**JUSTICE AND PEACE COMMISSION**

 **ARCHDIOCESE OF BAMENDA**

**STRATEGIC PLAN**

**2015-2020**

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| 1. **Introduction**
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1. The Justice and Peace Commission of the Archdiocese of Bamenda (JPC) was established in December 2002 and is part of the universal network of the Pontifical Council for Justice and Peace, including at continental level, the Justice, Peace and Good Governance Department of the Symposium of Episcopal Conferences of Africa and Madagascar, (ACERAC); the Justice and Peace Departments at regional level, the Association of Episcopal Commissions in the Central African Republic and at national level the Episcopal Conference of Cameroon. The Justice and Peace Commission of the Archdiocese of Bamenda strictly observes the mandate assigned to the Pontifical Council for Justice and Peace established by Pope Paul VI on January 6th 1967, which reads inter alia, to: promote justice and peace in the world, in the light of the Gospel and the Social Teaching of the Church; deepen the social doctrine of the Church and attempt to make it widely known and applied, both by individuals and communities; promote the development of peoples and protect human rights; foster relations with Catholic organizations and other bodies, be they Catholic or not, that are sincerely committed to the promotion of the values of justice and peace in the world.
2. The Archdiocese of Bamenda is the Ecclesiastical Seat of the Province of Bamenda, with the Dioceses of Mamfe, Kumbo and Buea within its jurisdiction. The Archdiocese of Bamenda comprises of 40 parishes all grouped into six deaneries for pastoral convenience. These parishes are located in 5 out of 7 divisions; Mezam, Boyo, Momo, Menchum and Ngokentunjia in the North West region of Cameroon. The Archbishop, His Grace Cornelius FONTEM ESUA is endowed with Ecclesiastical responsibility assisted by a suffragan Bishop Mgr. Agapitus NFON, appointed by the Holy See as the Auxiliary Bishop.
3. The Justice and Peace Commission of the Archdiocese of Bamenda works in compliance with the Provincial Pastoral Plan which presents an organic, systematic, coordinated and united vision of pastoral action geared towards fostering the growth of the Church in the Ecclesiastical Province. The Provincial Pastoral Plan has conceived 19 commissions, justice and peace inclusive for purposes of evangelization. Pastoral action is transmitted through a well-defined structure, from the Small Christian Community, to the Mission Station, Parish, Deanery and Archdiocese. In its mission of evangelization the Catholic Church reaches out to Christians as well as non-Christians and that is exactly the way the Justice and Peace Commission as a structure of new evangelization carries out its role. The Commission works for the transformation of society in which there is respect for human dignity, equality, peace and sustainable development.
4. According to this Provincial Pastoral Plan, the activities of the commission are directed by a technical team composed of a coordinator and office staff. This technical team with the coordinator at its head is the immediate adviser to the Archbishop on justice and peace matters. For pastoral reasons, the commission is represented in the Small Christian Communities, Missions, Parishes, and Deaneries and at Diocesan level by elected members. These elections are conducted every three years.

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| **11. Context Analysis** |

**Geographical Location**

1. The Republic of Cameroon is located in Central Africa on the Gulf of Guinea. It is bordered to the west by the Federal Republic of Nigeria, to the east by the Republic of Chad and Central African Republic, to the south by Equatorial Guinea, Gabon and the Republic of Congo and to the north by Lake Chad. The country is divided into ten administrative regions. Yaounde, located in the Centre region is the capital of the country. Each region is headed by an appointed governor. The country is bilingual with French and English as the official languages, which makes for an official bilingual country. This bilingualism is traced from the vestiges of colonial power at the end of the First World War. The North West and South West Regions are predominantly English speaking while the other 8 regions are predominantly French. The Anglophones are in the minority, population wise. National integration is one of government policies that aims at bringing unity in diversity. This integration is yet to be attained as some Anglophones feel marginalized in terms of appointment into key government positions, and in infrastructural development etc.
2. The Justice and Peace Commission of the Archdiocese of Bamenda is operating in the North West Region. The region is located in the western highlands of Cameroon and is bordered to the south-west by the South-West Region, to the south by the West Region, to the east by Adamawa Region, and to the north and west by the Federal Republic of Nigeria. The North West region is divided into 7 administrative units known as divisions: Boyo, Ngokentunjia, Menchum, Momo, Mezam, Bui and Donga Mantung. Each of these divisions is further divided into sub-divisions headed by a Divisional Officer. (The Archdiocese covers the first 5 of the above mentioned administrative units).

**Politics**

1. Multiparty politics was re-introduced in the country in 1990 and saw its birth in the North West Region in Bamenda, the seat of the Archdiocese. Today, the political landscape in the country is dominated by the governing Cameroon People Democratic Movement (CPDM) that has remained in power since its creation in 1985 and the frontline opposition party, the Social Democratic Front (SDF) still very active in the country since 1990 despite frequent reprisals. The ruling CPDM is the most popular party in most regions, except in the North West, where it faces stiff competition from the Social Democratic Front. Many residents in the Anglophone regions seek greater freedom, equality of opportunity, and better governance by aligning with the opposition in demanding regional autonomy rather than national political reforms. The country has two legislative assemblies, the lower house and the upper house, (House of Parliament and the Senate) respectively. Elections in the country are governed by Law and the practical organization of election is undertaken by Elections Cameroon (ELECAM) which was established in 2006. Its members are appointed by the President of the Republic, with a cross section of them being erstwhile members of the CPDM ruling party; this puts to question the independence they are expected to portray during the exercise of their duty. Furthermore, ELECAM’s effort in organizing elections is limited because the calendar of elections remains the privy of the President of the Republic. On April 14 2013, the country held its first Senatorial elections, the first ever election by indirect suffrage in the country. This came with a lot of confusion as the population is versed with elections by direct suffrage. There are 180 parliamentarians and 100 senators. 70 of these senators are elected by indirect suffrage, while the remaining 30 are appointed by the President of the Republic. The North West region has 36 municipal councils and 20 parliamentarians; 2 of the 36 mayors and 4 parliamentarians are female.
2. At the moment, there are 291 registered political parties in the country but multiparty politics has not yet ushered in the long awaited good governance expected by the population. Generally speaking the population holds firmly on party politics but is ignorant on how to effect positive change through the principles of democracy which include separation of powers, regular, free and fair elections, respect of human rights, and rule of law, transparent and accountable systems, structures and institutions that respond to the needs of the people. Government structures are being decentralised and there is devolution of powers to the local councils. The decentralization process is facing difficulties because its legal framework is overlapping, cumbersome and contradictory, and in many aspects open to different interpretations. The main functions in the process are ill-defined and are not distinct from de-concentrated operations of the central government. Despite these challenges, the process is ongoing with the council as the lowest government structure where active participation by men, women and youth in democratic governance and sustainable development can begin. The Mayors are the elected local leaders who administer these lowest government institutions.

**Justice System**

1. The justice system draws from the French and English legal systems and from the customs and traditions of the people. This makes the interpretation of some laws difficult. Attempts have been made to harmonize the criminal procedure into a single code, but its implementation still leaves much to be desired. This of course impedes access to justice for all. The justice and penitentiary systems are plagued with corruption, favouritism, sectionalism, nepotism, tribalism and abuse of power. The system is complex without clear cut interpretation of offenses, procedures and processes. Many citizens especially in rural areas are unaware of their rights under the civil law and belief that they must abide by customary laws which limit women’s rights regarding inheritance, access to and use of land, probate matters etc. The complex procedures and high charges in the justice system hinder many citizens from seeking recourse to the law.
2. A system bugged with such vices leads to illegal detention, delayed and prolonged trials resulting in overcrowded prisons. The International Centre for Prison Studies estimates that Cameroon has the second highest occupancy rate in the world after Barbados with approximately half awaiting trial. The population that can’t access justice reverts to revenge and mob justice. Justice is often denied for the poor while the rich or those backed by the rich and powerful are most often set free. There is high crime wave and the implication for women and girls of such a failing system is degrading as they are usually exploited and abused by officials.

**Socio-Cultural**

1. The population of the country is estimated at 22.25million inhabitants *(World Bank country Information 2013)* while that of the North West Region is estimated at about four million inhabitants, with 75% residing in the territory of the Archdiocese of Bamenda. Bamenda, the capital of the North West region is 366km (227 mi) northwest of Yaounde the political capital. The region is poorly served with social amenities such as potable water, electricity, health facilities and means of communication. Relatively, the capital city has better social amenities than the other divisional headquarters, thus promoting rural exodus into this primate city with a population of about 902.000 people. The female population is ranking up to 53% and 47% for the men, 2/3 of the total population sums up the total of youths and children with more than half of the total found in the rural area. Life expectancy is 51 years.
2. This population is fragmented into tribes comprising of the native population and a significant number of immigrants from the other regions and neighboring Nigeria. The native population is made up of a variety of tribes e.g. the Bali, Chomba, Nkwen, Mankon, Kom, Nso, Aghem, Mbum etc each under the traditional leadership of a Fon who wields a lot of authority among the subjects of his clan. He guards and guides the cultural and traditional interpretation of customs that influence women’s access to productive resources and inheritance. The region is very rich in traditional practices which sometimes infringe on the rights of the people especially women. These traditional rulers are very powerful and their rule is crucial to conflict management and conflict transformation. Boundaries between tribes are not well defined and this often lead to inter-village and inter-tribal conflicts, because some Fons manifest the ambition for territorial expansion. Such conflicts are rampant in the Archdiocese and the region ranks first in land-related conflicts in the country.
3. Fons are auxiliaries of the civil administration and have been classified into first class, second class and third class chiefs. The duly recognized Fons by state decrees receive remuneration from the state according to their level of classification. This classification is historical and today backed by political influence. Some of these Fons have been appointed as Senators, members of the Upper House of Parliament by the President of the Republic. This is seen by some people as a divide and rule policy by the state. The Fons are polygamists; some have more than 50 wives, and numerous children. They find difficulties coping with this large family size.
4. Generally speaking, family size, wealth and gender disparity in the Archdiocese take a toll on children and put them at risk of not attending school or dropping out of school and being further disadvantaged in life opportunities. Most often, girl children hardly complete elementary education due to teenage pregnancy, early, forced and arranged marriages which make them vulnerable to all forms of exploitation, child trafficking and prostitution. Moreover, living in rural areas doubles the risk of not attending school.
5. Traditionally, women don’t own property as they themselves are considered as property and the effect of exorbitant bride-price in some traditions is a contributory factor to gender-based violence. Domestic violence, sexual violence and rape do exist but are hardly spoken about for these are still either considered as taboo topics or the victims silently bear the impact for fear of the social stigma associated with these crimes. Widowhood rites in some areas are degrading, while child labour is rampant.
6. This region serves as the source of national and international human trafficking where the children who sit under the weight of the socio-economic and cultural abuses are exposed to potential traffickers who lure them to succumb to fake promises as they and their parents possess a vague idea of the negative implications of the new found trade.
7. The country is a secular state and Christians in the Archdiocese are more than 80% of the population with Catholicism taking the lead. Besides the Christian religion, there is also the practice of Traditional Religion and Islam whose faithful co-exist peacefully. Of recent, there is an influx and proliferation of sects and Pentecostal churches from neighboring Nigeria into the region.
8. The North West region is living under impending threat posed by the Boko Haram, a Muslim fundamentalist group in neighboring Nigeria causing havoc to human beings; Christians and Muslims alike and property. Their cross border activities in the northern part of Cameroon threaten the relative peace and peaceful co-existence between religious faithful in the North West region, which shares extensive boarders with the Republic of Cameroon in general and the North West Region in particular. Government’s effort in protecting the boarders hardly extends to the North West Region, which remains vulnerable to any eventual attack by this insurgent group. There is a strong belief in witchcraft and superstition which instills fear and promotes division and hatred among people in the Archdiocese. This belief is one of the root causes of disputes, division and revenge among families. This highlights the importance of the role of JPC in primary evangelization.

**Economy**

1. The landscape of the North West region is predominantly grassland with some pockets of forest along river valleys, as well as other manmade forests. There are no secondary industries; however a few light industries exists e.g. bakery and soap making. The rate of unemployment as elsewhere in the country is high. The national rate of unemployment is 30% and 75.8% of the working population is under employed.
2. Young people and women are mostly found in the informal sector involving themselves in petty trading activities and various crafts. The youth are also engaged in commercial motor bike and taxi business. Without this informal sector the level of social crisis would have reached an unbearable level.
3. The main employer in this region is the government. The second largest employer are the religious denominations put together which employ thousands of teachers, doctors, nurses, health workers and unskilled labor. Despite the minimum wage rate that rose from 28, 621 to 36,270FCFA/month, workers are often subjected to negotiate with employers for lower salaries, in part due to the high rate of unemployment in the region. Salaries lower than the minimum wage are prevalent in the teaching, medical fields and unskilled labor.
4. The new era of ICT, banking and micro finance and the 4 telecommunication companies in the region namely MTN, Orange, Camtel and Nexttel have created many jobs in the tertiary industry especially for the youths who mostly operate call boxes and cyber cafes.
5. The rural population is engaged in arable and livestock farming mostly on subsistence basis. 82% of these arable subsistence farmers are women who use crude tools with minimum farm inputs. The crops produced are tubers, cereals, vegetables and fruits mainly for subsistence and the surplus if any is sold. These seasonal crops are most often wasted during harvest due to lack of preservation facilities. The farmers also face a lot of problems in transporting these perishable farm produce to the market due to the high cost of transportation and very bad farm to market roads especially in the rainy season.
6. Poor farming methods have depleted soil fertility and the increasing population is making fertile farmland scarce. Threatened land, threatened livelihoods**.** The farmers are forced to encroach into areas traditionally reserved for grazing. Formerly, pastoral farmers occupied the hill slopes and depended on natural pasture. Nowadays, climate variability has forced pastoralists to move away from traditional grazing land in search of ever-shrinking grazing land and water resources. In two divisions of the Archdiocese, pastoralists and arable farmers struggle to maintain their traditional livelihoods in the face of growing pressures on land. This fuels unending land disputes and conflicts between them with prolonged court cases and a lot of corruption involved. These conflicts sometimes turn deadly.
7. Apart from the above land disputes and the already mentioned inter-tribal and inter-village disputes there are also numerous land conflicts in the Archdiocese due to disputed land ownership, succession and inheritance especially in large families and polygamous homes. Traditionally, women are excluded from inheriting land as they are considered as property. The process of obtaining a land certificate is complicated, prolonged, corrupt and expensive due to greed. Most land disputes are handled by the *Kwifon* sacred society made up of men and the administrative land consultative board which is highly corrupt. In both settings, women are excluded from the land dispute settlement process. The *Kwifon* society runs the affairs of the village and its decisions exclude the ideas, expectations and needs of women.

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| **111. The Work of Justice and Peace Commission in the Archdiocese of Bamenda** |

1. The Justice and Peace Commission works for the transformation of society in which there is respect for human dignity, equality, peace and sustainable development. The commission is the voice of the voiceless and accompanies the down trodden to demand for the respect of their rights. It works to effect meaningful change in oppressive and discriminatory practices in the socio-economic, cultural, legal and political institutions so that men, women and children should live in dignity. This Commission identified and had been addressing the following issues of concern in the Archdiocese: human rights, democratic governance, corruption, conflict transformation, gender and peace building and poverty reduction. It has been addressing these issues since 2002 through a rights based approach to effect positive change in the lives of the people.
2. On 12/12/2002, 12 years ago, the Justice and Peace Commission of the Archdiocese of Bamenda was established with a team of 12 volunteers including the clergy, religious and committed lay faithful. From this humble beginning, members of the Commission worked systematically to build their capacities and to sensitize and convince the Christian community of the Archdiocese on the importance and urgency of engaging in matters of justice and peace. In line with the principle of subsidiarity, the Commission established Commissions in the parishes from which some members areelected to ensure a proper and effective outreach of evangelization efforts. Over the years it has made its influence felt within the Archdiocese, the ecclesiastical province, national territory and at international levels in the area of human rights promotion and conflict management. It began a functional office in June 2003 with 1 permanent staff and today it operates a well-equipped office with a staff of 10 including volunteers.

28. **Some Achievements**

* Amidst fierce resistance from within, the Justice and Peace Commission has been able to push across respect for the rights of Church employees in order to improve on their working conditions. Most workers have well elaborated and duly signed contracts of employment and are registered with the Social Insurance Fund. These employers and employees now bring labour cases to the JPC for arbitration rather than to the civil courts which they believe are so slow and corrupt.
* The Commission is admired for the role it plays in conflict management and peace building within the region. The long lasting land disputes between Bali Nyonga and Bawock that led to the destruction of property and a near annihilation of one of the parties, a similar inter-tribal conflict in Mbessa and Oku also on land dispute which had dragged on for ages without solution, despite the intervention of the civil administration in both cases, the Justice and Peace Commission succeeded in bringing the warring communities to the negotiating table using innovative methods of alternative dispute resolution by establishing Women Peace Committees and empowering them to build peace in their communities, and by working with children and youths in a Peace Education Program in schools and communities. Furthermore it has established an operational alternative dispute resolution unit in Mbessa.
* The Justice and Peace Commission has championed the fight against trafficking in persons otherwise known as modern day slavery. It has created community-based protection systems, commonly known as vigilance committees in source and destination areas to sensitize, track and report on the crime. More than 900 trafficked children and women have been identified, 402 rescued and 300 rehabilitated 20 of them women. This effort earned the coordinator the prestigious international recognition as the 2013Trafficking in Persons Hero Award.
* The Commission is admired by many for its efforts in promoting and facilitating access to justice for vulnerable members of the community as well as mediating in disputes and complaints submitted to its office.At the moment, the access to justice team is composed of the coordinator, a volunteer, 2 Barristers and 4 Magistrates; 2 in the Court of First Instance and 2 in the High Court. The magistrates help at the level of the courts in programming matters for hearing and investigation in order to preempt unreasonable delays and adjournments, and the Barristers carryon with legal advice for all who seek the assistance of the office and casework especially for the poor and destitute with no kinship and this is done on pro bono and part-time basis. Each Barrister offers two hours a week of his time to handle these complaints. This team has facilitated the hearing and judgments of many cases; the release of inmates awaiting trial on minor charges for longer than the required period. From January 2014 till date, the team has handled over **300** registered cases and complaints. Their work entails among those already mentioned; sensitizing villagers on land issues in particular, and mediating in conflicts. The bulk of its day-to-day work lies on resolving matrimonial issues, labour matters, sexual violence complaints, probate matters and family disputes using alternative dispute resolution approaches. The magistrates assisted JPC in the conviction of the first and lone trafficking offender in Cameroon in the year 2010.
* One of the strengths of the commission that is also an achievement is the fact that Justice and Peace Commissions exist and function in some parishes with elected dedicated Catholic Christians that promote justice and peace issues. Most of these elected members are experts and professionals in varied fields and have high reputation in their communities. The budding skills of these volunteers can be harnessed and improved through trainings and seminars on the role and method of work of justice and peace so that they can defend injustices in their communities.
* The goals the commission pursues and its achievements have generated interest and partnership; from a single funding partner in 2003, the organization has expanded its partnership base to more than 10. This has exposed the Archdiocese greatly to the global agenda in the promotion and protection of human rights, conflict management and peace building.
* Last but not the least of its achievements is that, this strategic plan is a comprehensive, results-focused and an added-value to the work of the commission.
1. Though the commission has achieved much, a lot still lies ahead of it; the goals it pursues touch pertinent injustices in the lives of the citizens and its innovative approaches are unlocking the socio-economic, political and judicial constraints that limit the respect of human rights and fan conflicts in this part of the country. It is common knowledge that efforts aimed at transforming oppressive mind-frames, attitudes, cultures, structures and institutions require persistence, conviction and commitment over a long period of time and this is just what the Justice and Peace Commission seeks to do in the next 5 years.

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| **IV. Justice and Peace Commission Strategic Plan 2015 to 2020** |

1. **The Justice and Peace Commission Strategic Framework for 2015-2020:**
* Elaborates the results to be delivered during this period. It is grounded on the notion that the Justice and Peace Commission (JPC) promotes social justice, equality, respect for human dignity, conflict transformation and sustainable peace and development;
* That the work of the JPC aims at transforming oppressive systems, structures and institutions, mind frames and attitudes and contribute in the evangelizing role of the church;
* That the JPC is a reliable and alternative institution which facilitates conflict transformation using alternative dispute resolution approaches resulting in more stable communities that can undertake sustainable development;
* The strategy incorporates the voice of women and youth to advance participatory democratic governance and constructive peace building in communities while working with traditional and local authorities to advance women’s rights in these processes;
* It recognizes that the JPC is the voice of the voiceless and a trustworthy and integral organization of the Catholic Church with a reliable strategy to facilitate access to justice and overcome social exclusion and discrimination against vulnerable members of the community;
* That the JPC work at the grassroots in particular will help to build a democratic culture within communities and church groups that can be transmitted to government structures;
* The framework promotes the right of the child by articulating a shift in gender roles where men should offer more support to their wives and become role models in child upbringing;
* This strategic plan has envisioned the JPC vision, mission, values and strategic goals that will be pursued in the next 5 years and how to achieve them;
* The strategy envisages the training of the Justice and Peace members at parish level, paralegals and facilitators who will engage in project implementation, dispute resolution, deliver sensitization seminars and workshops in the communities and follow-up and report on results;
* The plan is accompanied by an Integrated Results and Resources Matrix which translates the intent of the Strategic Framework into results;
* The strategic plan further aims to engage partners including judiciary and penitentiary institutions, local councils, religious, traditional (Fons) and civil authorities, Archdiocesan agencies, men, women, young people and children, church groups as well as community members for an effective implementation;
1. This Strategic Plan is the fruit of the reflection of 20 participants including elected members of Justice and Peace from the Parish, Deanery and Archdiocesan levels, clergy and religious and the staff and volunteers of the office. An external consultant was engaged to facilitate the 5 Day Workshop.

**Vision**

1. The Justice and Peace Commission believes in a transformed society whose systems and structures as well as the attitudes and behaviour of the people are respecting and promoting human dignity, equality, sustainable peace and development.

**Mission**

1. The Justice and Peace Commission is dedicated to working for justice, building peace, and promoting sustainable development in the light of the Gospel and the Social Teaching of the Church.

**JPC Values**

* Justice
* Equal Opportunity
* Transparency
* Honesty
* Sustainability
* Confidentiality
* Results-Focused
* Accountability

**Method of Work**

1. One of the several roles assigned to the Justice and Peace Commission by the Provincial Pastoral Plan, the *modus operandi* for evangelization in the Ecclesiastical Province of Bamenda is to ensure that “agents of evangelization are properly educated on possible Christian response to unjust socio-economic and political situations that challenge the society”. One of the methods prescribed is to organize training sessions, seminars, symposia, colloquia, debates etc on justice and peace issues. The justice and peace commission uses the See, Judge, Act and Review method of work to transform discriminatory attitudes, oppressive mindsets and unjust institutions and structures. This transformation can occur individually or collectively.

**SEE:** During the justice and peace meeting, members of the group help one another to explore the details of a chosen unjust event, fact or situation to gain a greater understanding and to assess the causes and consequences of what has happened.

**JUDGE:** The group discusses the rights and wrongs of the relevant situation using the following standards: the law, the values in the prevailing tradition of the locality and a reflection on the Social Teaching of the Church or a Gospel text that relates to the topic, to bring out the implication of this unjust situation identified in the “See” part.

**ACT:** The group discusses possible ways of responding to the situation described in the “See” part. Actions can be carried out by individuals within the group or by the group as a whole.

**REVIEW:** More often it’s the process we go through on the way to action that’s important. It is always essential to review our actions to see if it was successful and what we learned from working together.

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| **V. Justice and Peace Commission Priority Areas** |

1. In this Archdiocese, human dignity is being trampled upon with impunity and the down trodden have failed several times to effect any meaningful change in the oppressive structures and institutions that hold them hostage. Widespread corruption and ignorance has stifled the respect of the rights of people who now turn their focus to the Justice and Peace Commission which is the voice of the voiceless for a fair redress to their situation.
2. There are numerous injustices and violations in the Archdiocese that the Commission could tackle but through an honest and rigorous self-appraisal of its strengths, capacities and resources, the Commission has identified 3 priority areas and two cross cutting issues which it will effectively and efficiently address in the next five years.
3. **Democratic Governance and Inclusive, Participatory Decision-Making at all levels:**
4. This entails equality in decision-making between men and women in households, through church groups that function using democratic principles, to children engaging authorities on child right issues and holding them accountable, and male and female citizens participating equally in decision making processes and holding state institutions like the land consultative boards and local councils accountable to the needs of the citizens.
5. **Constructive Conflict Management and Dispute Resolution**
6. Conflicts will be prevented from escalating through early warning and early response as well as an engagement in the different activities in conflict resolution processes. These processes include alternative dispute settlement in households, in small Christian communities and between villages, and also through the ‘community peace building model’ in which all social groups and traditional leaders, youth, women and men are included in the peace building processes. The different groups strongly collaborate in peace building within their communities, and with the Peace Committees of the neighboring communities and villages to minimize violence and foster peace within the households, communities, villages, and, between villages. This will reduce corruption that is so evident in the current approaches practiced by civil and traditional authorities and will contribute to building cohesive and stable communities with less outbreaks of violence.
7. **Supporting the most vulnerable groups to enjoy their rights**
8. The Commission seeks to further reduce human trafficking and to support the victims; supporting inmates in their struggle for justice and reintegration; facilitating access to justice and speeding up processes in the justice system and empowering state institutions to protect the rights of vulnerable persons; promoting the right to work and decent work, promoting women’s rights to freedom from violence and fostering the economic empowerment of grassroots women groups.
9. Cross-cutting issue are reducing corruption and promoting human rights.

**JPC Strategies**

1. Through its partners, JPC will leverage and mobilize its expertise and knowledge, of both the elected members, paralegals, facilitators and the technical staff through capacity building and empowerment modalities, to deliver sustainable results and to effect transformational change in communities.

**The Commission will employ the following strategies to attain the desired results.**

* Training/workshops,
* Education and sensitization,
* Research on topical issues,
* Advice and legal support,
* Advocacy,
* Creation and follow up of community committees to do effective implementation, monitoring and reporting on results,
* Offering mediation and conciliation in resolving conflicts in communities and families.

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| **VI. Justice and Peace Commission Results** |

1. **JPC results contain two interrelated components:**
2. There are program results which elaborate JPC’s contribution to the respect of human rights and sustainable peace and development in the Archdiocese.
3. Institutional effectiveness results have outlined the institutional processes, organizational resources and systems which will enhance JPC’s accountability for results.
4. This framework is developed in accordance with RBM principles. The commission will be directly accountable for delivering on outputs of the program results; delivering on organizational effectiveness and efficiency and monitoring, evaluation and reporting on achievements and challenges.
5. **Development Impact**
6. When men, women, youth and children in the communities are empowered and accompanied to engage in peace building processes, to actively participate in local governance and solve pertinent unjust issues around them, they individually and collectively contribute in delivering results on sustainable peace and development.

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| 1. The commission contributes to justice and peace in the Archdiocese of Bamenda by promoting constructive conflict management and the prevention of violence at all levels in order to build cohesive and stable communities.
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| The commission contributes to poverty reduction and sustainable development in the Archdiocese by promoting inclusive, democratic and accountable decision-making processes and the respect of the rights of the most vulnerable. |

1. **Programme Results**

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| 1. Improved governance in local government institutions and communities through the active participation of men, women and children in the decision making processes at all levels.
2. Violence is prevented through early responses to and the constructive management of conflicts**.**
3. The most vulnerable groups, including survivors of human trafficking are empowered and their rights are better protected.
4. JPC is a more effective and efficient organization, with improved systems and processes, well managed resources and engaged personnel.
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1. **Institutional Effectiveness**
2. The Commission aims at delivering quality results through motivated and engaged personnel including staff, elected JPC members, seminar facilitators, volunteers and paralegals. This will ensure a more effective organizational structure with requisite personnel capacities. The full engagement of personnel is essential in developing implementation plans, data collection and accurate analysis to ensure ownership of projects and commitment to deliver high quality results.
3. Moreover, emphasis will be placed on enhancing capacities at parish level and paralegal outreach in order to place justice and peace members closer to the beneficiaries. Improved internal systems and processes will enable JPC to more efficiently manage its work, as well as capture, evaluate and report accurately on results. Therefore, JPC will review its internal processes to ensure that more efficient and effective systems are in place. This will include review of the organigramme, communication plan, JPC code of conduct, gender and related policies and procedures and continuous development to ensure that the organization meets high standards. A culture of results-based management (RBM), reporting, knowledge management and resource mobilization should be institutionalized and strengthened.

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| **V11. Monitoring, Reporting and Evaluation** |

1. JPC will improve and strengthen its Results-Based Management (RBM) culture, systems and processes. Implementation of JPC’s Strategic Framework will be monitored in terms of progress made towards achieving results, as measured through outcomes and outputs within the Integrated Results and Resources Matrix. JPC has also developed a performance measurement framework for monitoring and reporting activities related to the implementation of this framework. Research from external sources and trends will be conducted to establish baseline data for key results to which the commission plans to contribute. Systematic reporting on results and performance will be provided through JPC’s annual reports and reports to donors.
2. There will be a mid-cycle review of this framework – at the end of 2018.

– To assess implementation, and make necessary adjustments. This will also be an opportunity to ensure continuous alignment with archdiocesan priorities. JPC will enhance existing mechanisms and establish new ones, for collecting data to strengthen its internal accountability systems. JPC recently conducted a comprehensive mid-term evaluation of its full programme of work, following in that line, JPC will systematically assess and validate all of its results and the effectiveness of its substantive activities in the Strategic Framework through thematic, mid-term and final evaluations. Strengthening JPC’s evaluation capacity will be important during this framework period. To maximize transparency and accountability, evaluation reports and management responses shall continue to be publicly available in JPC website.