

Ethnic Conflict In Uganda Political Science

Since 1986, the Acholi people of northern Uganda have lived in the crossfire of a violent civil war, with the Lord's Resistance Army and other groups fighting the Ugandan government. Acholi have been murdered, maimed, and driven into displacement. Thousands of children have been abducted and forced to fight. Many observers have perceived Acholiland and northern Uganda to be an exception in contemporary Uganda, which has been celebrated by the international community for its increased political stability and particularly for its fight against AIDS. These observers tend to portray the Acholi as war-prone, whether because of religious fanaticism or intractable ethnic hatreds. In *Living with Bad Surroundings*, Sverker Finnström rejects these characterizations and challenges other simplistic explanations for the violence in northern Uganda. Foregrounding the narratives of individual Acholi, Finnström enables those most affected by the ongoing "dirty war" to explain how they participate in, comprehend, survive, and even resist it. Finnström draws on fieldwork conducted in northern Uganda between 1997 and 2006 to describe how the Acholi—especially the younger generation, those born into the era of civil strife—understand and attempt to control their moral universe and material

circumstances. Structuring his argument around indigenous metaphors and images, notably the Acholi concepts of good and bad surroundings, he vividly renders struggles in war and the related ills of impoverishment, sickness, and marginalization. In this rich ethnography, Finnström provides a clear-eyed assessment of the historical, cultural, and political underpinnings of the civil war while maintaining his focus on Acholi efforts to achieve “good surroundings,” viable futures for themselves and their families.

Seminar paper from the year 2016 in the subject Politics - International Politics - Region: Africa, grade: 2,0, Otto-von-Guericke-University Magdeburg (Politikwissenschaft), course: State and Non-State Actors in Violent Conflict, language: English, abstract: Uganda, a landlocked country in Eastern Africa, has struggled with violent conflicts since the end of colonial rule in 1962. The emergence of the Lord's Resistance Army (LRA) in 1987 in the northern region is one of the infamous examples of the violence the country had to endure. Since 2006, the LRA is no threat to Uganda anymore, as the movement withdrew to the neighbouring countries and has lost a significant amount of strength. Several scholars offered different explanations as to why the LRA was able to gain their power and remained to terrorize the Ugandan population for such a long period of time. Many believe that the spiritual system is the main driver behind the high

number of fighters and the success of their leader Joseph Kony. But the use of extreme violence against the government military forces as well as against the civilian population is one of the aspects which let the LRA maintain their crusade. However, the strongest argument lies within the north-south divide of the country, which led to inequality and can be seen as one of the main reasons for the conflict. This paper will examine the causes for civil wars with the focus on the conflict in northern Uganda.

This volume brings together perspectives on social identity and peace psychology to explore the role that categorization plays in both conflict and peace-building. To do so, it draws leading scholars from across the world in a comprehensive exploration of social identity theory and its application to some of the world's most pressing problems, such as intrastate conflict, uprising in the middle east, the refugee crisis, global warming, racism and peace building. A crucial theme of the volume is that social identity theory affects all of us, no matter whether we are currently in a state of conflict or one further along in the peace process. The volume is organized into two sections. Section 1 focuses on the development of social identity theory. Grounded in the pioneering work of Dr. Henri Tajfel, section 1 provides the reader with a historical background of the theory, as well as its current developments. Then, section 2 brings together a

series of country case studies focusing on issues of identity across five continents. This section enables cross-cultural comparisons in terms of methodology and findings, and encourages the reader to identify general applications of identity to the understanding of peace as well as applications that may be more relevant in specific contexts. Taken together, these two sections provide a contemporary and diverse account of the state of social identity research in conflict situations and peace psychology today. It is evident that any account of peace requires an intricate understanding of identity both as a cause and consequence of conflict, as well as a potential resource to be harnessed in the promotion and maintenance of peace. *Understanding Peace and Conflict Through Social Identity Theory: Contemporary Global Perspectives* aims to help achieve such an understanding and as such is a valuable resource to those studying peace and conflict, psychologists, sociologists, anthropologists, public policy makers, and all those interested in the ways in which social identity impacts our world.

Across Africa land rights conflicts are escalating between indigenous and migrant ethnic groups. This paper analyses the communal violence that took place in connection with an ethnicised land redistribution in Western Uganda in 2003. The paper specifically employs the term communal violence to analyse a situation

where neighbours became killers. Since the concept is rarely used in African ethnography, the paper draws on theoretical developments and empirical contributions concerning communal violence in South Asia. Looking at the wider political context, the paper traces the processes from conflict to communal violence. It argues that rather than being irrational and incomprehensible, communal represented a particular form of meaningful action. It foregrounds the role of rumours to show how when ethnicised they play a vital part in the formation of a common moral imagination as well shaping the direction of social processes between ethnic groups. The paper argues that rumours are not simply a response to ethnic contention but constitutive of it. Moreover, this constitution is productive of communal violence.

Religion, Identity, and Politics

An Analytical Narrative on State-making

Politics of Identity and Exclusion in Africa

Electoral Systems and Conflict in Divided Societies

Rebel Group Formation in Uganda and Beyond

Collapse, War and Reconstruction in Uganda

Living with Bad Surroundings

Why do only some incipient rebel groups become viable challengers to governments? C

those that control local rumor networks survive.

Drawing on the concept of hermeneutics the book argues that the successes and setbacks of conflict transformation in Teso can be understood through analyzing the impact of memory, identity, closure and power on social change and calls for a comprehensive effort of dialogue with the past in war-torn societies.

Although group conflict is hardly new, the last decade has seen a proliferation of conflict engaging intrastate ethnic groups. It is estimated that two-thirds of violent conflicts fought each year in every part of the globe including North America are ethnic conflicts. Unlike traditional warfare, civilians comprise more than 80 percent of the casualties, and the economic and psychological impact on survivors is often so devastating that some experts believe that ethnic conflict is the most destabilizing force in the post-Cold War world. Although these conflicts also have political, economic, and other causes, the purpose of this volume is to develop a psychological understanding of ethnic warfare. More specifically, the Handbook of Ethnopolitical Conflict explores the function of ethnic, religious, and national identities in intergroup conflict. In addition, it features recommendations for policy makers with the intention to reduce or ameliorate the occurrences and consequences of these conflicts worldwide.

This is a historical survey and analysis of some of the bloodiest conflicts in modern times, including the civil wars in Rwanda and Burundi, twin states in the Great Lakes region of East Africa, often explained in simplistic terms even by some political pundits as mere tribal wars,

in ancient hatred, between the Hutu and the Tutsi. Ethnicity is indeed a factor. But of paramount importance in this conflict between the Hutu and the Tutsi, in both countries, is the struggle for power although with "racial" overtones, and the exclusion of the Hutu majority from meaningful participation in the political process. Therefore the conflicts are tribal wars but political statements as well, probably more than anything else; what Tanzanian President Benjamin Mkapa aptly described as "military expressions of political intent." In this comprehensive study, the author also addresses one of the most controversial subjects today: conflict resolution in Africa. There are no easy answers, but the author attempts to provide some of them. He covers as much ground as possible, trying to come up with solutions not only to the wars in Africa's Great Lakes region, but in other parts of the continent as well.

Reflections on Africa

Ethnic Groups in Conflict, Updated Edition With a New Preface

The Basis of Political Conflict in Uganda

A Comparative Study

Displacing Human Rights

Northern Uganda in National Politics

Social conflict is routinely attributed to ethnic differentiation because dividing lines between rival groups often follow

ethnic contours; and cultural symbolism has often proved a potent ideological weapon. The purpose of this book is to examine the nature of the bond linking ethnicity to conflict in a variety of circumstances. The ten case studies from the Sudan, Ethiopia, Uganda and Kenya are based on primary research by anthropologists and historians who have long experience of the region. North America: Ohio U Press; Uganda: Fountain Publishers; Kenya: EAEP

This book models the trade-off that rulers of weak, ethnically-divided states face between coups and civil war. Drawing evidence from extensive field research in Sudan and the Democratic Republic of the Congo combined with statistical analysis of most African countries, it develops a framework to understand the causes of state failure.

This dissertation examines the extent to which conflict in post-colonial Acholiland is largely a product of the political dynamics of successive post-colonial regimes, including the extensive manipulation of politicized ethnicity and ethnic stereotyping rather than the age-old ethnic differences

emanating from the region's history. Acholiland lies in the Northern part of Uganda. Unlike the other East African states of Kenya and Tanzania that have enjoyed relative peace since their independence in the 1960s, Uganda has had a long conflictual history since 1962. The citizens of Uganda only enjoyed few years of relative peace and stability between 1962 and 1966. Between 1966 and 2006, one part or another of Uganda has experienced years of conflict accompanied by instability and political turmoil resulting from the failure to resolve political differences using political-civil means. The Ugandan political leadership after independence has failed to work out a basic political consensus on the basis of which political institutions can be built to resolve political conflicts, short of physical force. The net effect of all this was to bring the Uganda army on the stage of Uganda politics. Since 1962 the army has been used as an instrument of policy to resolve what basically was/is a domestic struggle for power. In this entire process, various ethnic groups have been victims of the cycle of violence. Since 1986 until 2006, war has ravaged

Acholiland in northern Uganda to a greater extent than any other part of Uganda. The Uganda army (The National Resistance Army) (NRM), later renamed the Uganda Peoples Defence Forces (UPDF), has since engaged one insurgent group after another in Acholiland. The debilitating consequences of the 20 year old conflict in Acholiland and the search for peace are subjects of growing scholarship. This work on conflict in post-independent Acholiland (1962-2006) seeks to contribute to this scholarship. While it has been postulated that conflict in Acholiland is largely because the Acholi are warlike people and are therefore more prone to war than other ethnic groups in Uganda, it is argued here that conflict in this area is largely a product of the political dynamics of successive post-colonial regimes, including the extensive manipulation of politicized ethnicity and ethnic stereotyping. As the study shows, ethnicity by itself is not a problem and ethnicity can be harnessed for the stability and development of any country. However, once politicized and militarily instrumentalized, as has been the case in post-independent Uganda, ethnicity then becomes a vehicle

for violent conflict. This then makes ethnically informed practices the main means through which war and its effects are interpreted and acted upon. The study also traces the history of Acholiland in the colonial period to identify the major trends that shaped its development and contributed to the region's turbulent post-colonial experience.

Offers an insightful yet readable study of the paths - and challenges - to social cohesion in Africa, by experienced historians, economists and political scientists.

African Journal of Political Science

Conflict Resolution in Africa

Ethnicity and National Identity in Uganda

The Roots of Ethnic Conflict in Africa

Ethnic Politics and State Power in Africa

The War in Northern Uganda

Civil Wars in Rwanda and Burundi

In Sub-Saharan Africa, the spread of democracy since the 1990s has been accompanied by the proliferation of bans on ethnic political parties. A majority of constitutions in the region explicitly prohibit political parties to organize on the

basis of race, ethnicity, religion, region and other socio-cultural attributes. More than a hundred political parties have been dissolved, suspended or denied registration on these grounds. This book documents the experience with ethnic party bans in Africa, traces its origins, examines its record, and answers the question whether ethnic party bans are an effective and legitimate instrument in the prevention of ethnic conflict. This book was published as a special issue of Democratization.

The contributors explore different dimensions of the challenges confronting the countries of the sub-region, lending particular emphasis to historiography and the nationalist legacy. They stress the centrality of the role of the intellectual community, language policy and the management of diversity and multilingualism in the strengthening and restoration of popular democratic participation and state and policy processes. At the heart of the debate are the quest for an all-round project of regionalisation and renewal and the ideals of autonomous development and social justice. Contents: the rise, the fall and the insurrection of nationalism in Africa; intellectuals and Africa's renewal; language and regional integration: foreign or African languages for the Africa Union?; language and the east African parliament; ethnicity: an opportunity or a bane in Africa's development?; ethno-centralism and movement politics in Uganda; and intellectuals and soldiers: the socialist experiment in Africa.

The outbreak of numerous and simultaneous violent conflicts around the globe in the past decade resulted in immense human suffering and countless lost lives. In part, both results were aided by inactivity or by belated and often misplaced responses by the international community to the embattled groups. The apparent inability of the international community to respond firmly and purposefully to violent conflicts can be attributed partially to a general confusion and misunderstanding of the root causes of such conflicts. In some cases, the international community argued that violent conflicts could be attributed to irreconcilable ethnic differences, which, like earthquakes, are impossible to prevent or control. At other times, the argument was that such conflicts were the results of evil leaders capable of engineering mass violent acts. Ethnic Conflict presents an interdisciplinary and comparative effort to explain the root causes of ethnic conflicts in terms of political, economic, and social common denominators that characterize all such conflicts. It seeks to dispel misplaced assumptions about violent domestic conflicts and, by providing a clearer picture of the mechanics of such conflicts, it hopes to assist in the process of conflict resolution and prevention.

This paper is one of a series being prepared for the National Research Council's Committee on International Conflict Resolution. The committee was organized in late 1995 to respond to a growing need for prevention, management, and resolution of violent conflict in the international arena, a concern about the changing nature

and context of such conflict in the post-Cold War era, and a recent expansion of knowledge in the field. The committee's main goal is to advance the practice of conflict resolution by using the methods and critical attitude of science to examine the effectiveness of various techniques and concepts that have been advanced for preventing, managing, and resolving international conflicts. The committee's research agenda has been designed to supplement the work of other groups, particularly the Carnegie Corporation of New York's Commission on Preventing Deadly Conflict, which issued its final report in December 1997. The committee has identified a number of specific techniques and concepts of current interest to policy practitioners and has asked leading specialists on each one to carefully review and analyze available knowledge and to summarize what is known about the conditions under which each is or is not effective. These papers present the results of their work.

*Towards a Cultural Theory of Democracy
In Search of National and Regional Renewal
War and Intervention in Northern Uganda
Ethnicity & Conflict in the Horn of Africa
Roots and Resolution
Ethnic conflict in Africa : working paper 1/89
Ethnic Party Bans in Africa*

File Type PDF Ethnic Conflict In Uganda Political Science

This book focuses on the problem of ethnic conflict in Africa and seeks to explain its root causes. The main thesis of the book is that ethnic political mobilization is essentially a function of deeply-felt grievances on the part of the groups so mobilized.

This book examines factors facilitating recruitment and radicalization in four organizations in Kenya and Uganda. It considers issues such as the need to belong, religious and ethnic identity, and socioeconomic (education, unemployment) and political circumstances of individuals influenced and radicalized by these organizations.

Abstract: On March 5th, 2012, the Kony 2012 video was released by the authors and director of Invisible Children, and Uganda instantaneously became the center of young America's focus. This graphic video contained disturbing images of child soldiers and dead children, aiming to draw sympathy and awareness to the ongoing problem the Lord's Resistance Army's violent attacks on the Acholi of Northern Uganda and recruitment measures. While many Americans responded to the video's urgent request for support by encouraging the government to act, others adhered to the popular belief that this conflict was nothing more than another tribal conflict among a backwards group of people. In my African history class that same week, students voiced their concern over the violent images they saw, but unconsciously, they also displayed an ignorance of the origins of such conflicts in Africa. To someone with very little knowledge of Africa's history, this situation would seemingly offer an obvious solution such as the one the Kony 2012 video presented to its viewers: kill Joseph Kony and the situation will resolve itself. To Africanist, particularly those who study Uganda's history, this conflict reflects issues that extend beyond the current conflict. In order to understand the origins of this conflict, people need a better understanding of the largest ethnic group affected by it, the Acholi of northern Uganda. This thesis provides a history of the Acholi that clarifies their role in Ugandan politics. The larger purpose of this thesis is to illustrate the factors that

contributed to the creation and evolution of the Acholi ethnic identity and how their ethnic identity influenced their relationships with those outside of their ethnic group. The Acholi identity continuously evolved because of their interaction with other groups, as well as their inclusion into a larger socio-political institution. Through processes of negotiation, the Acholi the pre-colonial period adjusted to the changes the colonial and post-colonial periods instigated. While this thesis does not cover the present day conflict, the role the Acholi have in it becomes more evident through this study.

*Ethno-national conflict is one of the central issues of modern politics. Despite the emergence of approaches to managing it, from nation-building to territorial autonomy, in recent years, the application of these approaches has been uneven. Old conflicts persist and new ones continually emerge. The authors of this book contend that what is needed to drive forward the theory and practice of ethno-national conflict management is a more nuanced understanding of ethnicity and nationalism. The book addresses this issue by linking theories of ethnicity and nationalism to theories of conflict management. Its contributors share a common goal of demonstrating that a nuanced understanding of ethnicity and nationalism can beneficially inform conflict management in theory and practice. To do so, they analyse both hot and cold conflict zones, as well as cases that have been important in the development of the most widely-used conflict management models. The book is aimed at those interested in the theory and practice of ethno-national conflict management as well as the study of ethnicity and nationalism. It is well-suited for undergraduate and advanced research students, experts and policy-makers. This book was originally published as a special issue of *Commonwealth and Comparative Politics*.*

*The Complexity of Ethnic Conflict. Hema and Lendu Case Study
Security and the Wars in the Greater Lakes Region
From Divided Pasts to Cohesive Futures*

East Africa

War, History, and Everyday Moments in Northern Uganda

Ethnic Conflict

Causes for the Civil War in Northern Uganda

The broad-base, legitimacy and power

What determines which identity cleavage, ethnicity or religion, is mobilized in political contestation, be it peaceful or violent? In contrast to common predictions that the greatest contention occurs where identities are fully segmented, most identity conflicts in the world are between ethnic groups that share religion. Alternatives in Mobilization builds on the literature about political demography to address this seeming contradiction. The book proposes that variation in relative group size and intersection of cleavages help explain conundrums in the mobilization of identity, across transgressive and contained political settings. This theory is tested cross-nationally on identity mobilization in civil war and across violent conflict in Pakistan, Uganda, Nepal and Turkey, and peaceful electoral politics in Indonesia. This book helps illustrate a more accurate and improved picture of the ethnic and religious tapestry of the world and addresses an increasing need for a better understanding of how religion contributes to conflict.

There is a new mood in Uganda. There is a determination to reek out of the bitter history of internal conflict. Uganda gives hope to all those other areas of the world where

violence has become endemic such as Ulster, Lebanon, and Sri Lanka. Archbishop Desmond Tutu says in his foreword to this book: "In South Africa we are acutely aware of the meaning of the conflict. We are still living through it." The importance of this book is that it is almost entirely by Ugandans themselves. Their contributions in the four parts show that they are realistic but determined. * The colonial roots of violence. * Conflicts within the political institutions. * Conflicts produced by the unbalanced state of the economy and the land question. * The international dimensions of the Uganda conflict and of Britain's "blind eye of diplomacy." This collection shows that there is in Uganda what Martin Ennals of International Alert calls "a framework within which those directly affected by conflict can have their say in development issues."

Drawing material from dozens of divided societies, Donald L. Horowitz constructs his theory of ethnic conflict, relating ethnic affiliations to kinship and intergroup relations to the fear of domination. A groundbreaking work when it was published in 1985, the book remains an original and powerfully argued comparative analysis of one of the most important forces in the contemporary world.

How Insurgency Begins

Explaining & Managing Ethnic Conflict in Africa

The Creation and Evolution of the Acholi Ethnic Identity

From Violent Confrontation to Peaceful Cooperation

Alternatives in Mobilization

Conflict Transformation and Social Change in Uganda

Ethnicity, Religion, and Conflict

Follows the evolution of the North-South divide in Uganda, with Northern Uganda lagging behind in all sectors of development, but weighing the question of partition.

This work looks at conflicts between the Hutu and the Tutsi in Rwanda and Burundi. The conflicts between the two groups have sometimes been characterised as ethnic, although neither group has fundamental attributes of ethnicity or ethnic identity which separate one from the other. They have the same culture. They speak the same language. And they have had a common history during the past 400 years. They have intermingled and have intermarried for so long since the Tutsi arrived in the region about 400 years ago that whatever differences existed between them in the past in terms of culture, identity, and biology have been erased. Yet they do exist as distinct social groups. They maintain separate group identities, as Hutus and as Tutsis, mainly

because of the asymmetrical relationship between them. Inequity of power has solidified those identities. Historically, the Tutsi minority have been the rulers. Their status as the dominant group was enhanced during colonial rule when the Belgians favoured and recognised them as the traditional rulers, superior to the Hutu, thus legitimising inequalities between the two groups. The differences between them were even given official sanction. And the subordinate status of the Hutu majority was used by the Belgians to justify discrimination against them in terms of employment and educational opportunities while favouring the Tutsi. The conflict between the two groups is rooted in inequity of power, fuelled by stereotypes against the Hutu majority. Domination of the Hutu majority by the Tutsi minority, which started before the advent of colonial rule, has also solidified ethnic identities of the two groups through the years. A shared consciousness among the members of each group and their distinctiveness - each seeing themselves as different from the other - have also played a major role in

the evolution and consolidation of these separate identities.

Bachelor Thesis from the year 2019 in the subject Ethnology / Cultural Anthropology, grade: A, Malmö University (Global Political Studies), course: International Migration and Ethnic Relations, language: English, abstract: This research paper investigated the Hema and Lendu conflict in the Democratic Republic of Congo from 1999-2003. Five significant theories; Primordialism, constructivism, instrumentalism, greed and grievances were applied to explain the causes of this conflict and to find out the role ethnicity played in triggering the conflict. Using secondary data, a single-case study was conducted, and results show that colonialism, inequality, poor government policies, greed from local and external forces are the primary causes of this conflict. Based on the results, one theory on its own is not substantial enough to explain the cause of this conflict since it was triggered by a combination of different factors. However, the Hema and Lendu did not fight

because of their ethnic differences. Ethnicity was used by militia leaders as a tool for mobilisation thus ethnicity being a secondary factor and not a driving force. Therefore, ethnicity did not play a significant role in triggering this conflict.

A collection of case studies of nine African countries, *Civil Wars in Africa* provides a comparative perspective on the causes of civil war and the processes by which internal conflict may be resolved or averted. The book focuses on the wars in Ethiopia, Liberia, Mozambique, Rwanda, Somalia, Sudan, and Uganda as well as the experiences of Tanzania and Zimbabwe, where civil war was averted, to underline conditions under which conflict can most successfully be managed. John Kiyaga-Nsubuga focuses on Yoweri Museveni and his National Resistance Movement regime's attempt to bring peace to Uganda. John Prendergast and Mark Duffield look at Ethiopia's long civil war and the role of liberation politics and external engagement. Bruce Jones studies the ethnic roots of the civil war in Rwanda. Elwood Dunn

explores political manipulation and ethnic differences as causes of civil strife in Liberia. John Saul examines the role of Western powers in establishing peace in Mozambique. Hussein Adam describes the collapse of the authoritarian regime in Somalia and the subsequent rise of inter-clan and sub-clan rivalry. Taisier Ali and Robert Matthews argue that the forty-year conflict in Sudan is much more complex than the usual view that it results from the pitting of the Arab, Islamic North against the African, Christian South. Shifting the focus to how internal unrest may be managed, Hevina Dashwood examines government initiatives undertaken to maintain stability in Zimbabwe and Cranford Pratt describes the policies and institutions developed by Nyerere that enabled Tanzania to avoid ethnic, regional, and religious factionalism and intra-elite rivalries. James Busumtwi-Sam explores multilateral third-party intervention, highlighting the changing role of the OAU and the United Nations and their effectiveness in averting war. The concluding chapter draws together findings from the individual case studies and

incorporates them into the larger corpus of the literature. Taisier M. Ali, formerly professor of political economy at the University of Khartoum, is presently a visiting scholar in the Department of Political Science, University of Toronto. Robert O. Matthews is professor of political science, University of Toronto.

Radicalization from a Political Socialization Perspective

Ethnicity, Religion, and Political Conflict

When Neighbours Become Killers

Civil Wars in Africa

Behind the Violence

Uganda Riding the Political Tiger

Uganda in Eastern DRC

This work looks at the role different ethnic groups have played in the evolution of Uganda as a nation. It also examines some of the challenges the country has faced in its attempts to create a common identity transcending ethnic and regional differences. It's also a general introduction to Uganda. Subjects covered include ethnic groups and their cultures, geography, history and the economy, and challenges to the legitimacy of the state posed by traditional centres of

power and institutions which are regionally entrenched.

Today, Western intervention is a ubiquitous feature of violent conflict in Africa. Humanitarian aid agencies, community peacebuilders, microcredit promoters, children's rights activists, the World Bank, the International Criminal Court, the US military, and numerous others have involved themselves in African conflicts, all claiming to bring peace and human rights to situations where they are desperately needed. However, according to Adam Branch, Western intervention is not the solution to violence in Africa. Instead, it can be a major part of the problem, often undermining human rights and even prolonging war and intensifying anti-civilian violence. Based on an extended case study of Western intervention into northern Uganda's twenty-year civil war, and drawing on his own extensive research and human rights activism there, this book lays bare the reductive understandings motivating Western intervention in Africa, the inadequate tools it insists on employing, its refusal to be accountable to African citizenries, and, most important, its counterproductive consequences for peace, human rights, and justice. In short, Branch demonstrates how Western interventions undermine the efforts Africans themselves are undertaking to end violence in their communities. The book does not end with critique, however. Motivated by a commitment to global justice, it proposes concrete changes for

Western humanitarian, peacebuilding, and justice interventions. It also offers a new normative framework for re-orienting the Western approach to violent conflict in Africa around a practice of genuine solidarity.

Ethnic Pluralism and Political Centralisation
The Basis of Political Conflict in Uganda
Handbook of Ethnic Conflict International Perspectives
Springer Science & Business Media

The Land and Its People

Politics, Ethnicity and Conflict in Post Independent Acholiland, Uganda
1962-2006

From Grievance to Violence

Conflict Resolution in Uganda

Ethnicity, State Power and the Democratisation Process in Uganda

Fueling Political and Ethnic Strife

Ethnic Pluralism and Political Centralisation