

# THE UGANDA REPORT

On The Formation And Training Workshop In a  
Pastoral, Compassionate And Spiritual Response To  
Victims of Sexual Violence in Situations of Conflict,  
At

**ARU Secretariat, Kampala, Uganda**

**From 12<sup>th</sup> To 19<sup>th</sup> August 2018**



Compiled by: Sr. Specioza Kabahuma, DST.

Sponsored by: The JPIC Commission USG – UISG Rome





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## 1.0. BACKGROUND AND INTRODUCTION

### 1.1. About the workshop:

The Formation and Training Workshop took place in Uganda on 12<sup>th</sup> to 19<sup>th</sup> August 2018 at the Association of the Religious in Uganda (ARU) Secretariat Nsambya, Kampala. This was a training program for Religious Sisters, Brothers and Priests from Uganda. In total 70 Religious participated six of whom were Head Teachers and left after four days when the Ministry convened an abrupt meeting concerning the enlisting of the new teachers' on government payroll. Dioceses represented were 19.

The workshop explored the implications of materials from the revised International Protocol on the Documentation and Investigation of Sexual Violence in Conflict (International Protocol). Participants used the Protocol to identify where and how religious leaders can best address the root causes of conflict and atrocity-related sexual violence (CRSV), in particular promote accountability through compassionate support to survivors, their families and their communities; as well as support to perpetrators even as they face the consequences of their actions. The expectation was that if successful, the training programme, using the Uganda Report, would continue to be used by participants and persons working with them in their ministries.

### 1.2. Objectives of the Workshop:

- To provide a context for understanding Uganda's situation in regard to conflict, war and violence and the effects that demand compassionate pastoral-social action.
- Enable the religious to build on and share their understanding and experiences of sexual violence in conflict, its forms, prevalence, motivations, victims, perpetrators, characteristics and impacts and the critical role that they can play in addressing this issue.
- Form the religious in compassionate response as an integral dimension of their vocation, and as a pastoral approach and care to victims and perpetrators of sexual violence.
- Enhance skills of the religious to be able to better respond to the needs of victims in their religious communities and the wider society, as well as those of perpetrators.
- Support the religious to develop a network of faith leaders working to address sexual violence in conflict.
- Develop the understanding of the religious on the use of the framework of the International Protocol to document and investigate sexual violence, as part of their routine pastoral care.

### 1.3. Context :

Conflict and violence have plagued Uganda since independence. Although there is currently no open war, the country continues to grapple with post-war effects especially among women and children, victims of sexual and other forms of violence. In the North, for example, the Lord's Resistance Army (LRA) caused massive displacement and exposed many women to sexual abuse and children generally and other forms of violence. Many women and girls suffered rape and forced marriage.

At the end of the war, many of the children born from such abuse faced rejection from both the wider community and from their own families. Most of the abducted children have not had an opportunity to return to school, hence are condemned to illiteracy and lack of an opportunity for meaningful employment. This has led to increased crime in villages and townships, and suicide in some cases. If not addressed the bitterness inhibited by a whole generation of children in Northern Uganda could spell doom for both the region and the country as a whole.

Uganda is also handling post conflict challenges posed by refugees from neighboring countries. According to statistics from the United Nations High Commissioner for Refugees (UNHCR) and Office of the Prime Minister (OPM), Uganda is currently hosting the highest number of refugees in the country's history, and is receiving simultaneous emergency influx from South Sudan, Democratic Republic of Congo (DRC) and Burundi. The number of South Sudanese refugees alone in Uganda has exceeded one million, and the daily arrival rate remains high. Arrivals from the DRC have also risen since late December 2017.<sup>1</sup> While the refugees run to Uganda with all devastation of war, some of them are again subjected to sexual violence and rape by their fellows or service providers in the camps.

The religious men and women in Uganda who are working in different social sectors, such as schools, health facilities, children's homes and prisons are in touch with cases of post-war sexual violence experienced by both victims and perpetrators. Currently, the problem of post conflict trauma and associated challenges are no longer localized but seem to characterize the whole country due to its long history of war and the national spread of refugees. There is, therefore, need for religious and priests to be empowered to handle, care and accompany victims of sexual violence and work with others to deal with the root causes of this social evil. Building a strong network among themselves against this evil is one of the ways to go.

#### 1.4. Beneficiaries:

Religious congregations have been recognized as critical partners and agents of change in preventing and responding to sexual violence both in conflict and in peacetime. Through their networks, they often have such access to and influence on local communities that no other actor has, as well as the ability to reach victims of violence in hard-to-reach areas. As such, they are uniquely placed to change hearts and minds and challenge harmful cultural and social practices. Like the entire Catholic Church they are highly influential and embedded through the entire structure of society.

There are 99 religious institutes registered with Association of Religious in Uganda (ARU) out of which at least 65 are active in the network. They are supportive partners of this effort and will be acting on instructions from the Union of Superior Generals (USG) and the International Union of Superior Generals (UISG) Committee in Rome in implementing the outcome of the workshop. These religious men and women are all people who interact on a day-to-day basis with survivors of sexual violence. The training empowered and motivated them to do more to address sexual violence in their communities and in the broader society.

1

United Nations High Commission for Refugees Report 31<sup>st</sup> March 2018



## 2.0. WORKSHOP PROCESS:

**ARRIVAL DAY: Sunday 12<sup>th</sup> August 2018**

### 2.1. Welcome remarks (By Sister Specioza Kabahuma, DST)

In her brief address to the participants Sr. Specioza, the lead organizer of the workshop, had the following to say about the workshop:

Consecrated persons are involved in pastoral care and are support givers to many people. They are in touch with both victims and perpetrators of war. They are conversant with the horrendous effects of war-conflicts on communities, especially the vulnerable.

The team wanted to contextualize the Goma experience to fit into the Ugandan situation. Although there was no protracted war in the country, the effects of conflict and violence were very much present.

The prolonged war in Northern Uganda resulted in many questions and challenges. The workshop was, therefore, meant to equip participants with skills and so empower them in their ministries of compassion to victims of violence and abuse.

Uganda was chosen for its organizational skills and ability to network on a grand scale.

### 2.2. Opening Remark by Sr. Sheila Kinsey, FCJM, Executive Co-Secretary of the JPIC Commission of UISG-USG, Rome:

Sr. Sheila introduced the training workshop by first explaining its evolution. She told participants that in 2015, there was a proposal by the office in Rome to look critically at sexual abuse, especially of women and girls. The group decided to go for a collaborative effort and so opted for involvement with outsiders – both men and women. The following year the UK Government, in conjunction with its Embassy at the Holy See, asked the Union of Superior Generals (USG-men) and the (UISG-women) to make the Protocol fit into the African context, hence DRC was identified as the first country for implementation. This was so because the country had suffered and continues to suffer some of the worse forms of war-related sexual violence in the world. Further, religious men and women in Eastern Congo are most trusted by communities and survivors.

She said the role of the participants was to be compassionate, to recognize the pressing issue at hand, and so, accompany victims of sexual violence on the road to recovery. Accordingly, in 2016 a final agreement was reached to organize a workshop in Goma, DRC, which had been sadly noted as the rape capital of the world. Participants were also to be drawn from Rwanda and Burundi.

In April 2<sup>nd</sup>-9<sup>th</sup> 2017, a workshop took place in Goma and was a success story. The group came up with a training manual to help others in the region organize similar trainings and deal with atrocities. Although originally in French, translations into English had been made. The Goma experience had made a great impact on a cross-section of people; priests, bishops, consecrated women/men, the lay faithful and the Pope himself. The Pope was very much interested in the outcome of the Goma

experience and requested the team to prepare a day of prayer for peace in South Sudan and DRC which the group felt sent a very strong message across the world. Pope Francis attended the day of prayer in person, which came as another big surprise to the organizers. His involvement showed his solidarity with the victims and survivors in these two war-torn countries. The Community of DRC and South Sudan living in Rome, in union with priests, religious, lay men and women, decided to show their gratitude to the Pope in St. Peter's Square. A day of fasting and prayer was organized, followed by a march, which was joined by multitudes of both lay and consecrated persons. It was a significant event that sent a strong message of solidarity with the suffering people in the two countries.

In January (2018), the team organized round-table discussions to reflect on possible strategies for peace in South Sudan and DRC. The two countries sent representatives of the Episcopal Conferences of DRC and South. The event was inspiring. Statements were drawn and sent to the people of South Sudan and DRC to help them realize peace. Participants agreed that it was possible to have peace in South Sudan and elsewhere. Participants to the round-table came up with a motto "Yes, it is possible" to live in peace. But it needed concerted effort on the part of government and other stakeholders to make the peace-dream for Sudan and DRC a reality.

The Team from Rome shared with the group the St. Francis Peace Prayer as a gift to the people of Uganda. The main concepts of the Peace Prayer are, that the Lord should make me bring love where there is hatred, pardon where there is injury, true faith where there is doubt, hope where there is despair, light where there is darkness and joy where there is sadness.

Sr. Sheila then concluded by reminding the participants that this workshop had transferred the torch of peace to them and challenged them to keep it burning and pass it on to others.

### 2.3. Workshop Methodology :

The workshop was participatory, provided avenues for participants to share experiences from their work and engage in constructive discussions. Group sessions were organized and plenary discussions facilitated to further enhance participant participation and involvement in the workshop.



## DAY ONE: Monday 13<sup>th</sup> August 2018

### 2.4. Participants' Expectations

- a) Deepen our understanding of sexual abuse.
- b) Be empowered to help victims of sexual violence.
- c) Learn the tool for advocacy on sexual violence.
- d) To remain connected to ARU
- e) Get a deeper understanding of the International Protocol.
- f) Learn how to protect, prevent and support victims of sexual abuse in homes, schools and the community.
- g) Learn practical approaches to peace and justice in relation to sexual abuse
- h) Know agencies / NGO's and other partners that can help victims of abuse.
- i) Know our roles as pastoral agents in dealing with the evil.
- j) Learn how to help people who suffer conflict and violence imposed by leaders
- k) Learn how to integrate victims of abuse into society and laws relating to the rights of refugees.
- l) Understand the frameworks for policy and remedies to sexual violence.
- m) Networking.
- n) Know the challenges faced by priests and religious in addressing sexual violence.
- o) Learn how to be compassionate to the victims of sexual violence.
- p) Learn how to tackle the issue of dowry, as a sexual violence practice.
- q) To know the Gospel/Church views about sexual abuse.
- r) Learn about international laws and how to apply them locally.
- s) Come up with a working team committed to support victims.
- t) How to manage conflicting situations affecting this mission.
- u) Come up with tangible solutions and resolutions to help victims.
- v) Peace building among difficult tribes.
- w) How to promote healing and reconciliation.
- x) How to form support groups of victims of trauma and care-givers.
- y) Get a theological understanding on the topic of the compassionate heart of Jesus towards the poor.
- z) Expect change and peace in the countries of residence.
- aa) Find solutions, methods and strategies of intervention.
- ab) Form teams at all levels in our religious institutes to implement the resolutions.
- ac) To see more religious institutions throughout Uganda getting involved in the IDP situation.
- ad) To see perpetrators brought to court.



## 2.5. Presentations:

### 2.5.1. Understanding the Fundamental Tenets of the Vocation and Mission of Consecrated Men and Women in Uganda Before, During and After Conflict, War and Violence, In Light of Their Compassionate Master Jesus Christ (By Rev Fr. Richard Nyombi, M.Afr.)

He began by explaining the concept “fundamentalist” and said that these days, in the media, we are used to the word ‘fundamentalist’. He then asked participants “What images and ideas do you have about a ‘fundamentalist’? They gave various answers. He continued to explain that fundamentalists, irrespective of their ideology, religious or political, are men and women who are passionate, zealous; compassionate with those who share the same beliefs and values whom they consider to be their brothers and sisters. They are usually ready to pay the ultimate price for their beliefs and values even if it means dying.

A fundamentalist considers others who lack passion and are not ready for their beliefs and values to be “hypocrites”, living a ‘double life’. For example, the former Libyan president, Gaddafi, once said: “Every good Muslim should be a ‘fundamentalist’ (live according to the fundamentals of Islam), otherwise he or she is a ‘hypocrite’! A fundamentalist is a radical person, he is the member of ‘togikwatako’! This is the positive side of ‘a fundamentalist’. The negative side is usually marred by intolerance and violence.

He then explained who a ‘prophet’ is, saying that because of his ‘passion and determination’ he can be put among ‘good fundamentalists’<sup>2</sup>. He then asked, “Is Jesus one of the ‘good fundamentalists’? He asked participants to refer to some of his utterings and actions such as “I came to bring fire on the earth, and how I wish it were already set ablaze!” (Lk 12: 49); cleansing of the temple (Mt. 21: 12-17); condemnation of hypocrites (Mt. 23); etc. Are ‘consecrated men and women’ also called to be members of the ‘good fundamentalists’ as their master?

He explained the word tenet as coming from the Latin word: “tenere” (French: tenir), to hold, grasp, maintain; and the noun means a principle, belief, rule, dogma, doctrine. An alternative work to it is a principle, a basic standard accepted as a value and used as a basis for reasoning or conduct or behaviour, a motivational tool which pushes one to do something one believes to be right and prevent somebody to do something one believes to be wrong. Therefore, a principled person is that one who behaves or acts in a manner which is in accordance to the set values or standards of the community<sup>3</sup>

He explained the Ugandan context as key to understanding the environment within which consecrated men and women work. The history of Uganda is deeply marked by conflict, violence and wars. Buganda being the protagonist of this history should never forget the religious conflicts and wars which involved Christians and Muslims against traditional religious believers; Christians, both Catholics and Protestants against Muslims; and Catholics against Protestants. These conflicts and wars left a lasting mark on the social, political, economic and religious life of the country.

<sup>2</sup> Cf. Good thief, Luke 23: 39-43.

<sup>3</sup> JPIIIPC: CST Trainers Guide, p. 19.



Uganda also experienced armed violence and wars in 1966, 1971, 1979 and 1980-86, and LRA, ADF and many rebel wars until around 2005. Today, although we have no open armed conflict, our society is affected by many types of conflicts and violence (physical and verbal), political, economic and social. Some of these are institutionalised; such as police brutality, violent groups such as kiboko squad and bodaboda 2010. Domestic violence is another category so much wide spread in the country. Unfortunately, there has never been serious and genuine 'national dialogue and reconciliation' to deal with our past and present<sup>4</sup>.

He also highlighted the political instability and armed conflicts in neighbouring countries – South Sudan, Congo (DRC), Rwanda and Burundi – and even those far away in Ethiopia and Eritrea as having forced millions of their citizens to seek refuge in Uganda.

He decried defilement which is rampant not only in refugee camps but in society as a whole including families. A police report in July 2018 revealed that 500 girls had been defiled in five months of that year alone in Kampala!<sup>5</sup> Child abuse is also rampant<sup>6</sup>.

So, this is the situation in which consecrated men and women in Uganda are called to follow closely their master, Jesus Christ, ministering to the victims of these conflicts, violence and wars. He explained to participants that consecrated men and women are not their own master. They have a master who is called Jesus Christ whose life and example they have to imitate. He is compassionate. But what is compassion? "It's allowing oneself to be touched by a person's suffering in such a profound way that one feels concerned, called to action and at times deeply moved (to the entrails), or keep a distance so as not to let oneself be overwhelmed by one's suffering, because it is the other person's suffering which cannot and must not become mine." (Bernard Ugeux)

He observed that very often we are touched by other's suffering without doing anything for them not so much because we cannot do anything, but just because ours is a 'passive compassion'. This is not so with Jesus. His compassion moves him to action, it is an active compassion. Some examples: Mk. 1: 40-42: Cure of a leper ..... "Feeling sorry for him, he stretched out his hand and touched and cured him (Mk 6, 31-34). Jesus also fed the crowd after feeling sorry for them (Mk 8, 1-3)

He emphasised the fact that the humanity of Jesus was the source of his compassion and mercy for the suffering. Jesus became one like us in all things but sin (Hebrews 2: 17; cf. 5: 1-10). Somebody said that "Jesus became man not to make us angels but fully human."

He said the ministry to the suffering people is central in Jesus's work:

*"The spirit of the Lord is upon me, for he has anointed me to bring good news to the poor; he has sent me to proclaim liberty to captives and to give the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour. He then rolled up the scroll, gave it back to the assistant and sat down: This text is being fulfilled today even as you listen."*  
**(Lk. 4:18-19).**

Therefore, taking away the 'healing ministry and encounters with the poor and little ones' would greatly impoverish Jesus' public ministry as narrated in the Gospels.

4 A plan by the Interreligious Council of Uganda (IRCU) to have a national dialogue is underway.

5 Daily Monitor, Friday 6th July 2018.

6 See report: The Uganda Violence against Children survey published on 9<sup>th</sup> August 2018; conducted by Gender ministry in collaboration with other International Organisations and NGOs. See New Vision, 10<sup>th</sup> August 2018, p. 4.

He observed that it is not possible for a Christian to dissociate compassion from the experience of the cross: "There is no greater love than to give one's life for one's friends" (Jn 15, 23). The cross is the summit of Jesus' compassion and when we allow ourselves, like him, to act with compassion, we invariably encounter the cross." And mercy is the summit of compassion: Jesus on the Cross: "Father, forgive them, for they do not know what they are doing" (Lk 24: 34). Our vocation is to be merciful: "Be merciful, just as your Heavenly Father is merciful. Forgive and you shall be forgiven" (Lk 6: 36). Mercy is the perfection of love. If the Cross is the summit of compassion, then the Cross is the sign par excellence of 'non-violence'. The compassionate master is also a non-violent master.

The tenets of compassion, he said humanity is one, and whatever affects the other, should be the concern of all. "I am because "We are, and since we are, therefore I am." (John. S. Mbiti). Cardinal Charles Lavigerie also once said:

*"I am a man and nothing human is foreign to me".<sup>7</sup> "I am a man, and injustice towards others revolts my heart. I am a man, and oppression offends my nature. I am a man and what I would like people to do is to restore to me, freedom, honour and the sacred bonds of family, I want to restore to the sons and daughters of this unhappy race, family, honour and freedom."<sup>8</sup>*

The Church in general and the consecrated persons in particular are, therefore, not humanitarians, and even if we end up doing the same work as humanitarians, it is in the name of the Lord, of his great compassion and vocation, that as consecrated men and women we devote ourselves wholeheartedly to the suffering people of God.<sup>9</sup>

He noted that "...the consecrated life deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit." (Vita Consecrata #1). They are "Prophets to the Church through their vows" (cf. Pope Francis' Message for the Year of Consecrated Life, Expectations no. 2.). They are a "Leaven of Communion in the Church", (Vita Consecrata #47); experts in communion (YCL, Expectations no. 3). This Church in which consecrated persons are a gift is a poor church, with the poor and for the poor" (Pope Francis), and includes victims of conflict, violence and war. That church also has the mission of evangelizing the world and part of this mission is the work for justice and peace. Consecrated persons too have to fully participate in this mission. Further, this evangelizing mission of the Church has a 'social character' (Evangelii Gaudium # 176-258), and this Church has its Social Teaching (CST) which consecrated persons should know and put in practice.

He concluded by stating that consecrated people, following in the footsteps of their master, are called to be 'principled persons', that is, 'one who behaves and acts in a manner which is in accordance to the set values or standards' (principle, tenets) of one's vocation and mission; to be 'good fundamentalists' - people with a passion; and that the ministry to the 'suffering people' is 'not optional': "Whoever wants to serve me, must follow me, so that my servant will be with me where I am." (Jn. 12:26).

7 Terence 195/185 - 159 BC.

8 Cardinal Charles Lavigerie, Conference at Chiesa del Gesù, Rome, 23<sup>rd</sup> December 1888.

9 "The great powers of the world may have done wonders in giving the world an industrial and military looks, but the great gift still has to come from Africa, giving the world a more HUMAN FACE." (Steve Biko)

### 2.5.2. The Scandal of Suffering and the Difficulty of Talking about Fragility: Theological approach to suffering and Evil in Light of the Will of God (Rev Fr Richard Nyombi)

He noted that the origin and presence of evil and suffering in the world is an enigma, a dilemma; that the book of Job tries to understand: suffering, the will of God and His Omnipotence. We have no explanation of the origin of suffering and evil. The best answer seems to be SILENCE! However, if we have no explanation of the origin of suffering and evil, we have an answer to deal with it which is: compassion, indignation and justice. Facing the victims of evil that surrounds us, the Christian answer is not to give a solution to the enigma of the presence of evil, but rather to reach out and touch the affected people with compassion and justice. The answer to suffering is: care to victims; fight the causes of suffering, defend human rights, commitment to justice; pastoral and legal involvement. What is the omnipotence of God? Not arbitrary. It respects human-freedom

The will of God, the deep desire of God as the Father who has the womb of a mother, is that we allow ourselves to be loved as beloved children and have love for one another. What is God's will for someone who is in great suffering, in the struggle against sickness, perhaps in despair? God's deepest desire is that above all, the person will not cut himself/herself off from Him. That is the will of God. To do the will of God is to try to maintain a filial relationship with the Father no matter what misfortune happens to us. "God is love" (1 Jn. 4: 8)

Explaining the Catholic Social Teaching perspective, he referred participants to the Second Special Assembly for Africa of the Synod of Bishops, Nov. 2011; Vita Consecrata, the apostolic exhortation of St. Paul II 25-3-1996—it is older than Africa and remains very actual; and the social involvement of Pope Francis.

Expounding the Second Special Assembly for Africa of the Synod of Bishops, Nov. 2011, he said it was held under the theme of this Assembly was 'The Church in Africa at the service of reconciliation, justice and peace: "You are the salt of the earth...You are the light of the world" (Mt 5, 13-14)

In Africae Munus, the post-synodal Apostolic Exhortation, Pope Benedict XVI insists on the importance for the African Church of the Compendium of the Social Doctrine of the Church along with the Catechism of the Catholic Church, which at the present is more in use.

The evangelization mission of the Church in Africa draws from many sources: the Holy Scriptures, Tradition and sacramental life. As many synodal Fathers remarked, the ministry of the Church effectively relies on the Catechism of the Catholic Church. However, the Compendium of the Social Doctrine of the Church is a guide for the mission of the Church as 'Mother and Educator' in the world and society, because of that it is a pastoral tool of the first order.

A Christian who nourishes himself at the authentic source, Christ, is transformed by him to become 'light of the world' (Mt 5, 14) and transmits He who is 'the Light of the World' (Jn 8, 12) his knowledge must be animated by charity. In effect, knowledge that wants to be wisdom that is able to guide humanity in the light of the first principles and of his final end, needs to be elevated by the 'salt' of charity.

Concerning the consecrated, it states that by the vows of chastity, poverty and obedience, the life of consecrated persons becomes a prophetic testimony. It can, therefore, become models of reconciliation, of justice and peace, even in circumstances of strong tensions. Community life shows it is possible to live in fraternity and be united, even where ethnic or racial origins are different (cf. Ps 133,1). It can and must believe and show that today, in Africa, those who follow Christ Jesus, find

in Him the secret and the joy of living together: mutual love and fraternal communion, lived daily and consolidated by the Eucharist and the liturgy of the hours.

On *Vita Consecrata*, the apostolic exhortation of St. Paul II 25-3-1996, he said that the Pope insists on the obligations of consecrated communities to develop a spirituality of communion. This happens in the “constant dialogue of charity, especially where today’s world is torn by ethnic hatred or homicidal folly”. By their very existence the consecrated are a sign: as there are people who meet as ‘brothers, sisters and people of different ages, languages and diverse cultures and accept to be a sign, always possible and a communion able to harmonise all differences’ 75. (...). The search for divine beauty urges consecrated persons to be preoccupied with the divine image that is deformed on the face of their sisters and brothers, faces deformed by hunger, faces deceived by political promises, faces humiliated by contempt of their culture, faces horrified by daily and blind violence, tormented faces of the young, faces of women humiliated and wounded, tired faces of migrants who have not been welcomed with kindness, faces of the elderly deprived of minimal conditions necessary for a decent life.

Consecrated life shows, by the language of action, that divine charity is the foundation and the stimulant of gratuitous and diligent love. (...). Strong from this lived testimony, consecrated persons, in conformity with their choice of life and remaining free from political ideology, are able to denounce the injustice perpetrated against many sons and daughters of God and engage themselves in the promotion of justice in the social field where they work.

On the social involvement of Pope Francis, he said the following could help draw a general picture and orientation: his vision of the Church and her mission: poor Church, with and for the poor; a dirty and bruised church; his vision of the papal mission - builder of bridges (Pontiff) and the name of ‘Francis’ which he chose; his simple-life-style, prophetic gestures and pre-occupation for the poor, social justice; what he says about the pastoral agents in the Church: “smell of the sheep” # clericalism and careerism.

Leadership in the Church is about service, not power and prestige, social interventions about migrants/refugees; human trafficking / modern forms of slavery; conservation / integrity of creation (*Laudato Si*); and writings and teaching such as “evangelization has a social character” (EG 176-258); the prophet as able to discern and denounce the evil of sin and injustice, because he is free; He must answer to no other master but God; he has no other interests than those of God. The prophet invariably stands on the side of the poor and defenceless, because God Himself is on their side.

The Pope knows that on certain days, it will be a challenge, especially when one is overwhelmed by events. He says, “Sometimes, as it happened to Elijah and Jonah, there may come the temptation to flee, to escape the prophet’s task because it is too demanding, because one is tired, disappointed with the results. But the prophet knows he is never alone. To us also, as to Jeremiah, God said with confidence: “do not be afraid ... because I am with you to defend you”. He encourages ecumenical and interreligious social commitments.

During his visit to Uganda, one of the places that Pope Francis visited was Mapeera Bakateyamba Home at Nalukolongo. Here is an extract from his speech at that occasion:

“Today, from this Home, I appeal to all parishes and communities in Uganda – and the rest of Africa – not to forget the poor. The Gospel commands us to go out to the peripheries of society, and to find Christ in the suffering and those in need. The Lord tells us, in no uncertain terms, that is what





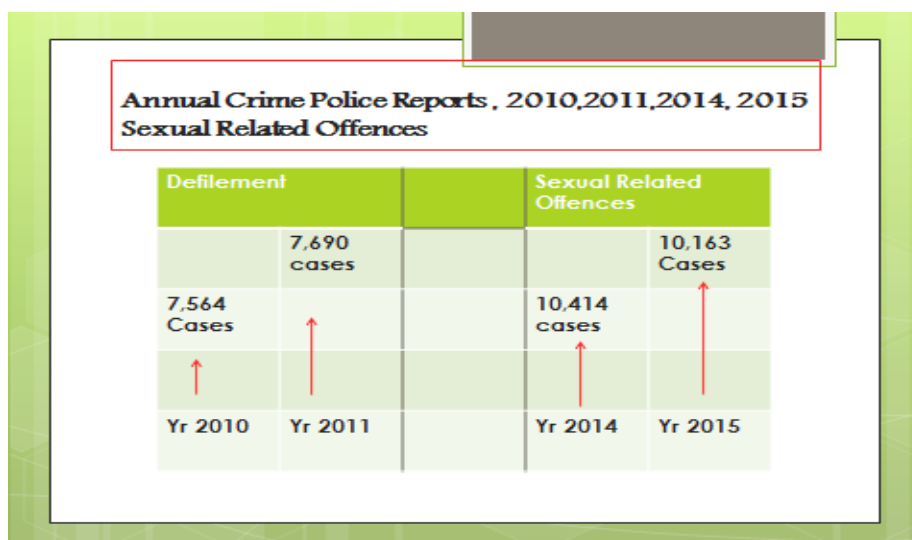
he will judge us on! How sad it is when our societies allow the elderly to be rejected or neglected! How wrong it is when the young are exploited by the modern-day slavery of human trafficking! If we look closely at the world around us, it seems that, in many places, selfishness and indifference are spreading. How many of our brothers and sisters are victims of today's throwaway culture, which breeds contempt above all towards the unborn, the young and the elderly!

As Christians, we cannot simply stand by. Something must change! Our families need to become ever more evident signs of God's patient and merciful love, not only for our children and elders, but for all those in need. Our parishes must not close their doors, or their ears, to the cry of the poor. This is the royal road of Christian discipleship. In this way we bear witness to the Lord who came not to be served, but to serve. In this way we show that people count more than things that who we are is more important than what we possess. For in those whom we serve, Christ daily reveals himself and prepares the welcome which we hope one day to receive in his eternal kingdom. Dear friends, by simple gestures, by simple prayerful actions which honour Christ in the least of his brothers and sisters, we can bring the power of his love into our world, and truly change it." (Nalukolongo, Kampala on Saturday 28<sup>th</sup> November 2015).

His recent change on the Church's teaching about "death penalty" reveals much about his stand on the sacredness and dignity of human life.

### 2.5.3. Appropriate Response and Pastoral Care for Victims of Sexual Abuse (By Rev. Fr. John Mary Mooka Kamweri, AJ, PhD, Lecturer Uganda Martyrs University)

Fr Mooka, began his submission by defining sexual violence according to World Health Organization (WHO) as any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work. Sexual abuse, meanwhile, is commonly used when referring to sexual assault of children and youth. He gave the following statistics on sexual violence trends in Uganda as contained in the Police Crime Report from 2010-2015





He explained that the Penal Code of Uganda refers to sexual violence as one of the acts against morality, which include rape, indecent assault, defilement, detention with sexual intent and conspiracy to defile (Penal Code Act 120, Chapter XIV), and prescribes death penalty for rape (felony) and defilement of girls under 18.

He listed other legal provisions that deal with sexual violence to include Article 21 of the 1995 Constitution of the Republic of Uganda which guarantees equal treatment, and non-discrimination; Articles 24 and 44 (a), freedom from cruelty, torture, and callous treatment; Articles 50 and 53 on remedy for violation; Article 50 which guarantees opportunity to apply to a competent court for redress, which may include reparation; and Article 53 (2) that mandates the Uganda Human Rights Commission to demand legal remedy or redress and compensation in any proven case of human rights violation.

He then went on to explain the link between sexual violence and armed conflicts. He observed that armed conflict increases the vulnerability, particularly of children, youth, women, the elderly and people with disabilities. He defined human vulnerability as a condition of reduced personal autonomy and capabilities such as self-defense and poor health.

He told participants that sexual violence is a big problem globally but more in environments of armed conflict. He gave examples of Yugoslavia where about 60,000 women were sexually assaulted between 1992 and 1995; Northern Uganda where the LRA abducted about 25,000 children by 2007 majority of whom were young girls who were subjected to sexual violence; Rwanda where 250,000 to 500,000 women were subjected to sexual violence in 1994; DRC where near 200,000 women were subjected to sexual assault and rape; Sierra Leone where more than 60,000 women were sexually assaulted between 1991 and 2002; and Liberia where 40,000 became victims of sexual violence between 1989 and 2003.

He said vulnerability is both by nature and nurture and man-made). In either way it violates human rights and dignity and social justice requires a response. At international level, the legal responses include the Universal Declaration on Human Rights; Protocol to the African Charter on Human and Peoples' Rights; and the Geneva Conventions, many of which have been domesticated in Uganda; for example, the International Criminal Court Act of 2002 and the Amnesty Act.

In the context of church, when it refers to the term sexual misconduct, it means sexual harassment, sexual abuse and sexual exploitation. Sexual harassment is the unwanted conduct, or language of sexual nature. It includes, but is not limited, to unsolicited sexual advances and propositions; verbal degrading comments of a sexual nature to describe an individual (such as slurs, jokes and epithets); creating an intimidating, hostile or offensive working or academic environment for individuals by way of unwanted physical contact or sexual overture; threats, demands, or offers of benefits in exchange or return for sexual favors; and retaliation for reporting or threatening to report sexual harassment. Sexual abuse, on the other hand, is any sexual misconduct against a minor or vulnerable adult. Sexual abuse of a minor refers to sexual misconduct by which an adult uses a minor as an object of sexual gratification. This includes, but is not limited to, sexual contact with intimate parts of a minor for purposes of sexual gratification, or arousal, or degrading, or for humiliating the minor. Deliberate touching or requesting a minor to touch the intimate parts of the adult also constitutes act of sexual abuse of a minor.

Sexual abuse of a minor is an offence against the sixth commandment of the Decalogue (committed by a cleric or a religious) against a minor below the 18<sup>th</sup> birthday (c. 1395, #2). Sexual abuse of a



minor by a cleric is one of the more grave crimes (*delicta graviora*) whose penal measures are reserved to the competent dicastery of the Holy See (cc. 1405, 1722, 1342; SST art.21, #2). The offender faces just penalties that may include dismissal from the clerical state. For the clergy, as provided for under Canon 1722, in cases where there is sufficient evidence that sexual abuse of a minor has occurred, the offender will be removed from sacred ministry, ministerial assignments, prohibition from residence in certain territories pending outcome of the process. The stipulations for the removal of an offending cleric from office, removal or restriction of his faculties, and limiting his exercise of priestly ministry are laid out in canons 35-58, 157, 187-189, 192-195, 277, 381, 383, 391, 1348, 1740-1747.

He also defined sexual exploitation, as sexual misconduct by a clergy / religious against a person receiving pastoral care from him /her. Sexual misconduct with a minor is never consensual. Involvement with an adult may be consensual (with a willing partner) or non-consensual (such as in unwanted sexual advances, stalking or rape). In civil and Canon Law, non-consensual sexual activities is criminal in nature. Sexual misconduct with a willing partner is not criminal in nature in Civil Law, but is a serious canonical offence against the Sixth Commandment (c.1395), as well as a violation of the vow of chastity.

The Church gives primacy to the good of those who have suffered sexual misconduct by its members. Dioceses are required to offer compassionate pastoral care, and if requested and when appropriate, offer support for other needed therapy. In so doing the church must take into account both the victim's factors such as fear, feeling of shame, secrecy, bargaining, anger, depression; social factors such as loss of status and loss of belonging; spiritual factors such as guilt, anger (at times with God); pastoral needs such as trust, listening, understanding, social support spiritual support (prayers, spiritual care, sacraments). There is need to give a sense of belonging – beloved child of God – to the victim.

On healing, he emphasized the role of justice for the victims and spiritual resources; community support, hence need for education and healing in the community; small group ministries / adult forums (develop coping skills); worship services/devotion (bonding with the worshipping community, with God – rediscover the loving God); and adult education – to create a safe environment, safe worship place. He concluded with the following quotation from the scripture: "In all circumstances, hold faith as a shield, to quench all (the) flaming arrows of the evil one. And take the helmet of the salvation and the sword of the Spirit, which is the word of God" (Ephesians, 6: 16-17).

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#### 2.5.4. Discussions:

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Participants were grouped and discussed the following questions:

- 1) The question of abortion vs the Catholic Church's perspective – what are the basic arguments
- 2) The issue of sex education and sexuality in schools and information houses
- 3) Issue of girls who were raped but want to join religious life

##### A. About the question of Abortion and the Catholic Church's perspective:

- Church promotes sanctity of life
- Some arguments advocate for rights over life of fetus
- In rare cases the mother's life may be saved at the loss of fetus

- Compassion must remain the norm in cases of rape victims
- Sex Education in Formation/Secular world

#### In regard to Formation

- It is already part of the Curriculum (Sexuality)
- It is given in the Context of Chastity and Obedience
- It stresses a healthy and Universal way of relating/loving

#### In the Secular World

- Sex education is quite confused with human rights, there is need to differentiate between the two.
- Sexuality is to be understood in the context of marriage

### **B. Rape Cases/Joining Consecrated Life**

- Institutes are at Liberty to admit or not to admit victims.
- Challenges may be posed – may become a Court- Case
- Some issues and questions remained pending the Wednesday presentation

**Moral point of view** – allow her to stay (If it is an accident)

- Pastoral and Canonical view:
- If in perpetual vows, may not be dismissed – take care of the baby
- If in temporary vows, may be dismissed

#### **References:**

- 1) Aturinda Jackline. 2015. Women and Sexual Violence in Conflict: A Case of Northern Uganda. International Institute of Social Studies.
- 2) The Constitution of the Republic of Uganda (1995)
- 3) The Code of Canon Law (1983).
- 4) The Penal Code Act 120, Chapter XIV – Offences Against Morality.



## DAY TWO: Tuesday 14<sup>th</sup> August 2018

### 2.5.5. Understanding the Concepts Peace, Conflict, War and Violence Using Uganda's Historical Context and Situation in Neighboring Countries (By Dr. Tolit Atiya Charles, PhD)

He began by giving Uganda's conflict timeline as follows:

- 1962: Uganda gained independence from Britain, maintaining membership of the Commonwealth.
- 1966: Milton Obote becomes President of Uganda under the UPC.
- 1976: Amin declares himself President for life
- 1979: Amin is toppled by a coalition of Ugandan rebels and Tanzanian troops.
- 1980: Obote wins elections and is once again president of Uganda.
- 1985: Obote is deposed and replaced by General Tito Okello
- 1986: Okello is deposed by the National Resistance Army (NRA) led by Yoweri Museveni. Museveni is declared president.
- Late 1980s: Lord Resistance Army is formed and begins rebellion against Uganda government
- 1996: Museveni wins elections with 75% of the vote.
- 1997: Ugandan troops support Laurent Kabila and help depose Mobutu Sese Seko of DR Congo former Zaire.
- 1998: Ugandan troops intervene again in DR Congo, this time in support of rebels seeking overthrow Kabila.
- 2001: Museveni again wins presidential elections, this time with 69% of the vote
- 2002: Operation iron fist is launched by Museveni aimed at wiping out the LRA for good.
- 2002: Uganda signs peace deal with Uganda National Rescue Front.
- 2003: Ugandan troops pull out of Eastern DR Congo.
- 2004: Government and LRA hold first face to face peace talks.
- 2005(July) Presidential term limits are abolished. Results of a referendum are overwhelmingly supportive of a return to multi-party politics.
- 2005(October): ICC issues arrest warrants for five LRA commanders, including Joseph Kony LRA leader.
- 2005 (December): International Court of justice in the Hague finds Uganda guilty of violating and orders them to pay compensation.
- 2006 (February): Yoweri Museveni wins multi-party elections with 59% of the vote defeating Besigye who gunners 37% of the vote.
- 2006(August) LRA declares a ceasefire, further peace talks are held throughout 2006 and 2007.
- 2008: LRA and government sign a permanent ceasefire in February, in Sudan, however Joseph Kony fails to turn up.

- 2008(December): Uganda, DRC and Sudan launch a military offensive against LRA rebels in DRC.
- 2009 (January) the LRA appeals for a Ceasefire and in March Ugandan forces begin to withdraw from DRC.
- 2009(December) Uganda prepares to send 4,000 more soldiers to Somalia. UN increases number of peace keepers from 8,000 to 12,000
- 2009(December) WikiLeaks cable; the US told Uganda to let it know when the Army was going to commit war crimes using American Intelligence-but did not try from dissuading it from doing so.
- 2010(February) The anti-homosexuality bills and penalties that suggested execution dominated the debates.
- 2010 (May) A controversial Press Bill is discussed.
- 2010 (11july): At least 74 people were killed in the twin bombings in Kampala. The Islamist movement al-shabab claimed responsibility.
- 2011(January): The National Identity Cards will not be ready during the 18February elections as planned.
- 2011(February): Museveni wins another term in the February elections
- And the story goes on and on to 2018.

## Wars in Africa Yr(1989-1999)

Country	War before	War next door	other
Angola	Yes	ZaireCongo	
Burundi	Yes (1970s)	Rwanda	
Congo Brazaville	No	ZaireCongo	
Djibouti	No	All neighbours	
Guinea Bissau	Yes (1970s)	Casamance, Senegal	
Liberia	No	No	Exception
Mali	(1960s)	Algeria, Mauritania	
Rwanda	1960s	Uganda	
Somalia	Yes	Ethiopia	
Sudan	Yes	Ethiopia,Ugan da,Chad	
Uganda	Yes	Sudan, D.R Congo	

He said war has been a persistent phenomenon in Africa. By 1994, the Cold War, had ended and as Apartheid capitulated, there were high hopes that Uganda and Africa's was would drastically come to an end. This was because for decades, the Cold war had stoked most of the armed conflicts in the region. But even after the lapse of these events the conflicts have persisted. Critics point out to a number of factors arguably inherent in the African political structures that make the continent especially prone to conflicts, such as criminalization of the African state, politics of the "belly" and neo-liberalism

He went on to explain that just like the case of Uganda or her neighbours, almost every conflict can trace its roots to a conflict in the 1960s or 70s. The wars of the past had numerous consequences. One is simply the amount of weaponry in Africa and the numbers of men trained in its use. A second consequence reflected the tendency of the adversaries to fall back on ethnic mobilization. As a result, ethnicity has been militarized. In countries such as Somalia, Rwanda, Burundi and DRC. A third consequence is that wars impoverished the countries in which they were fought; agriculture and pastoral sectors being the worst hit.

Most of the previous generations of wars in Africa were "dirty wars" in which colonial, racists or Cold War powers used irregular insurgency methods; for example, in South Africa and Rhodesia. The military technologies developed in these "dirty" wars, seen at their most extreme in the use of terror and conspicuous destruction by Renamo in Mozambique was well adapted.

Finally, the genealogical links are very strong. Uganda's conflicts as well as her neighbours cannot be theorized without the appreciation of the military methods inherited from their colonial masters and the small but extremely influential group of military men who have been trained in these methods and further developed them. Special mention is also the pastoralist motivated conflicts, usually with their sedentary neighbours or the state.

On logic of war, he cited Clausewitz who argued that limited war has an inherent tendency towards total or absolute war. The conventional wars of the 19<sup>th</sup> and early 20<sup>th</sup> Century proved that he was correct: these wars tended to become prolonged and to escalate, far beyond the initial anticipations of the belligerents. What is unthinkable at the outset of a war becomes thinkable, doable and even subjectively necessary as the war develops. He said Africa's conflicts show the same tendencies. Internal wars are commonly the struggle for state power. African states usually have a winner takes all structure. Whoever controls the state usually has access to foreign resources. The other source of struggle is usually the identity of a particular ethnic group.

On impact of war he posed a number of questions: Why do wars spread? Why do wars re-occur? What are the root causes? He asked participants to reflect on these questions and decide how best faith communities can help bring about lasting peace and avoid the adverse effects of war.



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### **2.5.6. Understanding Displacement as a Pastoral, Social, Economic and Political Phenomenon in the Context of War and Violence: (By Rev. Fr. Ronald Okello, Executive Secretary Education Department at Uganda Catholic Secretariat)**

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He said displacement has a long history in Uganda, and citizens continue to be displaced in their own country even today. Gulu Sub-region has been most affected. The effects of war and post-war conflicts are numerous. He shared his experience of visiting a woman who had lost an only child. The woman was traumatized. As a pastoral care giver, he tried everything in his power to assure her that despite what she was going through, God loved her. He used all the philosophy and theology he had gathered through his formation in the Seminary but the woman remained indifferent to his appeal. She finally asked him: “Young boy (priest), let me ask you a question. If God gave a mother an only child and that child is abducted and killed does God still love that mother? And with what kind of love?” At this question, his years of formation, his philosophy, and his theology evaporated into thin air. He felt helpless in the face of such hopelessness. He learnt a hard lesson. How hard it is to speak of the love of God to people who are traumatized! Hers were statements of despair that posed many pastoral challenges.

The Catholic Church has faced a lot of challenges due to war. He cited the following as some of them:

- The normal running of the parish, administration of sacraments and catechetical work is tampered with. He gave an example of a parish of 10,000 parishioners, there was no single marriage registered. Amidst so much violence and conflict the atmosphere and the will to marry in Church automatically disappears.
- Many parishioners were cut off because people were displaced and were herded into camps. Priests were few and as a result there was loss of faith in God and life became meaningless for many.
- Pentecostal churches/groups sprung up because they preached what people longed and wanted to hear, yet Gulu sub-region was predominantly Catholic. The Catholic community in IDP/Camps practically had no one to nurture, heal and support them spiritually. They turned to the Pentecostals who flooded the camps.
- Many church workers – catechists, consecrated persons, priests and seminarians lost their lives. Many were abducted and tortured, shot or burnt to death.
- Seminaries became refuge centers, putting seminarians at the risk of attack by the LRA on a daily basis. Many, together with those who had sought protection, were abducted, sexually abused and others killed.
- A lot of property was looted from parishes making parishes impoverished.
- The number of priests in the diocese decreased. It was common to see one priest in charge of eight or more parishes.

He used the image of a weighing scale to wrap up his message. He said there are two ends to a weighing scale: the supply end, which represents Government and other elected leaders who are the organizers of our resources. The population enters into contract with these individuals when they participate in elections. These individuals are elected into Office to serve, to organize resources



and make them available to all. The other end is the demand end where the majorities belong. In the political structure, we are often voiceless, but for meaningful co-existence, Parliament is put in place to represent the people/voters.

He observed that often times there emerges an imbalance and things start to go very wrong. The scale tips over to the supply end making the population helpless. In the face of helplessness and despair the masses often surrender everything freely received from God back to Him. They sit back and expect God to find solutions to their problems without their involvement. But God works with, for, and through responsible people. Pastoral care-givers and the church can help find a balance for the tipping scale. He appealed to the participants to really become involved in the life of the communities where they live. Start with simple steps for example attending local administrative meetings. Though uninvited enter and be a backbencher. You do not have to say anything at the start. Sit. Listen. At the end of the meeting greet the people. Slowly the ice will be broken, confidence established and the stage set for subsequent meetings. Later, interact, do some corridor-lobbying. Take advantage of the budget-cycle. It is important to let our people participate before the annual reading of the national budget. Let us combine efforts to fight and prevent the recurrence of war and its related effects on this country. We need to stop dealing with symptoms, and dig the root-causes.

The Justice and peace component of ARU by now realized that however good their discussions, may be, they have little impact on society. There has to be a more vigorous and practical active collaboration with the Episcopal Conferences. For effective performance ARU can team up with Uganda Catholic Lawyers to bridge the gap between ARU and the Bishops which in many cases affect the capacity of Religious to reach out to people in pain.

#### 2.5.7. Group Discussions and Presentations:

##### The Guiding Questions for group work:

1. How do conflict, war and violence affect the vocation, mission of consecrated life?
2. How Can Religious Communities of Women/Men Prevent War and Address the Negative Impact made on
3. How can Consecrated People make their presence felt more in IDPs and Refugee Settlements?

##### Question One:

##### How do conflict, war and violence affect the vocation, mission of consecrated life?

##### a) Positively

- It tests and strengthens one's faith in God.
- It strengthens bonds of unity within groups.
- It causes and fuels attraction to Consecrated life.

## b) Negatively

- It leads to high levels of illiteracy, and raises the rate of school drop-out.
- It leads to low self-esteem of the prospective candidates to the Priesthood and Consecrated Life.
- It makes abductions rampant.
- War causes a lot of poverty which affects people's self-esteem/expression among the young and the old in society.
- Many of the would-be candidates to the Religious life are victims of sexual violence such as defilement and rape.
- It leads to loss of life of Priests, Consecrated Persons, seminarians, parents, children etc...
- Causes abject poverty that Parishioners cannot support their Pastors and Formation Houses.
- Leads to the closure of Parishes, and Convents. The daily running of Parishes and the administration of Sacraments is tampered with.
- Cases of divorce increase.
- Trauma victims who join Religious Life but fail to disclose their past experiences often affect Community Living which is at the heart of consecrates life.
- There is a simultaneous increase and decrease of Vocations to Consecrated Life and to the Priesthood.
- Unstable family life and the lack of basic Christian values in the family are a hindrance for formation in Religious Institutes. The candidates lack that fundamental foundation essential to the Consecrated Life.
- In some cases Religious Life may become a place of refuge for the candidate to the Consecrated Life/Priesthood.
- Prolonged war and its post-violence effects on society creates a vicious circle of complex problems and new challenges for society and support groups.
- The fear to speak out, which gradually freezes Priests and Consecrated Persons compromises the prophetic aspect of our calling.
- It creates boundaries which limit evangelization

## Question Two:

### **How Can Religious Communities of Women/Men Prevent War and Address the Negative Impact made on?**

#### a) The Pastoral Mission of Consecrated Persons?

- The Church must denounce all forms of violence against women as an injustice and an abuse of human rights.
- The Church must get actively involved in finding the root causes of violence propose appropriate solutions and implement them.
- Priests/Consecrated Persons/Parents should take a non-violent stand in solving their problems. Use the dialogue approach.



- Have faith and the courage to meet the perpetrators and engage them.
- Put in place Encourage guiding/counseling units.
- Advocate/Lobby/Network and be committed in ministry of peace-building.
- Use role-plays and drama to sensitize the society.
- Home visitations.
- Live exemplary lives.
- Give healing remedies to Religious who have been abused so that they can use their experience to heal others.
- Put up psycho-social support units to help survivors.

b) Communities, especially women and other vulnerable persons?

- Educate women about their rights and encourage them to fearlessly practice them in homes, communities and in every aspect of their lives.
- Families must be made aware of situations that promote violence. Teach them how to avoid/prevent them.
- Promote Gospel values of love tolerance, peace, honesty etc...
- There is need to use mature and experienced expertise and resource persons to help families/communities in need.
- Form associations/groups in families/communities for peace building.
- Encourage groups to start small projects for economic empowerment and sustainability.
- Let Consecrated Persons be role models to the people.
- Form peace-building/support groups at the grassroots and empower them with skills.
- Teach communities to uphold good cultural values and to discard those that perpetrate injustice.
- Get out of comfort zones & get involved in their lives. Go for funerals, environmental sanitation issues, attend local meetings etc...
- Create venues for- faith sharing, recreation, vocational training, spiritual/counselling.
- Reach out to prisoners. Be present to them.

The following issues emerged from the plenary discussions:

- Neutrality can cause problems and inhibit positive action. He gave proposed three useful principles to follow. Do not hide behind neutrality, it does not solve anything. The principle of objectivity must come into play.
- Look at issues/problems from their root causes.
- The principle of compromise may be used as a last resort not because we are right, but because we need to get a solution to the issue at hand.
- It is true that vocations can drop due to war and conflict in a given area but they can also increase in their places of refuge. It has been noted that vocations are decreasing because individuals are looking for opportunities.
- What about Access to Justice? How do we promote it?
- Which action can we take on matters of injustice as a result of conflict?

- There are many Agencies and NGOS that can take care of food and shelter in war-torn areas. They do great work, but there is a lot they overlook, such as justice, and spiritual support. This is where the Church must come in. Longing for peace and reconciliation is not enough. The Church must get involved in matters of justice. Justice and peace go hand in hand. Whenever peace is lacking, the undercurrent is injustice, and justice must be sought.
- The Church is Missionary in nature, and as church we have an obligation to fulfill. Is it, therefore, beyond our scope and reach to go out to the IDPs and Camps and minister to the suffering refugees therein? How do we deal with a potential backlash from colleagues whom we may report as perpetrators of sexual abuse? Justice in case a person is tried and proved innocent, how do we deal with the report and the subsequent damage on this person?
- The UNHCR refugee center in West Nile has no single priest to give pastoral care to the victims there. Surprisingly there is a parish with five (5) priests within reach of the camp, but none goes to the camp to help. Where is the Church with its many priests and Consecrated men and women?
- Some members wondered about the call to religious to move from the respective dioceses to work in refugee camps in other diocese. They expressed frustration when sometimes they want to.
- The following clarifications were made by facilitators on some of the above interventions:
- About moving out to work in camps, it is true that for any religious institute to work in a particular diocese, permission must be sought from the Ordinary of the diocese. Moving from one diocese to go and work in another where the Institute is not already present may be difficult. The permission may take long to come or it may be refuted. This problem can be solved if ARU and the Episcopal Conference come to a common consensus in giving permission to Religious who opt to work in IDP camps.
- Globalisation has its consequences in its approaches to work. It has new cultures and new approaches which tend to overtake some of the indispensable values of the Church, but it is here to stay.
- We need to be ready to align ourselves to globalisation, and to a certain extent to allow it to align itself the Church.

## DAY THREE: Wednesday 15<sup>th</sup> August 201

### 2.5.8. Sexual Violence as a Terrorizing Instrument in Armed Conflict and in Peaceful Times to Women & Girls: Underlying Causes and Preventive Strategies. [Managing Post-Conflict Trauma in Victims of Sexual Abuse, Kidnaps: Psycho-Social, Pastoral Support & Re-Integration) (By Ms Lina Zedriga, PhD, and an Advocate and former Judge)

She highlighted the following as some of the key tools and approaches required of consecrated men/women in their ministry of healing victims of sexual abuse/ violence:

- Good knowledge of protocol at all levels – International/National/Regional.
- Do not go it alone. Network, Lobby, Consult, Communicate with others in the field or who have the expertise.
- Set up a one-stop centre as a meeting place with trauma victims. Use simple procedures. Talk, sing, dance, share stories. Avoid setting targets and time limits. Take one step at a time. Setbacks will be there. It does not matter, keep going. Avoid self-blame. You have not failed, simply keep trying.
- Be fully present to the victim as he/she shares their story. Conversation and listening are important in bringing about transformation, restoring hope and a sense of worth in the victim. Help them to be masters of themselves. Touch their hearts and minds. Empower them with skills of healing. They have the key to their own recovery. Involve the family and communities to a certain level. It is important that they begin to understand that they must have hope and a change of mindset. Let them know that their condition is not a permanent one. Help them overcome the guilt and the shame they have.
- Know the sacredness of sex in our African cultures that when the sanctity of sex is violated, families/communities turn powerless.
- Understand the role of the church/pastoral care givers and religion in the healing ministry.
- Adopt various approaches; economic, moral and spiritual in dealing with victims of violence.

She shared testimonies of two sex-workers who told her it was better to sell themselves for 2,000 -5,000/= shillings than go hungry. They were not worried of contracting AIDS. They argued that HIV/AIDS is a long-term illness and can access ARV's, but they can't go without food. The logic was that they could positively live on for years with HIV, but not with hunger. This pointed at a need to reconstruct and transform society.

She pointed out that sexual violence is directed against both male and female. It is an evil attack on all genders, ages and cultures. Men/boys are also victims of sexual violence and abuse. One priest volunteered to share his experience of sexual abuse against a woman. He narrated:

*I was a child in primary four when war broke out in my home area. Many families sought asylum in neighbouring DRC. From time to time they would cross back into Uganda to look for food. On their way to and from DRC they would meet soldiers. One time they met*



*a gang of soldiers who had camouflaged in the nearby bushes. To my horror the soldiers came out and picked out several women from the group. I could not believe my eyes but one of the soldiers raped one of the women there and then in my presence. I was shaken. I never shared my experience with anyone. I was traumatized. Sharing it in this workshop is a healing moment for me. I have started my journey to recovery.*

On incest she pointed that it thrives on fear and shame. The victim is always held back by threats from perpetrators. Thoughts of “what will people say” become a roadblock to the opening up. We must speak out, listen and encourage openness, document situations. Incest reflects a wider range of problems of decay within families, communities and nation. We must get to the root of the problem. Incest is a form of sexual abuse and can be a way of expressing power over others. Encourage problem sharing in the community. We must find preventative measures. We must break the silence and get to the root-cause of the evil. Do not take a neutral stance. Incest is an evil we should not condone. Fight and condemn it.

She narrated the following incident to illustrate the challenge of incest:

A well to do family had two children a boy and a girl. At the age of twelve the children started to have sexual relations. The parents were ignorant till the girl got pregnant. The mother flew the ‘mother-to-be’ to another country for an abortion. She thought she had solved the problem. But many pregnancies from her sibling followed. Every time the girl conceived she was taken for abortion. The girl immature body could not sustain the strain any more. She succumbed to death. The boy became very bitter and he committed suicide. The family lost the only children they had. The mother regretted her silence but was too late.

She further said that justice is still a far cry for many people. They have lost faith in legal procedures. She used the following story to illustrate this reality:

During the war, a woman lost her husband, and all her children were killed by the rebels. She was gang raped. The people who had wronged her were set free and given government amnesty and its benefits. The culprit who had murdered her husband was spending lavishly, getting drunk on the money he had received. The impoverished widow decided to take the law into her hands. She started monitoring him, following his movements. When she had learnt of her movements she laid her strategy. She bought petrol and a pad lock. On the fateful day she hid near his house and waited for her enemy to return from his drinking spree. He came entered the house and went to sleep. She crept close to the house. She could hear him snore. This was her moment. Locked the door from the outside, drenched the house with diesel and set the hut on fire. The man burnt to beyond recognition. Excitedly she ran to the police and handed herself over. She had waited for justice in vain and decided to take the law in her own hands and she felt justified.

## 2.5.9. THE LEGAL AND POLICY FRAMEWORK RELATING TO SEXUAL GENDER BASED VIOLENCE IN UGANDA

### *Council Frederick Ssemwanga*

The presenter started by challenging the members that they need to have the Ugandan Constitution, read it and have some key articles and provisions at their figure tips for their pastoral interventions. The Constitution of the nation should be next the Holy Bible for the defense and service to the human person is central to any pastoral interventions that the religious are involved in all the time.

#### - **Under the constitution of the Republic of Uganda (1995):**

- I. Firstly the presenter observed the fact that although the Constitution has most economic, social and cultural rights imbued within the spirit of the constitution, under the National State Policy in the Constitution, there is no specific reference to the right to protection from sexual violence. However;
  - i. Under Chapter 4 Article 21, the Constitution provides for equality and freedom from discrimination. This includes equality before and under the law in all spheres, equal protection of the law, and prohibition of discrimination on grounds of sex, race, color, ethnic origin, tribe, birth, creed or religion, social or economic standing, political opinion or disability. Gender constitutes a disability that could be envisaged under the article. It is also possible to argue for a broader interpretation of Article 21 based on Article 45, which effectively imports all other human rights, duties and freedoms not specifically mentioned in the Chapter 4.
  - ii. Other rights guaranteed under Chapter 4 include protection of the right (Art .22), personal liberty (Art.23), respect for human dignity and protection from cruel, inhuman and degrading treatment or punishment (Art.24), protection from deprivation of property (Art.26), right to privacy of person, home and other property (Art.27), right to a fair hearing (Art.28), right to education (Art.30), and family rights (Art.31).
- II. Secondly, Article 32 of the Constitution provides for affirmative action in favor of groups marginalized on the basis of gender, age, disability or any other reason created by history, tradition or custom, for the purpose of redressing imbalances existing against them. However the provisions in Article 32 clearly did not envisage health status as a basis or reason for marginalization.
- III. Thirdly he also noted that Articles 33-36 that follow from this contain provisions specific to groups that are understood to be marginalized: women, children, persons with disabilities, and minorities. However it is only with the recent enactment of the Equal Opportunities Commission Act 2007, that health status has been added to the bracket of grounds for discrimination and marginalization for which equal opportunities should be ensured by law.

- **On the Equal Opportunities Act 2007:**

- (i) He said that the Act gives effect to Articles 32(2) and 33(4) of the Constitution, making the Equal Opportunities Commission (EOC) the last constitutional body to be established more than 10 years after the enactment of the 1995 Constitution.
- (ii) He added that the EOC Act is significant in that it explicitly provides a legal basis for those affected to challenge discrimination in any field, including law and policy. He said that this is clear from the Act's preamble, its definition of "discrimination" and "marginalization", and its Section 14 on the functions of the Commission. The definition of discrimination includes "health status", while marginalization relates to limitations on the rights guaranteed under the Constitution.
- (iii) On this section he concluded that given that the law is recently enactment and the Commission not yet established, marginalized persons have not at this writing taken advantage of its provisions. However, once the Commission is established and its regulations gazette by the Minister, it will be possible for people living with HIV to use the Act as basis to advance their rights by challenging discrimination and/or marginalization.

- **The Children's Act (1997) as amended**

The Children's Act of 1997 contains provisions on the welfare and rights of children. He pointed out some of the critical provisions that are in the context of sexual violence and children's right. They included the following:

1. A child's right to stay with his or her parents or guardians.
2. The duty of the parent, guardian, or other person having custody of the child to maintain the child, meeting all the child's needs and rights including education and guidance, immunization, adequate diet, clothing, shelter, and medical attention.
3. The right to play and enjoy leisure.

- **The Employment Act (2006)**

1. The field of employment constitutes a major site of discrimination and oppression for people living with HIV in Uganda. Discrimination occurs in recruitment, termination of employment, deployment and transfers grievances resolution and disciplinary measures, and payment of benefits.
2. Section 6 of the Employment Act of 2006 prohibits discrimination on the basis of HIV/AIDS status among other grounds. This law is stronger and more explicit than the Constitution, and it strengthens the principles of the HIV/AIDS and the Workplace Policy. Moreover it is reinforced by the Equal Opportunity Legislation discussed above.
3. The prohibition of sexual harassment under section 7 creates legal protection particularly for female employees who are placed at risk of contracting HIV/AIDS through demands for sex by their employers. A limitation of the provision is that it does not cover sexual harassment between employees, thus failing to recognize power relations between senior and lower cadres.

## - The Penal Code

1. Section 129 of the Penal Code Act was amended in 2006 with the offence of defilement being classified into two categories, the second one being “aggravated defilement”. The circumstances for aggravated defilement include: where the victim is less than 14 years of age and where the offender to his or her knowledge is infected with HIV/AIDS; where the offender is a parent or guardian or person in authority over the victim; and/or where the offender is a serial offender.
2. The amendment also broadens protection beyond girls under 18 to cover ‘persons below that age and further provides for compensation to victims of defilement. This means that the law of defilement protects both boys and girls below 18 years of age.
3. Although largely seen as a deterrent measure to provide protection to young girls and boys, especially those at risk of HIV/AIDS through sexual violence and exploitation, it has been interpreted by some as discriminatory against people living with HIV. In addition to the potentially stigmatizing effect of creating a special crime of HIV transmission, the provision implies that all persons accused of defilement must be subjected to a mandatory HIV/AIDS test, thus exposing the zero-status of both victim and offender.
4. International human rights experts as well as the United Nations have cautioned against HIV- specific criminal laws, urging that existing criminal law is sufficient to punish the few cases in which individuals transmit HIV with malicious intent. Uganda’s provision needs to be subjected to further review in order to ensure that the protection of vulnerable children does not negatively affect the rights of others.
5. Another of Uganda’s penal code provisions that is relevant to sexual violence is Section 145, which categorizes same-sex sexual behavior as conduct against the order of nature for which one is liable to imprisonment for life.
6. Similarly the sex workers are another population in Uganda at high risk of HIV but whose protection is limited due to the criminalization of living off the earnings of prostitution. Sex workers face harassment by law enforcement officers who arrest them under the charge of “idle and disorderly”, an offence under the Penal Code. They also face sexual violence and exploitation which they endure in silence because they lack an effective legal basis for seeking redress. At the same time, they have limited access to information and services, both legal and otherwise, related to protection.

## - Laws on Marriage and Divorce

1. The Marriage and Divorce Bill (Marriage Bill).

Among the most controversial proposals in the DRB, which also had a direct bearing on women’s HIV vulnerability, were to out-law polygamy, marital rape and ensure equal property rights. Advocacy by women’s rights organizations to place the Bill on the agenda of Parliament is ongoing.

1. By setting out different grounds for divorce for men and women, Uganda’s law on divorce for a long time constituted a major hindrance to women wishing to get out of marriages that among other things exposed them to risk of HIV/AIDS. Risk factors within

marriage include extra-marital sex, insistence on unprotected sex, and rape. In 2003, the law governing divorce in Uganda was successfully challenged in court, and major sections of it were declared unconstitutional on the grounds of non-discrimination and promoting equality of the sexes. Within the context of HIV/AIDS and human rights, the decision enhanced protection for people especially women in marital relationships that placed them at risk of contracting HIV/AIDS from their partners.

#### - **Criminal Adultery and Succession:**

He also guided members and explored some applicable areas of this law. He said that:

1. Prior to April 5, 2007, the Penal Code Cap 120 contained varying definitions of criminal adultery for men and women. The definitions effectively allowed married men to have sexual intercourse with any woman provided she was not married, while married women were prohibited from having sexual intercourse with any man regardless of their marital status. Apart from contravening the principle of equality between the sexes, the law made it difficult for women to prove adultery in divorce proceedings.
2. Moreover, as noted above, the divorce law previously required women to prove an additional ground to adultery in order to seek a divorce. The combination of these two laws left many women trapped in adulterous marriages, leaving them at serious risk of contracting HIV. In addition to the unequal grounds of divorce, the adultery provisions were also successfully challenged in the Constitutional Court on non-discrimination grounds.
3. In addition to all the above, the grounds for challenging the discriminatory definition of criminal adultery were also used to successfully challenge certain provisions in the Succession Act regarding heirship, distribution of intestate estates, appointment of testamentary guardian, choice of domicile, and remarriage while in occupancy of the matrimonial home. The restriction of heirship to the male child was found to be discriminatory against women in polygamous unions. Widows were indicated to have an automatic right to appointment as guardians with a right to remarry and retain occupancy of the matrimonial home.

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#### **2.5.10. GROUP WORK: On issues raised on the legal policy framework:**

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##### **CASE 1.**

Winnie is a 16 year old daughter of Donald Drucilla and an excellent student in school.

Last year, Winnie was impregnated by one Jjuuko, who is 20 years old. She recently gave birth to a child whom she named William. Donald is a poor man with many debts, including drinking debts. After giving birth, Donald insisted that Winnie should marry Jjuuko, who should pay a substantial bride price of 12 cows.

When Winnie told her father that she did not wish to marry Jjuuko and wanted to continue with her studies, Donald beat her severely and threatened to chase her away and take the son away from her.



Donald approached Jjuuko and insisted that he marry Winnie and also pays the bride price. Jjuuko, however, refused. At that point, Donald became furious and asserted that if Jjuuko did not pay him the bride price or its equivalent, he would go to the police and press charges of defilement of his daughter.

Jjuuko refused, thus prompting Donald to go to the police. The police arrested Jjuuko based on the allegations. He is now on remand for over a year and six months.

Donald consistently tells Jjuuko that the charges will be dropped if he paid him the bride price or its equivalent.

Realizing that he would not benefit from Jjuuko being in prison for many years, Donald comes to you asking for your assistance as a Consecrated Person or community leader to convince Jjuuko to pay the bride price or its equivalent.

### **The Guiding Questions for group work.**

- a) *As a Consecrated Person, how would you advise Donald?*
- b) *What about Jjuuko?*
- c) *Have any human rights violations been presented in this case? If so, which are they?*
- d) *If Donald drops the charges and Winnie does not pursue the matter, should your organization proceed with a case for defilement?*
- e) *Outline the remedies available to victims of sexual violence in Uganda.*

### **FEED BACK:**

#### **(i) As a Consecrated Person, how would you advise Donald?**

- Allow the law to take its course.
- Be responsible.
- See a counselor.
- Encourage him to listen to his daughter's story and allow her to resume studies
- Help him to understand and respect Winnie's rights to education.
- Educate him about the law.
- Let him know that in this case, his daughter Winnie is considered a minor.
- Help him realize that there is no provision for bride price in the law.
- Encourage reconciliation between him and his daughter.
- Help him to have compassion towards William and understand his predicament.
- To value more the person than the dowry he expects out of Winnie.

#### **(ii) What about Jjuuko?**

- Help him to acknowledge his mistakes and ask for forgiveness.
- Seek legal advice.
- Take responsibility for his actions.
- To accept and take responsibility of his child.
- Advise him to change his behaviour and live a responsible life worthy of his dignity.
- Encourage him to serve his sentence as a sign of owning responsibility.



**(iii) Have any human rights violations been presented in this case? If so, which are they?**

- The right to education (Art. 30).
- Children's right to protection (Art. 31 (5)).
- The right to fair trial (for Jjuuko).
- The right to a home for Winnie since the law considers her a child Art. 31 (5, 4)).
- Physical torture (when Donald beats up his daughter).
- The right to protection (for Winnie as a child).
- Freedom of expression for both Winnie and Jjuuko.
- Defilement (by Jjuuko on Winnie).
- The right to choose a marriage partner.
- Delayed justice for Jjuuko.
- Child neglect by Donald.

**(iv) If Donald drops the charges and Winnie does not pursue the matter, should your organization proceed with a case for defilement?**

- 1) Yes (this was echoed in all the discussion groups).
- 2) Ask for the opinion of the victim whether or not to continue with the case.
- 3) Report to competent authority.
  - Pursue the matter, consult an expert, and help Winnie to know her rights.
  - Empower those involved through agencies.
  - Use the case as a preventive measure in the community.
  - Winnie is a minor who has been defiled.

**(v) Outline the remedies available to victims of sexual violence in Uganda.**

- Guidance, counselling, spiritual direction/help.
- Study and know the Constitution/Human Rights as tools of empowerment and protection. (Ch. 4, Article 24, 31, 32, & 33).
- Children's Act of 1997.
- Child Protection Unit.
- Fine meted to defilers especially at local/clan level.
- International Humanitarian Laws.
- Networking, collaboration and consultation.

**(vi) Facilitator's response to the discussion feedback:**

Procedure:

- Always stick to the facts of the case and be very clear in your solutions.
- Be brief and to the point.
- The case and charges must be read to the person within 48 hours, and then remanded.
- If the trial does not start within 60 days the person is given mandatory bail, but will keep going to court until the case is over.



(vii) **Remedies for the offence of sexual violence:**

- Report to police for formal procedure.
- Courts of Law are an avenue.
- Local Councils are also recognized by the law.
- Spiritual assistance form Religious Leaders.
- First aid but do not tamper with evidence [saliva, semen, blood, bruises and finger prints].
- Other organizations too.

**2.6.0. UNDERSTANDING THE INTERNATIONAL HUMANITARIAN LAW AND WHAT IT SAYS ABOUT PROTECTION OF CIVILIANS: AN OVERVIEW**

*Mr. Onentho Otwi Godfrey*

Mr. Godfrey Onentho took participants through the International Humanitarian law (IHL), the Geneva Conventions, principles of IHL, and the limitations of courts of law in relation to sexual gender- based violence during and after conflict times.

**1) What is International Humanitarian Law?**

He explained that these are rules and principles limiting violence in armed conflicts, with the objective of preserving the life and dignity of persons not directly participating in the hostilities, or who have been made hors de combat: the wounded, sick, shipwrecked, prisoners of war, civilians as well as the objects necessary to their survival and the medical and sanitary material and personnel, or those belonging to impartial humanitarian organizations."

**2) Provisions of the 4 Geneva Conventions:**

- i. The First Geneva Convention is the Protection of the Wounded and Sick in Armed Forces in the Field.
- ii. The Second Geneva Convention is the Wounded, Sick and Shipwrecked Members of Armed Forces at Sea.
- iii. The Third Geneva Convention is about the Prisoners of War and
- iv. The Fourth Geneva Convention about the Civilian Persons.
- v. In addition to the above, he said that there are some two additional protocols, namely
  - a) Additional Protocol 1 (1977) (Protection of Victims of International Armed Conflicts) and
  - b) Additional Protocol II (1977) (Protection of Victims of Non-International Armed Conflicts).

**3) Principles of International Humanitarian Law (IHL):**

- There are 4 main principles: military necessity, distinction and proportionality. A fifth principle has emerged, namely equality and rights and duties of belligerents in armed conflict.

- Summed up in 4 rules: (a) do not attack non-combatants, (b) attack combatants only by legal means, (c) treat persons in your power humanely, and (d) protect the victims.

**4) Military necessity:**

Military attacks and weapons shall be used only for purpose of defeating the enemy, hence shall target only enemy objects and personnel.

**5) Distinction:**

Parties to conflict shall at all times distinguish between the civilian population and combatants, and between civilian objects and military objective, and accordingly, shall direct their operations only against military objectives."

**6) Proportionality:**

Damage caused to civilians and non-combatants must be proportional to the direct military advantage envisaged.

**7) Prevention of Unnecessary Suffering:**

No tactics, methods of warfare or weapons that cause unnecessary suffering to the combatants shall be used in warfare.

**8) Equality of the Rights and Duties of Combatants:**

Belligerents, regardless of their character, will accept to be bound by the international rules of warfare.

**9) Enforcement of International Humanitarian Law**

1. Relies on the rule pact sunt servanda, every state party to the convention has the obligation to prevent violations of IHL on its territory.
2. States to take various measures; e.g., criminalize violations of IHL within their domestic penal laws; provide penalties and prosecute under domestic criminal law; prosecute perpetrators under the doctrine of universal jurisdiction or extradite them to the next state party for prosecution (in case of grave violations); and ensure that their militaries know the conventions and the protocols.

**10) Interventions:**

- a. Focused more on litigation, although more conventions have emerged – the convention on prevention of all forms of discrimination against women, the Convention on the Rights of the Child and Convention on prevention of involvement of children in armed conflict, Universal Declaration of Human Rights, International Covenant on Civil and Political rights, International Covenant on Social, Economic and Political Rights, General Recommendation Number 19 etc.
- b. Most significant has been the ICC established by the Rome Statute of 1990.
- c. ICC is a court of last resort; will not act if a case is investigated or prosecuted by a national judicial system unless the national proceedings are not genuine, for example, if formal proceedings were undertaken solely to shield a person from criminal responsibility. In addition, the ICC only tries those accused of the gravest crimes.

- d. Tries only 'most serious crimes of concern to the international community as a whole'; genocide, crimes against humanity, war crimes and aggression
- e. Holds perpetrators individually liable
- f. Sexual violence is categorized under crimes against humanity [Art 7(g)].
- g. Cases taken by States, or UN SC, or by the Prosecutor - UN has also worked through Special Tribunals to prosecute impunity- for Yugoslavia, for Rwanda, etc.

#### **11) Limitations of the Court:**

- a. It can try only crimes committed before the Rome Statute came into effect; does not apply retrospectively.
- b. Does not permit individuals to report cases; problem is if powerful individuals are the perpetrators, can they report themselves?
- c. Gives priority to local mechanism and does not interfere with a case already under investigation by a state; what if the investigators and prosecutors are the perpetrators?
- d. Prosecution is often slow and costly, and provides the kind of comfort to perpetrators that is far above the conditions of their victims
- e. It relies on cooperation of states, yet this is not often forthcoming especially when perpetrators are powerful.
- f. Does not pay attention to local peace building and reconciliation mechanisms – hence the debate in northern Uganda whether we go justice or reconciliation.
- g. It provides for exemption for states parties that do not want their citizens to be tried by the court – the USA is a typical example.

#### **12) National Response:**

- a. Uganda became the first country to refer a case to the International Criminal Court (ICC) for the crimes committed by the Lord's Resistance Army (LRA) in Northern Uganda since 2002.
- b. Uganda enacted the ICC Act in 2010 which allows Ugandan courts to try crimes against humanity, war crimes and genocide, following creation of International Crimes Division of Uganda's High Court in 2008 after the 2007 Juba Peace Agreement between the Ugandan government and the Lord's Resistance Army.
- c. Its purpose was to try crimes committed by the LRA and other fighting forces that fall under the Rome Statute of the ICC.
- d. It is, therefore, mandated to try genocide, crimes against humanity, and war crimes (serious crimes), as well as terrorism, human trafficking, piracy, and any other international crime defined in Uganda's 2010 International Criminal Court Act, 1964 Geneva Conventions Act, Penal Code Act, or any other criminal law.
- e. It provides for protection of victims before the courts as witnesses and the

enforcement of orders for victim reparation made by the ICC.

- f. The court is yet to complete prosecution of its first suspect; Kwoyelo; it is dogged by arguments around amnesty.
- g. Other laws providing protection for victims of war and abuse include the Penal Code Act, the Refugee Act, the Domestic Violence, and the Children Statute.

### 13) Limitations

- a. Does not specifically enable victims to participate in criminal proceedings or make applications for reparations in Uganda cases as they could otherwise do in cases heard before the International Criminal Court.
- b. Does not specifically provide a specialized unit for victims and witnesses, such as the Victim and Witness Unit within the ICC.
- c. No mention of participation or reparations for victims through the Ugandan courts or access to a victims' trust fund.
- d. No mention of participation or reparation for victims through the Ugandan courts or access to a victims' trust fund.

### 14) The Refugee Act

- a. Provides for rights and obligations of refugees under Part V; protects refugee children and women from discrimination.
- b. Provides refugee women and children equal opportunities under the law, including the right to legal redress under Ugandan law, meaning Ugandan laws are applicable to refugees once they enter the country and their status recognized as such.

### 15) The challenges

- a. Limited awareness
- b. Limited access
  - There are no special considerations in terms of costs associated with litigation.
  - Case backlog which is a big problem in Uganda's judiciary.
  - General vulnerability.

He concluded by stressing that despite the limitations, IHL and all the other legal and judicial mechanisms remain relevant in the struggles against impunity and sexual violence in particular.

## DAY FIVE: Thursday 16<sup>th</sup> August 2018

### 2.6.1. Introduction to the “International Protocol Relative to the Documentation and Investigation of Sexual Violence Associated with Conflict” By PSVI experts. (Aneeta Williams and Susan Lamb)

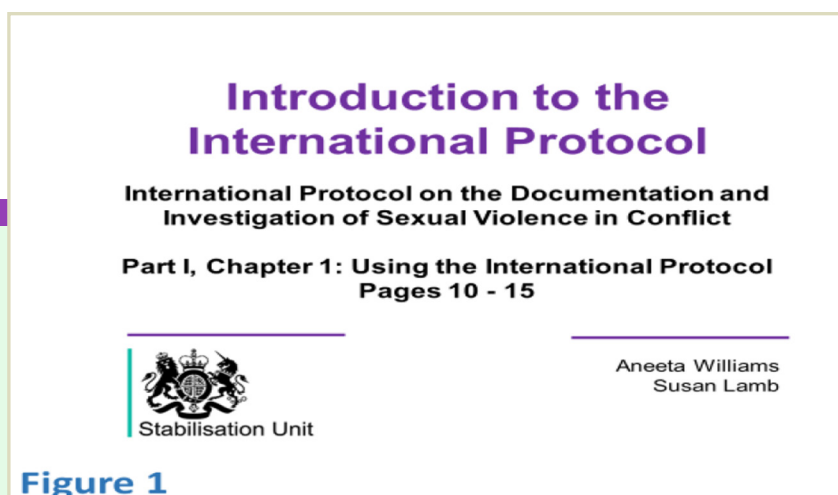


Figure 1

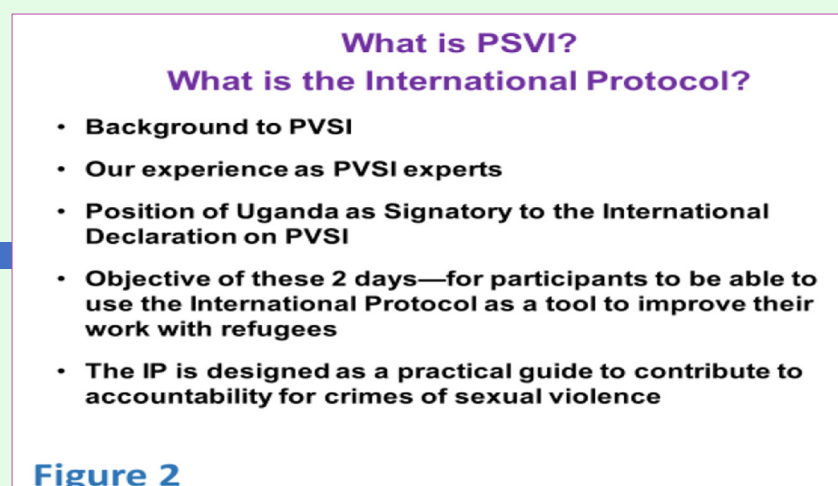


Figure 2

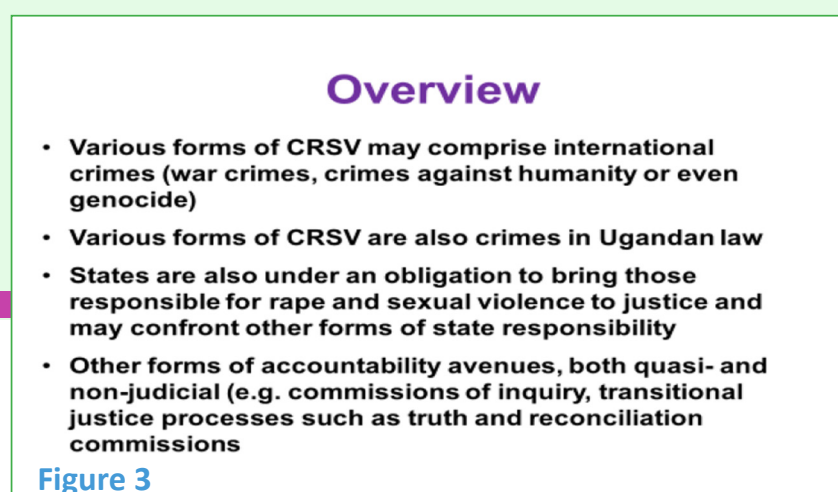


Figure 3

## Objectives of the International protocol

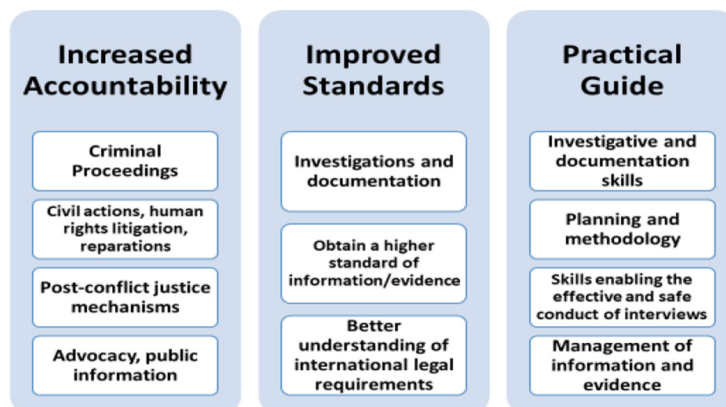


Figure 4

## Who can use the International protocol?

Anyone conducting investigations or documentation of sexual violence for accountability purposes



Figure 5

## Terminology

### Investigation/Documentation

Investigation entails a search for facts and evidence to determine responsibility

Documentation is the collection of relevant and reliable information in order to explain or describe events

### Survivors/Victims

Many persons who have been subjected to sexual violence prefer to be referred to as survivors rather than victims

Survivors can be both victims and witnesses in a legal case

### Conflict-related sexual violence

Elle peut survenir Durant un conflit arme ou des violations generalisees des droits de l'homme et pas uniquement pendant la guerre

Equivaut a un crime international (i.e. crimes against humanity, war crimes and genocide)

### Sexual and gender-based violence

While we will explore the difference between sexual and gender based violence and conflict related sexual violence, the same principles of investigation and documentation are relevant to both

Figure 6

### How to use the International Protocol

- To highlight the impact/challenges of conflict-related sexual violence
- As a guide to professional responses to survivors/witnesses
- As a practical guide for basic investigative skills and documentation
- To improve understanding of the legal elements of international crimes
- To gather better evidence/information for broader accountability purposes

Figure 7

### How to use it in support of Victims of Sexual Violence in Conflict

#### 1) Objective of the presentation:

To familiarize participants as first responders with the International Protocol Sexual Violence in Conflict as a tool to support them to improve their practice.

#### 2) Introduction to the International Protocol Part 1 of Protocol:

##### Preamble:

The presenter emphasized the interaction approach as her method of facilitation. Although they have the expertise, they do not have all the answers. The answers are with the participants. Their role is to interpret laws so that they can become practical tools for users.

- a) They wanted to end the culture of impunity and are advocating for a profound call for perpetrators to account for their behaviour.
- b) They were glad that Uganda is a signatory to the Declaration of sexual violence – implying that it cannot tolerate sexual violence and this gives participants ground to engage fully in the area of sexual abuse.
- c) The guest speaker explained that in some countries, training of populations in legal matters is still basic. This is where the International Protocol steps in. It tries to find a supplement to those loopholes in legal education. These could be:
  - Collaboration with various professions such as education, legal, medical, keepers of law and order, etc... in issues of sexual violence.
  - The workshop is thus designed to support care-givers by putting together issues of national/International crimes into a document accessible to people (especially the Church) working with traumatized victims of sex abuse.
  - Their goal, therefore, is to enhance skills for people for justice mechanisms. Justice may be a future dream, but we can still do something NOW! For knowledge is power.

#### 3) The Uganda Context:

The workshop and protocol mechanisms are appropriate and vital for Uganda. It is a tool.

##### **Objectives:**



## How to use it in support of Victims of Sexual Violence in Conflict

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- c) The guest speaker explained that in some countries, training of populations in legal matters is still basic. This is where the International Protocol steps in. It tries to find a supplement to those loopholes in legal education. These could be:
  - Collaboration with various professions such as education, legal, medical, keepers of law and order, etc... in issues of sexual violence.
  - The workshop is thus designed to support care-givers by putting together issues of national/International crimes into a document accessible to people (especially the Church) working with traumatized victims of sex abuse.
  - Their goal, therefore, is to enhance skills for people for justice mechanisms. Justice may be a future dream, but we can still do something NOW! For knowledge is power.

### 3) The Uganda Context:

The workshop and protocol mechanisms are appropriate and vital for Uganda. It is a tool.

#### **Objectives:**

- a) To increase accountability.
- b) They are justice mechanisms.
- c) To increase efficiency and efficacy in information collecting.
- d) Advocacy; become the voice of the voiceless.
- e) Agents of change.
- f) They are practical guide to the methodology and skills for effectiveness.

### 4) How to use International Protocol:

- i) Check out different agencies that may help in the work you are involved in. They are many:
  - Journalists.
  - Medics.
  - Educationalists.



- Church Officials.
- Lawyers, etc.
- ii) Use the faith based approach. Be compassionate at the core of your being, to help the victim of abuse/trauma. This is actually the best resource to uplift and bring about a transformation.
- iii) Take advantage of networking with other nations.

#### 5) **Use of the International Protocol:**

There are eleven of them but five stand out in relation to Uganda.

##### (i) **To gather information about victims of sexual violence (VSV).**

- Know how to record the Information gathered.
- Location where the incident took place.
- The time the incident took place.
- Type of victim (adult, minor, gender)
- All these are relevant, do not do anything beyond recording (i.e. avoid doing anything that may be interpreted as tampering with the evidence).

##### (ii) **To improve the understanding of its prevalence and impact.**

Ask yourself if the violence is from a particular group of perpetrators, individuals, or if there were patterns in the crime e.g. torture marks that may have been used on other victims before and appear on the current victim.

#### 6) **Illustrative Example:**

The victim was an eleven year old girl (a minor). She was abducted by the LRA, and sexually abused for three years! When the Sisters found her she was 13 years old. Her pattern of behaviour was clearly that of a highly traumatised person. She could not bear the sight of a man. She hated them. She was withdrawn, uncommunicative, and trusted no one except one Sister – the one in-charge of the Centre. She didn't want to eat and she could only do so in the presence of the Sister she trusted. Sister took interest in her, and eventually she noticed torture marks on the girl's body. The assailants had seared her tender body with a hot instrument. Sister did her best to counsel her and give her spiritual help. She brought in other counselors to help. The results were positive. The victim started to respond. Sister persuaded her to go back to school. She finally agreed. She worked hard and with purpose for she was an intelligent girl. In Senior three she became the head girl of her school, did well in her examinations, but refused to continue to A-Levels. She opted for a Diploma Course in Early Childhood Education, which she did and passed highly. She is now happily married. Her happy marriage is a milestone on her journey to recovery/transformation.

#### 7) **Response to the Story:**

- a) Victim had been badly damaged.
- b) Safety was created by the care giver.
- c) It was clear that more crimes had been committed against her besides sexual violence.
- d) Torture marks were methodically inflicted implying that perpetrators belonged to same organization group. Gathering such information can be quite invaluable in the fight against sexual violence.

## 8) **The Compassionate Use of the Protocol:**

Compassion is a holistic response. In showing compassion we need support from other agencies; medical, psycho-social workers, educationists and legal persons. Collaboration is important in helping to meet the diverse needs of the victims. As a Consecrated Person in the ministry of compassion, you are the first responder to the victim and it is important that you give a warm welcome and ensure their safety.

## 9) **The Role of the International Protocol in the Context of Accountability:**

- There are many loopholes and many sectors are involved, making this a very sensitive area. It requires co-ordinated support in the sector of health, psychological support, and justice for us. We need to get involved in advocacy, bring the government and community on board. We need to see ourselves and other agencies as part of the community.
- We need to become aware of our personal limitations, especially in training capacities. Training must be sufficient for the understanding, i.e., in documentation. Agree on how to go about the process.

## 10) **Context of a Safe Environment:**

- Beware of your limitations. We cannot always and confidently do everything alone. If I cannot interview the victim, I need to call in someone else to help out. This is fragile territory. Do not allow your limitations and lack of technical know-how stand in the way of justice. Work in collaboration with professionals in the field.
- I also need to equip myself with relevant information, know my opportunities, and use them, (for example what mechanism works for Uganda, in particular).

## 11) **What is a mandate?**

- a) They are manifold. These are the rules that govern what we can do and what we cannot do. Sort of limitations. We may not be sure of the mechanisms and how they are used in court. We need to understand if the material we are gathering is actually admissible in court e.g. Forensic evidence; who gets it, how and where is it stored. This needs specialized persons to handle.
- b) In case of a recently defiled/raped victim, we must identify supportive groups that can help in the case planning process. We can then send in our team, and ensure that you trust them. It is important to obtain forensic evidence that will scientifically evaluate the damage. This often includes: finger prints, semen, saliva, hair, blood, etc. In this way we will be helping to bring the perpetrators to justice.
- c) We ought to make sure we have a trusted network - the law enforcers may or may not be trust worthy. We need to proceed carefully, checking all these details.

## 12) **Attitude:**

It is important to have the right attitude in order to help trauma victims. Our hearts must be purged of any form of judgment. Most often the victims are confronting unfamiliar territory in terms of culture, lifestyle, beliefs, and moral values. We need to treat them with utmost humility and compassion.

## 13) **Body Language:**

Sensitivity to body language is fundamental. One must avoid raising eyebrows, visible surprise or shock, and utterances of judgmental remarks, which may intimidate the victim and then mistrust sets in. Do not cry or laugh at what you are hearing, avoid getting emotional. Take

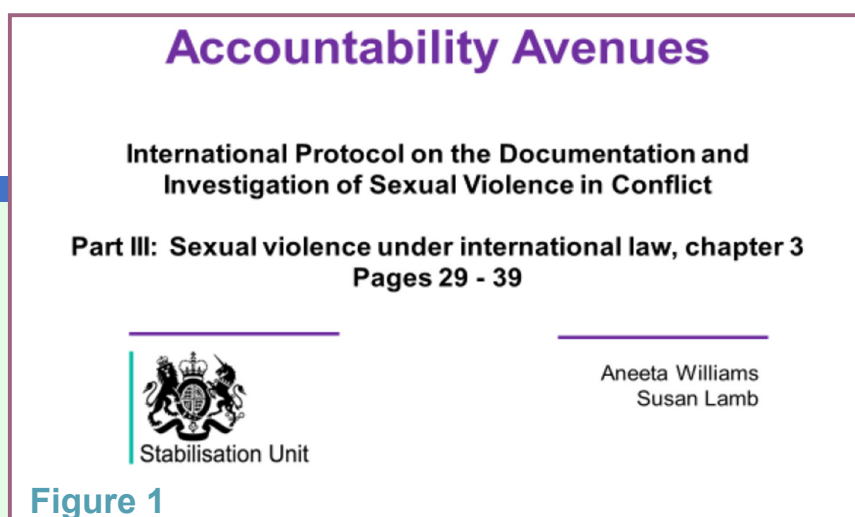


note of the victim's responses: tears, laughter, uneasy posture and vocal strength/weakness.

#### 14) Help Agencies/People with whom to Network:

- i. Medical Personnel.
- ii. Forensic Experts.
- iii. Psycho-Socio Workers.
- iv. Mental Health Personnel.
- v. Spiritual Guides.
- vi. Law Enforcement Organs. Capacity building is crucial in this area.
- vii. Local Councilors (LCs).
- viii. Probation Officers for children.
- ix. Cultural or traditional leaders of clans or communities.
- x. Courts, magistrates, high courts judges, state officials
- xi. Community leaders & family, elders, clan and cultural leaders.

#### 2.6.2. Accountability Avenues:



### The range of accountability mechanisms available depend on the following:

- Applicable legal framework in the country where the crimes took place
- Regional and international instruments to which the country is a party
- Ratification of the Rome Statute (ICC) Response by the international community (e.g. by setting up a commission of inquiry)

Figure 3

Baha'i House of Worship,  
Kampala

O SON OF SPIRIT! The best  
beloved of all things in MY  
sight is justice...

~The Hidden Words, Baha'i  
Holy Writings



Figure 4

### Overview

- Various forms of CRSV may comprise international crimes (war crimes, crimes against humanity or even genocide)
- Various forms of CRSV are also crimes in Ugandan law
- States are also under an obligation to bring those responsible for rape and sexual violence to justice and may confront other forms of state responsibility
- Other forms of accountability avenues, both quasi- and non-judicial (e.g. commissions of inquiry, transitional justice processes such as truth and reconciliation commissions)

Figure 5

## A. International Courts & Tribunals

- International Criminal Court (see Articles 6, 7 and 8—define core crimes)
- Cases are few; the vast majority of incidents will be heard by bodies *other* than international courts and tribunals because:
  - The ICC is a court of last resort (complementary to national systems) and
  - Many situations are outside the ICC's competence
- Specialist chambers and hybrid courts (e.g. Senegal; Central African Republic (CAR))

Figure 6

## B. Domestic Avenues

- *Judicial*—criminal complaints
- *Quasi-judicial*—engage with national human rights institutions (Ugandan Human Rights Commission)
- *Non-judicial*—e.g. provide information to transitional/local justice mechanisms?

Figure 7

## C. Regional & International Human Rights Mechanisms

- *Regional*—African Court on Human and People's Rights (ACTHR); African Commission on Human Rights
- *International (quasi-judicial)*—UN Treaty Bodies including the Human Rights Committee (HRC), Committee against Torture (CAT), Committee on the Elimination of Discrimination against Women (CEDAW) and Committee on the Rights of the Child (CRC)
- *International (non-judicial)*—Universal Periodic Review and UN Special Procedures and Mandate Holders (Geneva)

Figure 8

## C. Investigative & Fact-Finding Bodies

- E.g. Commission of Inquiry on Post Election Violence (Waki Commission)
- Commission of Inquiry on South Sudan (AU and UN)
- Commission of Inquiry on Burundi

Figure 9



### Points to Note

- Although all these options serve the overall goal of promoting accountability, each has different mandates, admissibility & evidentiary requirements.
- Certain accountability avenues may be used in parallel while others are exclusive of each other.
- Documentation on sexual violence can also be undertaken even when no accountability exists at the time, in order to secure evidence for future processes.
- The protocol sets out a *documentation methodology* intended to support fact gathering for all processes.

Figure 10

### Role Play

- 1) The presenter used a simple drama to conclude the morning sessions.
- 2) Inflated balloons were tied on the hands and feet of participants playing the role of victims of trauma.
- 3) Each victim had a few defenders to protect them from their sexual assailants.
- 4) The perpetrators' job was to attack their victims and burst all the balloons tied on their hands and feet.
- 5) A scuffle followed and in the end the attackers destroyed all the balloons.

### Moral Lesson & Observations

Many things were observed from the short drama.

- The support groups worked independent of the other.
- There was no common strategy and preparation.
- They lacked confidence and appeared very weak
- The perpetrators on the other hand were well coordinated.
- They had a strategic plan which they carried out together as a unit.
- There was no difference between perpetrator and supporters an indication that sexual abusers can be anybody in the community.

## DAY FIVE: Friday 17<sup>th</sup> August 2018

### 2.6.3. Working with Survivors of Sexual Violence Related to Conflict and Atrocities and their Families: An Introduction:

#### A survivor-Centric Approach

International Protocol on the Documentation and Investigation of Sexual Violence in Conflict

Part IV, Chapter 7-10: Documentation in practice--  
preparation  
Pages 10 - 15



Aneeta Williams  
Susan Lamb

Figure 1

The most important obligation  
while documenting or  
investigating sexual violence

**Do no  
harm**

Figure 2

#### Do no harm

- The guiding principle of any investigation or documenting of sexual and gender-based violence is **do no harm**—especially when dealing with **children** and vulnerable adults.
- This involves thinking about possible risks of harm or injury (negative impact) that may occur when working with them.
- These risks could be in the form of social, legal, psychological, security, personal protection of the survivor.
- How would you minimize risks of harm in your work?

Figure 3

## Who may cause harm to survivors?

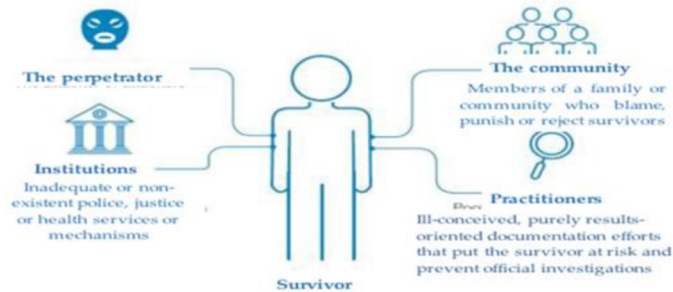


Figure 4

## Do no harm

All team members must respect the following basic standards:

Understand risks

Be properly trained

Obtain informed consent

Protect information

Special considerations for children

Figure 5

## Be aware of the following

- **All team members** should be appropriately trained to deal with survivors of SV including interpreters, interviewers, support staff and intermediaries
- Appropriate interview techniques (depending on age, gender, ethnicity, language, culture and vulnerability)
- Sensitive approach to disclosure
- Recognize trauma and prevent re-traumatization
- Maintain confidentiality
- Obtain Informed Consent
- Understand specific challenges facing the survivors/witnesses (e.g. stigma)

Figure 6

## Risk assessment and preparation

1. Before undertaking any documentation on sexual violence, careful research and planning is crucial
2. Understanding the context is essential to help survivors stay safe and empower them to seek accountability for the perpetrators
3. Careful research allows you to discover what information is already available to the public and assess the following issues:

Crimes,  
context and  
the community

Risks to  
witnesses and  
employees

Available  
support  
services

Figure 7

## Evaluation of risks

### Evaluate risks to survivors/witnesses

For each of these problems, you should assess the gravity of the potential harm, identify individual vulnerabilities, evaluate the likelihood or probability of these risks materializing and identify factors which may minimize these risks.

Violence or  
retaliation by  
suspects

Traumatization

Coercion or  
pressure from  
the family

Denial of  
access to  
services

Impact on  
family and  
relatives

Stigmatization  
or rejection

Punishment by  
the family

Arrest or other  
form of penalty if  
filing a complaint

Loss of employment  
or social standing

Figure 8

## Evaluation of risks

### Evaluate risks to team members

For each of these problems, assess the gravity of the potential harm, identify individual vulnerabilities, assess the risk or probability of their materializing and potential factors which may mitigate these risks

Access to and  
within the  
region

Kidnapping

Armed groups  
and terrorist  
activity

Unexploded  
military  
ordnance

Specific  
targeting of  
investigators

Local team members  
of a vulnerable  
ethnic group

Environment  
risks

Emergency  
evacuation  
plan

Secondary  
trauma

Figure 9

## Risk evaluation (Continued)

### Evaluation of risk to information/evidence

The following factors may be relevant in planning regarding the safeguarding and storage of information or evidence:

Confidentiality and control of information

Security/capacity of storage facilities

Ability to collect and transport information

Maintaining a chain of custody

Figure 10

## Overall strategic plan

Questions regarding the overall strategic plan following the above research and risk assessments:

What is the objective and the expected result?

Do we have the capacity to do this task appropriately?

What will we do with the evidence/information?

What and how will we prioritize?

What are the available resources?

What are the security risks and how severe are they?

How will we communicate the results?

Figure 11

## Documentation plan for conflict-related sexual violence

### A. Preliminary questions

1. What have you found through your research/analysis?
2. What is your aim?
3. What acts did you investigate?
4. What is the scope of your investigation?
5. What are the risks?
6. What resources do you need and what do you have?

Figure 13

#### 2.6.4. Working with Survivors of Sexual Violence Related to Conflict and Atrocities and their Families: An Introduction

##### Principles when working with survivors of SVIC:-

- i. Survivor-centered approach,
  - ii. Do no harm,
  - iii. Obtaining informed consent,
  - iv. Keeping confidentiality.
- **The principle of confidentiality:** Chinese Whispers Game [purpose how adhere to the principle of confidentiality but at the same time how information distortion could be another cause of conflict, application of wrong remedies to a problem and a source of confusion].
    1. The Chinese whispers game was used to drive the need for confidentiality home. The presenter whispered in the ear of one of the participants.
    2. She in turn whispered the words he had heard to the next person.
    3. This went on throughout the room.
    4. When the last person was asked what had been whispered to him his version was totally different from the original sentence.

**Lesson:** Maintain the principle of confidentiality at all levels and record the right information.

- The **"Do no Harm" principle**, which requires the care giver to be a good listener, respectful, and gentle.
- Be careful not to add injury to the already existing damage.
- A positive attitude, emotions and body language are a vital aid in dealing with victims of sexual abuse.

##### Risk to be taken into Account

There are many risks involved in working with victims. It is a risk if possible negative outcomes occur in the process, e.g., when a father defiles a daughter and we take the daughter away from the scene/environment of abuse, we need to carefully assess if this will not aggravate the situation.

##### Position of Vulnerability

- We must take our victim the way they are. They may not be able to talk about their experiences. They may not know what to say or how to say it. We must check the scene/environment/ culture/ language/ physical conditions.
- We must get rid of any biases, judgments and prejudices; they create an unstable environment.
  - Take into account the Power/Authority Dynamics. Victims may be intimidated and so hide evidence or destroy it. A minor may have been abused by an authority figure (cleric, teacher, doctor, and policeman) whom do you turn to?
  - Incoherence. Victims may give their story in piecemeal, giving unconnected facts. Be patient. Study the situation and the cause of the inconsistency. They are anxious as to whether they will be believed in.



### Minimizing Risks

1. Identify risks.
  2. Mitigate factors to reduce interventions.
  3. Children get fed up easily telling their stories over and over again. They shut up which may lead to depression. Give them a syntactical break in between sessions. Ask them if they want a drink or something to eat.
- **The Principle of Informed Consent from the Victim**
    - Provide information in a way that will be understood.
    - Create confidentiality.
    - Provide the survivor with the information and its destination, where and to whom. She needs to know what the information is going to be used for. Read the document to them and let them sign it. Do not abandon the survivor; walk with them through the problem. This is known as the survivor-centered approach.

### Example:

A student appeared friendly and free to a Sister, whom she approached and requested for audience in private and away from prying eyes. Since it was late, Sister told her to come the following day. The next day she excused herself from night prep and insisted to be taken to a safe place. Sister looked for one and the student shared her story.

She wanted Sister to give her permission to go to the health centre and take an HIV/AIDS test. Her aunt's husband had defiled. She told her aunt who accused her of destroying her marriage. She did not know whom to turn to. She had left her parental home because of poverty. She feared she was pregnant and infected with the virus. Sister was in a dilemma. She could not come to a decision without involving another person. That night she called her spiritual director who advised her to tell the school administration and counselor. She followed the advice and the girl was helped.

### **Reactions to the Story**

Several elements emerged from the story:

#### Attentive listening.

Failed to tell the victim where the information was going to end, and to whom.

#### Rule

Never promise total confidentiality. Share the given information but be careful to whom you tell. If you are a Religious Sister your Superior may need to know.

### The Listening Game

1. Avoid a distortion of facts. Get your facts right.
2. Use the Principle of Disclosure; keep to key facts. Jot down the victim's story because it constitutes first-hand information.
3. Avoid rumours. They can be damaging and turn you into an alleged perpetrator.
4. It is good to keep asking the survivor 'Did I get it right?' as a form of clarification.
5. Avoid putting words in the victim's mouth.



### 2.6.5. Working with Survivors of Sexual Violence Related to Conflict and Atrocities and their Communities: Trauma, Children, Men and Boys

i. **The following tips may be helpful when dealing with children.**

- **Children have a limited vocabulary and in some cases are culturally inhibited.** They may fail to tell you what exactly happened or what part of their body the defiler touched. Use an anatomical doll. Let the child point to the parts where he/she is shy to describe.
- Let them draw if they can. Have the necessary materials ready with you.
- Give them an opportunity to use their own words.

ii. **Mapping of Services:** Where do we go to seek for help?

- The Police Stations.
- Religious Superiors.
- Medical Services Units/Centres.
- Welfare offices.
- Legal Professionals/Officers,
- Make friends with them, they will help you quicken the process.

iii. **Possible Retaliations from Communities/Families Involved**

- In case of retaliation seek help from law-givers and other agencies that may be helpful.
- Retaliation can come from families that are not ready to share the shame that is involved. These may in the long-run, coerce the victim into unwanted marriages dowries.
- There may be denial of services by the police, court.

iv. **Avoiding Intensive Insecurity**

- Do not place pictures/photographs, stories, names personal data etc... of victims in the media.
- It puts victims in a vulnerable position. They are no longer safe.

v. **Maintain Chain of Custody**

- Store information far from public eyes.
- Ensure safe documentation.
- Non-discrimination.
- Understanding of gender inequality.
- Challenging stigma [Chapter 15].

vi. **Understand Gender-Trauma and Challenging Stigma**

Participants shared their experience of people caught up in trauma and common characteristics emerged:

- Withdrawal
- Loss of memory
- Nightmares
- Low self-esteem
- Loss of appetite
- Bed-wetting in children
- Depression & suicidal tendencies
- Loss of body control
- Anger
- Insomnia

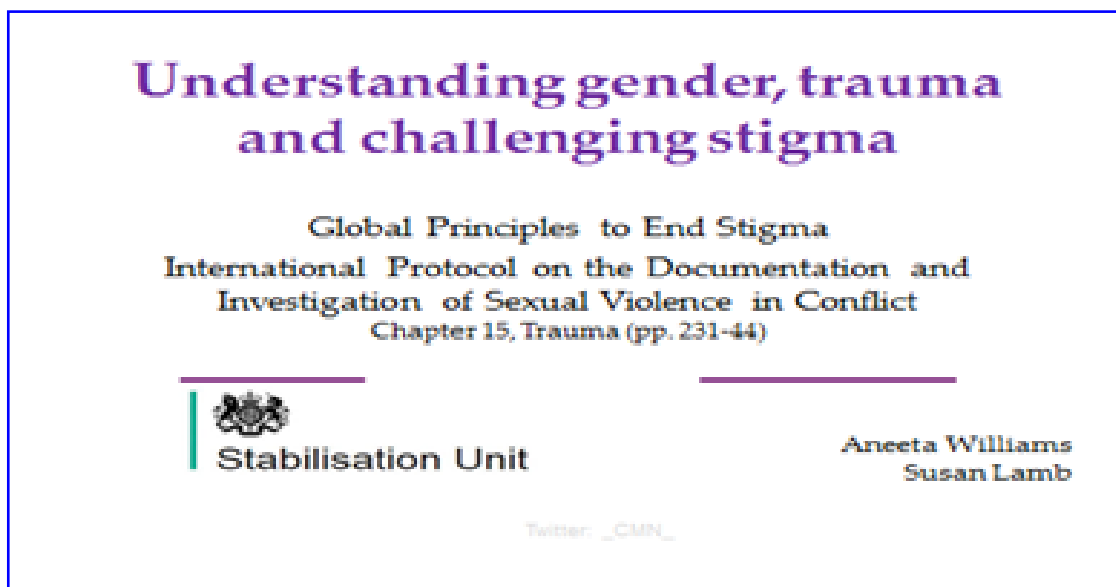
**vii. Response to victims of trauma?**

- Be supportive
- Help them in their resilience to trauma
- Be compassionate.
- Help to build their profile through counselling

**viii. Other Sources of Trauma**

- Family Members, Clans, and Cultural beliefs/traditions
- Structures that may enhance trauma instead of eradicating it (e.g. a policeman who rapes a trauma victim in return for services)

**2.6.6. WHAT IS GENDER? – Understanding gender, trauma, and challenging stigma:**



**1. Key to note: Gender is:**

- Socially constructed
- Powerful in shaping identities, options and behaviour
- Fluid/context dependent
- Can shift in conflict

2. Gender (in)equality and SGBV: Gender equality is

- a) The equal rights, responsibilities and opportunities of women, men, boys, girls and sexual/gender minorities.
- b) Gender equality does not mean that women and men will become the same but that **women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female.**

3. SGBV, gender and conflict:

- a) SGBV is - Rooted in harmful norms about violence and female empowerment and
- b) Exacerbated/alterd by conflict

4. Stigma:

- a) Stigma is a powerful cause and consequence of SGBV
- b) It occurs within the context of violence and can greatly compound social exclusion for survivors
- c) Stigmatisation is a social process and is linked to the exertion of power, particularly in conflict
- d) Rooted in gender and other social inequalities
- e) As a socially constructed problem, the stigmatisation of CRSV survivors is preventable

5. Trauma:

When interacting with victims of sexual violence, it is essential to:

- a) To understand the nature and impact of trauma on survivors of sexual violence
- b) To address any trauma-related needs before, during and after interviewing survivors
- c) To mitigate the possibility of re-traumatisation
- d) To understand how trauma can affect witness memory and testimony

6. Sexual violence related trauma:

- a) Rape and other serious acts of sexual violence are likely to cause severe trauma reactions, including
- b) Fear of being injured or killed
- c) Dehumanisation
- d) Loss of control over body and events, helplessness, powerlessness
- e) Destruction of identity
- f) Violent intrusion into body, physical invasion, transgression of intimate physical and psychological space
- g) Humiliation
- h) Pain/torture

7. Reactions to the trauma of sexual violence: What happens to sexual violence victims who experience trauma?

- a) Some more frequent and typical responses include:
- b) Acute stress reaction
- c) Anxiety
- d) Depression

- e) Dissociation
  - f) Post-traumatic stress disorder symptoms
  - g) Substance misuse
8. Sexual violence and CRSV:
- a) The sexual violence occurs within recurring violence and instability
  - b) There may be an even more pronounced lack of support mechanisms available
  - c) May be public in nature and particularly brutal
9. Interacting with victims of trauma:
- a) Strategies to mitigate re-traumatisation:
  - b) Ensuring physical and emotional safety before, during and after interview
  - c) Promoting trustworthiness
  - d) Choice
  - e) Collaboration and participation
  - f) Empowerment
  - g) Effects of trauma on memory

### 2.6.7. Working with Survivors of Sexual Violence Related to Conflict and Atrocities and their Communities: Testimony, Information and Holistic Approach:

#### The Role of Religious/Church

- i. As Pastoral Responders, your role is to accompany the victim.
- ii. Our presence with the victim is vital.
- iii. Plan for them
- iv. Network with others

#### Sexual Violence and CRSV

What may be helpful to pastoral workers?

- a. Interact:** Interact with victims of abuse. Allow them re-tell their story. Do not get tired of listening to them.
- b. Location:** Take note of the location/place. Selection of the physical environment can help to minimize trauma.

#### c. Experience of a rehabilitated abductee

An abducted girl in DRC returned and was incorporated into the community. She was taken to school where other survivors were going through rehabilitation. They were given skills to help them cope economically. The experience of wearing a school uniform like other students was therapeutic for her. She felt new & transformed.

#### d. Physical Space Selected

- (i) Make it clean and comfortable for them.
- (ii) Feed them.
- (iii) Give them a sense of self-worth and acceptance through your compassion.
- (iv) Location can decrease trauma.

**e. Collaboration and Participation**

The victim may take days even months to tell their story. Wait patiently.

**f. Illustrative Story**

An eleven year old girl was abused. The family aggravated the violence by marrying her off to the offender who was also a drunkard. It was terrible. She later escaped and went to live with an aunt. To date she is bitter with her parents and has refused to reconcile with them. The priest helping her took her for a simple course in dress-making. Through kind donors Father bought her a sewing machine and now supports herself. The priest has tried to reconcile her with her parents but she has completely refused to do so.

**g. Helpful Principles**

- (i) Respect the autonomy of the survivor.
- (ii) It is important to give them space to feel free for next step.
- (iii) There should be no coercion.
- (iv) Never hurry reconciliation

**h. Stigmatization**

This is a structural form of shame. Stigmatization is also a consequence of what the victim goes through from the community.

**i. Causes and Consequences of Shame**

The causes are many: rape, anger, discrimination etc... They are simply mechanisms of shame. Victims too can internalise shame. Stigmatisation can also be directed against a group/community by institutions, states, tribes, (Hutu vs. Tutsi in Rwanda) authorities, children born of rape, homosexuals/lesbians.

**j. We can avoid stigmatisation by:**

- Using correct language. For instance in Uganda the word defilement is used when referring to victims of sexual abuse. Defilement has the connotation of being made dirty, unclean and so should be avoided. The language here does not enforce helpful social narratives.
- Encouraging parents to avoid naming their children names that enhance stigmatisation and trauma in the child.
- Accept victims and love them.
- Integrate them into the community.

She gave an example:

In Iraq, women were sexually abused during the war. Culturally the people's belief was that women are sacred. The system of inheritance is Patrilineal. When the women were brought back into the community, their religious leader stood up and said that the young women were blameless and that they must be integrated back into community. The whole community was to blame and had



to accept their own limitations. He allowed the women to remarry without any social blame. He removed the stigma from the victims and put the blame on the perpetrators.

The story shows that there is hope for the future. We have the capacity to change structures that are not supportive to a compassionate response.

### **Gender Identity and Gender Inequality**

In simple terms, gender equality is about giving quality opportunity to everyone whether male or female. Gender equality is not about uniformity but quality. From the Biblical point of view, men and women are equal but their roles change and differ in what they can and cannot do responsibilities and opportunities. Wherever there is inequality between genders there is always a high prevalence of sex, gender-based violence.

#### **The abuse among women can be lessened by**

- i. Empowering them to realize that this is not the way they should be treated
- ii. Equip them with resources of knowledge
- iii. Helping them reclaim their self-esteem
- iv. Wherever there is gender imbalance, gender violence follows due to power imbalance. Educate the girl-child.
- v. Get women into positions of responsibility.
- vi. Empower them economically and so break the vicious circle of gender imbalance.

### **Sexual Violence**

Is not limited to rape alone, and not all gender-based violence is sexual. The evil manifests in different ways:

- IPV (Intimate Partner Violence) which was formerly called Domestic Violence may not even be physical. It could be vocal, or silence as a form of refusal, emotional etc...

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## **2.6.8. GROUP DISCUSSIONS/FEEDBACK**

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### **Signs of sexual violence in victims**

#### Physical signs

- Pregnancy / abortion.
- STD & STI infections
- Injury and wounds in private parts
- Tear in the vagina
- Genital mutilations
- Castration in men
- Numbness
- Fistula
- Bleeding in the vagina and in the anus for men.



### Signs of violent behaviour depicted

- Victim associates every male /female with the defiler.
- Fear / depression leading to suicidal tendencies.
- Unforgiving.
- Isolation
- Addictive behaviour [drugs, alcohol, sniffing aviation fuel, etc.
- Suspicious of people and situations.
- May become submissive.
- Children may turn into prostitutes. Because they are children they may not understand the implications sex.

### Psychological Symptoms

- Low self-esteem
- Immediate or post trauma sets in
- Depression leading to suicide
- Insomnia / nightmares in children
- Bed-wetting
- Loss of appetite

### **Conclusion:**

#### What participants appreciated to have learnt that day:

Method Used: The Learning Buzz - [required turning to the neighbour and sharing with him/her]. Participants were asked to share what was significant for them in their sharing experience. Some of the Responses were as follows:

- 1) They felt empowered.
- 2) They were listened to attentively
- 3) Gender pictures on screen spoke volumes to them
- 4) Distinction between sexual abuse / gender abuse was understood
- 5) Importance of documenting the victim's story was very significant for them.
- 6) Men are also victims of sexual abuse. In Africa this is not culturally talked about but it exists. There is a need to bring the evil out in the open by documenting cases of sexual abuse against the men.
- 7) Sexual violence can also be systematically used to wipe out ethnic groups e.g. the Batwa in Uganda/DRC.
- 8) PWD are a target because they are powerless, voiceless and often neglected.
- 9) Shame can be worse than killing because it can be repeated over and over.
- 10) Members highly appreciated the Team from UK was for their formative and informative input.

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### **2.6.9. EVALUATION OF PRESENTATION OF THE PREVIOUS DAY'S REVIEW**

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#### What touched participants in the previous day's input

- The sharing of issues is crucial in dealing with traumatised people regardless of cultural inhibitory Customs.

- Principle of confidentiality.
- The 'Do no Harm' principle.
- The Concept of Compassion within and outside Religious Communities.
- The importance of sharing with other care-givers because we do not have all the answers.
- The difference between Sexual and Gender-based Violence.
- Do not condemn but have a positive attitude toward survivors.
- That bed-wetting is a symptom to many problems. If not arrested it can continue into adulthood and destroy marriages etc...

In conclusion all agreed that Sex-related crime and its effects is a global phenomenon therefore places of worship are essential in healing the scars of sexual violence and stigmatization in survivors.

### 2.7.0. PRACTICALS: Managing Disclosure, Interviewing, Documentation :

Method Used: Role Play

Case Study: Joel Brown

Joel Brown is the Founder of Share the Peace, a Christian organization that works with South Sudanese refugees in Gulu. The Church supports Share the Peace to distribute food parcels to the refugee and displaced communities. The Church has a good relationship with the Share the Peace and it has the trust of the community. The organization has been operational for 2 years and is well regarded. Jack is the Deacon of your Church in partnership with Share the Peace.

Jack visits Mr. Brown one day at his office, and he notices some unusual photos of women and children on his laptop. Jack points them out and asks him about it – he quickly shuts it and says it was nothing.

During a discussion with Project Officer of the Church in Gulu, Jane informs Jack that a woman and an 11-year-old boy approached her at the distribution center. The woman alleged that her son, Billy, was approached by Mr. Brown and offered money in exchange for being 'his special friend.' The woman then hurried off.

Later that week, Jack receives an anonymous letter from someone saying that Mr. Brown has been having an affair with his personal assistant, Patience, a Rwandese refugee.

Jack is now starting to get concerned. He speaks to your Superior who says that he wants these concerns further. The Superior knows that Joel Brown had some problems in his previous NGO about inappropriate conduct but thought he was now a reformed man. Jack's Superior does not want the Church connected to any sex scandal. He asks Jack to write a short report in 1 week's time of the outcome of the investigation and recommendations to the Church. Jack contacts your group to undertake the investigations.

1. In each group they discussed and agreed to have;
  - a. Members play the role of an Investigator and another as a Documenter.
  - b. They also agreed on what issues to investigate, what documentation would be gathered to help with the investigation?

- c. They prepared interviews with Patience to interview the boy and Mr. Brown by formulating some questions to ensure adherence of key principles.
2. The Role-play was about;
  - i. How to Interview,
  - ii. How to listen attentively and
  - iii. How to document:
3. Feedback from the Role-play

Groups were asked for a feedback on:

  - i. Whether the allegations had been proved or disproved?
  - ii. What recommendations would be put forward to the Church?
4. Hand-outs used in the exercise:
  - 1) Interview Skills
  - 2) Reporting
  - 3) Developing Referral Pathways
  - 4) Importance of Preserving Evidence
5. **Feedback from Participants**
  - i. Working Principle: Participants were guided by the following questions:
    - a) What went well?
    - b) What could have been better?

**Group One:** The one who played the role of 'Patience' was asked to explain how she felt

- i. Patience's response
  - a) They tried to make me comfortable.
  - b) They promised me confidentiality and support.
  - c) I was happy that someone had taken interest in helping me.
  - d) They could have found out more about my social life, how I was faring after abuse?
- ii. Observers comments:
  - a) The introduction was clear but incomplete. They left the witness wondering as to who they were.
  - b) Patience depicted the right emotions, tone of voice, and gestures.
  - c) Eventually Patience gained confidence and opened.
  - d) They used open-ended questions to get what they wanted from Patience.
  - e) Though the time was short they were able to get enough data to incriminate Brown.
  - f) The panel did not tell the victim where and to whom the document was going.

- g) Neither did they request her permission to document her story.
- h) The sitting arrangement intimidated the victim.

**Group Two: The participant who played the role of Billy was asked to share how he felt?**

1) Billy's experience:

- a) They welcomed me and tried to make me comfortable.
- b) I was nervous because they kept asking me one question after another.
- c) I did not behave like a child. I kept answering questions like adult.
- d) They failed to find out about my situation at home. Their interest was in my mother only my mother.

1) Observers' reactions:

- a) There was no room given to Billy to express himself well.
- b) They could have taken into account the age of the victim. They were ill-prepared – they lacked the necessary visual aids {drawing material, anatomy doll, etc.} to help Billy express himself freely.
- c) They did not pay attention to Billy's non-verbal language.
- d) At some point Billy began to cry but they failed to see the action as an opportunity to change tactics.
- e) The child was promised a drink. He closed up because he was relating the promise to that of his abuser.
- f) There were no breaks in between the interview. You see Billy's attention beginning to meander.
- g) The presence of many adults in the room and their stare intimidated Billy.
- h) One of the interviewers did not tone down her voice, causing fear in the boy.
- i) They had good open-ended questions.

**Group Three:**

**Joel Brown's experience**

- The team was afraid of me. I took over their role and became the very bossy.
- I guessed their mission and so I became defensive and intimidating.

1) **Observers**

- i. The team was too careful to say the right thing and so lost a lot of time.
- ii. They kept beating about the bush instead of coming to the point.
- iii. The location was appropriate but they failed to use the opportunities before them.
- iv. They treated the culprit as boss and he overpowered them.
- v. They had many entry points but they failed to exploit them.

2) **Recommendations**

- i. Sustain the trend, keeping in mind your main goal.
- ii. Remain focused and to point so that you can the core bring the accused to book.

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### 2.7.1. Key Concepts to remember about interview procedures:

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1. Be very clear of who is in the room.
2. Take into account the age of the witness.
3. Be conscious of the vulnerability of the witness.
4. In case of a juvenile, make sure you have someone they feel secure with in the room.
5. Allow the child some breaks in between the interview. Allow for moments of relaxation.
6. Let him/her sit where and how they want.
7. Wait patiently, do not push.
8. Be very clear of your mandate because the one you are interviewing has no knowledge of who you are.
9. Look out for opportunities in terms of location/place of the interview.
10. Mention where, and to whom the information is going/destination.
11. Prepare for eventualities have with you drawing material, anatomy doll, drinking water etc...
12. Do not go it alone, engage competent partners.

#### Type of questions that could be used:

1. Keep them open-ended.
2. Avoid being meticulous and correct, you are not a judge, you are a compassionate responder.
3. Change tactics to encourage and help the witness respond even more.
4. Check for loopholes and opportunities for farther interrogation.
5. Avoid calculated and stigmatizing questions.
6. Do not judge the victim; you are there to get to the real problem, not assumptions.

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### 2.7.2. PANEL DISCUSSIONS:

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**Panelists were:** Ms Gladys Nairuba, Mr. David Onen Ongwech, and Justice Batema David Akiiki

#### 1. **Ms. Gladys Nairuba**

Works with the DanChurchAid Head office in Uganda as ..... Uganda and offers social services to survivors in conflict situations. Her presentation was about giving a faith-based dimension in conflict.

- 1) Gladys emphasized the need for more involvement of Faith-Based Organisations in the fight against sexual violence.
- 2) She said that Uganda is a religious-oriented nation and people trust faith-based leaders more than political and civil leaders.
- 3) The confidence that the Communities have in faith-based leaders offers a ready platform for various faith based groups to team up and eradicate sexual abuse, trauma and stigmatization in the country/region.
- 4) She however noted that the religious leaders may lack information and technical know-how and hence the reason for them to work closely with secular agencies for effective performance.
- 5) What faith-based people can do is tremendous in terms of contributing towards policy making and influencing policy for the benefit of the poor and vulnerable.



- 6) The principle is: *Together we can.* Faith-based Institutions could work with likeminded organizations to;
- Establish information management units to tackle cases of sexual abuse.
  - Work with secular organizations to build up capacity.
  - Faith is power. Much of the population is believe in God. Use the pulpits, seminars, retreats, crusades and other faith-based platforms to fight the evil.
  - Contribute to policy-making because we interact with the community and thus know them better.
  - Work at grass-root levels using the advocacy tool to help those working on the global level. Have more ac tors on the local level.
  - Gladys informed her listeners that there is a global debate going on as to whether Faith-based Organisations/Churches should run Refugee Shelters/Camps. This, she said, was an opportunity for faith-based groups to take advantage of.

## **2. Mr. Onen David Ongwech**

He introduced himself as the Programme Manager, Gender & Sexuality, of the Refugee Law Programme (RLP). He then briefly gave an overview of the Refugee Law Programme (RLP) and its work on CRSV, pointed out some of their findings and advocacy areas and then concluded with a call to action. He also said that he had experience training the UPDF [Uganda Army] and the Police on gender-based violence. He has trained and shared with many groups about wars and conflict related violence that mushroom up due to war.

About the Refugee Law Programme (RLP) the presenter said that it is an outreach project of School of Law of Mukerere University (MUK) in Uganda which was established in 1999. It was established in response to research on refugees and asylum seekers regarding the enjoyment of their full rights in Uganda.

The project has five thematic areas which include *Access to Justice*, Mental Health & Psychosocial Wellbeing, Gender & Sexuality *Conflict*, *Transitional Justice and Governance*, Media for Social Change. It was guided by a vision, mission and objectives.

The major work of the RLP was mainly about admission and rehabilitation of refugees, screening, identifying survivors of related injuries, and giving support services to refugees. They had done great work in most refugee camps but specifically Kiryandongo, Adjumani, Lamwo in Northern Uganda.

He said that between the months of January and August 2018 the area of rehabilitation in Kiryandongo the project had Screened 1,427 Refugees, Identified 653 survivors of war-related injuries and had Supported 213 refugees. In Adjumani they had Screened 1,191 Refugees, identified 536 survivors of war-related injuries and Supported 232 refugees. In Lamwo they had Screened 1,299 Refugees, Identified 653 survivors of war-related injuries, Supported 150 refugees where 5 in 10 are survivors/victims and 2 in 10 are survivors/victims.

He further said that the lives of most refugees that come on board are people going through what he termed as 'The Journey of Pain and Despair'. Their Physical conditions include bullets or bomb fragments lodged in bodies, bullet wounds, severe back, waist and chest pain, paralysis in legs, reduced functionality of the body parts which comes as result of physical torture, severe lower abdominal pain, vaginal prolapse, abnormal menses, infertilities, vaginal spot bleeding, urination and stool passage problem, anal pain among others. They also suffer a lot of Psychological torture resulting into PTSD, depression, distress, isolation, nightmares, feeling of helplessness, & hopelessness among others.

Usage of information documented from the screening, and with the help of the International Protocol

- Improving Service Provision
- Capacity Building
- Policy & legislative transformation at both International, National & Regional levels.

#### Contextual Analysis of situations:

He also made some contextual Analysis of situations of contemporary conflicts in the region.

- More Deadly wars – Modern Arsenal,
- Highly protracted wars - e.g. 20 years of war in the DRC and 24 in Somali.
- Prolonged years of exile – 17 – 20 years in exile.

#### Therefore:

- Majority of refugees suffer severe physical & psychological injuries including bullet wounds, torture injuries, mutilation, & sexual abuse among others.
- Therefore a need to identify survivors early, & intervene, a need to Screen arises.
- There is also a need for effective documentation and investigation of cases of sexual violence in conflict.

#### Challenges:

However all the above come with enormous challenges to Government, UNHCR, Ops, and IPs and remarkably as below:

- Inadequate storage facilities
- Overwhelming demand
- Over expectations
- Underfunding
- Frustrating bureaucracies & referral pathways
- Structural challenges that limits confidentiality
- Understaffing

#### Survivors Prayers "A Call to Action"

The presenter pointed out some important proactive interventions for the good cause of the vulnerable and survivors of conflict.

- Listen proactively
- Be empathic – (be human) What if it were you?
- Observe confidentiality

- Read body language (the unspoken)
- Conduct pre & post rehabilitation follow-ups
- Build proactive rapport
- Document satisfaction and act on findings.
- Suggestion boxes not enough!
- Mind your words
- (language)
- Avoid Ethnicity, Preferences & Segregation
- Non official documentation evidence including reports of crimes received by local traditional & religious leaders, & contemporaneous notes made by victims or other witnesses counts

In conclusion he said that the religious need not have to be an 'EXPERTS' to tackle CRSV. The 'little' things they do mean a lot to survivors and in facilitating access to justice. He urged religious leaders to:

- Play an important role in providing community support for survivors.
- Discuss sexual violence & survivors' need for emotional support (as individuals, families, groups)
- Establish systems for confidential referrals and support
- Document, inform, & archive proactively Institutions

### 1. **Justice Batema David Akiiki**

He is a Judge working in Soroti District. Spoke mostly from his experience as a Judge. The following are some of the points captured from his address to the audience.

- (i) As a law practitioner he noted that the Constitution of Uganda favoured men. Women were misrepresented.
  - He was sent to Zimbabwe to learn about gender [women] related law. His experiences in Zimbabwe changed his whole outlook on the rights of women and gender/based violence and imbalance. He came back determined to change the status quo. He faced many challenges from colleagues but he persisted.
  - In gender-sex related cases he sought collaboration from fellow Judges with the view of changing their attitude toward women.
  - He had done a lot of gender sensitization in the Judiciary, prisons, on the media etc. He has registered some success.
  - He had produced a *Bench Book* to help the Judiciary deal with rights of women and women issues.
  - For the first time rights of women have been included in the Constitution of Uganda.
  - There is change evident in equal opportunities/jobs that are being availed to the women.

#### (ii) Gender-based violence

Gender-based violence often springs from the male counterpart. Men use violence to maintain their status quo. They use it in decision making to hold on to power even when there are equal opportunities for both genders.

(iii) Gender Equality in the Church

He advised the Church to look into areas on gender based violence. Today the Church is being implicated in sexual abuses and violence. What is the view of the Church?

(iv) Traditions that cannot change

Communities where disputes occur, problems such as poverty abound. Complexities of issues such as conflicts also follow. There are many traditions in Africa that purposely perpetuate the violation of the rights of women. Culture is not static; it is dynamic. Laws that have enslaved the female gender can be changed. This where the Church can come in and fight the injustice.

(v) Empathy

Be empathetic – put yourself in the shoes of the victim of sexual abuse. This principle and value compels you to fight and prevent any form of injustice in society.

(vi) Court Language

Try a woman as a suspect then as a victim. Take into account the culture she comes from. There are cultural practices that may not allow her to open up in court before many people. Try her without the presence of on-lookers [paparazzi].

(vii) Conclusion

The struggle for women rights is not woman versus man. It is a fight for justice. It is your duty as Church people to help them overcome the silence. Use the space available to you; health facilities, schools, the pulpit. Most of the power values we hold are gotten from Churches and Mosques. Team up with them. Document information for survivors so that they can access justice. Get involved in the justice framework mechanism. Add your voices – this is advocacy. Access to justice is not a myth. Do not give a blanket condemnation. Justice is talking to the people, reaching out to them. Yes justice can be realized even after death – hence the importance of writing a will.

Conclusion:

Judge Batema has produced three documentaries to sensitize the population of gender-related violence. Google his documentary on line. They are: *By Chance, Share Safe Home & Respect and Silent Culture* [Sexual Harassment].

## 2. **Recommendations from the Panelists:**

- 1) Be clear as to whether it is an international or a national problem and then decide how to go about finding solutions.
- 2) The purpose of the internal inquiry is to review the history of the accused. That of the

- external inquiry is to bring the culprit to book.
- 3) Allegations can turn out to be rumours. Discern whether to engage internal or external processes.
  - 4) The Church should have code of conduct which should be similar to those of other organizations.
  - 5) Internal processes means that you have your own investigation team and a report.
  - 6) Do not deal with issues internally without involving the relevant authority. The Church has been incriminated for keeping silent especially in cases of sexual abuse..
  - 7) Involve others to bring criminals to account for their behaviour.
  - 8) Use Churches, Mosques and other places of worship to promote justice.
  - 9) The death penalty is used in this country on very rare cases. When a Judge condemns a prisoner to death he does so under very incriminating circumstances; a man killed his wife in front of his five year old son. He was a suspect but later was released because the witness could not express himself. The man wiped out the only evidence there was by murdering the child – who was on his way to sell milk. An old man met him and begged the boy to change direction because he had just met the man who had murdered his mother. He paid no heed. He was brutally murdered and his body thrown in a pig-sty. The evidence was there that the man was the killer. He was given the death penalty.
  - 10) Access to justice in Uganda is still a nightmare. Do not give up. Keep fighting until justice is done.

### 2.7.3. SUMMARY: Identifying Sexual and Gender-Based Violence

#### Aneeta William

Using a participatory method the facilitator engaged members to identify sexual and gender based violence against victims in the following cases:

1. **Male Prisoners of war are photographed naked in humiliating positions**
  - i. This is Sexual Violence because of the nudity involved
  - ii. Gender-Based because it is about men in particular
  - iii. It is a crime in Uganda
2. **A woman in an occupied territory agrees to have sexual relations with a senior commander in order to protect troops of a lower rank**
  - i. It is Sexual Violence because it has a favour attacks
  - ii. It is Gender Based because it is a woman marginalised
  - iii. It is also a crime in Uganda
3. **A local chief of police shows signs of sexual arousal while beating and verbally abusing prisoners**
  - i. It is Sexual Violence because it causes arousal, more than Harassment,
  - ii. Not Gender Based Violence because the prisoners in this case could be men or women



- iii. It is a crime in Uganda, it is considered torture Art 23 & 24
- 4. **A man interrogated by the police is tied to a chair and his penis is beaten with a knotted rope.**
  - i. It is Sexual Violence because it has to do with the individual's sexual part
  - ii. It is not necessarily Gender Based
  - iii. It is a crime in Uganda
- 5. **A prisoner on a hunger strike is threatened with the insertion of rehydration tube into his anus**
  - i. It is Sexual Violence because the tube could have been fixed somewhere else on his body.
  - ii. It is not Gender Based
  - iii. It is a crime in Uganda
- 6. **All men of military age in a village are held in detention in a camp, many are beaten and later killed.**
  - i. It is not Sexual Violence
  - ii. It is torture and brutal murder.



## DAY SIX: Thursday 16<sup>th</sup> August 2018

### 2.7.4. Prospects for Prevention of Triggers of Mass Sexual Violence:

#### The Way Forward:

#### 1. Prospects for prevention of triggers of mass sexual violence:

- i. Reflection on the past and current efforts; how big or small is the challenge – the law, the quality and equity discourse, the governance dilemma, unsolved questions, leadership and citizenry, deprivation, etc.
- ii. Workable strategies for religious men and women towards efforts of building a foundation for critical **Local and National Reconciliation Programme** as a tool for prevention of wars, conflicts and violence in the country.

#### 2. Essential Statements [for Church & Religious Persons].

- i. Recognition of the fact that sexual violence is an issue in our work as Church/Institutes.
- ii. Address issues of sexual violence in our pastoral work.
- iii. Commitment on our part as Pastoral Responders.
- iv. What should we consider when deciding who to work with?

### 2.7.5. Building Internal Networks, and Partnerships against Sexual Violence Before, During and after Conflict and Pooling efforts for a Local and National Reconciliation Programme:

#### 1. Group work/guiding questions

- a. What is partnership in the context of sexual violence intervention?
- b. Why is partnership important?
- c. What are some of the potential partners we know?
- d. What should we consider when deciding who to work with?
- e. What are some of the obstacles to effective partnership?

#### 2. Group Responses

##### a. What is partnership in the context of sexual violence intervention?

- Collaboration with other net-working agencies.
- Supportive groups in the fight against gender violence.
- Common goal.

##### b. Why is partnership important?

- Referrals/consultation on how to handle sexual abuse.
- Facilitate and protect workers.
- Wider experience and expertise in the prevention of the evil.
- Team worker.
- Documentation.



- Treatment and rehabilitation of victims.
  - Accountability [perpetrators brought to justice].
  - Advocacy.
  - Continuity.
  - Empower victims.
  - Access to resources.
  - Creates channels [where to turn to].
- c. What are some of the potential partners we know?
- ARU and JPIC Secretariat of USG/UISG.
  - UJCC
  - The government of Uganda.
  - The Team from UK.
  - ICC [in the Region & the Haig].
  - Local Councils and Family Protection Unit/Police
  - Legal systems/structures
  - Donor Agencies
  - Cultural / Religious leaders.
  - Psycho-social groups.
  - The Media
  - Hospitals
  - Institutions of learning
  - Save the Children.
- d. What should we consider when deciding who to work with?
- Credibility of persons.
  - Similar goals and objectives.
  - Faith-based partners.
  - Accountability & transparency.
  - Corruption
  - Accessibility & availability.
  - Motives & hidden agendas.
  - Commitment.
  - Potential, knowledge & expertise.
  - Confidentiality
  - Passion & zeal
  - Law enforcers
  - Geographical location.
  - Victim's gender, age, history etc...
  - Faith-based values.
- e. What are some of the obstacles to effective partnership?
- Lack of cooperation
  - Poverty
  - Poor communication
  - Hidden agenda & motives

- Lack of commitment
- Lack of transparency
- Some Cultural beliefs and practices
- Corruption
- Strange culture & language barriers
- Negative attitude toward the law and its enforcers
- Diversity of beliefs and ideologies.

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### 2.7.6. SUMMARY OF GROUP DISCUSSIONS

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Partnership is about on-going working relationships where risks and benefits are shared. It is an integral component of the Sustainable Development Goals [SDG] which are 17 in number. Before that we had the 8 Millennium Goals which were multiplied to seventeen. This was because member countries had failed to meet some of the 8MG's.

#### **Ten Key Elements for Successful Partnership**

- Recognize the need for partnership
- Have clear objectives
- Agree on the purpose
- Commitment
- Ownership
- Create clear robust partnership arrangements
- Good communication with all partners
- Mutual benefits for all partners
- No ulterior motives
- Realize limitations – can't go it alone.

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### 2.7.7. Partner Mapping {ARU} local level

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1. Discussion Questions
  - i. Who is doing the same work?
  - ii. Are they interested in working with us?
  - iii. What are their values?
  - iv. What value[s] can they add to our work?
  - v. What form should the partnership take? Should it be formal or informal?
2. Discussion groups were formed according to the Ecclesiastical Provinces of Uganda; Kampala, Mbarara, Tororo, and Gulu Archdiocese.

### Areas of focus

- 1) Look at areas of sexual violence in the Archdiocese that will be addressed immediately after the workshop.
- 2) What will we do? {Give concrete & specific examples}.
- 3) What results do we want to see?
- 4) Who will work with us?
- 5) Resources we will need.
- 6) The time frame for the project is three months.

### **3. Structures**

- What is the role of ARU Secretariat?
- What is the role of the diocese?

## 2.7.8. WORKPLAN: PRIORITIZING THE ISSUES AND INTERVENTIONS..

### ACTION PLAN FOR A PASTORAL COMPASSIONATE AND SPIRITUAL RESPONSE

#### TO VICTIMS OF SEXUAL VIOLENCE 2018

Issues of Concern	Proposed Intervention	Time frame			Expected Results	Indicators	Partners	Resources
1. EDUCATION APOSTOLATE (SCHOOLS)								
		1	2	3				
	<div>1. Create awareness through MDD.</div> <div>2. Counseling (3<sup>rd</sup> month)</div> <div>3. Undertake family outreach</div> <div>4. Train teachers and support staff in prevention and victim management (2<sup>nd</sup> month).</div> <div>5. Organize girls and boys talks (2<sup>nd</sup> month)</div> <div>6. Hold radio talk shows (LT)</div> <div>7. Share lessons from this workshop with staff and community (1<sup>st</sup> Month)</div> <div>8. Sensitize school stakeholders (1<sup>st</sup> Month)</div>			<div>1. Reduction in sexual violence</div> <div>2. Victims helped</div> <div>3. Knowledge among stakeholders</div> <div>4. Behavior change</div> <div>5. Empowered staff and students in matters of sexual violence</div> <div>6. More victims reporting violence against them.</div>	<div>1. Reduction in pregnancy among pupils</div> <div>2. Improved academic performance</div> <div>3. Indiscipline reduced</div> <div>4. Reports or testimonies from victims</div> <div>5. Decrease in number of cases reported</div>	<div>1. Senior women and men teachers, wardens and other support staff</div> <div>2. Counsellors</div> <div>3. Education Secretaries</div> <div>4. Directors of Studies.</div> <div>5. Career teachers</div> <div>6. School nurses</div> <div>7. Students and their leaders</div> <div>8. Board of Governors.</div> <div>9. Community</div> <div>10. Parents</div> <div>11. Local Councilors</div> <div>12. Police</div> <div>13. Probation Officers</div> <div>14. Ministry of Education and Sports</div> <div>15. School clubs</div>	<div>1. Time</div> <div>2. Personnel</div> <div>3. Space</div> <div>4. Stationery</div> <div>5. Personal conviction</div> <div>6. Congregational authorization</div>	
2. HEALTH / THE HEALING MINISTRY (HEALTH FACILITIES)								
		1	2	3				

1. Increased cases of sexual violence in communities	1. Community dialogue				1. Increase in number of VHTs	1. Reduction in number of reported cases	1. VHTs	1. Space
2. Inadequate and poor documentation	2. Sensitization (staff, religious communities and schools etc) (1 <sup>st</sup> month)				2. Trained personnel in place	2. Increase in number of victims attended to	2. CDOs	2. Time
3. Limited reporting	3. Train VHTs and community leaders				3. Increase in number of victims seeking treatment	3. Improved documentation and follow-up	3. DHOs	3. Medical equipment
4. Inadequate information on sexual violence	4. Radio talks				4. Behavior change		4. Health Assistants	4. Personnel
	5. Meetings				5. Decrease in cases reported		5. In charge health centres	5. Transport
	6. Medical interventions (continuous)				6. Increased awareness in staff and community		6. Victims	6. Laws and policies
	7. Sensitize health workers				7. More reporting by community and health workers		7. Staff	
	8. Documentation and reporting (monthly) to MOH.						8. Community	
	9. Follow up at police and other levels						9. Probation Office	
	10. Health education talks at various levels						10. Social workers	
	11. Meet LC leaders						11. Health workers	
	12. Referrals (continuous)							
	13. Networking (continuous)							
3. REFUGEE RESPONSE (SETTLEMENTS)		1	2	3				
1. Rape	1. Form groups by categories				1. Forgiveness and reconciliation		1. Pastoral agents	1. Time
2. Defilement	2. Retreat for Catholics & others				2. People seeking counseling		2. Lay leaders	2. space
Target	3. Ongoing formation of Catholics				3. Active Christian participation		3. Cultural leaders	3. transport
Youth, children, women	4. Workshop for youth (14 to 25) (1 <sup>st</sup> month), for children below 14 (8 <sup>th</sup> to 13 <sup>th</sup> Sep) (15 <sup>th</sup> Oct for women leaders in faith), (20 <sup>th</sup> Oct for trs and support staff in 3 schools), 3 <sup>rd</sup> nov for 3 primary schools) communities)				4. Restoration of esteem and dignity		4. Social worker	4. money
	5. Spiritual courses				5. Reduction in defilement and rape		5. Medical personnel	
	6. Prayer meetings				6. Feedback		6. LCs/pol. Leaders	
	7. Sacraments				7. Active participation of community		7. Police	
	8. Sensitization				8. Victims helped		8. NGOs	
	9. Documentation						9. OPM	
	10. Networking						10. Caritas	
	11. Availability to victims						LCs	
4. PARISH APOSTOLATE		1	2	3				



Sexual Gender Based Violence	1. Brief the parish priests outcomes (1 <sup>st</sup> month) 2. Meet other pastoral agents to share workshop outcome (2 <sup>nd</sup> Month) 3. Meet youth, women and lay movement (2 <sup>nd</sup> to 3 <sup>rd</sup> month) 4. Organize seminars for youth and other leaders 5. Preach on pulpits (continuous)			1. Behavior change 2. Reduction in divorce 3. Increase in confessions 4. Decrease in confessions 5. Reconciliation among families 6. Mental sanity	1. Reduction in rape and other sexual offences 2. Reporting increased 3. Behavior change	1. Catechists, priests 2. Youth leaders 3. Parish Councils 4. Pastoral agents	1. Time 2. space commitment 3. skilled HR, money 4. visual aid 5. transport/fuel
	5. COMMUNICATIONS / MEDIA APOSTOLATE	1	2	3			
1.	1. Sensitize staff of media house (Radio Wa) (1 <sup>st</sup> month/immediate) 2. Public awareness through the various programmes and jingles (continuous). 2. Sensitize regional and national media networks (ACCPU) 3. Advocate for sexual harassment policy in media houses starting with Radio Wa (continuous) 4. Publish articles on SV in the congregation's newsletter and website (continuous)			1. Behavior change	Cases of sexual violence managed	1. Victims/witnesses 2. Other media houses 3. Community 4. Workers of the radio 5. Police 6. Judiciary 7. NGOs 8. International agencies	Available equipment (e.g., radio)
6. THE PRISONS MINISTRY		1	2	3			
1.	1. Provide counselling services to perpetrators and victims through 6 talks (during the various prisons activities in and outside prison) (continuous) 2. Create awareness among family members of victims about need for justice (continuous). 3. Sensitize prison staff through 3 talks (1 <sup>st</sup> to 3 <sup>th</sup> month)			1. Victims and survivors attended to justly 2. Positive behavior change (non-recurrence of crime)		1. Prison staff 2. Welfare officers 3. Families of survivors 4. Our congregations 5. Local council leaders	1. Time, 2. commitment, 3. knowledge, 4. food and other material needs for prisoners

Coordination issues:



1. Introduction of effort and members to schools and other spaces
2. Reporting by members to ARU (latest 15<sup>th</sup> November 2018)
3. Reporting to donor by ARU (latest 27<sup>th</sup> November 2018).
4. Conduct evaluation assessment (latest 19<sup>th</sup> November 2018).
5. Coordinating team (Education sector) (Fr. John Byamukama (AJ), Fr. Arnould de Schaetzen (M Af), Sr. Regina Nankya (SMR), Bro Fabien Bahemuka (Banakaroli)
6. Coordinators (Refugee response) Fr Sisto Ojja (AJ) and Sr. Pasqualina Sagaani (MSBVM).
7. Coordination (parish apostolate) Fr Richard Nyombi (M Af)
8. Coordinator (Media) Sr. Driciru Lilly
9. Coordinator (Prisons) Sr. Shiromi Fenarndo (Holy Family Sisters)
10. Coordinator (Health) Sr. Elizabeth Naggayi (MMM) and Sr. Monica Tuhaisemukama (The Grail Uganda).

## REPORTING FORMAT:

### Measures of Success:

A qualitative evaluation will be undertaken 3 months following the workshop. Participants will be asked to write a report about the impact of the training on their approach towards victims/perpetrators and on final beneficiaries. This will assess

6. Change in quantity/quality of CRSV-related parish work activities;
7. Use of the Uganda Report;
8. Sharing of experience within the network of faith actors (including among other faiths) and cascading of the training received;
9. Achievement of participants own objectives following the workshop.

### 2.7.9. FINAL DECLARATION: Statement of Commitment by Participants:

Towards the end of the training members sieved out some key issues that they needed to focus on with much attention as bellow.

### Resolutions

We, the undersigned consecrated men and women from various religious institutes under the Association of Religious in Uganda (ARU), gathered at ARU Secretariat, Kampala, from 12<sup>th</sup> to 18<sup>th</sup> August 2018 in a formation workshop on Pastoral Compassionate Response to Victims of Sexual Abuse in Situations of Conflict, sponsored by Justice, Peace and Integrity of Creation (JPIC), Commission for the Union of Superior Generals (USG), and International Union of Superior Generals (UISG) in Rome, have reflected deeply on sexual violence in the context of conflict and in our communities and institutions in Uganda.

Touched by the impunity with which sexual violence is committed against children, boys, girls, men and women in both war and peace times, and by the fact that sexual violence, especially rape, has been used before as a weapon of war in our country particularly in Luwero, Northern Uganda and Western Uganda, and currently, in neighboring countries such as the Democratic Republic of Congo and South Sudan, and that it continues to manifest in our country in form of abductions and rape of mainly girls and women, defilement and other sexual abuses.

Aware of the fact that sexual violence is multidimensional – social, political and economic – and

is deeply rooted in misdirected expression of human sexuality, misguided ideologies, unresolved personal and societal grievances, and breakdown in moral and spiritual fibers of our society.

Concerned that the impact of sexual violence on individuals and communities can be devastating, manifesting in traumatic behavior such as violence, withdrawal, substance abuse; sexual promiscuity; loss of self-worth and suicide; poverty; poor health; loss of faith and relationship with God; and ultimately, death, and that all these are happening in our areas of apostolate.

Appreciative of the role of various stakeholders in the struggle against sexual violence in our communities, and the opportunity they provide for us for constructive partnership that can further enhance and sustain our momentum and resolve to eliminate sexual violence in our society.

Challenged by the fact that we, consecrated men and women, urged by our special vocation in society and by the love of Christ who died so that all may have life and have it to the full, have a big role to play in preventing both the underlying drivers of sexual violence such as war, domestic discord, poverty, ignorance and negative cultural practices, and in mitigating the impact on individuals and communities.

Therefore, commit ourselves at both individual and congregational levels to among other things;

1. Living our prophetic call to be the salt, leaven and light of the world
2. Putting in place mechanisms for addressing the root causes as well as manifestations of sexual violence in both church and society.
3. Take a lead in advocating for effective enforcement of existing laws and policies against sexual violence.
4. Undertake initiatives within our apostolate to promote and support efforts against sexual violence.
5. Reach out and show compassion to victims of sexual violence and accord them all necessary support within our means.
6. Work with other individuals and institutions in addressing the root causes and manifestations of sexual violence.

Furthermore, we resolve, as participants of this workshop, under ARU, to;

1. Create internal mechanism to support colleagues with traumatic experiences.
2. Put in place a sexual harassment policy to be used by member religious institutes of Association of Religious in Uganda.
3. Increase our presence in the refugee settlements in Uganda
4. The Justice and Peace Committee of ARU coordinate the sexual violence response.
5. Establish and enhance collaboration with other stakeholders, faith and non-confessional organizations.
6. Put in place mechanism for information sharing, reporting and networking amongst us.

We are grateful for the financial support made available through the Embassy of United Kingdom to the Holy See for this project which has been given in partnership with UISG.

We commit these resolutions to the Almighty God and Father of our Lord Jesus Christ, through the intercession of Mother Mary Queen of Peace and the Martyrs of Uganda, and seek His guidance in our efforts to serve the poor and the downtrodden, most especially victims of sexual violence in our apostolate.



## 2.8.0. GENERAL AND INDIVIDUAL EVALUATIONS:

### 1. THE THEOLOGICAL PASTORAL PASPECTIVE:

#### a) What did I discover?

- That really sexual violence is taking place in our areas of work and localities, the victims/survivors need the help of the religious to overcome the problems related to sexual violence.
- The need for religious to awaken their prophetic call to stand out as yeast, salt, and as light especially in response to sexual violence
- That Sexual Gender Based Violence (SGBV) is a pastoral issue that should be my concern and the concern of the Church.
- That the unwanted sexual comments are also SGBV.
- As Church agents we are a gift to the Church, our personal ministry should bring Christ to the suffering as loving, caring and merciful God.
- I am a gift to the Church and to fellow human beings if I positively fulfill what God wants me to do.
- Sexual gender based violence is rampant and happening all the time but the culture of silence and fear has not helped to bring it to the limelight.
- How culture has contributed to sexual violence leading to many victims remaining victimized.
- The service to victim survivors, compassion, professional skills, partnerships.
- Children, women and men living with deep-rooted trauma burdens.
- That sexual violence is a reality and as religious we are called upon to move out and help the victims with a compassionate heart following the example of the compassionate Christ.
- We have to be passionate and positively fundamentalists in faith.
- We have to have tenets to hold to the principles of faith.
- There is a great need to come on board and make my little contributions.
- I discover how pastorally as a pastor we can participate in the prevention of alarming sexual abuse.
- There is a lot I have not been attending to and yet it is my duty to do so in my apostolate as a religious.
- There are more serious sexual abuses than I knew.
- Tenets and fundamentalism and a theological approach to the suffering
- Principles of consecrated life, positive fundamentalism and that as religious people ministry to the suffering are not an option.
- The power of prayer as a fundamental contribution in the face of the gigantic nature of sexual abuse.
- The fundamentalists can either be positive or negative – positive to stand for the truth and radical in what they believe.
- There are so many people suffering SGBV and GBV as a religious I should take it up as a responsibility to support them to build their faith and dignity.

- That responding compassionately to the victims / survivors of GBV and SGBV is my role at this time when Uganda is traumatized with the issue.
- The perpetrators have to be accountable to what they did.
- We have to be motivated spiritually.
- I discover that in a pastoral perspective, compassionate listening can help one to penetrate the different challenges in getting information from victims.
- The fundamental area in relation to sexual violence is that defilement is not only in war but also in families.
- I do not have all the answers to the questions related to faith especially suffering, source of evil, sometimes all I can do is to be silent and be there by my presence.
- In my services I should always look at the compassionate love of Jesus and emulate Him by paying attention to the history of the place where I am serving.
- To be a fundamentalist should not be understood from the negative perspective only – one can be a positive fundamentalist.
- I should always handle the gender based sexual violence survivor with understanding, compassion and love just like Jesus always did.
- In counseling victims of sexual abuse in situations of conflict we need to be compassionate, patient when listening to their views.
- That there is a lot of violence in our communities, homes and institutions and the abused need a lot of support from us. We are called to be light to them and like our Master Jesus Christ we have to be compassionate and loving.
- The religious are a gift to the Church and being followers of Christ I need to be compassionate to the victims so that Christ might be reflected in me towards the survivors.
- There are rampant abuses of human rights in displaced camps e.g. food for sex and early marriages.
- I have rediscovered the broad meaning of radicalism and fundamentalism which calls me more to engage myself in working for justice and peace as a gift to the Church.
- The church / religion are instrumental in regard to handling issues in line with mitigation of sexual violence.
- We as religious need to have passion for the people we work with.
- Theological insights on sexual violence and gender based violence have some shortcomings especially practical aspects of implementing them – human beings are equal and the Bible gives that aspect.
- As a Church we have not done enough to fight against sexual violence in our communities.
- I need to be available to the survivors.
- The Religious share in the mission of Christ to alleviate suffering (Lk. 4:18-19). They are trustworthy servants who have been entrusted with the noble task of intervening in sexual violence in conflict situations.
- My role as a consecrated person is to speak out when unjust situations take place in the community where I work and be passionate about to be a voice for the vulnerable.

b) **What did I better understand?**

- That sexual violence is any act of a sexual nature committed without consent, any act that violently targets a person's sexual function and it is broader than sexual penetration.
- The need to integrate SGBV and GBV in our formation programmes
- To be compassionate with the victims / survivors of abuse whether religious men, women or not.
- That in solidarity we will be able to tackle the issue of SGBV following our master Jesus, the compassionate listener.
- The voiceless and silent and innocent are many and need the religious to speak for them as to resolve the conflicts with Christ's compassion.
- Gender violence and sexual violence can be inflicted in both male and female and each category can be perpetrators.
- Not all sexual violence is gender based violence and vice versa. I better learn to listen carefully when children tell their stories in bits.
- I better learnt that while trying to help victims I should not add more traumas to what they already have.
- The legal procedures of handling the issues of sexual violence and the religious have an upper hand in implementing and helping victims.
- Case management through engagement, documentation and legal action towards the perpetrators.
- The behaviors that appear as trauma.
- That a religious is a gift to the Church and that I must serve all God's people.
- Jesus is the master of compassion. I as a worker must follow in his footsteps.
- Sexual violence is in our midst and we need to stop being silent about it.
- Sexual violence in theological context and the mission of consecrated men and women in these alarming vices.
- As a religious I do not have to stick on one side of profession but to help all the peoples that I meet daily. All peoples on the earth are equal.
- I actually understood that I had not done much to help the victims of sexual abuse and to prevent it.
- Factors that affect victims of sexual violence and what the Church means when it quarries sexual misconduct.
- The definition of the fundamental tenets of our compassionate response to the survivors of sexual violence – as a radical response characterized by passionate commitment patterned on Jesus Christ.
- To be compassionate in my ministry by witnessing Christ.
- We the religious are the first people in whom the survivors confide in. Therefore we must be key players in ending violence.
- That GBV is all around me and that the perpetrators are all over my locality but are disguised and most of them are not brought to account for their destructive behavior.
- We need to be compassionate.

- Awareness and counseling helps the victims / survivors.
- We are called to go out to the victims with compassionate listening and help them to overcome this trauma.
- God's will for a person undergoing suffering especially war is that the person does not cut him/herself away from God – keep the filial relationship.
- That the religious are a gift to the Church, that is, they have to bear witness to Christ among the believers and non-believers.
- Consecrated persons are called to be positive fundamentalists and passionate towards the wellbeing of the poor and vulnerable.
- I am an agent of peace in conflict situations like wars and in misunderstanding situations I should always be a prophet of God to speak for and make peace by going to the people and work collaboratively with other religious leaders in the area of commonality.
- I am one of those responsible for sensitizing people against the evil of sexual violence and let everybody be aware of it both young and old to fight against it.
- When it comes to interviewing the victim I must abide the principle 'Do No Harm'. I should accept the victim as he/she is, and take the right procedures that can protect him/her.
- I need to come out and meet the voiceless so that they are helped and to create awareness reflecting – Christ's example 'Be merciful as your Father is Merciful'.
- The Violations of Human rights in camps or refugee settlements.
- When people suffer they can be easily converted to other religions where they can get hope.
- I deepened my understanding of some concepts, an enquiry system, informed consent, gender-based violence and sexual violence.
- Religious men and women should have strategies in their places of work to empower victims of sexual violence.
- The principle of religious and priests to work as a team if we have to achieve our goals.
- I understand that many things in theological speculations are not put into practice especially man and woman created in the image and likeness of God – equality.
- As a Nun I am an agent needed to go and strongly help those sexually abused, protect by speaking out and feel one with them as Jesus with the adulterous woman.
- I should be more practical than theoretical in pastoral field.
- The use of the tool of the Catholic Social teaching is essential.
- I need to be more compassionate like Jesus.
- Be radical about living our prophetic role as consecrated people against any violence in the society especially sexual and gender violence.

c) **What I want to explore more.**

- To know more about how I can help the victims
- Aligning the congregation constitutions, directives to the laws of the land
- The positive side of fundamentalism.
- The sense of being a gift and a prophet to the people of God so that I can give more of myself and time in responding to this need.





- My roles and skills on how to handle survivors of gender violence or sexual violence.
- On how to carry out and keep practicing with the checklist the interview of victims and to be able to help them to open up freely, safely without fear.
- The methods of handling the case.
- Psychosocial support skills so that I will be in good position to identify victims / survivors especially children.
- To sensitize and create awareness.
- The prophetic mission of a religious in the Church.
- How Jesus dealt with the sexual survivors in the Bible as well as the perpetrators.
- The practical means of mitigating sexual violence of all forms.
- To explore more on the practical aspects and the root causes of these vices.
- I need to understand better the Church view and duty in the protection of the victims of sexual violence and Gender based violence.
- More on how to mobilize partnerships to help and make the work easy.
- Integration of victims in the community
- How justice can be administered for the offended to feel at least relieved.
- Theological part on how women can participate in Church hierarchy.
- The theology of Consecrated life as God's gift to the Church for / at the service of the mission of Christ in the world.
- More reflection on the hard theological questions on suffering in the world.
- About being compassionate in action not theory only but imitating my master Jesus Christ.
- More skills in communication and clear path way in referral.
- The skills to scrutinize interview documents and making referrals of victims / survivors or even follow them up for proper rehabilitation.
- How to easily identify perpetrators.
- Judicial processes and how police and law enforcers are co-operating.
- How to convince a victim that in every situation God is always present.
- Guiding and counseling of victims
- How to sensitize people on how to develop a compassionate response to victims of GBSV / SV in a pastoral perspective – that God loves them in all situations.
- To get more information on how to help the victims of sexual violence.
- Consecrated people are called to be principled persons, passionate and positive fundamentalists to some extent.
- How I can help the deaf and blind who are sexually abused.
- The ministry to the suffering people is not an option. We have to get down to the people who are suffering and feel with them.
- To learn more skills of handling victims of sexual violence with more experience e.g. counseling skills can help me to help them better and more efficiently.
- I want to go and involve others and make a zealous team which will help me to meet

- everyone's needs in as far as fighting against sexual violence in concerned.
- Ways of handling hard questions where I can help the client to go with positive attitude even if I do not answer directly the questions but my responses would encourage the victim.
  - To be empathetic not sympathetic.
  - How to work with people in refugee settlements / camps.
  - How we can work together in tackling the causes of such atrocities which keep on harming humanity.
  - How to convince the victims of SGBV that amidst such suffering God still loves his creation.
  - Working with each other as a team – team building among ourselves in the church.
  - How to be empowered more on the skills to be able to practice it effectively.
  - Translating pastoral and spiritual skills in addressing issues of SGBV.
  - Handling and helping victims of sexual violence.
  - The theological role as a consecrated woman.

**d) What I missed.**

- I do not think I missed something
- Canon law input regarding the Church's stance on raped religious and clergy.
- The theological approach to the suffering (Not very clear)
- The workshop was rushed, it needed more time.
- The training has been short
- The message of Pope Francis to the suffering Church or the vulnerable.
- Bible quotations to support the arguments.
- How to interest the others to work with me.
- How I can mobilize funds to help me in organizing and carrying our public sensitization and awareness of sexual violence.
- Where to start from if a victim approached me – the protocol of who to consult first.
- The call and vision by Pope Francis to the consecrated to be involved in the mission to the poor – a dirty and bruised Church with a focus on the victims of sexual violence.
- An understanding of how to pursue a victim / survivors or follow him/her to full restoration or recovery.
- Why conflicts are on the rise while there are many preachers about Christ.
- How to ask specific questions that can help me to identify sexual violence victims and how to approach them in an acceptable manner.
- I missed nothing. [4]
- I messed nothing but only to put into practice.
- I believe all what we did was an introductory part and I wish I could have done more.
- To understand why we can talk about human rights and yet law makers abuses them every day.

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## 2. THE SOCIAL PERSPECTIVE / SIGNS OF THE TIME:

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### a) What did I discover?

- That we need to work as a team to solve the problems of sexual violence where we can do referrals such that the survivors can be helped.
- Africans have experiences / trends of wars through which many people have suffered sexual violence.
- The social responsibility of everyone in management & prevention of violence "Africa is bleeding"
- Violence is a vicious cycle.
- Those conflicts are mainly caused by misunderstanding and that a person causing violence may not see it as violence except the one at the receiving end.
- Conflicts in some countries are caused and aggravated by the neighbouring countries and that in times of conflict there is a lot of sexual violence.
- To help an individual person you must know the emotional impact, social, psychological and interpersonal elements.
- All of us are potential victims and targets of GBV.
- Our society is greatly tormented in this aspect requiring immediate action.
- The necessity of informed consent.
- Women should be treated equally like men though with different roles. This was clear with the pictures as well as the presentation of Judge Batema.
- Mass crime towards sexual violence and gender based violence in war / conflict areas.
- Sexual violence in relation to trends, nature and causes of conflict and violence in Uganda.
- Culture is dynamic, a call to change our cultural traditional beliefs especially on child marriages which traumatizes and stigmatizes children.
- The society in which we are is corrupt, it needs an intervention.
- How war and violence affect the vocation and mission of consecrated life.
- That working together as a team creates a better socialization among the victims and perpetrators for better results.
- Victims of sexual violence are many times not helped properly and therefore become social outcasts.
- Understanding the concepts of peace, conflict, war and violence.
- For perpetrators the principle of separating the action from the person. Perpetrators too need compassion.
- That there are so many questions which people ask and sometimes it's a challenge not knowing how to respond.
- Sexual violence and gender Based violence are on the increase. Religious men and women are to stand up and fight to end SGBV and SV.
- That it is I to make a difference.

- The victims are affected and they lose self-confidence.
- After the abuse the victims get engrossed in fear, shame, guilt and secrecy bargaining, etc. socially there is a loss of status, belonging. Spiritually there is a lot of anger and forgiveness questioning the existence of God and His love.
- That 87% of Uganda's population are under 16 and that Uganda is among the first five youngest nations in the world.
- That even men suffer sexual violence.
- The person passing on the violence does not see it as violence and the person receiving it sees it as violence.
- The social perspective of the time is that in African countries now live in wars and more blood being shed every day. The new generation suffers from traumas, depression, and sexual violence as a result of wars.
- I need to pay attention to the behaviors of the victims and to have a listening ear so that I am aware of the situation and the ways to help.
- Sexual violence, drug abuse and erosion of culture.
- There is a great need to work together with other justice fighters for the welfare of the whole humanity.
- There were grave effects of sexual violence.
- Many people do not know their rights.
- People do not want to relate with others in good ways – there is a lot of suspicion of one another – no trust.
- Culture oppressed people more than people in authority.
- There are many other forms of social violence.
- Sexual violence is real and it is like cancer eating our society at all levels.
- To be passionate to the people who are suffering and being able to be with them in their suffering.

**b) What did I better understand?**

- The difference between sexual violence and Gender based violence.
- That Sexual violence is broader than unwanted sexual penetration.
- That victims and survivors are affected physically, socially, psychologically and interpersonal.
- Conflict, war and violence in Uganda's history were touching.
- I see myself as a person who has lived through it.
- When relating to the people from different parts of Uganda I need to contextualize them for compassion and understanding.
- How I can actively prevent violence.
- That displacement in times of violence has a lot of social impact on people e.g. lack of self-esteem, traumatic experiences, etc. which when not handled can accumulate and result into another conflict.

- We can be either perpetrator if we actually act or do not act to discourage gender violence actions in our communities.
- The International laws and International protocol.
- The society has the responsibility to welcome and integrate the stigmatized back to the society so that they may gain back their dignity and self-esteem.
- Legal action must be taken towards perpetrators
- The victim/witness should always be the center
- Working in partnership is very important
- How conflict, war and violence impact the vocation and mission of consecrated life.
- Child protection policy (1997) to protect children from abuse.
- That the religious / consecrated people have a more serious role to play.
- Collaboration and team work are the best keys to socialization.
- I must go out and reach the needy – the victims.
- The historical perspective of Uganda – the three stages of Pre-colonial, colonial and Post-colonial.
- The existence of legal and policy documents (Canon law etc.) in guiding Church personnel on matters of sexual violence.
- Presence sometimes means a lot even if I have not answered but listening is paramount.
- I should be on the look out to identify the victims and give them appropriate support or refer them.
- Partnership with skilled people is very important.
- In spite of the different languages and cultures we need one another.
- To have time for the victims try to understand them. They need to trust me and I have to keep confidentiality for them.
- If we want to help Africa we should help her with African based solutions and not solutions from abroad or elsewhere, etc.
- That gender-based sexual violence is wider while sexual violence is mainly concerning sexual abuse or mutilation of sexual organs or breasts.
- People who are coming or have experienced war like refugees are more vulnerable to sexual violence than those who have not.
- Some societies can determine gender roles for boys and girls. Some cultures perpetrates sexual violence.
- My help can improve their way of living as I carry it out counseling and guidance among the victims of war, conflict and sexual violence.
- To have a sensitive approach so as to create room for the victim to feel free to disclose the issues / the problem.
- Gender based violence.
- The concept of working in collaboration with other bodies to ensure the integral wellbeing of the vulnerable.

- Reconciliation and forgiveness are moral values which must be handy for the victims of sexual violence.
- It is good for people like the religious to learn how to socialize well with others in order to combine efforts in fighting bad behaviors in society.
- Sexual violence and gender based violence
- I understand that sexual violence and gender-based violence can be fought out only when we change our bad cultural practices.
- The difference between genders based violence and sexual violence.
- The need to network with partners to address the issue.
- To identify myself with the oppressed and help them to recover from these situations.

**c) What I want to explore more.**

- To know more the signs of victims and the abuses if possible.
- Psychosocial support to young women in formation.
- How the Church is addressing the issues associated with displacement and how Religious Institutes have helped in addressing the needs of those in refugee camps.
- Dealing with victims of sexual abuse in Church circles.
- Learn skills on how best to support survivors of sexual violence in my country.
- Gender is socially constructed and it is powerful in shaping identities, options and behavior.
- The process of integrating as well as helping the victims to heal socially, psychologically, emotionally and spiritually and the impact of social violence.
- Skills in psychosocial support.
- Managing post-conflict trauma in victims of SGBV.
- Displacement as a pastoral, social, economic and political phenomenon in the context of war and violence.
- The psychosocial support gaps and how psychosocial support works.
- Are all these things I am hearing true?
- How we could help the victims and also make the perpetrators accountable.
- Explore more in the area of children who are vulnerable, skills of socializing with them.
- How refugees can be helped better to understand and prevent sexual violence against young girls, women and boys.
- How our background history affects us and the surrounding.
- The hard pastoral theological questions and the practical responses to them.
- How we can help society to undo names that increase stigmatization linked to sexual violence.

- Approaches of handling some issues and more so networking with others which will be of help in responding to the issues.
- The structures in Uganda that I can work in partnership with to restore the dignity of the survivors.
- Ways the local Church deals with perpetrators.
- What can be done to solve the land grabbing challenge that is one of the current sources of violent conflicts?
- To learn how to have time with the victims, learn to listen attentively and welcome them whenever they want to talk to me.
- The major factors leading to war in Africa – Why Africa is a continent of blood.
- How to help the elderly in my place of work who have been sexually abused.
- To be a compassionate and a good listener to the victims of sexual violence, give them time to tell their stories without interruption.
- To know more workable Christian values and how the law can intervene in those terrible cultures to stop perpetrating sexual violence in the society.
- To sensitize about the rights of the people because many are suffering out of ignorance of their rights.
- Having a good documentation.
- Create more relationships with the traumatized.
- ICC.
- Deepen my understanding more the networking system for the common cause.
- How to help the victims of rape in their communities.
- Human relationships among the religious and lay people – collaboration.
- Why bad cultural practices are still upheld despite their oppressive tendencies.
- How conflicts affect men, women and children differently. How much more can I do to restore self-esteem after it has been destroyed?
- Entry point and identification to link us with partners.
- The theological aspect of suffering.

d) **What I missed.**

- The understanding of peace keeping in the context of signing peace agreements by conflicting countries.
- How the Church is prepared to give meaningful pastoral response to victims of sexual abuse.
- Psychosocial support for the victims and practical skills.
- None [2]
- A topic on psychosocial support skills
- Displacement and its social-economic implications for Uganda.



- More enforcement of law regarding domestic violence, use of Family Planning in our Health Centers.
- If as many pastoral agents as possible could be trained to do the work.
- Understanding government's interventions especially with cases of corruption and bribery against victims of sexual and gender based violence that exist today in society.
- How do we come from the violent past – Uganda is such a violent country but should we remain like this for ages?
- How ARU can offer services to Church personnel (Consecrated men and women) for the compassionate healing for those who have suffered from sexual violence.
- Skills of handling some cases.
- The laws are still a big challenge.
- To have a concrete example of a perpetrator within the Church circles and how she/he was handled.
- The number of refugees per settlement.
- What is globalization and how it may affect us.
- How poor people can access justice.
- How I can find cooperation from responsible people who will not expect bribes.
- I need more understanding of all.
- Why wars keep on re-occurring bringing about all the social effects with it.

### 3. THE UGANDAN LEGAL AND POLICY FRAMEWORK:

#### a) What did I discover?

- As a citizen of Uganda I have a responsibility to protect the neighbor.
- How rich our laws are but the implementation is limited.
- Types of marriages.
- Different articles in the Constitution are vital for a religious to know regarding the dismissal and protection of citizens.
- That SGBV has provisions in the laws of Uganda.
- That defilement and rape are criminal offences.
- We do not know the basic laws on sexual violence therefore we need to be familiar with policy documents and laws.
- There are good policies in our Constitution that most of us are not even aware of. Also there is great opportunity for partnerships to curb these evils.
- Uganda is part of the International law; she has laws against SGBV.
- In Uganda there are equal opportunities for men and women but culture is an obstacle for some of these.
- Uganda has the best legal policy but the problem is that many of us are ignorant

of it.

- Uganda is signatory to the international legal framework against sexual violence of any sort
- The role of religious men and women in mitigating sexual violence.
- Ignorance of the constitution of Uganda and laws.
- I need to be aware and approach legal entities.
- There are laws enacted to address SGBV and GBV.
- Ignorance of legal and policy frameworks i.e. the Ugandan Constitution is one of the root causes of all the violence both sexual and gender based..
- There are laws that can deal with sexual violence in society.
- Legal policies and the Uganda Constitution on sexual violence and human rights.
- Legal provisions that protect those investigating into sexual violence.
- The existence of many legal documents starting with the Constitution of Uganda for the prevention and mitigation of issues of sexual violence.
- Many Religious are not acquainted with the Constitution of Uganda and other legal instruments.
- How it is important to know the laws at least some articles – not to be very green.
- Ignorance of the Laws of Uganda.
- That I have to understand the law governing Uganda – the Constitution.
- Many Ugandans including us Religious are not informed on the legal and policies that exist.
- That Uganda has a hand in the conflict in the neighbouring countries.
- The hierarchy of the laws.
- Most of us in Uganda and Africa in general are ignorant of our rights to the extent that we fail to notice that our rights are abused.
- That I need to read and understand some chapters of the Constitution of Uganda.
- The Constitution of Uganda rides over all the laws, rules and regulations in the country even over our own Religious constitutions?
- The Ugandan policy and legal framework was formed to address the interests of only one sex – the male. But now there are laws that protect either gender in case of sexual gender based violence.
- That all rules that govern the people are in the Constitution.
- The Uganda Constitution is open to all of us and we are supposed to have it at hand for reference in case we get challenged and also empower our clients on human rights.
- I need to own my Constitution of Uganda so that whatever situation I am in I know where to refer in order to help the victims especially the young ones.
- Aggravated defilement can lead to life imprisonment. Gender based violence can be against both women and men.
- The legal and policy systems of the country are well framed and addresses various

issues regarding protecting the vulnerable of society.

- Most religious men and women were not familiar with the Constitution of Uganda.
- Many Ugandans do not know their legal rights at the same time they are ignorant of the legal issues.
- That damaging religious images lead to 2 years imprisonment and that also sexual violence can be prosecuted in court.
- It is always very important to always impart myself with the Constitution of my country on issues of sexual violence.
- The Judiciary is still powerful but being crippled by the legislature – the Parliament.
- The Constitutions and its implications to equal rights to each person in the country.

**b) What did I better understand?**

- That sexual violence is a crime, so sexual abuses can be prosecuted in regard to fighting sexual abuse or violence in our localities.
- Sexual abuses are provided for in the Penal Code of conduct Section 129 which provides for defense against defilement.
- How the Ugandan Constitution is aligned to the international laws on human rights but influenced by men in certain areas.
- The difference between GBV and SGBV.
- That since SGBV has provisions in the laws; I have to read and understand it and know my rights and the rights of the survivors so that I can help them.
- The provisions of the Uganda 1995 Constitution especially Chapter 4.
- Analyzing the history of conflict in Uganda.
- The guiding principles of any investigation or documentation of sexual and Gender based violence is 'Do No Harm' especially when dealing with children and vulnerable adults.
- The government to put in place legal bodies – LC, LC3, the police, the Prisons, UPDF, Judiciary, CDC, probation officer, Human Rights Commission etc.
- Documentation and prosecution of perpetrators.
- All criminal cases can be resurrected even when a person is dead. It has no time limit.
- Differentiating between aggravated defilement and simple defilement.
- Law goes across all sections.
- Not all legal systems are rotten some of these can help in bringing justice.
- We should not keep quiet about the vice of sexual violence.
- Know more about the laws of Uganda that deals with SGBV.
- That if I am to work and do well in my apostolate I must open up and understand all the policy frameworks about child protection because that is where I work most.
- When I create public awareness on the laws and policies against sexual violence the

people will know their roles in preventing it.

- That bride price is not catered for in the Ugandan Constitution.
- That the men can also be sexually abused.
- Human rights involved.
- The simple language used in the legal documents e.g. the Constitution of Uganda.
- The importance of the various actors in the implementation of the legal instruments to cause the sense of accountability for the perpetrators and for the victims to access justice.
- Aggravated violence which occurs if one suffers sexual violence like rape less than 14 years of age.
- The difference between simple defilement and aggravated defilement.
- That all institutions have to have understanding of the Ugandan Constitution before members formulate internal / Congregational Constitutions.
- There is a lot of networking by some informed people. There is a need to make contacts with them.
- That Uganda has been going through conflict and war leading to high incidences of sexual violence.
- When the matter is beyond my level I need to forward it other levels: the LC Chairperson, up to the last level.
- I have a role to play – to know the constitution and to know what the state requires from me from me as a citizen.
- There are different articles in the Constitution of Uganda that talks about the different rights of refugees.
- The articles concerning GBV and where to find them in the constitution of the republic of Uganda.
- There is justice in the law if you are sexually abused
- The law can deliver justice for you if you know your rights and those you are working with and which office you go to.
- I should always use the Constitution before forming rules that govern the projects, the apostolate we are involved in as we help victims.
- Every individual has to be exposed to the constitution and master the legal and policy frameworks. Ignorance has made many remain in dilemma.
- Everyone has a right to protection.
- Reporting the cases to the right people especially those in authority e.g. the LCs and the Police.
- The International Humanitarian law which protects civilians and their property during the war.
- The outline of the Constitution of Uganda and its application.
- All policies governing our Religious Organizations, Religious Institutes should be within the limits of the law (Constitution).

- That there are many offices that can deal with issues concerning law and policy making in Uganda.
- The laws Uganda is not known by majority of the people. Some form of oppression can be fought when people know the laws.
- I now understand gender based sexual violence is highly constituted by sexual abuse which has been very little dealt with in regard to our policy.
- I need to take part in influencing the legislature and policy makers so that we can mitigate sexual violence.
- The Justice system in the country

**c) What I want to explore more.**

- Read more the legal provisions, legal issues and consult experts in order to understand more and be a good implementer.
- How the Church can better put to use the available documents.
- Get to know and work with the local and national partners to help the people and survivors in the country I serve in in order to live happier lives.
- The nature and impact of trauma on survivors of sexual and gender based violence and also explore more on how trauma can affect witness memory and testimony.
- The legal policy is clear that whenever I get a case requiring legal attention, I should report immediately without hiding any truth.
- To sensitize the children, staff, caregivers, and the LC1 team and to make referrals where necessary.
- Access to justice by victims.
- Do cohabitants have rights over property when the husband is dead?
- What is at the back of the minds of the various perpetrators?
- To know more about the laws of Uganda that deals with.
- Know more about the laws of Uganda that deals with SGBV.
- The policies about human protection so that I become the voice of the voiceless and marginalized groups in society.
- How we can prevent situations that can easily lead to sexual abuse against children and women.
- To be more knowledgeable in legal policies and the Ugandan Constitution in order to help the vulnerable.
- How Church could be protected when carrying out her pastoral work among the vulnerable groups, the refugees and victims of sexual violence in conflict or war zones.
- The post-conflict issues in Northern Uganda e.g. Health consequences like nodding disease, land issues, amnesty issues, plight of the war children particularly boys, psychological impact, etc.
- To know more about the law, this will help me to work with confidence in my mission.
- Legal rights for women and children as they constitute the highest number of the

population in Uganda.

- To read the Constitution of Uganda and familiarize myself with its content.
- Why do wars occur and spread?
- How to help the displaced and sexually abused better than I am doing.
- Getting in touch with respective people with knowledge of legal matters and credible organization to form networks with them on matters of human rights violations especially SGBV.
- Know more about the national Constitution and partnerships.
- How I can help the most vulnerable especially the deaf and the blind to know their rights and responsibilities.
- Look keenly into the Constitution of Uganda especially on the area of GBV in order to understand it and use it to help others.
- To know more the laws and have more copies of the laws and regulations that protect sexually abused victims and the laws that protect the rights of refugees.
- Encourage our Religious Institutes to have copies of the national Constitution and read it.
- The breaking of corruption especially those handling the cases. When issues are reported unless one has money of "Do you know anybody?" no one will be heard. Bribes speak louder than issues.
- Creating awareness to the community so that the victims are helped.
- To learn more deeply the international protocol i.e. investigation of sexual violence during war.
- I need to read more and deepen my understanding of the legal and policy provisions of my country.
- Visiting the offices dealing with cases of sexual violence and inquire more about them.
- Practical implications of sexual and gender based violence on vulnerable in communities. The legal issues in relation to aggravated and simple defilement.
- The partnership issue.

d) **What I missed.**

- To read the Ugandan Constitution and familiarize myself with it.
- Going through Constitutional sections regarding sexual abuse.
- The '4 H' in healing trauma
- Penalties against perpetrators of sexual abuse.
- Psychosocial support and skills empowerment I have acquired with this workshop
- I am grateful.
- Training was short
- Presenters were given short time especially the national professionals who came to

share their experiences.

- Uganda's legal and policy framework on Gender based violence.
- How to enforce the law on the tribes are still encouraging early marriages in the communities.
- The explanations about the articles that deals with the sexual violence.
- The explanation about the Articles that deals with the sexual violence.
- The policy guideline about child protection.
- I missed the part which spells out the policies that guides children's protection.
- The procedures on how exactly to help the victims of sexual abuse especially those who are publicly known through social media and their names are completely tarnished.
- Hierarchy of the people I have to contact for different cases.
- Understanding fully the international humanitarian law.
- The Constitution Book.
- Contacts of all the speakers for easy consultation.
- To get a copy of the Constitution of Uganda.
- Ways that can be used to bring back the person who has lost hope.
- What is mitigation
- The International Humanitarian Law – I need more insight into that field.
- Some specific organizations that deal particularly with sexual and gender based violence.
- The laws of Uganda – the facilitator was so fast.
- Nothing I missed but just to put into practice what I have now.
- How policies in Uganda are made, the procedures and process.
- To understand legal framework on GBV.





#### 4. THE PROTOCOL ON DOCUMENTATION AND DOCUMENTATION:

##### a) What did I discover?

- That rape and other various acts of violence are likely to cause severe trauma reactions in including torture and humiliation.
- That I should document each and everything from my interview.
- How gender is socially constructed and broad-based.
- That Uganda signed the declaration for prevention of sexual violence.
- The need to understand the protocol to investigate and document sexual violence in conflict so as to improve my practice.
- The UN has all necessary documents on sexual abuse and GBV.
- It is important to document accurately taking care of what transpired exactly.
- The importance of proper documentation in SGBV.
- Documentation is very important especially when investigating sexual violence since one should not add or subtract anything.
- The international legal laws against sexual violence and Gender based violence.
- Informed consent.
- No Nation works in isolation.
- All laws cut across Nations.
- Response to sexual violence is a holistic response – no one can fight it alone.
- Need to know how to go about different issues and the importance of documentation at every step.
- Sexual violence.
- Sexual violence as an international crime.
- The cases of sexual violence and gender based violence are the same across the world that is, both national and international. [2]
- That the moment I disclose without consent it is not professional.
- That the details of victims of sexual violence are recorded well in order to help them better.
- The importance of documentation, referral and follow up.
- The existence of the international protocol.
- The impact of sexual violence on a person – physically, psychologically, mentally, emotionally and socially.
- The many legal protocols and documentations from the national to the international level.
- A struggle for women's rights is not a struggle against men but only seeking justice.
- All the laws regarding human rights are the same.
- Documentation is crucial in investigating and holding the offender responsible. [3]
- That all nations including Uganda are signatories to this protocol.

- There is a lot to learn about the protocol.
- We have not been following the principles of good documentation and in the process we caused more harm to the victims/survivors.
- I discovered who can use the protocol
- Sexual violence related crimes are not only in Uganda but in the whole world.
- That the protocol n documentation and investigation helps in solving and creating understanding and follow-up of the GBV and SGBV.
- Listening and reporting correctly is very important.
- For any case of sexual violence presented to me I need to document it clearly as I heard it so that I do not cause more problems to the victim.
- Whenever I am doing investigation I need to be clear on the information to be handled so that I get proper documentation in order to assist the survivor.
- The outline of the international Protocol and mitigation of the international community and its applications on the country.
- There is a lot to learn as religious in regard to the laws especially the international law that governs the victims of sexual violence.
- When doing investigation you have to be direct to the matter that you are investigating.
- To have effective investigations documentation is necessary.
- To accept our limitations where I cannot do well on this matter of sexual violence – I must refer.
- There is a concern about sexual violence.
- Access to justice at international level. Where nations can apply when the justice system at National level does not work.

**b) What did I better understand?**

- The principles of good practice to help survivors and victims, e.g. I should not do harm on the survivor or victim – not inflicting any injury on them and to be patient, give them time, etc.
- To contextualize a survivor when documenting
- Assessing risk factors following principles
- Importance of networking
- The principles of good practice in working with SGBV survivors e.g. confidentiality and informed consent.
- The role-play in investigating the actions of SGBV
- Confidentiality is paramount in dealing with survivors of sexual violence.
- Effects of trauma on memory can be long lasting hence it is not good to rush people to reconcile.
- Networking and linking with other partners and referral and collaboration.

- The legal procedures of investigating and not harming the victimized as well as protecting him or her.
- The engagement method and documentation.
- The impact of Sexual Gender based violence on the survivors.
- Importance of documentation for evidence in dealing with sexual violence.
- Importance of partnerships in carrying out investigations.
- A must to have records from one step to another.
- To deal with these vices we need partnerships.
- The documentation is very important because it helps very much during investigation – when written down from the original source (the victim). It should not add any word on the victims' story.
- Recording the details of the victims by names, dates, age, place, parents, geographical location etc.
- Principles of good practice, informed consent, symptoms of trauma and issues of confidentiality.
- The difference between sexual gender based violence and gender based violence.
- The process of seeking justice for the victims of sexual violence via careful methods of documentation, interviewing process.[3]
- Do not promise complete confidentiality.
- That this protocol calls for the participation of every member state and I can help if I document the cases of SGBV and SV.
- All concerns can be solved as long as I get well versed with the protocols and legal provisions and how to interpret them.
- The humanitarian organizations, human rights monitors, NGOs, Civil Society and the judicial officials all use the protocol.
- Documentation is very crucial if I am to help victims of sexual violence.
- The Church as a whole has a lot to do especially in documentation to help the victims.
- Collaboration with partners who are effective and can provide me with relevant information.
- 'Do no Harm' and do not add more injury.
- When you record the statement of the victim properly it helps the law to take its course to enhance justice to the victims.
- Those investigations are based on well-documented information with evidence like medical forms provided by the police, who makes the case to proceed well.
- Proper documentation and proper communication.
- Deepen more my understanding of the protocol.
- There are many victims of sexually related violence who suffer silently due to ignorance of their rights.
- That as you work to investigate matters concerning the criminal it is better to work

in partnership with other organizations not alone.

- Sexual and gender based violence cannot be fought by few groups, it needs concerted efforts.
- The possible risks related to GBV and sexual violence.
- Procedures in documentation and reporting.
- How the international system works.

c) **What I want to explore more.**

- Networking and collaboration – with groups, locally, with NGOs, and law enforcements.
- How to assist survivors, make documentations and referrals as well as follow up.
- International laws on the protocol Vs. abuses when they are UN agents
- Understand more the 'Do No Harm' principle.
- Getting to know the local partners in my work place to network with.
- Some of the partners in Uganda e.g. UJCC, Caritas, Peace and justice Commission, Action Aid, etc.
- To put in practice what we have learnt.
- The victim to be in the center of all the investigations.
- How the International Protocol helps the sexually abused.
- How Africans can enforce and manage their own criminal investigations and trials on African soil other than going to The Hague.
- How far I can go with my documentation and investigation.
- Investigations and documentations of sexual violence.
- The possible causes of this so called sexual and gender based violence that goes on around the world.
- How the UK team can help us to mobilize funds for us to do more training workshops even at the grassroots level – networking with and through them.
- How to help the victims of SGBV and GBV to overcome the effects.
- How to follow up the investigated case of sexual violence right from the lower level to the end.
- To collect / buy all legal instruments, protocols from the national to international level.
- How to work as a team.
- The way to carryout interviews if I come across a victim/survivors of SGBV.
- The legality of the Gays and lesbians in the African context.
- How to network with these international protocols in order to improve on the lives of victims of sexual violence.
- How best I can improve in the principles of documentation especially in questioning to get the right information and to fulfill the 'Do No Harm' principle in the gender based sexual violence.



- How I can gather and document the information. [4]
- How victims of GBV are helped without infringing on their privacy.
- Creating conducive environment for the victim to disclose their information.
- Children's rights in Uganda and how to enforce laws on sexual violence in the country.
- Learn more on criminal investigations in Uganda and the parts of the world.
- More skills to handle sexual and gender based violence cases in the communities especially the refugees setting.
- The International Protocols.
- How the perpetrators can be brought to accountability.

d) **What I missed.**

- Doing more practical's as I was learning
- Integration of the protocol to Ugandan Penal Code
- Some part of the limitations of the protocol.
- What is done to big countries that violate the protocol especially sexual abuse in conflict areas?
- I did not miss anything, I appreciate and I am grateful.
- I do not know since it was the first time to have this.
- Nothing much – time was short [2]
- Practice of skills of psychosocial support.
- The legal part of it.
- Practical psychosocial counseling skills.
- More examples on Africa due to limited time.
- How the investigation process must continue until the perpetrator is convicted.
- How to evaluate the effectiveness of the documents and investigation.
- I am not yet fluent with documentation especially the investigation part.
- How the international community can help to enforce the international laws especially on culprits or suspects / perpetrators of sexual violence.
- Some issues I need to take seriously when investigating the case of sexual violence in the Church.
- Skills in handling obstacles in pursuing justice.
- To have more practice of documentation and reporting of survivors of GBSV.
- The completion of the case study in the role-play – Mr. Brown being given another responsibility after abusing the first one.
- Whether the victim has to sign the document or not.
- What is impunity – it was used several times?
- When should a case of GBV reach International court?
- Guidelines on appropriate mechanisms of referral, guidelines to partner with partners for assistance to both victims and supporters of the victims.

- Nothing missed but to put into practice.
- Missed the practical part – detailed investigations. How I wish we engage more in it next time.
- Trauma explanation how young children wetting and night mares are a result of traumatic experiences they undergone.
- That gender plays a lot of roles in sexual violence in the sense that women and children are more vulnerable.

## 5. THE PRACTICAL APPLICATIONS:

### a) What did I discover?

- Principles to use in the process of helping the victims, e.g. being patient with them and documenting everything with consent
- Different ways of recapping sessions.
- Making summaries of inputs
- Role plays that are very educative.
- That listening and probing more, in terms of using open ended questions, helps a lot in getting information on the magnitude of the abuse.
- Knowledge and commitment in addressing recurrent problems of sexual abuse and sexual violence is critical.
- Community based organized setting to try sexually committed acts is not the best area for setting such cases.
- That one cannot do this without training. We need skills as we have got in this workshop so that we do not cause more harm.
- Children are at risk anytime, they need to be protected. In protecting the children or the vulnerable you should not over trust since it is very hard to know the perpetrator.
- A need for very good network in partnerships.
- The center should always be the victim/survivors.
- Documentation very important.
- Partnering with other teams / NGOs like faith based organizations, ARU, etc. but those with clear mission and vocation as mine.
- Documentation in crimes is very important.
- Going through the right channel when investigating issues – LCs, Police etc.
- Involvement of partnerships in our day-to-day work is very important.
- It is possible however small the contributions may be.
- Investigations can continue and there are referrals in sexual violence.
- If I have to help in stopping the violence I must not keep silent but begin now.
- Time should be given to the public to know about the abuse of refugees in terms of sexual violence against them.

- Informed consent - telling the victim where the information provided is to be sent and for what purpose.
- The role-plays – the group helped me in getting a better application of interviewing and documentation process.
- Group work broadens the mind and more wisdom is gained.
- One must be knowledgeable to investigate a crime as sexual violence or GBV.
- That asking open ended questions helps to get more information from the victims/ survivors of GBSV.
- Role –plays help a person to feel that she/he has participated fully.
- The need to be connected to other partners in order to carry out some of the activities collectively.
- Many victims of sexual violence do not come out to talk about it because they fear the implications, many questions and they lack trust in anybody.
- During investigation I should be very careful and pay attention to every word and action or expression of the victim / survivor.
- I have a lot of space and opportunities to speak about SGBV – in schools, hospitals, Churches, etc.
- When handling victims I should pay attention to their non-verbal communication and share their information with consent from them.
- After the practical – the role-plays, I understood more the theories that had been presented in inputs and group work.
- Sexual violence has been a big animal in our area, so I need to share with the people in my community what I have gained from the workshop.
- The application of these many policies is not well effected because of lack of funds.
- We should be available for eventualities most especially to the victims of sexual violence and know how to help them without encouraging dependency.
- Many people are suffering because of gender based violence and sexual violence in the society.
- Skills acquired to handle sexual and gender based violence in the communities.
- It is very important to interview the sexually abused with compassion and listening to them carefully.
- Begin little with what we can manage.
- How to work with the vulnerable people without harming them more, networking with other organizations to help the victims.

**b) What did I better understand?**

- Informed consent.
- That I can make referrals such that the survivor of victim can be more helped.
- The central role of experiential presentation – role plays.



- Creativity in tapping into group dynamics.
- That the perpetrators of SGBV should be called to order by carrying out investigations and acting on the reported information got.
- Accurate documentation is very important and networking with the different groups like legal, health, faith based organizations, etc. are very important.
- The willingness of the community and individuals to resolve the issues of Sexual violence is critical work as a team.
- When interviewing survivors it is better to use open ended questions. Closed questions may be used only if one wants to directly get to the point.
- The importance of confidentiality and informed consent.
- I have to protect children and create awareness to any sector which requires information to protect the children.
- The victim should always be in the center of the matter.
- Coming up with a planning framework.
- Partnerships are a strong bond in dealing with SGBV and SV in society.
- Enforcement of the law on perpetrators.
- Compassionate response to the survivors.
- Unless I endeavor to do something all the discussions will be in vain.
- The practical applications of the workshop.
- That I cannot work alone in the field of helping the victims of war, sexual and gender based violence. It needs a lot of partnerships and collaboration.
- It makes a lot of sense working with a team and forming partnerships to help the victims and to prevent sexual abuse.
- Not to be compromised while dealing with perpetrators.
- The aspects related to networking and the various categories of organizations in the promotion of human rights of the victims of sexual violence.
- Networking is very important in our mission whereby when some issues become hard we make referrals.
- The way one handles a child and a woman is not the same.
- That I should be client-centered in dealing with the victims/survivors of sexual violence.
- Listening is a key to everything – in the skit the information reached at the end distorted.
- The need to have a well-planned framework of what I want to do in terms of activities to address sexual violence issues.
- How to interview with open-ended questions, in a good environment convenient to the victim and to give the victim ample time through attentive listening especially when emotions are aroused.
- Many victims of sexual violence are most likely to approach and open up to religious leaders than to lay people.

- That for me to carry out effective investigation I should be aware of the techniques on how to handle survivors / victims according to age, sex, and refer them if need be.
- Never to impose or put words in the mouth of the victim. Let them use their own words. They should not be forced.
- SGBV is a silent killer which occurs across all sectors so there is a need to make awareness in the community.
- I have duty and responsibility to protect the victims through creating awareness and acting very fast.
- Through group discussions I learnt a lot of practical experience lived especially the people from Northern Uganda part.
- Sexually related violence cuts across boys and girls.
- People can be helped if they are open and ready to share what they are going through.
- The skills of interviewing victims / survivors and documentation and referrals to the law enforcement agencies.
- All perpetrators must be brought out without fear or favor to face the law.
- No more theories.

c) **What I want to explore more.**

- Different role-plays – music, dance and drama to create awareness in a powerful way.
- The process of interviewing a survivors and investigating the perpetrator in order to document accurately, make appropriate referrals and follow-ups.
- How to investigate the abuses and what the law can do.
- Holding perpetrators accountable (accountability)
- The skills of documenting and handling survivors of sexual violence.
- Skills of helping victims of sexual gender based violence to get over the traumatizing experiences.
- Ways to / strategies to use in preventing sexual violence at home.
- Psychosocial support [ 2]
- To sensitize
- Reporting to relevant authorities.
- Getting resources especially funds to carry out the mission.
- Basic skills on how to respond to survivors in our community.
- Penetrating the culture of early marriages.
- Much more practice and sharing from other members.
- Actually I know that I could do more but lack of knowledge – I need more training.
- How to get funding to support workshops that could be organized for the youth, women especially in refugee camps of Imvepi.
- Documentation and planning issues.

- The legal documents on prevention of gender based violence.
- Skills of dealing with victims and supporting them to pursue the law.
- How to avoid more harm to the victims of GBSV.
- Carrying out interviews effectively.
- How to make a series of questions in case I happen to have any witness / victim and not to put words in his or her witness.
- How I can help to reduce cases of gender based sexual violence.
- How I can improve in communication and documentation.
- How to collect information from children who cannot speak or see.
- How the victim of SGBV especially children who are abused but are not allowed or are warned not to speak about it.
- When sexual violence is committed by people of high rank what are the necessary steps to take or what are some of the techniques involved?
- To pray and work more so that sexual violence might decrease.
- Better skills for handling victims of SGBV and how to accompany victims of rape who become pregnant or contract HIV/AIDS or other STDs.
- Helping those who are abused sexually and those with problems of gender based violence in society.
- Other skills of interviewing especially children and those who cannot talk.
- Into cultural beliefs of making women / girl child to be submissive – why this can't improve.
- How can we work together?
- Counseling skills to offer better service to the vulnerable people.

d) **What I missed.**

- Proper understanding of the hierarchical order of the judiciary.
- When perpetrators are judges and they compromise the investigations – what is the Church's position?
- To be able to understand the laws of Uganda and the procedures for bringing perpetrators to justice.
- Psychosocial support skills. We need skills training [2]
- Practical psychosocial support skills – greatly needed. Please we need this training on this seriously. [2]
- The scope the exercise will cover.
- Methodology of carrying out investigations without harming survivors.
- Where do we place the Lesbian and Gay practitioners in our learning?
- How particular issues are handled elsewhere.
- Planning in all its fullness.
- Getting a better understanding of the role of the ICC at The Hague.
- Understanding sexual violence under international law.



- To have a survivors / victim to share his or her testimony.
- To be interviewed.
- How to collect data from a blind and deaf person who has been sexually abused yet there was no one in the place.
- Why men use violence to maintain the status quo.
- How and when the law should apply on perpetrators?
- Nothing but to put into practice.
- Live testimonies of victims to share with us their stories.
- Why justice can't prevail in the courts always amongst the judiciary.

### 2.8.1. OFFICIAL CLOSURE OF THE WORKSHOP & AWARDING CERTIFICATES

The Chaplain of the Workshop, Rev. Fr. John Byamukama in conjunction with the Liturgical Group of the day, led the prayers that brought the activities of the week to their conclusion. Sr. Specioza Kabahuma thanked God for guiding and bringing the workshop to its close without any mishap. She acknowledged the presence of the General Secretary of ARU –Sr. Margaret Namubiru Kubanze to the graduation ceremony.

#### Speeches:

There were three speeches to mark this memorable event.

#### Representative from the Group

Sr. Pasqualina Anena Binen gave a brief speech on behalf of the participants.

She gave a vote of thanks to the various groups in and outside Uganda that made the workshop possible for them. She applauded the Team from Europe for bringing the workshop to Uganda, an indication that the Religious Institutes in the West were indeed in solidarity with their African brothers and sisters. She was grateful to the Staff and Support Staff of ARU for the hard work behind the scenes. She congratulated her fellow participants for their successful completion of the Workshop urging them to be a voice to the voiceless in society.

*The Workshop Resolution Statement was then read out by the coordinator of the Group.*

#### Representative of the UISG-USG

Sr. Sheila FCJM thanked participants for accepting the call to take the vision and mission to go out and transform society. She thanked the Brothers and Sisters for responding to the prophetic call to reach out to the victims of trauma and injustice. She reminded members that they were now in partnership with the Team in Rome/UK. She urged them to network. She thanked the ARU Team for making their dream to reach out to the people in Uganda a reality. She said that the facilitators were excellent, and so were the participants. She noted that everything here was done beyond her expectation bringing hope for the Church in Uganda.

#### Secretary General of ARU :

The Secretary General of ARU, Sr. Margaret Kubanze, was standing in for the Chairperson Rev. Fr. Joseph Kyeyune, the Chairperson of ARU, who was absent due to responsibilities elsewhere. Sr. Margaret's message was one of gratitude, appreciation and thanksgiving to the various Teams, Guest Speakers and Participants who made the Workshop a reality. She expressed her gratitude to the USIG & USG in Rome in collaboration with the UK Embassy to the Holy See for designing and funding the Workshop to help victims of violence in the Great Lakes Region. She thanked Sr. Sheila and Fr. Felix for choosing Uganda to be the next beneficiaries after DRC. She appreciated the Staff of ARU Secretariat and the Workshop secretaries for their diligence thus bringing the activities of the week to their successful end.

Turning to the Participants, Sr. Margaret urged them not to sit on the knowledge and skill they had learnt in the workshop. ARU was sending each member as an ambassador of peace, of change, and of justice in their dioceses and Institutes. She challenged them to get engaged and reach out to the vulnerable members of our society. Know how to bring the Clergy on board and work with them. They have the capacity to reach out to thousands of people. The workshop may be the first of many others, and this calls for active involvement to the Workshop and Resolution Statement you made. She made a request to the USIG & USG in Rome to continue working with Uganda through ARU. She wished everyone a safe journey to home.

#### **Awarding of Certificates to Participants.**

It was a colourful ceremony. Participants were awarded certificates of Participation by the Team from Rome and the ARU Secretary General. The workshop Chaplain Rev. Fr. John Byamukama, filled with joy led the congregation into prayer. He commissioned participants to go out and share their vocation of compassion to victims of abuse in situations of conflict, in communities, in places of work and in families. He finally closed the workshop at 8.05pm. A grand dinner followed.

#### **APPENDIX: 1**



	NAME:	RELIGIOUS INSTITUTE / DESIGNATION
1.	Fr. Nnyombi Richard	Missionaries of Africa
2.	Fr. John Byamukama	Apostles of Jesus
3.	Bro. Nsubuga Kasozi Leonard	Brothers of Christian Instruction
4.	Bro. Tamale John Paul	Brothers of Christian Instruction
5.	Bro. Sixtus Barigye	Bro. of St. Charles Lwanga
6.	Fr. Joseph Kyeyune	Apostles of Jesus
7.	Fr. Arnould de Schaetzen	Missionaries of Africa
8.	Fr. Clement Koffi	Missionaries of Africa
9.	Bro. Fr. Baguma Tarcis	Bro. of St. Joseph the worker
10.	Sr. Mary Goretti Kisaakye	Imm.Heart of Mary Reparatrix.
11.	Sr. Nankya Regina	Imm. Heart of Mary Reparatrix.
12.	Sr. Grace Angelina Aciro	Little Srs. of Imm. Heart of M.
13.	Sr. Josephine Nafula	Medical Mission Sisters
14.	Sr. Tereza Shayo	Evangelizing sisters
15.	Sr. Vincentina Alum	Evangelizing sisters
17.	Sr. Lilly Driciru	Missionary Srs. of Mary Mother Of the Church
18.	Sr. Annet Namuwulya	Daughters of Mary
19.	Sr. Kengaaju Josephine	Daughters of Mary
20.	Sr. Pasqua Binen	Srs. of the Sacred Heart of Jesus, Moyo
21.	Sr. Lina Jubua	Srs. of the Sacred Heart of Jesus, Moyo
22.	Sr. Josephine Badaru	Srs. of the Sacred Heart of Jesus, Moyo
23.	Sr. Priscilla Ndaru	Srs. of the Sacred Heart of Jesus, Moyo
24.	Sr. Frances Atyang	Srs. of the Sacred Heart of Jesus, Moyo
25.	Sr. Hellen Lamunu	Little Srs. of Imm. Heart of M.
26.	Sr. Catherine Amunu	Little Srs. of Imm. Heart of M.
27.	Sr. Gertrude Among	Daughters of Divine Charity
28.	Sr. Joyce Nahabwe	Daughters of Divine Charity
29.	Sr. Angelina Chika Osuagwu	Medical Missionaries of Mary
30.	Sr. Shiromi Fernando	Holy Family Sisters
31.	Bro. Ssenfuma Mathias	Brothers of Christian Instruction
32.	Fr. Philip Omba	Diocesan Priest
33.	Fr. Lawrence Eguma	Diocesan Priest
34.	Fr. Gabriel Nyaku	Diocesan Priest
35.	Sr. Rose Ripai Daniel	Missionary Sisters of the BVM
36.	Sr. Pasqualina Sagaani	Missionary Sisters of the BVM
37.	Sr. Esther Asiimwe	Daughters of Divine Charity
38.	Sr. Caroline Kulume	Daughters of Divine Charity
39.	Sr. Rose Kemigisa	Daughters of St. Therese of the Child Jesus
40.	Fr. Sisto Ojja,	Apostles of Jesus

41.	Deacon Thomas Otyeke	Apostles of Jesus
42.	Sr. Hellen Tabea	Evangelizing Sisters
43.	Sr. Goretti Nankombe	Evangelizing sisters
44.	Bro. Lawrence Mugisa	Bro. St. Joseph the Worker
45.	Sr. Ezekwere Juliet Njideka	Medical Missionaries of Mary
46.	Sr. Acayo Mary Angel	Little Srs. of Imm. Heart of M.
47.	Fr. Kato Andrew	Apostles of Jesus
48.	Sr. Juliet Sanyu Namutebi	Good Samaritan Sisters
49.	Sr. Margaret Itadal	Little Sisters of St. Francis
50.	Sr. Clare Mugisha	Missionary Srs. of Mary Mother Of the Church
51.	Bro. John Bosco Kato	Brothers of Christian Instruction
52.	Sr. Tuhaise Mukama	Grail, Mushanga
52.	Sr. Maria Nantege	Grail, Masaka
53.	Sr. Elizabeth Naggayi	Medical Missionaries of Mary
54.	Fr. Samuel Orinzi	Diocesan Priest
55.	Sr. Tereza Birungi	Daughters of St. Therese of the Child Jesus
56.	Sr. Margaret Kemigisa	Daughters of St. Therese of the Child Jesus
57.	Sr. Mbabazi Theopista	Daughters of St. Therese of the Child Jesus
58.	Sr. M. Namugerwa Josephine	Imm.Heart of Mary Reparatrix.
59.	Sr. Tibangwa Amoti	Imm.Heart of Mary Reparatrix.
60.	Sr. Winfred Mary Agwang	Little Sisters of St. Francis
62.	Sr. Wangatia Beatrice	Sisters of the Holy Cross
62.	Sr. Nantege Sylvia	Mary Reparatrix
63.	Sr. Leonie Kindiki	Little Sisters of St. Francis
64.	Sr. Agnes Mutesi	Little Sisters of St. Francis

## FACILITATORS AND PANELISTS

65.	Mr. Godfrey Onentho Otwi	Peace Building and Conflict Resol.Specialist / Law
66.	Mr. Fredrick Ssemwanga	Catholic Lawyer
67.	Sr. Sheila Kinsey	JPIC Co-Executive Secretary , Roma
68.	Fr. Felix Mushobozi	JPIC Co- Executive Secretary, Roma
69.	Ms. Lina Zedriga	War crimes Specialist / Procecutor
70.	Aneeta Williams	UK Facilitator / PSVI Consultant
71.	Susan Lamb	UK Facilitator
72.	Fr. John Mary Mooka Kamweri, <i>AJ, PhD</i>	Professor at Uganda Martyrs University, Nkozi
73.	Rev. Fr. Ronald Okello	National Executive Secretary for Education Department of the Uganda Episcopal Conference.





74.	Justice David Batema Ndikabona	The Soroti Resident Judge, Gender Sensitive Judge and Trainer who believes in Judicial Activism.
75.	Mr. David Onen	Psychologist, Personal Assistant to the Director Refugee Law Project, School of Law Makerere University, Center for Justice and Forced Migration.
76.	Ms. Gladys Nairubi:	Programme Officer – Active Citizenship, DanChurchAid, Great Lakes Regional Office

## APPENDIX: 2

### DAILY FIXED TIMETABLE

12<sup>th</sup> to 19<sup>th</sup> August 2018

TIME	ACTIVITY	RESPONSIBLE
6.30 am. – 7.00 pm.	<b>LAUDS</b>	
<b>7.00 am. – 7.45 am.</b>	<b>EUCHARISTIC CELEBRATION</b>	<b>Liturgy Group of the Day</b>
7.45 am. – 8.30 am	Breakfast	Catering Department
<b>1.00 pm. – 3.00 pm.</b>	<b>LUNCH BREAK</b>	<b>Catering Department</b>
6.00 pm. – 6.30 pm.	Self-Administration	Personal arrangement
6.30 pm. – 7.30 pm.	<b>VESPERS</b>	Liturgy Group of the day
<b>7.30 pm. – 8.30 pm.</b>	<b>SUPPER</b>	<b>Catering Department</b>

### WORKSHOP ACTIVITY TIMETABLE

TIME	ACTIVIT	RESPONSIBLE
ARRIVAL DAY: Sunday 12 <sup>th</sup> August 2018		
4.00 pm. – 6.00 pm.	Arrival & Registration	Secretariat & Accommodation Department
7.30 pm. – 8.30 pm.	SUPPER	Catering Department
<u>Introductory session:</u> 8.30 pm. – 9.45 pm.	<ul style="list-style-type: none"> <li>• Setting the Context:</li> <li>• Receive files</li> <li>• Know each other; build channels of communication and information sharing among participants.</li> <li>• Introducing the teams – Uganda &amp; Rome</li> <li>• Introduce Liturgy groups</li> <li>• Introduce discussion groups</li> <li>• Introduce workshop animating teams</li> <li>• Introduce curriculum and make possible adjustments.</li> <li>• Background of the workshop</li> <li>• Introducing methodology</li> <li>• Introducing facilitators for the different sessions</li> <li>• Choose volunteers for Ice breakers / movements /capacity</li> <li>• Get a timekeeper and workshop coordinator</li> </ul>	<u>Moderators:</u> Sr. Sheila Kensey, Fr. Felix Mushobozi & Sr. Specioza Kabahuma.
DAY ONE: Monday 13 <sup>th</sup> August 2018		
7.00 am. – 7.45 am.	EUCCHARISTIC CELEBRATION	Archbishop J.B. Odama
7.45 am. – 8.30 am	Breakfast	Catering Department
<u>Session 1:</u> 8.30 am. – 9.15 am	Official Opening of the workshop	Archbishop J.B. Odama
9.15 am. – 9.45 am.	BREAK	Catering Department
<u>Session 2:</u> 9.45 am. – 10. 45am.	<b>Understanding the fundamental tenets of the vocation and mission of consecrated men and women in Uganda before, during and after conflict, war and violence, in light of their compassionate master Jesus Christ:</b> <ul style="list-style-type: none"> <li>• Developing a holistic pastoral response towards victim survivors and perpetrators of violence and atrocities in times of violence, war and peace</li> </ul>	Fr. Richard Nyombi, M.Afr.

<a href="#">Session 3:</a> 10.45 am. – 11.45 am.	<b><u>The Biblical perspective:</u></b> <ul style="list-style-type: none"> <li>• Jesus' Love and Compassion: Reflection on the Social Involvement of Consecrated Persons as Fundamental to their Vocation to be Merciful and Compassionate as the Father is Merciful and compassionate.</li> <li>• Theological approach to suffering and evil in light of the Will of God</li> <li>• The scandal of suffering and the difficulty of talking about fragility</li> </ul>	Co. Facilitator with Fr. Richard Nyombi, M.Afr.
<a href="#">Session 4:</a> 11.45 am. – 12.45 pm.	<b><u>The Catholic Social Teaching perspective:</u></b> <ul style="list-style-type: none"> <li>• The Second Special Assembly for Africa of the Synod of Bishops, Nov. 2011</li> <li>• <i>Vita Consecrata</i>, the Apostolic Exhortation of John Paul II, 1996</li> <li>• The social involvement of His Holiness Pope Francis</li> </ul>	Fr. Richard Nyombi, M.Afr.
12.45 pm. – 1.00 pm	Questions and clarifications on the presentations above.	Fr. Richard Nyombi, M.Afr. & Co. Facilitator
1.00 pm. – 3.00 pm.	LUNCH BREAK	Catering Department
3.00 pm. – 4.00 pm.	<u>Group work :</u> Discussions and feedback back <ul style="list-style-type: none"> <li>• What are some of the hard questions related to victims of war, conflict and violence?</li> <li>• What should be the meaningful response?</li> <li>• General discussion, open experiential sharing and gap-filling.</li> </ul>	Co. Facilitator and Fr. Richard Nyombi, M.Afr.
4.00 pm. – 4.30 pm.	HEALTH BREAK	Catering Department
4.30 pm. – 6.00 pm.	Feedback from groups to bigger plenary	
DAY TWO: Tuesday 14 <sup>th</sup> August 2018		
<a href="#">Introductory session:</a> 8.30 am. – 9.00 am.	<ul style="list-style-type: none"> <li>• Opening prayer</li> <li>• Presentation of previous day's review</li> <li>• Presentation of previous day evaluation</li> </ul>	Animation Team
<a href="#">Session 1:</a> 9.00 am. – 10.00 am.	<b>Understanding the concepts peace, conflict, war and violence using Uganda's historical context and situation in neighboring countries.</b> <ul style="list-style-type: none"> <li>• Trends, nature and causes of conflict and violence in Uganda</li> <li>• Trends in neighboring countries</li> <li>• Impact on peace and security in Uganda</li> </ul>	Mr. Godfrey Onentho Otwi

10.00 am. – 10.30 am.	HEALTH BREAK	Catering Department
<a href="#">Session 2:</a> 10.30 am. – 11.30 noon	<b>Understanding displacement as a pastoral, social, economic and political phenomenon in the context of war and violence:</b> <ul style="list-style-type: none"> <li>• Trends, nature and causes</li> <li>• Effect on human rights and dignity (how men, women, children, PWDs, elderly, etc. are affected)</li> <li>• Effect on social relations</li> <li>• The socio-economic implications for Uganda</li> <li>• The pastoral dimension</li> </ul>	Mr. Fredrick Ssemwanga
11.30 – 1.00 pm.	Panel discussions	Facilitators of the Day
1.00 pm. – 3.00 pm.	LUNCH BREAK	Catering Department
<a href="#">Session 3:</a> 3.00 pm. – 4.00 pm.	<u>Group Discussions :</u> How do conflict, war and violence impact the vocation and mission of consecrated life?	Facilitators of the Day
4.00 pm. – 4.30 pm.	HEALTH BREAK	
<a href="#">Session 4:</a> 4.30 pm. – 6.00 pm.	Feedback from groups to bigger plenary	
DAY THREE: Wednesday 15 <sup>th</sup> August 2018		
<a href="#">Introductory Session:</a> 8.30 am. – 9.00 am.	<ul style="list-style-type: none"> <li>• Opening prayer</li> <li>• Presentation of previous day's review</li> <li>• Presentation of previous day evaluation</li> </ul>	Animation Team
<a href="#">Session 1:</a> 9.00 am. – 10.00 am.	<b>Sexual violence as a terrorizing instrument in armed conflict and in peaceful times to women and girls: Underlying causes and prevention strategies</b> <ul style="list-style-type: none"> <li>• The realities (rape as weapon of war), and kidnap, ambush, and trafficking.</li> </ul>	Mr. Godfrey Onentho Otwi
10.00 am. – 10.30 am.	HEALTH BREAK	Catering Department
<a href="#">Session 2:</a> 10.30 am. – 11.30 am.	<b>Managing post-conflict trauma in victims of sexual abuse, kidnap (psycho-social and pastoral support, social re-integration etc.)</b> <i>experiential presentation.</i>	
<a href="#">Session 3:</a> 11.30 am. – 12.30 pm.	<b>Understanding Uganda's Legal and Policy Framework on Gender-Based Violence</b> <b>The domestic legal regimes; what they are and their effectiveness.</b> <ul style="list-style-type: none"> <li>• Access to justice for victims</li> <li>• Documentation and prosecution of perpetrators</li> <li>• The role of religious men and women</li> </ul>	Mr. Fredrick Ssemwanga
12.30 pm. – 1.00 pm.	Questions on inputs and responses	Facilitators of the day

1.00 pm. – 3.00 pm.	LUNCH BREAK	Catering Department
<a href="#">Session 4:</a> 3.00 pm. – 4.00 pm.	<b>International Humanitarian Law; what it says about protection of civilians</b>	Mr. Fredrick Ssemwanga
4.00 pm. – 4.30 pm.	HEALTH BREAK	
<a href="#">Session 5:</a> 4.30 pm – 5.30 pm.	<ul style="list-style-type: none"> <li>• <u>Group work:</u></li> <li>• Discussions with guiding questions</li> </ul>	
5.30 pm – 6.00 pm.	Feedback from Groups	Mr. Fredrick Ssemwanga
DAY FOUR: Thursday 16 <sup>th</sup> August 2018.		
<a href="#">Introductory session:</a> 8.30 am. – 9.00 am.	<ul style="list-style-type: none"> <li>• Opening prayer</li> <li>• Presentation of previous day review</li> <li>• Presentation of previous day evaluation</li> </ul>	Animation Team
<a href="#">Session 1:</a> 9.00 am. – 10.00 am.	<b>Introducing (<u>Understanding</u>) the “International Protocol Relative to the Documentation and Investigation of Sexual Violence Associated with Conflict”</b> <ul style="list-style-type: none"> <li>• Understanding:</li> <li>• What is it?</li> <li>• Who are behind it?</li> <li>• Why was it enacted?</li> <li>• Its specific provisions?</li> <li>• Implementation framework.</li> </ul>	Aneeta Williams & Susan Lamb
10.00 am. – 10.30 am	HEALTH BREAK	Catering Department
<a href="#">Session 2:</a> 10.30 am. – 11.30 am.	What is sexual violence related to conflict and atrocities	Aneeta Williams & Susan Lamb
<a href="#">Session 3:</a> 11.30 am. – 12.30 am.	Sexual violence linked to atrocities in Uganda	Aneeta Williams & Susan Lamb
<a href="#">Session 4:</a> 12.30pm. – 1.00 pm.	Accountability avenues: National and international homes	Aneeta Williams & Susan Lamb
1.00 pm. – 3.00 pm.	LUNCH BREAK	Catering Department
3.00 pm. – 4.00 pm.	Accountability avenues: National and international homes continues	Aneeta Williams & Susan Lamb
4.00. pm – 4.30 pm.	HEALTH BREAK	Catering Department
4.30 pm. – 5.30 pm.	<u>Group work:</u> Discussions guiding questions	
5.30 pm. - 6.00 pm.	Feedback from groups	
DAY FIVE: Friday 17 <sup>th</sup> August 2018.		
<a href="#">Introductory Session:</a> 8.30 am. – 9.00 am.	<ul style="list-style-type: none"> <li>• Opening prayer</li> <li>• Presentation of previous day review</li> <li>• Presentation of previous day evaluation</li> </ul>	Animation Team

<a href="#">Sessions 1:</a> 9.00 am. – 10.00 am.	<b>"International Protocol Relative to the Documentation and Investigation of Sexual Violence Associated with Conflict"</b> <b>Working with survivors of sexual violence related to conflict and atrocities and their families:</b> An introduction	Aneeta Williams & Susan Lamb
10.00 am. – 10.30 am.	HEALTH BREAK	Catering Department
<a href="#">Session 2:</a> 10.30 am. – 11.30 am.	<b>Working with survivors of sexual violence related to conflict and atrocities and their communities:</b> Trauma, Children, men and boys.	Aneeta Williams & Susan Lamb
<a href="#">Session 3:</a> 11.30 am. – 12.30 am	<b>Working with survivors of sexual violence related to conflict and atrocities and their communities:</b> Testimony, information and holistic approach	Aneeta Williams & Susan Lamb
12.30 pm. – 1.00 pm.	Questions, clarifications, supplementary contributions	Aneeta Williams & Susan Lamb
1.00 pm. – 3.00 pm.	LUNCH BREAK	Catering Department
<a href="#">Session 4:</a> 3.00 pm. – 4.00 pm.	Group work with guiding questions	
4.00 pm. – 4.30 pm.	HEALTH BREAK	Catering Department
4.30. pm – 5.30 pm	Feedback from groups	
5.30 pm. – 6.00pm	Response from Uganda Team – Relating protocol to the Ugandan situation.	Mr. Godfrey Onenth Otwi & Mr. Fredrick Ssemwanga.
DAY SIX: Saturday 18 <sup>th</sup> August 2018.		
<a href="#">Introductory Session</a> 8.30 am. – 9.00 am.	<ul style="list-style-type: none"> <li>• Opening prayer</li> <li>• Presentation of previous day review</li> <li>• Presentation of previous day evaluation</li> </ul>	Animation Team
<a href="#">Session 1:</a> 9.00 am. – 10.00 am.	<b>THE WAY FORWARD</b> <ul style="list-style-type: none"> <li>• Prospects for prevention of triggers of mass sexual violence:</li> <li>• Reflection on the past and current efforts; how big or small is the challenge – the law, the equality and equity discourse, the governance dilemma, unresolved questions, leadership and citizenry, deprivation, etc.</li> <li>• Workable strategies for religious men and women towards efforts of building a foundation for a critical <u>Local and National Reconciliation Programme</u> as a tool for prevention of wars, conflicts and violence in the country.</li> </ul>	Mr. Godfrey Onenth Otwi Mr. Fredrick Ssemwanga

10.00 am. – 10.30 am.	HEALTH BREAK	Catering Department
<a href="#">Session 2:</a> 10.30 am. – 11.30 am.	<b>Building Internal Networks, and Partnerships against sexual violence before, during and after conflict and pooling efforts for a <u>Local and National Reconciliation Programme</u>:</b> <ul style="list-style-type: none"> <li>• Understanding networking and partnership (what and why)</li> <li>• Who do we work with? (who are they in relation to our mission and vocation as religious men and women)</li> <li>• What value are they likely to add.</li> <li>• What is the scope? (Geographical, pastoral, social, cultural etc.?)</li> </ul>	Mr. Godfrey Onentho Otwi Mr. Fredrick Ssemwanga
<a href="#">Session 3:</a> 11.30 am. – 1.00 pm	<b>c) Prioritizing the issues and interventions (Group session)</b> <ul style="list-style-type: none"> <li>• What has touched us that we want to work on together?</li> <li>• How will we work?</li> <li>• What do we want to achieve (outputs, outcomes and impact)?</li> <li>• What resources will we need?</li> <li>• Where will we get it from?</li> <li>• When and who is responsible for what (assigning roles)?</li> <li>• Agree on <u>Timeframe</u> and <u>Modalities of Monitoring and Evaluation</u> of the implemented planned activities</li> </ul>	Mr. Godfrey Onentho Otwi Mr. Fredrick Ssemwanga UISG
1.00 pm. – 3.00 pm.	LUNCH BREAK	Catering Department
3.00 pm. – 4.30 pm.	Evaluation exercise for each of the areas	Mr. Godfrey Onentho Otwi Mr. Fredrick Ssemwanga UISG TEAM
4.30 pm. – 5.00 pm.	HEALTH BREAK	Catering Department
5.00 pm – 6.30 pm	Official closure of the workshop & Awarding for Certificates.	The Secretary General ARU & UISG
DAY SEVEN: Sunday 19 <sup>th</sup> August 2018.		
7.30 am. – 8.00 am.	HOLY EUCHARISTIC CELEBRATION	Fr. Felix Mushobozi
8.00 am. – 9.00 am.	Departure of participants	



## ORGANIZING TEAM:

Team from Rome working with the Uganda Team:

**Sr. Sheila Kinsey, FCJM:** Executive Co-Secretary of the JPIC Commission of UISG-USG Lead Facilitator/ Rome Coordinator, in Roma.

**Fr. Felix Mushobozi, CPPS:** Executive Co-Secretary of the JPIC Commission of UISG-USG Facilitator/ Rome Coordination in Roma

**Sr. Margaret Kubanze, LSOSF,** Secretary General, Association of the Religious in Uganda (ARU)

**Sr. Specioza Kabahuma, DST,** Assistant Secretary General, ARU.

## PICTORIAL



HIS Grace & co-celebrants at opening Mass



Official opening by Archbishop John Baptist Odama



His Grace JB. Odama at Opening Holy Mass



His Grace JB Odama with organizers



Official opening by Fr. Joseph Kyeyune, AJ



Secretaries to the workshop





Moderators of the Workshop



Facilitators: Fr. JM. Mooka & Fr. R. Nyombi



Group work in progress



Group work







Role Play



Group Photo of facilitators Facilitators



Role play



Facilitators: Aneeta W., Zedriga & Godfrey



Facilitator: Suzan Lamb



Presentation/ DanChurchAid representative



Facilitators: Godfrey & Council Fredrick



ARU Secretary General & Rome team





Panel presentations



Commissioning ceremony



Panel presentation/High Court Judge Batema



Commissioning



Closure of commissioning ceremony



### Peace Prayer of Saint Francis

*Lord, make me an instrument of your peace:  
where there is hatred, let me sow love;  
where there is injury, pardon;  
where there is doubt, faith;  
where there is despair, hope;  
where there is darkness, light;  
where there is sadness, joy.*

*O divine Master, grant that I may not so much seek  
to be consoled as to console,  
to be understood as to understand,  
to be loved as to love.*

*For it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life.  
Amen.*





