UGANDA: THE PEARL OF AFRICA

A Shattered Nation

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In 1908, a young Winston Churchill, during his travels declared Uganda to be the pearl of Africa (see Figure 1).

\[\text{Figure 1. Scenery at the IDP camp Paicho.}\]

One hundred years later, that pearl has become lacking in luster and lost in the midst of all the baggage Uganda now carries with it. Today, conflict has marred the landscape, the people and the future of Uganda. Peace, though it may seem elusive at best, needs to be achieved as it currently affects the lives of everyone, including women, youth, and those living in Internally Displaced Persons (IDP) camps. Both the local and international community will need to have a hand in bringing back the luster to Uganda.

The history of Uganda is long, divided and often filled with violent changes. Pre-colonialism, colonialism and post-independence mark the three distinct stages in the history of Uganda. The pre-colonial days can best be described as migration, the emergence of hunting and gathering societies and the rise of kingdoms. During this time the Bantu-speaking peoples arrived from western Africa to settle in the southern part of Uganda, while those who spoke Nilotic and Sudanic languages settled in the northern parts (later leading to tribal tensions). The colonialism period began with a declaration from Great Britain in 1894, declaring a protectorate over Buganda, “a kingdom whose agents then helped the British [over power] the entire country”
(Ofcansky, 13). From then on, the British employed the strategy of indirect rule, where they gave preferential treatment to those who were responsible for implementing British law on a day to day basis. However, the methods the British used created a lasting effect on the mindset of the Ugandan people. “The policy of divide and rule, [practiced] for nearly 70 years, had been implemented very successfully. As independence approached, Uganda was best described as a country, but not as a nation” (Leggett, 17). By 1962, with newly achieved independence, Uganda was divided sharply along religious and tribal lines and for the next few decades, nothing, to a serious effect was done to correct or heal these divisions.

Only four years after independence was achieved, the constitutional government, parliamentary democracy and the accountability through the rule of law, came to an end with Milton Obote appointing himself Executive President (Leggett, 19). In 1971, Obote was removed from power by a coup with Idi Amin now taking up the reins. Amin was initially viewed as a liberator and an ally within the country but soon a reign of terror took hold of Uganda. People began to disappear as mass killings occurred, followed by an expulsion of all Asians in an attempt to “Africanize” the nation once again. Later it is believed that this single action weakened the economy significantly, leaving the country significantly poorer than before. Soon, Amin fell and the second reign of Obote began. The reign of terror continued under Milton Obote punished his “enemies,” specifically, the people of West-Nile, in north-west Uganda, where Amin hailed from. Whole communities were targeted, and were subjected to horrendous acts of violence. For a brief time, General Tito Okello replaced Obote in the dictatorship (Akhavan, 406). Finally, in 1986, the National Resistance Army (NRA) along with Yoweri Museveni took control. Museveni became the new President of Uganda (Leggett, 20-26). After
all of this, internal conflicts began to bubble and rise to the top, including the Holy Spirit Movement.

The Holy Spirit Movement was a political and military opposition movement against Museveni’s government and also an attempt to cleanse the Acholi people of their past sins. Soon, the movement was crushed by the NRA, but the grievances of the Acholi people did not end there. They were stripped of their cattle, their source of wealth, by surrounding tribes and little done by the NRA to prevent it. The Acholi people are located mainly in the northern part of Uganda, a place that had not undergone the explosive growth and prosperity that southern Uganda experience.

In 1987, from the remains of the Holy Spirit Movement arose the Lord’s Resistance Army (LRA), headed up by Joseph Kony, who claimed to “be possessed by religious powers that [are] using him as their medium” (Leggett, 29). The LRA claimed to be resisting on behalf of the Acholi, but instead its actions were more confined to terrorizing the population rather than confronting the military. The behavior of the LRA is often violent and unpredictable, committing serious human rights violations by maiming innocent civilians with machetes, and abducting children to serve as soldiers, wives, and slaves (Leggett, 31). On the other side of the conflict, the situation is little improved. In 1991, the government undertook an anti-insurgency operation named Operation North, in an attempt to crush the LRA. The leader of this operation, Major General David Tinyefuza, was known for his brutal approach to counter-insurgency, with arrests and torture to force people to cooperate, a commonplace experience (Doom, 23). The Acholi people have suffered through many Operations that have proven to be more devastating to the civilians rather than the LRA.
Between 1992 and 1993, the intensity of the conflict had decreased and many believed that peace would soon be at hand. “The government seized this opportunity to start formal peace talks with the remnants [of the LRA] in 1994. There were secret meetings between Kony, his army commander Komakech Omona and Bigombe [Minister for the North], leading to a cease-fire and safe-conduct guarantees” (Doom, 24). Soon however, the peace talks collapsed as Kony accused some of high treason for abandoning him, while Museveni lost all confidence in the outcome. “In any event, in February 1994 Museveni issued an ultimatum to the LRA demanding that it hand over its weapons within one week, failing which the government would deal with them once and forever” (Doom, 24). By now, Kony was receiving full-scale support from Sudan, having lost all confidence in both the Ugandan government and the Acholi people. At this time abduction gained ground as a new mode of recruitment. In 1997, a report by the US group Human Rights Watch estimated the number of “those abducted during the last 36 months at approximately 8,000,” showing that the LRA was again gaining power and ground (Doom, 25).

The dual role of child soldiers as both perpetrators and victims is a key characteristic of the LRA’s culture of command and control (Akhavan, 407). In 2001, the United States named the LRA as a terrorist organization. Then in October 2005, the International Criminal Court (ICC) issued five warrants for arrest, for Joseph Kony and four other top LRA commanders. On July 14, 2006, the LRA and government of Uganda came together and open up talks in Juba (later to become known as the Juba Peace Talks), in attempt to end the 20 year war with the Southern Sudanese government mediating (Uganda CAN). The next step was to have the first official visit to Kampala by the LRA, which would become a major milestone in the Juba Peace talks (Doyle).

It is because of this decades old conflict that I traveled to Uganda during July 2007 as part of a group, with the non-profit organization, Global Youth Partnership for Africa (GYPA),
to attend the Uganda Immersion: “Youth, Development, and Peace-building” Program. The goal of the Immersion, as stated by GYP, “is to provide a platform for Americans and Ugandans to explore the important role that youth play in post-conflict Uganda by sharing experiences, ideas, approaches, and strategies” (Stefansky). During the 18 days of the Immersion, we covered topics concerning post conflict reconstruction and reconciliation, the status of women in Uganda, the effects of the conflict on the youth, and the situations of the Internally Displaced Persons (IDP) camps.

Women, with the continuing conflict in Uganda, are forced to deal with not only the idea of gender roles, but also with discrimination, domestic and violence issues and the hot topic of HIV/AIDS. Traditional proverbs are just one of many sources at the bottom of the foundation that designates women to an inferior status. For instance, one proverb states that, “when a woman assumes power in the house, the house is good as destroyed because all sorts of people will seize the opportunity to confuse it” (Ellis, 19). There are practices that still exist today in the 21st century, such as female genital mutilation and early marriage, that limit a woman’s ability to have control over her own decisions, let alone over anyone else’s life, such as her children’s. Also, Ugandan women are often prevented from realizing their full potential in the business world because of cultural factors. “A woman involved in business is frequently referred to as an immoral person. A married woman usually must seek permission from her husband to conduct business and particularly in rural areas women frequently have to give up income from their businesses to their husbands” (Ellis, 20). There are dozens of groups and non-profit organizations geared towards empowering women in the business world. One of the participants from Uganda that was apart of the Immersion, Katusiime Twalib Rashid, is a part of the Youth and Women’s Framework Organization. Through this organization, Rashid, along with others,
work along side women and youth to train them in programs geared towards starting their own businesses. One specific section of the organization is focused on micro-finance, a lending methodology that helps develop and sustain one’s future through investment and the learning of how to manage one’s assets.

One day during the Immersion while in Kampala, we visited the local office for an organization called Bead for Life. Here, women are taught during a year long program how to create beads from recycled paper, and how to form them into necklaces, bracelets, earrings and much more. The women also learn how to do product control, manage finances and how to invest some of their money in banks or other businesses. Most of the “members are women with children living on less than two dollars a day. Many have fled the war in Northern Uganda. Others live with HIV or other serious health challenges” (Bead for Life). While both of the previous organizations are based in Kampala, the women in northern Uganda who are in the midst of the conflict, are also not being ignored either.

One organization, Gulu Women’s Economic Development and Globalization Organization (GWEDG), was created solely for dealing with women in the IDP camps (see Figure 2).

![GWEDG sign outside of their office.](image-url)
Created in 2004, the women in the organization serve to teach the women in the camps how to protect their rights when it comes to gender based violence and discrimination, how to deal with conflict resolution, especially in the camps where security enforcement is often lacking and what their reproductive health rights are. The organization also helps teach life skills females of all ages how to become more self-sufficient at the household level.

Another organization, Information for Youth Empowerment Program (IYEP), works with men, women and children, who were abducted as children by the LRA and later escaped (see Figure 3).

![Image of IYEP sign](image)

*Figure 3. IYEP’s sign outside their office.*

During my time spent at this NGO, I, along with the rest of my group, heard the secretary, Florence Lawwaka, tell her story about her abduction. She was abducted in 1999 when she was 13, along with her sister, by the LRA. She, together with others, was forced to trek all the way to southern Sudan on foot, often without water. All the abductees were taught from the very beginning that Joseph Kony had such power, that if they began contemplating escape, Kony would know and they would be punished severely. She was selected to become the wife of Otti Lagony, who was second in command to Joseph Kony from 1999 to 2000. During the time she...
was married, she was forced to spend her days gardening, often without eating for days at a time. Finally, she managed to escape while pregnant, and the International Movement Organization helped her return back to Uganda. There she had her son, who now is being raised by her mother. During this trip, I was extremely lucky to meet several former child abductees who were willing to tell their stories. We were told that most children are too scarred by their time spent with the LRA to speak about it, even with people who want to help them. By the time I met Florence, she had been out of the bush for several years and had time to readjust back into life with moderations. Her life is a success story compared to the thousands of youth who are still severely affected by the conflict and its consequences or who have not managed to escape yet from the LRA’s clutches.

For children, it is recommended that they drink 200 liters of milk every year to maintain good health. However, for those children living in Uganda, according to Kyateka Mondo, the Assistant Commissioner of Youth and Children Affairs, only 15 liters of milk reaches each child per year. Over 60% of children drop out of primary school, which can lead to drugs, teen pregnancy, and joining the army at a very young age. For some though they have no choice in what happens to them. The LRA abducts children to replenish the ranks of soldiers, slaves, and wives. “The LRA leadership deliberately preys on the innocence and vulnerability of children in order to transform them into a potent combination of docile subordinates and vicious killers” (Akhavan, 407). One of my fellow Ugandan participants, Moses Okello, revealed that he had been abducted as a child by the LRA to serve as a soldier. Out of his 25 classmates that had been abducted, he was the only survivor. This all goes against Article 38 of the UN Convention of 1989, Convention on the Rights of the Child (CRC), which declares, “States Parties should take all feasible measures to ensure that persons who have not attained the age of 15 do not take a
direct part in hostilities” (De Berry, 93). The term “night commuters” emerged during this time to describe the thousands of children in the north that would walk daily from their villages to more populated towns, such as Gulu, to sleep in bus parks, churches and factories, since most children were likely to be abducted at night (Akhavan, 409).

Some groups have put forth that the reason why so many boys have apparently joined in the fight with the LRA as children, was because of anger over the loss of their cattle, which in the area of Teso, had seen the numbers drop from 1 million to just 10,000 by 1991 (De Berry, 101). However, over the three weeks that I spent in Uganda, most of the former child soldiers I met told instead of graphic and horrifying stories of their abduction. At times the children were forced to kill their whole family so they would know they had no one to return to. The children are also put through a process of mental and physical brutalization that is so severe (such as being forced to take part in the killing of other children) that obedience is instilled through fear and the children emerge severely traumatized and “invariably consider themselves as evil outcasts who can never return to a normal social existence in their homes or communities – thereby reinforcing their dependence on the LRA” (Akhavan, 408). This created such stigma that often once child abductees did escape they would still be shunned by society because of their actions during the time spent with the LRA. Moses Okello now works with IYEP to help other returnees. He works with the community to try to lessen (and eventually remove) the stigma that follows the abductees by sensitizing them to the issues and facts. Also, he works with counselors to help the children and adults cope with the trauma and terror they have gone through. Even those children who were not abducted still suffered. The economic situation, especially up north, leaves many living in dire poverty. A whole generation has been both physically and emotionally scarred by the actions of this conflict.
There are several organizations, both local and international, that work with the youth, in all different settings. Often, football is used to bring the youth together, whether it is at an IDP camp or at a school. While up in Apac, a small town in the north, we visited with Howard Onyok, a social worker for USAID. He showed us The Kids League, which is sponsored by GYPA and USAID to bring the youth in the surrounding areas together for some fun. It was delightful experience to get to watch the children laugh together. In that atmosphere, it was almost easy to forget the conflict that affects everyone and everything on a daily basis. Other times, different games or craft making is used to bridge the gap between former child abductees and children who have been raised to be prejudiced against them. While spending the day with the NGO IYEP, we visited a site of cement workers where former child soldiers were being taught new skills so they could survive in society monetarily. It also served as a mental boost, showing the workers that they could learn something other than how to shoot a gun or kill (see Figure 4). Children all over Uganda, especially those in the north, are forced to deal with a different way of life. For many families and children, their home no longer exists, except in an IDP camp (see Figure 5).
Along with child abductions, communities in northern Uganda are forced to suffer from grave atrocities inflicted upon them. “In order to spread terror and impose obedience among the civilian population, the LRA takes pride in its gruesome massacres” (Akhavan, 408). For example, on July 25, 2002 in a village near Kitgum, some 48 people were hacked to death. The elderly were killed with machetes while babies were flung against trees, and for those who were allowed to live, dismemberment was commonplace. Hundreds of thousands of civilians have abandoned their homes and fled in fear of the LRA to “protected villages” (IDP camps) where the government army provides security. In 2003, the population of the IDP camps in the districts of northern Uganda doubled from around 400,000 to 800,000 people, which accounts for 75% of the region’s 1.1 million people (Akhavan, 409).
Lacere Richard, one of the Ugandan participants in the Immersion, gave us a tour of the IDP camp, Paicho, where his family lives and he works (see Figures 6 and 7).

*Figures 6 and 7. Examples of a typical IDP camp. The houses are small, circular, with low roofs. Everything can be used, even oil cans from the United States for doors.*

He recently completed his studies in nursing and now helps run a small pharmacy within the camp. According to Richard, Paicho was established in 1996 and is now home to about 11,000 displaced Ugandans, half of which are children (see Figure 8).
While touring, I noticed that the conditions of the camp (like many others we visited) were congested, where disease was rampant (with few, if any doctors), minimal security was provided, most of the children were clearly malnourished, and there were precious few opportunities for earning an income. We were told that one of the largest economic activities is the production (and consumption) of the local brew, which in of itself leads to a multitude of problems (see Figure 9).

*Figure 9. The Pentagon Bar (the building was shaped in the form of a pentagon) where men could go drink.*

After the Juba peace talks began to show promise of resolving the conflict, families began returning to their villages to farm. However, as it is still not seen as safe to be out at night, so all return to the IDP camps to sleep. With this chance to return home, families are now being able to plant the seeds that once grown will help supplement their diet. However, tools are lacking, the weather and soil must cooperate and for some, their land has already been inhabited by squatters. Most of the people lived on the land without a deed in their name, therefore it is hard to contest ownership and have the squatters removed. It is truly amazing, that even in the face of loss, hunger, and fear, the people of Uganda remain optimistic for peace through the Juba
Peace talks. However, if after peace has been achieved, several other questions must be answered: What will ensure a stable peace afterwards and what, if any, justice will be served?

In the opinions of many of the Ugandan participants, once peace is achieved, people will be too weary of conflict to allow the north to relapse back into a civil war. Nevertheless, they still wish to see the wrongs of past crimes righted, but how to go about it is a different problem. Should justice be served at a local level, either through the national government, a truth commission, the Acholi way of Mato Oput, or at an international level by dividing the country up, or through the International Criminal Court (ICC)?

There is also the option of allowing the national courts of Uganda to deal with the offenders from the conflict, so as to keep the information and punishment within the country and to allow the people of Uganda to feel more connected to the justice being served. Many of the Ugandan participants that I discussed this option with were vehemently opposed to it, because they saw the government as partially responsible for many of the atrocities committed and did not believe that justice would be blind and fair when handing out punishment. Already, this option has a huge crack in its surface: if the country’s own people do not believe in the justice that is being meted out, what would prevent more clashes or resentment from bubbling over? A way to remove the government from the dealings and allow the story of the whole conflict come out without fear of retribution is through a truth commission.

A truth commission plays on the idea of restorative justice, which is seen as “a process of active participation in which the wider community deliberates over past crimes, giving center stage to both victim and offender in a process with seeks to bestow dignity and empowerment upon the victims…”(Quinn, 404). This system of justice could potentially be very powerful, especially in this conflict where often those who committed the crimes were also victims, such as
the child abductees. The stigma that now hovers over these child abductees may dissipate as their story comes out, or if the community responds in an unforgiving manner, the stigma could become so impenetrable, that a whole generation of children in the north could be affected. However, the truth commission would come up against several problems that would limit its effectiveness in both the short and long run. First, capacity is a problem because this conflict extends over two decades. The ability to process all those victims and offenders would become overwhelming, and many voices would get lost in the crowd (Quinn, 409). Second, putting together a commission to deal with a conflict of this size would require a massive amount of both funding and resources both of which Uganda does not currently possess. The international community has been distant thus far into the conflict, so there is no guarantee that they would step up and contribute now. Thirdly, time would be a factor. There would be the question of who would get to decide when the truth commission starts and ends, and whether it would be possible to hear everyone’s story in a timely manner so that everyone can move on instead of being forced to relive the past over and over. A possibly more effective form of a truth commission is the ritual of Mato Oput.

The Acholi tradition in the north of Mato Oput is centered on the idea of drinking from a common vessel. “Mato Oput is a ritual for reconciliation. It is based on the principle that forgiveness is more important than revenge. In order for reconciliation to take place, the offender must accept responsibility for their deeds, and the victim’s family must accept, as a gesture of goodwill, an offer of compensation. The Mato Oput ceremony is designed to remove both the anger of the aggrieved and the guilt of the offender” (Leggett, 33). The ceremony begins with the two affected clans coming together under the leadership of the elders from both sides. Together, a goat or sheep is killed and then split in half for each clan to cook. Traditional beer is prepared,
and then the very bitter leaves from the oput plant are put into the drink. The bitterness of the plant is intended to reflect the bitterness caused by the crime. Everyone from both clans drink the bitter beer, and afterwards there is joint feasting. From that day on, there is no reference to the crime that had been committed (Leggett, 33). All the Ugandans I met during my trip there were in favor of this method of justice, because it was an ancestral method that employed a fair method to acknowledge the crime that allowed everyone to move on. However, like the truth commission, capacity and time would be limiting factors in dealing with Mato Oput. Also, only the Ugandans in the north are Acholi, so the people in the south may have a harder time reconciling with a method that is not completely apart of their tribal identity. Another way to ensure peace and stability is to divide the country up into sections.

If this option was chosen, the only effective way to divide the country up would be along tribal lines. This would separate the Bantu and Acholi tribes, with the former in the south and the latter in the north. While I was up in the north, many of the Ugandan participants were Acholi and stated that sometimes they felt that they had more in common with their southern Sudanese counterparts (who share a similar language and customs) than their fellow southern Ugandans. Most in the north place their tribal identity before their national allegiance, which is vastly different from those in the south. The participants that we worked with while in Kampala were completely against the idea of separating the country, because they saw everyone as first Ugandan and second as their tribe. Maybe in the future, this is an option to seriously consider, but at this time, dividing up the country would not be beneficial. The north is not set up to be able to survive on their own, and it would take years of peace before prosperity could allow them to break away. Sometimes, the local and national community are too closely involved to deal
with the conflict and its outcome in a detached and effective manner, therefore on occasion the international community is needed.

An option already on the table involving the international community is the ICC referral. On December 16, 2003, President Museveni referred the situation concerning the LRA to the prosecutor of the ICC (Akhavan, 403). For Uganda, the referral was an attempt to engage the detached international community, who has for the past twenty years, remained mostly passive towards the devastation being caused. For the ICC, with Uganda making a voluntary referral, it was a show of confidence in a new institution. However, a major weakness of the ICC is that “unlike the [International Criminal Tribunal for the former Yugoslavia.] and [International Criminal Tribunal for Rwanda] the ICC does not enjoy primacy over national courts. On the contrary, national courts have the primary responsibility for the prosecution of international crimes” (Akhavan, 412-413). Many of the Uganda participants are against this option because the ICC would only deal with the top five officials, ignoring the rest of the offenders and it would remove the Ugandan public from achieving satisfactory justice. However, no matter the method of achieving justice and clearing the minds of the Ugandan people, there still needs to be a plan in place to build a permanent peace.

If the international community is engaged with the peace building and keeping, the paradigm of liberal internationalism would be the main focus. “The central tenet of this paradigm is the assumption that the surest foundation for peace, both within and between states, is market democracy, that is, a liberal democratic polity and a market-orientated economy. Peacebuilding is in effect an enormous experiment in social engineering – an experiment that involves transplanting Western models of social, political, and economic organization into war-shattered states in order to control civil conflict: in other words, pacification through political and
economic liberalization” (Paris, 56). Nevertheless, peace building missions can also have the negative effect of undermining the very peace they mean to uphold. One of the destabilizing effects of this paradigm is that both of the underlying ideas of democracy and capitalism promote competition and conflict. For a fragile state of peace, competition and conflict are not going to help build a strong foundation for the country to grow upon. Also, peace building missions do not have a positive track record. Between the years of 1989 and 1997, of the eight “war-shattered states” assisted, only one seems to be on a path towards a stable peace. Roland Paris, in his article concerning liberal internationalism, offers an “alternative strategic liberalization...that aims to minimize the destabilizing effects of liberal internationalism” (Paris, 58). The main parts of this approach is that, first a more proscribed and slow process of democratization be developed for those “war-shattered states.” Also, it would be effective to ensure that all the parts of the peace building mission are coordinated and cooperating, and that the duration of the mission would be extended from the normal one to three years to a longer period of time extending all the way to nine years (Paris, 58). However, this is not the time to mull quietly over the options for peace. The conflict has been ranging on for over two decades and the damage left behind will not be easily dealt with.

Uganda can easily be divided into two vastly different areas between Kampala and Gulu, connected only by a six hour death-defying public bus ride with chickens beneath one’s seat. In Kampala, the capital, and only true major city in Uganda, there is almost consistent electricity, running water, limited need for mosquito nets, a rush hour where the paved streets are packed with all types of gas-guzzling vehicles and a sense of optimism and detachment concerning the conflict raging “up north.” Everyone has an opinion in Kampala about what should happen with
Joseph Kony and the LRA; three fourths of the people I met there had never even traveled anywhere near the north and got all their information from the daily tabloids and newspapers.

Closer to the conflict, in both Gulu and Apac, it is a different world. Here, treated mosquitoes nets are not an option, but a necessity. Electricity and running water are never guaranteed, and most go without the former and pump the latter day in and day out from a well to carry on top of their heads in jerry cans back home (see Figures 10 and 11).

*Figure 10. Women pumping their daily water supply at the IDP Camp, Anaka.*  

*Figure 11. A woman carrying two jerry cans filled with water back home at the IDP camp, Paicho.*
Unless one is a part of a well supplied NGO, the mode of travel is by foot or bicycle and there is no night life to speak of. Night commuter centers are closed, but IDP camps are near bursting levels of occupation. The attitude towards the conflict is of guarded optimism with the goal to get through the day and then worry about the next. In the north, many children appear to be miniature adults rather than small children, with the innocence of childhood having been lost for the past decades. When peace has been achieved, no one will cheer louder than those who have been forced to live through it. Then the next step of reconstruction must take place.

For too long the international community has sat back and watched the conflict continue. Once the Juba peace talks come to a hopefully successful end, the international community can and must join in to help out in various ways. As shown earlier, there are a multitude of issues, such as dealing with women, youth, IDP camps, and peace building, to be worked on (see Figures 12, 13 and 14). With additional funding and man power, the operations and NGOs already in effect can become more powerful and further reaching in their efforts. Issues such as reducing the stigma against former child abductees and giving women the rights that they deserve are tantamount. It will take decades to make Uganda the pearl of Africa once more, but in the end, it will be worth it (see Figure 15).

*Figure 12. A vehicle of the NGO War Child Holland. Notice the word “war” has been crossed out.*
Figure 13. A sign for the World Health Organization. Showing that there is some international presence in the north.

Figure 14. World Food Program tents sent up near the city of Gulu.
Figure 15. A sunset while traveling to the town of Apac. In a country stricken with conflict, the beautiful landscape still leaves one speechless and awed.
Bibliography


All pictures taken by Laura Egan during the Immersion in Uganda between July 2-21, 2007.