

ANNEX C

Public

Report of Ker Kwaro Acholi



KER KWARO ACHOLI

P.O. Box 54 Gulu, Tel: - 0393100464

Office of Lawirwodi

C/O KER KWARO ACHOLI
STELLA KIJANGE LAJIRI
MINISTER FOR GENDER, CULTURE, & YOUTH
CONTACT: +256788343539
EMAIL: stellakijangel@gmail.com

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THE POSITION OF KER KWARO ACHOLI ON THE PROPOSED *IN ABSENTIA* CONFIRMATION OF CHARGES HEARING AGAINST JOSEPH KONY

THE ROLE OF THE KER KWARO ACHOLI IN THE LIVES OF ITS CONSTITUENTS IN NORTHERN UGANDA

Ker Kwaro Acholi (KKA) is the cultural institution of the Acholi People in Northern Uganda. Its existence dates back to the 1400 AD, arising from the migration of the Luo ethnic group. The institution is legally recognized in the Constitution of Uganda (1995) as amended under Article 246, and its activities are regulated under The Institution of Traditional or Cultural Leaders Act, 2011.

Ker Kwaro Acholi (KKA) comprises 57 Chiefs (Rwodi), and it is headed by the Paramount Chief (Lawirwodi). The main function of Ker Kwaro Acholi is to preserve and promote the culture, tradition and protect the heritage of the Acholi People; promote peace and reconciliation in Acholi; and community empowerment for sustainable development.

KKA has established dependable grassroots structures in each chiefdom that consist of *Rwodi Kweri* and *Rwodi Okoro*, *Won Gang*, *Ladit Kaka* and *Rwodi Moo*. The institution works in partnership with the central government, the local government, humanitarian development agencies, and the people of Acholi.

When the Government of Uganda reinstituted the cultural institutions in the 1995 Constitution, it brought pride and honor to the different tribes who cherish the role

of the institution in promoting humanity and creating supportive environments for human progress and development. The Acholi people not only crowned the different cultural chiefs (*Rwodi*) but also chose the Paramount Chief as head and leader of all the Acholi cultural chiefs.

The office of the Paramount Chief (*Lawirwodi*) has the mandate to coordinate, support and make decisions that are binding to all the chiefdoms. The office acts through a participatory, consultative, and engaging process. Cabinet ministers manage decision making in the institution; they offer advice, as the executive committee discuss critical decisions and make resolutions and the council of chiefs approve decisions from the executive committee.

Ker Kwaro Acholi roles and responsibilities are based on the traditional norms, customs and practices that are unwritten within the ambit of the laws of Uganda. In accordance to the Luo traditions, a traditional or cultural leader is a king or similar leader by whatever name called, deriving allegiance from the fact of birth or decent in line with customs, traditions, usage or consent of the people led by that traditional or cultural leader. In some circumstances where there is no royal lineage, a traditional leader means any person who in terms of customary law or any other law holds a position in a traditional ruling hierarchy.

Ker Kwaro Acholi Plays the Following Roles in the Community;

- Presiding over blood compensation and reconciliation over cases of murder or manslaughter, what is traditionally called *culu kwor* and *mato oput*.
- Land in Acholi is customarily owned by clans, families and households for production to feed the members of the community. The vast lands in Acholi are under the control and responsibility of the cultural leader, the *Rwot*.
- Domestic violence or disagreements among Acholi community is resolved by *Rwot* or his delegated agent. The domestic violence can be in form of fighting or beating women and children, sexual assaults, conflict among spouses and rivalry over various social issues that disturb the family and community peace. The Acholi has traditional remedies and sanctions to address all forms of domestic violence.
- Acholi has traditions, norms and practices, which they inherited from their ancestors that are passed from generation to generation. The cultural leaders are the custodian of these cultural values. They teach people and interpret application for the wellbeing and peace of the community.

- A child in Acholi traditionally belongs to the community. It is the responsibility of all members of the community to protect and promote the welfare of the child. Children are taken as important because they are the future generation growing up to replace the old.
- It is the responsibility of Rwot to protect, safeguard, and regulate natural resources for the benefits of all members of the community and future generation. He does this by applying the traditional practices, norms on natural resources utilization.
- Rwodi mobilize their community in all matters that affect the community and sensitize them on any matter that arises or is coming up that the community needs to be aware.
- Ker Kwaro Acholi plays a key role in peace building within Acholi as well as with neighbors. They do this through mediation, community dialogues, and conflict resolution at all levels.
- Preservation of culture is another responsibility of Rwodi. They do this through family education and training of the young generation on the different cultural aspects of Acholi.

Ker Kwaro Acholi, therefore, as a cultural institution, is a center of unity for all the Rwodi and the entire Acholi Community. Notably, it is the governing body of all Acholi traditional leaders/Rwodi that play roles encompassing resolving conflicts, developing community, governance, providing communication channels, building capacity of chiefs, and bringing them all under one umbrella, thus promoting the well-being of its constituents.

THE POSITION OF THE KER KWARO ACHOLI ON THE ICC'S INTERVENTION IN NORTHERN UGANDA

Background

Acholi was a battle ground for war from 1986-2006. The two decades of war between various rebels and Government of Uganda Army exhibited vicious atrocities mainly on civilian population in the form of deaths, abductions, internal displacements, and quarantine in Internally Displaced Peoples' Camps, poor health provisions, and household poverty, loss of education opportunities, and extreme trauma to the people among many others.

The longest part of the vicious war was fought between Lord Resistance Army (LRA) and National Resistance Army (NRA) that later transformed to Uganda Peoples' Defense Force (NRA-UPDF). Many stakeholders, including Government, United Nations Agencies, Religious Leaders, Non-Governmental Organizations, Civil Societies, People, and individuals made concerted efforts to foster peace, and eventually guns fell silent in 2006.

However, when the war ended after the Juba Peace Talk meetings of cultural leaders with LRA commanders in DR Congo, South Sudan, and Central African Republic and a plethora of initiatives by the International Community, the post-traumatic effects, namely loss of household incomes, destroyed infrastructures, disorganized agrarian activities, trade and investment and social services were not rehabilitated, restored, compensated, and addressed fully.

That is why land conflicts, destitution, prostitution, suicides, broken families, domestic violence, rejection of formerly abducted children, rejection of rebel returnees, and general social unrest have ensued to date. So, while the International Criminal Court (ICC) is issuing arrest warrants, indictments, pursuing prosecution, and securing convictions of LRA commanders, preparing to pay reparation to few victims of the accused as per Rome Statute that came into force, July 1, 2002, other pertinent challenges still affecting people must be addressed appropriately. Ignoring them will cause future socio-security challenges.

The questions remain:

- What are we doing to ameliorate the trauma of the entire Acholi victims who suffered the wrath of the war at various echelons directly and indirectly?
- What about the missed opportunities by the youth who grew up in IDP camps and they are now the majority of Acholi?

- What shall we do to thousands of abducted young children on their way to school, indoctrinated, and compelled to become war machines to kill mainly innocent people? Is it really fair to blame them, yet Government failed to protect them, and they ended up doing bad things against their free will?

Joseph Kony, whose records show he was a Catholic Church Catechist turned warlord of LRA top Commander, has so far eluded capture. It is alleged that he is somewhere in Central African Republic but preparation is in advance stages for confirmation of charges hearing in absentia through what is dubbed Commitment Trial with ICC Prosecution and Defense teams sampling institutions and individuals for views on the queer court processes.

Ker Kwaro Acholi (KKA), the premier cultural institution, the epitome of traditional and cultural justice system, the initiator of peace talk between Government and LRA, and the institution that will endear into posterity and will have to deal with many social, economic, and political challenges people will face was asked many questions by both ICC Prosecution and Defense Team views about the Confirmation of charges hearing of Joseph Kony. It is prudent, therefore, to attempt to state certain positions on ICC in general, specifically on prosecutions and defense of accused LRA commanders – how the Acholi people will continue to exist in Uganda and how it will cope with teething challenges of post conflict recovery?

In conclusion, while Ker Kwaro Acholi acknowledges the importance of accountability through the ICC's intervention, it also emphasizes the need for a balanced approach that respects traditional justice mechanisms, fosters peace, and addresses the broader needs and rights of the Acholi Community. The institution advocates for a path forward that combines formal justice with healing and reconciliation.

THE IMPACT OF AN *IN ABSENTIA* CONFIRMATION HEARING AGAINST JOSEPH KONY ON THE BROADER VICTIM COMMUNITY IN NORTHERN UGANDA

An *in absentia* confirmation of charges hearing against Joseph Kony is difficult to understand by KKA Chiefs at the time of relative peace in Acholi. Although it is legal within the Rome Statute to do so, majority of the members in the community have the mistaken belief that a court processes cannot commence when the accused person is absent. The people in Acholi believed Joseph Kony was invincible and will never be captured by Government of Uganda, which is signatory to state parties of ICC Rome Statute. Perhaps, it is confirmed by the *in absentia* confirmation against him.

Fear of trauma of the victims shall be rekindled by the *in absentia* of the alleged commander who meted atrocities. The victims would be gleeful to see Kony physically in the dock, making them appreciate that at least an attempt at justice is being done. However, as KKA we wish to focus on peace, recovery, economic sustenance, and safeguard of security that there is no repeat of war. As a cultural institution, reconciliation, mediation, reparation, acceptance of guilt, and saying sorry are good healing processes, much better than court processes.

It would have been better if grand *Mato Oput* was possible between Joseph Kony and the victims, which would have permanently resulted into lasting reconciliation in Acholi. Equally important, Government, especially UPDF commanders, who allegedly committed atrocities, would also be involved in the grand *Mato Oput*. It took two to tangle in the two decades war and many were entangled during the war that is why it took long. So yes, ICC could go on with the *in absentia* confirmation hearing but look carefully into future ramifications. The millions of US dollars going to be spent could have been spent on livelihoods improvement support for the entire Acholi to benefit. Acholi, according to recent national statistics, are now the poorest, yet this is the region with the best arable land, rainfall, rivers that are tributaries of River Nile. But who cares, the poor people fend for themselves!

Reparation is a token and cannot replace lost lives, destroyed homes, lost opportunities, lost livelihoods, and the trauma people went through. By selecting few victims based on evidence adduced is right for those victims but not at all for the multitude of Acholi who severely suffered during the war directly or indirectly. The ICC could lobby for development partners to assist KKA build museums, schools, secure scholarships, conduct continuous psychosocial, and promote agro-production so that healing processes from the war is complete. Selective reparation, prosecution, and conviction of LRA Commanders leave people wondering. There are people who admire Dominic Ongwen 'enjoying' in Europe,

built houses in his village and his wives and children sponsored to go and visit him in prison.

Conclusively, although to a smaller extent, the in absentia confirmation of charges hearing may have some advantages like being victim centered, holding perpetrators accountable and deterring potential war criminals, to a greater extent, it could complicate ongoing peace efforts by hindering negotiations and prolonging suffering. It is also seen as exclusionary and not engaging the full participation of the community or traditional justice mechanism.

IN ABSENTIA CONFIRMATION HEARINGS AND TRADITIONAL ACHOLI JUSTICE PRACTISES

The objective of traditional justice system in Acholi like the practice of *Mato Oput* seek assistance from the community leaders to facilitate, acknowledge (account), and resolve (reconcile) conflicts arising from violations or abuses or in support of healing. The process creates a socio-cultural context that allows individuals and communities to refrain from violence and re-establish broken relationships.

The five fundamental principles of material compensation, reconciliation, forgiveness and truth telling, cleansing and welcoming, and punishment (retributive aspects) appear to be at the center of traditional justice whereas the ICC processes are not deigned to promote critical values of reconciliation, restoration, and healing, which are indispensable in the traditional justice mechanisms.

Traditional justice practices place on the individual and society conscious engagement in process through which the victims may come to terms with, emotionally respond to, and actively remember and discuss the events of the past. While ICC is constrained by lack of a clear mechanism to enhance victim participation and witness's protection, which are critical aspects for traditional justice.

Under the ICC, which is a formal justice system, there are limitations, including legal constraints in defining and interpreting key terms like reparations, victims, application of the law in respect to participation of victims in proceedings, witnesses, admissibility of evidence in mass crimes in transitional justice process, given the length of conflict, retrospective application of the law in relation to crimes they committed before they were criminalized nationally. An example is illustrated in cases of Allied Democratic Forces (ADF) and Lord Resistance Army (LRA), where there exists a victim perpetrator dilemma due to the abductions and killings where there exist a thin line between who is the perpetrator and who is the victim.

These specific features attributed to the traditional justice systems are discussed below;

- Reconciliation and restoring social harmony
- A belief that crime is a community problem, not solely an individual responsibility
- Process that are voluntary
- Selected traditional arbitrators based on status and lineage
- A high degree of public participation

- Discussions confirmed through rituals aimed at reintegration
- Flexible procedural and evidence rules as set by the customs
- Restorative penalties
- Penal enforcement secured through social pressure

It is noticeable that these practices have numerous advantages that merit contemporary application by the ICC.

- Accessible to local and rural people and within walking distance
- proceedings carried out in local languages
- Simple procedures that do not require language translation services
- None of the delays is associated with the formal system and its bureaucracy
- Easy to educate all members of the community about the rules to be followed
- Non-custodian sentences, so effectively reducing prison overcrowding, allowing prison budgets to be diverted towards social development purpose
- Offenders continue contributing to the economy and paying reparations to victims.

Conclusively, a hybrid approach may be beneficial to integrate traditional practices with ICC, as a formal processes, ensuring that victims' concerns, community dynamics, and cultural values are adequately addressed for example, promoting peace, stability, and security of person and property, facilitating healing and reconciliation while also acknowledging the need for accountability in a way that aligns with local customs and traditions.

POSSIBLE RISKS TO THE COMMUNITY ARISING FROM AN IN ABSENTIA CONFIRMATION OF CHARGES HEARING AGAINST JOSEPH KONY.

Ker Kwaro Acholi, as the traditional institution for the Acholi People, have concerns about potential risks to the community arising from a possible in absentia confirmation of charges hearing against Joseph Kony by the International Criminal Court (ICC).

The following risks may include:

- Possible increase in community tensions: It will spark divisions among the community between those who view Joseph Kony as a victim and those who view him as a perpetrator, creating tensions between Acholi community, Government of Uganda, and any other groups
- The community would wish to see justice being done by seeing Joseph Kony in the dock. In absentia confirmation of charges hearing will make the community perceive and feel that justice is not being done, prolonging their healing process.
- The collective trauma experienced by the entire Acholi sub region may be overlooked because the ICC focuses on individual accountability, instead of the communal holistic healing and rebuilding under traditional justice system.
- It is seen as an injustice because the community will perceive the proceedings to be unfair and viewed as disconnected from the community's understanding of justice leading to further mistrust in both formal legal processes and governmental institutions and resentment by the Acholi Community.

However, the in absentia hearing is perceived by majority of the community to be a step towards accountability and justice to victims of LRA. To mitigate these risks, it would be essential for ICC processes to incorporate local perspectives and emphasize restorative justice, community involvement, and holistic healing approaches in order to truly serve the needs and interests of the Acholi People.

RECOMMENDATIONS

- Extensively involve many stakeholders, as ICC may proceed with the *in absentia* confirmation of charges hearing of Joseph Kony, to garner views that will be useful.
- Involve as many victims as possible even those not considered as witnesses to attend the *in absentia* confirmation of charges hearing. This will give a semblance of grand participation. Similarly, let Ker Kwaro Acholi attend all the processes, including the hearing.
- The media should fully cover the *in absentia* confirmation of charges hearing as it is the culture of allowing media to fully cover court procedures in Uganda.

CONCLUSION

Ker Kwaro Acholi wish ICC well in the quest to fulfill the Rome Statute. Let Uganda cases be emulated to bring justice to people globally in similar situations. As ICC is yet to commence the *in absentia* confirmation of charges hearing against Joseph Kony, they should consider all the legal implications, especially public relations and their image. The ICC should foster global peace, conflict resolution mechanisms, democracy, and good governance, enhance and urge state actors to fulfil their obligations by effecting arrest warrants. This may not be directly per their mandate but this should be part of Corporate Social Responsibility (CSR) to avoid more conflicts and atrocities.

In a nutshell, Ker Kwaro Acholi mutually respects ICC and look forward to continuous cordial relations.

THE BACKGROUND AND ROLE OF THE MINISTER OF GENDER, CULTURE, AND YOUTH AT KER KWARO ACHOLI

PERSONAL STATEMENT

I am a trained lawyer, a human rights advocate, a trained counsellor and peace builder, who is passionate about protection of Human Rights, with 7 years of experience in Legal Aid Service provision in prevention and response to Sexual and Gender Based violence to women, children, PWDs and Refugees with Non-Governmental Organizations within Development and Refugees settings, Local Government, and the Cultural Institutions.

EDUCATION BACKGROUND

- Post Graduate Diploma in Legal Practice: Law Development Centre.
- Bachelor of Laws: Kampala International University

WORK EXPERIENCE

OCTOBER 2024 TO- DATE: MINISTER OF GENDER, CULTURE & YOUTH AT ACHOLI CHIEFDOM (KER KWARO ACHOLI)

Main Responsibilities:

- Formulate policies that bolster culture, youth and gender behavioral changes to promote peace and unity within Acholi Sub region. The policies among others, aim at promoting mediation as a form of alternative dispute resolution (ADR).
- Ensure that there is healthy channel of communication with the media houses so that they participate in the dissemination of social-cultural activities of Ker Kwaro Acholi that include *(mato oput) the transitional justice system of Acholi that promotes truth telling, forgiveness, reconciliation, and reparation.*
- Advise, counsel, and guide all chiefs of Acholi on matters of culture and gender to promote gender equality and human rights
- Create awareness of the rich Acholi culture, youth responsibilities and address gender equality issues.
- Link up with the ministry of gender, labor and social development and other organizations that deal with culture, youth, gender issues so that the institution is in tandem with National and Global practices.

JANUARY 2024 TO- DATE: MEMBER, NWOYA DISTRICT LAND BOARD.

Main Responsibilities:

- Hold and allocate land in the district that does not belong to any person or authority

- Facilitate the registration and transfer of interest in land
- Cause surveys, plans, maps, drawings, and estimates to be made
- Compile and maintain a list of compensations payable in respect to crops, building of non-permanent nature after consulting the technical officers of the district
- Review every year the list of compensation rates

JANUARY 2024 TO-DATE: RAPPOREUR WITH AMERICAN BAR ASSOCIATION-RULE OF LAW INITIATIVE SUDAN.

Main Responsibilities

- Capture key presentations, discussions, and recommendations among other essential information for the final reports on: Sudanese post-conflict governance and administrative systems; gender sensitive constitution; identity and constitutionalism in Sudan; the constitutional court in Sudan; role of international human rights in Sudan's future constitution; an overview of legal pluralism in Sudan; and strengthening Sudan's legal capacity in promoting and protecting Freedom of Religious Beliefs(FoRB)

OCTOBER 2022- JANUARY 2023: LEGAL CLERKSHIP: MINISTRY OF JUSTICE AND CONSTITUTIONAL AFFAIRS

Main Accomplishments:

- Handled civil cases for and against the Attorney General of Uganda. This involved drafting pleadings, preparing court submissions, filing court documents, interviewing witnesses and drafting witness statements as well as presenting cases before judicial officers
- Gave legal opinion in matters that require intervention and guidance from the Attorney General. The opinion is normally sought by Ministers, Departments and Agencies of Government of Uganda.
- Reviewed draft contracts for clearance by the Solicitor General
- Vetted and verified beneficiaries seeking to administer estates under intestate succession. This involves mediation and counselling of family members

OCTOBER, 2018- JUNE 2020: LEGAL ASSISTANT: LUTHERAN WORLD FEDERATION (LWF) ADJUMANI SUB PROGRAM

Main Accomplishments:

Project Planning;

- Formulated periodic Work Plans, Procurement Plans, and Manpower Plans for the project and ensured that they were submitted on time.

- Actively participated in Proposal development for Access to Justice Project and peace building initiatives

Project Implementation:

- Followed up refugee matters before the courts of law and offered advisory services to refugees in particular to survivors of SGBV, who were mainly vulnerable women and children in contact and conflict with the law.
- In collaboration with other partners, sector, and government entities, I organized, facilitated, and supported the mobile courts within the assigned areas of operation.
- Provided the best possible legal aid, including preparation of legal documents, legal assistance and in accordance with the aims and principles of LWF
- Actively advocated on behalf of beneficiaries to Government Authorities and Civil Society on issues related to rights of refugees, asylum seekers, and other persons of concern.
- Provided legal sensitization to local communities on Alternative Dispute Resolution (ADR) Mechanism to ensure peaceful co-existence in the society.

Partnership Management, Coordination and Advocacy

- In collaboration with other sectors and partners, I carried out quarterly prison visits and gave legal counselling to suspects;
- Provided support to Justice Law and Order Sector (JLOS) to ensure that legal interventions within the district are well coordinated and handled.
- Coordinated, particularly with UNHCR and relevant Authorities on salient protection issues relating to refugees and stateless persons and identified legal areas appropriate for national or regional advocacy efforts.
- Developed and fostered professional relationships with other NGOs and human rights organizations in Adjumani sub program to promote peace building;

Staff Management

- Led and managed staff, especially paralegals, ensuring clarity over plans and priorities, provided supervision, guidance and mentoring, encouraged effective team work and inclusiveness and built a team spirit through regular meetings and events and clear reporting mechanisms for each team member;
- Provided management support to Project Assistants and paralegals on their implementation of role, objectives, work plans and budgets management;
- Agreed on clear performance objectives for Project Assistants in appraisal, and ensuring all team members have appropriately set objectives, and that appraisal are undertaken in a timely manner;

Financial management / Budget Monitoring & Control

- Developed accurate annual budgets and budget revisions for the project in accordance with donor standards;

- Kept track of all project budgets and ensured that project activities were within assigned budgets;

Project Monitoring, Evaluation and Reporting:

- Took lead in developing case management tools for Access to Justice Project and ensured effective deployment and use of those tools.
- Prepared and submitted weekly/monthly/quarterly and feature reports on legal issues in the settlements as required;

AUGUST 2017- SEPTEMBER 2018: LEGAL OFFICER: FOUNDATION FOR WOMEN AFFECTED BY CONFLICT (FOWAC) KITGUM AND LAMWO DISTRICTS.

Main Accomplishments

- Ensured that efficient and effective management of cases of violation of children's rights, Sexual and Gender Based Violence arising from women are acted upon accordingly through providing prompt legal advice, mediation and counseling.
- Liaised with relevant departments and stake-holders to ensure that children's and women's rights were protected.
- Inspected detention centers to ensure that the rights of children and women were protected.
- Conducted community sensitization to interpret legal information and disseminate appropriately on human rights law, civil and criminal proceedings, and SGBV referral pathway to the project beneficiaries.
- Provided continuous training/ capacity building to community stakeholders and staff on human rights law, legal redress
- Provided individual, couple and family counseling to families worst hit by Sexual and Gender Based Violence.
- Supported development of local rules regarding promotion of children rights, prevention and response to SGBV in the sub- counties of Lamwo and Kitgum Districts.
- Trained female traditional authorities on human Rights law specifically on sexual and Gender Based Violence and protection of children's rights.
- Participated in Radio programs that include talk-shows aimed at discussing issues affecting the welfare of women and children.
- Presented quarterly reports which document cases that include the number of cases reported nature of the offence and action taken, that is, those referred, under investigation, dismissed, on remand, convicted or acquitted in Lamwo and Kitgum Districts.

ACHIEVEMENTS

- Top 100 most influential young African women, 2024
- Minister of gender, culture and youth at Ker Kwaro Acholi
- Member of Nwoya District Land Board

- Executive Director, Equal Empowerment Network(EENet) Nwoya District
- Lawyers' Corner presenter on Voice of Nwoya FM from 2023 to-date.
- Umoja Global Peace Ambassador Acholi Sub Region 2019
- Secretary of Female Staff Adjumani Sub Program 2018-2020
- Carried out a research on the role of cultural on women's right to own land in Acholi that led to an award in Postgraduate Diploma in Legal Practice.
- Carried out a research on the role of Non-Governmental Organizations in the promotion and protection of children's rights in Gulu District that led to an award of a degree in Bachelor of Laws
- Created a monthly meeting with Stake-holders in Kitgum District on prevention of sexual harassment of women and girls.
- Secretary of Child and Family Protection Committee of Justice Law and Order Sector Kitgum District (JLOS) 2017/2018
- Team Leader on a Radio Program created (**Pro Bono**), on **4th July, 2018 (Ask Your Lawyer) on 91.5FM Mighty Fire** a radio station that airs in 98% Luo covering the districts of Kitgum, Lamwo, Agago, Abim, Amuru, Nwoya, Gulu every Saturday morning from 7:30 am- 10:00am purposely to sensitize the community on human rights law, referral pathway, criminal and civil procedures, and Alternative Dispute Resolution Mechanisms among others.

TRAININGS

- TOT on Integrating Mental Health and Psychosocial Support and Peace Building Initiatives in combating Sexual and Gender Based Violence in the Great Lakes Region by Regional Training Facility on Prevention and Suppression of Sexual and Gender Based Violence In The Great Lakes Region- 2025
- Public Interest Litigation training with Network of Public Interest lawyers-2024
- Psychosocial training on self-care and counseling with Foundation Women Affected by Conflict-2017 and 2018
- Alternative Dispute Resolution Mechanism training with Legal Aid Clinic of Law Development Center, Uganda Human Rights Commission-2022/2023
- SASA Training phases (Start, Awareness, Support and Action)with Raising Voices Uganda-2018
- Sexual and Gender Based Training with Akina Mama Wa Africa-2018
- Best Interest Determination(BID) and Best Interest Assessment(BIA) in child protection with UNHCR-2018/2019
- Project Planning and Management Training and M\$E tools (MS Words, Excel, Power point Epidata , SSP-2018
- Mentorship training on transformational leadership with Forum for Women in Democracy(FOWODE)-2012/ 2020 and 2024
- Mental Health and Alcoholism training with Kitgum Government Hospital psychiatrist-2018

PROFESSIONAL SOCIETIES

- Uganda Association of Women Lawyers (FIDA)
- Uganda Women's 2nd Parliament 2025
- National Coalition of Human Rights Defenders
- Akina Mama Wa Afrika (AMWA) Tuwezeshe Fellow 2017
- Uganda Women Human Rights Defenders
- Uganda Christian Lawyers Fraternity (UCLF)
- Student of Clinical Legal Education of Legal Aid Clinic of LDC
- Umoja Peace Ambassadors

LANGUAGES

- Luo(fluent)
- English(fluent)
- Luganda (fluent)
- Kiswahili(basic)
- French(basic)

Based on my own professional background, His Royal Highness, the Paramount Chief of Acholi appointed me on the 15th October 2024 as the Minister of Gender and Youth of Ker Kwaro Acholi to perform the following;

Duties:

- To liaise with all major clans in Acholi to document all cultural sites and history
- To preserve and promote all good aspects of Acholi culture, customs and heritage
- To mobilize scholars to write contemporary history, major events and milestones/achievements and challenges experienced in Acholi
- To advise and guide all chiefs of Acholi on matters of culture and gender to promote gender equality and human rights
- To mobilize youth and women to actively participate in cultural renaissance of Acholi language, writing, speaking of Luo, dance, drama, music, songs, folklores, dresses etc.
- Initiate annual cultural events both competitive and non-competitive
- To organize the youth camps to inculcate Acholi uprightness in them

Other responsibilities include:

- Formulate policies that bolster culture, youth and gender behavioral changes to promote peace and unity within Acholi Sub region. The policies among others, aim at promoting mediation as a form of Alternative Dispute Resolution.
- Ensure that there is healthy channel of communication with the media houses so that they participate in the dissemination of social-cultural activities of Ker Kwaro Acholi that include; *(mato oput) the transitional justice system of Acholi that promotes; truth telling, forgiveness, reconciliation and reparation.*

- Advise, counsel, and guide all chiefs of Acholi on matters of culture and gender to promote gender equality and human rights
- Create awareness of the rich Acholi culture, youth responsibilities and address gender equality issues.
- Link up with the Ministry of Gender, Labor and Social Development and other organizations that deal with culture, youth, gender issues so that the institution is in tandem with National and Global practices.