Self-Help Initiatives in Fighting Poverty in War-Ravaged Situations: A Case of Lango Sub-Region, Northern Uganda 1995 - 2008

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DECLARATION

I OBICI ISAAC GILBERT do declare that this research work is my own and that it has never been presented for any academic award in any University or Institution of higher learning.

Signed:…… Date:…….

CANDIDATE: OBICI ISAAC GILBERT

APPROVAL

This dissertation has been written under my supervision and it is being submitted for award of a Master of Arts Degree in Public Administration and Management with my approval.

Prof. Murindwa Rutanga

Sign: …… Date:……..

SUPERVISOR

DEDICATION

To my children, Ekwang Marvin, Obace Abel and Opudo Amos and to all those who live with a purpose striving to make the world a better place.

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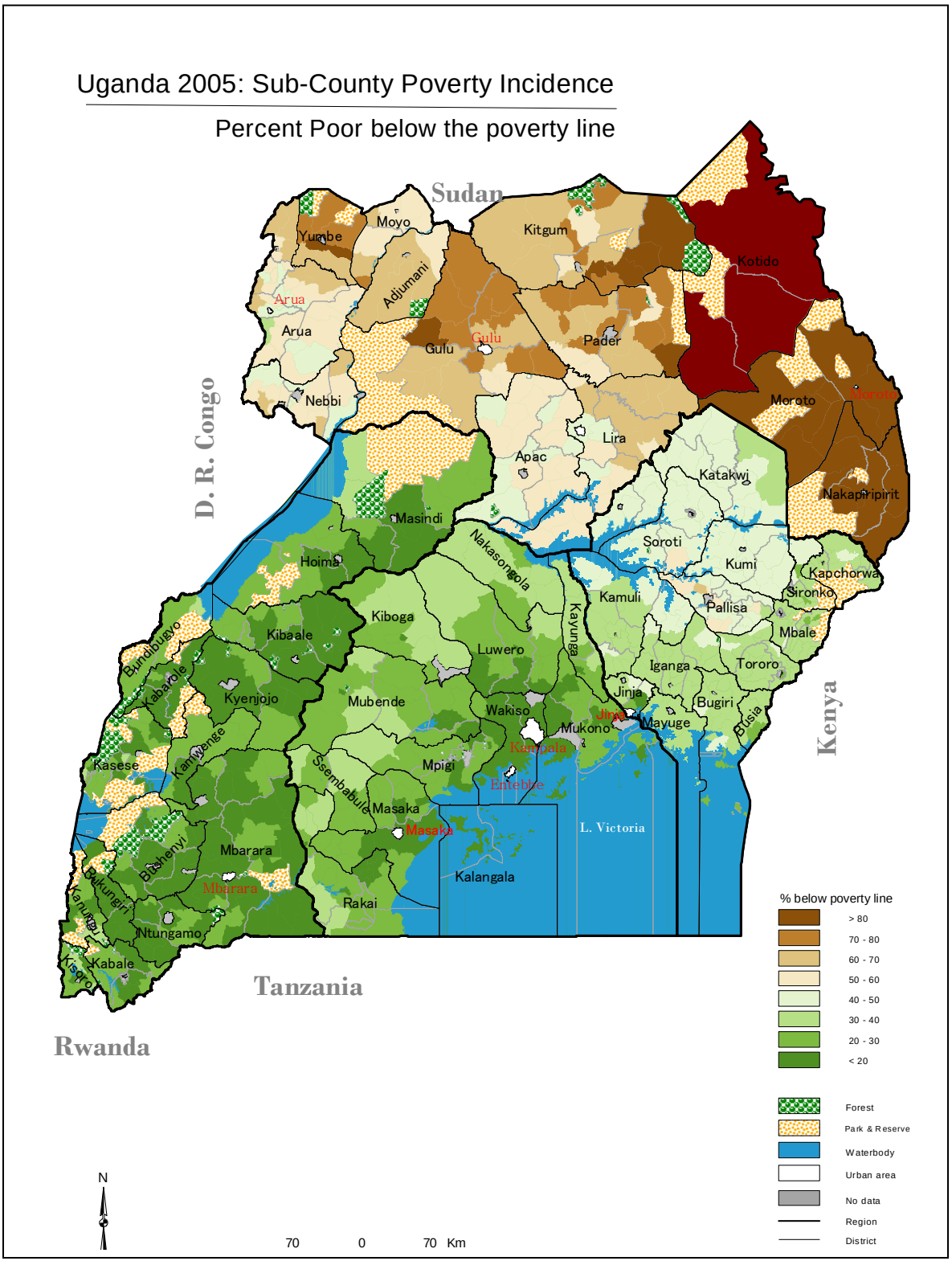
A BBREVIATIONS

ACORD	:	Agency for cooperation in Research and Development
CBO	:	Community Based Organizations
DP	:	Democratic party
DRC	:	Democratic Republic of Congo
FOBA	:	Force Obote Back
GOK	:	Government of Kenya
GOSS	:	Government of Southern Sudan
GOU	:	Government of Uganda
HICDP	:	Hoima Integrated Community Development Project
IDPC	:	Internally Displace Peoples' Camp
LRA	:	Lord's Resistance Army
MDC	:	Millennium Development Goal
NGO	:	Non-Governmental organizations
NPRC	:	National Provision Ruling Council
NRA	:	National Resistance Army
PAF	:	Poverty Action Fund
PEAP	:	Poverty Eradication Action Plan
RUF	:	Revolutionary United Front
SHI	:	Self- help Initiatives
SPLA	:	Sudan Peoples' Liberation Army
TPDF	:	Tanzanian Peoples' Defence Force
UBOS	:	Uganda Bureau of Statistics

UDCA	:	United Democratic Christian Army
UNDP	:	United Nations Development Programme
UNHS	:	Uganda National Health Survey
UNITA	:	National Union for the Total Independence of Angola
UNO	:	United Nations Organizations
UPA	:	Uganda Peoples' Army
UPC	:	Uganda peoples' congress
UPDF	:	Uganda Peoples' Defence Force
UPSR	:	Uganda Poverty Status Report
USA	:	United States of America

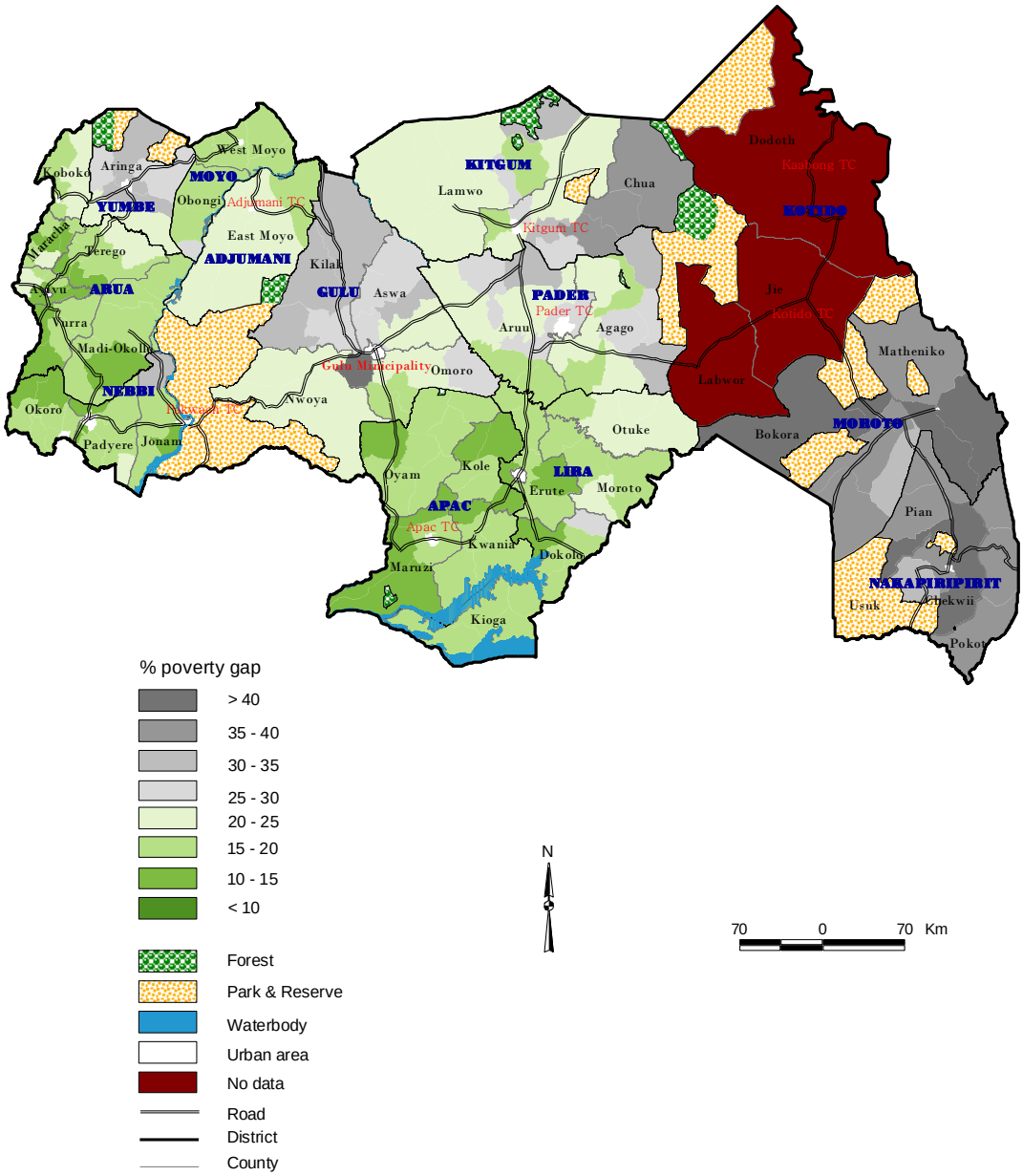
ABSTRACT

This study focused on the contributions of self-help initiative groups in fighting poverty in Lango sub-region. Its specific objectives included: examining the categories of self-help initiative groups in Lango sub-region, analyzing the contributions of self-help initiative groups in fighting poverty and investigating the challenges the group face. The data were obtained using quantitative and qualitative methods of data collection. It used questionnaires, interview schedule and focus group discussions. The data obtained were statistically analyzed. It was found that, categories of self-help initiative included: Community service groups, peasant farming groups, saving and emergency social support groups. It also found that they were playing vital role in society. These included: encouraging savings, promoting income generation, strengthening social relations, supports and maintenance of social services and helping in soliciting external support. They face various challenges such as imitated resource, misuse of group funds, poor record keeping, low levels of education and poor leadership. To overcome these challenges, the study recommended the strengthening of adult education so as to improve on educational level, proper identification of active self-help initiative group, putting in place by-laws and regulations for managing the group, encouraging financial institutions to invest in rural areas and encouraging government and NGOs to work with self-help initiative groups to fight poverty.



Source: Ministry of Finance, Planning and Economic Development

Northern Region 2005: Sub-County Poverty Gap



Source: Ministry of Finance, Planning and Economic Development

CHAPTER ONE

1.0 INTRODUCTION

Uganda is a land-locked country, lying astride the equator in East-Central Africa, occupying 241,551 sq. km. Located in East Africa, 18 percent of which are inland waters and permanent wetlands. It is closely linked by economic and colonial history to Kenya in the east and Tanzania in the South. To the north and the west lie the Sudan and the Democratic Republic of Congo (DRC) respectively and further southwest lie Rwanda. There are cross-border ethnic linkages with nearly all the neighbouring countries, a fact of economic and socio-political significance for Uganda in the region (Uganda Human Development Report, 2007).

Uganda's population has been doubling almost every 20 years; from 5 Million in 1948 to 9.5 million in 1969 and 12.6 million in 1980 to 24.2 million in 2002 (Uganda Human Development Report, 2007). The mid 2007 population stood at 28.2 million 2002 (Uganda National Census). Eighty seven percent live in rural areas and of these, 73 percent engaged in Agriculture. With its population growing at the rate of 3.2 percent per annum, Uganda has one of the highest population rate in the world, higher than the Sub-Saharan Africa (SSA) average of 2.4 percent. The high population growth rate is attributed to a high fertility rate, low prevalence of family planning methods, young marriage age for women (18 years of age on average) and the influence of refugees (Uganda Human Development Report,

2007). According to the recent Demographic and Health Survey (2006), the fertility rate for rural Ugandan women was 7.1, while for urban women was 4.4.

History of Conflict in Uganda

The seeds of conflict began from the onset of colonial rule in Uganda. In 1889, Major Macdonald (British Soldier) from Kampala was in Acholi, signing treaties with chiefs who were accepting officially the British administration (Ssekamwa J.C, 1994). But Awich, Chief of Payera, refused to sign a treaty. At the same time, Awich was using former soldiers of Kabalega and the Sudanese, who had revolt and run away from the British administration, to raid other Acholi Chiefs (Ssekamwa J.C, ibid). It was from the British administrative headquarters at Nimule in West Nile that a campagn was set on first in 1898 to capture Awich. He was finally captured in 1901 by Major Delme Radcliffe who carried him to Nimule as a prisoner (Ssekamwa J.C ibid). The British however, reinstated him as a chief of Payera in March 1902, in spite of which he remain discontented with the British rule. In 1912, there arose in Payera the Lamugi Rebellion which was a protest against the registration of firearms (Ssekamwa ibid). This rebellion was blamed on Awich who was banished to Kampala and his Payera area was divided between his two sons.

From1945 in Buganda, many people were politically discontented, feeling that the Lukiko (Buganda Parliament) did not represent their interest (Ssekamwa ibid). This discontent was increased by reforms of Sir Charles Dundas between 1940 and

1944 which gave Buganda a greater degree of self-rule than other parts of Uganda. After the World War II, Musaazi I.K formed the Uganda African Farmers' Association which conducted a campaign against the exploitation of the African farmers by the Asian and European businessmen (Ssekamwa ibid). Yet the Buganda Lukiiko seemed not to care. The Bataka party formed in 1920s, joined the campaign demanding the right to market their own produce (Sekamwa J.C, 1994). In another scenario, Uganda wanted more representatives in legislative council and less British control. Apolo Milton Obote led Uganda to internal self-government with the British Common wealth in 1961. He became the Prime Minister of an independent Uganda on 9th October, 1962 (Mazrui, 1984). Obote was from northern Uganda; where few ethnic groupings had Kings and most considered everyone equal (Jorgensen, 1981).

At independence, Uganda was divided into four (4) Provinces, one of which was Buganda, with King Mutesa II serving as Kabaka. In 1963, Mutesa II became non-executive President. Disagreement soon arose between him and Milton Obote over Obote's earlier promise that he would safeguard the position of Buganda and the Kabaka in an independent Buganda, for it was on this understanding that the Kabaka Yekka party had supported Uganda People's Congress (UPC) to win the 1962 elections (Ssekamwa J.C, 1994). On such circumstances, Obote saw no way of building a united Uganda and towards the end of 1965, Mutesa II was removed from presidency.

The conflict began over the issue of the "*lost counties* " Buyaga and Bugangaizi , two important cash-crop producing areas that had been taken by the British from Bunyoro in the early part of the century (Mamdani, 1999). When negotiating the independence constitution in London , it was agreed (on the basis of lord Maslon's report on the lost counties) that within two years of independence, a referendum should be held in the two lost counties in which it was carried out and two counties were taken back to Bunyoro. These never pleased Buganda and President Mutesa refused to sign the document. Obote, the prime minister lawfully signed (Mutibwa p,2008). The issue was simple but crucial; as part of Buganda. The political importance of the *"lost counties*" was that It provided a powerful argument against regional orientation of Buganda petty bourgeoisie (Mamdani, 1999). What became known as the Buganda crisis began when central government reduced grants to Buganda government (Mamdani ibid). During the crisis, the governing bureaucracy was able to take decisive action against Buganda petty bourgeoisie despite possession of stronger economic base in Buganda kulaks by most advance section. The bureaucracy owed its success to its economic base in state- owned enterprises and the Indian commercial bourgeoisie (Mamdani, ibid).

In February 1966, Idi Amin, under the order from Obote led the army to overrun Mutesa II's Palace, and the Kabaka fled to London. Obote then suspended the Uganda Constitution of 1962. The most notable political problem that faced independent Uganda on the 9th October, 1962 was to create a spirit of belonging to

one country among about thirty different ethnic groups of people (Ssekamwa J.C, 1994). The Constitution that ushered Uganda into independence had left each ethnic group of people with a sort of traditional ruler and a semi federal relationship to Uganda Government. Such a situation could not be said to help developing a spirit of belonging to one country. From 1966 until 1992, Uganda functioned without a Constitution (Kabwegyere T, 1995). During this period, anarchy and chaos prevailed, personal power prevailed above the *"rule of law"* and this began more than 16 years of chaos and struggle between northern Uganda and southern Uganda over power.

In 1969, Obote tried to implement a socialist agenda known as *"Common Man's Charter"* (Mazuri, 1984). By 1968, most of the Members of Parliaments (MPs) had crossed to UPC. By this time, DP had only six opposition MPs and Uganda was virtually a one party state. All remaining was to formalise the status quo (Mutibwa, 2008). In December 1969 at a UPC delegate conference summoned to adopt *the common man's charter* and other move to the left proposals, a resolution was passed 'urging government to amend the republican constitution' in respect of one party system (Mutibwa p, 2008). This was to necessitate the state to take a more active part in the productive processes, increasing its control over the nationally retained economic surplus and its roles in determining the level of investment in the economy (Mamdani 1999).

Obote was then toppled by Amin on January 25th, 1971. The armed forces pledged themselves first to restore order and then hand over power to civilians soon afterwards (Ssekamwa J.C, 1994). They justified their action by the 18 point indictment of the former ruler, among the reasons given were increasing lawlessness in the country, failure to bring criminals to justice, nepotism, corruption, unlawful detention without trial and failure to organise election for eight years, tribalism, loss of life and robbery, unemployment and a move to the left among others (Ssekamwa J.C ibid). Amin took over presidency and head of state, dissolved parliament, suspended Constitution, suspended political activities and ruled by decrees (Omongole R, 2008). In August 1972, Idi Amin declared "*economic war*", a policy of Ugandanization by expelling all Indians in Uganda and had their properties distributed to supporters.

In the decade between Independence and the coup the contradiction between the petty bourgeoisie as a whole and Asian capital remained secondary, while the struggle within the petty bourgeoisies was resolved. In fact, the contradiction between the two factions of the petty bourgeoisie (governing bureaucracy on the one hand and the Kulak and traders on the other) was brought out precisely by the question of how the state was to be used to undermine the base of eth Asian commercial bourgeoisie and hence strengthen that of petty bourgeoisie. The point was that there were two alternatives method of using state power; to create state

private property or individual private property (Mandani; 1999) in which Amin did.

Another result of the take-over by Amin was the attempt to achieve an efficient form of administration (Mamdani, 1994). In 1973, the Ministry of Provincial Administration was set up. The country was divided into nine Provinces, each with a Governor (Mamdani ibid). Furthermore, in 1975, Amin established land decree enabling individuals to apply for private land ownership and instituted a scheme for 99 years lease, use of commercial lands, other lands owned by individuals and communities under customary land tenure system. However, before in 1928, the *Busulu* and *Envujjo* laws enacted by the Buganda Lukiiko, at the behest of the colonial government gave the presents considerable land tenure security. As long as they paid the annual rent to the landlords, private or government, they were assured of tenure. They could even sell their *bibanja* or pass them on to their children. But the land Decree of 1975 removed this security of peasant land tenure. Peasants became tenants at will of the lessees and they were not allowed to sub-lease their *bibanja* (Mutibwa; 2008). An approach to land utilization which opened a new chapter in Uganda's economic and social history (Ssekamwa J.C, 1994).

Amin ruthlessly eliminated opponents and he feared educated Ugandans whom he thought would recruit or finance guerrilla to dispose him for being uneducated,

so he killed many professors, layers, doctors and engineers. Those people who could escape the carnage became refugees in neighbouring Kenya and Tanzania (Omongole R, 2008). When Obote was in exile in Tanzania, he planned to stage counter attack in August 1971 and in September 1972, but suffered a defeat by Amin's troops (Mutibwa, 2008). On October 30th, 1978, Amin sent his troops to attack on Kagera salient in Northwestern Tanzania. Tanzania, in reply on November 14th, 1978 launched a counter attack (Mutibwa; 2008). In 1979, a Tanzanian invasion force (Tanzanian Peoples Defence Forces TPDF) together with the Uganda National Liberation Army (UNLA) from Ugandan exiles, overthrew Amin. He then fled to Libya and later to Saudi Arabia where he later died (Kabwegyere T,1995).

After Amin, series of short-lived and unstable regimes were headed by Yusuf Lule, Godfrey Binaisa, Paul Mwanga, Obote and Tito Okello. The general election held in 1980 returned Milton Obote to power, but because it was suspected to be rigged, Museveni and 26 supporters and other small groups started a guerrilla war on Obote's administration (Ssekamwa J.C, 1994). Again, Uganda was plunged into a cycle of conflict played out largely along ethnic lines (Green M, 2008), led by Bantu speaking fighters from the south and western Uganda. Museveni's rebel National Resistance Army found itself battling government forces dominated by Lwo speaking northerners including many Acholi (Green, 2008). The fighting focused on an area north of Kampala called the Luwero Triangle and it turned increasingly

ugly. Obote's army, massacred tens of thousands of civilians suspected of supporting Museveni during the notorious *"operation Bonanza"* with troops looting, murdering and raping women on grand scale (Green, 2008).

The history of exactly who did what in Luwero remains contested, but UNLA more generally, were increasingly demonised. The Popular Resistance Army and its political wing campaigners and mobilizers decampaigned the UPC regime and Uganda National Liberation Army (UNLA) causing in-built ethnic, religious, regional and language difference in Luwero Triangle (Kutesa P, 2008). The hatred of UNLA was further facilitated by indiscipline of its army who were looting, mistreating and killing civilians during the war (Kutesa P, ibid). There was massive civilian support to the *'Resistance Army'*. Misunderstanding within the UNLA when its Chief of Staff, Major General David Oyite Ojok died in December 2nd, 1982, prompting Obote's appointment of fellow Lango, Smith Opon Acak to replace Oyite caused discontent (Kutesa P, 2008). Acholi being numerous than any other ethnic groups in the UNLA, felt they were being sent to front line where NRA was said to be a killing machine hence, bearing the brunt of the war. They then overthrew the government on 25th July 1985, thinking that Museveni and other fighting groups would join them in power (Kutesa P, ibid). This was a gross miscalculation.

Conflict and its Consequences on Northern Uganda

Northern Uganda which has the total population of 5,363, 669 and Lango Sub-region with 1,425,230 in 297,166 households (UBOS, 2005). Over the past two decades, Northern Uganda population have been submerged in a very violent civil and evil conflict that has resulted into massive sudden disruption of the entire populations' social settlement and the population ended up into Internally Displaced Persons Camps (IDPCs). The impacts on the entire population among others are conscription of children into the ranks and file, abductions of adults, indiscriminate atrocities, destruction of local economies, homes, villages, health units, and schools (GOU, 1998).

Whereas most of the IDPs relied on the World Food Programme for the bulk of their food requirement, there was scarcity of food supply due to increased number of IDPs population; there was little access to food in the market and their prices were very high (GOU, 1998). Few people had the ability to purchase foods from the market. This was attributed to a few income-generating opportunities which resulted from disruptions caused by LRA raid and looting (Boas, M and Hatloy, 2006). Furthermore, the formerly very hardworking population became dependent on Relief Food Aids from the UNO (World Food Programme- WFP) due to enormous food stuff insecurity since the population could not cultivate their own. And the horrendous activities of Lords' Resistance Army (LRA/M) insurgency have denied the population access to their gardens; have stolen and ruined their harvests (GOU, 1998).

During the conflict, both government and Non-Governmental Agencies could not effectively provide social infrastructure and projects to fight poverty. The local people had to organize themselves in self-help groupings to generate and save income as well as support schools and health facilities within their areas. Self-help has since then been an effort by the people to fight and alleviate themselves from poverty and under development as noted by Mai Wann (1994) in Conflict Situations.

While several studies have been carried out on the conflict and humanitarian situation in Northern Uganda, there has been little systematic data collection on self-help initiatives in relation to poverty reduction. This was due both to the war and to the relative isolation of this area from Kampala, the capital city of Uganda.

1.1 Background to the Study

Poverty is neither our fate nor God-given. It did not and has not existed from time immemorial. It was not invented by the west either; however, it was created by those who invaded our countries and imposed their system which continues to siphon resources from the continent of Africa (http//www.pambazuka.org). Lipton (1992) defines poverty as a worldwide problem that affects more than half of the world's population. It is a pronounced form of deprivation and it often results into lack of access to the basic necessities of life. The World Development Agenda has emphasized issues of poverty reduction and this has motivated

greater interest in the geographical dimensions of poverty and food security (Okwi et.al, 2006). The African continent faced a history of plunder and pillage for countries through slave trade, colonialism, imperialism and neo-colonialism. The new forms of slavery, colonialism and imperialism packaged and levelled in different forms continues unabated. Friendly presidents and prime ministers continue to beg for forgiveness of debt and go round with a begging bowl to alleviate poverty.

Uganda is not exclusive of these historical perspectives of poverty. A British secret foreign office file from 1968 stated; *"we should bend our energies to help produce a world economic climate in which our external trade, our income and our balance of payment can prosper"* (http//.www.pambazazuka.org). Former Prime Minister of Britain, Blair wielded the carrot of aid and debt relief with one hand, while using the stick of World Bank (IMF), WTO rules and conditionality on liberalization and privatization of the economy (http//.www.pambazazuka.org). The 2002 Human Development Report of United Nations Development Programme (UNDP) noted that developing countries were loosing more than twice in debt servicing what they got in foreign investment, aid and grants to Non-Governmental Organization (NGOs) combined (Human Development Report, 2002).

The World Bank (1990) defines poverty as inability to attain a minimal standard of living, that is the basic needs like food, shelter and clothings. World Bank has been the major global economic policy designers in relation to poverty alleviation. In

September 2000, at the millennium summit in New York, Heads of States and Governments of 191 nations adopted the millennium declaration that outlines peace, security and mainstreaming of a set of inter-connected development goals into a global agenda collectively code-named the Millennium Development Goals (MDGs) (Uganda's Progress Report, 2007). The MDGs commit countries to: reduce poverty and hunger, achieve Universal Primary Education (UPE), promote gender equality and empower the women, reduce child mortality, improve maternal health, combat HIV/AIDS, malaria and other diseases, ensure environmental sustainability and strengthen partnership between rich and poor countries. Measurable targets have been set for each goal to be achieved by year 2015; while the World Bank also set appropriate indicators to monitor progress for each of the target. For example extreme poverty alleviation target is that half of the proportion of people living in extreme poverty between 1990 and 2015 should be reduced.

In 2008, the World Bank presented an overhaul to their estimates of global poverty, incorporating what they describe as better and new data, (World Bank Report, 2008). The Bank's long-held estimate of the number of people living on the equivalent of US 1 Dollar a day has now been changed to 1.25 Dollar a day (World Bank Report, 2009).

The Nature of Poverty in Uganda

In Uganda, the members of a household are poor if the "*household*" expenditure per adult equivalent falls below the poverty line (Ministry of Finance, Planning

and Economic Development, 2001). The poverty line is calculated on the basis of the shilling amount necessary to purchase a basket of essential food commodities, which would cover the nutritional needs of all household members, plus an additional amount to cover the cost of non-food expenditure (Poverty Indicator in Uganda, 2001). In the analysis of Uganda National Household Survey in (UNHS III) (UBOS, 2006), each stratum (region with rural-urban break-down) had a separate poverty line because the consumptions in the survey were adjusted using monthly and regional price indexes to compensate for the differences in the cost of living over the course of the survey and across regions (UBOS, 2006). The poverty lines for the different stratum are presented in the table below.

Table 1.1: The Regional Poverty Lines for Uganda

Region	**Ug. Shs. / Adult, Month**	
	Urban	Rural
Central	23,150	21,322
Eastern	22,125	20,652
Northern	21,800	20,872
Western	21,626	20,308

Note: Absolute poverty lines in 1997 / 98 prices.

Source: UBOS (2006)

The above table reveal that in Central Uganda, the poverty line for urban areas was 23,150 shillings and 21,322 shillings for rural areas, Eastern Uganda, urban areas was 22,125 shillings while rural areas was 20,652 shillings, Northern Uganda urban areas was 21,800 shillings while rural areas was 20,872 shillings and Western Region was 21,626 shillings for the urban and 20,308 shillings for rural areas.

Recent literature on poverty uniformity acknowledges different themes of poverty according to the causes namely: poverty caused by individual deficiencies, cultural beliefs system, discrimination, geographical disparities, cumulative and cyclical interdependencies (Bradshaw T.K, 2006). In the last 20 years, poverty was said to have significantly declined in developing countries, where countries are likely to meet the Millennium Development Goal (MDG) of reducing poverty (World Development Report, 2007).

However, Uganda is still classified as one of the poorest countries in the world (Uganda Poverty Status Report, 2005). By 1992, poverty incidence was 56 percent and it decreased from 56 percent to 34 percent in 1998 (UBOS, 2006). It rose once again to 38 percent in 2003 and then reduced to 31 percent by 2006 (UBOS, 2006). At regional level, Northern Uganda has maintained the highest incidence of poverty due to the ragging war and its effects for the past 23 years. It was estimated at 73.5 percent in 1993, 63.0 percent in 2003, and 60.7 percent in 2006 (UBOS, 2006). In 1998/1999, the Government of Uganda established the Poverty Action Fund (PAF) as an integral of the national budget. It was designed as a

means to reorient the budget towards the newly established Poverty Eradication Action Plan (PEAP) priorities, increase funding to local government for service delivery, ringfence debt relief and donor funds towards spending on poverty reducing areas of the budget. PAF program specified interventions as follows: it was identified as a priority area in the PEAP; it was directly poverty reducing in the sense that it either increase the ability of the poor to raise their income or improves the quality of the life of the poor.

Conflict and Insurgencies Elsewhere in Africa

Insurgency can be defined as disruption of normal patterns of social settlement, political, and economic life as a result of war, and other natural or human-made disasters (GOU, 1998). In other regions of the world, the incidence of violent civil wars seems to have been a declining trend over the past thirty years, except in Africa, where the long trend has been upwards (Paul Collier, 2006). The fact is that every war has its origins, material causes, actors, beneficiaries, victims and ideologies. Most African populations have suffered due to war. Examples include Sierra Leone which for ten years has experienced one of the most brutal wars in the modern world. Three groups, the Revolutionary United Front (RUF), the National Provisional Ruling Council (NPRC) and the Armed Forces Ruling Council (AFRC) have played pivotal roles in initiating or sustaining the war (Ibrahim Abdallah, 1999). Foday Sanko's Revolutionary United Front conflicted against Momoh's government from 1991 – 2002. It resulted in the death of over 50,000 people, insecurity, mass poverty and despair among the population

(Ibrahim Abdallah, 1999). The United Nations and the Sierra Leone Government set up a special court to try those who were responsible for the gross violation of Human Rights (New Vision December 27, 2006).

Following Angola's independence from Portugal in 1975, the Popular Movement for the Liberation of Angola (PMLA) took power, but its rule was contested by two other anti-colonial movements, including the National Union for the Total Independence of Angola (UNITA), (htt://www.globalpolicy.org/secutiycouncil/index-of-countries-on-the-securitycouncil-agenda/Angola.html). UNITA fought a 27 year civil war that caused great suffering and killed an estimated 1.5 million people. UNITA had support from the United States of America, China and apartheid South Africa(htt://www.globalpolicy.org/secutiycouncil/index-of-countries-on-the-securitycouncil-agenda/Angola.html). As external support waned, illegal sales of diamond, mined in UNITA-controlled areas, but this made the UNITA to be referred to as "*Rebel and Robbers*." it helped to fund the group's military campaign.

Following UNITA's rejection of the result of the United Nations monitored elections of 1992, the Security Council, acting under chapter VII of the United Nation chapter adopted resolution 864 of 15th September, 1993 imposing arms embargo along with petroleum sanctions against UNITA and establishing essential committee consisting of all members of the council to monitor (Frangipani C.A,

1998). The UNITA was controlling 50 percent of Angola including some oil and diamond areas. However, this gave UNITA considerable leverage in negotiation. The death of UNITA leader, Jonas Savimbi on February 23rd, 2002 the collapse of UNITA as an effective fighting force, demonstrated the effectiveness of the sanctions and finally in December 2002, the council lifted the sanction on Angola. The end of the war ended the terrible killing, suffering and displacement of the population. It has enabled further development of Angola's enormous natural resource wealth. But the wealth generated by these resources has not reached the population, which suffers from widespread poverty and lack of public services (Fragipani C.A, ibid).

In Southern Sudan, the conflict between the Khartoum Authorities and Sudan's Peoples' Liberation Army (SPLA) in the south, caused suffering among people. People had to flee the country as refugees to neighbouring countries (Nlabadde Ashah, 2006). This came to an end after the ruling National Congress Party and the SPLA signed a Comprehensive Peace Agreement for power sharing which led to the formation of the Government of Southern Sudan (GOSS). A similar conflictual situation has been going on in Northern Uganda.

The character, objectives, recruitment and ideologies of these movements have been different. Whereas all of them were brutal, the ones in Angola and Mozambique were formed to protect external interests from soviet Union interests.

In other words, they were proxy wars for America and South Africa (World Development Report, 2007). On the other hand, the one in Sierra Leone was internally focused as it wreaked havoc on the population. They all brutalized the population instead of engaging the state's armed forces to protect the population. On its part, the SPLA was a popular social movement against the state oppression, exploitation and exclusivism. Its political project was succession. In comparison, civil war in northern Uganda had similar characteristics with the one in Sierra Leone.

Warfare is a costly business; whereas thirty years ago rebel groups largely had to depend on a friendly government for finance and armaments, now rebellion has been "*privatized*" – markets in natural resources and armaments have developed to the extend that rebel groups can be self-sufficient. The prolonged viability of UNITA in Angola, the RUF in Sierra Leone, the violent gangs of the Nigerian Delta, the successful rebellions of Laurent Kabila in Democratic Republic of Congo and of Denis Sassou-Nguesso in Congo Brazzaville, were all accused of plundering natural resources.(Paul Collier, 2000).

Focusing on Uganda, Mamdani (1976) explains that, poverty and uneven developments are reminiscent of the colonial period and that it does not augur well for political stability. This situation prompted Milton Obote, to complain about the impending independence, as quoted in the Herald of 24th April, 1952

expressing fear that, marginalization of the North would deepen further after independence and disparity in the provision of social services would create regional identities and sectarianism (The Crusader Tuesday March 11th, 1997). The seeds of conflict were planted by the colonial policy of "divide and rule" and regional assignments of economic and political activities where Northern Uganda was regarded and reserved as an enclave for the forces (Mamdani, 1976).

British interest was to develop African markets not only to dump its goods but also to sell services, the so-called invisibles and secure raw material for their industries. It thus firmly supports the economic assignment of production zones (www.Pambazuka.org). The central region was for the production of coffee and administrative headquarters of the colonialist. Western Uganda and Eastern Uganda were also for Cotton and Coffee. The British built up social services like health services not for the sake of building but some critics of colonialism have argued that Britain, the colonial master, set up hospitals in their productive zones in Uganda not because of interest in people's health per see but to repair damaged labour. This made northern Uganda to lag behind because they were regarded and reserved as an enclave for the forces (Mamdani, 1999).

Historically, military and political power was controlled by the northern region right from 1962. This enabled them access to economic resources, employment opportunities and unplanned easy life. For instance, northern people who make

up almost the entire population of Acholi, Lango, Kakwa, Alur, and Madi among others formed the backbone of the British colonial government's King's African Rifles (KAR) (Monitor, April 17th, 1998), whose members included Idi Amin, Brigadier Opolot, Tito Okello, Bazilo Okello and others.

After independence in 1962, Obote maintained Northern people prominence in the armed forces (Monitor, ibid). When Amin overthrew Obote, division among northerners started. Amin killed many prominent and educated Acholi and Langi. Amin's orgy of death ended after eight years in 1979 at the hands of coalition of forces (among them Yoweri Museveni). Soon, Milton Obote was back and the Acholi returned in large numbers to the armed forces (Monitor, ibid). Obote II called the 'dark period' of Uganda history was characterized by even more brutality than the Amin's years. After alleged rigged general election of 1980, Museveni and 26 others went to the bush to wage war against Obote II. They found themselves battling government forces dominated by Luo-speaking northerners (Green M, 2008). The then government army massacres of civilians were reported, particularly in Luwero Triangle where more than 100,000 were murdered. Obote was thrown out for the second time in 1985 and Army General Tito Okello became President. In January 1986, Museveni's National Resistance Army broke a peace agreement with the Okello's government and marched into Kampala. Here lie the root of the current conflict, Acholi from the former armed forces moved to the north (Monitor, ibid).

Yoweri Museveni, in sowing the mustard seed, described what transpired in Moshi, Tanzania, when Ugandans opposed to Amin tried to form a government-in-waiting, chaos ensued (Museveni Y.K, 2007). There were a number of groups known by acronyms, but the most effective groups combat-wise were Kikozi Maalum and Front for the National Salvaiton (FRONASA). Kikozi Maalum was composed of former Uganda Army Personnel who had escaped to Sudan and later to Tanzania after Amin's coup in 1971 (Museveni, 2007). It was effectively under the command of former President Milton Obote and senior officers of the former Uganda Army. The next effective group was the FRONASA under Yoweri Museveni and other intellectuals opposed to Amin (Museveni, ibid). These two groups never saw eye to eye (Kutesa P, 2008). The relations between the two groups were characterized by pathological fear, hatred and mutual suspicion and they lived a cat-and-mouse life. Those feelings had their roots in the historical differences among Ugandan people (Kutesa P, ibid).

While politicians may blame it on the colonialist's divide-and-rule policy or prejudices of the Ugandan population, the truth of the matter was and still is that the political north has failed to adjust to the ways of the political south and vice-versa. After the liberation war, all fighting groups were merged into Uganda National Liberation Front (UNLF) and forming Uganda National Liberation Army (UNLA) as the national army. However Kikozi Maalum felt that soldering was meant for the people from the north, a notion instilled into many by the British

Colonial Administration (Kutesa P., 2008). It seemed FRONASA had prepared to prove it wrong and had recruited massively in the west and central Uganda (Kutesa P, ibid). So those divisions and discontent was a time bomb waiting for time to explode and indeed it started in 1981.

In 1985, tensions between Acholi and Langi officers from Obote's tribe divided the army into two, Tito Okello Lutwa and Bazilio Olara-Okello and the group overthrew Obote's government expecting that the FRONASA would join them in their new government after July, 25th 1985 (Kutesa P, ibid). This was a day dreaming. They organized a peace talk in Nairobi, but failed (Kabwegyere T, 1995). When Museveni overthew Okello Lutwa's government on 26th January 1986, their ambition and interest had not yet been fulfilled.

From here, a large number of defeated Acholi soldiers from the government army ran home fearing reprisals and Museveni's revenge for the *"skull of Luwero"* (Green M, 2008). Museveni's troops soon followed their former toes, crossing the White Nile at Karuma Falls and reaching Gulu. Soldiers began to beat and kill suspected rebels. Warriors from the neighbouring Karamojong tribe, plundered huge numbers of cattle with the collusion of Museveni's officers, leading to an economic blow from which the region never recovered (Green M, 2008: 75). It was perhaps no wonder that northerners decided to fight back (Green M, ibid). Families fled into the bush, angry and afraid. Alice Lakwena reacted promptly by raising an

army of ten thousand followers, promising to bring a new era of peace to Uganda. She told the army that they would be immune to bullets provided they follow her twenty "Holy Spirit safely precautions," which included no smoking and no taking cover behind anthills; stones would be used for fighting and would explode like grenades. She was eventually defeated by government troop in Busoga, (Green, 2008). By 1989, fourteen dissident groups had rise up in Uganda (the citizen newspaper, week ending 30th August, 1989). After Alice Lakwena, marked the rise of Kony when he summoned and gathered people to tell them that he received "*new spirit, the Holy Spirit*" which had come to him so that he could go and fight to overthrow the government (Green M, ibid).

On April 1st 1987, Kony met with a group of Acholi soldiers known as the "*Black Battalion*", part of the army defeated by Museveni and told them that Museveni was bent on slaughtering all the Acholis, but that his power could help (Green M, 2008). He daubed them with sacred water from Awere Hill to deflect bullets and sprinkled it on wire models of the army's weapons. When Kony's followers raided Gulu, Museveni's soldiers fled just as Kony had predicted (Green M, 2008). This marked the beginning of Kony's war.

Apart from Kony, there were other fighting groups namely; Uganda People's Army in East, Uganda People's Democratic Army, The Holy Spirit Movement of Alice Auma Lakwena. Other fighting groups were; Rwenzururu Rebellion,

National Army for the Liberation of Uganda (NALU). Force Obote Back (FOBA). The Kony's United Democratic Christian Army which later become known as the Lord's Resistance Army (LRA) and others (The Citizen Newspaper week ending 30th Aug, 1989). These resistance were supported and headed by prominent politicians and army officers in the past governments (The New Vision, November 14th ,1992).

Government through its army made effort and defeated almost all the rebellion with exception of Kony's UDCA which was changed to LRA. Since then, the war has undergone several changing phases (Boas, 2004; Branch, 2003). To civilian population, they found themselves stacked in two cross roads. On one hand, government soldiers were pressuring them to tell information of where the guns and the *"odui"* the rebels were. And they were using all the available forceful methods of getting information like tight tying of both arms back *"three piece"* or *"kondoyo"*, beating among others. While on the other hand, Kony's followers wanted the civilians to conceal information about them from government soldiers. While some who could not withstand the pressure from government troops, revealed information to government troops the whereabouts of Kony's rebels. From here, Kony thought he had been betrayed by the elders who gave him blessings to fight the government and resorted to forceful means to lure local support so that civilians feared revealing information about him and his followers.

Generally, the LRA / M wreaked havoc on the civilian population as their major targets of terrorist campaigns against the NRM regime. Among other negative impacts on the vulnerable population of this insurgency were atrocities, vandalism, conscription of children in the ranks and file, massive enslavement of girls and women caught in the war areas as sex slaves, maiming, and causing untold sufferings on the population with a sudden disruption of social settlement of the entire population (New Vision March 30th, 1991; Green M, 2008). Furthermore, the LRA and the Sudanese government soldiers who were accused of morally and materially supporting Kony were reported to have practiced homosexuality on children abducted by Kony's LRA rebel at Palutaka Camp in Southern Sudan (Monitor, November 1st, 1995). Some Acholi traced the source of the present day conflict to the murder of a prominent Acholi Brigadier named Okoya in 1970 saying it brought down a curse that resulted in Kony's war. The legend had it that his coffin was buried vertically and with some sim sim seeds to ensure his "*Cen*" ghost would take revenge to those who killed Okoya (Green M, 2008).

Since 1970s, cattle rustling have become increasingly violent, with use of fire arms much more frequent especially in northern Uganda (MFPED, 2004). The 1989 statistics available in the Ministry of Animal Industries and Fisheries had the number of cattle in Soroti District plummeted to 20,000 from 237,563 in 1980 indicating colossal loss of 217, 563 herds of cattle. Kumi District which has a total

of 137, 000 in 1980, recorded a mere 15,000 in 1989. Lira District with 244,442 herds as per 1980 statistics had 10,000 in 1989, while Apac's 183,725 in 1980 dwindled to 46,000 in a situation where there was no epidemic (Ministry of Animal Industry and Fisheries, 1989). The northern conflicts and cattle rustling by the Karamajong resulted into endemic insurgency, destruction of properties and poverty in greater north and north-eastern Uganda. The Head of Disaster Relief at UNO, Egeland in August 2003 described northern Uganda as the biggest forgotten and neglected humanitarian emergency in the world (Green M., 2008).

With these man-made catastrophes, the population of the area caught in war developed hatred for NRM government blaming it for abandoning them to the merciless LRA terrorism and karamajong cattle rustling. People were forcefully taken to camps – they did not go but the soldiers burnt all their houses, all their crops were slashed down (Green M., 2008). As Mao Tse Tung explains the population as the sea among which the fish guerrilla swim. To defeat the fish / guerrilla requires empting the sea of water that is the genesis of IDPs. This resulted into frustration for the NRM government's social-economic intervention programmes. Among these was resettling the community and later economically empower them amidst the despondency caused by the war. Its attempts to fight poverty through various programmes seemed not to have yielded much success. These programmes included: The Uganda Commercial Bank's Rural Farmers' Scheme, Programme for the Alleviation of Poverty and Social Cost of Adjustment,

Entandikwa Credit Scheme. Others were; Northern Uganda Reconstruction Programme, the Karamoja Disarmament Program planned to be implemented from 2005-2008 intended to contribute human security, promote condition for recovering, poverty reduction in Karamoja and its neighbourhood (MFPED, 2005). Again, implementation of animal restocking program from 2000-2003 to support the establishment of the cattle culture and support communities that have been affected by the conflict failed. A total of Uganda shillings 14.2 billion was disbursed by government for the purpose and distribution of cattle and other animals by local authorities (Uganda Poverty Status Report, 2005).

In addition, there have been efforts financed by the NGO communities to reduce poverty (Ddumba-Ssentamu, 2004). Furthermore Uganda is a signatory to Millennium Development Goal (MDGs). The MDGs are in line with the Government's Poverty Eradication Action Plan (PEAP) which covers its objectives, strategy and overarching policy framework for achieving economic development. The MDGs commit countries to: reduce poverty and hunger, achieve Universal Primary Education, Promote Gender equality and Empower women, reduce child mortality, improve maternal health, combat HIV / AIDS, Malaria and other diseases, ensure environmental sustainability and strengthen partnership between rich and poor countries (Uganda's Progress Report, 2007). Because of these failures, the local community resorted to formation of self-help initiative groups (GOU, 1998).

The History of Self-help Initiative

The history of the current western type of self-help initiatives is traceable from the foundation of Alcoholics Anonymous (AA) in the United States in 1935, a group that advocated for socio-economic improvement (Nayar et.al, 2004). This trend was in part complemented in the late 1960s in Britain, during increasing levels of poverty. The upper classes hence advocated for social programmes to "*reach further into the community*". As such, self-help initiative groups sprang up among the working class, the unemployed and the rural poor people (Craig G., 1989).

In Africa, traditional societies were based on self-help initiatives (Nyerere J.K, 2000). Society used to care for all its members. In the past, nobody starved either of food or human dignity. Every member of the society used to contribute to the wellbeing of the community (Nyerere J.K, ibid). The means of communication among members of society towards self-help activities were through local leaders and drums (Driberg J.H, 1923). In Kenya, after independence in 1963, the self-help philosophy was politically appropriated through Harambee. In Uganda, self-help initiatives still constitute as one of the flagships of the ways of survival of most communities (Carter R.C et.al, 2005).

In Northern Uganda as a result of the very violent protracted conflict, most people were forced into strategic hamlets, currently termed IDPCs (GOU, 2006). There

were very few economic income-generating activities. This was because people did not engage in productive activities as they were confined in camps. Some properties they had like animals and food were taken by the Karamajong and the LRA in their raid. They depended on humanitarian assistance (GOU, 2005). Poverty increased from 3.3 million in 2002 to 3.9 million in 2004, with Lango Sub-region estimated to have the number of poor people per district as follows: Apac, 51.47 percent, Oyam 53.22 percent, Dokolo 56.46 percent, Amolatar 56.54 percent and Lira 58.86 percent (MFPED, 2008). However, self-help initiatives have been undertaken by individuals or groups to raise income and participation in the provision of community-based services. People were able to mobilize themselves through self-help initiative groups to help each other for survival and group advancement (GOU, 1998). It is on this background that the study was conducted to examine the role of self-help initiatives in reducing poverty in the war-ravaged Northern Uganda.

1.2 Statement of the Problem

Faced with unending conflicts, war and the resultant poverty, the Uganda government began to implement some reforms to address the situation. These included the setting of Uganda Commercial Bank provision of rural loan farmers' scheme in 1987, the animal restocking project 2003, the Northern Uganda Rehabilitation Programme and the Northern Uganda Social Action Fund among others (MFPED, 2006). However, attention was put on technical aspects while

ignoring the social aspects and indigenous methods of organizing resources. These included: self-help initiatives (Mwambi J. 2003).

Despite the growing attack on poverty in the policy arena, very little is known about the links between poverty and service provision at national, regional, district and sub-county levels. Most of the anti-poverty programmes by government and NGOs heavily depend on donor funds. However, these programmes seem not to have succeeded. Poverty has been highest in the northern region, which is largely attributed to the 23 years of protracted insurgent war, plus cattle rustling by Karamojong. These made it difficult for government to provide effective services and support to the local people. These resulted in sufferings and poverty in the whole society. This seems to have compelled the affected people to seek self-help initiatives. Since the inception of these initiatives, not much research was carried out in this area. This study therefore set out to analyze these self-help initiative groups, their contributions and challenges in fighting poverty in the war ravaged situations.

1.3 Objectives of the Study

1.3.1 General Objective

The broad objective of this study was to analyze the contributions of self-help initiatives in fighting poverty in the war-ravaged Lango Sub-region.

1.3.2 Specific Objectives

Specific objectives of the study were:

1. To examine the categories of self-help initiatives / groups in Lango sub-region.
2. To analyze the contributions of the self-help initiatives / groups in fighting poverty in conflict situation.
3. To investigate the challenges faced by self-help initiative groups in fighting poverty in Lango sub-region.

1.4 Scope of the Study

Geographical Scope: The study focused on self-help initiative and fighting poverty in Lango Sub-region, Northern Uganda. It covered the districts of Oyam, Apac and Lira. This was where the Lord's Resistance insurgency had been operating and where this insurgency caused endemic insecurity and poverty.

Content Scope: The study specifically analyzed the contribution of self-help initiatives in fighting poverty. In order to understand how local people benefited

from it and investigated the challenges which self-help initiatives faced in Lango sub region.

Time scope: The study covered the period from 1995 – 2008. This was the period when conflict intensified and its activities and consequences intensified. People found solution in formulating self-help initiatives / groups.

1.5 Significance of the Study

It was hoped that, use of self-help initiative could be adopted to fight poverty and that this study would yield data and information that would be useful for planning for strategies in fighting poverty through self-help initiatives by government, NGOs and Community Based Organizations (CBOs) involved in fighting poverty. It was also hoped that the findings and recommendations would enable the self-help groups, local leaders and local community to appreciate their roles in fighting poverty. The findings were expected to help policy makers in making policies concerning poverty reduction programmes and credit programme to the poor. The gap created by the research would necessitate further research. It was hoped that the findings would provide literature for academicians, which would bring out better knowledge and strategies for fighting poverty from the perspective of the rural and urban poor.

1.6 Theoretical Frame Work

This study was modelled on the theory of social capital, traced to the work of Marx (1849 / 1933). In his conceptualization, capital was part of supply value captured by constituted capitalists who controlled the means of production. They had to pay their labours' wages to enable them reproduce themselves through purchase food, shelter and clothing (Nan Lin, 1999). Social capital theory is rooted in social networks and relations which defined resources embedded in social structure which were accessed, mobilized in purposive action and used for individual or society benefits.

The theory was applied by Putnam in studying the decline in social capital in America after the Second World War. For Putnam, the low stock of social capital held by communities or nations were contributive to economic decline hence poverty. (Jane Franklin, 2007). The theory postulates that:

1. The more the level of participation in voluntary associations, the greater the social capital and hence the reduction in poverty levels.
.2. The more the mentoring and mutual support in an organization, the greater its social capital and hence reduction of poverty levels among members.
3. Social capital facilitates access, mobilization and use of resources; hence, the greater the social capital, the easier to mobilize support for problem-solving.
4. The greater the social norm, the lesser the social inequality.

5. The lesser the social capital, the greater the need to rely on authoritative controls.

A contrary theory to this was raised by Habermas (1987) on communicative action. It stresses mediation through dialogues and discussions in the public sphere. It is only oriented to agreement which is limited in the scope and assumptions (GreenHalgh et.al, 2006).

As shown in the study, the theory holds that social capital relates to self-help initiatives to influence poverty reduction level. This holds considering the fact that it facilitates greater socio-economic unity, and support, access, mobilization and utilization of resources, greater problem solving and self-reliance. So it is a strategy to fight and reduce poverty (Carlos Mdani, 2004).

CHAPTER TWO

2.0 Literature Review

2.1 Introduction

This chapter focused on the review of related literature. It was intended to throw more light on the study problem, theoretical foundation of self-help initiatives, how it originated, poverty and attempts which had been put forward to fight it, conflicts and its effects on poverty, the Northern Uganda conflict and how it caused poverty amongst people, how self-help initiative has been helping in fighting poverty amidst insurgency in the north and the challenges which self-help initiatives face.

2.2 Theoretical Foundation of Self-help Initiatives

By the mid 19th century, people's health in England had deteriorated greatly. This was during the rise of industrial capitalism with the resultant enclosure movement, urbanization, unemployment, lack of basic human needs and social services and problems such as poverty, diseases and deaths were wide-spread (Szreter S, 1999; Wohl A.S, 1983). It took reformers inside and outside Government, decades to devise and implement reforms that would help to improve income and general living standards. Scientific and political debate on how to initiate social change and better society had, by that time, come to rather dissimilar conclusions.

One group, the *"Social Darwinists"*, proposed to apply Darwin's theory of natural selection in the evaluation of biological species to the improvement of human society (Nayar et.al, 2004). Herbert Spencer, for example, advocated what he called *"true liberalism"*. This was an extreme economic and social laissez-faire. He postulated that a massive restriction of role of the state, and a reliance on the principles of the market (i.e. Supply and Demand), would lead to *"survival of the fittest"* and hence to continuing improvement of the population. Spencer expected that, as his favour of liberalism was mounting, social altruism would increase and *"voluntary associations"* would replace government support and aid to the *"unfit"* poor.

Peter Kropotkin (1904) in his book did not deny the importance of Darwin's theory of natural selection. Yet he argued that cooperation and not conflict, is the chief factor in the evaluation of species (Peter Kropotkin, 1904). According to Kroportkin, mutual and self-help are the oldest and most natural systems to improve the situation of human beings. Like Spencer, Kropotkin reasoned against a centralized state (which he thought should be replaced by voluntary associations of mutual support), but from a libertarian rather than *"true liberal"* point of view. Therefore, his core ideas embraced empowerment of the weakest and not survival of the fittest. He again argued that, self-help is a universal principle in nature and should be practicable in all cultures.

2.3 Self-help Initiatives

Self-help originated from industrialized countries and was initially a bottom-up approach (Nayar et.al, op cit). One of the core principles of self-help is that only those experiencing the problem can understand it. Self-help groups are voluntary small group structures for mutual aid and the accomplishment of a special purpose. (Robinson D, 1981). They are usually formed by peers who have come together for mutual assistance in satisfying a common need, overcoming a common handicap or life disrupting problem and bringing about desired social and personal change (Katz, 1981). Self-help group emphasizes face-to-face social interaction and assumption of personal responsibility by members. They often provide material assistance, as well as emotional support. They are frequently cause-oriented, promulgate and ideology or values through which members may attain and enhanced sense of personal identity.

Katz (ibid), highlights that self-help groups typically starts from conditions of powerlessness and that members agree on engaging in some actions in which they personally participate. Empowerment, on the other hand, is a process through which individuals gain control over matters that concern them most. It can be defined as a "multi-dimensional social process that helps people control over their own lives" (Page, N et. al, 1999). Self-help was cost-effective method for delivering long term sustainable development programmes for transforming the lives of some poorest communities in Sub-Saharan Africa (Self-help Newsletter, 2007).

Since 1980 however, self-help has increasingly been 'prescribed' by experts with the explicit aim of reducing government expenditure (Deppe, 1985).

In Uganda, Murindwa (2009) explains how *ebibiina* movement (small associations) in Kigezi have played social-economic-politico-legal within their milieu (Murindwa Rutanga, 2009). They protect the bereaved widows and orphans from those who come with intention of dispossessing them of property. They normally come masquerading as relatives or debtors to the deceased, that way, those *ebibiina* do enable their membership to acquire strong collective voices, bargaining power *locus standi* for litigation purposes (Murindwa Rutanga, 2009).

2.4 Poverty Reduction

Less developed countries (LDCs) are characterized by low levels of both national income and income per capita. If LDCS want to develop, they should increase their national incomes (Ddumba-Ssentamu, 2004). However, there are factors which make them not to achieve. This includes low income leading to low saving, low investment, low capital accumulation and low productivity hence vicious circle of poverty. Vein Haq (1976) seems to view poverty as a state of deprivation; he describes it as a 'curtain' or an 'invisible barrier' that has descended right across the face of the world dividing it materially and philosophically into different worlds, two separate planets, two unequal humanities: one embarrassingly rich and the other desperately poor. In the 1950s, 1960s and to some extent in the

1970s, most parts of the world experienced a fairly steady economic progress (World Development Report, 1997).

However, in the early 1970s, the rise in oil prices forced many developing countries to borrow heavily in order to meet the additional unexpected costs (Victers,1993). The oil crisis was followed by drastic fall in commodity prices produced by developing countries. Victers (1993:1) notes that in 1988 alone, Africa lost something in the region of US $ 19 billion on account of low commodity prices. The situation was worsened by World Bank Structural Adjustment Programme which led to the rise in poverty level.

Uganda witnessed a deteriorating economy also due to economic mismanagement, social injustice and a war-torn society. These factors are argued to have bred poverty in Uganda. By 1994, Uganda was among the poorest countries in the world with a per capita Gross Domestic Product (GDP) less than US Dollar 200 (Ddumba-Ssentamu, 2004). Poverty in Uganda remains predominantly a rural phenomenon; rural poverty headcount declined from 56 percent in 1992 to 31 percent in 2006 while Northern Uganda poverty level remained up to 60.7 percent (UBOS, 2006). The surprising fact about poverty in this region is that the least poor sub-county in the North (Vurra-Arua) has the same poverty rate as the poorest sub-county in central region – Kyankukanzi (38 percent). Poverty in this region ranges from 38 percent to 90 percent (UBOS, 2008).

In spite of an impressive drop in poverty during the 1990s, Okidi and Mckey (2003) demonstrate that Ugandan households remain vulnerable to poverty. For instance in the region, Paloga (Kitgum), Kango and Paidha in Nebbi had the highest reduction in poverty from 2002 – 2005. The sub-county of Odravu, Abim, Adekokwok, Atiak, Omiya and Anyima did not register any changes in poverty rate. Ongako sub-county in Gulu district had the largest increase in poverty (59 percent) (UBOS, 2005). According to UBOS (2006), the poor have no chance of moving out of poverty given that during 1990s, asset accumulation at 0.3 percent per annum among the poor compared to 4 percent to non-poor.

However, much as poverty is most intense in certain areas, and explanations abound in the development literature about why some regions lack the economic base to compete, recent explanations include disinvestment proximity to national resources, density and diffusion of innovation (Morrill et.al 1971); but the role of self help initiatives seems to be minimized.

2.5 Conflict

When people think of the word conflict, they often think of wars or violence. However, conflict is a struggle to resist or overcome contest of opposing forces or power, strife and battle; a state or condition of opposition, antagonism, discord; a painful tension set up by a clash between opposed and contradictory impulses (Mc

Cormack P., 2007). The total magnitude of major armed conflicts increased rapidly during the decolonization period (mid 1950s through the mid 1970s). It again increased strongly through the 1980s and by 1991 it reached its peak. Most of these conflicts were on ethnic basis and economic resource struggle in Africa (http://www.systemicpeace.org/africa/accpconflicttrendsinafricaxsecsum.pdf).

Conflict is one of the leading obstacles to development in Africa today. An estimated half of Sub-Saharan African countries have experienced violent armed conflict in the past five years (http://www.disam.mis/pubs/index/vol%2028). According to a recent University of Maryland assessment of 160 countries worldwide on their capacity for peace building and ability to avoid destabilizing political crisis, no region has more potential for future conflict than Africa (McCormack 2007).

Most countries across the broad middle belt of Africa from Somalia in the east to Sierra Leone in the West and from Sudan in the North to Angola in the South has a potentially volatile mix of poor human security, unstable political institutions, limited or poorly managed resources, and inevitably a "bad neighbourhood" of states similarly vulnerable to crisis. These conflicts have undermined progress in health, economic growth, and governance; created conditions that have resulted in breeding grounds for terrorism, and required costly humanitarian assistance, as

well the pervasive consequences of long-term poverty and warfare complicate the prospects for stability in the country and its neighbours (http://www.disam.mis/pubs/index/vol%2028).

There are currently about 15 million displaced population, mainly IDPs and about 3.5 million trans-national refugees. This has caused suffering and intensified poverty levels in the affected areas like Sierra Leone, Angola, D.R. Congo, Southern Sudan, Liberia, Burundi, Delta Region in Nigeria and Northern Uganda (http://www.systemicpeace.org/africa/accpconflicttrendsinafricaxsecsum.pdf). "It has been said that war is the price of peace… Angola and Sierra Leone have already paid too much. Let them live a better life". Ambassador Juan Lerrain, Chairman of the Monitoring Mechanism on sanction against UNITA.

In Mozambique political discontent with Portuguese rule produce a guerrilla led by FRELIMO. But before long FRLIMO's failing Marxist program was sabotaged by RENAMO, a guerrilla force supported by Rhodesia (now Mozambique) and South Africa. The indiscriminate destruction of infrastructures and killing of civilians by FRELIMO and RENAMO counter offensives left most rural Mozambique a vast killing field. Discussion between the two sides began in 1989, leading to full-fledged negotiations in 1992 which produced a new democratic constitution, multiparty election in 1994, full demobilization of army and the building of a new party-neutral army (World Development Report, 2002).

2.6 Northern Uganda Conflict and Poverty

The history of war in Northern Uganda is long, and complicated, and its root causes are embedded in Uganda's troubled past (Allen, 1991). The official starting point, however, was resistance to the Northern Uganda to overthrow of the government of Gen. Tito Okello Lutua, by President Yoweri Museveni's National resistance Army (NRA) in 1986. Since then, the war has undergone several transformations (Boas, 2004) confined to Lango and Acholi sub-regions. The war itself was characterized by cyclical violence followed by periods of relative calm (Finnstarm, 2003). Attacks on the civilian population by LRA were frequent, involving theft, looting, maiming, killing and abduction of children but also adults; with insecurity, rebels' raids and abuses against civilians intensified especially from 1995. To improve on efficiency and effectiveness of government army (Uganda People's Defence Forces), the local people were forced into IDPs Camps. Most economic activities became stagnant, people's participation in agriculture and trade reduced (Byenkya Tito, 1999). Quite likely consequence of long time conflict is reasonable to assume that before war, most households had core resources and access to more resources than what is the current case (GOU, 2006).

The war caused regional imbalance between Northern and the rest of the country (UBOS, 2005). The Northern has maintained the highest incidence of poverty of 60.7 percent, the high incidence of poverty in this region is probably because of the

insecurity that has affected the areas for more than two decades. A relatively large population has been displaced by war (UBOS, 2008). This coupled with the cattle rustling problem that has traditionally plagued Karamoja and the surrounding areas (Uganda's Progress Report, 2007) and robbed the population that used to earn additional income through herds of cattle and other domestic animals and birds.

2.7 Self-Help Initiative and Fighting Poverty

Meaningful participation of the poor (not only as a source of information, but as major stakeholders) is pre-requisite for successful poverty fighting strategies and intervention (Mekong Institute, 2008). Poverty reduction requires opportunities for the poor and their organization, to exert influence on political processes. Opportunities are needed for the poor to develop their social capital, that is create, and make use of social structures and net-works necessary for sustaining collective action. Development should not be imposed / controlled by central authority or party in the name of "public interest", the "right to development" need to be recognized as a universal human right, that is the right to develop 'capabilities' (Sen, 1999) required to escape the condition of marginalization and deprivation.

Many studies have found out that the use of self-help initiatives / group can help in fighting poverty. In India, through social and economic inclusion of poor and vulnerable groups, the small grant funding reached a diverse set of economically

and geographically excluded social groups. Selection of broad ranging poverty, gender and livelihoods based interventions meant that adverse group of poor, vulnerable groups have been included in the mainstream of development processes. These self-help groups included the women, deaf and blind, disabled, rural people and youth from Andhra Pradesh, Tamil Nadu, Kerola and Delhi (Government of India, 2007). These groups benefited through income generation, training, community mobilization processes hence poverty reduction.

The use of self-help initiatives to fight poverty through provision of loan scheme tend to yield more success since the group force profitable utilization for repayment of the loans borrowed on group basis. This has been experienced by the German Bank for the Poor (Bangladesh), the Working Group Forum of Madras (India), The Women Community Bank of Jehovah Ntestro in Honduras (Latin America) and Hoima Integrated Community Development Project (HICDP) in Hoima / Uganda. These schemes were successful in fighting poverty, and also having the loan recovery rate of about 98 percent (Gaiha, 1993; Getubig JR, 1991; Kamugisha, 1998; Webb et al, 1995).

In Indonesia, the self-help initiative was used by government to fight poverty between 1970 and 1990. The proportion of the population living below official poverty line declined from 56 percent to 15 percent through the Inppe Desa Terlingyal (IDT) programme directed at village level (World Development Report,

1997). Self-help, an Irish development strategy for promoting, and implementing integrated sustainable development programmes in rural Africa, has assisted communities across Eastern Africa to achieve food self sufficiency, since being established 23 years ago (Self-help Newsletter, 2007).

In Ethiopia, women are finding innovative ways to earn an income, thanks to the support being provided to them through Savings and Credit Cooperatives (SACCO) that have been established in partnership with self-help (Self-help Newsletter, 2007). And according to the Ireland Government 2007, with annual budget in 2006 of US Dollars 6 Million, self-help is currently running area based programmes in Ethiopia, Eritrea, Kenya, Uganda and Malawi, helping communities in Sub-Saharan Africa on the path of self-sufficiency in food production (Self-help Newsletter, 2007). Withane (1991; 22-29) confirmed the importance of self-help initiatives, together with need for achievement and initiatives to entrepreneurial success. Knight (1984), noted that self help groups were more self-reliant than Franchisees as they were independent in starting their business.

In Uganda, Basoga Sub-region, self-help initiative called the Fruits and Tuber Farmers' Group (FTFG) registered tremendous achievement in fighting poverty through planting grafted mango, hence improving members' income and the environment (UNDP Uganda News of June – Sept, 2007). Therefore support for

self-help is the way forward to reduce poverty in developing countries. Mr. Evaristo Matsvaire, Village Change Agent Zimbabwe (quoted by Seawell, 1984). *"The poor are poor because they have no money!"* You cannot save if your do not have anything to save! These exclamations sum up the dilemma that poor people face within a money economy. In order to improve their situation, the poor must invest in new activities and improvements in the productivities of their present activities.

Self-help participatory development processes should start on the basis of local resources, knowledge and technology. However, they would not progress very quickly unless more advanced knowledge and external resources are gradually absorbed. An important aspect of establishing viable economic processes is financing. One alternative system for providing credit to the poor is the use of revolving loan funds. These allow organized groups of low-income people to make loans, set interest rates, etc according to social as well as economic goals (Lassen, 1980).

2.8 Challenges Facing Self-help Initiatives

Self-help initiative in fighting poverty have the reputation to be rather egalitarian and sustainable, yet a number of instances were presented that make clear that this is in part glorifying existing clichés. This is evidence in an exploitative or 'predatory' (Ngwira, 1995) character such as 'Katapila' in Mozambique (a money lending

system with arbitrary interest rates) or Ganyu in Malawi (a casual labour system which is mainly used by households in times of food shortages).

Distance between communities and inadequate public transport makes mobilization, and attending meetings difficult, and also self-help groups lack adequate resources (Mai Wann, 1994). The professionals often fail to appreciate the value of knowledge gained through experience rather than through training like their own (Mai Wann, 1994). They tend to resist change, respond negatively to criticism of services and are reluctant to share power with key people. Community's experience of participating in local income generating activities can be an important step towards empowerment; enhancing an attitude of self-reliance is difficult when facing further challenges in local development (Winkelmann Peter, 2001).

Most of the literature reviewed was silent on how and why self-help initiatives originate in the African context despite the move by most local people to embrace it. For instance, Diogo's (2004) vulnerability paper did not explain how and why countries with low provision of public services or poorer region of the country or region with civil strife where opportunities for some households failed to improve.

2.9 Operational Definitions

In this research, the following words are interpreted as defined below:

Credit: Credit is the financial or material assistance given to the poor individuals or groups to supplement their mobilized resources for undertaking income generating activities. It is repaid after a stated period of time with interest charges, in case of default, the individual / group is liable (ACORD Workshop Report, 2000).

Challenges: Challenges are obstacles affecting success of actions of individual or groups.

The poor: The poor are people who do not have the ability to satisfy their minimum needs by the standard of their society (Gacha, 1993; Leftwich et. A, 1988).

War Ravage: War ravage mean destruction and suffering caused due to prolonged physical conflicts.

Poverty: Poverty means a pronounced form of deprivation, and often results into lack of access to the basic necessities of life (Lipton, 1992).

Poverty Reduction: Poverty reduction means bringing down the incidence of the effect of poverty.

Self-help Initiative: Self-help initiatives is where a group of people with common concerns who have come together to help themselves and each other socially, and economically by sharing information, experiences and personal solutions.

Poverty Incidence: The incidence of poverty (also called poverty rate or poverty headcount) is defined here as the proportion of the population living in households whose per capita expenditure is below the "poverty line" as defined by UBOS (2006).

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This chapter explains the study design which the study employed. This included: The area of study, population of study, the sample size, selection of the respondents, the research instruments, validity and reliability of the instruments, methods for data collection, research procedure, the ethical consideration, data management and the limitation of the study.

3.2 Study Design

The study was conducted through a case study design. It was specifically intended to investigate the relationship between self-help initiative and fighting poverty. The design was selected to enable the researcher study smaller samples in-depth analysis by vender taking case studies generally entails extensive, descriptive and holistic analysis. Quantitative and qualitative research methodologies of data collection were used. Quantitative methods were used to establish the extend of participation in self-help activities while qualitative methods was used to analyze people's knowledge and experience in self-help initiatives / groups and how they contributed in fighting poverty. Although this design may have a weakness of generalizations from the resultant analysis and 'internal sampling', that

shortcoming is likely to be insignificant if compared with its expected contributions to the study.

3.3 Area of Study

The study was conducted in Lira, Apac and Oyam districts, Lango Sub-region located in Northern Uganda. The sub-region comprises of Lira, Apac, Dokolo, Amolatar and Oyam Districts. It borders Acholi sub-region, Teso Sub-region, and Lake Kyoga. Lango sub-region was selected because it was one of the sub-regions where rebel activities and cattle rustling have affected most people. As a result, the incidence of poverty was high and self-help activities were on the increase.

3.4 Population of Study

Lango sub-region is predominantly occupied by Lango and most of them are rural peasants. The population had difficult times during the conflict as provision of services by government and NGOs were difficult. The possible way of survival was only through self-help initiatives. Therefore, the population was considered appropriate for the study.

3.5 Sample Size

The sample consisted of 154 respondents selected from the target population which comprised of male, female, youths, adult and the aged in both rural and

urban areas. The 154 respondents were distributed for structured interviews consisting of 86 members of self-help initiative groups because they seem to have had difficulties in reading and writing so they could not handle self administered questionnaires. In-depth interviews consisting of 44 key informants because this category could read and write. More, there was focused group discussion consisting of 24 members. They were selected basing on their knowledge and experience on the topic.

3.6 Sample Selection

Three districts were selected using simple random sampling technique for the study. These consisted of Oyam, Lira and Apac. From these districts, 40 parishes were selected using purposive sampling techniques. From the parishes, 86 members of self-help initiative groups were purposely selected for the interviews and forty four (44) key informants were sampled using purposive sampling techniques because of their knowledge about the subject. Two Focus Group Discussion (FGD) were selected using purposive sampling because of their potentiality and knowledge on self-help initiative and fighting poverty. Each group consisted of twelve members.

Table 3.1: Types of Samples and Methods Used

Research Instruments	**Respondent Coverage**	**No. of Respondents**
Structured interviews	40 Parishes were covered of which 86 members of self-help initiative groups were interviewed	86
In-depth interviews	6 district community development officers, 10 local council leaders, 6 civil society organization staff, 12 opinion leaders, 10 parish chiefs.	44
Focus Group discussion	**FGD 1** District officials 2, Community Development Officers 3, Civil Society Organizations 4 and 3 aged people. **FDG 2** Local councils 2, parish chief 1 Opinion leaders 3, self-help group members 3 and 3 aged people	24
Total		**154**

3.7 Research Instruments

This research involved obtaining people's opinion and feelings as well as generating numerical data on self-help initiative groups and poverty fight. It was thus quantitative and qualitative in nature. As a result, it applied both structured and unstructured instruments. These were namely;

i) **Questionnaire for Key Informants:** This was designed for collecting qualitative and quantitative data and extracting information concerning all the aspects of the study. It was to collect adequate information over a short period of time. It was suitable because the target population were literate. Other needed information could be presented in writing.

ii) **Interview Guide:** This was designed to generate information on all aspects of the study. This was to allow the researcher to obtain information from self-help initiative group members that could not be directly observed or obtain historical information and gain control over the line of questioning.

iii) **Focus Group Discussion:** This instrument was designed to collect data from the beneficiaries of self-help initiatives and selected key informants using checklist for purposely selected respondents. It was

to enable the researcher gain first hand experiences and participants were free to give information.

iv) **Documentary Review:** This instrument was meant to analyze and collect data from the available documents, concerning self-help initiative groups from Local Governments, Non Governmental Organizations, Community Based Organizations, research findings among others. These was to supplement the data gathered using other instruments.

3.8 Validity and Reliability of the Instruments

All the instruments were scrutinized and modified. The method of triangulation, involving the use of different methods of data collection was employed, where multiple sources of data were used. To enhance reliability, internal consistency of the questionnaire and the interview guide were cross-checked.

3.9 Data Collection

3.9.1 Primary Sources of Data

The study used basically two methods in collecting data. First were structured and unstructured questionnaires. The structured questionnaires were administered to the self-help initiatives group members and key informants. With these, the researcher expected to obtain data, and information on the categories of

self-help initiative groups, their contributions and the challenges that they were facing. The second method of data collection was the use of Focus Group Discussions (FDGs). Two FGD were conducted, one in Apac district, and another one in Lira District. Each FGD involved a total of 12 members which included; male, female, youths, aged, educated, opinion leaders and adults. It was here that the researcher used the unstructured questionnaire. This was expected to enrich the study with a broader view of the issues that could not be understood by use of structured questionnaires only.

3.9.2 Secondary Data: This constituted another source of data. This entailed examining and analyzing of written documents such as reports, unpublished theses and dissertations, newspapers, and other relevant documents obtained from the authorities and other institutions. These data were obtained from self-help initiative groups, district administration offices, libraries, archives and internet.

3.10 Procedure of Data Collection

The researcher obtained a letter of introduction from the Faculty of Social Sciences, Makerere University, and sought permission from the Chief Administrative Officers of Lira, and Oyam and Apac respectively. He then organized the execution of his research programme.

3.11 Ethical Consideration

The researcher had to abide by the research ethical code of conduct, social responsibility, proper collection of data and reporting correctly, as well as respect of the dignity of the respondents. The respondents to the research decided to participate basing on their adequate knowledge about the study. They were informed about the procedures of the study, purpose, issue of privacy and confidentiality. All the participants in research had the right to remain anonymous. They were told that their identities would not be revealed. Participants had the right to keep from the public certain information about themselves.

3.12 Data Management

The data and information were entered into SPSS coding sheet, cleaned, and edited after coming back from field data collection. The data and information were categorized into themes consistent with the research objectives. They were tabulated and frequency counts made. Further statistical analysis were carried out using Statistical Packages for Social Scientist (SPSS) to determine percentage measures on data concerning categories of self-help initiative, contribution in fighting poverty and the challenges which they were facing. The data were entered into SPSS editor with variable names, level and value label and the data were then summarized in tabular form and followed by the presentation of data in percentage form. Qualitative data was analyzed before, during and after data

collection, open-ended questions were thematically analyzed. Before data collection, tentative themes were identified. During qualitative data analysis, the researcher searched for patterns of data in form of recurrent events, then interpreted them moving from description of empirical data to interpretative meanings. This was an on going process involving continual reflection about data analytical questions and writing memos throughout the study. The researcher finally wrote the research report of the study.

3.13 Limitation of the Study

The insurgency in northern Uganda has caused real sufferings, some NGOs and CBOs that operates in the area helped people through distributions of food stuff, beddings, clothes and some of the NGOs gave the local people money when they were collecting the baseline data for their project implementation. This has made most people whenever interviewed, request for some money which made the data collection very expensive. Some people however much as you explain to them the purpose of the study, still expect that after the study, some projects would be taken to their areas including even the local and opinion leaders.

Furthermore, the data were collected from September, 2008, this was a period of heavy rain which caused flooding in north and north-eastern Uganda, hence there were difficulties in movements since some roads were cut-off by floods. Some

roads could not be followed using the motor cycle or bicycle hence the researcher had to foot to reach many respondents in the villages.

By the time the data were being collected, there was still insecurity that is *"Kony B"* these were thugs who were looting and stealing people's properties by use of guns and sometimes killing the property owners who resisted. This happened when the researcher was collecting data in Wicele Village, Okwangole Parish in Apala Sub-county, Lira District. These threatened the researcher when he was collecting data. However, the researcher was courageous enough to continue collecting the data amidst all these obstacles.

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSIS

Introduction

This chapter presents research findings and discussions on categories of self-help initiatives, genesis, the contributions and the challenges of self-help initiative groups in fighting poverty. The objectives of the study as enumerated in chapter one (section 1.3.2) included: Examine the categories of self-help initiative groups in Lango Sub-region, analyze the contributions of self-help initiative groups in fighting poverty in conflict situation and investigate the challenges faced by self-help initiative groups in fighting poverty in Lango Sub-region.

In the presentation, tables and raw data have been used. Frequencies and percentages have also been used to describe and narrate the findings.

4.1 Demographic Characteristics of Respondents

Table 4.1 below represents the sex composition of the respondents where 39 percent were male and 61percent were female.

Table 4.1: Sex of Respondents

Respondent's sex	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Male	49	39	39	39
Female	77	61	61	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

Table 4.1 above shows that the study had been gender sensitive i.e. both male and female were involved. It revealed that more women accounting to 61 percent participated in self-help group activities than their male counterpart accounting to only 39 percent. This probably reflected the gender responsibilities by female in northern Uganda. Women spend more time in work than their male counterpart. For instance, it was observed that, men after digging in the morning hours came back, take bath and go for drinking alcohol but women after coming back from the morning digging, perform domestic related work like; collecting firewood, fetching water, preparing food among others and went back for evening digging locally called *"agede"*.

Table 4.2 represents the age group of the respondents including both sexes, where those in the age group of 15 – 24 years were 14.3 percent, 25 – 34 years were 23.0

percent, 35 – 44 years were 27.0 percent, 45 – 54 percent were 19.8 percent and 55++ years were 15.9 percent.

Table 4.2: Age Groups of the Respondents

Age Group	Frequency	Percentage	Valid Percentage	Cumulative Percentage
15 -24	18	14.3	14.3	14.3
25 – 34	29	23.0	23.0	37.3
35 – 44	34	27.0	27.0	64.3
45 – 54	25	19.8	19.8	84.0
55+	20	15.9	15.9	100
Total	126	100	100.	

Source: Field Research, 2008

The above data revealed that, the most involved age groups in self-help activities were in the age bracket from 35 – 44 with 27 Percent, followed by the age goup from 25 – 34 years old with 23 percent. These were the ages when people become active in production and have responsiblities of feeding the family, meeting health obligation, paying school fees and shelter. It was observed that at these age groups, people build social security in order to over-come any social problem which may face them. Furthermore, at this age group, members of the community begin thinking of saving and hard work in order to cater for the future

eventualities. It also revealed that the age group bracket of 15 – 24 were not too much involved in the self-help initiatives, this was because most of them were at school and could not fnd time for performing groups activities. Some of them not at school were not also active in self-help activities because they moved to town to do petty buinesses, while some of them said that they did not see the improtance of self-help initiative. This was probably because they were still catered for by their parents.

Table 4.3 below shows education level of respondents where 42.1 percent did not attend school, 31.7 percent attended primary level, 21.4 percent attended secondary level and 4.8 percent attended tertiary level and above.

Table 4.3: Educational Level of Respondents

Education Level Attained	**Frequency**	**Percentage**	**Valid Percentage**	**Cumulative Percentage**
Not attended school	53	42.1	42.1	42.1
Primary	40	31.7	31.7	73.8
Secondary	27	21.4	21.4	95.2
Tertiary and above	6	4.8	4.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

The table above revealed that 42.1 percent of people with no level of education were involved in self-initiative group activities, followed by 31.7 percent of those who attained primary level of education. It was observed that most of the people where the data were collected from had low level of education. Self-help initiative activities were intense in rural areas than in urban areas. Those who had not attained any level of education and those who attained primary level saw involvement in self-help activities as the way to encourage them in production and their social solidarity. It was also found out that those with secondary level in self-help groups were group leaders in rural areas; they also took the advantage to cheat their group members who did not know how to read and write. The least number of educated involved in self-help activities were from Tertiary institutions and above. Most of the few involved were leaving in the urban or peri-urban areas because there were few people educated to that level, most especially in rural areas and some of them were employed in formal sector that did not have time to participate in self-help activities. And they had some income from salaries. However, some of them who drink *kongo-lango* were involved in *'akiba'* groupings as a way of socializing themselves after work. These groups were identified in Teso Bar, Lira.

Table 4.4 below shows the number of districts covered with the majority of the respondents coming from Oyam representing 53.2 percent, followed by Lira with 29.4 percent and Apac with 17.5 percent respectively.

Table 4.4: Districts Covered

Districts		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Apac	22	17.5	17.5	17.5
	Lira	37	29.4	29.4	46.8
	Oyam	67	53.2	53.2	100.0
	Total	126	100.0	100.0	

Source: Field Research, 2008

The table above shows that the study was carried out in the districts of Apac, Lira and Oyam. Most respondents were selected from Oyam because it was where insurgency was intense and by the time of data collection, some people were still living in the IDP camps. For example, a *'camp'* at Onek-gwogi in Ngai Sub-county, Oyam. Oyam had many self-help activities compared to other districts that the study was conducted. Few areas in Apac faced insurgency and the problem which they faced was keeping those who had run away from the insurgency areas but it did not have many self-help groups compared to Oyam.

4.5 Categories of Self-help Initiative Groups

Table 4.5 below indicates that 13.5 percent of the self-help initiative were community service groups, 49.2 percent were peasant farming groups, 23.8 percent were saving groups, 4.8 percent were village emergency social support groups and 8.7 percent of respondents did not answer.

Table 4.5: Categories of Self-Help Initiatives or Groups

Categories	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Missing	11	8.7	8.7	8.7
Community service groups	17	13.5	13.5	22.2
Peasant farming groups	62	49.2	49.2	71.4
Saving groups	30	23.8	23.8	95.2
Village emergency social support groups	6	4.8	4.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

The table above revealed categories of self-help groups as follows:

Community service groups made up to 13.5 percent: This was the type of self-help initiative group formed at community level normally at village or parish, headed by local leaders. Its purpose was to facilitate construction and maintenance of community services like clearing community roads, building of schools, health care services and maintenance of water services. These groups were very active before and in the current post war period. The local leaders mobilized the people to help in the service delivery where government and NGO's assistance delayed. They mobilized people by use of drums as a means of communication. However,

there were some people who failed to cooperate in the service delivery. The local community had by-laws to enforce those who did not comply, for example their property like chicken were grabbed, sold and the money paid to those who worked on his portion.

Peasant farming groups: It formed 49.2 percent of the categories. This type of self-help group was formed by individuals within the locality to facilitate group cultivation "*alulu* or *aleya*", here there was rotational cultivations of gardens of members and sometimes they dig for money in the gardens of non-members. It was an obligation that you must rotate the digging of members' gardens up to yours. It was observed that these kind of groups discouraged laziness among local people and encouraged production. However, if because of some genuine problems to a member and he / she failed to dig the garden of another member; he / she had to pay the money equivalent or had to dig the next day he / she wished, probably on Sundays. To some extent the quality of cultivation were not quite good as some members had rough digging. However, the group members appoint the "*Askari*" to check on the quality of digging.

Saving groups: They form 23.8 percent of the categories. These were get-together groups. They include:

i) Local brew groups

Here members form local brew groups locally called *"Akiba"*. They contributed ingredients to make the brew and admitted non-members upon payment of certain amount of money determined by the group. Each group member also keeps on depositing some money every group day. Money paid by non members commonly called *"visitors"* was saved and shared at the end of the year. It was observed that this category of groups were everywhere in both rural and urban areas, both educated and uneducated were involved. However, with the expansion of *"Balokole"* Born Again Christians, the members of the *"Akiba* groupings were reducing.

ii) Tea groups

Here members prepared tea and both members and non-members pay for the tea. The money realized was then saved and shared at the end of the year. However the study noted that these categories were not many before but with the increase in number of Born Again Christians, it was increasing very fast to out-compete *"Akiba"* groupings.

iii) In some case, there were groups where members deposit money on a weekly or monthly basis. The amount deposited was then amount he/she gets at the end of the year. However, this category had lasted

not for so long. It was observed that this was an initiative to increase and encouraged savings among members. It was noted that this category faced difficulties because of inadequate incomes by members.

iv) Sometimes these groups served as loan groups, where members incase of problems borrowed the money without interest and paid back at a later date within the year. It was noted that the loanable fund were inadequate for all members at once, it had to be revolved among members. The collateral security were members' guarantor, this has tried to bridge the gap created by limited financial institutions. However, some members' properties had to be grabbed forcefully for failure to pay back the money borrowed from the group pool. These findings was supported by Murindwa Rutaga (2009) in a study on *ebibiina* movement in Kigezi, Western Uganda in which beneficiaries of the association were able to accomplish their projects that they would otherwise not have managed to embark on. The members' pool money together on monthly basis and they buy building materials in form of iron sheets for the individual member on rotational basis. The recipient then use the received iron sheets to build descent houses. This was a clear demonstration on how such initiative helps in fighting poverty.

Village emergency social support groups: These types of groups were formed to help individual members within the community incase of a social problem like death. It was where members come together to give moral and material support to help a member who has lost his/her dear one. The support extended across clan and in the villages. It started as a culture of the people, however, the current increase in death rate due to increased population and HIV / AIDS among others has strengthened the culture. Most attention was given to members but limited attention was given to non members if they had social problems.

Table 4.6 below shows that among respondents interviewed, 14.3 percent said their group were to save money, 16.7 percent were to increase agricultural production, 11.9 percent were to increase household income, 5.6 percent were to solve water problems, 9.5 percent were to promote unity, 6.3 percent to provide cheap product, 7.1 percent to market local products, 12.7 percent were to help pay for children's fees, 10.3 percent were to access or solicit government/NGO funds and 5.6 percent were to sensitize community on sanitation and health matters.

Table 4.6: Reasons for Formation of Self-Help Initiatives or Groups

Reasons	Frequency	Percentage	Valid Percentage	Cumulative Percentage
To save money	18	14.3	14.3	14.3
To increase agricultural production	21	16.7	16.7	31.0
To increase household income	15	11.9	11.9	42.9
To help in provision of social services	7	5.6	5.6	48.4
To promote unity	12	9.5	9.5	57.9
To provide the community with cheap product	8	6.3	6.3	64.3
To market local products	9	7.1	7.1	71.4
To help pay for children's education	16	12.7	12.7	84.1
To solicit government, NGO programmes	13	10.3	10.3	94.4
To sensitize the community on sanitation and health	7	5.6	5.6	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

Reasons for formation of self-help initiative groups:

The findings of the study generated the following reasons:

To save money: 14.3 percent of the respondents revealed that the reason for their group formation was to save money. This was through involvement in activities which encouraged the group to save and at the end of the year; the funds saved were distributed to each member normally during Christmas season. This controlled the spending habit by households and the funds saved sometimes were borrowed by any member who had urgent problem, where they would pay back without interest, but within a specific period of time to the group pool. Some groups bought animals like bulls or oxen or goats and slaughtered at Christmas Day for distribution among members, so the intention of saving was to cater for the future.

To increase agricultural production: 16.7 percent revealed that their groups were to promote agricultural production. Here, people come together and form cultivation groups called *'alulu* or *aleya'*. With these arrangements, digging was rotational in nature, so members of the village that form the group had similar interest. These arrangements discouraged laziness because of rotational digging system of gardens of individual members. It also encouraged unity among members and hard work. Sometimes members would dig gardens of none members for money which would be paid to the group pool and distributed at the end of the year. There were some few people who preferred working in their

gardens on their own. These were relatively rich people and employed other people to dig for them.

To increase household income: 11.9 percent revealed that their main reason for forming their groups was to increase their household income. This was through involvement of members in income generating activities like sale of their agriculture produce, sale of their labour through working for fund as a group and saving it for later sharing and local beer brewing and selling among others. These were to discourage laziness and to reduce poverty among the local people in the villages. These were ways to raise money for fulfillment of the household needs and also the ways through which the youth could be trained to be self-reliance in their future endeavours.

To help in provision of social services: 5.6 percent revealed that they formed self-help initiative groups to help in digging of water wells and maintenance of other water sources. It also helped in the mobilization of the community in road construction or digging and maintenance this made people built the feeling of ownership of the services, shared responsibility of protecting the services. The *"Rwot-wangtic"* the village chief played a major role in the mobilization of the local people.

To promote unity among members: 9.5 percent revealed that socially, self-help initiative groups were formed to keep the local people united more especially in time of difficulties like death or enemy attack for example thugs and thieves. These groups play a big role to support each other in case of such problems and also as a social security for the village members. The northern people especially Langi used to consider many children as the future social investment, but most people have realized that, that belief does not hold water anymore because more children were causing excessive poverty to parents and society. The best alternative was self-help initiative as a social security.

To provide the community with cheap products: 6.3 percent revealed. These groups were productive in nature and they work hard to increase the output of members. This reduces shortages in supply which were associated with higher prices. For example, instead of buying bottled beer expensively, they brew locally and cheaply and sold to the people. Even food items they produced and sold cheaply among themselves. However, it was observed that the local people produced good quantity of food items but sold most of their items cheaply to some produce buyers, they then bought expensively during scarcity from these produce buyers.

To help raise money for educating the children**:** 12.7 percent revealed that self-help initiatives were formed to help members to raise money to pay for their

children's education. Money saved and distributed at the end of year, sale of products produced from self-help activities, these facilitated education of members' children. Rural people have begun to realize the importance of education but their problem was financing education. They then believed in joining hands together through self-help initiative to help them raise money for their children's education.

To solicit Government / Non Governmental assistance: 10.3 percent revealed. It was easier to access government and non-governmental assistance when local people form groups for example, National Agricultural Advisory Services and Northern Uganda Social Action Fund. However, this was noted to be a new phenomena and reason in the culture of the people. People were not used to physical assistance, but because of poverty caused by conflict, they had to move to form groups in order to get assistance. It was observed that these kinds of groups could not sustain themselves after the assistance.

To sensitize and mobilize the community on sanitation and health: 5.6 percent revealed. Another reason for the formation of self-help initiative was to mobilize and sensitize people on good sanitation and health, through village health committees. It was to help in the maintenance of good hygiene at home and community level for example, every home had to have *"bur yugi"* rubbish pit and also keeping the water sources clean. They appointed one of the villagers to guard the water source and keep it clean.

4.7 Genesis of self-help initiatives in Lango sub-region

According to focus group discussions held in the districts of Lira and Apac in December 2008, and the findings from the aged respondents, the origin of *"Otim Ikomwa"* (self-help initiatives) dates back to primitive and pre-formal administrative period when *"Lango Aconye"* (Langi of olden days) used to be naked.

Information from the aged respondents revealed that the survival activities of Langi people were all based on *"Otim Ikomwa"* (Self-help initiatives). These activities included subsistence cultivation in which crops like sweet potatoes, millet, pigeon peas among others were grown. There were a group cultivation called *"Aleya", "Awak", "Aluulu"* where people came together and formed a cultivation group for digging members' gardens in turn. There was also *"Puru Kongo"*, group digging for local brew, *"puru Gweno"* group digging for chicken. Millet was used for making *"Kongo"* local brew.

It was also revealed that Langi also used to built kraal in groups and keep their animals together; like cattle, goats and sheep, these animals were used for payment of bride price. They also used to carry out communal / solidarity, hunting. This was group hunting by men only while women used to gather fruits, fetch water, firewood and keeping home. Another aspect of self-help initiative was on health, if there was sickness or epidemic, the Langi used to come together

and perform some rituals to avert the sickness or if anyone was had dislocation or broken his bone, it was Inomo clan responsible for physiotherapy. Rain making was also performed in traditional rituals by the aged people, some specific clans, like *"Jo Aber"* was responsible for the rain making ritual. Those were signs of self-help initiatives in Lango. The findings also revealed that Langi were war warriors who fought many inter-tribal wars like with Acholi, Madi and Sudanese. Sometimes they were requested to help other tribes, example Banyoro against the Baganda, Notable war leaders then were Owiny-Akulu and Etik among others.

On death, the respondents revealed that, if a person died in a village, the village members used to burry him/her. They spent 3 days for male and 4 days for female to morn without work and sleeping outside around *"Otem" (a big fire camp)* and later the last funeral rites was organized by the clan of the deceased. These were some of the kinds of self-help initiatives practiced in Lango tradition.

The respondents during the study revealed that, when colonialist came, they studied how self-help initiatives operated in traditional northern Uganda societies. They then embraced the initiatives to help in community works such as construction and maintenance of roads, bridges, community centres among others. At the start, both men and women were involved, but due to strongly embedded cultural division of labour, women were later relieved. The local people however, showed resistance to how the British adopted and implemented the system,

because it was forceful without payment. To enforce the self-help initiatives, the colonial government appointed local chiefs called *'Rwot' and 'Jagi'* to see that the local people complied. The local people however, referred to this approach as *'Arododo'* meaning exploitation. Prominent Chiefs *'Rwot"* who helped in the implementation were Rwot Acol of Moroto - Lira, Arum of Ibuje – Apac, Ogwang Guji of Erute – Lira and Bua of Oyam among others.

In 1911 when the colonial government wanted to build a town in Nambieso sub-county in the current Apac district, the situation worsened. Men were forced to go for construction work, contribute funds, pay taxes and build granaries and collect food stuffs in their granaries (dero kec) at Gombolola (sub-county) headquarters. These forced some Langi to take refuge to Buganda especially Luwero while others joint Kabulega of Bunyoro to fight the British rule.

As in traditional setting, self-help initiatives continues today in form of local beer drinking locally called *'akiba'*, *'oromo' 'anwana',* peasant cultivation in groups called *"dira alulu / alea / awak among others"*. Even after independence, the local people continued with the construction of schools, that was grass thatched classrooms and teachers' houses, community road and maintenance of water points among others. The medium of communication by then was the sounding of drums to call people for work. However, with the emergency of war from 1985, the efficient and effective functioning of self-help initiatives were shattered until recently when war

declined. In comparison, whereas self-help initiatives in Lango sub-region, northern Uganda originated from traditional settings, in Kegizi region in western, it was traced from the declining economy and social services right from the 1960s, which was intensified by the consequences of the 1972 economic war. This resulted in the massification of poverty hence *ebibiina* movement (Murindwa Rutanga, 2009). Western type of self-help initiative was traceable from the foundation of Alcoholic Anonymous (AA) in the United Sates of America, in 1935 (Nayar at.et 2004).

4.8 Management of self-help initiative groups

Every member felt she/he belonged to the group hence they had very strong attachment to the group. All groups had the management committee or executives consisting of the Chairperson, Vice Chairperson, Secretary, Treasurer and Askari. Officials consisted of both sexes hence gender consideration. During the field research, it was noted that influential people in the group were the ones elected to the position of Chairpersons while for the position of Treasurer, a person assumed to be of good moral, less corrupt and relatively rich is elected for his/her ability to pay lost funds in case of mismanagement. All members are involved in the activities of the group and out-seeing the management of the group performance. For instance, there was periodic auditing of books to ascertain whether group funds were not mismanaged. It was also noted in the findings that the groups

were self sustaining though sometimes government and NGOs penetrate the community through the activities of these groups.

Table 4.9 shows the initiator of the groups with 11.1 percent initiated by the government, 23 percent initiated by the community, 51.6 percent initiated by individuals and 14.3 percent of the groups initiated by civil society organization. Most of the groups are initiated by individuals representing 51.6 percent and the least of the groups initiated by government representing 11.1 percent respectively.

Table 4.9: Initiators of Self-Help Initiative Groups

Initiators	**Frequency**	**Percentage**	**Valid Percentage**	**Cumulative Percentage**
Government	14	11.1	11.1	11.1
Community	29	23.0	23.0	34.1
Individuals	65	51.6	51.6	85.7
Civil Society Organization	18	14.3	14.3	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

The above table shows that most of the self-help initiative groups were formed by individual members who felt that they could join hands together for productive economic activities.

These initiatives were encouraged by severe economic hardship people were facing. The way forward was to get support from each other by encouraging self-help initiative. However, it was noted that most of these individual groups were traditional in nature in that it had traditional setting and had been there even before wars started. It was also noted that some of these individual groups were just formed to solicit assistance from government / NGOs but there were doubt in their sustainability. Followed by community that was, some self-help initiative groups were formed by community members at village and parish levels. It was to help in community work like building schools, road construction, maintaining water points and sensitization of the local community on health programmes through village / parish health team and also some self help initiative groups were formed through government and NGOs to implement their programmes for example NAADS and NUSAF. The government / NGOs have realized that penetration of the community through self-help groups was the best way of sustaining community services hence; they have tried to encourage the formation of such groupings in rural and urban areas.

Table 4.10 shows the number of members that form the groups where 14.3 percent were in a group of 0-15 members, 64.3 percent belong to a group of 16-30 members while 16.7 percent were in a group of 31-45 members and only 4.8 percent of the groups belonged to a group with 46 members and above.

Table 4.10: Number of Members in the Group

Number of Members	Frequency	Percentage	Valid Percentage	Cumulative Percentage
0-15 members	18	14.3	14.3	14.3
16 – 30 members	81	64.3	64.3	78.6
31-45 members	21	16.7	16.7	95.2
46+ members	6	4.8	4.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

Table 4.10 above revealed that most groups had 16 – 30 members; this they said was attributed to easy mobilization, administration, good cooperation and easy monitoring of team work. Small number of people below 15 was found not to contribute much for the group in case of social problem to a member. And also very large numbers for example, above 46 were not accepted because of difficulties in the management and sharing the proceeds among members. However, it was observed that in social problems, even non members contribute towards the problems.

Table 4.11 shows the number of years the groups have been in existence, with groups that have existed for 0 – 2 years representing 30.2 percent, 3.4 years 38.1 percent, 5 – 6 years, 11.9 percent and 7 and above years representing 4.8 percent.

Table 4.11: Duration of Self-Help Initiative Groups

Duration (Years)	Frequency	Percentage	Valid Percentage	Cumulative Percentage
0-2 years	38	30.2	30.2	30.2
3-4 years	48	38.1	38.1	68.3
5-6 years	15	11.9	11.9	80.2
7+ years	25	19.8	19.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

According to the study, most of the self-help groups were formed about 3 to 4 years ago, this was the period when war was reducing and LRA was not fighting from Uganda and at the same time the government with its development programmes like NUSAF and NAADS was being implemented and it demanded the local people to be in groups in order to access the assistance. Furthermore, by this time, most NGOs and CBOs had also learnt that it was easy to help those who were in groups because the old groups which were there were disorganized when conflict intensified in those areas. People in camps were confined, not allowed to move anyhow, no way of mobilization to performed self-help activities.

Furthermore, the scattered population due to war had started coming together to revise their former self-help initiative groups in their respective villages like Emergency Social Support Groups to help in case of death, "*Alulu Group*" which is

a cultivation group. The old self-help groups were few because the groups were disorganized by war situations.

Table 4.12 below shows the composition of group members.84.9 percent of the groups have mixed members, 8.7 percent of the groups are composed of females only, 4.0 percent of the groups are composed of males only while 2.4 percent of the groups have youths only. Most of the groups have mixed composition representing 84.7 percent and few groups comprising of youth only representing 2.4 percent respectively.

Table 4.12: Composition of the Group Members by Sex

Composition	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Mixed	107	84.9	84.0	84.9
Females	11	8.7	8.7	93.6
Males	5	4.0	4.0	98.6
Youths	3	2.4	2.4	100
Total	126	100.0	100.0	

Source: Field Research, 2008

According to the study findings, most of the self-help initiative groups had mixed members that were male, female, aged and young who come together to form the groups within the community. This showed the kind of cooperation that existed in rural and urban areas of Northern Uganda particularly Lango Sub-region where old people regarded themselves as part and partial of the community and division / segregation not considered important among the community. However, the cultural sex roles still exists where cooking, selling local brew, weeding millet, sim sim, groundnuts still done by women and children. There were some few groups comprising of female only, these were groups where the activities involved only female like "*Kongo Lango*" local brew selling groups weeding groups among others. There were also other few groups where men were alone, for example, some '*Akiba*' groups. It was noted that they were also served by female like

preparation of the local brew and serving hot water on the local brew while the men are drinking. Some of these groups were advocating for mixed gender and youth in the groups.

4.13 Contributions of Self-help Initiatives in Fighting Poverty

Table 13 below shows that 62.7 percent accepted that self-help groups help in fighting poverty, 9.5 percent said it does not help in fighting poverty while 27.8 percent did not respond to the question.

Table 4.13: SHI Groups and Fighting Poverty

Categories	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Yes	79	62.7	62.7	62.7
No	12	9.5	9.5	72.2
Missing	35	27.8	27.8	100
Total	126	100.0	100.0	

Source: Field Research, 2008

According to study findings, 62.7 percent accepted that self-help initiative groups contributed in fighting poverty in which members of the community form themselves into groups, which encouraged them to produce hence increasing their economic performance for example the *"Alulu Group"* which produced much more

food-stuffs than the consumption level of the households, therefore earning income from the excess. Self-help initiatives also through its activities helped people do raise funds for educating their children, and in providing community services to help the local population.

The study found out that people save for the future, hence the culture of excessive drinking and drunkenness which used to be among the people were reducing, that was "*tomorrow cares for its own*" meaning that the income got today were drank on that day not thinking of the next day. This mentality was reducing due to self-help initiative groupings. However, some individuals were not involved in productive self-help activities and spent much time in drinking.

Furthermore, 9.5 percent revealed that they did not see the value of self-help initiative groupings. These were mainly drunkards who took much time in doing unproductive activities like drinking while there were some uneducated who did not understand what self-help initiative was all about.

Table 4.14 below represents the level at which self-help initiative groups are performing. 37.3 percent of the total number of the respondents reported moderate performance followed by 17.5 percent of the total number of respondents reporting lower performance while high performance represented only 7.9 percent of the total respondents and 37.3 percent did not answer.

Table 4.14: Performance of Self-Help Initiatives / Groups

Performance Rating	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Low	22	17.5	17.5	17.5
Moderate	47	37.3	37.3	54.8
High	10	7.9	7.9	62.7
Missing System	47	37.3	37.3	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

The study also revealed that the performance of self-help initiative groups were moderate with 37.3 percent, mostly those groups which were involved in saving activities distribute at the end of the year. Also moderate was with the groups involved in the agricultural cultivation activities and it was also observed that, these groups were also involved in other income generating activities; like cultivation for group funds, at the end their saving levels were fairly good and they were giving loans to members without interest but with interest to non members and they were requested to pay back within a specified period of time. It was further noted that, these groups were in position to sustain themselves even minus any external assistance to the group. Those who relied on NGOs / CBOs and government had low performance because most of them only became active when they receive assistance. The best examples were the groups who failed to perform after receiving assistance from NUSAF project especially those men who

received cattle and used to for marrying wives, a case in point were in Aduku and Nambieso, Apac District. Those who performed highly were self-sufficient groups and had been getting assistance / support from government through NUSAF, NAADS and CBOs. These groups were traditional groups who just got external assistance to promote their activities and used the assistance profitably.

Table 4.15 below shows the annual income by self-help initiative group members where 4 percent gets below UGX 1,000,000, 7.9 percent gets between UGX 1,000,001 – 2,000,000, 32.5 percent gets between 2,000,001 – 4,000,000, 27.8 percent gets between 4,000,000 and above while 27.8 percent never responded.

Table 4.15: Average Annual Income by Self-Help Groups

Average Annual Income	Frequency	Percentage	Valid Percentage	Cumulative Percentage
UGX 1,000,000 below	5	4.0	4.0	4.0
UGX 1,000,001 – 2,000,000	10	7.9	7.9	11.9
UGX 2,000,001 – 4,000,000	41	32.5	32.5	44.4
UGX 4,000,001+	35	27.8	27.8	72.2
Missing System	35	27.8	27.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

Self-help initiative groups were involved in economic activities which earned members some income, for example agricultural production and local brew, where outputs were sold hence providing household income. They used the generated income to meet domestic needs like food, clothing, shelter, medical care, education among others.

The study revealed that 32.5 percent of respondents had been getting from UGX 2,000,001 – 4,000,000 per year. In some groups, benefits or proceeds were shared equally while in others, individual members get according to contribution made. Others meet their domestic needs, some members revealed that they re-invest the money in other businesses like opening retail shops and they are doing well in fighting household poverty amidst the devastating effects of conflict in the region. It was also noted that, the performance of self-help initiatives / groups had been moderate in relation to income-generation. These were groups involved in saving and active economic activities. This amount was just for the group pool but out of self-help group activities, individuals also got some income for example, other people produced agricultural output like maize and sold on individual basis as well saving the money for his / her personal use. Even in local brew, some percentage of income was going to some individuals without reaching the members' pool depending on the arrangement of the group. It was observed that with stable situation without conflict, the average group income would exceed 6

Million shillings in a year. However, the income could have been above but because of instability, people were just starting to get organized economically.

Table 4.16 below revealed that 95.2 percent agreed that self-help initiative encourages saving, while only 4.8 percent disagreed that it does not encourage saving.

Table 4.16: Self-Help Initiative and Saving

Categories	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Agreed	120	95.2	95.2	95.2
Disagreed	6	4.8	4.8	100
Total	126	100.0	100.0	

Source: Field Research, 2008

The study pointed out 95.2 percent of respondents agreed that, self-help initiatives provided the best criteria for saving money. These groups engaged in income generating activities and raise funds that were kept for a certain period of time, normally a year. Individual members were only allowed to borrow in case of urgent problems and pay back with or without interest on the principle sum borrowed. The saved funds were shared or distributed to members at the end of the year, mostly in December to celebrate Christmas. In this way, self-help initiatives were fighting poverty by encouraging saving culture among the people

and thus promoting small scale investments and encouraging agricultural production since most of these saving groups were involved in digging for money and were paid to the group pool. However, some members on getting the distributed money at the end of the year spend it for alcohol and women only.

Table 4.17 below indicate how members share income, with 50 percent of the respondents saying that they share their income equally, 22 percent said that they do not share equally and 27.8 percent did not respond.

Table 4.17: Income Sharing Among Members

Categories	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Yes	63	50.0	50.0	50.0
No	28	22.2	22.2	72.2
Missing System	35	27.8	27.8	100
Total	126	100.0	100.0	

Source: Field Research, 2008

The study pointed out that the majority of *"Otim Ikomwa group members"* self-help initiative group after saving distributed the money equally. It was calculated equally but those with debts to the group, their monies were deducted and shared. However, members normally agreed to pay some small amount to the group leaders for their services rendered to the group. Although in some groups,

members complained that they were cheated by their educated leaders who were not open to them. However, it was truly observed that some group leaders connived among themselves to cheat members. Their books were not audited since majority of the members had low levels of education. This caused some groups to collapse due to mistrust of leaders. Some members disagreed that the group did not distribute / shared the proceeds equally, it was noted that these were people with debts to the groups and they could not have shared equally.

Table 4.18 represents the form of assistance groups get from the government or NGOs, where first ranking form of assistance was financial representing 48.4 percent of the total followed by Training 19.8 percent and other form of assistance like agricultural inputs which contributes to 4.0 percent.

Table 4.18: Form of Assistance to the Groups

Form of Assistance	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Financial	61	48.4	48.4	48.4
Training	25	19.8	19.8	68.2
Others	5	4.0	4.0	72.2
Missing System	35	27.8	27.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

Provision of easy access to external support: The two decades conflict has ruined the socio-economic wellbeing of the people of the region. The attitude and character of the people changed due to the sufferings they faced. People felt they could not stand on their own to move out of poverty due to conflict. By the time of this field research almost everybody was in a group to earn a living and to solicit and attract either government assistance through NAADS/NUSAF or Non Governmental Organizations support like Canadian for Physician Association and Re-habilitation (CPAR) and Action Against Hunger. It was through these groups that assistance towards poverty fighting was channeled. This was witnessed by the researcher in almost all groups visited. This assistance consisted of finance, it was given in cash and the group had to buy the input they required like hoes, improved seeds, bee hives, and domestic animals among others. However, some group members after receiving the fund used it for unproductive ventures.

While government and NGOs had also been helping the group members through training for example on modern farming methods, group management, record management among others and 19.8 percent of the respondents revealed that they benefited from this. Furthermore, it was revealed that self-help groups had helped in accessing loans from financial institutions like Centenary Rural Development Bank and Micro-Finance Institutions like Oribcing, PRIDE and FINCA. Since the rural people do not have the required collateral security, these institutions now allowed group members to be guarantors so as to make sure that all members pay

back in time for effective evolvement. This contributed a lot in fighting poverty in the region.

Table 4.19 below reveals that 63.5 percent accepted that self-help initiative groups encouraged social relations, 8.7 percent rejected and 27.8 percent did not respond.

Table 4.19: SHI Groups and Encouragement of Social Relations

Category	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Yes	80	63.5	63.5	63.5
No	11	8.7	8.7	72.2
Missing System	35	27.8	27.8	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

In the above table, respondents acknowledged that *"Otim Ikomwa Group"* had encouraged unity / social relations among the local people in Lango – Northern Uganda. It was revealed that the only system to help each other during problem or in poverty solution was *"Otim Ikomwa Group"* self-help initiative groups. There had been very strong social ties among the people of Lango because members cared for each other in times of peace and times of problems. They believed that unity was strength and incase of social problems, the all village, community and relatives had to join hands together to reduce the burden. For example in case of

death, every member of the community got concerned and participated in one way or another to reduce the burden by providing material and moral support to the bereaved family.

However, it was observed that there were some individuals who were selfish and reluctant to contribute when problems occurred to any member but sometimes these were categories that had not yet faced similar problems but after facing the problem, they always realized the importance of togetherness in solving social problems. For example there was a man in Minakulu, Oyam, who was not contributing any moral and material support or going to attend the burials, one time, his child died and people around him refused to go and help or give support. From that day, he reformed and joined the rest of the people in social support.

Table 4.20 represent ways in which self-help initiative groups encourage social relations, 61.1 percent said it contribute towards social problems for example, when death occurs, 7.9 percent said it helps in domestic violence and 27 percent said it is a source of social security and 4.0 percent did not answer.

Table 4.20: How SHI Encourages Social Relations

Category	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Contribute towards a social problem like death	77	61.1	61.1	61.1
Fight domestic violence	10	7.9	7.9	69.0
Social security among people	34	27.0	27.0	96.0
Missing System	5	4.0	4.0	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

The study revealed that self-help initiative / groups provided unity and good social relations among members of the community irrespective of clan relationship. They provided commendable ground for establishing identities, support and caring as a lifeline especially to bereaved members of the community. For example in case of death, members join hands in digging the grave, burial, collect money and food items to assist the bereaved family and some members stayed with that family for quite sometimes. It was also observed that people were very cooperative incase of social problems. During the old days, if a person died in a village, people spent three to four days to mourn without going to the

gardens. Cooperation was also seen on sicknesses where people had to bring in help for the sick person and to console. Currently in most villages, the local people have formed emergency support social groups to help incase of death. People collected funds and other necessities for organizing burial ceremonies once and for all. There were now few burials where last funeral rites were separated from burial day. However, it was noted that the old traditions were fading away as a result of modernization and increased economic hardship among the people who believed that organizing last funeral rites were expensive and wasteful as well morning for three to four days were wastage of time instead of doing productive things. In some parts of Lango bordering Acholi Sub-region, last funeral rites were still being practiced.

Social security: In African culture especially the Lango culture, it was believed that, the more the wives and children a man had, the more secured he was. But self-help initiative / groups have made the Langi to shift from that line of thinking because these self-help initiatives / groups provided social security to community member in case of social problem. The initiatives even helped the aged and the most vulnerable members of the community by constructing for them the huts, providing food, water, firewood and clothing. It was observed that what matters was good cooperation among the community. High numbers of children had become a burden to the individuals since children had to be educated.

Fighting domestic violence: Self-help groups helped in handling certain conflict situations in the community, such as family quarrels and clan disputes. These initiatives helped in instilling discipline among community members and sometimes conducted reconciliation of breaking families. They even fought all forms of child abuses in families because children were seen as the future of the community. Parents who maliciously mistreated children were dealt with accordingly by the self-help initiatives. There were many informal organs in the villages for settling domestic problems / issues. These included: Clan members, Village Chief or *"Rwot-Wangtic"* before the case reached the local council courts.

Table 21 shows whether self-help initiative groups help in the construction / maintenance of social services, 61.1 percent accepted that it helps, 31 percent rejected while 7.9 percent did not answer.

Table 4.21: SHI Groups in Construction / Maintenance Work

Category	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Yes	77	61.1	61.1	61.1
No	39	31.0	31.0	92.1
Missing System	10	7.9	7.9	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

Supports / maintenance of community services:

Self-help initiatives / groups played a vital role in the provision and maintenance of community services. The study established that most government programmes and Civil Society Organizations demanded the local people to participate by providing the local materials and labour in the construction of schools and health centres. For instance, in Acaba Primary School where the local people provided gravels and stones during the construction. At the same time, construction of community feeder roads by government and Civil Society Organizations insisted on labour based methods where the local people dug the roads manually and they were paid. However, this method had proved better than Grader in quality. For example, the *'acted'* project in Oyam district constructed a road from Obanga-ngeo to Aruda village in Achaba sub-county and Acut road in Ngai sub-county using labour intensive techniques. Besides, the local people in the region organized

themselves in the maintenance of community roads which had opened markets for their commodities like maize, simsim, groundnuts and beans. On water, it was discovered that the local people were very supportive in construction and maintenance of water points like boreholes, wells and swamps. They had bylaws to help in the management of water sources and management committees were established in almost every water point. This they said, was helping a lot in the eradication of poverty in Lango sub-region, created shared responsibility in the sustainability of the services. However, with knowledge that it was the role of government to provide social services, local people were becoming reluctant in participation in the provision and maintenance of social services, compared to the past.

Table 4.22 below shows whether self-help initiative groups have access to loan, 5.6 percent have access, 58.7 percent do not have access while 35.7 percent were not sure whether they have access or not.

Table 4.22: Whether Groups have Access to Loans

Access to Loans	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Yes	7	5.6	5.6	5.6
No	74	58.7	58.7	64.3
Not sure	45	35.7	35.7	100.0
Total	126	100.0	100.0	

Source: Field Research, 2008

The study revealed that self-help initiative attracted loans to the individual members by banking institutions and Micro-Finance Institutions in that the bank always used members as guarantee for the repayment of the loan borrowed. This was supported by 5.6 percent of the population in Lango Sub-region who had access to loan facilities. This made the local people to create savings for loans among members. However, these funds proved inadequate for members.

4.23 Challenges facing Self-Help Initiatives

Table 4.23 below represents the challenges faced by the self-help initiative groups in all the districts covered. The major challenge were poor record keeping representing 11.9 percent, low level of education 15.1 percent, low level of commitment by members 15.1 percent, difficulties in accessing financial services 26.2 percent and corruption or misuse of group funds 31.2 percent. 58.7 percent were in need for the loan but could not access Financial Institutions / Micro-finance because of remoteness of most of these areas. Self-hellp initiative could have played a great role, but due to conflicts, members were too poor to contribute tothe formation of SACCOS. However, it should be noted that other people also feared to get loans from Financial Institutions because of the demand for colateral security, high interest rate charged and the method of repayment.

Table 4.23: Challenges Faced by the Groups

Challenges faced	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Poor record-keeping	15	11.9	11.9	11.9
Low level of education	19	15.1	15.1	27.0
Low level of commitment by members	19	15.1	15.1	42.1
Difficulties in accessing financial services	33	26.2	26.2	68.3
Corruption or misuse of group funds	39	31.0	31.0	99.3
Missing System	1	0.7	0.7	100
Total	126	100.0	100.0	

Source: Field Research, 2008

Challenges of the self-help initiative groups: The third objective of the study was to investigate the challenges faced by self-help initiative / groups in fighting poverty in Lango sub-region. The challenges below were pointed out during the field study.

Corruption / misuse of group funds: The study revealed misuse of funds in some groups. These occurred in groups which collected and saved money to be shared at the end of the year. The one who normally misused the funds was the Treasurer. For instance in December, 2001 in Kamdini, Aber sub-county, Oyam district, a self-help group called *'Police Group"* lost funds, where the treasurer misused the funds and when the group wanted their money, he burnt down his grass thatched hut to convince members that the money got burnt. In December, 2002 at Aboko parish, Aduku sub-county – Apac district, a man hanged himself when he misused the group funds at the time members wanted the money. In most government projects like Northern Uganda Social Action Fund (NUSAF and NAADS), it was revealed that in most groups, the executive members connived with suppliers to steal group funds by purchasing less or poor quality items and inflated the prices for accountability. A case in point was Oribcing self-help initiative group in Adel Parish, Minakulu – Oyam. However it was observed that with increasing number of SACCOs, the level of corruption would reduce since most self-help groups kept their monies with SACCOs. However, there were fears of collapse of these SACCOs. During the study corruption was not noted with groups which their treasurers were female. That means females were fairly trusted in handling funds.

Difficulties in accessing financial services: This problem was very common in rural areas, especially Oyam district where most self-help initiative groups did not have access to financial institutions for opening group accounts to help them in

saving their money. There was yet no hope to see Micro-Financial Institutions operating in areas like Minakulu, Ngai and Otwal. Because of this, the groups and individuals had no access to loans to increase their productivity. This is "*retarding the development of the group in relation to fighting poverty*" said Okidi Francis of Orib-can self-help initiative group, Atek Parish, Minakulu sub-county, Oyam. However, in urban areas like Teso Bar - Lira, respondents reported no problems in accessing financial services except high interest rates charged by Micro-Finance Institutions from 21 – 30%. Much as this was a great problem, it was noted that most people had poor loan repayment cultures because of improper utilization of the loan fund received.

Low level of commitment by self-help initiatives members: This was a common challenge in both groups which were newly formed and those that had lasted so long. This problem was experienced when meetings were called but not all members attended. This had made most of the groups to put in place rules and regulations governing members, where fines were paid by those who missed meetings without genuine apologies. Another challenge in relation to commitment was difficulties in mobilization of youths especially in community service work. This had posed a big challenge in fighting poverty in Lango sub-region. However people had started to realize that they were poor as opposed to the past where people used to think of what to eat and drink only without minding of any other things else.

Low level of education: The study revealed low level of education of members of self-help initiative groups in the region. It was also discovered that, within a group, some fairly educated members take advantage of others' illiteracy and merely register them as members, and then when they received assistance, they used for their own benefits or take largest share. A case in point was "*Odong cukere*" Bee keeping Group in Aramita parish, Ngai sub-county, Oyam. It was observed that with the introduction of Universal Primary Education and Adult Literacy Programme through Local Governments, the level of education would increase.

Poor record keeping by the group: In most of the self-help initiative groups, it was discovered that poor record keeping was a challenge to fair distribution of dividends. Some executive members manipulate records to suit their interest and benefited more. The few available records were difficult to understand and follow because they were not systematic since they did not follow accounting systems**.**

Conning of self-help initiative groups by briefcase Non-Governmental Organizations or thieves: It was revealed in the two Focus Group Discussions that, there had been a tendency by some people who pretended to be working in some NGOs to collect money from members of some self-help groups under the guise of bringing for them the project to help them fight poverty. They collected money from these people and disappeared indefinitely. This was because of absolute poverty and low levels of education which made people failed to question these unknown conn men / fellows. This problem was also noted by "*Imaki too Ikwere*"

in Obanga ngeo, Anyeke Parish, Achaba sub-county, Oyam where each member collected 10,000 Ug. Shillings and the conn men disappeared with it. The conn men deceived the group that they were workers from United Nations World Food Programme.

Inconsistencies by the government / NGOs in offering assistance: Some self-help groups interviewed pointed out difficulties and untimely getting of government assistance particularly NUSAF and NAADS. They reported that some project officials delivered the assistance to help in fighting poverty late especially agricultural tools / seeds. This had undermined the performance of the self-help initiative groups in terms of output.

According to FGD, those who start self-help groups were often not ideal leaders in the longer term. Charismatic individuals did not always find it easy to share power. When this happened, other group members became passive recipients of help and the potential for self development varnishes. Another common problem is that one or two members were left with all the organizational tasks and became tired and resentful. Some groups preferred to do without leaders, or to share or rotate tasks**.** Copping with problems of leadership and organization requires skills which group members may not have and must therefore learn.

The struggle to find adequate resources featured prominently in the lives of most self-help groups. In particular, they required material resources including small

amounts of money, training to develop new skills, access to expertise and information and helped with campaigning and gaining access to policy-makers. Success in securing these resources would determine group's effectiveness and sustainability.

Fund-raising sometimes helped to animate groups, in other circumstance, it became a drain on their own resources. Funds often came with conditions attached. Access to new resources or a cash crisis, radically altered a group's agenda and interests.

Conclusion

The study findings established how self-help initiatives originated in Lango Sub-region. It also pointed out categories of self-help initiative groups: Community services, peasant farming, saving and village emergency social support groups. Furthermore, self-help initiatives have been noted in the study as one of the key engines in poverty fight in that, it leads to income generation, act as a unifying factor among the local people, provide community services, and create an avenue upon which the government and Non-Governmental Organizations can channel resources to the local people to help them fight poverty. The study noted that self-help initiative groups are organized and sustain themselves. However, much as it is contributing in the fight against poverty, it also faced some challenges among which are corruption and misuse of funds by some group executives, poor record

keeping, sometimes misunderstanding among members and low level of education among others.

CHAPTER FIVE

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter gives the study, conclusions and makes recommendations for policy makers as well as for further research. However, a brief synopsis of the study is hereby given first.

5.2 Conclusions

The origin of self-help initiatives in Lango Sub-region, Northern Uganda dates back before colonization. This was when the region was at a primitive stage of development and people live on hunting, gathering of fruits and some bit of subsistence agriculture. When British Colonialist came, they adopted the system and used it to exploit the local people using '*Arododo*' meaning exploitation. The colonialist appointed local chiefs to help them to implement the self-help initiative. Since it was exploitative, it made some people to run away from the region to Bunyoro and others to Buganda.

The study identified the below categories of self-help initiative groups. Community saving groups which are formed at community level headed by the local leaders, it helps in construction and maintenance of community services. The peasant farming groups formed by individuals to facilitate cultivation, they also

save some fund and share among themselves at the end of the year. The saving groups which include the local brew groups called *'Akiba'*, tea groups called *'Chai'* group. These groups save and share the benefit at the end of the year. And also the village emergency social support groups, members help in emergency problems like death or any natural calamities that have affected a member, members come together to help the affected member.

The study also examined reasons for the formation of self-help initiative groups and found out that; it is to encourage saving in order to increase household income to help in mobilization of local people in provision and maintenance of social services, to provide the community with cheap products, to solicit government / NGO assistance and sensitize the community on good sanitation and hygiene.

However, the study examined the contributions of self-help initiative in reducing poverty in which it found out that it contribute to income generation through involving members in productive economic activities, it also encourage saving among members which help others to re-invest in other activities like retail trade hence helping in fighting poverty. Furthermore, self-help initiatives encourages the promotion of unity / social relations, among the community through giving support to emergency problem like death, sickness and orphans which in most cases have been as a result of HIV / AIDS epidemic. Another contribution of self-help initiative found out was social security, most members of the northern

community due to war has embraced this initiatives as social investment for the future as opposed to the old thinking that producing more children was investment for the family and also help in reduction of domestic violence in families. Self-help initiative also helps in the provision and maintenance of social services at village level for example, maintenance of water points and digging community roads or inter-home roads and small roads, leading to the gardens.

More still, it was also found out that the initiatives helps the local people to access support from government and NGOs since there is no problem in mobilization, organization and management of the group.

However, the study established challenges the self-help initiatives do face, among them were; corruption among members especially by some group leaders where some misuse the group funds for their selfish benefits. More still, other challenges include difficulties in accessing financial services like loan, banks for opening the saving and other accounts. This has made some members to risk their saving in the hand of treasurers who sometimes do not pay members when members need their monies.

In some self-help groups, it was revealed that some members were not committed to the group activities; this affects the unity and performance of the group. In northern Uganda, the low level of education affect the performance of the group as

majority of the population have not gone to school and some have gone to the level of primary education only.

Furthermore, there were poor record-keeping and conning of self-help initiative groups by briefcase NGOs and thieves. It is very common due to problems and poverty in the north, these people always go on the pretence of taking projects to people and demand for some members' contribution as commitment to the project, since people have no choice, they pay and these conn men always disappear.

More still, there has been inconsistency on the side of government and NGOs in offering assistance. Some offers were untimely like provision of improved seed, which sometime distributed in wrong season or late, hence causing failures in production and affecting the group performance.

Self-help initiative groups were not recognized by government and NGOs in the design and implementation of their programmes. They failed to analyze the traditional village self-help structures and some of government programme / NGOs that attempted to involve self-help groups failed to identify the true traditional / village and some dubious people always organized themselves into self-help groups but since it was not original, it failed to sustain itself after the project.

Self-help initiative groups lack technical knowledge on development, even other members do not know that they are poor, they do not compare themselves with others, some think if they can eat and drink everyday, then there is no problem.

5.3 Recommendations

In principle, low-cost approach is in a good position to support self-help initiatives if the approach is judged to be favourable, supporting measures should be considered;

1. On the issue of failure by government / NGOs to include self-help initiative groups in the design and implementation of their progammes, the government and Non-Governmental Organizations should train project staff how to identify the local individual or community self-help groups. In the identification of self-help groups, care should be taken because other groups are created just to take advantage on the incoming project and they fail to sustain themselves after the project.

2. On the problem of lack of knowledge on development and poverty, Self-help initiative groups in the vicinity of a development project should be offered supportive measures by local leaders, NGOs and government such as self-help group representatives be included in the project internal training, provide technical advices to the groups to make the group own the

project and check as well as correcting plan alignment and also provision or lending tools necessary if possible.

3. On the problem of inadequate financial services, self-help initiatives can be the engine to poverty fight, government should speed up the process of prosperity for all programmes through facilitating SACCOs and Micro Finance Institutions to enable the local in the rural areas open bank accounts to save and access credit facilities to support self-help initiative groups hence making them productive. This can be done by members organizing themselves into groups and forming SACCOs. Government should also support SACCOs through giving them money for loans. Further more, private sector should also support financial services in rural areas.

4. On the challenge of group management Government and NGO programmes should focus on traditional self-help group settings. All government programmes should be designed with clear management up to the self-help group with a clear monitoring mechanism to check on the high level of systematic corruption in self-help groups created to solicit funds/projects. The Local leaders should be involved in monitoring the progress of development projects in their areas.

5. On the issue of sustainability, Government and NGOs should involve self-help groupings in provision of social services. For example in road construction, labour based approach be used to provide money which should have been given to one contractor using grader to the local people which would get income as well as own the services. The local people should seek to get involved in construction and maintenance all sorts of services in their areas.

6. On the problem of low level of education, the government should facilitate adult literacy programme to cover all rural and urban areas to reduce low level of education. The group members should also organize themselves to learn simple accounting knowledge and skills in self-help initiative groups. The local leaders should encourage the local people for adult education to reduce illiteracy.

7. On the issue of inconsistencies by government / NGOs in offering assistance to self-help groups, proper identification of SHI be made and there should be timely giving of assistance in the right season needed example, improved seeds, agricultural tools etc. However, the local people should not over rely on government/NGO programmes but in case it delays, they should improvise alternative ways to settle their problems.

8. On the challenge of disagreement among members, group rules and regulations be put forward by members in their constitutions and disciplinary action should be taken on those who do not follow the rules and regulations of the group.

5.4 Areas for Further Research

This study was limited in scope and analysis due to insufficient time and limited financial resources. Consequently, the extent to which the findings can be generalized to apply to all regions of Uganda is because it was restricted to only one region. In light of these limitations, the study makes the following suggestions of further research and improvement:

1. Self-help initiative groups and sustainability of social services in rural areas of Uganda;
2. Self-help initiative groups and fighting domestic violence in Uganda;
3. The role of self-help approach in reducing income inequality'
4. Sustainability of government/NGO created self-help groups/projects.

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APPENDIX A

Data Collection Instruments

General Introduction

This instrument will be used to collect data on research topic; contribution of self-help initiatives in fighting poverty in war-ravaged situation: A case of Lango Sub-Region, Northern Uganda. The research will be submitted in partial fulfillment of the requirements of the degree of Master of Arts (Public Administration and Management) of Makerere University.

The information given will be treated with utmost confidentiality. It will be used strictly for academic purpose. The identity of the respondent will not be revealed to anybody. The researcher takes this opportunity to thank in advance the respondent(s).

OBICI ISAAC GILBERT

Supervisor

PROF. MURINDWA RUTANGA

INSTRUMENT NO. 1

Interview guide to be administered to members of self-help initiative group members

(a) Background Information

1. Sex: (a) Male (b) Female

2. Age (a) 15 – 24 (b) 25 – 34 (c) 35 – 44
   (d) 45 – 54 (e) 55 - ++

3. i) Name of the Parish…….
   ii) Name of the Sub-County……...
   iii) Name of the District…….

4. Educational level
   (a) Not attended school (b) Primary level (c) Secondary
   (d) Tertiary (e) University

(b) Categories of Self-Help Initiative Groups

5. (a) How many self-help initiative groups are in this parish?……
   (b) How did self-help initiatives originate in your community?.....

6. What is the name of your self-help group?.....
   (i) Who initiated the formation of the group (a) Government
   (c) Community (d) Individual (e) Civil Society Organization

7. How many are you in the group?
   (a) 0 – 15 (b) 16 – 30 (c) 31 – 45 (d) 46 ++

9. How long has the group lasted?
   (a) 0 – 2 years (b) 3 – 4 years (c) 5 – 6 years (d) 7 ++

10. What are the compositions of the group members?

(a) Mixed (b) Female only (c) Male (d) Youths only

11. What activity does the group do?

(a) Animal traction / cultivation

(b) Pig rearing

(c) Poultry keeping

(d) Others (specify)……..

12. Why was the self-help initiative group formed

(i) ……..

(ii) ……..

(iii) ……..

b) How is your self-help initiative group managed?.....

13. How do you get funds for running group activities.

(a) Members' contribution (a) Government assistance

(c) Civil Society Organization Assistance (d) Others

(specify):……

(C) Contributions of Self-Help Initiatives

14 (i) Has the group got any assistance through training from any organization?

(a) Yes (b) No (c) Not certain

(ii) If yes, how often are you trained?

(a) Once in 3 months (b) From 4 – 6 months (c) From 7 months

(iii) Have the members benefited from the training?

(a) Agree (b) Disagree (c) Not certain

(iv) Briefly explain how you have benefited from the training:……..

…….

15. What activity(s) does the group do?

…….

(i) Does the activity(ies) help in generating income?

(a) Agree (b) Disagree (c) Not certain

(ii) If agree, how much does the group get in one year?

(a) 1,000,0000/= below (b) 1,00,001 – 2,000,000/=

(c) 2,000,001 – 4,000,000/= (d) 4,000,001/= above

(iii) Do members share the income equally?

(a) Agree (b) Disagree (c) Not certain

(iv) If agreed, what do you use the money for?

a)……..

b)…….

c)…….

(v) Do you think the benefit from the self-help initiative group has helped to fight poverty from your family?

(a) Agree (b) Disagree (c) Not certain

16. (i) Since you formed the group, have you got any assistance from government or CSO?

(a) Yes (b) No (c) Not certain

(ii) If yes, what form of assistance?

(a) Financial (b) Training (c) Others (specify)

(iii) Have you benefited from the assistance?

(a) Agree (b) Disagree (c) Not certain

(iv) Briefly explain what the group / individual has gained from the assistance?

……..

17. (i) Has self-help initiatives encouraged social relations among the community members?

(a) Agree (b) Disagree (c) Not certain

(ii) Explain how it has encouraged social relation?

(a) ……..

(b) ……..

(c) ……....

18. (i) Does self-help initiative group helped in construction / maintenance of community services like schools, health services, roads, etc?

(a) Agree (b) Disagree (c) Not certain

(i) If agree, how does the group help in maintenance of community services?

(a) By providing finance

(b) By providing labour

(c) By mobilization of local support

(d) Others (specify)

19 (i) In case of disease outbreak, what role does the group do to help other people?

(a) Help in mobilization and sensitization of the community

(b) Providing financial assistance to the community

(c) Enforcing law and bye law among the community

(d) Others (specify):……

20. (i) Does the group have access to loan schemes?

(a) Agree (b) Disagree (c) Not certain

(ii) If agree, from which financial institution (s)

……..

(iii) What was the collateral security presented to the financial institution(s)?

(a) Land (b) House (c) Members guarantee each other

(d) Others (specify):……..

(iv) Did members benefit from the loan?

(a) Yes (b) No (c) Not certain

(v) In what ways, did members benefit?

…….

21. (i) How does the group sustain itself?

(a) Through members' contribution and commitment

(b) Through government efforts

(c) Through Civil Society efforts

(d) Others (Specify)……..

D)- Challenges facing self-help initiatives

22. What challenges does your group face?.....

23. (ii) Who is the overall person concern with the day to day running of the self-help group?

(a) Chairperson (b) Secretary (c) Treasurer (d) Others (specify):…….

(iii) How often do you meet to discuss group issues?

(a) Once a week – in every month (b) Once in 2 – 4 months

(c) Once in 5 months+++

(iv) Do all members attend the meeting?

(a) Yes (b) No (c) Not sure

(v) What happens to those who do not attend?

(a) They are left

(b) They are warned

(c) They are given fine

(e) Others (specify):……

24. (i) Do you have the record of your daily group activities?

(a) Yes (b) No (c) Not sure

(ii) If no, what is the problem?

(a) Inadequate education level

(b) Lack of materials like pens and books

(c) Inadequate knowledge of record keeping

(d) Others (specify):……..

25. (i) Who keeps the funds realized from the group activities?

(a) Chairperson (b) Treasurer (c) Secretary

(d) Others (specify):……

(ii) Does the group have bank account?

(a) Yes (b) No (c) Not sure

(iii) Has the group ever had some problems with the saved funds?

(a) Yes (b) No

(iv) If yes, what has been the problem?

……..

. ……..

(v) How do you share the proceeds / financial benefit?

(a) Equally (b) According to share contribution

(c) Leaders get more (d) Not certain

26. (i) Is the group having enough funds for running the activities?

(a) Yes (b) No (c) Not certain

(ii) if no, has the inadequate funds affected the performance of the group?

(a) Yes (b) No (c) Not certain.

(iii) If yes, how does it affect the performance?

……

27. (i) Do you have access to loan services?

(a) Yes (b) No (c) Not sure

(ii) If yes, is the interest rate favourable to the group?

(a) yes (b) No (c) Not certain

(iii) If no, how does it affect the level of production of the group?

…….

……..

INSTRUMENT NO. 2

Questionnaire to be administered to District Officials, Civil Society Organization Staff, Parish Chiefs, Local Council Leaders, Opinion Leaders and District Community Officers

(a) Background Information

1. Sex: (a) Male (b) Female

2. Age (a) 15 – 24 (b) 25 – 34 (c) 35 – 44
   (d) 45 – 54 (e) 55 - ++

3. i) Name of the Parish……..
   ii) Name of the Sub-County……...
   iii) Name of the District……..

4. Educational level
   (a) Not attended school (b) Primary level (c) Secondary
   (d) Tertiary (e) University

(b) Categories of Self-Help Initiative Groups

5. How many self-help initiative groups are in this parish?……
   b) How did self-help initiative originate in your community……..

6. Name some of the self-help groups found in your area?.....
   ……
   i)-Who initiated the formation of the self help group?
   …….

7. On average, how many members are in every self-help group?
   ……

9. On average, how long has these groups lasted?
   ……

10. What are the compositions of the group members?

……

11. What activities do the groups do?

(a) ……

(b) ……

(c) ……

(d) ……..

12. Why were these self-help initiative groups formed

(i) ……..

(ii) ……..

(iii) ……..

13. How do these groups fund their activities?.

……

(C) Contributions of Self-Help Initiatives

14 (i) Have these groups got any assistance of training through any organization?

……

(ii) If agree, how often is the training done?

……

(iii) Have the members benefited from the training?

……

(iv) Briefly explain how they have benefited from the training:……..

……

15. What activity(ies) do they carry?

……

(i) Does the activity(ies) help in generating income?

……..

(ii) On average, how much does each group get in a year?

……..

(iii) Do members share the income equally?

……...

(iv) If agreed, what do they use the money for?

……..

……..

(v) Do you think the benefit from the self-help initiative groups have helped to fight poverty from members' families?

……..

16. (i) Since these groups were formed, have they got any form of assistance from government or CSO?

……..

(ii) If yes, what form of assistance?

……..

(iii) Have they benefited from these assistance?

……..

(iv) Briefly explain what the groups / individuals have gained from these assistance?

……..

17. (i) Have self-help initiatives encouraged social relations among the community members?

……..

(ii) Explain how they have encouraged social relation?

(a) ……..

(b) ……..

(c) ……...

18. (i) Do self-help initiative groups helped in construction / maintenance of community services like schools, health services, roads, etc?

……..

(i) If agree, how have the groups help in maintenance of community services?

(a) ……..

(b) ……..

(c) ……..

(d) ……..

19 (i) In case of disease outbreak, what are the roles undertaken by the groups to help the community?

(a) ……..

(b) ……..

(c) ……..

(d) ……..

20. (i) Are these groups having access to loan schemes?

……

(ii) If agree, from which financial institution (s)

……...

(iii) What were the collateral securities presented to the financial institution(s)?

……..

(iv) Have members benefited from the loan?

…….

(v) In what ways have members benefited?

……..

……

21. (i) How do these groups sustain themselves?

(a) ……

(b) ……

(c) ……

(d) ……

(ii) Who are the overall people concerned with the day to day running of the self-help initiative groups?

……..

(iii) How often do these groups meet to discuss the group issues?

……

(iv) Do all members attend the meeting?

……..

(v) What happens to those who do not attend?

(a) ……..

(b) ……..

(v) What are the challenges facing self-help initiative in your community?

……..

22. (i) Do the groups have the records of their daily group activities?

……..

(ii) If no, what are the problems?

(a) ……..

(b) ……..

(c) ……..

23. (i) Who keeps the funds realized from the group activities?

……..

(ii) Do these groups have bank accounts?

……..

(iii) Have these groups ever had some problems with the saved funds?

…….

(iv) If yes, what were the problems?

……..

……..

(v) How do these group members share the proceeds / financial benefits?

……..

24. (i) Do these groups have enough funds for running their activities?

……..

(ii) if no, has the inadequate funds affected the performance of the groups?

……..

(iii) If yes, how has it affected the performance?

……

25. (i) Do these groups have access to loan services?

……

(ii) If yes, are the interest rates favourable to the groups?

……

(iii) If no, has it affected the level of production of the groups?

…….

……..

The End

INSTRUMENT NO. 3

Checklist for Focus Group Discussions

In the FGDs, the researcher will be interested in the following items listed:

Nature of Self-Help Initiatives

Self-help initiative groups, names of these groups, who initiated their formation, how it originated, average number of members in a group, duration of the group, composition of groups, activities performed by these groups, why these groups were formed and sources of funds for the groups.

Contributions

Assistance through training, and benefit of it, income generation, the earnings and how the income is shared and how it has helped in fighting poverty, others assistance outside the group and what the group has gained, sustainability of the group, social interaction within the group and community self-help initiative and maintenance of community services, group access to financial institutions and the self-initiative and keeping of sanitation / hygiene.

Challenges

Group accountability, record keeping, sharing of the benefits, financial problems and others.

APPENDIX B

SPSS ANALYSIS

How old is the group * Performance of the group Cross tabulation

Count

		Performance of the group			Total
		Low	Moderate	High	
Duration of the Group	0-2 years	8	13	2	23
	3-4 years	9	16	5	30
	5-6 years	1	7	2	10
	7+ years	4	11	1	16
Total		22	47	10	79

Source: Field Research, 2008

The above tables shows that groups that have lasted between 3-4 years have the highest (5) performance compared to those that have lasted for7 years and above (1). It also shows that the overall performance of all groups is moderate (47)

Initiator of the group * Form of assistance Crosstabulation

Count

		Form of assistance			Total
		Financial	Training	Others	
Initiator of the group	Government	8	1		9
	Community	16	12		28
	Individual	28	9	5	42
	Civil Society Organisation	9	3		12
Total		61	25	5	91

Source: Field Research, 2008

The above table shows that the major form of assistance is financial (61) and groups formed by individuals get the highest share (28) It also shows that groups initiated by government have got the least (9) contribution It further indicates that training is the minor (25) form of assistance.

How old is the group * contributions of self help initiatives or groups Crosstabulation

Count

		contributions of self help initiatives or groups					
		Fighting poverty	Encourages savings	Promotes unity or social relations	Support or maintenance of community services	Provide easy access to external support	Total
How old is the group	0-2 years	22	8	5	3		38
	3-4 years	26	13	5	2	2	48
	5-6 years	10	1	1	1	2	15
	7+ years	15	4	3		3	25
Total		73	26	14	6	7	126

The above table shows that groups that have lasted between 3-4 years have the most (48) contributions to self help initiatives. It also shows that all groups formed have had a great (73) contribution in fighting poverty with less (6) contribution to support or maintenance of community services

Challenges faced by the groups * Initiator of the group Crosstabulation

Count

		Initiator of the group			
		Government	Community	Individual	Civil Society Organisation
Challenges faced by the groups	poor record keeping	3	1	8	3
	Low level of eduacation	2		14	3
	Low level of connitment by members		11	7	1
	Difficulties in accessing financial services	4	16	10	3
	Corruption or misuse of group funds	5	1	25	8
Total		14	29	64	18

The above table shows that groups initiated by individuals have got many (64) challenges compared to (14) faced by those initiated by government. It further indicates that the most challenge to the groups is corruption and misuse of group funds (33) compared to poor record keeping (15)

Table: Correlations

		Performance of the group	Education Level
Performance of the group	Pearson Correlation	1.000	-.037
	Sig. (2-tailed)	.	.749
	N	79	79
Education level	Pearson Correlation	-.037	1.000
	Sig. (2-tailed)	.749	.
	N	79	126

The above table gives correlation coefficient of 0.75 indicating a strong relationship between variables

Correlations

		contributions of self help initiatives or groups	Composition of the group members
contributions of self help initiatives or groups	Pearson Correlation	1.000	-.192*
	Sig. (2-tailed)	.	.031
	N	126	126
Composition of the group members	Pearson Correlation	-.192*	1.000
	Sig. (2-tailed)	.031	.
	N	126	126

*. Correlation is significant at the 0.05 level (2-tailed).

The table gives a correlation coefficient of 0.3 portraying a weak relationship between variables

Correlations

		Education level	Initiator of the group
Education level	Pearson Correlation	1.000	.053
	Sig. (2-tailed)	.	.552
	N	126	126
Initiator of the group	Pearson Correlation	.053	1.000
	Sig. (2-tailed)	.552	.
	N	126	126

The table above shows a moderate correlation (0.55) between variables.

Correlations

		Challenges faced by the groups	Initiator of the group
Challenges faced by the groups	Pearson Correlation	1.000	.009
	Sig. (2-tailed)	.	.919
	N	125	125
Initiator of the group	Pearson Correlation	.009	1.000
	Sig. (2-tailed)	.919	.
	N	125	126

The above table gives a correlation coefficient of 0.9 indicating a very strong relationship between variables.

Correlations

		Composition of the group members	Challenges faced by the groups
Composition of the group members	Pearson Correlation	1.000	.010
	Sig. (2-tailed)	.	.910
	N	126	125
Challenges faced by the groups	Pearson Correlation	.010	1.000
	Sig. (2-tailed)	.910	.
	N	125	125

The above table gives a correlation coefficient of 0.9 showing a very strong relationship between variables

APPENDIX C

Sub-County Poverty Incidence of Northern Uganda

NORTHERN REGION	64.79	23.56	0.31 (0.01)	3,134,974 (69,677)	4,838,669
ADJUMANI DISTRICT	**68.16 (1.98)**	**25.71 (1.21)**	**0.36 (2)**	**98,071 (2,849)**	**143,884**
EAST MOYO COUNTY	**61.63 (1.67)**	**20.31 (0.92)**	**0.3 (0.01)**	**89,182 (2,417)**	**144,705**
Ciforo	63.45 (1.98)	20.72 (1.06)	0.28 (0.01)	19,805 (618)	31,214
Dzaipi	52.5 (1.96)	15.36 (0.92)	0.28 (0.01)	14,778 (552)	28,148
Ofua	65.03 (1.95)	21.83 (1.04)	0.28 (0.01)	17,686 (530)	27,197
Pakelle	61.53 (1.91)	21.04 (1.18)	0.32 (0.01)	16,207 (503)	26,340
Adropi	65.07 (1.85)	22.36 (1.07)	0.31 (0.01)	20,696 (588)	31,806
APAC DISTRICT	**51.3 (2.4)**	**16.74 (1.06)**	**0.32 (1.1)**	**347,292 (16,248)**	**676,982**
KOLE COUNTY	**52.53 (2.08)**	**15.55 (0.9)**	**0.28 (0.01)**	**87,696 (3,472)**	**166,945**
Aboke	48.2 (2.06)	13.38 (0.87)	0.28 (0.01)	16,021 (685)	33,239
Akalo	45.01 (2.91)	12.84 (1.18)	0.28 (0.01)	9,171 (593)	20,375
Alito	52.67 (2.47)	14.8 (0.99)	0.26 (0.01)	27,017 (1267)	51,295
Ayer	57.29 (1.95)	18.63 (0.96)	0.29 (0.01)	18,089 (616)	31,575
Bala	57.1 (2.14)	17.81 (1.04)	0.29 (0.01)	17,393 (652)	30,461
KWANIA COUNTY	**52.65 (2.2)**	**15.57 (0.98)**	**0.29 (0.01)**	**68,404 (2,858)**	**129,922**
Inomo	47.22 (2.29)	12.83 (0.96)	0.28 (0.01)	10,444 (507)	22,118
Nambieso	52.57 (2.36)	15 (1.05)	0.27 (0.01)	17,611 (791)	33,500
Abongomola	55.35 (2.65)	16.22 (1.19)	0.27 (0.01)	14,806 (709)	26,750
Aduku	52.18 (2.01)	17.22 (1.08)	0.34 (0.01)	13,791 (531)	26,429
Chawente	55.67 (2.62)	16.47 (1.13)	0.26 (0.01)	11,760 (553)	21,125
MARUZI COUNTY	**49.22 (2.17)**	**14.31 (1)**	**0.29 (0.01)**	**55,478 (2,446)**	**112,715**
Apac	56.62 (2.56)	17.82 (1.44)	0.29 (0.01)	20,054 (907)	35,418
Cegere	47.26 (2.67)	12.87 (1.06)	0.27 (0.01)	11,820 (668)	25,011
Ibuje	46.46 (2.5)	12.64 (1.02)	0.29 (0.01)	11,602 (624)	24,972
Akokoro	43.93 (2.2)	12.6 (0.96)	0.31 (0.01)	11,999 (601)	27,314
OYAM COUNTY	**53.22 (2.06)**	**16.14 (0.93)**	**0.29 (0.01)**	**143,898 (5,570)**	**270,383**
Aber	54.65 (1.96)	16.39 (0.93)	0.28 (0.01)	28,238 (1013)	51,671
Otwal	58.77 (2.06)	19.21 (1.12)	0.28 (0.01)	22,224 (779)	37,815
Ngai	57.87 (2.26)	17.59 (1.15)	0.27 (0.01)	20,461 (799)	35,357
Minakulu	40.9 (2.56)	11.06 (1.01)	0.3 (0.01)	16,724 (1047)	40,889
Loro	54.5 (2.32)	17.63 (1.12)	0.3 (0.01)	22,302 (949)	40,921
Acaba	52.39 (2.41)	15.38 (1.04)	0.28 (0.01)	16,470 (758)	31,437
Iceme	54.14 (2.32)	15.84 (1)	0.27 (0.01)	17,483 (749)	32,293
ARUA DISTRICT	**54.17 (2.71)**	**19.3 (1.33)**	**0.41 (7.05)**	**401,534 (20,088)**	**741,248**
AYIVU COUNTY	**50.21 (2.53)**	**15.64 (1.18)**	**0.34 (0.01)**	**86,740 (4,371)**	**172,754**
Oluko	41.39 (2.63)	12.53 (1.28)	0.35 (0.02)	11,482 (730)	27,742
Aroi	51.74 (3.43)	15.27 (1.39)	0.28 (0.01)	9,887 (655)	19,109

Pajulu	44.21 (2.53)	13.58 (1.21)	0.35 (0.02)	15,373 (880)	34,773
Dadamu	41.29 (2.86)	12.64 (1.34)	0.37 (0.02)	10,898 (755)	26,395
Adumi	64.27 (2.91)	21.33 (1.51)	0.28 (0.01)	26,624 (1205)	41,425
Manibe	53.52 (3.16)	15.96 (1.44)	0.29 (0.01)	12,476 (737)	23,310
KOBOKO COUNTY	**61.16 (2.77)**	**21.08 (1.58)**	**0.31 (0.01)**	**60,759 (2,752)**	**99,345**
Kuluba	60 (2.65)	19.63 (1.49)	0.3 (0.01)	10,866 (480)	18,110
Lobule	65.98 (2.31)	24.18 (1.42)	0.32 (0.01)	23,312 (816)	35,332
Ludara	60.61 (3.64)	22.19 (2.41)	0.33 (0.02)	11,170 (671)	18,429
Midia	56.08 (3.56)	17.29 (1.65)	0.29 (0.01)	15,407 (978)	27,474
MADI-OKOLLO COUNTY	**53.15 (2.55)**	**16.91 (1.22)**	**0.31 (0.01)**	**50,075 (2,402)**	**94,215**
Offaka	54.3 (3.52)	19.02 (2.02)	0.32 (0.01)	9,777 (634)	18,006
Uleppi	49.73 (2.23)	15.29 (0.91)	0.31 (0.01)	3,134 (141)	6,303
Rigbo	56.45 (3.18)	17.99 (1.56)	0.31 (0.01)	16,003 (901)	28,349
Rhino Camp	54.06 (2.62)	16.36 (1.18)	0.3 (0.01)	8,481 (411)	15,688
Ogoko	52.17 (3.11)	16.69 (1.42)	0.31 (0.01)	7,178 (428)	13,759
Okollo	45.45 (3.01)	13.03 (1.21)	0.3 (0.01)	5,504 (365)	12,110
MARACHA COUNTY	**54.05 (2.34)**	**16.78 (1.07)**	**0.3 (0.01)**	**79,089 (3,424)**	**146,325**
Tara	55.99 (2.83)	17.19 (1.44)	0.28 (0.01)	7,921 (400)	14,148
Kijomoro	59.34 (2.47)	20.56 (1.24)	0.31 (0.01)	15,276 (636)	25,743
Oluffe	48.67 (2.5)	14.18 (1.05)	0.3 (0.01)	8,348 (429)	17,153
Yivu	49.05 (3.25)	13.77 (1.35)	0.27 (0.01)	9,624 (638)	19,620
Oluvu	60.06 (2.06)	18.76 (1)	0.27 (0.01)	14,428 (495)	24,022
Nyadri	50.96 (2.92)	14.87 (1.27)	0.29 (0.01)	11,331 (649)	22,235
Oleba	51.97 (2.46)	16.58 (1.11)	0.32 (0.01)	12,163 (576)	23,404
TEREGO COUNTY	**57.89 (1.96)**	**18.1 (0.97)**	**0.29 (0.01)**	**91,139 (3,086)**	**157,435**
Aii-vu	58 (2.29)	17.78 (1.07)	0.28 (0.01)	17,299 (683)	29,825
Beleafe	47.85 (2.7)	13.74 (1.08)	0.3 (0.01)	6,654 (375)	13,906
Katrini	44.14 (3.07)	12.29 (1.22)	0.29 (0.01)	11,777 (819)	26,680
Odupi	67.82 (1.63)	22.88 (0.98)	0.27 (0.01)	26,132 (628)	38,532
Omugo	60.75 (2.27)	19.4 (1.24)	0.28 (0.01)	19,187 (717)	31,583
Uriama	59.71 (2.47)	18.08 (1.13)	0.27 (0.01)	10,096 (418)	16,909
VURRA COUNTY	**47.82 (2.2)**	**14.19 (0.91)**	**0.31 (0.01)**	**43,971 (2,023)**	**91,951**
Logiri	52.11 (3.05)	14.87 (1.22)	0.26 (0.01)	12,489 (731)	23,966
Vurra	38.42 (2.43)	10.96 (0.93)	0.32 (0.01)	12,099 (765)	31,491
Ajia	55.42 (3.03)	16.85 (1.41)	0.28 (0.01)	10,502 (574)	18,950
Arivu	50.63 (2.25)	16.19 (1.1)	0.33 (0.01)	8,883 (395)	17,544
GULU DISTRICT	**67.11 (1.76)**	**25.81 (1.13)**	**0.37 (2.16)**	**238,296 (6,249)**	**355,082**
ASWA COUNTY	**70.84 (1.78)**	**26.53 (1.26)**	**0.3 (0.01)**	**52,504 (1,319)**	**74,116**
Awach	76.81 (2.07)	30.5 (1.64)	0.29 (0.01)	8,795 (237)	11,450
Bungatira	69.97 (2)	25.82 (1.42)	0.3 (0.01)	16,277 (465)	23,263
Paicho	66.71 (2.05)	24.93 (1.3)	0.31 (0.01)	16,217 (498)	24,310
Palaro	77.15 (1.94)	28.64 (1.33)	0.26 (0.01)	5,054 (127)	6,551

Patiko	72.11 (2.03)	26.11 (1.43)	0.28 (0.01)	6,160 (173)	8,542
KILAK COUNTY	**76.45 (1.55)**	**29.48 (1.2)**	**0.28 (0.01)**	**105,006 (2,129)**	**137,352**
Amuru	80.26 (1.74)	31.47 (1.53)	0.26 (0.01)	23,486 (509)	29,262
Atiak	76.16 (1.51)	30.72 (1.51)	0.29 (0.01)	20,949 (415)	27,507
Lamogi	72.68 (1.82)	26.21 (1.26)	0.28 (0.01)	27,907 (699)	38,397
Pabbo	77.44 (1.71)	30.26 (1.32)	0.28 (0.01)	32,669 (721)	42,186
NWOYA COUNTY	**65.29 (1.85)**	**22.89 (1.12)**	**0.29 (0.01)**	**26,839 (0,760)**	**41,108**
Alero	64.45 (1.87)	22.36 (1.04)	0.28 (0.01)	8,686 (252)	13,477
Koch Goma	67.3 (1.88)	24.07 (1.09)	0.29 (0.01)	5,715 (160)	8,492
Anaka	65.14 (2.77)	22.95 (1.56)	0.29 (0.01)	8,256 (351)	12,674
Purongo	64.67 (2.37)	22.32 (1.45)	0.28 (0.01)	4,181 (153)	6,465
OMORO COUNTY	**66.88 (1.86)**	**24.83 (1.16)**	**0.31 (0.01)**	**70,817 (1,969)**	**105,886**
Bobi	54.96 (2.31)	17.64 (1.22)	0.31 (0.01)	9,267 (389)	16,861
Koro	66.52 (2)	24.2 (1.32)	0.3 (0.01)	12,172 (366)	18,299
Lakwana	56.47 (2.56)	17.15 (1.23)	0.27 (0.01)	7,669 (348)	13,581
Lalogi	70.25 (2.2)	24.91 (1.37)	0.27 (0.01)	12,947 (405)	18,430
Odek	72.48 (2.05)	25.02 (1.31)	0.25 (0.01)	18,010 (509)	24,848
Ongako	77.56 (1.67)	41.48 (2.15)	0.43 (0.02)	10,755 (232)	13,867
KITGUM DISTRICT	**77.78 (1.35)**	**33.03 (1.24)**	**0.36 (1.77)**	**186,677 (3,240)**	**240,007**
CHUA COUNTY	**74.39 (1.59)**	**29.38 (1.1)**	**0.3 (0.01)**	**93,907 (2,007)**	**126,236**
Lagoro	73.1 (1.97)	27.33 (1.23)	0.27 (0.01)	9,443 (254)	12,918
Orom	83 (2.02)	35.54 (1.69)	0.28 (0.01)	18,888 (460)	22,757
Mucwini	65.3 (2.13)	21 (1.2)	0.27 (0.01)	9,984 (326)	15,289
Namokora	85.45 (1.56)	37.28 (1.48)	0.27 (0.01)	12,042 (220)	14,093
Omiya Anyima	80.93 (1.62)	35.5 (1.41)	0.31 (0.01)	13,539 (271)	16,729
Labongo Amida	64.02 (1.98)	21.46 (1.03)	0.28 (0.01)	6,872 (213)	10,734
Labongo Akwang	55.27 (2.38)	17.67 (1.06)	0.33 (0.01)	7,171 (309)	12,975
Kitigum Matidi	80.66 (1.72)	33.61 (1.31)	0.29 (0.01)	9,556 (204)	11,847
Labongo Layamo	72.08 (2.15)	28.01 (1.18)	0.29 (0.01)	6,411 (191)	8,894
LAMWO COUNTY	**67.11 (1.78)**	**23.39 (1.02)**	**0.29 (0.01)**	**78,490 (2,082)**	**116,957**
Parabek Ogili	69.61 (2.49)	23.46 (1.4)	0.26 (0.01)	6,065 (217)	8,713
Palabek Kal	67.98 (1.9)	24.48 (1.16)	0.29 (0.01)	8,763 (245)	12,890
Palabek Gem	62.62 (1.96)	20.59 (1.02)	0.29 (0.01)	8,000 (250)	12,776
Padibe East	73.63 (1.86)	26.12 (1.17)	0.27 (0.01)	9,472 (239)	12,865
Paloga	56.45 (3.9)	17.23 (1.46)	0.27 (0.02)	5,621 (388)	9,958
Madi Opei	62.47 (1.98)	20.75 (1.09)	0.3 (0.01)	6,542 (207)	10,473
Lokung	62.39 (2.36)	21.14 (1.28)	0.3 (0.01)	12,705 (481)	20,364
Agoro	77.12 (1.73)	30 (1.26)	0.27 (0.01)	13,039 (292)	16,907
Padibe West	68.96 (2.37)	24.16 (1.32)	0.27 (0.01)	8,283 (285)	12,011
LIRA DISTRICT	**56.09 (2.15)**	**19.28 (1.03)**	**0.36 (1.75)**	**372,406 (14,275)**	**663,944**
DOKOLO COUNTY	**56.46 (2.16)**	**17.41 (1.06)**	**0.29 (0.01)**	**73,971 (2,830)**	**131,014**
Kwera	58.24 (2.4)	17.15 (1.09)	0.26 (0.01)	11,612 (479)	19,939

Agwata	45.3 (2.65)	12.31 (1.06)	0.29 (0.01)	12,706 (743)	28,048
Batta	69.18 (3.34)	25.09 (2.4)	0.29 (0.01)	16,468 (795)	23,805
Dokolo	56.4 (2.13)	17.36 (0.99)	0.28 (0.01)	19,696 (744)	34,922
Kangai	55.49 (2.38)	16.05 (1.02)	0.26 (0.01)	13,484 (578)	24,300
ERUTE COUNTY	**52.8 (2.07)**	**15.9 (0.91)**	**0.29 (0.01)**	**111,937 (4,388)**	**212,002**
Ogur	60.8 (2.25)	19.03 (1.1)	0.27 (0.01)	25,504 (944)	41,947
Lira	45.45 (2.36)	12.97 (1.01)	0.3 (0.01)	8,961 (465)	19,716
Barr	46.09 (2.67)	12.62 (1.01)	0.27 (0.01)	15,035 (871)	32,622
Aromo	59.46 (2.21)	19.29 (1.11)	0.27 (0.01)	16,247 (604)	27,324
Adekokwok	49.95 (1.98)	15.38 (1.01)	0.32 (0.01)	24,439 (969)	48,926
Amach	52.44 (2.24)	15.1 (0.92)	0.27 (0.01)	21,745 (929)	41,467
KIOGA COUNTY	**56.54 (2.23)**	**17.61 (1.07)**	**0.29 (0.01)**	**54,800 (2,161)**	**96,923**
Namasale	54 (2.61)	17.2 (1.35)	0.31 (0.01)	9,771 (472)	18,095
Aputi	58.64 (2.65)	18.41 (1.28)	0.27 (0.01)	13,475 (609)	22,979
Awelo	56.13 (2.67)	16.98 (1.2)	0.27 (0.01)	17,092 (813)	30,451
Muntu	56.94 (2.15)	17.94 (1.08)	0.3 (0.01)	14,462 (546)	25,398
MOROTO COUNTY	**61.62 (1.89)**	**19.64 (0.96)**	**0.27 (0.01)**	**101,619 (3,117)**	**164,913**
Abako	64.04 (2.14)	20.76 (1.18)	0.27 (0.01)	25,090 (838)	39,178
Aloi	61.67 (1.85)	19.62 (0.96)	0.27 (0.01)	28,028 (841)	45,449
Amugo	59.06 (2.22)	18.54 (1.09)	0.27 (0.01)	11,919 (448)	20,181
Apala	60.34 (1.99)	19.42 (0.96)	0.28 (0.01)	18,789 (620)	31,139
Omoro	61.45 (2.11)	19.18 (1.06)	0.26 (0.01)	17,800 (611)	28,966
OTUKE COUNTY	**62.15 (1.85)**	**20.37 (0.94)**	**0.28 (0.01)**	**39,023 (1,162)**	**62,789**
Adwari	61.03 (1.96)	20.41 (0.97)	0.3 (0.01)	11,858 (381)	19,429
Okwang	60.78 (2.39)	19.39 (1.07)	0.27 (0.01)	7,711 (303)	12,686
Olilim	64.14 (2.17)	21.25 (1.19)	0.28 (0.01)	8,715 (295)	13,588
Orum	62.84 (1.96)	20.34 (1.03)	0.27 (0.01)	10,737 (335)	17,086
MOYO DISTRICT	**62.18 (2.56)**	**22.41 (1.3)**	**0.34 (1.59)**	**113,295 (4,664)**	**182,205**
OBONGI COUNTY	**63.23 (1.83)**	**21.44 (1.07)**	**0.3 (0.01)**	**55,246 (1,599)**	**87,373**
Aliba	73.91 (2.32)	26.23 (1.51)	0.27 (0.01)	17,908 (562)	24,230
Gimara	60.29 (2.56)	19.68 (1.26)	0.29 (0.01)	14,506 (616)	24,060
Itula	58.42 (1.88)	19.56 (1.07)	0.3 (0.01)	22,832 (735)	39,083
WEST MOYO COUNTY	**56.18 (2.22)**	**17.6 (1.16)**	**0.29 (0.01)**	**53,502 (2,114)**	**95,234**
Moyo	56.06 (1.94)	17.46 (0.97)	0.3 (0.01)	17,139 (593)	30,573
Dufile	51.96 (2.51)	15.67 (1.17)	0.29 (0.01)	10,486 (507)	20,181
Lefori	60.01 (2.48)	19.83 (1.38)	0.3 (0.01)	10,781 (446)	17,965
Metu	56.95 (2.9)	17.72 (1.54)	0.29 (0.01)	15,100 (769)	26,515
NEBBI DISTRICT	**65.05 (1.93)**	**23.57 (1.04)**	**0.34 (1.55)**	**241,283 (7,159)**	**370,919**
JONAM COUNTY	**53.66 (2.46)**	**18.56 (1.26)**	**0.32 (0.01)**	**44,354 (2,033)**	**82,657**
Wadelai	69.22 (2.39)	30.66 (2.18)	0.36 (0.02)	10,753 (371)	15,535
Panyimur	47.03 (3.18)	15.74 (1.34)	0.33 (0.01)	9,926 (671)	21,106

Pakwach	49.84 (2.79)	14.3 (1.19)	0.28 (0.01)	7,617 (426)	15,282
Panyango	52.25 (2.63)	16.51 (1.24)	0.3 (0.01)	16,059 (808)	30,734
OKORO COUNTY	**52.94 (2.73)**	**15.89 (1.25)**	**0.28 (0.01)**	**76,816 (3,961)**	**145,101**
Atyak	49.2 (2.69)	14.28 (1.14)	0.29 (0.01)	10,648 (582)	21,642
Jangokoro	61.96 (3)	19.79 (1.55)	0.27 (0.01)	14,281 (691)	23,049
Kango	46.04 (2.92)	12.58 (1.15)	0.28 (0.01)	12,091 (767)	26,263
Nyapea	53.82 (2.81)	16.52 (1.32)	0.29 (0.01)	12,031 (628)	22,355
Paidha	54.4 (3.22)	16.56 (1.58)	0.28 (0.01)	13,683 (810)	25,153
Zeu	52.85 (2.7)	15.91 (1.22)	0.28 (0.01)	14,079 (719)	26,639
PADYERE COUNTY	**54.93 (2.07)**	**17.27 (1.02)**	**0.29 (0.01)**	**79,367 (2,991)**	**144,487**
Nebbi	45.63 (2.52)	13.05 (1.06)	0.3 (0.01)	7,804 (431)	17,103
Nyaravur	53.5 (2)	15.85 (0.97)	0.29 (0.01)	11,555 (432)	21,598
Parombo	53.9 (2.19)	17.82 (1.06)	0.31 (0.01)	13,464 (547)	24,980
Akworo	66.81 (2.33)	22.45 (1.25)	0.27 (0.01)	10,407 (363)	15,577
Erussi	56.45 (3.35)	18.15 (1.82)	0.29 (0.01)	25,013 (1484)	44,310
Kucwiny	53.18 (1.92)	15.81 (0.87)	0.28 (0.01)	11,125 (402)	20,919
NAKAPIRIPIRIT DISTRICT	**86.08 (2.08)**	**40.92 (2.05)**	**0.42 (10.57)**	**128,922 (3,115)**	**149,770**
CHEKWII COUNTY	**83.7 (1.78)**	**36.37 (1.71)**	**0.3 (0.01)**	**42,889 (0,912)**	**51,241**
Kakomongole	84.67 (1.82)	35.78 (1.84)	0.29 (0.01)	7,927 (170)	9,362
Moruita	89.96 (1.51)	44.2 (1.9)	0.31 (0.01)	9,141 (153)	10,161
Namalu	81.4 (1.99)	34.04 (1.71)	0.3 (0.01)	25,818 (631)	31,718
PIAN COUNTY	**87.91 (1.53)**	**39.56 (1.73)**	**0.29 (0.01)**	**35,674 (0,621)**	**40,580**
Lorengedwat	85.76 (1.8)	36.8 (1.92)	0.27 (0.01)	5,452 (114)	6,357
Nabilatuk	86.9 (1.62)	37.95 (1.73)	0.28 (0.01)	17,635 (329)	20,293
Lolachat	90.36 (1.5)	43.18 (1.84)	0.29 (0.01)	12,587 (209)	13,930
POKOT COUNTY	**85.48 (1.69)**	**37.74 (1.84)**	**0.3 (0.01)**	**50,381 (0,996)**	**58,939**
Loroo	86.56 (2.23)	37.29 (2.2)	0.26 (0.01)	12,612 (325)	14,570
Karita	86.97 (1.83)	37.4 (1.96)	0.26 (0.01)	23,145 (487)	26,613
Amudat	82.36 (1.58)	38.64 (1.81)	0.38 (0.02)	14,624 (281)	17,756
PADER DISTRICT	**75.75 (1.36)**	**32.12 (1.18)**	**0.42 (3.72)**	**240,505 (4,318)**	**317,499**
ARUU COUNTY	**67.89 (1.75)**	**24.41 (1.04)**	**0.3 (0.01)**	**91,180 (2,350)**	**134,305**
Laguti	77.8 (2.19)	29.38 (1.46)	0.26 (0.01)	7,476 (210)	9,609
Puranga	57.28 (2.61)	18.36 (1.18)	0.28 (0.01)	8,333 (380)	14,548
Pajule	67.7 (1.87)	24.49 (1.13)	0.31 (0.01)	14,493 (400)	21,408
Lapul	66.05 (1.91)	22.45 (1.06)	0.3 (0.01)	9,904 (286)	14,995
Kilak	70.3 (2.1)	26.03 (1.27)	0.32 (0.01)	8,565 (256)	12,183
Awer	59.95 (2.06)	19.54 (1.07)	0.31 (0.01)	11,626 (399)	19,393
Acholibur	77.88 (1.84)	31.33 (1.34)	0.29 (0.01)	15,388 (364)	19,759
Atanga	68.7 (2.02)	24.68 (1.2)	0.28 (0.01)	15,396 (453)	22,410
AGAGO COUNTY	**68.48 (1.91)**	**24.1 (1.14)**	**0.29 (0.01)**	**126,889 (3,539)**	**185,293**
Omot	60.12 (2.66)	18.35 (1.22)	0.26 (0.01)	10,730 (475)	17,848
Patongo	61.19 (2.08)	20.2 (1.12)	0.3 (0.01)	18,314 (623)	29,929

Wol	70.07 (2.48)	24.58 (1.42)	0.27 (0.01)	14,034 (497)	20,029
Paimol	78.97 (1.79)	31.45 (1.39)	0.28 (0.01)	16,706 (379)	21,155
Lira Palwo	66.94 (2.22)	22.74 (1.21)	0.27 (0.01)	17,984 (596)	26,866
Lapono	75.26 (2.11)	27.43 (1.44)	0.26 (0.01)	10,725 (301)	14,250
Adilang	80.46 (1.8)	31.42 (1.43)	0.27 (0.01)	15,148 (339)	18,827
Lukole	73.98 (2.32)	25.85 (1.49)	0.25 (0.01)	11,239 (352)	15,192
Parabongo	56.69 (2.28)	18.38 (1.1)	0.32 (0.01)	12,017 (483)	21,197
YUMBE DISTRICT	**62.93 (3.22)**	**22.98 (1.71)**	**0.32 (1.16)**	**148,811 (7,614)**	**236,470**
ARINGA COUNTY	**73.68 (1.53)**	**28.9 (1.2)**	**0.31 (0.01)**	**174,852 (3,631)**	**237,313**
Apo	75.97 (2.1)	30.62 (1.89)	0.31 (0.01)	19,152 (529)	25,210
Drajani	64.2 (2.18)	24.83 (1.48)	0.34 (0.01)	20,407 (693)	31,786
Kei	76.59 (1.98)	29.39 (1.52)	0.28 (0.01)	18,267 (472)	23,850
Kuru	81.65 (1.44)	34.85 (1.4)	0.31 (0.01)	31,842 (562)	38,998
Midigo	78.59 (1.83)	31.47 (1.49)	0.29 (0.01)	32,451 (756)	41,291
Odravu	64.5 (1.57)	22.48 (0.9)	0.31 (0.01)	24,509 (597)	37,998
Romogi	73.92 (1.7)	28.39 (1.16)	0.29 (0.01)	28,223 (649)	38,180