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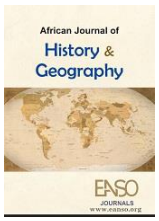

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Original Article

Ruins and Memory of Lotuturu Hill in Lamwo District: Tracing Idi Amin's Presence in Local Narratives and Landscapes in Northern Uganda

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ABSTRACT

This research investigates the historical significance and contemporary memory of Lotuturu Hill in Lamwo District, Northern Uganda, by examining how its physical ruins and local oral narratives represent "past politics" and contribute to 21st-century nation-building. Historically utilised as a strategic British rest camp and later transformed by Idi Amin into a high-altitude "jungle paradise" for top-secret governance, the site is currently characterised by skeletal structures that embody a complex duality of colonial defence and post-colonial surveillance. Utilising historical accounts, digital archival and secondary data review as the methodology, the study aimed to bridge the gap between official history and local memory, including colonial legends of King George VI's wartime hideout. Findings reveal a dual legacy: the "Birmingham of Uganda" hideout for the British Royal Family during World War II and a "jungle paradise" where Idi Amin convened top-secret meetings. The study concludes that while Lotuturu remains a powerful symbol of identity for the Acholi people, it is suffering from profound environmental decay and institutional neglect. Thus, the paper argues for the urgent documentation of these narratives and the rehabilitation of the site's infrastructure to unlock its potential for cultural tourism and historical education, preventing the permanent erasure of this vital landscape from Uganda's national heritage.

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INTRODUCTION

In the African countries, the politicisation of the environment and landscape took place from the time of the arrival of the first Arab traders and explorers (Kitunda, 2025). This does not downplay the importance of landscape in the traditional African society; as a source of identity, spirituality, livelihood and defence (Cocks et al., 2018). However, the colonial power translated the environment and landscape into a political object. Landscape was used to demarcate the political and state boundaries. Landscape was transformed from a cultural resource to a political one (Mamdani, 1996). Therefore, landscape has been used as a political identity from the colonial to the post-colonial period.

Drawing from Professor E. A. Freeman, English historian of the nineteenth century, who defined historiography by asserting that "history is past politics, and politics present history" (Wesley, 1935, p. 413), this paper argues that local narratives, landscapes and ruins, in this case, represent past politics and politics present history. This paper moves away from focusing on foreign wars and diplomacies, the personal adventures of kings and nobles, the pomp of courts or the intrigues of favourites, constitutional, intellectual and social advance in which we read the history of the nation (Wesley, 1935, pp. 413-414), to dwell on historical ruins and their implication to nation building in the 21st century. Thus, the study aimed to (i) document the historical and material significance of Lotuturu Hill by analysing its physical ruins alongside archival records to understand its role in past political transitions, (ii) interrogate the role of oral narratives in preserving the collective memory of Lotuturu Hill and shaping the cultural identity of the local community in Lamwo District, (iii) examine the contribution of Lotuturu Hill's heritage to 21st-century nation-building by exploring how its past politics are reconstructed to influence modern Ugandan national identity.

Historical Roots of Lotuturu Hill Rest Camp

The name Lotururu has been spelt in various ways: Lotuturu, Lototuru, Otuturu, Lutuuru and Rutuuru. In this paper, the authors use the name and spelling Lotuturu, which is the local spelling inscribed at the entrance of the rest camp. Lotuturu Hill is in Agoro sub-county, 35km away from Lamwo town council, Lamwo District. About 500 locals reside in the 10 villages dotting the hilltop. The road winds approximately 12km from the foothill to the site (Observer Team, 2017). Existing records reveal that the British first built the Lotuturu Hill rest camp in 1932**.** It was later used as a "rest camp" during the Second World War in 1945 (NTV Uganda 2015, Uganda Observer 2017). "Standing tall on the Agoro ranges at Uganda, and South Sudan border lies one of history's most mysterious stories, the Lotuturu hill" (Lakony, 2019). Similarly, the roots of Lotuturu hill are deeply embedded in Uganda's past, portraying its political and socio-cultural significance (The Observer Team, 2017). On what used to be a British rest camp, the structures were in the past used by high-ranking British officials who often sought refuge there when World War II was at its peak in 1945 (The Observer Team, 2017).

Local narratives refer to the site as the "Birmingham of Uganda," alleging it served as a secret hideout for the British Royal Family, including King George VI, to protect them from the Axis powers. The British had also chosen the hill due to its strategic location that was suitable for their military operations, since it dwarfed all neighbouring interconnected hills such as Alila, Adodi, Ogul, Olongo, Lacer, Lakwedo, Kicenga, Lungelo, Lumwaka, Kikwo, Dilo, Loker, Kuku, Lamwo, Olima Katomo, Lajwa, and Ajulu hill within Potika Parish. "The British could easily see their enemies from afar; in any case, they hid in thickets during the attack" (The Observer Team, 2017). The British lived in the rest camp house until 1962, when Uganda got her independence.

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This study observes Lotuturu Rest Camp as the dilapidated remains of Idi Amin's residence in Lotuturu hill in Lamwo District, Northern Uganda. Idi Amin, who rose to power in 1971, revamped the site into a State Lodge in 1975. Designed by Danish architect Hans Munk Hansen, the lodge featured luxury amenities like a swimming pool and restaurant, all built with local stone and eucalyptus. Similar rest camps and lodges were built by Idi Amin on hills or cliffs for surveillance, bunkers and hidden exits for quick escapes into the bush or across borders. For instance, Katurum Lodge in Kidepo Valley, the ruins of Pakuba Lodge in Murchison National Game Park, the Nile Mansions (present day Kampala Serena Hotel), and the Lubiri armory which remains a stark, dark concrete bunker within the Lubiri (Palace) grounds.

Idi Amin Dada was the military leader who ascended to power through a coup d'état he staged against President Apollo Milton Obote on 25th January 1971 and ruled until 1979. He was born in 1928 to Amin, a Kakwa, his father and Ama Aisha Aate, a Lugbara woman, although British official records indicate it as 1925 as his year of birth (Mamdani, 2025, p. 8). This conflicting date is attributed to the British colonial administrator's fear of being remembered for recruiting a child soldier. Amin's parents also belong to the Nubian community, a multi-ethnic group with a historical and linguistic foundation linked to the Nubi, the remnants of Emin Pasha's mercenaries. Idi Amin was fluent in Kakwa, Kinubi, Luganda, Lugbara, Swahili, English, Madi and Luo (Mamdani, 2025, p. 15).

METHODOLOGY

Oral accounts, mainly oral history as narrated by the elderly participants, whose parents and relatives either witnessed or participated in the construction. Digital archives were used to make sense of the ruins and narratives about the site. Secondary data was used to trace the location and history of Lotuturu hill, its occupation by the British during World War II, and eventual revamp by Idi Amin in 1975, and the post-Idi Amin era.

In this, the ruins of Idi Amin's residence at Lotuturu hill present historical occurrences whose accounts need to be documented. Accounts are "statements made by social actors to relieve themselves of culpability for untoward or unanticipated acts". Offering an account is one's attempt to repair a seemingly pejorative or unusual event or an incident for which one is said to be "blameworthy" When the "unfortunate or unanticipated" event arises, it disrupts the normalcy (Buttny, 1985, p. 57).

Though there are various types of accounts, the important point is that an account is used to communicate one's preferred meanings about the event in question. The significance and evaluation of an event is dependent, not only on what is done by physiological movements but on the actor's accomplishment of a socially recognisable action (Buttny, 1985, p. 58). In using accounts, the same physical event can be seen in various ways, given a context of one's reasons, intentions, beliefs, motives and the like. An account functions to provide the actor's meanings, which may not have been available or appreciated by others. Accounts are used "because of the problematic situation engendered by a failure event" and "they are simultaneously used in order to change the presumed context of the event in question". In this paper, the account attempts to resolve the paradox of the Lotuturu ruin, to which great historical importance is attached. This account is both a response to previous historical events and the accomplishment of an event through a redefining of a problematic situation; the ruin of Lotuturu hill, a historical site. Buttny (1985) argues that: *"We need to consider the procedures actors use to manage meanings; that is, how accounts can change the presumed context of the failure event into a more acceptable (or less offensive) event"* (p. 61).

In the modern presentation of history, there are several significant tendencies which have led to a reconstruction of historical writing. Historical scholarship has broadened in the 20th and 21st centuries to (1) the extension of the field of history, (2) reconstruction of history and (3) the

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search for truth, giving history almost a new direction (Wesley, 1935, p. 412).

FINDINGS OF THE STUDY

The study found the following unique features still existing in the ruins:

a. Lotuturu Ruins and Memory at a Glance

The engraving "Welcome to Lotuturu 1976" still exists, as shown below

Figure 1: The Welcome to Lotuturu (1976) Structure

Source: Lakony Benard (2019)

Figure 2: Aerial Photograph of the Ruins of Idi Amin's Residence at Otuturu

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Source: Photograph by Akena Moses, 2015 (NTV Uganda).

Figure 3: Aerial Photograph of the Ruins of Idi Amin's Residence at Otuturu

Source: Photograph by Akena Moses, 2015 (NTV Uganda).

Inside a wreckage house (for Amin) were two rooms with a bathroom, slightly below the house entrance on the verandah. Similarly, there were a number of grinding stone spots used, probably by King George VI, as seen in the left forefront; steps for moving up and down in the residence.

The three chairs built out of concrete cement material was planned and constructed by George Acaa Lamola, one of the workers who built the presidential lodge. President Idi Amin personally tasked him to supervise its construction in 1975. The president chose him to be the caretaker

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because he knew the hill so well (The Observer, 2017)

Figure 4: Idi Amin's Chairs

Source: Photograph by Akena Moses, 2015 (NTV Uganda)

Figure 5: Photograph of the Solid Concrete Stairs to the Toilets

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

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Figure 6: Photograph of Idi Amin's Bathing Spot in Lotuturu Falls

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

Figure 7: Photograph of the Ruins of Idi Amin's Commander's Residence

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

Till now, the wreckage of the former Inspector General of Police, the late Erinayo Oryema's house is still clearly visible (Lakony, 2019). Below are the dilapidated remains of one of Idi Amin's houses in Uganda.

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Figure 8: Photograph of Idi Amin's Commander's Residence

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

Historical Significance of Lotuturu Hill in the Colonial Period (1911-1962)

Today, at Lotuturu Hill in Lamwo District remains ruins and memories of King George VI and Idi Amin's residence and rest camp. Orac Solomon and Obol Thomas, elders in Potika Parish, narrated that the site was locally referred to as *Mabati Lwonga* (Acholi phrase for *"iron sheets are calling us"*), as it was the first site in the region to have a house roofed with iron sheets. Whereas the Lotuturu hill was claimed to be a hideout place for King George VI during World War II, the wreckage of the buildings around looks ancient, though there was no proof to show that those houses and other structures could be that old (Lakony, 2019). This, Ojara Patrick, an elder in Lotuturu, attributed it to the fact that in 1976, the structure was rebuilt by President Idi Amin, as observed by Lakony (2019).

Elders' narratives confirm that *"Amin chose the site for its conducive cool climate, with water falls which offered him a retreat that was vastly different from the humid heat of Kampala or the dry plains of his home region in West Nile, while the strategic height was suitable for surveillance."* An elder termed the place as "the shadow of the massacre" relating it to the Corner Ogwech site which lies just 35km away from the hill. The corner is believed to be the site where Amin's forces killed hundreds of Acholi soldiers and civilians between 1972 and 1974 for suspected counterinsurgency terror in Lamwo, then Kitgum District in Northern Uganda. Orac Solomon, an elder in Potika, recalled that road junctions and trading centres such as Corner Ogwech were places of counterinsurgency terror to instil fear in the locals following the Owiny Kibul massacre. He further recalled that the incident took place between 12 – 15 October 1971, and as a result, Lotuturu became strategic for Idi Amin to monitor threats by Acholi and Lango soldiers aligned to Obote's regime.

A contrary narrative by Owali Joseph indicated that Amin, who had a complex obsession with the British Empire, built his Lotuturu Presidential Lodge in 1975 right next to the ruins of the colonial camp. By occupying the same "throne" the British once used, he was asserting his dominance over Uganda's former colonial masters. This narrative resonates with Amin's common phrase "the conqueror of the British Empire", which he initially proclaimed and adopted in January 1977 in Kampala (Radio Uganda broadcast), first declared in 1977 in the Kololo Ceremonial Grounds, Kampala, and with an International "Confirmation" in July 1978 at the OAU Summit in Khartoum, Sudan (Keatley,

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2003). He reportedly supervised the construction personally, tasking local workers like George Acaa Lamola to build a retreat that mirrored his desire for both luxury and surveillance. This gave it a new look in spite of being in ruins.

Lotuturu Rest Camp: 'The Birmingham of Uganda'

The "residence" was a rest camp built by the British colonial government in 1932, and it was later used as a "rest camp" during the Second World War in 1945 (Akena, 2015). Lakony (2019) described it as the "Birmingham of Uganda", adding that "the Lotuturu hill was a place believed to be the British King George VI 'hide out' during World War II" (Lakony, 2019). Lotuturu Presidential Rest Camp in Lamwo District was an important establishment with its roots traced to the colonial era. Reports say Queen Elizabeth II of England was hosted here during the Second World War, which became a site that former President Idi Amin visited frequently (Akena, 2015). Lakony argues that, *"the place was probably chosen by the British to safeguard the King during World War II because of its strategic location, which oversaw all the neighbouring areas, and in case of an enemy attack, they could easily view their foes from a distance on binoculars and be ready to defend it"* (Lakony, 2019).

Lakony (2019) noted that *"At the peak of the war, Europe was not safe and in a highly secret move, the British moved the Royal Family to the Lotuturo as one of the safest places to keep them away from; Germany's Hitler, Italy's Mussolini, and Japan's Hirohito's triple alliance. They therefore established a secret military camp to protect the king in the middle of the Northern Ugandan jungle."* The camp was revamped and reconstructed in 1975 as a rest place and state lodge. It comprised two large houses and a presidential lodge, strategically located on rough terrain to offer an isolated environment with scenic views. The current condition of this, and many of Amin's other former properties, reflects neglect and the passage of time (Akena, 2015). The local narrative further claims that *"during that period president Amin was employed in the King's African Rifles, and he was a cook, so he had the chance to be in the crew that supported the king during his stay, because it was a little safer in Africa compared to Europe at that time"* (Lakony, 2019).

However, despite this vivid reminiscence, there exists scanty documentation on Lotuturu as a haven for the British Royal Family during World War II. Lakony argued that *"The biggest mystery now remains, if this place really hosted the royal family of Britain, why do we have very scanty information about it? Why have the British not written it anywhere in their history books? And all the wreckage today lies in ruin*s" (Lakony, 2019). This study addresses Lakony's concerns, arguing that the achievements of great African leaders, including Idi Amin, were deliberately ignored, negatively reported, destroyed, and erased. This argument alludes to the erasing of history as advanced by Georgiadou et al. (2020) in their work, *"Damnatio Memoriae: Contemporary Condemnation of Memory",* in which they described the Roman practice for erasing tyrants or traitors from history. This involved the systematic destruction of an individual's images, names, and property to purge them from public consciousness. In this study, this concept applies to the deliberate neglecting, destruction, and forgetting of significant historical events like past regimes; Obote I (1962-1971), Idi Amin (1971-1979), Uganda National Liberation Front (1979-1980), Obote II (1981-1985), Tito Okello Lutwa (1985-1986). This paper uses the landscape of the Lotuturu ruins as a tool to investigate these modern attempts to wipe out collective memory.

The Historical Significance of Lotuturu Hill in the Post-Colonial Period (1962-1979)

Lotuturu Hill was a rest camp and presidential lodge for Idi Amin. It was a relief to find a pleasant climate with a cool breeze on top of the hill. Akena (2015) noted that after the completion of the residence, Amin would stay and hold meetings at the lodge whenever he had any official duties in northern Uganda. Later on, in 1976, the colonial residence was rebuilt by

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President Idi Amin, where he and his cabinet held top-secret, high-profile government meetings where most of the important decisions would be made and executed in Kampala.

The former president convened emergency meetings at the lodge shortly after reports emerged that his government was under threat. Amin sat on one of the three cemented seats with Moses Ali, then minister of finance (now first deputy prime minister under the NRM government) and Ali Fadur, then governor of Northern Uganda, sitting on either side of the president as he addressed the meeting (The Observer, 2017). Similarly, the narratives claimed that it was here that assassination plans were hatched, a place unburdened by the villainy of a civilised community, a place exceptionally fertile and beautiful, indeed this is one of the jewels of Northern Uganda (Lakony, 2019). Whereas there have been negative narratives on Idi Amin and his cabinet using the facility to hold top secret meetings and plan assassinations, it lacked substantial documented evidence.

Lotuturu was a place for relaxing and resting following President Amin's busy schedule. The local narratives claim that Idi Amin "was a president who loved greatness and relaxation. Therefore, he made it his "jungle paradise." It was reported that they would fly from Kampala on a chopper and land in Kitgum town and drive their armoured vehicles to Lotuturu over weekends and go back on Sundays (Lakony, 2019).

The Historical Significance of Lotuturu Hill in the Post-Idi Amin Period (1979-2025)

The rugged terrain to Lotuturu hill is one of Uganda's hidden historical treasures with potential to be a tourism site. Hidden in Lotuturu hill are the dilapidated remains of the state lodge that the former president Idi Amin built in 1975 (The Observer Team, 2017).

a. Prison Farm and Coffee Farms

Akena (2015) noted that Lotuturu now hosts a prison farm facility. Currently, there is a government prison farm with a series of very well-organised farms of coffee, other crops, and very beautiful scenery (Lakony, 2019).

Figure 9: A Coffee Bean Pulper Machine at Lotuturu

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

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b. Ritual Site

The Lotuturu hill ruin has been used as a ritual site by the indigenous community. The local narratives claim that the tree behind the ruins of the commander's residence, in the photograph below, was a ritual site for the LRA rebels, who, like in many other areas of Acholi, for instance, Amuru hot springs, performed similar rituals to their deity for guidance and protection throughout their journeys and the war.

Figure 10: Photograph of the Ritual Tree

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

The hilly landscape and the Savannah vegetation thickets provided a safe haven to the LRA (Lord's Resistance Army) of Joseph Kony during the insurgency in Northern Uganda, 1978-2006 (Lakony, 2019). A respondent noted that the LRA would attack villages and abduct civilians and withdraw to Lotuturu as their hideout. The hill was a corridor through which the LRA forces would cross over to Sudan through the porous borders.

c. Cultural and Educational Informative Narratives

Culturally, the memory of Amin's presence and actions is preserved in the collective consciousness of the local community. This was evident in the oral traditions and storytelling that reflect the community's experiences and interpretations of that historical period, with a majority of the elderly participants recalling Amin's visits, his specific cemented seats on the hill, and the fear he commanded. These stories keep his presence alive in a landscape that the central government has largely forgotten and now turned into a prison farm.

In a key informant interview with an elder, he confirmed that Lotuturu Hill and its ruins serve as a physical reminder of the past, emphasising that the ruins symbolise the trauma, loss and resilience of the people affected by the atrocities committed during Amin's presidency in the 1970s. This narrative indicates that while the lodge represented a rare investment in a remote northern district, it was built by a man whose regime was simultaneously carrying out ethnic purges against the Acholi and Lango people. An elder aged 89 termed the place as *"the shadow of the massacre",* relating it to the Corner Ogwech site, which lies just 35km away from the hill, believed to be the site where Amin's forces killed hundreds of Acholi and Lango soldiers and civilians loyal to Obote between 1972 to 1974. This incident indicates that for years, the memory of the Lotuturu Lodge lingers in the dark contrast to the pain of the nearby mass graves, but it was strategic

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for Idi Amin to monitor Acholi and Lango soldiers aligned to the Obote regime.

In other findings, natives appealed that the hill and ruins have significant educational value that the government needs to preserve and document for future generations, and if upgraded to a tourism destination, the hill could bring more revenue to the Lamwo District and the country (The Observer Team, 2017). Lotuturu has the potential to become a tourist and educational site (Lakony, 2019). This study argues that developing the hill and renovating the historical sites could boost tourism and generate foreign income from the tourists who will visit the area.

d. The Physical Threats to Lotuturu Hill Ruins

Oral narratives from elders confirm that Amin's residence at Lotuturu hill was designed by Danish architect Hans Munk Hansen (who also designed the Katurum Lodge in Kidepo – Amin's favourite hunting spot), and the lodge was built using local stone and eucalyptus canopies. It is believed that in its prime, it featured a swimming pool, restaurant, and lounge, offering a panoramic view that allowed Amin to monitor the border, a strategic necessity for a leader who was often paranoid about invasions.

Today, the lodge is a skeletal remnant as evident from the field photographs during the study, with a larger part of it forested. Equally, the marram road to Lotuturu remains in a poor state. The Observer noted that: *"The roads to the hill are deplorable"* (The Observer Team, 2017). The road stretching 35 km from Lamwo Town Council to the foot of the hill, and the road winding approximately12km from the foot of the hill to the site (The Observer Team (2017) is muddy during the rainy season. This makes it difficult for both people and vehicles to access the site. Similarly, the road is dusty during the dry season. This decay serves as a metaphor for the collapse of the infrastructure and order associated with Amin's regime.

Human activities taking place around the site further affect the site. For example, about 500 locals reside in the 10 villages dotting the hilltop (The Observer Team, 2017). This is coupled with the site being used to host the Prison Farm and staff.

Figure 11: Photograph of the Residence of the Prison Warden and Guards

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

The study established that the community, technocrats and politicians had not understood the value of these historical sites by then. As a result, they were "careless" when it came to keeping documented records about the hill (The Observer Team, 2017). The Observer quotes Lamola, a

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former LC-V councillor for Labongo Amida sub-country, *"I never bothered to keep the work plans and photos that I think would have given more information about this hill and these structures,"* he says. *"That is why they were eventually all destroyed during the war because I never bothered to keep them as I didn't know that they would be very important at some point, especially for the future generation"* The Observer Team, 2017).

"The lush vegetation blanketing the hill threatens to permanently conceal it from the public and history books" (The Observer Team, 2017). As seen from the subsequent photographs below, the wild plants invading the structure is causing exfoliation and disintegration of the concrete.

Figure 12: Photograph of the Stone Engraving at Lotuturu Entrance Invaded by Wild Plants

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

Although the building was ravaged by growing plants, grass, wear and tear, as well as the Lord's Resistance Army (LRA) rebels who sometimes hid there during the insurgency in the north, much of the structures still stand (The Observer, 2017).

Figure 13: Photograph of the Current Ruins of Idi Amin's Residence at Lotuturu

Source: *Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025*

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Figure 14: Photograph of the Neglected Resting Chairs of Idi Amin, his Wife and Other Visitors

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

Figure 15: Photograph of Wild Plants Causing Cracks in the Structure

Source: Field Photograph by Researchers: Angioleta Laker and Simon Okello on 26th July 2025

CONCLUSION

The study concludes that Lotuturu Hill serves as a powerful metaphor for the layers of Uganda's political history, from colonial strategic defence to the paranoid surveillance of the Amin regime. The site's current state of dilapidation reflects a broader neglect of historical landscapes that carry both pleasure and pain in the collective consciousness of the Acholi people. While local narratives keep the presence of figures like King George VI and Idi Amin alive, the physical disintegration of the ruins and the lack of official documentation threaten to permanently erase these stories from the national record. The transformation of the site into a prison farm further complicates its status as a historical

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treasure. Hence, the ruins of Lotuturu Hill are not merely abandoned structures but are active social actors that continue to shape local identity and understanding of the past.

Recommendations

- **Historical Documentation and Archiving**: The government and academic institutions should prioritise the collection and documentation of oral histories from elderly community members before these narratives are lost.
- **Infrastructure Development**: To unlock the site's potential, there is an urgent need to rehabilitate the 35km access road from Lamwo Town Council and the 12km winding road to the hilltop, which are currently in deplorable condition.
- **Tourism Revitalisation**: The Ministry of Tourism, Wildlife, and Antiquities should gazette and renovate the historical sites, including the presidential lodge and the British rest camp, to generate foreign revenue and local employment.
- **Educational Integration**: Lotuturu Hill should be developed as a site for field research and educational tours to teach future generations about the strategic and political history of Northern Uganda.
- **Environmental Preservation**: Targeted efforts should be made to manage the lush vegetation and wild plants currently causing the exfoliation and disintegration of the concrete structures.
- **Stakeholder Engagement**: Local technocrats and politicians must be sensitised to the value of historical sites to ensure that work plans, photographs and records are preserved for posterity.

Availability of Data

Data supporting the findings of this research are not publicly archived but may be obtained from the corresponding author following a formal and justified inquiry.

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Conflict of Interest

The authors confirm they have no conflict of interest regarding the financial support, research, preparation, or publication of this article.

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