

Skills for Peace

Strengthening peacebuilding competencies among youth and adolescents in Karamoja



United Nations Children's Fund
Peacebuilding Education and Advocacy Programme
Basic Education and Adolescent Development Section
Uganda Country Office
Kampala, Uganda

June 2016

Cover photo: © UNICEF / Semine Lykke Brorson.

Achila Emmanuel, participant in BRAC Peacebuilding and Livelihoods training program at his home in Katanga in Karamoja.

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Acknowledgements: This report is published as part of evidence generation efforts under the Peacebuilding Education and Advocacy (PBEA) Program, a global partnership between UNICEF and the Government of the Netherlands. Under its global outcome 5, the PBEA is producing high-quality research products exploring the relationship between education, conflict and peace to enhance the peacebuilding impact of education policies and programs. UNICEF would like to sincerely thank BRAC (one of the PBEA programme partners) for their support during the implementation of this study, as well as all the respondents from participating districts, communities, and youth centers in Karamoja.

Executive Summary

This case study critically examines the peacebuilding impact of a UNICEF-BRAC adolescent/youth development intervention in Karamoja implemented in 2015 under the Peacebuilding Education and Advocacy (PBEA) Program. The intervention aimed contribute towards PBEA Country level outcome 3.1, namely *increased capacity of parents (M/F), children (M/F), youth and community members to prevent, reduce and cope with conflict and promote peace*. The intervention was developed as a response to prevalent negative perceptions of adolescents and youth that fuel inter-generational conflict and have led to a feeling of exclusion and marginalization of Karamoja's young. The intervention was underpinned by a theory of change that proposes:

If adolescents/youth are equipped with relevant life skills and peacebuilding competencies, then they can change negative perceptions of youth among community leaders and positively contribute/fully participate in the development and welfare of their communities, thus reducing opportunities for conflict promoting behaviours.

The intervention was designed as an innovative and integrated approach to strengthening the competencies and capabilities of youth to be – and be perceived as – productive contributors to peace and development in their communities. The approach employed was built on BRAC's existing approach to strengthen youth livelihoods in Karamoja, and purposefully integrated a peacebuilding and community participation component to complement this. As such, the strategy employed has been a holistic approach acknowledging that transformation of vulnerabilities of youth would depend upon hand-in-hand changes in the cycle of poverty, social exclusion and conflicts affecting as well as involving youth.

The project has been under study using a mixed method approach, combining quantitative baseline and end-line surveys, pre-and post knowledge tests and participatory assessment of change processes, which has taken place from the beginning of the project in June 2015 to after the end of the project period in May 2016.

Overall, the peacebuilding skills development aspect of the intervention is found to effectively have increased knowledge, influenced understanding of conflict and attitudes towards violence and preferred methods of conflict management. There are indications of increased linkages between young community members and persons of authority in the processes of responding to conflict and violence and youth are found to increasingly take on roles and responsibility to contribute to conflict prevention, conflict de-escalation and resolution among peers and other community members.

In the pre- and post tests measuring knowledge acquired through the peacebuilding training, the average score increased from 24% to 63%, indicating a noticeable increase in knowledge around key conflict management areas, along with increased expression of awareness about conflict in their day-to-day interactions.

Almost univocally 96% of participants that participated in an endline survey of focus districts state to have changed practices around peacebuilding and conflict as a result of the trainings, which has been corroborated in questions about practices and exposure to conflict before and after the intervention. A first indication is a change in attitude towards desired practices, where conflict avoidance by several respondents has been highlighted as a peaceful response in contrast to previous practices of contributing to conflict escalation. In terms of applying practices, there has been noted an increase in youth stepping in to mediate, negotiate, call for a meeting to resolve a conflict and report issues to persons of authority such as local leaders, police, military and religious leaders. Moreover, a reduction from 65% to 54% amongst male respondents indicating that conflicts they have been involved in during the past 30 days have led to violence



© UNICEF / Semine Lykke Brorson. Participants in BRAC training in Iriri, Napak District.

There has been observed an increase success in conflict resolution among the youth – both self-reported over a 30-day period and as indicated by how many respondents state to be affected by unresolved issues that has dropped from 33% to 13%. In the quantitative assessment, an increase from 17% to 40% of participants indicating to have been involved in conflict in the community in the past 30 days, which in qualitative data is revealed to indicate greater involvement by participants in in conflict management in their communities.

An important result of this intervention is the way the youth now define the nexus between peace promoting behaviours, economic stability and social cohesion – and, most importantly, how this nexus has been a critical motivation for the youth to engage in peacebuilding in their respective communities.

91% of participants self-report to have changed practices in livelihoods and financial management, including 71% of female participants and 34% of the male participants indicate to have started a business. There have been substantive increase in application of financial management skills with remarkable 56% of female participants and 40% male participants stating to have begun making savings, and a significant increase in use of financial record keeping. This increase is, however, gendered in favour of males who are often more literate than women. A 24% point increase in membership amongst participants in Village Savings and Loans Associations (VSLAs) is indicative of greater inter-generational collaboration, as the demonstrated knowledge on savings has given parents the confidence to invite the trained youth to join existing saving groups.

Emerging changes are also noted in the livelihoods strategies that youth would like to employ. Most notably, there has been an increase in the proportion of participants who find agriculture a viable method from 19% to 42%. This may indicate that youth are orienting themselves towards a stepping stone for income generation, as agricultural activities can be a low-hanging fruit to increase income based on utilization of existing assets and resources.

There is an impressive progress manifested in an increase in the proportion of participants earning income from any IGA from 62% to 80% from the time of the baseline to the end-line. For the proportion of participants that have carried out work for pay in the past month there is observed an increase from 45% to 57% in the same period. This achievement of economic inclusion in the relative short time span of implementation is laudable and provides a foundation to argue that the program approach may be justified for replication to lift youth at the side-line of income generation into increased self-reliance.

A change that is reported to cut across the objectives in livelihoods and peacebuilding pertains habits of alcohol consumption. In the time that has lapsed between the two surveys there is particularly one roaring difference, which is the a reduction in the proportion of youth who indicate alcohol as the *main* thing they spend income on by more than 20 % points to a level where it has practically been eliminated as a main self-reported expenditure. The livelihoods aspect of the intervention is found to have enhanced inclusion into income generation and to have been particularly effective in promoting female participants' entry into business entrepreneurship.

Notably, there has been a significant increase in inclusion in decisions over what to do for income generation, which 57% of both male and female respondents state to take part in at the time of the end-line. Both male and female participants seem to have gained independence over decisions on meeting someone and when to go outside the manyatta (the homestead). Parents report sons and daughters being increasingly helpful with home chores, taking initiative and supporting the family. This is in many cases tied to a reduction in alcohol intake and reduced use of violence in the home. There are indications of trained youth increasingly reporting cases of violence committed by the head of the household to local leaders and peers.

The intervention has been found to significantly influence cross-gender collaboration and interaction among youth centre members. Yet, the study finds that further development of approaches to engage in transformation of suppressive and violence intra-household gender dynamics will be relevant in a continuation of peacebuilding programming with youth in Karamoja.

While most youth prior to the project had some degree of participation in such community-level deliberations, there has been a clear trend of increased frequency of youth who discuss issues with adults/elders across the listed topics, and an increase in interaction with peers particularly on issues pertaining livelihoods and problems of the community. Notably, the increase that has been noted is at par for both male and female participants.

To strengthen youth's capabilities to contribute to peace in their communities, efforts were made to support transition into increased economic independence and to foster recognition of productive contributions to households and communities by youth. Because of the changing roles by the trained youth, adults are beginning to perceive them as knowledgeable, role models, responsible, resourceful and supportive to the needs of their communities. But this has also come with additional expectations - that of managing much bigger investments, educating their peers, contributing to the resolution of conflicts affecting their communities, and taking up greater leadership roles within their parishes, sub counties and districts.

Moreover, it should be noted that data collection has been carried out shortly after the intervention and that the durability of the gains should be further monitored and continuously supported to be sustained.

The case study has contributed with essential learning about effective approaches to foster youth skills development, youth inclusion and youth as contributors to peacebuilding and social cohesion in their communities. Learning points include recommendation for strengthening of focus on intra-household gender dynamics and enhanced cultivation of synergies with complementary community-level interventions.

Further, the results yielded through the intervention indicate that an integrated approach to youth skills development in Karamoja may have potential to not only contribute to improvements in indicators such as income generation and livelihoods strategies, but also to contribute to an overall progress towards strengthening of socio-economic resilience of the targeted individuals and their communities based on the aggregated change across parameters of increase in income, productivity, savings, contribution to decision making. In this manner, the case study showcases how positive education experiences, in this case informal education, can contribute to social cohesion and resilience outcomes.

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Acronyms

IGA	Income Generating Activity
LC1	Local Council 1 (usually referring to the chairperson of the lowest, village-level of leadership)
PBEA	Peacebuilding, Education and Advocacy Program
S2	Senior 2 (second year of secondary school)
UGX	Uganda shillings
VSLA	Village Savings and Loans Association

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1. Introduction



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The Peacebuilding, Education and Advocacy in Conflict-Affected Contexts (PBEA) programme, funded by the Government of the Netherlands, is a four year programme (2012-2015) designed to strengthen resilience, social cohesion and human security in countries at risk of, experiencing, or recovering from conflict in 14 countries globally. The PBEA programme is an innovative programme that addresses the drivers of conflict on and over education, and promotes peacebuilding through education sectors interventions and places great emphasis on generating evidence and identifying best practices through inquisitive research. Evaluative case studies are critical tools for the PBEA programme to demonstrate results.

The PBEA programme was launched in Uganda in 2012 to consolidate and build peace through interventions in the education sector, child protection, and youth engagement at national and district levels. UNICEF Uganda has promoted the integration of education and peacebuilding across policies and programmes of government and partners, and built capacity of institutions and communities to address conflict drivers and promote peace through collaborative education sector partnerships. In Uganda, the PBEA programme has been implemented in partnership with the Ministry of Education, Science and Technology and Sports (MoESTS), local governments in 28 focus districts and NGO partners. Several civil society organisations have supported the implementation of the programme, including the organisation at the centre of this study: BRAC.

UNICEF recognizes and works to address the distinct vulnerabilities and needs of adolescents and youth living in fragile and conflict-affected contexts such as Uganda. UNICEF also recognises and supports the distinct roles that adolescents and youth can play in addressing conflict and promoting peace in their communities. The PBEA program in Uganda has focused some of its interventions to overcome barriers to socio-economic and political participation of boys and girls, young men and women, and to identify best practices to ensure that they are given an opportunity to meaningfully and constructively contribute to the development of their communities.

UNICEF Uganda has partnered with BRAC to implement an innovative, integrated approach to address youth vulnerabilities, which has been implemented in 7 Districts in the north-eastern Karamoja region (Amudat, Kaabong, Kotido, Moroto, Nakapiripirit and Napak). The program has in 2015 targeted 650 youth between the age of 14 and 25 years, who for a six month period have been enrolled in a skills development intervention aiming to strengthen peacebuilding competencies, livelihoods, financial literacy, and life skills.

The project cycle has comprised the following steps:

1. Integration of peacebuilding into the training package
2. Community sensitization on program activities
3. Inclusive participant selection process
4. 4-stage training sequence covering life skills, financial literacy, livelihoods and peacebuilding
5. Follow-ups with trained individual and youth centre groups

As mentioned, the intervention has built on existing approaches and structures employed by BRAC in Karamoja, and has been innovative in three areas. Firstly, in the mainstreaming of peacebuilding competencies into the training. Secondly through the explicit engagement of communities in the intervention through sensitizations, inclusion in beneficiary selection and follow-ups. Thirdly through the active encouraging of community action, through youth groups making action plans for contributing to peace in their communities.

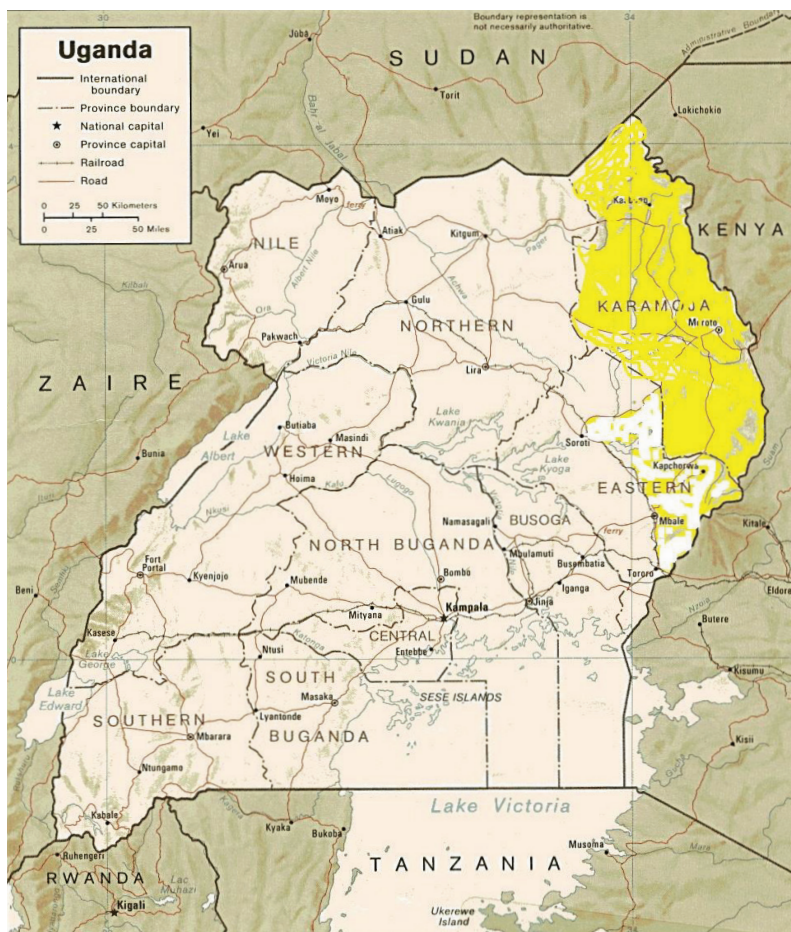
It is against this background that this case study has been undertaken to investigate and document the impact of PBEA's intervention in Karamoja. It is hoped that through peacebuilding, the competencies of adolescents and youth to promote social cohesion and resilience to conflict in their communities will be enhanced. This document is therefore intended to be used by UNICEF and its partners in government, civil society, donor community, and education sector stakeholders to maximise the peacebuilding impact of adolescents/youth policies and programmes.

2. Context:

Conflict drivers affecting youth in Karamoja

Karamoja lies in the arid border-region of North-eastern Uganda, South-Eastern South Sudan, South-Western Ethiopia and North-Western Kenya. It is a semi-arid region, which traditionally is home to 7 majorly pastoralist ethnic communities referred to as Karimojong. A region with a long history of armed violence and cattle raiding, which in the aftermath of a government-led disarmament exercise has become increasingly secure. Karamoja is, however, still Uganda's poorest and most isolated region in which the population is highly affected by changing seasonal patterns and threats towards traditional livelihoods that exacerbates food insecurity and vulnerabilities. In the absence of services such as education and health, youth have been highly affected by the ongoing transition in Karamoja, where livestock-based pastoral livelihoods strategies are increasingly under pressure. Further, youth – male youth in particular - have traditionally been key agents in defence and acquisition of cattle, and are challenged by processes of defining new, productive identities that currently often renders male youth idle in the community, while the bulk of productive activities are handled by women, struggling on a subsistence basis. In this context, alcohol abuse and violence is highly prevalent in homes and communities. Widespread trends of early marriages, polygamous relationships and chronic poverty are factors affecting youth, that in combination with gaps in access to skills, capital, markets and supportive peer networks fuels a spiral of deprivation and, in many cases, negative coping strategies. This is part of sustaining an image of youth among adults and elders as troublesome, idle and burdensome members of the community, which in turn greatly limits the leverage youth have to be part of essential community decision-making processes.

Figure 1: Map of Uganda



3. Theory of Change

The intervention under study has been informed by an underpinning theory of change pertaining the capacity, behavior and role of youth in relation to conflict prevention, management and resolution in local communities. The statement takes its point of departure in the stigmatizing perception of Ugandan youth as being involved in conflict-prone behaviors, and the marginalization experienced by youth who upon completion or drop-out from education struggle to engage substantially in income earning:

If adolescents/youth are equipped with relevant life skills and peacebuilding competencies, then they can change negative perceptions of youth amongst community leaders and positively contribute/fully participate in the development and welfare of their communities thus reducing opportunities for conflict-promoting behaviors

It underlines how the building of adolescents/youth's competencies and skills can positively contribute to the development of their communities, and this in turn can contribute to greater resilience and social cohesion through transformed relationships and stronger networks of trust and collaboration. The case study has been carried out to examine the intervention in relation to the theory of change. As such, the first step of the assessment is to establish to what extent the intervention has succeeded in making the *if*-statements materialize, and if so to what extent this has contributed to the *then*-statements. Further – and importantly – exploring *how* this has happened. Moreover, the case study has been designed to assess progress towards achievement of the PBEA Country Level Outcome 3.1: *Increased capacity of parents (M/F), children (M/F), youth and community members to prevent, reduce and cope with conflict and promote peace.*

This case study therefore investigated three major domains of change:

1. Peacebuilding competencies among the trained youth
2. Socio-economic empowerment of the trained youth
3. Community perceptions of roles, capabilities and potential of youth

Project overview: Addressing Adolescents And Youth Related Conflict Drivers In Karamoja

UNICEF conflict analysis in 2012 identified youth exclusion and marginalisation as a key conflict driver in Uganda, and the resulting un-addressed grievances as driving youth towards conflict-prone and anti-social behaviours. A 2014–2015 analysis of the relationship between education, conflict and peace, further noted that youth exclusion from formal and informal education opportunities compounded their ability to positively contribute to the development of their communities. In Karamoja, distinct barriers to adolescents and youth development and participation linked to extreme poverty and fragility, as well as prevalent gender-based violence, were noted. Barriers to participation were also linked to negative perceptions of youth by community leaders and inter-generational conflict in homes and communities compounded by prevalent gender and sexual-based violence.

UNICEF and BRAC had collaborated in the past to deliver livelihoods and life skills interventions, but the analysis pointed out to the need to also engage social dynamics. At the heart of the new partnership was the idea that exclusion and marginalisation was not only due to skills/competencies' gaps, but also on social barriers at household and community levels underpinned by negative perceptions and fractured relationships (i.e. between adolescents/youth and community leaders, between young men and women, between generations). The 2015 pilot was designed to develop skills and competencies of selected adolescents and youth, but also promote a positive community environment where these skills and competencies could then

be deployed. The aim was to pilot an integrated development package that included a distinct community mobilization and mentoring component. The intervention also marked a turning point in BRAC’s traditional approach to target specifically girls and young women, as boys and young men were also selected and jointly trained with their female peers.

Attempting to not only develop skills and competencies and improve the socio-economic situation of adolescents and youth trained, but also to enhance social cohesion¹ and resilience² of the targeted communities. The intervention aimed at promoting youth’s constructive and progressive role in their communities. It further aimed to foster a platform for social participation and to promote the role of adolescents and youth as peace builders. The mixed gender training aimed at tackling issues of gender-based discrimination and SGBV prevalent in Karimojong communities, which undermines social cohesion among Karamoja communities. The intervention was also aimed at promoting productive and positive perceptions of youth in their communities to build inter-generational collaboration another critical aspect of social cohesion³.

A training sequence comprising four training components was envisaged. The first three – in life skills, financial literacy and livelihoods - were based on existing approaches and tools developed and employed by BRAC. The innovative aspect of the intervention was to include a one-week training on peacebuilding competencies, and to create a learning space that was inclusive and conducive for mixed-gender interaction – as BRAC’s activities in Karamoja otherwise purely has targeted female participants. Moreover, inclusion of aspects of community engagement, both by inviting community members into the program and through fostering youth action and participation in the community. For that purpose BRAC and UNICEF ventured into the development of a contextualized Karamoja Youth Peacebuilding Manual. This was followed by a two week training programme facilitated by UNICEF to strengthen the skills of twenty one staff members of BRAC, including regional coordinators and trainers.

In the period between June and the first week of December 2015, 650 adolescents and youth aged 13 to 25 years were trained on life skills, financial literacy, livelihoods and peacebuilding in 9 BRAC branches across 5 Districts in Karamoja. Besides the livelihoods skill training that covered a period of two weeks, the rest were covered within one week respectively. Adolescents and youth were selected based on a criteria developed by BRAC and were drawn from Moroto, Napak, Amudat, Kotido and Nakapiririt.

A total of 650 youth (487 females and 163 males) across 110 youth centers were selected and trained. Figure 2 below summarizes the proportion of adolescents and youth trained by gender and district.

Table 1 : Proportion of youth trained by district and gender

District	Branch	Male	Female	Total
Moroto	Moroto	22	55	77
Napak	Kangole	18	72	90
	Matany	17	42	59
	Iriiri	25	56	81
Nakapiririt	Nakapiririt	19	65	84
	Namalu	20	89	109
Kotido	Kotido	23	59	82
Amudat	Amudat	19	49	68

1 Cloete, P. and Kotze, F. (2009:9) , Concept paper on social cohesion/ inclusion in local integrated development plans, department of social development , Republic of South Africa: Defined Social Cohesion as ‘positive social relationships at family and community level that results in social capital that binds people together’

2 UNICEF Eastern and Southern Africa (2008) Emergence Preparedness and Response: defines Resilience as “the ability to withstand threats or shocks, or the ability to adapt to new livelihood options, in ways that preserve integrity and that do not deepen vulnerability”

3 Cloete, P., Kotze, F. (2009:9), Concept paper on social cohesion in local integrated development plans, department of social development, Republic of South Africa :Refers to Social Cohesion as ‘positive social relationships at all levels that result in social capital, the bond or ‘glue’ that binds people together’



© UNICEF / Semine Lykke Brorson. Skit about benefits of educating a girl child

Life Skills manual covers 21 sessions with diverse subjects starting from gender & sex; adolescent, sexual and reproductive health; menstruation and menstrual disorders; reproduction; personal hygiene; child marriage & bride price; bodies, emotions and sexuality; peer pressure; conflict resolution; unprotected sex, unplanned pregnancy; contraceptives & family planning methods; sexually transmitted infections; HIV/AIDS; alcohol and substance abuse; violence, communication skills; problem solving; good leadership; resources & services; and adolescent rights, responsibilities and obligations.

The financial literacy manual has been designed into 10 modules to provide the adolescents and youth with skills, knowledge and confidence to make better spending, saving and investment decisions; instill the confidence in youth to run small businesses; and reduce adolescents' vulnerability to economic pressures by improving their awareness of financial options and strategies.

Peace building manual has been designed and covers five sections. Section one (1) covers; introduction, self-awareness, definitions of the concept of peace, assumptions and causes of conflict; the two (2) covers conflict analysis tools and techniques; the three (3) delves on alternative to violent tools and techniques; the four (4) focuses on conflict sensitivity, early warning and monitoring planning; and the five (5) and last covers peacebuilding, response design, mobilization and action planning.

Livelihoods trainings were carried out by contracted service providers specialized in a range of vocations including bakery, hairdressing, poultry, basic veterinary treatment, agriculture and bead making. Participants formed groups based on interest, and underwent a 10-day training in course of their choice.

Study methodology



© UNICEF / Semine Lykke Brorson: Training participants carrying out participatory outcome assessment in BRAC Matany Branch

The case study critically examines the linkages between capacity building and the change from conflict promoting behaviours to the motivation by the young people to begin playing more productive roles in their respective communities. This case study used a mixed method approach, in which a baseline and end-line exercise before and after implementation is the backbone. Towards the end of the project a participatory and qualitative assessment has further been carried out among participants, BRAC staff and community stakeholders to explore the processes of change and particularly *how* change has occurred. The case study adhered to UNICEF PBEA guidelines on case study research⁴. Special attention was also paid to some key tenets of participation including but not limited to; ensuring that stakeholders' participation in the major steps of the study; consensus on data collection timing to allow suitability to all parties.

In more detail, the case study is based on data and observations obtained using the following tools and techniques during the research process:

Quantitative baseline and end-line

It was embedded into participant identification to carry out a quantitative baseline survey among the 650 direct participants in the training in June 2015. This exercise was repeated 4 months after the end of the last training sequence, in May 2016. In both assessments a team of 10 external enumerators were engaged to undertake the verbally administered tablet-based questionnaires. The end-line was carried out as a panel survey targeting the same participants as in the baseline, and 544 out of initial 600 respondents were successfully interviewed in the end-line. As such, the quantitative assessment is based on a survey among the entire population of trainees rather than a sample frame, which strongly contributes to the reliability of the findings.

Program monitoring

In the course of implementation, BRAC has administered a set of pre-and post test tools for each of the trainings of life skills, financial management and peacebuilding. All participants have completed the pre-and post tests. Some have completed the tests in writing in their own, and the majority has taken the tests verbally, administered by the BRAC staff carrying out the training. Tests have subsequently been graded by BRAC staff and scores have been converted in percentage achievements. This has enabled important findings about the direct increase in knowledge that has resulted from the trainings.

⁴ Case study guidance and template, peacebuilding education and advocacy (PBEA) programme in conflict-affected contexts

Participatory outcome assessment

In December 2015 – January 2016, a participatory assessment was carried out by an external consultant. For the purpose the method of trend lines was employed to explore areas, extent and processes of change emerging from the intervention as they have been perceived by participants, parents and local leaders. This tool was administered to 76 participants comprising of adolescents/ youth, parents and local leaders in Napak, Kotido and Amudat districts. A total of 5 trend lines analyses sessions were conducted in the three districts, with each analysis session covering between 3 to 4 hours. Guided by facilitation by the consultant, participants took lead 1) defining ‘problem areas’ that they experienced before the training 2) Rating the scale of each problem before the training 3) Analyzing how the trainings interacted with the problem area, and how change had emerged 4) Rating the scale of each problem after the trainings.

This process uncovered domains of change as they are experienced and articulated by participants and stakeholders, and has guided substantive parts of the qualitative assessment in this case study.

Semi structured interviews: Semi-structured interviews (SSI) were conducted with 10 BRAC staff members⁵ to triangulate information from the key PBEA programme target groups that required further technical details. This was done through a checklist of questions as a flexible guide to evaluate the technical and methodological processes and guide recommendations for how the intervention approach could be improved in the future. The SSI interviews lasted between 30 to 60 minutes.

Individual interviews and site observations: This study conducted 17 individual interviews with adolescents and youth to obtain personal case stories and in-depth understanding of processes of change. Individual interviews were guided by a checklist of questions and lasted for a period of 30 to 45 minutes. To complement the individual interviews, visits were made to the various IGA sites to validate the personal stories shared. While some of the personal case stories have been presented in their verbatim form, some have been synchronized to identify the common patterns of change.

Focus Group Discussions: Two strands of focus group discussions have been carried out for this study. The first as a qualitative element of the baseline and end-line survey, in which focus group discussions have been carried out with local leaders, elders and religious leaders in 25 geographical clusters covering the area of the total 110 target youth centers in the 7 Districts of implementation. Further, in December 2015 6 focus group discussions were carried out among 41 parents and local community leaders⁶ and 12 BRAC staff members⁷. The sessions were conducted in Napak, Kotido, Moroto and Amudat districts.



© UNICEF / Semine Lykke Brorson. Participants in BRAC training in Iriiri, Napak District

⁵ Regional coordinator, Regional trainers and mentors from the various youth centres

⁶ Out of the 41, 34 were mothers, 5 were fathers to the trained youth and 2 were local leaders

⁷ The staff members charged with facilitation of training drawn from all the BRAC branches in Napak, Moroto, Kotido, Nakapiripirit, Amudat and Tapac (although Tapac it is outside the targeted locations).

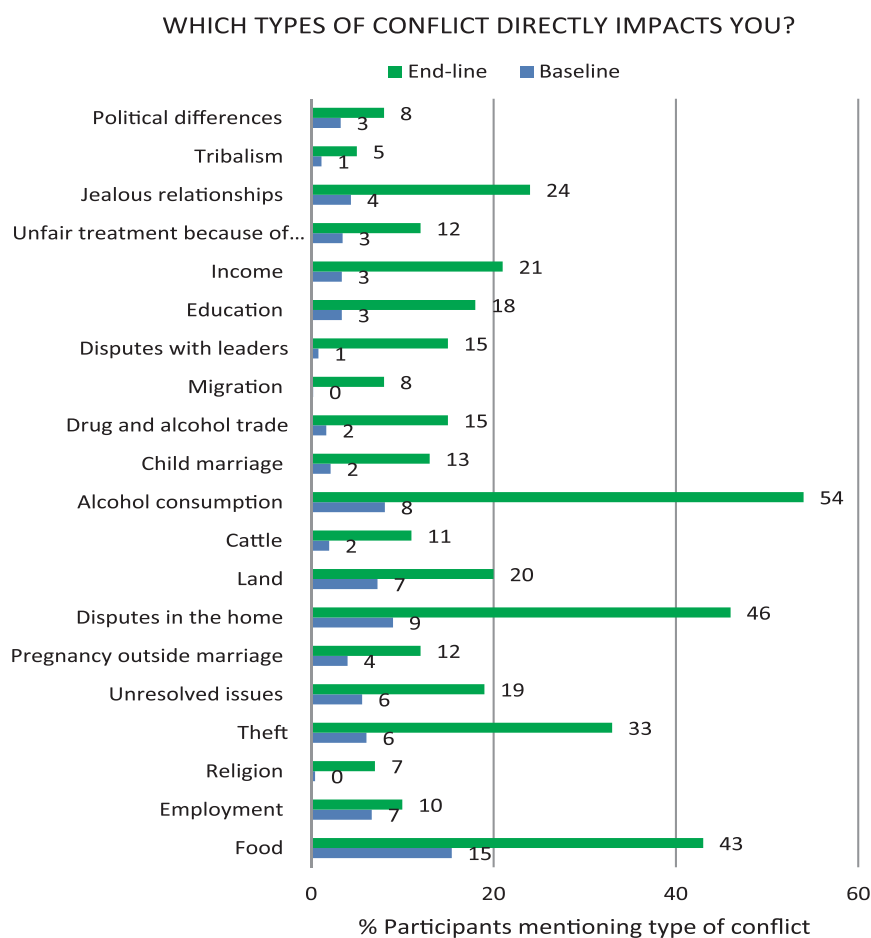
Findings

Domain 1: Peacebuilding competencies

The first domain of change that is explored in this case study pertains the acquisition and application of peacebuilding competencies among the trained youth. This follows the progression from increase in knowledge and awareness over changes in practices to changes in daily lives that arise from systematic application of new skills.

In relation to increase in knowledge and awareness, a set of pre- and post tests were administered on the first and last days of the 5-day training in peacebuilding skills. The tests were designed to capture level of knowledge about key components on conflict analysis, communication and conflict management strategies, as was included in the training curriculum. The average pre-test score was 24% across locations and gender, while participants in the post-test scores an average of 63%. As such, the training activity has been found to contribute noticeably to increasing knowledge around key conflict management areas. Another indication of increased awareness about conflict drivers is the answers given by participants to a question on which types of conflicts affects them in their daily lives, which was posed in a baseline exercise early in the project period, and in an end-line after the project had concluded. In the end-line, participants express to be affected by an increased array of conflict drivers, indicating heightened awareness of their day-to-day interactions and issues with a conflict-analysis lens and terminology.

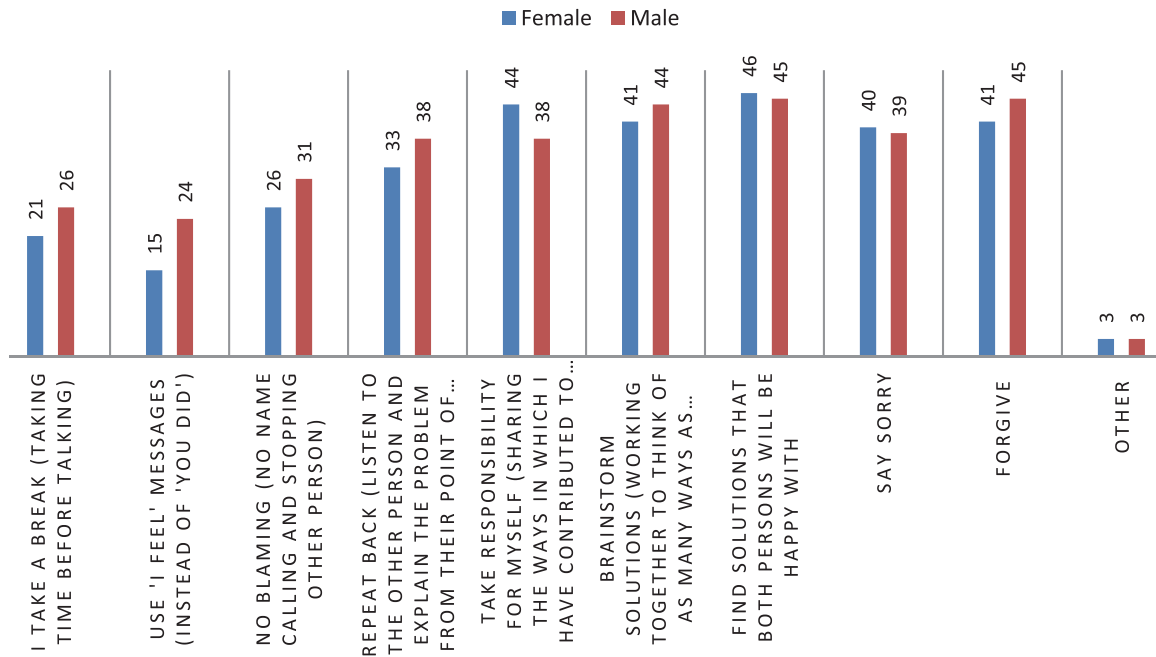
Table 2: Types of conflict affecting youth



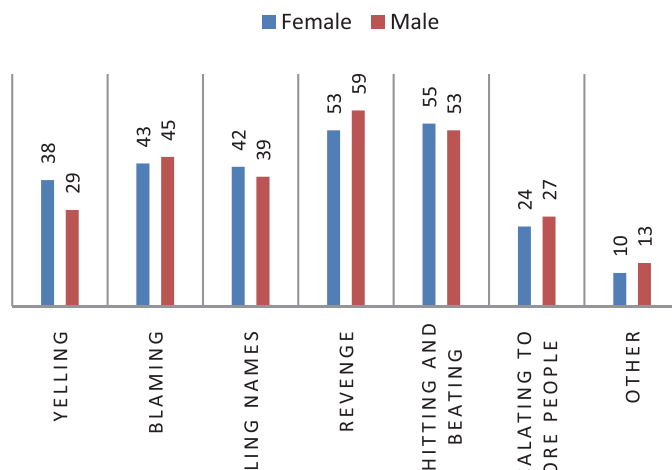
In this study, the key area of interest is whether this successful increase in knowledge and awareness has translated into application of practices promoted for youth and adolescents to strengthen their constructive role in conflict prevention and peaceful conflict management. In the end-line, participants were asked whether after attending the peacebuilding training there is anything they do differently in how they handle conflicts and disputes. Almost 96% of the 544 end-line respondents have said 'yes' to this question, indicating a significant rate of self-reported change of practices. Subsequently, participants were posed open-ended questions about what they have started doing and what they have stopped doing, which has been coded as follows:

Table 3 and 4: Participants' self-reported application of acquired peacebuilding skills

WHAT DO YOU DO NOW THAT YOU DIDN'T DO BEFORE?



WHAT HAVE YOU STOPPED DOING?

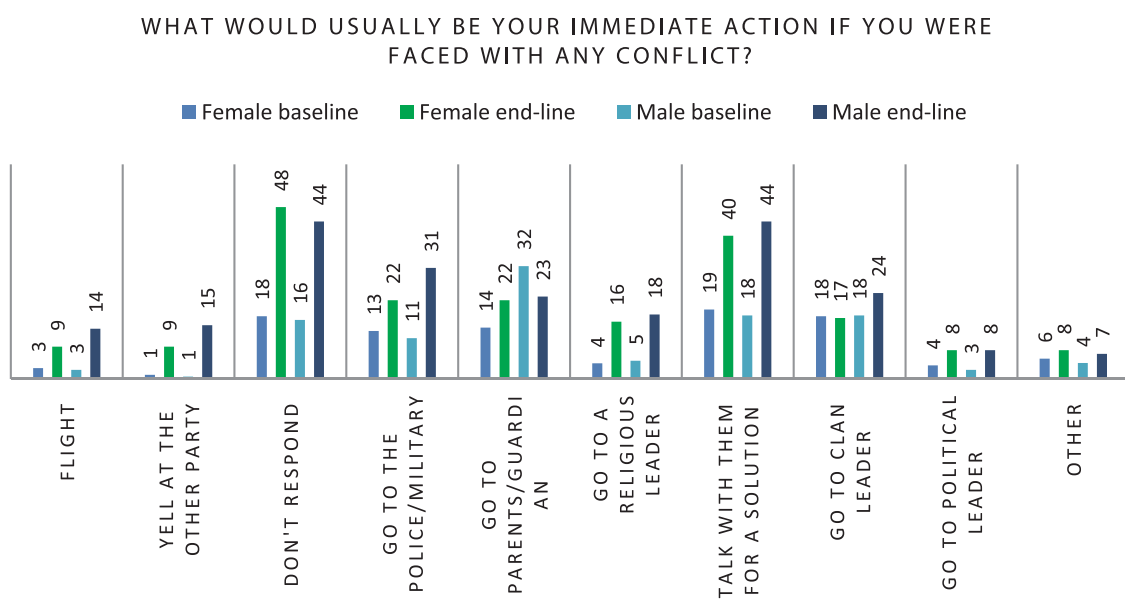


As such, participants' own assessment of change resulting from the training suggests that the targeted youth and adolescents have adopted new practices in communication and conflict management in pursuit of non-violent resolution. Moreover, it is indicated that participants less frequently resort to revengeful and conflict escalating behaviours. This trend of change has been corroborated in interviews and focus group discussions with trained youth, BRAC mentors, parents and community stakeholders. In example, a female participant in Matany in Napak District stated:

‘My behaviour has changed, I liked fighting in the past, [...] But now I am composed and can compromise compared to the past. This is because I was taught the dangers of violence which included getting arrested by police’

When probed about specific behaviour, participants have indicated what these actions ‘usually would be’ if faced with conflict, and indicated how they actually have acted in response to conflicts they have experienced in the previous 30 days. The responses to the first question on ‘what usually would be your immediate action’ is treated as a proxy indicator of changes in attitudes and practices as perceived by the participating youth. Between the baseline and end-line a shift is observed towards an increased appreciation of ‘flight’ and ‘don’t respond’ which qualitative data collection confirms to be a perceived constructive alternative to conflict escalation. Further, there has been an increase in the preference for reporting to stakeholders such as police/military and religious leaders. Among females there has been an increase in frequency of participants seeing talking to parents and guardians as a preferred option, while the opposite is the case for male participants. Most notably, there has been a significant increase in both male and female respondents who point at talking to the other party to find a solution, while a smaller increase is also seen in participants mentioning ‘yelling at the other party’.

Table 5: Immediate action if faced with conflict



When asked about actual response to conflicts experienced in the previous 30 days, there has been a general increase in reporting of cases of conflict to persons of authority with an interesting aspect of gender variation. The most gender-equitable access to reporting is at the village level (Local Councillors) where male reporting has increased from 13% to 37% and for females from 13% to 40% of participants. There has also been an increase for both genders in reporting to elders, while the increase is substantially higher for males (from 9% to 46%) than for females (from 9% to 25%). A similar difference applies to reporting cases of conflict to the police, which for females has increased from 3% to 12% of participants and among males from 5% to 24%. As such, there has been a substantive positive trend in reporting practices for both female and male participants, while the significantly higher increase among males indicates that the path to access authorities is easier for males than for females – particularly against the background of comparable starting points. As such, while the intervention is likely to have had a positive contribution to increased access to reporting, it is worth to further refine the efforts to do so in a gender-equitable manner, particularly beyond the more accessible village level. Programmatically it points to the relevance of promoting gender collaboration, as micro-level mixed gender collaboration has been found to be able to spill-over to the community level as is further elaborated below.

Increases have also been noted in relation to the application of mediation and dialogue to resolve a conflict. In the baseline, mediation was referred to as having been applied by 2% of both female and male respondents, while end-line data indicates an increase to 19% amongst female and 27% of male participant. Calling for a meeting

was a reported action by 20% females in the baseline and 56% in the end-line, while for male participants, there was an increase from 19% to 66%. Again, there is a very positive trend for both genders with male participants again appearing to have more leverage. Indications that young women have less access to dialogue-based conflict management opportunities may account for the higher report of 'revenge' as a response to by female participants.

There was a reduction in the number of male participants claiming that conflicts they were involved in had led to violence, dropping from 65% to 54%, which is still high in absolute terms. The prevalence of conflict incidents leading to violence has been reported to have remained at approximately the same level for female participants with 67% stating this in the baseline and 69% in the end-line, indicating that prevalence of and exposure to violence continues to frequently affect their daily lives.

In the baseline, participants indicated that 'unresolved issues' often led to re-eruption of disputes and violence. Such issues were often related to inter-personal and intimate relationships, where emotions of jealousy, acts of infidelity and the like often would become triggers of disputes. In the baseline 33% of participants stated that they experienced unresolved issues that affected them. At the time of the end-line this had dropped to 13%, which is a key proxy indicator for how successful target participants have been in applying effective conflict resolution methods. When asked directly whether conflicts experienced in the previous 30 days had been resolved, there was an increase among female participants saying 'yes' from 90% to 93% and among males from 85% to 90%. With only an incremental change in perception of whether recently experienced conflicts have been resolved, it may suggest that participants have been particularly successful in resolution of protracted inter-personal conflicts.

Aside from addressing individual level conflicts, the trained youth are found to increasingly address community level conflicts, as is exemplified by a participant:

'I found some people fighting and tried to reconcile them. I did this by creating awareness on the disadvantages of fighting and worked with them to until they reconciled' a male youth in Matany

In the quantitative assessment, there has been an increase from 17% to 40% of participants indicating to have been involved in conflict in the community in the previous 30 days. Qualitative data collected suggests that this is the result of higher participation of trained youth in conflict management.

Such an emerging role of youth in community-level conflict management is found to also have been noted by community leaders. In May 2016 a group of local leaders, religious leaders and elders in Nakapiripirit District noted that: “[Youth are] law abiding, sensitizing the community in benefits of peaceful environments, being exemplary to fellow youth compromising and mediating conflicts”, and in Napak District where community leaders stated that youth now “Separate those fighting, initiate peace talks and negotiations between worrying communities and sensitise communities on appropriate ways of resolving conflicts. They are being busy to avoid idleness, arrange meetings and dialogues for peace and compose songs and act dramas for peace”.

In this sequence of trainings provided is has been new features to firstly include an aspect of peacebuilding training and secondly to conduct trainings for young women and men together. The program has actively encouraged mixed gender participation in the training, and gender-collaborative follow-up action for peace in the surrounding community. Further, the role of both men and women in peacebuilding which was reinforced during the peacebuilding training has been found highly relevant to enable the youth appreciate the roles that both genders bring to peacebuilding efforts. A female BRAC trainer in Kangole in Napak District noted: ‘in the past, the youth thought that it was the responsibility of women to engage in peacebuilding, but after the training, they realized that men and women had a role to play, which involved many strategies’

In a focus group discussion in *Kangole Chini* in Napak District participations noted that during the peacebuilding training with BRAC, they mapped the conflicts in their community and developed action plans for addressing them. These plans were implemented as soon as the youth returned to their respective communities, and included mediating in cases of domestic violence and community disputes. The participation of both male and female youth in the peacebuilding programme created practical avenues to experience how gender collaboration can be practically applied, and also how both can leverage their experiences to handle conflicts. Respondents further noted that the presence of both male and female youth in the programme enabled joint analysis of gender prejudices that were in the past seen as normal. A mentor at a youth centre in *Kangole Chini* noted:

‘This has become a living example of how young men and women can work together by offering their talents and skills to build peace’

Overall, the peacebuilding skills development aspect of the intervention is found to effectively have increased knowledge, influenced understanding of conflict and attitudes towards violence and preferred methods of conflict management. There are indications of increased linkages between young community members and persons of authority in the processes of responding to conflict and violence and youth are found to increasingly take on roles and responsibility to contribute to conflict prevention, conflict de-escalation and resolution among peers and other community members. Participating youth acknowledge a gradual progress in understanding of the balance between personal interest and community common good. With this realization, collective efforts in addressing community level problems/conflicts are gaining momentum. The young people, trainers and mentors specifically point out to the relevance of the conflict analysis tools which were introduced on the first day of the peacebuilding training and the training approach and methodology which enabled the trainees to reflect and relate the peace building concepts and the real life situations back in their communities.

The approaches employed in facilitating the training by BRAC and UNICEF helped youth to analyse the conflict situations in their respective communities culminating into the development of action plans to tackle the same. To this end, respondents in this study reported that they have embarked on facilitating peacebuilding processes at individual, household and community levels.

Moreover a significant awareness on the links between peacebuilding and livelihoods is found to have been cultivated through the intervention. Participants state to have identified the importance of peaceful environment in relation to the growth of the income generating activities that have been set up or expanded. It is clear among the youth that have been trained, that violent conflicts or violence-promoting behaviour have negative effects on their income generating opportunities. Hence, an important result of this intervention is the way the youth now define the nexus between peace promoting behaviours, economic stability and social cohesion – and, most importantly, how this nexus has been a critical motivation for the youth to engage in peacebuilding in their respective communities.

Domain 2: Social and economic empowerment

Livelihoods

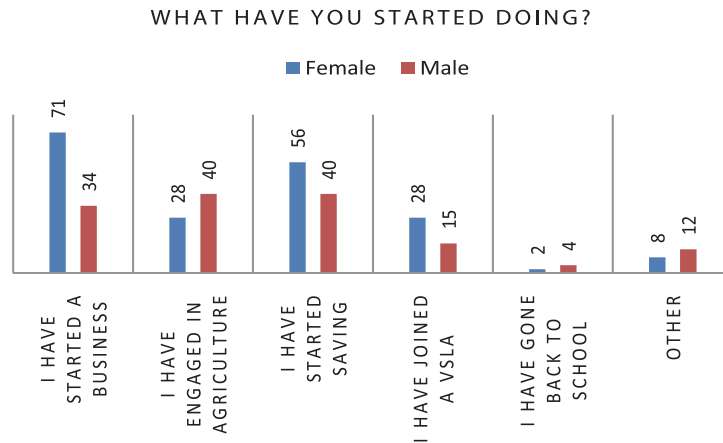
A cornerstone in the marginalization of youth and adolescents that the intervention was designed to address, stemmed from the economic dependency and poverty that are experienced by the majority of youth in Karamoja. As part of a strategy to strengthen youth's capabilities to contribute to peace in their communities, efforts were made to support transition into increased economic independence and to foster recognition of productive contributions to households and communities by youth. This section will explore to what extent changes have been found in the applied livelihoods strategies and key socio-economic indicators in the relative short time span from beginning of program implementation in mid-2015 to the time of the end-line in May 2016.

As with peacebuilding competencies, the participating youth have in the end-line been requested to make a self-assessment of whether there is anything they have started doing differently after having completed the trainings in financial literacy and livelihoods. A significant proportion (91% of the 544 respondents in the end-line) answered 'yes', noting that the trainings had influenced their livelihoods practices. 71% of female participants indicate to have started a business, and the same is the case for 34% of the male participants. These IGAs are mainly in the areas of goat and poultry keeping, bakery, clothing and beading - which are among the livelihood skills covered in the trainings. This represents a significant short-term result that requires monitoring to determine sustainability, while a careful examination of the gender dimension is warranted. Qualitative data collected indicates that male participants have predominantly ventured into agricultural production and casual labour, whereas female participants have veered towards small-scale vending. As such, there could be a gender-bias in the terminology used in the study as 'business' could be associated with the small-scale vending often driven by women, whereas production of agricultural commodities for sale may not be perceived to belong to the same category.



Youth in Moroto during a practical session of bee keeping training

Table 6: Participants' self-reported application of acquired financial management and livelihoods skills

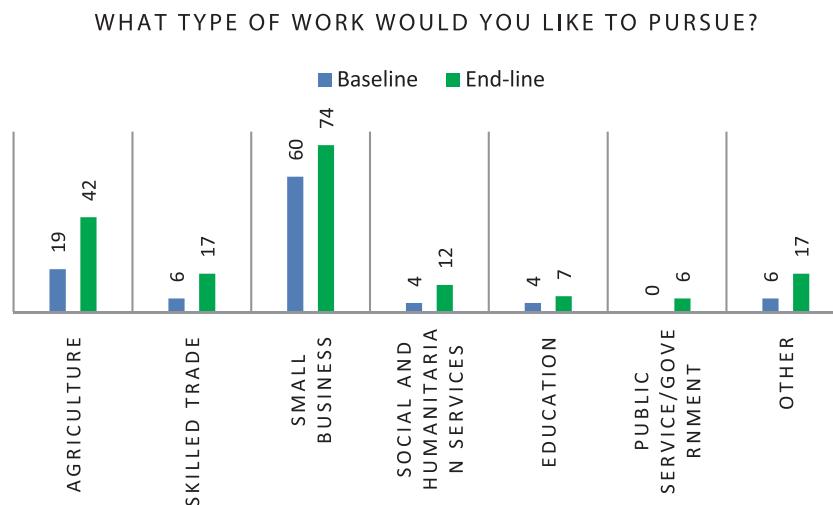


A remarkable 56% of female participants and 40% of male participants state to have begun saving after attending the trainings. An increase in prevalence of saving indicate a potentially transformative change in economic vulnerability and resilience, and the trend towards joining VSLAs may contribute to sustaining it. A 24% point increase in membership amongst participants in Village Savings and Loans Associations (VSLAs) is indicative of greater inter-generational collaboration, as the demonstrated knowledge on savings has given parents the confidence to invite the trained youth to join existing saving groups. Parents and the rest of the community feel that youth are increasingly trust-worthy and resourceful. A parent at Tinga Youth Centre in Amudat says:

'We have saved 2 million shillings from the all the 18 members. In our group, we are parents and our youth who have been trained by BRAC. We are all saving and borrowing loans for medical needs, school fees and business expansion. The presence of these youth who have been trained in our centre is important because they are now helping to run the savings scheme from the knowledge they got from the BRAC training, we the parents have not been trained'

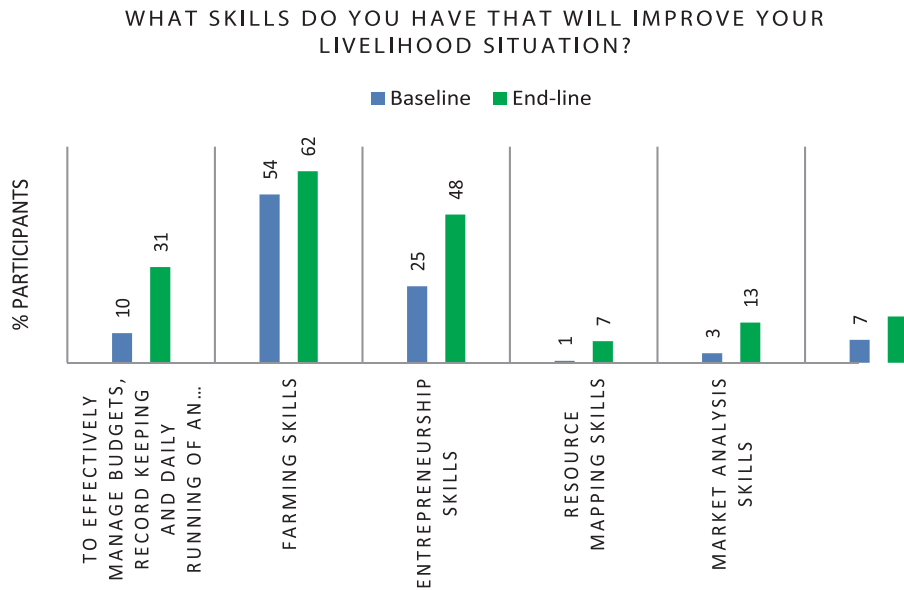
Emerging changes are also noted in the livelihoods strategies that youth would like to employ. Most notably, there has been an increase in the proportion of participants who find agriculture a viable method from 19% to 42%. This may indicate that youth are beginning to identify existing opportunities within existing family and community assets and resources, potentially supported by improved relationships between the youth and their families and communities. This is particularly interesting against that background that there has 'only' been an increase of 8% point in youth indicating to have skills in farming, which corroborates the argument that the trainings have contributed to participants becoming more creative about how to productively utilize existing skills and resources.

Table 7: Participants' preferred livelihoods strategies



In terms of self-perceived livelihoods skills, the trained youth have increasingly mentioned having skills in financial literacy/management and entrepreneurship, which both have increased by more than 20% points from the time of the baseline to the end-line:

Table 8: Participants' self-assessment of livelihoods skills

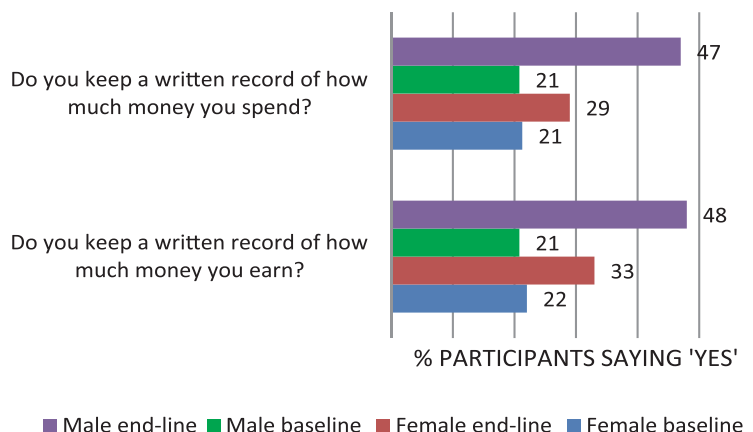


This trend is also seen in the application of key financial literacy and management skills, as there has been a noticeable increase in financial record-keeping of both income and expenditure. This increase is, however, gendered in favour of males who are often more literate than women.

When asked about what skills youth themselves think they need to improve their livelihoods situation, there has been a similar increase in demand for these sets of financial management and entrepreneurship skills coupled with demand for market analysis skills. The latter was mentioned as something needed by 5% of respondents in the baseline and by 25% in the end-line, which indicates a substantial increase in awareness about the importance of market systems to effectively navigate application of livelihoods strategies.

The skills development in livelihoods and financial literacy has been pursued with the aim to boost capabilities to generate income and thereby transform socio-economic vulnerabilities. Against this background there is an impressive progress towards that objective manifested in an increase in the proportion of participants earning income from an IGA from 62% to 80% from the time of the baseline to the end-line. For the proportion of participants that have carried out work for pay in the past month there is observed an increase from 45% to 57% in the same period. The level of income earned has remained fairly constant at 53,300 UGX on average in a month in the baseline and 56,400 UGX in the end-line. This achievement of economic inclusion in the relative short time span of implementation is significant and suggests both scalability and replicability to promote youth self-reliance. Further, establishment of group-led IGAs have also been found to form important social networks of trust-building and collaboration that foster participation and social inclusion.

Table 9: Application of financial literacy skills



A crucial aspect of livelihoods strategies is what money is spent on, and endline data indicates that participants have spent significantly more money on purchasing food and radically less in purchasing alcohol. There has been a drop in alcohol as the self-reported main expense from 20% to 0% among female participants and from 26% to 1% among male participants. While it cannot be ascertained that this findings indicate that alcohol abuse has been sustainably resolved among the participants, it does indicate a drastic change in often unproductive and stigmatizing behaviour. Alcohol consumption is associated with conflict-escalating and potentially violent behaviour and a barrier to youth participation at household and community levels.



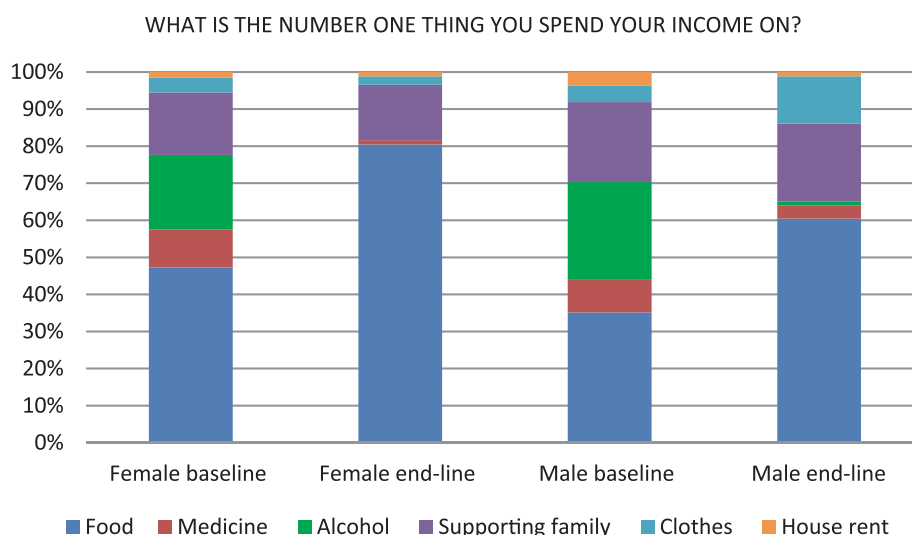
Agnes Lokwenye is 25 years old and married with one child. She had two other children who passed away before attaining age five. Lokwenye, as she is popularly known, lives in a traditional Karamojong *manyatta* surrounded by thick wooden sticks in Lokochil village. She recalls the turbulent life she led before receiving training from BRAC and says: 'I used to brew *Kwete*, our traditional beer. The work was very difficult because I spent long hours near the fire-place and this affected my skin badly. But that was not all; women in this village would come and attack me claiming that my *Kwete* was making their husbands abandon their family responsibilities. But on the other hand, some of their husband would drink *Kwete* on credit and refuse to pay'.

In June 2015, a female neighbour came and told her that BRAC had intentions of training young women and men and that she needed to give the training a trial. The following day, Lokwenye went to BRAC office and was among those selected to be trained by BRAC. So between June and November 2015 she attended training at BRAC and says: 'the livelihood training that I did was very important because I learnt how to make *Lomude* (Karamajong' traditional skirt) and I now have customers as far as Mbale, Kampala and Arua'.

Lokwenye explains that her customers bring the garments and then she does the sewing at a cost of 15,000 shs. She amazes at the way customers she has never met, who apparently are introduced to her by previous customers use her mobile phone to place their orders. She says that: 'all that I do is to receive the order and when customers place their orders, they also advise on how they will deliver the garments. And once the skirt is ready, she communicates to them through phone and the details of delivery are agreed.

At the time of the interview, Lokwenye was working on 20 orders and said that: although my business was established in October this year, it has attracted customers from far and wide. I just borrowed a business capital of 100,000 from our savings groups and started making *Lomude*. We are 30 members and I am happy that I have finished repaying the loan. The rest of the savings will be shared at the end of the year then we shall start again in the New Year'. Lokwenye also attributes her success to the support given by her husband having realized that her income was also supporting the family

Table 10: Changes in participants' categories of expenditure



Interviews conducted across four districts of Karamoja revealed that the income earned from the IGAs, and the influence of the life skills training, have prompted some youth who had dropped out of school due to peer influence or lack of school fees to return to school. Cases of participants enrolling at Kotido Parents Advanced School and Kotido Institute were reported during data collection. Others are using the profits accruing from IGAs to purchase scholastic materials, pocket money, beddings and uniform in order to be accepted in school. In Matany, Napak district, interviewed youth said; *'after learning the importance of saving money, some of us joined Lokwakwas youth association where we are saving money. In October 2015, two of our members got loans from the group for school fees and pocket money'*

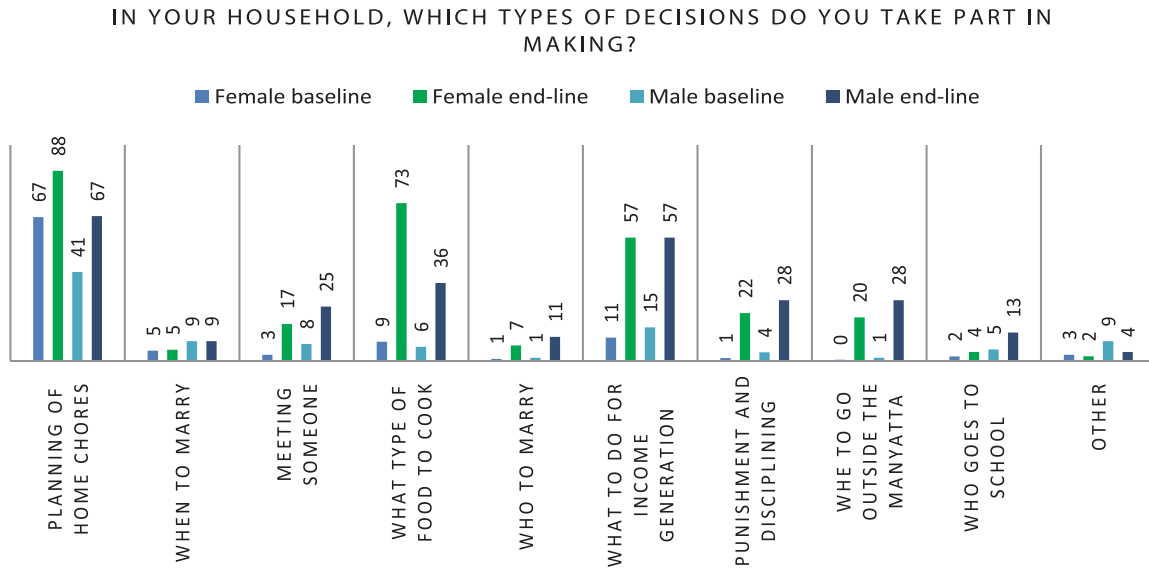
In summary, the livelihoods aspect of the intervention is found to have enhanced inclusion into income generation and to have been particularly effective in promoting female participants' entry into business entrepreneurship. There are strong self-reported records of changes in livelihoods and financial management practices, which are corroborated by perception of parents and community leaders as will be looked at in greater detail under domain 3. While youth increasingly overcome barriers of income generation there is also a positive trend towards participants increasingly making savings and entering into VSLAs, and here are appreciated as resourceful members. Further, there are significant indications of youth applying acquired livelihood skills and life skills in combination to reduce on destructive, stigmatizing and conflict-escalating practices associated with alcohol abuse.

Empowerment In the home

Having examined evidence of youth increasingly applying peacebuilding competencies and having increased productivity and income generation, attention is turned towards the role of the youth in their homes. 59% of female participants live with husbands, while 18% of males live with wives suggesting that there are distinct gender dimensions to intra-household dynamics to contend with in the transfer of changed knowledge, skills, and practices from classroom to the home. Across all participants there has been a positive shift in self-reported areas of contribution to household level decision-making, with a 46% point increase amongst females (from 11% to 57%) and 41% point amongst male participants (from 15% to 57%) in their contribution to decisions about income generation activities.

Both male and female participants seem to have gained independence over decisions about meeting others and about when to leave the manyatta (homestead). And while involvement in decisions over when to marry has remained constant, there has been an increase in the number of participants who state to have influence over who to marry. It is worth noting that the majority of female respondents were already married when entering the project, thus this question was redundant for a significant part of respondents.

Table 11: Contribution to household decision-making



The endline data analysis is supported by findings of participatory assessments of change carried out across target Districts. The combination of skills, income and awareness about inter-personal conflict drivers has for many laid the foundation for transforming their roles in the home and their relations to the people they live with. Parents report of sons and daughters being increasingly helpful with home chores, taking initiative and supporting the family. This is in many cases tied to a reduction in alcohol intake and reduced use of violence in the home. Further, increased agency has been noted among the trained participants in cases, where they are exposed to acts of violence in the home. In the baseline 74% of participants stated that they would do ‘nothing’ if the head of the household slapped or beat them. In the end-line this figure has gone down to 43%, while there has been an increase from 7% to 19% who state that they would report to police and from 7% to 15% who would report to the local council of elders. Interestingly, there is also an increase from 3% to 24% who say that they would tell friends, which could suggest that participants have greater access to a supportive and potentially protective social network.



Rael Wekesa lives in small house in Amudat town which also doubles as her business premises. She is married with three children whom she has enrolled in school. She is among the young women who have been trained in life skills, financial literacy, livelihood and peace building through the collaboration between UNICEF and BRAC.

Prior to her engagement with BRAC, she had no skills that would help her generate income to supplement her husband's. She explains: *'initially I was totally dependent on my husband's income, but the household needs outweighed his income. I could not make any purchases or decisions before requesting for his approval. I had some ideas on how my family could grow but I had no skills to actualize these ideas'*. She underlines that she was totally dependent on the spouse to a point that their relationship was getting strained.

Rael notes that the training at BRAC gave her a new chapter in life: *'I learnt how to nurture relationships with people, how to make peace and how to generate income from very minimum capital. After the training, I got a revolving loan of 100,000 shs and bought 5 jerrycans of petrol which I began selling to people'*. The profit she got from selling petrol in October 2015 enabled her to start a small retail shop early in December 2015 where she sells sodas, sugar, salt, matchboxes, tealeaves and ground nut paste (*odi*). She points out that the training has helped her to venture into businesses that she never thought she would engage in, which in turn has enabled to begin meeting her needs independently. She says: *'I now take care of my needs without seeking approval from my husband. I feel more independent and empowered as a young woman'*.

It is, however, not all participants who have had an empowering and emancipating experience in their home upon attempting to apply their newly acquired knowledge and skills. In the qualitative data collection there have been records of instances of female participants having money requisitioned by husbands, and at least one grave example of violence has been documented in the aftermath of the training sequence. As explained by a participant from Amudat District affected by this gender dynamic: *'My husband does not want me to get trained or have my own money. I was his third wife, the first and second wives are not educated, but I am an S2 drop out. So he does not like my participation in the training'*. She expressed that her husband gets worried that her participation in the BRAC training will expose her to *'illicit relationships'* with other men and say: *'My husband feels safe when he provides for me, this way his power as the man of the house is secured'*.

While the training design has very purposefully engaged in transforming gender inclusion and mixed-gender collaboration in the youth centers, they may not have been so explicit nor purposeful about how to constructively and supportively engage in the transformation of intra-household gender dynamics. It is found that future intervention may benefit from investing preparation into how to handle this aspect of relations in a safe and transformative way, and that it should be a mandatory component to integrate dissemination of reporting, referral and response pathways to implementers, participants and communities. Moreover, this could include the intentional targeting of multiple household members, which both could serve the purpose of fostering a critical mass to adopt and sustain change within a household, and the purpose of men and women from the same household to undergo a shared learning process with the intention of fostering gender collaboration in a similar manner as has been achieved among non-household members in the youth centers.

Empowerment in the community

As a parameter of social empowerment, this section will investigate change in areas of community participation. Firstly, participants have in the baseline and end-line been asked about whether they usually meet with peers and with adults/elders in the community to discuss a range of developmental issues. While most youth prior to the project had some degree of participation in such community-level deliberations, there has been a clear trend of increased frequency of youth who discuss issues with adults/elders across the listed topics, and an increase in interaction with peers particularly on issues pertaining livelihoods and problems of the community. Notably, the increase has been to be comparable for both male and female participants.

Table 12: Social participation with peers

DO YOU USUALLY MEET WITH OTHER YOUTH IN THE COMMUNITY TO DISCUSS....

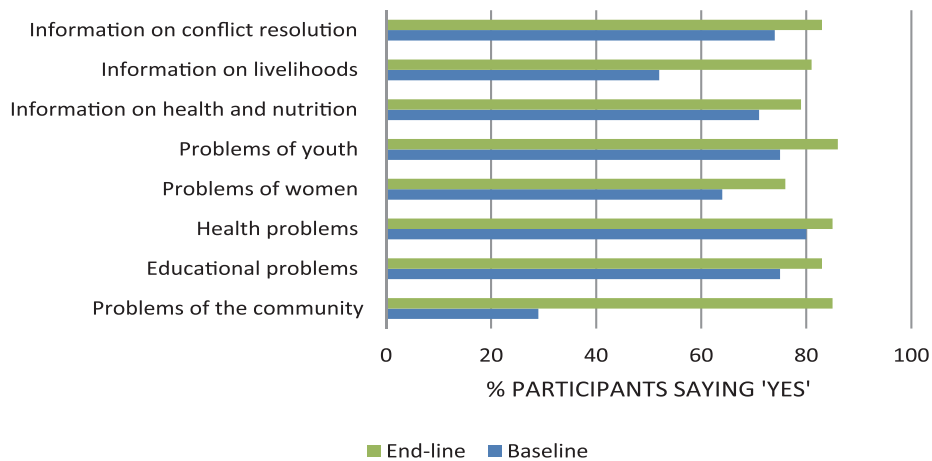
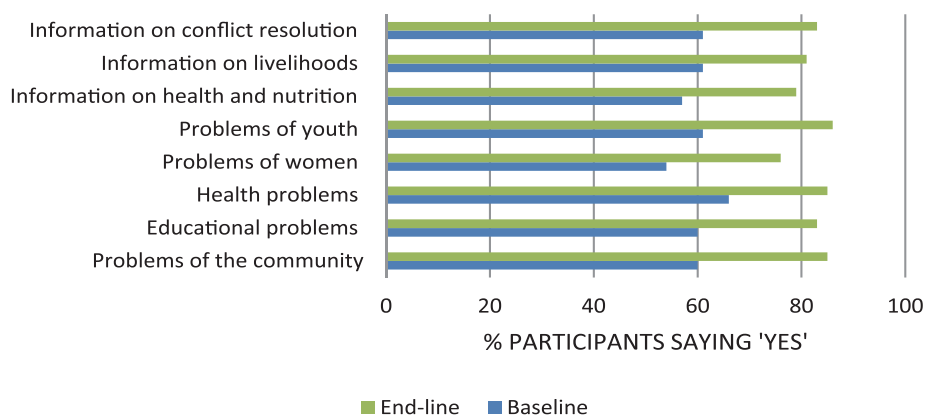


Table 13: Social participation with adults and elders

DO YOU USUALLY MEET WITH ADULTS/ELDERS IN THE COMMUNITY TO DISCUSS....



As mentioned under domain 1, trained youth are found to have taken a substantially more active role in promoting peace and engaging in conflict management in the community. Moreover, the trained youth are found to increasingly engage in leadership positions, as a BRAC trainer from Namalu in Nakapiripirit District explains:

'In Namalu sub county of Nakapiripirit district, the trained youth are beginning to get courage and confidence to vie for leadership positions. Two of the youth, Losike Agnes and Lomoria Calisto campaigned in October 2015 and were elected in the youth council⁸ at Sub-County and parish levels respectively. These leadership positions are critical for the youth because it provides forums for learning, exposure, influencing of policies and directions on issues affecting youth, lobbying for the interest of the youth and sharpening their debate and communication skills. They have also begun using these forums to educate the rest of the youth representatives on life skills issues'

8 Is a structure at the sub county level that brings together different categories of youth and links to the district and then the national level.

Two examples of youth having entered into youth leadership roles also emerged in interviews with trained youth in Katanga in Moroto District, where one has been elected as a formal youth leader in the local governance structure and another has successfully become part of a peer educator project on reproductive health:

Personal story of Loru Alex Maximillan



Loru Alex Maximillan lives with his family in Katanga, outside Moroto town. Alex is one of the youth who has been trained by BRAC.

He explains: “I have made use of the leadership skills it gave me, and the peace building skills are so important. Before, if there was a conflict here in my area I didn’t

know how to bring people together”.

In October 2015 there were elections for village-level youth councils across Uganda. There is an integrated part of the local governance structure, and Maximillan tells us “I have the capability to inspire and represent youth. I have the confidence to approach the community, and I was elected as a member of the youth council”.

At the same time Maximillan shares a story of youth life in Karamoja being full of obstacles. As one of the few youth in Karamoja who has made it to graduate A-level education, he was on the path for a job. But a fire in his grandmother’s house where all his papers and certificates were kept meant that he since then has been rejected for jobs, because he is not able to document his level of education. After getting by making bricks and doing other forms of casual labour for a number of years, he says “the four trainings I have had are making me think about what next in my life. With the financial literacy I could start a business or go for vocational school”

Figure 2: Personal story of Achila Emmanuel



Achila Emmanuel lives alone in Katanga outside Moroto Town, while his mother is in Napak. In the outskirts of Moroto town in

Karamoja, Achila is working as a peer educator in reproductive health. He recently joined the team of a local NGO, and the journey to reach there has been a long one.

In his own words, one of the main factors that made him succeed is a sequence of trainings he attended with BRAC, who in partnership with UNICEF is strengthening the role of youth in peace building.

“The trainings are very vital, because I have gained skills and knowledge that has helped me. I now know how to prevent HIV/AIDS; I now know how to use money and how to save. I have saved for 5 months”.

Some months back Emmanuel saw an advert for a role as peer educator on a notice board. “I wrote

an application letter, the first one I have ever written, and submitted it. They called me for an interview and I imagined it would be very hard, but I found it easy. They took me for two week training, and then I started working. I volunteer, but at least it gives me a small allowance to support me”.

Emmanuel is teaching out-of-school youth about reproductive health, prevention of gender-based violence, life skills and civic participation, and he says: “I like teaching. I am gaining experience, which will help me get a job. And I am also planning to start buying cereal from Nakapiripirit and sell in Moroto town”.

Domain 3: Community perceptions of roles, capabilities and potential of youth

One of the key objectives of the intervention was to develop capacity of youth and influence the role of youth in the community to a point, where exclusion, marginalization and negative perceptions of youth would be challenged. In other word, to tackle inter-generational conflict. To monitor progress in this area, there has been a qualitative pre- and post assessment with key community stakeholders such as local leaders (LC1s), elders and religious leaders in 25 geographical clusters in which the 110 target youth centers lie. Further, a participatory assessment has been carried out with parents to capture their experience of change in role roles of youth and the expectations they have of them. As such, this domain in the first instance looks at changes in roles and perceptions of the youth that have participated in the training, but also touches upon the perceptions of capability and potential of youth in general in the community.

This part of the case study follows up on the program components that have pursued community engagement in the program, through sensitization and participation in the selection of trainees, and that have stimulated increased participation of youth in the community through implementing peacebuilding action plans and general participation in community structures and events.

The participatory assessment among parents has revealed that there is a strong trend among mothers, fathers and guardians of acknowledging changes in demonstrated behaviour and appreciation of the skills acquired among the youth that were trained. In relation to skills, there is repeated mentioning of the youth having started businesses and increasingly engaging productively in the running of the family. Further, there are reports of increased collaboration between parents and youth in the area of livelihoods, a trend rooted in an increased perception of the youth as knowledgeable and responsible. One of the ways in which this is manifested is in some parents either making a joint investment with their children or supporting the youth with ideas and money to increase business capital. Respondents across the board observed that prior to the BRAC /UNICEF training, it was not common to find the youth, whether male or female, discussing issues with parents. However, a new trend is now emerging with youth and parents discussing problems and identifying solutions as pointed out by a mother in Iriiri, Napak district;

‘in the past me and my son did not discuss anything and he was not focused. But after the training, he has become responsible and even saved his transport refund to invest. When he came home, we talked, and we agreed to put our funds together for investment. I added my portion and he brought his savings. We are now buying chicken together with my son and will start selling them when they multiply’

In Napak District an LC1 chairperson stated that after his 26-year-old daughter was trained, she was able to advise the family on how to make use of the prolonged rainy season to grow vegetables and fast-maturing maize for food security – and he appreciated that her knowledge has become essential for the households’ livelihoods decisions. More statements from parents include:

Those youth who has seen that life was useless, they have gotten hope. They reach out to us and say ‘mama, let’s start a business’. – Female parent, Iriiri

Now, we see them pair up in four and go and help all of the parents harvest. – Male parent, Kangole

The trained youth, when they came home they would help train the young ones at home. Before they were wild, drinking all day. - Female parent, Iriiri

Our children are now wiser. When they come back from the training they feel like touching all types of work. - Female parent, Iriiri

Those un-trained youth are now willing to come and be trained because they have seen the change in others. They are like “I also want to be taken” – Female parent, Kangole

I have supported my son. He was trained in bakery, but there is a lot of people doing it and competition is high. I injected 30,000 to help him grow cassava, and he put in 25,000 – and we now have 1,5 acre of cassava growing. It will take 1,5 year to be ready, and then we will sell and decide together what business to start with the 2 million shillings that we expect to earn – Male parent, Iriiri

Parents and youth interviewed in this study explained that before the training, the youth were a burden to their parents and caretakers because they hardly contributed towards the family feeding. But they began taking up the responsibility of buying food:

'We are now having money, which we use for buying food. They no longer see us as a burden. When we arrive from working in our IGAs, we are received with appreciation, because we are seen as responsible' young female in Kotido district

A number of reasons were given by parents and mentors to explain why the trained youth are now perceived as supportive. In Iriiri, the trained lot has formed groups that support parents and community members to harvest crops; and construct huts and houses for the elderly people as reported by BRAC trainer from Kotido:

'In Lodipidip within Kotido town council, 15 of the youth trained have organized and have begun supporting vulnerable people like the elderly women whose houses have collapsed to improve their shelters and keep the homes clean. They visit and repair the houses, clean compounds and fetch water for these elderly persons. By the end of 2015, they had supported 6 homesteads. They do this through the help of the LC1 secretary who continuously identifies the elderly and vulnerable persons, reports to the LC1 who then links up with the 15 youth to organize for support'

Some parents whose sons and daughters have not been trained are negotiating with the trained youth to mentor the untrained in various skills. The mentorship involves practical training, observations and reflection on individual behaviours and practices against the new ways being observed. However, some parents are also concerned that the population of the trained youth should outnumber the untrained to avoid relapse in behaviours.

'I sent my child to join one of the trained youth in our community so that he could learn good behaviours' a parent at Kotido district



A notable potential gender dynamic at play as a result of the training pertains the role and appreciation of young women in the household. In a context, where girls are commonly married of early to relieve the family of a ‘burden’, the capability of the trained female participants may have potential to change that. A female BRAC trainer has noted that:

‘From the time some parents began feeding from the profits made by their daughters; they have forgotten to pressurize them to get married as a way of earning money and cows to buy food’

Moreover, local leaders have been asked about how they see the role and abilities of the youth who have been trained by BRAC. Their characterization at the time of the end-line is dominated by appreciation of the skilled productive role that they see these youth take on and in many cases refer to them as role models for other youth in the community. The expressions given by local leaders about the trained youth have been captured in the following word cloud:

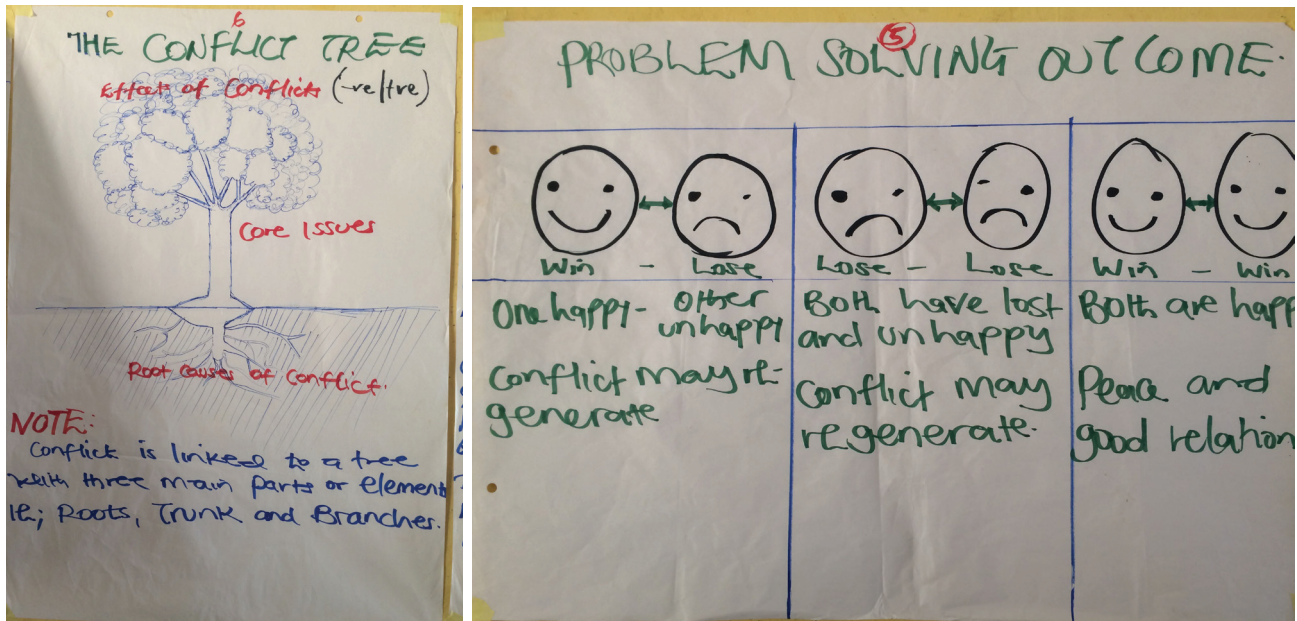
Figure 2: Vocabulary used by community leaders to describe trained youth



Local leaders have further been asked about the general role of youth in the community in relation to conflict and peacebuilding. Notably, there has been a shift towards increasingly looking at youth as actors who play constructive roles, such as advocating for peace in the community, calling for dialogue meetings, and being part of community conflict management meetings. Youth are seen as taking an active role in following up cases of theft, and to mediate and mitigate in instances of conflict in the community. Further, it appears that since the time of the baseline, there has been a stronger role of youth intervening in cases of conflict and violence involving other youth through local youth disciplinary committees. While this role is appreciated by local leaders, it does also appear that the disciplinary measures often employed by these committees tend to include violent punishment of youth who have committed various offences. This reinforces the need of continued mentoring to ensure that empowerment leads to peaceful and transformative behaviours.

When the perceptions stated by LC1s, elders and religious leaders across the target locations a shift is noted between the time of the beginning of the intervention and the end of the project. In the baseline there were dominantly positive perceptions among elders, leaders and religious leaders in 8 out of 25 locations. By the time of the end-line there were dominantly positive views in 17 out of 25 locations. As such, in the timespan of less than a year a trend of increasingly positive perceptions of youth in relation to peacebuilding is noted in more than a third of the target locations.

Lessons Learned and Recommendations



© UNICEF / Semine Lykke Brorson: Training resources at BRAC Kangole Branch

The intervention under study in this report was designed as an innovative and integrated approach to strengthening the competencies and capabilities of youth to be – and be perceived as – productive contributors to peace and development in their communities. The approach employed was built on BRAC’s existing structure and mode of operandi to strengthen youth livelihoods in Karamoja, and purposefully invested in the development of a peacebuilding and community participation component to complement this. As such, the strategy employed has been a holistic approach acknowledging that transformation of vulnerabilities of youth would depend upon hand-in-hand changes in the cycle of poverty, social exclusion and conflicts affecting as well as involving youth.

A number of learning points have arisen in the course of implementation, which span from practical findings about how peacebuilding competencies most effectively is strengthened among adolescents and youth in Karamoja; conceptual learning on skills-based interventions for youth in peacebuilding; and programmatic learning about this can inform beneficiary targeting and strategic pursuit of synergies with other interventions.

Practical recommendations for future BRAC peacebuilding projects in Karamoja:

In general, the trainings have been found to have been highly successful, both in the practical delivery and in contributing to desired outcomes. In consultations with implementers and beneficiaries a number of suggestions for making the trainings increasingly effective have been suggested.

The first set of recommendations pertains the structure of training delivery. In the current project youth have been mobilised from various youth centers and training in a central location. That has the benefit of bringing youth together across locations, but the downside of increase the costs of the training by fostering needs for transport refund etc. From a sustainability perspective it is recommended that the level of training is shifted from branches to youth centers, so trainings become more accessible for youth widely in the community and closer tied to group-based follow up and implementation of community action. In this setup, BRAC mentors at the youth centers could also be given a more prominent role in the program implementation. A prerequisite for this model would this be

to integrate a level of Training of Trainers for the BRAC mentors to equip them with skills to carry out the trainings. In the suggested model, roles would consistently be shifted a level down so BRAC staff would be carrying out ToT trainings, support and supervision (rather than implementing the trainings), BRAC mentors would be elevated to become trainers (rather than participants) and this would enable an increased number of youth center members to access trainings, and for the trainings to be carried out more continuously (rather than a limited number of youth in each youth center being mobilized for training at the branch level). Such a shift in levels would imply that trainings would take place at such proximity to participants homes that transport refunds would become redundant, which would reduce the costs of the trainings. In the data collection for this case study it has, however, surfaced that there has been a wide utilization of the money provided for transport as capital to fuel income generation. If this shift is realized, it would thus be worth considering if some seed capital should be allocated for participants to inject in IGAs – or if the training should be maintained as strictly skills-based.

The second set of recommendations pertains the inter-personal interactions and relationships that the structure of the training is designed to foster. In the training sequence under study, youth were shuffled around in between each of the four trainings, meaning that the individual participant experienced to be trained with a new group of people each time. It is recommended that consistent cohorts of participants are made throughout the trainings to enable stronger group formation that in turn could strengthen collaborative implementation of peacebuilding action plans. If trainings at the same time are shifted to the youth center-level, they could increasingly contribute to fostering supportive youth peer networks that can be sustained at village level. To maintain the benefits of youth from different locations meeting and interaction, which serves an important peacebuilding objective in itself, a sequence of exchange visits could be organised between youth centers – either within or across branches.

Another aspect of inter-personal interaction and relationship that can be strengthened is the ways in which the trainings impact on intra-household gender dynamics. As mentioned above, it is recommended that preparation is invested into defining ways in which the intervention can play a more constructive role in transforming gender relations for married participants. One path to pursue could be to purposefully expand the targeted participants pr. household, so a person trained has another person to share the learning experience with, and with whom the application of skills in the household can be jointly pursued. That could potentially contribute to reducing knowledge gaps between household members and aid in forming a critical mass within a household to act upon new knowledge and intentions collaboratively. Further, if trainings are shifted to the youth center-level they will also be closer to the social surroundings that participants operate in on a daily basis, meaning that youth mentors would be closer to the targeted households and that information dissemination in the community could be pursued more effectively to foster support of crucial gatekeepers of change. In relation to prevention and response to incidents of violence it is also found to be of utmost importance to integrate systems of reporting, referring and responding into the program approach. In this case, utilizing the national RTRR guidelines and linking up with operations and sensitization work of actors such as the Child Help Line and Uganda Police Force is would be highly relevant.

One of the valuable changes observed by participants as well as BRAC implementers is the dynamics implied in having carried out mixed-gender training. Up to this point, BRAC's services has been earmarked for women and it has been a novel experience for implementers as well as participants to experience a mixed-gender learning space. It is suggested to maintain this practice to capitalise on it's potential to foster community-level gender collaboration, and that the practice is further strengthened by inclusion of male mentors into the BRAC structure.

Conceptual learning about peacebuilding programming for adolescents and youth:

The project that has been examined in this case study has been a pursued as a learning experience for both UNICEF and BRAC to test integrated methods of strengthening youth's role in peacebuilding and their capacity to transform their livelihoods status. The program has made assumptions about how addressing underlying socio-economic vulnerabilities coupled with peacebuilding competencies development and promotion of community action, would have a potentially transformative impact. This case study has found that change has to a large extent materialized as prescribed in the theory of change, and the intervention has further laid the foundation to a refinement of the conceptual framework to be used before and during such interventions.

Firstly, through the intervention, learning has been obtained about the vulnerability factors in relation to livelihoods and peacebuilding that form part of crucial determinants of the effectiveness of a skills-based intervention:

Vulnerability factors prior to intervention:

- Economic and food security stress experienced by individual and household
- Educational level
- Family cohesion (incl. whether participant lives with primary or secondary relatives, has children, has experiences early marriage or has been widowed)
- Involvement in stigmatized, at-risk behaviour
- Exposure to violence and abuse
- Disability

The learning points about vulnerability factors are important and useful as an analytical framework to investigate the baseline situation at the program design stage, as various contextual situations along these parameters will guide varied contents and strategies of training. Based on this intervention it is recommended to develop context-specific data collection tools based on the above indicators to understand the root causes of youth poverty, stigmatization and involvement in conflict, that in turn can inform intervention design.

Factors of transformation

Informed by this intervention, the following factors have been found relevant in strategically fostering transformation of youth and adolescent's vulnerabilities:

- Strengthening supportive peer networks
- Creating entry points to social participation
- Skills development
- Continuous interaction with mentors and role models
- Reaching a critical mass within households and peer networks
- Access to seed capital for investment
- Access to reporting, referral and response mechanisms for cases of violence

Indicators of transformation

Further, indicators that are useful to measure whether intended change is manifesting have been further articulated as:

- Application of conflict management skills
- Reduction in exposure to and involvement in violence
- Youth involvement as third parties in conflict management
- Sustained income generation
- Inter-generational collaboration
- Inclusion of youth into community associations, networks and decision-making forums
- Positive perceptions of youth in the community
- Community results achieved through youth action
- Re-entry into education

Recommendations for pursuit of program synergies:

The BRAC-implemented project has been one of several pillars in promoting peace and addressing conflict drivers related to education – or lack of education – in Karamoja. In the aftermath of the program, the importance of informed and strategic targeting stands out as an essential learning point. In this case, the PBEA program has supported various implementing partners to carry out a range of activities spanning across trainings, local dialogue meetings, media-based information campaigns, school-based activities to prevent violence etc. Each of these intervention streams have been evaluated and in most cases have been found to have been successful. Looking at the evidence, and looking back on the implementation of this range of activities, a potential of synergies and complementarity between different approaches and targeting of different social segments stands out. A learning point for future interventions thus pertains a recommendation to be highly purposeful about targeting across implementing partners; to utilize conflict analysis to identify specific social ecosystems in which change is to

be promoted, and through means of program management ensure that implementing partners with different capacities and types of activities intentionally operate within the same social ecosystem to fully utilize the multi-layered and multi-stakeholder approach that this will create for the overall intervention.

In a practical example, BRAC and Straight Talk Foundation have both carried out activities for youth in Karamoja. The BRAC intervention has employed a capacity development approach and has been geographically centred around a structure of physical youth centers across Karamoja. The intervention has been strong in fostering change for the group of direct beneficiaries and their immediate social surroundings. Straight Talk Foundation has carried out a Communication for Development approach, working with radio shows, listenership groups, youth-inclusive community dialogues and theatre performances to make mass-sensitization, foster social participation and strengthen access to information for large groups of the population in target areas. Both interventions have been highly successful in implementing the project-level theories of change and achieving outcome-level results. At this point, the potential complementarity of these different approaches is noted, and it is recommended that different capacities and approaches of implementing partners in the future is cross-fertilized and amplified through informed, mutual targeting. In this case, youth centers could potentially have provided an relevant base for establishment of listenership groups, and trained youth could have been relevant participants in community dialogues. The programmatic learning point is that successful Learning for Peace programs require the multitude of intervention streams pursued under the PBEA program, and that the full potential of contributing to community-wide impact can be strategically cultivated by an explicit delineation of localized social ecosystems to be targeted by a multitude of approaches, and purposeful coordination and collaboration between implementing partners. Practically this may imply a change in the sequence of project design, as it would require selection of these localized social ecosystems informed by local-level conflict analysis – either a priori or collaboratively among the range of implementers that will operate in an area.

Conclusion

The PBEA-supported project on peacebuilding competencies among youth and adolescents in Karamoja was designed with the intention of contributing to realization of the theory of change that ***If adolescents/youth are equipped with relevant life skills and peacebuilding competencies, then they can change negative perceptions of youth amongst community leaders and positively contribute/fully participate in the development and welfare of their communities thus reducing opportunities for conflict-promoting behaviors.*** This was articulated into a specific outcome of *increased capacity youth and community members to prevent, reduce and cope with conflict and promote peace*, against which the success of the program should be evaluated.

The program employed an integrated strategy of transforming socio-economic vulnerabilities, developing peacebuilding competencies and fostering social participation. This case study has found each of the three program strands to have been relevant, successful and worthy of replication. The life skills and livelihoods training appear to have had significant impact on livelihoods strategies pursued by youth, their level of productivity and reduction of involvement in stigmatizing and conflict-prone behaviour. Acquired peacebuilding competencies are widely acknowledged as having influenced practices in inter-personal conflict management in cases where youth are parties to conflict, and to have fostered increased involvement of youth as third-party mediators among peers and in the wider community. At the intersection of this lies changed perceptions of the capability, role and potential that youth and adolescent holds, implying a shift from youth being perceived as idle, burdensome troublemakers to resourceful, responsible and skills members of the community.

A future program is suggested to increasingly target constructive transformation of violent and suppressive gender dynamics within households, to bring the level of training closer to participants' social surroundings to widen access to more youth in the community and enable more continuous access to training and mentoring, and to increasingly and intentionally pursue program synergies with complementary programs implemented by other stakeholders in the same locations.

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