



MAKERERE UNIVERSITY

**Empowering Youth for Peace and Security in Obalanga Sub  
County Kapelebyong District**

**Uganda**

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## THE ABSTRACT

The UNSCR 2250 recognized the positive role that young people played in maintaining and promoting peace and security, and emphasizes the need for their active participation in peace building processes. This however is hampered by their handicappedness in knowledge, skills and experiences which however leaves them susceptible to manipulation to promote violence or conflict (Cox et al., 2017). This was mirrored in the violent and cruel manner in which the youth of Labira girls SS and Obalanga Comprehensive SS related whenever they came in contact in any activity. There has also been less involvement of the other stakeholders especially the local government and church in ensuring that these youth grievances are listened too and adequately resolved. This social change initiative therefore conducted a two day capacity building workshop of 66 (35M 31F) youth from Labira girls' ss and Obalanga Comprehensive SS, 05 (3M 2F) teachers, and 01M Religious leader in positive peace. This resulted into formation of two positive peace clubs, one in each school that will continue with the activities of peace building within the two schools and community outreach services. This social change initiative also involved distribution and planting trees in various churches within the community of Obalanga. Engaging youth in various peace building activities such as tree planting/nursery bed management, football matches among others keeps them busier and productive towards peace promotion and building.(Izzi, 2013). This ensures harmony between the youth of two schools and the community.

## **CHAPTER ONE**

### **1.1 Introduction and Background**

The youth have been viewed from diverse perspectives with each scholar giving their own understanding, each country defining based on their context and sociocultural backgrounds. The concept of “youth” can be defined as all the people within a specific age group, or as a state of being or even a state of mind. In this brief, we define youth as the people between ages 10 and 24. This covers a wide range of experiences and transitions that includes an early phase (between ages 10 and 14), a middle phase (between 15 and 20), and a later phase (between 21 and 24)(Mehta & Awasthi, 2025).

According to (Crespo-Sancho, 2018), notes that there are about 1.2 billion young people between the ages of 15 and 24, and it is estimated that by 2030 the numbers will increase by 7 percent, an observation that (Mehta & Awasthi, 2025) observation that affirms that the youth were more in the world today than ever. The growth projections of the youth worldwide attracted the United Nations to prepare and equip them as the future of tomorrow.

The United Nations Security Council (UNSC) in 2015 unanimously adopted Resolution 2250 on Youth, Peace, and Security (YPS), with five action-oriented, crosscutting pillars: participation, protection, prevention, partnerships, and disarmament and reintegration. The resolution’s adoption ushered young people into a new era by recognizing their untapped power and potential in the peace building field.(Stošić, 2022). The UNSCR 2250 indeed guided the engagement of the youth in peace building activities but also identified bottlenecks to their participation which then included the structural barriers such as illiteracy and exclusion from decision making, Global trends of unemployment and urbanization, A growing youth population or “youth bulge”, Intergenerational inequalities and Exclusion of young people in economic, social, and political life(Crespo-Sancho, 2018)

The youth at secondary school setting particularly in Obalanga Sub County have emerged from post conflict period characterized by the Lord Resistance Army rebels and the sporadic Karamojong attacks provided an experience that easily escalated violence. The hostility between

students of Obalanga Compressive and Labira Girls SS reached a level of always having military personal guard every joint co-curricular activity such as sports and games. The students would fight, pelt stones and more so insult each other. Severally scores of them would get injured and are taken to hospital. Several cases involving students were reported in police but still no proper action taken to create peace between these two rivaling schools.

The two schools are Church of Uganda founded schools which are pastored or shepherd by one priest as a parish priest who convened a reconciliation meeting with several activities discussed but none of the resolutions was executed in the last one year when the meeting took place.

The Social Change Initiative comes in as a remedy to empower youth to take lead in creating, promoting and demanding Peace, Justice, and Strong Institutions that will support in sustaining peace through conflict transformation with in their schools. This contributes to the achievement of SDG 16 that focused on peace, security and development starting at home all through to the community.

The SCI Project planned numerous peace building activities targeting students and school administrators including the parish priest. A total of 66 students from Labira Girls (43) and Obalanga Comprehensive SS (23), were identified and jointly trained on peace building as per attached training program for two days. These students were from S.2, 3 &5. The training was scheduled in a manner that each school hosted or provided a venue for the whole class of peace builders.

The fall in the target of students from Obalanga Comprehensive SS was due to the fear that stones would be pelted towards in Labira Girls SS, this was also affirmed by four calls from their head teacher inquiring if the students were ok. The training was the first ever in the history of the two rivalry schools for students to share a class and a meal together! This was purely biblical in the words of the Anglican Parish Priest of the foundation of both schools, “they broke bread in their homes and ate together with glad and sincere hearts” Acts 2:46.” He noted this as Peace from heaven that they had prayed for, to happen in their schools.

There was tree planting and watering by the peace builders in both schools and this extended to other members of the community specifically churches. Two students, one from each school

participated in a radio talk show at Voice of Teso in Soorti to raise awareness on the role of youth in promotion of peace and security in Uganda. Two positive peace clubs have been formed to keep the continuation of the activities and an organization called Remnants of Peace Equity and Development Initiative has also been formed to continue with the activities within the locality. It is planned that the positive peace clubs together with Remnants of Peace Equity and Development Initiative Uganda will establish nursery beds and multiply tree seedlings that they will sell and others distributed to the community. The members of the Positive Peace Clubs will continue holding joint activities as a bond that promotes peace. The overall goal here was to empower the youth with skills, knowledge and experience on peace and security promotion within the community and nation at large.

## **1.2 Problem Statement:**

Obalanga Sub County is one of the post conflict sub counties in Kapelebyong district with a total population of 23,943(UBOS:2024). It was heavily affected with the Lord's Resistance Army rebels' incursion of June 2003 thus becoming the largest Internally Displaced People's camp housing over 40,000 people (Wermbter, 2016). This was coupled up with the sporadic Karamojong attacks which left caused loss of lives and property.

With the advent of relative peace brought by the government and local people, several other government programs such as education, health, wealth creation resumed normally with less focus on helping mitigate the psychological effects of the LRA war and Karamojong attacks. The people particularly the young people have not been educated on their role in peace and security building. This accounts for the several fights among the youth especially from the two major secondary schools of Obalanga Comprehensive SS and Labira Girls SS. All attempts by the church and the sub county administration to unite and reconcile the two schools to work together have been futile. This project therefore aimed at empowering the youth with knowledge, skills and experience adequate enough to build promote and maintain peace in their schools and community at large.

### **1.3 Goals and Objectives:**

#### **1.3.1 The general goal**

The social change initiative overall goal was to empower 66 youth with skills, knowledge and experiences on positive peace and security in Obalanga Sub County Kapelebyong District.

#### **1.3.2 The specific objectives**

1. To build the capacity of youth in peace and security building
2. To engage youth in other positive peace building activities such as environmental conversation
3. To create awareness on the role of the youth in peace building, promotion and maintenance
4. Design and develop a positive tool kit that students will continue using during their club meetings

### **1.4 Challenges and mitigation strategies:**

#### **1.4.1 Challenges**

This season has been marked by numerous political activities such as party mobilization and elections at party primary levels. This worried the administrators of the schools with the view that the activities could be political in nature and that would create conflict with other leaders.

The new school curriculum was so learner engaging and thus becoming slightly difficult for time to be created for the social change initiative more it did not cover the entire class but specific selected learners.

#### **1.4.2 Mitigation Strategies**

The letter of introduction from the Makerere University Peace Centre was shared with various administrators and authorities to proceed with activities were generated. The planned activities were also executed in a slow manner to allow the party primary elections to be completed.

The social change initiative activities were pulled towards the end of the term where major teaching or learning activities were done and training for the selected peace builders was done.

## CHAPTER TWO:

### 2.1 Literature Review

United Nations (UN) Security Council Resolution 2250 is a timely guide to youth and peace building. This resolution was ratified at the 7573rd meeting of the United Security Council in 2015. It builds upon previous resolutions of the UN: 1325 (2000), 1820 (2008), 1889 (2009), 1960 (2010), 2106 (2013), 2122 (2013), and 2242 (2015) on Women, Peace, and Security and recognizes the efforts of youth (18-29 years) in promoting international peace and security and affirms that the cohort is critical to peacekeeping and peace building.

The historic UNSCR 2250 resolution focused on five pillars of action to ensure that youth are included: participation, protection, prevention, partnerships, and reintegration (Cox et al., 2017). In this resolution lies hope in the youth as the future generation perhaps Akinyetun, et al (2023) puts it well saying that a youthful population presents unique opportunities for peace building. It is important to note that the youth are the future and their efforts towards peace are a guaranteed sustainable peace and development.

This resolution evolves from the observation that the world's most violent conflicts are being fought in countries with the youngest populations(Cox et al., 2017). The resolution is thus premised on the ground that having youth engaged in peace building and promotional activities would be sustainable.

Subsequent resolutions have made significant efforts to promote the participation of youth in peace building. Resolution 2419 (2018) stresses the importance of young people participating in the negotiation and implementation of peace agreements and conflict prevention. Resolution 2535 (2020) affirms the two previous YPS resolutions and reasserts the centrality of youth in building and sustaining peace while acknowledging the structural barriers that limit the participation and capacity of youth. But despite the advances made under these resolutions, youth remain on the margins of peace building efforts. Involvement in peace building is often risky and requires facing systemic and structural barriers(Altiok et al., 2023).

The exclusion of youth from consideration as political actors is predicated on dominant understandings that see youth through a deficit or danger lens. Youth, particularly in conflict-

affected contexts, have long been characterized as lacking the capacity to contribute by virtue of their age as proxy for inexperience. More than this, youth are frequently seen inherently as potential spoilers to peace building, vulnerable to recruitment, and willing to participate in violence (Berents, 2022). This observation that is also affirmed by (Cox et al., 2017) that youth are still being excluded from peace building dialogues and decision-making forums signifies that the youth remain marginalized in peace building, promotion and maintenance activities thus leaving them prone to manipulation and promotion of conflict. This observation transcends to the scrubs and thickets of Obalanga sub county Kapelebyong District, a post conflict known area.

Youth empowerment on peace building plays a critical role in changing this narrative and it takes a multi-faceted dimension. The youth can be empowered through peace education programs that promotes inclusive initiatives, attitudes and behaviors (Bourhrous & Smith, 2016). Universities and Schools can include in their curricula the peace education for every student. These peace education activities include workshops, trainings, tours, writings or poetry competitions, creative arts for peace; these among many significantly shape the knowledge, attitudes and practices of the young people.

(Bourhrous & Smith, 2016) recognizes partnerships and cooperation between the government and private sector on youth engagement particularly through initiatives that lead to employment opportunities. Youth with qualifications and competences worthy employment need to be empowered with such opportunities so that they can stay employed and relevant to their families and communities. Local and national governments should ensure that education programmes for youth provide the skills-training needed to work in the private sector, adequately address issues of corruption and nepotism and stimulate the creation of more private sector jobs that offer better wages, stability and access to welfare. This has been fairly been done in Uganda where the private sector and government have developed skilling programs for the youth and granted them opportunities of employment.

Creation of safe spaces for youth to share their experiences freely; (Bourhrous & Smith, 2016) adds that the youth should be given a chance to narrate their experiences and stories on issues peace and conflict. This is affirmed by (Berents & McEvoy-Levy, 2015) that young people's experiences of building peace are not homogenous. Age, class, race, and gender affect the

experiences of youth in conflict and thus their engagements in peace. Lesley Pruitt's research with young women leading peace building programmes built around dance and creative movement highlights the particularly gendered challenges of peace building. These experiences and stories enhance and build on the other youth experiences on peace building.

Initiatives to engage youth in peace and development processes should be designed and implemented in coherence with efforts to address violent extremism (Bourhous & Smith, 2016). Such initiatives or peace building activities will keep the youth busy and engaged through out with a view of economically empowering them. These initiatives as well promote social cohesion, team work and foster development within the community.

In a nutshell, empowerment of youth for peace and security remains the epicenter of sustainable peace and development in this global village. Youth with relevant knowledge, appropriate skills and positive attitudes will always choose to promote peace vis avis violence. The socio-economic empowerment liberates youth from all sorts of poverty and thus minimizes their vulnerability and susceptibility to manipulation into activities of violence.

## **2.2 Theoretical Underpinnings**

This social change initiative draws on youth empowerment and peace theories to inform its approach.

### **2.2.1 The Social Conflict Theory**

Social Conflict has its philosophical root from the works of Karl Marx, a renowned sociologist. The theory basically explains that in every society, there is a competition and struggles for resource control from different classes and this led to conflict of interest. Social Conflict Theory sees struggles to control power, resources and interest as the major causes of conflict in the society (Egbuta, 2018). The competing classes according to Marx struggle for the scarce resources in the society and the struggles are so intense that conflict is inevitable because of exploitation and domination of one class by the other in the process. The ruling class which has access to the structure used the superstructure to perpetuate their economic interest and keep the proletariat class in a perpetual subservient condition that cannot resist the test of time. In the context of these two schools that have monopolized violence and conflicts, there fights is based

on numbers and academic muscles that either poses. One's ability to outshine the other in one area warrants the other to rise violently.

### **2.2.2 The youth bulge theory**

According to (Ganie, 2020) Youth bulge refers to the phenomenon of rapid growth of the young population of a country relative to its general population, causing considerable impact on its economy and politics. While youth bulge is characterized as a negative development for its potential to cause upsurge in social unrest, violence, and conflict, it is also viewed positively as an opportunity for economic growth, captured by the associated term "demographic dividend," a situation where a country sees expansion of its young working-age population accompanied by the relative decline in the dependent population (i.e., people above 65 and below 14 years old) due to low rates of fertility and mortality. The school with many students assumes would be the one excelling in all areas of assessments which if fails or doesn't happen that way results into fights.

### **2.2.3 The Choice Theory**

This theory is based on the simple premise that every individual only has the power to control themselves and has limited power to control others. Applying Choice Theory allows one to take responsibility for one's own life and at the same time, withdraw from attempting to direct other people's decisions and lives. Individuals are empowered to take responsibility for their choices and support others in taking ownership of their choices. Negative behaviors reduce in frequency and intensity, relationships strengthen and satisfaction in life increases.

The theory believes that individuals choose to commit a crime, looking at the opportunities before them, weighing the benefit versus the punishment, and deciding whether to proceed or not. The main assumption is the large proportion of youth that are not involved in healthy and creative activities. Government is not providing them opportunities and not using their skills, so they are involved into the violent conflict terrorism, crime, civil disorder and other forms of social unrest and conflict.(Farooq et al., 2014). It is believed that after empowering the youth with knowledge and skills about peace they will choice as individuals to promote and always maintain peace in their schools and communities.

This social change initiative project contextualizes youth empowerment for peace and security in Obalanga Sub County Kapelebyong District as a long lasting means to promoting sustainable peace.

#### **2.2.4 Positive Peace Theory**

This is the latest theory on peace building works. It was developed by Galtung Johans and later the Institute for Economics & Peace (IEP), defined Positive Peace, negative peace, identifying common characteristics of peaceful countries through statistical analysis and later release on annual basis. The theory views Negative Peace, as the absence of direct violence, war, and the fear of violence for instance firing of teargas to disperses a peaceful demonstration, Positive Peace more profound and lasting peace that arises from the presence of social justice, harmony, equity, and institutions that support human integration and development. Institute for Economics & Peace (IEP) builds on this theory with a bulk of 8 pillars supporting the sustenance of positive peace. These pillars guided the entire social change initiative project awakening the minds of the participants in all the eight pillars of positive peace and correlating them with the current existing circumstances on ground. The social change initiative focused on empowering the youth on peace and security and thus commission them as peace builders.

#### **2.3 Change theory and how it was applied:**

The frequent fights between the youth of Labira Girls SS and Obalanga Comprehensive SS emanates way back four years ago when Labira Girls SS student population rose and academic progress as well as sports supremacy at district and regional level as well. The schools have run the academic programs as approved and provided for by the ministry of education and sports which has its specifics areas of focus with less regards to the peace building. The youth have been in the laizez fraire state when it comes to peace building, they have no information concerning peace, security and as well their roles. Since most of them have grown up post conflict areas, they have normalized conflicts and violence between themselves being the only two big schools in the Sub County as well as entire Kapelebyong District. The lack of knowledge and skills on peace and security among the youth has created the continued fights or conflicts among youth in the two schools. This however was ameliorated by execution of a social change

initiative projected aimed at empowering the youth with appropriate knowledge, skills and experiences on peace and security.

This theory of change is premised on the fact that empowered youth with knowledge, skills and experiences play a critical role in peace building and security in society. It is further posited that with adequate trainings will enhance the capacity of the youth to build, maintain and promote peace and security in the sub county.

Establishment and operationalization of positive peace clubs at schools was seen as a vital stride in facilitating and coordinating peace building activities among the members within the schools.

The social change initiative project comprised specific activities aimed at achieving measurable outputs. A central component was a two-day training program designed for 66 youth identified from both schools and four teachers, two from each school. The training was tailored towards carefully selected topics that built capacity on positive peace and as well exposition of various peace building activities that youth could engage in, training materials and resources tailored to positive peace clubs in secondary schools. The project also created awareness on the role of the youth in peace building, promotion and maintenance through a radio talk show and engaged students in planting and distributing 5,000 tree seedlings within the Obalanga Sub County.

This Theory of Change encapsulates the strategic pathway from empowering the youth with skills, knowledge and experiences on peace building and security and strengthening youth involvement in peace activities such as tree planting, community outreaches, life and livelihood skills trainings, sports to achieving a more secure and peaceful educational environment for all the youth in Obalanga Sub County. Through this focused interventions and collaboration with the school administration, media and a development partner within the line of peace building-Remnants of Equity Peace and Development Initiative Uganda (REPEDI), a lasting impacting on positive peace is created and maintained.

## **2.4 Methods and Design**

The methodology of this entire social change initiative project was espoused by the participatory approaches that promoted inclusion, collaboration and joint learning among the youth, school administrators and the community.

### **2.4.1 Method**

The following methods were used each reinforcing each other.

#### **2.4.1.1. The training Workshop**

**Duration and structure:** A two day training workshop was planned and executed targeting 66 youth and 04 school administrators. The training was structured in the manner it captured theoretical and practical elements that promoted learner participation, case studies and role playing. These all enhanced learning for the youth.

**The venue:** the participants being from two different schools provided the venue. Day one was hosted at Labira Girls SS while day two of the training workshop was hosted at Obalanga Comprehensive SS. This was aimed at demystifying the assumption that the students of one school would be hurt or pelted at stones when they reach to the other school.

**The training Content:** The training covered topics relevant to peace building and promotion. These included; Introduction to Peace and conflict (Negative and Positive peace, Types of conflict, Common conflicts in schools), Anger and anger management

Communication skills (Active listening skills, Effective and respectful communication, Introduction to non-violent communication)

Empathy and perspective taking, (understanding empathy, importance of diverse perspectives in peace building)

Violence against girls (what is violence, types of violence, causes of violence, consequences of violence, Youth as ambassadors of peace/role)

Introduction to Positive Peace (Over view of 8 pillars of positive peace, relating the pillars to student lives)

Conflict Resolution skills (Identifying conflict triggers, Mediation and negotiation basics)

Addressing bullying and Cyber bullying (Prevention and awareness, What is cyber bullying, Safe practices)

Building Positive Peace clubs (Purpose and goal, Club activities and projects, Developing a club mission statement, Structure and organization, Sustainability planning for the Positive Peace Clubs)

Drug and Substance Abuse (What is drug and substance abuse, Causes and Effects, What can we do to mitigate it)

Tree Planting and watering, was the activity that always closed the day. Trees were planted in Labira Girls SS and Obalanga Comprehensive as well. Watering activity for the trees planted earlier in Obalanga Comprehensive SS became a recap activity.

#### **2.4.1.2 Capacity Building for Positive Peace Clubs:**

Re-orientation Training: this training will be organized as follow up to the initial training. The follow-up training sessions will basically focus on enhancing the capacity of the members of the positive peace clubs on their mandate as a club and as well support them operationalize there positive peace activities.

Development of the Positive Peace Clubs information, education and communication materials; resources materials such as guidelines and toolkits, posters visually done by the students, will be distributed to all the schools in order to facilitate club meetings.

Identification and scheduling of PPC activities: the activities that the positive peace clubs will undertake will be identified during the follow up seasons and as such draw boundaries or guidelines to their operations. For instance the livelihood and life skills training for the members,

clear guidelines and protocols will be established and communicated to all the stakeholders such as students, teachers, and parents.

#### **2.4.1.3 Monitoring and Evaluation:**

**Baseline Assessment:** the pre-post test was administered before and after the training workshop. These tests enabled generate the knowledge gap among the participants on peace building. Pre training test was administered at the start of the training workshop 93% of the participants had limited knowledge about peace building, while 7% demonstrated some understanding of peace building.

**Ongoing Evaluation:** Post-training evaluations will assess participants' understanding and application of the concepts learned. Additionally, the project will implement feedback mechanisms to continually refine training content and delivery. This will be done during the meetings with the members of the positive peace clubs as follow up activities.

#### **2.4.2 Design**

The social change initiative project was designed with lenses of both qualitative and quantitative approaches with each reinforcing the gathering of data on the impact of the project.

##### **2.4.2.1 Target Population:**

The primary target population of the initiative was 66 students and four teachers from both secondary schools both males and females students and the parish priest.

##### **2.4.2.2 Sampling Strategy:**

Participants for the training were selected from the target secondary schools in Obalanga Sub County to ensure that all members selected had diverse experience about the relationships among the youth in the two schools. A purposive sampling was ideal in identifying members from various classes, students' leaders and with varying ages

### **2.4.2.3 Data Collection:**

**Surveys and Questionnaires:** Pre- and post-training surveys were administered to assess changes in knowledge, attitudes, and practices on peace building, promotion and maintenance

**Focus Group Discussions:** a discussion was held with a section of the youth who were trained to gather qualitative insights on positive peace building and promotion as well as peace building activities

**Interviews:** a one on one interview was also held to gain individual qualitative insights on the training, a case in point was where a participant shared her excitement on being able to visit Obalanga Comprehensive and return to Labira Girls SS unharmed. The excitement about the joint activities among the youth who were trained was worthy the efforts.

## **CHAPTER THREE:**

### **3.1 Interventions and Activities:**

The social change initiative project had a series of activities which among the many included; Training of students on peace and security, Establishment of peace clubs in the said school, tree planting, Peace football games and Distribute sanitary wares to girls.

#### **3.1 .1 Distribution of letters of introduction and solicitation of authority:**

This activity involved creating awareness about the planned social change initiative to be undertaken in Obalanga Sub County in the two schools of Labira girls SS and Obalanga Comprehensive SS and as well seeking authority from the responsible authorities to both undertake and allow the activity take place. This authority was granted from the three entities that played a role in the management and governance of the two schools; church, sub county and school administrators. During these interactions, it was clearly seen that a neural force or player was necessary in bringing peace, reconciliation and team work to the two schools.

#### **3.1.2 Inception Meetings**

Six inception and survey meetings were held separately and in various venues. The aim of the meetings was to gather data associated to the protracted conflicts between the youth of the two schools. It was revealed that several attempts to have the two schools reconcile and work together had been left in black and white. The rift between the two schools had reached a level where the community knew and thus described as, *“atumunak lu olabira keda okoom, mam ekulaunete karaida idorokin”* loosely translated that the youth of Labira girls and Comprehensive can never boil even if much fire is set on the saucepan. This notion was turned during the execution of the project interventions, when students shared meals, trainings and hosted at one school on day one and then the other school on day two was a biggest thigh of relief to the community and numerous administrators.

#### **3.1.3 Capacity building workshop for students and teachers and Parish Priest**

The capacity building workshop planned for selected students and members of the school administration for both Obalanga Comprehensive SS and Labira Girls SS in Obalnga Sub

County was aimed at building the capacity of the participants on peace building and as well highlight their roles in peace building. It also equipped them with communication skills, negotiation and mediation. The workshop also enhanced the capacity of participants with various activities, practices and procedures of sustaining the positive peace clubs formed. A total of 72 participants were in attendance— 33 females and 39 males (01 priest, 5 teachers and 66 students). During the recaps and last surveys with the participants it was clearly seen that the dust of violence and conflicts had settled! Participants had shown a great improvement in the knowledge gain on peace building and pledged to take on the role of influencing other students to work together for peace with the sister school. They committed to undertake joint activities involving both schools and started with sharing the training reports through information prefects who both participated in the trainings. The information prefect for Labira Girls SS would read news in Obalanga Comprehensive SS and also the head prefects would have joint addresses to students of both schools.

#### **3.1.4 Tree distribution and planting**

This was a deliberate exercise that had been planned as a means of resolving the poisoning violent acts of human on the environment- such as charcoal burning that have exposed both schools into open dry spaces. During the inception meeting, there was a call by the church parish priest to extend the tree planting to some parishes within the archdeaconry to which the fellow consented. A table below gives a summary of the tree seedlings distributed and planted

**Table 1: The table showing tree seedlings distribution**

<b>S/N</b>	<b>Church</b>	<b>No. of trees seedlings Distributed and planted</b>
1.	Labira Girls SS	150 Eucalyptus 20 Jack Fruits
2.	Obalanga Comprehensive SS	150 Eucalyptus 20 Jack Fruits
3.	St. Max Catholic Church Alwenya	100 Eucalyptus
4.	Amoni Church of Uganda	200 Eucalyptus
5.	Kapelebyong CoU	300 Eucalyptus
6.	Angolebwal Catholic Parish	300 Eucalyptus
7.	St. Micheal CoU Akore	200 Eucalyptus
8.	Amemiya Church of Uganda	200 Eucalyptus
9.	Obur church of Uganda	100 Eucalyptus

Several members of the community and students who participated in tree planting were able to learn best tree planting practices such as spacing and lining of the tree seedlings, and as well local ways of protecting the tree seedlings from termites. They were trained on how to apply and use locally available anti termite which was cow dung. This was a big learn to many participants.

Tree planting as a peace building activity captivated all the participants and thus resolved to have it as an activity that the positive peace clubs will always undertake. The participants noted with great concern the significance of using that energy to multiply and generate tree seedlings and either sell or plant than resorting to violence or conflicts. The Remnants of Peace Equity and Development Initiative Uganda has pledged to support train the members of positive peace clubs in two schools on nursery bed management and later support them to raise tree seedlings of various species.

### **3.1.5 Radio Talk show;**

One radio talk show of one hour long was held and key panelists were members of positive peace clubs in both schools. The radio talk show took place in Soroti on Voice of Teso 88.4 fm. The show was held on the topic of the role of the youth in peace building, promotion and sustainability in Uganda. The much feedback from the listeners valued and appreciated the show by adding their call on all leaders to build capacity of youth on peace building and give them space or platform to be involved in peace building activities. A particular listener called and encouraged fellow listeners too always involve the young people in land conflicts resolution especially boundaries to minimize land conflicts in the community. The talk show integrated three languages together, the Karamojong, Iteso and English.

### **3.1.6 The positive peace football match;**

Football brings volumes of happiness and together and to crown the entire peace building activities, one game was played in honor of peace building and ended well. No causality was registered in terms of a bitter losing team to let the winners go celebrate. A massive attendance and observers were shocked as to why there was no violence.

### **3.1.7 Development of the positive peace tool kit;**

A positive peace tool kit will act a compendium of all positive peace topics and activities for the members of the positive peace clubs. This is a reference point that will always guide and offer reference for issues to do with running the positive peace clubs in schools. This was a need raised as a request from members of the PPCs during the day one training and recap

### **3.1.8 Monitoring Learning and Evaluation**

This was the last activity that was always done with aim of keep the whole social change initiative on tract with both budgets and planned outputs. This report therefore captures responses both youth, teachers and members of the community who participated in the social change initiative. It also played a significant role in establishing how knowledge was being cascaded from those who participated to those who didn't participate among the community and schools.

## **3.2 Key findings / impact**

### **3.2.1 Establishment and operationalization of the Positive Peace clubs**

The positive peace clubs have been established in both schools and are already having club meetings on a weekly basis. The members of the positive peace clubs had meetings and discussions on core issues of peace between the two schools and pledged to always advocate for peace among them. The students nominated and mobilized themselves for the radio talk show. They noted that each school should nominate one participant which they themselves planned and executed. Students recognize peace building as their role and note that conflict is social issue blocking them from learning from each other.

It was observed that attitudes of members of positive peace clubs have been sharpened into advocates of peace and togetherness among the students and as well between the two schools as they continue creating and promoting peace in their community, for instance students of both schools can now meet or visit either school if there is need, use of abusive and demeaning language has reduced as respect and cooperation is more promoted.

The positive peace clubs will provide a peace nurturing environment which as well will offer psychosocial support to members and be a positive force of influence for the entire school, challenging the option of violence or conflicts

### **3.2.2 Joint Activities and Events**

The joint positive peace workshop, tree planting and radio talk show, revealed the beauty of peace and team work between the two schools, accordingly, the school administrations of both schools were planning to conduct joint academic conferences and workshops. Joint activities and events not only promote team work and togetherness but also understanding and discoveries of uniqueness of each other thus locking all possibilities of conflicts

### **3.2.3 Changes in school environment**

Messages concerning peace have been crafted and ingrained on the schools' compounds as means to promoting peace; each school has named a patron to be in charge of the positive peace club. A conducive learning environment has been built where students are at peace and free to interact and associate without fear of bullying by older and stronger students. This was reported that instances of bullying and intimidation had significantly dropped. This resulted from the resolution of the members that peace starts from the dormitory where a member of positive peace club sleeps to speak peace with fellow dorm mates.

### **3.2.3 Trees planted and distributed.**

The deliberate distribution and planting of trees with a view of beautifying schools/churches and safeguarding structures against the strong winds not only did impress the participants but also facilitated them to appreciate and view tree planting as an environmental activity that they wanted to do as a club at school. This was a big win in terms of environmental conservation. Members are determined to be trained on nursery bed management and produce tree seedlings that they will plant and other distribute for free. The culture of servant hood, philanthropy is being inculcated into the members.

It was also noted that members of the positive peace clubs spent parts of their time cleaning the school compounds as their role and sensitizing other students to always keep their environment

clean. The head teacher of Labira Girls SS asserts that students can just pick litter in the compound and surroundings.

### **3.2.4 Use of peace building activities as social corporate responsibilities;**

The students have planned to extend their services to the nearing communities surrounding their schools. One in such is multiplying tree seedlings and distribute freely to their neighboring communities, plant in public spaces such as the sub counties headquarters and health centers as well as primary schools. This was contained in the parish priest's homily during the church service where he was preparing the Christians/members of the nearby community of the upcoming events by the members of positive peace clubs. Extension of such initiatives to neighboring communities guarantees peace, during the radio talk show, a listener called and recognized the role of young people in promoting peace at community level using trees for demarcating boundaries.

### **3.2.5 Debates among students**

Topics on peace building were emerging to be central or priority for students' debates. Several members of staff especially those in language department affirm that students were so much into debating matters concerning peace building. Debates enhance the students' capacity to critique something. Most of the students have been able to generate and sustain conversations and consequence and benefits of peace versus conflicts this is indicative of the knowledge gained shaping attitude and practice among the students. Debates create awareness and tickle students to rise as advocates for social change while demystifying the myth that superiority of the students of a given school depends on their ability to fight and or use violence against the other.

### **3.2.6 Unique identity**

In one of the surveys, members of positive peace clubs demanded a unique identity before all other students. Their demand for t shirts puts them ahead and persons who contribute to the significant community peace and unity. They want to stand out and be seen as peace fellows amongst their peers. This shows reference and availability to help and support those in need of help.

### **3.2.7 Creating a nexus between Knowledge from training and practice for positive peace**

During the workshop provided to the students and the representatives of the school administration, the participants gained skills and knowledge relevant in identifying gaps and key practices that created a positive peace environment for instance students involvement was noted to be wanting in disciplinary matters of students, students would be expelled, suspended without any of their leaders participating in a disciplinary meetings, schools budgets development were none inclusive of learners, a practice that was contrary the positive peace pillars. The workshop provided knowledge and skill that will facilitate positive peace environment creation.

## **CHAPTER FOUR:**

### **4.1 General Conclusion**

The youth are embroiled in a conflict simple because they have no knowledge about their role in peace building. Conflict therefore becomes their choice resulting from lack of knowledge. Knowledge refills an ignorant person with realities of life and later informs of the existing alternatives to conflicts or violence. The training workshop on peace building provided such an opportunity that deconstructed myths, norms and practices of violence as a measure of superiority among learners of the two schools. An analysis on the reports from both students and teachers reveal that there was a positive impact in line of peace building and key areas of growth highlighted to promote and maintain peace such as provision of resources, mentorship of the clubs and IEC materials remain core in the peace building agenda.

### **4.2 Recommendations / implications for Policy**

The recommendation made herein is aimed at strengthening the role that positive peace clubs play in promoting and maintaining peace at their schools.

- 4.2.1 The administration should deliberately embrace peaceful existence between the two schools. Any administrator or teacher that fuels conflicts within the two schools or inciting students to attack the sister school should immediately be transferred and or held by the laws of the land
- 4.2.2 Continually avail time to the members of the positive peace clubs to present a drama, song or poem or an address to the students body on peace from time to time. This is to keep the learners alert of their role on peace building
- 4.2.3 Motivate and avail incentives to the members of the positive peace clubs such as special recognition at school, provide branded t shirts, caps, note books to keep them busy with their peace building activities
- 4.2.4 Factor in the activities of the positive peace club in to the school budgets such as the nursery bed management training, reusable sanitary products, outreaches, handover party among others especially those examinable under the new curriculum.

- 4.2.5 Involve students into the affairs concerning their welfare such as planning their events, participating in disciplinary matters involving their colleagues,
- 4.2.6 Scout more information, education and communication material on positive peace building so that learners can learn and make reference. This also applies that resource persons should be identified to come and always speak with the members from time to time as they meet.
- 4.2.7 Link members of the positive peace clubs to development partners that show up to school for potential partnerships.

**Sustainability plan:**

The sustainability of this social change initiative is inbuilt and severally, most activities will be executed under the positive peace clubs such as training on nursery bed management and establishment of nursery bed to multiply tree seedlings for members, communities and school usage, training on life and livelihood skills, community outreaches, use of music dance and dramas for passing messages on peace.

It is also envisaged that the members of positive peace clubs should be supported to participate in global advocacy days, key days within the diocese of Soroti church of Uganda, where they present a message from the peace bulding fraternity

A partner on peace building has been nominated and will take on the role of continually monitoring and providing support to the members of positive peace clubs. The Remnants of Peace Equity and Development Initiative Uganda was championed in the peace building arena providing support in matters of peace.

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Students of Labira Girl SS and Obalanga Comprehensive SS day one at Labira



Tino Laura the information prefect contributing to the discussion on different forms of violence



Ochen Allan on bow tie from Labira Girls and Kabot Emmanuel from Obalanga Comp SS during a radio Talkshow at Voice of Teso in Soroti



Akiding Mary from Labira Leading session on causes of conflicts in schools



Mr. Ariko Deputy Labira Girls discussing Peace from biblical perspective at Labira Girls SS



Group moments and presentations



Handed over 300 tree seedlings to the catholic Parish of Angolebwa . Fr. Mukasa and members of Council received below while Rev. Can. Christopher Ebolu received for Church of Uganda above



TECNO  
POP 6Go



Tree seedlings distribution and planting to the community as part of peace building activities





Tree planting moment at Labira Girls SS students, Senior woman Teacher, deputy head teacher and Peace Fellow





Group photo: Head Teacher on tie, students on blue skirts/trousers are from Obalanga Comp while Green skirts/trousers are for Labira together with staff of Labira alongside the peace fellow at Labira



The peace builders of both schools taking a transect walk at Obalanga Comprehensive during the 2<sup>nd</sup> day of workshop.



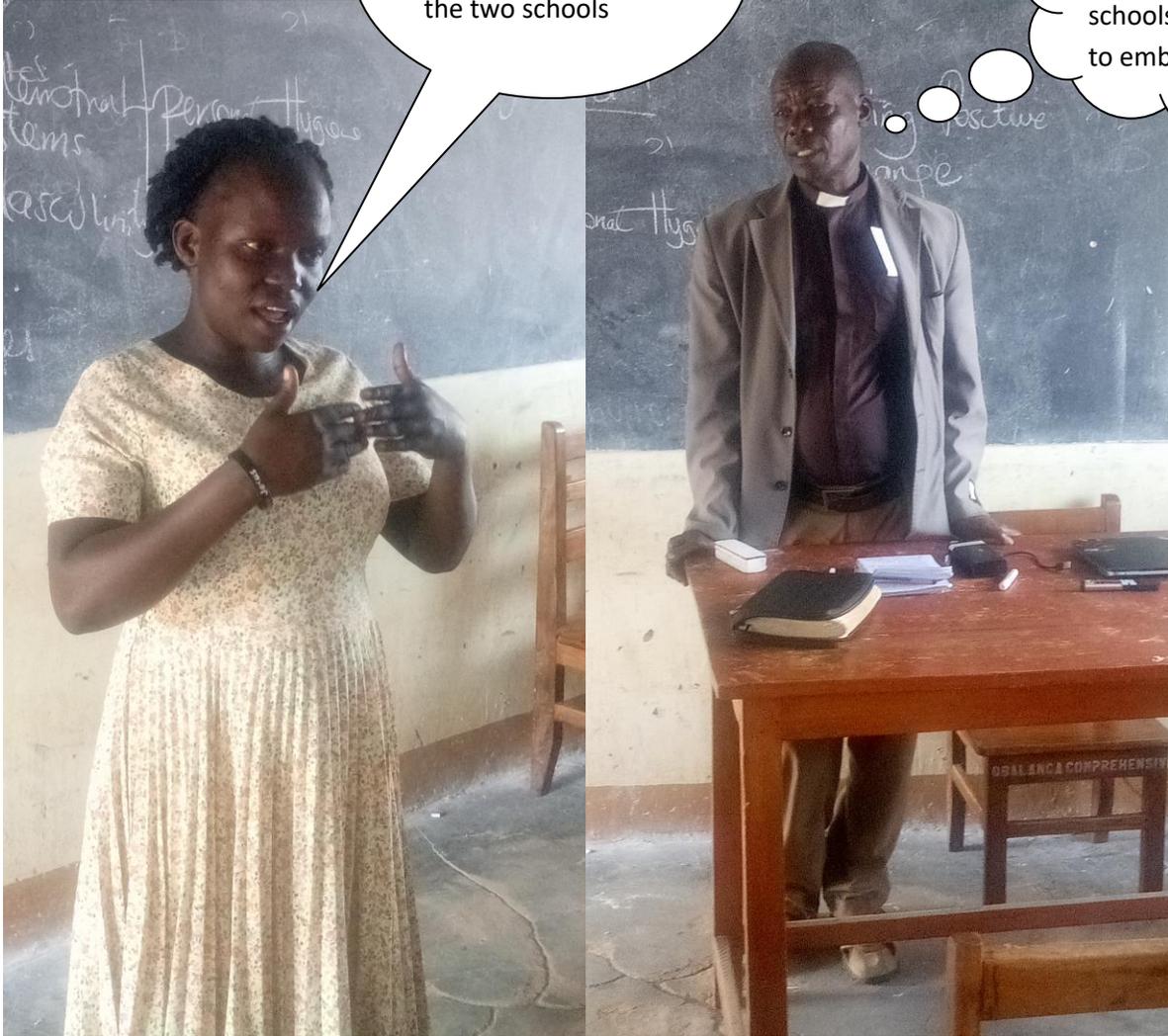
Tree moment at Obalanga comprehensive



Awareness creation with members of India Opot behind Obalanga Comprehensive on advantage of peaceful coexistence

This workshop comes in timely to seal off the long rift between the two schools

Peace is a fruit of the holy spirit as Church founded schools, I urge us to embrace peace



Ms. Ademun Deputy HT Obalanga Compre Rev. Munet Peter Parish Priest Obalanga



Achild planting his tree while Fellow supports commuity plant trees at amemiya church of uganda

**KAPELEBYONG DISTRICT LOCAL GOVERNMENT  
OFFICE OF THE COMMUNITY DEVELOPMENT OFFICER,  
OBALANGA TOWN COUNCIL**



THE REPUBLIC OF UGANDA

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CDO's Tel: 0789660593, Email: [obirairichard@gmail.com](mailto:obirairichard@gmail.com)



Date: 10<sup>th</sup> February, 2025

**Mr. Julius Engemu**  
Rotary Peace Fellow  
Makerere University Kampala

Dear Julius,

RE: LETTER OF AUTHORISATION TO CONDUCT SOCIAL CHANGE INITIATIVE

I write to draw your attention to the above subject matter that originates from your peace building and conflict transformation education.

I wish to notify you that CAO's Office directed that we offer you all the necessary support to conduct your social change initiative on Empowering youth for peace and security in Obalanga comprehensive SS and Labira Girls SS.

The peace building activities for Labira Girls SS and Obalanga Comprehensive SS indeed is the most suit, we have as government tried to conduct mediations between the two schools but their rift isn't calming down and always whenever they come together they fight, stone each other, abuse and all sorts of things.

As CDO, I pledge my support and participation in this training and subsequent peace building activities.

Yours faithfully,

  
Richard Obirai  
Community Development Officer



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**KAPELEBYONG DISTRICT LOCAL GOVERNMENT  
OFFICE OF THE LC III CHAIRPERSON, OBALANGA TOWN  
COUNCIL**



THE REPUBLIC OF UGANDA

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LC IIIs Tel: 0764 707 970



Date: 08<sup>th</sup> Sept 2025

**Mr. Julius Engemu**  
Alwenya A, Alwenya  
Obalanga, Kapelebyong

Dear Julius,

**RE: RECOGNITION AS PEACE ICON**

I write to recognize and appreciate your efforts in reconciling the two schools that for long have been at conflicts.

I acknowledge the peace workshop that you held bringing students from both schools to one school to sit in the same class and then eat from the same pot, taking them to the radio, planting trees together, this was so amazing! It had never happened. I thank Makerere University Rotary Peace Centre for making it happen.

I on behalf of Town Council, and on my own behalf wish to crown you as our peace icon of the year!! Keep agitating and advocating for peace.

Yours Sincerely,

SANDRA ACERO  
LCIII CHAIRPERSON

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Report to the rotary foundation makerere university rotary  
peace centre.

I hereby write this report to your office about the rotary foundation training which was carried out between the two schools. The theme of the training was empowering youth for social change initiative, peace and security in obalanga sub county Kapelebyong District. The activities were training on peace building and positive peace, tree planting, positive peace clubs formation, Debate, Among students on positive peace clubs, community service and menstrual hygiene.

Before I go any further I want to thank the foundation for delivering this training to me and us as the students.

The training has improved on the free flow of ~~information~~ information between me and my teachers.

The training has improved free sharing of information in between me and the community.

The training has improved on my rights in terms of me developing in some of the activities around the school and the community.

The training has enabled me in public speaking in public places and organisation this was improved on debating with different students in different schools.

The training has enabled me to have good relationship between me and my ~~the~~ friends this was improved by having social activities.

The training has improved on my skills of making menstrual equipments like pads through using clothe material. It has help me to get intouch with some of my friends who where unskilled in making this equipments.

The training has enable me to contral some conflict in different places around the school and the community

The training has enable me to reduce the low level of corruption among students and teachers whereby some teacher are not do treating students equally.

The training has enable me to have a skill of tree planting in different ways and the way of taking care of them when they are in nursey bed and when they are transplanted.

The training has improved my way of living in a good environment while having peace with all people.

The training has enabled me to learn how to control and manage anger in different ways.

In conclusion the ~~training~~ training have promoted my personal hygiene without using a lot of money to buy things for taking care of my self.

Thanks

Yours in service

DEBORAH AMATO

~~DEBORAH AMATO~~

## AREPORT ON CAPACITY BUILDING, PEACE AND CONFLICT

### RESOLUTION BETWEEN LABIRAGUER & DBALAWA COMPS

DATE: 09.09.2025

BY ADEMUN KEITY

The workshop was organised by the church in conjunction with JUKUMS ENGENU - ROTARY PEACE FELLOW

The aim was to equip learners of the two schools on how to manage conflicts and also promote peaceful co-existence after the bitter relationship that existed between the two school, a case in point, the football competition (bustat meet) which ended in shooting when comprehensive refused to acknowledge defeat.

The workshop and training also aimed at creating awareness about the causes and consequences of conflicts, provide dialogue, tolerance and cooperation between the two schools, and build capacity for conflict prevention in the near future.

The workshop was so interactive because students from both schools were given a free and fair hearing and presentation of their thoughts and expectations.

The facilitator exhibited so much knowledge and expertise on conflict resolution, peace building and mediation when he gave children local examples especially on effects of not living peacefully with neighbours, which proved to be a case study for the two schools. This gave the participants gain a deeper understanding of conflicts causes, effects and how to mitigate in case of similar occurrence.

The school administration ~~took~~ <sup>showed</sup> keen interest and positive attitude towards the workshop by taking an extra-mile to form the Peace club at school with a full executive committee of students and also appointing a patron who is a teacher to that effect all that aimed at seeing peace

The club is also meant to strengthen and build peace between the two schools and also create awareness among learners on the importance of peaceful co-existence.

The workshop however had some challenges like it, collided with a reason when students were in the examination mood which lead to low-turn-up.

Time wasn't also enough to cover all the topics and also inadequate resources to facilitate the programme.

I therefore recommend that;

future workshops be given more time and days to allow deeper engagements.

There should be follow-ups to find-out if what was learnt has really been implemented and see peace prevail.

Conclusively, the workshop was successful because,

It achieved its objective

There was tree planting which marked the beginning of a new journey of life between the two school characterized by peace.

The two schools agreed to always have joint seminars to show that they are now one.

They also agreed to always have friendly matches in different games and activities in an attempt to bridge the gap.



ADEMUN KETTY.



# CHURCH OF UGANDA-DIOCESE OF SOROTI

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02<sup>nd</sup> Sept 2025

Julius Engemu  
Rotary Peace Fellow  
Makerere University Rotary Peace Centre  
Kampala

Dear Julius,

### RE: THE PEACE BUILDING WORKSHOP AND ACTIVITIES AT OBALANGA PARISH CHURCH OF UGANDA FOUNDED SCHOOLS

Grace to you and the peace from God our father and the Lord Jesus Christ. I write this testimony with praise in my heart and entire parish council of Opot. Receive their sincere gratitude for the peace building workshop and other activities held between the two schools.

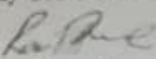
The relation between Labira Girls SS and Obalanga Comprehensive S.S has been a big temptation for us as a foundation body. The administrators were at conflicts, the teachers were conflicting; the students were always fighting throwing stones at and abusing themselves. We held meetings and made resolutions as foundation body on how best to reconcile the two schools but none was honored.

Your arrival requesting for permission to do peace building activities within the two schools was our answered prayer. I thought it was just for just BUT when you came on the planned date, it became the working of God and surely, He made it come at his own time. The Peace building workshop at Labira Girls SS on day one and then continued on day two in Obalanga Comprehensive SS with students from both schools gathered in one venue, learning together, eating and drinking together, then later planting and watering trees together was a divine act. From that time of the training till now, emerging reports testify to the goodness of the Lord in uniting the students of these schools.

During the action planning, students expressed their interests in doing joint activities such as continuing with tree planting, joint academic workshops, joint diocesan events such as candidates' blessings and dedication prayers, the joint radio talk shows, and others to be implemented through the positive peace clubs they formed.

I pray the good Lord continues to bless you, the Makerere University Rotary Peace Centre and open more opportunities that will enable us sustainably. The Lord has started doing in our Parish.

May God bountifully bless you

  
Rev. Munet Peter

Parish Priest- 0774 577 121



**Vision:** A Christ-centred, dynamic and self-sustaining Diocese.  
**Mission:** To proclaim the holistic gospel of Christ through sustainable approaches for spiritual social and economic transformation of the Diocese of Soroti.