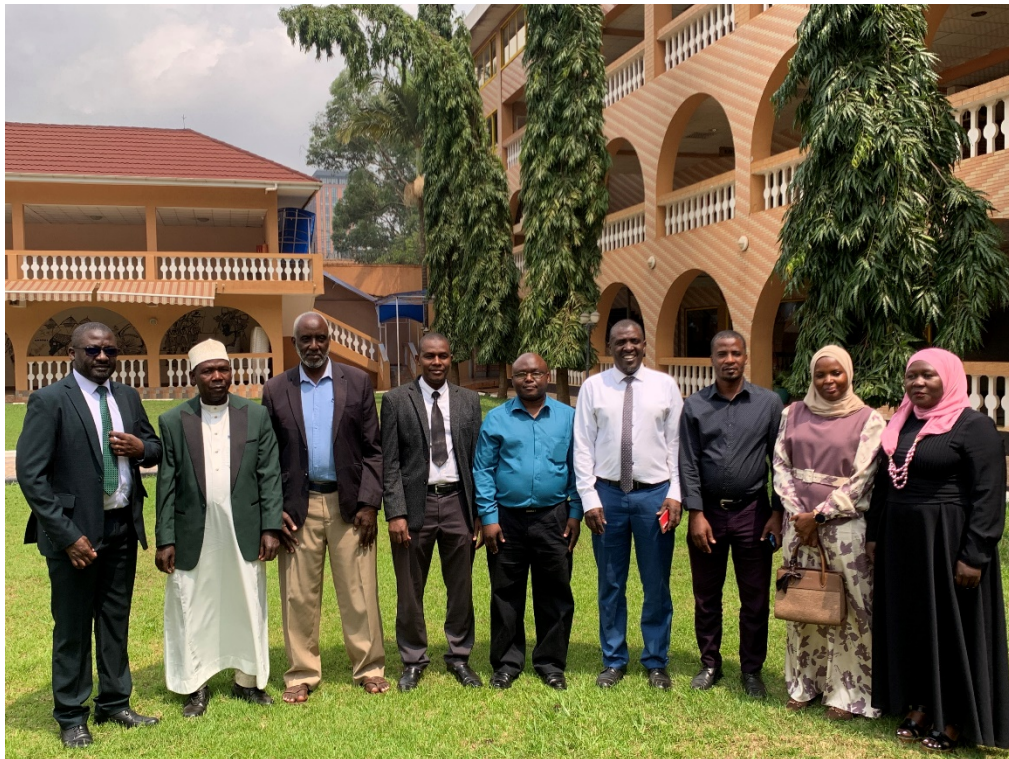




MCJL
MUSLIM CENTRE FOR JUSTICE AND LAW

“justice without discrimination”

ANNUAL REPORT 2025



The Governance Body with Management After a Board Meeting at Hotel Africana

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MESSAGE FROM THE CHAIRPERSON - BOARD OF DIRECTORS

On behalf of the Board of Directors, I extend my sincere appreciation to everyone who has supported the work of the Muslim Centre for Justice and Law over the past year. We are deeply grateful to our dedicated staff, committed volunteers, trusted partners, and generous supporters whose efforts and belief in our mission continue to make a meaningful difference. Your contribution has strengthened our work in promoting justice, upholding the rule of law, and serving our communities with integrity, fairness, and compassion.

Over the course of the year, the Centre has continued to provide critical services, advocate for the vulnerable, and create spaces for dialogue, legal awareness, and community empowerment. These achievements would not have been possible without the collective commitment of individuals and institutions who share our vision of a just and equitable society.

We also acknowledge the resilience and patience of the communities we serve. Their trust inspires us to keep improving our programs, strengthening our accountability, and ensuring that our work remains responsive to real needs on the ground.

As the BOD, we remain committed to providing strategic guidance, strengthening governance, and ensuring that the Centre continues to grow in impact and sustainability. We are proud of the progress made and encouraged by the strong foundation we are building for the future.

Thank you for standing with Muslim Centre for Justice and Law and for being part of this important journey. We look forward to deepening our partnerships and achieving even greater impact together in the year ahead.

With sincere appreciation,

Hajji Kabega Musa

Chairperson, Board of Directors

INTRODUCTION AND BACKGROUND

Muslim Centre for Justice and Law (MCJL) was officially registered in 2011 as a faith-based NGO dedicated to promoting and advancing Justice, tolerance and human rights in Uganda. MCJL has expanded its geographical coverage from 2 districts in 2012 and currently operates in 9 districts of Uganda. Three districts in central Uganda covering Kampala, Mpigi and Butambala; Two districts in Eastern Uganda covering Bugiri and Mayuge; Four districts in Northern Uganda covering Omoro, Gulu, Lamwo and Yumbe district in West Nile Region.

Governance Body - MCJL Board of Directors is chaired by Hajji. Kabega Musa (Senior Advocate of the High Court of kabega & Bogezi Co. Advocates), Treasurer - Dr. Mirembe Fatuma (Lecturer with Makerere University), Mr. Kafeero Sulaiman (BoD Secretary and Head of Secretariat), Sheikh Imran Ssali (BoD Member- Imam with UMSC), Mr. Kamulegeya Ahmed(BoD Member – Head Teacher Kitebi S S) and AshahMasitullah Mwanga (BoD Member- Advocate of the High court of Uganda). The board works closely with Hajji. Senganda Jaffer (a Senior Technical Advisor and Founder Member of MCJL).



Outgoing Board of Directors recognized for their contribution and awarded for diligent service

MCJL has a secretariat with a staffing capacity of 15 human resource personnel of which 3 to 4 are both interns and volunteers. The secretariat is headed by a Chief Executive Officer entitled President. The current president is Sulaiman Kafeero and is deputized by a Vice President who is M/s Nagawa Hajjarah.

MCJL FUNDING PARTNERS AND PROFILE IN 2025

1. Mensen met een Missie for the PEACE project.
2. Faith to Action Network for the JISRA project.

MCJL TARGET AUDIENCE: Directly reached the Poor and Marginalized population with emphasis on Muslim clerics, youth and women. On the other hand, lobbied to influence policy makers for practice change, legal and policy reforms.

MCJL ENVISIONS; A Ugandan society that upholds universal faith-based principles in ensuring equitable access to justice, human rights and observance of the law.

MCJL MISSION is to facilitate observance of human rights, justice, peace, and good governance through promotion of public interest, civil liberties, and obligations under the law.

OUR CORE VALUES ARE; Respect for Human Rights; Tolerance and accommodation of diversity; Participation and Social responsibility; Collaboration and team work; High ethical standards and Professionalism

PROGRAMME FOCUS AREAS: Access to Justice, Peacebuilding and PCVE, Youth Empowerment & Skilling through Education, Gender and Women Empowerment. The last two focus areas are cross-cutting throughout implementation of programme actions.

APPROACHES DEPLOYED FOR EFFECTIVE PROGRAMME DEVELOPMENT AND IMPLEMENTATION.

Interfaith Dialogue: This approach was used to bring together faith leaders, communities, and institutions from different faiths to foster dialogue, build trust, and address shared social challenges. The interfaith target are composed of youth, women, district local government staff, CSOs representatives, different faith leaders, minority faith actors, and persons with disabilities.

The objectives of these dialogues were:

- 1) to promote mutual understanding and respect across religious divides,
- 2) to strengthen Freedom of Religion or Belief (FoRB) by ensuring inclusive representation and protection of minority voices to prevent and resolve conflicts through dialogue and joint community action,
- 3) to build social cohesion by accenting shared values and collective community well-being.

Significantly, interfaith dialogues scaled up across all the set targets and contributed to multiple pathways, including addressing gender norms within faith institutions, organising grassroots peacebuilding, mitigating community conflicts, everyday peace in communities, and strengthening youth and women leadership.

Learning and Adaptation in Community Programs: Effective learning and adaptation are crucial for developing successful community programs. Throughout the process, key lessons were identified, documented, and applied to improve implementation. Research played a pivotal role in building knowledge products and guiding the design and evolution of these programs. Evidence based data was gathered to support in building trust within communities was a major outcome of this approach,

achieved by fostering strong local connections. Youth and women thrived when supported with leadership opportunities, ongoing training, and mentorship. Moreover, what began as informal meetings evolved into structured platforms, with quarterly coordinated meetings featuring clear agendas and follow-ups to ensure progress.

KEY LESSONS LEARNED

- **Early Engagement Prevents Conflict:** Addressing disputes promptly through early mediation helps avoid escalation and violence.
- **Local Ownership Is Essential:** Community-embedded mediators such as religious leaders and youth ambassadors were more trusted and effective than outsiders.
- **Building Mediation Skills:** Participants gained confidence and competence in negotiation and conflict resolution, applying these skills in real situations.
- **Diversity and Inclusion:** Including minority faith and cultural leaders enhanced representation and enriched dialogue.

Sustainability and Future Impact

The approach has been successfully integrated into community structures like peace committees and youth groups. Notably, the voluntary creation of an Interfaith Peace Club by local religious leaders signals ongoing commitment to mediation work beyond the program's lifespan, ensuring lasting peacebuilding efforts.

Alternative Dispute Resolution (ADR): Alternative Dispute Resolution (ADR) implemented by MCJL in districts like Yumbe, Bugiri, Mayuge, and Kampala has significantly transformed community conflict management by fostering trust and dialogue through faith-sensitive mediation and rights-based approaches, effectively resolving inter- and intra-religious tensions outside the formal judicial system. This strategy has led to better outcomes by emphasizing communication and mutual agreements, which maintain social cohesion, family ties, and community relationships, while expanding through informal diffusion and local ownership. Key community actors—imams, pastors, elders, youth, women, and district peace committees—trained by MCJL now serve as long-term peacebuilders, resolving conflicts such as the Kibuli-UMSC dispute peacefully, thereby restoring stability and trust. The ADR mechanism has been embraced as a cost-effective, accessible means of resolving disputes, reinforced by the active participation of religious leaders and community members, who have gained credibility and institutional trust, exemplified by cases like Pastor Achuny's direct referrals from courts. Additionally, the approach has enhanced gender and youth inclusion, empowering women and youth as peace mediators, and fostered stronger collaboration with district authorities, exemplified by Yumbe's provision of office space for MCJL, which underscores institutional recognition. Overall, ADR has become a vital, community-driven tool for conflict prevention, social cohesion, and sustainable peace, with local actors integrating mediation principles into everyday community interactions and religious practices, ensuring ongoing conflict management beyond the program's active phase.

Alternative Narratives: The approach aimed at transforming discriminatory cultural and religious norms, fostering equal participation of men and women in leadership, strengthening intra and interfaith harmony through challenging harmful, cultural and religious beliefs that fuel exclusion, intolerance, and gender inequality. This approach began with the identification of the dominant harmful narratives and their underlying assumptions, specifying what narrative shifts to be addressed which include attitudes, beliefs and behaviours. It further crafted a counter-story that offers positive identity, credible values,

and constructive solutions, not simply negation, design the community strategy, deliver and amplify the voices.

Religious leaders, women, men, and youth participated in faith sermons, and community discussions that highlighted youth and women's leadership, drawing examples from Quran and hadith. Youth and women's groups were also supported through Participatory Grant Making (PGM) and interfaith forums promoted religious narratives that advance peace, inclusion, and solidarity as alternatives to extremist or exclusionary interpretations. These initiatives were informed by scriptural references from both the Hadith and Holy Quran such as Surah Al-Hujurat (49:13), Surah Al-Baqarah (2:256), and Surah Al-Ankabut (29:46).

The use of alternative narratives was significant because it challenged deep-rooted cultural and religious norms that often perpetuate inequality, conflict, and exclusion within faith communities. Also, some women whose husbands participated in dialogues indicating healthier relationships, and being allowed to worship in faith centres of their choice. The approach resulted in the integration of women's rights awareness into pre-marital counseling sessions for couples married, demonstrating tangible progress toward gender equality within faith practices.

It further promoted peaceful coexistence, interfaith respect, and understanding of the beliefs and practices of other faiths, helping to break down long-standing religious barriers rooted in limited awareness. The approach is likely to continue after training and mentoring key religious leaders and actors, the approach has built local capacity to sustain faith community dialogues on gender transformation, religious tolerance and peaceful coexistence independently. These leaders can continue facilitating discussions, mentoring others, and integrating these messages into religious teachings and community practices. Additionally, the methodologies and tools such as SASA! Faith, MenCare, and Transforming Masculinities have been embedded into ongoing gender and social justice initiatives by MCJL, ensuring that the Alternative Narrative approaches remain active and influential beyond the programme's formal timeline.

Edutainment: Creative forms of entertainment are used to educate as well as amuse the targeted youth. Modern forms of creative arts and productions are made through the brass band, videos and documentaries while using simple accessible computer software which use entertainment to attract and maintain an audience, while incorporating deliberate educational content and messages. For example, the brass band in Yumbe district, music and drama groups, storytelling actions in reflection sessions, community sports and debates in school make activities more engaging for the young people at community level and promote inclusive participation.



Yumbe Youth Brass Band sensitises communities on the positive peacebuilding actions and FoRB

CONTEXT

At the international and global level, Uganda's social and political tensions are recognized within broader discussions on human rights, religious freedom, and peacebuilding, with organizations like the United Nations and regional bodies advocating for inclusive governance and civil liberties. These global frameworks influence national policies and provide avenues for external support and accountability.



The Ambassador of the Netherlands Embassy paid a courtesy visit to the Muslim Center for Justice and Law (MCJL) to discuss the collaboration between the Netherlands and MCJL on 8th January, 2025. The meeting was intended to understand MCJL's work but also consulted with MCJL to get views on the New foreign policy. MCJL appreciated the consortium style of funding used by Dutch MoFA. The funding modality gives room for peer learning, impactful lobby and advocacy and insulation from government agencies. Examples of joint advocacy in RFO policy was shared and the response by Govt to JISRA was shared. The importance of building strong relationships between CSOs and government institutions, highlighting the need for a network to facilitate continued collaboration. The strength of the consortium was also highlighted. The mechanisms of strengthening collaboration with its Dutch supported partners and the following was suggested by the team and partnering with faith factions and religious leaders, involving women and youth in project implementation, building on the PGM model and Strengthen institutions to stand on their own even after the end of the program.

At the national level, Uganda grapples with a fragile civic space marked by government repression, restrictive laws, and political unrest that shape the environment for civil society organizations like MCJL and initiatives such as the Joint Initiative for Strategic Religious Action (JISRA). The government's efforts to regulate faith-based organizations and counter terrorism have often led to mistrust and limited engagement with religious communities, especially Muslim minorities and marginalized groups.

Regionally, districts such as Yumbe, Bugiri, Mayuge, and Kampala exemplify the diverse local dynamics; in Yumbe, tensions are heightened by refugee influxes from South Sudan and DRC, resource disputes, and intra-Muslim sectarian divisions, exemplified by hate speech and violence. Kampala city, as the political and economic hub, faces its own challenges with electoral violence, civic space restrictions, and interfaith tensions, impacting urban communities and civil society activities. In districts like Bugiri and Mayuge, resource conflicts, land disputes, and socio-economic grievances among marginalized groups, including refugees and women, underscore local conflicts driven by convictions, resource access, and social exclusion. Across these levels, efforts by civil society and religious leaders—supported by programs like MCJL and JISRA—aim to foster dialogue, promote social cohesion, and advocate for legal reforms, though political restrictions, resource limitations, and ongoing insecurity continue to challenge sustainable progress at all levels.

Pre-election tensions and youth-led protests heightened security risks, prompting MCJL to collaborate with the Uganda Human Rights Commission and religious leaders to promote peaceful participation. Revisions to the NGO Act of 2024 introduced tighter compliance requirements, leading MCJL to adapt internal systems and build staff capacity on legal and financial accountability. Rising insecurity and civic-space restrictions limited large gatherings, pushing MCJL to hold smaller community-led dialogues that ensured continued inclusion of women and youth in peace and FoRB discussions.

MCJL's programmatic responses demonstrated flexibility and innovation. Staff and community leaders received targeted training on gender sensitivity, youth inclusion, and legal compliance. Trusted religious figures were engaged to deliver FoRB and gender messages safely, minimizing potential backlash. Digital and informal outreach methods were expanded to sustain youth engagement and counter misinformation. Diplomatic engagement and strategic partnerships were deepened, including a visit by the Dutch Ambassador and participation in the National Human Rights Action Plan consultations. With support from Faith to Action Network, MCJL secured additional funding of €22,259.24 to strengthen national advocacy under the extra-religious pathway.

These efforts allowed MCJL to preserve program momentum and impact amidst a complex operating environment. The Qadhi's Courts Bill and increased recognition of Muslim

participation created advocacy openings for justice reform, while peace messages from faith leaders helped reinforce social cohesion. Overall, MCJL demonstrated adaptability and resilience, sustaining progress in advancing FoRB, gender equality, and youth inclusion despite growing political, legal, and operational challenges.

PEACE BUILDING PROGRAMME FOCUS AREA

Freedom of Religion and Belief Everyone must be free to choose, change or refrain from any religious or philosophical belief without fear of repression or exclusion.

Objectives:

- Strengthening local CSOs and community-based organizations that work to advance freedom of religion or belief and protect religious minorities;
- Promoting inter-, intra- and extra-religious dialogue and cooperation;
- Reducing tensions, polarization and the risk of violent extremism in fragile and religiously diverse societies;

Freedom of religion and belief programme actions through the JISRA project led to the following key achievements: -

- i. Increased interfaith cooperation / collaboration for peaceful co-existence among religious leaders (Christians and Muslims). The voluntary Formation of an interfaith peace club by religious leaders in Bugiri district. Formalization and linking of the peace club to the local government under the DCDO's office. Through interfaith dialogues. Integration of saving culture as a group mission that keeps religious actors / leaders.



Bugiri Peace club members

- ii. Increased cooperation between local authorities and religious leaders. The commitment of Yumbe district local government to avail an office to religious leaders for continuity with peace building work. Local authorities have worked together to resolve disputes in Yumbe district, between the Kibuli and UMSC administration. Mediation trainings and meetings on referral pathways. Sustainable Actions include following up on the commitments the local authorities for office offer of operational offices space for continuity of FoRB activities. The involvement of local government Authorities in the dispute resolution of religious conflicts.
- iii. Enhanced interfaith Trust and community cohesion. Significantly there is strengthened trust and collaboration between religious communities of various denominations. Inter-religious dialogues, and joint initiatives have created lasting relationships among faith leaders, youth, women, and local communities. This outcome is a long-term impact because it addresses the root causes of conflict and provides a foundation for ongoing peace building and inclusive community action. The approach evolved into ongoing interfaith dialogues and inter-religious collaborative activities, allowing trust and relationships to deepen gradually. Participation expanded over time to include previously marginalized groups, particularly women and youth and refugees, broadening the impact in the community. Faith leaders, religious leaders, local leaders, cultural leaders, security agencies, community members, CSOs, all played key roles.
- iv. Formation of sustainable interfaith groups (inclusion of Women and youth groups in FoRB) at district level. Katwisanyu women's group in Bugiri district as a result of PGM. Through participatory Grant Making (PGM) grants and edutainment supportive actions like procurement of band instruments and skilling youth by training them to play the band, mentorship and follow-up meetings. Brass band for youth in Yumbe district, where the group has grown from 4 youth members to 60 members. Documentation reference is accessible on website: www.mcjl.ug,

periodic reports and the JISRA Journal. Innovatively Integrated the brass band for youth inclusion in FoRB which will Sustainable Formalization and linking of youth brass band group to local government.

- v. Generation of a Knowledge product. *“The Community Own Resource Persons (CORPs) Model: A case study of Yumbe district in Uganda implemented by MCJL under the Joint Initiative for Strategic Religious Action”* was well researched, documented, globally presented and published by Lex Localis-Journal of Local Self-Government under the authority of Research Fora in California, USA. The CORPs model involved key components of locally led community selection, integration into faith structures and participatory learning actions. It is a scrutiny faith based applied approach changing individual perceptions towards members of the other religion and improving relations between Muslims and Christians as developed in Yumbe District, Uganda. It purposively addresses escalating tensions between predominantly Muslim and Christian populations by enhancing interfaith tolerance and social cohesion. See link; <https://lex-localis.org/index.php/LexLocalis/article/view/801849>. The establishment of sustainable Peacebuilding Mechanisms and collaborative community initiatives represents locally owned, religious leaders who can mediate conflicts, promote FoRB in the community and engage marginalized groups independently. This reflects long-term impact because it entrenches inclusive peace building practices into the local community, ensuring continuity beyond the time-lag of any programme action in the community.
- vi. The establishment of the Interfaith Peace Club. One of the most enduring outcomes of the JISRA programme is the voluntary establishment of Interfaith Peace Club. What began as a series of facilitated dialogues gradually evolved into a self-sustaining platform owned and managed by local religious leaders. Over the 5 years, Muslim and Christian leaders had participated in capacity-building on mediation, FoRB, and interfaith collaboration. These engagements created trusted relationships, strengthened joint problem-solving skills, and helped religious leaders understand the value of collaborative approaches to everyday disputes. By the fourth year of implementation, these leaders had grown confident enough to organize themselves into an independent peace club without any external prompting. The group formalized its structure, set shared values, and linked itself to the office of the District Community Development Officer (DCDO). This linkage was crucial, it positioned the club within local government frameworks, gave it visibility, and increased its legitimacy in the eyes of both state and community actors. Since its formation, the Interfaith Peace Club has mediated a growing number of local conflicts, promoted messages of peaceful coexistence, and supported emerging youth and women leaders in the district. Through its integration into local government structures and the commitment of its members, the peace club stands as a model of sustained interfaith collaboration and a living legacy of social investment in dialogue, relationship-building, and mutual respect.
- vii. Capacity Building of young people on FoRB and peaceful coexistence. This led to an increase in leadership capacity and mobilisation to become active advocates for FoRB and peaceful coexistence, engaging peer members of their communities. This was achieved as a result of the many engagement training sessions which took place on leadership roles in PGM implementation. This shows a transformative shift in the trust and power both in the community

and faith institutions, making religious and community spaces more inclusive for both females and male youths.

- viii. Gender and youth inclusion has altered negative attitudes towards the youth by the communities. It has opened up spaces for leadership by the youth both at the community level and faith structures, hence supporting transformation in leadership.
- ix. This outcome represents a buy-in approach by the communities and the stakeholders, layered advocacy and trust-building by several religious actors and leaders, cultural leaders as well as stakeholders at different levels. From the inception of the project, JISRA invested in capacity strengthening of religious leaders, actors and cultural leaders, supported intra- and inter-religious conflict resolutions through mediation, which created mindset change to resolve cases using ADR other than litigation.
- x. The capacity of faith communities/groups to cope, mitigate and respond to conflict has been enhanced. It is also evident that religious actors are now recognized as legitimate contributors to conflict transformation and peace building, which institutionalizes their role in protecting rights and addressing grievances in the communities. There is a positive shift in attitude towards people of other faith among religious leaders. There is a positive shift in attitudes and perceptions toward people of other faiths among the religious leaders and other actors engaged by the JISRA programme. From the onset of the programme, MCJL's efforts focused on preventing and addressing harmful religious extremist norms and practices by enhancing freedom of religion or belief (FoRB) literacy and supporting interreligious initiatives that promote tolerance and peaceful coexistence. This historic first marked the occasion when Christian religious leaders and actors entered a mosque and engaged directly with Muslim leaders to gain a deeper understanding of their faith practices, helping to break down misconceptions and promote mutual respect. The initiative modelled peaceful engagement across religious divides, bridged long-standing religious barriers within the community, and fostered collaboration and trust between Christians and Muslim minority at sub county and District level.

Intra Religious	<p>Outcome:On 1st June 2025in Yumbe District, Muslim women leaders (Amirats) established a WhatsApp platform to strengthen collaboration and promote awareness on preventing early and forced marriages. Following the ToT organized by MCJL, they developed a joint action plan that enhanced coordination, reduced doctrinal tensions, and fostered peaceful coexistence among faith communities and local actors.</p> <p>Contribution to the Theory of Change (ToC): This outcome contributes to LTO 1.1.2. Faith communities understand and recognise the role of women in leadership positions</p> <p>Significance: This outcome is significant because it improves the communication avenues for the Amirats, increased collaboration, enhanced coordination and a supportive networking system.</p> <p>Sustainability Beyond JISRA: The WhatsApp group will continue to operate as a platform for ongoing dialogue and cooperation and the workplan will be a guideline for future use.</p>
Inter Religious	<p>Outcome:In March 2025Religious leaders in Bugiri voluntarily formed a peace club that strengthened interfaith collaboration and trust. Through joint mentorship and</p>

	<p>ForB capacity-building sessions, members improved religious literacy and mutual respect across faiths. Their active participation in community and district events, supported by MCJL’s partnership with local networks and the Network for Religious and Traditional Peacemakers, enhanced joint advocacy and community peace efforts, leading to reduced religious tensions.</p> <p>Contribution to the Theory of Change (ToC): This outcome contributes to LTO 2.1.1. Increased cooperation between religious leaders to take community initiatives</p> <p>Significance: This outcome is significant because the Peace club resolves cases through mediation and referral pathways</p> <p>Sustainability Beyond JISRA: During the phase-out engagements the Peace club was handed over to the Bugiri local Government and it will be handling its activities in collaboration to the district.</p>
Extra Religious	<p>Outcome: On 24th June 2025, MCJL was offered an office space by the Yumbe District Local Government premises for swift implementation of its activities and further collaboration with the district.</p> <p>Contribution to the Theory of Change (ToC): This outcome contributes to LTO 3.1.1. Laws and policies integrate the needs of religious leaders</p> <p>Significance: This change is important as it will increase visibility for MCJL, enhance collaboration with the district and it’s a symbol of partnership.</p> <p>Sustainability Beyond JISRA: MCJL has been able to sign an MOU for 5 years with Yumbe district local government stakeholders for sustainability of operations in Yumbe district even without rent.</p>
Cross-Cutting	<p>Outcome: Through sustained advocacy under the JISRA program, MCJL influenced the amendment of the Uganda Muslim Supreme Council (UMSC) Constitution, leading to the inclusion of female representatives in its General Assembly—the highest governance body of the Muslim community in Uganda. This historic milestone enhanced women’s participation in leadership and decision-making, marking a significant step toward gender equity and inclusive governance within Muslim structures.</p> <p>Contribution to the Theory of Change (ToC): This outcome contributes to LTO 4.1.1. Women and Youth increase their participation in decision making spaces and or take leadership positions that advance FORB</p> <p>Significance: This outcome is significant because it has provided platform for Muslim women to take part in different leadership positions in religious spheres</p> <p>Sustainability Beyond JISRA: Even after the JISRA phase out the Female religious leaders will still be in their communities servicing their purpose long side freedom of religion and belief</p>

[Under The Peace Project \(TPP\)](#) MCJL Identified a poll of 25 Muslim women with a mission and conducted a training of trainers (ToT) on alternative narratives and strengthen their capacity in advocacy, lobbying and networking at national level, this activity was successfully conducted in quarter 1 and a report was made to that effect. Peace catalysts were able to share and continuously held discussions on inclusive, alternative narratives on countering hate-speech and 'othering' and fostering tolerance. This increased on Networking, collaboration and fostered peace building and social cohesion. We successfully conducted the semi-annual follow up and

reflection learning meetings for sense making, peace catalysts at National level came up with individual advocacy work plans and a list of advocacy issues with guidance from MCJL staff. They portrayed their willingness to championing the peace building activities at National level.



25 Muslim women selected from education institutions, CSOs and other entities with a mission of being Peace Catalyst.

MCJL conducted a session on strengthening the capacity of the 25 Muslim women with a mission in advocacy, lobbying and networking to influence policies and practice at national level, peace catalysts acquired skill in policy influence-based advocacy. MCJL Organised and conducted the project inception meetings national and district level, targeting the key stake held relevantly contributing to peace building and conflict resolution. At national level, they included, Uganda Muslim Supreme Council, Kibuli Supreme administration and district level included the office of the Chief Administrator, Residential District Commissioner, Community development office, and police. The above stakeholders committed to supporting the objectives of the peace project in a number of ways. MCJL collaborated with the Hunger project and Mifumi organisation and conducted the mapping of different stakeholders activity relevantly contributing to peaceful and safe societies, a number of CSOs, government entities were reached, among others included the Uganda Human rights Commission, Uganda Police, Office of the president, Kibuli supreme administration, United religions Initiative, FIDA Uganda among

others. , MCJL is developing a lobby and advocacy plan to transform harmful convictions, foster cohesive connections and promote conducive conditions for peace through the follow up meetings with the relevant stakeholders especially the Uganda Muslim Supreme Council and Kibuli supreme administration . We built a network of Muslim women activists from national to local level using women with a mission as our focal persons for advocacy, these focal persons were selected from Muslim institutions at both National and local level, these are championing our advocacy agenda at both national and local level. We conducted the semi-annual follow up, reflection, learning sense making sessions with the women with a mission ,aimed at documentation , tracking outcomes and adaptive programming, these, As a result of the semi - annual follow up , reflection, learning sense making session with the peace catalysts ,aimed at documentation , tracking outcomes and adaptive programming at National level, peace catalysts agreed and formulated the peace building work plans with advocacy activities aimed at fostering social cohesion . All the above activities have been conducted at National level with reports and now our focus is mostly at district level in the remaining period of this year.

ACCESS TO JUSTICE PROGRAMME FOCUS AREA

The progress report on Legal Aids Services highlights significant achievements, ongoing challenges, and future prospects, supported by detailed data analysis. Disaggregated by gender, the total cases handled were 123, with 60 male and 63 female clients, indicating a balanced gender representation. Case performance shows 51 cases ongoing, 83 concluded in favor of clients, 21 involved legal documentation, and the overall case load was 195. Categorically, 99 cases were civil matters, and 24 were criminal, reflecting a primary focus on civil legal issues. Despite these accomplishments, challenges such as lack of funds have limited-service delivery, leaving many indigent clients without assistance, especially where legal aid is essential. Court adjournments further constrain clients’ access to justice, and the absence of robust referral pathways hampers streamlined service provision. Addressing these issues requires resource mobilization strategies to restore and expand legal aid capacity, improve court process engagement, and establish referral networks. Future prospects involve strengthening partnerships with stakeholders, increasing funding sources, and advocating for policy reforms to institutionalize legal aid pathways, ensuring broader access to justice for marginalized populations.

TABLE INDICATING SUMMARY OF DISAGGREGATED RESULTS

CATEGORY	NUMBER OF PEOPLE REACHED WITH LEGAL AID SERVICES	SUB-CATEGORY
	Disaggregation by Gender	
GENDER	60	MALE

	63	FEMALE
	123	SUB TOTAL
Disaggregation by Case performance		
PERFORMANCE (CASE-STATUS)	40	On going
	83	Concluded in our favour
	123	SUB TOTAL
NATURE OF LEGAL SERVICE	51	Legal advice
	21	Legal documentation
	51	Mediation and court representation
	123	SUB TOTAL
Disaggregation by Nature of case category - Legal Problem		
NATURE OF LEGAL ISSUE	99	Civil
	24	Criminal
	123	

YOUTH EMPOWERMENT THROUGH SKILLING EDUCATION

The UAS Friendship Training Centre Mayuge has made significant progress by upgrading its accreditation from DIT NO UVQF519 to UVT1065 following the transition of DIT to UVTAB, though registration by TVET remains paused. The student population fluctuated due to enrollments and dropouts, starting with 56 students, dropping to 41, then rising to 57, and finally stabilizing at 54 students in the third term, with 14 students continuing after 40 sat for UVTAB exams. Academically, the institution excelled by following the DIT curriculum, emphasizing practical skills, and introducing new courses like communication and entrepreneurship to enhance market readiness, reinforced by monthly tests and assessment slips. The school fostered extracurricular activities such as football, participating in the Mayuge youth league, and engaged in community mobilization efforts. Discipline is maintained through a dedicated committee, while health services are supported by first aid supplies and partnerships with Rayan Clinic. The school also maintained and acquired tools and equipment, including sewing machines, computers, and repair tools, to support practical training. Financially, rent obligations are manageable, and recent support from MCJL and donors has helped clear arrears and fund operational costs, though challenges persist, including inadequate modern equipment, limited library resources, low student numbers, mobilization costs, community perceptions, and threats of eviction. To address these, recommendations include acquiring modern tools, expanding facilities, community engagement, land acquisition, and securing additional funding, alongside strategic mobilization efforts to boost enrollment and institutional visibility. The management expresses gratitude to all supporters and emphasizes the need for continued support to ensure the institution's revival and sustainability.

ACADEMICS AND PERFORMANCE AT UAS IN MAYUGE

UAS Friendship Training Centre Mayuge has made notable strides in academic achievement, following the DIT curriculum with an increased focus on practical skills and theoretical knowledge. The institution introduced new courses such as communication skills and entrepreneurship to enhance market relevance. Throughout the year, students underwent monthly assessments, with 40 students sitting for UVTAB examinations, reflecting the center's commitment to academic excellence. Despite challenges, the trainees demonstrated solid competence, and the institution continues to prioritize quality education aligned with industry demands.

KEY ACHIEVEMENTS AT UAS IN MAYUGE:

Enrollment at UAS in Mayuge

The school initially enrolled 56 students, comprising 3 males and 23 females. Due to attrition, the population dropped to 41 students at the start of the second term but was revitalized through mobilization efforts, increasing enrollment to 57. Further dropouts reduced the number to 47, but with 7 new entrants, the third-term enrollment stabilized at 54 students. Currently, 14 students are continuing after 40 sat for UVTAB exams, representing ongoing progress.

Tools and Equipment; New and Maintained

The institution has diligently maintained existing assets, including 2 sewing machines, 3 computers, and various appliances like dryers and sinks. Recent acquisitions include 18 spanners of different sizes and 2 head dolls for dressmaking hire, which bolster technical training capabilities. These investments ensure students have access to functional tools essential for practical skills development.

Rental Status at UAS in Mayuge

Financial stability regarding premises has improved, with rent payments up to date. The school has unpaid 2 million UGX for the period of November and December 2025 rent outstanding that charity currently is demanding. The girls' hostel rent is now 4.5 million UGX. The friendly loan of 4 million UGX has been reduced to an outstanding balance of 2 million UGX, with part of funds used to settle arrears and operational costs.

Health services at UAS in Mayuge

Student health services are prioritized through the provision of first aid kits and partnerships with Rayan Clinic, offering treatments at subsidized rates. The institution ensures students eat

from the same nutritious meals, using safe, clean water from tap and spring sources, and maintains high standards of sanitation and hygiene to promote well-being.

Discipline at UAS In Mayuge

A disciplined environment is maintained through a dedicated committee comprising individuals of integrity, handling cases of misconduct. The committee also oversees counseling and guidance sessions held weekly, fostering a positive and focused learning atmosphere.

STRATEGIES DEPLOYED BY UAS IN MAYUGE

The center employs vigorous community mobilization strategies, including visits to mosques, churches, and local leaders, and distributes flyers and banners to attract students. The institution also aims to develop income-generating projects to sustain operations and increase visibility within the community.

CHALLENGES ENCOUNTERED BY UAS IN MAYUGE

Despite progress, the institution faces significant hurdles: inadequate modern equipment across all courses, limited library resources, and low student intake due to high mobilization costs and community perceptions. Rent arrears accumulate because of low income, worsened by a declining student population. Mobilization efforts are hampered by the disrepair of the school van, and internal community disapproval—fueled by misconceptions and previous associations—further hampers growth. Additionally, poor parental payment modes and fears of eviction, despite partial payments, threaten the institution's stability.

RECOMMENDATIONS FOR EFFECTIVE RUNNING OF UAS IN MAYUGE

To overcome these challenges, the center requires modern tools, equipment, and a well-stocked library to remain competitive. Acquisition of another transport vehicle is vital for practical sessions.

The MCJL should actively engage stakeholders—religious leaders, local councils, and influential figures—to foster community support and awareness that the institution is a community asset.

Buying land could secure the institution's future against eviction threats, and support from the directors should focus on clearing outstanding dues, supporting income-generating activities, and seeking additional funding.

Enhanced mobilization through community engagement, media, and outreach is essential for increasing enrollment and institutional stability.

In conclusion, sustained support from the management and stakeholders is crucial for the continued revival and growth of UAS Friendship Training Centre.

LOBBY AND ADVOCACY INITIATIVES

MCJL's L&A initiatives this year built upon previous efforts like trainings and reflection sessions through engaging stakeholders and duty bearers with whom partnerships had already been established during the earlier phases of JISRA. For example, local and religious leaders who were trained in the previous years were supported to take part in higher-level advocacy engagements, including dialogues and JISRA annual conferences at the national levels. MCJL also conducted follow-up activities on earlier lobbying efforts made by different ministries like the MOJ&CA, MOGLSD, CSOs like FIDA, URI, LASPNET and coalitions like CISCAVE and ensuring continued dialogue on policy and social inclusion issues; thereby strengthening accountability and sustaining momentum from past advocacy interventions. MCJL engaged in strategic advocacy, including efforts to reform laws affecting religious communities, such as the Marriage Bill, registration of Muslim marriages, and amendments to succession laws. Through dialogues, trainings, research, and advocacy initiatives, MCJL amplified the voices of marginalized groups and promote equitable access to justice. Recognizing the shrinking civic space and increasing challenges faced by religious leaders and faith-based organizations, this initiative aims to foster a collective advocacy platform among Civil Society Organizations (CSOs) to influence policy reforms, improve legal frameworks, and safeguard religious freedoms. This collective effort aligns with the broader goal of integrating the needs of religious leaders into legal and policy frameworks, particularly concerning registration laws, marriage, and divorce legislation. MCJL implemented these initiatives in collaboration with other partners like URI, FIDA, local government authorities from the different implementing districts, including interfaith networks and civil society coalitions like CISCAVE. These collaborations helped create safe and strategic spaces for dialogue with policymakers, amplified community voices, and ensured coherent messaging across religious groups.



Engagement of CSOs, religious actors, policy makers and National Counter Terrorism Centre (NCTC)



Local government authorities generally responded positively for example in Yumbe district MCJL was given an office at the local district premises, in Bugiri district the local government offered to work hand in hand with the Bugiri Peace Club in interreligious and social cohesion initiatives. Religious leaders reported increased confidence and engagement during training, learning practical ways to engage their communities. This has strengthened grassroots national level advocacy, making lobbying for reforms more legitimate. For example, some members of parliament are open to discussing amendments to Qahi courts bill, marriage bill among other bills and MCJL plans to follow up on advocacy to achieve concrete policy outcomes.

In some cases, responses were limited. Despite well-prepared position papers by community members and MCJL supported by various civil society actors like URI and FIDA, certain key decision-makers remained unresponsive. For instance, meetings with parliamentary representatives were postponed a number of times, delaying progress on some advocacy objectives.

Initiatives were largely successful, influencing key national policy discussions while fostering ownership among religious leaders. Notably, trained leaders self-mobilized, engaging in lobbying and conducting consultations with their communities like the Bugiri Peace club in Bugiri district.

Capacity building has proven the most sustainable component, equipping leaders with skills to advocate independently. MCJL will support continuity by linking leaders to interfaith networks, local civil society coalitions, and decentralized government structures. Lessons learned and documentation of successful advocacy processes will be shared with partners to inform future initiatives beyond MCJL's direct engagement mostly via our social media handles

CONFLICT SENSITIVITY

Muslim Centre for Justice and Law (MCJL) works in environments that are marked by escalated conflict, overt hostility, violence, mysterious disappearances in Eastern Uganda (Mayuge and Bugiri districts) within Salaafi, sudden killings and former war-ravaged areas like Yumbe district. Yumbe is located in West Nile region and for the past years was implicitly always confronting structural violence. The societies are still struggling to move from marginalization and any form of institutionalized oppression to fuller development that comes along with the freedom of religion and belief. The project team, religious leaders and CORPs find themselves not only challenged by the long-term task of social transformation but the dynamics and destructive outcomes of overt violence as a result of religious divide. The challenges faced by the programme team, comes from the notion of neutrality to the logistical obstacles of delivering services to people caught in the cross-fire of warring factions or to communities torn apart by conflicts.

Some guidelines are used by the project team in due course of planning and peace building programme work in areas mapped and requiring one to be more than "conflict sensitive":

- We equip our field response team who are 'CORPs' and project staff with conflict analysis tools and techniques;

- MCJL conducts analysis, looking at four elements in the interactive dynamic model (Local actors, Service Provider; Service; and Context) paying attention to the nature and form of violence as found in the type of conflict being manifested;
- Emphasis was put on violence reduction as a prime objective to reach the goal of peace;
- The team is transparent in planning and delivery of services, to engage others constructively and avoid charges of bias;
- The team thinks of unintended consequences, positive and negative, of the services we deliver;
- The project team is vigilant in reflecting on practice.

CAPACITY STRENGTHENING FOR STAFF TO ENHANCE THEIR CAPABILITIES IN PROGRAMMING

Training in Men Engage. Capacity Building for MenEngage in Peace and Gender Equality in November 2025. As part of our ongoing collaboration under the Peace Project and supported by the Basic Program, we recognized the critical importance of strengthening our collective capacity to engage men and boys in advancing gender equality and peacebuilding efforts. We explored the possibility of offering the Men Engage framework facilitated by Hassan Sekajoolo, Executive Director of Ubuntu, an approach renowned for its effectiveness in transforming gender norms and fostering positive male engagement. The training created an inclusive space for shared reflection and dialogue. This will ensure that any next steps are tailored to needs, interests, and contextual realities. The conversation helped us to: (1) learn more about the Men Engage framework and the training process, (2) share your insights and level of interest in participating, and (3) collaboratively explore engaging w to build capacity and advance our shared objectives in promoting gender equality and peace.

Interfaith skills and experience sharing; In 2025, the organization participated in key capacity-strengthening events aimed at enhancing interfaith collaboration and youth engagement. Representatives attended the Interfaith Convention organized by Faith to Action Network, held in Machakos, Kenya, from 23rd to 25th September 2025.

Prior to this, youth participants also took part in the Youth Pre-Convention on 22nd September 2025, which brought together young faith actors to exchange experiences, build leadership skills, and prepare for active participation in the main convention.

Training on Conflict & Conflict Analysis with The Peace Project in Gulu, Uganda – 7 to 9 July 2025. the conflict analysis training was conducted during the 3-day training in Gulu (7-9 July 2025). The training set a common frame and understanding for a collective and comprehensive conflict analysis to be carried out by the TPP-Uganda group for the Peace Project. During the training we worked on exercises focused on dissecting land-related conflicts, likely within the Ugandan context, to identify root causes, triggering factors, key actors, and potential pathways

towards peace. The analysis employs a Conflict Tree framework, a valuable tool for visualizing the interconnectedness of conflict dynamics.

Training on Nonviolent Communication (NVC), which took place from Tuesday, March 25th to Saturday, March 29th, 2025, at the Namugongo-Kyoto Retreat Center in Kampala, with a rest day on Sunday, March 30th. This training helped to deepen participants' understanding of NVC, building skills for peaceful and empathetic communication, which is essential for fostering effective dialogue and conflict resolution. Following the training, on Monday, March 31st, 2025, there was a Trauma Healing Working Group planning session exclusively for The Peace Project partners to strategize on trauma support initiatives.

COMMUNICATION

Internal Communication: MCJL's internal communication strategy proved effective through consistent social media engagement, with analytics showing a steady increase in viewers, likes, and reposts across platforms such as Twitter (https://x.com/mcjl_uganda) and Facebook ([facebook.com/MCJL Uganda](https://facebook.com/MCJL%20Uganda)), where average engagement was around 100 people. The organization prioritized making information relatable and memorable through storytelling, fostering ongoing learning via reflective practices such as self-assessments, feedback loops, and creating safe spaces for learning from mistakes, thereby supporting a growth mindset among staff and volunteers. Strategies for sharing experiences included establishing channels for knowledge exchange, encouraging storytelling, and facilitating mentorship and on-job training sessions, which promoted continuous skill development and knowledge transfer. For example, engaging content on social media and videos (e.g., <https://youtu.be/f8n9oZBmmtk>) helped broaden awareness on FoRB issues and other campaign goals, with broader outreach supported by platforms like Twitter (@mcjl_uganda), Facebook, and the organization's website (<https://mcjl.ug/>), ensuring that communication remains dynamic, reflective, and geared towards organizational growth and community engagement.

External Communication: MCJL external communication attracted local media. As a strategy, we invited a local media person to attend and report on the key events during the News Bulletin. These Bulletins have reached a wider community and many people have known about the existence, interventions of JISRA through this media strategy for example https://youtu.be/a_5HuhClQ9A

MCJL is using its communication efforts to sustain JISRA programme by amplifying stories of change, publishing research and policy briefs, and engaging media platforms such as social media to raise awareness on FORB. Through community dialogues and sensitization in mosques and schools, MCJL has built local ownership and trust while partnerships with interfaith bodies, CSOs and policy makers strengthen advocacy for lasting reforms. These strategies not only document impact and influence policy but also ensure that communities internalize positive norms, making JISRA programme achievements more visible and sustainable.

MCJL in the media;

On Friday 29th August 2025, MCJL appeared in the New vision advocating for the operationalization of the Qadhi courts in Uganda. As a result, the parliament granted leave to Hon. Asuman Basalirwa MP for Bugiri Municipality to purposefully work on drafting a private members bill on the establishment of the Qadhi courts in Uganda in line with article 129(1)(d) of the Uganda constitution allowing parliament to establish subordinate courts, including Qadhi courts. The absence of the dedicated judicial system for Muslim personal law leads to jurisdictional conflicts, inconsistent rulings and marginalization of Muslim families, especially women and children who still face discrimination and uncertainty in the current legal processes.



<https://youtu.be/vWLmyRSwi54>

Global publications:

MCJL has generated knowledge products through research and publications. The community own resource persons module: a case study of Yumbe district in Uganda implemented by MCJL under the Joint Initiative for Strategic Religious Action was presented a global conference and published by Lex Localis-Journal of local self-government under the authority of research forum in California, US. Link as attached below.

<https://lex-localis.org/index.php/LexLocalis/article/view/801849>

COMPLIANCE BY MCJL

Compliance with statutory deductions;

PAYE:The Centre encountered a challenge of an agency notice that was issued onto our accounts by Uganda Revenue Authority in February 2025, this was as a result of our PAYE ledge indicating an unpaid balance of 15,345,476 UGX. This was however resolved in a meeting we held at URA headquarters in Nakawa on the 09th of April 2025. In the meeting with URA we presented our proofs on payment and we agreed to run a reconciliation of our ledger after which the balance of 2,000,000 UGX remained which has since been paid. Following a recent review of our PAYE returns declarations data, it came to our attention that the payments for the period **November 2025** amounting to **Shs. 1,169,091** in the ledger was indicated as balance outstanding which still requires a reconciliation to be run to clear it out.

NSSF: On the 12th of December 2025, we concluded with an audit which required to share payrolls (excel format) and URA PAYE schedules (PDF Format) at Acacia Mall in Kamwokya. The action taken was writing an official letter informing them to permanently close accounts of Trocaire, DGF and JISRA projects as at 31st December 2025.

- Up-dates on Law Council. All requirements to be submitted on 5th Jan 2025.

- MCJL Operating Certificate. Completed renewal in September 2025.
- Audits (Internal). Completed in August 2025.
- Donor Reports. The reports were all submitted.
- Evaluations. Only the JISRA project was evaluated at country and global level.

COLLABORATION WITH PARTNERS

Throughout 2025, MCJL continued to collaborate with diverse stakeholders at the local, sub-national, national, and international levels to strengthen peacebuilding, interfaith dialogue, and advocacy for Freedom of Religion or Belief (FoRB). No major partnership changes negatively affected implementation; instead, strategic collaborations deepened across sectors, reinforcing JISRA's objectives and enhancing community ownership of its outcomes.

Local Level Collaboration

At Local government partnership level, MCJL developed working Memoranda of Understanding with Mayuge, Bugiri, Yumbe District Local governments; Secured a permanent office in Yumbe. Community youth through inclusion and increased participation with the Yumbe Brass band, PGM groups in Bugiri district local government and the Interfaith PEACE Club with religious leaders.

Sub-National Level Collaboration

At the district and regional level, MCJL maintained strong partnerships with all its operational districts Mayuge, Bugiri, Yumbe, and Kampala. The organization renewed Memoranda of Understanding and secured letters of recommendation from district authorities to ensure compliance with the revised NGO Act of 2024. MCJL also finalized the handover of permanent office space in Yumbe District, provided by the local government at no cost. This achievement will ensure continuity of peacebuilding activities under JISRA beyond the program phase-out and enhances MCJL's institutional visibility and legitimacy at the sub-national level.

National Level Collaboration

At the national level, MCJL has fostered strategic collaborations with key government agencies and institutions to advance its peace and human rights agenda. Partnering with the Ministry of Gender, Labour and Social Development (MoGL&SD), MCJL engaged in advocacy for Muslim women's leadership and participation in FoRB initiatives, emphasizing their vital role despite cultural and religious barriers such as interest-based practices. The organization also collaborated closely with the Uganda Human Rights Commission (UHRC), conducting civic education and radio talk-shows in Yumbe district to promote peaceful election processes and community cohesion. Furthermore, MCJL has strengthened ties with national religious bodies like the Uganda Muslim Supreme Council (UMSC) and Kibuli Supreme Administration, working

on mediation proposals and online fundraising strategies to enhance their operational capacities. High-level diplomatic engagements and partnerships with the Faith to Action Network, Ministry of Justice and Constitutional Affairs, and other agencies have bolstered interfaith dialogue, counter misinformation, and champion marginalized groups' rights. MCJL's joint stakeholder mapping with peace partners like Mifumi and Hunger Project has enabled a coordinated approach to peacebuilding, while leveraging existing civic education materials from UHRC to reduce costs and expand outreach. Additionally, MCJL's profile under the Office of the Prime Minister (OPM) and the pending Memorandum of Understanding (MoU) will facilitate its operations within refugee settlement areas, opening avenues for broader peace initiatives and strengthening government collaboration. Looking ahead to 2026, MCJL aims to deepen these partnerships, expand community engagement, and solidify its leadership role amidst Uganda's evolving political and social challenges.

International Level Collaboration

Under the power of learning program, MCJL collaborated with CHASE.i, Mannion Daniels and Makerere University to strengthen capacity in action research for social development strongly reflected on the shrinking civic space in Uganda. We hosted a social learning platform for research and learning over 10 CSOs on the social platform which was code named the AGILE CSO platform.

We strengthened collaboration with research forum at international level. This enabled MCJL to publish the CORPs model recognized by an internationally recognised publisher Lex Localis- Journal of local self-government under the authority of research forum in California, US

RESOURCE MOBILIZATION AND FUTURE PROGRAMMES FOR PARTNERSHIP.

- UMSC – MCJL Joint Project with Judiciary. This was submitted in September 2025.
- MoU with Prime Minister's Office. This was submitted in October 2025
- UN Women Project. This was submitted in November 2025.
- Skilling VANDOORN Foundation – skilling institutions project.Submitted in Dec 2025.
- Renewal of Contract with MM for The Peace Project. Completed in January 2026.
- MoU with President's Office, under the Directorate of Ethics and Integrity in Feb 2026.
- Civicus – Human Rights for CSOs. This is in progress and will be submitted in March 2026.
- Focus on Freedom Grant BY Royal Netherlands Embassy. To be submitted in consortium partnership with WUFBON by F2Ain April 2026.

MOST SIGNIFICANT STORIES OF CHANGE

On March 13, 2025, Sheikh Baligeya Kasimu reported a significant shift in Mayuge district, where religious leaders from Sunni, Shia, Salaafi, and Christian faiths began collaborating as a unified team. This interfaith cooperation focused on conflict resolution, alternative narratives, and community development, reflecting the impact of the JISRA project in fostering dialogue, mutual understanding, and social cohesion. This change is important as it has united different religious leaders from different sects and religions in Mayuge district. The strengthened relationships among faith leaders have become a key driver of grassroots peacebuilding, illustrating the transformative role of faith-based leadership in promoting sustainable peace and harmonious community development. Through JISRA trainings by MCJL, the religious leaders were able to unit and work together in their different capacities and communities

On April 16, 2025, students at Al-Jama Muslim Primary School in Bugiri district and voluntarily formalized their peace club by drafting a constitution and initiating registration with the Administration. This marked a significant milestone in youth-led peacebuilding, demonstrating the students' commitment to institutionalizing peace efforts and promoting conflict resolution, tolerance, and social cohesion within their school and community. The formalization enhanced the club's legitimacy and sustainability, while inspiring a sense of ownership and positioning the youth as key agents of positive change in Bugiri. This change is important to create legal visibility for the club and promote sustainable peacebuilding and community development in the district. Through recommendations from JISRA trainings and networking meetings with district officials and local government, peace club members were advised to voluntarily form and constitutionally register the club.

On 24th June 2025, MCJL was offered an office space by the Yumbe District Local Government premises for swift implementation of its activities and further collaboration with the district. This change is important as it will increase visibility for MCJL, enhance collaboration with the district and it's a symbol of partnership. The strong partnership with the Yumbe local government and appreciation for the work MCJL did under the JISRA program over the years contributed to this milestone.

FINANCIAL SUMMARY FOR 2025:

Liquidity analysis; Total income was 102,259.24 euros, of which 77,259.24 was contributed to by F2A and 25,000 by The Peace Project (TPP).

Efficiency analysis;Total expenditure was 100%, based on rate of programme delivery turnover in relation to Advocacy and networking at 30%, capacity strengthening for sustainability at 20%, Peace building initiatives at 25%, Monitoring & Evaluation at 10% and Core Administration and management costs at 15% including all overheads.



MESSAGE FROM THE PRESIDENT

I would like to extend my sincere thanks to you for the collaboration, commitment, teamwork, and support throughout this journey in 2025. Implementing together has been a valuable experience. ***"Together we have achieved more"***

Building on a decade of experience with the organization, my focus is to expand our capabilities, diversify our offerings, and increase value for clients, shareholders, and our people. Visiting global projects for learning, deepening in research and publication has reinforced my belief in the positive impact of our work in recent years and for the future.

Our work still faces growing challenges: skills shortages, leaner budgets, scope issues, climate change, and complex geopolitical dynamics. In response, MCJL leverages deep expertise rooted in human rights, delivering solutions in legal consulting, social value, gender justice, monitoring & evaluation. Our evolving portfolio enables us to lead the civil society sector with innovative, sustainable, faith-based justice-driven projects nationally.

Our strategy emphasizes peacebuilding, legal aid, gender justice, climate adaptation, and nature-based solutions, working closely with stakeholders to co-create lasting impact. Supported by key funding partners from Europe and elsewhere, we are well-positioned to transform civil society through efficient, inclusive, and resilient services.

At MCJL, empowering our people is essential. We strive to create a workplace where talent thrives, aligned with our Employee Values. Looking ahead, I am excited by the sustainable growth opportunities and on behalf of the entire management team, we remain grateful to our dedicated team.

With God's guidance, together, we will continue turning bold ideas into positive outcomes benefiting communities and stakeholders globally.

Sulaiman Kafeero

President / Chief Executive Officer