COFP Strategic Plan 2020-2025: A Call to Common Action for Peace

COFP Strategic Plan
2020-2025

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Moving from dialogue to practical actions for peace

Our Goal
Use dialogue to lead community driven social change, build mutual respect, prevent & resolve conflicts, promote good governance and enhance cooperation/development among adherents of different faiths and culture

"Peace means effectively managing and transforming conflict and structures that promotes violence for nonviolence social change, coexistence and development"

COFP

"There was never a good war or a bad peace"
Benjamin Franklin

Cardinal Onaiyekan
Foundation for Peace
(COFP)

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FOREWORD

For many decades, our world has been experiencing unimaginable conflict and violent extremism from all angles. We are aware of the wars that kill, maim and destroy the lives of the innocent. We have witnessed terrifying consequences of bad governments, extreme poverty, religious fanaticism, terrorism and the crushing effects of climate change which most of the time is as a result of human carelessness. The world is indeed at a crossroads today.

Just like some countries, Nigeria has unfortunately, seen worst situations in the recent times. Mindful of these critical situations, we are not despaired yet because we can see light at the end of the tunnel. A lot of individuals and organizations are already on their feet working and making huge sacrifice for peace and development. But because, there is no single cause to our problems as enumerated above, finding their solutions will of course require varieties of interventions.

This is why working and walking with local actors and partners in finding solutions and achieving holistic peacebuilding is at the heart of COFP Foundation and this has inspired our Six-Year Strategic plan. Thus, our Strategic Plan is a call to common action and commitment to address injustice, distrust, fear, hatred, stereotype, and to promote religious freedom, human rights, good governance, equal opportunities and inclusive citizenship for sustainable peace and development. Our aim is to galvanize change by mobilizing community actors in addressing persistent and emerging challenges to peace.

This Strategic plan cannot come at a better time than now. It is an urgent call for change. The focus is to move from dialogue to practical actions for positive peace and this is why we are convinced that you will find good reasons to partner and journey with us in this adventure in the next six years of our plan.

His Eminence John Cardinal Onaiyekan (CON)
President & Founder

EXECUTIVE SUMMARY

Why do we have so much conflict today? What factors are responsible for poor governance? Why is religion vulnerable to manipulation? In what ways can religion influence politics positively? How best can we mainstream the perspectives of women and youth in peacebuilding? How can faith communities be increasingly involved in the action on climate change? In what ways can interfaith/intercultural dialogue and actions enhance freedom of religion, promote ethical leadership and sustain culture of peace & development? These and many more questions guides the vision, mission and goal of Cardinal Onaiyekan Foundation for Peace (COFP) and resides at the heart of our strategic plan.

While we provide answers to the above questions in the form of six-year objectives and strategies, we know that we will continuously refine strategies as they evolve and new lessons are learned. It is in this light that our strategic plan is intended to be a dynamic road map, carefully defining a clear destination where we want to be in 2025 as well as encouraging flexibility and creativity throughout the journey.

In this plan, we present six compelling objectives to be achieved by 2025. Informing these objectives is the COFP's commitment to transform conflict by building common ground for peace, addressing injustice by advocating for good governance in order to sustain peace for development. Six-year period of this plan reflects our belief that the complex and interrelated socio-economic and religious threats facing Nigeria and Africa can only be addressed through a long term effort and sustained commitment. We also recognize the need to purse these objectives with alertness and adaptability to new challenges, opportunities and lessons as they emerge.

Our plan provides a sharper focus to our work for community impact based on the issues raised above. It requires us to think on how we organize our time, talent, energy and resources to achieve results. Our increasing emphasis is to move from dialogue to practical actions through participatory and inclusive approach if we are to achieve lasting peace and development. This plan therefore, strengthens our commitment to donors, partners and local community actors as essential collaborators in achieving positive change in our community.

Our strategic plan is a product of one-year hardwork led by a team of COFP Officers. One of us who was leading the drafting committee process – Rex-Cyprian Aniah died before we could finish the job, may his soul rest in peace. Like most strategic plans, we have crafted the tactics, methodologies, activities and budget that will best achieve the community-impact of our objectives.

As you read more about our plans, I hope you will consider supporting and partnering with COFP in some capacity towards achieving the primary objectives of this plan for lasting peace, stability and development in our society.

Agatha O. Chikelue Sr. DMMM
Executive Director
Dec. 2019

INTRODUCTION

In about the past decade, a variety of major security challenges have unsettled several communities across Nigeria, hindered peace and development, displaced thousands and worse still resulted in the deaths of many. These include the decade long Boko Haram insurgency primarily in the North east, the herder-farmer crises that have spread to virtually every zone of the country, localized ethnic and religious conflicts between communities, widespread banditry mostly in the North west and kidnapping for ransom which has also become a national security threat. In many areas where violent conflicts are endemic, children have grown into adulthood without ever experiencing even a day of peaceful community life.

As the International Crisis group observed, "Nigeria is confronted by multiple security challenges, notably the resilient Boko Haram Islamist insurgency in the North East, long running discontent and militancy in the Niger delta, increasing violence between Herders and farming communities spreading from the central belt Southward and separatist Biafra agitation in the Igbo South east. Violence, particularly by the Boko Haram insurgency, has displaced more than two million people, created a massive humanitarian crisis and prompted the rise of civilian vigilante self-defense groups that pose new policy dilemmas and possible security risks".[1]

However, this rather depressing situation is not limited to Nigeria for according to the 2018 Global Peace Index, the world is less peaceful today than at any time in the last decades [2]. The UN Refugee Agency's Annual Global Trends study discovered that 68.5 million people had been driven from their homes across the world at the end of 2017. It has further reported that Refugees who have fled their countries to escape conflict and persecution accounted for 25.4 million. This is 2.9 million more than in 2016 also, the biggest increase UNHCR has ever seen in a single year [3]. The World Bank's April 2019 report noted that as at the end of 2015, there were over 65 million refugees and internally displaced persons globally with about 955 million living in developing countries and over half of them displaced for more than four years. As UNICEF has consistently affirmed, violence and other forms of abuse are a daily reality for many Nigerian children, more so those in poorly kept internally displaced persons' camps scattered across the country.

Key causes and drivers of extremism and violent conflicts in Nigeria include entrenched inequality and widespread injustice, pervasive unemployment and poverty, upsurge in the propagation of radical religious views and ideologies, poor governance, endemic corruption, especially in public life, manipulation of religion and ethnicity by elites, ignorance, among others. The frustrations, distrust, deprivation, irrational sentiments and anger that result from one or a combination of these, engender hatred, divisions and ultimately violence of both the secular and religious types.

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1 www.crisisgroup.org
2 Institute for Economic and peace,2018.
3 Ibid

The seemingly intractable Boko Haram insurgency, which has been on for over a decade, more than any other violent conflict in Nigeria, embodies the nexus between poverty, illiteracy and extremist religious ideology. Add to this the now pervasive farmer-herder conflicts, along with upsurge in banditry and kidnappings and Nigeria's immense security challenges becomes all too frightening. In the face of these, there is the perception, at least in some quarters, that the federal government is either somewhat complicit, especially in the case of violent conflicts with ethno-religious colorations like the herder-farmer disputes, or lacks the capacity to effectively deal with them.

In an intensely diverse country like Nigeria, religion and ethnicity are unarguably two identities that primarily influence peoples' behaviors and choices. While their inherent values are necessary for the sustenance of a peaceful and just society, when manipulated however, as is often the case in Nigeria, they become toxic tools for division by fostering a 'them' versus 'us' binary; with the 'other' projected as an object of negation, scorn, antipathy and in extreme cases, violence. As Nigeria lurches from one violent conflict after another, the government has adopted a primarily military approach in addressing them; very rarely or seriously exploring a softer human security strategy that strives to address the root causes and drivers of the conflicts. A human security approach, in part, is a recognition that you cannot militarily kill ideas ingrained in peoples' minds, but can only constructively engage them with a view to changing their mindset by, among other things, addressing the issues at the root of their discontent.

The role that civil, community, religious, grassroots actors and organizations like the Cardinal Onaiyekan Foundation for Peace (COFP) can play in this regard is very crucial; not just by providing much needed assistance to communities torn by conflicts, but also where possible, interfacing between conflict parties and between the parties and the government with a view to finding enduring solutions to the problems.

SITUATIONAL ANALYSIS

General Overview

Political Governance

Since the end of colonial rule in 1960, Nigeria has largely failed to realize its immense promise due in part to persistent poor governance, endemic corruption, and the exploitation of the masses by political elites for their pecuniary and political interests. Such exploitation often involves the manipulation of religion and ethnicity which breeds divisions, disenchantment, disenfranchisement, anger, political marginalization and exclusion that often result in violent conflicts. This is why Laurie Nathan further remarked, "The risk of violence also derived from the nature of governance and electoral politics in Nigeria. Elections suffers do or die pathology with too much political power, economic opportunity and ethnic patronage accruing to the winners".[4]

For the political class, electoral politics is a zero sum game of winner takes all; a blood sports of sorts that have further alienated citizens from the process; an unfortunate situation that has largely remained unchanged since Nigeria's return to civil rule in 1999. The continuing erosion of democratic values has brought with it reduced political space for citizen engagement and participation, fake news, unhealthy propaganda, hate speeches, vote buying and violent acts before, during and after elections.

COFP plans to partner with like-minded local actors and development partners to enhance political governance in Nigeria by, among other things, ensuring the sanctity of the electoral process, fostering transparency in public life and promoting an inclusive democratic system. COFP believes that these will go a long way towards ensuring some degree of political stability in Nigeria.

4 Cited in United Nations University Centre for Policy Research, UN Preventive Diplomacy April 2018

Social

With a population of about 200 million people, 250 ethnic groups and 500 languages, Nigeria is unarguably one of the most culturally diverse countries in the world. This was amply recognized by successive British colonial administrations who tried to address this complexity through various constitutional initiatives, albeit not very successfully such that the national anthem at independence in 1960 explicitly acknowledged that 'though tribe and tongue may differ, in brotherhood we stand'

Ever since, Nigeria has constantly faced a threat of disintegration starting with the civil war of 1967- 70. The decades of military rule merely managed to suppress intense anger smoldering beneath the surface, most of which erupted at the return of civil rule in 1999 by way of ethnic and sometimes militant agitations by groups like Movement for the Actualization of Biafra (MASSOB) and the Independent Peoples of Biafra (IPOB) in the South east; the Odua Peoples' Congress (OPC) in the South west, the Movement for the Emancipation of Niger Delta (MEND) and the Avengers in the South south. Aside from these, there are also persisting major violent communal conflicts and others with ethno-religious hues like the Boko Harm insurgency and the Herder-Farmers crises that have further polarized the country.

The failure of the Nigerian political project thus far, has in part, resulted in citizens identifying themselves primarily through the prism of ethnicity and religion creating a binary of them and us with the attendant marginalization or downright exclusion of the other inevitably leading to conflicts. This is probably most pronounced in the Indigene Vs Settler policy in which Nigerians living and working outside their ethnic zones of origin are considered settlers and denied full rights.

The failure of successive governments to adequately address these real or perceived injustices have not helped matters with the conflicts becoming more pernicious as they fester. Advances in media technology, particularly the internet have not always been positive as it has sometimes created generational gaps that threaten social bonds and cultural integration. More so, Social media has often been used negatively as a platform for advancing conflicts, misinformation, mistrust and hate speeches rather than a resource for socio-cultural inclusion and peaceful co-existence.

In the face of these, most of Nigeria's 200 million population are young people and with debilitating poverty and very high rate of unemployment, the potential for violence remains extraordinarily high.

Terrorism

In about the past decade, terrorism has become the major security threat in Nigeria. This is not just as a result of the Boko Haram insurgency in the North-east, but also with upsurge in banditry in many states of the North-west region. According to the New York Times, "Nigeria's war against extremist group Boko Haram was supposed to be over by now. After a decade of devastating war with the Boko Haram extremists, they are now better armed than ever and have more sophisticated drones than the demoralized Nigerian military".[5] The so called Islamic State in West Africa (ISWAP), a fraction of Boko Haram is also growing in power and influence by waging guerrilla war across north-east Nigeria and this further destroys the already fragile peace in the country. [6]

Gruesome attacks have also been launched against vulnerable communities across the country by itinerant, well-armed militias suspected of ties with herdsmen. These have severe ethnic, religious, social, economic and political ramifications for Nigeria, with some alleging government complicity and seeing in some of these acts a covert agenda to adopt & enforce one religion in the country. This show that terrorism offers nothing but hatred.

This growing politicization and weaponization of religion pose a grave and imminent existential threat to humanity and this is why preventing and countering violent extremism including terrorism nonviolently should be everybody's concern and if not checked immediately can lead to the disintegration and annihilation of human being from the face of the earth.

5 nytimes.com/2019/09/13/world/Africa/Nigeria-boko-haram.html
6 International Crisis Group 2019 & Washington Post October 10, 2019

Economy

Nigeria, just like the continent of Africa remains a resource-rich country. Nigeria's economy has continued to benefit from relatively high commodity prices, increased trade and investment ties with emerging economies. Out of the 190 countries surveyed in the latest Doing Business report by World Bank, Nigeria has climbed up 15 places higher than last year. The country is also named among the top best 10 improving economies globally.[7] However, the growth rate in gross domestic product across the country masks persistent and deepening inequality. The extractive sector plays a significant role in the economic growth of Nigeria. For instance, oil and gas alone accounts for almost the entire country's GDP with agriculture and other mineral resources being supplementary. Even as the Nigerian economy remains almost entirely dependent on natural resources, particularly oil, its ownership and control remains a primary source of conflict between the government and the communities where the resources are derived as has perennially been the case in the Niger Delta region. The massive degradation of the environment associated with oil exploration is yet another contentious issue.

Nigeria is Sub Saharan Africa's largest economy and oil is its main source of foreign exchange earnings and government revenues. As a result of 2008-09 global financial crises, the banking sector was efficiently recapitalized and regulation improved. Since then, the Nigeria's economic growth has been motivated by growth in agriculture, telecommunications and services. Economic diversification and strong growth have not translated into a significant decline in poverty levels; over 62% of Nigeria's population still live in extreme poverty.

Despite its strong fundamentals, oil-rich Nigeria has been hobbled by inadequate power supply, lack of & decayed infrastructure, delays in the passage of legislative reforms, unreliable dispute resolution mechanisms, insecurity and pervasive corruption. Regulatory constraints and security risks have limited new investment in oil production since 2012 until a slight rebound in 2017.[8] Unfortunately, the economic growth witnessed above cannot guarantee peace and development if not well managed. Rather, political, economic and social instability, corruption and conflicts have severely undermined economic development in Nigeria.

7 https://edition.cnn.com/2019/10/24/africa-nigeria
https://qz.com/africa/doing-business-report-nigeria-rank-131

Environment and Climate Change

Development is considered both meaningful and sustainable if it does not increase a country's vulnerability to environmental impacts. Depletion of a nation's environmental foundations may result in the decline of its economy, the deterioration of its social fabric and the destabilization of its political governance system. The basis of environmental policy in Nigeria is contained in the 1999 constitution [9,] and twenty years down the lane, it is due for a comprehensive review to incorporate major developments in conservation.

Just like other parts of the world, the environment in Nigeria has been under increasing threat from human activities and natural disasters. The country's large population of about 200 million and its rapid growth rate of 2.8 per cent are exerting a lot of pressure on the environment. Drought and desertification associated with global warming is a major contributory factor to the farmer-header conflict, particularly in the Middle Belt region of the country even as deforestation, high sea levels and floods have displaced communities across the country triggering migration as the end result. Although some efforts have been made to tackle the problem, Nigeria continues to rank very low in terms of its environmental performance rating. An updated National Policy on the Environment must adopt a holistic approach, especially in striking the right balance between natural resource extraction and environmental protection.

Recognizing the nexus between peace, environmental protection and sustainable development, COFP is keen to partner with key stakeholders in this area.

8 2019 CIA World Facebook and other sources
10 www.elri-ng.org

Health

As a developing country with poor governance record, Nigeria continues to face serious challenges in its healthcare delivery. These include issues of access to primary healthcare and the prevention and treatment of basic communicable and non-communicable diseases. While maternal mortality rates from pregnancy and child bearing have been on the decline, infant mortality rates continue to rise as a child under the age of one dies every minute due to lack of quality care in community health centers across the country.

According to Faisal, Jamil & Chowdhury (2017), "the inadequate programs designed to address the numerous health problems in Nigeria have led to little improvement in the health sector. Besides the continued neglect of the importance of addressing public health issues would make matters worse for poor Nigerians most of who are at the receiving end"[10]

10 https://www.banglajol.info

COFP STRATEGIC MISSION, VISION AND VALUES

Our strategic plan reaffirmed the vision, mission and cores values of the Foundation. Our vision describes our aspiration and the future we seek to bring. Our mission describes why we exist. Our core values articulate the enduring principles that guide our decisions and actions at every step. Thus, both our vision, mission and core values translates our ideas into tangible strategies and outcomes for nonviolence social change.

Vision

We envision a peaceful, cohesive and inclusive society that upholds dignity of human person, good governance and rejects all forms of violence.

Mission Statement

We are committed to foster lasting peace, harmony and transformative development through social justice, dialogue and resilience building.

Our Core Values

Nonviolence: We believe that nonviolence is not only the most effective tool and the best means of addressing issues of violence but force for engaging in a successful conflict transformation.

Participatory & Inclusiveness: We inspire and facilitate the creation of safe spaces for local actors to work out their own solutions to their problems. We honour divers strengths, needs, voices and backgrounds

Common Good: Understanding that we all share in one common humanity; we must work for the good of all since what affects one directly or indirectly affects all.

Unity in diversity: we aspire to build common ground and oneness which is rooted on shared concerns and values

Accountability: We serve as responsible stewards for our community and respect the intentions of our donors in meeting current and future needs

Dignity & Mutual Respect: We strive for equity for all with special focus on the vulnerable

Integrity: This is our watchword for our values, ethics, service and responsibility

Partnership: For impactful results, we seek multi stakeholder partnership, alliance and networking with like-minded individuals and organizations

OUR STRATEGIC PROCESS
Theory of Change

Many African societies including Nigeria have their root embedded in culture, ethnicity and religion. This places both the government, community and faith leaders in very strategic leadership positions to work together for peace and development.

Thus, COFPs theory of change is primarily geared towards strengthening the capacities of local actors, particularly, religious and community leaders including youth and women with skills to pre-empt, prevent, manage, resolve and transform conflicts, particularly those of ethnoreligious nature, in their communities. While our strategic plan will involve all leaders and demographics of the communities at large, a bit more focus will be placed on traditional and religious (faith) leaders given their enormous influence & role. Our theory of change therefore strives to introduce an innovative, participatory (grassroots) and inclusive approach to peacebuilding by getting the communities to interrogate and review their own experiences with violent conflicts, the remote and immediate cause(s) of the crises, the enduring physical and psychological scars it has left on them (conflict costs); how such conflicts can be avoided and what resources inherent in the community can be deployed to prevent future conflicts and foster harmonious co-existence and development.

To address issues of conflicts, the COFP shall collaborate and partner with relevant stakeholders to change the narrative from using religion and or ethnicity as tools for conflict and division to using them as forces for unity and peace. We shall also engage the government through advocacies and partnerships to ensure their commitment to the articulation and implementation of policies for national development and peace is achieved, to foster and support the process of dialogue and mediation, to facilitate common enabling playing field for all irrespective of religion, tribe, political and other affiliations in order to achieve transformative human development. In this way, government will be constantly made aware of its core responsibility to protect citizens especially the weak and vulnerable, preserve their rights, deliver justice to all, be accountable and transparent to the governed, and enable their all-round development.

COFP shall continue to complement the efforts of government and other humanitarian and development actors for the well-being of the people especially, in poor communities and in the camps for internally displaced people, with particular focus on women, youth, children and the environment. COFP is committed to advocating justice for the poor by developing local response and community actions, and interfacing with relevant authorities, while building resilience and social cohesion. Our strategic activities will concentrate more on intra/interfaith/intercultural dialogue, capacity building, freedom of religion, good governance, violence prevention, conflict response and transformation, gender inclusion, leadership peace education, human rights, empowerment, medical outreach, child protection and well-being and climate change awareness, among others.

8 2019 CIA World Facebook and other sources
9 www.elri-ng.org

OUR STRATEGIC APPROACH

Unlike traditional military peacekeeping, our approach is to strengthen local peace structures, address issues of violence and social injustices nonviolently by building network of community peacebuilders who will promote ethical leadership and encourage interfaith/intercultural dialogue cooperation & actions for peace, hence, our paradigm is to use relationship, education, empowerment and advocacy rather than threat or intimidation. The following will form the basis for our strategic approach.

Core Values: Nonviolence, participation and inclusion, transparency, common good, mutual respect and dignity, integrity, unity in diversity, accountability, partnership

Key Methodologies: Community/relationship building, empowerment, dialogue negotiation, capacity building, M&E, proactive engagement, common action

Main Sources of Guideline: SDGs, AU Agenda 2063, Nostra Aetate, Human Rights Law, Laudato si, UN Resolutions on Child Rights/protection, UN resolution 1325 on Women Peace & Security, International Decade for a Culture of Peace and Nonviolence, among many other local and international documents and declarations.

Key Activities: As shown in the Strategic Direction (See Strategic Direction)

Major Skills: Empathy, Resilience, Capacity to engage in dialogue, Respect for diversity, Self-reliance, Ability to Analyze conflict & context, Nonviolent Social Change, Passion, citizen participation & Commitment for Peace.

SIX-YEAR STRATEGIC DIRECTION 2020-2025

The Strategic Direction of the COFP anchors on its mission, vision, goal, strategic objectives and approach which, in part, are rooted on the Sustainable Development Goals (SDGs) and the African Union (AU) Agenda 2063. Since our strategic peacebuilding plan is a road map to our destination, our strategic objectives describes our desired destination which is then translated into a more focused actionable set of activities and outcomes.

Findings from our recent studies and research not only underscore the precarious security situation in Nigeria, but also identify endemic corruption, upsurge in hate speech, stereotype, misinformation and spread of extreme religious viewpoints, lack of dialogue skill, injustice, marginalization, inequality, exclusion and bad governance broadly as among major impediments to peace and inclusive development in the country. Addressing these issues requires multi-dimensional strategies as enumerated below.

Strategic Objectives:

1.1 **Objective:** To enhance existing structures & develop new mechanism for building and strengthening the capacities of local actors particularly faith and community leaders in conflict transformation & peace building

1.2 **Expected Outcome:** The expanding role and need for community and religious leaders in peacebuilding is well understood, accepted and promoted

1.3 **Activities:**

a. Partner with like-minded organization for the implementation of this program

b. Train religious leaders on dialogue, mediation and conflict transformation through COFP Fellowship Program

c. Support local actors to implement peace projects in their communities

d. Work with interfaith leaders to build inclusive and formidable networks for peace

e. Engage conflicting communities in discussion for peace including holding town hall peace meetings in conflict prone areas for dialogue and peace negotiation

f Use interfaith materials to re-orentate and develop texts, behaviours and attitudes on anti corruption good governance and alternative narratives to hate speech, stereotype and intolerance

g Synergize with media organizations including social media for communication to promote freedom of religion

2.1 Objective: Increase women and youth participation in local peace processes

2.2a Expected Outcomes: Local and national mechanisms for women and youth participation in peace processes are developed

2.2b Women and youth participation in peacebuilding increases

2.3 Activities

a. Collaborate with stakeholders on tailored mechanism and trainings to increase the capacities of women and youth involvement in peace processes

b. Carry out media advocacy including social media literacy campaigns for young people on issues such as Stereotyping, Misinformation, hate speech and spread of fake news

c. Partner with local and international organizations working on peace processes

3.1 Objective: Support inclusive and effective governance for social change

3.2a Expected outcome: Increased awareness of the role of religious leaders on anti-corruption, accountability and social justice campaigns/advocacy

b. Religious and community leaders mobilize their communities for peaceful and credible elections

c. Civilians understand and exercise their franchise/civic rights & responsibilities nonviolently during and after elections

d. Awareness on good governance and accountability created

3.3 Activities

a. In collaboration with key stakeholders, develop and implement programs aimed at sensitizing and creating awareness on the role of local actors in promoting good governance through credible and peaceful election

b. Provide conflict sensitivity and Early warning/Early response training in various areas of community governance

c. Prepare religious and community leaders as election observers

d. Support communities to identify drivers of conflicts and establish channels of addressing grievances through reconciliation/mediation

e. Develop interventions on good governance and on diffusing tensions and crises through nonviolence

4.1   Objective: Encourage ethical leadership and responsible life-style among young people

4.2a   Expected outcome: Peace literacy leadership program introduced

b.   Increased number of youth living drug-free, responsible and healthy life style

4.3   Activities:

a.   Conduct training for interfaith leaders and youth on ethical leadership

b.   Build capacity of women and youth to actively participate in leadership and governance positively

c.   Foster partnerships and collaborations to combat Drug & Substance Abuse/Addiction among the young people

d.   Initiate community soccer for peace competition for youth integration

e.   Liaise with local and international organizations to implement the above programs

5.1   Objective: Empower destitute and vulnerable women and youth to become self-reliant and build safer world for themselves
Provide humanitarian assistance and interfaith prayers during crises

5.2a   Expected Outcomes: Local women and youth's participation in income generation activities increases

b.   Less privileged children are able to access free education and medical services

5.3   Activities

a.   Develop and disseminate training for empowering internally displaced women in camps and poor communities

b.   Provide free medical outreach to vulnerable children & adults in IDPs and rural communities

c.   Hold training workshops on ending violence/abuse against children

d.   Educate actors on stopping gender based violence through empowerment, confidence building and communication

e.   Organize women & youth vocational skills acquisition and entrepreneurial training

f.   Grant educational scholarships to the less privileged children and youth

g.   Initiate interfaith interschools sports festival and

voluntary community service for children

6.1   Objective: Scale up current climate change activities and expand into new programs

6.2a   Expected Outcome: Local actors actively participate in environmental and Climate change initiatives

6.3   Activities:

a.   Carryout community sensitization program on adapting and mitigating climate change by introducing programs on religious motivations in understanding our responsibility, care and stewardship for the planet

b.   Partner with organizations in designing and implementing climate change activities

STRATEGY FOR ACHIEVING OUR STRATEGIC OBJECTIVES

In order to achieve the strategic objectives described above, the COFP Foundation must build upon its current internal strengths and capabilities, mobilize additional resources and expertise and improve the way we do things. We will take the following steps and actions to scale up our ideas and impacts:

Partnership with Other Organizations

Experience has taught us that organizations can increase their impacts by building functioning and smart networks. We will seek strategic partnerships with organizations with similar vision and mission in implementing our programs based on mutually beneficial relationships of shared goals and values. By harnessing our resources, energy and strength, we will work together to achieve the result and impact we seek.

Build Capacities of COFP Team and her Local Partners

We recognize that grants alone do not solve social problems and that achieving our community-impact strategic objectives will require a multi-faceted approach that leverages all resources, talents and relationships of the Foundation, hence, we will need to constantly build and professionalize our training capacity and those of our local partners, especially at the grassroots levels.

Increase Financial Mobilization

There is no doubt that strategic plan will only be as successful as the resources,

processes and structures that are supporting it. We will continue to foster relationships with key institutional partners and donors. We will also broaden our private fundraising efforts for more local support.

Structure and Process Alignment

In order to ensure greater effectiveness and accountability in realizing our strategic objectives, we will:

a. Foster internal systems within the Foundation that promote collaboration, agility, and efficiency.
b. Ensure that the staff of the Foundation have the capacity, knowledge, skills, and tools to achieve the objectives of the strategic plan.
c. Integrate the work of staff, board/council, committee members, and volunteers through governance structures that achieve the objectives of the strategic plan.
d. Follow our strategic process in achieving the strategic objectives

Advance M&E Learning MEL

We will develop a comprehensive SMART monitoring, evaluation and learning plan with strong performance indicators that will help us to access the impacts of this strategic plan as well as create feedback loops that allows us to take action on the resulting insights. We hope to incorporate our learning into future activities.

SIX-YEAR STRATEGIC PLAN BUDGET SUMMARY

S/No	Strategic Objective s	2020 in USD	2021 in USD	2022 in USD	2023 in USD	2024 in USD	2025 in USD	Total in USD
1.1	To enhance existing structure s & develop new mechanism for building and strengthening the capacities of local actors particularly faith and community leaders in conflict transformation & peace building	450,000	500,000	500,000	500,000	500,000	500,000	2,950,000
2.1	Increase women and youth participation in local peace processes	180,000	200,000	200,000	200,000	200,000	200,000	1,180,000
3.1	Support inclusive and effective governance for social change	150,000	180,000	180,000	180,000	180,000	180,000	1,050,000
4.1	Encourage ethical leadership and r esponsible life-style among young people	200,000	250,000	250,000	250,000	250,000	250,000	1,450,000
5.1	Empower destitute and vulnerable women and youth to become self -reliant and build safer world for themselves	250,000	300,000	300,000	300,000	300,000	300,000	1,750,000
6.1	Scale up current climate change activities and expand into new programs	120,000	150,000	150,000	150,000	150,000	150,000	870,000
	Total for Each Year	1,350,000	1,580,000	1,580,000	1,580,000	1,580,000	1,580,000	9,250,000
	Grand Total for Six Years							9,250,000

COFP Mandate

Cardinal Onaiyekan Foundation for Peace (COFP) is a non- governmental organization established in 2010 to provide a platform for inspiring and equipping grassroots actors to work together on their shared concerns, values and goals by finding solutions to common challenges within and around their communities. COFP strongly believes that this strategic horizontal (grassroots) peacebuilding approach will enable community actors to establish more effective communication and collaboration based on mutual trust and respect on the basis of which actors can address their differences. Thus, supporting communities to identify drivers of conflicts and establish channels of addressing grievances through dialogue and mediation, advancing integral human development and protection of the environment is what we know how to do best and this we intend to do in the coming years through this plan.

Our Thematic Program Areas

Rather than focus all our energy on the barriers, we concentrate on creating more sustainable communities, opportunities and potentials that bring the change that we want to see through our thematic areas:

Building Common Ground for Peace 01

Integrating Social Change through Ethical Leadership 02

Sustaining Peace for Development 03

BUILD COMMON GROUND FOR PEACE

Interfaith cooperation is one of the key essential elements in building sustainable peace in the twenty-first century. The COFP believes that the role the religious leaders can play in building peace and harmony cannot be underestimated. Building common ground for peace should not just be the responsibility of government but task for every individual and much more, a duty for every religious leader.

Equipping religious leaders with peacebuilding skills has become a necessity for countering violent extremism. Fostering peaceful and healthy human development requires changing the narrative for peace which means empowering the people with a mind-set that enhances peaceful co-existence.

The COFP encourages major stakeholders and religious leaders to rise above extreme ideologies and sentiments that leads to violence and sectarian conflicts and work collaboratively to build common ground that would advance peace in a complex religious

SUSTAINING PEACE FOR DEVELOPMENT

There is no doubt that peace is the gateway to a successful and prosperous future. Sustainable peace ensures not only development but inclusive and harmonious society. The COFP Foundation has advanced a range of initiatives that significantly aimed at sustaining national peace and development.

INTEGRATING SOCIAL CHANGE THROUGH ETHICAL LEADERSHIP

The duty of every responsible government is service and this is what ethical leadership is all about. Moral and innovative leadership fostered through ethical governance is essential in advancing societal goals for sustainable peace and economic development. COFP provides forums that address concerns and build consensus for community based response to conflict.

Through this forum, the civil society are able to explore new opportunities for collaboration and advance citizen to citizen exchange that promote goodwill, build trust and ensure their voices are heard. The COFP believes that Good governance is centred on accountability, fairness, openness, engagement and inclusion which guarantees secure and stable peaceful environment.

SWOT

Our SWOT enable us to build on our strength taking into consideration our weaknesses and the threats that we have to face daily, above all, it affords us the opportunity of devising means to overcome obstacles identified for better outcomes in the next six years of this plan.

Strength

·   Talented & committed staff
·   Efficient & effective skills in interreligious dialogue and mediation
·   Foundation's generous donors and funders
·   An outstanding public reputation
·   Strong Executive leadership
·   Committed corps of volunteers, partners and board members
·   Robust and cultivated organizational integrity, inclusivity, accountability and excellence
·   Staff Professionalism and capable human resource
·   Existing strong organizational interreligious networks and structures
·   Ability to mobilize communities & resources
·   Organization's long years of experience & dedication to peace building
·   Ability to implement community impactful projects

Weakness

·   Inadequate staff in relation to workload
·   Limited funding for executing projects
·   Dependency on external funding
·   Lack of sufficient technical capability

Opportunities

·   Availability of funders; foreign, local, private and public supporting peacebuilding and development projects
·   Many organizations, stakeholders and government agencies are ready to collaborate for peace
·   Availability of organizations to offer technical support
·   Available opportunities to sincerely work to enhance peace and justice

Threats

·   High staff turnover due to uncompetitive remuneration
·   Unfavorable government policies
·   Cultural and religious bias/mistrust resulting from violent extremism
·   Government instability and security challenges
·   Inadequate funds to execute strategic plan and or lack of funding partners
·   Incompactable/extreme religious views and ideologies
·   Lack of interest and mutual trust among stakeholders

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