

**THE EFFECT OF CIVIL SOCIETY PEACE BUILDING INITIATIVES ON
COMMUNITY CONFLICT RESOLUTION IN NORTHERN UGANDA; A CASE OF
ACHOLI RELIGIOUS LEADER PEACE INITIATIVE, GULU DISTRICT**

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**A DISSERTATION SUBMITTED TO THE SCHOOL OF SOCIAL SCIENCES IN PARTIAL
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UNIVERSITY**

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**UGANDA CHRISTIAN
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DECLARATION

I, Okwarisiima Doreck, certify that the research project I submitted to Uganda Christian University's Faculty of Social Sciences is entirely unique with no submissions for awards to other organizations.

Signature.....

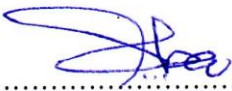
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APPROVAL

This research report was completed under my complete supervision as a university supervisor, and I have given my approval for it to be examined by the Faculty of Social Sciences.

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Date.....13th May 2026.....

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DEDICATION

I dedicate this work to my parents and family for their encouragement during the studies, as well as their financial and emotional support.

ACKNOWLEDGEMENT

I want to express my sincere gratitude to my supervisor Rev. Stanely Wareeba for all of his help, helpful criticism, and understanding, which has kept me, focused and accelerated my work.

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Table of Contents

DECLARATION.....	i
APPROVAL	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT.....	iv
LIST OF TABLES	viii
ABSTRACT	ix
CHAPTER ONE	1
INTRODUCTION.....	1
1.1 Introduction	1
1.2 Background	1
1.3 Problem Statement	3
1.4 Purpose of the Study	4
1.5 Specific Objectives.....	4
1.6 Research Questions	4
1.7 Scope of the research.....	4
1.7.1 Content scope	4
1.7.2 Time scope.....	5
1.7.3 Geographical scope.....	5
1.8 Justification of the study	5
1.9 Significance of the study	5
1.10 Conceptual framework	6
CHAPTER TWO	8
LITERATURE REVIEW	8
2.1 Introduction	8
2.2 Conceptual review	8
2.2.1 Civil society peace building initiatives.....	8
2.2.2 Community conflict resolution.....	9
2.3 Empirical review of the study objectives	10
2.3.1 Contribution of dialogue participation in community conflict resolution	10
2.3.2 Contribution of reconciliation processes in community conflict resolution.....	11
2.3.3 Contribution of capacity building programs in community conflict resolution	13
2.4 Research/ Literature Gap.....	15

CHAPTER THREE	16
METHODOLOGY	16
3.1 Introduction	16
3.2 Research design.....	16
3.3 Study area and population.....	16
3.4 Sample size determination	17
3.5 Sampling methods	18
3.6 Data sources	18
3.7 Data collection instruments	19
3.7.1 Questionnaires	19
3.7.2 Key informant interview guide.....	19
3.8 Validity and reliability of data collection instruments	19
3.8.1 Validity for quantitative research	19
3.8.2 Reliability for quantitative research	20
3.8.3 Validity and reliability for qualitative research	20
3.9 Procedure of data collection.....	20
3.10 Data analysis	20
3.10.1 Analysis of quantitative data	20
3.10.2 Analysis of qualitative data	21
3.11 Ethical consideration	21
3.12 Limitations and delimitations of the study	21
CHAPTER FOUR.....	23
DATA PRESENTATION AND INTERPRETATION OF FINDINGS	23
4.1 Introduction	23
4.2 Response rate.....	23
4.3 Descriptive analysis of the demographic characteristics of respondents	24
4.4 Contribution of dialogue participation in community conflict resolution in Gulu	26
4.4.1 Dialogue participation and community conflict resolution in Gulu	28
4.5 Contribution of reconciliation processes in community conflict resolution in Gulu	30
4.5.1 Reconciliation processes in community conflict resolution in Gulu	32
4.6 Contribution of capacity building programs in community conflict resolution in Gulu	33
4.6.1 Capacity building programs in community conflict resolution in Gulu	35
CHAPTER FIVE	37

SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS	37
5.1 Introduction	37
5.2 Summary of findings.....	37
5.3 Discussion of findings.....	38
5.3.1 Contribution of dialogue participation in community conflict resolution	38
5.3.2 Contribution of reconciliation processes in community conflict resolution.....	39
5.3.3 Contribution of capacity building programs in community conflict resolution	40
5.4 Conclusions	42
5.5 Recommendations	42
5.6 Areas for further research.....	43
REFERENCES.....	44
APPENDICES	46
Appendix 1: Questionnaire.....	46
Appendix 2: Interview Guide.....	50

LIST OF TABLES

Table 1: Response rate for all the respondents	23
Table 2: Descriptive statistics on the demographic characteristics of respondents	24
Table 3: Contribution of dialogue participation in community conflict resolution	26
Table 4: Contribution of reconciliation processes in community conflict resolution.....	30
Table 5: Contribution of capacity building programs in community conflict resolution	33

ABSTRACT

The study examined the effect of civil society peace building initiatives on community conflict resolution in Northern Uganda; a case of Acholi Religious Leader Peace Initiative (ARLPI). In this regard, the study focused on the following: determining the effect of dialogue facilitation on community conflict resolution in Gulu district, investigating the effect of reconciliation processes on community conflict resolution in Gulu district, and examining the effect of capacity-building programs on community conflict resolution in Gulu district.

The study employed a descriptive survey research approach. Moreover, both quantitative and qualitative research approaches were adopted. Furthermore, simple random and purposive sampling methods were used. Questionnaires were used to collect data from 212 respondents who are community members that have benefited from ARLPI peace building initiatives although 200 of them responded to the study. More so, interviews were used to collect data from the key informants who are the management and employees of this organization.

It was found that the ARLPI peace-building efforts have made a significant contribution to conflict resolution in the Gulu district community through dialogue involvement, reconciliation efforts, and capacity building activities. Dialogues improved communication, collaboration, and understanding among the community members, while the reconciliation efforts facilitated forgiveness, relationship restoration, and decreased hostility using traditional justice mechanisms and trauma healing interventions. Moreover, capacity building activities helped to improve the skills of conflict management, mediation, leadership, and conflict prevention among the community members.

These peace-building efforts contributed to the enhancement of social cohesiveness, reduction of conflicts, and creation of sustainable peace in the community. The study suggests further improvement and expansion of dialogues, reconciliation efforts, trauma healing activities, and capacity building programs through active participation and continuous training. The study further recommends the need for increased financing and technical assistance from the government and development partners for sustainable peace building and conflict resolution in Northern Uganda.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This chapter highlighted the background of the study, the problem statement, the purpose, objectives, research questions, scope, significance, conceptual framework, and limitations of the study in an effort to assess the impact of civil society peace-building efforts on community conflict resolution in northern Uganda, particularly the case of the Acholi Religious Leader Peace Initiative (ARLPI) in Gulu district.

1.2 Background

Civil society peacebuilding efforts have increasingly become essential means for settling disputes and ensuring sustainable peace in the local context (Paffenholz, 2021). Civil society peacebuilding efforts consist of non-governmental organizations, religious organizations, community-based organizations, and advocacy networks as non-state actors seeking to halt the conflict, facilitate dialogue, and support reconciliation in societies marked by violent conflicts (Newman, 2024). Conflict resolution and sustainable peace require inclusivity, participation, and local ownership, which civil society actors often emphasize in their grassroots efforts. According to scholars, civil society organizations contribute to promoting peacebuilding through fostering trust, addressing structural injustices, and enhancing the capacity of locals in handling conflicts (Norman & Mikhael, 2023). In addition, when the national government fails to meet its obligations and lacks legitimacy, civil society peacebuilding programs are considered supplementary to state-led and international peacebuilding processes (Badache et al., 2022).

For civil society peacebuilding efforts to contribute effectively to conflict resolution in the community, they need to address the root cause of the conflicts such as resource struggle, political marginalization, and social inequalities (Obi & Edet, 2023). Environmental governance, youth inclusion, and community reconciliation meetings have been identified as effective means for civil society organizations to sustain peace and prevent conflict relapse (Krampe et al., 2021). Civil society peacebuilding initiatives will also serve the purpose of eliminating structural violence by promoting social solidarity, justice, and compensation in the post-conflict communities (Forde et al., 2021). More research demonstrates that peacebuilding initiatives conducted by civil society organizations can provide disadvantaged

populations with empowerment opportunities, leading to improved outcomes in conflict resolution within the community. In many conflict-ridden areas, however, limited civic space is a challenge for civil society peacebuilding initiatives (Annan et al., 2021).

In many parts of the world such as the US, the UK, Germany, China, and Japan, civil society peacebuilding initiatives are widely employed to address community-level conflicts and foster social cohesion (Senehi, 2022). Thanks to the implementation of dialogue initiatives and community mediation initiatives, civil society organizations played an important role in overcoming ethnic and racial conflicts in the UK and the US (Newman, 2024). Civil society organizations in Europe have been supported by countries like Germany and Sweden during post-conflict periods through civil society peacebuilding initiatives, highlighting a focus on inclusiveness and local ownership (Ntini & Omona, 2022). Asian nations including China and Japan have developed distinctive civil society peacebuilding models challenging traditional liberal peace theories where stability, development, and state-led cooperation are highly prioritized (Yuan, 2022). It is evident that global instances have confirmed how increasingly popular civil society peacebuilding initiatives have become in global peace architectures and conflict resolution systems (Lewis, 2022).

Activities related to peacebuilding carried out through civil societies have been critical in solving the existing conflicts and promoting reconciliation in countries such as Nigeria, Cameroon, the Democratic Republic of Congo, and South Africa (Gaynor, 2023). Civil societies within these countries have organized peacebuilding initiatives targeting youth aimed at combating the existing violence in Nigeria (Zailani et al., 2025). Despite political repression and declining civic spaces that have impeded their progress, civil society organizations in Cameroon have contributed significantly towards promoting peace amid the Anglophone crisis (Annan et al., 2021). In the Democratic Republic of the Congo, local civil society activities have played a crucial role in the promotion of peace through initiatives involving advocacy and community dispute resolution (Forde et al., 2021).

In Uganda especially Northern Uganda, civil society peacebuilding interventions have played a crucial role in the resolution of the disputes arising out of prolonged insurgency, ethnic conflict, and post-conflict trauma (Dahler, 2023). In areas such as Teso and Acholi, peacebuilding interventions through the civil society emphasized the aspects of communication, reconciliation, and psychological counseling to promote social harmony and cohesion (Atim, 2025). Literature reveals that peacebuilding interventions in Northern

Uganda involved education, trauma healing, and economic empowerment to contribute to human security and sustainability of peace (Tankink et al., 2022). One of the major civil society organizations that intervened in the area was Acholi Religious Leader Peace Initiative (ARLPI), which promoted inter-religious talks, acted as arbitrators in the settlement of disputes, and facilitated traditional justice mechanisms to resolve community conflicts (Fosu & Gordon, 2025). More literature also revealed that post-conflict peacebuilding intervention by ARLPI led to community reconciliation in the post-conflict Acholi sub-region, hence it can be used to analyze the impact of civil society peacebuilding intervention (Ndungutse, 2022).

1.3 Problem Statement

Communities within Northern Uganda should achieve sustainable peace, low incidences of violence, social cohesion, conflict resolution mechanisms, and sustainable peace practices (Tankink et al., 2022). Unfortunately, Northern Uganda experiences several challenges in relation to community conflict resolution since more than 60 percent of the communities within Gulu and Kitgum continue experiencing occasional conflict between households and clans, only 42 percent of the people living there trust the neighboring communities after experiencing conflict, less than half of all the conflicts are being resolved by local mediation, and only 35 percent of the existing peace pacts have been upheld by the local leaders (Atim, 2025). These challenges may lead to the recurrence of conflicts and affect economic growth in the region (Fosu & Gordon, 2025). Despite the interventions that have been made in the region through civil society organizations, religious leaders, governmental agencies, and NGOs, the challenge of community conflict resolution has not been sufficiently addressed (Ntini & Omona, 2022).

Moreover, there have been previous researches conducted by scholars like Ndungutse (2022) and Dahler (2023) about the involvement of civil society in promoting peace building and reconciliation in Northern Uganda regarding trauma healing, early childhood development, and traditional methods of justice. Nonetheless, very few scholars have specifically explored the impact of coordinated civil society peace building strategies, such as the Acholi Religious Leader Peace Initiative (ARLPI), on the different aspects of resolving conflicts within the community (Atim, 2025; Fosu & Gordon, 2025). This generated a gap in the research regarding the effects of coordinated civil society peace building strategies on community conflict resolution in Gulu district, Northern Uganda.

1.4 Purpose of the Study

The general objective of the study was to examine the effect of civil society peace building initiatives on community conflict resolution in Northern Uganda; a case of Acholi Religious Leader Peace Initiative (ARLPI).

1.5 Specific Objectives

- i. To establish the contribution of dialogue participation in community conflict resolution in Gulu district.
- ii. To investigate the contribution of reconciliation processes in community conflict resolution in Gulu district.
- iii. To examine the contribution of capacity building programs in community conflict resolution in Gulu district.

1.6 Research Questions

- i. What is the contribution of dialogue participation in community conflict resolution in Gulu district?
- ii. What is the contribution of reconciliation processes in community conflict resolution in Gulu district?
- iii. What is the contribution of capacity building programs in community conflict resolution in Gulu district?

1.7 Scope of the research

1.7.1 Content scope

The study focused on determining the effect of dialogue facilitation on community conflict resolution in Gulu district, investigating the effect of reconciliation processes on community conflict resolution in Gulu district, and examining the effect of capacity-building programs on community conflict resolution in Gulu district.

1.7.2 Time scope

The review of reports and documents covered a five-year period from 2021 to 2025 to analyze recent trends and patterns in civil society peacebuilding initiatives and their impact on community conflict resolution.

1.7.3 Geographical scope

Geographically, the study was conducted at the Acholi Religious Leader Peace Initiative (ARLPI) located at Koro Pida, Gulu-Kampala Highway. ARLPI was chosen because of its active role in facilitating interfaith dialogue, mediation, reconciliation, and peacebuilding programs, making it a suitable context for examining the effect of civil society peacebuilding initiatives on community conflict resolution in Northern Uganda.

1.8 Justification of the study

The need for an investigation into the continued problems that exist in the process of addressing community conflict in Northern Uganda despite consistent efforts by various peacebuilding activities by local and external forces was one of the reasons why this study was undertaken. Although other researchers have conducted research into how traditional structures and civil societies assist in maintaining peace through the works of Ndungutse (2022), and Dahler (2023), there are few empirical analyses on how peacebuilding activities within civil societies such as dialogue facilitation, reconciliation, and capacity building activities influence aspects of community conflict resolution such as less violence, social cohesion, dispute resolution, and sustainable peace building activities. Therefore, this study sought to fill this gap in theory and practice by providing empirical analysis of the effects of peacebuilding activities within the civil society on community conflict resolution in Northern Uganda.

1.9 Significance of the study

Once civil society leaders like ARLPI understand the role that structure plays within civil society initiatives, then peacebuilding, mediation, and conflict resolution programs will be easier to develop.

The findings will aid policy makers such as the Ministry of Internal Affairs, Ministry of Local Government, and other regulatory bodies in formulating conflict prevention policies,

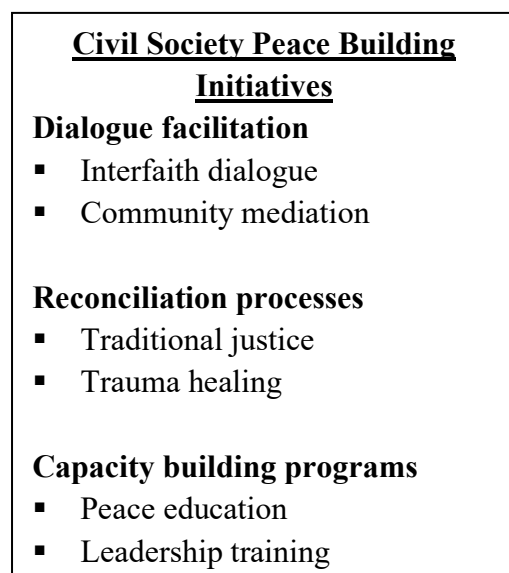
community dispute resolution policies, and peace building initiatives in northern Uganda through empirical data.

This research will help civil society organizations, development partners, and peace campaigners launch targeted interventions and lobbying campaigns in addition to community-based interventions since emphasis will be placed on the important role that civil society peace building plays for vulnerable communities post-conflict.

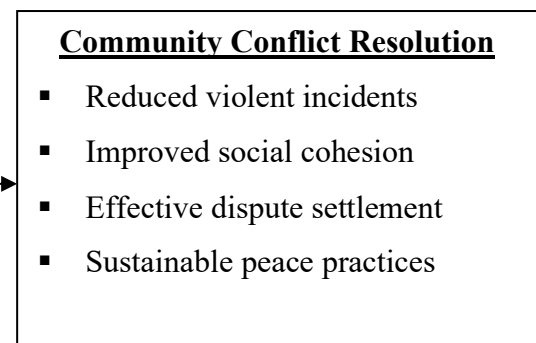
Lastly, this research will contribute to the existing body of knowledge by providing empirical evidence for the relationship between civil society peacebuilding initiatives and community conflict resolution in Northern Uganda.

1.10 Conceptual framework

Independent Variable (IV)



Dependent Variable (DV)



Source: Adapted from Atim (2025); Gaynor (2023) and modified by the Researcher (2026)

In this research, the conceptual framework is the idea that civil society peacebuilding projects (independent variable) influence community conflict resolution (dependent variable) in Northern Uganda. Civil society peacebuilding projects are implemented through dialogue facilitation (interfaith dialogue and community mediation), reconciliation (traditional justice and trauma healing), and capacity building (peace education and leadership training). Such actions will help improve community conflict resolution by reducing violence, promoting social cohesiveness, improving dispute resolution procedures, and facilitating sustainable

peace programs. Therefore, according to the conceptual framework, the success of the peace projects implemented by ARLPI contributed to stability and peace in Northern Uganda.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter discusses other research articles from other literatures. It is critical that there is an analysis of other articles that have been written regarding the influence of civil society peace building interventions on conflict resolution within the community, and discuss some literatures that relate to the study for comparison, verification, and highlight the similarities and differences. This chapter should discuss various literatures deemed relevant to the study.

2.2 Conceptual review

2.2.1 Civil society peace building initiatives

Civil society peacebuilding efforts are defined as organized efforts of nongovernmental actors that seek to prevent, manage, and transform conflict through participatory methods rooted in the local level. Newman (2024) conceptualizes civil society peacebuilding as a component of the broader international architecture for peace. According to him, social trust and legitimacy contribute to the efforts to build peace on the part of the state and international community, and civil society organizations play an important role in it. Paffenholz (2021), however, argues against linear liberal peace models, emphasizing "perpetual peacebuilding" in which civil society remains permanently involved through adaptive approaches rather than only after conflicts. In turn, Annan et al. (2021) emphasize the transformative power of civil society peacebuilding in the form of "peacebuilding from below" while noting the constraints on its effectiveness arising from narrow civic space and political repression. Similar views are expressed by Obi and Edet (2023).

Researchers have explored initiatives directed toward peacebuilding activities in civil society within several yet interconnected factors, which represent discussion, healing, and institutional reforms. As mentioned by Senehi (2022), the major mechanisms used for ethnic and communal conflicts resolution by civil society organizations include dialogue forums, mediation techniques, and storytelling. Focusing on structural reasons for conflict escalation, Krampe et al. (2021) extend their assessment by introducing such aspects as environmental collaboration and resource management as instruments for peace maintenance. From the perspective of the "triple nexus" paradigm, Norman and Mikhael (2023) suggest that the

process of peacebuilding needs to link humanitarianism, development, and governance projects through resilience enhancement, social cohesion, and institutional cooperation. Local studies in Uganda by Tankink et al. (2022) and Fosu and Gordon (2025) emphasize trauma healing, indigenous justice, and gender-specific reconciliation as effective indicators of civil society potential to contribute to peace. All these views confirm that peacebuilding programs for civil society are diverse and generally implemented through dialogue facilitation, reconciliation processes, capacity building, social cohesion efforts, and structural reforms.

2.2.2 Community conflict resolution

Community conflict resolution is concerned with those processes conducted within the community that prevent, control, and transform conflicts to ensure restoration of relations and sustainability of peaceful co-existence. According to Badache et al. (2022), there is a distinction between conflict resolution and conflict management, where the former focuses on dealing with underlying causes and healing the parties involved while the latter involves violence. The classification made by Lewis (2022) is also called into question due to the differences among various political systems in ensuring stability without necessarily promoting reconciliation, hence making the outcomes of community-level conflict outcomes dependent on the political context. Community conflict resolution can also be tied to the decrease of structural violence and spatial inequalities as stated by Forde et al. (2021). In line with this, the resolution of such conflicts is characterized by the involvement of state-society dynamics, especially in cases of stability, development, and social order.

Researchers analyze community conflict resolution through multiple dimensions based on interpersonal and behavioral consequences. For instance, in an African context, the successful implementation of community conflict resolution is characterized primarily by reduced cases of violence and youth participation, according to Akinyetun et al. (2023). Successful conflict resolution measures include mediation outcomes and local arbitration measures identified by Zailani et al. (2025) as realistic measures of conflict resolution success. With regard to the assessment of peace outcomes in neighborhoods, Gaynor (2023) stresses higher social cohesion and higher community participation as significant factors. In the Ugandan context, Atim (2025) links community conflict resolution to the presence of functional community organizations and family-oriented long-term reconciliation approaches, which reduce the likelihood of conflict recurrence. On the other hand, Ntini and Omona (2022) relate sustainable peace approaches to family and community organization-based long-term

reconciliation measures. All these perspectives indicate that one of the strategies for implementing community conflict resolution is reducing violent cases, enhancing social cohesion, improving dispute settlement skills, and adopting sustainable peace practices.

2.3 Empirical review of the study objectives

2.3.1 Contribution of dialogue participation in community conflict resolution

The role of grassroots dialogue programs in resolving conflicts in Cameroon was assessed by Annan et al. (2021), where the scholars found that such programs helped reduce mistrust between the conflicting parties and provide secure settings for negotiating disagreements, hence promoting local de-escalation. It can be seen that participating in structured dialogue forums allowed members of civil society organizations to create connections between state and non-state stakeholders, despite restricted civic space hampering sustainability. In another study, Obi and Edet (2023) noted that participating in dialogues contributed to the community sense of ownership over peacebuilding activities and facilitated collaboration, hence leading to successful conflict resolution. Therefore, the researchers argued that active participation of communities in dialogue discussions results in lower conflict recurrence and promotes consensus-building.

According to Senehi (2022), the involvement of dialogue is an important aspect of ethnic conflict because it helps turn hostile stories and narratives into something shared. Hence, this is an effective strategy in building relationships between parties and reducing animosity. Specifically, the study found out that participative dialogue is associated with increased empathy and mutual recognition which are needed to solve communal problems. In relation to this, Badache et al. (2022) argued that dialogue is instrumental in moving peace-building beyond conflict management to conflict resolution through inclusive discussion of root causes. This was proven in their comparison studies in which communities with dialogical mechanism demonstrated better mediation and non-violent conflict resolution.

According to Gaynor (2023) about civil society engagement in peace-building in North-East Congo, community leaders, women, and young people's participations in dialogue improved trust-building and social cohesiveness following the war. Specifically, it was seen that dialogical discussions within communities led to lower cases of rumor-driven violence and better responses to emerging risks. Similar outcomes were presented by Akinyetun et

al. (2023), who found that the involvement of young people in dialogues played a significant role in preventing violent extremist actions and communal conflicts within African communities.

The findings of Atim (2025), conducted in Teso sub-region in Uganda, showed that community dialogue forums organized by local leadership decreased the rate of land conflicts while empowering informal mediation practices. The study showed that dialogue enhanced transparency and accountability among community members, thus improving conflict resolution. According to Ntini & Omona (2022), the involvement of dialogue among parents and early childhood education institutions encouraged household collaboration, thus avoiding conflicts in post-conflict communities. The research concluded that community-based dialogue is an essential aspect in building mutual trust and peaceful coexistence among post-conflict communities.

In her study on human security in Northern and Western parts of Uganda, Ndungutse (2022) reported that through continuous community dialogue programs, perceptions of safety were enhanced, and acts of retaliation were minimized in conflict-prone zones. This was achieved because dialogue helped in building the capacity of participants to engage in negotiations peacefully. In addition, Forde et al. (2021) showed that in post-colonial South Africa, acts of participatory dialogues, which addressed structural inequalities, led to spatial reparations, thus decreasing instances of structural violence in the communities. Collectively, these empirical studies show that participation in dialogue is a key component in resolving community conflicts, since it decreases violence, improves social cohesion, and facilitates sustainable peace practices.

2.3.2 Contribution of reconciliation processes in community conflict resolution

According to Annan et al. (2021), the investigation of the grassroots dialogue initiative within Cameroon's Anglophone conflict found that the use of an organized community dialogue platform aided in reducing mistrust amongst warring parties and creating safe environments for discussion, thereby aiding the de-escalation of regional conflict. Even with limited civic space affecting sustainability, it was evident that the engagement in conversation forums allowed civil society actors to bridge communication gaps between state and non-state entities. Similarly, Obi and Edet (2023) noted that across different African settings, the level of communication engagement increased community ownership of peacebuilding activities and improved group problem-solving, hence positively affecting conflict resolution

outcomes. In this regard, it was evident that rather than passive recipients of external solutions, communities who participated in conversations witnessed reduced conflict recurrence and consensus building.

As observed by Senehi (2022), by transforming negative narratives to become public knowledge, thereby reducing tensions and fostering reconciliation, dialogue participation becomes essential in ethnic conflict. The participatory nature of dialogue sessions, as noted in the study, fosters empathy and comprehension, thus ensuring group-level conflict resolutions. Inclusive discourse and addressing underlying causes, according to Badache et al. (2022), were supported in this regard by the idea that dialogue-based interventions enable peacebuilding efforts to extend beyond merely managing conflicts to resolving them. The study indicated that communities have greater capacities for mediation and non-violent conflict resolution in dialogue-driven settings.

In post-conflict scenarios, Gaynor (2023) observed that civil society initiatives within North-East Congo fostered trust-building and social cohesion through dialogue participation among community leaders, women, and youth groups. Frequent dialogues within community forums also enabled reducing violence fueled by rumors and improved early warning responses to escalating conflicts). Likewise, through integrating the marginalized voices within decision-making processes, Akinyetun et al. (2023) concluded that youth-focused discourse channels within African communities immensely prevented violent extremism and group conflicts. Ultimately, their study showed that promoting community resilience and cooperation in addition to fast dispute resolutions reduces dialogue participation.

Atim (2025) in Teso sub-region, Uganda, found out that community dialogue forums mediated by the community leaders minimized conflicts arising from land issues and improved the informal mechanisms of resolving disputes. The study indicated that participation in discussions improved dispute resolutions through increased transparency and accountability among community members, which consequently led to transparency and accountability. In Northern Uganda, Ntini and Omona (2022) noted that promoting conversation participation in early childhood education centers and parents' associations contributed significantly to reducing conflict tensions and enhancing household cooperation. It was indicated that participation in dialogue in community organizations plays a vital role in rebuilding trust and peaceful coexistence.

Ndungutse (2022) in analyzing human security in Northern and Western Uganda, discovered that consistent community dialogue programs enhanced the sense of safety and decreased cases of retaliatory violence in areas formerly characterized by conflicts. According to the findings of the study, participation in communication enhances negotiation capabilities at the regional level and ensures sustainable policies for peace. Further complementing this evidence, according to Forde et al. (2021), in postcolonial South Africa, participative dialogue concerning the existing social injustices enabled the development of spatial reparations and reduced structural violence within communities. All these studies demonstrate the critical role played by participation in conversation in helping solve local disputes by decreasing instances of violence, promoting social cohesion, dispute resolution, and peace sustainability.

2.3.3 Contribution of capacity building programs in community conflict resolution

As noted by Krampe et al., (2021), capacity building in natural resource governance enhances community-level institutions that can be used to address environmental conflict. Training on natural resource management, accountability institutions, and participatory governance were among the vital elements found to diminish competition between the stakeholders and ensure there is no violence during the conflicts in the study. Another important study by Norman & Mikhael (2023) revealed that incorporating capacity building into the humanitarian-development-peace nexus ensures the resiliency of local communities and builds their capacity to cope with continuous warfare. This research proved that capacity building within local institutions enables communities to acquire adaptive capabilities for addressing conflict situations.

A study carried out by Annan et al. (2021) examined civil society efforts aimed at fostering peace in the Anglophone conflict of Cameroon. Annan et al. established that capacity building programs such as mediation trainings, advocacy skills development, and organization building have increased the capacity of local actors to deal with and resolve community conflicts. They showed that capacity-building of community organizations, which entails technical and financial assistance, helped such organizations to successfully mobilize stakeholders, document human rights violations, and encourage peaceful engagement between individuals and their government. In another study carried out by Obi and Edet (2023), which involved examining the activities of civil society organizations from all across Africa, capacity building for skills such as negotiation, leadership, and conflict analysis

increased the effectiveness of grassroots peace initiatives and tools for resolving community conflicts. It became clear that institutional and human capacity building increases sustainability of peace because it helps communities build their own solutions rather than relying on external sources.

According to Akinyetun et al. (2023), the capacity building of youth through training on leadership, dialogic facilitation, and civic engagement greatly decreases the vulnerability of youth to exploitation when they engage in communal conflicts. In other words, youth empowerment projects ensure that youth can be converted into peace ambassadors that facilitate the negotiation of differences and instill tolerance. In the same vein, Zailani et al. (2025) conducted research on peace-building strategies in North East Nigeria and established that the training of local leaders in negotiation and trauma-focused strategies increases the effectiveness of mediation within the community and prevents inter-group conflict. Essentially, this study proved that the continuous capacity building of the local stakeholders ensures that the community has the necessary expertise to manage issues.

In the Teso sub-region of Uganda, Atim (2025) established that capacity building efforts aimed at the leadership of the local council and traditional leaders resulted in increased competence to resolve issues involving conflict arising from land and within families. From the study findings, it was clear that community leaders who received training were more effective in preventing further escalation of violence as well as carrying out activities for restoration of justice. Ntini and Omona (2022) observed in the North of Uganda that efforts to increase capacities of early childhood development centers and parent groups in post-conflict areas promoted community cohesion and reduced household conflict.

In the study conducted by Tankink et al. (2022), the psychosocial capacity building process in the post-conflict Northern Uganda was analyzed, and it was noted that the involvement of trained local facilitators in the process of trauma healing and mental well-being had a positive impact on interpersonal relations among community members, reducing the occurrence of revengeful cycles among them. It was also indicated that long-lasting conflict resolution in the community would be achieved through the development of emotions and psychology resources of the community members. In addition, Fosu and Gordon (2025) explored the process of gender-responsive capacity building in the Acholi traditional conflict resolution mechanisms and found that empowering women and other marginalized groups to participate

in the decision-making processes contributed to increased inclusivity of peacebuilding activities and the outcomes of conflict resolution.

2.4 Research/ Literature Gap

The empirical literature highlighted various areas where knowledge is still lacking. These include lack of sufficient comparative analysis on the interaction of diverse civil society peacebuilding initiatives in the impact of conflict resolution in their respective communities, lack of consideration on the influence of the context in the divergence of outcomes of seemingly similar interventions, and lack of consolidation of approaches such as dialogue, reconciliation, and capacity building in one theoretical lens. While some studies have identified positive impacts like reduction of violence, improved social cohesion, and stronger local institutions, there is little evidence of their sustainable impact beyond the initial post-conflict period. Furthermore, there remain areas that need to be addressed, including the scalability of bottom-up peacebuilding activities in hostile political climates, systematic evaluation of psychosocial and gender-sensitive treatments within broader community peacebuilding programs, and development of standard indicators for measuring impact in several conflict-affected locations.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter explains the methodology employed in the research. The method of implementation for the study was determined in this chapter. All three aspects, namely the size of the sample, the population under study, and the design of the study, have been discussed.

3.2 Research design

The research design is the plan, structure, and strategy that enabled the researcher to identify the tools needed to solve the research problem (Kothari & Crag, 2014). The type of research design utilized in this study was descriptive survey research design. The descriptive survey research design is used in preliminary or exploratory research designs where the researcher collects data, summarizes it, presents, and interprets for the sake of clarification (Orodho, 2005). The study meets the conditions set by a descriptive survey research design since the researcher collected data on how civil society peacebuilding interventions contribute to community conflict resolution in the case of Acholi Religious Leader Peace Initiative (ARLPI).

This study utilized the mixed methods approach whereby both qualitative and quantitative approaches were used in order to determine the role of dialogue engagement, mediation, reconciliation, and capacity building initiatives in conflict resolution within communities in Northern Uganda. In respect to the quantitative approach, questionnaires were distributed among selected staff members of ARLPI in an effort to evaluate experiences, the peacebuilding initiatives adopted, and the efficacy of these initiatives in resolving community conflict situations. On the other hand, qualitative methods involved carrying out in-depth interviews with senior management staff members of ARLPI for further insights into the policy direction, implementation issues, and the challenges faced during dialogues, mediation, and reconciliation initiatives.

3.3 Study area and population

The study was done at Acholi Religious Leaders' Peace Initiative (ARLPI) situated at Koro Pida, Gulu Kampala Highway. This organization was selected due to its significant role in

peace building activities such as mediations, dialogue, reconciliations, and peace building activities, which makes it an ideal place for analyzing the influence of civil society organizations' peace building programs on conflict resolutions within communities in Gulu District, Northern Uganda. According to ARLPI Report (2026), a total of 450 people have been directly impacted by peace building programs of ARLPI within Gulu district, and they formed the research subjects. Besides, the research subjects included ten (10) key informants that comprised of the top management and employees of ARLPI.

3.4 Sample size determination

Sample size, as defined by Katamba & Nsubuga (2014), is the part or subset of the entire population. The following formula developed by Taro Yamane in 1970 was used to calculate the sample size:

$$n = \frac{N}{1 + N(e)^2}$$

“n” is sample size, “N” is population, “e” is error (0.05) or level of confidence 95%

“N” (population) = 450 community members that have benefited from Acholi Religious Leader Peace Initiative (ARLPI) peace building initiatives in Gulu district

$$n = \frac{450}{1 + 450(0.05)^2}$$

$$n = \frac{450}{1 + 450(0.0025)}$$

$$n = \frac{450}{1 + (1.125)}$$

$$n = \frac{450}{2.125}$$

n = 212 selected community members that have benefited from Acholi Religious Leader Peace Initiative (ARLPI) peace building initiatives in Gulu district.

Therefore from the table above, the sample size was 212 respondents got from a total population of 450 community members that have benefited from ARLPI peace building

initiatives in Gulu district. The study also included a total of 10 top management and employees of ARLPI who participated in this study as the key informants.

3.5 Sampling methods

In this case, two sampling approaches were employed: purposive sampling and simple random sampling. The first method, simple random sampling, was used to select 212 community members who had been impacted positively by the peace building activities initiated by the ARLPI organization in the Gulu district. Through simple random sampling, each member of the target population was given an equal chance of being selected as part of the sample (Rahman et al., 2022). A master list was created from the community initiative records available at the ARLPI institution, and then random numbers generated via computers were used to select samples.

On the other hand, purposive sampling was applied to select five key informants from the ARLPI institution. These are key individuals who hold strategic positions within the organization and include its senior management and employees. By utilizing purposive sampling, the study will be able to obtain relevant information from knowledgeable persons with experience in making decisions and implementing peace-building programs (Campbell et al., 2020). Thus, this approach is critical in obtaining the necessary data that will help understand how ARLPI has been able to promote dialogue, reconcile and build capacity of the local communities to resolve conflicts in Northern Uganda.

3.6 Data sources

The researcher employed primary and secondary data when conducting the research project.

Primary data: Self-administered questionnaires were used to collect primary information from the chosen community members who have been positively impacted by peace-building activities undertaken by ARLPI in Gulu district. In addition, semi-structured interviews with key informants from top management were done. The researcher utilized personalized interview guides and survey tools to collect the primary data (Fischer et al., 2023).

Secondary data: Secondary information was derived from journals, books, institutional documents, ARLPI documents, and policies. Such secondary sources provided background, contextual information, and other related literature for civil society peace building activities and community conflict resolution measures (Wieland et al., 2024).

3.7 Data collection instruments

3.7.1 Questionnaires

The primary tool for collecting data from 212 community members who have been aided by the peace-building activities of ARLPI in Gulu district is the questionnaire. It contained closed-ended and structured questions meant to evaluate the perceptions of the respondents regarding how ARLPI conducts itself in the implementation of civil society peace-building initiatives for purposes of resolving community conflicts. The questions were consistent with the objectives of the study in terms of involvement in dialogue participation, reconciliation efforts, capacity-building, and effectiveness in solving community conflicts. Respondents' views on the effectiveness of the ARLPI programs were measured using a five-point Likert scale (5 = Strongly Agree to 1 = Strongly Disagree).

3.7.2 Key informant interview guide

Using key informant interviews conducted using a face-to-face approach with 10 respondents representing ARLPI's top management and staff, information was obtained using the key informant interview guide through open-ended questions. The questions pertained to the organizational policy of ARLPI, strategies for peace-building, dialogue facilitation process, reconciliation, capacity building initiatives, problems faced, and the impact of the organization's efforts on conflict resolution within communities. This information complements the quantitative information and provides additional value to the research through an understanding of organizational policies and management's view on sustainable peace in Northern Uganda (Taherdoost, 2021).

3.8 Validity and reliability of data collection instruments

3.8.1 Validity for quantitative research

Validity analysis was conducted to determine whether the questions were valid in capturing the desired data (Sürücü & Maslakçi, 2020). Specialists within the field of research examined the questions for their ability to generate the required responses. Validity was established based on the Content Validity Index (CVI). The obtained value was above the minimum recommended CVI of 0.70, suggesting that the questionnaire is good for data collection.

3.8.2 Reliability for quantitative research

Research reliability refers to the consistency and dependability of research results, meaning that reliability refers to how repeatable a study's results can be. In order to determine the reliability of the survey, Cronbach's coefficient alpha was utilized. Five people participated in the pilot test of the survey, while Statistical Package for the Social Sciences (SPSS) was used to carry out the reliability test. The calculation of the alpha coefficient was done as per the equation shown below. The alpha coefficient exceeded the recommended level of .70.

3.8.3 Validity and reliability for qualitative research

The authenticity of the qualitative data used in this research was assured (Coleman, 2022) through meticulous observation when conducting interviews with the ARLPI upper management members and timely analysis of data collected, resulting in valid deductions being made. In order to assure that the researcher's deductions do not misrepresent the opinions of the participants, the opportunity was given to the participants to verify whether the deductions were fair or not. The research supervisor commented on this matter, which improved the validity of the research. Though time constraints prevented the researcher from conducting the study again to ensure dependability, thorough documentation, recording, and coding facilitated consistency.

3.9 Procedure of data collection

After receiving the necessary approvals for the research design and methods used to collect data, the researcher requested an introductory letter from the School of Social Sciences at Uganda Christian University. The officials from ARLPI, Koro Pida, Gulu-Kampala Highway, received the introductory letter requesting approval for the research. Upon getting clearance, the researcher conducted interviews with selected members of the community, ARLPI workers, and top management. Prior to initiating the data gathering process, informed consent was obtained from all participants to ensure confidentiality throughout the study (Coleman, 2022).

3.10 Data analysis

3.10.1 Analysis of quantitative data

The quantitative data gathered from the ARLPI employees, totaling 44 participants, was coded and analyzed using SPSS software version 20 because of its high reliability and

popularity in conducting statistical analyses (Jopling, 2019). Descriptive statistics such as means, frequencies, and percentages were utilized in analyzing participants' views about how effective ARLPI is in fostering dialogues and reconciliations for community conflict resolution through capacity building programs (Ali, 2020). Correlation and regression analysis were done in order to establish any correlation between the activities done in institutions, staff involvement, and conflict resolution efforts in communities. All questionnaires that were returned by the participants were validated for correctness and completion (Pentang & Pentang, 2021).

3.10.2 Analysis of qualitative data

Thematic analysis was used on qualitative data obtained from the interviews conducted with ARLPI's top management (Creswell, 2007). The interviews were audio-taped and transcribed verbatim and coded based on various themes like dialogue facilitation, mediation, capacity building, reconciliation and their influence on community conflict resolution (Jackson et al., 2019). Thematic analysis provided insights on some of the best practices, challenges, and trends in ARLPI's operations in terms of peacebuilding. Some selected quotes verbatim were included to provide an overview of the views of the organizations' leaders concerning how ARLPI programs help to resolve conflicts within communities in Northern Uganda (Ruggiano & Perry, 2019).

3.11 Ethical consideration

Nsubuga & Katamba (2013) stated that some of the ethical issues include clearance from the ethical board and the consent of the respondent. The issue deals with the moral grounds for the research or intervention, especially considering the minimum regard for the safety and well-being of the individual or group. The researcher showed high levels of ethics during the conduct of the research; confidentiality in which the information collected was solely used for academic purposes. Moreover, anonymity was maintained by the respondent so that he/she could feel free while speaking. Informed consent was also obtained from all respondents before including them in the research.

3.12 Limitations and delimitations of the study

They did not know the exact purpose of the information, so they found it hard to disclose information. This problem was solved by securing a letter of introduction from the

university, which had an impressive reputation as a center of learning in the area under investigation.

The researcher also faced challenges regarding the cost of conducting the research. Printing of documents, persuading participants, and travel costs to the institution to obtain information were among them. However, the researcher arranged finances from sponsors, including the researcher's family, through personal efforts.

Lastly, because of the situation of the participants, including travel, sickness, admission to the hospital, or withdrawal, it was impossible to respond to all questions in interviews.

CHAPTER FOUR

DATA PRESENTATION AND INTERPRETATION OF FINDINGS

4.1 Introduction

The following chapter introduces and analyzes the findings of the research conducted for analyzing the research objectives and in regard to the literature review. The research was carried out by administering questionnaires to community members who have benefitted from the Acholi Religious Leaders Peace Initiative (ARLPI) peace-building programs in Gulu district and conducting interviews with ARLPI's management and staff. The findings are provided with the aid of tables.

4.2 Response rate

Table 1: Response rate for all the respondents

Response Rate	Sample Size	
	Frequency	Percentage (%)
Received	200	94.3%
Non Response	12	5.7%
Expected Response	212	100.0%

Source: *Primary data, 2026*

Based on Table 1 above, 212 community members who have received benefits from peace-building efforts by ARLPI in Gulu District were supposed to be part of the study; however, 200 of them returned their questionnaires, yielding a response rate of 94.3%, while 12 people (5.7%) did not give their response. Ahuja (2009) observes that a response rate of 70% is very high, 60% is good, and 50% is sufficient for analysis purposes; hence, the high response rate of 94.3% achieved in this study was highly reliable and could be analyzed. The failure of a few to respond was mostly attributable to insufficient time for data gathering because of the impending submission of the dissertation.

4.3 Descriptive analysis of the demographic characteristics of respondents

Background information about respondents sought data about the samples, and this has been provided below according to their; gender, age, level of education and marital status, occupation and religion.

Table 2: Descriptive statistics on the demographic characteristics of respondents

Item	Description	Frequency	Percentage (%)
Gender	Male	90	45.0
	Female	110	55.0
	Total	200	100.0
Age	21-30 years	68	34.0
	31-40 years	87	43.5
	Above 40 years	45	22.5
	Total	200	100.0
Marital status	Single	75	37.5
	Married	95	47.5
	Divorced	13	6.5
	Others	17	8.5
	Total	200	100.0
Education level	Primary	70	35.0
	Secondary	65	32.5
	Tertiary	45	22.5
	Others	20	10.0
	Total	200	100.0
Occupation	Unemployed	28	14.0
	Working with government	57	28.5
	Working with private sector	62	31.0
	Business person	53	26.5
	Total	200	100.0
Religion	Protestant/ Anglican	67	33.5
	Catholic	55	27.5
	Muslim	35	17.5

	Pentecostal	43	21.5
	Total	200	100.0

Source: *Primary data, 2026*

The results show that most respondents were females at 55.0% while males were 45.0%. This means that the female gender dominates in this study. In essence, the women are highly involved in community peacebuilding programs, and their opinions will highly influence the results regarding conflict resolution in Gulu district.

Respondents between 31–40 years formed the biggest percentage at 43.5%, followed by those aged 21-30 years at 34.0%, whereas respondents aged above 40 years had the smallest percentage of 22.5%. From this result, the survey mainly represents the views of an economically productive age group.

Regarding marital status, most respondents were married at 47.5% and single at 37.5%, and other respondents accounted for 8.5% while the rest were divorced at 6.5%. From the findings, married respondents, who are more connected to their families, have the potential to promote stability within the community.

The highest number of people surveyed had primary education (35.0%), followed by secondary education (32.5%), while the minority were tertiary educated (22.5%), and other forms of education made up 10.0% respectively. It means that most people in the survey have a low level of education, implying that any peacebuilding interventions must be developed in a simple and realistic way to ensure maximum effectiveness.

A good number of the respondents were working in the private sector (31.0%), followed by the government (28.5%), then business (26.5%), while unemployment accounted for 14.0%. It shows that economically active people are the majority in the survey, meaning that economic activities and livelihoods might significantly impact community conflict resolutions.

Most respondents belonged to Protestant Anglican Churches (33.5%), followed by Catholics (27.5%), Pentecostal Christians (21.5%), while Muslims made the lowest number at 17.5% respectively. The result implies that Protestant, Anglican, and Catholic churches make up the majority of the population within the study site, meaning that faith-based peace building organizations, such as ARLPI, will significantly influence community conflict resolution.

4.4 Contribution of dialogue participation in community conflict resolution in Gulu

Table 3 summarizes respondents' responses on the contribution of dialogue participation in community conflict resolution in Gulu district by using a Likert scale where SA (Strongly Agree), A (Agree), NS (Not Sure), D (Disagree) and SD (Strongly Disagree).

Table 3: Contribution of dialogue participation in community conflict resolution

Statements	Extent of agreement and disagreement				
	SA	A	NS	D	SDA
	F (%)	F (%)	F (%)	F (%)	F (%)
I have actively participated in community dialogue meetings organized by ARLPI.	136 68.0%	28 14.0%	20 10.0%	8 4.0%	8 4.0%
Dialogue sessions have improved communication between conflicting groups in my community.	128 64.0%	54 27.0%	8 4.0%	10 5.0%	00
Interfaith dialogue initiatives have promoted mutual understanding among community members.	92 46.0%	81 40.5%	21 10.5%	6 3.0%	00
Community mediation meetings have helped reduce the misunderstandings among residents.	102 51.0%	54 27.0%	31 15.5%	13 6.5%	00
Dialogue participation has increased my confidence in resolving conflicts peacefully.	102 51.0%	60 30.0%	7 3.5%	31 15.5%	00
Regular dialogue forums have strengthened cooperation among different groups in the community.	119 59.5%	45 22.5%	23 11.5%	13 6.5%	00

Source: *Primary data, 2026*

Table 3 represents the descriptive statistics on the contribution of dialogue participation in community conflict resolution in Gulu district. It was established that 82.0% of the respondents stated that they had taken part in dialogue meeting conducted by ARLPI, whereas 8.0% of the participants disagreed, while 10.0% were not sure. These results indicate that most of the respondents participate in dialogue processes in their communities. The high levels of participation improve the inclusivity and ownership of peace processes that increase the effectiveness of the peace processes in the communities.

According to the study, 91.0% of the participants agreed that dialogue has helped enhance communication between the disputing parties in their community, while 5.0% did not agree

and 4.0% were not sure. These results show that dialogues are highly effective in facilitating communication between the parties in dispute. Enhanced communication ensures that there is no miscommunication, thus leading to peaceful coexistence in the community.

Based on the findings, 86.5% of the respondents indicated that interfaith dialogue efforts have contributed immensely to building mutual understanding among community members, with 3.0% disagreeing and 10.5% being unsure. It is evident that interfaith dialogues contribute immensely in creating harmony in the community. In essence, the promotion of mutual understanding among diverse groups enhances co-existence in the community by ensuring that prejudices are minimized.

The survey conducted revealed that 78.0% of the respondents agreed that community mediation sessions have reduced misunderstandings between residents, 6.5% disagreed and 15.5% were unsure. These results show that mediation is a widely accepted process that contributes significantly to conflict resolution in communities. In essence, mediation contributes positively by promoting prompt resolution of conflicts thus preventing them from escalating into violent encounters.

Moreover, the results revealed that 81.0% of the respondents agreed that the involvement in dialogue efforts has contributed immensely towards building confidence to solve conflicts, 15.5% disagreed and 3.5% were unsure. It is evident that dialogue contributes positively to conflict resolution as it builds confidence among community members. Therefore, increased confidence among community members promotes peace and encourages people to resolve conflicts without violence.

Additionally, the results revealed that 82.0% of the participants indicated their agreement that consistent dialogue forums have enhanced cooperation between various people in the community. On the other hand, 6.5% of the participants disagreed and 11.5% were uncertain. It clearly suggests that continuous dialogue brings about collaboration and cohesion among people in the community. This implies that better cooperation will bring about greater collective actions and cohesion, which are key elements for ensuring sustainable peace and conflict resolution.

On the whole, the research findings reveal that there is substantial contribution of dialogue participation in facilitating community conflict resolution in Gulu district since most of the responses obtained show high level of agreement on each question asked. It is evident from

the findings that dialogue participation has improved communication, created greater understanding, enhanced cooperation, built confidence in peaceful conflict resolution and improved mediation process.

4.4.1 Dialogue participation and community conflict resolution in Gulu

From the interviews conducted with the top management and employees of ARLPI, they were asked for their views on how dialogue initiatives implemented by ARLPI contribute to resolving community conflicts in Gulu district and their responses were as follows;

As per the key informants, the dialogue efforts carried out by ARLPI greatly contribute to the resolution of conflicts within the community. The reason is that they provide platforms for the conflicting parties to discuss and ventilate their problems. The dialogues involve various community groups such as clan elders, religious leaders, youth, and women with an aim of bringing up issues that cause community conflicts and finding solutions through mutual discussion. According to the respondents, the process of dialogue helps in clearing misunderstandings and creating better communication channels. In addition, it fosters peace and harmony within the community members through mutual respect and understanding.

It should be noted that the interfaith dialogues conducted by ARLPI have made considerable contributions towards promoting unity among various religious groups. It is because the organization itself comprises different religious leaders who have come together as one organization to create a better environment in the society. Consequently, they use their influential positions to arrange interreligious discussions, which lead to the promotion of tolerance, acceptance, and common values within the people. Through such dialogues, various divisions within the communities can be solved.

Further, important respondents noted that mediation dialogues have helped to improve the mechanism of conflict resolution in Gulu district. These respondents noted that trained mediators facilitate negotiations for those parties at odds, hence assisting them to arrive at consensual decisions without necessarily relying on the legal system of justice. This strategy was cited as more convenient, culturally acceptable, and time-efficient, especially in rural areas where the legal framework may lack. Moreover, these respondents indicated that the practice of dialogue regularly has boosted people's willingness and ability to rely on peaceful methods of solving problems instead of violence.

Furthermore, respondents indicated that the practice of dialogue has played an integral role in promoting sustainable peacebuilding by fostering continued engagement and cooperation among the members of the community. Respondents noted that dialogue involves a continuing process rather than a single encounter. The continuing dialogical engagement makes it easier to track any source of friction and resolve it before it becomes unmanageable. Communities, through such dialogues, have been able to identify potential sources of friction and come up with solutions to them before they become serious. Some of the key informants had this to say,

“.....Dialogue meetings have helped people to sit together, talk openly, and understand each other, which has reduced many conflicts in our communities.....”

Key informant 1

“.....Through interfaith dialogues, we have seen different groups come together and work as one, which has greatly improved peace and unity in Gulu.....”

Key informant 2

4.5 Contribution of reconciliation processes in community conflict resolution in Gulu

Table 4 summarizes respondents' responses on the contribution of reconciliation processes in community conflict resolution in Gulu district by using a Likert scale where SA (Strongly Agree), A (Agree), NS (Not Sure), D (Disagree) and SD (Strongly Disagree).

Table 4: Contribution of reconciliation processes in community conflict resolution

Statements	Extent of agreement and disagreement				
	SA	A	NS	D	SDA
	F (%)	F (%)	F (%)	F (%)	F (%)
Traditional justice mechanisms supported by ARLPI have helped resolve community disputes.	128 64.0%	45 22.5%	17 8.5%	10 5.0%	00
Reconciliation activities have restored relationships between previously conflicting parties.	98 49.0%	62 31.0%	18 9.0%	22 11.0%	00
Trauma healing programs have helped individuals overcome past conflict experiences.	111 55.5%	70 35.0%	9 4.5%	10 5.0%	00
Community reconciliation initiatives have reduced feelings of revenge and hostility.	141 70.5%	40 20.0%	12 6.0%	7 3.5%	00
ARLPI reconciliation processes have promoted forgiveness among community members.	91 45.5%	83 41.5%	18 9.0%	8 4.0%	00
Participation in reconciliation programs has improved unity within the community.	99 49.5%	60 30.0%	22 11.0%	19 9.5%	00

Source: *Primary data, 2026*

Table 4 depicts the descriptive statistics on the contribution of the process of reconciliation in community conflict resolution in Gulu district. From the results, it can be seen that 86.5% of the respondents agreed that the traditional justice systems through ARLPI have been successful in resolving community conflicts. On the other hand, 5.0% disagreed, while 8.5% were undecided. This means that the majority of the respondents see traditional justice mechanisms as effective in resolving conflicts within the community. Integrating culturally acceptable methods of justice makes conflict resolution quicker and acceptable.

On the impact of reconciliation efforts, the study found out that 80.0% of the respondents agreed that relationships between conflicted parties have been successfully repaired.

However, 11.0% disagreed, while 9.0% were unsure. This means that the efforts have been successful in mending broken relationships.

The results showed that 90.5% of the respondents agreed that trauma healing programs have enabled individuals to heal from their past conflict experiences, while 5.0% disagreed, and 4.5% were not sure. This clearly shows that trauma healing programs are very effective in addressing the psychological consequences of conflict. This clearly shows that by healing the emotional scars, it becomes easy to avoid any form of revenge and maintain good relations, hence sustainable peace in the community.

In addition, the results revealed that 90.5% of the respondents agreed that community reconciliation programs have enabled them to reduce feelings of revenge and hostility, while 3.5% disagreed, and 6.0% were not sure. This clearly shows that community reconciliation programs have been very successful in addressing issues such as revenge and hostility. This clearly shows that reduction of revenge and hostility improves cooperation and trust among people.

Moreover, the results indicated that 87.0% of the respondents agreed that ARLPI reconciliation programs have led to increased forgiveness among the community members, while 4.0% disagreed and 9.0% were not sure. This clearly shows that reconciliation programs help promote forgiveness. This clearly shows that forgiveness is critical in improving social relations and fostering peaceful coexistence.

Additionally, the data revealed that 79.5% of the participants confirmed that their involvement in the reconciliation processes had enhanced unity in the community, whereas 9.5% disagreed and 11.0% were undecided. It is clear from this observation that participating in the reconciliation processes has been instrumental in fostering unity within the community. This suggests that community unity enhances solidarity and collaboration, which are critical aspects needed to maintain peace and prevent future conflicts.

On balance, the research findings have demonstrated that the reconciliation processes have a significantly positive contribution to community conflict resolution within Gulu district, considering the high percentages of agreement obtained in each statement. It can be deduced from the results that the reconciliation processes have been effective in enhancing conflict resolution, restoration of relationships, forgiveness, reducing hostility, healing from traumatic experiences, and community unity.

4.5.1 Reconciliation processes in community conflict resolution in Gulu

From the interviews conducted with the top management and employees of ARLPI, they were asked for their views on how reconciliation processes such as traditional justice and trauma healing influence conflict resolution in the community and their responses were as follows;

The informants pointed out that processes like traditional methods of justice are critical in conflict resolution, since they provide acceptable approaches to solving community issues. It was indicated that practices such as dialogues between the conflicting parties, discussions in clans or groups, and restorative methods allow individuals to express guilt, seek apologies, and reach agreement on what should be done. The informants stated that such processes were seen as more credible within the communities because they focused on restoring relations rather than punishing wrongdoers. In that way, they contribute to sustainable outcomes and minimize the possibility of future disagreements.

Another factor emphasized by the key informants is that trauma healing programs are important in solving community conflicts, because they assist in dealing with the emotional after-effects of violent events. It was mentioned that the members of some communities in Northern Uganda had been exposed to violence for a long time, leading to serious emotional impacts that could include anger, fears, or mistrust among other negative emotions. With counseling services, therapeutic practices, and other types of interventions provided by trauma healing programs, it becomes easier for community members to heal emotionally and prevent aggressive behaviors.

Respondents added that reconciliation processes facilitate forgiveness and the repair of damaged relationships between members of a community. According to the respondents, reconciliation processes provide people and groups an opportunity to talk about past conflicts, confess their mistakes, and vow to live together in harmony. Respondents said that forgiveness plays an integral part in rebuilding trust and bringing back social cohesion in communities that experience long-term conflicts. By encouraging the practice of forgiveness, reconciliation processes allow for positive transformation of people and their relationships for better conflict management.

Respondents further highlighted that the combination of traditional justice mechanisms with trauma healing allows for holistic peacebuilding that encompasses both the social and

psychological aspects of conflicts. They argued that traditional justice mechanisms ensure that conflicts are resolved by repairing damaged relationships between parties involved, while trauma healing prepares people to participate in reconciliation processes by ensuring that all parties are emotionally ready for the process. Respondents claimed that the adoption of this approach increases community solidarity, cooperation, and promotes sustainable practices of peace. Some of the key informants had this to say,

“.....Traditional justice helps people to come together, accept their mistakes, and find solutions that restore relationships in the community.....” **Key informant 3**

“.....Trauma healing has helped many people let go of anger and pain, making it easier for them to forgive and live peacefully with others.....” **Key informant 4**

4.6 Contribution of capacity building programs in community conflict resolution in Gulu

Table 5 summarizes respondents' responses on the contribution of capacity building programs in community conflict resolution in Gulu district by using a Likert scale where SA (Strongly Agree), A (Agree), NS (Not Sure), D (Disagree) and SD (Strongly Disagree).

Table 5: Contribution of capacity building programs in community conflict resolution

Statements	Extent of agreement and disagreement				
	SA	A	NS	D	SDA
	F (%)	F (%)	F (%)	F (%)	F (%)
Peace education programs have increased my understanding of conflict resolution.	94 47.0%	87 43.5%	9 4.5%	10 5.0%	00
Leadership training has improved my ability to handle conflicts in the community.	58 29.0%	113 56.5%	22 11.0%	7 3.5%	00
Capacity-building initiatives have equipped community members with mediation skills.	119 59.5%	62 31.0%	15 7.5%	4 2.0%	00
Training programs have strengthened community members' ability to prevent conflicts.	111 55.5%	67 33.5%	9 4.5%	13 6.5%	00
Skills gained from ARLPI programs have enhanced peaceful coexistence in the community.	144 72.0%	40 20.0%	12 6.0%	4 2.0%	00

Capacity-building activities have empowered individuals to actively promote peace.	99 49.5%	54 27.0%	31 15.5%	16 8.0%	00
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Source: *Primary data, 2026*

Table 5 represents the descriptive statistics on the contribution of capacity building programs in community conflict resolution in Gulu district. From the analysis of the findings, it was established that 90.5% of the respondents felt that the peace education programs have helped them learn how to solve conflicts. On the other hand, 5.0% of the respondents did not agree with this statement and only 4.5% of the respondents were unsure about this fact. From this result, it is evident that the respondents feel that peace education programs have enabled them to gain knowledge on conflict resolution.

Analysis of the results showed that 85.5% of the respondents agreed that leadership programs have helped them manage conflicts within their communities. In addition, 3.5% of the respondents did not agree with this statement and 11.0% of the respondents were not sure about this fact. It means that leadership programs have been effective in enhancing conflict management skills amongst community members.

It was observed that 90.5% of the respondents agreed that the capacity building interventions have helped in improving the mediation skills of the community members, while 2.0% disagreed and 7.5% did not express their opinion. It shows that capacity building interventions prove to be very effective in improving dispute resolution skills among community members. It means that the acquisition of mediation skills helps people solve the disputes peacefully, thus avoiding conflicts.

It has been found that 89.0% of the respondents agreed that the training interventions have helped in improving the preventive capabilities of community members to avoid conflicts, while 6.5% disagreed and 4.5% did not give any answer. It highlights the importance of training interventions in proactively dealing with conflicts in the community. It means that the improvement in preventive skills leads to less occurrence of disputes.

Further, the findings indicated that 92.0% of the respondents agreed that the skills attained through participation in the ARLPI programs had helped in fostering peaceful coexistence in the community, while 2.0% disagreed and 6.0% did not give any opinion. It shows that the skills developed as a result of capacity building intervention help the community members to live peacefully.

It was further found out that 76.5% of the respondents believed that capacity building activities have made individuals more empowered to actively advocate for peace in the community. On the other hand, only 8.0% disagreed while 15.5% were uncertain. This implies that the majority of the respondents are highly empowered from these programs. It is therefore evident that when individuals are empowered, they are more likely to initiate actions towards peacebuilding, conflict resolutions and sustained peacebuilding efforts.

From these results, it can be concluded that capacity building efforts have significantly contributed to community conflict resolution in the Gulu District. From these results, it is apparent that capacity building has a very significant contribution towards community conflict resolution in Gulu district as indicated by the high percentage of those who agreed with the questions asked. Specifically, capacity building helps to build people's knowledge, leadership, mediation skills, prevent conflicts, coexist peacefully and empower the community to engage in peace building efforts.

4.6.1 Capacity building programs in community conflict resolution in Gulu

From the interviews conducted with the top management and employees of ARLPI, they were asked for their views on how capacity-building programs enhance the ability of community members to manage and resolve conflicts and their responses were as follows;

Informants pointed out that capacity building programs offered by ARLPI improve the capability of members of the community to deal with and settle disputes due to the fact that they acquire necessary skills and information regarding peace building. They said that such activities like peace education increase people's knowledge concerning various issues related to disputes. In particular, participants learn about the causes of conflicts, the importance of dialogue in conflict situations, as well as how to solve various disputes without resorting to violence. Due to increased awareness, it becomes possible to assess the conflict situation objectively and address it in a positive way.

Furthermore, the respondents emphasized the significance of leadership development programs conducted by ARLPI for handling conflicts. They reported that due to such initiatives as leadership development programs, local leaders, whether it be clergymen or youth representatives, get an opportunity to receive training in certain skills that prove helpful when resolving disputes. These skills may include negotiation, communication, mediation,

and decision-making skills. Therefore, it becomes possible to say that due to improved skills, these leaders can positively influence the process of resolving conflicts.

Additionally, the key informants indicated that the capacity building projects have improved the mediation abilities of the community members such that they can be capable of resolving conflicts without much external interference. The key informants stated that when people are trained, they can act as local mediators who will enable disputing parties to arrive at a mutual agreement. In other words, it was seen as affordable, cost-effective, and culturally sensitive to the rural community. The key informants further noted that these programs have boosted the confidence of the community members in peacefully resolving conflicts through dialogue rather than violence.

Furthermore, the key informants revealed that capacity building projects have played an important role in ensuring sustainable peace through proactive conflict prevention and cultivation of a culture of peace in communities. The key informants stated that apart from helping in resolving current conflicts, the capacity building projects have helped in identifying possible future conflicts through early warning signs and resolving them before they escalate. Additionally, these programs encourage community members to advocate for peace, engage in problem-solving activities, and initiate reconciliation processes. Consequently, the capacity building projects improve community resilience and social cohesiveness in Gulu district. Some of the key informants had this to say,

“.....The trainings have helped people understand how to handle conflicts peacefully and find solutions without fighting.....” **Key informant 5**

“.....After gaining these skills, community members are now able to mediate disputes on their own and promote peace in their areas.....” **Key informant 6**

CHAPTER FIVE

SUMMARY, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter includes the discussion of findings in relation to the literature. It also summarizes all findings reported in chapter four according to questions of the study, draws conclusions, suggests recommendations and also proposes some areas for further study.

5.2 Summary of findings

These results indicate that the involvement in dialogues significantly contributes positively to community-based conflict resolution in Gulu district, as can be seen in the high degree of concurrence among the participants. Quantitative results prove that participation in dialogue increases communication, fosters better understanding through interfaith interactions, encourages cooperation among community members, improves the processes of mediation, and instills greater confidence in resolving conflicts peacefully. Likewise, qualitative results suggest that the dialogue forums provided by ARLPI create an open space where grievances are raised, communication gaps are filled, and trust among different groups is fostered. This indicates that not only does the involvement in dialogues help prevent misunderstandings and conflict escalation, but it also promotes social cohesion and sustainable peace among the community members.

Moreover, the findings indicate that the reconciliation processes employed by ARLPI play a crucial role in the process of community conflict resolution within the Gulu district through the fusion of culture-based strategies and psychosocial intervention tools. The quantitative data indicates that a vast majority of the interviewees acknowledge the effectiveness of traditional justice systems, trauma-healing strategies, and reconciliation programs in solving the problems, improving relationships, fostering forgiveness, lowering hostility, and increasing community cohesion. The qualitative data is further used to support this fact in that traditional justice methods can be relied on and provide a sustainable resolution strategy based on restorative practices, while trauma-healing strategies take care of emotional aspects of disputes which are the source of many conflicts. Reconciliation efforts, on the other hand, promote forgiveness, restore trust, and improve social cohesion thus allowing for moving forward from past issues.

Finally, the research findings revealed that capacity building programs undertaken by ARLPI play an important role in improving community conflict management and resolution in Gulu district as people acquire knowledge, skills, and techniques in handling conflicts and preventing them. From the quantitative data, it is evident that the majority of participants agreed that peace education increases knowledge on how to handle conflicts, that leadership training is crucial in enhancing skills on conflict management, that mediation skills can be improved through training and that training programs enhance the capacity for preventing conflicts and fostering peace. From the qualitative data, it can be noted that capacity building programs increase the awareness of the sources of conflicts and encourage the use of non-violence methods, allowing individuals to react logically and not emotionally. It is also evident from the qualitative data that leadership training helps leaders manage conflicts better as it increases their skills and capacities for negotiation and mediation. Mediation training, on the other hand, empowers individuals to solve their conflicts themselves.

5.3 Discussion of findings

5.3.1 Contribution of dialogue participation in community conflict resolution

From the study results, it is evident that dialogue engagement plays an important role in helping communities resolve their conflicts in Gulu district through improved communication, increased cooperation among the groups, and improved confidence in resolving disputes peacefully. The results are consistent with the literature by Senehi (2022), who pointed out that dialogue engagement plays an important role in transforming the adversarial relationship into mutual understanding, thus minimizing hostility and fostering reconciliation in ethnic conflicts. Likewise, the results resonate with the research by Badache et al. (2022) in arguing that dialogue-oriented peace-building ensures that communities address the root cause of conflict rather than manage it, fostering more inclusive discussions and dialogue.

According to the results of the study, dialogue facilitates mutual understanding and social bonding within the framework of interactions of an interfaith and inclusive community that can help avoid misunderstandings and prevent any possible escalation of the conflict. These results are in line with Annan et al.'s (2021) finding, which states that grassroots dialogues in conflict-prone areas build bridges of understanding despite any limitations that can affect their sustainable nature because of lack of civic space. On the other hand, the view on dialogue presented by Lewis (2022) differs from Annan et al.'s one but not fully. Namely,

Lewis argues that some political regimes prefer stability to reconciliation, which can affect results of dialogue.

It was found out that engagement in dialogue contributes to enhancing community conflict resolution processes by improving mediation results, enhancing cooperation, and fostering social cohesion. These findings correlate with the research conducted by Atim (2025) who found out that community dialogue forums contribute to the enhancement of the existing local mediation systems and prevention of recurring conflicts due to increased participation and transparency. In line with the findings above, Ndungutse (2022) discovered that constant implementation of dialogue strategies facilitates improvement of human security and reduction of retaliatory violence through promotion of peaceful negotiation approaches in communities experiencing conflicts. Nevertheless, Paffenholz (2021) warned that peace building processes, which include dialogue, are not linear and cannot be implemented effectively without constant adaptation and integration with other resilience building measures.

5.3.2 Contribution of reconciliation processes in community conflict resolution

The research outcomes demonstrated that the process of reconciliation promoted by ARLPI plays an important part in resolving community conflicts using traditional justice measures and culturally sensitive restorative interventions. These outcomes are consistent with the theory provided by Fosu and Gordon (2025), according to whom the Acholi traditional justice system is critical for post-conflict restoration due to its focus on forgiveness, reconciliation, and reintegration of the offenders into the community. Furthermore, the same position was confirmed by Dahler (2023), who stated that ritualized and culturally-rooted reconciliation efforts in Northern Uganda assist in healing emotions and re-integration into the community following violent conflict. Therefore, these sources support the current outcomes in the sense that cultural reconciliation approaches help restore social relations and improve community cohesion. However, the theory of Lewis (2022) offers an alternative point of view in suggesting that certain conflict management strategies promoted by the government are concerned more with political stability than with relational peace-building.

According to the study results, trauma healing programs have emerged as crucial elements for achieving successful reconciliation because such programs allow people to overcome their emotional and psychological traumas arising from previous conflicts, resulting in decreased feelings of hostility and increased coexistence in harmony. The above findings are similar to

the results from research done by Tankink et al. (2022), whereby they noted that the provision of psychosocial support and trauma healing in Northern Uganda significantly contributes to enhancing emotional well-being while decreasing revengeful cycles in post-conflict societies. In addition, Ndungutse (2022) backs up this claim by suggesting that tackling issues of psychological trauma is fundamental in achieving sustainable peace and human security in conflict-prone regions in Uganda. On the other hand, Newman (2024) challenges this claim by pointing out that in some cases, international peace-building frameworks tend to underestimate psychosocial aspects of healing compared to institution building.

From the study findings, it is evident that the reconciliation process plays an important role in promoting forgiveness, restoring broken relationships, and improving social cohesion in order to create sustainable peace and conflict resolution in Gulu district. The study findings are consistent with previous literature by Akinyetun et al. (2023), who postulate that reconciliation and peacebuilding efforts aimed at inclusiveness and forgiveness among the youths and community members help prevent further conflicts in the future. This is consistent with the findings of Ntini and Omona (2022), where it was found that reconciliation processes among the affected communities through local institutions can improve social unity and bring back the trust between divided parties. Nonetheless, Forde et al. (2021) assert that, although reconciliation is essential for building sustainable peace, it cannot address the underlying factors contributing to conflict in the absence of reforms in the structures of power and justice.

5.3.3 Contribution of capacity building programs in community conflict resolution

The results from the research indicate that capacity building interventions can effectively contribute to effective conflict resolution within a community because such interventions provide people with the necessary knowledge and skills to handle and prevent conflicts. This is linked with the results from the existing literature where Akinyetun et al. (2023) argue that capacity building activities that focus on peacebuilding will enable youths to become peacebuilders because of improved skills in leadership, dialogue, and conflict sensitivity. According to Obi & Edet (2023), capacity building in terms of civil society interventions in Africa makes conflict resolution efforts more effective at the grassroots level by helping communities develop negotiating and conflict analysis skills to facilitate sustainable conflict resolution. Both these sources are linked with the present research as far as the effectiveness

of capacity building activities in helping communities address conflicts peacefully is concerned. Nonetheless, the findings of Lewis (2022) differ from the existing literature since he argues that external models of peacebuilding do not always work because of political interests involved.

According to the study findings, capacity building initiatives such as peace education, leadership skills, and mediation training help in enhancing conflict prevention, decision making, and peaceful coexistence in communities. The findings agree with previous literature by Atim (2025), where he states that community-based capacity-building activities in Uganda have enabled leaders and community members to develop better dispute management and conflict prevention skills using mediation and intervention. Moreover, the findings by Ntini and Omona (2022) reinforce the study findings because they show that peace education within community structures fosters cooperation and decreases interpersonal conflicts in post-conflict settings. Therefore, capacity building is critical in helping communities adopt proactive measures to deal with conflicts rather than being reactive. Contrary to this, Forde et al. (2021) indicate that although capacity building is important, it can be limiting since it only addresses skills and overlooks structural inequality and past injustices, implying that a holistic approach should be taken to promote peace.

In light of the research outcomes, capacity-building initiatives contribute to sustainable peace through promoting social cohesiveness, personal empowerment, and increased community resilience in handling conflicts. The research findings are consistent with those presented by Norman and Mikhael (2023), who highlight the significance of incorporating capacity-building initiatives in the peacebuilding-resilience continuum as a means of bolstering the capacities of communities to cope with conflict-induced risks. Likewise, Krampe et al. (2021) underscore the importance of capacity building in enhancing cooperation and minimizing conflicts arising from competition among communities. In essence, the aforementioned studies provide validation for the current research findings in highlighting the role of capacity-building initiatives in facilitating sustainable peace. Nonetheless, a conflicting view on the subject is provided by Yuan (2022), who maintains that varying governance frameworks may value stability and control more than the participation and empowerment of communities through capacity building.

5.4 Conclusions

The study finds that dialogue participation is an important factor that positively influences community conflict resolution in Gulu district. According to the findings from quantitative and qualitative results, dialogue projects conducted by ARLPI enhance communication between conflicting parties, improve understanding, and foster cooperation among community members. This way, through various forms of dialogue, such as interfaith dialogue, mediation sessions, and community forums, individuals get the chance to voice their concerns, resolve misunderstandings, and build trust. Hence, the process of dialogue participation not only helps prevent further escalation of the situation but also promotes social cohesiveness and sustainable peace among community members.

Moreover, the study concludes that reconciliation processes introduced by ARLPI are highly efficient measures for facilitating community conflict resolution in Gulu district. From the findings, it is apparent that through traditional justice approaches, trauma healing processes, and reconciliation projects, ARLPI effectively addresses the problems faced by communities and resolves them in an efficient manner. Traditional justice approaches and trauma healing are culturally sensitive and socially acceptable processes. As such, they not only address the emotional aspect of the problem but also facilitate community conflict resolution.

Finally, the research concludes that capacity building is important in the enhancement of community conflict resolution in Gulu District. It is found out that peace education, leadership skills, and mediation skills play a great role in improving one's abilities in understanding, managing, and preventing conflicts. Through the programs, people in the community gain the knowledge and skills to deal with conflict in an appropriate manner. Capacity building helps in effective leadership, identifying conflict early enough, and fostering peaceful coexistence within the community.

5.5 Recommendations

Based on the findings of the study, the following recommendations have been found necessary concerning the effect of civil society peace building initiatives on community conflict resolution in Northern Uganda; a case of Acholi Religious Leader Peace Initiative (ARLPI).

The report recommends that there should be an increase in dialogue forums in the Gulu district, and for these forums to become more inclusive by involving as many participants as

possible. In particular, the participation of the youth, women, and marginalized people should be prioritized in order to create a platform for greater communication and conflict resolution.

There should be further institutionalization of the reconciliation processes through the inclusion of the traditional justice process in reconciliation mechanisms. This will go a long way in enhancing reconciliation by ensuring that the outcome is acceptable and sustainable.

The recommendation is that there should be further expansion and continued integration of the trauma healing and psychosocial support programs within the reconciliation process. This will go a long way in dealing with the psychological impact of previous conflicts, hence fostering reconciliation in the community.

It is also advised that capacity-building training be expanded with more emphasis on skills like mediation, negotiation, and conflict prevention. It is also suggested that ARLPI conduct ongoing refresher courses to keep their community members and local leaders up-to-date with skills for conflict management.

Moreover, it is proposed that there be greater financial and technical support provided by the government and international agencies for ARLPI and other similar organizations. This will ensure that peacebuilding activities have greater longevity and will positively impact communities and create peaceful coexistence in Northern Uganda.

5.6 Areas for further research

Future research should consider the question of the sustainability of civil society peacebuilding projects in post-conflict communities in Northern Uganda in terms of whether interventions that encourage dialogue, reconciliation, and capacity building have any sustainable peacebuilding effects after the end of the projects.

Future research could also look into the impact of particular demographic characteristics such as youth participation, gender differences, and cultural leadership on the success of peacebuilding projects in solving community conflicts, especially in a rural context, such as in the case of Gulu district.

Finally, further investigation might include comparing civil society-driven peacebuilding efforts against those led by government or international organizations in solving community conflicts.

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APPENDICES

Appendix 1: Questionnaire

For selected community members that have benefited from ARLPI peace building initiatives in Gulu district

Dear sir/madam

My name is Okwarisiima Doreck; I am a Bachelors student of Governance and International Relations at Uganda Christian University. I am conducting a study on “*The effect of civil society peace building initiatives on community conflict resolution in Northern Uganda; a case of Acholi Religious Leader Peace Initiative (ARLPI), Gulu District.*” You have been specifically selected to participate in this study and the information collected shall be purely for academic purpose and treated with the highest level of confidentiality. The success of this study shall greatly dependent on your response. Your cooperation shall highly be appreciated.

Section A. Bio Data

Please tick the most appropriate answer

1. Marital status

a) Male ☐ b) Female ☐

2. Age

a) Less than 20 years ☐ b) 21-30 years ☐

c) 31-40 years ☐ d) Above 40 years ☐

3. Marital status

a) Single ☐ b) Married ☐

c) Divorced ☐ d) Others specify:.....

4. Highest level of education

a) Primary ☐ b) Secondary ☐

c) Tertiary ☐ d) Any other, specify:.....

5. Occupation

- a) Student b) Unemployed
- c) Work with government d) Work with private sector
- e) Business person

6. Religion

- a) Protestant b) Catholic
- c) Muslim d) Seventh day Adventist
- e) Pentecostal

Note: In the following sections, rate your degree of agreement on each statement under each objective using a scale of 5(Strongly Agree), 4(Agree), 3(Not sure), 2(Disagree) and 1(Strongly Disagree).

Section B: Civil Society Peace Building Initiatives

	Statements	Responses				
s. no	Dialogue participation	5	4	3	2	1
1	I have actively participated in community dialogue meetings organized by ARLPI.					
2	Dialogue sessions have improved communication between conflicting groups in my community.					
3	Interfaith dialogue initiatives have promoted mutual understanding among community members.					
4	Community mediation meetings have helped reduce the misunderstandings among residents.					
5	Dialogue participation has increased my confidence in resolving conflicts peacefully.					
6	Regular dialogue forums have strengthened cooperation among different groups in the community.					
s. no	Reconciliation processes	5	4	3	2	1
1	Traditional justice mechanisms supported by ARLPI have helped					

	resolve community disputes.					
2	Reconciliation activities have restored relationships between previously conflicting parties.					
3	Trauma healing programs have helped individuals overcome past conflict experiences.					
4	Community reconciliation initiatives have reduced feelings of revenge and hostility.					
5	ARLPI reconciliation processes have promoted forgiveness among community members.					
6	Participation in reconciliation programs has improved unity within the community.					
s. no	Capacity building programs	5	4	3	2	1
1	Peace education programs have increased my understanding of conflict resolution.					
2	Leadership training has improved my ability to handle conflicts in the community.					
3	Capacity-building initiatives have equipped community members with mediation skills.					
4	Training programs have strengthened community members' ability to prevent conflicts.					
5	Skills gained from ARLPI programs have enhanced peaceful coexistence in the community.					
6	Capacity-building activities have empowered individuals to actively promote peace.					

Section C: Community Conflict Resolution in Gulu District

	Statements	Responses				
s. no	Community conflict resolution in Gulu district	5	4	3	2	1
1	Violent incidents in my community have reduced over time.					
2	There is increased trust and cooperation among community members.					
3	Community disputes are resolved more quickly than before.					
4	Local leaders effectively handle conflicts within the community.					
5	Peaceful coexistence has improved among different groups in the community.					
6	Sustainable peace practices are being maintained within the community.					

Thank you very much for your cooperation

Appendix 2: Interview Guide

For Key Informants (top management and employees of ARLPI)

Dear sir/madam

My name is Okwarisiima Doreck; I am a Bachelors student of Governance and International Relations at Uganda Christian University. I am conducting a study on “*The effect of civil society peace building initiatives on community conflict resolution in Northern Uganda; a case of Acholi Religious Leader Peace Initiative (ARLPI), Gulu District.*” You have been specifically selected to participate in this study and the information collected shall be purely for academic purpose and treated with the highest level of confidentiality. The success of this study shall greatly dependent on your response. Your cooperation shall highly be appreciated.

Section A: Introductions

1. Tell me about yourself (*age and level of education*)
2. What position do you hold in ARLPI?
3. How long have you worked in this position?

Section B: Contribution of dialogue participation in community conflict resolution in Gulu district

4. How do dialogue initiatives implemented by ARLPI contribute to resolving community conflicts in Gulu district?
5. What challenges do you face in facilitating effective dialogue among conflicting groups?

Section C: Contribution of reconciliation processes in community conflict resolution in Gulu district

6. How do reconciliation processes such as traditional justice and trauma healing influence conflict resolution in the community?
7. What factors affect the success of reconciliation efforts in restoring relationships among community members?

Section D: Contribution of capacity building programs in community conflict resolution in Gulu district

8. How do capacity-building programs enhance the ability of community members to manage and resolve conflicts?

9. What limitations exist in the implementation of capacity-building initiatives for peacebuilding in Gulu district?

Thank you for your cooperation