

Index

Note: Page numbers in italics indicate an illustration or table; page numbers followed by *n* indicate a footnote with relevant number.

- abduction
 Aboke Girls school, 20, 149
 comparisons between civilian and LRA
 abduction, 210–11
 LRA events following abduction, 202–3
 relatives' collusion, 191–3, 211–12
 statistics, 9n22
 on the way to the well, 104, 151, 188
 of young people by LRA, 9
see also forced marriage; Lord's
 Resistance Army (LRA) forced
 marriage; marriage by capture
- Acholi
Acholi macon (Acholi from olden times),
 78–9, 86
cik Acholi (law of Acholi), 3, 78
kit Acholi (the Acholi way), 78
 peripheral status, 6, 12
 reconstruction programmes, 11, 21
 research villages, 26–7
tekwaro pa Acholi (tradition of Acholi),
 78
- Acholi people
 fieldwork experiences, 22–4
 hospitality, 18
 life lovers, 18
 middle-class aspirations, 88
 participant observation, 24–6
 rhythms of life, 21, 24
- Acholi proverbs *see* proverbs
- Acholi Religious Leaders Peace Initiative
 (ARLPI), 16, 131
- agency
 abandonment, 36–7
 constraining factors, 41
 keeping quiet, 37
 quarrelling, 37
 and respect, 38–40
 as war victim, 42
ajwaka (spirit medium), 148, 151, 213
 Akin, Todd, 81
 alcohol
 mothers only taste, 24
 and sexual violence, 36, 83, 154
 Allen, Tim, *Trial Justice*, 132
 animal sacrifice, 2, 134–5, 137–9, 182,
 194–5
 Atwii, Jackson, 68
 Atyam, Angelina, 68, 149
- Baaz, Maria Eriksson, 61, 200, 216
 Baines, Erin, 73
bal (crime/wrongdoing), 64, 120
 Banya, Kenneth, 130
bed ki woro (being with respect), 3, 38–40
bed ma ber (good existence), 3, 5, 225
bedo gonya (set free), 69
 behaviour
bed ki woro (being with respect), 3,
 38–40
 churches' role, 183
kit mapore (right/fitting behaviour), 3, 38
 benign patriarchy, 31, 41, 174–5, 225
 Boesten, Jelke, 59
 boyfriending, 42
 bride kidnapping *see* marriage by capture
 bridewealth (*lim akumu*), 97–9, 167–9
 Brownmiller, Susan, 58
- cannibalism, 219
 Catholic Church, 148, 183
cen (ghostly vengeance spirits), 135–6
 Central African Republic (CAR), LRA
 activity, 10–11
 children
 importance in the community, 24, 38,
 40, 85–6, 89–90, 219
 LRA children's ambiguous status,
 196–7, 203–4
luk nyodo payment, 99
opyedo (defilement), 125
 pre-existing in relationships, 40, 86n28
 without paternal links (jerrycans
 without handles), 185

- child soldiers, 9n22
 churches, 176–83
 Catholic Church, 148, 183
 cleansing rituals, 180–83
 and forgiveness, 64, 148–50, 177
 Pentecostal-Charismatic Christianity (PCC), 177–8
 potential influence on appropriate behaviour, 183
 prayer, 141, 158, 179
 response to rape, 158–9
 and social harmony, 177
 spiritual comfort after rape, 179
 support for alcoholism recovery, 36
cik Acholi (law of Acholi), 3, 78
 civil war, 1, 7–9, 54–5
 Clarke, Kenneth, 81–2
 clothing, and respect, 38–9
 Cockburn, Cynthia, 60
 Cole, Jennifer, 84–5
 Love in Africa, 76–8
 Colson, Elizabeth, 41–2
 Concerned Parents' Association (CPA), 20–1, 68, 149
 conflict resolution
 ajwaka (spirit medium), 148, 151, 213
 appropriate remedies for rape, 144
 bride as compensation, 91–2
 culu kwo (paying life), 91–2
 customary leaders, 69
 customary payments following rape, 47–8
 following rape, 141–4, 141
 Local Councilor (LC I) involvement, 33–5, 141, 145–7, 151
 mato oput (drinking bitter herb) ceremony, 91–2, 139, 182, 219
 and relatives, 151–2, 183–4
 rwot kweri (customary leader), 145–6
 and sociality, 41–2
 village level, 33–5
 consensual sex, sometimes counted as rape, 48, 119
 consent, 109–119
 'African' forcefulness, 96–7
 ambiguity of love fights, 121
 consensual sex and rape, 48, 119
 and gift giving, 93, 94n44, 113–14
 girl visit to boy's hut, 86, 96–7
 going somewhere alone, 111–12, 166
 HIV testing, 117–18
 marriage as permanent consent, 117
 multiple and fluid understandings, 110
 never a consideration for elderly women, 128, 174
 not making an alarm, 112–13
 with physical signs, 115–16
 and 'polite' Acholi men, 106, 109
 relatives as go-betweens, 110–11
 university dating norms, 104, 109
 unknowable until second time, 116–17
 ways of discerning, 96–7
 'you can see it in the eyes', 114–15
 'cooling down', 5, 35
 cosmological forces
 addressed by animal sacrifice, 139
 causes of suffering, 134n13, 144
 cen (ghostly vengeance spirits), 135–6
 effect of sex 'in the bush', 198
 and rightful burial practices, 197
 and ritual considerations, 182
 and social harmony, 3, 188
 courtship
 dingi dingi dancing, 87
 encouragement to 'taste' each other, 86–7, 94, 111
 flirting stages, 93–5
 foreplay, 95–6
 refusing sex after third date, 94, 112
 text messaging, 94
 Crazzolaro, J. Pasquale, 93, 99, 134
 cultural influences, 109, 224
 see also socio-cultural forces
 customary payments
 and individual property rights, 167–9
 lim akumu (bridewealth), 97–9, 167–9
 luk (sexual relationships), 97–9, 101
 negotiations, 39–40
 prior to dropping rape case, 47–8
 and social protection, 168–9
 dance, *dingi dingi*, 87
 Das, Veena, 57, 226–7
 defilement, 46–8, 101
 opyedo (defilement), 125
 Democratic Republic of Congo (DRC)
 LRA activity, 10–11
 rape, 61
 Demographic and Health Survey (2006), 51, 83
dingi dingi dancing, 87
 dispute settlement *see* conflict resolution
 Dolan, Chris, 9, 60
 dress, and respect, 38–9
 economic independence, 35, 37
 education
 lost opportunities, 189, 197
 as reparation, 171, 173
 see also sexual education
 Egeland, Jan, 9
 ego, 43
 elderly women, 120, 128, 174
 Elster, Jon, 215
 Englund, Harri, 176

250 Index

- Enloe, Cynthia, 61
 extra-marital relationships, 34–5, 80, 90–1
- family *see* relatives
- fear
 husband's fear of abandonment, 37
 and reporting rape, 52
- Finnström, Sverker, 12, 25, 61, 72
 flirting, 93–5
- food
 as control strategy, 36–7
 metaphor for sex, 75, 79–80, 96, 217
- forced marriage
 coercion by relatives, 163–4
 following rape, 92–3, 163–4
 ywayo (tek tek) (pulled strongly), 125–6
 see also Lord's Resistance Army (LRA)
 forced marriage; marriage by capture
- forgiveness
 Acholi context, 34–5, 69n96
 and Catholic church, 148
 and Christianity, 64, 148–50
 LRA members, 67–8, 130
 taking precedence over punishment, 177–8
 timo kica (do mercy), 69
- gender, 7, 42–3, 60
- genocide, 9
- gift giving, 93, 94n44, 113–14
- Gipir and Labongo myth, 8, 137–9
- Girard, René, 221, 223
- girlfriends, sex with, considered rape, 48
- Gluckman, Max, 4, 78n7
- gonyo laa* (untying the skins), 95–6
- good existence (*bed ma ber*), 3, 5, 225
- good surroundings (*piny maber*), 3
- Gready, Paul, 140–1
- Groth, A. Nicholas, 58
- hierarchy, in society, 42–3
- High Court
 defilement and rape cases, 29, 47
 International Crimes Division, 11, 222–3
- Hirsch-Foster, Paula, 136
- HIV/AIDS, 76, 88, 158
- HIV testing, 117–18, 158, 204, 206
- Holy Spirit Movement, 111, 178n37, 203n28
- homosexuality, 86, 101
- human rights awareness, 120, 170, 175
- Hunter, Mark, 35, 84–5
- husband, terminology, 167
- ICC (International Criminal Court)
 arrest warrants for LRA commanders, 9, 21, 65–6
- definition of rape, 46
- irrelevance in remote locations, 69
- and Juba peace agreement, 67
- northern Ugandan concerns, 66–7
- perception of government bias, 66, 222
- Rome Statute, 46, 65–6, 143
- Trust Fund for Victims, 67, 172–3
- incest, 2, 109, 131, 182, 219
- India, sexual violence, 57
- infertility, 40, 89, 107
- infidelity *see* extra-marital relationships
- injustice, Acholi women's experiences, 120–2
- internally displaced people, 8, 12, 55n44
- internally displaced persons' camps, 8–9, 151–2, 179, 204, 206
- International Center for Transitional Justice (ICTJ), *Forgotten Voices*, 51–2
- International Crimes Division, 11, 222–3
- Jackson, Michael, 5, 41
- Juba peace agreement, 9–10, 22, 67
- judiciary, inadequate role, 11–12
- justice
 Acholi justice and social harmony, 12, 132–4
 Acholi meanings, 134, 138–40
 appropriate response, 64–5, 72
 definition, 1
 distrust of higher authorities, 12–13, 133, 141, 220
 embedded and distanced responses, 141–4
 government institutions lacking in moral jurisdiction, 143, 144–9, 221–4
 low expectations, 68
 mob justice, 130–1, 152
 as moral imperative, 65
 ngol matir (fair judgement), 134
 no word for justice in Acholi, 120, 134
 perception of government bias, 66, 222–3
 rape as one of many experienced injustices, 120–2
 redress for wrongdoing, 6–7, 214–15
 right ways to respond, 74
 tumu (cut/sacrifice), 138–40
 see also conflict resolution; punishment
- Kalyvas, Stathis, 53–4, 62
- keeping quiet, control strategy, 37
- Ker Kal Kwaro Acholi, 97n49, 131, 161, 177, 182n51
- kero ma nok* (minimal power), 114n9, 127
- kiir* curse, 125, 136–7, 139, 194–5
- kissing, 95
- kit Acholi* (the Acholi way), 78
- kit mapore* (right/fitting behaviour), 3, 38

- Kony, Joseph, 10–11, 21, 65–7
 Kwoyelo, Thomas, 11, 222–3
- Laidlaw, James, 42
 Lakwena, Alice, 111, 178n37
lakwena (go-between), 93, 111
lakwoko (escort), 93
lim akumu (bridewealth), 97–9, 167–9
 Local Councilors (LC I), 33–5, 141, 145–7, 151
 Lord's Resistance Army (LRA)
 and achievement of social harmony, 67–8
 Acholi forgiveness, 67–8, 130
 Acholi forgiveness and God's judgement, 177–8
 armed rebellion, 8
 DRC activity, 10–11
 ICC arrest warrants, 9, 21, 65–6
 night commuting for safety, 9, 165, 193–4
 no successful *mato oput* ceremonies, 182n51
 Operation Lightning Thunder, 10
 political agenda, 11–12
 rapes outside of forced marriage, 201–4
 regulated norms of sexual conduct, 177–8, 186, 202
 spiritual aspects, 11
 terminology, 203n28
 welcome back ceremony (*nyono tong gweno* stepping on an egg), 182, 182n52
- Lord's Resistance Army (LRA) forced marriage, 195–200
 aim to produce children, 85n25
 ambiguous status of children, 196–7
 challenge to social harmony, 195–7
 circumstances of 'typical African home', 60, 166, 199–200
 desire for harsh punishment, 199
 and effect on rightful burial practices, 196–7
 experiences, 68, 154, 177–8
 health consequences, 165
 initiation ritual (*wiro jo ma ki mako*), 202
 moral threat to Acholi identity, 101, 168
 public knowledge, 165
 recorded incidents, 52, 186
 sex slave status, 61, 166
 and sexual violence, 200
- love
 Acholi understanding, 210
 fondness and partnership, 87–8
 involvement of social circle, 76–7, 104
 and materiality, 84–5
 love fights, 48, 94, 103, 118, 121
luk ayije, 98–9
- luk nyodo*, 99
luk poto, 98
luk (sexual relationship) payments, 97–9, 101, 108–9
 Lukwiya, Raska, 65–6
 Luo language, 22
- McKay, Susan, 60
 Magistrate's Court, 29
 Mahmood, Saba, *Politics of Piety*, 31
 Malinowski, Bronislaw, *Crime and Custom in Savage Society*, 5
 Marcus, Sharon, 57
 marital rape
 appropriate punishment, 154
 common but rarely reported, 47
 controversial comments, 81–2
 denial, 17
gin ma otime (something that happens), 81–2, 175
 statistics, 51, 83
- marriage
 census data categories, 100
 in-between status, 101
 norm of respectability, 38
 as partnership, 87–8
 patrilocality, 97
 permanent consent for sex, 117
 with pre-existing children, 40, 86n28
see also courtship; forced marriage;
 marriage by capture
- marriage by capture, 188–95
 abduction on the way to the well, 104, 151, 188
 for beginning a home, 194–5
 by a soldier, 208–9
 and continuing violence, 190, 192
 Karamojong custom, 17, 187n6
 lack of help from relatives, 163–4
 never used to be there, 17
 physical force and fear, 188–9
 and pregnancy, 92–3, 189, 195
 reluctance to acknowledge the practice, 187
 tricked by friends or relatives, 191–3
- masculinity
 and extra-marital relationships, 34–5, 80, 90–1
 multiple partners, 91
 and sex talk, 90–1
 and sexual need, 81, 83–4
 and violence, 33–6
- mato oput* (drinking bitter herb) ceremony, 91–2, 139, 182, 219
 Mazurana, Dyan, 60
 men
 identity as head of household, 90

252 Index

- men (*cont.*)
 informal research discussions, 29–30
see also masculinity
 mob justice, 130–1, 152
 modernisation, 77–8
 money
 and female independence, 35, 37
 and intimacy, 84–5
see also customary payments
 motherhood, 24, 38, 40, 89–90
 Museveni, Yoweri, 8, 10, 66
 myths
 Gipir and Labongo, 8, 137–9
 Ogre and the mother of Ayaa, 217–20
- NGOs
 emphasis on stranger rape, 176
 justice mechanisms for gender-based violence, 150–1
 programmes, 88
 response to rape, 158, 159, 169–76
 and rituals, 181–2
 night-commuting, 9, 165, 193–4
 Nordstrom, Carolyn, 53, 55, 60–1
 NRA/M, 8, 26, 135, 147
- Obibi the Ogre, 217–20
 Ochola, Macleord Baker (former Bishop), 16, 131, 180–1, 217–18
 Ochora, Walter, 84
 Odama, John Baptist, Archbishop, 131
 Odhiambo, Okot, 65–6
odiya (he oppressed me), 126–7
 Ogre and the mother of Ayaa (myth), 217–20
 Ongwen, Dominic, 65–6
onywara (intentional harm), 124–5
opyedo (defilement), 125
see also defilement
 Ottii, Vincent, 65–6
- Pain, Denis, 131
 patriarchy
 benign patriarchy, 31, 41, 174–5, 225
 experimentation strategies, 36–8
 manipulation/instrumentalisation practices, 33–6
 and rape, 57
 and respect, 38–40, 192
 varied responses, 31–2
 women's ambiguous relationship, 41, 184
 p'Bitek, Okot, 3, 85–7, 93–4, 113, 116, 136–7, 188
 Peace Recovery and Development Plan (PRDP), 10n24
 Penal Code, 46–7
- Pentecostal-Charismatic Christianity (PCC), 177, 178
piny maber (good surroundings), 3
piny marac (bad surroundings), 3
 polygamous households, 100
 power
 and gender, 42–3
 in sexual encounters, 58–9, 61–3, 216
 prayer, 141, 157–8
 pregnancy, 92–3, 189, 195
 pre-marital sex, 86–7, 94, 111
 property
 boda boda drivers bylaw, 37
 ownership and customary payments, 167–9
 proverbs
 A long stick does not kill the snake, 141
 An orphan learns from listening behind the grainery, 75, 102
 Did you buy me with elephant tusks?, 167
 It is the apron skirt that took me away, 90
 Termites do not cross the stream to eat, 222
 Women have no chiefs, 161
- punishment
 correctional motives, 155
 death penalty, 46
 desire for revenge after rape from strangers, 154–5
 execution/death penalty, 1–2, 6, 46
 forgiveness taking precedence, 177–8
 government soldiers, 1–2, 154, 206–7
 life imprisonment, 47
 for LRA rape, 199
 for marital rape, 154
 for *opyedo* (defilement), 125
 perception of appropriate punishment, 1–2
 pressure to maintain social harmony, 6, 153–4
 prison sentences, 47–8
 proportionality, 70
 public cleansing ritual, 2, 180–3
 for stranger rape, 154–5, 210
 varied nature, 178n40
- quarreling, 37
- radio, 174n32
- rape
 accusation as pretext for something else, 48
 Acholi incidence statistics, 16, 28, 48–52, 50
 Acholi social understanding, 119
 by category of perpetrator, 187

- by multiple people, 1–2, 28
- denial of problem, 16–17
- expectation of (not happened ‘yet’), 49, 50
- gin matime* (something that happens), 81–2, 175
- global statistics, 50
- and insight into violence, 55
- justice outcomes, 141–2
- legal definitions, 44–7
- multiple times, 28
- multiple times by same person, 49
- ‘never used to be there’, 174
- no action taken, 141–2, 142
- opyedo* (defilement), 125
- and patriarchy, 57
- personal accounts, 1–2, 147–9, 150, 151–2, 157–8
- psychological dysfunction, 58
- socially condoned rape, 48, 129, 225–6
- threshold for this study, 127–8
- wartime rape, 72
- see also* reasons for rape; sexual coercion; stranger rape
- rapists, varied nature, 28
- reasons for rape
 - biological foundation discounted, 56
 - power and intimidation, 58–9, 61–3, 216
 - recreational activity, 59, 61
 - sexual need downplayed, 58
 - socio-cultural factors, 56–8
 - weapon of war, 58–9, 61, 209, 210
- recreational rape, 59, 61
- recreational sex, 80
- relatives
 - collusion in marriage by capture, 126, 163–4, 191–2, 193, 211–12
 - customary formalisation payment, 24, 39–40
 - husband terminology, 167
 - and ideas of appropriate social behaviour, 165–9
 - and justice after rape, 151–2, 183–4
 - power relations, 42
 - and protection from harassment, 35–6, 37, 40, 192
 - response to rape, 141, 142, 159, 161–5, 179, 184
 - responsibilities towards widows, 100
 - and sexual education, 165–6
- research project
 - design, 27–8
 - interview methodology, 119–23
 - interviews of women aged 16 and above, 26–9
 - language and interpretation, 22, 28
 - participant observation, 24–6, 29
- Resistance Councils (RCs), 147
- respect, 192
 - bed ki woro* (being with respect), 3, 38–40
- response to rape
 - churches, 176–83
 - justice outcomes, 142
 - NGO services, 158, 159, 169–76
 - possible actors, 158–9, 159
 - relatives, 141, 142, 159, 160–65, 184
 - self-blame, 113
 - separation, 144, 162
 - silence, 159
 - see also* conflict resolution; customary payments
- revenge, 6, 141, 151–2
- Richards, Paul, 215
- rights, awareness, 120, 170, 175
- rituals
 - animal sacrifice, 2, 134–5, 137–9, 182, 194–5
 - cen* cleansing, 135–6
 - church cleansing rituals, 180–3
 - cleansing after LRA forced marriage, 198
 - LRA initiation ritual (*wiro jo ma ki mako*), 202
 - LRA welcome back ceremony (*nyono tong gwenno* stepping on an egg), 182, 182n52
 - mato oput* (drinking bitter herb) ceremony, 91–2, 139, 182, 219
 - NGO support, 181–2
 - social healing, 131
 - tumu* (cut/sacrifice) ceremonies, 138–40, 221–2
- Rome Statute, 46, 65–6, 143
- rural women, rape statistics, 49–50, 50, 51
- Rwanda, sexual crimes, 45
- rwodi moo* (chiefs), 161
- rwot kweri* (customary leader), 145–6
- Schmitt, Carl, 53, 62
- school curriculum reform, post-conflict, 71
- self-determination, 31
- separation, following rape, 142, 144, 162
- sex
 - ‘basic male need’, 81, 83–4
 - before marriage, 86–7, 94, 111
 - condemned outside *luk* structure, 101
 - consensual sex, 48, 63, 119
 - continuum, 62–3, 216
 - food as metaphor, 75, 79–80, 96, 217
 - foreplay, 95–6
 - importance of location, 164–5, 198
 - love fights, 48, 94, 103, 118, 121
 - for pleasure, 86–8

254 Index

- sex (*cont.*)
 for producing children, 85–6
 recreational, 80
 and social harmony, 88–92
 and social relations, 77
- sexual coercion, 123–7
butu gufo gufo (energetic), 123
butu tek tek (hard hard), 123
kero ma nok (some minimal power),
 114n9, 127
odiya (he oppressed me), 126–7
onywara (intentional harm), 124–5
 rape (English word), 124
 without agreement, 122
ywayo (tek tek) (pulling, hard hard),
 125–6
- sexual education
 from churches, 183
 relatives' role, 165–6
 in schools, 71, 102–3, 109
 superficiality, 75, 101–4
- sexually transmitted disease, 204, 205,
 207
- sexual need, 81, 83–4
- sexual violence
 and alcohol, 36, 83, 154
 embedded in persons and communities,
 226–7
 as LRA punishment, 200
 statistics, 51–2
 and war, 7
 willingness to discuss, 15–16, 77
- shame, 52
- social harmony
 affected by *cen* (ghostly vengeance
 spirits), 135–6
 affected by *kiir* curse, 125, 136–7, 139,
 194
 challenged by LRA forced marriage,
 195–6
 concept, 5–6, 244–6
 and contest, 4–5
 and 'cooling down', 5, 35
 and forced marriage, 190
 and forgiveness, 177
 good existence (*bed ma ber*), 3, 5
 and good relations, 3–4
 and justice, 12, 132–4
kit mapore (right/fitting behaviour), 3, 38
 LRA non-prosecution, 67–8
piny maber (good surroundings), 3
 post-rape restoration, 226–7
 and rhythms of life, 24
 and sex, 88–92
 unbounded and continually unfolding,
 224–6
 value in Acholi society, 2–6, 220
 and violence, 4, 6
- social healing, 69, 73
- social relations, and love, 76–7, 104
- socio-cultural forces, and rape, 56–8
- soldiers
 and *cen* (ghostly vengeance spirits), 135
 marriage by capture intention, 208–9
 punishment, 1–2, 154, 206–7
 rape after escape from LRA, 207
 rape against men, 31n18, 209n33
 rape experiences, 1–2, 154, 202, 206–9
 rape statistics, 52
 rape as weapon of war, 61, 209–10
 revenge rape and murder, 208
 wartime sexual violence, 61, 123
see also Lord's Resistance Army (LRA)
- South Africa
 male violence, 35
 Truth and Reconciliation Commission,
 44n1, 45
- South Sudan, LRA activity, 10–11
- Stern, Maria, 61, 200, 216
- stranger rape, 204–9
 by civilian strangers, 205–6
 by government soldiers, 206–9
 desired harsh punishment, 154–5, 210
 health implications, 204
 limited social impacts, 210
 perpetrators outside moral community,
 205
 statistics, 52, 187, 187
- suburban areas, middle-class values, 88
- suburban women
 rape statistics, 49–50, 50
 sexual violence, 51
- Survey of War Affected Youth (SWAY), 52
- Teitel, Ruti, 71
tekwaro pa Acholi (tradition of Acholi), 78
- theft, 130, 152
- Thomas, Lynn, *Love in Africa*, 76–8
- timo kica* (do mercy), 69
- traditional authority
 terminology, 160–1
see also relatives
- transitional justice, 7, 70–4, 209, 210–11,
 214–15, 223–4
- Trust Fund for Victims (ICC), 67, 172–3
- truth telling, post-conflict, 71
- tumu* (cut/sacrifice) ceremonies, 138–40,
 221–2
- Turner, Victor, 41
- Turshen, Meredith, 61
- United Nations, Guidelines on needs of
 victims, 143–4
- UPDF (Uganda People's Defence Forces),
 26, 154, 207–8
- Utas, Mats, 42

Index

255

- victims and survivors
 - perception of appropriate response, 173–4
 - in Rome Statute, 46, 65–6, 143
 - subjective experiences, 30
 - terminology problems, 44n1
 - and transitional justice, 214–15
 - UN basic principles, 143–4
- violence
 - accusation as pretext for something else, 33–6
 - and civil war, 54–5
 - coping strategies, 33–6
 - and social harmony, 4, 6
 - war-related continuum, 185–6
 - wartime, 52–5
- war
 - return to ordinary life, 55
 - and sexual violence, 45–6
 - social navigation tactics, 42
 - and transitional justice, 7, 70–4
 - violence during, 52–5
 - vulnerability and violence, 54
- widowhood, 100
- witchcraft, 131, 152
- wrongdoing
 - bal* (crime/wrongdoing), 64, 120
 - concern with damage to social harmony, 64–5, 70, 222
 - and justice, 6–7, 214–16
 - local approach to accountability, 69
 - medicine (*yat*), 213
 - multiple notions, 64
 - see also* justice; punishment
- Zambia, 41–2