

ADVERSITY INFLUENCING REGARD FOR EDUCATION IN NORTHERN UGANDA: A
PHENOMENOLOGICAL STUDY OF LANGI MOTHERS' VALUE OF LEARNING

by

Pamela Dee Pryfogle

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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ABSTRACT

This study explored the Northern Ugandan Langi mothers' regard for education in the aftermath of the Lord's Resistance Army (LRA) conflict and occupation and in the on-going experience of adversity. As both targets and victims of LRA savagery, the Langi and Acholi people have endured over 22 years of war, displacement, and devastation. This phenomenological study specifically identified 9 Langi mothers who were survivors of LRA perpetrated atrocities and live today in adverse village environments. The study used guided interviews and art with storytelling/narrative to elicit a rich, thick, essence of lived experience and to answer the question: How have the experiences of adversity influenced the Northern Ugandan mothers' regard for education and their roles in their children's education? This study's findings revealed themes of resilience in relationship to adversities associated with LRA attacks and IDP camp life. The findings also revealed themes of regard for or valuing of education as demonstrated by the mothers' determination to raise funds for their children's education. Arguments are made for the connection of adversity and valuing of education.

Keywords: Acholi, Africa Education, Armed Conflict and Education, Community and Child, Langi, Mothers in Africa, Northern Uganda, Parent and Child, Resilience

Dedication

This dissertation is first dedicated to the village women and mothers of Northern Uganda who eagerly shared their difficult stories so that I might understand the hope that has sustained them. The Apostle Peter admonished believers to “sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” (1 Peter 3:15, KJV). I include also in this dedication a thank you to my faithful translator and interpreter, Millie, through whom each of the women conveyed their hope.

I also want to dedicate this dissertation to my husband, Marion, who believed in me and challenged me to begin pursuit of my doctorate even at the age of 65. I regret he is not here to see me complete this 5-year journey. Marion hoped his wife, his children and his grandchildren would achieve more than he had achieved.

I also dedicate this dissertation to my entire family for their love and support. I am especially grateful to my oldest son, Michael, and my oldest grandson, Noah for traveling with me and joining me in my dissertation fieldwork. They were my strong companions. I am also grateful to my daughter, Mary, who was my champion and my granddaughter, Hannah, who was my prayer warrior throughout this endeavor.

Finally, I am supremely grateful to the source my own hope, my Lord and Savior, Jesus Christ. I delight in the Apostle Paul’s blessing, “now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost” (Romans 15:13, KJV).

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Finally, I deem it wholly appropriate to also acknowledge my Lord as I cite the words of Jude “and now to him who can keep you on your feet, standing tall in his bright presence, fresh and celebrating—to our one God, our only Savior, through Jesus Christ, our Master, be glory, majesty, strength, and rule before all time, and now, and to the end of all time” (Jude 1:24-25, Message). My Lord enabled me throughout this process and never left my side.

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List of Abbreviations

Comprehensive Trauma Inventory-104 (CTI-104)

Democratic Republic of Congo (DRC)

Holy Spirit Movement/Holy Spirit Mobile Forces (HSM/HSMF)

Internally Displaced Persons (IDP)

International Criminal Court (ICC)

Lord's Resistance Army (LRA)

National Resistance Army/Movement (NRA/M)

National Resistance Movement (NRM)

Nongovernmental Organizations (NGO)

The Northern Uganda Early Recovery Programme (NUERP)

Post-Traumatic Stress Disorder (PTSD)

Relational-Cultural Theory (RCT)

Revitalization of Education, Participation and Learning in Conflict Areas (REPLICA)

Uganda Bureau of Statistics (UBOS)

Ugandan People's Defense Army (UPDA)

The Uganda People's Defense Force (UPDF)

United Nations (UN)

Universal Primary Education (UPE)

Universal Secondary Education (USE)

CHAPTER ONE: INTRODUCTION

The purpose of this phenomenological study was to explore the regard for education in a group of mothers who are survival victims of the Lord's Resistance Army (LRA) in Northern Uganda. The Acholi and Langi were the targets of the LRA from 1986-2006 (Patel, Muyinda, Sewankambo, Oyat, Atim, & Spittal, 2012). In this study I examine how adversity may have influenced the mother's role and may have inspired a passion in her for education. The adversity referred to in this study is primarily the harm done by the LRA in the regions and districts of Northern Uganda, and particularly, the harm directed toward the Langi people.

Having identified no studies on the Northern Ugandan mothers' regard for education nor on the effects of adversity on education valuing, I have addressed this gap in the literature and have sought to add to the body of knowledge on these subjects. As I identified the regard for education in Langi mothers in particular, I also sought to identify its origins. Using a transcendental phenomenology research design (Moustakas, 1994), I desired to better understand the phenomenon of regard for or value of education in a selected group of Langi women. Following the Moustakas guidelines, I considered each experience singularly and then as a whole in its texture and essence. I solicited from the participants their own storytelling and narratives of lived experience, using surveys, questionnaires, interviews, and art to gather data. This chapter presents a background for the study, identifies the study problem, states the study's purpose and its significance to the body of knowledge in this area of research, and identifies the theoretical framework for the research.

Background

The oppressive history of the Acholi and Langi cultures and the impact of war on their children is revealed in multiple studies (Apuuli, 2011; Anyeko et al., 2012; Boniface et al., 2009;

Bragin & Opiro, 2012; and Spitzer & Twikirize, 2013). Oosterom (2011) conducted research in the villages of the Acholi and Langi sub-regions and emphasized the total involvement of these regions in the Lord's Resistance Army (LRA) conflict. These are the regions where entire communities have been destroyed, where villagers have been massacred, and where children and teens have been abducted, forced to be soldiers, raped, and indoctrinated in the quasi-religious teachings of Joseph Kony, the LRA leader (Pham & Vinck, 2010). LeSage's (2011) writing regarding the historical and current humanitarian threat of the Lord's Resistance Army (LRA) characterizes the LRA's use of tactics that included village raids, brutal executions, child abductions, and forced conscription, specifically children made to be soldiers the LRA rebel army.

LeSage (2011) described the LRA as a "product of Northern Ugandan grievances against southern Ugandan political domination, as a manifestation of proxy struggles between regional powers in the Horn of Africa, and as a classic example of unaccountable warlordism in one of Africa's least governed spaces" (p. 2). The referenced "proxy struggles" are struggles representative of long standing issues, conflicts, and contentious politics between those in authority and those citizens or workers under that authority. The referenced Northern Ugandan grievances go back to the British colonial period of Uganda when southerners were favored and given educational access, agricultural investment, and governmental posts. In contrast, Northern Ugandans were seen as better suited to be soldiers and a labor force. In 1962, Uganda declared its independence from Great Britain and shortly became a hotbed for tribal and ethnic struggles for power. Overthrowing the government of Northern Ugandan Tito Okello in 1985, Yoweri Museveni formed his National Resistance Army/Movement (NRA/M) to defeat his Northern Ugandan resistance. In response, the resistance formed itself into the Ugandan People's Defense

Army (UPDA). In 1987 the UPDA, after being defeated by the NRA/M, joined forces with a pseudo-religious or quasi-religious militia force known as the Holy Spirit Movement/Holy Spirit Mobile Forces (HSM/HSMF) led by Alice Lakwena. The HSM/HSMF was then defeated by Museveni's troops but its remnant, under the leadership of Joseph Kony, formed the Lord's Resistance Army (LRA), a terrorist militia that exists to this day, more than 29 years later.

Over the next 20 years, the LRA, based in Northern Uganda, ravaged the Northern Ugandan villages for child soldiers, sex slaves, and sustenance and are held responsible for the deaths of over 12,000, more than 25,000 child abductions, and 1.2 million displacements (Pepper, 2009). An estimated 1,842,000 civilians were forcibly removed, or displaced, from their ancestral lands and relocated to 242 Internally Displaced Persons (IDP) camps where the government said they would be given aid and protection (UNSN, 2007). In the camps, however, The Uganda People's Defense Force (UPDF) soldiers were too few and supplies were too sparse. The close-quartered conditions in the camps bred disease and immorality (Mergelsberg, 2012) and HIV and AIDS were prevalent. The LRA raids continued even in the IDP camps (LeSage, 2011).

The LRA used The Republic of South Sudan as a location to escape pursuit by the UPDF. Later, in 1994 and continuing to 2001, the Sudanese government first provided support for the LRA and then engaged the LRA as partners in their own civil war. Eventually, the LRA left Uganda and moved entirely into the Sudan and finally into the Democratic Republic of Congo (DRC) where their brutality continues to this day. Peace talks and all-out military actions have ultimately failed. The United States joined the offensive in 2008, but has reported no true success.

As efforts persist to capture Joseph Kony and his leaders and free child soldiers, LeSage

(2011) emphasizes the importance of protection of civilians and recommends:

Key actors whose roles and actions need to be coordinated and monitored include national police, gendarmes, and military forces from Uganda, DRC, CAR and Sudan along with multinational peacekeeping forces; tribal militias and self-defense groups; and foreign aid providers, including international donors, United Nations (UN) agencies, the International Committee of the Red Cross, and nongovernmental organizations (NGOs). (p. 8)

The effort to end the LRA's plague of assault is being led by the U. S. and focuses on strategies that include protection of civilians, apprehension of Kony and commanders, encouraged defection and reintegration of LRA soldiers, and assistance and relief to endangered villages (LeSage, 2011). Most recently President Barack Obama has sent U.S. planes and has increased the number of U.S. Special Forces currently deployed in this conflict (DeYoung, 2014).

Early Uganda

Pre-colonial, independent Uganda was governed by an elaborate system of chiefdoms and territorial groupings. Other than ancestral stories of tribal warfare and tribe-to-tribe village raids, there is no evidence of large conflict before the middle of the 1800's. In the 1850's, interest in Africa was heightened, and profiteers and robbers perpetrated assaults on the Ugandan residents. At that same time, European explorers began categorizing the tribes they encountered as regions and naming them after their chiefdoms (Finnstrom, 2008). But, according to Finnstrom, (2008) the tribes already had a "collective belonging" (p. 31) that, although not named, made up various territorial areas. Traders in slaves and ivory gave ethnic designations of Acholi and Langi to those people speaking the Nilotic language, Luo (Finnstrom, 2008). Today Acholiland and

Langi are the two defined sub-regions of the Luo speaking people of Northern Uganda.

Colonial Uganda

Uganda became a protectorate or colony of Great Britain in 1894 and then gained its independence through revolt in 1962. The British had brought their own systems of government and restrictive districting of territories that enabled their governance (Finnstrom, 2008). Acting primarily as a military aristocracy, the British transferred wealth from rural to urban life, forced labor, created an elite society through ethnic/territorial patronage in civilian employment, and closed village schools (Dolan, 2009; Finnstrom, 2008). Those resisting foreign domination ultimately became convinced that British rule was good for Uganda. Further, the British fostered ethnic and religious divisions that continued into the post-colonial era with a period of unceasing regional and national conflict (Finnstrom, 2008, 2013; Izama, 2011; Lindemann, 2011).

Post-Colonial Uganda

Once free of British rule in 1962, Uganda found itself embroiled in power struggles. One such struggle led by the Acholi and Langi placed Milton Obote in the presidency. In 1971, Idi Amin rose to power representing Muslims. Amin's reign of terror ended in 1980 when Obote returned to power. The Karamajong, Northern Ugandan cattle rustlers and a historical threat to the villagers, seized thousands of weapons left by Amin's troops, which then increased their threat to all of the neighboring regions (Jabs, 2010). Obote was overthrown by a military coup in 1985, led by Acholi officers, Bazillo and Okello. Okello was then made president (Finnstrom, 2008; Izama, 2011, Lindemann, 2011). In 1986, Museveni and the National Resistance Movement (NRM) gained power as they simultaneously waged war against Okello and promised a national cessation of conflict. However, one year into Museveni's presidency, conflict began again and continued in some form for the next twenty years, as illustrated in *Civil War in*

Museveni's Uganda (see Appendix A) (Lindemann, 2011, p. 388).

Uganda Today

All of the conflicts have today been quieted, with the exception of the Lord's Resistance Army (LRA). Until most recently, the Acholi and Langi have been in midst of and involved in conflict. Although Uganda today is "held to be a success story of economic liberalization, development, progress, and increasing political stability, celebrated for its fight against HIV/AIDS " (Finestrom, 2008, p. 63), Finnstrom (2008) believes this story of success does not accurately depict the lives of the Northern Ugandan villagers. Further, for those victims displaced and now returning to their lands, there exists the situation that their unoccupied land has been grabbed up by politicians and investors. This may result in re-displacement and an interruption in recovery and reconstruction of the Northern Ugandan communities (Onegi, 2012).

Now infamous for the longest child hostage crisis in human history, Northern Uganda was the focus of the LRA conflict that began in full force in 1986 (Pham & Vinck, 2010). Opiyo's (2013) study of Northern Ugandan peace efforts reported that the LRA insurgency resulted in millions of internally displaced persons (IDPs) and over 60,000 abductions. For protection and sustenance, surviving villagers fled to massive government run camps, identified as IDP camps. Any study of the Acholi and Langi people must consider the IDP camps (Baines & Paddon, 2012; Oosterom, 2011), the role of the family in resettlement (Corbin, 2008) and the resulting poverty throughout the regions of Northern Uganda (Bbaale & Buyinza, 2012).

As noted earlier, the IDP camps did not assure safety. Boniface et al. (2009) produced detailed field notes and interview transcripts from 79 eye witnesses and former abductees regarding the LRA attack of one IDP camp located in Barlonyo, Uganda of Langi Sub-Region. This attack resulted in over 300 people being massacred and an unrecorded number of children

being abducted. This attack on the IDP camp was very much like the thousands of attacks on Northern Ugandan villages during the LRA insurgency. Boniface et al. (2009) reported:

Camp residents were burned alive inside their huts, hacked to death with machetes, stabbed with bayonets, clubbed with sticks, and shot as they fled. The bellies of pregnant women were slit open, their not-yet-formed babies thrown into the fires. Others were abducted and marched north into Acholiland. Many died in captivity of violence, sickness, or starvation. (p. 2) (See Appendices B and C)

Over the more than 20 years of conflict in Northern Uganda, tens of thousands of children and adults were killed, mutilated, or abducted in attacks throughout the sub-districts of Acholiland and Langi. Describing these people as storytellers, Opiyo (2013) explained that the oral tradition was used to pass on ethnic history. For those adults living today, that history is a bloody one in need of “truth-telling amnesty, forgiveness, accountability, memorialization, and reparations” (p. 3).

Those who escaped the LRA’s hold, returned from the camps, and sought to recover their former lives faced huge obstacles. The Ugandan IDP camps have over time been dismantled and hundreds of thousands have returned to their former villages to rebuild or have settled in new locations. Roberts, Ocaka, Browne, Oyok, and Sondorp (2008) reported that as many as 54 percent of those returning suffered from post-traumatic stress disorder (PTSD). Returnees were especially vulnerable to high risk sexual behavior, HIV/AIDS, and alcoholism (Muhwezi et al., 2011).

Still, the Acholi and Langi people persevered and re-established their economy by first recovering and restoring their land and then, with meager sustenance, farming and livestock breeding (Bragin & Opiro, 2012; Patel et al., 2012). Today the Acholi and Langi reside in

communal villages alongside village churches and government and church sponsored primary and secondary schools. Compassion International operates early childhood programs in 260 villages (Compassion International, 2013) and offers the communities needed support in the area of early childhood education.

After repeated attempts at peace negotiations and interventions from the United Nations and the International Criminal Court (ICC), the LRA withdrew from Uganda in 2006, but the forces continue to commit atrocities in the Democratic Republic of the Congo. Memories haunt the victims and make hope for a lasting peace tentative at best (Pham & Vinck, 2010). The Langi sing a popular village song, entitled Things Are Getting Better, as they tell their stories and strive to restore their lives (See Appendix D). The recovery of the Acholi and Langi, as a people and as individuals, needs to develop out of involvement with families and communities (Spitzer & Twikirize, 2013).

Religion in Uganda

Ancestral worship was the religious practice of pre-colonial Uganda. Islam was the source of the first religious and literacy instruction in 1862. The first Christian missionaries, both Anglican and Catholic, came to Uganda in 1877. At that time, religious tension was introduced and was a source of local conflicts. The British brought with them Anglican Protestant missionaries who introduced literacy and different systems of education, referenced as “new knowledge” that had the potential of strengthening the then thriving village school systems (Hanson, 2010). But, in fact, the British closed the majority of the village schools and kept only those reporting a high rate of success. Funds and manpower were invested ultimately in the development of Makerere University in Kampala, southern Uganda.

Today in Uganda, and particularly in Northern Uganda, Charismatic Pentecostalism and

Charismatic Catholicism are experiencing the most growth and making a positive societal impact (Jones, 2013). Jones (2013) explains this growth and impact, discussing how evangelization and the “born again” experience separates the past from the future and offers forgiveness, meaning, and hope for the Northern Ugandan people.

One noted location of the growth of the church is Oledai in the Teso region of Eastern Uganda, where Pentecostalism is thriving, possibly because it provides, in the midst of adversity, an avenue to finding meaning and hope for the future, and “because it belongs to a landscape where a recent history of violence is being managed and delimited. It is from a particular context that the interpretative work of Pentecostalism achieves resonance” (Jones, 2013, p. 91). For the Acholi and Langi, religion is cultural and must interface with daily life with obvious and not so obvious life applications. Wilhelm-Solomon (2010), in reviewing *Living With Bad Surroundings* (Finnstrom, 2008), considers the needed mention of the emphasis the Acholi and Langi put on their own individuality, particularly their minds, bodies, and hearts. Healing indeed begins first with individuals.

Finnegan (2010) addresses the people’s desire to extend forgiveness to their oppressors and relates it to their religious faith. Oosterom (2011) questions “what social factors may be influencing their choices to promote forgiveness after 24 years of war and suffering?” (p. 438) and answers his own question with the statement:

In Northern Uganda, the encouragement of forgiveness flourishes largely because of the cultural and religious institutions that facilitate it. As these institutions preach forgiveness, creating norms and infrastructure, a collective opportunity to actually opt for forgiveness is created. (Oosterom, 2011, p. 438)

Invisible Children

Actress Helen Mirren (2004) called for peace in Uganda and asked the British government to seize the opportunity and broker peace stating, “too many people know nothing about this war” (p. 9). The organization Invisible Children set out to inform the world about the situation in Uganda. Invisible Children began in 2004 when three University of California filmmakers documented the stories of children of Northern Uganda as they traveled nightly from their villages to distant and nearby cities for protection from LRA attacks. The documentary, *Invisible Children: Rough Cut* (2013b), posted on Google Video, offered for purchase on the Invisible Children’s website, promoted on social media, and responded to by viewers is a prime example of what Pepper (2009) calls cyberactivism. This particular activism drew attention internationally and awareness of the active terrorism spread to the United States Congress. Shortly prior to the exposure of the film, the United Nations’ former Under Secretary General for Humanitarian Affairs called the situation “one of the worst humanitarian crises in the world” (United Nations, 2003).

Invisible Children has been embroiled in controversy throughout and has been accused of exploitation and “playing into the hands of the oppressive Ugandan Government” (Finnstrom, 2012, p. 127). Invisible Children has, nevertheless, continued to make and distribute films to inform the world of Joseph Kony and the LRA. Invisible Children has indeed been one among other humanitarian organizations that have influenced the U.S. Congress to take action. In 2008, Congress passed legislation that authorized U.S. military intervention, and again in 2013 Congress passed legislation authorizing rewards for information that would lead to capture of the International Criminal Court’s now named number one criminal (International Criminal Court, 2010; Invisible Children, 2013a). Invisible Children focuses exclusively on the LRA conflict

through an integrated four-part model that addresses the problem in its entirety, considering immediate needs and long-term effects. This four-part model (see Appendix E) represents this thorough and comprehensive effort of *Invisible Children* to educate the world about the conflict and to bring it to an end (see Appendix E).

Education in Uganda

Finally, mention must be made that the education provisions in Northern Uganda have been gravely effected by conflict. Almost half of the state and church supported primary schools have been closed, forced to move to protect their students, or left without scholastic tools for teaching. With survival dependent on basic needs like safety and food, children have been deprived of the school experience (Spitzer & Twikirize, 2013). Indeed, Spitzer and Twikirize (2013), speaking of the former abductions by the LRA, “identify the largest impact of abduction on education and livelihoods rather than on physical and psychological harm” (p. 75). Access to education is dependent on ongoing family support and the valuing of education may have encouraged the Acholi and Langi to focus on economic recovery.

Situation to Self

In anticipating my dissertation focus, my exploration and interest began with the topic of resilience. I wanted to know why and how people are resilient. I was curious about the possibility that resilience is a construct that extends beyond significant and contributing factors introduced into an individual’s life. I found it thoroughly intriguing to know that the most prominent resilience theorists held that the protective factors of interpersonal connections and faith both play primary roles in building resilience (Werner & Smith, 1992).

The worldviews that shaped my pursuit of this study were based on biblical and constructivist foundations. I have difficulty sometimes in separating the two worldviews. I

believe that my faith in the entire biblical presentation, namely the Bible as the inerrant word of God, is in harmony with my constructivist concept of the value of the individual over the group. For example, I believe that man is God's supreme creation, and that God has a perfect plan for each person's life. This belief spurs my interest in learning more about individuals and understanding better how each particular plan is developing.

Long before this research endeavor, I was involved in and greatly interested in the Acholi peoples of Northern Uganda. I had traveled to Uganda and specifically to Langi villages four times over six years, initially as a trainer and conference leader teaching the principles of *The Purpose Driven Church*. My husband taught the pastors and I taught the pastors' wives of over 100 newly established village churches. I have visited the villages, private Christian schools, Christian churches, and village homes. I have worshiped and studied the Bible with the village families in their huts. I have heard their stories and been moved by their testimonies of resilience. I have been their teacher and trainer, their confidante and friend, their sister in Christ, and their mother in the faith. I am respected and regarded highly among these people, and I expect to continue my visits to Uganda as long as I am able. In visiting this group of Ugandans, I saw in them what I believed to be remarkable resilience. My goal was to learn more about that resilience.

I have conducted this research endeavor as a learner/observer from a constructivist framework. I am like the child learner spoken of by Bruner (1996): observing, learning and understanding lessons from the perspective of and building upon my own previous learning and experience. My role in this qualitative phenomenological study was to act as a human instrument drawing out the narratives or stories of lived experiences (Lincoln, Guba, & Pilotta, 1985). My research deepened and broadened my understanding only as I allowed the stories to

inform and enlighten my thinking, and as I placed the stories in context by building on the historical record.

My observations of the Langi provoked in me a curiosity regarding their work ethic, their endurance, and their abiding joy. There is a need for the world to know the Langi people better and to understand their way of life, their worldview, and their resilience. The Langi people's response to life has been an enigma and an unexplainable phenomenon surrounded by paradox. The stories of adversity, as told by the victims of the LRA, are deeply experienced accounts heavy with emotion and only partially captured in words. I have addressed this difficulty as a limitation in my study.

I feel a connection with the Langi people. With each visit to Uganda, with each new encounter, and with each new relationship, I observe and learn more. I regret that, because I am a Caucasian of European heritage, I am referred to generally as the *mzungu* [Swahili word, 'mzungu' or 'muzungu' generally taken to mean 'white man,' although it does apply to women as well] (Mzungu, n.d.). The Langi I know call me "Pom" intending to say "Pam" and also "Mom" as a term of endearment. Because my personality is such that I laugh easily and joke freely, I am sometimes the comic and a source of amusement. I am an oddity to some and a gift giver to others, but for a growing number, I am someone to be trusted and the one who always returns. Some visitors promise to return but do not keep their promises. I have returned repeatedly, so I am often introduced as "our friend from California who keeps her promises."

But my assets are also liabilities. In the environment of the villages and in my resident compound, the Langi seek to win my approval and authentic responses to my questions are rare. My hosts and hostesses tell me what they think I want to hear. I have addressed this predictable and culturally influenced pattern of interaction as a limitation in my study.

Initially, it was from the frameworks of resilience and relational resilience theory that I proposed to engage Northern Ugandan women and elicit their stories. Looking at the phenomenon of resilience, Reivich, Seligman, and McBride (2011) defined resilience as “a set of processes that enables good outcomes in spite of serious threats” (p. 25). Defining Relational Resilience Theory, Jordan (2005) stated, “the societal or cultural context largely determines the kinds of relationships that are likely to occur for anybody, and these determine one's capacity to respond to stress” (p. 80).

Finding a gap in research revealing resilience in the people of Northern Uganda and, in particular, the Langi people group, I focused my literature review on identifying other adversely impacted communities. However, the phenomenon of regard for education surfaced as I considered what my 2007, 2008, 2009 and 2012 visits to Uganda had taught me. Knowing, for example, that these obviously resilient people I worked with prioritized education, I questioned the origin of that priority. I witnessed a consistent striving for education and an emphasis on education- on its access, on its fees, on its schedule related to agriculture and harvest, and on the society's role in promoting education. These observations provoked in me curiosity about the origin of this regard for and value of education. Additionally, I wondered how this prioritizing of education had been sustained through many lifetimes of adversity. Finally, I wanted to know whether or not this phenomenon of regard for education might have been birthed and nurtured out of adversity. In my review of research, I hoped to identify studies that found adversity to be a factor in valuing education. Thus, my research plan evolved in a predictable fashion as I began to look at the valuing or prioritizing of education as a phenomenon born out of adversity.

Problem Statement

Resilience mechanisms used by Northern Ugandan child and adolescent victims to survive adversity have been the focus of multiple studies (Ager et al., 2011; Klasen, Oettingen, Daniels, Post, Hoyer, & Adam, 2010; McMullen, O'Callaghan, Richards, Eakin, & Rafferty, 2012; Pfeiffer & Elbert, 2011). However, little research has focused on adult survivors. Further, there is much empirical evidence suggesting the prominent role of parent/child attachment influencing the child's education (Ainsworth, 1978; Atwool, 2006; Bergin & Bergin, 2009; Bowlby, 2005; Pianta, Stuhlman, & Hamre, 2008). The problem is that although there are lessons to be learned from the Langi mothers related to resilience, parent/child attachment, and education, there have been no identified studies focused on these mothers. Specifically, no research studies on the Langi mothers' high regard for or valuing of education, origins of this regard or valuing, the role of the mother in their child's education, or the effects of adversity on education valuing have been identified in past or recent research.

Studying the parent/child role, the family unit, and the community, Klasen's et al. (2010) quantitative study on posttraumatic resilience in 300 LRA victims identified a need for understanding:

from an ecological, developmental perspective that includes family, peers, schools, communities, and cultural and political belief systems. Within this approach, the roles of attachment relationships, caregiver health, resources and connection in the family, and social support available in peers and extended social networks need to be examined in war-affected children. (p. 1109)

I believe that studies of the parent, family, and community influences are needed as models for resilient constructs and on-going survival processes where societies are or have been overwhelmed with adversity.

Purpose Statement

The purpose of this transcendental phenomenological study is to learn if and how the adversity experienced by Northern Ugandan mothers had influenced their regard for and their roles in their children's education. Regard for education was defined as high valuing, attributing primacy, prizing, deeming worthy of sacrifice, greatly esteemed, and holding a protective interest using the word regard as a valuation of education (Regard, n. d.). I identified the Ugandan mothers' role in this study in the general context of their self-education, accessing education for their children, and advocating for their children's education within the family and community. This study was conducted precisely among the Langi mothers living in the Amolatar, Apac, Dokolo, Lira, and Oyam districts of Northern Uganda as vaguely included in the designation Lango. The specific villages have not been named.

Significance of the Study

The practical significance of this study are the lessons drawn from this somewhat forgotten people group, as evidenced by numerous reports of governmental neglect and a deliberate abandonment of Northern Uganda in the midst of the LRA crisis (Izama, 2011). The practical lessons a study of the Northern Ugandan people could reveal are the illumination and clarification of the roles and influences of parents, families, and communities and the power of cultural support. Educators, in every part of the world, and especially those who work with students plagued with adversity, need to consider these effects in order to fully understand and instruct the students they encounter.

Secondly, this study reaches into the hearts and minds of these valiant people deserving of recognition and acclaim. This study affirms the Langi people, in particular, in their struggle against terrorism and abuse. The Langi are more than survivors. They are life sustainers, community rebuilders, and culture preservers; they are a perseverant, diligent, hopeful, and goal-oriented people. Their goals are purposefully driven, family and others focused, community related, religiously oriented, and integrally connected to education.

Klasen's (2010) study of former child soldiers in Northern Uganda revealed that spirituality served to build resilience and found the deeply rooted Christian faith in Uganda to be a source of healing and reconciliation. Eggum et al., (2011) reported the stories of Ugandan youth self-reporting religion and spirituality to be their first source of coping and their second source of hope, with the expectation of having their school fees identified as the first or greatest source of hope. Anticipating their future lives, Ugandan youth consistently reported their faith intertwined with their education goals as the sources and predictors of good life outcomes (Eggum et al., 2011; Vindevogel, Broekaert, & Derluyn, 2013). Conversely, not being able to go to school was identified as the second most difficult time in their lives (Eggum et al., 2011). Curley, Ssewamala, and Han (2010), in a study of Ugandan orphans, found that those children afforded the opportunity for school were reported to be full of hope and confidence.

Eggum et al. (2011) looked at coping strategies of Ugandan youth after having experienced multiple negative life events. Their study was found to "provide clues regarding how resilience and adjustment can be fostered in challenging contexts" (Eggum et al., 2011, p. 767). Considering the areas of religiosity and spirituality, Eggum et al., (2011) noted that abject poverty often prompts dependence on faith and a different life focus stating, "gratification cannot

be obtained from ‘things’ and must be derived elsewhere. Furthermore, there is so much suffering and death that there is a need for hope beyond the grave” (p. 770).

The lessons gained from greater familiarity with this people group will encourage efficacy in teachers everywhere who find themselves overwhelmed with the task of educating children and embracing families impacted by adversity. Attribute studies or other studies of these noble people as a society have not been undertaken, but this study might provoke a closer look and inspire further study of the Langi. Klasen et al. (2010) recommended that future studies in Uganda be more relational, personal, or qualitative in inquiry. This study has done that. Lyons, Bike, Johnson, and Bethea (2012) encourage the use of qualitative inquiry because of its ability to illicit relational, interpersonal interactions, to increase understanding, and to better capture personal accounts of the lived experience.

With consideration given to interpersonal relational attributes, this study’s theoretical significance, based upon stories of recovery from adversity, may offer help to sociologists, counselors, teachers, and parents and prompt considerations of relational resilience and growth-fostering, mutually empathic communities. Jordan (2005) explained the concepts of relational resilience by stating:

Mutual empathy is the process in which each person empathizes with the other in mutual growth; I see that I have moved you and you see that you have moved me. We matter to each other, we reach each other, we have an effect on each other. We can produce change in each other and in the relationship. This ultimately brings about a sense of relational competence. It brings us into the warmth of the human community where real resilience resides. And it contributes to the development of community, the ultimate source of resilience for all people. (p. 84)

In visits to the Langi communities, I have casually observed this concept of mutual empathy lived out. This community dynamic has been more significantly revealed in this study. Learning how the family and the community contributed to the individual through mutuality encouraged the emphasis on the various activities and efforts that assist those processes already in place and answer the question, “how does mutuality relate to the regard for education?”

This qualitative study prompted interest and may serve to provoke more expansive studies and encourage both qualitative and quantitative studies of the Langi tribe. Further, using the research questions outlined below generated empirical findings that may allow for greater understanding of the impact of adversity on the valuing of education.

Research Questions

The following research questions guided my focus and established narrow guidelines for inquiries and research activities. Following the design recommendations of Creswell and Plano Clark (2012), I used the words “what” and “how” to begin the questions, and I avoided the words “relate, influence, impact, effect, and cause” (pp. 16-17) within the questions.

- a. What are the adversities described by the Langi mothers living in Ugandan villages attacked by the Lord’s Resistance Army?
- b. What have been Langi mothers’ strategies for surviving the adversities, and what strategies are they using for coping today?
- c. How do Langi mothers regard education for themselves and for their children?
- d. What are the Langi mothers’ roles in their children’s lives in relationship to regard for education?

Questions (a) and (b) focused on the atrocities experienced by the Langi mothers and on their mechanisms or “strategies” used first for survival in the past and secondly for coping in the

present. I sought to discover and describe what was experienced, how it was experienced, and the feelings the experiences provoked. Moustakas (1994) discussed Husserl (1960) and the concepts of noema as the “what” of the experience, and noesis as the way or the “how” in perception and recollection of the experience “concealed or hidden from consciousness” (p. 69). Moustakas (1994) directed the researcher to recognize the meanings embedded in the experience and draw them out. Accounts of the past were difficult to recall in detail, but the participant’s perception and recollection of her experience were explored through intentionally designed data gathering activities.

Question (c) was designed to identify valuing or devaluing of education, was subjective, and was prone to researcher evaluation and opinion. Creswell and Plano Clark (2012) recommended that the qualitative researcher avoid structuring research questions that used the words “relate, influence, impact, effect, and cause” (p. 16). Instead, I focused on learning from the told experience and from the story generated in the telling, and I avoided judgment or conclusions. Careful transcription of the storytelling and interviews bracketed out my guiding comments, prompts, and noted elicited, hesitant, and even forced participant responses. Although themes and hoped for responses did not determine or guide the research activities, pre-determined and emergent thematic markers of “regard for education” and “mother’s role” assisted transcription (Creswell, 2007).

Question (d) was designed to explore the mother’s role in parenting her children and to identify her perception of her role in the experience of education. The focus of this question was subject to the researcher’s evaluation and opinion. It could be stated differently as, “how is the Langi mothers’ regard for education lived out and demonstrated?” Learning about the mother’s

perception of her role required that, in my data gathering, I listened deeper and avoided drawing conclusions or making judgments.

The research activities carried and conveyed the focus and spirit of the research questions and explored the perceived experiences with the intent of gathering data and portraying the phenomenon as “vital, rich, and layered in its textures and meanings” (Moustakas, 1994, p. 59).

Research Plan

This phenomenological study used questionnaires, surveys, guided interviews, and art with story telling/narrative to study regard for education among Langi mothers in Northern Uganda. Although this study sought to identify resilience in response to the atrocities perpetrated by the LRA, its primary focus was to explore the relationship between adversity and the valuing of education. Particular accounts of LRA assaults were validated through the methods referenced as triangulation, and interviews were conducted with multiple village pastors who had themselves also been victimized by the LRA (Creswell, 2007). Drawing from the studies of resilience mechanisms (Garmezy, 1991; Rutter, 1987; Werner, Bierman, & French, 1971; Werner & Brendtro, 2012) and relational resilience (Hartling, 2008; Jordan, 2005; Miller, 1986; Miller, 1991), my hope was to understand and identify resilience in these mothers and, particularly, that resilience revealed in their regard for or value of education for themselves and for their children.

With greater understanding rather than measurement or quantifiable conclusions as my primary goal, I chose a qualitative transcendental phenomenological design. This study's phenomenon was ideal for this research approach in that it involved the common or shared, lived experiences of a people, experiences that could only be captured from the study participants' perceptions and in their telling of their own stories. The transcendental nature of my study

embodied my goal to identify and epoche any prejudgments and to employ my own sensitivities and discernment to paint a picture or capture an image expressed in the words of the participants (Moustakas, 1994).

Delimitations

Although this study did consider the cultural dynamic existing among the Langi families as reported by the Langi women, it did not focus on the Langi men nor on the Langi children. Instead, this phenomenological study explored only the self-reported experiences of the Langi women in relationship to their experience of extreme adversity and their goals for their children's education.

Further and unlike an ethnographic study, this phenomenological study did not include long-term, intense observations nor did its researchers explore, for example, the village experience, the village market schedules, the village habits or traditions, the regular village gatherings, the experiences with the village clan, or the practices around village health and healing. Instead, the researcher's time was intentionally devoted to data gathering apart from the village experience and the researcher made no effort to conduct intense, in-depth, and lengthy observations of village life.

As the primary researcher, I set boundaries for my study considering elements of time, place, and participant selection. Each of these boundaries was set to facilitate and enable the successful field study and data gathering in a purposefully identified and uniquely focused African nation. I have discussed here the restrictions I placed on travel, destination, and specific geography as well as on the narrowing of the people group identification and participant selection. I have also explained the rationale guiding these research plans and decisions.

The study data was gathered within the 23 day span of time allotted for on-the-ground fieldwork and for travel in and between the US and Uganda. Time was limited by the researcher's time availability and more significantly by budget expenses. The weight of the financial investment required of the research team was correctly estimated at over \$12,000 U. S. dollars (see Appendix N).

Contextual observations and conference invitations were limited to villages in the Langi inhabited districts and only to those villages accessible during daylight hours. Travel was subject to the availability of a large all terrain vehicle, a driver/mechanic, and a Langi female, Luo speaking interpreter/translator. Districts inhabited by other victims of the LRA, like those inhabited by the Acholi people, were inaccessible because of time, distance, driver/vehicle availability, interpreter/translator availability, and expense.

Data gathering was generally confined to Northern Uganda as (a) one of the central geographical locations most impacted by the LRA armed conflict, and as (b) that location already known by and welcoming of me as the primary researcher. Data gathering was more specifically confined to the region known as Lango and to the city of Lira Town within the Lira district and the Lango region for the same reasons and practical purposes of accessibility and availability referenced above.

The participants were a purposeful sampling of 9 Langi mothers, all of the Lango region, and of the ages of 20-40, who (a) were willing to participate in the study and answer questions regarding sensitive and painful topics, (b) were the mothers of living school-age children, (c) lived in villages accessible within the researcher's time and travel constraints for visiting, context observations, and participant screening, and (d) were willing and able to travel to a central Lira Town location to attend a three-day-long conference, making themselves available during a

specified block of time for uninterrupted interviews and research activities. With the restrictions on in-village data gathering, discussed further in Chapter 3, it was essential for the potential participants to travel to the conference in Lira Town. The attenders' expenses including conference fees, transportation, lodging, and meals were reimbursed from the research budget. Without this reimbursement, the sample pool would not have been able to travel from the villages to Lira Town and back and would have thus been entirely unavailable for participating in the primary data gathering. The funding of these expenses eliminated a significant obstacle to the research endeavor.

Each of the village women encountered in the village gatherings was eager to participate in the study activities. Although their illiteracy required them to use a thumbprint to "sign" the consent form, they willingly chose to give consent. More importantly, the sensitive nature of the study subject did not deter even the most timid of the participants. Hendrickson (2012) in her qualitative study of 7 students resistant to schooling used a combination of convenience and purposeful sampling of students in junior and senior classrooms of one school. Because some of the students approached did not consent to participate, they were not included in the study. In contrast, had time and expense allowed, this study of the Langi women could have easily recruited 50 or more participants.

Study Definitions

Resilience

Multiple definitions of the term resilience can be found in research and in dictionaries. The following are examples that are either simple or more extensive and for the most part complement the other: "Resilience involves the positive adjustment of individuals under conditions of significant adversity" (American Psychological Association, 2010, p. 31),

“resilience describes the remarkable presentation of many of these children who overcome these adversities and lead healthy, productive lives in school, in their families, and in their communities” (American Psychological Association, 2010, p. 31), “resilience is a set of processes that enables good outcomes in spite of serious threats” (Reivich et al., 2011, p. 1), and “resilience is an ability to recover from or adjust easily to misfortune or change” (*Merriam-Webster Dictionary*, 2011). Condley (2006), in referencing the many definitions, stated “disagreements abound on which has primacy in a particular situation, but there is little disagreement over the fact that children’s resilience can be explained as an interaction between their genetic makeup and the kind of support they receive” (p. 216). Masten (2011) stated “resilience science in human development refers to the study of the processes of, capacity for, or pathways and patterns of positive adaptation during or following significant threats or disturbances” (p. 494).

Regard for Education

Education related studies consistently address academic resilience rather than individual attitudes about education, valuing of, or regard for education. The idea of valuing or highly regarding education may be unique to cultures and societies and either present or absent within various historical, geographical, and economic models. Perez, Espinoza, Ramos, Coronado and Cortez (2009) quantitatively examined academic resilience in 110 Latino students and assessed their parents’ valuing of education. These students, identified from adverse and poverty stricken settings, were found to be resilient and fortified through their parents’ value of education. Valencia (2002) reviewed research confirming the value of education as a paramount priority for specifically Latino parents summarizing, “immigrant parents had a fierce desire for their children to achieve academically” (p. 94).

Globally, researchers have considered parental regard for education and the effects of parental influence on academic performance. One quantitative study of 539 multicultural adolescents showed that parental influence was significantly important across cultures and not significantly different from culture to culture (Vitoroulis, Schneider, Vasquez, deToro, & Gonzales, 2012). The idea of valuing education was demonstrated with educators valuing education and persuading children to value education (Theakston, 2009). The idea of parents valuing education was found in urban Kenya and in India, (Oketch, Mutisya, & Sagwe, 2012; Froerer, 2012) but in Ethiopia, the parent's value of education was found to be unequal in that it was especially high for male children and especially low for female children (Gurmu & Etana, 2013).

Adversity

Condly (2006), discussing response to trauma or adversity, stated, "although exact percentages are unavailable, it is probably fair to state that, given greater severity of trauma and/or frequency of traumatic events, an individual's likelihood of being able to cope and progress lessens" (p. 212). The degree and frequency of trauma, brutality, captivity, and on-going threat in war-torn Northern Uganda has placed its residents in the category of those having experienced severe or extreme adversity. Vanderbilt-Adriance and Shaw (2008) described this severe adversity as high risk over time. Their focus on the extant literature related to the highest risk children or those having experienced multiple risks and continuing risks over time could be significant in working with children from war-impacted populations like those children, now grown to adulthood, in Northern Uganda. In the category of "extreme adversity," the Project Competence research on resilience conducted through the University of Minnesota identified the

extreme in “young survivors of war, children in homeless families, and immigrant youth,” (Masten, 2011, p. 494).

Conclusion

In summary, I have identified no studies focused on the adult survivors of the LRA atrocities, nor have I found any studies specifically focused on Langi mothers, their survival, and the impact of their experiences on their parenting. Additionally, I have identified no studies like this study focused on the Langi mothers’ valuing of education. Further, although some studies identified have focused on the resilience of the Acholi and Langi child soldiers and escapees, no recent or follow-up studies have been identified addressing individuals and villages populated by former LRA captives, most of whom would now be adults.

The examples of robust and measurable post-war growth in Northern Ugandan cities like Gulu and Lira, and the building of new roads and hospitals, must not be overlooked (Izama, 2011). There is a profound irony in that, while Acholi and Langi sub-regions are thriving today as evidenced by the return of the Acholi and Langi people from the IDP camps to their villages and significant growth in agricultural product and trade (\$184 million in 2009) (Izama, 2011), there are still no identified research studies focused on learning from the resiliency and industry of the Acholi and Langi people, nor on the role education has played in the achievement of the these people. This study sought to understand if and how the suffered adversities, like those resulting from the LRA insurgency, may have influenced the Langi mothers’ value of education for their children.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter first discusses the theories, constructs, and persuasions revealed in extant studies related to resilience. It includes specific theories related to protective and risk factors, attachment theory, and relational-cultural theory as they have been related to resilience and discusses relational resilience research findings. Secondly, this chapter discusses the more current ideas of mechanisms and processes used to build resilience, the contribution of family as it impacts the resilient make-up, and the resilient response to war, adversity, and trauma. Finally, this chapter presents a synthesis of literature addressing education, adversity and education, parental influence on education, and categories of regard for education.

Theoretical Framework

Studies of resilience date back more than 60 years, and resilience has been a strong and frequent focus of researchers continuing to the present. Research based theories have evolved and noted studies have built upon, supported, and strengthened previous findings. For example, the identification of protective factors that contribute to the construct of resilient personalities have been identified and confirmed in multiple studies focused on resilience. Many, if not most, of the pioneer studies on resilience referred to protective and risk factors and are still referenced today. These included Blum (1998), Eppler (2008), Gewirtz and Edleson (2004), Rutter (1985), Sameroff, Seifer, Baldwin, and Baldwin (1993), Ungar (2003), and Werner and Brendtro (2012). Werner and Smith (1992) were the earliest of these researchers known for their seminal longitudinal study that began in 1951. Much later, Rutter (1985) identified protective factors and resilience in relationship to adversity. Sameroff et al. (1993) considered the development of intelligence in relationship to risk in the home and in society. More recently, Spaulding (2009)

acknowledged the role of protective factors in resilient living but focused more on common mechanisms useful for overcoming traumatic events.

Academic resilience has been examined and explored extensively. Martin and Marsh (2006) studied academic resilience and the contributing factors that include self-efficacy, control, planning, low anxiety, and persistence and proposed classroom resilience building strategies of confidence, coordination, control, composure, and commitment. Sands (2011) studied teacher-student relationships in middle school and considered academic resilience in at-risk environments and the impact of interpersonal relationship factors.

Riley (2010) described attachment theory as the most comprehensive theory describing human relationships. Interestingly, attachment theory is seldom addressed in the studies of resilience even though attachment, relationship, and resilience as concepts and theories each consistently support and compliment the other (Ainsworth, 1979; Atwool, 2006; Bergin, & Bergin, 2009; Blum, 1998; Bowlby, 2005; Bruner, 1996; Clauss-Ehlers, 2008; Condly, 2006; Hartling, 2008; Pianta et al., 2002; & Riley, 2010).

These same theories, in combination, beg more focus and research to enrich and strengthen the already robust knowledge base related to child development, early trauma, and resilient constructs. The participants in my study were adults who had, as both children and adults, experienced significant trauma, had somehow survived, and had self-reported behaviors that demonstrated resilience. It is essential to first understand child development before understanding responses to trauma. Children need physical safety, of course, but they need emotional safety equally or more. Children deprived of the assurance of physical safety can certainly still find comfort and even thrive in the presence of secure and responsive individuals who demonstrate relational care and provide emotional safety (Sameroff et al., 1993).

De Vries' (1984) study of the Maasai culture suggested that the westernized theories of resilience might not accurately depict the constructs of resilience in other cultures and emphasized that resilience research must consider complimentary theories and cultural contexts. Spaulding (2009) considered an alternative theory, contrasting prominent resilience theory and moved to the foundational experience and culture of the student demonstrating resilience in the form of persistence. Jordan (2005) stated, "it is likely that understanding resilience as a relational phenomenon, rather than as a personality trait, will lead us to deepen our understanding of the significance of connection for the well-being of all people" (p. 88). The idea of relational resilience comes out of the work of Judith Jordan but had its true beginning with Relational-Cultural Theory. Relational-Cultural Theory first originated with Jean Baker Miller and was introduced in her book, *Toward New Psychology of Women* (Miller, 1986). The theory was more fully developed in a collaborative effort with Miller, Jordan, Stiver, and Surrey (Miller, 1991). This theory originated with a primary focus on the psychology of adult women but has evolved to be considered applicable to males and females of all ages.

Judith Jordan presented the idea of relational resilience as a theory based on a theory, namely Relational-Cultural Theory (RCT). The core of this theory is a belief "that all psychological growth occurs in relationships, and that movement out of relationship (chronic disconnection) into isolation constitutes the source of much psychological suffering" (Jordan, 2005, p. 79). The individual's capacity for relational connection with mutual empathy, empowerment, and development of courage acts to construct resilience.

Jordan (2005) rejected the ideas of resilient protective factors or mechanisms such as hardiness, self-esteem, and internal locus of control as individual traits and internal characteristics that are held by the separate self. Instead she proposed a theory of resilience that

is not an internal trait but instead an accessible and available construct to every individual. This resilience construct involved growth-fostering relationships and connections characterized by mutual empathy and mutual empowerment (Jordan, 2005).

The following quote, referenced previously in Chapter 1, is appropriately applicable to the Langi women. The quote reads:

Mutual empathy is the process in which each person empathizes with the other in mutual growth; I see that I have moved you and you see that you have moved me. We matter to each other, we reach each other, we have an effect on each other. We can produce change in each other and in the relationship. This ultimately brings about a sense of relational competence. It brings us into the warmth of the human community where real resilience resides. And it contributes to the development of community, the ultimate source of resilience for all people. (Jordan, 2005, p. 84)

Hartling (2008) built on the work of Jordan (2005) and presented relational resilience from an entirely different perspective than previous resilience researchers. Like Jordan (2005) moving away from the various protective factors and coping mechanism theories, Hartling (2008) considered the relational aspects of resilience as a commodity everyone can “own” by “developing our capacity to build healthy connections” (p. 53). The idea of relational activity redefined resilience “as the ability to connect, reconnect and resist disconnection in response to hardships, adversities, trauma, and alienating social/cultural practices” (Hartling, 2008, p. 56). Walsh (2003), like Jordan (2005) and Hartling (2008), discounted the ideas of invulnerability and inherent resilience and instead emphasized the idea of evidence-based relational resilience.

This concept of relational resilience harmonized with the idea of family, cultural, and community support influencing the recovery experience of Langi mothers and impacting their

regard for education. Jordan (2005) confirmed this relational construct stating, “relationships are at the heart of growth, healthy resistance, and resilience. The societal or cultural context largely determines the kinds of relationships that are likely to occur for anybody, and these determine one's capacity to respond to stress” (p. 80). But it cannot be assumed that all cultures would strive for, affirm, and regard or value education. For example, Bingham (2011), in her study of adolescent females, found that Maasai families and culture dissuade education and especially devalue education for females. Hartling (2008) maintained:

In this risky world, all of us can benefit from proactively identifying relationships that promote our resilience, our intellectual development, our sense of worth, our sense of competence, our sense of empowerment, and, most importantly, our sense of connection. Because strengthening resilience is all about relationships. (p. 69)

Walsh (2003) wrote about resilience theory and relational resilience theory and applied his family resilience therapy framework in his own psychological counseling practice. His explanations regarding the theories are illustrated with actual client stories and peppered with examples of hope, health, and relational resilience. These stories portray the theory in light of real situations and provide practical applications of theoretical constructs. Much of Walsh's (2003) attention was focused on “normal family” systems for addressing life challenges. By considering relational resilience from a strength-based systemic perspective, a family resilience framework can identify the family's strengths in relationship and commandeer those resources in times of crisis (Walsh, 2003).

Review of Literature

Parental Hopes, Expectations, and Aspirations

A significant amount of research has focused on parental expectation and its effect on children's academic performance. Yamamoto and Holloway (2010) narrowed this focus to consider specific sociocultural contexts and found differing expectations and effects. Parental involvement in their children's education, as examined by Kaplan-Toren (2013) in the contexts of home-based and school-based involvement, was found to produce varied effects relative to ethnicities, grade levels, and genders. Durand (2011b) found that, with Kindergartners, both home and school-based parental involvement increased literacy levels.

Looking particularly at the parent's role in shaping their children's futures, Irwin and Elley (2013) explored parental behaviors that demonstrated regard for and value of education. Although their review of literature revealed much research regarding the parent's influence on his or her children's academic success and child outcomes, they found little research addressing how the parent's valuing of education was shaped (Irwin & Elley, 2013). I found little information on parental behaviors and the origins of those behaviors that demonstrated a valuing of or regard for education. My questions like "what behavior demonstrates value," "what shapes value and how does it shape value," and "what life situations increase the parent's value of education," have gone unanswered. My aim was to identify the presence of this valuing through the parents' (participants) self-reporting and to learn if this valuing had been influenced by adverse personal and tribal history and/or by culture or class. Irwin and Elley (2013) learned that this kind of valuing was most related to the parents' social and economic situations, their own biographies, and their desire as stated by one, "you want your kids to, to do better than what you did" (p. 122).

Research conducted by Roy and Roxas (2011) stressed the need for U.S. educators to approach their students of African heritage with better understanding of and less bias toward a culture different from their own. Interviewing Somali Bantu refugees and their parents, Roy and Roxas (2011) found that the refugee parents demonstrated a high value of and regard for education and self-related it to their experiences of war and adversity before coming to the U.S. The parents used storytelling to pass on their embedded values and to convey hope and encouragement toward education.

Hendrickson (2012), using semi-structured and open-ended interviews to collect data, with participants' responses probed rather than prompted, found themes of "family values and expectations, quality and relevance of education, and misunderstandings between teachers and students" (p. 41). Unlike the studies showing the valuing of education as a path to a better life, Hendrickson's (2012) study revealed that rural Appalachian parents and students valued vocation and devalued education.

The effects of parental expectations, influence, culture, and acculturation on Mexican American students' academic success have been studied extensively (Valencia, 2002; Carranza, You, Chhuon, & Hudley, 2009; Delgado, Updegreaff, Roosa, & Umana-Taylor, 2011; Durand, 2011a; Durand, 2011b; de Guzman, Brown, Carlo, & Knight, 2012; Naumann, Guillaume, & Funder, 2012; & Roche, Ghazarian, & Fernandez-Esquer, 2012). These studies and others like them have shown that Mexican American parents place high value on attaining education and hold expectations for their children to achieve more than they themselves have achieved. Vryonides and Gouvias (2012) studied parental aspirations among 700 Greek parents and learned that those of lower social class or status may have negatively impacted their children's educational goals. Bodovski (2010) found the combination of the parents' social

status, aspirations, and purposeful strategies to be encouraging of their children's academic achievement. Specific questions in this study's semi-structured, open-ended interviews were designed to determine if the same dynamic existed between the Langi parents and their children.

Adversity, Culture, and Education

Recognizing that the Acholi and Langi were people groups plagued by a quarter century long conflict and recognizing that these were cultures that experienced extreme adversity, I prepared myself by reviewing studies addressing the effects of adversity on families and communities and by reviewing studies that explored how adversity may have promoted or discouraged resilient behaviors and values. Theron and Theron (2013) studied 14 South African university students and investigated the influence of their families and communities on their responses to adversity. Attachment systems (family communities) and attachment bonds (extended family and ancestral bonds), unique to the South African tribal culture, were found to shape and fortify resilience through transaction (Theron & Theron, 2013). Specifically, Theron and Theron (2013) found:

The collective of kin provided culturally-shaped resilience-supporting resources in the form of a lived example, stories, teachings and hopes, and in the form of the opportunity for youths to contribute, to become a living example and to realise hope. (p. 408)

I found some empirical evidence of the African culture valuing education, but the paucity of studies on this topic represented a gap in the current knowledge base. Like researchers Theron, Cameron, Didkowsky, Lau, Liebenberg, & Ungar (2011), I also found a gap in Afrocentric cultural studies and, except for a number of studies focused on returning child soldiers (Mels, Derluyn, Broekaert, & Rosseel, 2010), I found little research addressing specific tribes, cultures, and communities. I sought to learn what systems are in place in the Langi family

and village culture to encourage resilience, and how those systems related to the valuing of education. Education in traditional Africa, according to Avoseh (2009), is valued as a familial and community task formally delivered or orally imparted. All education is seen to have a vocational goal and a work or support aim; work combined with education is an obligation and an avenue out of poverty, and a lack of education is equated with laziness and poor character (Avoseh, 2009). Crabtree (2014), using findings from Gallup Inc., looked at valuing of education in the African nations as related to employment and family support stating, “obtaining even a basic education can mean making sacrifices because children would otherwise be available to help with farm work or other means of supporting the family” (p. 4). In harmony with these findings, the Apostle Paul reminded the Thessalonians, “for even when we were with you, we gave you this rule: the one who is unwilling to work shall not eat,” an instruction combining the obligation of work with the benefit of eating or avoiding starvation (2 Thessalonians 3:10, New International Version).

The concept of family, including family impact and family influence, was found in studies of Ugandan village women influencing their children’s social and academic success (MacDermid Wadsworth, 2010). Condly’s (2006) review of resilience literature included evidence of family support. However, resilience research focused on the individual’s immediate response to adversity may overlook on-going resilient coping processes. Condly (2006) stated, “traumatic events effect great damage not so much because of the immediate harm they cause but also because of the lingering need to re-evaluate one’s view of oneself and the world” (p. 211). Condly (2006) related this coping, or re-evaluation process, to education and to the educational environment but also related it to the family, the culture, and the society or community. MacDermid Wadsworth (2010) reported much literature supporting families,

cultural beliefs, and family patterns as resources, support systems, and coping mechanisms for war victims and forced combatants. Pfeiffer and Elbert (2011) interviewed Acholi adults who had been abducted as children and found that they, “like other children, youth and adults living in war affected areas are highly affected by the mental health consequences resulting from their violent, cruel and life-threatening traumatic experiences during the war” (p. 6). Reflecting on the need for post-war support systems, Ager et al. (2011) noted that Acholi students, interviewed about their experience of war, self-reported their resilience and recovery as dependent on a “normalization of social conditions” (p. 1131). Annan, Green, and Brier (2013) looked at Northern Uganda post-conflict recovery efforts and found the adjustment for females more difficult than for males because of fewer employment and education opportunities. One example of a concerted and long-term effort to assist post-war recovery in the neglected Lango sub-region, The Northern Uganda Early Recovery Programme (NUERP) implemented from 2009 to 2012, “paid particular attention to the special needs of vulnerable members of the community especially women, children and the youth” (NUERP, 2012, p. 1).

Culture, community, and family have repeatedly been found to contribute to resiliency in individuals. In the quantitative study of 260 former child soldiers in Sierra Leone, Betancourt, Brennan, Rubin-Smith, Fitzmaurice, and Gilman (2010) identified children who displayed characteristic resilience and found family and community to be critical to their mental health recovery and their overall resilience. Betancourt et al. (2010) referred to “a shaping” and stated, “although our general finding may apply broadly, the specific processes that influence risk and resilience are likely to be shaped by culture and context” (p. 9). Clauss-Ehlers (2008) examined cultural supports and the promotion of resilience by crafting interview questions to be used among village women in Northern Uganda. Cultural resilience, social capital, and adaptive

coping were applied in the Northern Ugandan context by questioning how culture provided strength and asking what factors in the community build resilience (Clauss-Ehlers, 2008; Ungar, 2011). Duncan and Arntson (2004) broadened this idea of resilience through the community to include education as reflected in their central placement of “cognitive and language development” in the diagram *Social Ecology for the Child* (see Appendix F).

The Review of Education Policy in Uganda (Ojijo, 2012) defined education as “the process of imparting/acquiring skills and value systems to be able to provide solutions to present and future challenges for the purpose of living a happy life” (p. 1). Emphasizing the unique nature of educating children raised in conflict, Bragin and Opiro (2012) stated:

When children are born and raised in an atmosphere of terrible violence they cannot be seen solely as the products of the violence around them. The very fact of their existence should be understood as a tribute to the continuity of their community. They cannot be understood or supported without an understanding of the totality of their surroundings, including the strengths that their culture, community and families provide, in conjunction with the dangers that have come from the violence of war. In this context, all of the elements of their community can be seen as contributing protective factors that help them survive the conflict and give meaning to their lives. (p. 162)

It is notable that the Ugandan mother’s education and child mortality are positively related (Bbaale & Buyinza, 2012), and that school enrollment and attendance in Uganda have been found to positively correlate with improved child nutrition (Acham, Kikafunda, Malde, & Tylleskar, 2012). Parental involvement in the child’s education could imply regard for education. Regardless, parent involvement was consistently and positively associated with student achievement. (Fan & Chen, 2001; Houtenville & Conway, 2008)

Parents in Northern Uganda have been found to devalue education primarily because of cost (Deininger, 2003; Lincove, 2012; & Suzuki, 2002), but education is often unavailable and inaccessible because schools are in difficult to reach and in remote areas (Nishimura, Yamano, & Sasaoka, 2008). Ironically, a report from World Bank on the influence of education (Kara, 2006) showed a valuing of education precisely because of its lack of availability and accessibility. Pronounced educational inequalities existed in Uganda (Ekaju, 2012). Instituting Universal Primary Education (UPE) in 1997 and Universal Secondary Education (USE) in 2007 began to address these inequalities, but the schools were not financially attainable and were insufficient in number and quality to provide equal opportunities throughout the Northern Ugandan regions (Bbaale & Buyinza, 2013; Ssewamala, Wang, Karimli, & Nabunya, 2011). School attainment rates in Uganda were reported by Bbaale and Buyinza (2013) to be 16% for primary, 4% for secondary, and only 7% for post-secondary.

Lovell (2010) learned that girls in Uganda are often unable to accomplish more than primary schooling, and they move on to secondary schooling much less frequently than boys. Additionally, several factors prohibit education for girls, including the girl's reputation in the village. Lovell (2010) found that all Ugandan children wanting to be educated faced multiple difficulties and stated:

Children in Uganda are ultimately powerless to achieve their life expectations without parental support. The absence of a father figure in much of Ugandan society places economic limitations on a mother's ability to educate her children. Not only is absence a constraint, but the presence of a father who resists educating a daughter can also be detrimental. (p. 510)

Poverty and Education

Ruby Payne (2003), in a follow-up article to her original book *A Framework: Understanding and Working With Students And Adults From Poverty* (1995) and 5th edition with a revised title (2013), provides clarification on “generational poverty” and addresses the cultural aspects of poverty categories and definitions. Those in generational poverty, according to Payne (2003), make their decisions based on survival and relationships. This process was certainly exemplified in the Acholi and Langi people, who have been in survival mode for more than a quarter century.

Avoseh (2009) presented a uniquely African view of poverty based on an individual or a family’s “character traits, morality, religion, and education,” as well as their “participation in kin and community affairs, and industriousness,” (p. 10) and as more of a by-product of life and work than a accumulation of material things. Acham et al. (2012), in their study of 645 primary school children in the Tumi District of Northern Uganda, created a “household wealth index” to measure demographics and socio-economics of the communities. Wealth was uniquely defined by “the presence of a working radio and a bicycle, quantity of livestock owned, nature of house, source of water, availability of electricity and type of fuel used for cooking” (Acham et al., 2012, p. 4). However, Northern Uganda’s impoverishment was reflected in its population’s malnourishment, high food-insecurity, and even famine. Acipa, Kamatenesi-Mugisha, and Oryem-Origa (2013) studied and recommended the practice of using very accessible and nutrient rich wild food plants to supplement the minimal nutrients in the traditionally cereal based diets. Hunger was found to negatively impact school attendance and academic achievement and insufficient dietary intake was found to discourage school attendance and lessen the child’s ability to concentrate on and retain lesson material (Acham, et. al., 2012).

Literacy

Reported by Bragin and Opiro in 2012, the Ugandan Ministry of Education prioritized education in the conflict-ravaged areas of their country by supporting the Revitalization of Education, Participation and Learning in Conflict Areas (REPLICA) program specifically for the Acholi. REPLICA used a six-pillar approach (see Appendix G). Wamala, Kizito, and Jjemba (2013) defined literacy as the “ability to read with understanding and write meaningfully in any language” (p. 134) and reported low literacy rates in rural Uganda. Uganda Bureau of Statistics (UBOS) (2012) estimated literacy in Northern Uganda as 64%. In Northern Uganda, primary school is an exit point for many students, but when parents themselves are educated, children are more likely to continue and complete secondary school (Wamala et al., 2013).

Finding that long-term conflict in Northern Uganda had produced disruptions in livelihood and chronic poverty, Bird, Higgins, and McKay (2010) also found that those Acholi who were educated were eager to educate their children. Bird et al. (2010) reported a description of one adult who had completed primary grade seven and who valued the experience of education stating:

He can write and speak English and his education enabled him to migrate to look for work in 1996 (at a sugar plantation). During the conflict, Matthew lived in a camp. His education meant that he was employed as a security officer, keeping order in the camp. When the conflict ended his education continued to help him: it has made him popular and has enabled him to get elected positions in local government, the church, and the local farmers’ club. He also thinks that his education has helped him plan and improve his farming ‘making my farming organised and giving me the courage to try new crops’. (p. 1192)

There were testimonies of the students' value of education in Uganda. Bragin and Opiro (2012) stated, "when children and adolescents affected by armed conflict are asked to prioritize their own needs, education is often at the top of the list. Young people and their communities frequently equate education with a hopeful future" (p. 159). However, none of the identified studies addressed the cultural or environmental origins of this valuing, which are elements in which this study sought to address. Knowing better what spurs and motivates education goals will enable researchers, educators, and policy makers to strengthen their vision of education as a life changing force. Then, individuals either discouraged or prohibited from education may instead be offered new possibilities and new hope.

Summary

This literature review has carefully considered past and current studies in the areas of resilience and current studies in the areas of adversity, parental influence, and the valuing of education. The look at resilience and resilience theory draws selectively from a wealth of more than 50 years of research. Evidence based inquiry has been applied and research has developed and evolved in this area to add to our understanding of the phenomenon that is resilience. Adversity is a more vague term and could only be studied in relationship to the degree or extent of the perceived or actual adverse experience. This review, for its purposes, focused in general on war-impacted locations and the adverse conditions that surrounded the residents of those locations. More specifically, studies of adversity in the war-impacted regions of Northern Uganda were reviewed. Regard for and/or valuing of education was explored less successfully due to a noticeable absence of empirical research on the subject. Similarly, studies related to Northern Ugandan women were mostly unavailable with the exceptions of references to returning LRA captives. The literature reviewed revealed a significant gap in the research

addressing a regard for or valuing of education, and a paucity of research on regard for or valuing of education as it might relate to adverse living situations or conditions. Finally, Acholi and Langi women have been the subjects of very few research studies and specific studies focused on the impacts of the Acholi and Langi cultures on these women and their children have not been identified. This present study focused specifically and entirely on the Langi culture.

CHAPTER THREE: METHODOLOGY

The purpose of this transcendental phenomenological study was to answer the question: How have the experiences of adversity influenced the Northern Ugandan mothers' regard for education and their roles in their children's education? This study helps to narrow the gap in research, specifically of the Langi people in the aftermath of the LRA conflict that impacted the Acholi and Langi directly and severely. Further, this study examines the phenomenon of the Langi mothers' stated and demonstrated regard for education and examines that regard by exploring its origins. This chapter presents the study's research design, its procedures including its selection of participants, its description of the setting, and its methodological analysis.

Design

This study used a qualitative transcendental phenomenological design to gather and describe accounts of shared and common lived experiences related to education in the aftermath of war to determine the role, if any, of adversity in shaping value of or regard for education. This approach enabled gathering of sensitive and personal accounts from women who have lived through the turmoil of war. Using the qualitative inquiry method, I enlisted Langi mothers to be co-researchers (Moustakas, 1994) and elicited from them descriptions of their life experiences. Descriptive words full of images like heaviness, lightness, sweetness, saltiness, roughness, and smoothness can paint verbal pictures and build the impressions that are helpful in illuminating the felt experience (Moustakas, 1994).

With goals of encouraging more "culturally competent" research and increasing the number of "African-centered" qualitative research projects, Lyons et al. (2012) looked at current research that was confluent with African cultural values and reflective of the African experience. Defending the value of and need for qualitative methodology, Lyons et al. (2012) stressed the

emphasis of the qualitative researcher's self-reflection and awareness of assumptions and biases. In confluence with the African preference for holism, relationship, and community, the qualitative approach requires a close look at life experience and cultural values.

In that vein, Lyons et al. (2012) stated, "using qualitative research, psychologists may be better able to understand person–environment interactions. These interactions are necessarily embedded in complex conversational and contextualized data gleaned through qualitative inquiry, compared with the use of formalized measures applied in quantitative research" (p. 156).

Seeking to gather descriptions of the phenomenon of regard for education, I sought to understand the essence and texture of these mothers' lived experiences. Using a phenomenological approach employed the idea of culturally appropriate storytelling and used first person accounts (Ahlberg, 2009). Selecting a transcendental approach within the phenomenological methodology required that my research role be that of a non-active participant observer. I sought to look at each data gathering experience with an open and non-presumptive view, making no interpretations, and preserving my own objectivity (Creswell, 2007).

Moustakas (1994), in reflecting on the phenomenological model, emphasized a departure from interpretation, "seeing things as they appear, and as they are, and not judging them, learning to describe experience, rather than explain or analyze it, focusing on a core question and exploring in depth the everyday constituents of human experiences" (p. 175).

Lovell (2010) used a qualitative approach in her study of young women in Uganda. Her data collection included drawing and prompted story telling and discussion. The participatory nature of her interactions helped the participants to express their perspectives as well as their hopes. Like Lovell (2010), I used an art and sad story activity in my data collection with the

intent of prompting story telling and eliciting descriptive, experiential accounts (Moustakas, 1994).

My research design provided for changing approaches and allowed different strategies to emerge as needed to most effectively gather data. Moustakas (1994) stressed that the end goal of revealing the essence of the story should be primary, and that the interview or questioning process should be secondary. Meditative and reflective art activities can invoke conversation, help the participant to both relax and trust the interviewer, and enhance the interview process (Moustakas, 1994). By using multiple pathways to the basic in-depth interview method, Creswell (2007) suggested that the goal to “describe the meaning of the phenomenon” is achieved (p. 131). Using this design and these approaches, I began my study with the following research questions.

Research Questions

I constructed the questions below to immediately draw my attention to the study phenomenon and to see, reflect, and know about the phenomenon (Moustakas, 1994).

Moustakas (1994) defined the human science research question as one that “seeks to reveal more fully the essences and meanings of human experience” (p. 105). Derived from my problem and purpose statements and growing out of my review of literature addressing the phenomena of resilience, the following four questions were precisely aligned with my study’s purpose, guided my emerging methodology, and directed my process throughout my research.

- a. What are the adversities described by the Langi mothers living in Ugandan villages attacked by the Lord’s Resistance Army?
- b. What have been Langi mothers’ strategies for surviving the adversities, and what strategies are they using for coping today?

- c. How do Langi mothers regard education for their children?
- d. How does the Langi mother's regard for education influence her role in her children's lives?

Setting

The setting of this research was directly related to the purpose of the research in that I was learning about the adverse experiences of Langi mothers living in and around the specific data gathering locations affected by the LRA conflict. The LRA attacks targeted the Acholi and Langi people in the regions of Northern Uganda referred to as Acholiland and Langi. Hundreds of Acholi and Langi villages suffered LRA atrocities. Before the conflict, these agricultural villages and these people were historically accustomed to peace and had not experienced tribal warfare typical of other African tribal peoples. They were self-governed with "systems of elders, clan leaders, and local counselors" (Beitzel & Castle, 2013, pp. 49-50). In place then were the practices of Mato Oput in Acholi villages and Kayo Cuk and Culo Kwor, in Langi villages. These were each reconciliatory processes that required the offending individual to take a particular set of steps before being restored to the community (Atim & Proctor, 2013; Beitzel & Castle, 2013; Anyeko et al., 2012). Interestingly, peacemaking efforts and conversations originating from these communities reference biblical scriptures, characters, and values and traditions based in religious orientations (Funk, 2012). The practices of restorative rather than retributive justice are characteristic of the Acholi and Langi people. I visited multiple villages in Langi to ground my contextual understanding of my participants' living environments. Although the villages selected were identified generally as being in the Langi sub-regions, their specific names were omitted from this account.

During village visits, all of the village women present during my visit were invited to (a) read and sign the provided consent form, (b) answer a simple identifying questionnaire, and (c) complete the Comprehensive Trauma Inventory-104 (CTI-104) (Hollifield et al., 2005) survey. The translator interpreted and explained each question and statement in Luo, the primary language of the villagers and assisted all of the women with their effort to understand and answer the questions. The questionnaire contained questions regarding (a) the age of the woman, (b) the age of her living children, and (c) whether or not the child attended school. All of the women were invited and encouraged to attend the conference being held the following week.

The primary data gathering was conducted in a conference/training environment in Lira, Uganda and included (a) prompted individual art projects in the large group conference environment and (b) private one-on-one video/audio recorded interviews in a designated interview room adjoining the conference venue. The conference subject, although unrelated to the research topic, was complementary to the research activities and processes.

The art activities began with playful art experience using charcoal, chalk, and/or watercolors and large paper as the art medium. The conference attendees were then asked to recall a sad experience and depict it in a second art activity using the same medium. As the conference attendees completed their sad art I invited them to tell me the sad story that explained their art. This second art activity was scheduled and structured to encourage comfortable interaction, conversation, and more sober focus on “sad times” and to intentionally prepare potential interviewees for the sensitive nature of the research interviews to follow. It also demonstrated the conferees’ ability and willingness to articulate their story. The sad story art and sad stories of the selected participants (photographed and dictated) were not gathered until the 2nd village gathering where member checking was also conducted.

The 9 individuals selected to be actual study participants first met the selection criteria and then also demonstrated, either in the village or in the conference venue, their ability to articulate their story along with an obvious willingness or eagerness to tell their story. Nine one-on-one interviews were conducted over a three-day period with no less than three interviews a day. The total number of interviews and interview times were limited by the conference schedule and the necessary time required for (a) transcription of the video/audio recorded notes, and (b) participant checking during follow-up village visits.

Participants

I chose a purposeful and convenience sampling for this study (Creswell, 2007). I selected participants who met the specified criteria outlined below. First, I used questionnaires and surveys conducted during village visits to gain demographic data on the village women and to identify the number of traumatic events they had experienced. I interacted with the women, administered questionnaires and surveys, and noted those women who comfortably offered and shared stories about themselves and their children. I invited all of the women I met to the conference being held in the city and encouraged their attendance. The following week, I identified women from those same villages in attendance at the women's conference. These women were considered potential participants in my research study.

My interviews were conducted at the conference venue during the 2-4 hour breaks. So, of necessity, only women attending the conference were included in the study. However, the need for potential participants to travel on hazardous and impassible village roads, and the cost of transport would have inhibited their conference attendance and would have thus limited the participant pool. For those reasons, the transportation costs, lodging, and meals were offered and served as an encouragement and incentive.

The conference event offered an avenue and venue for data gathering. The conference subject content, taught by me, was unrelated but still conducive to my research. The conference activity of drawing and reflecting on sad moments increased the participants' comfort levels when addressing sensitive issues. Further, the conference grounds provided private spaces conducive and sensitive to the interview content.

Polkinghorne (1979) recommends that the sample size for phenomenological studies be between 5 and 25 to provide sufficient data for a thorough look at the phenomenon. The sample size for this study was increased as time allowed and as needed to reveal the essence of the lived experience (Creswell, 2007). Participants for my study were nine adult mothers of school-age children and residents of Northern Ugandan Langi villages (Creswell, 2007). Many reported on their surveys to have experienced kidnapping, rape, torture, and/or killing of their family members by the LRA, but the criteria required only that they were present in the impacted villages during the period of the LRA conflict. The participants were 20 to 40 years of age, the ages of those adults who lived, perhaps as children, during the period of the greatest LRA threat. The participants were only (a) those from whose villages I had visited, (b) those who had completed the questionnaire and survey, and (c) those who subsequently attended the planned conference event in Lira, Uganda.

The nine confirmed participants were selected from a total of 84 individuals first screened to meet the criteria of (a) being female, (b) being between the ages of 20 and 40, and (c) being mothers of school-age children. After the screening, 100% of the 29 who met the criteria confirmed their willingness to participate in the research with their signatures or thumbprints on the interpreted Short Form Consent (see Appendix J). Next, the 29 potential participants completed the CTI-104 (Hollifield et al., 2005) adapted version survey revealing their

experiences of adversity and trauma. Those who marked “yes” to having experienced 40 or more of the inventoried categories, along with having met the (a), (b), and (c) criteria, were given more attention in the selection process. The numbers of trauma experiences, when combined with the participant candidates’ ages and their village locations, identified those who were most probably LRA survivors. Finally, the pool of potential participants were made up only of those whom were visited in their villages by the researchers, were present attending the women’s conference in Lira Town, and had demonstrated their ability to articulate their stories and talk about their art activity in the women’s conference.

Table 2 identifies the nine participants with their pseudonyms, the detail of their selection criteria, and their number of experiences of trauma.

Table 1 *Participant Record, Pseudonyms, and Detail*

Participant Pseudonym	Marital Status	Literacy	Participant Age	Number of Children	Number of Children In School	CTI-104 YES Answers
Deborah	Widow	Illiterate	37	3	1	48
Hannah	Widow	Literate	35	4	3	69
Martha	Married	Illiterate	38	9	4	73
Mary	Married	Semi-literate	36	11	7	85
Miriam	Widow	Illiterate	35	4	3	98
Naomi	Abandoned	Illiterate	31	5	4	53
Rachel	Married	Illiterate	40	9	3	74
Ruth	Married	Illiterate	38	5	4	66
Sarah	Married	Illiterate	33	7	5	82
			Average Age	Average Number of Children	Average Number of Children Attending School	Average YES Answers
			36	6	4	72

Procedures

The fieldwork portion of my study began with IRB approval. Validation of my interview questions, my activities, and my interview and activity prompts was conducted with content experts before presenting the proposal to the IRB. In the villages and at the conference venue, I

employed the services of a videographer, a female interpreter/translator, and a male driver/mechanic. The four of us comprised the research team. We began with individual village visits. Travel was limited to daylight hours for purposes of security, safety, and emotional wellbeing. In these settings, I interacted with the village women and their families and participated in their play and worship to enrich my contextual understanding of their living environments. I assisted the interpreter/translator in helping all the village women sign the consent form, complete the simple questionnaire, and complete the CTI-104 (Hollifield et al., 2005) survey. Few of the women read English and most needed help from the interpreter; most needed to have the consent short-form, questionnaire, and survey administered orally.

Audio and video recording was used to document art activities and interviews. To familiarize the participants with the video experience and to minimize the novelty, playful and light-hearted filming was used in the villages before the more solemn filming of the interview process. With electrical power often interrupted, audio and video equipment and battery packs were frequently charged and ready for use. As much as possible, a written record was kept for later transcription describing activities, personal conversations, interactions, and responses observed. Transcription, research team, and participant checking took place on the days during and following the conference. Notes were stored for safe travel and backed up. All notes and video footage were backed up on an external hard drive and the drive was stored separately from the research computer.

Table 2 includes the data collection order, criteria, and count in order to clarify and illuminate the order, criteria, and numbers in the participant selection and data gathering process.

Table 2 *Data Collection Order, Criteria, and Totals*

Order	Research Instrument	Individuals	Criteria	Individuals
1	Identifying	84	Female, Ages 20-40,	29

	Questionnaire		Mothers of School-Age Children	
2	Short Form Written Consent	29	Signed or Thumb Printed	29
3	Comprehensive Trauma Inventory - 104 – Adapted (CTI-104)	29	Identified adversity and trauma likely related to LRA	29
4	Village Visit	84	Present at Village Gathering	84
5	Conference Attendance	51	Present at Women's Conference in Lira, Uganda	51
6	Art Activity	51	Participated in Art Activity and talked about their creation	51
7	Participation Selection	29	Identified as comfortable with telling their stories	11
8	Review of CTI-104 answers and interview orientation	11	Considered the topic and confirmed understanding of interview plan	11
9	Video/Audio Standardized Open-ended Interview	11	Re-confirmed as meeting criteria and understanding of interview plan	9
10	Translation and Transcription of Video/Audio Recordings		Collaborative Transcription and Researcher Confirmation	
11	Member Checking	9	Provided Correction and Confirmation	9
12	Key Informants - Pastors and Community Resource for Validation and Corroboration	10	Informal interviews served to validate and corroborate accounts of LRA victimization and early years of Joseph Kony	10
13	Key Informants - Pastors and Community Information and Discussion Resource	10	Informal interviews served to inform and discuss additionally referenced and related topics	10

A Research Calendar Schedule, Figure 1, is provided here to show the calendar order of research activity and the specific dates allotted to accommodate field study and validation.

LIRA, UGANDA, CALENDAR SCHEDULE
PAM, MICHAEL, AND NOAH PRYFOGLE
HOSTED BY PASTOR JOHNSON OGEMA
JUNE 2014

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
WEEK 1	1	2	3	4	Uganda depart LAX 3:50 pm 5	Arrive Entebbe Uganda 10:50 pm 6	Depart Entebbe 9:00 am 7
WEEK 2	Worship, Planning Meeting, Rest 8	Village Gathering, Pastor Meetings 9	Village Gathering, Pastor Meetings 10	Prepare for Women's Conference 11	Rest 12	Conference and Interviews 13	Conference and Interviews 14
WEEK 3	Worship, Conference, & Interviews 15	Transcribe and Rest 16	Transcribe and Rest 17	Transcribe and Rest 18	Village Gathering, Member Checking 19	Rest 20	Goodbye Village Visit 21
WEEK 4	Worship and Rest 22	Rest 23	Rest 24	Pack, Goodbye Celebrations 25	Leave Lira 26	Uganda Depart 1:50 am 27	28
WEEK 5	29	30	1	2	3	4	5

Figure 1. Research calendar.

The Researcher's Role

As the primary researcher and human instrument, I was uniquely and well equipped for conducting this research and thoroughly prepared to sensitively and intuitively gather and analyze data. My background was rich in training and experience. Employed as Early Childhood Faculty at California Baptist University, I am also an early childhood consultant, a Purpose Driven® practitioner, and an Ambassador of the PEACE® plan. Additionally, I am a Celebrate Recovery® Trainer. Each of these roles involves my use of interpersonal relational skills. Training in these areas has enabled me to clearly articulate my purpose and objectives. I

know how to work with those in authority as well as with teams. I recognize difficult situations that require cultural awareness and sensitive handling.

My background also included my previous experiences in Northern Uganda. I had previously traveled four times to Lira, Uganda, for three to four weeks at a time training village pastors' wives in their pastoral roles. The Langi know me as a trainer and friend. I am highly respected and regarded because of repeated personal encounters in village environments and in training venues.

Constraints

In conducting this phenomenological research, I am a human instrument (Lincoln et al., 1985). My ability to communicate and connect with my hosts and hostesses in the village environments and in the training venues assisted my research. However, my comfortable familiarity with the Langi mothers could have also compromised the validity of my study. In collecting my research data, my goal was to put aside my deep affection for many of the village women who might ultimately be subjects of my research (Lincoln et al., 1985). Additionally, I set aside assumptions and preconceptions derived from my previous visits and interactions in the villages and earlier encounters during my several years of ministry there.

For the overall and comprehensive analysis, I used the phenomenological practice of bracketing out or "epoching" my own experience (Moustakas, 1994). First, I considered and identified my own personal life experiences that relate in some fashion or are similar to the Langi mothers' trauma, resilience, and value of education. Then, I remained conscious of how personal experiences might color or impact my analysis of the data and become inappropriate or biased in that process. For example, when a drunk driver killed my second son, and when I was critically burned in a cooking accident; either of these personal life experiences could have biased my

response to the participants' accounts of grief or pain. I intentionally avoided bias in my data analysis by considering and setting aside my own life experiences, any of which could somehow have been related to the experiences of the Langi mothers. Moustakas (1994) stated:

This way of perceiving life calls for looking, noticing, becoming aware without imposing our prejudgment on what we see, think, imagine, or feel. It is a way of genuine looking that precedes reflectiveness, the making of judgments, or reaching conclusions. (p. 86)

Data Collection

Intending to collect rich, thick accounts of lived experiences, I assessed and identified the most ideal venue for the research interviews and research activities. In the villages, I sought to gain a contextual understanding of the living environments of potential participants, explained and requested their signed consent, asked simple questions based on the selection criteria, and administered the CTI-104 (Hollifield et al., 2005) survey. However, I conducted no interviews or additional research activities in the villages for the following logistical and situational reasons: (a) the village visits were kept necessarily short because the videographer and I, both Caucasian, were at risk of bodily harm in an entirely African environment, (c) the villages were subject to nighttime attacks by marauders, (d) the brevity of the visits would have prohibited effective, productive, and valid data collection, and (e) the environments of the villages presented distractions and unavoidable interruptions that would have interfered with the interviews. Typically, the entire village gathers around any visitors with singing, dancing, parading and celebration. One-on-one conversations are rare because a significantly large audience attends to every interaction. Thus, the research interviews were conducted entirely separate from the village visits and took place during the following week in a private room adjacent to the conference venue and during the times of the conference breaks.

Although English is the official language of the Ugandan people, their first language is their tribal language. The Langi speak the Luo language. All research activities were conducted in Luo through a Langi interpreter/translator. The following methods were used to collect data.

Method 1: Survey

The CTI-104 (Hollifield et al., 2005) is a tool developed to assess and identify the individual's experience of trauma in war-impacted environments (see Appendix H). The tool was evaluated to validly correlate with standard measurements of trauma. Additionally, its test and re-test reliability was found to be excellent in assessing a broader range of war refugees worldwide, broader than the range in previously available tools (Hollifield et al., 2006). Hollifield et al. (2006) reports, "the CTI-104 (Hollifield et al., 2005) is a reliable and valid self-report instrument that assesses a wide range of traumatic war-related events in a broad range of community-dwelling refugees who experienced events at different times and in different geopolitical contexts" (p. 535-536).

I requested permission from the developers to use the CTI-104 (Hollifield et al., 2005) in my field study in Northern Uganda. Further, I requested permission to adapt the tool to be culturally, regionally, and historically appropriate for use with the Langi of Northern Uganda (see Appendix I). Adaptations included word changes. For example, the words "jailed or confined" were changed to "held captive" because that phrase more accurately described the experience of being held by the LRA, and the words "refugee" and "refugee camps" were changed to "IDP" or "IDP Camps." Three questions were removed related to refugee status, and one question was added relating to access to family land.

I used the CTI-104 (Hollifield et al., 2005) for two purposes. First, I used the tool in the village settings as a screening tool for identifying those village women who had experienced

war-related trauma and would be potential research participants. Secondly, I used the tool again, but this time as a resource and prompt for reviewing traumatic experiences prior to the research interviews. The translator provided any help needed to aid understanding and administered the survey orally as necessary. I was present to assist in coordinating that effort and observed the interaction and responses.

Method 2: Art Experience with Prompts

Participants were asked to use provided charcoal, chalk, and/or watercolors to depict their story of a sad life event. I observed the drawing experience and asked them to tell me about their drawing. Conversation, storytelling, and narrative elicited out of the art experience was noted and assisted in the participant selection. Video of the group art experience was captured and observations were included in the study analysis, reflections, and conclusions.

Drawing is not a familiar activity in the Ugandan village culture due to lack of pens or pencils, chalks, or other art mediums and the lack of paper. However, the opportunity to draw is relished and eagerly anticipated. Considering the lack of familiarity, I first offered needed assistance, modeling, and prompting. I demonstrated the art mediums using art paper mounted on the white board in front of the whole group. I invited all of the conferees to share their finished product with the group and to explain or tell the story of their drawing.

Method 3: Guided, Open-Ended, Semi-Structured Interviews with Approved Questions

In this research study, guided, open-ended interviews were used to learn about the participant's experiences in life. Intentionally avoiding questions that could produce yes or no answers, I used open-ended questions designed to illicit storytelling (Creswell, 2007).

Qualitative studies conducted by Franciosi, et al. (2011) and Dutro and Selland (2012) established an interview protocol using scripted, structured questions combined with follow-up

questions and conversational responses. All of the questions in the interviews for this study were open-ended and stated in such a way to illicit feeling and experiential answers, beginning with word choices like *why*, *how do you feel*, *what*, *what was different*, and *what else*. Eggum et al. (2011) used open-ended like those exemplified here and intentionally used wording that solicited feeling and reflective responses: “How do you try to make yourself feel better when you feel bad?” (p. 779), “What gives you hope?” (p. 781), and “In general, do you think the rest of your life will be bad or good?” (p. 782).

All of the interviews were audio and video recorded. Transcriptions of the recorded data involved the researcher, the videographer, and the interpreter/translator. Participants were asked to listen to the reading of the transcripts, in their own language, and to check the transcripts for accuracy (Creswell, 2007). Franciosi et al. (2011) and Dutro and Seland (2012) researchers, as a team used audio-recording, transcribed responses, sorted and grouped transcriptions by common themes, and confirmed agreement and/or consensus. The questions in Table 1 were used to guide the interview:

Table 3

Standardized Open-Ended Interview Questions

Thematic Category	Interview Question
Life Experience	a). Tell me about your childhood.
	b). Tell me about your family when you were a child and then today.
	c). Tell me about your village.
Mother's Education	d). Tell me about your education when you were a child.
	e). How has your education helped you to survive?

	f). What are your future goals for yourself? What do you need to reach those goals?
Children and Education	g). Tell me about your children.
	h). Tell me about your children's education. What good things do your children have in your village?
	i). What hope for the future do you have for your children? What will prevent your children from reaching those goals?
	j). How important is education in your hopes for your children? How will education encourage or help them reach those goals?
LRA Experience	k). Who is Joseph Kony? What is the LRA?
	l). Did the LRA soldiers come to your village?
	m). What happened in your village?
	n). What happened to you?
	o). What happened to your family?
	p). Describe your feelings then.
Recalling LRA Experience Today	q). What strengths in you helped you survive?
	r). As you think of the LRA experience, describe your feelings today.
	s). What strengths are you using to cope with your feelings today?

Questions *a* through *f* were designed to learn about the participants' childhood, their experiences with education, and their personal goals for the future. Questions *g* through *j* were designed to learn about the participant's children, their education, and the participants' goals for their children. Questions *a* through *j* were all designed to address the participants' relational connections to family and village and to set the stage for understanding the degree of adversity and trauma experienced partly because of those connections.

Irwin and Elley (2013), seeking to learn about parents' occupational goals for their children, used the question "what do you think of as a good job for your child to be doing when

they are an adult?” (p. 116) and related their answers to the necessary educational requirements for those occupations. My research questions, “How do Langi mothers regard education for themselves and for their children?” and “How does the Langi mother’s regard for education influence her role in her children’s lives?” helped me steer my study in the direction of education. The interview questions *d* through *j* addressed the “then” and “now” related to personal Langi experience with education. I used these questions to prompt and solicit story telling regarding the mother’s and the child’s education from the mother’s viewpoint. I was sensitive to the mothers’ culture, life circumstances, and history related to education, and I was constantly aware of the vulnerability of the Langi who have had little to no access to education (Ivey, 2013). I explored the ideas of treasured or highly regarded education and put aside my own ethnocentric ideas of education as an assumed human right (Ivey, 2013).

In exploring previous research on parents’ expectations and aspirations for their children’s education and how those expectations and aspirations are shaped, Irwin and Elley (2013) discovered little evidence of this shaping process. In their own study considering how family culture, situations, experiences, and resources impacted parental regard for and practices related to education, Irwin and Elley (2013) discovered parents to be driven by hopes for their children’s better or improved future. Significantly related to my own study of how adversity may have influenced valuing or regarding education, Irwin and Elley (2013) interviewed parents whose own biographical experiences marked or persuaded their educational influences and practices with their children. Specifically, Irwin and Elley (2013) learned that “parents’ evolving expectations and practices are inseparable from the social and economic contexts in which they are forged” (p. 127).

The purpose of the “LRA Experience” group of questions, questions *k* through *s*, was to hear first hand accounts of the LRA attacks and conflict. All of the participants had identified themselves as having experienced the LRA conflict. These questions were open-ended, used to prompt recall and reflection, and were helpful in personalizing each individual’s experience of that conflict. Further, these questions enabled the participants to organize their recall and give precise and vivid descriptions of each moment of the lived experience.

Gallagher and Francesconi (2012) in teaching phenomenology, emphasized the understanding of the lived experience solely and completely separate from pre-conceived thoughts, opinions, and conjecture on the part of the researcher and/or the participant. Phenomenological inquiry involves the crafting of interview questions that address feelings rather than opinions or notions, its “epoche” which calls for suspension of pre-conceptions, and “reduction-turning of attention towards the experience itself” (Gallagher & Francesconi, 2012, p. 7).

Questions *p* and *q* addressed fear “then” and survival “then” and were precursors to the questions *r* and *s*, which addressed fear “today” and survival or coping “today.” The questions *p* through *s* sought to establish the adversity experienced then and still being experienced today, if any, by the participants.

Recent research dealing with the regional and cultural effects of the LRA attacks, kidnappings, and conflict clearly identifies horrific atrocities endured in previous years by the Acholiland and Langi village residents (Anyeko et al., 2012). Reports of the LRA’s continued onslaughts keep their threat real and looming for the communities of Northern Uganda. However, these questions were not designed to review the well-documented LRA accounts or update the researcher on the most current LRA movement (Apuuli, 2011). Instead, the questions

and story prompting were used to draw out the individual's personal story of her experiences then and now.

I used all of the interview categories and questions to prompt responses that were deeply felt and experienced. I did not distance myself from the participant nor pretend to be dispassionate or emotionally neutral, but instead I was sensitive to the emotional nature of the interaction and sought an experience of communion with the participant (Ezzy, 2010). Ezzy (2010) states "careful reflection on the emotional framing of the interview is an important part of good interviewing" (p. 169).

Desiring to create this category of relational or communion oriented experience through emotional and sensitive framing, I sought to build alliances with the participants and help them relate to me as a Christian, a woman, a mother, a grandmother, a former wife of a pastor, and now a widow. I also shared with them that one of my children was killed. Razon and Ross (2012) discussed qualitative research and alliance building warning "failing to build rapport with participants may result in interviewees keeping from us perspectives that address the very questions that our research explores" (p. 496).

Data Analysis

The data collected, however rich and thick, cannot be reported in its entirety, nor would such a report be helpful. Analysis of the data is essential capturing the essences of the lived experiences, for effectively identifying new explanations and understandings of the phenomenon, and for adding to the knowledge base.

For the overall and comprehensive analysis, I used the phenomenological practice of bracketing out or "epoching" my own experience (Moustakas, 1994). I considered and identified my own personal life experiences that related in some fashion or were similar to the trauma and

resilience experienced by Langi mothers. I remained conscious of how personal experiences might color or impact my analysis of the data and might be applied inappropriately or biased in that process.

A study by Fortin, Lessard, Marcotte, Potvin, and Royer (2009) used the narrative analysis method of Labov and Waletzky (1967). Fortin et al.'s (2009) interview transcripts were condensed to produce shorter synopses with sequential and non-repetitive narrative. Propositional statements served to collapse and expand the narrative and to facilitate more conceptual interpretations. In this study, video and recordings of the interviews and responses to the emotion of the experience, were noted, transcribed, and analyzed. Transcribed data was reviewed for significant statements or clear references to the phenomenon of education value within the framework of adversity and resilience. Experiences of assault, survival, coping, recovery and endurance were noted.

I listed, or horizontalized, each expression related to the ideas put forth by the interview questions and sought to understand the texture and structure of the interview responses (Moustakas, 1994). The horizontalization process assesses statements or references for meaning and a list of unique, stand-alone, actual quotes are created with no repeating or fading into another meaning (Creswell, 2007). Horizontalized data was then integrated with the other data.

The entirety of the transcribed data was divided into textural and structural descriptions of the phenomenon, and every description was given equal attention. The textural descriptions were multiple accounts of the actual experiences or the “what” and included quotes. The structural descriptions were precise examples of life conditions, the situations, and the context or the “how.” Meanings, themes, and commonalities were clustered and combined to convey essence (Moustakas, 1994).

The achieved essence reflected the underlying structure of the phenomenon, regard for education, in the framework of resilience in adversity. The goal of this careful analysis was to reveal the feelings described in their essence, and to enhance the understanding of this phenomenon. The data was drawn from survey answers and art and interview narratives, storytelling, and conversations. The use of three data gathering activities enabled triangulated data analysis and required research colleagues' corroboration and support for the trustworthiness of this research project (Moustakas, 1994). Specifically, each set of data (at least three sets) added rigor to the study and was compared to other sets of data to corroborate findings, adding validity and reliability to the study. The quantitative instrument, Comprehensive Trauma Inventory-104 (Hollifield et al., 2005) was first used in the village gatherings to identify participants as meeting the study criteria, having experienced 40 or more traumatic events indicating probable LRA survivor status. For the purpose of triangulation, the survey was then used immediately before the interview activity as a prompt to begin interviews and discussions and then to corroborate or confirm the self-reported accounts of the participants' experienced trauma. Cronbach's alpha was used to measure the reliability and internal consistency of the completed CTI-104 (Hollifield et al., 2005). I addressed the phenomenological approach to qualitative research trustworthiness in the following section.

Trustworthiness

Establishing the trustworthiness of this research was an intentional and multifaceted endeavor. I entered the experience of my fieldwork either as a trusted friend or as a respected teacher/trainer with a known reputation. My goal was to strengthen the quality and credibility of my research and promote its significance and trustworthiness in the research and academic

community. I took the following steps to preserve that trust and to perform as a reliable and reputable researcher.

I bracketed my personal experience and personal opinions to avoid skewing or bias in data gathering, analysis, descriptions, and findings. This does not mean that I denied or covered over my own opinions. It means instead I that I held those opinions separate for the purpose of credibility, or a sense that the findings were truthful (Lincoln, Guba, & Pilotta, 1985).

I facilitated video/audio recording of the data gathering and transcribed my data promptly to insure clarity and to assist accurate recall for dependability or presenting each finding as consistent and replicable (Lincoln et al., 1985). I assured that my data was stored safely, backed-up with separately stored hardware and password protected for dependability. Study participants were asked to check or validate and confirm transcription accuracy by providing corrections, clarification, and further explanations as needed for confirmability, showing findings as unbiased reporting of lived experiences by the research participants rather than reporting prompted by the interest or motivation of the researcher (Lincoln et al., 1985).

An adequate number of participants were recruited, enabling a thorough examination of the phenomenon and assuring dependability. Sufficient data was gathered assuring rich, thick descriptions to support research credibility (Lincoln et al., 1985). Rich, thick, or detailed descriptions give the recipients of the research findings sufficient information for forming decisions and allowing transferability, the idea that the findings can be applied and replicated in other contexts (Lincoln et al., 1985).

I employed an external audit of my data, data gathering approaches, data transcriptions and data analysis to assure confirmability (Lincoln et al., 1985). Payne (2003) explains the process of metacognition as thinking about thinking and attaching labels to those thoughts or

steps. As each step of my research process was labeled and ordered procedurally, the research was made replicable and viable.

These steps were used also to increase the trustworthiness of the findings as thoroughly and unequivocally reputable. This trustworthiness is integrally related to the precise ethical considerations presented in the next section.

Ethical Considerations

I acquired IRB approval before conducting my fieldwork. Conducting research with human participants is a weighty and particularly sensitive matter. I obtained signed, informed, participant consent inclusive of stated potential risks or concerns to the participant as a result of agreeing to participate in the study (see Appendix J.)

In alignment with the IRB requirements and out of respect and regard for the study participants, all names were replaced with pseudonyms to assure anonymity and confidentiality. However, the small size of the villages and the close proximity of the dwellings, combined with the culture of village communication, presented unique research challenges. There was a certainty of (a) immediate knowledge of the researcher's presence and (b) identification of those who had talked to and/or met with the researcher.

I have listed here potentialities for concern, followed by my approach for addressing these potentialities:

As a result of being selected to participate in this study, the participants could be either honored or resented. The participants' villages are tight knit communities where families live in close proximity to each other, where daily opportunities of communal work and worship are common, and where stories and experiences are shared openly and eagerly. Human nature might

cause individuals to respond to these stories with regard and delight or with jealousy and criticism. On-going relationships could be impacted.

I acknowledged and informed the participant of the potential for this to occur. I considered reports of such occurrences and responded to each situation with sensitivity and reassurance. I informed the participants that, if they preferred, they could choose not to continue with the study.

As a result of being selected to participate in this study, participants' family and friends could confront the participants about their meetings with me, which could cause them embarrassment or discomfort. They may feel unduly pressured to discuss their research activities and divulge information from those activities, but it is not expected that they will be placed at risk for harm.

I acknowledged and informed the participant of the potential for this to occur. I also sought to notice such occurrences and sensitively respond. I informed the participants that, if they preferred, they could choose not to continue with the study.

The participants, because of the nature of the phenomenon and its framework, could experience serious emotional difficulty as they share their stories of traumatic experiences and ongoing threats.

I openly addressed and acknowledged this concern. I sensitively responded to participants, dealing carefully and allowing the participants sufficient time to answer the questions. I also solicited the ready assistance of one of the pastors to be available to the participants for advice and counsel in this regard. I informed the participants that, if they preferred, they could choose not to continue with the study.

The following is a noted concern related to my own personal responses to the content of the information shared.

As the researcher, I could be emotionally impacted by the stories.

I responded compassionately to the participants, but I avoided inappropriate personal identification that could bias data gathering. I balanced responsive sensitivity with researcher objectivity. I selected researcher appropriate responses. I bracketed personal responses.

Further, I debriefed and talk about personal emotions with my research team and fieldwork hosts. I solicited the assistance of one of the pastors for advice and council in this regard. Finally, I maintained participant confidentiality by avoiding identifying individual participants, and keeping their accounts and the information shared in confidence.

This methodology served to elicit a strong body of data worthy of the research participants' time, investment, and emotional commitment. The next section addresses the findings drawn from the phenomenological data.

CHAPTER FOUR: FINDINGS

I use the following research questions to guide my study: What are the adversities described by the Langi mothers living in Ugandan villages impacted by the Lord's Resistance Army? What have been the Langi mothers' strategies for surviving? How do Langi mothers cope today? How do Langi mothers regard education for themselves and for their children? What are the Langi mothers' roles in their children's lives in relationship to regard for education?

Interviews

The research team conducted all of the nine interviews in a guest room of the compound/lodging facility located in Lira Town, Uganda. The room's furniture was emptied and chairs were placed to accommodate the interviewee, the interviewer, and the interpreter/translator. Filming equipment was set up and included professional lighting and cameras, both still and video. The one window was opened but loosely covered to control outside light and sound without blocking the needed ventilation. Interruptions and privacy violations were controlled with locked corridors or prohibited entry during live interviews.

Immediately prior to each interview, the participant was helped to review her answers to the adapted Comprehensive Trauma Inventory-104 (CTI-104) (Hollifield et al., 2005) and to reflect on the experience of completing the survey previously in the village gatherings. The Short Form Consent was revisited and the study intent was again explained. The participant was again told that she could withdraw from the study at any time for any reason and that, if she found the subject of the interview disturbing in any way, counselors would be made available for her comfort and consolation. Pastors and village leaders were ready to offer that counsel. Appendix L offers an example of a translated transcription of the audio/video interviews.

The Comprehensive Trauma Inventory-104 Statistical Analysis

The identified traumatic events, as revealed by the Comprehensive Trauma Inventory-104 (CTI-104) (Hollifield et al., 2006) and as experienced by the participants, are analyzed here. The CTI-104 (Hollifield et al., 2005), a quantitative survey instrument, was used firstly to identify participants as meeting the study criteria. Secondly, the survey was used as a prompt before the one-on-one interviews. Finally, the survey was used for the purpose of triangulation. The data gathered from the completed CTI-104 (Hollifield et al., 2005) was measured and synthesized as one account serving to confirm or corroborate the participants' experienced trauma.

At the village gatherings, 29 eligible women completed the CTI-104 (Hollifield et al., 2005) in its adapted version. The survey completion assisted the participants in identifying adverse and traumatic experiences they had endured or were enduring. By combining (a) category and quantity of the experiences, (b) the participants' ages and, (c) the locations of their villages, I was able to confirm that much of their trauma was directly related to the attacks by the Lord's Resistance Army (LRA) and to identify these women as survivors of that conflict. Then, after the selection of the nine participants and before each of the nine interviews, participants were asked to reflect on their CTI-104 (Hollifield et al., 2005) answers and related feelings. This reflection served as a prompt and "starter" for the interview process and subsequent detailed disclosure of the adverse and traumatic events.

Cronbach's alpha was used to measure the reliability and internal consistency of the completed CTI-104 (Hollifield et al., 2005), which was found to be .942 for 102 items (administered after adaptation and removal of 2 items). As detailed in APPENDIX L, 35 of the 102 traumatic events were experienced by 100% of the participants. Additionally, 16 of the

events were experienced by 90% of the participants and 11 of the events were experienced by 80% of the participants. More specifically, 100% of the participants reported adversity and trauma related to the Internally Displaced Persons (IDP) camps under the Separation and Isolation category and under the Difficulties During Migration category. Likewise, 100% reported hearing about injury and death and 95% reported experiencing deprivation and discrimination. In addition, 70-100% of the participants reported yes to all but 2 of the Psychological Injury category which included home, school, and work invasion and damage, running and hiding for protection, threatened livelihood, death of child, death of family members, and death of friends. While less than 30% answered yes to the Sexual Trauma or Abuse category related to their own experience, 30-40% witnessed the rapes of family members and others, and 90% of the participants were “made to watch while others were being tortured or executed, or hearing others being injured or tortured.”

Group Characteristics

All of the selected participants, here after referred to as the participants, were female of the Langi people group and all spoke the Langi dialect of Luo. None were fluent in English. The entire sample-pool was assigned individual data numbers and the participants were assigned pseudonyms. Villages were identified only as those gathering at either location #1 or location #2. All of the participants were from the gathering location #2 chosen because of their physical proximity to the heaviest LRA attacks and guided by the research question, “What are the adversities described by the Langi mothers living in Ugandan villages impacted by the Lord’s Resistance Army?”

The average age of the participants was 36 years. The average number of living children each woman had was 6 and of those an average of 4 attended school. All of the participants were

or had been married. Some were in a second marriage after the first husband had died. Some were widows. Some of the husbands of the participants plowed with them and some did not. Some of the husbands were ailing while several of the husbands were described as “not working” and “drunkards.”

All of the participants categorized themselves as employed or occupied with plowing, and all were the primary caregivers of their families and children. One participant had additional employment with a local non-government organization (NGO). Seven participants were illiterate, one was literate, and one was semi-literate. All participants had gone to school for at least some of the primary years, and some had gone on to secondary. None had moved into intermediate or college level schooling. All of the participants identified themselves as Christian and some identified the church or village gathering they attended. All of the participants lived in thatch and mud huts.

Art and Sad Story Activity

All of the conference attendees drew and painted using pencil, colored pencils, charcoal, and watercolors on large pieces of paper. They were asked to depict a sad experience from their lives. I introduced the fun and novel experience of free art with the intent of helping the attendees feel at ease with telling a sad story. The primary goal of this activity was to identify those willing to tell their story and then to prepare the selected participants to answer the sensitive interview questions. However, at that point in the participant selection process, I had not yet identified the nine participants and there was no effective way of capturing all of their stories in their original telling. Seven of the participants were later able to share their stories individually. These short descriptions or explanations of their art along with photographs of their art are included here.

Rachel

Figure 2. Rachel's artwork.

“My picture it reminds me of how Kony used to abduct the girls who were dressed well. After some time we would learn that the girls had died”.

Martha

Figure 3. Martha's artwork.

“What makes me sad because I don't know how to mold my pot. When I buy it at market, and I fall down, it breaks before I reach home. This makes me sad”.

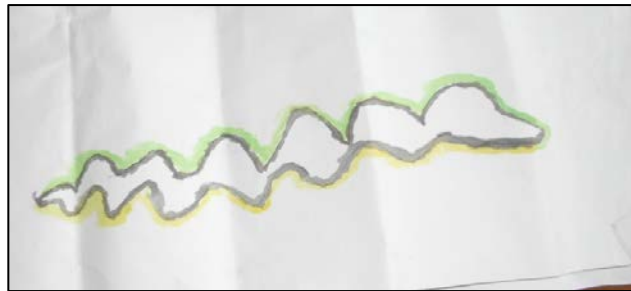
Deborah

Figure 4. Deborah's artwork.

"The snake annoys me because sometimes when I am seated and happy, it gives me fear when I see it".

Sarah



Figure 5. Sarah's artwork.

“This hut of mine when it begins leaking it makes me sad because I can't even cook food in my pot”.

Miriam

Figure 6. Miriam's artwork.

“If I put food in the pot and I put it in the hut, and then the hut gets burnt, it hurts me, it makes me sad”.

Ruth

Figure 7. Ruth's artwork.

"I drew a picture of the tongue because if someone abuses me I feel so hurt and sad. It hurts me when my husband drinks because of what he speaks out".

Hannah

Figure 8. Hannah's artwork.

“But when you don't have money you become poor and it can make you steal. But when you have money you can pay school fees or buy whatever you need”.

Individual Experiences

I gleaned from the participants' answers to The Comprehensive Trauma Inventory-104 (CTI-104) (Hollifield et al., 2005) and from the one-on-one interviews the particular characteristics unique to each participant. The identified traumatic events experienced by the participants were analyzed and summarized in the previous sections. But the particular life circumstances connected to those events have been further explained and expanded on here using both structural and textural data drawn from the participants' responses to the interview questions and from their storied art. The structural and textural data, considered as one whole, represent the essence of the lived experience.

Structural Narratives and Accounts

The structural narratives and gathered accounts below contain descriptions of life conditions and situations and represent the context or the "how" of the data. Each of the accounts is identified with the pseudonym of the participant (Moustakas, 1994).

Deborah. Deborah is a Langi female of 36 years. She is a widow and a mother of three children. One of Deborah's children attends school. Deborah's recollection of her life experience begins with her own illness, suffering with malaria and with the murder of her father by the LRA. Their single mother raised her and seven siblings. She remembers friendships as a child and going to church. She also remembers conflict with her neighbors involving a land dispute. The clan resolved the conflict.

Deborah completed her schooling only through Primary 2. Karamojong and LRA raids repeatedly interrupted her school experience. Her goal for herself does not include education but is simply to survive. Working hard at plowing and additional jobs has been her resource for that survival.

Deborah has been twice married and both of her husbands, brothers, have died. She made mention of mental problems but no mention of the actual cause of their deaths. Deborah miscarried one of her 3 children leaving her with only 2 children to raise. Her time with her children is joyful and happy. She enjoys watching her children play. Her oldest child goes to nursery school. Her goal for him is that he would continue in school and complete his education. Her child will eventually have to leave and go to a boarding school because secondary schools are not close enough to travel to each day. She hopes he would return to her after his schooling with more skills to plow and help her. She is depending on finding money for school fees and on plowing and doing other jobs to raise those fees.

Recalling her experience with the LRA rebels, Deborah spoke of witnessing the abductions of her brother and cousins, and of witnessing mothers forced to kill their babies. Deborah saved herself by running away. Her source for survival then was running away, praying, and government soldier intervention. Today she is negatively affected by her fear, emotional pain, and her dread of the LRA return. Her faith and practice of prayer give her strength and remove her bad memories.

Hannah. Hannah is a Langi female of 35, a widow, and a mother of four children. Three of Hannah's children attend school. Her childhood recollections include her father in and out of the family picture, that the father had multiple wives, and that there was much family dysfunction. Hannah's mother was the primary and most dependable caregiver of her and her two siblings. Recalling village life, Hannah remembers friendships but also village dissention and the practice of witchcraft.

Hannah completed Primary 7. Doing so has allowed her as an adult to take on a government job. Her goal for herself is to continue her education and open a restaurant. She believes that money for her school fees will come from her additional work.

Hannah married very young. Her husband was a drinker and died of tuberculosis, so Hannah has had to raise her children alone. Hannah enjoys her children. They help her with plowing and caring for the family's goats. She is happy her children are staying in school. Her goal for her children is that they would become teachers or doctors. Hannah's aging parents, her church, and her additional work help her pay school fees.

Hannah's village was near Joseph Kony's village and they were a constant threat. Joseph Kony and the LRA attacked her village multiple times, pillaged and burned huts, caused horrible hunger, loss of homes, and forced camp life. Hannah's father was abducted and her brother was killed. She herself was injured but not abducted. She was hungry and forced to sleep in the bush. Her running, prayer, and abiding joy were her resources for survival.

Today, Hannah fears and worries that Kony will return. Recalling the conflict and attacks causes her great pain. It saddens her to think that there might be more abduction. Her strength comes from her prayers and her joy. She depends on God and on the church. Hannah believes God answers prayer. She believes wholeheartedly that someone will pay for her school fees for herself and her children.

Martha. Martha is a Langi female of 38 years. Martha is married and has 9 children, 4 of whom attend school. Martha's earliest childhood memory is the death of her dad and of her siblings. Raised by single parent, she recalls a childhood mixed with play and work. As a child she plowed her family's garden and other people's gardens. Her family received help from villagers.

Martha is illiterate. There were no fees for her to go to school. Education plays a key role in her survival in that she is depending on her children being educated and getting jobs to help her in the future. She has no personal goals other than raising fees for her children's education.

Today, Martha's husband is weak from the experience of being abducted by the LRA, and he does not help with the plowing. Martha enjoys her children and appreciates their help in the garden and around their home. Her children are affectionate and this makes her happy. Her children's education is of primary importance to her. The need to raise fees for their education motivates her to plow more and raise goats and cows for selling. She believes that with education her children will have better opportunities for work. She also anticipates them helping her in the future and building a permanent house for her.

Joseph Kony and his soldiers brought death, abductions, beatings, pillaging, and the burning of huts to Martha's village. The LRA threat forced her and her family to live in the IDP camps and endure abuse by the government soldiers. She was personally abducted by the LRA repeatedly. She endured the death of her child, abuse, beatings, and sleeping in the bush. Her husband was abducted and suffered emotional damage. Her resources for survival were running and wanting to live for her children.

Today, Martha experiences sadness, grief, fear, annoyance, and weakness as a result of the LRA attacks. She gains strength and faith from God and from the study of God's word.

Mary. Mary is a 36-year-old married Langi female. Mary is the mother of eleven children, seven of whom are attending school. Mary's most pronounced child memories are of her father's drunkenness, abuse, and mental problems. She remembers when her father set fire to the family hut and was arrested. She remembers when her mother and father separated. Mary

grew up in a broken and dysfunctional home. Although relatives intervened in her situation, she was impacted greatly by accusations of theft and had anger toward her family from that time on. She attributed conflicts with neighbors to their lack of Christianity.

Mary was often prevented from attending school because she was needed at home or because there was not enough money for fees. Mary is illiterate and has completed Primary 2. It hurts her that she was unable to continue her education. Literacy classes are held at her church, and she is encouraged to attend. She is interested in adult education for herself. She wants to learn to write. Her goals for herself also include plowing so her children can go to school and help her in the future. Her resources for attaining these goals are plowing, “staying in salvation” and gaining strength from God. She is also choosing to focus and to not drink.

Mary was married the first time at 14 years of age, and she knows she married to escape her father’s abuse. Her husband abandoned her. Today she is married again and lives with her husband and a co-wife. Together they have 11 children. Mary loves her children because they help her with plowing. She especially loves sending them to school. Mary’s children’s education is of primary importance to her. Some of them have gone as far as Senior 3. Mary wants her children to continue to go to school and to fear God. She wants her children to help her in the future and to be good people. Mary’s resource for helping her children reach these goals is plowing enough to get school fees.

Mary recalls hearing Joseph Kony speak in her village. Repeatedly he attacked her village, killing, pillaging, and beating and raping villagers. She remembers fighting between government soldiers and the LRA. Mary’s family and neighbors were abducted and killed or forced to kill their family members. Mary was forced to run for her life and sleep in the bush. Finally, she was abducted, injured, and beaten. Mary’s resources for survival were sleeping in

the bush and managing without food. She believes she was protected by the government soldiers and by prayer.

Today Mary experiences fear, lack of joy, grief, and dread. Plowing is her strength, and prayer is her resource. Her hope is that she will have the grace to remove the anger from her life.

Miriam. Miriam is a Langi female of 35 years. Miriam is a widow and is the mother of four children, three of whom attend school. Miriam's most pronounced childhood memory is of her mother's Leprosy and all of the situations that surrounded that. Her schooling was interrupted because she had to help her father care for her family and because of lack of fees. She had four siblings and was responsible to care for them all. She does remember playing with other children in the neighborhood.

Miriam was not able to go to school past Primary 3. Today she can write her name and read signposts. Since she "failed" in her studies, she wants to be sure her children are educated. Miriam believes God will help her keep her children in school. She knows that to do this she must work hard and expand her crops.

Miriam's husband died and she has been a single parent ever since. She had 4 children but one of them died with fever from sleeping in the bush during the LRA raids. Miriam describes her children as good listeners when she talks. Her children have reached Nursery, Primary 3, and 4. Her goals for her children are that they be humble, that they be educated, and that they get jobs so that they can help her. Her resource to meet her goals is to plow so there is enough money to pay the school fees.

Miriam grew up living near Kony. She learned that it was important to run from him and his soldiers. Sometimes they would run more than twice in a day. The LRA kept on killing and destroying. Miriam was abducted multiple times. She was also raped. Miriam's husband and

her in-laws were killed when the LRA smashed their heads “with some huge metal.” Miriam believes she survived through prayer.

Today Miriam is heartbroken, full of fear, and in pain. Her strength comes from being “in salvation.” She has surrendered everything to God. She listens to God speak to her in her dreams and reads the Bible verses he gives her. She goes to the Bible and learns what other people went through. She chooses to surrender her fears.

Naomi. Naomi is a Langi female of 31 years. She is a single parent of five children. Four of Naomi’s children attend school. Naomi’s earliest childhood memories are of attacks by the Karamojong and the LRA. She recalls that her father left their family to be a government soldier, and that he did not support her family. Naomi’s mother raised her alone with her seven siblings. Naomi remembers playing with other children.

Naomi’s schooling was interrupted repeatedly by impending attacks from the Karamojong and LRA. She completed only Primary 4 and today can read signposts. Survival was more important than education. The family would plow to survive and would also plow other people’s gardens to earn enough money. Naomi’s goals for herself are to “do something for her children like build a permanent house.” Naomi is planning to buy iron sheets and save them for her permanent house. Her resource for these goals is plowing.

Naomi’s married life was marred and shortened living the IDP camp. Her husband was “spoiled in the camp” and abandoned her. Since that time Naomi has been alone with her children and has supported them and raised money for their school fees by herself. Naomi’s children give her joy as they play football and make balls out of rags. Her children are doing well in school. All of them that are old enough go to school. Her goals for them are that they would study and then find work in Kampala. Also, she wants them to come back and help her

when she is weak. She wants them to go to school so they don't suffer as she did and so that her girls don't marry drunkards. Her resource for meeting these goals is plowing and depending on crop yields.

Naomi remembers first running from the Karamojong and then later running from the LRA. She remembers that the LRA rebels abducted her mother. In Naomi's village there were repeated abductions, attacks, burned huts, beatings, and killings. Naomi was abducted and put in a hut to be burned. But she said "God is great" referring to what she called God's intervention. The LRA was unable to catch fire to the hut and they let her and others go. When her mother was abducted, Naomi kept her baby sibling and the mother was, after some time, allowed to escape.

Today Naomi experiences despondency and wishes she had never been born. Recalling her hunger and sleeping in the bush causes her much pain. Her strength comes from her faith in God. She believes that God is a miracle worker, that he kept her alive, and that he saw her through. Naomi is happy that today she is sleeping in her village and not in the bush. She is happy to plow and happy that her children are in school. Naomi hopes the LRA would never come back.

Rachel. Rachel is a 40 year-old Langi married female and mother of nine children. Three of Rachel's children are in school. Rachel's early childhood memories are of abuse, abandonment, and hunger. Her mother was absent during much of her childhood. She was beaten by her father and abused by her father's co-wife. Her primary caregivers were her grandparents.

Rachel did not go to school. She is illiterate. Rachel was kept at home to work and care for her siblings. School was prohibited and speaking of it provoked beatings. Rachel's goals for

herself relate to her children. She wants to continue to plow for her children's future. She hopes to also to bake and sell bread. God and plowing are Rachel's sources to reach her goals.

Rachel married when she was 14 years old. Rachel receives joy from seeing her children worship the Lord. She struggles getting them to go to school. Her husband doesn't encourage his children to go to school. Three of Rachel's children are attending school now. Two others have attended but stopped because of lack of fees. Her goals for her children are that her children would study and then help her in the future. Also, she hopes that they get good work and can come back and buy land. Rachel's resources for these goals is plowing and the allowance of God.

Kony's soldiers traveled near her village regularly. Her village was attacked and villagers were forced out of the huts. They had to sleep in the bush. The LRA slaughtered their animals and pillaged their huts. They also killed her uncle and others. Rachel was abducted along with her baby. (Confirming her interview answers of present fears related to the LRA, Rachel's storied art in Figure 2 depicts a well-dressed girl at risk for abduction.) She was beaten repeatedly and then allowed to escape because of her child. Her husband was also abducted and injured. In the IDP camp, Rachel's child was so ill that he lost his hearing and ability to speak. Rachel's resource for survival was sneaking into the village and collecting cassava (potato-like root of the cassava tree) to feed her children.

Today, Rachel experiences despondency, fear, sadness, and heartbreak. Her memories are painful. Her strength comes from prayer. She believes that God wills certain events. She believes in prayer and her hope is that someday God will make her life easy.

Ruth. Ruth is a Langi female of 38 years. She is married and the mother of nine children. Four of Ruth's children attend school. Ruth has good memories of her childhood. Her

parents provided for her and her mother was a Christian. Her home life was good. The well was nearby and Ruth played and visited with her friends. Ruth had eight siblings and her parents paid all their school fees.

Although Ruth's school fees were paid she decided to stop her schooling at Primary 5. Her reason for stopping school was because "I wasn't bright." Her education, she says, did not help her but she is able to read signposts. Ruth's goals for herself are goals for her children to finish school and get jobs, like tailoring. She also hopes they will take care of her. Her resources for her goals are God's help and provision, and plowing to pay school fees.

Today Ruth is married to a man who drinks and does not help her plow. (Ruth's situation is corroborated in her art depicting a tongue of a drunkard.) Four of their nine children have died. Ruth draws joy from seeing her children at home and also going to school. She likes when they help her plow. She enjoys buying them clothes and feeding them. It makes her happy. Ruth has been able to pay the school fees for her children to be in Primary 1, 3, 4, and 6. Her goals for her children are that they would study and get jobs like tailoring and building. She believes if one is sharp, that child can open a small business and sell things like soap and cooking oil. Her resource for reaching these goals is plowing.

Kony's rebel soldiers came to Ruth's village. She remembers abductions, running, sleeping in the bush, breaking of limbs, killing, and burning huts. Ruth avoided abduction by running. She ran with her children. Her husband ran alone. There was much suffering. Ruth believes her resource for survival was the help of the government soldiers (those soldiers of the Ugandan Army employed to defend the Northern Ugandans from the LRA attacks).

Today Ruth experiences fear but she is thankful to sleep in her own house. Her strength comes from God. God gives Ruth strength, and she hears no gunshots. She is encouraged because she hears no rumors of Kony returning.

Sarah. Sarah is a 33-year-old Langi female. Sara is married and the mother of seven children, five of whom attend school. Sarah's childhood memories are marred by the recollection of Karamojong raiders taking the family clothing and burning their huts. Sarah's mother was bitten by a snake and in the hospital for six months. (Deborah's artwork, Figure 4, depicts a snake and confirms the prevalence of snakes in village surroundings. During this time, Sarah was the one selected to cook and care for her four siblings. Her village life was affected badly by the Karamojong raiders. The one positive memory she has is that the well, the source of the family's water, was close.

The Karamojong raids interrupted Sarah's schooling and she was only able to complete Primary 3. She does not believe her education has been a source of survival for her, because she did not go far with her studies. Her personal goals are that she can look after her children and that they can attend school. Sara believes that God gives her power to plow. She wants him to give her wisdom and knowledge of how to pay her children's school fees.

Sarah's children make her happy when they help her plow. She also enjoys hearing the stories they tell her. Her children have done well in school, and one has accomplished reaching senior grades. Sarah's goals for her children are that they will continue to study. She wants them to have a future. She hopes some of them could be doctors. She also wants them to buy land and build permanent houses (Sarah's depiction of a leaking hut in Figure 5 triangulates with her desire that her children, as a result of their education and subsequent better employment, would build houses). Sarah's resource for helping her children reach those goals is plowing.

Sarah's husband is very weak since his abduction by the LRA, but he does help her with some plowing and paying of the school fees.

When Kony's soldiers came to her village, Sarah's relatives were abducted and killed, both adults and children. Her grandmother died of hunger. Both Sarah and her husband were abducted. She was abducted twice. The second time, she was with the rebels for one week before they let her go. Sarah believes God helped her and kept her alive. The government soldiers took her home.

Today, Sarah experiences sadness, and she does not want to talk about the LRA conflict. She gained her strength to survive from others who helped her and from God. She believes he heard and answered her prayers. She is glad to be back home and she draws strength from sleeping in her hut and not in the bush or in the IDP camp. Sarah's faith in God is a resource for her.

Faith as a resource for survival. Similarly attributing their survival to God, all of the participants gave accounts of enduring then and coping now with reflections on their faith and their practice of prayer and Bible study.

"I kept on praying to God, and he kept on giving me strength. And up to now I am still strong. I feel a lot of changes, because we are now sleeping in our houses, but if I think of what happened I even dream of what happened some times back. I don't know if it affected our brains. Whenever I pray, I even forget of what happened some times back."
(Deborah)

"I was so heart broken. Now that I'm in salvation, I have surrendered everything to God. Because when I pray, at times I listen to God speaking to me in my dream. In dreams he gives me a verse, and when I read it, it gives me strength. And that's how I am surviving.

At times when I go to the Bible and see what people who believe in God went through, it makes me to surrender it.” (Miriam)

“I would feel life was so hard. Actually, there was a time when I thought if I was the Creator, I wouldn't have been in the world because of the problems we were going through. I would feel so hurt, because we would sleep in the bush. At times we only sleep on one side, and it even rained on us. You wake up in the morning and you are not hearing. You'd wake up when the whole body is paining and feel as if you have malaria. I don't want my children to suffer because I also suffered. What helped me live my life up to now is God is a miracle worker. Because even though I'm hurt, he always keeps me alive. Even if you are running away from the rebels and staying hungry for some days, God always sees us through.” (Naomi)

“I'm getting my strength from God because I'm now a born again, and I listen to his words.” (Martha)

“When I think of what Kony did, though he has left, it hurts me and I ask myself if he comes back again how shall we survive. I have fear that if God accepts he would never come back. I feel a lot of pain in my life when I think of him coming back. When I hear of his coming, because at times people say that he might come back, all that he did becomes fresh in my life. It makes me worried, and I think where shall we put our children. It can even make my children not study. When we ask God he stands in for us and there will reach a time that he will open up us the way and life will be easy.”

(Rachel)

“My strength is through prayers because the life we used to live in the camp was too hard for us. It's only God who has stood with me up until now and that I am still alive with all

of my children. Because those days we used to sleep in the bush but now days even if we have problems we are sleeping in our houses. It makes me strong. What Kony did was not good. But now that we are at home, we are feeling better and we are planting in our small land and staying at home. I feel sad in my heart, and at times, I don't want to even talk about it.” (Sarah)

“My first strength comes from God. Then there is a time we were told to go to camp, and it was the government soldiers who were taking care of us. That's why we survived up to today. I'm no longer hearing the gunshots. So my strength to cope comes from God, because it's God who gives me this strength and even now that we are staying without any rumor adds me more strength.” (Ruth)

“All the strength was through prayers because I would pray a lot. The first one was prayer. When you begin with prayer, God answers you. And secondly, now that they (the LRA) are not there, we now have our joy.” (Hannah)

And finally, Mary and Miriam described the reality of their difficulties and included the experience of plowing along with their faith as sources of help.

“What I'm doing is only plowing. When I plow something it's what I use for helping me. Those things that kept on happening I only won them through prayers. I kept on asking God to give me the grace to remove all the anger from my life.” (Mary)

“I'm only plowing. I cry because it is painful.” (Miriam)

Textural Themes

I developed my coding categories from my study analysis and the thematic categories of the interview questions. The coding categories used were (a) life experiences, (b) mother's education, (c) children's education, and (d) LRA experience. I categorized the textural data

drawn from the interviews by identifying multiple descriptions or quotations that exemplified the actual experiences or the “what” of the data. Using triangulation, I confirmed or corroborated the accounts with the survey data and the art inspired stories. Below are the quotations that captured the most common storied ideas, meanings, and themes (Moustakas, 1994).

Life Experience

The experiences included here are representative and similar to the life experiences of many of the study participants. For example, like many of the participants, Naomi’s story addresses the struggles in her childhood and in her life today. Those struggles are marred by the conflicts with the LRA, denial of schooling, child labor, forced confinement in the IDP Camps, and a culture that allows the abandonment of women:

Abandonment of women. “Then my father also decided to join the army. He joined the government soldiers because he didn't want to die like a woman. He said he rather they killed him at the battle than just being abducted. My mom said I should now just remain and help her with plowing. My brothers and sisters whom I grew up with none of them went to school because there was no means of paying our school fees.” (Naomi)

“Staying in the camp (IDP Camp) spoiled so many men. They did very many bad things. And now, as I speak, I am alone. My husband abandoned me from the camp up to now. I now have five children, and I am taking care of them alone. I stay and plow. I even get them to go to school. There is none who remains at home. I plow soya and sell it away. And then when the second season reaches, I also would plow and sell it off and use it for school fees. I used my head to plan everything because my husband left me. Now that I'm living it did not begin from me because the men from where I come from normally leave women in the house. They wait when the women have looked after the children and

the children are now grown up and getting married, then they come back to get the dowry.” (Naomi)

Hunger. Rachel’s description of her childhood includes child abuse, grandparent intervention, and hunger:

“In the village where I was born, my grandfather had 12 children and whenever our father would mistreat us we would run to our grandfather's place. Our grandmother came and collected us and kept us at her home. Since she had 12 children, we would sit and eat together. But food was never enough. The food was put in one plate and we would remove a piece and give to the next person”. (Rachel)

Child labor. Child labor and survival are the themes of Martha’s and Sara’s life experiences, while death is prominent in the life of Ruth:

“When I was young girl we would play games like playing with sand, cooking food, going to look after cows, and fetching firewood, and water.” (Martha) (Martha’s sad storied art in Figure 3 depicted a pot used regularly for cooking and for fetching water corroborating the evidence her experience as a child cooking food and carrying water.

“The ways they were keeping me is what I have told you earlier. I was living with my brothers, and they helped me in looking after the other younger children and by that time my dad was at the hospital taking care of Mommy. I was the only girl with four brothers, and my dad is only a farmer. He kept us plowing, and that's how we were surviving.” (Sarah)

Infant mortality. “The four who passed away, the first one died when he was five months, the second one also died when she was five months. That was a girl. The last

two would die when I'm nine months pregnant. I did not understand what killed them.”

(Ruth)

Mothers' Education

Mothers' childhood education. The participants' accounts of their own educations were varied yet similar. Illiteracy was common, and education was uncommon and limited or even prohibited among the women interviewed.

“I did not study. Actually I do not even know how to write. It's today that I'm trying to write. Yes, it's my first time to write here in the conference (Women's Conference).

Because whenever I said I was going to school, my Daddy would beat me seriously.”

(Rachel)

“My mother paid my fees so that I could go to school. I can struggle with writing my name.” (Deborah)

“The main problem that I had was looking after my siblings. That's why I could not continue with studies. And the school was far. They thought if I was to go to school it would be late for me to cook food for my brothers. The little education that I have studied, but remember that today if you are not highly educated the little that you have does not help you. So I have just gone back to plowing. I should say my education has not helped me because I have not reached a higher level.” (Sarah)

“Life became so hard since I was the first-born. We would go with Mommy to plow other people's gardens. We were given money to feed our siblings. The little education I did from Primary 1 to Primary 4 it helps me, like when I come to Lira it can also make me some small signposts only”. (Naomi)

“Daddy was plowing. It was not enough for paying our school fees. At the same time, a lot of money was being spent because of Mommy's sickness. My education has helped in a way that I can write my name. And also when I'm moving along the road side I can read some few posts, though at times other words are hard for me because I did not go higher with my education.” (Miriam)

“When I reached Primary 4 and Primary 5, again I stay out since Mommy was alone. When I reached Primary 6, my dad said he had no money. So I would plow and when I didn't get enough money, I would again remain home. When I reached Primary 7 I sat for my National Exams. Then my parents said they would not pay for me in Secondary. The reason was they also had to pay for my two younger siblings. It has helped me in a way that I can go and plow on people's gardens, and when I get money I come and use it for my well-being. It has helped me to survive, because now I am doing some government job with a village health team.” (Hannah)

Mothers' continuing education. Reflecting on regrets and considering immediate and future goals, Hannah talked about continuing her own education:

“The first thing I want to put my life in God's hands. When I go to the village health team, they give me something small and then I also use it. I am begging that if I could go back to school and study more. I need money for going back to school. I also need to open up some small restaurant so I can use the money for paying my fees. They should also help me with things like money, soap, and sugar. I don't need anything except money that I can use so that I can go back to school.” (Hannah)

Mary reflected on her regrets today regarding her education and was encouraged by the opportunity for adult education and related her goals to her children and to survival:

“I feel fine because (the adult education) it's helping me. If it wasn't because of that, I don't think I would even fill (write the answers in the workbook) what we were doing (referencing the Women's Conference). If I had studied, I would feel so fine. For instance, my friend I studied with is now a teacher. If I had also studied I would now be a government worker. When I see my friend who I was in the same class I feel so hurt. I did not study but I can plow. And when I plow it helps me to survive, and that is how I am surviving now. My plan, my plan is now that to see that the children that God has given me I was thinking that they would accept me to allow them go to school so that they could help me in the future.” (Mary)

With the exceptions Hannah and Mary held for their own educations, the women defined their goals for themselves as goals for their children. Indeed, their goals for themselves were almost entirely related to survival and their children's education.

Childrens' Education

Children's education. Mary interwove faith, morals, and life experience with her children's education:

“My need is to stay in salvation so that God can give me strength. Staying in salvation I found that is so good because all the time you stay when you are focused. Because I've seen some of my friends that are not in salvation are not doing well and some of their children even don't go to school. For instance, I saw it from my father. He even failed to pay my school fees, and yet I was the only child so I said I will never drink.” (Mary)

Goals for mother – goals for children. Ruth described her goals for herself as goals for her children, and goals that would ultimately provide for her own well being, and then related more specific goals and struggles concerning her children's education and employment:

“I’m only seeing my children. Maybe one day they study and they will have jobs and also take care of me. And maybe God gives me something in the future. The hope I have for them is for them to study, and when they study, they should all get something to do, and I know when they get it, it would be good for them. Others should study, though I’ve said earlier that I don’t have enough resources to pay them; even if they get jobs like tailoring or building for the boys, I would not mind. Another hope is that if among my children one is sharp, then he or she can open up a small business and sell things like soap and cooking oil.” (Ruth)

Future provision. The mothers’ experiences of providing for their children’s futures as well as their own futures and relating that provision to education were reflected in the following quotes:

“My children are going to school. I would love them to study, because I am struggling alone. Because if your child does not study, you just see how we are. At times you are called to go and work in Kampala, but if you have not studied you don’t go. I want them to since I am hard working I want them to study so that they can help me when I am weak. The reason why I am struggling is that I want them to help me in the future because I would have done a lot for them and I would be weak by that time. Then they help me. For instance, this young one whom I said was in Nursery this rainy season our beans did not come out well, and then I tell him to stay home. Maybe the third time our soya is out we shall again sell and tell him to go back to school. What can help them now to make them reach my goal is what would come out of my garden, because I would have hope that I would a get a lot of yields.” (Naomi)

“What I have for their future, I have some goats and cows. That is what I can see is good for their future. Because when time comes that I have not plowed, I will sell them and use them for school fees. The hope I have for my children is that when they finish their education, God will give them a job and then they will also get where to work and they help me because by that time I will be old. If they finish their studies, they can build for me a house and take care of me.” (Martha)

Reason for education. “The reason why I want my children to study is that they will not have problems and suffer in the future like me. Because at times when your child is educated, for instance, a girl they cannot bring to her a drunk person when she is getting married. But when she is not educated she can get married to a drunk person. Then she is mistreated and beaten because the husband would only be drinking. When they get educated and I am weak, they come to me and say Mommy here is something for eating or here is soap, I would take and not force them because by that time I will be old and weak. Because I've seen that when one is educated, he or she can get any job even if it's not a good job, it can help him or her to survive on.” (Naomi)

Value and product of education. Deborah, Mary, and Hannah emphasized the value and product of education in relationship to future work and life:

“If they grow up and study, they should come back to help me. They should study and they will get all the profits when they have finished their studies. Even if they have not got good jobs, but they will come and help me plow at another level. The plowing will be helping me because by that time I'll be old. It will help them because for us here in Lango we normally sit down with our children and encourage them and talk to them about God. The education will help them.” (Deborah)

“I think if they stay in their education while fearing God, it will change them and make them be good people.” (Mary)

“I want them to get a job. Like being a teacher, or a doctor. When you are educated, you always have a wider future. It makes you know what is happening.” (Hannah)

Struggle to pay school fees. Ruth addressed a theme related to education that showed up consistently in many of the interviews, that of her struggle to pay the school fees and paying the school fees “alone.”

“I’m the one paying for them and they are still in the lower class and I’m struggling a lot. Their father, when I gave birth to my 3rd child, he started drinking a lot, and now he is weak. He doesn’t help me with paying. I pay alone. I’m even concerned that I would fail to pay since I am alone.” (Ruth)

Miram and others continue this theme:

“My future goals are to see that since I failed to continue with my studies, I’m praying that God should help my children get educated. Now, in my village people work very hard. So I need to grow things like Soya, cotton. I need to work hard so that it can help me pay my children’s fees. I’m thinking that in the future when I fail to get money, then that can stop them from reaching their goals. My need for them is only education. Maybe if they get some jobs, they will be somewhere and then they will come and help me since I was not able to study. Now that I’m alone paying their fees is hard for me. But I am struggling to see that they study.” (Miriam)

“I tried taking them to school, but I failed because the money I was getting from plowing was not enough and whenever time for school fees would come they were always chased away. These children kept going like that and the first one completed Primary 5 and he

stopped. And then I failed to pay. The second one, I struggled and he reached Primary 7. I failed to send him to the Secondary School because of money. When I see them I get the joy though they are not studying, they worship the Lord. They make me very happy. What makes me sad about them, most of them are only boys, and when I see them where will I get the dowry for them? When I think of all this it hurts me. My husband is an illiterate, and he has never gone to school, so he doesn't encourage them to go to school. It's only me who struggles with them. It's me who wakes up the children and tell them in the morning to go to school, but he doesn't. The hope I have for them is that if God would accept so that they could also study and also help me in the future. When we plow, and we don't get good yields and then maybe they reach Primary 7 and there is no money. Then that would affect them. If they study and they get good places, they can also come back and buy land since we don't have land. It would make our home look good.”

(Rachel)

“My only hope is plowing. But I am struggling to see that the children I gave birth to God should give me more power to look after them and see that they go to school. My need is that God should give me number 1. wisdom, and 2. knowledge of how to pay my children's school fees. I have seven children. And when we are plowing, they make me happy because they tell me a lot of stories. They go to school. One is in Senior 3; one is going to sit for the National Exam in Primary 7 this year. Another one is in Primary 4. Another one is in Primary 3. Another one is in Primary 2. But in all their studies, I'm not able . . . The 6th one is at home, and the last one is with me here. My only goal is to see that my children study because we even don't have land, and if they study they can buy some land and build in their house and they live in. My children go to school, but

sometimes I am not able and they are chased away from school. Even at times we don't have food to eat. I just have to look for something to give them to eat. So it becomes very hard for me.” (Sarah)

Deborah emphasized this same theme with the simple statement, “apart from money nothing else can stop them from reaching those goals,” and Hannah included, in her answers about her children’s education and their school fees, a direct request for monetary help, “the first thing is I'm thanking you. And secondly, since I'm a widow and there is no one who can pay for my children, is there any way you can help me pay for my children?” (Hannah’s storied art in Figure 8 depicted a Ugandan Schilling representative of the money she needed to pay school fees for her children.)

LRA Experience

The textural portions of the interviews dealing with personal experience and survival during armed conflict reference the attacks of the Lord’s Resistance Army (LRA) and the forced placement in the Internally Displaced Persons (IDP) camps were both similar and particular for each of the participants. The descriptions included those of brutal attacks, beatings, rape, abuse, killings, abductions, pillaging, burning, hunger, oppression, running, and sleeping in the bush. The attackers were interchangeably referred to as rebels, the LRA, and Kony or Kony’s soldiers. The oppressors were often referred to as soldiers or government soldiers.

Abductions. Rachel, Miriam, Naomi, and Martha described the experiences of their abductions:

“They abducted me when I was plowing and I had a young baby. They beat me and slapped me and they told me to go and show them the way I didn't know. And whenever I would tell them I didn't know the way they would continue beating me. We went a long

distance. Then we found some people who were gathered together. They got interested in them and then I remained with one rebel who was asking me saying that I'm not a Langi. I should be from another land. They believed that I was not a Langi and they said if I didn't have a young baby, they would have taken me to the bush. But then they released me and they started coming back but then I found another group who wanted to kill me but they told me to escape.” (Rachel)

“When they abducted me then they raped me. (Miriam’s experience of rape was confirmed in her CTI-104 (Hollifield et al., 2005) survey. One of my children died suffering from some sickness like fever. And during that time we were spending most of our nights in the bush, and at times we would sleep under the rain so he had fever and died.” (Miriam)

“I was abducted and put in the house to be burned. But God is great. They kept on lighting fire and put on the house 3 times but the house failed to catch fire and we were brought out and beaten thoroughly and kicked us and told us to run away.” (Naomi)

“What happened to me was they again abducted me and gave me heavy luggage. They gave me a heavy luggage and then I threw it down. That is when they beat my mouth and I lost my one tooth. After that beating I fell down and they left me there. Then they gave my luggage to some other person and I got away. There were so many but some other day I was again abducted. They just beat me and left me but they burnt all the houses.” (Martha). (Miriam’s storied art in Figure 6, referencing a fear that her hut would be burned, corroborated the probability of her experience being like Martha’s.)

IDP camps. Several of the participants described their experiences related to situations that forced them to leave their land and live in the IDP camps:

“When the rebels were disturbing us life was very hard because at times we would sleep in the bush and sleep without food. And at times it would rain on us and you sleep without beddings and yet you have children. We stayed there with a lot of problems and you had nothing to eat. Then we had to again run back. We kept on sleeping in the bush. Then they took the soldiers and the soldiers built some houses, and we also started to sleep around there. The soldiers began to build and the IDP camp began. So now in the night the soldiers would sleep around the camp. There is a time the rebels invaded the camp and again we had to run out of the camp.” (Mary)

Camp life and breakdown of culture. “Living in the camp was so rough because at times the soldiers would get us seated together, and we are forced to enter into our houses and when you fail you are beaten seriously. They would say it's past time. In the morning like at six, they wouldn't allow us to go out of the camp to our fields, but they would force us to clean the feces that was littering the camp. What affected my children most in the camp was hunger because there was no food. And when those things were happening, I felt so sad and at times I would think that if I was to take long in the camp (IDP Camp) I think I would die.” (Rachel)

“That time the most painful thing was staying in the camp (IDP Camp). Staying in the camp was not easy. When we were in the camp, life was difficult. There was no food. Secondly, the government soldiers would make us fetch feces to take to the toilet. At times when there was no food, we would stay like for 2-3 days without eating.” (Martha)

“What helped me was the people who were helping in the camp gave us some things to survive within the camp. They would give us some little beans and maize. What helped me survive was God. It was God, because I kept on praying and telling him not to make

us stay in that crowd because we were suffering a lot. Than I said God you should do for me what you can. I felt so sad, and I would pray that God he should make us go home so that we get good life and we have a lot of land to plow. Because if we keep on staying in the camp, life would get very hard, and we shall loose the love to take care of our children. And at the end God helped us and we went back home.” (Sarah)

Research Questions Answered

Descriptions of the Conflict.

What are the adversities described by the Langi mothers living in Ugandan villages attacked by the Lord’s Resistance Army?

The Langi mothers reported the experiences of abduction, pillaging, slaughter of their animals, destruction of their homes, the deaths of their children, and killing of their relatives and neighbors by the Lord’s Resistance Army (LRA). The threat of the LRA was reported to be continuous as villages were repeatedly attacked. Abductions, rape, extreme hunger, and disease were reported as constants during the conflict. Martha described repeated abductions, the death of her child, and the lasting emotional damage done to her husband when he was abducted by the LRA.

IDP camps. The participants all reported being forced by the government soldiers to live in the Internally Displaced Persons (IDP) camps, some for as long as three years. The participants described the IDP camps as horrible environments that did irreparable physical and emotional damage to themselves and to their families. Naomi spoke of the negative effects IDP life had on her marriage and on her children, and Rachel described the untreated illness in the IDP camp that left her child unable to hear or speak. All reported IDP life as plagued by close quarters, immorality, hunger and disease, and all described camp life as emotionally hurtful.

Two of the participants described being forced every morning to remove human feces from the ground. Several of the participants credited the government soldiers with protecting their families from LRA attacks in the IDP camps. One participant described a specific battle between the government soldiers and the LRA and of that battle nearly costing the life of her child.

Strategies for Surviving During the Conflict

What have been Langi mothers' strategies for surviving the adversities, and what strategies are they using for coping today?

During the conflict:

The Langi mothers reported "running" as their primary means for avoiding being killed or abducted by the LRA. All of the study participants described running from the LRA, either alone or with their children, and some described their husbands running separately.

The government soldiers were reported as a resource for survival and described as "protectors." Avoiding hunger was identified as a survival goal or a means of survival, as one participant described collecting cassava without government soldier permission, and another described "managing without food."

Finally, an abiding theme of surviving during the conflict was the experience of prayer and a dependence on God reported as "surviving through prayer," and being kept alive by God. One participant saw her own joy as a resource for survival, and another identified her motivation to live for her children as a resource for survival.

Coping today:

All of the Langi mothers described their strategies for coping today or managing their present lives in the context of their emotional pain, recollections, and fears and consistently credited their successes with their dependence on God and with their focus on their work,

“plowing.” Words used to describe their present day difficulties included fear, dread, anger, pain, heartbreak, despondency, lack of joy, and bad memories. All of the mothers described being worried and dreaming about Joseph Kony and the LRA returning.

Much like their survival strategies during conflict, the Langi mothers’ descriptions of coping today were thick with references to their faith in God, experiences with prayer, their trust in the stories from the Bible, their relationship with God, and their connection with the church. In addition, the mothers described their joy in sleeping in their own huts and no longer sleeping in the bush.

Descriptions of Regard for or Valuing of Education

How do Langi mothers regard education for their children?

The Langi mothers first characterized their own educational experiences as disappointing, and then next referred to their education in relationship only to the education they wanted for their children. Specifically, the Langi women repeatedly reported being prohibited from beginning or continuing school or having their education interrupted by conflict. The reasons for non-attendance at school were sometimes related to the immediate conflict threatening their villages and their lives, but more often related to lack of school fees, being needed in the home to care for ailing parents or younger siblings, and being required to plow to help sustain their family. They reported the precise grade they completed and the reason for not being able to continue in their education. All of them described their education as unattainable, as lacking, or as only completing the lower grade levels.

Some of the mothers referenced their own inability to read and write and some spoke of their ability to read signposts. One mother was interested in taking adult literacy classes at her church and spoke of being glad that the conference had taught her to write her name. But, the

interview answers regarding the mother's own education promptly evolved to discussions of her children's education and an emphasis on raising school fees. All but one of the mothers identified their personal goals only in relationship to goals for productive plowing so that their children could attend school and have opportunities for work, like tailoring, building and becoming teachers or doctors. The mothers also spoke of raising school fees by raising goats and cows to sell, baking and selling bread, and plowing neighbors' gardens. For some, their children's education was of higher value than adequate housing and sufficient nutrition, and for all, that opportunity for education was worthy of sacrifice on the mother's part. One mother wanted to continue her own education as an adult so that she could open a business, raise money for school fees, and help her children finish their education. Self-reporting that she herself failed in attaining her education, one mother emphasized that she wanted to be sure her children were educated.

Education for Children - School Fees a Prominent Focus

How does the Langi mother's regard for education influence her role in her children's lives?

As mentioned earlier, although the concept of survival was related to food and housing, it was equally and sometimes more related to raising money for school fees. The valuing of education was demonstrated in continuous reference to paying school fees and earning the money for those fees. In the interview experience, all of the participants placed weighted emphasis on plowing to raise money for school fees over plowing to raise money for food. Additionally, the participants were determined in their intent to plow and raise school fees and, at the same time, were hopeful and expectant in regard to outside sources providing school funds. For example, as stated earlier in this chapter, Hannah trusted and expected that funds

would come from her parents, her church, additional work, and other sources.

Education for Children - Future Provision

The hope for their children's education was also related to a hope for their own improved lives. Seven out of nine participants reported their desire that their children would one day take care of them or provide for them when they were "weak" or "aging", and each related that caring and provision potential to their children being educated and getting jobs.

One mother saw education as a resource for training her children in improved plowing skills and looked forward to her children helping her plow in the future. One mother spoke of the possibility of her educated children returning to the village to build a permanent house for her. Another mother hoped that her children would come back to the village and buy land. Two of the mothers spoke of hoping their children would be humble, would be good people, and would fear God.

Repeatedly, the mothers identified plowing and expanding their crops as a primary resource for raising their children's school fees. But they also spoke of God as a resource to help them plow and give them wisdom to raise sufficient funds. Identifying God as their strength, their help, and their provision, the mothers expected God to improve their lives in the future.

Member Checking

At a third and final village gathering, each of the participants reviewed and corrected the transcripts of their audio/video interviews. With very few corrections needed, the participants agreed that the transcripts were accurate records of their interview answers. Also during this gathering, seven of the nine participants shared their art and dictated their "sad story" for a second time. I have included those stories in this chapter with the pictured art.

Validation and Corroboration

The CTI-104 (Hollifield, 2008) survey and the Art and “Sad Story” Activity were triangulated with the interview transcripts repeatedly in the analysis of the data. While the survey identified specific traumas, the art and sad story activity, in some cases, addressed the emotions directly and indirectly related to those traumas. Both sets of data then confirmed the more thorough and elaborated descriptions of the trauma within the interview transcripts. The yes answers of the survey were consistently confirmed and corroborated with the answers to the interview questions specifically related to the LRA experiences. Similarly, the participants answered “yes” to the survey questions related to the IDP camps and then answered the interview questions regarding the IDP camps with descriptions of the same traumas. As the participants elaborated on the experiences of abduction, beating, and other forms of abuse, the same experiences had been identified in the survey with a simple “yes.” The art and sad story activity data revealed emotions related to traumas identified in the survey and were confirmed with more detail in the interview data.

The data was further triangulated as participants’ accounts regarding the LRA’s history and conflict were validated and corroborated in informal interviews and conversations with village pastors and community members, some of whom had also been victims of LRA attacks. Acting as key informants, pastors told of growing up and going to school with Joseph Kony. One recalled that Kony was good at drawing but was not a good student overall. He told of Kony making slingshots and firing them at other children. Later he learned to set rocks ablaze and fire them at trees and huts. This progressed to Kony and some of his friends stealing weapons. This pastor and another believed that this was a beginning point in the LRA conflict.

One pastor recalled that Kony's parents were of two tribes, one Acholi and the other Langi, and that the Acholi and Langi were the primary targets and their regions the primary regions of Kony's eventual attacks. Another pastor recalled living in Kony's village, living near the LRA encampments, and having his village attacked multiple times. Still another pastor recalled the government response to the conflict and the building of IDP camps with the intention of protecting the Acholi and Langi villagers under attack.

The availability of free education was a topic consistently addressed by these key informants, but there was disagreement regarding the fee structure and the term "free and compulsory education." While the interview transcripts consistently referenced "school fees" and families being unable to afford those fees, perhaps indicating their excess, the pastors and community leaders provided little clarity on this topic. Some of the pastors and community resources reported that government schools were not free and others reported that they were free, while others qualified the fees charged as minimal. Several of the resources discussed the lack of quality schools in the villages and the villagers' preferences for private schools over government schools (public education under the Universal Primary School [UPS] for all) which may have accounted for the "school fee" controversy. Two non-government workers described corporal punishment as common in the Northern Ugandan schools. The participants made no reference to this practice in any of the data gathering activities.

Summary of Results

The CTI-104 (Hollifield et al., 2005) survey was first administered to 29 potential participants as a screening tool and then re-introduced to the nine selected participants for the purpose of prompting their thinking and preparing them for the open-ended interview portion of the data gathering. That prompting and preparation proved to be successful in that there

appeared to be no confusion regarding the subject or intent of the research. The art and sad stories activity conference experience successfully identified potential participants who were both eager and articulate in telling their stories. Additionally, like the review of the CTI-104 (Hollifield et al., 2005), the art and story telling experience helped to direct the participants' thinking toward the subjects of the interview questions. Seven of the nine finished paintings are pictured here along with their sad stories (see Figures 2 – 8). Nine audio/video open-ended interviews were conducted, transcribed, and member checked to reveal detailed accounts of adversity, trauma, life experiences, and access to education before, during, and after the period of the Lord's Resistance Army (LRA) conflict. Finally, the data gathered was triangulated and validated with each set of data supporting the other, and then by key informants providing their own similar accounts of the LRA conflict. These same resources provided additional data and information related to education in Northern Uganda with the access to free education reported as a controversial topic.

CHAPTER FIVE: SUMMARY AND DISCUSSION

Overview of the Chapter

In this chapter, I revisit the study's purpose and review its methodology. Then, guided by the research questions, I address the study's findings and discuss their implications, theoretical significance, and limitations. Additionally, I discuss the general and specific themes found in the data, the lessons revealed, and the insights gained. In the final summary I make applications related to extreme adversity and the valuing of education and propose possible origins of the Langi's regard for education. Finally, I make future research suggestions, general recommendations, and conclusions.

Purpose of the Study

The purpose of this study was to explore the regard for education as revealed by a group of mothers who were survival victims of the Lord's Resistance Army (LRA) in Northern Uganda. With a transcendental phenomenological approach and methodology, I proposed to answer the question: How have the experiences of adversity influenced the Northern Ugandan mothers' regard for education and their roles in their children's education? Specifically, I sought to explore a regard for education among Langi mothers gravely impacted by the LRA and to learn about the origin of that regard as it might relate to the experience of extreme adversity.

Methodology

Employing a qualitative transcendental phenomenological design, I gathered self-reported accounts of the life experiences of 9 Langi women in the Lango region of Northern Uganda. For initial building of a participant pool, I used an identifying questionnaire, and the Comprehensive Trauma Inventory (CTI-104) (Hollifield et al., 2005) survey. For the purpose of narrowing the selection of participants, I used a focused art and sad story activity, and then

revisited the CTI-104 (Hollifield et al., 2005) survey. The use of the art and sad story activity, along with the review of the CTI-104 (Hollifield et al., 2005) survey, also served to prepare the nine participants for the very sensitive nature of the one-on-one audio/video interview experience. The use of these interviews was the final and primary data-gathering tool.

The overall focus of my investigation was related to education in the aftermath of war, and my purpose was to determine if adversity played any role in shaping a valuing of or regard for education. Using the transcendental phenomenology design and its qualitative and immersing approach, I was successful in gathering very difficult and revealing stories of the effects of war on families. The data were analyzed using Moustakas (1994) steps of horizontalization by identifying and coding significant statements and quotes of the participants' experiences. Themes were drawn from this data and specific textural and structural descriptions were captured as the "what" and "how" of the experience. The data was then considered in relationship to the research questions and formed into a composite or overall essence of the experience. Finally, the data was triangulated to strengthen the study's validity and reliability.

Summary of Findings

The research questions that guided my data gathering, overall study, and data analysis were various formats of the ideas expressed in the following questions:

1. What are the adversities described by the Langi mothers living in Ugandan villages attacked by the Lord's Resistance Army?
1. What have been Langi mothers' strategies for surviving the adversities, and what strategies are they using for coping today?
2. How do Langi mothers regard education for their children?

3. How does the Langi mother's regard for education influence her role in her children's lives?

Guided by these same questions, I have used the following paragraphs to summarize and discuss the findings of my research.

Research Question 1

The conflict experienced by the Langi women was characterized as ongoing, continuous, and repeated. Lives were constantly threatened and savage beatings and killings were regularly witnessed. In the Langi villages, life was not normal. Anticipating attacks, villagers needed to be ready to run when told the LRA rebels were nearby. With the attacks most commonly occurring at nighttime, villagers found it safer to sleep in the bush. But, the descriptions of sleeping in the bush were filled with discomfort, anguish, and angst. Some attributed illness and death to sleeping in the bush. After the rebels moved their operations into the Democratic Republic of the Congo and there was less likelihood of attacks, village life began to normalize. That more normal living was exemplified by the participants' descriptions of joy and gratitude related to sleeping in their own houses and plowing their own land.

The Internally Displaced Persons (IDP) camps, established by the government and monitored by government soldiers, promised to protect the villagers from rebel attacks. But, the participants told stories of experiencing rebel invasions of the camps and armed conflict between the soldiers and the rebels. They also told stories of their government protectors becoming their oppressors and described the forced living in the IDP camps devastating to their lives and the lives of their families. For example, the participants described being kept by the soldiers from farming their own land and being restricted from their nightly practice of gathering for conversation with their families outside of their huts. These kinds of experiences were painful,

harmful, and an ultimate denial of treasured cultural practices. Rujumba and Kwiringira (2010) identified IDP camp conditions as responsible for disrupted and weakened families and found IDP camp life directly causal in the increase of HIV exposure. Focus groups of Ugandan men reported:

Before the war, we used to live in families with our own rules and it was easy to discipline the children. It was not easy to have many people mix up like today in camps so the family has lost its value in protecting its members and this has exposed us to HIV. (Rujumba and Kwiringira, 2010)

As the threat of LRA attacks diminished, the participants were allowed and encouraged to return to their villages, to reclaim their land, to rebuild their huts, and to plow their crops. But bad memories haunted, and emotional scars reminded the communities of the experience of conflict. The participants described their worries and fears over Kony and the LRA returning and reflected on the debilitating effects experienced today. These experiences and recollections of past conflict combined with the common and ongoing village experiences of hunger, disease, and death are adversities that cannot be managed without survival strategies.

Research Question 2

Survival strategies were most critically needed during the conflict and “running” was the strategy of choice. Running, for the Langi mothers, was with their children and with or without their husbands. In many of the situations, the husbands were abducted and traumatized or killed, and the mothers were left to somehow protect themselves and their children. Of course, the women interviewed were survivors, but they were also victims of abduction, brutality, and rape. In the midst of emotional crisis, preserving their lives for their children was paramount. The presence of hope and purpose played a large role in participant’s survival efforts. And that hope

and purpose was reported to originate with the participant's faith experience. They spoke of depending on God, praying for His help, anticipating miracles, and trusting His provision.

Survival stories were just that, stories told by survivors, and one can only imagine the stories of those who didn't survive. No one knows how so many of those abducted and later killed endured their torture for a time. Awareness and reflections on what might have happened, or in the survivor's case, what did happen, can plague the survivor's thoughts and, in some cases do damage that must be dealt with later.

The data included stories of the past and stories of the present. The participants' stories of the present were tainted with grief and remorse from the past. Bad dreams were described and fears were owned. Hope and purpose were identified as strategies by all of the participants and were demonstrated in their stated determination to plow, to expand crops, and to find other means to raise school fees. Interestingly, plowing was seen as therapeutic and consoling in the experience of grief or emotional pain. The participants also practiced calling on God and depending on their faith and their church gatherings to help them cope in the present. One participant used the phrase "staying in salvation" to describe her primary strategy for coping today. The participants demonstrated a present day eagerness to pray, join in praise and worship, and participate in Bible study. But in relationship to personal Bible study, the conference revealed the participants' struggle with literacy and their dependence on their schooled children, friends, or pastors for translation and interpretation.

Research Question 3

Education was highly regarded and valued by the Langi mothers interviewed. This regard and value was, in order of the interview questions, first demonstrated in testimonies of personal regret and disappointment regarding the mother's own education and its interruption.

Additionally, some of the mothers explained that their parents had understandably prioritized survival over education. But a profoundly impactful disappointment was felt and remained until this day among these non-educated mothers. One mother spoke of how it might have been if she could have continued her education and expressed her envy of a friend who had acquired good employment because of her education. The Langi mothers equated education with job attainment and improved lives. With one exception, all of the mothers had given up their hopes for their own educations and had turned their focus on their children's education. Her children's education and raising money for their school fees was each mother's primary focus and the first reason stated for her plowing.

The high regard for and high value of education was secondly demonstrated in the participant mothers' emphasis on literacy. The fact that eight of the nine participants interviewed were illiterate may have explained why they welcomed opportunities for literacy instruction. Specifically, one mother delighted in discovering that she was not too old to learn as evidenced by her ability to write her name for the first time in the conference.

The most clearly demonstrated evidence of valuing education was the emphasis the mothers placed on plowing to raise school fees. They characterized the need for supporting their children's education as a motivation for continuing to plow and for searching out other ways of earning the fees. The mothers were quick to talk about their children's education without being asked the interview questions related to that topic. They freely offered information and their answers to the related questions were precise in identifying school grades achieved and candid in describing interrupted attendance, fee restraints, and school attendance goals. The mothers characterized their personal sacrifices for their children's education as, although difficult and

burdensome, still vital, essential, and worthy. They were proud of having kept their children in school and proud to be forging on no matter what the cost.

Research Question 4

The participants' life stories, as told through the interviews, clearly revealed that the task of enabling their children's educations was their ultimate life focus and priority. Their stories of sacrifice, of success, and even of failure highlighted what they perceived as the most essential role in their lives, that of helping their children access education. Although life had dealt each of these women some very hard blows, they had been and were still determined to access education for their children. Their struggle to raise funds for school fees was a prominent subject in the interviews and their stories of successfully keeping their children in school were stories told with broad smiles. Delight and joy were apparent in their facial expressions and countenance as each told of her children's accomplished grade levels.

The participants' hopes for their children's education were very related to their hopes for their own improved lives and this could have been an underlying motivation for the participants' striving and determination. Interestingly, the participants saw their futures as dependent on their children's education, and their children's successes in education as their own successes. Simply put, the participants' hopes that life could be better rested entirely on their educational goals for their children.

Implications

In this section of chapter five I address the implications or implicit understandings I have gained from this study's findings. For the purpose of clarification, it is important to note what this study did not address. These are also some of the categories for which I have recommended future research, suggested topics for other studies.

Specifically, this study's research focus did not address the physical accessibility, the availability, or the quality of public education in Northern Uganda. Additionally, this study did not address with specific questions the typical parental roles in education, often reported as parents helping their children with homework assignments, tutoring their children, or volunteering in their schools. In this case, as most Langi parents were found to be illiterate or semi-literate, and as most nearby schools did not invite parental volunteers or were boarding schools a distance away, these categories of parental roles were not a consideration. Further, these subjects, along with general education topics in Northern Uganda, and parental influence on academic performance, have been researched significantly more than the subject of regard for education (Avoseh, 2009; Bodovski, 2010; Lovell, 2010; Ager et al., 2011; Pfeiffer & Elbert, 2011; Irwin & Elley, 2013; Theron & Theron, 2013). Thus, this study addressed the research gap identified and explored the valuing of education. That valuing was clearly demonstrated by self-reported cultural priorities and a pronounced emphasis on working to attain school fees.

Indeed, the Langi women reported working to pay their children's school fees. Related to the Langi village culture, the work, the practice or occupation of plowing for sustenance, was considered the woman's work regardless of her husband's presence or absence in the fields. Each Langi woman interviewed saw herself as solely responsible for her family's provision and for her children's education. Her interviewed reference to her husband was only in regard to his absence or presence and to his "helping" or "not helping" with the plowing and the school fees. She also saw her future well being as dependent entirely on her children, on their education, and upon their ability to plow and secure other employment. She did not self-report any anticipated help from her husband in relationship to her future provision.

Any opportunity for and any hope of improvement in the Langi mother's situation were seen as dependent on securing education for her children. Access to that education (paying the school fees) was dependent upon the mother's ability to plow and to expand her crops. Culturally, the mothers did not appear to envision any other stories but the ones reported.

Considering the parental role, and considering that seven of the nine participants of the study were illiterate, the parental role would not have included the academic related categories. But the high regard for education and evidence of adversity influencing or shaping regard for education would have been illustrated with an integral parental role. Additionally, the frequency of requests for school fee assistance from villagers coupled with the field study's geographical proximity to war-impacted, adversity ridden regions further supported that understanding.

Armed conflict, like that perpetrated by Joseph Kony and the LRA, brings with it horrible and lasting effects that devastate societies and cultures beyond human imagination. Such adversities, if survived, leave visible scars and open wounds of emotional trauma. Evidence of individuals surviving atrocities, like the evidence provided by the women in this study, is valuable information for those governmental and non-governmental organizations that must address the aftermath of war. Resilience, like the resilience demonstrated by the Langi women in this study, has been identified in earlier studies as a life characteristic that can be built up or constructed in individuals by significant influence and investment in the individuals' lives (Rutter, 1985; Werner & Smith, 1992). While parents, siblings, relatives, neighbors, church leaders, and educators are some of those investing and influencing, among the Langi villagers no one has greater influence than the mother/provider as she enables access to education for her children.

Theoretical Significance

In Chapter Two of this dissertation, I review the long history of literature addressing resilience. I focus particularly on those studies that emphasized the relational and cultural theories and constructs of resilience. Relational and cultural constructs are evident in the data gathered through this study. Using relational resilience theory as this study's framework and designing questions that would reveal relational characteristics, I find stories of relational resilience culturally supported in the midst of and following extreme adversity. Analyzing the participants' accounts, I identify the good outcomes of resilient behaviors referenced by Reivich, et al. (2011) and the relational and cultural strengthening of resilient capacities referenced by Jordan (2005). Also, De Vries' (1984) and Spaulding's (2009) categories of resilience influenced by culture, cultural context, and culturally characteristic persistence are depicted in these same stories.

The accounts of families responding to conflict, striving to survive, and enduring long-term and pervasive food insecurities were also accounts of relational and cultural resilience. But, many of the stories elicited using this framework revealed something beyond resilience. Significantly, descriptions of individual, familial, and cultural valuing of education were prominent in the participants' accounts from beginning to end. I learned in my review of literature that Irwin and Elley (2013) identified parental regard for education but found no evidence of its origins. Valencia (2002), de Guzman, et al. (2012), Durand (2011a; 2011b), and Naumann, et al. (2012) reported high valuing of education among Latino parents, and Perez et al. (2009), Oketch et al. (2012), and Froerer (2012) found evidence of parental valuing of education but also did not identify the origins of that valuing. However, Irwin and Elley (2013) did find that parents wanted their children to have better lives than they themselves had had. Oketch et al. (2012), reflecting on the deplorable slum conditions in Nairobi, Kenya, noted that the parents

in these situations were hopeful and believed their children would have the opportunity for more education than they themselves had had. Similarly, the mothers in this study related their desires for their children's education to their disappointments regarding their own lack of education. The participant named Naomi stated, "the reason why I want my children to study is that they will not have problems and suffer in the future like me."

In this study, I identified a pervasive emphasis on education throughout the individual accounts of both conflict and recovery. I found it important to note that this emphasis was more hopeful and optimistic when described as occurring in the post-conflict years. Specifically, and key to this study's findings, the participants consistently chronicled a heightened valuing of education as occurring post-conflict, post-extreme adversity. The origin of this increased regard for education, I believe, could then be identified as the experience of extreme adversity.

Responding resiliently to the devastation of a lengthy conflict and then determined to recover from the aftermaths of war and trauma, the participants saw the prospect of education for their children as a promising hope for their present and their future. Additionally, the participants' responses, their determination, and their abiding hope for education were empowered by a relational and cultural empathy. This kind of empathic resilience was characteristic of the participants' connectedness or mutuality similar to that described as relational resilience by Jordan (2005) and Hartling (2008) and that described as family resilience by Walsh (2003). Indeed, the response to adversity and the drive for accessing education may have been examples of "steeling effects" and of "resilient mechanisms" used to overcome trauma (Spaulding, 2009).

Study Limitations

In this portion of Chapter Five, I discuss the limitations that impacted this study's findings and that limited its generalizability and potential for contributing to the knowledge base. I first note the limitation of the study's participant sample and geography as previously discussed in Chapter One, in the section titled Delimitations. Next, I report numerous limitations that could have influenced the study's findings and note the particular advantage some of those limitations embody. Finally, I note a reinforcement of education valuing within the limitation that addresses misunderstandings and difficulties with one specific interview question.

Limitation 1: This study was first and foremost limited by its small sample and its narrow geographical focus. Both situations, while intentional delimitations, were still beyond my control and related entirely to the constraints of time and monetary investment. Although the study is replicable and indeed could be duplicated repeatedly to strengthen and confirm its findings, the study's small size and narrow focus decreases its generalizability.

Limitation 2: As the primary researcher, I was personally known by many of the potential participants. Many of the village women have been my students in numerous conferences and my hostesses in the village environments. Viewed as an advantage, this familiarity assured an openness and welcome and minimized the "white woman" novelty or stigma. However, this familiarity also invited the participants to act in such a way as to please me and may have discouraged authentic responses in data gathering.

Limitation 3: Another limitation that could have also been viewed as an advantage was my history of visits to the Lango region and my awareness of the village life and school life circumstances. In the best scenario, I would have approached the setting and gathered data with fresh eyes and without pre-suppositions. Instead, I knew, for example, that some families had

experienced the death of a child or another family member in my absence. In this situation or others like it, my appropriate and genuine regret and grief was bracketed in the transcription and analysis.

Related to this limitation, my particular love for and interest in the Langi people required me to extensively record and clarify interpretations and to involve my research team in objectively identifying biases, presumptions, and opinions. For the purpose of addressing this limitation, I conducted multiple trainings, orientations, critiques, and dialogues with the research team before, during, and after village visits and interview sessions. Knowing also that the nature of a phenomenological study intimately connects the researchers with the phenomenon, prejudices were intentionally controlled in order to elicit the most descriptive and honest accounts while still preserving objectivity (Moustakas, 1994).

Limitation 4: The mindset of “African time” was an entirely problematic limitation. In Uganda, “keeping time” was not a priority. Meetings and appointments operated within loosely structured time frames, and the measuring of time was considered a nuisance and an annoying constraint. In allotting time for meetings, travel, data gathering, interpreting, and transcribing, we encountered time related obstacles that were unavoidable. It was necessary to remain flexible and to stay focused to maintain our research demeanor and to preserve our data-gathering agenda.

Limitation 5: A fifth limitation was the emotional nature of the stories and data gathered. Stories of trauma, deprivation, and death of family members were told, but the feelings of those experiences were difficult to capture in depth and record accurately. Filming of interviews captured emotional responses but, in the transcription process, describing those responses with mere words was wholly difficult, if not impossible. Additionally and related to the sixth

limitation below, there were Luo phrases and descriptions that did not translate well to English and meaning was most certainly confused, if not lost altogether.

Limitation 6: A sixth and all encompassing limitation to this study was the language barrier. Although English is the official language of Uganda, the tribal languages are used extensively and interspersed even in English language conversations. Although thorough understanding in one-to-one and one-to-group conversations was successfully facilitated with native tongue fluency and proficient interpretation and translation, the language barrier still represented a pronounced limitation. The data gathering required an interpreter/translator fluent in both English and the Luo dialect of the Langi language, the native tongue of the Langi, and in the event of inadequate interpreter/translator skills, data gathering could have been hampered.

Limitation 7: The seventh limitation was related to the primary researcher's ethnicity. As mentioned earlier, my being Caucasian clearly interfered with the validity of the interview responses. There was a very evident desire among the participants to please me and to win my favor. This may have been motivated by a hope that I would offer to pay their children's school fees. Additionally, this hope may have been rooted in previous experiences with foreign, non-African, missionaries and non-profit entities extensively funding education and other areas of need in the aftermath of the LRA conflict.

It should be noted that throughout the interviews there were continual references to the burden of school fees and an underlying although unstated request pervasive in the mood of the interviews. One participant toward the end of the interviews did indeed vocalize a request for help with school fees (as noted earlier in Chapter Four).

Limitation 8: The eighth and final limitation to this study was the specific word selection used in one interview question. I designed the second portion of question *h* to learn more about

the mother's and children's cultural and familial relationships within their villages and asked, "What opportunities do your children have here?" I added promptings and clarifications like, "here in the village;" "in your home;" and "around the community." Later, for reasons I will explain in the following paragraph, I revised this particular interview question to state, "What *good things* do your children have in your village?" and purposefully stopped using the word "opportunities."

To explain the reason for this revision, early in the interviews I had learned that the participants repeatedly associated the word "opportunities" with the payment of school fees from outside sources. However, even after the revision using the phrase "good things," the women consistently misunderstood and related this question to the topic of education and school fees.

This limitation certainly had the potential for affecting the accuracy and validity of the findings. Interestingly, the responses to question *h* also demonstrated a collective misunderstanding that reinforced the findings related to the constant emphasis on education as well as the findings and limitations related to the expressed and unexpressed hope for outside assistance with school fees.

Themes, Revelations, and Insights

Categorized in this study as textural data, the theme of faith as a resource for survival was found throughout the participants' descriptions of their life experiences and was especially prominent in their descriptions of surviving the LRA during and following the conflict. Faith was also evidenced in the struggle to pay school fees and an expressed dependence on God's provision.

This study's structural data analysis identified general themes of life experience, mothers' education, children's education, and LRA experience. Under the general theme of life

experience, the participants identified the situations of abandonment, hunger, child labor, and infant mortality. The participants, although acknowledging the resulting hardship, pain, and grief of these events, also described them as common and expected life occurrences in the Langi culture.

The theme of the mothers' childhood education was minimally represented with expressions of regret and disappointment. The theme of the mothers' continuing education was particular to only 2 of the participants with stated goals of gaining literacy and achieving business skills. These themes, however, were difficult to separate from the more prominent and consistently represented goals the mothers' held for their children's education. The mothers' goals for themselves faded into the goals they had set for their children, namely that their children would be educated, that they would have better employment and circumstances because of that education, and that they would provide for their mothers future care.

The theme of the struggle to pay school fees, represented by the stories of plowing, expanding crops, plowing neighbors' gardens, and concern over low crop yields, was repeatedly related and connected to the mothers' goals for their children's education. This all-encompassing theme, this determination to find money for school fees, was evident in the descriptions of the LRA experience as the mothers spoke of their plowing being interrupted, and of they themselves being separated from their land. Significantly, the LRA experience embodied the constant threat of abduction and subsequent prohibition of school attendance.

The themes of abductions, IDP camps, and camp life and breakdown of culture, when viewed together embodied the experience of extreme adversity devastating an entire people group and culture. Survival of the people and of the culture was dependent on hope and that hope was based on believing in a better life. Education was considered the only attainable

resource for that better life and every task was focused on accessing that education. This valuing of education and this persistence to attain education so permeated the data that it mingled the themes and became in itself the essence of the Langi story.

Answering the question “how have the experiences of adversity influenced the Northern Ugandan mothers’ regard for education and their roles in their children’s education?” the revealed themes of the data suggested a response or connection to extreme adversity and the influencing of regard for education demonstrated by the mothers’ determination to access education for their children. This was especially apparent in the hope represented in the mothers’ goals for education and the expectancy or hope that education would provide a better life. It was apparent, even if less so, that the hope of education had become a means or mechanism for recovery and for overcoming the trauma of extreme adversity (Spaulding, 2009).

Based on the impressions I had gained from previous years and visits to Langi villages and on my previous encounters with the Langi pastors and their wives, I had expected to learn that the Langi village women held a high regard for education for their children and also for themselves. I had previously observed the Langi people’s eagerness to talk about their children’s education, the grades they had accomplished, and their striving to pay school fees. I had also witnessed the Langi traveling long distances to study the Bible and to learn from seminars, workshops, and conferences. Education for all was obviously in high demand. That the result of my study confirmed the valuing of education was not a surprise.

Also during those previous visits, on multiple occasions I had been asked to assist families in paying their school fees. Thus, I was not surprised that this desire for help with school fees, although voiced by only one participant in the study, was an underlying theme and permeated the interviews throughout. I knew that non-African individuals, whether missionaries

or representatives of non-government organizations (NGO's), were viewed historically and culturally as sources of outside funding. But, I had not expected this hope for funding to affect any answers to my interview questions, as it did with the question asking about "opportunities for your children." Interestingly, although the word "opportunities" was directly associated with outside funding, the re-wording of the question did not change its understanding or its answer.

I believed this situation, as a whole, most probably compromised the validity of a portion of my interview data. For this reason I recommended non-African researchers be discouraged from conducting further research in the Northern Ugandan communities. I am encouraged to have found very recent studies conducted by native Ugandan researchers, some of whom are associated with Makerere University, Kampala, Uganda (Acipa et al., 2013; Anyeko et al., 2012; Bbaale & Buyinza, 2013; Opiyo, 2013; Rujumba & Kwiringira, 2010; & Ssewamala et al., 2011).

I acknowledged, that although my ethnicity may have compromised my research, I believed my research revealed a profound valuing of education and that that valuing was influenced or even originated with the experience of extreme adversity. Additionally, I found it very interesting and powerful that the desire for outside funding surfaced in support of education and not in support of any other post-conflict recovery needs.

Final Summary

For the Langi mothers in this study, survival was not about having food or shelter, or even about bracing against a potential LRA return. Hunger was commonplace in the villages. It had always been a problem even in the best of times. Plowing (farming) was generally the only source of income and crop yields were not predictable. Shelter was treasured but the Langi huts

were recognized as temporary. The threat of the LRA's return was a reality. But survival was not about these things.

Survival was instead about hoping for a better life in the future. This study revealed insights particularly related to the valuing of or regard for education among the Langi women of Northern Uganda. This hope was based on accessing education for their children and a belief that attaining education would assure future business ownership or successful employment.

With their own lives so plagued by adversity, the participants talked about seeking a better life for their children. They described education as their only hope for that better life. Anticipating their very short adult lives, they recognized that they would not always be able to do the hard work of plowing, "when they are old and weak." They counted on their educated children to take care of them and provide their future security.

Although education was not a priority for their parents, it was a priority for them. Their children's education may have been especially valued because it was so hard to access. There had never been enough schools, but during and since the conflict there had been even fewer schools and the fees had been prohibitive.

The mothers were up very early in the mornings plowing their land. Sacrifice was a cultural norm. The mothers expanded their crops, anticipated low harvest months, and saved money from any extra yield to designate to school fees. Most of the mothers were illiterate and spoke disappointment with their own lack of education. They recalled the times that their children had been chased away from school because they had arrived without their fees paid. That had been a very hurtful experience for both mother and child. But, they were not defeated. They pressed on determined to provide their children access to education.

Before the LRA conflict, life had been much better. Although hunger was prevalent, the family unit was sacred and protected within the village. The fathers were the defenders and leaders or patriarchs. The family system included nightly family gatherings and long talks. Children learned early to plow and to take care of siblings. When a parent became ill, children were expected to stay home from school to care for siblings or join in plowing.

Being forced to run from the LRA rebels and eventually made to live in the IDP camps had changed all that. IDP camp life was degrading of the family unit with drunkenness and promiscuity rampant. The fathers either abandoned the families or became too ill or weak to contribute to the family wellbeing. There were no crops to plow and sustenance depended on rations from government and non-government organizations.

Out of this situation, out of the breakdown of a culture, and upon leaving the IDP camps, in most cases the mothers took on the role of sole provider for the family. The mothers became the defenders and leaders by default. This became the new culture. Their children's education was their hope for a better life.

This study clearly revealed and evidenced the incomprehensible adversities experienced by nine Langi women of Northern Uganda. This study also provided evidence of these mothers' valuing of education for their children. Historically, plagued by a quarter century of war and fragile survival, Northern Uganda had not previously placed a high value on education. Recognizing the extreme nature of the adversities described and that the worst of those adversities preceded the current governmental and cultural emphasis on education (Bragin & Opiro, 2012), there was a strong implication that adversity had influenced the valuing of education. This influence or connection was evident and particularly true for the nine women in this study.

Future Research

Further empirical studies of the Langi people and future studies of the Acholi people are warranted in the areas of valuing of education, quality and accessibility of education, and education's effects on post-war recovery and village economy. Lessons can be learned and cultural understanding can be gained as additional qualitative studies are undertaken to draw out family and village accounts and capture the essences of the lived experiences related to the education of the Northern Ugandan people groups.

Quantitative research is recommended for studying Northern Ugandan literacy measures, literacy instructional methodology, overall education quality control, and authenticity and validity of National Exam results. Particularly related to literacy, this study's findings were of great concern. UBOS (2012) and Wamala et al. (2013) reported low literacy rates in Northern Uganda. Repeatedly in this study, I heard testimonies of illiteracy even where mothers had attained to grades Primary 3 and 4. Of course, this could have been related to the profound absence of reading material in Northern Uganda and indirectly related to the pervasive poverty in those regions.

Learning from this study, future researchers could be prompted to study larger samples of villagers and for longer periods of time. Ethnographic studies could ideally provide greater insight and understanding of Northern Ugandans' unique prioritizing of education as related to their societal recovery and cultural survival.

Finally, although several of the study's participants referred to the raids of Karamojong cattle rustlers as a cause for interruption of their education experience, this study did not elaborate on or discuss the Karamojong threat to the Langi. This conflict, because of its history, its broad reach beyond the Langi Sub-Region, and its current cessation (Knighton, 2010)

was identified instead as a topic for another study generally unrelated to education in Northern Uganda today. The Karamojong are, however, a unique and complex society wholly worthy of multiple sociologically focused studies.

General Recommendations

Based on my research, I make the following general recommendations. I first make a recommendation related specifically to the ethnicity of future researchers. I follow with recommendations related to literacy, school systems, and prohibitive fee-based education.

First, considering the limitations #6, #7, and #8 addressed in the Limitations section of this chapter, I recommend that future researchers be themselves native to the culture studied, fluent in that culture's language, and at ease with that culture's practices. I base this recommendation on my personal experience of being a white/Caucasian researcher and a non-native speaker doing fieldwork in Lango. I was encumbered by my ethnicity, by my language, and by my lack of native familiarity with the culture. Additionally, I was most certainly seen as a resource for educational fees and thus a target of sorts. For these reasons, and additionally considering the risk factors for other than native individuals, my research capabilities were seriously inhibited.

Next, related to the crisis of literacy and low-literacy rates in Northern Uganda, I recommend that Ugandan leaders of education partner with non-profit organizations currently addressing the nation-wide lack of books and libraries in Uganda. One such organization is Libraries of Love (2014) a non-profit U. S. based organization working to establish libraries in Uganda.

Additionally, I suggest that educators and community leaders seeking to improve conditions for students in Northern Uganda would benefit from learning about the work of

Compassion International (2013) and similar faith-based educational entities. I recommend that faith-based and other non-governmental organizations be encouraged to cooperate with governments and communities to provide data showing affordable and/or subsidized educational opportunities and their measures of success. Governments in Uganda and other conflict ridden and impoverished societies must be made aware of improved educational systems, educational advantages, and educational potentials.

Finally, although this study did reference controversies over government sponsored free and compulsory education and over Universal Primary Education (UPE), the study participants and the formal data collected gave testimony only of fee-based education. I recommend that government and educational entities be made aware of the hardship of fee-based education in the impoverished rural areas of Northern Uganda. Fee-based education, limited education, too few schools, and low quality government run schools are a barrier to Northern Uganda's economic and cultural recovery.

Conclusion

This study first considered the extreme adversity experienced by nine Langi women in Northern Uganda. This adversity was the product of the over 20-year armed conflict imposed by the Lord's Resistance Army (LRA) in their villages and their region. This study then examined the prevalent emphasis on education and the pronounced valuing of education among these women. This study related the experience of extreme adversity to this noted high regard for and valuing of education. Specifically this study found the reported adversity as influential in persuading the identified valuing of education. Additionally, this study revealed a relational and cultural use of education as a mechanism to support the hoped for recovery and preservation of the society.

Identifying the absence of research among the Northern Ugandan Langi women in their post-war recovery, I encouraged researchers to further explore the valuing of education in the Langi culture. I also recommended that specifically Ugandan native researchers conduct both qualitative and quantitative studies in the areas of literacy, education accessibility and affordability, and education quality.

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Appendix A: Civil War in Museveni's Uganda

Table A1 *Civil War in Museveni's Uganda*

Civil War	Location	Period
Uganda People's Democratic Army (UPDA)	Acholiland (Northern Uganda)	1986-1988
Uganda People's Democratic Republic (UPDA)	Acholiland (Northern Uganda)	1986-1988
Holy Spirit Movement (HSM)	Acholiland (Northern Uganda)	1986-1987
Lords's Resistance Army (LRA)	Acholiland (Northern Uganda)	1987-2006
Uganda People's Army (UPA)	Teso (Eastern Uganda)	1987-1992
West Nile Bank Front (WNBF)	West Nile (North-Western Uganda)	1995-1997
Allied Democratic Forces (ADF)	Rwenzori Mountains (Western Uganda)	1996-2002

Utional Rescue Front (UNRF II)	West Nile (North-Western Uganda)	1998-2002
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Appendix B: A Diagram Of Survivor Reported Events From the Barlanyo Massacre

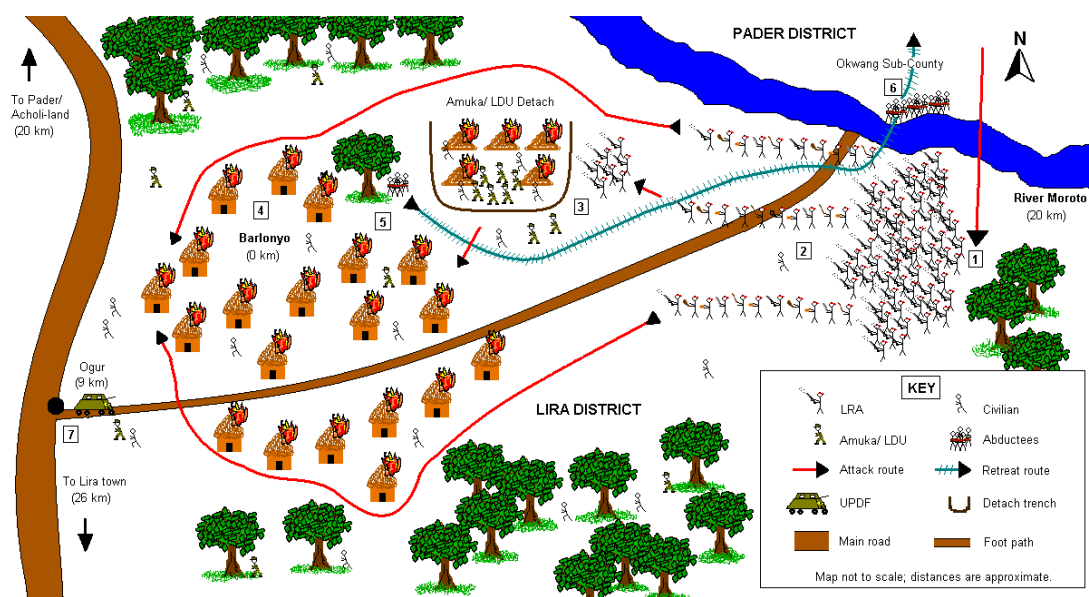


Figure B1. A Diagram Of Survivor Reported Events From the Barlanyo Massacre. The abbreviation LRA is the Lord's Resistance Army, the abbreviation Amuka/LDU is the Local Defense Units, and the abbreviation UPDF is the Uganda People's Defense Force, Armed Forces of Uganda.

Appendix C: A Chronology Of Survivor Reported Events From the Barlonyo Massacre

Table C1

A Chronology Of Survivor Reported Events From the Barlonyo Massacre

1	5:00pm	Three hundred LRA gather in the fields outside of Barlonyo to receive their attack instructions from Okot Odhiambo.
2	5-5:30pm	Several civilians spot the rebels and attempt to alert the camp. One is shot.
3	5:30pm	The LRA, headed by 7 fighters, splits into three groups. One group attacks the militia detach, killing those inside, and continues to the main camp.
4	5:30pm	The other two groups surround the main camp and begin massacring civilians and abducting others. A small gap of fighters on the western side of the camp allows some civilians, Amuka and LDU to escape. Some hide in the bushes and others run to Ogur.
5	7:30pm	The rebels gather under a tree and tie up abductees. They are given luggage to carry and are marched towards the River Moroto.
6	8:30pm	After crossing the river, abductees are beaten severely. Thirty are killed by the riverside. The group carries on into Okwang.
7	9:30pm	Alerted by those who escaped, three UPDF vehicles arrive to survey the damage and ferry the injured to nearby health centers.

Appendix D: Things Are Getting Better

Things Are Getting Better (English Language Lyrics)

Things are getting better, things are getting better.

When the Lord is by my side,

Things are getting better, things are getting better, things are getting better.

Things Are Getting Better (Luo Language Lyrics)

Jami ducu tye aber, Jami ducu tye aber,

karwot wa tye keda,

Jami ducu tye aber, jami ducu tye aber, jami ducu tye aber.

Appendix E: Invisible Children Integrated Four Part Model.

Figure E1. Invisible Children Integrated Four Part Model. (Invisible Children, 2013). Retrieved from <http://invisiblechildren.com/blog/2013/06/04/nobody-does-it-like-us/>

Appendix F: Social Ecology of the Child

Figure F1. Social Ecology of the Child (Duncan & Arntson, 2004). Retrieved from page 7 of the following

PDF: http://siteresources.worldbank.org/INTMH/Resources/Evaluating_Psychosocial_Programming.pdf

Appendix G: The Six Pillars of Quality Education

Figure G1. The six pillars of quality education taken from Revitalization of Education,

Participation and Learning in Conflict Areas (REPLICA) (Bragin & Opiro, 2012).

Retrieved from page 171 of the following

PDF: <http://onlinelibrary.wiley.com/doi/10.1002/aps.1309/abstract>

Appendix H: Comprehensive Trauma Inventory-104

Instructions: The events listed below are things that happen to people during war. Please read each item carefully and circle either "NO" if the event did not happen to you or circle "YES" if it did happen to you.

Table H1

Comprehensive Trauma Inventory-104

Psychological Injury	NO did NOT happen to me	YES did happen to me
1. Having your home, school, or workplace searched or looted	No	Yes
2. Having your home (or important place like school or workplace) severely damaged or destroyed	No	Yes
3. Fleeing or hiding from soldiers or enemies	No	Yes
4. Having to lie to protect yourself or others (includes signing official statement to protect yourself or others)	No	Yes
5. Living in the middle of war, and being forced into dual loyalties to survive	No	Yes
6. Being threatened with harm or feeling like you are in serious danger	No	Yes
7. Being in an area of active war combat, but you were not actively participating and were not injured	No	Yes
8. Actively participating in combat either as a soldier or civilian	No	Yes
9. Forced to join the military	No	Yes
10. Being near death because of illness or injury	No	Yes
11. Your pregnancy was threatened, or a young baby died because of war conditions	No	Yes
12. Death of a family member besides a young baby due to war	No	Yes
13. Death of friends due to war	No	Yes
14. Having to abandon injured, dead or dying people	No	Yes
15. Death of your child	No	Yes
Physical Injury	NO did NOT happen to me	YES did happen to me
16. Directly exposed to chemical weapons	No	Yes
17. Being injured in active combat	No	Yes
18. Being shot or shelled with explosives	No	Yes
Detention and Intentional Abuse	NO did NOT happen to me	YES did happen to me

19. Forced to stand, kneel, or walk for a long time	No	Yes
20. Being forced to attend party activities or having ideas or beliefs forced on you "brainwashing"	No	Yes
21. Being intimidated or "blackmailed"	No	Yes
22. Being humiliated in front of others (stripped naked, insulted, screamed at, beaten)	No	Yes
23. Being beaten in front of family or friends	No	Yes
24. Being handcuffed or tied up	No	Yes
25. Being blindfolded	No	Yes
26. Being intentionally NOT told what was going to happen to you next or where you were going to be taken	No	Yes
27. Being taken and left in an unknown place	No	Yes
28. Being hit, slapped, beat or kicked by a person or with an object	No	Yes
29. Having your ears, eyes, nose, or mouth injured with objects	No	No
30. Having any part of your body injured by burning, freezing or electrical shocks	No	Yes
31. Having your body injured by hanging, needles, or having hair or nails pulled	No	Yes
32. Being held under water or sprayed with high-powered water	No	Yes
33. Being cut or stabbed	No	Yes
34. Being nearly killed by hanging or suffocation, near drowning, or other intentional injury (like being dragged)	No	Yes
35. Being abused with urine or feces	No	Yes
36. Being abused with bright lights, loud noises, or bad smells	No	Yes
37. Being placed in solitary (isolated) confinement	No	Yes
38. Being denied food or water	No	Yes
39. Being awakened repeatedly and being deprived sleep	No	Yes
40. Having medical care withheld when you were very sick	No	Yes
41. Living in very poor conditions in IDP Camps (crowding, problems with sanitation or temperature)	No	Yes
42. Being forced to work hard or for a long time or under very bad conditions	No	Yes
43. Being questioned, physically searched, stopped for identification and questioned	No	Yes
44. Being falsely accused of things you did not do	No	Yes
45. Forced to make a confession about yourself or others	No	Yes
46. Being threatened with severe injury or execution	No	Yes
47. Being made to watch while others were being tortured or executed, or hearing others being injured or tortured	No	Yes
48. Being held captive in a village, town or house	No	Yes
49. Being held captive for less than three months	No	Yes
50. Being held captive for more than three months	No	Yes
Sexual Trauma or Abuse	NO did NOT happen to me	YES did happen to me
51. Any unwanted sexual experience	No	Yes

52. Having your private parts touched when you do not want that	No	Yes
53. Being threatened to be sexually molested or raped (but it didn't actually happen)	No	Yes
54. Having your private parts harmed (cut, burned, cold or heat, electricity, etc.)	No	Yes
55. Having your private parts penetrated by objects or hands	No	Yes
56. Being "raped" (forced to have sexual intercourse [vaginal, anal, oral] against your will)	No	Yes
Witnessing Abuse, Injury, or Death	NO did NOT happen to me	YES did happen to me
57. Seeing your family or friends get seriously injured or ill because of war	No	Yes
58. Seeing other people get seriously injured or ill because of war	No	Yes
59. Seeing a family member or a friend being raped	No	Yes
60. Seeing another person being raped	No	Yes
61. Seeing your family or friends being killed	No	Yes
62. Seeing others being killed	No	Yes
63. Seeing someone's body parts being cut off or blown up	No	Yes
64. Watching other people die	No	Yes
65. Helping ill or wounded people	No	Yes
66. Seeing dead bodies or parts of human remains	No	Yes
67. Digging up, burying, or handling dead bodies or parts of human remains	No	Yes
68. Seeing organized violence, mass demonstrations, or horrible events on television	No	Yes
69. Seeing injury or death of many people at once, or witnessing mass graves	No	Yes
70. Seeing injured or dead animals	No	Yes
Hearing About Injury and Death	NO did NOT happen to me	YES did happen to me
71. Heard about people being abused by harsh methods	No	Yes
72. Heard that children or other innocent people were injured or killed	No	Yes
73. Heard about mass killings and people being put in mass graves	No	Yes
Deprivation and Discrimination	NO did NOT happen to me	YES did happen to me
74. Having very little food, water, or clothing	No	Yes
75. Having to live in poor conditions (poor shelter and hygiene)	No	Yes
76. Having your home, business or important personal property confiscated	No	Yes
77. Being forced to stop work or schooling	No	Yes
78. Being monitored or having to report to officials	No	Yes
79. Being oppressed (can't gather publicly, meet friend, speak your opinion)	No	Yes
Betrayal	NO did NOT	YES did

	happen to me	happen to me
80. Being lied to or being made to feel uncertain about family member's whereabouts	No	Yes
81. Being abandoned by your family while you were in IDP Camps	No	Yes
82. Feeling like you were abandoned by friends during war	No	Yes
83. Feeling like you were deceived by your own leaders or high-ranking officials	No	Yes
84. Being embarrassed	No	Yes
85. Having bombs or gunfire go off in "safe" areas (like IDP Camps)	No	Yes
86. Being forced to watch, monitor or report on family or neighbors	No	Yes
87. You refused or escaped from imposed military duty	No	Yes
Domestic Discord and Violence	NO did NOT happen to me	YES did happen to me
88. Experiencing severe family conflict because of war	No	Yes
89. Experiencing violence from a family member because of war	No	Yes
Displacement	NO did NOT happen to me	YES did happen to me
90. Being moved to a IDP Camp	No	Yes
91. Having to flee from your home or community because of danger	No	Yes
92. Having to flee from your home or community because there is no work	No	Yes
Separation and Isolation	NO did NOT happen to me	YES did happen to me
93. Raising your children by yourself	No	Yes
94. Your children were often alone because of war circumstances	No	Yes
95. Being taken away by enemies, and separated from your family	No	Yes
96. Having a spouse or child be put in jail, prison, or IDP Camp	No	Yes
97. Being separated from your family because of war circumstances	No	Yes
98. NOT being able to take care of family members because of separation	No	Yes
99. NOT being able to see a family member who is dying, or can't witness burial	No	Yes
Difficulties During Migration	NO did NOT happen to me	YES did happen to me
100. Being beat up or poorly treated in an IDP camp	No	Yes
101. Thinking you would not ever be able to leave an IDP camp	No	Yes
102. You or family members were denied access to your own land	No	Yes

Appendix I: Letter Requesting Permission to Use Comprehensive Trauma Inventory-104

9/2/13

Dear Dr. Hollifield,

I am a doctoral student at Liberty University, Lynchburg, VA. I am currently in the proposal stage of my dissertation. My dissertation committee chair is Dr. Kathy Morgan, professor in the Department of Education. I am writing to request your permission to use your Comprehensive Trauma Inventory-104 as one of my data collection tools for my field study in Northern Uganda.

I have included a draft of my proposal abstract here:

With this study I will explore the Northern Ugandan Acholi mothers' regard for education in the aftermath of the Lord's Resistance Army (LRA) conflict and occupation. As both targets and victims of LRA savagery, the Acholi tribe has endured over 22 years of war, displacement, and devastation. I will use this phenomenology to identify Acholi mothers who were survivors of LRA perpetrated atrocities, recruit them to be participants, and employ the use of guided interviews, prompted timelines, and art with storytelling/narrative to elicit a rich, thick, essence of lived experience. Through bracketing, I will set aside my opinions and conclusions, and analyze accounts for revealed themes of resilience and high regard for learning and formal education particularly within the context of relational, growth-fostering Christian communities and schools.

I am also seeking your permission to make minimal adaptations to the inventory tool that it might be culturally, regionally, and historically appropriate for use with the Acholi tribe of Northern Uganda. I have attached the tool with those adaptations here.

Please feel free to contact me at either or both of the email addresses below or feel welcome to call my cell number with your questions. Thank you for your consideration and prompt reply.

Pam Pryfogle
ppryfogle@liberty.edu
pryfogles@aol.com
760 285 9734 cell

Appendix J: Informed Consent Form

Adversity Influencing Regard For Education In Northern Uganda: A Phenomenological Study Of Langi Mothers' High Value Of Learning

Pam Pryfogle, Investigator
Liberty University, Lynchburg, VA, US
Department of Education

You are invited to be in a research study of adverse conditions as they influence regard for education. You were selected as a possible participant because of your presence during the Lord's Resistance Army attacks. We ask that you read this form and ask any questions you may have before agreeing to be in the study.

This study is being conducted by: Pam Pryfogle, Department of Education Doctoral Candidate, Liberty University, Lynchburg, VA, US.
Background Information

The purpose of this study is to learn from the survival stories told by adult female victims of conflict in Northern Ugandan.

Procedures:

If you agree to be in this study, we would ask you to do the following things:

Meet and talk with the investigator for two hours or less.

Sign this informed consent, complete a short questionnaire, and complete a long survey.

Allow video and audio recording of the research activities and interview experience.

Participate in a directed art experience.

Answer questions and tell your story while the investigator, with the help of the interpreter, asks you questions and records your responses.

Read, or be read the notes the investigator has transcribed from the recording and help her confirm their accuracy.

Risks and Benefits of being in the Study

The study has several risks: First, it could be difficult for you to tell your story and it is very likely that the telling will cause you emotional pain. Second, your family and friends could ask you to tell them about your meeting with the investigator, which could or could not increase your discomfort. Third, because you were selected to participate in the study, you could receive additional regard and respect from your family and friends but you could also be teased, laughed at, or resented. During the study, if at any time you no longer want to participate, you are free to make that choice and the investigator will respect your wishes.

To withdraw from this study at any time, simply state that desire to the investigator or a member of the research team. When you withdraw, all of the information collected from your participation will be removed from the study material.

The benefit to participation in this study is your awareness that you have contributed knowledge and strengthened understanding regarding the study subject. There is no other benefit identified here.

Confidentiality:

The records of this study will be kept private. In any sort of report we might publish, we will not include any information that will make it possible to identify a subject. Research records will be stored securely and only researchers will have access to the records.

Neither your name nor your village name will be used in the study and your privacy will be protected. The investigator and the interpreter, with your help, will read, clarify, and correct your story notes. The investigator will store your story notes securely and no one will have access to her records without permission, except for educational purposes.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with the investigator or with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Pam Pryfogle. You may ask any questions you have now. If you have questions later, you are encouraged to contact Pam Pryfogle at her email address, pryfogles@aol.com or at her US phone number, 760-285-9734.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, Dr. Fernando Garzon, Chair, 1971 University Blvd, Suite 2400, Lynchburg, VA 24502 or email at fgarzon@liberty.edu.

You will be given a copy of this information to keep for your records.

Statement of Consent:

I have read the above information. I have asked questions and have received answers. I consent to participate in the study.

Signature: _____ Date: _____

Signature of Investigator: _____ Date: _____

Appendix K: Short Form Written Document

Consent to Participate in Research

Adversity Influencing Regard For Education In Northern Uganda: A Phenomenological Study Of Northern Ugandan Mothers' High Value Of Learning

Pam Pryfogle, Investigator
Liberty University, Lynchburg, VA, US
Department of Education

You are being asked to participate in a research study.

Before you agree, the investigator must tell you about (i) the purposes, procedures, and duration of the research; (ii) any procedures which are experimental; (iii) any reasonably foreseeable risks, discomforts, and benefits of the research; (iv) any potentially beneficial alternative procedures or treatments; and (v) how confidentiality will be maintained.

You may contact Pam Pryfogle at U.S. 760-285-9734 or email pryfogles@aol.com any time you have questions about the research. The researcher's faculty mentor is Kathie Morgan and you may contact her at U.S. 434-610-1200 or email kcjohnso@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your participation in this research is voluntary, and you will not be penalized or lose benefits if you refuse to participate or decide to stop.

Signing this document means that the research study, including the above information, has been described to you orally, and that you voluntarily agree to participate.

Signature of Participant

Date

Printed name _____

Signature of Witness

Date

Printed name _____

Appendix L: Miriam – Interview Transcript

Tell me about your childhood.

You are free to talk to me because those things happened some times back.

I grew in a placed called Ayomorem. Then I tried studying at Ngeta but I did not study well because my Mom fell sick and suffered from Leprosy which affected her hands. And then it was now only Daddy taking care of us so I had to stop studies.

We played games. We also played hide and seek and so many different types of games.

Tell me about your village.

We started plowing because Mommy was sick. We would go and fetch water and then come back and cook food with other children in the neighborhood. We kept staying like that and when I grew up, that's when I got married.

Tell me about your childhood family.

We were five, 3 girls, and 2 boys. And God has helped us. We are all still alive. I was the 4th born.

Tell me about your education when you were a child.

I started from Primary 1 and I stopped in Primary 3. That is when Mommy fell sick. I could not go to school. There was no one to help us. Because she was very sick there were times she would be helpless. At times she would be helpless and I would be there to carry her and change her beddings. Daddy had a lot to do because at the same time he was to plow, take care of us and also take care of Mommy, so Daddy had to do it all.

But he was plowing. It was not enough for paying our school fees. At the same time a lot of money was being spent because of Mommy's sickness.

How has your education helped you to survive?

It has helped in a way that I can write my name. And also when I'm moving along the road side I can read some few posts though at times other words are hard for me because I did not go higher with my education.

What are your future goals for yourself?

My future goals are to see that since I failed to continue with my studies, I'm praying that God should help my children get educated.

What do you need to reach those goals?

Now, in my village people work very hard. So I need to grow things like Soya, cotton. I need to work hard so that it can help me pay my children's fees.

Tell me about your children, about their genders, their ages, their characteristics, their play.

I gave birth to my children and God separated me with my husband and he died. So I'm taking care of my children alone up to today. The one child died suffering from some sickness like fever. And during that time we were spending most of our nights in the bush and at times we would sleep under the rain so he had fever and died.

Now that I'm alone paying their fees is hard for me. But I am struggling to see that they study. They are in some private school which is a nursery and a primary. It's not far from where you people were. One is 13 years. Another one is 8 years and a half. And the last one is 7.

Tell me about your children's education.

One is in Primary 3. Another is in Primary 4. And the last one is in Nursery.

What good things happen for your children in the village?

There is nothing good.

What hope or goals for the future do you have for your children?

I see when I am talking to them they are always good listeners. So I think that they will be very humble children.

What will prevent your children from reaching those goals?

I'm thinking that in the future when I fail to get money, then that can stop them from reaching their goals. My need for them is only education.

How will education help them to achieve these goals?

Maybe if they get some jobs, they will be somewhere and then they will come and help me since I was not able to study.

Who is Joseph Kony?

I saw him. He's a rebel.

What is the LRA?

They are the people who stay at home. They are not rebels. (LRA not NRA) those days whenever we would see them we would run. Even if we would see the Kony rebels, we would

also run. Because where we were living you would just pass one town and then you would reach Kony's village. I've not understood what an LRA is.

Did Kony's soldiers come to your village?

Yes, they would come at any time. They would come several times. At times when you are unfortunate you would run more than twice in a day.

What happened in your village?

They kept on doing a lot of destruction. Like there was one day, when I was abducted more than twice. One day they met me and they destroyed all the property at home. These people stayed for many years. Then another time, they abducted me and that is when they killed. We went and slept in the bush in the evening. Then at 7:00 am we came to pick our hoes to go to the garden and we have left our children in the bush. And then we came and met those rebels at home. Then they abducted us and we moved a very long distance. Then when we reached some place, they started grouping us. Men on one side, women on another side, the youth on the other side. And then they also stood on one side. Then they took the men to some distance and they started smashing their heads. We would only hear them cry. Then they came back and released the women. The youth were taken with them and they became their soldiers. My husband was smashed with some huge metal.

What happened to your family?

My relatives in the village there the rebels mistreated them in very many different ways. For instance, the day I was abducted, my in-law was also among the abductees and he was killed with my husband. So in that same clan we now had two dead bodies. And so many things happened in my village that I cannot mention all. They also abducted my other in-law and he has never returned. And even my sister. It happened to me, my friends, and my relatives. For instance, my friends who were abducted and we would just hear rumors that they were killed. That time, the situation was so bad that we could not even take the dead bodies for burial. Others they would hire soldiers and then collect the dead bodies. But others they would just leave them to rot in the bush. Those were the problems that kept on happening.

What happened to you?

When they abducted me then they raped me.

Describe your feelings then?

I was so heart broken. Now that I'm in salvation I have surrendered everything to God.

What strengths in you helped you survive?

Because when I pray, at times I listen to God speaking to me in my dream. In dreams he gives me a verse and when I read it, it gives me strength. And that's how I am surviving.

As you think of the LRA experience, describe your feelings today?

I now don't think of it because it's what happened some times back. At times when I go to the Bible and see what people who believe in God went through, it makes me to surrender it.

What strengths are you using to cope with your feelings today?

I'm only plowing. I cry because it is painful.

Appendix M: CTI-104 Results: Percent of Participants Responding “Yes” to CTI-104

Inventory Items

Inventory Item	“Yes”
<i>Psychological Injury</i>	
1. Having your home, school, or workplace searched or looted	100%
2. Having your home (or important place like school or workplace) severely damaged or destroyed	100%
3. Fleeing or hiding from soldiers or enemies	100%
4. Having to lie to protect yourself or others (includes signing official statement to protect yourself or others)	80%
5. Living in the middle of war, and being forced into dual loyalties to survive	90%
6. Being threatened with harm or feeling like you are in serious danger	100%
7. Being in an area of active war combat, but you were not actively participating and were not injured	90%
8. Actively participating in combat either as a soldier or civilian	20%
9. Forced to join the military	40%
10. Being near death because of illness or injury	80%
11. Your pregnancy was threatened, or a young baby died because of war conditions	100%
12. Death of a family member besides a young baby due to war	70%
13. Death of friends due to war	100%
14. Having to abandon injured, dead or dying people	80%
15. Death of your child	70%
<i>Physical Injury</i>	
16. Directly exposed to chemical weapons	80%
17. Being injured in active combat	20%
18. Being shot or shelled with explosives	10%
<i>Detention and Intentional Abuse</i>	
19. Forced to stand, kneel, or walk for a long time	80%
20. Being forced to attend party activities or having ideas or beliefs forced on you "brainwashing"	60%
21. Being intimidated or "blackmailed"	60%
22. Being humiliated in front of others (stripped naked, insulted, screamed at, beaten)	60%
23. Being beaten in front of family or friends	60%
24. Being handcuffed or tied up	30%
25. Being blindfolded	20%
26. Being intentionally NOT told what was going to happen to you next or where you were going to be taken	80%
27. Being taken and left in an unknown place	70%
28. Being hit, slapped, beat or kicked by a person or with an object	90%

29. Having your ears, eyes, nose, or mouth injured with objects	10%
30. Having any part of your body injured by burning, freezing or electrical shocks	40%
31. Having your body injured by hanging, needles, or having hair or nails pulled	10%
32. Being held under water or sprayed with high-powered water	100%
33. Being cut or stabbed	10%
34. Being nearly killed by hanging or suffocation, near drowning, or other intentional injury (like being dragged)	30%
35. Being abused with urine or feces	60%
36. Being abused with bright lights, loud noises, or bad smells	60%
37. Being placed in solitary (isolated) confinement	60%
38. Being denied food or water	70%
39. Being awakened repeatedly and being deprived sleep	90%
40. Having medical care withheld when you were very sick	70%
41. Living in very poor conditions in IDP Camps (crowding, problems with sanitation or temperature)	90%
42. Being forced to work hard or for a long time or under very bad conditions	90%
43. Being questioned, physically searched, stopped for identification and questioned	60%
44. Being falsely accused of things you did not do	70%
45. Forced to make a confession about yourself or others	90%
46. Being threatened with severe injury or execution	70%
47. Being made to watch while others were being tortured or executed, or hearing others being injured or tortured	90%
48. Being held captive in a village, town or house	70%
49. Being held captive for less than three months	30%
50. Being held captive for more than three months	20%
<i>Sexual Trauma or Abuse</i>	
51. Any unwanted sexual experience	30%
52. Having your private parts touched when you do not want that	30%
53. Being threatened to be sexually molested or raped (but it didn't actually happen)	30%
54. Having your private parts harmed (cut, burned, cold or heat, electricity, etc.)	10%
55. Having your private parts penetrated by objects or hands	20%
56. Being "raped" (forced to have sexual intercourse [vaginal, anal, oral] against your will)	20%
<i>Witnessing Abuse, Injury, or Death</i>	
57. Seeing your family or friends get seriously injured or ill because of war	100%
58. Seeing other people get seriously injured or ill because of war	100%
59. Seeing a family member or a friend being raped	30%
60. Seeing another person being raped	40%
61. Seeing your family or friends being killed	80%
62. Seeing others being killed	80%
63. Seeing someone's body parts being cut off or blown up	80%

64. Watching other people die	80%
65. Helping ill or wounded people	90%
66. Seeing dead bodies or parts of human remains	90%
67. Digging up, burying, or handling dead bodies or parts of human remains	40%
68. Seeing organized violence, mass demonstrations, or horrible events on television	30%
69. Seeing injury or death of many people at once, or witnessing mass graves	80%
70. Seeing injured or dead animals	90%
<i>Hearing About Injury and Death</i>	
71. Heard about people being abused by harsh methods	100%
72. Heard that children or other innocent people were injured or killed	100%
73. Heard about mass killings and people being put in mass graves	100%
<i>Deprivation and Discrimination</i>	
74. Having very little food, water, or clothing	100%
75. Having to live in poor conditions (poor shelter and hygiene)	100%
76. Having your home, business or important personal property confiscated	100%
77. Being forced to stop work or schooling	100%
78. Being monitored or having to report to officials	70%
79. Being oppressed (can't gather publicly, meet friend, speak your opinion)	100%
<i>Betrayal</i>	
80. Being lied to or being made to feel uncertain about family member's whereabouts	90%
81. Being abandoned by your family while you were in IDP Camps	90%
82. Feeling like you were abandoned by friends during war	90%
83. Feeling like you were deceived by your own leaders or high-ranking officials	100%
84. Being embarrassed	90%
85. Having bombs or gunfire go off in "safe" areas (like IDP Camps)	100%
86. Being forced to watch, monitor or report on family or neighbors	100%
87. You refused or escaped from imposed military duty	90%
<i>Domestic Discord and Violence</i>	
88. Experiencing severe family conflict because of war	100%
89. Experiencing violence from a family member because of war	100%
<i>Displacement</i>	
90. Being moved to a IDP Camp	100%
91. Having to flee from your home or community because of danger	100%
92. Having to flee from your home or community because there is no work	100%
<i>Separation and Isolation</i>	
93. Raising your children by yourself	100%
94. Your children were often alone because of war circumstances	100%
95. Being taken away by enemies, and separated from your family	100%
96. Having a spouse or child be put in jail, prison, or IDP Camp	70%
97. Being separated from your family because of war circumstances	100%
98. NOT being able to take care of family members because of separation	100%
99. NOT being able to see a family member who is dying, or can't witness burial	100%

Difficulties During Migration

100. Being beat up or poorly treated in an IDP camp	100%
101. Thinking you would not ever be able to leave an IDP camp	100%
102. You or family members were denied access to your own land	100%

Appendix N: Uganda Research Expense

Category	Uganda Shilling	U. S. Dollars
Road Travel	UGX 700,000.00	
	UGX 700,000.00	
	UGX 100,000.00	
	UGX 170,000.00	
	UGX 50,000.00	
	UGX 150,000.00	
	UGX 50,000.00	
	UGX 5,000.00	
Conference Expense	UGX 6,646,000.00	
Transportation	UGX 500,000.00	
Lodging		\$135.00
Lodging	UGX 2,791,000.00	
Internet	UGX 299,000.00	
Printing	UGX 27,600.00	
Miscellaneous	UGX 50,000.00	
	UGX 220,000.00	
	UGX 24,000.00	
	UGX 40,000.00	
Interpretation-Translation	UGX 360,000.00	
Laundry	UGX 70,500.00	
	UGX	
	12,953,100.00	\$5,181.24
Travel-Medical Insurance		\$150.00
Airfare w/Xtra Luggage		\$6,500.00
Miscellaneous Conference Supplies		
Proposal Edit		\$250.00
Total Expense		\$12,216.24