

APPENDICES

Appendix A – Interview basic data sheet and transport reimbursement receipt

Uganda Reporter Migration Study
INTERVIEW BIOGRAPHICAL DATA SHEET

Interview #: _____ Date: _____ Time: _____

Name: _____

Age: _____ Male / Female? (circle one)

To which armed group did you belong? _____

In what year did you join the armed group? _____

In what year did you leave the armed group? _____

Where is your community of origin (place you grew up)? _____

Where have you lived since leaving the armed group? _____

Receipt of Transportation Reimbursement

I (*your name*) _____, certify that I was interviewed by the World Bank on
(*today's date*) _____, and have received the amount of _____ for transportation.

Signature

Date

Appendix B – Interview Schedule/ Questionnaire

Demobilization Experience

1. Please tell me about your experience after you left the [rebel group]. Did you go to a reception center? Did you receive the Amnesty [reinsertion] package?
2. Was the experience/ package different from what you expected? Explain. Where did you get this information?
3. What were your primary needs during this time?
4. In addition to your AC package, did you receive any other assistance? From whom (NGO, church/mosque, family)?
 - Medical treatment?
 - Counseling/ Mental health services?
 - Disability or physical rehabilitation services?
 - Education (fees/etc.) assistance?
 - Vocational [skills] training?
 - Money/ “start-up capital”?
5. Did this assistance meet your needs? What was most helpful? What was not? Explain.
6. Were you married when you returned? Did you have any children?
 - YES: Did they have additional needs? Were these needs met? How and by whom?
 - NO: Are you married now? Do you have any children?

Reinsertion

7. Where did you go first? (Did you return to the community you left/ were abducted from? Did you go someplace else?)
8. Is this where you wanted to go?
 - YES: Why did you choose to shift there first (relatives, spouse, land, housing, work, other)?
 - NO: Who made this decision? Where did you want to go?
9. Were you offered assistance to reach this place?

Reintegration Experience

10. Was your family accepting of you when you returned (did they welcome you warmly)?
 - YES: Did they know where you had been? Were there any relatives that weren't happy to see you return?
 - NO: What did they do/say (e.g. stigma, jealousy, discrimination)? Why do you think they treated you this way?

11. Was the community accepting of you when you returned (did they welcome you warmly)?

- YES: Was there anyone who wasn't happy that you had returned?
- NO: What did they do/say (e.g. stigma, jealousy, discrimination)? Why do you think they treated you this way? Did your family suffer as well?

12. Did you face any challenges in other areas, (such as):

- Violence/insecurity - Community unsafe?
- Fear of re-abduction/ being hunted by the rebel group?
- Lack of family/friends
- Land tenure issues
- Destruction of housing/shelter
- Economic/ livelihood
- Education (for you or your children)
- Having to perform work that you were not used to/ did not want to perform
- Bad memories associated with your environment (psychological triggers)
- Feeling watched by the government

13. Did you participate in any traditional/religious ceremonies or healing rituals or any welcome celebrations? Explain. Was this helpful? Explain.

14. Did you feel you were different than others in your community? In what ways?

15. Did you feel life was more/less difficult for you, or the same as others in the community?

16. Did any others from the [rebel group] return to your community at the same time? Did they have a similar experience/ challenges? Why the difference? Explain.

Next/Other Community

17. For how long were you thinking of shifting to another place before you left? Was there any one specific incident that happened that made up your mind to move?

18. Was the decision to shift your own?

19. How were family/ community members involved in the decision? Did you talk about this with anybody? Who? Were they supportive of your thinking? Were there others who were not supportive?

20. What were the primary reasons(s) that were keeping you from leaving/shifting (family, friends, children in school, services, other)?

21. What were the primary reason(s) for leaving this community?

22. Is there anything that could have been done at that time that would have made it possible to stay?

23. Where did you shift to? Did you ever consider shifting to somewhere else (Kampala, Nairobi, Jinja, other)? Why? Why not?

24. What attracted you there? List all reasons for shifting to that place, for example:

- Others moving there with you?
- Family/friends? Explain. Were you in contact with them before you moved? Did you seek them out first thing when you moved?
- Housing/ shelter?
- Land/farming access?
- Job opportunity/ possibility of work?
- Education opportunities/assistance? (for you or your children)
- Absence of stigma/anonymity/'to be free'?
- Increased security?
- To be close to assistance/ Amnesty Commission?
- Assistance for medical/disability/psychological needs?
- Lure of the big city (capital city)?
- Other?

25. Was this new place/location better or worse than your previous location? Explain.

26. (If moved due to family) was your family there accepting of you (e.g. stigma, jealousy, discrimination)? Did your family suffer because of you?

27. Was the new community accepting of you? (e.g. stigma, jealousy, discrimination)

28. Did you face any challenges in other areas, (threats, lack of family/friends, no job, etc.)?

29. Did any others from the [rebel group] stay in that community? Did they have the same difficulties/challenges? Explain.

Current Location & Situation

30. How do you currently make a living? Is that the same as before you joined the [rebel group]?

31. [Children]: Have you been able to provide for your children/ dependents with this work? If not, who assists you with this? Do your children attend school? If no: Why? (financial constraints or are they needed at home)

32. Have you received any skills training since returning from the rebel group?

- YES: From where/whom? Was it sufficient? Have you used this training?
- NO: Why not? Do you have access to these opportunities?

33. Do you currently rent your home or do you own the land you live on?

34. Do you have access to land for digging/farming?

35. Have you made new friends? How did you meet?

36. Are there others from the [rebel group] here? Do you spend much time with them?

37. Do you feel part of this community or do you still feel like an outsider?

- Feel integrated: How long did it take to feel like part of the community? Explain.
 - Outsider: Do you think you ever will feel like a part of the community? Explain.
38. Is it important to you to feel a part of your new community? Do you feel a need to gain acceptance in your community? How?
39. Do you participate in any activities or groups with members of your community (religious/ civic/ political groups, sports, economic associations, etc.)?
- YES: Explain. Has this been helpful?
 - NO: Why not? Have you had opportunities?
40. How are your challenges/difficulties different than your friends? Others in your community? Other reporters in your community?
41. Are you open about your past?
- YES: Are you treated differently by others because of your past? Do you regret telling people?
 - NO: Why? Does anyone here know you were in a rebel group?
42. Do you like [current place]? Do you want to stay here?
- YES: Why?
 - NO: Where would you prefer to go? What could be done to assist you?
43. What are your current needs? What programs or services could help you most? Explain.
44. Do you think you will ever return to your original community/ homeland? Explain.
45. Do you think you will shift to someplace else? Explain.
46. What is your plan for the future? For your family/ children?

Appendix C – Other Interviewee Quotes by Section

4.5a Rationale for return to community of origin (The choice to return)

"Because that is where I belong."

"Because it is my place. When I first got back I met up with others who had returned from the LRA and discussed that we should all stay and would look for a way to stay."

"I went to the village because I didn't have anywhere else to go."

"Because I had no other option."

"They didn't ask me where I wanted to go. I came directly to my mother in a camp called Atnga - about 10 km from my home -- I was there for five years."

"The Amnesty Commission made me go back."

"Then in 1997 they requested, 'how many want to join us in the army?' If you did not want to join the army, they ask, 'where you want to go?' They wanted me to continue with the army, but I said, 'No, I need to see my parents.' They gave me transport up to home. They wanted to confirm that [I was] actually going home, and they handed me over to my parents."

4.5c Push Factors (PUSH FACTORS – Community of origin)

Economic challenges

"The conditions were bad [in Buwalasi] -- low income was the thing that prompted my move."

"Village life was hard -- getting something to eat was a challenge."

"I had no money/capital for making business. I was [in Arua] for one-and-a-half years and things were very hard. I thought I would have a chance in my home to make a living."

Social exclusion, stigma, and discrimination

"Only my parents accepted me -- the others in my family did not."

"I was not excited to go back because we were three sisters who left together -- and of the three, I was the only one that made it back. My sisters and I were from different mothers -- so the mothers of the other girls were not happy. At one point, things at home were so bad that one of the uncles called the others all together and they have a meeting and the uncle told them not to blame me -- I was the youngest, how could they blame me for just making it back? But my brothers who were still there had inherited the land of my father, and they considered me a threat, so I reached a point where I decided I just needed to leave."

"I went back and stayed with my parents -- [they] were a bit afraid of me because I was associated with the rebellion -- so I stayed with them at the house, but then after on I realized that I had to fend for myself -- I had nothing."

"I decided to come to Kampala because I know I have no parents, I have no place to live, and I knew I was going to be killed by the community due to what was happening. It was not ok because there was an operation that took place in our place, and I was seen among the group."

"My mother was happy because she thought I had died. But then my mother was very afraid for herself and me that the authorities would come. She was upset that I had joined ADF."

"My uncle was afraid that if I went back, they [the community] would hurt me -- my uncle refused me to come home."

"I did go to Jinja briefly but then came back to Kawempe. The situation wasn't good -- people were angry with me. My people were angry with me."

"At first, I was welcomed warmly by my people and the group, but later on they were saying, 'this man was this and this,' until I decided to leave the place and come out from that community. Even my father -- told me I could not put a house on his ground."

"My sister who raised me was there -- she was happy [that I had returned], though she was also afraid that I would bring her problems."

"I came back with a gun -- the LRA was following me. So the people said it was my fault for bringing back the gun that the LRA was bothering their community, but I had handed over the gun to the soldiers (stayed at the army for one week). People all thought I was talking rudely -- I talked differently than others."

"When I returned, we were all worried. Staying in Arua would have caused problems because we had all been in prison, even if I had found work."

"Family members were happy, but the community was opposite -- the community wouldn't interact freely with me. I was concerned because they knew I had come under Amnesty. I didn't feel comfortable."

"During that time, I used to spend most of the time in the house because of the negative attitude of the community -- I was afraid that someone would hunt me. Most of the time, I stayed in the house also because of that and also because of chest pain."

"When I came back, my friends had all turned against me. Friends all turned to enemies, I was eventually forced to leave."

"Not so many in the community knew, but the ones who knew were not so comfortable with me -- rumor went around the village that had I had gone into the rebellion. I was afraid and for such reasons, later left"

"We were afraid because as we were rebels, they can say this bad person was a rebel and can come and even kill us."

"They were saying I should go if I want to find peace, I should go. They were afraid someone would attack me."

"They are very happy -- they were even very happy with the government for bringing me back. Army contacted them to say I was coming, but they didn't believe it until they saw me."

"My family was angry because I left behind children."

"There was a lot of stigmatization and the community was not accepting. This was the same for all of us. This was the main reason I left for Arua. In gathering places, people would blame us for their problems continuously."

"Those people whose children were also abducted were not happy with me, but the rest were."

"The neighbors were also not happy with what I did. They just used gestures to let me know I was not welcome -- would only talk behind my back, nothing directly to my face. I occasionally say hello and then go on about my business."

"I never heard much from the community -- but the gestures, and the way one looks at you, you just know and suspect. It was both this and the family part."

"The fear was the biggest challenge -- they would talk about me and one by one it got difficult."

"I would mostly stay at home. I was afraid people would harm me."

"People threatened me, I had a lot of fear. Going home haunts me and I don't like it."

"When I came back they looted all of my things and threatened to kill me. The people didn't like that I was a rebel. They discriminated against people like me there because they were afraid."

"Even the community, they would come and they were very happy to see me back. This never changed, they are always happy."

"Community also very happy, because I was abducted -- there were many abducted together -- about 40. About seven have already come back."

"Some point at my back and some are kind, but it is not easy to be home. My brother built me a house next to his and we all share food. I will stay in this community."

"There were others in my community who had been with the LRA -- they also faced stigma but they stayed."

Violence and fear

"I feared that [the LRA] would return for me. They even returned for me but I was not in an open place for them."

"I was afraid the rebels would come back and find me. My brother was also afraid -- but I just decided by myself to leave -- my brother said it was ok to stay."

"Kampala was not better or worse [than Arua] -- I was working loading vehicles -- was eating, could afford money to pay the rent; I was there for four years. Then, Amnesty Commission came and they said that we should come back [to Arua], but I was fearing Amnesty and wasn't sure. I got information from others that there was nothing wrong now, so I could come home."

Land tenure issues

"Current situation here in Uganda, those who do not have money, their land will be taken away. But if they have money, it is not difficult for them."

"I didn't have land because I found it had been sold -- and that is what made me come to town."

"My father had died while I was away so my uncle (father's brother) now owns the land. Went to mother's homeland -- she is remarried now. When I got there my uncle (mother's brother) fought with me and sent me away without land."

"My brothers who were still there had inherited the land of my father, and they considered me a threat, so I reached a point where I decided I just needed to leave."

"We had family land, but my portion had been sold."

"My family welcomed me, but the brothers were harsh about the land and now they don't want to return it back."

"The neighbors wanted us to die and not come back -- but the land is our father's and our grandfather's."

"I have land there but people want to chase me away. They wanted to chase me out and said I'm a rebel. I feared the others would kill me."

"Even some of the cases reported here in Amnesty -- just threatening you that you are rebel in order for you to run away, so they grab the land. This is what Amnesty Commission people told us, that if you come across this problem, come here and report -- because Amnesty has this lawyer."

"They thought I had died so [my land] was either sold or taken -- I don't know."

"By the time I came back, I found my father had died and they had sold off the land. My father had already sold it and then the rest [of the family] had divided among the sons, but because I was gone, I did not get any -- they thought I had died."

Loss of house, material possessions, and family/social structure

"When I first went home, I saw my house was destroyed. I had three wives, two died, only one left. I decided to come to a place where I can easily get money."

"I have the land in Mbarara but no house. My family stays in one room with my brothers."

"I have nowhere to stay -- that is why I came here to Kampala -- just for small, small work just to survive."

"Give Me a Chance returned me to my community, but there was nothing there for me"

"Before he left, the army stormed my home, robbed our things, took our parents to prison, and everyone was scared."

"As a grown person I wasn't comfortable being at my sisters' place. But there was no stigma."

"After coming back to Koboko, there were very many problems I was facing -- I had no property, everything I left was burned. Family had to give me everything -- the family brought me clothes in Gulu."

"My parents died when I was in the bush -- just found out when I returned. I had two brothers, one has died, and one is sick -- were both HIV positive."

4.5d Pull Factors (PULL FACTORS – Other communities)

Perception/expectation of economic opportunities

"Life is hard, that's why we are here -- looking for something to survive."

"Survival was the main reason for moving. He just works here to survive and nothing else."

"In Kampala, there are more opportunities, so it's better to be near to town."

"So many go to Kampala -- they go look for a living. Many people also come to Arua, and just visit their land."

"I realized I didn't have to rely on my land, I can do labor for wages in Arua."

"I had it in mind that maybe I would get an opportunity to work in Kampala."

Family members or friends

"I also had relatives there. I stayed with my sister, but my children stayed in the village in Ishaka."

"I did not know anyone else, except my sister - but she is married so I cannot stay there."

Freedom from fear and stigmatization

"I was sent to Kitgum first until others from LRA also returned."

"At first, I was afraid, but once I got my amnesty certificate then I was free. Before that, I was just worried that they would just snap you and take you back."

Proximity to the Amnesty Commission

"Many left Yumbe when they heard Amnesty was considering cases in Kampala."

Health and psychosocial services

"The doctors here are better but expensive."

Proximity to initial community

"The clan tore down my parents' house where I was staying so I walked there."

"I just had to go someplace else. My father rented me a place in Pece for two months. GUSCO took me and sponsored me for one year. Now I have to pay for myself and am struggling. My parents do not visit me. Sometimes I go to visit them in the evening after dark."

4.6 Next steps

Intending to return home

"If I get the land I will build a house in Bombo and go back to Bombo."

"If I was having a way to have more land or a small business, I would stay in the village. But here in Kampala just a house is so expensive, because in the village I am ok, I don't have a problem. To stay in Kampala is not easy. At first it was better in Kampala because it was safe here but not there, but now it is ok there."

"If I had money and my child could go to school, I would go home."

"I want to earn enough money to be able to return home."

"I need maybe some poultry - need money so I can get my kids back together. I would go back to the village where my mother is. That place could accommodate that."

"Because of the high prices of things I cannot save, but my intention is to make money and go to the village. Also where I was staying people stole my things three times, but now I have shifted."

"I may eventually go back, can't tell now but if things work out."

Intending to move on

"I don't like to stay here mostly, I wanted to stay in Masindi, but because of poverty I had to come here. Even the money which I am working for is finishing only rent and food. I used to send some money back, if I have any, I send it, but sometimes it forces me to not because of renting and whatever. At least in the village I can dig and do a small thing. If I could have ANY ANY money I could just go back, because there is no use of staying here."

"I can't say that Kampala is better, but maybe if I shifted some few kilometers out of Kampala and got some plot and some chickens, then life would be better for me."

"The house rent went high [in Kampala], but because of limited resources we intend to shift, we cannot afford it anymore. I would love to shift nearby, but I am not interested in going back to the village. If I must, I would go to the village but I don't want to."

"I need to go to Kampala to be with my family."

"I want to leave the country because I feel threatened [He was a spy for the ADF]."

Planning to remain

"If I woke up one morning and had the money, I just want to work and stay in Kampala."

"Yes, I will just stay. The reason is because there are opportunities that will just come and you can just go for them."

"I can't move anywhere else, I wouldn't have money or a skill."

"I have problems mainly because I can't stand having my wife and children far from me because I cannot provide for them -- but the house I am staying in is just for one person and I have no work. I need a job. The last time I saw my wife and children was four years ago. They live with her family."

"I plan to stay because I don't have anywhere else to go."

Flexible on destination for land or money

"I plan to stay but would move for opportunity; if got I land in Arua, I would go back."

"What I prefer for me is education for my children, I will stay wherever I can keep the children in school. I might stay here just to get small money, but am seeing that it is becoming hard now, and the cost of living is very high, and education costs. But I want to go to my homeland but living there is not easy, but I would have to restart life there."

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