

CCM ADVOCACY GUIDE

How to integrate local-level advocacy into church and community mobilisation



CONTENTS

SECTION A INTRODUCTION	3
Who is this guide for?	3
SECTION B WHAT?	5
What is integral mission?	5
What is church and community mobilisation?	5
What is advocacy?	5
What is social accountability?	6
What is governance?	6
What is CCM advocacy?	6
SECTION C WHY?	8
SECTION D HOW?	9
How can advocacy be integrated into each of the key CCM steps?	9
1 Envisioning national-level church leaders on advocacy – through a facilitated workshop	9
2 Training of local church leaders to be CCM advocacy facilitators	10
3 Envisioning local church members to engage in advocacy – through facilitated Bible studies	11
4 Mobilising and training local church members in advocacy methods	11
5 Building relationships between church and community	11
6 Gathering community information	13
7 Setting community advocacy goals and making action plans	14
8 Implementing and monitoring the community advocacy action plan	15
9 Scaling local CCM advocacy to national-level advocacy	15
Top tips	17
SECTION E USEFUL RESOURCES AND FURTHER INFORMATION	19
APPENDIX CCM ADVOCACY FLOWCHART	21

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SECTION A

INTRODUCTION

Church and community mobilisation (CCM) is increasingly being used as a tool to empower local churches to work with their communities and, together, identify and respond to their needs.

In recent years, some of Tearfund's church partners, working at the local level, have been integrating local-level advocacy into their CCM work and are seeing significant impact as a result. Collectively, this has become known as 'CCM advocacy'.

This guide draws on those church partners' – and Tearfund's – learning and experience. It provides a brief overview of what is involved and step-by-step guidance about how to apply it practically at the local level. Case studies are also included to provide illustrations of points of principle.

Who is this guide for?

This guide is primarily for Tearfund's church partners who are interested in integrating local-level advocacy into CCM. It is particularly aimed at local church partners who already have experience of CCM processes. It could also be useful for civil society organisations, community-based organisations and other faith-based organisations in local communities.

Tearfund's *Advocacy toolkit*¹ remains our main advocacy training resource. However, this publication is one of a series of advocacy 'how to' guides which give advice on specific advocacy methodologies. Others in the series include:

- Tearfund's budget tracking guide²
- Tearfund's guide on how to use the internet and mobile phones in advocacy.³

1 www.tearfund.org/advocacy_toolkit

2 http://tilz.tearfund.org/en/resources/policy_and_research/governance_and_corruption/

3 http://tilz.tearfund.org/en/resources/publications/roots/advocacy_toolkit/comms_and_advocacy_cycle

Tipa Tipa, Bolivia

Tipa Tipa is a small indigenous Quechua community located in the Andes mountains near Cochabamba in Bolivia, where Tearfund partner Unión Cristiana Evangélica (UCE) has a local congregation, New Hope Church.

The community has always suffered water shortages and relies very heavily on good rainfall to grow adequate crops. However, even when the rains come on time, the inhabitants of Tipa Tipa still sometimes struggle with inadequate water supplies.

In the 1970s, community members, primarily farmers, came together and decided to dig a dry river channel to carry water through a tunnel to their crops. While this partly solved the problem of scarcity of water for agriculture, there was still a need for water in people's homes, as the community only had a small tank for storing water for human consumption, and poor construction meant it deteriorated quickly. As a result, water supplies were sometimes cut off for hours and even days at a time.

A few years ago, Tearfund provided training to UCE in church and community mobilisation, and the local congregation in Tipa Tipa was greatly inspired by the Bible studies. As a result, they realised they needed to reach out to support their community in finding a solution to their water and sanitation needs. Recognising that this was a government service issue, they decided to undertake advocacy to influence the municipal authorities that allocate budgets and provide water and sanitation.



Loida Carniel Espinoza/Tearfund

Community members in Tipa Tipa, Bolivia, engaged in CCM advocacy.

Since 2013, Bolivian citizens have been legally able to participate in government budgeting processes. So, from 2014, the local UCE church congregation in Tipa Tipa started to track government budget allocations for and with their community.

UCE asked the municipal authorities to provide funds to build a large new tank and a new water pipeline network to all homes in the community. In exchange, UCE contributed its own resources, by offering the services of the church and community to do the construction work for free.

There were many meetings and negotiations. However, finally, the municipal authority decided to adopt the proposal put forward by UCE. So, in 2014, with municipal government funds, and with members of the church and the community providing their labour for free, a new tank and water system were built to supply water to everyone.

In addition, UCE played a role in influencing the Annual Operating Plan of the municipality, and the construction of a sewerage system to Tipa Tipa, to which homes could connect their toilets and showers. This work was completed at the beginning of 2015, with the community building bathrooms where previously they had only latrines.

SECTION B

WHAT?

What is integral mission?

'Integral mission' involves the church expressing its faith in Christ and sharing the good news in every area of life. The church, outworking integral mission, seeks to restore relationships between God, humanity and the world. This contributes to positive physical, spiritual, economic, psychological and social transformation. Tearfund believes this is how people are enabled to flourish and how the kingdom of God is revealed.

When local churches develop and strengthen their vision for integral mission, they become agents of change in their local communities, combining the outworking of prayer, gospel proclamation and practical service.

What is church and community mobilisation?

When local churches work together with their local communities to identify and respond to needs collectively, this is called 'church and community mobilisation' (CCM).⁴

CCM is one of several approaches to integral mission, but the main one that Tearfund uses at local level because of its impact and effectiveness.

CCM approaches differ according to the context. However, they all involve a similar process, in which local church congregations participate in Bible studies and other interactive activities together, which catalyse them to work with their local communities to identify and address their needs with their own resources.

What is advocacy?

The word 'advocacy' has slightly different meanings for different people in different contexts. However, Tearfund defines 'advocacy' as:

'influencing the decisions, policies and practices of powerful decision-makers, to address underlying causes of poverty, bring justice and support good development'

There are three main approaches to advocacy:⁵

- advocacy *for* (ie on behalf of) communities affected by a situation
- advocacy *with* communities affected by a situation
- advocacy *by* people in communities directly affected by a situation.

Many advocacy initiatives will use all three approaches at different times. CCM advocacy generally involves advocacy by communities affected by a situation.

⁴ When local church leaders and congregations respond to the needs of the local community in which they are based, this is known as **church mobilisation**. The principles for CCM advocacy, which are outlined in this guide, can similarly be applied to church mobilisation. However, the more the local community can be involved in the advocacy process, the better.

⁵ See **Section A** of Tearfund's *Advocacy toolkit: The what, where and who of advocacy* for more information about approaches to advocacy.

What is social accountability?

Social accountability is the obligation on government officials to account for, or take responsibility for, their actions. It is about government officials acting in the best interests of society and being held liable when they fail to do so. It is an approach that relies on civic engagement, in which it is ordinary citizens and/or civil society organisations who participate directly or indirectly in building accountability between government and citizens.

There are various tools that can be used to enhance social accountability, such as:

- **community score cards**⁶
- **citizen report cards**⁷
- **social audits**⁸
- **social contracts** (also sometimes known as Memorandums of Understanding)⁹
- **budget tracking**¹⁰

What is governance?

Governance describes how society manages its social, economic and political affairs. It describes the procedures and mechanisms through which people are able to exercise their rights, meet their obligations, articulate their interests and mediate their differences. Good governance rests on principles of transparency, participation and responsiveness.

What is CCM advocacy?

CCM advocacy is a *local-level* advocacy method, in which local churches catalyse their communities to influence the decisions, policies and practices of powerful *local* decision-makers, with the aim of bringing about good governance. It can involve the use of social accountability tools.

CCM advocacy can be particularly useful for local communities who have identified issues that require intervention from local government and other development actors in order for them to be resolved.

6 www.care.org/sites/default/files/documents/FP-2013-CARE_CommunityScoreCardToolkit.pdf

7 <http://www.citizenreportcard.com> For another useful tool on citizen report cards, see Global Partnership for Social Accountability: 'How to notes - Citizen report cards: monitoring citizen perspectives to improve service delivery'.

8 For an example, see [this one in South Africa](http://cdn.mg.co.za/content/documents/2014/10/01/Social-Audit-Report.pdf) (<http://cdn.mg.co.za/content/documents/2014/10/01/Social-Audit-Report.pdf>).

9 http://tilz.tearfund.org/en/themes/church/church_and_advocacy/case_studies_on_advocacy

10 http://tilz.tearfund.org/en/resources/policy_and_research/governance_and_corruption

Cambodia

Mr Aim Chantha lives in Ro Vieng village in Svay Rieng province, Cambodia, where he cultivates rice and also pastors a local church.

There have always been many problems in the community but nobody has ever been willing to do anything to change them, apart from Mr Chantha. Unfortunately, he did not know how to run community development programmes. He believed he did not have access to the local authority either because he was from a poor family. Once, he made a proposal to the village leader about building infrastructure in the community using financial and other contributions from community members, but his proposal was rejected because of lack of local support.

He said:

'I was so sad while my desire and plan to help my community failed. My desire was always for mobilising our own resources and doing something good for the community.'

Tearfund's partner Wholistic Development Organisation offered CCM training to Mr Chantha and his congregation and, since then, there have been opportunities to build relationships with the local authority and other agencies to plan and implement community development activities. Now the relationship with the village leader is very good. They meet frequently and discuss the issues and needs of the village.

Due to Mr Chantha's honesty, commitment and willing heart, the local authority is now collaborating with him. There have been numerous community development activities such as road repairs, toilet construction, water filtering and other small businesses. He says there is unity between community members, the village leader and church members, and he has high hopes for his community's future.



Wholistic Development Organisation

Mr Aim Chantha empowered his community to build relationships with the local authority in Cambodia, leading to numerous community development activities such as road repairs, toilet construction, water filtering and other small businesses.

SECTION C

WHY?

CCM advocacy helps to strengthen good governance at the local level. It enables local communities to identify and access local government resources to spend on the community's development needs that have been identified through CCM. It also enables local communities to influence and monitor local government budgeting, planning, policy-making and policy implementation.

When CCM advocacy is integrated into the traditional CCM process, churches and communities become empowered to engage with their local decision-makers and access local government resources in a sustainable way. In Tearfund's experience, there have been several benefits when churches and communities have engaged in CCM advocacy, including increases in the following:

- Service delivery at the community level eg water, sanitation, healthcare, education
- Knowledge and capacity within communities to hold their leaders to account
- Sense of community empowerment to speak out and claim entitlements to service delivery
- Access to information on local government processes and decisions
- Influence of communities over their local government's decisions and budgets
- Responsiveness from leaders to development requests received from their communities
- Trust and relationships, over the long term, between communities and local government / other development actors / other local stakeholders.

Kanyangan, Uganda

Kanyangan is a small community in northern Uganda. Following training from Tearfund's partner PAG, the pastor at the local church trained the community in advocacy. The community set up an advocacy group who identified issues in their local area requiring an advocacy response and the respective 'duty bearers'. They then requested a 'dialogue' with the local government. The sub-county responded favourably, and the community and sub-county collectively agreed a way forward on numerous issues. The sub-county referred some issues to the district and responded to others directly itself. This advocacy work led to the sub-county and district clearing a road, building a classroom, providing latrines to two schools, building teachers' houses, supplying a rainwater harvesting tank and providing desks and books to students.



Melessa Lawson/Tearfund

In Kanyangan, new teachers' houses, such as this one, were provided by the district as a result of CCM advocacy. The advocacy work also led to the clearing of a road, building a classroom, providing latrines to two schools, supplying a rainwater harvesting tank and providing desks and books to students.

SECTION D

HOW?

How can advocacy be integrated into each of the key CCM steps?¹¹

CCM and local-level advocacy naturally go hand in hand, and advocacy can easily be integrated into the CCM process. The decision about which CCM approach and methodology to use will vary according to the country and context.

- In some cases, advocacy is integrated *as part of* the main CCM training programme. The advantages of this are that advocacy is seen as an integral part of CCM and not additional to it; that activities can be combined, thereby reducing costs and time; and that local churches can be equipped with skills for influencing decision-makers early on in the process. The disadvantage of this is that local communities may jump straight to identifying local government resources without mobilising their own resources.
- In other cases, advocacy is integrated *after* the main CCM training programme has finished. The advantage of this is that local communities have already identified their priorities, and have started to address them using their own resources, thus reducing the risk of this important principle not being realised. The disadvantage of this is that advocacy might be seen as a separate initiative and not a core part of CCM.

Either way, there are nine key steps which Tearfund's church partners can take when facilitating local churches through the CCM process. Below is an outline of how local-level advocacy can potentially be integrated into each of these steps, combining to make 'CCM advocacy'.

1 Envisioning national-level church leaders on advocacy – through a facilitated workshop

In this step, church partners can envision national church denominational staff and pastors with the need for advocacy as an approach to development. See [Section B3 of Tearfund's Advocacy toolkit: The why of advocacy – the biblical basis](#) for a useful framework for this. They should also be informed of their rights and responsibilities as citizens in their respective countries (drawing from the Universal Declaration of Human Rights,¹² the relevant constitution for the country and any national policies¹³). National church denominational staff and pastors then need to identify local churches that could take forward CCM advocacy, and be trained as facilitators.

¹¹ In some contexts, advocacy is a natural activity that is completely part of the CCM process and therefore some of the steps in the guide will not be appropriate or relevant. However, there is evidence to suggest that intentionally integrating advocacy steps into the CCM process can lead to enhanced results.

¹² See [Section G4 of Tearfund's Advocacy toolkit: Taking action – using human rights](#) for more information about the UDHR and human rights generally, and for guidance about Christians engaging with human rights.

¹³ See Tool 23: Policy and practice framework in [Section E1 of Tearfund's Advocacy toolkit: Research and analysis – overview](#) for examples of the kinds of national policies that may be relevant.

2 Training of local church leaders to be CCM advocacy facilitators

In this step, church partners, or national church denominational staff and pastors, can train local church leaders to be CCM facilitators. As part of this, they can train them on local-level advocacy, ie why and how to support communities to advocate. Key aspects of this training can involve:

- The need for local advocacy (see above for ideas, and also [Section B1](#), [Section B2](#) and [Section B3](#) of Tearfund's *Advocacy toolkit*)
- The basics of how to advocate (see [Sections C to H](#) of Tearfund's *Advocacy toolkit*)
- Citizen rights in the particular country. (If it is unclear what these are, refer to eg the constitution, national human rights legislation, local by-laws, service delivery charters etc.)
- Local government planning and budgeting cycles, particularly if (and how) communities can be involved. (For guidance on how to do this, see Tearfund's budget tracking guide.)
- The use of social accountability tools (see examples listed on page 6 and 'Useful resources' section on page 19).

Aylambo, Peru

Aylambo is a hamlet near Cajamarca in Peru, where the Luz Resplandeciente Church (Shining Light Church) has been speaking out, alongside members of the community, to influence local government officials about the improvements needed in their community.

The transformation of this community began when Pastor Andrés Sangay conducted Bible studies with his church. Members of the congregation became really inspired, and decided to work with their community to identify their needs, and their potential resources. Together, they decided water and sanitation was their priority issue, as Aylambo had no drinking water or latrines at that time.

Recognising that this was a government, as well as a community, responsibility, the church decided to apply to the local council of Cajamarca for access to government funds to meet their community's water and sanitation needs. The church worked with the community, led by Pastor Sangay and his leaders.

Pastor Sangay explains, *'After prayer and fasting, and without a penny in our pockets, but with great faith and hope, we went down to Cajamarca in an attempt to get the authorities to meet our needs. They informed us of the requirements, which were many, but we managed to complete them, and the following week we submitted the application form.*

'Every week we invested at least two days in going to the Cajamarca council offices to see how our request was progressing. Finally, one day they gave us the news that the outline of the project for provision of drinking water and latrines had been approved. When I heard this, I could hardly believe it: it was as if I was walking on air and I couldn't stop thanking God. This meant that my community was going to have a drinking water service and latrines for all the families. You can't imagine how much this is going to help my village. I hugged the council officer who gave us the news... and I think I even lifted him off his feet! I was so full of joy, witnessing God's work in our lives like this.'

The project for installing the drinking water supply and latrines has now been fully completed.

3 Envisioning local church members to engage in advocacy – through facilitated Bible studies

In this step, the CCM facilitators can envision members of the local church on the need for local-level advocacy, and how it can be used to bring about change, drawing on Bible studies related to advocacy (see Section B3 of Tearfund's *Advocacy toolkit: The why of advocacy – the biblical basis*).

4 Mobilising and training local church members in advocacy methods

In this step, after the local church has been envisioned about advocacy, and how they can use it as a method to bring about change, local church members need to be trained in advocacy methods.

Sometimes, it is impossible to provide in-depth training and coaching to every member of a church, so church members might decide to elect an advocacy committee to receive this training and take the advocacy forward. (This does not happen in every context, but it can be a useful way to ensure that local-level advocacy is progressed and it is something Tearfund would recommend.) At the outset, the advocacy committee members can be local church members but, in due course, they can potentially also include community members.

PLEASE NOTE: All references below assume that an advocacy committee has been appointed. However, even in contexts where this is not done, the only way this will work is if there are clearly designated people to take forward the advocacy steps.

If there is an advocacy committee, they need to be trained in:

- The rights of local community members, both from national and local policies (as set out in eg the constitution, national human rights legislation, local by-laws, service delivery charters etc)
- The responsibilities of different decision-makers (eg local authorities, national government ministries etc)
- The local government planning and budgeting cycle¹⁴
- How to use social accountability tools (see examples listed on page 6 and the 'Useful resources' section on page 19).

5 Building relationships between church and community

Relationships are essential for advocacy. Strong relationships need to be established between the local church, local community and local leaders (eg political leaders, government officials, tribal leaders etc).

At this stage, it is helpful for the local church and/or advocacy committee to meet with local leaders to explain their intentions, so that the leaders know the local church is not being antagonistic, but just informing citizens of their rights and the services to which they are entitled.

Once relationships have been built with local leaders, CCM facilitators and the advocacy committee can then call for a community meeting. This can be used to inform the local community of their rights, the responsibilities of different actors, and the local government planning cycle and budget. It can also be used to invite local community members to become part of the advocacy committee so that the wider community participate fully in the process going forward.

¹⁴ See Tearfund's budget tracking guide for guidance on this.

Okulonyo, Uganda

Okulonyo is a small rural community in northern Uganda. In 2013, Tearfund partner PAG trained facilitators in advocacy, who in turn trained the community in how to engage with local government constructively. As a result of the training, the community wrote to the local district outlining issues they needed addressing in their community (such as access to water, a health centre and a road) and held a community dialogue with local officials. Following this engagement, the district provided Okulonyo with drugs for the village health team, mobile health services and a new water source. Furthermore, the district authority promised publicly (on a local radio station) that it would build a new health centre and a new road to Okulonyo. While the community wait for the road, they are playing their part by filling in the potholes in the current track.

'We believe that we will get a health centre. The district have lived up to their previous commitments so there is no reason to believe they won't do on this occasion... But if we don't get a response from the government, we will keep demanding it.'

Community member, Okulonyo, Uganda



Community members in Okulonyo, Uganda, gather at the building used by the mobile health teams.

Melissa Lawson / Tearfund

6 Gathering community information

At this stage, in order for the community to gather the information required to engage in local-level advocacy, there is a series of steps to take, as outlined below. (All the steps need to be covered, but not necessarily in the same order as set out here.)

6a Identify issues in the community and conduct a community needs analysis

The advocacy committee, with input from the whole community, can identify the advocacy issues in their community. If the community has already been through the CCM cycle, they can draw on the issues identified through that process, but they may also wish to add more if their initial assessment was done some time ago and more recent issues have come to light. If the community has not been through the cycle, they can use CCM methodologies to conduct a community needs analysis. See part 2 of *Umoja Stage 2*¹⁵ and Tearfund's LIGHT Wheel as useful tools to conduct a community needs analysis.

6b Identify which issues are advocacy issues

The advocacy committee and community will need to identify which of the issues are advocacy issues. See [Section D of Tearfund's *Advocacy toolkit: Issue identification*](#) for ideas on how to do this. Generally speaking, an advocacy issue is a problem or need that will only be changed or met if there is a change in a law or policy, or a change in the implementation or practice of a law or policy.

6c Conduct basic research and analysis

The advocacy committee and community will need to gather further information on the advocacy issues identified. They will need to conduct some basic research. (For ideas about what to research, and how, please see [Section E1 of Tearfund's *Advocacy toolkit: Research and analysis – overview*](#).)

The advocacy committee and the local community may decide to gather information using social accountability tools such as budget tracking, community score cards or citizen report cards.

Good advocacy research normally covers:

- **The current situation:** What is the problem? How many people are affected? How are they affected?
- **The laws and policies which relate to the issue:** Are they local, provincial, national, regional and/or international laws and policies? What level of services should be provided by local government in line with the relevant laws and policies, and how different is the reality to the official requirement? (For example, a community could gather information about the number of children per school class required by the government guidelines and compare this with the reality in their community.)
- **Whether there is any allocation within the local budget to deal with the issue:** If so, how much and for what?
- **Potential solutions:** What needs to happen to improve the situation?

6d Identify local decision-makers

The advocacy committee will need to identify the local decision-makers for the respective issues. (These people are sometimes known as 'duty bearers'.) These are individuals who have the duty, authority and responsibility to deal with a particular situation. They could be political leaders, local government officials or other stakeholders (such as businesses, NGOs or others). The advocacy committee needs to specifically name who these people are, so that they are able to influence them effectively to bring about the change needed. (See [Section B2 of Tearfund's *Advocacy toolkit: The why of advocacy – power and politics*](#) and [Section E2 of Tearfund's *Advocacy toolkit: Research and analysis – stakeholders*](#).)

¹⁵ <http://tilz.tearfund.org/en/themes/church/umoj>

Kerugoya, Kenya

Tearfund partner Christian Community Services of Mount Kenya East (CCSMKE) trained local churches in the district of Kerugoya to mobilise the community to identify their priority needs. They did this through the process known as church and community mobilisation, by conducting a series of church meetings, Bible studies, facilitated discussions and community meetings, involving children, youth, women, men and leaders.

Initially, the community identified the fact that a lack of single women for their marriageable men was a considerable problem for them. However, CCSMKE encouraged them to identify what was underlying this problem. It turned out that the women in neighbouring communities were discouraging their daughters from marrying into the community, because of how far they would have to walk each day to collect water.

With the help of CCSMKE, the community lobbied their MP for permission to repair a derelict government water system. When this failed, CCSMKE helped them access funding and permission from the local authority to build their own water system, which they then did.

7 Setting community advocacy goals and making action plans

Once the community has all this information, they need to design a CCM advocacy action plan (see [Section F1 of Tearfund's *Advocacy toolkit: Planning – putting it all together*](#)). This can either be a freestanding action plan, or it can be integrated into an existing CCM action plan.

At the very least, this advocacy action plan will need to include:

- The top two or three advocacy issues the community will advocate on
- The goal of the community's advocacy work
- What contextually appropriate advocacy methods and activities the community will use to advocate for their issues
- Which decision-makers are responsible for each of the advocacy issues
- An activity chart which includes a timeline and outlines those in the community who are responsible for taking forward the activity.

Each of these steps are outlined further on the following pages.

7a Deciding which advocacy issues to prioritise and advocate on

The community will first need to decide which issues to prioritise in their advocacy work. A SWOT analysis, whereby you identify the Strengths, Weaknesses, Opportunities and Threats of engaging in a particular initiative, could be useful as a tool to do this. Key aspects to consider are listed in Tool 19 in [Section D of Tearfund's *Advocacy toolkit: Issue identification*](#) and include, among others:

- What are the most pressing issues within the community?
- Which advocacy issues are the community likely to have success in achieving?
- Does the community have any relationships with decision-makers which they can utilise in their advocacy work?

7b Setting advocacy goals

The goal will outline what success will look like if the advocacy plan is achieved. For example, it could be: 'For X community to receive mobile health services by XXX.' There is likely to be a goal for each of the two or three advocacy issues identified.

7c Choosing contextually appropriate advocacy activities and methods

The advocacy committee and community will then need to decide which advocacy methods to use. Activities could include writing a letter to the appropriate decision-maker outlining the concerns of the community, or inviting decision-makers to a 'dialogue meeting' with the community where community members outline and discuss their concerns.

For a longer list of possible methods see Tearfund's *Advocacy toolkit*, specifically [Section G1: Taking action – lobbying](#), [Section G2: Taking action – mobilising people](#), and [Section G3: Taking action – using media](#).

7d Creating a timeline and allocating who is responsible

As with any CCM action plan, it is important the community outlines when the advocacy activities will be implemented and who is responsible for them. These could be members of the advocacy committee or the wider community. (See [Section F1 of Tearfund's *Advocacy toolkit*: Planning – putting it all together](#) for ideas on how to decide this.)

Advocacy action plans are fluid, and advocacy activities may need to change depending upon the opportunities that arise, but they are useful in providing direction and ensuring activities take place.

Communities need to be realistic with their time frames and also consider what they will do and how they will follow up if they do not receive any response from the respective decision-maker.

8 Implementing and monitoring the community advocacy action plan

Once the advocacy action plan has been agreed, community members need to implement the advocacy activities agreed. Regular meetings will need to be held for the community to monitor progress and adapt their advocacy methods if necessary.

It is important that communities don't give up. Advocacy can take a long time, but the impacts can be much greater over the longer term.

9 Scaling local CCM advocacy to national-level advocacy

Over the longer term, CCM advocacy provides an opportunity to advocate at higher levels. Church partners, or national denominational staff and pastors, can map and spot common patterns of advocacy issues across different CCM communities.

FOR EXAMPLE If multiple communities identify a lack of water provision as an issue and advocate for improved water services, this may indicate a need to engage in higher-level advocacy work to influence provincial or national governments to bring change on the issue of water provision across the province or country.

Church partners, church mother bodies (which are also referred to as church umbrella bodies) and national-level denominations can play a crucial role in identifying these patterns, making these connections, collating data that gives evidence of the patterns, and advocating at higher levels. Technology and social media can also be useful tools to map these issues and to advocate on a wider scale. (See Tearfund's guide on using the internet and mobile phones for suggestions on how to do this.)

Our church partners are only beginning to scale up local-level CCM advocacy to the national level and Tearfund is still learning how to support them in this, but we believe this creates great opportunities to connect local advocacy issues to national advocacy work.

Owii, Uganda

Following training from Tearfund's partner PAG, the pastor at the local church in Owii trained the community in advocacy. They learnt about their rights and the responsibilities of local government, and how to work well with local leaders. The community set up an advocacy group, which identified CCM issues in their local area that required an advocacy response. They wrote a letter to the local government requesting a 'community dialogue'.

Initially, the local government were unresponsive and suspicious, and even asked the police to arrest the Owii leaders. The police refused, but they accompanied the local government officials to attend the community dialogue.

At this dialogue meeting, community members described what they were already doing to solve local problems and what input they required from local government. The local government stopped being confrontational and started being supportive. They committed to providing mobile health services immediately. Over time, the relationship continued to improve and, as a result of the community's advocacy work, the local government provided a new school, desks, teachers and emergency food relief after flooding.

Furthermore, the community's advocacy work revealed the Ministry of Health was paying for drugs for a health centre in Owii which didn't exist, and funds were going missing. So central government ministries have informed Owii councillors about their plans and trained them in how to monitor implementation. Central government ministries have also provided councillors with mobile phones so that the ministries can check if services are being delivered at community level.

In addition, the community are now participating in the local government planning cycle and monitoring the implementation of government plans.

'To be honest, before they approached us, I didn't really think much of these communities. But since they advocated and engaged with us, we can now see how we can work with them. I actually tried to catch the first community out by asking for a work plan, but they produced one which made me realise that the community could engage in the higher-level policy discussions.'

Serere District Chairperson, Uganda



Government classrooms contrast with an old classroom at Owii School in Uganda.

Joanna Watson/Tearfund

TOP TIPS

Bible studies form the foundation stone for CCM advocacy

It is crucial that people understand God's heart for those who are poor and vulnerable, and the biblical mandate for CCM and advocacy, as this will give them the required mindset to sustain CCM advocacy over the long term.

Support communities to find their own solutions

As well as requesting their rights as citizens, communities need to show they are taking responsibility for resolving the issues in their local area. Integrating advocacy is particularly appropriate for communities that have already been through the CCM process once, or for those that have already demonstrated they have mobilised their own resources to respond to an issue.

'The communities are also doing things for themselves, so it makes it easier for us to work with them. They aren't just demanding things.'

The response of the district chairperson in Serere, Uganda, when asked for his observations on the CCM process

Identify and mitigate potential risks in advance

It is common for advocacy to involve risks. These vary considerably between contexts. It is important for communities to be aware of potential risks, and how to work around them, or alleviate them, before starting their advocacy work. A good place to do this is during the stage when they set community advocacy goals and make action plans. For suggestions of how to identify and mitigate risks, please see [Section F2 of Tearfund's *Advocacy toolkit: Planning – risks, concerns and challenges*](#).

Ongoing mentoring and support is vital

Any advocacy training needs to be followed up by church partners, national denominational staff and pastors, and facilitators, especially when communities first embark on advocacy. This is because communities will need support to think through the most appropriate advocacy methods for their contexts and issues, so that they achieve their objectives and overcome any challenges that may arise.

TOP TIPS CONTINUED

Research and analysis may need additional support

Church partners, and national denominational staff and pastors, are likely to need to provide support to communities to conduct the research and analysis on particular issues, for example, by providing them with information on the relevant laws and policies etc. [Section E1 of Tearfund's Advocacy toolkit: Research and analysis – overview](#) provides suggestions for the types of information that could be useful to gather, where to find it and how to collect and analyse it.

The choice of facilitator matters

As with any CCM process, the choice of facilitator is key to the success of the process. Where the facilitator is passionate, God-fearing, sociable, willing to work as a volunteer, accommodating, a good listener, confident, humble and approachable, and a good learner, the process generally leads to greater impacts.¹⁶ Church partners, and national denominational staff and partners, therefore need to consider carefully their choice of facilitators so that the process has the greatest chance of flourishing.

Effective CCM advocacy requires a collaborative approach

Church partners, national denominational staff, pastors and CCM facilitators will need to encourage communities to take a positive and constructive approach with decision-makers, rather than a confrontational one. Sometimes it will be necessary for communities to be more adversarial, but this will be the exception rather than the norm.

Start small before going big

When starting a CCM advocacy process, it is important that church partners, national denominational staff, pastors and CCM facilitators don't spread themselves too thinly. For example, it may be more appropriate to focus on one or two districts initially in order to gather experience and momentum, before developing the process in other locations.

Make sure CCM advocacy is done in contextually appropriate ways

Each context is different and there is wide variation in the political environment, the capacity of communities and how open the government is to citizen participation. It is therefore important to learn continually and adapt your approach. What will work in one district may not work in a neighbouring district. Keep a record of what you are learning and how you can apply this.

¹⁶ For 'Tips for church and community mobilisation facilitators' video see https://www.youtube.com/watch?v=r_1QVkhSLrw

SECTION E

USEFUL RESOURCES AND FURTHER INFORMATION

Tearfund is producing a short film about the role of local churches in local-level advocacy, which will be available in 2016. Please watch out for it! In addition, we recommend:

Tearfund's Advocacy toolkit (2013)

This training manual is easy to understand and easy to use. It is an introductory and comprehensive guide to the theory and practice of advocacy. It is set out in a logical order, providing a clear overview of and guidance about advocacy, based on the key questions: What? Where? Who? Why? and How?

Each section is in three parts:

- **Teaching notes** covering the most important points in question-and-answer format
- **Tools** designed to be freestanding but also to double up as handouts in a training workshop
- **Training exercises** for applying the teaching and using the tools in a training workshop, with clear instructions about how to facilitate them.

Tearfund's resources on governance and corruption

Why advocate on governance and corruption? (2012)

This booklet highlights practical actions that can be taken to combat corruption and promote good governance.

Budget tracking for beginners: an introductory guide (2014)

This short guide provides an overview of budget tracking, the risks and benefits, and outlines how to get involved in budget tracking, particularly at the local level.

Transparency and accountability initiatives: do they really make a difference? (2013)

This short research report assesses the impacts of transparency and accountability initiatives (including budget tracking) and recommends ways to strengthen these initiatives.

Following the money: a quest for social accountability in Tanzania (2013)

This joint research report is by Tearfund and the Christian Council of Tanzania on the impact of Public Expenditure Tracking Surveys (PETS), the successes and challenges.

Tearfund's Umoja guides

Umoja helps local churches and communities build on the resources and skills they already have. It is a process that inspires and equips local people with a vision for determining their own future with their own resources. *Umoja* consists of two main practical guides, one for facilitators and one for coordinators.

Footsteps 93: Mobilising local resources

A 16-page magazine including a feature on making the most of meetings with decision-makers.

External organisations' resources

Citizen Voice and Action – World Vision International (2010)

Grassroots resources for practitioners that encompass the theory and practice of community-based advocacy – including budget tracking.

Global Partnership for Social Accountability (GPSA) Knowledge Platform

GPSA provides strategic and sustained support to civil society organisations' social accountability initiatives to ultimately improve governance and service delivery. The Knowledge Platform provides useful resources and tools for those interested in using social accountability methodologies.

Monitoring government policies: a toolkit for civil society organisations in Africa – CAFOD, Christian Aid, Trocaire (2007)

This is a general toolkit for civil society organisations engaging in policy monitoring, including budget tracking.

Right2INFO.org

Right2INFO.org brings together information on the constitutional and legal framework for the right of access to information. It includes a list of countries with access to information legislation, which can be useful for citizens with their advocacy.

World Bank Open Budgets Portal

BOOST is a World Bank initiative to facilitate access to government budget data and promote effective use for improved decision-making processes, transparency and accountability. BOOST collects and compiles detailed data from certain countries on public expenditure from national treasury systems and presents it in a simple, user-friendly format.

Useful organisations and networks

- Integrity Action – www.integrityaction.org
- International Budget Partnership – www.internationalbudget.org
- Plan International's governance programme – <https://plan-international.org>
- World Vision International's Citizen Voice and Action programme – www.wvi.org

Mapalo, Zambia

A group of church leaders in Mapalo, Zambia, were passionate about seeing their community transformed. They worked with the community to identify the needs in the area and what contribution the community itself could make to addressing those needs. They did this by bringing people together in community meetings and facilitating discussions with representatives from the children's, youth and women's groups, as well as churches, markets, businesses, residents' associations, community leaders and political parties. The issues they identified together were: paving roads, setting up a high school, upgrading the health clinic to become a hospital, and installing pipework for the water supply.

The church leaders then created a Memorandum of Understanding between the local candidates standing for election as councillors and MPs and their community, outlining local needs and calling on the candidates to commit to helping meet the stated needs within three years. Every candidate standing for election ended up signing the Memorandum in the run-up to the elections. As a result, the community not only had a united vision of what their needs were, but they also had a powerful lobbying tool, which they used with their newly elected councillors and MP to hold them to account in fulfilling their election pledges.

APPENDIX

CCM ADVOCACY FLOWCHART

PLEASE NOTE The CCM advocacy steps can be either integrated as part of the main CCM programme or integrated after the main CCM programme has finished.



Continued on page 22

¹⁷ www.tearfund.org/advocacy_toolkit

¹⁸ http://tilz.tearfund.org/en/resources/policy_and_research/governance_and_corruption/

¹⁹ www.care.org/sites/default/files/documents/FP-2013-CARE_CommunityScoreCardToolkit.pdf

²⁰ http://gpsaknowledge.org/knowledge-repository/how-to-notes-citizen-report-cards-monitoring-citizen-perspectives-to-improve-service-delivery/#.Vu_uHBi5PYp

²¹ For an example, see **this one in South Africa**: <http://cdn.mg.co.za/content/documents/2014/10/01/Social-Audit-Report.pdf>

²² http://tilz.tearfund.org/en/themes/church/church_and_advocacy/case_studies_on_advocacy

<p>CCM STEP 4 Local church mobilisation</p>	<p>CCM ADVOCACY STEP 4 Mobilising and training local church members in advocacy methods (page 11)</p>	<p>TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCES:</p> <ul style="list-style-type: none"> ■ Section B1: The why of advocacy – poverty reduction and motivations ■ Section B2: The why of advocacy – power and politics ■ Section B3: The why of advocacy – the biblical basis <p>OTHER RESOURCES:</p> <ul style="list-style-type: none"> ■ Tearfund's budget tracking guide ■ Care's community score cards ■ Citizen report cards ■ Social audits ■ Social contracts (often known as MOUs)
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<p>CCM STEP 5 Relationship building between church and community</p>	<p>CCM ADVOCACY STEP 5 Building relationships between church and community (page 11)</p>	
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<p>CCM STEP 6 Community information gathering</p> <p>CCM STEP 7 Community needs analysis</p>	<p>CCM ADVOCACY STEP 6 Gathering community information (page 13):</p>	
	<p>6a Identify issues in the community and conduct a community needs analysis</p>	
	<p>6b Identify which issues are advocacy issues</p>	<p>TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCE:</p> <ul style="list-style-type: none"> ■ Section D: Issue identification
	<p>6c Conduct basic research and analysis</p>	<p>TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCES:</p> <ul style="list-style-type: none"> ■ Section E1: Research and analysis – overview <p>OTHER RESOURCES:</p> <ul style="list-style-type: none"> ■ Tearfund's budget tracking guide ■ Care's community score cards ■ Citizen report cards ■ Social audits ■ Social contracts (often known as MOUs)
<p>6d Identify local decision-makers</p>	<p>TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCES:</p> <ul style="list-style-type: none"> ■ Section B2: The why of advocacy – power and politics ■ Section E2: Research and analysis – stakeholders 	

Continued on page 23

CCM STEP 8 Community goal setting and action planning	CCM ADVOCACY STEP 7 Setting community advocacy goals and making action plans (page 14)	TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCE: ■ Section F1: Planning – putting it all together
	7a Deciding which advocacy issues to prioritise and advocate on 7b Setting advocacy goals	TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCE: ■ Tool 19 in Section D: Issue identification
	7c Choosing contextually appropriate advocacy activities and methods	TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCES: ■ Section G1: Lobbying ■ Section G2: Mobilising people ■ Section G3: Using media
	7d Creating a timeline and allocating responsibilities	TEARFUND'S <i>ADVOCACY TOOLKIT</i> REFERENCE: ■ Section F1: Planning – putting it all together

CCM STEP 9 Community implementation and monitoring	CCM ADVOCACY STEP 8 Implementing and monitoring the community advocacy action plan (page 15)	
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CCM STEP 10 Renewal of denominational-level ownership of the process	CCM ADVOCACY STEP 9 Scaling local CCM advocacy to national-level advocacy (page 15)	OTHER RESOURCE: ■ Tearfund's guide on using the internet and mobile phones ²³
CCM STEP 11 Ongoing training and support to the community development committees		
CCM STEP 12 Replication		

23 http://tilz.tearfund.org/en/resources/publications/roots/advocacy_toolkit/comms_and_advocacy_cycle

CCM ADVOCACY GUIDE

How to integrate local-level advocacy into church and community mobilisation



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