



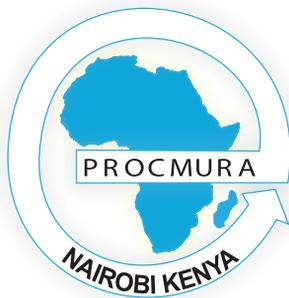
Programme for Christian-Muslim Relations in Africa
Programme des Relations Islamo-Chrétiennes en Afrique



STRATEGIC PLAN

2014-2018





PROGRAMME FOR CHRISTIAN–MUSLIM RELATIONS IN AFRICA(PROCMURA)

SPORTS ROAD , WESTLANDS

P.O. BOX 66099 – 00800, NAIROBI, KENYA, TEL: +254 – 020–4445181 / 4451342

EMAIL: procmura@wananchi.com | WEBSITE: <http://www.procmura-prica.org>

Table of Contents

<i>Acronyms</i>	<i>iii</i>
<i>Acknowledgement</i>	<i>iv</i>
<i>Foreword</i>	<i>vi</i>
<i>Executive Summary</i>	<i>vii</i>

1.0 INTRODUCTION OF WHAT PROCMURA IS AND WHAT IT STANDS FOR ... 1

1.2 The theological Framework that Guides PROCMURA's Work	2
1.3 Core Mandate	2
1.4 PROCMURA's Niche.....	3
1.5 VISION STATEMENT	3
1.6 MISSION STATEMENT	3
1.7 Core Values and Guiding Principles	4

2.0. STRATEGIC PRIORITIES OF PROCMURA FOR THE NEXT FIVE YEARS ... 6

2.1 CORE BUSINESS:	7
2.1.1 RATIONALE, STRATEGIC GOALS AND OBJECTIVES OF CORE PROGRAMMES	8
2.2 DESIGNATED PROGRAMMES AND PROJECTS:	18
2.2.1 RATIONALE, STRATEGIC GOALS AND OBJECTIVES OF DESIGNATED PROGRAMMES AND PROJECTS	19

3.0 STAKEHOLDERS' ANALYSIS.....24

4.0 THE IMPLEMENTATION OF THE STRATEGIC PLAN25

1.4.1 Organogram of PROCMURA	26
------------------------------------	----

Acronyms

AAC	Area Advisers Consultation
AACC	All Africa Conference of Churches
ACC	Anglican Church in Canada
AEA	Association of Evangelicals in Africa
AU	African Union
CAPA	Council for Anglican Provinces in Africa
CEMAC	Economic and Monetary Community of Central Africa
CMR	Christian Muslim Relations
CMS	Christian Mission Society
CORAT Africa	Christian Organizations Research and Training in Africa
CSO	Civil Society Organizations
EAC	East African Community
ECOWAS	Economic Community of West African States
ELC	European Liaison Committee
FECCLAHA	Fellowship of Christian Councils and Churches in the Great Lakes and Horn of Africa
FECCIWA	Fellowship of Christian Councils and Churches in West Africa
FOCCISA	Fellowship of Christian Councils in Southern Africa
FOCCOCA	Fellowship of Christian Councils and Churches in Central Africa
FGD	Focused Group Discussion
FS	Financial Sustainability
GA	General Adviser
HBC	Home Based Care
HCT	HIV Counselling and Testing
HRD	Human Resource Development
IAP	Islam in Africa Project
IGAD	Intergovernmental Authority on Development
IGOs	Inter-Governmental Organizations
ICMRP	Islam and Christian-Muslim Relations Programme
KII	Key Informant Interview
LC	Literature and Communication
NAP	North American Partners
NGO	Non-Governmental Organisations
OAIC	Organisation of African Instituted Churches
PB	Peace Building
PD	Personnel Development
PMTCT	Prevention of Mother to Child Transmission
PROCMURA	Programme for Christian Muslims-Relations in Africa
PWD	People with Disability
SADC	Southern African Development Community
SECAM	Symposium of Episcopal Conferences of Africa and Madagascar
SWOT	Strengths, Weaknesses, Opportunities & Threats
VCT	Voluntary Counselling and Testing
WCC	World Council of Churches
WEF	World Economic Forum
WI	Women Issues
YP	Youth Programme

Acknowledgement



Planning strategically is the contemporary expression of organisations that seek to face the future with confidence. PROCMURA as a Christian movement that stretches a hand of friendship to the Muslim community in witness and collaboration for peace and peaceful co-existence takes seriously the words of the Psalmist that: "Unless the Lord builds a house their labour in vain that build it ..." (Psalm 127:1). To this extent, we would like to acknowledge the power and wisdom of God that saw us through in the production of this Strategic Plan.

We would like to acknowledge the wisdom and guidance of the General Council and Executive Committee who gave us the mandate to evaluate our work of the past five years and thereafter come up with a Strategic Plan that will take into account, lessons of the past. The Executive Committee journeyed with us throughout the process and offered useful advice especially on matters of policy. We are indeed very grateful to them.

Our partners from Europe as represented by the European Liaison Committee (ELC) and our North American Partners (NAP) offered us critical and useful insights in the development of the Plan. Without their input the Plan would have probably lacked international sensitivity since PROCMURA have always held the view that in Christian-Muslims relations we in Africa and our partners in Europe and North America are in the journey together. We are very grateful to them for their openness that added more value to the Plan.

The Plan would not have been elaborate and touching on essential issues related to PROCMURA's work in the manner that it did, without the input of our Regional Coordinators, Area Advisers, women and youth associated with PROCMURA, and African Christian

Acknowledgement

Islamicists who made formal representations on what needs to be incorporated in the Plan.

The leadership of the Muslim Community who participated in PROCMURA's programmes and brought together what may be described as their honest evaluative comments for PROCMURA's future work, deserve commendation and gratitude. Their comments helped us tremendously to outline future programmes focus on Christian and Muslim cooperation and collaboration to attend to issues of mutual concern to the two communities and society at large.

The PROCMURA Central Office staff deserves to be acknowledged even if they claim to have been doing their duty when they worked day and night to ensure that the Plan assumed the form that we now have it.

For CORAT Africa who were mandated to lead us in the process and make sure that we arrive safely, we are in many ways indebted to you; especially Dr. William Ogara who led the team to evaluate PROCMURA's work and from it provided the road map for this Strategic Plan. We are indeed very grateful.

The last and by no means the least, we would like to most sincerely thank ICCO & Kerk in Actie who provided us with the much needed funds to work on the Plan.

Ms. Joy Wandabwa
Team Leader, Finance and Administration

Foreword



The road in Christian–Muslim relations is never a straight one. It is not straight because within the Christian communities there is no one and only approach accepted by all Christians. This is important to note since PROCMURA, though in its history and polity is a Protestant Christian organisation, works with all churches and church-related organisations that profess their faith in the Triune God. To that extent it works with all member churches of the All Africa Conference of Churches (AACC), the Association of Evangelicals in Africa (AEA), the Organisation of African Instituted Churches (OAIC) and the Symposium of Episcopal Churches in Africa and Madagascar (SECAM) among others.

When it comes to Muslims, PROCMURA works with, cooperates and collaborates with all Muslim groups and organisations (in spite of any doctrinal or sectional differences they may have). In that sense the variety of historical, legal and theological issues that inform different strands of thinking within the Islamic *Ummah* on how to relate with Christians also makes the situation of Christian–Muslim relations complex. On the social and political arena, PROCMURA's quest to be a beacon of peace for the wholistic development of the continent and which it vigorously advocates, also has its challenges when one recognises that there are several tendencies that attempt to politicise religion or religionise politics.

It is this maze of challenges that the Five-Year Strategic Plan attempts to attend to. The plan envisions the variety that exists and comes up with what it considers to be a comprehensive approach to the issues.

We urge stakeholders and those who see our work as important for the total wellbeing of this religious continent of Africa to journey with us in whatever way possible as we seek to implement this ambitious and structured plan.

In all that we do, we always give glory to God.

Most Rev. Josiah Idowu Fearon
Chairperson, PROCMURA

Executive Summary

This Strategic Plan is a major outcome of the Strategic Review of PROCMURA's activities from 2007–2012 conducted by CORAT Africa from August 2012 to December 2012. The process led to a meeting with PROCMURA Executive Committee in Lomé in December 2012 where it was affirmed that the results of the Review would provide PROCMURA a strong base for its 2014–2018 Strategic Plan.



The motivation for the development of this Five-Year Strategic Plan stems from PROCMURA's strong belief that a framework of this nature will serve as a guide in our journey towards the realization of the vision and mission of the organisation. The five year implementation framework provides sufficient information on our priorities as a unique Christian-based organisation that engages with our Muslim neighbours in witness and constructive relations for peace and peaceful co-existence. It provides grounds for Christians and Muslims to accept and respect differences and invest in our common humanity for sustainable peace and development.

The Plan takes cognisance of the:

- ➔ growing complexity of intra-Christian and intra-Muslim relations that impact on Christian-Muslim relations;
- ➔ fast changing context of intractable political, economic, social and cultural manoeuvrings that seek to make religion an ally to achieve their goals;
- ➔ politicisation of religion and religionisation of politics in the contemporary situation;
- ➔ the growing religious intolerance fomented by radicalism that breed on extremists politico-religious ideologies;
- ➔ unethical methods of recommending the Christian and Muslim faiths;

Executive Summary

In order to comprehensively attend to these, the Plan calls for, among other things:

- ➔ a deeper engagement of ecumenical and church-related organisations on Christian self-identity *vis-à-vis* Islam and Christian-Muslim relations;
- ➔ an acceleration of a comprehensive approach to Christian and Muslim constructive engagements towards the creation of conducive environments for peace and development;
- ➔ cooperation and collaboration with the African Union and regional bodies on matters of conflict prevention/transformation and peace in troubled areas of the continent;
- ➔ a focus on programmes that provide education to the Christian leadership (men and women) on the growing complexity of Christian-Muslim relations and what needs to be done to curb violent conflicts;
- ➔ a commitment to evolve programmes that will specifically target women and youth to attend to issues of particular interest and concern to the two groups;

The Strategic Plan to the best of our ability is drawn, based on best practices for development planning, including the participation of all key stakeholders at every stage. The process examined the structural formation of PROCMURA, evolution and key milestones, challenges, operational context, strategic goals, and other relevant aspects as may be seen in the main document which has been distributed widely among our stakeholders and available on request.

Rev. Dr. Johnson Mbillah
General Adviser

1.0 Introduction of What PROCMURA is and What it stands for

The Programme for Christian–Muslim relations in Africa (PROCMURA) is a pan African Christian organisation that stretches a hand of friendship to the Muslim communities in and around Africa. It was founded in 1959 when African nationalists' movements were agitating for independence from the then colonial masters, and stressed the need for constructive relationships and cooperation across the diverse linguistic, ethnic, religious and cultural frontiers.

In the Christian front, the fore-fathers and mothers of PROCMURA in Africa, Europe and North America had already envisaged a situation where religion (Christianity and Islam) would become dominant rivals in public life. Therefore, they evolved a Christian approach to Islam and Muslims that would ensure that the Christian mandate to witness to Christ is carried out faithfully and devoid of polemics and name-calling, and to constructively relate with Muslims for peace in the wider society and peaceful co-existence between adherents of the two religions.

1.1 PROCMURA's Corporate Identity

PROCMURA is a registered Civil Society Organisation (CSO) under the Kenyan legal system although it is a Pan African organisation. It is a movement which aims at ensuring that Christians and Muslims from generation to generation grow to appreciate that Christianity and Islam, and for that matter, Christians and Muslims shall (unless God decides otherwise) remain part and parcel of the African religious heritage, and that there should be no illusion that any of the two religions can work the other out of existence.

It is a membership organisation of Churches and National Councils of Churches. It collaborates and co-operates with all organisations whose ideals and goals are in part or in whole that of PROCMURA's but is subsumed by none.

1.2 The Theological Framework that Guides PROCMURA's Work

As a Christian organisation that stretches a hand of friendship to the Muslim communities, PROCMURA relates with Muslims from its faith in the Triune God in whom we "live and move and have our being" (Acts 17:28) and not in spite of that faith. The biblical foundation that informs PROCMURA's theology of Christian-Muslim relations comes in its stated belief that Christian witness is part of Christian identity and therefore obligatory, and that the Christian vocation of working for peace and peaceful co-existence is also mandatory.

For Jesus the Christ who said "...you are my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth" (Acts 1:8) is the same Jesus who is referred to in Christian tradition as the "Prince of Peace" (Isaiah 9:6) and who on 'The Sermon on the Mount' said to his disciples "Blessed are the peace makers for they shall be called Children of God" (Matthew 5: 9)

It is important to emphasise that as a Christian organisation, PROCMURA's commitment to promoting good neighbourliness, justice, peace, reconciliation, development and care for the environment together with Muslims rest on its understanding of Incarnational Theology which sees life before death (as demonstrated by the presence of Christ with us) as of importance (even if transitory) as life after death.

1.3 Core Mandate

The core mandate of PROCMURA is two-fold:

- ➔ *To promote among the Churches in Africa, faithful and responsible Christian witness in an interfaith environment of Christians and Muslims that will promote and not unduly jeopardise the spirit of good neighbourliness.*
- ➔ *To promote Christian constructive engagement with Muslims, so that together, members of the two communities can work towards the promotion of peace and peaceful coexistence, and embark on joint actions on issues that militate against the development of society.*

1.4 PROCMURA's Niche

Founded in 1959, PROCMURA is the oldest and sole Pan African Christian organisation dedicated to Christian and Muslim constructive relations to attend to various issues of mutual concern to the two communities and the wider society. Well established in 20 African countries and visible in 10 more others, PROCMURA have well trained grassroots workers (men and women) to attend to the growing complexity of Christian-Muslim relations.

1.5 VISION STATEMENT

A continent where Christian and Muslim communities in spite of their differences, work together for justice, peace and reconciliation, towards the holistic development of the human family and the environment.

1.6 MISSION STATEMENT

Faithful Christian witness to the Gospel in an interfaith environment of Christians and Muslims that respects the spirit of good neighbourliness and Christian constructive engagement with Muslims for peace and peaceful coexistence.

:: OVERALL GOAL

PROCMURA's overall goal is to see an African continent where Christians and Muslims uphold the principles of religious freedom and all that it entails and constructively relates to promote peace in the society and peaceful coexistence between Christian and Muslim communities, and jointly responding to environmental challenges.



1.7 Core Values and Guiding Principles

The core values and guiding principles of PROCMURA are better understood in our statement of beliefs which are as follows:

We believe in understanding and respecting religious differences; upholding religious freedom and all that it entails.

We believe in cooperation and collaboration with all others whose goals and ideals are in part or in whole that of PROCMURA's but ensures that we are subsumed by none.

We believe in the importance of cultivating hope and joy as integral parts of faith-based development work. Through our work, we strive to act as a leaven in the world, to lift up and promote something new and holy. Thus, our work in Christian-Muslim relations seeks both to affirm the glory of God's creation around us as well as share the fruits of God's abundant love with others in all of its forms, both spiritual and material.

We believe in stewardship over resources entrusted to us by God. In this respect, we seek to make the best use of resources at our disposal.

We believe that the peace of God that surpasses all understanding can only be found in community based upon right relations. Through our work, be it at the local, regional or global level, we seek to build community by supporting and aligning with all others that struggle for peace, justice and the integrity of creation, seeking to uphold God's inclusive call to promote the dignity of all human beings.

We believe in commitment to professionalism and hard work. This demands the mobilisation of all resources at our disposal; to give of our best and in keeping with our mission and vision

We believe in cooperation and collaboration with Africa continental, regional and national secular organisations to promote peace and development

We believe that it is essential as it is mandatory to have all field workers, some of who will serve as Area Advisers, trained in Islam and Christian-Muslim relations so as to avoid pitfalls that go with the vocation.

We believe in networking with various ecumenical/church related organisations within and outside Africa on matters related to Christian-Muslim relations.

We believe that in Christian-Muslim relations, the development of the youth for tomorrow's world begins in today's world.

We believe in gender equity in our staffing and service delivery with positive discrimination by ensuring that women issues in Christian-Muslim relations are part of our core programme

We believe that that the work of PROCMURA is a vocation entrusted to us by God 'in whom we live and move and have our being' and that our commitment to live up to this vocation is from our faith and not in spite of it.

Finally and perhaps most importantly, we believe that Christian witness is part of Christian identity and therefore obligatory, as Christian vocation in working for peace and peaceful co-existence is also mandatory. For Jesus the Christ who said "...you are my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth" (Acts 1:8) is the same Jesus who is referred to as "Prince of Peace" (Isaiah 9:6)



2.0. STRATEGIC PRIORITIES OF PROCMURA FOR THE NEXT FIVE YEARS

The general Strategic Priorities of PROCMURA for the next five years come in its two fold Strategic Objectives which are:

- a) Its Core Business of strengthening the capacity of the churches in witness and constructive engagement with Muslims for peace and peaceful co-existence.
- b) Its Designated Programmes and Projects which are aimed at:
 - 1) Christian and Muslim cooperation and collaboration to attend to issues of mutual concern to the two communities and society at large.
 - 2) Working with civil society, secular continental, regional and state actors, in the area of conflict prevention/transformation, peace building and reconciliation.



2.1 CORE BUSINESS:

On its Core Business, PROCMURA has come up with programme focuses that have ten broad goals and objectives that will facilitate the realisation of its Vision and Mission for the next five years. The goals and objectives will provide an operational strategy for resource mobilisation and utilisation. All operational arms of PROCMURA that include the Central Office Staff, Area Committees and Area Advisers as well as Regional Coordinators shall remain the workforce that will drive the implementation process.

Partners, stakeholders, and the arms of governance and decision making bodies of the organisation, which include members of the General Council and Executive Committee, shall play their roles of ensuring that we stay on track towards achieving the set out goals and objectives.

With this background we would now like to proceed to state the core programmes focuses, their target group and the rationale behind such prioritised programmes.

CORE PROGRAMME FOCUSES

1,2,3

Promote awareness and build capacity of Church Leaders, Women and Youth

4

Literature and Communication

5

Research and Documentation

6

Personnel Development

7

Reinvigoration of Area Committees

8

Networking and Collaboration

9

Visionary Leadership

10

Finance and Administration

2.1.1 RATIONALE, STRATEGIC GOALS AND OBJECTIVES OF CORE PROGRAMMES



I. Awareness Raising/ Capacity Building/Enhancement of Church Leaders

Rationale: The process of awareness raising is ever relevant as churches change their leadership from time to time and Christian–Muslim relations is a dynamic phenomenon with changing phases and faces in any given period. The level of formal and informal church involvement in Christian–Muslim relations in many parts of southern sub Saharan Africa is very low due to what PROCMURA refers to as 'the majority syndrome' which breeds complacency.

Conversely, in the extreme Sahel region of sub Saharan Africa many of the churches also suffer from 'the minority syndrome' whereby they do not wish to engage the Muslim majority population in formal interactions. These will have to be addressed.

Strategic Goal

Church leadership that is better informed and equipped on the growing complexity of Christian–Muslim relations and how to approach emerging issues.

Objectives:

- i. *To assess and raise awareness of church leaders on the growing complexity of Christian–Muslim relations.*
- ii. *To enhance the capacity of church leaders for effective engagement with Muslim leaders on the ever growing intractable challenges in Christian–Muslim relations.*
- iii. *To build the capacity of the church leaders to engage their membership on the need for Christian peaceful and faithful witness to the gospel of Christ that respects the spirit of good neighbourliness.*



II. Women

Rationale: PROCURA has often argued that in Christian–Muslim relations, it is difficult from the contextual framework of many countries, for a man to enter a woman's world. Christian women are better disposed to enter the Muslim woman's world and vice versa. To this end programmes will be evolved to empower women in their quest for self–assertion towards constructive relations with Muslims.

Strategic Goal

Women leadership of the churches informed on issues of particular concern to women in Christian–Muslim relations and thereby be empowered to attend to those issues in confidence within the wider society of Christians and Muslims.

Objectives:

- i. *To create a platform for Christian women to engage themselves on issues of particular concern to women in Christian–Muslim relations.*
- ii. *To provide structured training for women that would empower them to engage their Muslim counterparts to work towards issues of mutual concern to and of interest to women.*
- iii. *To consciously look at issues related to interfaith marriages and its attendant challenges.*



III. Youth

Rationale: Youth play strategic roles in the African continent today. Active involvement of youth at continental, national and grassroots levels and within Christianity and Islam is well known. PROCURA holds the view that the empowerment of the youth for tomorrow's world begins in today's world.

Strategic Goal

Youth leadership of the Churches sensitised and conscientised on PROCURA's Mission and Vision of faithful Christian witness in an interfaith environment of Christians and Muslims, that respects the spirit of good neighbourliness and Christian constructive engagement with Muslims for peace and peaceful co-existence.

Objectives

- i. *To train youth leaders of the churches and Christian Councils on how Christian constructive engagement with Muslims for peace and peaceful coexistence is important for the youth who are the future.*
- ii. *To conscientise and sensitise Christian youth on the PROCURA principles of faithful Christian witness in an interfaith environment of Christians and Muslims that respects the spirit of good neighbourliness.*
- iii. *To inculcate the spirit of positive religious tolerance and acceptance of religious differences in order to live with such differences in peace.*
- iv. *To engage the youth on issues of interfaith marriages and its attendant challenges.*



IV. Literature and Communication

Rationale: A constituency that is better informed through enhanced literature production, dissemination of information and effective communication is an asset to living and propagating the ideals and goals of that constituency. Partner organisations of PROCMURA and its constituencies have always stressed the importance of the production of simple literature that would promote the ideals and goals of the organisation and ensuring effective communication.

Strategic Goal

PROCMURA's constituencies, Partners and the reading public have relevant literature that informs them of PROCMURA's ideals and goals, and a regularly updated website on PROCMURA's activities.

Objectives

- i. *To enhance literature production that will spell out what PROCMURA is and stands for.*
- ii. *To produce and publish two occasional papers "From the Cross to the Crescent" that would reflect current trends in Christian-Muslim relations in Africa.*
- iii. *To produce standard study material for use by Area Committees in teaching Christian-Muslim relations.*
- iv. *To produce and circulate the PROCMURA electronic quarterly newsletter.*
- v. *To ensure that the PROCMURA website is updated on regular basis.*



V. Research and Documentation

Rationale: There is a lot that happens in Christian–Muslim relations around the African continent and indeed the world at large that are often replicated in different ways in different environments. The saying that 'what goes around comes around' holds sway in this. Research and documentation will assist PROCMURA to always be up to date in Christian–Muslim relations and be proactive in its service delivery and not just reactive when the worst has happened. Research and documentation will provide visionary leadership for the organisation as we attend to complex issues in Christian–Muslim relations.

Strategic Goal

PROCMURA Central Office staff, Area Advisers, Partners and all who have a vocation in Christian–Muslim relations will have current and up to date information on Christian–Muslim relations in Africa.

Objectives

- i. *To ensure that PROCMURA has an informed leadership that understands the history and emerging issues on Christian–Muslim relations in Africa.*
- ii. *To work towards ensuring that PROCMURA in the future serves as a resource pool for academic research on Islam and Christian–Muslim relations in Africa.*
- iii. *To have a rich repository of information that Partners can access with ease to inform their own programmes.*



VI. Personnel Development

Rationale: PROCMURA's strength in its service delivery that makes it unlike any other organisation in the field of Christian-Muslim relations, is its focus on ensuring that its grassroots, regional and Central Office Staff who carry out the technical aspect of Christian-Muslim relations are all trained in Islam and Christian-Muslim relations. In order for PROCMURA to continue to be effective in its service delivery and for the churches to have informed interactions with their Muslim neighbours, specialised training and personnel development will remain key to the health of the organisation at all times.

Strategic Goal

Produce skilful, informed, and well researched Area Advisers and Associate Area Advisers capable of understanding and interpreting the complexity of Christian-Muslim relations in Africa and the world at large, and offer quality service to PROCMURA constituencies.

Objectives:

- i. *To provide/facilitate specialised training for women and men theologians in Islam and Christian-Muslim relations to work as Area Advisers and Associate Area Advisers in the countries that PROCMURA works.*
- ii. *To create a human resource pool for PROCMURA to use to propagate its ideals and goals around Africa.*



VII. Reinivoration of Area Committees

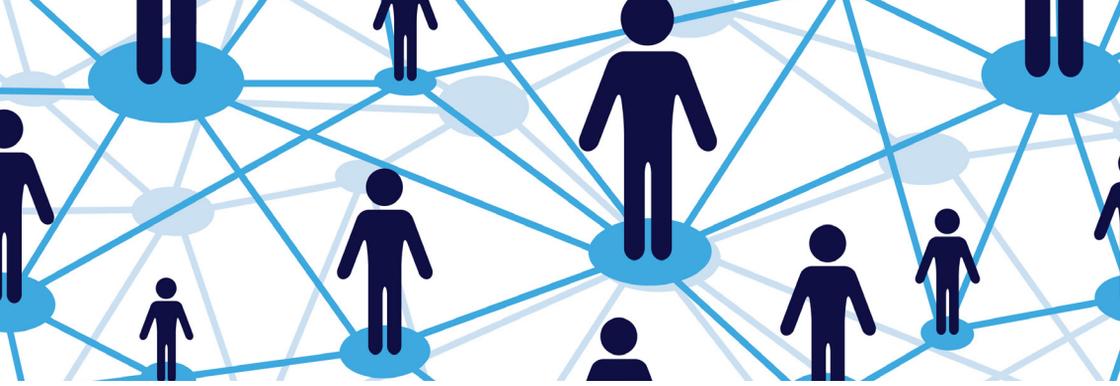
Rationale: Area Committees are the backbone of PROCMURA. In them PROCMURA is assured that it is not an elitist organisation that deal with the top and thus become a talking shop of experts, but rather a down to earth movement that take grassroots participation in its services seriously. The current situation is such that a number of Area Committees are not as active as they should be, while in some countries, interim Area Committees have remained that way without the opportunity to grow and become fully fledged Area Committees.

Strategic Goal:

Area Committees that are the backbone of PROCMURA are active in their structure, service delivery and professional reportage of their work and capable of resourcing funds for their country programmes. New Area Committees created on request of churches in any given country.

Objectives:

- i. *To have Area Committees that are capable of planning and executing their own programmes and resourcing funds to do so.*
- ii. *To ensure that all Area Committees are active and viable to the extent that they can serve the churches as the think-tank of Christian-Muslim relations in the country of their work.*
- iii. *To provide Area Advisers with the needed support in the implementation of PROCMURA's strategic focus, dissemination of information, planning area programmes and embarking on regular reporting of activities carried out.*
- iv. *To create new Area Committees upon request of churches.*



VIII. Networking

Rationale: PROCMURA cannot work alone. It needs to strengthen its links with ecumenical and other church related organisations such as the AACC, OAIC, AEA, among others, to advance its service delivery within the wider church and society. It has to collaborate with theological institutions in Africa to work towards the introduction of Islam and Christian-Muslim relations as a requisite subject for all theological students.

Strategic Goal:

To have a vibrant and well-informed continental ecumenical organisations' leadership on the complexity of Christian-Muslim relations, who will in turn involve PROCMURA in their programmes that have interfaith components.

Objectives:

- i. *To strengthen links with the AACC, OAIC, AEA among others, to advance team work in areas that our co-values and programme focus coincide.*
- ii. *To consolidate the current collaborative relations with the AACC which PROCMURA has a shared history.*
- iii. *To create avenues for advancing PROCMURA ideals and goals broadly within the Ecumenical framework.*



IX. Visionary Leadership

Rationale: If the writer of the book of Proverbs says: "Without Vision, the People perish" (Proverbs 29:18), it is possible to add that without visionary leadership organisations crumble. PROCMURA believes that visionary leadership will help the organisation which in our view is like none other, to implement its mission and vision with insight and boldness. Visionary leadership will indeed stimulate PROCMURA to work with the power of intentionality and purpose and think proactively as it faces the future with confidence.

We are hopeful that visionary leadership will propel the organisation to synergise task oriented leadership with people oriented leadership so as to maximise expertise for result-oriented output in its programmes

Strategic Goal:

To be an efficient and professional institution guided by its model of visionary leadership with an entrenched decision-making system

Objectives:

- i. *To enhance functional governance structure that strengthens decision-making process of the organization;*
- ii. *To strengthen internal quality control mechanism through regular monitoring and evaluation*



X. Finance and Administration

Rationale: One of PROCMURA's key challenges, over the next five years, will be how to enhance financial stability as well as sustainability, especially after the previous experience from the global economic recession and/or dwindling economic resources. Indeed the current level of income is far from adequate to finance the growing activities of the organisation. PROCMURA has, in the past, employed various remedial measures to enhance financial stability, expand partner base, and strengthen organisational and structural capacity to live up to the growing complexity of Christian-Muslim relations.

Strategic Goal:

To have an accountable and transparent financial system that will enhance financial stability and sustainability and improve on the organisation's financial resource base.

Objectives:

- i. *To secure the financial health of the organisation by being proactive and focused on general financial trends and their likely effect on the organisation.*
- ii. *To embark on risk control, and manage the assets of the organisation to ensure that its offices for rent have value for money.*
- iii. *To evolve ideas and insights with management on financial sustainability and ensure that the organisation maintains a lean and efficient staff policy to avoid any implosion of systems.*
- iv. *To evolve a resource mobilisation strategy by increasing our partner/donor base that will assist PROCMURA in its Financial Sustainability endeavours.*

2.2 DESIGNATED PROGRAMMES AND PROJECTS:

PROCMURA's Strategic Direction as it relates to its designated projects reinforces PROCMURA's commitment in the areas of conflict prevention/transformation, peace building and reconciliation, and other issues relating to environmental degradation, which no doubt make society prone to conflicts over land and resources.

In order to achieve this vision, four broad projects have been evolved. Below is the diagrammatic representation of the strategic designated projects of PROCMURA within the life span of the current five years strategic plan:



STRATEGIC DESIGNATED PROJECTS

1

Conflict Prevention / Transformation, Peace and Reconciliation for Development

2

Capacity building on Gender issues in Christian-Muslim Relations

3

Collaborative action on HIV/AIDS and environmental challenges

4

Advocacy and Religious Diplomacy towards Peace and Development



2.2.1 RATIONALE, STRATEGIC GOALS AND OBJECTIVES OF DESIGNATED PROGRAMMES AND PROJECTS

PROCMURA's Strategic Direction as it relates to its Designated Programmes and Projects comes in its vision statement which states, thus: "A continent where Christian and Muslim communities in spite of their differences, work together for justice, peace and reconciliation, towards the holistic development of the human family and the environment."

It is also reinforced by PROCMURA's commitment to work with the African Union and regional bodies and civil society organisations in areas of conflict prevention/transformation, peace building and reconciliation, and other issues relating to environmental degradation, which no doubt makes society prone to conflicts over land and resources.

I. Conflict Prevention/Transformation, Peace and Reconciliation for Development

Rationale: PROCMURA have always believed that peace and development are twins. We hold the view that where there is no peace there can be no development and where there is no environmentally friendly development there can be no sustainable peace. Peace, we reckon, is not something that one can wish for with folded arms, but that which society have to work (indeed toil) for.

In the context of Africa, it is well known that conflicts and situations of none peace have many causes. Africa as a religious continent where Christianity and Islam wield the largest following, have to ensure that the two religious groups work towards intra and inter religious peace and peaceful co-existence and thereby co-operate to work towards conflict, prevention/management and the promotion of peace and reconciliation within the wider society.

a) Christian and Muslim Religious Leaders

Strategic Goal: To enhance the capacity of Christian and Muslim Religious leaders for effective engagement in conflict transformation and peace building.

Objectives:

- i. *To strengthen capacity of Christian and Muslim leaders collaboration and cooperation to attend to issues of mutual concern to the two communities and the wider society;*
- ii. *To create the much needed confidence for the religious leaders to understand that unity of purpose is rewarding;*
- iii. *To create a conducive atmosphere where Christian and Muslim religious leaders can constructively engage one another on conflict situations where religion may be implicated;*
- iv. *To mobilize the leaders to be actively involved in peace and reconciliation efforts for social development.*

b) Christian and Muslim Women Leaders

Strategic Goal: To strengthen the capacity of Christian and Muslim women leaders to serve as viable agents of conflict prevention, peacemakers and also embodiments of reconciliation for community healing and development.

Objectives:

- i. *To create a platform for Christian and Muslim women to engage on issues of particular concern to Christian-Muslim relations in their contexts;*
- ii. *To provide structured training for Christian and Muslim women leaders on conflict prevention, mediation and peacebuilding;*
- iii. *To organize summits for Christian and Muslim women on Peace and reconciliation for social development.*

c) Christian and Muslim Youth Leaders

Strategic Goal: To enhance the skills of Christian and Muslim youth leaders on conflict prevention/transformation, peacebuilding and reconciliation which creates an atmosphere of tranquillity and social development?

Objectives:

- i. *To train Christian and Muslim youth leaders on conflict prevention/transformation, peacebuilding and reconciliation;*
- ii. *To organise national conferences for Christian and Muslim youths on peace as prerequisite for social integration and development;*

II. Capacity Building on Gender Issues in Christian–Muslim Relations

Rationale: Christian and Muslim women are agreed that issues of mutual concern which they need to cooperate to attend to are Human Sexuality and Gender-based Violence; Female Genital Mutilation and child trafficking with a focus on the girl-child. Building the capacity of Christian and Muslim women to attend to these and many others are paramount.

a) Christian and Muslim Women Leaders

Strategic Goal: To strengthen the capacity of Christian and Muslim women to combat gender-based challenges that confronts them in their social locations.

Objectives:

- i. *To organise sensitization seminars for Christian and Muslim women leaders on identified gender-based issues at the country levels;*
- ii. *To conduct training workshops for Christian and Muslim women leaders on handling issues relating to FGM, child-trafficking, domestic violence and other abuses;*
- iii. *To organise sessions for Christian and Muslim men and women of influence (leaders) on the subject of gender-based challenges and the way forward.*

III. Collaborative action on HIV/AIDS and environmental challenges

Rationale: In Christian–Muslim relations there are issues that affect Christians and Muslims not because of their religious affiliation but simply because they are human beings and part of the human family. However, there are theological and religious norms of the two religions that have to accompany any programme aimed at attending to such issues so as to add value or otherwise change minds for such programmes to succeed.

Our plan is to pay attention to HIV / AIDS prevention/transformation and climate change and its effect on the wellbeing of society.

a). Christian and Muslim religious leaders

Strategic Goal: Christian and Muslim religious leaders are better informed and equipped to attend to prevailing challenges related to HIV / AIDS, climate change and its effect on society.

Objectives:

- i. *To increase the knowledge of Christian and Muslim leaders to mitigate the impact of HIV and AIDS;*
- ii. *To enhance the capacity of Christian and Muslim leaders on issues of environmental challenges and how best to advocate climate justice.*

b). Christian and Muslim Women Leaders

Strategic Goal: Christian and Muslim women leadership are better informed and equipped to attend to prevailing challenges related to HIV / AIDS climate change and its effect on society.

Objectives:

- i. *To increase knowledge and enhance the skills of Christian and Muslim women leaders to mitigate the impact of HIV and AIDS;*
- ii. *To enhance the capacity of Christian and Muslim women on issues related to environmental challenges and how best it can be managed*

c). Christian and Muslim Youth Leaders

Strategic Goal: Christian and Muslim youth leadership are better informed and equipped to attend to prevailing challenges related to HIV / AIDS climate change and its effect on society.

Objectives:

- i. *To increase the knowledge and enhance the skills of Christian and Muslim youth leaders to respond effectively to the prevention and impact of HIV and AIDS*
- ii. *To enhance the capacity of Christian and Muslim youth leaders on issues of environmental challenges and how best to manage the identified challenges.*

IV. Advocacy and Religious Diplomacy towards Peace and Development

Rationale: PROCMURA's fivefold approach in Christian–Muslim relations talk about Christian–Muslim relations in the political, Economic, Cultural, Social and religious spheres. It also talks about cooperation and collaboration with all others whose ideals and goals are in part or in whole that of PROCMURA's.

To this extent, there is the need for PROCMURA to embark on advocacy and religious diplomacy that would impact on governments, regional bodies such as the East African Community (EAC); the Economic Community of West African States (ECOWAS); the Intergovernmental Authority on Development (IGAD); the Southern African Development Community (SADC); the Economic and Monetary Community of Central Africa (CEMAC) and the continental body, the African Union (AU).

These bodies, which principally work towards the political and economic well-being of the continent, are aware that peace and development which PROCMURA focuses on are indispensable allies for the development of the continent.

Strategic Goal: To strategically engage national governments, regional bodies and continental institutions on emerging issues related to socio–political and economic development of the continent of Africa for the well-being of humanity.

Objectives:

- i. *To undertake advocacy visits to identified national governments, continental and regional organizations;*
- ii. *To participate in summits/conferences organised by relevant government agencies, multi-lateral and bilateral organizations;*
- iii. *To organize a high-level advocacy meetings with top-management of identified multi-lateral and bilateral organizations and also with national governments;*
- iv. *To convoke a consultative forum between Christian and Muslim religious leaders and delegated representative of the multi-lateral and bilateral organisations and some national governments;*
- v. *To keep track of activities and developments within the multi-lateral and bilateral continental and regional institutions.*

3.0 STAKEHOLDERS' ANALYSIS

The stakeholders of PROCMURA are easily identified by the two programme focuses described as Core Business and Designated Programmes and Projects. Within the Core Business the stakeholders are the churches, Area Committees, ecumenical organisations and all other Church-related organisations that have interest in Christian-Muslim relations.

The churches are the stakeholders in the 20 countries in sub Saharan Africa which have Area Committees and interim Area Committees, and the ten other countries that PROCMURA work in but yet to establish Area Committees.

On the Ecumenical front, the principal stakeholders of PROCMURA are the AACC which PROCMURA have a shared history, the OAIC, AEA, CAPA, CMS Africa, SECAM, regional ecumenical organisations such as FECCLAHA, FECCIWA, FOCCISA and FOCCOCA as well as the World Student Christian Federation (WSCF) Africa Region are our stakeholders. This widened scope falls within PROCMURA's well-known belief that in its bid to promote Christian constructive engagement and building relations with Muslims, no church and church related organisation should be left out. To put it in another way, as John Wesley the father of Methodism once said: "the world is my parish", PROCMURA's mandate that informs its mission and vision allows us to say that Africa's Christian population is PROCMURA's Stakeholder.

The second tier of PROMURA stakeholders is the Muslim communities, civil society, governments and secular political organisations and groupings that seek violent/conflict prevention, peace and reconciliation and environmentally friendly development. These are categorised as stakeholders as a result of PROCMURA's vision and mission statements of a continent that allows Christians and Muslims to live with their differences in peace and not in fragmented pieces of chaos and hatred. It further finds ground on PROCMURA's stated commitment to work with all whose goals and objectives are in part or in whole that of PROCMURA's.

The last and perhaps most important corporate stakeholders of PROCMURA are its governing bodies, the General Council and Executive Committee and its European and North American partners. The governing bodies have the greatest responsibility to ensure that the organisation remains focus at all times, and carry out its mandate in conformity with its theological foundational guidelines. The Partners on the other hand walks along with PROCMURA as co-pilgrims with the conviction that the complexity of Christian-Muslim relations is a world issue that all hands have to be on deck to attend to, and support Africa to do its part.

All of the Partners share in the vision and mission of PROCMURA not only out of commitment but as those who together with Africans caught the vision of the formation of the organisation in the 1950's.

In conclusion, PROCMURA's ultimate stakeholder is God who has entrusted to us this vocation of Christian-Muslim relations in Africa and to whom we are accountable.

4.0 The Implementation of the Strategic Plan

The implementation of the Plan is guided by the governance and administrative structures of PROCMURA which continues to operate under the stewardship of the General Adviser (GA) and two other senior officers based in Nairobi. Besides the GA's office overall supervisory task, there are three other Regional Coordinators in charge of Francophone West Africa, Anglophone West Africa, and East and Southern Africa. These three Regional Coordinators support grass root programmes of PROCMURA which are often carried out by Area Advisers in more than twenty countries in sub Saharan Africa .

At organisational level, PROCMURA's General Council, assembles once every four years. The Council assumes overall responsibility for the life and work of the Programme .The Executive Committee which meets once every year have the responsibility to ensure that the Plan is kept on track by the Central Office.

1.4.1 Organogram of PROCMURA

