MAKERERE UNIVERSITY

AN INQUIRY INTO YOUTH INVOLVEMENT IN PEACE BUILDING PROCESSES TOWARDS THEIR PARTICIPATION: CASE STUDY OF WAKISO TOWN COUNCIL–UGANDA

BY

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DECLARATION

I hereby declare that this research report is my original work and has never been submitted to this or any other institution of higher learning for any award.
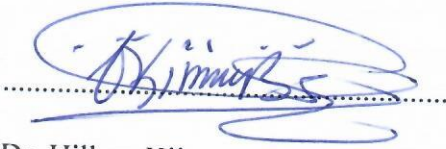

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APPROVAL

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DEDICATION

I dedicate this piece of academic work to the following people, my wife Nsinjo, my chidren Ankunda, Kemigisha, Murungi, Kainembabazi and Ruhangura, Director Human Resource Development-Uganda Police Force AIGP Golooba Godfrey, my friends who supported me, all members of Intake 005/SCSC and everyone whose valuable efforts contributed to successful completion of this research.

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TABLE OF CONTENTS

LIST OF TABLES

LIST ABBREVIATIONS

AYC   African Youth Charter.

EAC   East African Community.

EAYCP   East Africa Community Youth Policy.

GPYE   Global Partnership For Youth Employment.

MINUSMA United Nations Multidimensional Integrated Stabilization Mission in Mali.

MoGLSD   Ministry of Gender Labour and Social Development.

NDP   National Development Plan.

NGO   Non Government Organisation.

PBA   Peace Building Architecture.

PDM   Parish Development Model.

SDG   Sustainable Development Goals.

SGBV   Sexual Gender Based Violence.

SPSS   Statistical Package for Social Scientists.

UNDP   United Nations Development Program.

UNESCO   United Nations Education Scientific Cultural Organisation.

UNHCR   United Nations High Commission For Refuge.

UN-IANYD United Nations Inter-Agency Network on Youth Development.

UNICEF   United Nations International Children's Emergency Fund.

UNSCR   United Nations Security Council Resolution.

UYDEL   Uganda Youth Development Link.

YPS   Youth, Peace and Security.

ABSTRACT

This study is an inquiry into youth involvement in peace building processes and towards their participation. The study was conducted within Wakiso Town Council and specifically targeted the majority youth especially those in school and outside school, with minority teachers /local leaders and elderly/opinion leaders. The study, was guided by the following three objectives; to find out different youth peace building processes with a view to identify which can be applicable in Uganda, to examine the limitations of youth engagement in peace building processes in Uganda so as to design possible interventions and to identify workable strategies of promoting youth involvement in peace building Processes. The study employed a cross section survey design and a mixed approach involving both qualitative and quantitave techniques for data collection and analysis. The researcher used the questionnaires, interviews, participatory focused group discussion and documentary review method. The population of the study comprised of the youths both in and out of school, teachers/local leaders and elderly/opinion leaders. The total population was 4000, with a sample size of 371 population according to Krejce and Morgan (1970), comprised of 351 youths,10 teachers and local leaders and 10 elderly/opinion leaders, these were selected using simple random and purposive sampling, which was judged useful for data analysis. Quantitative data was analyzed using SPSS v.20 software, while, content analysis was used for analysis of qualitative data. The findings of the study indicate that 67% of the youth were dissatisfied with youth peace building processes within their communities hence the need for better workable practices and to attract more youth participation. There were various peace building and empowerment programs being implemented by government, community, religious institutions, schools and traditional institutions however youth participation has not been successful due to socio economic, cultural and political factors. The study recommends extensive youth sensitization, mobilization and empowerment to achieve more youth involvement and participation participation in peace building processes .

GLOSSARY

The following includes local words and their meanings as per this study.

Abavubuka: Youth between adolescent stage and adult stage.

Abayaye: Spoilt youth or youth with bad behaviors within a community.

Baraza: Community public meetings aimed creating dialogue of identifying community, problems and generating community solutions.

Emyooga: Programs of skilling the youth to be self reliant such as carpentry,hair dressing, fashion and design, shoe making, art and craft, welding and motor vehicle mechanics among others.

Kagwirawo: Getting what you want there and now.

Kisakate: One of formal training practice aimed at training young people abouth their gender roles, skilling them and initiating them in rituals of adulthood common among the Baganda tribe.

Kitawulizi: The traditional conflict communal conflict resolution mechanism.

Kwebereramu: Being available and making decision carefully for self survival and success. There for yourself or self discovery before making decission concerning personal or community issues.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

Peace building is a critical dimension of conflict resolution and post-conflict development, encompassing a range of activities aimed at establishing and sustaining peace within societies. In recent years, the role of youth in peace building processes has generated substantial scholarly attention, reflecting the growing recognition of youth as influential agents of change in conflict-affected regions (Dudouet, 2018; United Nations, 2018).

This study is about an inquiry into youth involvement in peace building programs towards their participation in Wakiso Town Council-Uganda. This chapter presents the background to the study, statement of the problem,objectives of the study , research questions,significance, justification, theoretical framework, scope of the study and operational definitions of terms.

1.1 Background of the Study

The youth's role in preventing and resolving conflicts, violence and extremism are essential to building sustainable peace. Despite being often adversely affected by armed conflicts, young people are valuable agents of democratic change and as such should be actively solicited, empowered and engaged as part of building peaceful communities. (World Bank, 2011) which is in agreement with (Inka, 2021) who asserts that youth have potential contribution to effective peace building despite receiving little attention and support.

Globally 1.8 billion people are between the ages of 15 and 29, making the world a home to more young people than ever before, with close to 87% living in developing countries. Young people make up approximately one-quarter of humanity, in many countries especially in South Asia and Africa, one in three people is a young person (Common Wealth Youth Development Index, 2016).

Uganda has the world's youngest population with over 78 % of its population below the age of 30 years. With just under 8 million youth aged 15-30 years, the Country has one of the highest unemployment rates in sub-Sahara Africa (International Youth Report, 2011). Although Uganda is making strides economically, it faces significant challenges in meeting its young people's needs with fast youth growth rate of 3.2 percent annually (Youth Map, 2022).

In Uganda, youth unemployment stands at between 64-70% and about 400,000 young people are released annually into the job market to compete for approximately 9000 available jobs. About 30% of the youth who are institutionally qualified in Uganda are unable to find jobs, and the situation is even worse for semi-skilled and unskilled youths. Youths who remain unemployed, do not exploit their full potential more often and they are associated with high incidences of drug abuse, gambling and violence (Magelah & Ntambirweki- Karugonjo, 2014).

There is a growing body of peace research pointing to the positive contributions of young people in peace building processes (McEvoy, 2006). A dominant perception among policy makers and multilateral stakeholders is that youth are troublemakers that pose a threat to world peace, and must be contained by tough policy regulations. To reap peace dividends through youth inclusion, it is important that policy makers start viewing youth as agents of conflict transformation and invest efforts to bridge the existing trust gap towards youth (Peace Direct Report, 2019).

Across the world, youths are calling for a space to be heard in ongoing peace negotiations. While over 1,000 peace agreements have been signed globally in the last two decades; no comprehensive studies have assessed the role and impact of young people during and in the lead up to these peace agreements.It is estimated that 408 million youth live in a state or province affected by armed conflict and thirdly these young people are an important constituency for the stability of peace and prevention of violence (Altiok & Grezelj, 2019).

By 2063, African countries will be amongst the best performers in global quality of life measures. This will be attained through strategies of; inclusive growth, job creation, increasing agricultural production, investments in science, technology, research and innovation, gender equality, youth empowerment and the provision of basic services including health, nutrition, education, shelter, water and sanitation. (Agenda 2063, 2015).

Under aspiration No 6; an Africa whose development is people driven relying on the potential of African people especially its women, youth and caring for children. The youth shall be socially, economically and politically empowered through full implementation of the African youth charter.

The East Africa Community Youth Policy 2013, is a plan of action adopted by East Africa Community Council of Ministers on Youth matters. One of the considerations by the EAC Forum of Ministers that led to the development of the policy was the need for regional strategies on

challenges in the areas of gender, youth, children, social protection, community development, including gender based violence, the need to harmonize gender, youth and children policies, women and youth empowerment through skills development, life skills programmes and community empowerment to facilitate effective participation in social development programs (East African Community Youth Policy, 2013).

Youthful populations are losing faith in traditional institutions such as governments, media, businesses and non-governmental organizations. The institutions that are responsible to uphold the social contract have often failed in adequately representing, engaging or addressing the growing needs of this demographic. This is manifested in young people challenging the institutions, systems, and structures through organized movements and other non-violent actions. (Chen-Chia, 2012). Marginalizing young people propels this political distrust, increasing chances for political failure and susceptibility to violent extremism

According to Gutteres, (2019); The recognition and participation of young people as peacemakers is critical to ensuring their investment in the future of peace processes and guaranteeing the durability of peace through generations. The legitimacy, credibility and accountability of participating youth is extremely dependent on the use of selection processes, that are fair and involves diverse groups of young people who are well connected to other young people on the ground and operating within civil society. Basing on the above related literature, there is an urgent need for youth involvement and embracement at national and international level aimed at increasing their participation in peace building processes.

1.2 Statement of the Problem

Adoption of United Nations Security Council Resolution (UNSCR) 2250 in 2015, together with resolutions (UNSCR 2419 & UNSCR 2535), highlights the agency and rights of young people to prevent, resolve, transform conflicts, as well as sustain peace and development around the world (Talia, 2017). This is in agreement with Del Felice & Wisler (2007) where young people are important drivers and agents of change.

Youth involvement in election violence in Uganda is occasioned with tragic outcomes and continues to pose a threat to peace and securityand democratization processes (Larsson, 2021). In agreement Collier & Hoeffler (2007) shows that young males aged 15-29 would increase the risk of conflict from 4.7 % to 31.9 %. (Restless Development, 2013).

In Uganda various programs have been initiated aimed at promoting youth inclusion in socio economic and political processes which include; formation of youth council, youth empowerment programs such as; youth capital venture fund, Youth Livelihoods Programmes, youth representation in leadership positions. However these initiatives have not yielded much efforts in uplifting and promoting youth involvement. This is evidenced by more youth involvement in violence, criminal activity (70.4%), high poverty rates (38.5%), unemployment rate at 17% and youth feelings of marginalization by politicians (MOGLSD, 2014, MFPED, 2020 UPF Annual Crime Report, 2020, UNFPA,2022, UBOS 2021& National Youth Policy, 2004).

This study provides an important and timely opportunity for appreciating and understanding the nature, dynamics and how to implement better involvement of the youth in strategic peace building processes. The issue at hand is that inspite of youth involvement in peace building by government institutions, NGOs, national and multi national agencies, there is still knowledge gaps on how to increase youth involvement in peace building torwards their participation.

1.3 Objectives of the study

1.3.1 Main Objective

The study aimed at investigating into youth involvement in peace building processes towards their participation in Wakiso Town Council, Wakiso district Uganda.

1.3.2 Specific Objectives

i. To find out different youth peace building processes with a view to identify which can be applicable in Uganda.
ii. To examine the limitations of youth engagement in peace building processes in Uganda so as to design possible interventions.
iii. To identify workable strategies of promoting youth involvement in peace building Processes.

1.4 Research Questions

1.4.1 Main Question

What is the significance of youth involvement towards their participation in peace building processes in Wakiso Town Council?

1.4.2 Specific Questions

1. What are different youth peace building processes?
2. Which are the limitations of youth engagement in peace building processes in Uganda?
3. What are workable strategies aimed at promoting youth involvement in peace building processes?

1.5 Significance of the study

The study will aid scholars who are interested in furthering research about role of youth in peace building processes towards their participation as a secondry source of information.

The study will be used by the government of Uganda to find out how youth can be mobilized for peace and development other than being involved in crime and engaging in violence.

The law enforcers and the general citizenry are likely to benefit from upbringing peace loving, law abiding and responsible young generation who can help in community development. This can be achieved through promotion of youth inclusive processes such as sports, skills development and engagement in political leadership which help in developing sense of responsibility and patriotism among the youth.

To the international and regional bodies it will help in evaluation of youth involvement programs with a view of adopting and funding best youth working practices which will help in designing better programs aimed at addressing youth challenges.

1.6 Justification of the study

Increasing youth population pause a national security threat, if youth needs and challenges are not managed well. This calls for urgent attention to avoid being misled and influenced to participate in violence hence this research will help in designing strategies aimed at developing programs in peace building and addressing the challenges young people face in life.

Again the need to promote youth mindset change, from thinking of being marginalized to being empowered through youth participation in the social, political transformation of their communities, awareness creation about different youth programs in existence which will help in promoting more youth involvement in peace building and economic empowerment programs.

This study is timely because it will create awaresness about meaningful contributions of young people to the prevention of violence, sustaining and building peace participation, establishing better policy and practice, or participation in formal peace processes.

This study could be of great importance as it will provide information that can be used in policy review and policy formulation for youth involvement in peace building. This will help to address youth complaints about being marginalized by government and other policy makers in peace building processes.

1.7 Theoratical Framework

Change Theory (Weiss, 1995)

In this research, change theory was employed to make inquiries into youth involvement in peace building processes towards their participation a case study of Wakiso Town Council.

Change theory primarily focuses on understanding and explaining the dynamics of change processes. It includes concepts, models, and frameworks that help individuals and organizations analyze how change occurs and why it succeeds or fails. Change theories can vary widely in scope and can pertain to diverse areas such as psychology, sociology, education, or management. They provide a conceptual foundation for understanding change phenomena. Change theories may not necessarily prescribe specific steps or interventions but rather serve as analytical tools for making sense of change (Reinholz & Andrews 2019).

Furthermore change theory is relevant to this study because when the youth express and internalise peace building norms and values, their behavior will change towards non violence. This will build an environment of understanding and trust. For instance if youth are accepted as partners in local peace building activities, then their participation will increase at national and international levels.

Change theory is relevant because when there is transformative change of a critical mass of individuals, their consciousness, attitudes, behaviors and skills, through investment in individual change through training, personal transformation/ consciousness-raising workshops or dialogues and trauma healing. The change theory will help in identifying factors limiting youth participation in peace building and help young people to transform from use of violence to peaceful conflict resolution and management.

6

Change theories often begin with a thorough analysis of the current state of affairs. This allows for a deeper understanding of the challenges and barriers that hinder youth inclusion, helping organizations to tailor their strategies to address specific issues.

Change theory is fundamental for successful social change initiative, including one focused on youth and peacebuilding. If the youth are accepted as partners in local (peace building) activities, then their participation in local decision-making process will be more widely accepted and hence actual participation in decision-making will increase.

The change theory has gaps because change always has barriers such trivializing the problem, feeling vulnerable and making faulty conceptualizations, in order to have lasting change there is need for admitting that a problem exists. Although change theory helps to explain the process of change, it cannot stand alone and need to be entrenched and considered in the specific context. There are different structures and stages of conflict and different levels of trust in society or community. Depending on this, opportunities and willingness to change may vary. For example, before violence starts, people tend to hold onto power and traditions; after a conflict people are more willing to change and admit that there was a problem. Thus, it is very important to understand the context. Resistance to change is a common issue, and change theories do not always provide clear strategies for overcoming it. In the context of youth inclusion, resistance can come from various stakeholders who may fear losing power or influence

In conclusion, while change theories can provide valuable guidance in promoting youth inclusion in peace-building efforts, they are not without their limitations. To effectively leverage change theories, it's important to adapt them to the specific context and challenges of youth inclusion, considering the unique dynamics and needs of the target population. Additionally, combining change theories with other strategies that address resistance, cultural factors, and long-term sustainability can lead to more successful outcomes in youth inclusion in peace building.

1.8 Scope

1.8.1 Content Scope

The study focused on youth involvement in peace building towards their participation in Wakiso Town Council, Wakiso district Uganda. This was done basing on the research objectives namely, different youth peace building processes, limitations of youth engagement into peace building processes, and strategies aimed at promoting youth involvement in peace building processes.

1.8.2 Geographical Scope

The Wakiso Town Council is located in the Central Region of Uganda, which represents a unique local context for studying youth involvement in peace building. It is an area with diverse demographics, economic activities, and social dynamics that can influence the nature of youth engagement in peace processes. The study was carried out mainly from the six parishes which make Wakiso Town Council Wakiso district. i.e Kavumba, Naluvule, Kasengejje, Namusera, Kisimbiri and Mpunge. Wakiso Town Council was selected because its cosmopolitan urban rural district with the highest population, has a high number of youth population who are employed and unemployed which makes them vulnerable to violent conflicts,its also one of the opposition stronghold who can easily take advantage of the youth population, proximity to Kampala which makes it a recruitment ground for violence especially during political campaigns, demonstrations and riots. This made Wakiso Town Council to be of special interest during my study.

1.8.3 Time Scope

The research was based on the period between 2001 to 2021. This is the period when the Uganda experienced most of the violent riots for instance the arrest of opposition politicians due to riots where very many youths were involved, policies and programs were developed aimed at economic empowerment of youths and fostering youth involvement and participation in peace building.

1.9 Definitions of Terms

As used in this study, the following terms mean:

Best practice means a standard or set of guidelines that is known to produce good outcomes.

Conflict transformation is defined as actions and processes which seek to alter the various characteristics and manifestations of conflict by addressing the root causes of a particular conflict over the long term.

Gender mainstreaming: A global strategy for achieving gender equality and the empowerment of women and girls (UN women).

Peace building refers to dealing with the reasons why people fight in the first place and supporting societies to manage their differences and conflicts without resorting to violence. It is a long-term and collaborative process, as it involves changes in attitudes, behaviors and norms" (International Alert).

Peace Process means a mixture of politics, diplomacy, changing relationships, negotiation, mediation and dialogue in both official and unofficial arenas involving multiple tracks of diplomacy at the local, national and international levels, characterized by non-linearity between phases and tracks of a peace process (Saunders, 2001).

Youth Bulge refers to a demographic pattern where a large share of the population is comprised of children and young adults (Lin, 2012).

Youth is defined as individuals between 14 and 35 years. (African Youth Charter, 2006)

Youth Participation means the way in which the youths are in involved in a series of activities or involvement in the community undertaking.

Youth-Inclusive approach refers peace processes are shaped and emphasizes participation and representation of young people in the design and implementation of peace processes, as critical and necessary partners in conflict transformation and peace building.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviewed literature citing what other researchers and scholars have written and was from books, journals, books, newspapers and internet. It was guided by the main and specific research objectives/questions aimed at relating the study and already available information about the study.

2.1 Justification for Youth Involvement in Peace Building

Gutteres (2019) states that, we must transform norms, practices, approaches and attitudes and recognize young people as equal and powerful actors who can positively contribute to all steps and aspects of peace processes. In Uganda, youth population is critical because they constitute the majority population their involvement is critical to prepare them for leadership, decision making and mind set change so that they can become responsible citizens. Their political, social and economic exclusion frequently intensifies the collective mistrust in governments and multilateral institutions meant to serve and protect them.

Again, enhancing the impact of peace and security policies and peace building programming can be achieved only through a deep understanding of young women's and men's particular lived experiences of violence, injustice and exclusion, both in situations of violent conflict and in contexts of inequality, insecurity or uncertainty outside conflict settings. Moreover, a new, more inclusive, approach to Youth, Peace and Security (YPS) should recognize the important role that young people play in the prevention of violent conflict and building peace (Youth for Peace, 2018).

Further more, distorted notion that young people are a threat to peace and security fail to recognize that the majority of young people do not partake and are not at risk of partaking in violence. Many young women and men are on the contrary, tirelessly working to prevent conflict and sustain peace in their communities. Recognizing and supporting the many ways in which young people engage in peace building is an essential step towards developing peaceful and prosperous societies (Chen-chia Wu, 2012).

Grievances and frustration associated with experiences of injustice are central issues in the trajectory of young people's lives in a globalized world. Exposure to violence especially at a young age and

particularly at the hands of the very institutions that are supposed to protect young people is a key factor in escalating cycles of violence across generations. In order to ensure protection and accountability, it is critical that the issues of civic trust and the rule of law, abuse of power by security institutions and the realization of full socio economic, cultural and political rights for young people be addressed (UN Security Council Agenda, 2018).

Young people's unique contribution as peace builders stems from their particular knowledge, experiences of violence, injustice that go beyond the traditional war setting. These include different forms of exclusion and discrimination from organized crime to sexual and Gender-Based Violence (GBV). They are also heavily gendered particularly at risk of domestic violence, sexual assault, kidnapping, human trafficking, torture and forced labor, among other forms of violence. Violent conflict affects youth by destroying sources of stability, belonging, disrupting the processes of the transition into adulthood through the interruption of young people's education, the destruction of social support structures and livelihood opportunities. (Programming Handbook, 2021). Nevertheless, even in non-violent contexts, inadequate education, the precocity of jobs, social services prevents young people from fully enjoying the independence and agency associated with adulthood.

Furthermore Malish (2021) states that, there is foot-dragging from some governmental and political institutions to create opportunities for young people empowerment and participation in decision making processes. Some government structures are concerned and critical about programs that organize youth and their activities. When the government sees youth being organized, they are a force and their control will be challenged. The political platforms do not have robust programs that nurture youths to actively participate in decision making processes. This calls for more youth involvement in civic and political activities aimed at promoting youth empowerment by the government top leadership.

Youths are disproportionately affected by limited access to social and economic opportunities. Limited or inadequate employment opportunities and a lack of educational empowerment can contribute to economic isolation, political disillusionment and social unrest. Societies will not enjoy peace without economic development, and they will not enjoy economic development without peace. (United Nations, 2015). To be active agents for peace building, youth need to see that they have an ongoing stake in society

Youth need not be a problem if there are sufficient socio economic opportunities for young people and they can be engaged in meaningful, democratic national projects that will unleash their positive potential to contribute to their societies and the national economy. The availability of human and financial capital, the structure of the labor market and on political stability, and how they approach their youth population after conflict (Del Felice &Wisler,2007).

2.2 Youth Peace Building Processes

Various studies have noted that the manner in which youth are viewed in their societies and by policymakers greatly affects the ways in which policies and public institutions respond to young people are their needs. During the twentieth century, a popular narrative was that of young people as vandals, delinquents, as well as social, political or economic burdens. It is noted that such narratives represent a form of blaming the victim (Ryan, 1976). Such stereotypes have contributed to patronising, trivialized and harsh responses to the struggles that young people have faced (Simpson, 2018). However there is enough evidence to show youth involvement in peace building processes globally as indicated below.

Organizing sports and cultural peace festivals at the local level can foster trauma healing and participation of young people in local peace building. Youth investment in creative means of promoting, engaging communities and leaders in peace program, ranging from art and music events to mass tea drinking and garbage cleanups in Juba and major centers across the country has helped in youth perception about their significance in peace building and these processes have helped in conflict transformation (Malish, 2021).

Mapping of youth-led initiatives and youth organizations. Youth-led initiatives, organizations, networks, groups (formal and informal) and youth leaders/ influencers specific and relevant to peace processes are mapped in respective national contexts. This will enable peace and mediation actors to understand the existing youth space, and provide a basis through which to assess opportunities and entry points for engagement and relationship building with different youth perspectives. The mapping should be youth-led, in partnership with youth organizations/networks, for a holistic, realistic, and gender responsive analysis on youth dynamics, needs, and opportunities for participation (Grizelj & Saleem, 2022).

There is need to be more conscious, cautious and thoughtful in our approach to youth engagement and avoid sending the message that we only care about causing harm. Simple rewarding systems

such as certificates, prizes and scholarships can serve as great incentives for youth. They can also inspire their peers to take action and participate in peace program (Manola, 2021).Political participation; Young people's demand for greater participation in electoral processes and policy making through youth councils, assemblies and parliaments, as well as decision-making forums at the local, national, regional and global levels. (Lindh, 2021). For political participation to be meaningful, young women and men need to be broadly represented and consulted in all arenas, without being subjected to co-optation, manipulation or control by political parties

Mentoring: Youth are complex and there is more to be learned about what makes them succeed, particularly when mentors are matched through organizations like Big Brothers Big, Sisters and other kinds of nonprofits. In a research with teens who became engaged citizens, all of the young people in the study had naturally developed mentee-mentor relationships with adults sometime during their middle and high school years. Non parent mentors teachers, clergy and civic leaders were highly instrumental in how these teens learned to believe in themselves and tackle challenging goals much like those in the Big Brothers Big Sisters study (Marilyn, 2016).

Community policing is another method in which African youth are contributing to the protection of their communities, which is one of the pillars of UNSCR resolution 2250. In countries such as Somalia, Nigeria and South Sudan where communities face constant threats from active armed groups, the youth have banded together to protect their villages. These youths either engage directly with the armed group or improve civilian-military relations by providing intelligence, community policing efforts have saved countless.

Some youths in Kadil Region in Northern Mali have embraced the economic approach to peace building. As stated in the UN guiding principles on young people's participation in peace building, young people are central to the economic development of their country and promote their access to economic opportunities as essential for their own development. To counter the destructive forces, Malian youths in the region embraced their role as active citizens and the spread of democratic processes which values the voices of the disgruntled youths. Additionally, some youth decided to band together to improve their economic status by participating in the informal sector by becoming entrepreneurs (Kujeke, 2017).

Skills Building approaches, including through early childhood development, can have an effect on how young people manage tensions and conflict or recover from trauma including building

emotional intelligence, listening and communication skills, conflict management skills and cognitive restructuring. For example, a number of recent HIV and gender-based violence prevention programmes have successfully used small group participatory learning and critical reflection techniques to shift the knowledge and behaviors of young men and women. This suggests that life skills programmes, anti-violence curricula and therapeutic interventions can play an important role, although there is a need to consider how to target such programmes given their resource intensiveness.

Young people take on active roles before, during and after conflict. They work towards conflict prevention, build peace during conflict, deliver humanitarian support, and participate in post-conflict peace, truth and reconciliation processes. In addition, the work of young people cuts across different levels and spheres of engagement within, around and even in the absence of an official peace process. They reach out to and cooperate with individuals, families, communities, their peers, national and international actors (Nesterova, 2021).

2.3 Limitations of Youth Engagement in Peace Building
Youth participation in peace-building is influenced by a complex interplay of socio-economic, cultural, and political factors. These factors can either enable or hinder young people's engagement in peace-building efforts these include;

Socio-Economic Factors
Youth bulge theorists use demographic and historical evidence to show that most nations with large portions of their population between the ages (15 – 19) as a portion of their population older than fourteen have significantly increased risk of armed conflict (Ludwig, 2013; Urdal, 2011). Urdal's research reveals that poor economic performance, combined with a youth bulge, can be particularly dangerous, though other variables are influential (Urdal, 2004). This is in agreement with (Cincotta & Leahy, 2006) who asserts that about 86% of all countries that experienced a new outbreak of civil conflict had age structures with 60 percent or more of the population younger than 30 years of age.

The outbreak of the COVID 19 pandemic complicated the sustained engagement and advocacy witnessed in 2019. As engagement moved into virtual and use of technology, many young people; especially those in the remote and hard to reach areas became further excluded from the peace processes due to access problems. Meetings and information sharing including development of

policy documents, strategies and press statements as well as coordination among youth leaders and groups were affected (Malish, 2021).

Cultural divides can hinder cooperation among youth from different ethnic or religious backgrounds in peace building. Colletta and Cullen (2000) highlight how deep-seated animosities can hinder cross-cultural collaboration. In addition to death and injury, young people are subjected to the chaos and loss inflicted by armed conflict and violence: the personal trauma of witnessing violence and of the loss of family, friendships and of community, loss of education; the loss of livelihoods and the destruction of the social systems and support networks that give young people a sense of stability and belonging (World Bank Report, 2007).

High youth unemployment and lack of economic opportunities can deter young people from participating in peace-building efforts. According to Stewart et al. (2008), economic grievances can contribute to violence and conflict. For instance, in conflict-affected regions like the Democratic Republic of Congo, high youth unemployment has been associated with recruitment into armed groups (World Bank, 2012).

Cultural Factors

Local resistance to youth leadership and international involvement local resistance to youth-led and youth-inclusive peace building activities emerged as another major challenge for young peace builders. The stereotypes about youth play a significant role in this resistance. Young people are often viewed as troublemakers or only recipients of support instead of active agents of change. For example, one youth peace builder shared that the young generation they belong to is considered to be the perpetrator of violence and corruption instead of a peace maker.

Cultural attitudes, beliefs, and practices: Cultural attitudes and traditions concerning gender equality, marriage within tribal groups, and inheritance rights were mentioned as factors affecting peace building efforts in the DRC. For example, cultural attitudes regarding male inheritance negatively affected efforts to promote gender equality. Similarly in Nepal, traditional cultural attitudes, beliefs and practices towards gender, caste, ethnicity and age were deep rooted and contributed to different forms of discrimination and cultural violence, including early marriage.

Political Factors

Legislative Barriers: Restrictive legal frameworks can limit youth participation in political and peace-building activities. Magen (2018) examines the role of legal restrictions in curbing youth activism. In countries like Russia, stringent laws regulating civil society organizations and political activism may pose challenges to young activists.

Youth Political Engagement: Youth political movements can either catalyze or hamper peace building. Mason (2013) explores the role of youth movements in political change. For instance, the youth-led "Arab Spring" movements in the Middle East played a role in political change but also contributed to instability in some cases.even the most people who joined the national resistance army rebels in Uganda were in their youthful ages.

Security Concerns: Ongoing conflict and insecurity can deter youth from participating in peace building due to safety concerns. Ward (2009) discusses the impact of security concerns on youth participation. In Syria, the ongoing conflict and the constant threat of violence make it extremely challenging for young people to engage in peace initiatives.for instance during insurgence like during the Allied Democratic Forces (ADF) attacks in Rwenzori or the Lords Resistance Rebellion in northern Uganda made it difficult o nobilise youh for peace.

Political exclusion or the perception of being marginalized in decision-making processes can discourage youth from participating in peace building. Ott (2017) For example Youth are traditionally under-represented in political structures across local, national and international levels. Such exclusion from decision-making, particularly in the field of peace and security is a particular concern to young peace builders and hinders their presence in peace processes as decisions about process and conduct are taken without their involvement (Paffenholz, 2019)

The increasing securitization of responses to conflict and political violence pose a significant challenge to meaningful inclusivity in peace processes. Many project participants pointed to the tensions between the policies and practices of counterterrorism (CT), Prevention of Violent Extremism (PVE), Countering Violent Extremism (CVE) and inclusive peace building. The perception of youth as victims, spoilers or perpetrators in CT, CVE and PVE is in contrast with the focus of inclusive peace building policies on the positive contribution of youth to peace and security (Christodoulou & Nesterova, 2020).

2.4 Strategies Aimed At Promoting Youth Involvement in Peace Building

Greater economic opportunities for youth are necessary to motivate young people to pursue peaceful and productive paths in their lives. Youth are keen to increase their opportunities to learn skills and develop entrepreneurial capacities but these need to be made available to them. The main concern of both young and older generations is to ensure daily well-being, to find a job and get education.

Only after these problems are resolved it will be possible to increase the youth's interest in resolving the Georgian-Abkhaz conflict (Conciliation Resources, 2018**).**

Peace processes should be shaped by the participation, representation of young people in the design and implementation of peace processes, as critical and necessary partners in conflict transformation and peace building. The meaningful participation of young people during peace processes must therefore be evident through a substantive impact on the peace agreement and its outcomes. This will ensure that it reflects the diverse lived realities, challenges and needs of young people of all genders within conflict-affected societies. The three layered model of how young people view their participation 'in the room', 'around the room' and 'outside the room (Altiok & Grizelj, 2022).

Quality Education and capacity building, notably on citizenship, conflict transformation and human rights are topical in developing peaceful societies. Young people must be provided with useful and concrete educational tools, in both formal and non-formal contexts, to fight violence, discrimination, hatred and extremism. In this context, the council of Europe competences framework for democratic culture and its charter on education for democratic citizenship provide a good guide among others for intercultural dialogue and learning reconciliatory skills from the early age.

Local authorities and national governments must ensure that young men and women have equal opportunities, access to education, employment and create mechanisms to tackle gender discrimination in those environments. Recognizing that the marginalization of particular groups such as women is detrimental to building sustainable peace in all societies (Global Forum on Youth, Peace and Security Final report, 2015).

Political Participation. Like all members of society, young people need access to legitimate channels for political participation. Without these channels, they feel disenfranchised, as a result are more susceptible to violent movements outside of established community and political structures. This is most likely to occur in developing countries with unstable government structures, weak economies and a lack of basic security. In such an environment, violent activities may be the only form of political participation open to youth. As a result, they often find themselves in roles as intimidators and aggressors on behalf of specific political factions, sometimes as members of violent gangs (Dhillon, 2008).

Providing youth with the opportunity for involvement in community sports activities is another way that AED has worked to increase the likelihood of peaceful youth behavior. While reliable crime statistics are not yet available in Kazakhstan, it is believed that providing constructive opportunities for youth to spend their free time significantly decreases the likelihood of their involvement in criminal or extremist activities. The project has directly benefited 2,500 beneficiaries and created 50 short-term and three long-term jobs (Peterson, 2005).

Promotion of good cultural values. The successful promotion of values requires an approach which is both respectful of other cultures, and which allows others to appreciate the benefits of incorporating liberal practices within their society. A dialectical approach to the practice of mediation, termed as an 'elicitive model' may be useful. Rather than imposing alien standards in resolving conflict, the elicitive model seeks to discover and solidify the resources that exist in a specific post conflict context. There are several reasons to recommend this elicitive model as a peace building approach. By empowering individuals to speak for their own cultural traditions, it allows a voice to under-represented or oppressed groups. In seeking resources within the specific contexts in which it is applied, it also demonstrates respect for the value and integrity of the culture (Lederach, 1996).

Youth involvement at all stages: youth participation, leadership and ownership in the design, implementation and evaluation of programmes. Programmes need to be youth driven and youth informed. Needs to be on-going and sustainable. Programmes should have built in structures for youth leadership. Youth should have a direct role in creating and maintaining their own programmes. Empower youth as programme decision-makers (Inka, 2021). Youth holistic programming should be cross-sectoral, cross-cutting at multiple levels of society and multi-faceted to address the diverse needs of youth.

Gender-sensitive: the gender dimension is crucial and gender issues should be considered in program design and evaluation. Girls and young women are still under represented in programmes. Girls and boys experience youth in different ways need to be sensitive to this. Boys often more visible and easier to reach. The particular concerns, plight and perspectives of females should be incorporated into programming. Frequently marginalised from programmes despite their pervasive use in fighting forces (Waldman, 2009).

Its techniques or strategies include negotiation, conciliation, mediation, arbitration, official and unofficial circular flows of efforts that could be from multi-tracks diplomacy system. Peace building activities are multiple and complex in nature, which include demobilization, disarmament, reintegration, rehabilitation of ex-combatants, development of civilian police, reconstruction of state administration and creation of mechanisms for participatory governance, re-establishment of rule of law and a legitimate and effective judiciary system, strengthening of civil society and socio-economic recovery (Boutros-Ghali, 1992).

Use drama for conflict Transformation: Interactive theater is a flexible set of games, exercises, and techniques that are used to create dialogue about issues of concern to a community. Interactive theater is sometimes called "participatory theater" or "community-based theater," or when it is applied to work with conflict issues (Salas, 1996).

Information and Communications Technology (ICT) and infrastructures are growing in importance as a part of everyday business and interaction. ICT has enormous potential to expand access to quality education, to boost literacy and universal primary education and to facilitate the learning process itself, thus laying the groundwork for the establishment of a fully inclusive and development-oriented information society and knowledge economy that respects cultural and linguistic diversity (United Nations, 2000).

From the reviewed literature, it is evident that most scholars and theorists were presenting a general view of the need for more youth involvement in peace buiding. There is an aspect of youth involvement and peace building processes but not very much hinting on youth in Wakiso Town Council. The research therefore sought to investigate into youth involvement in peace building processes specifically in Wakiso Town Council–Uganda.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter described the research design, population of study, sampling design and procedure, data collection tools, data analysis and ethical considerations.

3.1 Research Design

The study adopted a cross-sectional survey design. It helped the researcher to gather large amounts of data from a sample of cross-section/groups of people or units at a particular point in time. In the study both quantitative and qualitative approaches were used. A cross sectional study approach allows the researcher to collect information on the situation at a point in time. This is much easier and more applicable to this study than a longitudinal approach which would require collection of information over a period of time (Bryman, 2006).Research design helps to prevent frustration by binding the research together through a structure plan that show how all the major parts of the research work in unison to try to address the research questions (Hakim, 2000).

Kopinak (1999) agrees with the view that the triangulation method gives the investigator a deeper analysis of the inductive and deductive approaches through qualitative and quantitative perspectives. The notion of combining the qualitative and quantitative technique in a case study offers the promise of getting closer to the "whole" of the case in a way that a single method could not achieve (Creswell & Creswell, 2017). mixed method" research produces a richer and more comprehensive understanding of a research area (Denscombe, 2008; Creswell & Creswell, 2017).

3.2 Research Approaches

A mixed research approach was adopted during the study. It involved both qualitative, quantitative methods (Johnson & Christensen, 2012). The core aim of using this form of inquiry is that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem.

3.2.1 Mixed Research

A mixed method study involves the collection or analysis of both quantitative and/or qualitative data in a single study (Gutmann & Hanson, 2002). In other words, the approach helped the researcher

answer questions that cannot be answered using only qualitative or qualitative methods alone. Mixed methods provide a more complete picture by noting trends and generalizations as well as in-depth knowledge of participant's perspectives.

According to Check and Schutt (2012), quantitative research approach relies on measurement and statistics to convert empirical data into numbers and as well to develop mathematical models that quantify human behavior. Therefore data collected was used to quantify behaviors, opinions, attitudes, as well as other defined variables which was used to generate tables and figures used to derive meaning. The findings were later generalized to a wider population sample. The Quantitative data collection methods relied on random sampling and structured data collection instruments that fit diverse experiences into predetermined response categories. They produce results that are easy to summarize, compare and generalize.

Qualitative research approach deals with exploring and understanding the meaning individuals attribute to a human problem (Creswell, 2012). This approach was used to generate answers to the broad research question (need for youth inclusion, challenges and how to scale up youth processes), experiences, meaning, viewpoints or perspective to the problem under investigation. These highlighted research aspects like experiences, perspective and meaning not subject to counting or measuring narratives, interviews and through focused group was used to generate meaning and conclusions which was a basis for the recommendations made.

3.3 Study Area

The study was carried out within Wakiso Town Council in Wakiso district. The area was selected because of the high population of youth both out of school/in school and being near the district headquarters it would ease the researcher to easily access data and relevant information from technical people within the district.

3.4 Study Population

Study Population is defined as total group from which definite evidence is required to be determined (Banerjee & Chaudhury, 2010). Babbie (2011) argues that the population comprises of similar features from which the researcher aspires to draw conclusion. The study targeted a population of 4000 respondents comprised of youths (those in school ,out of school,skilled and unskilled), teachers and local leaders and elders/opinion within Wakiso Town Council. These categories of respondents were selected because they have in depth information about youth processes, limitations for youth involvement and can give right information on youth programs improvement. From the total

population a population sample of 371 was generated while relying on table guidelines suggested by Krejcie & Morgan (1970). **See table in appendix J**.

3.5 Sample Size Determination

Sampling, denotes procedure that involves selection of a subset of people (sample size) or social phenomena to be investigated from a larger universe (population) to which they belong (Kothari, 2004). A sample is that representative part of the population (Johnson & Christensen, 2012). This study relied on the youth, elderly/opinion leaders and teachers. A total of 371 respondents were sampled using simple random and purposive sampling techniques as illustrated in the table below. A sample totaling 371 respondents were selected comprising 351 youth 10 teachers and local council staff as well as 10 elderly who were included in the study.

Table 1: Showing Targeted Sample Size

Category	Sample size	Percentage
Youth	351	94.6 %
Teachers and LC	10	2.7 %
Elderly Officials	10	2.7 %
Total	371	100 %

Source: Primary data

3.6 Sampling Strategy

Sampling is the process of selecting a number of individuals to represent the larger population. The sample frame consisted of youths, teachers and LCs, opinion leaders/elders within Wakiso Town Council, Wakiso district. The study used simple random and purposive sampling technique.

This involved selecting 371 respondents from the entire population according to Krejce and Morgan (1970). These were the respondents the researcher contacted. The sampling techniques used in this study were appropriate because the samples yield research data that can be generalized to larger population. In addition, the researcher purposely targeted a group of people believed to be reliable for the study in this case; youth were selected because they are the key beneficiaries of the youth processes and could give accurate facts.

Also teachers and local leaders were selected because they are always in contact with youths as they execute their duties while opinion leaders and elders were selected basing on their wide life experience because they could give facts based on their past life experiences and interaction with youths.

3.7 Data Sources

The study employed both primary and secondary data sources to gather information about into youth involvement in peace building; towards their participation in Wakiso Town Council-Uganda.

3.7.1 Primary Data Sources

Primary data refers to data collected by a researcher to address the specific needs of his/her study. It involves using either quantitative and qualitative methods or a combination of both to gather first-hand information on a subject of study (Dawson, 2007). The data was gathered from respondents using a semi-structured questionnaires consisting of both open-ended and closed ended questions. An interview guide was used to collect data from the key Informants.

3.7.2 Secondary Sources

The secondary sources included documents such as text books, project reports, proposals, budgets, baseline surveys, and annual reports. The primary advantage of secondary data is their availability. Obtaining secondary data was always faster and less expensive than acquiring primary data. Secondary information was obtained from Makerere University main library, Makerere institute of social research library, UNICEF resource center and among others.

3.8 Data Collection Methods

In this study, interview, questionnaire and focused group discussion were used as tools for data collection. In mixed methods design, data collection is realized through complementary data collection methods that independently enlist quantitative and qualitative data sequentially or concurrently (Halcomb, Andrew& Brannen, 2009). In this study, data was collected using the following tools;

3.8.1 Semi-Structured Questionnaires

The semi-structured questionnaires contained both closed and open-ended questions.These were administred to the youths because they could give detailed account from their real life experience. The research objectives and research questions guided the design of these questionnaires. Closed ended questions were formulated in the questionnaires because they are suitable for collecting

information for quantitative analysis. Open ended questions were used to enable the respondents add more relevant in-depth information and experiences for insight into the issues of the study. A total of 351 questionnaires were distributed amongst youths who were randomly and purposively selected during the study

3.8.2 Interviews

Interviews provide in-depth information pertaining to participants' experiences and view points of a particular topic (Grey, 2014). Before the interviews, participants comprising of youth out of school, students, students leaders and youth leaders out of school were thoroughly prepared by explaining the study's purpose which made this whole process expansive, objective and a conversation rather than an interrogation. Through interviews, the researcher asked questions to the participants in order to gather qualitative data (Johnson & Christensen, 2012; Johnson, Scheitle, & Ecklund, 2019). This technique lasting between 45 minutes to one hour per participant was guided by an interview guide and generated qualitative data on thoughts, interests, attitudes, beliefs, experiences, knowledge and motivations regarding access and usage of library resources and services. Seale, Giampietro, Gubrium & Silverman (2004) defines an interview as a social encounter where speakers collaborate in producing retrospective and prospective accounts or versions of their past or future actions, experiences, feelings and thought. The researcher went to the field and carry out interview with different people within the Wakiso Town Council more especially youths leaders, teachers and local leaders who responded to the questions interviewed to them. A total of 10 respondents composed of youth leaders, teachers and local leaders were interviewed and they were randomly and purposively selected during the study

3.8.3 Focused group discussion

A Focus Group Discussion (FGD) is an in-depth field method that brings together a small homogeneous group usually six to twelve persons to discuss topics on a study agenda (Kabir, 2016). The purpose of this discussion is to use the social dynamics of the group, with the help of a moderator/ facilitator to stimulate participants to reveal underlying opinions, attitudes, and reasons for their behavior. In short, a well facilitated group can be helpful in finding out the 'how' and 'why' of human behavior. Focus groups allowed people to discuss their true feelings, anxieties, frustrations, as well as the depth of their convictions, in their own words. This included participatory method such as story telling, and group focused discussion. This method was used to get views of the 10 elderly/opinion leaders who were randomly selected to participate in the study, they were not

just listened to, but also heard because of being knowledgeble and rich experience acquired over time which could help the researcher generate wider views concerning the topic under study. Each focused group discussion was made up of four respondents and it could last for 45 minutes.

3.8.4 Documentary Review

The research was availed with records of youth population figures. He also collected information from unpublished sources from the town council local reports. The researcher looked at sources from text books, encyclopedia and online documents from the university library which the researcher used during the study. This technique playeda big role in analyzing numerical and statistical data about phenomena. This involved analyzing policies, laws and unpublished information such population reports, youth policies and maps used in qualitative data analysis.

3.9 Data Collection Procedure

Firstly, the researcher got an introductory letter from College of Humanities and Social Sciences, Department of Religion and Peace Studies of Makerere University. The letter was then presented to the selected respondents. Following the principle of informed consent, the researcher explained to the participants the whole issue about the study; the purpose of the study, the procedures used during research, the risks, benefits of research and explaination to the participants that their participation was voluntary.

3.10 Data Presentation and Analysis

The collected data was organised and categorised using appropriate computer programs such as microsoft word and SPSS. Two approaches were used for data analysis namely, qualitative data analysis and quantitative data analysis. Qualitative data from interviews and focus group discussion were analyzed using two methods that is content analysis and narrative analysis.

Content analysis was used in triangulation to check the authenticity of data collected. Narrative analysis was applied to provide verbatim information from the respondents. This helped the researcher to enrich the study with practical and authentic information. The synthesized information was then be grouped into themes and sub-themes derived from the specific research objectives of the study. Quantitative data analysis helped to analyze and categorize data in terms of frequencies and percentages. Simple descriptive tabulations were used for quantitative analysis.

3.11 Ethical Considerations

Reflection on ethical issues in any research undertaking is vital throughout the research process as it eliminates potential collisions likely to occur between the researcher and the study participants (Gravetter & Forzano, 2006). The researcher followed ethical research principles of informed consent, confidentiality, autonomy, anonymity.

Informed consent refers to a situation in which all potential participants receive and understand all the information they need to decide whether they want to participate or not. This includes information about the study's benefits, risks, funding and institutional approval. Informed consent is a voluntary agreement to participate in research. The researcher treated participants with respect and not as subjects to ensure that they retain self-esteem.

Confidentiality means that you know who the participants are, but you remove all identifying information from your report. All participants had a right to privacy, so I protected their personal data for as long as it was in store or in use. All respondents were assured of utmost confidentiality all information given was kept in confidence.

Potential for harm: It's best to consider every possible source of harm in my study as well as concrete ways to mitigate them. I made sure to disclose all possible risks of harm to participants before the study to get informed consent. If there was a risk of harm, I prepared to provide participants with resources or counseling.

Anonymity: To maintain anonymity, questionnaires did not provide options for respondent's names and filling them was based on informed consent. The study ensured anonymity where information collected from research participants would not involve identifying information of individual subjects such as name, address, email address or linking individual responses with participant's identities.

3.12 Limitations

Uncooperative respondents: Some respondents were unable to disclose some information more especially the Wakiso Town Council Officials with fear to disclose information considered to be sensitive in the organization. However the researcher used other alternative sources like councilors, teachers and some boda leaders who were free to give relevant information.

Bad weather: Being a rainy season, the researcher was affected by frequent rains and which affected the process of data collection. The researcher could leave questionnaires which he could pick them later at his own time.

Transport: Transport was very expensive during the research study. The distance from Mukono to Wakiso where the researcher was residing was some how long and even moving within different parishes was costly. This affecrted the findings in such away that limited the number of times for the researcher to visit the town council. The researcher had to solicit money from the friends and relatives to cover up the financial gaps.

Uncooperative respondents: Finally, some respondents were very busy for instance like the town clerk and community development used to be very busy disenabling them to provide or look for information could be very far from their tables, here the researcher could be told to go back in the later hours of the day, this affected the findings by delaying the researcher to collect information and this increased the costs.

CHAPTER FOUR

PRESENTATION, INTERPRETATION AND ANALYSIS OF FINDINGS

4.1 Introduction

This study aimed to create a comprehensive and contextually rich portrayal of the youth of Wakiso Town Council actively involved in peace building and participation. By disaggregating the youth population along these lines, we sought to understand the unique motivations, challenges, and strategies employed by various youth subgroups. This approach allowed me to offer insights that acknowledge the nuanced contributions and perspectives of different youth segments within the community.

Wakiso Town Council, location in the central region of Uganda, serves as a compelling case study due to its unique social and political. The youth demographic in Wakiso Town Council not only represents a substantial portion of the population but also holds the potential to be a driving force for positive change.The youth in Wakiso Town Council came from varied socio economic backgrounds, including those from marginalized communities as well as those with access to resources and education. This diversity in socio economic status influenced their access to opportunities for involvement in peace building and the strategies they employed.The town council's diverse population includes individuals from various ethnic and cultural backgrounds. This diversity enriched our study by highlighting how cultural perspectives and traditions intersected with peace building efforts.

This chapter gives the description of the background of the respondents, analysis, presentation and interpretation of the findings of the study as per the research objectives/questions that guided the study. The data gathered was presented in a tabular form and the responses from participants were analyzed against the total frequencies. It is a presentation of the findings as established and gathered from the field. The analysis was done in qualitative manner. The independent variable was open-ended so that the participants were given an opportunity to provide more than one opinion.

4.2 Response Rate

The study sought information from 351 youth but only 176 of them returned the questionnaires fully completed. Hence the data from them was utilized. All the 10 teachers and LC officials participated and 9 out ofthe 10 elderly participants were able to participate in the study. This is summarized in table 2 below:

Table 2: Showing Targeted Sample Size and Response Rate

Category	Sample	Tool	No. Responded	Response Rate
Youth	351	Questionnaire	176	50.1
Teachers and LC	10	Interviews	10	100%
Elderly Officials	10	Focus Groups	9	90%

Source: Primary data

4.3 Background Information on the Youth Respondents

Sufficient background information helped to determine if the study had basic understanding of the research problem being investigated and promotes confidence in the overall quality of analysis and findings. The respondent's demographic characteristics include the sex, age of the respondents, marital status, religious affiliation and education level as presented in the tables 3 below;

4.3.1 Sex

Table 3: Showing categorization of youth according to gender of Respondents

Sex		Frequency	Percent	Valid Percent	Cumulative Percent
	Male	79	44.9	44.9	44.9
Valid	Female	97	55.1	55.1	100.0
	Total	176	100.0	100.0	

Source: Primary data

Results in Table 3, shows that majority of the respondents 97 (55.1%) were female as opposed to 79 (44.9%) of the female respondents. The study considered both male and female youth participants, recognizing the importance of gender inclusivity in peace building efforts. Gender dynamics played a significant role in shaping the challenges and opportunities that young people encounter in their involvement in peace processes.

4.3.2 Age

Table 4: Showing categorization of youth according to the Age Resondents

Age		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	14-20 years	67	38.1	38.1	38.1
	21-25 years	27	15.3	15.3	53.4
	26-30 years	53	30.1	30.1	83.5
	Above 31 years	29	16.5	16.5	100.0
	Total	176	100.0	100.0	

Source: Primary data

Table 4 above indicates, different age intervals used during study intervals as indicated above. The age of respondents was important because it shows the extent to which the respondents were knowledgeable of the study. The youth studied in Wakiso Town Council spanned a range of ages, from adolescents to young adults, each stage marked by distinct perspectives and aspirations. This diversity in age brought forth unique viewpoints on peace and its significance, as well as different life experiences that shaped their engagement in peace building.

4.3.3 Marital Status

Table 5: Showing the categorization of youth according to Marital Status

Marital		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	70	39.8	39.8	39.8
	Single	98	55.7	55.7	95.5
	Others	8	4.5	4.5	100.0
	Total	176	100.0	100.0	

Source: Primary data

Most of the respondents were single (55.7%) while 39.8 percent were married. This implies that information was got from respondents who are either mostly single or married. Given that the majority respondents were youths below 25 years of age as seen in Table 5 above.The results show

that information was attained from reasonable and understanding respondents information needed will be taken for decision making.

4.3.4 Religious Affiliation

Table 6: Showing th categorization of youth according to the Religion Affiliation

Religion		Frequency	Percent	Valid Percent	Cumulative Percent
	Born Again Christian	27	15.3	15.3	15.3
	Moslem	23	13.1	13.1	28.4
Valid	Catholic	57	32.4	32.4	60.8
	Anglican	69	39.2	39.2	100.0
	Total	176	100.0	100.0	

Source: Primary data

The results in table 6, shows that most of the respondents are Anglican (39.2%) followed by the catholic (32.4%). Also included are the moslems and those who profess to be born again Christians. This shows us that researcher got information from a variety of youth of varying religious backgrounds and the implication is that to generate views on whether religious beliefs has impact on youth participation in peace building. The religious beliefs influenced respondents beliefs, atitudes and values in peace building, this helped the researcher to have respect for respondents based on their religious beliefs and to be careful during interviews and focus group discussion.

4.3.4 Education Level

Table 7: Showing the categorization of youth according to Education Level

Education level		Frequency	Percent	Valid Percent	Cumulative Percent
	Below o level	27	15.3	15.3	15.3
	O level	72	40.1	40.1	55.4
Valid	A 'level	58	32.9	32.9	88.3
	Diploma	13	7.3	7.3	95.6
	Bachelors	06	3.4	3.4	100
		176	100.0	100.0	

Source: Primary data

Most respondents were O' level holders with the highest percentage of 40.1%, followed by those with A'level with 32.9%, while those below O'level had 15.3%, diploma holders 7.3% and bachelors degree 3.4% respectively. The study encountered youth with differing levels of education, from those out of school, those pursuing primary and secondary education to those who had completed tertiary education. Education plays a pivotal role in shaping awareness, critical thinking, and the ability to engage effectively in peace building activities.

4.4 Why there is Need for Youth Involvement in Peace Building Processes with towards their Participation

4.4.1 Presence of Youth Peace Building Activities

This main objective aimed at knowing whether there was existence of youth peace building activities in Wakiso Town Council. Table 8 below summarises the findings:

Table 8: Showing Whether there are Youth Peace Building Proceses in their Areas/Communities

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	70	39.8	39.8	39.8
	Yes	98	55.7	55.7	95.5
	Not Sure	8	4.5	4.5	100.0
	Total	176	100.0	100.0	

Source: Primary data

Table 8 above shows that majority youths agreed that there was existence of youth peace building process in their areas /communities as indicated with the highest percentage of (55.7%) while (39.8%) stated they were not aware whether youth peace building processes existed in their communities. This implies that whereas the youth peace building activities are in existence, many youth were ignorant of their existence hence the need for scaling up youth involvement in peace building processes in the Wakiso Town Council.

4.4.2 Level of Satisfaction with the youth involvement in Peace Programs

The study also sought to know if the respondents are satisfied or dissatisfied with the youth involvement in peace programs. Results are summarized in Table 9 below:

Table 9: Showing Level of Youth Satisfaction in Peace Building Programs

Level of satisfaction		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Dissatisfied	67	38.1	38.1	38.1
	Moderately Dissatisfied	56	31.8	31.8	69.9
	Slightly Dissatisfied	53	30.1	30.1	100.0
	Total	176	100.0	100.0	

Source: Primary data

Findings from Table 9, indicates the satisfaction level of respondents about youth involvement in peace building processes.the results indicated that most of the youth were very dissatisfied with youth involvement in peace building processes within Wakiso Town Council. The reason advanced were corruption, inadequate information, political differences and Covid 19. Consistent with the above a youth carpenter (Male, 26 years in Kisimbiri) on 17th October 2022 stated ;

> ''as a youth am dissatisfied with youth programs because of much corruption involved and most youths are in darkness about information such programs and how to access them''.

In agreement with the above another female youth shop attendant (Male, 26 years in Kavumba) on 11th October 2023 said;

> ''am not satisfied with youth programs in my community because there is favouritism and nepotism in selecting the beneficiaries by the local leaders and those implementing such programs''.

In disagreement with the above another youth student (Male, 26 years Gombe Ward) on 31st October 2022 who was satisfied stated;

> ''We have many youth peace building in our community like skilling the youth but most youth are not interested especially the educated who want office jobs. This makes them to remain unemployed other than getting skilled and engage in self employment''.

This was also in agreement with an elder (Male, 65 years in Kisimbiri). on 17th October 2022 who stated:

> ''Most youth programs are good such as sports,clubs ,associations ,vocational skills development and talent development but they are mismanaged by politicians for their selfish interest,goals and agenda.if their aim was to help the youth most youth would be benefiting from these programs which is not the case'' **.**

Such findings agree to the work of Strömbom & Kapshuk, (2022) where youth endure largely invisible, unrecognized and even undermined due to lack of satisfactory participatory and inclusive mechanisms and chances to partner with decision-making bodies. However, achieving peace is a lengthy, complex process that involves many actors and interventions, some of whom work toward peace, while others promote the continuation of conflict (Care Report, 2012).

In relation to change theory, Change is only sustainable when all stake holders are determined to implement and own youth programs .change theory further requires to look at underlying factors hindering change if effective change. The study established majority of the youth interviewed were in self employment while others were students in secondry and primary and others were unemployed .most of them had not been beneficiaries of most government youth programs such as youth livelihood funds ,skilling programs and parish development model and other economic youth empowerment programs which made them not to be satisfied with youth programs .it was also established dissatisfaction or satisfaction of youth programs, may be influenced by peer influence, negative attitude, political affiliation segregation and monetarisation of projects..

4.5 Justification for Youth Involvement in Peace Building Processes

The main objective was to establish the significance and implication of youth involvement in peace building processes. The study through use of questionnaire, interview and documentary analysis obtained views from the respondents which were tabulated and frequencies and percetages. Results are summarized in the Table 10 below.

Table 10: Showing Why the Youth Should be Included in Peace Building Activities

Reason	Frequency	Percentage who cited it
a) Behavior change	136	77.27
b) Promote peace	73	41.48
c) Promotion of youth rights	53	30.11
d) Youth empowerment	133	75.57
e) Change agents	9	5.11
f) Promote democracy	16	9.09
g) Foster future leaders	120	68.18
h) Peace builders	97	55.11
i) Recognition of their importance	39	22.16
j) Attitude change	9	5.11

Source: Primary data

From Table 10 above, Ten physical factors emerged in the study as to why the youth should be involved in peacebuilding processes which included behavior change, youth empowernment, fostering future leaders, being peace builders, promote peace, promotion of youth rights, recorgnition of their importance and being change agents. These were ranked in percentages with highest percentage meaning the level of importance and lowest being of least significance as per respondents responses

4.5.1 Behavior Change

When asked why youth should be involved in peace building the respondents response was that many youth have behaviors which leave a lot to be desired such as involvement in criminal activities, being money minded, having negative attitude towards work and the love soft life. As a teacher from one school (male , 28 years in Gombe Ward) on 31st October 2022 stated;

''Today youths look at money as the only priority, they don't want to work and enjoy chaos due to the environment and influence of media.They love betting, watching films and these activities require money. Failure to get money they will resort to violence by engaging in criminal activities''.

In a similar tone one youth (Male, 16 years from Kavumba Ward) on 11th October 2022 said

> ''Peace building activities will help youth to change their atitudes and the way they
> behave''.

 Relatedly an elder retired teacher (Male, 65 years in Kisimbiri) on 17th October 2022 stated;

> '' Youth through skilling, creation of employment , counselling have been able to be
> transformed from being criminals to law abiding and peace promoters. They are
> capable to influence social, cultural, economic, political and intellectual life. This
> influenced can be converted into conflict to peace building''.

Similarly a priest (Male, 45 years in kavumba) on 11th October 22 stated

> ''For any country to develop , its youth population plays a key role in the overall
> growth, development and possible advancements. It is the youth of today that has the
> potential to become future leaders, inventors,investors and innovators for tomorrow
> as they have the power to bring big change if their energies are put to good use''.

This indicates that the way youth are prepared can shape their future if they are guided counselled and well parented can influence behavior change from having badl behaviors such as being violent,abusing drugs ,disrespect for elders ,low self respect to good behaviors such as respect for elders,high self esteem and hope for future which can contribute significantly towards peace building within their communities, through behavior change, mindset change through skills development and peer support.

In support of the above, Bennett, Karki & Nepal (2012) stated that, youths have become an essential part of almost all changes in societies, communities and nations including behavior change. Roman, Bostwick & Porter (2015) noted that, behavior change does not only transform youth from engaging in violence but also to be peace lovers and promoters of democratic processes (Reinhold & Andrews, 2020). Relatedly the change theory agrees that youth transformation, requires understanding the underlying causes of youth violence and why there is need for behavior change. The factors influencing youth to engage in violence include peer influence ,marginalization, income inequality,unemployment, poverty and cultural factors like gender imbalance. If youth are to be transformed, it necessitates youth engagement in productive programs such as skills development, creation of employment, guidance and counselling.

4.5.2 Youth Economic Empowerment

Youth can be empowered through creation of greater economic opportunities such as access to jobs, equal participation in leadership, decision making and their personal security which are key to motivate youth pursue peaceful and productive paths in their lives. During interviews one youth (female , 17 years in Gombe) on 31st October 2022 described an empowered youth as;

> ''An empowered young person recognises their capabilities, self determination, worth and feels comfortable trying new things''.

Another youth (Male, 15 years from Naluvule) on 31st October 2022 had this to say.

> ''Youth need knowledge and skills to feel they are liberated for example we do cookery,hair dressing, art works ,fashion and designing for income generation''.

Relatedly A teacher (female, 55 years from St AugastineWakiso SS) stated:

> ''Economically our youths need to be taught self reliance skills of generating income, socially they need to trained in interelations skills,respect for diversity and person regard for others while politically they need to be trained to engage in leadership right away from home,community, in schools,religious organisation and traditional institutions ''

This means most youth understood empowerment as the ability to make decision on matters affecting them, getting knowledge and skills which will enable them to improve their livelihood and liberation from all stereo types against youth discrimination by different members of the community. The study established most of the youth who were out of school engaged in economic activities aimed at income generation such as capentry, boda boda riding, saloons , brick making,welding,casual labour and mechanics in garages decried increased taxes as one of the hindrance to participation in income generating projects

In agreement with views youth from Youth, the Peace and Security Handbook, (2021) describes Youth empowerment as, fundamentally about providing young women and men with specific opportunities, resources and skills so that they can advance their peace building goals and participation. Porter (2013) further indicated that empowerment can be understood through ajust and equitable environment, increased opportunities, learning skills, entrepreneurial development. However the researcher noted empowerment should not all be about skills development, but should

also involve economic programs such as tax holdays ,tax waivers, reduction on taxes on spare parts,saloon equipments and brick making machines,financial funding inform of youth loan schemes but the youth need to first be sensitised to realise that all these efforts are aimed at supporting and uplifting the Ugandan youth to realise their potential and to exploit these opportunities to promote development.

4.5.3 Foster Future Leader

Fostering future leaders was another justification as why youth should be involved in peace building processes and scaling up best practices. During a focus group discussion one elder businessman **(Male, 68 years in Namuseera)** on 11th October stated:

> ''We need to have future leaders who are peace loving not leaders who love violence
> hence the need to instill peace values among the youths''.

This was collaborated by a student leader(Male, 18 years from Kavumba Ward) on 11th October 2022 who said:

> ''At school we have different activities like clubs, school council, debates and
> counselling. We are given opportunity to elect leaders without school administration
> interference. This prepares us to take up leadership roles so that we can be future
> leaders of tomorrow''.

Relatedly on local council leader (Male, 32 years in Namuseera). said

> ''the government has done us good by setting upleadership positions at different
> levels from local councils to national level, creation of youth councilors, youth
> members of parliament ,national youth council and even in schools students are given
> opportunities to participate in voting and competing for learship positions''.

The above findings are in agreement with Makovsky (2022), where Leaders must inspire others to unite and create new objectives, think about the future, create a shared vision and encourage others to participate. This means leaders must prepare future leaders hence youth involvement through participation in leadership, mediation, negotiation, conflict resolution, policy formulation and decision making on matters affecting the youth will prepare the youth, for future leadership roles in peace building.in relationto change theory leadership is central to driving change within organizations and society. Future leaders are equipped with the skills and knowledge to initiate,

manage, and sustain change initiatives, aligning with various change models .the study established that there are different political process government has put in place to foster youth as fuure leaders from local council level up to national level which the youth must strive to participate in preparation to be next generation leaders. This is pertinent to youth engagement and participatuion in peace building process and shaping their political apirations.

4.5.4 Peace Builders

The involvement of youth in peace building is key to creation of peace loving young men and women.Youths were seen participating in peace building by mobilising fellow youth using social media like whatsup, twitter, facebook and were constructively shaping the future conflict situations in preparing the ground for peaceful communities as stated by one youth student (Female , 17 years in Mpunge) on17th October 2022 said ;

> ''Using social media I can participate in the peace process. For example, with the support of UNICEF digital platforms like U reporters, whatsapp and facebook groupshelp youth to avoid violence and enhance sustainable and effective civic engagements about peace building ''.

Relatedly a student leader(Male, 17 years in Kisimbiri) on 17th October 2022 stated;

> ''Through the conflict management skills I have acquired, as a student leader I can help in promoting peace building initiatives among youths in my community through awareness creation and mobilizing my peers to avoid violence''.

In agreement with the above a local leader (female, 43 years in Mpuunga). on 17th October 2022 said:

> ''Youth represent a significant stakeholder group, and their inclusion in decision-making and implementation is essential for the success of peace-building initiatives''.

The above is in agreement with UNFPA report which states that, youth-led organizations are an important source of youth leadership and agency for peace and security (UNFPA, 2018). Again,young people are a decisive element in constructively shaping conflict situations and in preparing the ground for peaceful societies (Del Felice & Wisler 2007).

The study discovered many youths in Wakiso Town Council are engaged in peace building processes as peer counsellors, youth leaders, mobilisers ,peer educators and sensitisation of fellow

youth in peace building initiatives. A good example is youths at St Jude Wakiso catholic church under their umbrella organisation Youth Catering Association are part of youth economic empowerment through skills development by promoting behaviour change through training and reforming former deliquents by giving them skills in cookery and bakery. youth as peace builders align well with change theory principles. They bring fresh perspectives, innovation, and a commitment to social transformation, making them essential change agents in efforts to build and maintain peace within communities and societies. In the context of change theory,youth represent a dynamic force for social transformation and conflict resolution. Change theory emphasizes the importance of involving all relevant stakeholders in the change process. Youth represent a significant stakeholder group, and their inclusion in decision-making and implementation is essential for the success of peace-building initiatives.

4.5.5 Promotion of Youth Rights

Promotion of youth rights was among the reasons as to why youth need to be involved in peace building by respondents.Youths believed that its their fundmental rights to be informed, consulted and to have their voices taken into account on all matters affecting them as young people. As explained below by one of the youth student (Female, 19 years in Mpuunga) on 17th October 2022 who stated;

> ''As a young person, I feel concerned about violations of our fundamental rights by adults especially some parents, teachers and law enforcement in the name of discipline''.

In a similar tone another student (Male, 16 years from Kasengejja Ward) on 27th October 2022 stated ;

> ''We are not given chance to express ourselves for instance if you want to express your views you are arrested which is a violation of our right to liberty and freedom of expression as youths ''.

In contradiction to the above one mechanic (Male, 20 years in Gombe Ward) on 31st October 2022 said;

> ''youth rights need not to be talked about because people promoting youth rights are responsible for promoting conflicts between parents and their child''.

However one retired civil servant (Male, 81 years in Gombe Ward) disagreed with the youth assertion their rights need to respected stating;

''Human rights are good but on a sad note they have spoilt most of our children because they cannot be disciplined and this has contributed to increased permissive society and juvenile deliquecy'

The study discovered that there are many youth rights violations such corporal punishment ,failure by parents to provide basic needs such as education ,clothing,food and clothing .however some parents agreed with children but said human rights have curtailed their efforts in imparting discipline and youth because of engaging in alcohol ,marijuana smoking and peer influence have also violted the elderly peoples rights by canning ,stealing their properties which they have stuggled their entire,there respecting youth rights also requires youth to respect other peoples rights. In relation to the above the relevance of human rights is derived from Uganda Constitution Cap 4 Sec 20-45, which stipulates fundamentmental rights for all Ugandans and youths inclusive. More so international legal instruments such as United Nations convention on the rights of the Child (UNCRC), Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) and World programme of action on youth (UN-IANYD 2014), calls for promotion and observance of human right. Promoting youth rights is a strategy in peace building closely tied to change theory principles and models. Change theory acknowledges the need for transformation, engages stakeholders, challenges the existing culture, and employs communication, education, and leadership to create lasting and positive change, ultimately fostering peace and social justice.

In conclusion young men and women clearly articulated how repressive conditions such as limiting their freedom of speech ,liberty right to chose leaders of their choice affected their collective freedom of movement, assembly and expression and closed down their initiatives on peacebuilding, social cohesion, violence prevention, dialogue and reconciliation.

4.5.6 Recognition of Youth Importance

Findings from table 10, further identified the recognition of youth importance as one of the factors why youth should be involved in peace building. Youths are recognized to be of great significance because of their bulging population and their ability to influence social, cultural, economic, political and intellectual life in their communities. As one of the respondents saloon operator (Male, 20 years from Kavumba Ward) on 11ᵗʰ October 2022 stated;

''Youth constitute the biggest population in Uganda, I think we are majority we are creative and can influence national policies and programs if well mobilized and united''.

In a similar note another student (Female, 17 years in Gombe Ward) on 31ˢᵗ October 2022 in agreement said that;

''I think we are the majority in Uganda, we need to be recorgnised as key partners because if given chance we can transform our country and whole world interms of new ideas and the energy to drive things ''.

The above implies that because of the increased number of youth population through the world there is need to pay attention to this section of population in order to mobilise them for development.The recognition of youth importance in peace-building is closely related to change theory, as it aligns with the principles and processes inherent in change theory.Youth recognition fits within the framework of change theory by recognizing youth's importance in peace-building, acknowledges their potential as drivers of positive change and places their importance at the center of peace-building efforts, ensuring that their voices, experiences, and needs are considered in decision-making and implementation. Therefore Wakiso local government need to recorgnise the significance of youth and pay attention to their needs by providing alternative solutions to the challenges they face.

4.5.7 Atitude Change And Change Agents

Respondents again indicated that attitude change and looking at youth as change agents to be among the reason why the youth need to be more involved in peace building and scaling up better processes. This was because many youth believe that they are being marginalized and less attention has been paid to the challenges they face. There is need to change this attitude towards the youth so as to start looking at them as change agents. In regard to the above a teacher (Male , 30 years in from Kasengejja Ward) on 27ᵗʰ October 2022 stated:

''Currently there is less effort by government to promote youth involvement in peace building actitivites in my community. There is need for government to promote youth in peace building activities because these promote economic development''.

Another teacher (Male , 32 years from Naluvule) on 31st October 2022 added this:

> ''Youth when helped or assisted they can achieve or do anything. Government has the
> capacity in terms of resources to promote youth programs''.

In tandem with the above, Del Felice and Wisler (2007) concluded that youth have crucial capacities in creating creative peace activities. Again attitude change in peace programs have been proven to be effective in changing the perceptions that youths have about persons from another conflict party (Kemper, 2005).

By applying change theory principles, young people can become effective leaders and influencers in efforts to bring about positive shifts in attitudes, behaviors, and cultural norms, ultimately contributing to more peaceful and harmonious societies. For instance youths had successful stories who have been transformed from criminals to entrepreneurs also transforming fellow youths by mobilizing them to abandon the vice and engage in development programs such as emyooga and youth fund.

4.6 Different   Youth Peace Building Processes With a View to Identify Which Can be Applicable   in Uganda

The first objective of the study sought information on the various youth peace building activities that are aimed at promoting more youth involvement in peace building programs. Respondents indicated the youths are involved in different peace building processes which   include youth council, youth clubs, sports and festivals, skilling the youth, decision making, participation in electoral processes, debates, mentoring and community policing. Results are indicated in table 11 below.

Table 11: Showing Youth Peace Building Processes

Activity	Frequency	Percentage
a) Youth councils	121	68.5
b) Sports and cultural festivals	88	50.2
c) Youth clubs	99	55.5
d) Participation in electoral processes	67	38.1
e) Mentoring programs	56	31.8
f) Community policing	26	15.3
g) Skilling programs	74	41.5
h) Debates	56	32.4
i) Decision Making	69	39.2

Source: Primary data

4.6.1 Different Youth Peace Building Processes

Findings from the table 11 above indicates, that most of the respondents were involved peace building processes these include youth councils, clubs, sports and festivals, skilling the youths, decision making, participation in the electoral processes, debates, mentoring and community policing among others. Youth peace-building processes vary depending on the context and the specific needs of the community or region. In wakiso town council, as in many other places, there are several youth peace-building processes these include.

4.6.2 Youth Councils

According to findings of this research, it was established that youth councils provides a platform for youth participation in leadership, development of youth leadership skills, debate of youth issues and decision making which promotes youth participation in peace building prcesses. Both youth council at local council and School councils plays a significant role in conflict management for instance one student leader (Male , 32 years from   Gombe Ward) on 31st October 2022 stated that;

> ''There is school council in our school and its work is to act as a go between the students and school administration and to forward students complaints to administration. Schools council has helped in reducing students strikes in schools''.

Relatedly another youth (Male, boda boda rider , 19 years from Kasengejje Ward) on 27th October stated that;

> ''our school we have a school council, I think the importance of youth council is to empower youth with leadership and decision making on matters concerning fellow youth but don't think its making a difference''

One headmaster (Male, 45 years, St Raphaeal had in Gombe) on 31st October 2022   stated ''School council is one way of creating abridge between management and students ,its one of the problem management strategy to learn students problems and mitigating them . By empowering students, promoting their voices, and encouraging their active involvement in school governance, school councils become valuable tools for youth inclusion and contribute to the overall quality of education. However there is need to have council leaders who are sober and disciplined because they can also instigate unrest and strikes in schools''.

In agreement UNFP (2018) asserts that, the establishment of youth parliaments, national youth councils or similar governmental structures has been seen as an important vehicle to increase the

legitimate representative participation of young people in politics and policy dialogues. However youth councils have been criticized that, they seldom cater for marginalized sub groups and often provide too little input into political decision-making" (Hedström & Smith, 2013).

The study findings recognized the importance of all stakeholders' voices is a fundamental in ensuring that diverse perspectives are considered during decision-making. School councils provide a platform for youth to voice their concerns, ideas, and needs. They serve as representatives of the student body, ensuring that students' perspectives are heard and valued.

Change theory emphasizes involving all relevant stakeholders in the change process, and this principle aligns with the concept of involving students in decision-making. It recognizes that students are key stakeholders in the educationa. Therefore School councils provide this platform for youth to voice their concerns, ideas, and needs. They serve as representatives of the student body, ensuring that students' perspectives are heard and valued.

4.6.3 Youth clubs

Findings from the study further indicated that youth clubs as one of youth peace building processes. It was noted that there is existence of many youth clubs within Wakiso Town Council which include; Youth alive, Patriotism clubs, Interact, Scripture union, Scout and Girl Guides among others. Respondents gave the importance of clubs in peace building as stated by one student (Female, 15 years , in Gombe) on 31st October 2022 below;

> "Clubs such as Youth Alive, Peace Clubs, Scripture Union, Patritsm Club, Scouts and Girl Guides helps me to be creative, promote solidarity, friendship and life skills development for coping with life challenges as a student".

Related a teacher (Male, 50 years , from Kasengejje Ward) on 27th October stated;

> ''Youth clubs can be powerful tools for promoting youth inclusion in peace-building efforts, Youth clubs offer a space for youth to participate in discussions, decision-making, and action planning related to peace and conflict resolution''.

In agreement with the above another youth leader (Female, 30 years , from Kavumba Ward) on 11th October 2022 stated that;

> ''Clubs can be helpful to mobilise students for a given cause and also can empower me to help my fellow students as peer counselor''.

The study findings indicate that clubs can empower youths with skills such as life skills, interpersonal skills, assertive training and leadership skills among which are relevant to empower young people in peace building, providing safe spaces where youth feel they belong, identify with one another, and share understandings and address common challenges. However clubs can also have negative implication in that can lead to misconduct among the youth due to peer pressure and can be used for mobilising youth to engage in violence.

The above is in agreement with Kansiime & Harris (2008) who states; Peace clubs are a form of peace infrastructure and a practical approach to educating for peace in schools and communities. In another study clubs are regarded as a socialization tool since they not only help students to take an active role in various social groups . Intergration of change theory into the operation of youth clubs can help ensure their effective inclusion in peace-building activities. By empowering young people, promoting their voices, and encouraging active involvement in peace-building efforts, youth clubs become valuable tools for fostering peace and addressing conflict in communities.

4.6.4 Sports and Festivals

Furthermore, sports and festivals is one of the ways of youth involvement peace buildings processes. Sports and festivals can be instrumental in promoting youth involvement in peace building because it unites people of different cultures and background and can be used as a tool for mobilization since it involves young and the old, as one student (female, 22 years , from Namuseera Ward) on 11th October 2022 stated below;

> ''Sports activities such football, volley ball, netball and athletics as well as friendly matches and religious celebratiions such as attending mass are some of the peace building programs in our school because they help the youth to be united irrespective of socio economic, cultural and political differences. Sports can promote unity and solidarity among people with diversity''.

One sports teacher (Female, 30 years , from Blessed Hill High School) on 17 October 2023 stated;

> Sports and games offer opportunities to communicate important messages related to peace, conflict resolution, respect, and sportsmanship. Youth can learn valuable life skills through participation in sports, fostering a culture of positive change.

The study findings indicate that youth participation in sports and festivals promotes strong feelings of group responsibility, care and camaraderie, enhanced inter-personal confidence, freedom to challenge social habits and boundaries, enhanced feelings of belonging through embodied and emotional experiences associated with being actively involved in a sporting competition and part of a team environment. This promotes peace building and more youth participation.

In relation to the above, a study by Ministry of home affairs, heritage and sports (2018) stated that sports help youth acquire personal discipline, leadership and teamwork skills. As well as being a source of joy, sports promote the values of peace, unity, and understanding among youth.

Change theory in relation to sports and games can help in ensuring that sports and games activities effectively promote youth inclusion and positive change. By empowering young people, promoting teamwork and communication, and encouraging values such as respect and sportsmanship, sports and games become valuable tools for fostering inclusion and unity among youth while teaching important life skills.

All in all sports and games such as foot ball, volley ball, athletics and festivals like religious festivals such as Chritsmas, Easter and other cultural festivities such as Kabaka birth day, coronation days, Buganda days not only unites people but also act as mobilization strategy for peace building.

4.6.5 Skilling Programs

In a related note; skilling the youth programs was among youth peace building process mentioned by respondents. It involved empowering youth with skills which enables them to be job creators other than than being job seekers for instance, in Wakiso the Uganda Youth Development Link in partnership with the governenment is training youth in soap making, book making, tailoring, saloon and hair dressing, blick laying among others. This is helping youth not to engage in violence but in job creation as said below by one youth (Female, 30 years , in Namuseera) on 11th October 2022;

> ''Have seen youth getting capital, others are involved in tailoring, soap makings, hair dressing among others''

In a similar note another youth (female, 25 years , from Kasengeje Ward) on 27th October 2022 further said that;

''Have benefited from government skilling program under UYDEL, was trained in carpentry, now employing myself and others. If government gives me more funds I can expand my business and also train others''.

On contrary a businessman with car garage (female, 25 years , from kisimbiri ward) on 17th October 2022 stated ;

Skilling is one of the best program for entrepreneurship and skills development unfortunately most youth are biased because of our nature of education system where by youth have a afalse belief that they must attain formal education to acquire white collar jobs which are not available.However vocational and practical skills such mechanics ,bakery,welding hair styling ,tailoring and carpentry can create opportunities for self employment.

In relation to the above findings, a study by GYPYE (2014) states that, One primary goal of many skill based initiatives is to improve youth livelihood opportunities through increased self-efficacy, technical and vocational skills and life skills (communication, conflict management and decision-making).however there is need to revuiew the education system.In agreement with the above, Skilling programs can be powerful tools for promoting youth inclusion in peace-building efforts, it promotes entrepreneurship development, self employment, income generation and can help young people to use their youthful energy for development other than engaging in violence which contributes to more youth involvement in peace building.

4.6.6 Decission Making and Participation in Electoral Process

Findings from table 11 shows that, youths play a key role in decision making on matters affecting youths as leaders in different foras such religious, tradition and community. They also participate in the electoral process by choosing leaders of their interest in different youth structures as stated by a parent (female, 54 years , from Mpuunga ward) on 11th October 2022 below;

''As a parent I feel its very important for youth to participate in decission making and electoral process so as to prepare them for future leadership roles and decision making on matters affecting them as youth and also affecting the communities where they live''.

''We have youth leaders for instance youth councilors at subcounty, district and even leaders whom we voted, though its part of youth empowerment whenever one is voted

he/she doesn't do much for youths''. Said one youth (female, 27 years , from Mpuunga ward) from Naluvule Ward on 31st October 2022

Another youth out of school (Male, 28 years , from Kavumba ward) on 11th October 2022 stated;

''As a youth, I attend community meetings and participate in decision making for instance election of our leaders in our community, church and even in our clan''.

Therefore the study findings indicates that youth involvement in decision making and participation makes youth feel valued and their right in making political decision is being respected. This will in turn increase the power of young people and their capacity to create change in their communities.

In relation with the above the study by Inka (2021) reveals that, the new era of youth participation requires mechanisms for their continuous and meaningful engagement in making decisions, shaping policies, adopting strategies and implementing actions (Inka, 2021). Decision-making and participation in the electoral process, when applied to change theory in youth peace-building programs, can be highly impactful. The application of change theory principles to these activities can help foster inclusivity, empowerment and positive transformation.

4.6.7 Debates

In addition findings further indicates that, debates is one of the youth involvement peace building processes .It helps young people to discuss and generate new ideas which can be used to promote peace. In regard to the role of debates as part of youth peace building process a teacher from Mpuunga Ward on 17th October 2022 stated that;

''As a school we are using debates to build confidence of our students in public speaking, it also promotes tolerance through exchange of knowledge and ideas. This is one way of promoting peace and coexistence''

Similarly another student (Male, 28 years , from Kisimbiri Ward) on 11th October 2022 stated that;

''As a student debates sharpens my public speaking skills which helps me to discuss and convince others the importance of peace and to be peace lovers other than engaging in violence''.

The above implies that debates can be used to promote youth involvement in peace building. It can be used to build confidence of young people to articulate and participate in discussion aimed at advocating for youth participation in peace building. Further more debates can be used to create awareness and generation of better strategies , promote youth participation in peace building and change theory intersect in the consideration of the role of young people as change agents, the barriers they face, the need for inclusivity and empowerment, and the assessment of their impact in promoting peace and social change. These debates are essential in shaping effective strategies for engaging youth in peace building efforts and harnessing their potential as agents of change.

4.6.8 Mentoring

Findings from table 11 above, shows that mentoring is one of the peace building processes. Mentoring promotes peace among youths in schools, homes and community. Its the role of teachers, parents and community leaders to mentor youth to grow up as peace lovers and conflict management using peaceful means without use of violence. This is explained below by an elder (Male, 78 years , from Kisimbiri Ward) on 17th October 2022 who stated that;

> ''As an elder its my duty to be a role model to these youth because young people learn through imitation. Failure to be a role model as an elder will be setting a bad example to these youths''.

However another elder(Female, 66 years , from Namuseera Ward) on 11th October 2022 stated;

> ''As parents we need to mentor our children by creating a conducive home environment where there is respect, love and supporting our young generation by counselling them and showing them the right direction and good conduct''.

This means that mentoring is an important tool in promoting youth involvement in peace building. It's the duty of parents, religious leaders, local leaders and elders to start mentoring youth for peace. This can be through guidance and counseling, story telling and being role models. This will inspire more youth to participate in youth peace building programs. However, most youth are not interested while others have failed to get role models in their communities.

4.6.9 Community Policing

Findings from table 11, further indicated community policing as one of the youth peace building processes. Community policing is a philosophy that promotes a new partnership between the people and their police. It is premised on the principle that both the police and the community work together to identify, prioritise and solve contemporary problems such as crime, drugs, fear of crime, social disorder, overall neighbourhood decay and with the goal of improving the overall quality of life. This is noted from one youth out of school (Male, 24 years , from Mpuunga Ward) on 17th October 2022 who stated;

> ''I help police to prevent crime as crime preventer. It's my responsibility to see my community is safe from wrong doers''.

Relatedly the community police liaiason officer of Wakiso (Male, 59 years , in Kisimbiri Ward) on 11th October 2022 said that;

> ''Youth are good police partners in crime prevention.we use the youth to mbilise fellow youth and to sensitise them about how to avoid bad peer groups, engaging in criminal activities and helps police with information about trending crimes and serial offenders which help police in fighting crime''.

This means that youth are key police partners in crime prevention through sensitising fellow youth,mobilizing them in crime prevetion programs and sharing crime information with police by becoming informants.

Such findings agrees with work of Shaw & Reitano (2013) where Community policing is interlinked with peace, security and development. Slowikowski & Connelly (1999) asserts that; youth-focused community policing is intended to help integrate youth into the community, provide alternatives to delinquency and drug abuse and consequently, contribute to reducing crime, disorder and fear.

This has implication that youth in Wakiso Town Council are involved in community policing by ensuring safety of their communities through sharing information about criminals and criminal activities with their respective communities. This being done through patriotism clubs in schools and in communities where there is good relationship between police and members of the public. Many youths have been involved in crime prevention by sensitizing fellow youth about the dangers of engaging in violence and giving crime information to police which fosters peace building.

4.7 Officials to Promote Youth Peace Building Processes

Table 12: Showing Official to Promote Peace Building Processes

Person	Frequency	Percentage who cited it
a) Youth	156	88.6
b) Youth Leaders	141	80.1
c) Local Leaders	114	64.8
d) Leaders of Education Institutions	32	18.2
e) NGO	21	11.9
f) Government	79	44.9

Source: Primary data

Results in table 12 shows most rspondents believed that the following can promote peace youth (88.6%),this included youth from schools, those out of school enganged in informal sector like brick making,carpentry,operating saloons ,porters on construction sites, mechanic sand welders/metal fabricators .Youth leaders   (80.1%) this group included youth councilors,members of youth,committees,prefects in schools and church youth leaders, local leaders (64.8%). Local council leaders,,concillors,PWD leaders and women leaders.government (44.9%) comprised of ; community development officer, town clerk , youth officer, probation and welfare officer.Leaders of education establishments(18.2%) these include head teachers ,principals, and teachers .NGOs (11.9%) such as FIDA Uganda,Caritas Uganda and UYDEL among others.

 This implies that the youth want a variety of stakeholders besides themselves to actively support their participation in peace building programs. One youth (Male, 19 years , in Naluvule Ward) on 17th October 2022 in relation to the category of leaders to promote peace building one student stated this below:

"Because youth leaders are the ones on the ground to talk to the youth''**.**

Relatedly another elder (Male, 62 years , in Kasengejje Ward) from on 27th October 2022 in one of the focus group discussions stated that:

''Both youth leaders and leaders of education institutions can be the best officials to promote youth peace building processes because they are able to identify individual members easily while leaders of education institutions are leading a large number of youth through training and giving them knowledge. The government also should be in

the lead because its responsibility of the government to take care of all its citizens including the youth".

One of the pwd ouncilor (Female, 42 years , in Kisimbiri Ward) on 11th October 2022 stated;

Youth enjoy working with fellow youth .In order for their programs to be successful its better to involve youth as leaders but they need to be guided by aperson who is mature.

4.8 Limitations of Youth Engagement in Peace Building Processes in Uganda so as to Design Possible Interventions

The   second objective of this study was to inquire about   various challenges that hinder youth involvement in peace building and scaling up best practices. Results through interviews, focus discussion and use of questionnaires shows that the following challenges were identified which include inadequate information, corruption and bribery, stigma and descrmination, negative cultural and atitudes and beliefs, negative perceptions, generation gap, Covid 19 and its effects political diffrences among others. Results are indicated in Table 13 below:

Table 13: Showing Challenges of Youth Involvement in Peace Building

Challenges	Frequency	Percentage who cited it
a) Inadequate information	157	89.2
b) Stigma and discrimination	83	47.2
c) Political difference	45	25.6
d) Generation Gap	59	33.5
e) Corruption and bribery	121	68.8
f) Negative perception	62	35.2
g) Negative cultural attitudes and beliefs	67	38.1
h) Covid 19 and its effects	62	35.2

Source: Primary data

Socio Ecnomic Factors

4.8.1 Inadequate Information

Findings from Table 13, above shows that inadequate information was the leading limitation of youth involvement in peace building and scaling up best practices as indicated by the highest percentage of 89.9%. Most youths lacked information on the procedure and processes of how these youth programs are being conducted as one youth out of school (Female, 22 years , in Gombe Ward) on 31st October 2022 said;

> ''I know that there youth programs but lack information where they are conducted
> and what it requires to join''.

In a related note about inadequate information as a challenges limiting youth participation in peace building another PWD youth (Female, 31 years , in Naluvule Ward) on 31st October 2022 stated :

> ''To ordinary youth there many programs but for PWDs they always send us away''.

In an interview, a local leader (Male, 57 years , in Naluvule Ward) 17th October 2022 stated that:

> ''Many of the youth have no idea youth activities in existence in Wakiso Town
> Council. They just assume that the role of government is to build roads and extend
> electricity to the community and that is all. Others who have an idea of such support
> simply dismiss their ability to benefit, claiming that the funds are stolen through
> corruption and bribery by the government officials and they seldom reach the youth
> so there is no need to waste efforts on them''.

In agreement with the above Tsigiri (2004) states; lack of communication is identified as a real challenge to the advancement of the peace building and state building agenda. Change theory involves strategic planning to bring about meaningful change. In the absence of comprehensive information, it becomes challenging to devise well-informed strategies for addressing conflicts or driving positive change. Change theory emphasizes evidence-based decision-making,inadequate information can limit the ability to apply change theory effectively, as it relies on data and information to identify problems, set goals, and measure progress..

In conclusion most respondents were not satisfied because they lacked information on the different programs for youth or the process involved in accessing these programs. For instance most youth

lack knowledge about their rights, programs and even lack information where to report in case their programs are mismanaged for instance PWDs, several young people are not fully aware of their potential contributions to national, regional and continental efforts aimed at promoting peace and security.

4.8.2 Corruption and Bribery

Again Table 13, shows another challenge hindering youth involvement in peace building and scaling best practies was corruption. Corruption takes different forms ranging from extortion to receiving gratification before receiving services. Most youths believe that they are not informed about different youth processes like the livelihood funds and Parish Development Model because when they are informed they will start demanding their rights and entitlements. As one youth (Male, 18 years , in Naluvule Ward) on 17th October 2022 indicated below;

> ''If you don't have bribes or know those at the district its difficult to access youth funds like the youth livelihood funds and parish development model. Funds are given depending on the willingness to leave behind a certain percentage and technical know how ''.

The above is justified by 2030 youth strategy which states: poor transparency and accountability of youth programs at national, regional, and international levels continue to undermine the efforts of youth peace builders.

In conclusion, corruption hinders service delivery and discredits government since it indicates government failure and weaknesses. Most respondents agreed that the reasons they don't participate in youth peace building programs was because of bribery, extortion from the technical people hence this requires combined efforts by youth, government and civil society organisation in fighting corruption especially in Wakiso Town Council and Uganda in general. However it was observed that some youth lack good will to participate in such peace building initiatives.

4.8.3 Stigma and Descrimination

Furthermore Table 13, shows that another challenge hindering youth involvement in peace building and scaling up their participation was stigma and discrimination of youth in peace building processes. This was indicated by one of the respondent Welder (Male, 16 years , in Kasengejje Ward) on 27th October 2022 who said ; .

"For instance most youth with special needs, uneducated are stigmatized and descriminated in most peace processes because of their physical status and education level".

This was collaborated by youth engaged in brick making (Male, 16 years , in Namuseera Ward) on11th October 2022 when he mentioned

"In most cases we youth with disabilities we are discriminated and stigmatized that for us we have many programs from NGOs because I cant read and write, am undeducated, am always left behind and this makes me not to participate because of fear being stigmatized.".

Relatedly another youth welder (Male, 37 years , in Kisimbiri Ward) on 17th October said.;

"Favouritism and nepotism based on political affiliation, ethnic and tribal relationships are very high in selection for most youth programs ".

Such findings agrees to the study by UNOY (2012) where young people are often victims of exclusion due to negative stereotyping and societal structures. Youth are excluded from participating in community-level decision making bodies because they are perceived as incompetent by elders. Young and single peace builders, in particular, are marginalised because of patriarchy. In agreement McLean, & Fraser, (2013) states that young people continue to be stereotyped as troublemakers hence the local resistance in some societies to treat them as agents of change.

Findings from the study indicates that Stigma and discrimination affects youth involvement in peace building processes because it causes social and psychological effects on an individual. It leads to inferiority feelings and low self esteem, low interpersonal skills and hinders effective youth participation in peace in peace building as per the research findings.

4.8.4 Covid 19 and Its associated effects

Covid 19 and its associated effects was identified as one of the challenges hindering youth involvement in peace building. Covid resulted into economic break down of most world economies,the local down and the restrictions affected youth peace building programs. For instance government reduced funding, schools were closed and movement which made mobilization and

implementation of most projects to be on stand still or closed. As noted below by skilling the youth trainer (Male, 27 years , in Mpunga Ward) on 17th October 2022 who said;

''Covid affected me because I couldn't continue with youth vocational trainnings and very many students relocated which affected most of the course participants''

Another unemployed youth (Male, 24 years , in Kavumba Ward)on 11th October 2022 in relation to the above stated;

''Covid affected my studies because our school closed down because of lockdown for the whole year I couldn't attend class''.

In agreement with the above an opinion leader (Male, 51 years , from Naluvule Ward) on 31st October 2022 said;

"During Covid 19 the government offices were partially functional, the courts were closed down and the local administration were also partially working. So this aggravated the conflict because we saw rise in theft cases in the rural areas''

The above is in line with the findings of this research which indicates that Covid 19 had socio-economic implications on youth involvement in peace building because it led to increase in crimes against children, led to economic breakdown because most economic activities were shut down and even justice centers like courts, police, directorate of public prosecution offices were difficult to access. Covid 19 reinforced patterns of inequality and grievance that undermined trust and the social contract between individuals and communities with the states that represent, protect and govern them (Inter Peace, 2020).

This had an implication on youth involvement and youth participation because Covid-19 fueled conflicts like land conflicts, increased sexual gender based violence, shut down of most business and restrictions on social gathering which affected peace building processes though there is school of thought that it led to reduction in crime because even law breakers movement were restricted.

Cultural Factors

4.8.5 Negative Cultural Atitude and Beliefs

Again findings from table 13 shows that negative cultureal atitudes and beliefs is one of the challenges hindering more youth involvement and scaling up best practices in peace building.in

support of the above UNESCO (2023) states that during the past two decades, culture has increasingly been instrumentalized to stir division. This negative exploitation of culture has not only contributed to more protracted crises and relapses into conflict, but also the denial of human rights, including cultural rights. Culture is integral to who we are and where we come from. In line with this challenge, one respondent a tailor (Male, 23 years , in Naluvule Ward) on 31st October 2022 noted:

> ''As youths we are discriminated because of our culture background, I mean boys in my family are given more attention as compared to girls interms of education and even inheritence rights''.

Another youth engaged in farming (Male, 23 years, in Kavumba Ward) on 11th October 2022 said that;

> ''Even as girl we not given more chance for education and inheriting property which undermines youth participation because of gender differences ''.

In line with the above Kazuo (2021) states, the cultural exclusion and marginalization of youth can indeed generate broader repercussions for social cohesion and peace, stemming from grievances, political distrust, isolation and a sense of hopelessness.

Negative cultural beliefs such gender imbalance and failure to respect the youth as partners in peace building hinders youth involvement in peace building. History shows that many societies co existed peacefully with others despite ethnic or regional differences and we should avoid attributing conflicts and frictions to differences in culture.

4.8.6 Negative Perceptions

In addition to the above negative perceptions was another challenge limiting youth participation and scaling up best in peace building. Negative perceptions by others members of the community have against the youth such as trouble causers, iddlers, noise makers, good for nothing among others have negative implication on youth participation and scaling up best practices in peace building. One youth chapatti seller (Male, 23 years, in Gombe Ward) on 31st October 2022 had this to say;

> ''Whenever we attend community meetings, views of youths are not given attention. We are told to wait for our time when we shall be adults, this makes me to be silent and fail to make any contribution whenever I attend any meeting''

In a similar note one teacher(Male, 23 years, from Kisimbiri Ward) on 17th October 2022 said;

> ''Young people are known for arguing a lot and also making noise, they don't want to work and used to free things which makes most adults not trust them''.

This means that there are many perceptions which limit youth in peace building processes. Some of these perceptions are not based on facts but on cultural ,religious and historical prejudices which must be challenged with facts. Gream (2015) states, large majority of adults believe that the "average" teenager is "wild, rude and irresponsible''. Young women are characterized as passive victims at best or invisible at worst, which denies their agency. Porter (2007) also states; vulnerable grassroots groups and women in particular, are still neglected and excluded from community development and democratic participation, including peace building, in formal institutional processes. Perception of events, information, people or relationships influences how we communicate, how we see, act in conflict and how we define solutions to problems.

Perception is affected by our beliefs that are grounded in our culture, religion, family background, status, gender and personal experiences. Therefore perceptions will affect atitudes and behaviors of people in community hence affecting youth involvement and scaling up of best practices in peace building for instance during the study some youth perceived government programs as not beneficial but the presidents programs which makes them biased. While those who perceived youth processes as beneficial for their personal and community development were always interested and ready to participate in any youth program whenever given opportunity.

4.8.7 Generation Gap

Again findings in Table 13, indicate that generation gap was another factor limiting youth participation in peace building and scalling up best practices. Generation gap is caused by the age differences where by youth look at adults as old and outdated while the old look at young people as people who are not consistent and serious. This creates feelings of mistrust, suspicion and lack of respect for each other. As one youth (Female, 17 years , from Namuseera Ward) on 11th October 2022 stated below;

> ''These old people don't want to retire and give us chance to lead, because they overstaying''.

An elder retired DISO (Male, 71 years , from Gombe Ward) on 31st October 2022 in contrast to the above said;

> ''Youth don't want to work and they have been spoilt by monetization of everything''

The above findings of the study are in line with (Bennet, 2012) who states that, intergenerational relations are also often very strained in the aftermath of conflict. Young people may distrust or blame adults for the violence; adults may blame youth or see them as threatening, they may misunderstand young people's needs, fail them to participate and play constructive roles in the transition period.

The study findings show that generation gap had a negative implication on peace building where by it creates tension between the young generation and the old folks which hinder youth involvement in peace building. This can be evidenced in most youth programs lagging behind because the implementers are not involving the youth who are beneficiaries in planning and designing youth projects and programs. The researcher found out that there is a cultural mindset towards youth both within and outside the government based on myths that only age brings wisdom. While age does bring wisdom, it does not mean young people cannot lead hence need to change this mind set and involve youth inpeace building which is in agreement with the theory of change.

Political Factors

4.8.8 Political Differences

According to Table 13, political differences were also identified by the respondents as one of the challenges affecting youth involvement in peace building and scaling up best practices. This is because most youths are engaging in political activities by being members of different political parties with different political ideologies because of disagreement in ideology. Some youths are eliminated/ignored others are frustrated hence not participating in these processes.

> ''As youth we are divided because of belonging to different political parties, sometime we are not involved in some youth programs because you don't belong to a given party'', said a youth councilor (Male, 71 years , from Kasengejje Ward) on 27th October 2022 .

This implies that because of political difference some youth are segregated and discriminated from government funded youth programs because of being associated with opposition political parties and politicians. It was established that most beneficiaries of youth empowerment programs majority are

supporters of the ruling party or politicians in ''power'' which affects youth participation in peace building process because other youths from opposition parties are sidelined.

Even where youth are included in official peace processes, not all young people are represented. Young people from poor, rural, and minority and marginalised political backgrounds are even more excluded from decision-making in peace processes (McLean & Fraser, 2013).

The study findings established that political differences hinders youth participation in peace building by creating barriers to the acceptance of peace-oriented innovations, reinforcing social identity divisions, and disrupting the structural-functional equilibrium of society. Overcoming these hindrances requires strategic efforts to bridge political divides, foster a sense of common identity, and restore stability. Change theories can help inform these efforts by providing insights into how individuals and societies adopt new ideas and adapt to change, even in politically polarized contexts

4.9 Workable Strategies of promoting Youth Involvement in Peace Building Processes

Pursuant to the fourth research objective, the study inquired on the workable best practice strategies of promoting youth involvement in peace building processes. Findings indicate that; sensitization, economic empowerment, social reconstruction, giving them roles and responsibilities, gender mainstreaming, use of sports and games, promotion of alternative despute mechanism, political participation and promotion of good cultural values.

Promoting youth involvement in peace-building processes is essential for creating sustainable peace and addressing the unique challenges and perspectives that young people bring to the table. Results are showin in Table 14 below:

Table 14: Showing Workable Strategies for Promoting Youth Involvement in Peace Building

Strategies	Frequency	Percentage
a) Sensitizations	139	79.0
b) Economic empowerment	136	77.3
c) Gender sensitivity/mainstreaming	79	44.9
d) Political participation	32	18.2
f) Use of sports and games	79	44.9
g) Giving them roles and responsibilities	88	50.0
h) Social reconstruction	98	55.7
i) Promotion of good cultural values	27	15.3
j) Promotion of alternative disputes mechanism	73	41.5

Source: Primary data

4.9.1 Sensitisation

Findings from table 14 indicates that, sensitization was one of the best workable strategy which can be used to increase youth involvement in peace building processes. Sensitisation creates awareness about different youth peace building processes in place within Wakiso. As one youth (female , 21 years , from Kasengejje Ward) on 17th October 2022 stated;

‘‘There is need to sensitise youth about the dangers of engaging in violence, you can be arrested, you can loose your life, create enemies and your future is certain because when they are informed about consequencies of violence and advantage of peace building they will make right choice’’.

In agreement another youth mechanic (female , 21 years , from Kavumba Ward) on 11th October 2022 stated;

‘‘Sensitization will create awareness about youth available opportunities for youth such as skilling the youth, rehabilitation programs and sensitization meetings. I think this can increase more youth involvement in peace building’’.

Relatedly staff of FIDA Uganda (female , 22 years , from Kisimbiri Ward) on 17th October 2022 said;

‘‘By raising awareness within the community about the importance of youth involvement in peace building, sensitization helps create a receptive environment for the adoption of the program. When community members understand the benefits of

youth commitment in peace processes, they are more likely to support and encourage young people to participate''**.**

The above findings agrees with the work of Akpojotor (2016.Mozur 2018) asserts that,mass media can reach people more widely than any other tool and influence mass behaviour change, for better or for worse. In disagreement La Ferrera (2016) recorgnises the importance of social media for awareness creation he criticizes social media for fueling violence for instance he states that, Facebook, played a crucial role in driving the genocide against the Rohingya in Myanmar. Mass-media is effective in shifting attitudes and behaviours, but this can be a double-edged sword.

Findings of this study affirms that sensitization enables youth to make rights decision based on facts, clears all myths and misconception about youth involvement in peace building and can be used to generate ideas workable ideas which can be used to scale up youth peace building processes if change is to occur. Need for more awareness raising about youth involvement in peace building using meetings, barazas, use of television, radio programs and more use of technology such as internet and social media such whatsapp, face book can have significant impact.Sensitization is a powerful strategy for promoting youth involvement in peace-building processes. It aligns with change theories by providing opportunities for social learning, facilitating the diffusion of peace-building innovations, and influencing social norms within the community. By raising awareness and changing perceptions, sensitization helps create an environment where youth are more likely to be actively engaged in peace-building activities and where their contributions are recognized

4.9.2 Economic Empowerment

Economic empowerment was indicated as one of the best practices which leads to more youth involvement in peace building.The major economic activities youth were engaged was artisan /stone quarrying,sloon,sand mining ,carpentry ,welding ,vehicle mechanics,boda boda driving and taxi driving among others. Most respondendents had different interpretation of what is empowerment and what can be done to empower youth so that they can be more involved in peace building as indicated below;

''Economic empowerment is enrichment of individuals through socio economic programs and development of skills through social capitaland democratic participation**,** said one youth (Male , 17 years , from Naluvule Ward) on 31st October 2022.

Further more, another student (Male , 16 years , from Kavumba Ward) on 11th 2022 stated,

> '' it's about equipping youth with knowledge and skills coupled with a push to flourish and be self reliant or succeed in any field''.

This shows that economic empowerment of youth need to be scaled up because among the factors that lead youths to be engaged in volence is unemployment, poverty and idleness but when youth are engaged in economic activity, will make them busy, improve their livelihood and hence having no time to engage in violence. Youth who are engaged in economic activity not only will promote economic development but can also be job creators.

In line with the above (Kilimani,s 2017) states, that while many jobs can be created through entrepreneurship, it has been highlighted as a difficult path. There is need to remove bottlenecks to youth entrepreneur skills development and ease youth access to capital or credit, access to markets, establishing links within existing value chains, finding mentors, potential disconnects between young people's imagined future careers, as well as creating an entrepreneurial culture.

It has also been noted that perhaps too many entrepreneurial programmes have taken an individualistic approach to economic advancement, thereby missing the opportunity to address broader social or communal norms which may restrict young entrepreneurs and especially young women (Simpson, 2018). In the same note, Ugandan government introduced recently two major schemes among other youth entrepreneur schemes; that is the Youth Livelihood Programme (YLP) and the Youth Venture Capital Fund (GOU, 2010).

This has implication that youth involvement in peace building can be scaled up through fostering economic development and job creation through skill building and enterprise promotion, strengthening public and private technical and vocational skills training institutes and enhancing social justice through investing in girl's and young women's economic empowerment, mitigating youth disenfranchisement and reducing overall inequalities.

4.9.3 Social Reconstruction

Social reconstruction efforts can be framed as a social marketing campaign, aiming to change societal norms and attitudes towards peace.By engaging youth in community-based projects that promote peace, social reconstruction campaigns can influence social norms. When peace-building behaviors and values become socially desirable, youth are more likely to adopt these behaviors as

they seek social approval and acceptance within their communities.. Again findings from table 14 indicates that social reconstruction to be among the best workable strategy for promoting more youth involvement in peace building processes, one youth, porter at a construction site (Male , 17 years , from Kisimbiri Ward) on17th October 2022   stated below;

> "There is need for the community, parents, leaders to support the youth through counselling and guiding young people to avoid all social behaviors which makes young people to be in conflict but to work for peace unity and respect for diversity''.

Relatedly one headteacher of asecondry school (Male , 56 years , from Naluvule) stated ;

> "We must prepare our young people so that we can have a better generation of upright people ''

In agreement an elder (Male , 69 years , from Mpunga   Ward) on17th October 2022 stated,

> "Young people exhibit characteristics that make them well suited to finding solutions for social problems and accelerating social change''.

In agreement with the above USAID,(2003) states that, when messages that advocate for broad social and behavior change draw upon existing social norms and values in communities, it is easier for communities and individuals to trust the message and the messenger and then to adopt new behaviors and practices.

 social reconstruction aligns with change theories by providing opportunities for youth to observe, learn, and internalize peace-building behaviors and attitudes. By actively engaging young people in community-based projects that promote peace, social norms can shift, and positive behavioral changes can occur. Social reconstruction strategies, informed by these change theory, can effectively promote youth involvement in peace-building processes, fostering a more peaceful and harmonious society.All of this serves to strengthen the social fabric of local communities which in turn contributes to overall political, social and economic well being.

4.9.4 Giving youth Roles and Responsibilities

Findings in table 14 above, indicates that giving youth roles and responsibilities such representation at all local councils, youth councilors,youth member of parliament, prefects and youth councils and in different groupings such as clubs ,associations and religious as among the best work practice

which promote youth more youth involvement in peace building. Giving youth roles and responsibilities creates a sense of responsibility and also heps them to make decision and and mobilise fellow youth which can increase more youth involvement in peace building.This is supported one youth from Namuseera Ward on 11th October 2022 who said;

> "Giving us opportunity to take up leadership responsibilities helps me to promote peace initiatives in my community" .

The above findings are in agreement with Kotchan (2022) who stated, "We have to engage the youth, with the aim of ensuring that they are fully engaged in sustaining peace at all times and promoting dialogue between the youth and the different stakeholders, especially the police and security agencies''

The relevance of giving youth roles and responsibilities helps youth to own and participate in leadership and decision making processes. Through active participation, young people are empowered to play a vital responsibility in their own development as well as in that of their communities, helping them to learn vital life-skills, develope knowledge on human rights and citizenship and to promote positive civic action. When youths take up roles in peace building when they are youmg, they grow up with the culture of peace having been imbedded in them.

This can be done through engagement of youth in peace building, in a wider perspective through use of arts, culture, tourism, sports and education and giving youths leadership roles. The innovativeness and creativeness of young people in those areas could be mobilised effectively by connecting them with wider peacebuilding objectives such as building bridges between divided communities and ensuring a viable process of reconciliation.

4.9.5 Gender Mainstreaming

Furthermore findings indicates that gender mainstreaming as among the best workable practice for scaling up youth involvement in peace building. Traditional society has not allowed both women and men to equally participate in society in developmental and political issues. It is important to ensure that both genders are involved in policy making and legislative work. Inclusion of both genders has a greater relevance for society because it makes policies to respond more effectively to the needs of the society after active participation of all genders. Once policies are acceptable by society, it is easy to develop and maintain a culture of peace. As one elderly woman(Male , 69 years , from Mpunga Ward)   said

> ''I need equal opportunities interms of gender equity and equality, government should increase more opportunities for instance promotion of girl child education, skilling women and more legal framework to create favourable environment where women can compete with men''.

One female participant (Male , 52 years , from Naluvule Ward) on 31st October 2022 observed that,

> ''The government has done us good as women through appointmentment of women in key positions like vice president, prime minister, creation of Women Fund, enacting laws promoting gender mainstreaming and promotion of women emancipation''.

The above findings agrees with former UN secretary general Koffi Annan statement that ;we can no longer afford to minimize or ignore the contributions of women and girls to all stages of conflict resolution, peacemaking, peace building, peace keeping and reconstruction processes. Gender mainstreaming fosters the ability of women, men, girls and boys in their own cultures to promote conditions of nonviolence, equality, justice and human rights of all people, to build democratic institutions and to sustain the environment (McKay, 2004).

The implication is that more involvement of women and promotion of gender mainstreaming programs is key in promoting more youth involvement in peace building especially where efforts in peace building are always undermined because of negative cultural practices which doesn't value women participation in socio economic and political sphere.

4.9.6 Use of Sports and Games

Again findings from table 14 indicates sports as one of the best working practice which can be used to scale up more youth involvement in peace building. Sport and games helps keep societies, communities, groups and organizations operating smoothly, as well as how it influences individuals to contribute to the social systems in which they participate. Sport is seen as a source of inspiration for individuals and society, so using the functional theory to make decisions about sport to promote social integration through development and growth in organized youth sport.one sports officer (male from Kavumba) on 11th November 2023 stated

> ''Sports and games can be used as tools to raise awareness about the importance of peace-building and conflict resolution among youth. Organizing sports events or

educational games that highlight the consequences of violence and the benefits of peace can help unfreeze the existing mindset and create a sense of urgency for change. Sports and games can be powerful tools for teaching peace, conflict resolution, and cooperation skills while engaging and empowering youth''.

Sport participation and individual development can fight nonconformity through elite programmers, build values and expose children to sporting role models (Sociology of sports, 2018) as cited in Swiss agency for Development and Cooperation (2005). Woodhouse (2009) in his study, highlights the importance of innovation and creativity in peace building and proposes the use of sports.

In conclusion Young people participating in sport programs has a significant effect because it can lead to development of strong feelings of group responsibility, care and camaraderie, enhanced inter-personal confidence, freedom to challenge social habits and boundaries and enhanced feelings of belonging through embodied and emotional experiences associated with being actively involved in a sporting competition and part of a team environment. This can promote peace involvement in peace building and scaling of peace building programs.

In a related note theory of change agrees that if governments incorporate sport development program principles into national sport and recreation policies, then players, coaches and their communities (including the marginalized) will learn and espouse nonviolence and conflict resolution skills and behaviours.

4.9.7 Promotion of Alternative Dispute Resolution

Findings from table 14 shows that, alternative dispute resolution is among the working best practice which can be used to scale up more youth involvement in peace building. Alternative Dispute Resolution (ADR) programs cannot be a substitute for a formal judicial system. ADR programs are instruments for the application of equity, rather than the rule of law and such cannot be expected to establish legal precedent or implement changes in legal and social norms. ADR programs can increase access to justice for social groups that are not adequately or fairly served by the judicial system.Relatedly another elder (from mpuunga) on 11th October 2022 stated ;

''The use of informal justice system such as use of cultural norms and rules to instill discipline is better than the formal system which is the modern justice system though it deters crimes however it can fuel conflicts through creation of permanent gradues with no reconcillition in most cases''

An ngo staff (male ,from kisimbiri) on the role of alternative dispute resolution had this to say;

> ''Empowering youth to actively participate in Alternative Despute Resolution processes ,can providing them with the necessary skills and resources to mediate conflicts, negotiate solutions, and facilitate dialogue''

Again, the population can benefit from enhanced access to justice through strengthened alternative dispute resolution systems within informal and formal justice systems and strengthened interface between both systems, in line with international standards of administration of justice and human rights (UNDP, 2019 & Uwazie, 2014).

This indicates that alternative despute resolution mechanism such as negotiation, mediation, reconciliation and conciliation should be promoted to increase youth involvement in peace building because its end result is reconciliation and harmony with the community. For this reason, the customary systems are crucial for justice delivery in the country, but they often issue decisions that are in violation of regional and international human rights norms and are discriminatory against women and children.

4.9.8 Political Participation

The study results revealed that political participation can foster youth involvement in peace building processes. This is explained further by one youth(female 21, from Kasengejje Ward) on 27th October 2022 below;

> ''As a youth I need my rights to be heard and to participate in choosing our leaders without interference from government and other political leaders. When we are given right to elect right people they will work if not we shall not vote them again''.

In related note a retired updf officer(male ,70 from Gombe) on 31st oct 2022 had this to say;

> ''Youth political movements can either catalyze or hamper peace building.political youth movements such uganda young democrats ,uganda peoples congress youth wing have done more harm than good in politics of Uganda''

The study fndicates that the participation of youth in politics has both advantages such personal leadership skills development ,self confidencw ,development of social skills

however the organisation of youth political movement has been responsible for political changes and causing violence ,

In agreement with the above, Empowering youth to take up constructive and exemplary roles in situations of conflict and violence can bear crucial results for social cohesion. Youth leadership is an explicit process of youth development that focuses on the individual and developing a young person's personal skills such as self-awareness, selfesteem, confidence, motivation and social skills including building relationships, working in groups and organizational capacities) to guide, direct or influence others and serve as a role model (Obadare, 2010).

Further more, There is need for young people's active and meaningful participation in their societies and in democratic practices and processes is of crucial importance (UNDP, 2012).

In agreement of the above, the theory of change can be applied. Youths need support to develop capabilities and opportunities through peer engagement across countries and to enable them to be responsible citizens so as to work more effectively with communities and governments to bring change in form of peace building hence need for more youth involvement.

This signifies that meaningful youth participation and leadership require that youth and youth led organizations have opportunities, capacities and benefit from an enabling environment and relevant evidence based programmes and policies at all levels. Realizing young people's right to participate and included in democratic processes is vital to ensure the achievement of internationally agreed development goals and to refresh the development agenda.

4.9.9 Promotion of Good Cultural Values

Findings from table 14 shows that, promotion of good cultural values as one of the best practice which can promote more youth involvement and scaling up of the best practices. From heritage, to creative expression, culture contributes to identity, belonging and meaning. It shapes peaceful societies through the recognition, respect for the diversity of cultures and freedom of expression. The first step in promoting good cultural values for youth involvement in peace building is recognizing the need for change. This involves acknowledging that certain cultural values may contribute to conflict, discrimination, or violence and that a shift in these values is necessary for sustainable peace. Promoting Positive Cultural Values strategies must be put in place to promote and reinforce positive cultural values that support peace and harmony. This may involve community

dialogues, cultural events, and storytelling that highlight values such as tolerance, respect, empathy, and inclusivity.

As one opinion leader from (Male , 74 years , from Gombe Ward) on 31st October 2022 indicated below;

> ''Young people need to respect elders through traditional practices such as greeting, not quarelling, sharing and helping the vulnerable that is the sick, injured, elderly and PWDs''.

Another elder from businessman (Male , 77 years , from Kavumba Ward) on 11th October 2022 in agreement further stated,

> ''Good behaviors and values such as respect, being humble, listening, patience, Mediation and negotiation, non-violent behavior in the community if our children adopts them they can help in promoting peace building''.

This implies that Social norms can be viewed as cultural products (including values, beliefs, customs and traditions) that represent individuals basic knowledge of what others do and think that they should do. The implication of good cultural values towards peace building is that the young generation will grow up knowing that peace and harmony is important for development and psychological well being of entire humanity.

In relation to the change change theory the promotion of good cultural values is a strategy for involving youth in peace-building processes which aligns with change theory by recognizing the need for change, implementing strategies to promote positive values, and institutionalizing these values for long-term impact. It's essential for fostering a cultural environment that supports peace and inclusivity, and it aligns with the principles of change theory.

All in all Promoting youth involvement in peace building is a multifaceted effort that requires collaboration among governments, civil society, international organizations, and young people themselves. These strategies aim to empower youth, engage them in the peace process, and create a more inclusive and peaceful world.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

Under this chapter, the researcher presents a brief discussion on the main findings of the study and analysed the results. The chapter also covers the conclusion of the study, recommendations advanced to ensure more youth involvement in peace building programs and better ways of youth involvement in peace building. In this chapter, the summary of the study, conclusions and recommendations are presented based on the key study findings on the youth involvement in peace building and towards their participation in Wakiso Town Council.

5.1 Summary of Findings

Youth involvement in peace building processes and their participation in shaping peaceful societies have garnered significant attention in recent years. Understanding the roles, motivations, and challenges faced by young people in this context is crucial for fostering sustainable peace and conflict resolution.

The study was about an inquiry into youth involvement in peace building processes; practices in Wakiso Town Council which is a semi urban urban area.in order to draw better these research findings were guided by the following rsearch questions;What are different youth peace building processes?Which are the limitations of youth engagement in peace building processes in Uganda? What are workable strategies aimed at promoting youth involvement in peace building processes? to establish why there is need for youth involvement and participation in peace building processes, to find out different youth peace building processes with a view to identify which is applicable in Uganda, to examine the limitations of youth engagement in peace building processes in Uganda so as to design possible interventions and to identify workable best practice strategies of promoting youth involvement in peace building processes. The population of the study comprised of youths (skilled and unskilled ,employed and unemployed those involved in formal and informal employment), teachers and local council leaders (teachers ,head teachers,principles ,local leaders ,youth councilors) and elderly/opinion leaders (retired civil servants , police officers,respected elderly in community) from within Wakiso Town Council. The study adopted a mixed research design using both the qualitative and the quantitative approaches. The methods of data collection involved questionnaire, interview guide and document review. Descriptive statistics, narrative analysis techniques were used to analyze data and finally this data was presented.

5.1.1 significance for Youth Involvement In Peace Building Processes

The Youth involvement in peace building processes and their participation in shaping peaceful societies have garnered significant attention in recent years. Understanding the roles, motivations, and challenges faced by young people in this context is crucial for fostering sustainable peace and conflict resolution.the study findings indicate Youth involvement in peace building processes and their participation in shaping peaceful societies have garnered significant attention in recent years and because of . Understanding the roles, motivations, and challenges faced by young people in this context is crucial for fostering sustainable peace and conflict resolution.Youth face unique

The study concludes that, there is urgent need for youth involvement in peace building processes in Wakiso Town Council and Uganda in general because there is need for behavior change, youth empowerment and the need to foster future leaders.

Since the majority of Uganda population are youths, urgent need is required to promote behavior change from use of violence to peace building so as to have a future peace loving generation. This was justified by (Restless Development, 2013) which states that; the inclusion of young people will have an influence on all social, economic and political sectors at the family, school and community levels of society. In addition, youths could act as mediators, community mobilisers, humanitarian workers and peace brokers (Ozerdem, 2016).

5.1.2 Youth Peace Building Processes

The first objective was establish different youth peace building processes youth in wakiso were participating Findings of the study indicate that the leading peace building process where youth are engaged in was with the highest percentage was youth councils with 68%,this was established that youth councils provides a platform for youth participation in leadership, development of youth leadership skills, debate of youth issues and decision making which promotes youth participation in peace building processes. Both youth council at local council and School councils. For instance in St Augustine Wakiso,St Raphael and Blessed Hill High School, youth councils was being used a s a peace building of solving problems of student and acted as a bridge between students and school administration while those who were out of school could participate in local councils by voting for their leaders or contesting for any elective positions and local council youth committees from the village level up to national level. Therefore the establishment of youth parliaments, national youth councils or similar governmental structures has been seen as an important vehicle to increase the legitimate representative participation of young people in politics and policy dialogues. Others

include sports, participation in electoral process, mentoring programs, community policing, skilling programs (tailoring, hair dressing, soap making, book, making liquid soap making and bakery) debates in schools and decision making .all these prepared youth to effectively participate in peace building in wakiso. All these activities are aimed at empowering youth to improve their livelihood, promote youth participation, peaceful coexistence and problem solving within their communities.

5.1.3 Limitations of Youth Engagement In Peace Building Processes and their Participation

Findings indicate that majority youth representing 157(89 %) of the respondents indicated lack of awareness as a significant challenges to youth involvement in peace building. Without access to relevant information, young people may not be aware of the issues, conflicts, or opportunities for involvement in their communities or regions. This lack of awareness can lead to apathy or disinterest in peace building and change initiative address these limitations, it is crucial to invest in youth education, training, mentorship, and create opportunities for meaningful participation in decision-making processes. In addition, efforts should be made to counter stereotypes and provide the necessary security and support to ensure the safety of young peace builders. Recognizing the diverse experiences and challenges that young people face in different contexts is also essential to tailor interventions effectively. Effective peace building strategies should consider these complex dynamics and work to address the unique challenges and opportunities presented by each context. The study concludes that several factors act in agreement, limit youth and youth participation involvement in peace building among which include; corruption and bribery 121 (69%),stigma and discrimination 83(47%) , negative cultural atitudes and beliefs 67 (35%) ,covid 19 and its effects 62 (35%),generation gap 59(33%) and political diffrences 45 (25%).

This is in agreement with Ministry of Gender, Labour and Social Development (2011) which states that, there is limited participation by the youth. Youth leaders, religious actors, and young religious leaders have attributed their omission in formal peace building processes and dialogues to consequential mistrust and misunderstanding on the part of many decision makers, especially from the international community on peace and security policies (Cox, Nozell & Buba).

5.1.4 Workable strategies Of Promoting Youth Involvement and participation In Peace Building Processes

Finding 3 indicated that the most significant workable strategy for promoting youth involvement in peace building was sensitization with the highest number of respondents with 139 respondents

representing 79%. Youth in Wakiso Town Council were conducting sensitization and mobilization using latest social media platforms such whatsup, Upeople App, telegram, use of out reach programs, use of peers and youth were involved in designing and implementing youth peace building programs where youth were involved and participated such as sports ,dialogue,music dance and drama among others. Other strategyies for promoting youth involvement and participation included economic empowerment 136 (77%), gender mainstreaming 79 (44%) ,political participation 32 (18%),use of sports and games79 (50%) ,giving them roles and responsibilities 88 (50%),social reconstruction 98 (56%), promotion of good cultural norms and values 27 (15%) and promotion of alternative dispute resolution mechanism 73 (42%). Promoting youth involvement in peace building often requires a holistic and context-specific approach that takes into account the unique challenges and opportunities in a given setting. Additionally, these strategies should be adapted to the local cultural. Additionally, youth should be recognized as active agents of positive change, and their perspectives and voices should be included in the design and implementation of peace building initiatives

In view of the above challenges, the study findings indicated that, Other strategies include economic empowerment, social reconstruction, giving them roles and responsibilities, gender sensitivity/mainstreaming, use of sports and games, promotion of alternative disputes mechanism, political participation, community activities, promotion of good cultural values and finally capacity building. Peace Direct (2019) asserts that youth need to be problem solvers, get a vision to see things not in a negative way but in positive one,need to work in consortium with other people like local civil organisations, local authorities, national ones and the international community with all international organisations.

5.2 Conclusions

This research focused on youth involvement in peace building processes and towards their participation. It is important therefore to venture into possibilities of increasing youth involvement and participation in peace building proceses so that one can be acquitted with the same since it's a global phenomenon.

This is based on research findings, United Nations Youth Agenda, African Youth Charter and Uganda Youth Policy which all emphasizes on youth rights and freedoms and calls all state parties to ensure that every young person should have the right to social, economic, political and cultural development. Also planning and decision-making should be integrated in the mainstream youth

perspective and Uganda as a member state must implement these international, regional and national laws which put emphasis in youth involvement in socio, economic and political transformation.

Youth involvement is of great concern to the policy makers and the general public because of their increased numbers. Youths can be easily mobilized for peace building processes hence need to come up with better strategies of mobilizing youth to be involved in development programs aimed at creating employment opportunities and making youth more productive in socio economic and political transformation of their communities and Wakiso Town Council inclusive.

There is growing number of youth population in Wakiso Town Council Council hence this makes youth of great concern to all stake holders, policy makers, politicians and government. If youths can be mobilised and better programs put in place they can promote the socio political and economic transformation. They can be good mobilisers,entrepreneurs from the communities they come from and can influence their peers to engage in peace building intitiatives hence more youth participation. Since they constitute the biggest population youth can be well mobilised to tap on innovations and new ideas which can promote change in both attitude and behaviour. A number of different youth peace building processes are being conducted in Wakiso Town Council which include skilling programs(tailoringwelding,soap making ,hair dressing carpentry,mechanics), use of youth councils(in schools and local councils,clubs in schools,(youth alive,peace clubs,patriotism cubs,scripture union,scouts and girl guides), sports(volley ball,football,netball,athletics,table tennis,basket ball and festivals, youth economic empowerment programs(emyooga,youth livelihood programs) and promotion of good cultural values (ekisakate,traditional music and dance,poems and educative songs) political participation(election of their leaders,decision making as leaders and contesting for elective positin among others which are aimed at increasing more youth participation.

There are different youth peace building intiatives in Wakiso Town Council aimed at promoting skilling, entrepreneurship skills development, self reliance improving youth livelihood in general and creating opportunities for the young generation. All the above youth programs need to be improved through more youth mobilization, mentorship by adults, inclusion in designing and implementation of these programs at all levels. This will create sense of ownership, empowerment, responsibility hence working for the success for any youth project.

The major challenges limiting youth participation in peace building process in Wakiso Town Council were ; inadequate information which is caused by corruption and bribery, stigma and discrimination, negative cultural attitudes and beliefs, Covid 19 and its effects, negative perception,

generation gap and political difference. Inadequate awareness and sensitization affects youth participation in peace building initiative because most youth have inadequate information where and who to contact in case their to participate in any youth peace building processes. This constrains youth participation and scaling up better peace building inititives. The failure by most implementers of these programs to conduct field outreach programs aimed at creating awareness leaves many in ignorance which limits their participation but also failure to involve youth in designing programs tailored to their needs also limits success of youth peace building programs. Corruption affects youth involvement in peace building initiatives where most youth lack funds to bribe implementers. Corruption is in form of extortion, favouritism, segregation in most government programs such as youth fund, emyooga programs, NAADs and operation wealth creation contributes to low youth participation.

Sensitization and mobilization of the youth through social media platforms such as whatsap , telegrams, media like radio and television programs,barazas lead to more youthinvolvement and participation in peace building. Other other youth mobilization strategyies used in Wakiso Town Council include use of peers, outreach programs and information education materials such as leaflets, banners and flyers among others.

Youth programs such as economic empowerment, social reconstruction, giving them roles and responsibilities, gender sensitivity/mainstreaming, use of sports and games, promotion of alternative disputes mechanism, political participation, community activities, promotion of good cultural values and capacity building. All these factors not only act as mobilization tools they can be used for creating awareness, creating solidarity and unifying the youth for any cause of peace building. Corruption can be curtailed through promotion of transparency, accountability, involvement of youth in designing, implementation of youth peace building initiatives at all stage in local government. When there is less corruption there will be more youth participation in peace building.

5.3 Recommendations

In the view of the research findings, conclusions, and implications of the study findings as discussed. The study made some recommendations to enable enhanced youth involvement in peace building towards their participation in Wakiso Town Council which include;

Local leaders, security agencies and government need to take note that the increasing number of youth must be of national and security concern which requires urgent attention and plan, this calls for the need to sensitise and mobilise youth participation in economic empowerment programs such

as skilling the youth,youth livelihood programs and youth investment in business incubation programs. These programs not aim at skilling the youth but can promote job creation, self employment and sense of being responsible and peace loving citizen.

Policy makers, religious leaders, tradition leaders need to involve youths in planning, designing and implementing youth peace building programs such as peace clubs in schools , promotion of traditional cultural events such *Ekisakate* and *Ekitawulizi*, use of barazas and camp fires, youth prayers day and national youth days.

The Wakiso Town Council need to intensify youth programs and best practices in peace building through increased budget allocation to youth programs, the increased budget allocation to youth programs not only will scale up youth programs it will also increase youth activities which can benefit the youth for instance talent development and skilling the youth among. This will reduce youth participation in criminal activities which always fuel violence but will also make most youth engaged in gainful economic activities rendering them busy with no time to waste.

Promotion of behavior and attitude change programs for the youth and adults at all levels from local, regional and national level. This can be through use of community, peer educators ,religious instituons and traditional institutions. This can be through guidance and counselling, mentoring and coaching whereby both adults and youths can promote mindset change and improving relationship between youths and elderly.

In order to take full advantage of youth population and ensure future prosperity, there is need for heavy investment by government in education, health and employment, for schooling and non schooling men and women in both rural and urban areas.
Government, civil society organisation should promote use of latest technology to target and sensitize the youth in peace building processes. Socia media applications such as; whatsapp, facebook, telegram and twitter should be adopted as the best strategy for mobilizing and sensitization of youth about youth programs. This will create awareness and youth involvement in peace building processes since most youth lacked information about different youth programs in their communities.

Government should support youth talent development projects for instance government should identify and promote youth with special talents and skills such musicians, athletes, innovators and artists. The government should construct more sports stadium, recreation facilities where youth can

develop their talents but also can be one of the sources of revenue. This will not only reduce youth idleness which makes youth to be possible recruitment targets for conscription into violence and all criminal activities but can be a strategy for improving youth livelihood.

All leaders both at local and national level need to recognize young people as important and their positive contribution to peace and security, prevention of violence, disaster risk reduction, humanitarian and climate action and foster and protect an environment. Youth contribution should not be underrated they must involve youth in peace building since they have the capacity to influence fellow youth.

Government agencies such as ministry of labour gender and social development,youth council,children council and all development partners such un agencies ,civil society organisation and NGOs must work together to strengthen local, national, regional and global partnerships and collaboration, including between youth led organizations and governments, including through youth peace and security coalitions.

5.4 Areas for further research

Due to time and resource constraints, the current study focused on an inquiry into youth involvement in peace building processes towards their participation :a case study of Wakiso Town Council. More research should be carried carried out on the following areas;

i. An evaluation of socio cultural factors influencing youth perception towards peace building processes.
ii. Contribution of peer influence and youth involvement in peace building.
iii. Role of social media as youth mobilization tool in peace building processes.
iv. Youth poverty alleviation programs and peace building.

LIST OF ORAL INFORMANTS

S/No	Names	Age	Adress	Date of Interview
01	Dungu J	65	Kisimbiri Ward	17/10/2022
02	Kasekende R	45	Kavumba Ward	11/10/2022
03	Kironde S	56	Mpunga Ward	17/10/2022
04	Mumbejja M. D	32	Pwd Councilor Wakiso	17/10/2022
05	Nalunkuma L	35	Namuseera Ward	11/10/2022
06	Namukwaya R	52	Kasengejja Ward	27/10/2022
07	Sekammattee D	62	Gombe Ward	31/10/2022
08	Kwizeera J. B	30	St AugastineWakiso SS	31/10/2022
09	Mukibi Robert	28	St Raphael SS	31/10/2022
10	Nakyazze O.E	25	Community Development Officer	17/10/2022
11	Nabakka Esther	22	Mpunga	17/10/2022
12	Juliet Babirye	31	Blessed Hill High School	11/10/2023
13	Barungi Francis	27	Kasengejja Ward	27/10/2022
14	Okodos john	59	Community Liaison Officer	27/10/2022

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APPENDIX A: QUESTIONNAIRES FOR YOUTH (IN SCHOOL/OUT OF SCHOOL

This is a questionnaire seeks to measure: **"Youth involvement in peace building programs, scaling up their participation in Wakiso Town Council''**. You have been selected to participate in this study because you contribution is key to the information required in this study .the information you will provide will be held with maximum confidentiality it deserves and will be used for only academic research purposes.thank you for your time and cooperation.

a) Please fill in this questionnaire as honestly as possible.

b) All information you give will be treated in confidence.

c) The questionnaire will be collected from you in person.

SECTION A: PERSONAL DATA:

Occupation................................... **Parish/ward** ……………………………

1.   **Sex**: ☐   Male   ☐   Female

2.   **Age**: ☐15-20   ☐ 21-25   ☐ 26-30   ☐ above 31

3.   **Marital status:**   Married ☐   Single ☐   Others ☐

4.   **Religious Affiliation**   ☐Born Again Christian ☐ Muslem ☐ Traditional

☐Catholic   ☐Others Specify…………………………….

5.   **Education level** ☐ O' level   ☐ A' level   ☐ Bachelor's degree ☐

Others(specify)..

6.   **Are you in school?**   ☐ Yes   ☐ No

SECTION: B

7. (a)**What do you understand by the term empowerment?**

....

(b) **How satisfied or dissatisfied are you with the youth empowerment programs? Use the following code:**

1= Very dissatisfied   2 - Moderately dissatisfied   3 = slightly dissatisfied

4-= slightly satisfied   5 = moderately satisfied   6 = Very satisfied

8.   **Why do you feel youth empowerment is necessary?**

a) Building confidence   ☐

b) Build self esteem   ☐

88 ☐

c) Self reliance

d) Develop sense of responsibility ☐

e) Develop leadership skills ☐

f) Innovation ☐

g) Develop entrepreneurship skills ☐

h) Problem solving ☐

i) Others

   specify...

9. **(a) Are there youth peace building activities in your area /community?**

Yes ☐   **No** ☐   **I Don't** ☐   **Not Sure** ☐

(b). **Which youth empowerment programs do you know in your community ?**

Entandikwa   ☐

Youth livelihood fund   ☐

Emyoga   ☐

Others specify……………………………………………………………………………….

10. (a) What do you understand with the word peace building?

....

   (b). **Do you think there is need for government to promote more youth in peace building programs   Tick Correctly and give reasons for your answer ?)**

☐ Yes   ☐ No   ☐ I Don't Know   ☐   Not Sure

Give reasons for your answer selected in question 9.(b) above

…………………………………………………………………………………………………..

11. **(a)** **Why do you feel the youth should be included in Peace building activities?**

   a) Behavior change   ☐

   b) Promote peace   ☐

   c) Promotion of youth rights   ☐

   d) Youth empowerment   ☐

   e) Change agents   ☐

   f) Promote democracy   ☐

   g) Foster future leaders   ☐

h) Peace builders ☐

i) Recognition of their importance ☐

j) Attitude change

k) Others specify...

(b). How satisfied or dissatisfied are you with the youth involvement in peace programs? Use the following codes:

I = Very dissatisfied ☐   2 - Moderately dissatisfied ☐   3 = slightly dissatisfied ☐

12. In your opinion who among the following should promote youth peace building programs?

a) Youth ☐

b) Youth leaders ☐

c) Local leaders ☐

d) Leaders of education institutions ☐

e) Ngo ☐

f) Government ☐

g) Others specify…………………………………………………………..

Give reasons for your choice selected

……

13. (a) Do you know any youth activities which promote youth involvement in peace building ?

☐ Yes   ☐ No   ☐ I Don't Know   ☐ Not Sure

(b) Which among the following activities in your community/school, is/are aimed at promoting youth involvement in peace building programs?

a) Youth councils ☐

b) Sports and cultural festivals ☐

c) Youth clubs ☐

d) Participation in electoral processes ☐

e) Mentoring programs ☐

f) Community policing ☐

g) Skilling programs ☐

h) Debates ☐

i) Decision making ☐

j) Others specify..

14.Are there peace meetings/activities where youth are invited to participate?

Yes ☐   No ☐   I Don't Know ☐   Not Sure ☐

Which of these activities have you been involved/participated?

Local council ☐

Elections ☐

Church ☐

Traditional ☐

Community ☐

Others specify..

15. What are the challenges that hinder youth from being involved and included in peace building activities?

a) Inadequate information ☐

b) Stigma and discrimination ☐

c) Political difference ☐

d) Generation gap ☐

e) Corruption and bribery ☐

f) Negative perception ☐

g) Negative cultural attitudes and beliefs ☐

h) Covid 19 and its effects ☐

i) Trauma ☐

j) Others specify..

16. (a) What do you think could be done to increase more youth involvement in peace building programs ?

    a) Sensitizations   ☐

    b) Economic empowerment   ☐

    c) Gender sensitivity/mainstreaming   ☐

    d) Political participation   ☐

    e) Capacity building   ☐

    f) Use of sports and games   ☐

    g) Giving them roles and responsibilities   ☐

    h) Social reconstruction   ☐

    i) Promotion of good cultural values   ☐

    j) Promotion of alternative disputes mechanism   ☐

    k) Community activities   ☐

    l) Use of drama   ☐

Others

specify..

(b).   Do you think there is need to scale up or increase youth involvement and youth programs in peace building ?

17.   Which among the following factors can increase youth participation in Peace building activities?

    a) Awareness   ☐

    b) Democracy   ☐

    c) Promotion of youth rights   ☐

    d) Skills development   ☐

    e) Promotion of patriotism   ☐

    f) Increasing more youth in decision making   ☐

    g) Others specify ....

Thanks for Your Participation

APPENDIX B: QUESTIONNAIRE FOR TECHNICAL /OPINION LEADERS

This is a questionnaire seeks to measure:**''Youth involvement in peace building programs, scaling up their participation in Wakiso Town Council''**. You have been selected to participate in this study because you contribution is key to the information required in this study .The information you will provide will be held with maximum confidentiality it deserves and will be used for only academic research purposes. Thank you for your time and cooperation.

d) Please fill in this questionnaire as honestly as possible.

e) All information you give will be treated in confidence.

f) The questionnaire will be collected from you in person**.**

SECTION: A PERSONAL DATA:

Occupation................................... Parish/ward **…………………………….**

1.   **Sex:** ☐   Male   ☐   Female ☐   Others ……………………………………

2.   **Age:** ☐   15-20   ☐   21-25   ☐   26-30   ☐   above 31

3.   **Marital status:**   Married ☐   Single ☐   other**………………**

4.   **Religious Affiliation**   ☐ Born Again Christian   ☐   Muslem ☐ Traditional

☐ Catholic   ☐   Anglican   Others Specify………………………………….

5.   **Education level** ☐ O' level   ☐   A' level ☐   Bachelor's degree ☐ others (specify)..............**.......................................**

SECTION B

7.Are there youth peace building activities in your area /community?

Yes ☐   No ☐   I Don't ☐   Not **Sure** ☐

8.   **How satisfied or dissatisfied are you with the youth involvement in peace programs?**

Use the following code:

1 = Very dissatisfied ☐ 2 - Moderately dissatisfied ☐ 3 = slightly dissatisfied ☐

9.Why do you feel the youth should be included in Peace building activities?

l) Behavior change   ☐

m) Promote peace   ☐

n) Promotion of youth rights   ☐

o) Youth empowerment   ☐

p) Change agents ☐

q) Promote democracy ☐

r) Foster future leaders ☐

s) Peace builders ☐

t) Recognition of their importance ☐

u) Attitude change ☐

v) Others specify...

10. (a)Do you think there is need for government to promote more youth in peace building programs (scale 5-1) Tick Correctly?

☐ Strongly Agree ☐ Agree ☐ I Don't Know ☐ Disagree ☐ Strongly Disagree

b).which among the following activities are in your community, aimed at promoting youth involvement in peace building programs?

k) Youth councils ☐

l) Clubs /association ☐

m) Sports and cultural festivals ☐

n) Participation in electoral processes ☐

o) Mentoring programs ☐

p) Community policing ☐

q) Skilling programs ☐

r) Debates ☐

s) Decision making ☐

t) Others specify...

11.a) In your opinion which among the following should who should promote youth peace building programs?

i. Youth ☐

ii. Youth leaders ☐

iii. Local leaders ☐

iv. Leaders of education institutions ☐

v. Ngo ☐

vi. Government ☐

vii. Others specify………………………………………………………..

b). **Give reasons for your choice selected**

……………………………………………………………………………………………………

12. What are the challenges that hinder youth from being empowered to participate in peace building activities?

k) Inadequate information ☐

l) Stigma and discrimination ☐

m) Political difference ☐

n) Generation gap ☐

o) Corruption and bribery ☐

p) Negative perception ☐

q) Negative cultural attitudes and beliefs ☐

r) Covid 19 and its effects ☐

s) Trauma ☐

t) Others **specify...**

14. **What do you think could be done to promote youth involvement in peace building programs in order to overcome the aforementioned challenges?**

m) Sensitization ☐

n) Economic empowerment ☐

o) Gender sensitivity/mainstreaming ☐

p) Political participation ☐

q) Use of sports and games ☐

r) Giving them roles and responsibilities ☐

s) Social reconstruction ☐

t) Promotion of good cultural values ☐

u) Promotion of alternative disputes mechanism ☐

v) Community activities ☐

w) Use of drama ☐

Others specify...

15.How has your efforts and decisions as a leader empowered youth to participate in peace building a programs in your community?

...

16.Are there meetings/activities where youth are invited to participate?

Yes ☐   No ☐   I Don't ☐   Not Sure ☐

Which of these activities have been involved/participate?

Local council ☐

Elections ☐

Church ☐

Traditional ☐

Community ☐

Others specify..

17.Which among these factors is important that can increase greater youth participation in Peace building activities?

h) Awareness ☐

i) Democracy ☐

j) Promotion of youth rights ☐

k) Skills development ☐

l) Promotion of patriotism ☐

m) Increasing more youth in decision making ☐

n) Others specify ....

18.What do you think can be done to improve youth inclusion into peace building activities?

....

19.(a)Do you think the government has done much to increase/reduce involvement in peace building programs? Give reason to support your answer

☐ Yes ☐ No ☐   I Don't Know ☐ Not Sure

(b)Give reasons to support your answer?

…………………………………………………………………………………………………

Thanks for Your Participation

APPENDIX C: INTERVIEW GUIDE FOR YOUTH IN/OUT OF SCHOOL FROM WAKISO TOWN COUNCIL

Date Transcribed...

Speaker Key

IV-Interviewer

RE-Respondent...

SECTION A

I.   Introduces self and the purpose of research and ensures respondent of confidentiality. Before starting the interview what are your names, and where do you stay? And what do you do, and for how long?

II.   When you hear the word peace building, what do you understand by it?

III.   Why do you feel the youth should be involved in peace building?

IV.   We have been talking about peace building that has a lot of meanings, what do you understand by the term peace building?

V.   As a youth leader, what activities are you already engaging in the context of peace building?

VI.   What challenges hinder the youths like you from being empowered and included in peace building activities?

VII.   What have you been doing to deal with these challenges, as youth leader, or government?

VIII. How has your effort as a leader increased youth participation in peace building?

IX.   What do you think is the most important factor that can enhance greater youth participation in peace building?

SECTION B

For LOCAL LEADERS/TECHNICAL STAFF OF WAKISO TOWN COUNCIL

    I.   When you hear the word peace building, what do you understand by it?

   II.   Why do you feel the youth should be involved in peace building?

  III.   We have been talking about peace building that has a lot of meanings, what do you understand by the term peace building?

  IV.   As a youth leader, what activities are you already engaging with and how, in the context of peace building?

   V.   What are the current practices and programs for youth in your community?

  VI.   What challenges hinder the youths like you from being empowered and included in peace building activities?

 VII.   What have you been doing to deal with these challenges, as youth leader, or government?

VIII.   What do you feel is the most important factor that can enhance greater youth participation in peace building?

  IX.   How has your effort as a leader increased youth participation in peace building?

This marks the end of our interview and I would like to thank you for the time.

End of recording

APPENDIX D: MAP OF UGANDA SHOWING LOCATION OF WAKISO DISTRICT

APPENDIX E : MAP OF WAKISO TOWN COUNCIL INDICATING WARDS

APPENDIX F :RESEARCH CONSENT FORM

AN INQUIRY INTO YOUTH INVOLVEMENT IN PEACE BUILDING PROCESSES: SCALING UP THEIR PARTICIPATION IN WAKISO TOWN COUNCIL –UGANDA

1……………………   , agree……./not agree……… to participate in the research project title mentioned above , conducted by …………………….who has (have) discussed the research project with me.

I have received, read and kept a copy of the information letter/plain language statement. I have had the opportunity to ask questions about this research and I have received satisfactory answers. I understand the general purposes, risks and methods of this research.

I consent to participate in the research study and the following has been explained to me:

The research may not be of direct benefit to me

My participation is completely voluntary

My right to withdraw from the study at any time without any implications to me

The risks including any possible inconvenience, discomfort or harm as a consequence of my participation in the research project

The steps that have been taken to minimise any possible risks

What I am expected and required to do

Security and confidentiality of my personal information.

In addition, I consent to:audio-visual recording of any part of or all research activities (if applicable)

Publication of results from this study on the condition that my identify will not be revealed.

Name: (please print)………………………………………..

Signature:…………………………………………………..

Date:…………………………………………………….

APPENDIX G: POPULATION STATISTICS

		13,368	25,698
Bweya	12,330	25,692	48,218
Kitende	22,525	6,224	12,213
Nakawuka	5,989	17,081	32,875
Namulanda	15,794	1,733	3,727
Nankonge	1,994	2,777	5,806
Ngongolo	3,028	3,769	7,672
Nkungulutale	3,903	3,576	7,254
Nsaggu	3,678	2,289	4,841
Ssisa	2,552	2,604	5,149
Wamala	2,545		
		158,557	299,737
Wakiso Sub County	141,181	9,988	20,131
Bukasa	10,143	16,177	31,291
Buloba	15,114	55,020	103,514
Kyebando	48,494	6,211	12,355
Lukwanga	6,145	34,567	64,380
Nakabugo	29,813	36,593	68,066
Ssumbwe	31,473		
		53,969	102,088
Wakiso Town Council	48,119	7,262	13,829
Gombe	6,567	5,672	11,158
Kasengejje	5,487	4,546	8,530
Kavumba	3,985	10,909	20,138
Kisimbiri	9,229	7,120	13,268
Mpunga	6,148	10,728	20,582
Naluvule	9,854	7,733	14,583
Namusera	6,850		
		34,716	66,947
Division A	32,230	19,541	38,482
Central	18,941	15,175	28,465
Katabi	13,290		
		27,212	52,112
Division B	24,901	6,962	14,399
Kigungu	7,437	20,250	37,714
Kiwafu	17,464		
		96,012	181,155
Bweyogerere Division	85,143	52,762	99,492
Bweyogerere	46,731	43,250	81,662
Kirinya	38,412		
		53,275	102,578
Kira Division	49,303	11,557	22,824
Kimwanyi	11,267	41,719	79,755
Kira	38,036		
		135,947	254,019
Namugongo Division	118,072	88,271	165,985
Kireka	77,713	47,675	88,034
Kyaliwajjala	40,359		

APPENDIX I:INTRODUCTORY LETTER

MAKERERE
P. O. Box 7062 Kampala, Uganda
Cables: MAKUNIKA

UNIVERSITY
Tel: 256-41-542241/542265
Fax: 256-41-542265
E-mail faculty@chuss.mak.ac.ug

COLLEGE OF HUMANITIES AND SOCIAL SCIENCES
SCHOOL OF LIBERAL AND PERFORMING ARTS
DEPARTMENT OF RELIGION AND PEACE STUDIES

3rd August 2022

RE: INTRODUCING MR. MWINE MUKONO ALEX

This letter serves to introduce Mr. **Mwine Mukono Alex** our student of Masters of Arts in Peace and Conflict Studies. His registration number is **2021/HD03/2183U**. He is researching on "**An Inquiry into Youth Involvement in Peace Building Processes: Scaling up Best Practices in Wakiso Town Council - Uganda**"

We are requesting you to accord him the necessary support to enable him to undertake his research on the above topic. We thank you for your time and support.

Yours sincerely,

Dr. Veneranda Mbabazi
Head of Department of Religion and Peace Studies
College of Humanities and Social Sciences
Makerere University
v.mbabazi@mak.ac.ug or venembebazi@yahoo.com

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DEPT. OF RELIGION & PEACE STUDIES
HEAD

APPENDIX J: TABLE FOR DETERMINING SAMPLE SIZE FOR A FINITE POPULATION

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—N is population size. S is sample size.

Source: Krejcie & Morgan, 1970