



Strategic Plan 2012-2014

JPIIPC

John Paul II Justice and Peace Centre

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FOREWORD BY FR HATEGEK'IMANA SYLVESTER, MCCJ, CHAIRMAN BOG

John Paul II Justice and Peace Centre through the support of its founding members, the director and staff in pursuing its vision of "an empowered People of God living in a just and peaceful Uganda inspired by the Gospel" has come out with this Strategic Plan 2012-2014.

I am very grateful to the team that has been able to come out with this strategic plan. I hope that with our dedication and collaboration with all of the stakeholders we shall slowly but surely be able to realize our mission through advocacy, training and research.

The absence of war does not necessarily ascertain peace to any state. Relative peace could serve as an opening to a certain form of tranquillity, that in due course, makes the citizen start seeking and pursuing greater social, economic, political and religious values that will eventually lead to peaceful co-existence among all the citizen. Although peace is essential for development, a development that does not take into account the common good of its citizens especially the most vulnerable and disadvantages, sooner or later will explode into an uncontrollable form of violence.

"The political body, whose essential duty is the implementation and administration of a just order, can be a major instrument at the service of reconciliation, justice and peace. This order, in its turn, is at the service of the "vocation to the communion of persons or the unity of a nation. In order to put this ideal into practice, the Church in Africa must help to build up society in cooperation with government authorities and public and private institutions that are engaged in building up the common good" (Africae Munus No. 129).

In this post Synodal Apostolic Exhortation Africae Munus (Gift of Africa) of His Holiness Pope Benedict XVI on the Church in Africa in Service to Reconciliation, Justice and Peace, he calls upon all peace loving people "to rekindle our faith and hope, so as to help build a reconciled Africa by pursuing the paths of truth and justice, love and peace" (cf. Ps 85:11). This is a challenge he sets before us especially here in Uganda whereby over 70% are at least nominally baptised Christians.

The document further challenges us as a Church "inspired by "faith working through love" (Gal 5:6), to seek to offer the fruits of love: reconciliation, peace and justice (cf. 1 Cor. 13:4-7). This is her specific mission.

As a church and evangelizers we can never renounce our commitment to being the voice of the voiceless. Amidst any conflict of any sort it is the human person that suffers. We however still feel that someone somewhere has to stand up and with courage safeguard, recognise, and respect the dignity of the human person.

As members of John Paul II Justice and Peace Centre, we look forward to you who love peace, who believe in a just and reconciled Uganda and society at large to join hands with us in laying a foundation for our children and the citizens of today and tomorrow.

Fr. Hategek'Imana Sylvester, Mccj
Chairman BOG.

FOREWORD BY SR FERNANDA PELLIZZER, CMS, JPPIJPC DIRECTOR

It is with much gratitude to the Lord, to the Board Members and to all the Staff of John Paul II Justice and Peace Centre that we have reached this point. It shows clearly our commitment and our determination to continue on the road traced by the Founders and to contribute to a change in the life of Ugandan population. The Gospel principles will be always in front of us as a light and a guiding map.

The facilitator of the strategic planning workshop and now fully staff Ms. Kamila Krygier was instrumental in helping and conducting us through this process, to her all our gratitude, appreciation and even a big welcome aboard!!!

The three pillars of our Centre are now clear in front of us: TRAINING, RESEARCH and ADVOCAY. To this we want dedicate the best of our energies and capacities and competency, convinced that it is on TEAM WORK that the best of our contribution will be seen and noticed by all we are called to serve.

A special word of thanks, appreciation and gratitude is going to TRÓCAIRE that have enabled us through their resources to conduct and implement this precious exercise that after five days was able to produce this DOCUMENT. It is now our determination to carry it on during this three years but with the desire of a yearly monitoring and evaluation to see our strength and correct our weakness.

We pray Blessed John Paul II to help and support us on our journey.

Sr. Fernanda Pellizzer CMS, Director JPPIJPC

JPIIJPC BACKGROUND

History

John Paul II Justice and Peace Centre (JPIIJPC), officially opened on the 10th Nov. 2007, was established by a Consortium of five religious Institutions (Missionaries of Africa, Mill Hill Missionaries, Congregation of Holy Cross, Comboni Missionaries and Society of Jesus) on 3rd November 2006. In 2008 the Comboni Sisters joined the consortium raising the number of the institutions in the Consortium to six. The centre was established to perpetuate the good work done by the late Pope John Paul II in promoting justice, peace and reconciliation in the world. The Centre does this by a firm commitment to promoting justice, integral human development, peace, reconciliation and integrity of creation among Ugandans. JPIIJPC was officially opened on the 10 Nov.2007.

Vision

An empowered People of God living in a just and peaceful Uganda inspired by the Gospel.

Mission

To contribute creatively to the building of a just and peaceful Uganda through training, research and advocacy based on Catholic Social Teaching.

Values

"Evangelisation would not be complete if it did not take account of the increasing interplay of the Gospel and of each person's concrete life, both personal and social. This is why Evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development-a message especially energetic today about liberation." (Evangelii Nuntiandi. 29)

- Faith in the blessed Trinity
- Commitment to CST
- Competence, honesty and integrity
- Holistic development of the human person
- Justice, Reconciliation, Peace and integrity of creation
- Professionalism

Work Departments

- Training
- Research
- Advocacy

SITUATION ANALYSIS

Problem Analysis

Training	Research
<ul style="list-style-type: none"> • Inadequate knowledge and awareness among the citizens (Catholics) at all levels in the areas of Justice and Peace • Justice and Peace are not integrated in the education system, catechism and religious formation processes • Misinterpretation and misappropriation of the common good • Loss of traditional values (human values) like sharing, caring, support, integrity, that lead to human dignity • Inadequate civil education among leaders at all levels • Lack of interest and information on Justice and Peace • Indifference • Catholics do not perceive or take up their civic and community obligations • Lack of concern • Practical application of knowledge is missing 	<ul style="list-style-type: none"> • Good governance – problems in the areas of leadership among civil servants, accountability and transparency and service delivery • Domestic Violence (Family) • Land issues – conflicts in families, border conflicts and land grabbing • Child abuse (abuse of children rights) • Inside the church – problems relating the treatment of supporting staff, relationship among church leaders and accountability and transparency • Slums living conditions • Food security • Lack of awareness, knowledge and information on workers rights • Lack of knowledge on sustainable peace • Climate change (and its link to peace and justice) • No impact of civic education • Police and army abuses • “Burdens of the past”-the consequences of trauma • Problems in the justice systems and the compatibility of traditional and legal systems • Lack of gender mainstreaming • Hospital, health and human rights • Knowledge on radio communications (guidelines, content) on issues of justice and peace • Interreligious intolerance • Gaps in the area of peace journalism (problematic motivation of journalists)

Advocacy

- Police brutality
- Corruption (in the justice system, catholic church, police and regarding land issues)
- Lack of freedom of political association
- Detention without trial
- Lack of access to formal education and child labor
- Poor living conditions in slums
- Civic education not being part of the school curriculum
- Networking in the area of advocacy is insufficient
- Problems in the area of religious freedom – intolerance, lack of interreligious dialogue and co-existence
- Insufficient activities and involvement of the interreligious council
- Gaps in service delivery especially in the areas of: health, education, water/sanitation, power, transport, infrastructure
- Access to justice

SWOT Analysis

<p>Strengths</p> <ul style="list-style-type: none"> • Commitment based on faith • Strong backup by the BOGs • Skilled human resources • Team work and unity among staff • Financial commitment of BOGs • Respectful financial partners • Deeply rooted in the Catholic Social Teachings of the Church (CSTC) • Strong recognition within the Catholic Church structures • Local and international networks • Perception of JPIIJPC as being just • Access to capacity building (AFID) • Transparent usage of resources • Availability of office equipment and structures in place (staff, office, documentation, funds) • Experience 	<p>Opportunities</p> <ul style="list-style-type: none"> • Jubilee – 50 yrs of independence • Mandate to work for Justice and Peace by African Synod • Credibility, respect, expectations and point of reference • Urge for change and justice and peace in the country • Church structures (access) • Independence of JPIIJPC • Ongoing spiritual formation • National Catholic Commission of J&P (Bishop Filippi) • Network of stakeholders and partners (e.g. AGEH) • Access to catholic institutions (schools, radios) • Welcoming institutions and groups within the church • Possibility of networking through website • International character of BOG and staff • Number of youth in the country (openness and motivation to bring about change)
<p>Weaknesses</p> <ul style="list-style-type: none"> • Lack of professional budget planning (responsibility of management) • Inadequate office space • Inadequate planning of activities, also in terms of budget planning Staff responsibility) • Insufficient number of staff • Insufficient facilitation of staff on outside duties • Long period of crisis and discontinuity • Insufficient use of research findings • Unclear job descriptions • Lack of focus (management responsibility) • Lack of clear priorities for research • Lack of guidelines and preparation for radio talk shows • Lack of organizational policies/guidelines (also on security!) 	<p>Threats</p> <ul style="list-style-type: none"> • Political and economic situation (danger of armed intervention) • International economic situation/donor fatigue • Apathy, defeatism, hopelessness • Persecution, opposition, harassment • Lack of sustainability of activities • Cowardice • Careerism • Competition

STRATEGIC PLAN 2012-2014

The strategic plan of JPIIJPC for the period of 2012-2014 consists of strategic objectives for each work department as well as major activities for each strategic objective.

Strategic Objectives

1. Training

S.O. 1.1 To raise awareness about the catholic understanding of Justice and Peace among multipliers such as:

- Youth
- Parliamentarians
- Church leaders
- Religious formation programs

S.O. 1.2 To promote civic education in catholic schools based on the Catholic Social Teachings

S.O. 1.3 To promote the practice of human and traditional values in enhancing Justice and Peace in catholic families

2. Research

S.O. 2.1 To establish ways of improving service delivery in the area of education

S.O. 2.2 To find out challenges to Justice and Peace with the Catholic Church

S.O. 2.3 To provide information on conflict issues between the state and the cultural institutions (kingdoms)

3. Advocacy

S.O. 3.1 To promote a general awareness campaign around corruption together with other partners

S.O. 3.2 To conduct follow-ups on fact-findings around corruption in collaboration with other partners

S.O. 3.3 To address issues of injustice affecting slum dwellers

Activities

The activities are listed below for each work department and strategic objective separately. As several of the activities require the collaboration of several work departments naturally the members of the JPIIIPC team are expected to work together and support each other wherever and whenever necessary.

1. TRAINING	
<p>S.O. 1.1 To raise awareness about the catholic understanding of Justice and Peace among multipliers such as:</p> <ul style="list-style-type: none"> - Youth - Parliamentarians - Church leaders - Religious formation programs 	<p>A. 1.1.1 To lobby and mobilization of target groups</p> <p>A. 1.1.2 To set up a common agenda (need analysis)</p> <p>A. 1.1.3 To bring in/invite resource persons/organizations with high knowledge on relevant issues</p> <p>A. 1.1.4 To organize seminars, workshops, symposiums and camps on the topics of CST and Justice and Peace</p> <p>A. 1.1.5 Develop a manual on CST training</p>
<p>S.O. 1.2 To promote civic education in catholic schools based on the Catholic Social Teachings</p>	<p>A. 1.2.1 Carry out ongoing needs analyses</p> <p>A. 1.2.2 Mobilization of civic education participants</p> <p>A. 1.2.3 To update the existing manual</p> <p>A. 1.2.4 To conduct ongoing monitoring and evaluation</p> <p>A. 1.2.5 Carry out trainings of secondary school teachers</p> <p>A. 1.2.6 Strengthen linkages and networks (e.g. JPCs, education secretaries etc.)</p>
<p>S.O. 1.3 To promote the practice of human and traditional values in enhancing Justice and Peace in catholic families</p>	<p>A. 1.3.1 To carry out trainings of target groups</p> <p>A.1.3.2 To finalize the training manual</p> <p>A. 1.3.3 To conduct ongoing monitoring and evaluation</p> <p>A. 1.3.4 To develop and start implementing a JPIIIPC owned family project based on CST</p>

2. RESEARCH	
<p>S.O. 2.1 To establish ways of improving service delivery in the area of education</p>	<p>A. 2.1.1 Carry out research to asses the quality of education</p> <p>A. 2.1.2 Carry out research to asses the performance</p> <p>A. 2.1.3 Carry out research to asses the access to education</p> <p>A. 2.1.4 Carry out research to asses the relevance of the content</p>
<p>S.O. 2.2 To find out challenges to Justice and Peace with the Catholic Church</p>	<p>A. 2.2.1 Carry out research on transparency and accountability</p> <p>A. 2.2.2 Carry out research on the treatment of supporting staff</p> <p>A. 2.2.3 Carry out research on relationship between the Catholic Church leaders (nuns and priests or bishops and</p>

	<p>priests)</p> <p>A. 2.2.4 Carry out research on the role of women in the church</p>
<p>S.O. 2.3 To provide information on conflict issues between the state and the cultural institutions (kingdoms)</p>	<p>A. 2.3.1 Carry out research and provide information on areas of conflict</p> <p>A. 2.3.2 Carry out research and provide information on efforts undertaken to resolve the conflicts</p> <p>A. 2.3.3 Carry out research and provide information on proposed solutions</p>
<p><u>The detailed steps for each of the above mentioned research activities:</u></p> <ul style="list-style-type: none"> • Development of a concept paper • Development of data collection tools • Contacting and training research assistants • Pre-testing of the tools • Mobilization of participants • Data collection and analysis • Report writing • Launching and dissemination of the findings • Recommendations • Publication 	

<p>Advocacy</p>	
<p>S.O. 3.1 To promote a general awareness campaign around corruption together with other partners</p>	<p>A. 3.1.1 To carry out research on existing activities, material and organizations active on anti-corruption</p> <p>A. 3.1.2 To mobilize religious leaders, NCCJP, JPCs, dioceses, ARV etc</p> <p>A. 3.1.3 To launch a campaign</p> <p>A. 3.1.4 To produce posters, stickers, leaflets etc</p> <p>A. 3.1.5 To organize inter-faith prayers for a corruption-free society</p> <p>A. 3.1.6 To identify and mobilize artists, musicians, catholic lawyers, writers etc around the topic of anti-corruption</p> <p>A. 3.1.7 To publish articles</p> <p>A. 3.1.8 To prepare radio presentations</p> <p>A. 3.1.9 To organize drama groups or music competitions at schools through JPCs</p>
<p>S.O. 3.2 To conduct follow-ups on fact-findings around corruption in collaboration with other partners</p>	<p>A. 3.2.1 To collect, document and verify data on corruption</p> <p>A. 3.2.2 To lobby important key players</p> <p>A. 3.2.3 To develop and implement appropriate</p>

	interventions together with other stakeholders
S.O. 3.3 To address issues of injustice affecting slum dwellers	<p>A. 3.3.1 To launch the findings together with community leaders (LC1s, CBOs, NGOs)</p> <p>A. 3.3.2 To develop and implement an action plan together with partners to improve living conditions in the slums</p> <p>A. 3.3.3 To monitor and evaluate the living conditions and the implementation of the action plan</p>