BRIDGING THE GAP

The role of local churches in fostering local-level
social accountability and governance

tearfund

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Design: Wingfinger Graphics

Cover image: Community members from Owii, Uganda, have benefited from CCM advocacy.
Andrew Philip/Tearfund

MAKING ALL VOICES COUNT
A GRAND CHALLENGE FOR DEVELOPMENT

Tearfund is a Christian relief and development agency building a global network of local churches to help eradicate poverty.

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LIST OF ABBREVIATIONS

CCM	Church and community mobilisation
CDC	Community Development Committee
FGD	Focus group discussion
GBV	Gender-based violence
IGT	Information-gathering team
LC	Local council
NGO	Non-governmental organisation
NUSAF	Northern Uganda Social Action Fund
OWC	Operation Wealth Creation (Government of Uganda)
PAG	Pentecostal Assemblies of God
PEP	Participatory Evaluation Process
PWD	Person with disability
TBA	Traditional birth attendant

EXECUTIVE SUMMARY

Tearfund is a faith-based organisation which envisions and empowers local churches in more than 50 countries – to see communities developed, disasters responded to and governments held accountable. As a key part of its government accountability work, Tearfund has been supporting local churches to mobilise their communities to engage in local-level advocacy for some years now.

In Uganda, Tearfund partner Pentecostal Assemblies of God (PAG) recently completed a pilot programme to introduce advocacy into the church and community mobilisation (CCM)[1] process. Through CCM, churches inspire and build the capacity of citizens to identify issues in their community and, importantly, mobilise their own resources to address issues such as health, water and education. The PAG pilot programme aims to empower communities to engage in local-level advocacy so that they draw down local government resources to address issues, hold local government accountable and help bring about improved service delivery.

This research aimed to identify and better understand the strengths and distinctive characteristics of local churches in catalysing citizens to engage with their local governments, as well as the challenges they faced in so doing. It also aimed to provide learning to strengthen Tearfund's local governance and accountability work across the world. The research focused on the role that local CCM churches in Uganda play in five key parameters:

- transparency
- citizen empowerment
- exclusion and inclusion
- government responsiveness
- power dynamics

Community members from Owii, Uganda, have benefited from CCM advocacy.
Andrew Philip/Tearfund

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1   CCM is a method used globally, but in Uganda it is called the Participatory Evaluation Process (PEP). For more information on CCM and CCM advocacy, see Annex 3 on page 39.

Findings

Strengths and weaknesses of conducting local-level advocacy through the church in Uganda across the five key parameters:

TRANSPARENCY

STRENGTHS
- There is an official transparency process through political decentralisation in Uganda.
- Access is given to information on planned government programmes.
- The local church is a good example of a transparent organisation.
- CCM advocacy training leads to people and groups going to government to seek out the information they need in order to advocate.

WEAKNESSES
- There is a lack of simplified information available on policies, laws and plans, eg government budgets.
- It is not always possible to access officials at the different levels of local government.
- Local government officials lack capacity and may not have access to the plans of higher levels of government.

CITIZEN EMPOWERMENT

STRENGTHS
- Individuals and communities have fresh confidence.
- The local church is creating unity within the community.
- The local church is promoting a vision that change is possible.

WEAKNESSES
- There is a need for greater sensitisation to encourage the engagement of the wider community.

INCLUSION

STRENGTHS
- The church promotes inclusion.
- Marginalised groups (people living with HIV, people living with a disability, and the elderly) are represented in CCM advocacy communities.

WEAKNESSES
- There is a lack of intentionality in the CCM approach to ensure the most marginalised are included.

GOVERNMENT RESPONSIVENESS

STRENGTHS
- Training in advocacy skills leads to more strategic advocacy, which encourages a better response from and improved relationships with decision-makers.
- Training leads to quicker responses from decision-makers.

WEAKNESSES
- There is a need for greater understanding and leveraging of government policy and plans.
- There is a need for more monitoring of government performance.

POWER DYNAMICS

STRENGTHS
- CCM promotes new confidence and positivity for individuals and communities.
- Collective strength grows because of unity within the community.
- Improved relationships with decision-makers lead to partnerships.

WEAKNESSES
- There is a need for further empowerment through training and skills development.

Key cross-cutting findings

The communities who had completed the full CCM advocacy process demonstrated some **key strengths** which drove improvement in the five parameters:

- Local churches are trusted by the community and the government.
- Individual and collective confidence grows, leading to empowerment.
- Communities mobilise their own resources for their own initiatives.
- Unity across the community increases.
- Relationships between community, church and decision-makers become stronger.
- People's knowledge of rights and advocacy improves.
- Advocacy initiatives are planned more strategically by CCM Advocacy Committees.

Some **weaknesses** need to be addressed if there is to be further improvement:

- Communities lack knowledge and understanding of constitution or policies.
- Communities do not always monitor government performance.
- The wider community must be engaged.

Conclusion

Overall, this research demonstrates that the church often provides an effective space to strengthen local governance and accountability to local communities through **bridging the gap** between communities and government. The research clearly shows how the CCM advocacy pilot programme in Uganda has effectively engaged individuals, churches and communities in local-level advocacy. This has led to some important improvements in ensuring transparency and participation, and in improving state responsiveness. As regards the five parameters focused on during this research, there was a significant increase in citizen engagement and government responsiveness, and key changes in power dynamics in communities which had gone through the full CCM advocacy process. Although transparency was somewhat increased in communities which had completed the full CCM advocacy training, government information was generally still not hugely accessible and the church was not always working to improve this situation. The training was generally inclusive in theory; however, more could be done to ensure that all people, particularly the most marginalised, are involved and have their voices heard. Overall, this research demonstrates that the church often provides an effective space to strengthen local governance and accountability to local communities.

Before CCM advocacy training, the Owii community had to face a long journey across the lake to access the health centre. Successful advocacy resulted in mobile medical teams visiting Owii.
Andrew Philip/Tearfund

Summary of key recommendations

Recommendations specific to CCM[2]

<div style="background-color:#f5a623">

For CCM

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- **Local churches should include the most marginalised in the programme:** CCM does not automatically foster inclusiveness. The church often has good intentions and values, but more could be done to ensure inclusiveness is achieved systematically. Local churches should use biblical teachings to encourage inclusion, and listen to and advocate on behalf of the most marginalised. Partners should also ensure the whole process is inclusive of different genders and marginalised groups.

- **Tearfund and partners should scale up CCM to more areas through mainstreaming the process into regular church meeting**s: The CCM process has supported great improvements in many communities and should be extended to other areas.

- Partners should re-envision churches and communities to review and restart the process continually: The CCM process is meant to be sustainable and not a one-off programme. However, in some places the church had completed the CCM training course but did not seem to be continuing to engage in the process. This means that particularly some younger people will not have been through the process. Continuing to engage in the CCM process is vital in order to keep learning and improving the community.

- Tearfund and partners should make technical training available: During the focus groups, attendees repeatedly requested more training on technical issues such as agriculture and markets in order to further improve their own initiatives.[3]

Recommendations specific to the CCM advocacy programme

For the CCM advocacy training

- **Facilitators should involve local government in the training:** When LC1s and LC2s[4] were involved in the training and the process, there were better results in terms of responsiveness, transparency and changes in power dynamics. Facilitators should invite local council/government officials to training events to encourage their engagement.

- **Partners should engage the wider community in advocacy:** The local church should provide food, drinks and transport for the most marginalised. Partners should create materials on the importance of advocacy to share with churches and use these for envisioning community leaders and members.

- **Partners and facilitators should provide key information and policy documents to the community:** Partners should translate and simplify the constitution and key policy documents. Facilitators should train and inform communities on the information they should be receiving from government.

- **Partners and facilitators should ensure people understand 'advocacy' as meaning to work proactively in partnership with decision-makers to support good development:** Decision-makers are engaged when the community prove their commitment and willingness to work in partnership with government.

- **Partners should ensure advocacy training is provided alongside CCM:** The CCM process of envisioning people to understand themselves as key actors has huge potential to build individual and collective confidence, which is a vital foundation for advocacy.

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2   Where the recommendations refer to 'partners' or 'facilitators', this is based on the learning from PAG and therefore these recommendations are aimed at PAG. However, they could also be applied to coordinating partners carrying out CCM advocacy in other countries.

3   Partners and Tearfund could use existing tools such as *Reveal*, a toolkit designed to support CCM and other community development work. See www.tearfund.org/Reveal

4   Local Councils (LCs) are levels of local government in Uganda. LC1 and LC2 are the lowest levels at the village and the parish levels respectively. For more information on local government structure, see Table 2 on page 11.

(cont.) For the CCM advocacy training

- **Partners should ensure the training includes more emphasis on monitoring government performance and budgets:** Often communities focused on the planning cycle and submitted their requests but did not track other government plans. Tearfund or partners should provide training in social accountability skills such as real-time budget tracking.[5]

- **Partners should ensure the quality of training:** Partners should ensure the training is done thoroughly and not alongside other training, as well as frequently assessing and retraining facilitators where necessary.

For the CCM advocacy process

- **The local church should bring the whole community together:** Unity within communities enables people to speak collectively with one voice and achieves a better response from decision-makers.

- **Local churches should provide a model of transparency to the community:** The church is perceived as transparent, and this can portray to the community how the government should be.

- **Local churches should build relationships with government:** The church is trusted by the community and decision-makers in Uganda. It therefore has a unique ability to function as a 'bridge', making decision-makers more accessible to the community. Communities should demonstrate their commitment by presenting development initiatives they have undertaken themselves to government officials, thus encouraging decision-makers to work in partnership with them towards further improvements.

- **Local churches should involve the youth and the most marginalised in the process:** All voices should be heard and different groups empowered to take part.

- **Facilitators should encourage strategic advocacy:** Advocacy was most successful where groups were using strategic methods such as providing evidence, focusing on just one issue, creating a stakeholder analysis and approaching key stakeholders, and inviting decision-makers for dialogue in the community. This was most effective where communities had a distinct Advocacy Committee, rather than just a wider CCM Community Development Committee.

- **Partners should organise learning visits between different advocacy groups:** Sharing stories of successful advocacy across communities will encourage other groups who are starting out or struggling in the process. Partners could create a newsletter to document successes stories to be shared among churches.

- **Partners should help local communities to work together on advocacy issues:** The regional office of the partner denomination or organisation should help different communities to work together on issues where they are requesting similar changes (a good example of groups uniting to access government can be seen in self-help group Cluster-Level and Federal-Level Associations).[6]

- **Partners should use wider networks to promote local advocacy and connect to national and international campaigns:** The national partner office and Tearfund should monitor common patterns across communities, eg education, sanitation and healthcare, and plan how to utilise their networks to link grassroots community advocacy with national and global initiatives. The national partner office should join networks to work collectively on wider international issues (eg linking to the Sustainable Development Goals).[7]

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5   This has been attempted through local churches in six municipalities in Angola. See Norwegian Church Aid and Council of Christian churches in Angola (CICA) *Social good governance and monitoring*. Available online at: www.kirkensnodhjelp.no/en/where-we-work/angola

6   Once 10 to 12 self-help groups (SHGs) have been established in an area and have reached a certain level of maturity, they elect two members each to join a Cluster-Level Association (CLA). The CLA is empowered to take responsibility for setting up new SHGs and developing existing SHGs. When 10 or more CLAs have been formed and become mature, a higher Federal-Level Association (FLA) is formed from elected SHG members and registered with the government. See Tearfund (2015) *Partnerships for change: a cost benefit analysis of self help groups in Ethiopia*. Available online at: http://tilz.tearfund.org/en/resources/policy_and_research/food_security

7   Uganda and other UN member states adopted the 2030 Agenda for Sustainable Development in September 2015. See Reuters (2015) 'World leaders adopt expansive UN goals to tackle global woes'. Available online at: http://in.reuters.com/article/development-goals-adoption-idINKCN0RP1Z020150925

1 INTRODUCTION

1.1 Project

Tearfund is a faith-based organisation which envisions and empowers local churches in more than 50 countries – to see communities developed, disasters responded to and governments held accountable. As a key part of its government accountability work, Tearfund has been supporting local churches to mobilise their communities to engage in local-level advocacy for some years now.

In Uganda, Tearfund partner Pentecostal Assemblies of God (PAG) recently completed a pilot programme to introduce advocacy into the church and community mobilisation (CCM)[8] process. Through CCM, churches inspire and empower citizens to identify issues in their community and mobilise their own resources to address these issues – for example, health, water or education. The PAG pilot programme builds on this by empowering communities to engage in local-level advocacy so that they can also draw down local government resources to address the issues identified, hold local government accountable and help bring about improved service delivery.

1.2 Purpose of the report

Tearfund aims to strengthen the relationship between government and citizens through ensuring transparency and participation and improving state responsiveness. Tearfund engaged a consultant[9] to assess the CCM advocacy pilot programme in Uganda in order to identify and better understand the strengths, challenges and distinctive characteristics of local churches in catalysing citizens to engage with their local governments. The aim was also to provide learning to strengthen Tearfund's local governance and accountability work across the world. The objectives of this research were to:

- learn from and enhance the CCM advocacy programme in Uganda

- extend CCM advocacy to other programmes in an effective way

The research focused on the role that local CCM churches in Uganda play in five key parameters:

- **transparency** – ensuring that citizens have access to freely available government information, particularly people in remote locations, to increase citizens' use of government information

- **citizen empowerment** – empowering and motivating citizens to participate effectively in local governance decisions

- **inclusion** – including the most marginalised and vulnerable people in CCM advocacy processes

- **government responsiveness** – facilitating government responsiveness to citizen voices

- **power dynamics** – facilitating changes in power dynamics towards empowering citizens to become more independent

Key questions for each parameter included:

- How do local churches work to achieve this goal and how does their approach compare to that of other actors?

- Are any of these approaches leading to outcomes that are different from or similar to those achieved by other actors? Why is this?

- How can Tearfund and our partners (in Uganda and beyond) strengthen CCM advocacy processes to increase citizen participation in governance decisions?

This report briefly describes the research process for this evaluation and discusses the main findings and learning, and the implications for engaging in the future.

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8   CCM is a method used globally but in Uganda it is called the Participatory Evaluation process (PEP). For more information on CCM and CCM advocacy, see Annex 3 on page 39.

9   Phase one of the research was conducted by a consultant in Uganda; however, it was completed by a Tearfund staff member acting as consultant for the second phase.

2 METHODOLOGY

2.1 Approach

The research took an action research approach, which aimed to be iterative, flexible and reflective. It ensured that all those involved actively participated and learnt through the process. Tearfund appointed a consultant to facilitate and conduct the research process. Tearfund and PAG staff accompanied the consultant, to ensure the learning stays within the organisation and that the final outputs are useful to relevant staff and partners.

Table 1 Distribution of communities by district and type of processes*

DISTRICT	Community	Type and stage of processes
SERERE	Okulonyo; Akoboi; Owii; Kagwara; Pingire; Ojetenyang; and Kanyangan	Complete CCM advocacy
SERERE	Ogelak; Omagoro	Complete CCM advocacy training but incomplete implementation
SOROTI	Awalwal; Angopet; and Arapai	Complete CCM with incomplete advocacy training
KUMI	Oleicho and Omusio	Only CCM, with no advocacy
KATAKWI	Olupe; Otomei; Asituni; and Katakwi town council	Neither CCM nor advocacy

* The type of process each community has gone through will be indicated in brackets after its name for the remainder of this report, eg Akoboi (complete CCM advocacy).

Figure 1 Map showing research locations in Uganda
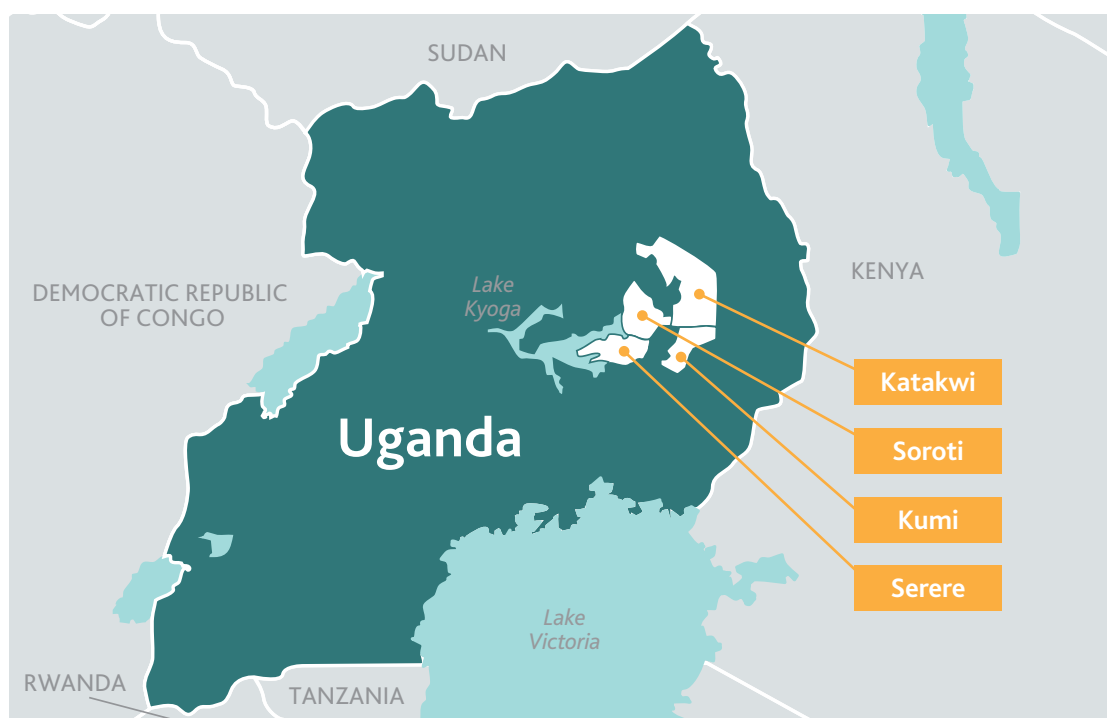
Research was undertaken in 18 PAG church communities in Soroti, Serere, Kumi and Katakwi districts (Table 1 and Figure 1). Communities were selected on the basis of how far they were in the CCM advocacy process. Nine communities in Serere district were selected because they had completed both the CCM and advocacy processes. Two were subsequently found not to have completed the advocacy programme. Three communities

in Soroti had completed the CCM process but not the full advocacy training. In Kumi, two communities that had only undertaken the CCM process were visited. In Katakwi, four communities were visited as control communities that had undertaken neither CCM nor advocacy.

The research included two phases of field visits. The first phase was conducted in February 2016, including focus group discussions in four communities, 17 key informant interviews and 140 structured interviews in the 18 communities visited (see Annex 1). This was followed by a workshop to discuss the findings with 20 participants from the PAG Soroti and Serere pastorates, PAG national staff, and Tearfund partners from Zambia, Tanzania and Zimbabwe. Tearfund partners were involved to enable them to learn both from the research process and from the findings, and then to reflect on their own experience based upon the recommendations in order for the programme to be scaled up in the future.

The second phase of the research was conducted in May 2016. The questions were designed based on the findings of the first phase and the gaps identified in the workshop. Phase two took a more qualitative approach to dig deeper into findings. A total of 12 focus groups were conducted in 12 communities, as well as 33 in-depth structured interviews with community members, church leaders, programme staff and decision-makers (see Annex 2).

The focus groups looked at the following: the key learning and changes since CCM started and the advocacy training was conducted; a timeline of changes in the community in the last ten years; strengths, weaknesses, opportunities and constraints in the community; and how empowered people felt since CCM and since the advocacy training.

The structured interviews were collected using the digital application KoBo and were analysed using the KoBoToolbox online tool.[10] The data was thematically coded starting with the key parameters of change: transparency, citizen empowerment, inclusion, government responsiveness and power dynamics.

A draft report was shared with Tearfund staff across the East and Southern Africa, Asia and Latin America regions, and then Tearfund staff and PAG partner staff were invited to discuss the draft during a webinar in July 2016. This was attended by representatives from Uganda, Kenya, Nepal, Zambia and Angola and staff from other regions of the world, whose input informed the final revision of the report.

> **Definitions**
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> For clarification, in this research mentions of 'the church' refer to the congregation or the individuals who make up the church membership, rather than the church building. 'Community' is defined as those who are members of the wider community inclusive of the church.

2.2 Limitations

Sampling

The communities were mobilised for focus groups by local community leaders and PAG staff. However, due to time constraints, a random sample system was not used and therefore the research relied on the staff to provide a cross-section of those in the community. This meant that those involved were often those active in the CCM process, and the findings could have benefited from the insights of those in the wider community who had not been involved.

Limited interviews with decision-makers

This research coincided with the general election in Uganda in February 2016, and the swearing-in of candidates in May 2016. It was therefore difficult to find time with decision-makers at the higher levels of government during both the field visits. Therefore, interviews from another research trip were used, in which Tearfund's National and Local Advocacy Lead interviewed senior leaders in Soroti and Serere.

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10   KoBoToolbox is a suite of tools for field data collection. See www.kobotoolbox.org

3 PROGRAMME OVERVIEW

3.1 Context

Uganda is a landlocked country in East Africa. The Teso region in the east of Uganda, the focus of this study, has the greatest number of people in poverty in the country, with 30 to 40 per cent living on less than US$1 a day. The region has suffered from civic strife, cattle raids and insurgency. Changing climate patterns, such as increased droughts, floods and variable precipitation cycles, are having a serious impact upon water and other natural resources, agricultural production and rural livelihoods.[11] Uganda has been pursuing a decentralisation programme since the late-1980s, with the transfer of powers, functions and services from central government to local councils to restore democracy and return power to the people.[12]

The view from near Bugondo Health Centre III towards Owii.
Andrew Philip/Tearfund

According to the 2014 census, more than 84 per cent of the population of Uganda was Christian while about 14 per cent of the population adhered to Islam and only one per cent described themselves as non-religious.[13] The predominantly Christian and decentralised political context in Uganda is similar to other countries in the region such as Tanzania, Kenya and Zambia.

Table 2   Local government structure in Uganda[14]

Type of council	Level of council
District Council	Local Council 5 – LC5
County Council	Local Council 4 – LC4 (not active in rural areas – municipal council)
Sub-county Council	Local Council 3 – LC3
Parish Council	Local Council 2 – LC2
Village Council	Local Council 1 – LC1

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11   See www.ruralpovertyportal.org/country/home/tags/uganda
12   See http://unpan1.un.org/intradoc/groups/public/documents/UN/UNPAN029080.pdf
13   See www.ubos.org/onlinefiles/uploads/ubos/NPHC/2014%20National%20Census%20Main%20Report.pdf
14   See www.theguardian.com/katine/2009/dec/14/local-government-explainer

3.2 Church and community mobilisation

Although this research focuses on CCM advocacy, it's helpful to first understand CCM.[15] Tearfund's CCM approaches differ according to the context. However, they all involve the local church congregations participating in Bible studies and other interactive activities together, which catalyse them to work across denominations and with their local communities to identify and address the communites' needs with their own resources.

As the first step, the church leaders at the denominational level are trained as CCM facilitators. The local church then goes through the 'church awakening' phase, which aims to change people's attitudes to see themselves as all equal before God, to identify the resources they have and to build a vision for working together towards developing the community. The local church then liaises with community leaders and invites the wider community to come together to identify their needs, resources and skills. They then elect a Community Development Committee (CDC) which, with the help of the facilitator, maps community assets and key stakeholders, preparing a vision and action plan. The solutions vary across contexts – sometimes savings groups are formed – and in response to a variety of issues depending on the community's most pressing needs, including food security, health, water and sanitation, or livelihoods.

3.3 CCM advocacy process

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'.[16] Tearfund's CCM advocacy approach 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 through social accountability tools.[17] PAG introduced advocacy to progress the achievements of CCM by supporting the community to access higher-level resources through relationships with decision-makers.

CCM advocacy aims to strengthen good governance at the local level, by enabling local communities to identify and access local government funding for the community's development needs as identified through CCM. It also aims to enable local communities to influence and monitor local government budgeting, planning, policy-making and policy implementation.

The advocacy process follows the CCM process through identifying issues and stakeholders, selecting an Advocacy Committee, convening dialogue meetings with decision-makers, creating an advocacy plan, and then holding community review meetings (see Annex 3).

Mobile medical teams began visiting this building in Okulonyo after the community advocated to the local government.
Melissa Lawson/Tearfund

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15   Visit http://tilz.tearfund.org/en/themes/church/church_and_community_mobilisation for more information on Tearfund's church and community
      mobilisation.

16   See Watson J (2015) *Advocacy toolkit*, second edition. Available online at: www.tearfund.org/advocacytoolkit

17   See Tearfund (2016) *CCM advocacy guide*. Available online at: www.tearfund.org/ccmadvocacy

4 KEY CROSS-CUTTING FINDINGS

Initially the research focused on five parameters, including transparency, citizen empowerment, inclusion, government responsiveness and power dynamics. However, it became apparent that it was often artificial to attempt to distinguish between them, particularly because the governance situation is complex and the parameters influence one another.

Given this, this report focuses initially on the key cross-cutting findings, looking at the strengths and weaknesses that the research identified across the different parameters, before homing in on the specific findings relating to each of the five parameters. It then presents the key research recommendations.

4.1 Key strengths

4.1.1 Local churches are trusted

The first key cross-cutting strength that the research has identified is that CCM advocacy has proven that local churches are regarded with a high level of trust. They are trusted by their congregations, by the communities in which they are located and by local government.

Trust in the church motivating participation in the CCM advocacy process

The trust that the congregation and the majority of the community place in the church was a key driver in motivating participation in the CCM process, the advocacy training and also governance more generally. In Uganda, more than 80 per cent of people are Christian and it became apparent in the research that the church is a trusted authority figure, both by church members and by the wider community. This has led to an increase in citizen engagement in those communities who have completed the CCM and CCM advocacy training and also to some extent in Kumi community where they have only completed CCM. This trust in the church enabled the CCM advocacy process to be established successfully in the community, with good engagement, and for the trainings to be taken on board quickly and effectively.

Participants' responses revealed the main reason why the church is trusted. Firstly, as many in the community have embedded Christian values, trust derives from shared values. Many people consider the Bible an authority and therefore, where the CCM advocacy included references to the Bible, there was more engagement and take-up.

> **'It would have not worked well with a secular NGO: the Bible has teachings, it encourages people to share, people fear God, they know it is God's language and know they should listen!'**
> Woman from Arapai, where there was CCM and some advocacy

Secondly, as the church is established in the community and has a good reputation historically, people are willing to be involved in its initiatives. Thirdly, linked to this is the way in which local church leaders and the church have existing relationships and links within the community. The process therefore did not require starting a new network or building new relationships. Finally, people felt safe to attend as it is a familiar environment for many. This meant that the church could become a 'school for learning' (to coin a phrase used in one 'complete CCM advocacy' community). In 'complete CCM advocacy' communities, people often emphasised that gaining new knowledge has been vital for them to feel able to participate in governance. Trust in the church allowed for this knowledge to be accepted and communities to use what they had learnt, as the knowledge had come from a trusted source.

Another key to the success of the engagement was the volunteerism encouraged by the church. Many groups explained that, whereas with NGO programmes the participants would expect handouts, the church is not expected to provide in the same way and people expect to volunteer their time at church.

All these factors generated good engagement with CCM, CCM advocacy and governance. When discussing the motivation behind participating in CCM advocacy, more than 50 per cent of people referred to 'my church'.

The training included biblical verses about advocacy: this encouraged community members to participate and understand that they have a right as citizens and a mandate to fight for justice, particularly on behalf of the marginalised such as widows and orphans. One hundred per cent of respondents who had had some of the advocacy training indicated that they had been encouraged by the church to attend government meetings, which they would never normally have been keen to do.

Government trusts the church

A key to ensuring increased good governance and accountability is the way in which the government sees the church and therefore the participating communities as trustworthy and honest. The government perceives the church as an important influencer in encouraging the community to obey the government and keep the peace. It is therefore willing to share information through the church, both about government programmes (eg immunisation schemes) and via sensitisation meetings (where government workers share learning on a particular topic, such as HIV prevention). The church is 'faithful' and embedded in the community, with a ready audience and an understanding of local issues. In Serere, where the advocacy training had been completed, they were more likely to have received government information through the church than other communities that had not completed the training. The government also appreciated that the church is a sustainable partner in the community.

'We trust the church. We have so many organisations and individuals who come but, at the end, they disappear. But the church is there permanently. Even when there are changes in leadership, the church remains.'
Onya George, Regional District Councillor of Akonopeesa, Serere district (interviewed for Tearfund's film on CCM advocacy)

It seems that the CCM advocacy process also empowers church leaders and encourages them to play a larger role in ensuring good governance. The senior pastor in Angopet (CCM, some advocacy) said he now feels that he has power to change things in his community; he can be sent anywhere to defend his people, at any level, 'even the UK!'

The church leaders often advise the government on community needs and help identify the most needy people who should benefit from government programmes. In the control communities and in one 'CCM, some advocacy' community, government officials felt the church should not be political. But it seemed that generally the perceived neutrality and faithfulness of the church were recognised as allowing it to build a positive relationship with different levels of government, which facilitated improvements in transparency and government responsiveness.

Where these church leaders and churches have been engaged with CCM, the government was encouraged by the way in which the church has engaged the community and mobilised them to generate their own resources and initiatives.

In Owii (complete CCM advocacy), people explained: 'It makes a difference to government. They see the genuineness from church, and especially when community and church [work] together and are also doing initiatives.'

This has enabled the church to play a key role in developing good relationships between community and government, leading to more equal power relations, and better government responsiveness and transparency.

4.1.2 Individual and collective confidence

'People are now confident: they express their views, they don't fear and are not shy. CCM has done this!'
Muslim man, 53, Angopet

Not only has the research identified that local churches are trusted, but the second key cross-cutting strength identified is that CCM advocacy has led to an increase in individual and collective confidence among citizens. This was a crucial driver of improvements in citizen empowerment, government responsiveness and more equal power dynamics.

> **Women gaining confidence and influence**
>
> 'Before CCM, I was a "nobody". Today, I am a councillor representing my parish at the sub-county. After the CCM training, I felt empowered to approach people and discuss issues that affected us in our villages, and people asked me to represent them at the sub-county. Now everybody in the parish knows me, and it's because of CCM. CCM has transformed our lives as women in these communities in many ways.
>
> CCM has improved gender balance, hygiene, support of widows, and education. Through CCM advocacy, we have been able to get services in our community: for example, we now have four boreholes in our parish, a functional health centre, and we facilitate community monitors for pregnant women.'
>
> *Lusi Acor, Obulai Village, Akoboi community (complete CCM advocacy)*

Generally, the results suggested that the CCM process had helped the participants and community to feel more positive or hopeful about the future. In the CCM approach individuals engage in Bible studies and discussions exploring what resources they have individually and collectively that are 'God-given', and they consider how can they use these more effectively together. This often leads to individuals growing in confidence and feeling empowered. The space itself allows for people to voice issues and consider solutions themselves, which leads to greater confidence and practice at articulating needs and persuading others. Through the CCM process, people are also able to gain a new standing in the community and therefore see their agency expand, which is vital in order to develop a platform from which to begin to engage in governance.

'CCM has empowered people towards demand-driven development. They simplified my work and made me accountable. CCM has given people the imagination to believe that they have a role to play.'
Apollo Ewidu, LC3 Chairman for Bugundo sub-county (interviewed for Tearfund's film on CCM advocacy)

The CCM advocacy process has enabled citizens to overcome the fear of engaging in government, as a focus group discussion in Akoboi (complete CCM advocacy) said: 'Before, people feared the government, thinking they would be arrested. Now there is no fear: we are [of] one accord and anybody can advocate on anything. People gain confidence, people feel free even to go to LC5. Even those who were not part of the training have seen others speaking and realise that they can too, that they do not need to fear.'

4.1.3 Advocacy training improving knowledge

The new-found confidence that people had acquired was also improved by the new knowledge and skills they gained through the CCM advocacy training. The advocacy training supports individuals to communicate effectively, and to develop moral reasoning and problem-solving and, ultimately, cooperation. The advocacy training then gives the group tools and a process to follow.

The chairperson of the people with disabilities (PWD) group in Okulonyo (complete CCM advocacy) said: 'CCM built the foundation, but advocacy gave them the know-how to do the process and engage.'

One man said that this was much better training than he had had elsewhere by other NGOs because it was more long-term minded, and the church accompanied the community to more sustainable development. Those who had done the training were more likely to have had meaningful engagement, for instance dialogue with local leaders, or visiting LC3 or LC5 offices.

Moses Aguy, Chief Technical Officer for Serere District Council, said: 'Now (since CCM) people know their rights and they also have hope. They meet to say what they need and what the government should do. There is no longer a dependency on handouts… I have seen an increase in transparency, participation and accountability. People's lives have been changed.'

It seems the new learning also provides an incentive for citizen engagement. Many grow in confidence as they understand their rights and this provides the motivation and empowerment to begin to advocate for change.

4.1.4 Communities mobilising their own resources

Another cross-cutting theme was the importance of the communities mobilising their own resources. The new-found confidence, positivity and knowledge referred to in the last section has led CCM communities to use their own resources for their own initiatives. Generally, with government programmes, there seems to be a culture of the government expecting the community to co-fund the initiative (eg providing land, food for labourers etc). Eighty-eight per cent of interviewees said they had contributed their own resources to government programmes and that the community should play a role.

The CCM communities had gone much further than expected in mobilising their own resources, whereas the control communities had just completed the minimum requirements as expected for projects. In the 'CCM only' community, they began clearing the roads themselves, which encouraged the government to bring a tractor to complete the road; the community paid for its fuel. They had requested this improvement in 2001, and only when they started the initiative themselves in 2014 did the government take notice.

'I was surprised, especially in Owii. The cry used to be, "What will you give us?" But now there is positive thinking… They built temporary structures. They asked for the school to be taken over by the government. The community have made a good contribution.'
Joseph Opit, LC5 Chairman for Serere District County (interviewed for Tearfund's film on CCM advocacy)

This engagement encourages government because there is less pressure on its resources, but also because they can see the community is motivated and will take ownership of the initiative. The advocacy teaching has helped the community to see what they can do and what the government can do, and how they can collaborate to develop the community together.

This confidence and resulting independence allowed for increased citizen engagement, as people in the community worked together. The success of developing programmes for themselves seemed to create a virtuous cycle of increased confidence. This in turn caused more equal power relations with government, and encouraged greater government responsiveness.

Children in Owii are enjoying learning in their new classroom. The people of Owii donated the bricks, labour and land for the classrooms, and the government provided the roof, the teachers and the teachers' housing and salaries.
Joanna Watson/Tearfund

4.1.5   Unity within the community

A key objective of the CCM process is to build unity between the community and the church. In all the CCM communities there was a sense that this was a key strength and outcome of the process.

'All people – men, women, children, disabilities, different denominations – work together as one community.'
Woman in Omagoro (complete CCM advocacy)

Where CCM had taken place, there was inclusion of all different church denominations, other non-Christian faiths and minority groups. This was vital in order to have collective resources and a united voice for advocacy. The values the church taught had a positive influence in building this unity. It also seemed to have been conceived because of the trust built between people through the shared locality, shared issues and shared vision of the community. The clear vision developed as part of the process enabled the community to cooperate and build clear, focused advocacy petitions. This unity meant the community worked together on a common goal and thus had a louder voice and more powerful influence. This was a key driver for change in CCM communities as compared with the control communities. In Otomei, a control community, they also said their strength was in unity, but complained of lack of engagement: they advocated separately and didn't have the same organised mobilisation, and had not had a unifying vision or cause. In the CCM advocacy communities, by contrast, there was a sense of common purpose which led to collective engagement.

The space the church creates is safe and welcoming to all people to build relationships with others, share thinking, knowledge and resources, and work together for change. Linked to the sense of newfound individual confidence, this unity allows for a greater collective confidence and sense of power to advocate for change together. In Okulonyo (complete CCM advocacy), a community member commented: 'The church has managed to make the community become one, all religious leaders all working together, now total unity. If it had been through an NGO, there would have been politics of division and [this] would have sidelined some groups.'

'When people come together, we have a bigger voice, and the government will listen.'
Akoboi (complete CCM advocacy)

This gives greater legitimacy to petitions to government, as those trained in advocacy attach attendance lists and minutes to prove that the community is united in what they demand.

4.1.6   Strengthened relationships between the community and government

Another essential driver to positive change in governance was the relationship built between community and government. This was most successful where communities had gone through the CCM advocacy training. An essential component of this was the way in which the process encouraged the community to invite local decision-makers to the community for face-to-face dialogue. The conversations changed from being antagonistic to seeing the government as partners and humbly engaging them in community solutions. The church played a key role in facilitating this relationship; church leaders used their own connections with sub-county and district decision-makers, encouraged the community to respect government and used their perceived 'neutrality' to allay the government's fears.

In Arapai (CCM, some advocacy), the church leader had a very good relationship with the LC3 chairman and has now been invited to LC5 meetings. Through this relationship he was able to find out about the LC3 plan for roads and boreholes. The outgoing LC3 chairman said to the pastor, 'You have the capacity: hold him [the new LC3 chairman] accountable to fulfil those things!'

Positive relationships led to communities getting feedback on programmes they had asked for, whereas, in the control and CCM-only communities, people repeatedly said they did not know why the government had not provided what they had asked for. This caused antagonism towards the government and a lack of relationship. However, in communities which had gone through the training, there was a sense of partnership: in Okulonyo (complete CCM advocacy), through dialogue with the LC5 chairman and district health officer, the community learnt their health centre was being approved in central government. Similarly, in Owii (complete CCM advocacy), they got feedback that they could not receive a Health Centre II[18] because it was no longer government policy, but they successfully advocated to get nurses and medicines brought to the community.

In Owii, because the pastor had good relationship with local leaders, he found out that Agule was supposed to have had a Health Centre II, as money had already been given to the district – so the community were advocating for something that was supposedly already in existence. 'The Minister for Health came from Kampala to verify Health Centre II exists… [When he found it had not yet been provided] the councillors were invited to attend training about how to report fraud,' said Pastor Solomon Olupot, PAG treasurer for Owii County (interviewed for Tearfund's film on CCM advocacy).

In some areas, the term 'advocacy' could be perceived negatively as aggressively lobbying the government and causing unrest. However, this research demonstrated that decision-makers could be inspired where the community prove their commitment and willingness to work in partnership with government. In the webinar, this was highlighted as crucial for other contexts where the misunderstanding could lead to key relationships being damaged.

'Now we can go direct to government – we have good relationships and know how to associate with government.'
FGD, Akoboi (complete CCM advocacy)

Complete CCM advocacy communities described how dialogue is the best method to ensure a government response. 'Dialogue is best, because it builds relationships,' said the chairman of Owii Advocacy Committee. 'The politicians have to respond directly to issues presented to them, while the community are here and can note answers. They have to answer people, unlike petitions which can be ignored.'

Likewise, others explained how dialogue helped to ensure that the government respected them, listened and so fully understood the issues and needs. Seven respondents said they would use dialogue in the future.

Dialogue seems to lead to a virtuous cycle wherein, when the government responds, the community becomes more engaged (see Owii example above). This has led to more equal power dynamics, and an increase in transparency and government responsiveness as the government and the community work together more effectively.

The values of the church and the advocacy training have played a key role in ensuring this relationship is built. The community are encouraged to respect government, but challenge them humbly. In Akoboi (complete CCM advocacy), people explained: 'The church interacts with the government in a humbler way: they do not get angry but work with the government.

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18 Uganda's health system is structured in different levels. At the most basic level are Village Health Teams, volunteer community health workers who deliver health education and basic health care in local communities. The next level is Health Centre II, an outpatient service run by a nurse. Health Centre III provides additional services, such as maternal health care, and serves a wider population. Above this, Health Centre IV is run by a doctor and provides surgery in addition to the services offered at Level 3. By law, each sub-county should have a Health Centre III.

The PAG Bishop of Soroti explained that the church encourages the people to obey government, and also to challenge them respectfully: 'Through the advocacy programme we can empower people to know their rights and help them to share rights in a respectful way, in a humble way. Now because of the opportunity of dialogue, people see them not as leaders but partners in development.'

4.1.7 Strategic planning

A key cross-cutting driver for success across all the parameters was the strategic planning that the training enabled communities to develop. This included collecting and presenting evidence for proposals, building relationships with key stakeholders, aligning proposals to government plans, focusing on one issue at a time and engaging local leaders in the process. Strategic planning was particularly evident in those communities that had completed the full CCM advocacy training. The communities that had not yet finished the advocacy training (Awalwal, Angopet and Arapai) seemed to lack some of this strategy, possibly because they had not gone through the training in as much time and detail.

In Kumi (CCM only), through CCM, the individuals were empowered to recognise themselves and others differently but needed further skills, knowledge and capacity to participate in higher levels of change. This led to much longer waits for responses of service provision, and often government responsiveness was not due to the communities' petitions but to the LC1 reports as part of the government planning system. In the control communities, some individuals knew they had rights as citizens, but seemed to lack an understanding of how to enforce these rights and could only cite elections as a means to keep government accountable.

Strategic planning played a direct role in improving government responsiveness. Furthermore, the new skills and knowledge also empowered individuals and communities, particularly in the complete CCM advocacy communities, changing power dynamics and therefore ensuring communities could improve government accountability and transparency.

'Now, the government can see we are competent, that our capacity has been built and so [they] are happy to work with us.'
FGD, Akoboi (complete CCM advocacy)

Evidence-based demands

One example of the strategies used by complete CCM advocacy communities was the way in which they used evidence to support their petitions and dialogues. Part of the CCM advocacy process is to conduct information gathering in the community and then identify key issues to advocate for. This helps prioritise the issues to work on, and allows the community to plan collectively how to move forward. When the community sends a petition, they include the evidence they have gathered, as well as the minutes and attendance list from the community meeting (Okulonyo, Kagwara, Akoboi: complete CCM advocacy). These petitions include signatures from all church denominations and other non-Christian faith groups in that community, again reinforcing their legitimacy. This information is very useful to government as previously they would have to rely on the parish development committee to provide reports, which were not always forthcoming (FGD, Akoboi: complete CCM advocacy).

'Before, we would go individually without a community mandate; now, we write petitions backed up by the community.'
FGD, Awalwal (CCM, some advocacy)

In Okulonyo (complete CCM advocacy), they took a petition to government asking for boreholes after the advocacy training (in 2014) and received their boreholes that same year. When asked why the response was so quick, they explained that the training had taught them how to interact with government leaders and present a petition with evidence. No other community had done this so it was an easy decision for the government to provide the borehole.

Building relationship with key decision-makers

Building relationships seemed to be an important strategy for groups. It was not enough simply to petition and demand their needs were met, but rather to negotiate humbly through dialogue. It is also vital to identify the relevant decision-makers for different issues. In Omagoro (complete CCM advocacy), people explained how they use their relationships to lobby through people they know: these people will listen to them and speak up for them in the relevant office, depending on the issue. Then the community can visit them in their office and follow up on issues.

'In the next meeting, we need to strategically plan, send delegates to decision-makers, continue to appreciate them for what they are doing and for what they have already delivered, and then request again for the borehole, explaining its importance.'
Akoboi (complete CCM advocacy)

Appreciating the government and approaching it humbly was a significant part of the community's strategy. In Owii (complete CCM advocacy), the newly elected LC5 chairman had not had the community's support in the ballot. Owii had voted for a candidate from their own area. As a result, the elected LC5 chairman had reportedly said that he would not be supporting initiatives in Owii. Rather than reacting negatively, those in the focus group explained how they planned to win the new LC5 round and build relationship with him again, using people he trusted to convey Owii's message that they now supported him in office and looked forward to working with him.

'Now we interact with them, which is part of what we should be doing as leaders. Now we go in as partners.'
Onya George, Akonopeesa Regional District Councillor in Serere District (interviewed for Tearfund's film on CCM advocacy)

CCM advocacy has empowered communities to build relationships with key decision-makers.
Joanna Watson/Tearfund

Using constitution policies and plans

Another important distinction, particularly among those who had completed the CCM advocacy training, was the way they used the constitution and policies. For instance, in Okulonyo, they knew that the government would provide a Health Centre III because there has to be one in each sub-county. In Owii, they identified the policy but found out from the LC3 that a Health Centre II would no longer be built by government, so they began thinking of alternative approaches, having identified that health was a key issue for the community. They therefore researched how to advocate to become a sub-county so as to get a Health Centre III, and what evidence they would need to gather. In Kagwara, the advocacy group had heard pre-electoral promises and proposed national policies on issues, such as rural electrification, road tarmac and piped water, during the recent election. They decided to use this as part of their petitions. By contrast, communities which had not finished the advocacy training lacked this detailed knowledge to use as leverage, resulting in less transparency and government responsiveness.

Focusing on one issue

Another key strategy evident in the communities who had completed the advocacy training was their focus on a single issue, rather than filing a list of demands to government. In Akoboi, they had received a maternity clinic and were waiting for boreholes to be built before working on the next issue. Other communities which had advocated for more had had less response.

A community's united vision and focused planning help them formulate a clear message to government, with a simple request. As the Kyere LC3 vice-chairwoman said, 'It makes a big difference when the community clearly tells the LC3 what they want, because the LC3 chair knows he will more likely be appreciated if he does what they want.' The Bishop of Soroti said this means that they are 'not just demanding for what they don't understand: CCM gives evidence and LC3 can respect [them].'

Engaging church leaders and local leaders

It is also vital that the local leaders, particularly in LC1 and LC2, are engaged in the process. In Katakwi (a control community), there was a very well respected LC1 chairwoman but she had struggled to get much response from government. Despite many petitions on behalf of individuals, there was a lack of organised process, strategy and collective engagement, compared with the CCM advocacy communities. The communities where the LC1s have also been through CCM advocacy were able to advocate more strategically with better backing (Okulonyo, Owii). In Kagwara, through the advocacy training, the LC2 has now started creating a work plan, is more organised and reports to sub-county: 'I know advocacy so I go up to national level, and can take proposals even to international level.' This helped improve transparency. As the LC1s and LC2s are the linking point with the community, it is important that they are not sidelined but are fully involved in local advocacy efforts.

4.2 Key challenges

Having considered the key strengths that cut across all five of the research parameters, the key challenges will now be outlined in this section.

4.2.1 Plans are not linked to the constitution or policies

Although a few of the CCM advocacy communities were able to use the constitution and specific government policies to give their requests legitimacy, there was also a repeated need for more information on the constitution and government policies. This should have been provided as part of the training, but in many cases it had not been available. Where it had been provided, it was because the community had specifically asked the facilitator for it, and they were able to use the information as leverage and to plan for a good response from government.

The importance of understanding the government's plans and policies and, where appropriate, using these to work towards service provision is key. It is evident that the government is more likely to respond if the community's request aligns with its agenda and funding, for instance with boreholes. With proper training,

communities are able to push the government to provide for other priority needs, but this too will be most effective when these needs are on the government agenda already.

4.2.2 Lack of monitoring of government performance

> **Example of accountability in Kagwara (complete CCM advocacy)**
>
> In Kagwara the LC2 chairman through the advocacy training was able to keep the sub-county to account. He found out by using a computer in the town that 21 million Ugandan shillings should be available to the district in 2014. Therefore, at the budget conference he raised a complaint using the evidence he got from the computer and was able to ensure that this was not diverted. Also in Kagwara, the community, alongside the LC3 chairman, rejected the opening of the new Lake Kyoga landing site because they felt that it was not to the standard it should have been if the contractors were being paid the amount of money stated by the government.

Some communities complained of substandard services and products provided by the government, particularly in terms of bad timing, boreholes which no longer had water and roads which were not fully graded. However, there seemed to be only a few communities who were actively monitoring government performance or programmes. Only 56 per cent said they have access to government contractors. This is an area which perhaps needs more training and emphasis. Where communities had pushed back on performance and kept the government accountable, there had been some positive results (see the Kagwara example above). This could be improved by using social accountability methods, such as community score cards, social audits, social contracts or budget tracking, but even the communities who had received the full training seemed to have little knowledge of these techniques.

4.2.3 Need for more engagement

Despite the good level of engagement, there are still some who are wary of getting involved, either through lack of confidence or through insufficient knowledge of the importance or benefits of participating and therefore a lack of motivation. For some, it was the lack of transport and absence of handouts. 'Others fear because they have not done CCM and therefore are lacking self-esteem,' said the chairman of PWDs in Okulonyo (complete CCM advocacy). Where there is a delay in government response, there can be discouragement and less engagement. As a pastor in Kagwara (complete CCM advocacy) suggested, CCM advocacy training will need to include methods to continue motivation and engagement where communities are waiting on requests for a long time.

It was mentioned repeatedly that, although 'all the community' was welcome, many were not involved and a lack of sensitisation was a key challenge. This may be a particular issue for those traditionally marginalised, such as people with disabilities.

In the FGDs and interviews, there was little engagement of young people in the process of advocacy, and yet one bishop spoke of the importance of envisioning children from a young age. One positive example, from Angopet, was the 'Hands of Samaritans' youth group who have been building houses for the elderly.

As the field visit focused on those involved in CCM and not on those who had not taken part in those communities, there is a need to investigate further which groups were not involved, what is preventing them and how they could be engaged in the future.

4.2.4 Quality of the training

In Soroti, the training was done over a shorter space of time and therefore there was a discernible lack of depth in the knowledge they had about the process. In some places, it was apparent that the training had taken place alongside training in disaster risk reduction, which had left the community confused and unclear on the process.

5 THE FIVE RESEARCH PARAMETERS

The findings above outline the key strengths and challenges in encouraging cross-cutting change across the five parameters. This section will highlight the changes in the parameters following the CCM advocacy.

5.1 Transparency

For the purposes of this research, 'transparency' is understood to mean the access to freely available information on government plans, policies and budgets. The research aimed to understand what role local PAG CCM churches in Uganda play in pressing the government to be transparent. Since the decentralisation in Uganda, the government aims to have a more transparent process, moving its procedures closer to local people. 'Transparency should come through on noticeboards, radio and through councillors: there are reps for PWDs, women, elderly, youth' said the LC3 vice-chairwoman of Kyere Sub-County, Serere. The information from communities should be carried from LC1 right up to LC5, and from there on to national government; feedback should pass down to the community through LC3, LC2 councillors and LC1 chairpersons.

Generally, there were three categories of information provided: government programmes (such as place and time of immunisations); government policies (such as the constitution); and government's national, district and sub-county plans and budgets. It was found that transparency on the latter two needs strengthening in particular.

5.1.1 Transparency strengths

The communities that had completed the full CCM advocacy training responded most positively, with 75 per cent stating they had information which they could use to advocate. The control community similarly had 75 per cent of respondents answering that they have enough information. However, reflecting on other answers, the control communities seem to have been referring to government programmes, for instance, learning about immunisations, Operation Wealth Creation (OWC) and other government initiatives. They did not use this to advocate but rather to access services.

There was a difference between those in Serere who had completed the full training and those in other communities. Those who had completed the training were more likely to have actively gone to the government offices to seek information, although they still experienced difficulties accessing budgets and plans. In Owii (complete CCM advocacy), since the advocacy training, they have gone to the LC3 office and requested information. Sometimes there is push-back but they are generally able to get information. 'We get partly some plans. We have to go to sub-county: they don't disclose 100 per cent as there might be some corruption,' said the chairman of Owii Advocacy Committee.

Similarly, in Okulonyo (complete CCM advocacy), they do receive some information through the official channels of LC1, LC2 and LC3, but most information comes through dialogues set up by the Advocacy Committee (according to the chairman of PWDs in Okulonyo). Where the advocacy training has not taken place, there is less of a relationship with higher levels of government and therefore less information sharing.

When asked if the church was accountable, nearly all participants said that it is open about its budgets, procedures and plans. The church was described as 'completely open' (Soroti) and 'very transparent' (Serere). This could serve as an example for how the government too should be transparent, although people did not seem to make this connection. Therefore, there may be a need for more training on the role of government and transparency.

5.1.2 Transparency weaknesses

Eighty per cent of respondents said that the type of information they had access to was about government programmes and announcements of meetings (eg government sensitisation exercises). Only 20 per cent of people had access to government plans. Three respondents spoke of another international NGO also providing information, but this had been a one-off training on child protection and advocacy, and again did not involve information on government plans or budgets in order to advocate. The LC5 chairman of Soroti said

that the community should attend budget consultations. However, many have not attended such meetings and do not know when they take place. A senior pastor in Serere (Owii FGD, complete CCM advocacy) said, 'We only hear budgets and plans on the radio. We sometimes do not know standards so need more advocacy training on guidelines so we can use them as leverage.'

There were comments across the board that the government was not transparent enough. The information often came through word-of-mouth rather than through official channels. Often LC1s do not have the information to share with local people and therefore the lines for transparency do not work well. In Serere, one LC2 chairman said that he did not believe that the LC3 was transparent: 'Not all information is disclosed at lower levels.' In Kumi, the LC1 chairman has to get information from the noticeboard.

As seen in the key findings, the government trusts the church as a conduit for information. However, the information it provides is predominantly on existing government programmes, rather than on policies, budgets or other areas which could facilitate advocacy.

Church pastors and bishops saw their role as providing government programme information and sensitisation on issues the government promotes (eg tackling HIV and gender-based violence [GBV]), and encouraging the community to obey the government and vote in elections. None of them, however, mentioned providing information on government plans or budgets in order to facilitate advocacy. In Serere, two facilitators also mentioned that they encourage the community to go to government meetings. Although, after the training, there was a small change in some Serere communities, the church leaders could be playing a greater role in ensuring government transparency. This is particularly important since the official lines for transparency do not seem to be accessible to the community.

5.2   Citizen empowerment

For the purpose of this research, 'citizen empowerment' describes the mechanisms through which people are able to exercise their rights, meet their obligations, articulate their interests and mediate their differences. On citizen empowerment, the research aimed to understand what role the local CCM churches have played in catalysing citizens to participate in local governance decisions. The questions asked were specifically to understand if community members have participated in local decisions and what motivates them to participate.

Figure 2   Challenges found in participating in local governance
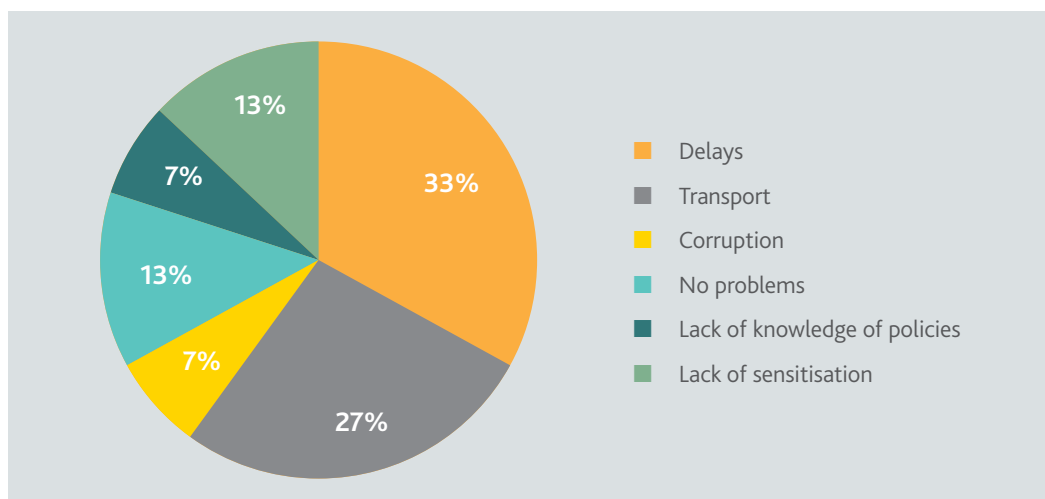
5.2.1   Citizen empowerment strengths

Empowerment through CCM, unity and relationship was a key driver in improving citizen engagement. It seems the church plays a key role in reducing the fear factor in the community, by facilitating learning and thus supporting individuals and groups to develop confidence. The teachings or values in CCM and the advocacy

training encourage positivity. As these are reinforced through biblical references, they seem to have successfully convinced many in the community to get involved.

Another factor which increased engagement was the success of the CCM programme. As others saw how individuals had developed their own initiatives, they were inspired to take part. Also, as the government responded and there was more knowledge and information shared through greater transparency, there was a sense of empowerment and positive attitude towards change.

5.2.2 Citizen empowerment weaknesses

No programme can involve all people, but there was a sense that, in some places, the communities were struggling to encourage more people to be involved. This was especially apparent where the CCM process had run through and finished a few years before, and the community had not continued with reviews and starting new initiatives: some had not had initiatives since 2014. Generally, the engagement was good but with supplementary trainings and updates the programme could mobilise more people, which would increase momentum and confidence.

5.3 Inclusion/exclusion

This parameter was chosen to investigate the role of the local church in including the most marginalised and vulnerable people, to understand how the church minimises their exclusion and encourages participation.

5.3.1 Inclusion strengths

> **A woman living with HIV in Serere shares her thoughts about CCM advocacy**
>
> 'CCM has brought unity. I am Anglican but we are one family.
>
> Now I have self-esteem and confidence. I keep sheep, goats and poultry; I have crops, and a better income. Before CCM, I wasn't sure how I could keep my children's education going. But through CCM I gained confidence and am able to send all four to tertiary college.
>
> I never participated in government meetings before CCM. Now I feel more able to participate since advocacy training. Now I am brave and can stand and talk. Many now have confidence. The way things are done has changed in the community for the better.'

The CCM programme was described as 'open to all' by most respondents. A senior pastor in Omagoro (complete CCM advocacy) said, 'It includes all! It does not cause segregation. It follows up with people, visits and invites them, shares with them and shows the love of Christ.' CCM promotes the idea that all people have potential and ability, and therefore is theoretically inclusive and aims to empower the most marginalised. The church provides a familiar environment among fellow church-goers and therefore a safe space.

The Bible has many references to Christians speaking out for justice for the marginalised (eg Micah 6:8, Proverbs 31:8–9, Isaiah 1:17). This has led to some church programmes to support widows and orphans particularly. Only two interviewees said the church had no programmes to help the marginalised, although others were not always able to specify particular activities. In Owii (complete CCM advocacy), FGD participants said: 'We can defend the voiceless, children, widows; we can stop encroachment of land, stop GBV and ensure justice.'

> **Members of a PWD group grow in confidence (Okulonyo, complete CCM advocacy)**
>
> Through CCM some people with disabilities grew in confidence and started some of their own initiatives. Through the advocacy training, they realised they could register as a group and make requests to government. So in 2015 they registered as the Okulonyo PWD Farmers' Association. They have now written a proposal to government to address their needs.
>
> They agreed to allocate land to keep cows, and received 3 million Ugandan shillings for agriculture as a result of advocacy to the Community Development Office. This would usually be given as a loan, but they are negotiating with the district office for it to be a grant: PWDs still have many struggles and don't want to fall into debt.
>
> They have also started their own savings and credit group. People are involved in different enterprises: some plant trees, others keep animals or grow crops. They saved up for Christmas Day, because usually PWDs don't have food for the celebrations. With their savings, they bought a bull, so they can all have meat. The group chairman said, 'CCM built the foundation, but advocacy gave them the know-how to do the process and engage.'

In Okulonyo (complete CCM advocacy), participants said that CCM advocacy training taught them about the importance of supporting the needy, widows, orphans and the elderly: 'We include all. We leave no one behind: people with disabilities and the elderly are brought [to meetings] on bicycles, we provide transport. Or if they cannot attend, we get their ideas and bring them to government. The elderly are very important to learn from: we should never exclude them.'

The CCM groups visited often included people with disabilities, the elderly, widows and people living with HIV. By being given purpose and identity, people are empowered and feel they have agency or capacity to act. There was also a strong sense that some women had been empowered during the process (see the box on page 25). CCM has also empowered people to take on positions which previously may not have been open to them. One elderly woman in Angopet (some CCM advocacy) proudly shared how she had gone to LC3 headquarters with a group to make a request for boreholes and for the road to be tarmacked. She said, 'Before, I would have never come to a group like this. I am not educated and thought I would not have any ideas to offer, but now I feel welcome.'

5.3.2   Inclusion weaknesses

It cannot be presumed that the local church is harmonious and inclusive. Despite the church's endeavours to provide a safe and welcoming space, it was difficult to know if everyone outside the community felt able to attend, as the field visits did not include those outside the CCM process. Generally, the CCM process does not intentionally seek out the marginalised. This may mean that people's sense of inferiority, lack of self-esteem or even a lack of awareness and engagement, particularly in advocacy processes, has not been overcome and therefore they have not been included. There could be more intentionality in ensuring all voices are heard. In general, the facilitators are often men and therefore there is scope for being more intentional about including women, even from the start of the CCM process. The process does not actively engage young people in advocacy either: this could be a way to ensure their voices are heard and to empower them and provide them with important skills. The church can play a role in representing and advocating on behalf of the marginalised, but it should also include them from the start to ensure they know who to approach if they want their voices heard.

5.4   Government responsiveness

The fourth parameter this research considered was the extent to which the local CCM churches were encouraging government responsiveness to citizens' voices. This aimed to investigate why the government had been responsive, and conversely what constraints were operating when the government did not provide what the community had requested. Generally, the research found that those communities which had undertaken full CCM advocacy training were more likely to have had quicker and more relevant government responses (see Table 3 on pages 27–29).

Table 3   Communities' requests and government responses

COMMUNITY	CCM start	Advocacy start	Requests
KATAKWI (control)	N/A	N/A	UNANSWERED PETITIONS 2001 Tarmacking of road 2004 Church request for psychosocial teaching 2006 Cattle and property compensation from insurgency 2014 Government-aided secondary school 2008 First petition for school 2010 First petition for Health Centre II *unknown* Abattoir 　　　Health specialists and equipment for Katakwi town hospital<hr>IMPLEMENTATION *– Waiting time* 2003 Borehole done by district *– 5 years* 2006 Church received 3m Ugandan shillings through NUSAF *– n/a* 2010 Hospital upgraded *– 4 years* 2011 School built *– 5 years* 2013 Tap water connected *– 10 years* 2013 New road opened (but not completed) *– 13 years* 2014 Electricity connections were made – but not for whole cell *– 14 years*
OTOMEI (control)	N/A	N/A	UNANSWERED PETITIONS 2015 Church leaders came together to request construction of the church 2016 Drought and floods *unknown* Petition for protection from raids 　　　Community roads 　　　Agricultural inputs 　　　More teachers' houses and classrooms 　　　Water sources<hr>IMPLEMENTATION *– Waiting time* 2004 Famine relief from government (not petitioned) *– n/a* 2009 Borehole dug *– 9 years* 2012 Teacher's house built *– 3 years* 2012 Government provided one cow per village annually in recompense for cattle raids
OLEICHO (CCM only)	2004	N/A	UNANSWERED PETITIONS 2000 Health Unit *unknown* Community roads<hr>IMPLEMENTATION *– Waiting time* *unknown* Boreholes *– unknown, implemented by the community* 　　　Community roads *– unknown, implemented by the community* 　　　Completion of churches (not all complete) *– unknown, implemented by the community* 　　　Improving teachers' houses *– unknown, implemented by the community* 　　　Initiation of nursery school *– unknown, implemented by the community*
OMUSIO (CCM only)	2007	N/A	UNANSWERED PETITIONS *unknown* Health workers and drugs (for Health Unit) 　　　Additional boreholes/hand-dug wells 　　　Completion of road to Oleicho (at the moment blocked by swamp) 　　　Government said it would happen in 2021 plan<hr>IMPLEMENTATION *– Waiting time* 2011 Borehole *13 years* 2014 Road *2 years* 2014 Spring well *1 year* 　　　Immunisation outreach – annually part of government plan *– n/a* 　　　Health Unit built by community *– implemented by the community*

ANGOPET (CCM and some advocacy)	2012	2015 (not complete)	UNANSWERED PETITIONS *unknown* Primary school classrooms Teachers' houses Technical school in sub-county Cattle dips (dipping cows in hole with medication to stop ticks) Electricity Parish Health Unit Health specialists and equipment Factory – to employ youth Cattle and property compensation from insurgency IMPLEMENTATION *– Waiting time* *1999 to date* Government constructing schools *2013* Boreholes built *– unknown* Health Centre II (Awalwal and Okot) Upgraded to Health Centre III (Gweri)
ARAPAI (CCM and some advocacy)	2009	2014 (not complete)	UNANSWERED PETITIONS *unknown* Health Centre II Health specialists and equipment Poor infrastructure: roads IMPLEMENTATION *– Waiting time* *2013* Nursery and primary school *– 1 year* *2013* Boreholes *– 2 years* *2014* Borehole *– 2 years* *2015* Skills training centre (not complete) *– 1 year* *2016* Borehole *– 1 year*
AWALWAL (CCM and some advocacy)	2010	2014 (not complete)	UNANSWERED PETITIONS *2010* Road construction *2013* Classroom construction *2014* Creation of Awalwal Sub county *2014* Construction of Awalwal Secondary School IMPLEMENTATION *– Waiting time* *2010* Creation of new village (LC1) *– <1 year* *2011* Construction of permanent church building (by community) *– implemented by the community* *2014–15* Construction of boreholes *– 4 years* *2015* Construction of maternity ward (not yet complete) *– 2 years*
OMAGORO[19] (complete CCM advocacy)	2004	2014 (not complete)	UNANSWERED PETITIONS (Not yet sent petition) IMPLEMENTATION *– Waiting time* *2010–14* *(exact date unknown)* Maternity ward built *– part of government cycle* *2014* Boreholes *2014* Community access roads *2015* Mosquito nets *2015* Seedlings

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19   In Omagoro, although they had completed the training theoretically, they have not yet completed the process, so have only followed the normal planning process and not submitted any extra petitions.

AKOBOI (complete CCM advocacy)	2002	2014	UNANSWERED PETITIONS *2003* Technical school *2014* LC5 promised community roads but not opened *2014* Borehole for maternity clinic not given IMPLEMENTATION *– Waiting time* *2003* Drilling of boreholes in church compound (community) *– implemented by the community* *2014* Road maintenance *– <1 year* *2014* Hepatitis B outbreak: gave treatment *– <1 year* *2014* Classrooms constructed *– <1 year* *2014* Borehole drilled near the school *– <1 year* *2014* Maternity clinic *– <1 year*
KAGWARA (complete CCM advocacy)	2008	2013	UNANSWERED PETITIONS *2009–11* Kachorambo landing site (not complete) *2012* Piped water *2013 –14* NUSAF houses for teachers *2014* Secondary school for community *2015* Floods advocacy IMPLEMENTATION *– Waiting time* *2015* Kachorambo borehole installed *– 1 year* *2015* Kachorambo landing site latrines installed *– 1 year*
OKULONYO (complete CCM advocacy)	2008	2013	UNANSWERED PETITIONS *2014* Health Centre III IMPLEMENTATION *– Waiting time* *2014* Borehole *– <1 year* *2014* Health outreach: vaccinations, antenatal care and nurses. Government promised Health Centre III *– <1 year*
OWII (complete CCM advocacy)	2006	2012	UNANSWERED PETITIONS Health Centre II *2012–13* Road construction (some completed) *2013* Senior school *2013* Technical school IMPLEMENTATION *– Waiting time* LC1s, before CCM, managed to get agricultural inputs (part of existing government-planned programmes) *– n/a* Hand-dug wells from community and protected through PAG support *– implemented by the community* Private schools opened *– implemented by the community* TBAs (traditional birth attendants) trained *– implemented by the community* *2009* Government provided new primary school classrooms and teachers, through NUSAF *– n/a* *2013* Health outreach: vaccinations *– 1 year* *2014* School classrooms built *– 1 year* *2015* Roads cleared (not all requested) *– 2 years* *2015* Teachers' houses built *– 2 years* *2015* Boreholes *– unknown*

5.4.1 Government responsiveness strengths

The 'CCM only' communities and control communities had only advocated as part of the government planning process and the government had not responded to all requests. In non-CCM communities, there was little relationship with higher levels other than LC1. Petitions took more than five years in some cases to get a response. In communities which had done the advocacy training, the communities had previously gone through the normal government planning process with little engagement. Yet, since training, the process has changed: they now present issues to local leaders using information gathering teams (IGTs) to define the problem and often have only a one-year wait.

Generally, if the request was for a borehole, it was most likely to have a response as this is a key priority of the government. Those in Serere who had completed the training had the quickest responses to their petitions (see Table 3). The table is based on FGDs and in some communities there was uncertainty about when petitions had been made and when there had been responses from government. It was also difficult to decipher which petitions were through the normal planning cycle and which were as a result of the advocacy training. However, the general picture suggests that the training has led to quicker and more frequent responses by government, particularly in Akoboi, Okulonyo and Owii.

In 2014 the Okulonyo community were provided with a borehole, just months after petitioning the government for this.
Charlotte Flowers/Tearfund

It was generally believed that as people had most geographical access to LC1, that council would be the most responsive: they were closer to the community, understood the issues and were often committed to trying to get responses. LC3 was the other office that communities had interacted with most commonly. In the control community, there was uncertainty about LCs other than LC1: there had been no contact with others.

'I know LC1 but, with LC2 to LC5, it is not clear what they do.'
Woman, 32, Otomei (control community)

Generally, those in Serere who had completed the training were more likely to think LC5 was responsive, possibly owing to the fact they were more likely to have had dialogue with LC5. The government responsiveness also relied on the strategic approach that the training had encouraged. This included having a unified vision and focus on one issue, backing petitions with evidence, and generating community plans. Generally, the full training enabled those involved to articulate needs and impress government with their approach. Another key factor was that in cases where communities had begun their own initiatives and co-funded the programmes, the government was more likely to respond positively.

5.4.2 Government responsiveness weaknesses

Despite the increase in responsiveness from government, there are still delays and funding problems. In Arapai (CCM, some advocacy), one widow said: 'The government promised a road in February: they took measurements but still nothing has been done and they keep postponing to next year's budget.' The LC3 vice-chairperson of Kyere explained that the council endeavours to answer all petitions, but is limited by budget, so can only respond positively to some requests, based on the advice of technical staff in the district. If the project is rejected, the councillors should provide feedback. The LC5 chairperson of Soroti reiterated that the plan must align with the national budget, otherwise officials at higher levels of government would say that funds were being diverted from their agreed purpose. Joseph Opit, LC5 Chairman for Serere District County (interviewed for Tearfund's film on CCM advocacy), said: 'Our government resources are inadequate. We don't have enough to meet the community's expectations. We can only respond to ten per cent of their requests. Sometimes we have to say it's for another financial year, but then the communities think we aren't responding to their requests.'

In Okulonyo, they are still waiting for a Health Centre III which was promised. They have been left with an interim structure, but lack of funding caused delays. Unfortunately, the delay has an effect on both the engagement of the community and its relationship with government, which could become more antagonistic. Nevertheless, communities which had gone through the advocacy training were more likely to understand the government's funding challenges.

5.5 Power dynamics

The final parameter looked at how the process and the local churches facilitated changes in power dynamics to encourage greater independence. All who had done CCM spoke of empowerment, improved knowledge, and greater confidence and self-esteem due to the CCM process. The advocacy training built on this to provide more knowledge and skills, which again increased individual and collective power to build relationships with government and work towards change.

5.5.1 Power dynamics strengths

The CCM process enabled any internalised sense of inferiority to be overturned as people see their identity differently and understand they have potential to explore new initiatives. In all the CCM communities visited, there were examples of entrepreneurship, new livelihood approaches which had resulted in better incomes, more children in school and improvements in housing.

One man from Omagoro (complete CCM advocacy) found out that the government's Operation Wealth Creation programme[20] had not been including the elderly, who are meant to be beneficiaries. He had personally gone to the LC3 offices to feed this back and has since been asked to list those who have been left out. They will now receive the citrus trees they were entitled to in just one week.

'Now the government officials know me as a CCM member and they respect me!'
Man from Omagoro (complete CCM advocacy), explaining part of the success of a recent petition

Many CCM participants have begun to grow citrus trees, which have been very successful, and this has even influenced government to give them out as part of its Operation Wealth Creation initiative and also to build a fruit factory (Awalwal, CCM, some advocacy). As someone in Akoboi (complete CCM advocacy) said, 'Now government can see we are competent, and our capacity has been built, and so they trust the community. They respect us now!' The new-found confidence and unity which CCM brings creates a platform from which to begin to change power dynamics. People start to feel able to change things and, in dialogue and visiting the government offices, they are able to subvert the top-down norms and create a more equal partnership with government. As a senior pastor in Owii (complete CCM advocacy) said, 'Now there is harmony between community, government and church. Now there is no fear: we are enlightened and can work together.'

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20   Operation Wealth Creation is an initiative of the Ugandan government aiming to improve household incomes through facilitating sustainable commercial agricultural production.

Moses Aguy, Chief Technical Officer for Serere District Council (interviewed for Tearfund's film on CCM advocacy), explained how he had 'seen the importance of dialogue at the community level. Before CCM, we used to guess what the communities' needs might be.'

The knowledge brought by the advocacy training has increased people's capacity. Through the advocacy programme, people are more aware of their rights and the church helps them to share with government in a respectful way (according to Soroti's bishop). Now people are able to articulate their needs and feel able to go through the right channels to hold the government to account. This builds a more equal relationship: there is less antagonism towards those in authority, as the community sees what they themselves can do. 'Before this formal training it was just the government implementing their plans, but now it is from the bottom up: people come together to plan and are able to influence,' said an FGD in Omagoro (complete CCM advocacy).

This sense of equal relationship has led to good responsiveness from government and also better transparency. By contrast, in non-CCM communities, this relationship does not exist: for instance, in Otomei (control), people said, 'We have some good relationships in the community, but little with government leaders: we don't know them.' Four interviewees in the control community said that government hold the power because they go by their own plans. Those who had completed the training had more leverage to ensure greater accountability and relevance in government programmes. The chairman of Owii Advocacy Committee said: 'The power helps government to do appropriate service, so the community can reject what is imposed on them.'

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.
Melissa Lawson/Tearfund

There was also a strong sense that in many communities that had done CCM there was a better gender balance. Part of the CCM process was to reflect on the work that is done in the household, and this had encouraged men to take on more responsibilities as they realised the burden on their wives. The advocacy training helped in this regard by also providing a space for women to have a voice and many women who would never have spoken in meetings previously began to have more confidence.

5.5.2 Power dynamics weaknesses

Generally, the process and the churches were successful in changing power dynamics. For this to be enhanced, there needs to be more training and skills, particularly in terms of government programmes, policies and plans, so that the community can hold them to account.

6 CONCLUSION

The research demonstrated how the CCM advocacy pilot programme in Uganda has effectively engaged individuals, churches and communities in local-level advocacy, leading to some important improvements in government transparency, participation and state responsiveness. There were key unique opportunities that the local church and the programme brought, as outlined in this report.

The local church brings distinctive strengths to this process, particularly in empowering citizens through biblical values, establishing a unified community and encouraging partnership with local government. The training itself provides good knowledge and skills for people to be able to advocate collectively on different issues. The research demonstrated the importance of using the existing institution of the local church to engage the community and also the government, **bridging the gap** between them to facilitate participatory development in the community. This will be vital in scaling up the programme to more areas and countries in the future.

Another key strength of this approach was the CCM element which the advocacy training built upon. The CCM process builds unity, collective organisation and confidence, which provides a strong foundation for the advocacy training to build upon in enabling the successful participation of individuals and communities. The new-found confidence and mobilisation of resources allows for changes in power dynamics as decision-makers see the community not as demanding but as partners in development.

The research also highlighted some challenges that could arise in other contexts, which would need to be addressed in the future scaling up of the programme. Part of the success of the church facilitation was that the participating communities fully trusted local church leaders and therefore were mobilised quickly. They also bought into the programme, partially because of the success of CCM. Therefore, in areas where the church is less trusted, CCM is less embedded or has faced mobilisation challenges, so there could be different outcomes. Uganda is a predominantly Christian environment with more than 80 per cent of the population describing themselves as Christian in the last census.[21] This will be similar in other parts of the region such as Tanzania and Kenya. However, the programme may be more difficult to implement in environments where the church is a minority. For instance, Tearfund partners in Nepal have faced more negativity towards the church and therefore have needed to demonstrate to the government that they were not self-interested but that their programmes were aligning with, complementing and contributing to the success of government plans.

This research highlighted the importance of the church being trusted by government. Part of this trust is generated because the church is seen as apolitical and unbiased in terms of party politics. However, if the church played a larger role in advocating to government to hold them to account, this could be compromised. Therefore, the church always needs to play a facilitating role in improving relationships with decision-makers and complementing this by challenging where governance needs to be improved.

Finally, another area where the Ugandan context made the process successful was the fact that a high proportion of Christians in many communities helped create unity arising from shared values. In other contexts, where there is already a divide within communities, this unity may prove harder to achieve. It will therefore take more effort to engage different elements of the community.

The scaled-up future programmes would benefit from providing local advocacy groups with translated and simplified key information such as the constitution, policies, plans and budgets. They could also be improved with a greater emphasis on accountability through monitoring government. This could be supported by incorporating social accountability methods (such as real-time budget tracking, community score cards, social audits and social contracts), rather than just focusing on helping the community input into the local government planning cycle. Furthermore, more resources and improved sensitisation programmes could ensure a larger proportion of the community are engaged.

The church at the denominational level has great potential to develop further advocacy undertaken at the local level. The coordinating church organisation should encourage learning across different areas, bring together different groups from different communities to influence the governance process on a wider scale

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21   See http://www.ubos.org/onlinefiles/uploads/ubos/NPHC/2014%20National%20Census%20Main%20Report.pdf

and join national or international networks working towards similar change. To ensure sustainability, CCM advocacy should be a programme embedded into the church's teaching.

There was a significant increase in citizen engagement and government responsiveness in communities which had undertaken the full CCM advocacy process. There were also key changes in power dynamics, where the community were empowered to be active citizens and keep the government accountable. Although transparency was somewhat increased in communities which had completed the full CCM advocacy training, generally government information was not very accessible and the church was not always playing its part to improve this. The training was generally inclusive in theory; however, more could be done to ensure that all people, particularly the most marginalised, are involved and their voices heard.

Overall, this research demonstrates that the church often provides an effective space to strengthen local governance and accountability to local communities through bridging the gap between communities and government. The church should play a key role in catalysing communities to influence the decisions, policies and practices of powerful local decision-makers, and to address underlying causes of poverty, bring justice and support good development.

'Before CCM advocacy, I would never attend a meeting. I am old and uneducated. But now I take part, I speak out, I have even gone with the group to the sub-county to request boreholes and for the road to be cleared. Now I am confident and have a voice!' (Akello Makulas, member of the advocacy group in Arapai – CCM and some advocacy).
Charlotte Flowers/Tearfund

7 KEY RECOMMENDATIONS

The research aimed to learn from CCM advocacy programmes in Uganda to improve and replicate CCM advocacy in other programmes in an effective way. Therefore, key recommendations were generated from analysing the key findings, and the programme's strengths and weaknesses.

7.1 Recommendations specific to CCM[22]

For CCM

- **Local churches should include the most marginalised in the programme:** CCM does not automatically foster inclusiveness. The church often has good intentions and values, but more could be done to ensure inclusiveness is achieved systematically. Local churches should use biblical teachings to encourage inclusion, and listen to and advocate on behalf of the most marginalised. Partners should also ensure the whole process is inclusive of different genders and marginalised groups.

- **Tearfund and partners should scale up CCM to more areas through mainstreaming the process into regular church meeting**s: The CCM process has supported great improvements in many communities and should be extended to other areas.

- Partners should re-envision churches and communities to review and restart the process continually: The CCM process is meant to be sustainable and not a one-off programme. However, in some places the church had completed the CCM training course but did not seem to be continuing to engage in the process. This means that particularly some younger people will not have been through the process. Continuing to engage in the CCM process is vital in order to keep learning and improving the community.

- Tearfund and partners should make technical training available: During the focus groups, attendees repeatedly requested more training on technical issues such as agriculture and markets in order to further improve their own initiatives.[23]

7.2 Recommendations specific to the CCM advocacy programme

For the CCM advocacy training

- **Facilitators should involve local government in the training:** When LC1s and LC2s[24] were involved in the training and the process, there were better results in terms of responsiveness, transparency and changes in power dynamics. Facilitators should invite local council/government officials to training events to encourage their engagement.

- **Partners should engage the wider community in advocacy:** The local church should provide food, drinks and transport for the most marginalised. Partners should create materials on the importance of advocacy to share with churches and use these for envisioning community leaders and members.

- **Partners and facilitators should provide key information and policy documents to the community:** Partners should translate and simplify the constitution and key policy documents. Facilitators should train and inform communities on the information they should be receiving from government.

- **Partners and facilitators should ensure people understand 'advocacy' as meaning to work proactively in partnership with decision-makers to support good development:** Decision-makers are engaged when the community prove their commitment and willingness to work in partnership with government.

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22 Where the recommendations refer to 'partners' or 'facilitators', this is based on the learning from PAG and therefore these recommendations are aimed at PAG. However, they could also be applied to coordinating partners carrying out CCM advocacy in other countries.

23 Partners and Tearfund could use existing tools such as *Reveal*, a toolkit designed to support CCM and other community development work. See www.tearfund.org/Reveal

24 Local Councils (LCs) are levels of local government in Uganda. LC1 and LC2 are the lowest levels at the village and the parish levels respectively. For more information on local government structure, see Table 2 on page 11.

(cont.) For the CCM advocacy training

- **Partners should ensure advocacy training is provided alongside CCM:** The CCM process of envisioning people to understand themselves as key actors has huge potential to build individual and collective confidence, which is a vital foundation for advocacy.

- **Partners should ensure the training includes more emphasis on monitoring government performance and budgets:** Often communities focused on the planning cycle and submitted their requests but did not track other government plans. Tearfund or partners should provide training in social accountability skills such as real-time budget tracking.[25]

- **Partners should ensure the quality of training:** Partners should ensure the training is done thoroughly and not alongside other training, as well as frequently assessing and retraining facilitators where necessary.

For the CCM advocacy process

- **The local church should bring the whole community together:** Unity within communities enables people to speak collectively with one voice and achieves a better response from decision-makers.

- **Local churches should provide a model of transparency to the community:** The church is perceived as transparent, and this can portray to the community how the government should be.

- **Local churches should build relationships with government:** The church is trusted by the community and decision-makers in Uganda. It therefore has a unique ability to function as a 'bridge', making decision-makers more accessible to the community. Communities should demonstrate their commitment by presenting development initiatives they have undertaken themselves to government officials, thus encouraging decision-makers to work in partnership with them towards further improvements.

- **Local churches should involve the youth and the most marginalised in the process:** All voices should be heard and different groups empowered to take part.

- **Facilitators should encourage strategic advocacy:** Advocacy was most successful where groups were using strategic methods such as providing evidence, focusing on just one issue, creating a stakeholder analysis and approaching key stakeholders, and inviting decision-makers for dialogue in the community. This was most effective where communities had a distinct Advocacy Committee, rather than just a wider CCM Community Development Committee.

- **Partners should organise learning visits between different advocacy groups:** Sharing stories of successful advocacy across communities will encourage other groups who are starting out or struggling in the process. Partners could create a newsletter to document successes stories to be shared among churches.

- **Partners should help local communities to work together on advocacy issues:** The regional office of the partner denomination or organisation should help different communities to work together on issues where they are requesting similar changes (a good example of groups uniting to access government can be seen in self-help group Cluster-Level and Federal-Level Associations).[26]

- **Partners should use wider networks to promote local advocacy and connect to national and international campaigns:** The national partner office and Tearfund should monitor common patterns across communities, eg education, sanitation and healthcare, and plan how to utilise their networks to link grassroots community advocacy with national and global initiatives. The national partner office should join networks to work collectively on wider international issues (eg linking to the Sustainable Development Goals).[27]

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25   This has been attempted through local churches in six municipalities in Angola. Norwegian Church Aid and Council of Christian churches in Angola (CICA) *Social good governance and monitoring*. Available online at www.kirkensnodhjelp.no/en/where-we-work/angola

26   Once 10 to 12 SHGs have been established in an area and have reached a certain level of maturity, they elect two members each to join a Cluster-Level Association (CLA). The CLA is empowered to take responsibility for setting up new SHGs and developing existing SHGs. When ten or more CLAs have been formed and become mature, a higher Federal-Level Association (FLA) is formed from elected SHG members and registered with the government. See *Partnerships for change: a cost benefit analysis of self help groups in Ethiopia*. Available online at: http://tilz.tearfund.org/en/resources/policy_and_research/food_security

27   Uganda and other UN member states adopted the 2030 Agenda for Sustainable Development in September 2015. See Reuters (2015) 'World leaders adopt expansive UN goals to tackle global woes'. Available online at: http://in.reuters.com/article/development-goals-adoption-idINKCN0RP1Z020150925

LOCATIONS VISITED AND PEOPLE INTERVIEWED — FIELD WORK PHASE ONE

One hundred and forty structured interviews were conducted across all 18 communities by two research assistants who had been recruited and trained to use the SurveyToGo application. All the key informant interviews were conducted by the lead researcher. Two focus group discussions were conducted by the lead researcher and the other two by the research assistants.

Key informant interviews

A total of 18 key informant interviews were conducted among different categories of community leaders, technical personnel from government, political leaders, and CCM and CCM advocacy facilitators.

- Local Council[28] (LC) 1/2 – five (Kikota, Aisin, Arabaka, Owiny Agulla and Kagwara)
- Local Council (LC) 3 – three (Bugondo, Olio, and Kadungulu sub-counties, all in Serere district)
- Local Council (LC) 5 – one (Serere district)
- Political representatives – three (sub-county councillor PWDs, Kateta parish; district councillor PWDs, Bugondo sub-county; and councillor, Agulle Parish)
- Technical personnel from local government – two (Assistant Chief Administrative Officer and Water and Sanitation Officer, Serere district).
- PAG County Coordinators – three
- PAG facilitator – one (pastor, Ogelak)

Focus group discussions

Focus group discussions were conducted in four communities:

- Obulai village in Akoboyi community (22 people)
- Kikota village in Ogelak community (16 people)
- Okulonyo parish (seven people)
- Kagwara parish (ten people). The FGD at Kagwara parish was for pastors, disciples and CCM advocacy facilitators.

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28   Local Councils are levels of government in the local government system in Uganda. LC1/2 are the lowest levels at the village and the parish levels respectively. LC3 is the middle level at the sub-county level. LC5 is the highest level of local councils at the district level. LC leaders are politically elected.

LOCATIONS VISITED AND PEOPLE INTERVIEWED — FIELD WORK PHASE TWO

COMMUNITY	Type	Focus group	Interviews
KATAKWI – OMAHEI	Control	Mixed, 18 (14 men and 4 women) • 12 men aged 18–45, 2 men aged 45+, 3 women aged 18–45, 1 woman aged 45+	• LC1 chairman • Community member – catechist in Catholic church (male, 40) • Community member – women's leader at church (female, 30)
KATAKWI TOWN, BAMBA VILLAGE (WOMEN)	Control	Katakwi Town PAG assembly church Women's focus group of 15 women • 8 aged 18–45, 7 aged 45+ Men's focus group of 11 men • 8 aged 18-45, 3 aged 45+ • Bishop, coordinator minister, pastorate secretary and youth group	• LC1 chairman (female, 63) • Bishop (male, 60) • Assembly Senior Pastor (male, 45)
KUMI – OLEICHO	CCM only	Mixed: 40 (13 men and 27 women) after church service • 7 men aged 18–45, 6 men 45+, 7 women 18–45, 20 women aged 45+ (6 were 70+) • Mixture of CCM members from PAG and also church members • Pastor, 2 LC1 chairmen, deacon and women's leader	• LC1 (male, 62) • CCM member (female, 38) • Secretary of Kumi Pastorate (male, 51)
KUMI – OMUSIO	CCM only	Mixed: 11 (5 men and 6 women) • 3 men aged 18–45, 2 men 45+, 4 women 18–45, 2 women 45+ • Pastor, women's leader, youth leader, deacon	• Disciple/facilitator (female, 50)
SOROTI – ANGOPET	CCM and some advocacy	Mixed: 10 (9 men and 1 woman) *There was another NGO meeting which many of the women went to* • 2 men aged 18–45, 7 men 45+, 1 woman 18–45 • Community members, pastor, chairman, disciple, secretary, 5 information gathering team/community resource persons	• Senior Pastor (male, 52) • Disciple (male, 52) • Muslim community member (male, 53)
SOROTI – ARAPAI	CCM and some advocacy	Mixed: 11 (8 men and 3 women) • 4 men 18–45, 4 men 45+, 2 women 18–45, 1 woman 45+ • Community members, pastor (senior) branch pastor, treasurer, secretary deaconess	• Community member – deaconess at church (female, 40) • Catholic elderly member (female, 60)
SOROTI – AWALWAL	CCM and some advocacy	Mixed: 12 (10 men and 2 women) • 6 men aged 18–45, 4 men aged 45+, 2 women aged 18–45 • Community members, chairman, facilitator, 3 information gathering team members	• LC1 chairman (male, 48) • Disciple (male, 53)
SOROTI – DISTRICT LEVEL	CCM and some advocacy	No focus group discussion conducted	• George Mike Egunyu, LC5 district chairperson (elect – voted in again and sworn in on 26 May 2016) • PAG bishop of Soroti pastorate
SERERE – AKOBOI	Complete CCM advocacy	Mixed: 9 (7 men and 2 women) • 1 man aged 18–45, 6 men 45+, 2 women 45+ • Pastor, disciple, secretary, LC1 and members	• Pastor (male, 52) • LC1 (male, 48) • Member (female, 70)

SERERE – KAGWARA	Complete CCM advocacy	Mixed: 10 (8 men and 2 women) • 3 men aged 18–45, 5 men 45+, 2 women aged 18–45 • LC1, LC2, pastor, secretary and members	• LC2 chairman and CCM disciple (male, 65) • CCM member (female, 24) • CCM member – branch pastor (male, 51)
SERERE – OKULONYO	Complete CCM advocacy	Mixed: 17 (14 men and 3 women) • 6 men aged 18–45, 8 men 45+, 2 women aged 18–45, 1 woman 45+ • Pastor, disciple, IGTs, chairperson, treasurer, members • Chairperson of PWD group: unfortunately, group didn't attend	• PWD group chairman (male, 37) • Treasurer (female, 36)
SERERE – OMAGORO	Complete CCM advocacy	Mixed: 13 (10 men and 3 women) • 3 men aged 18–45, 7 men 45+, 3 women 45+ • Senior pastor, branch pastor, CDC chair, CDC secretary/LC3 vice-chairperson, and members	• LC3 vice-chairperson of Kyere (female, 52) • Senior pastor (male, 52) • Chairman of Omagoro CDC (male, 61)
SERERE – OWII	Complete CCM advocacy	Mixed: 5 (4 men and 1 woman) • 2 men aged 18–45, 2 men 45+, one woman 45+ • Pastor, youth leader, chair of Advocacy Committee, secretary	• Pastor (male) • Youth leader (male) • Chair of Advocacy Committee (male) • Member living with HIV (female)

ANNEX 3 **INFORMATION ON CCM AND CCM ADVOCACY**

- **For more information about different CCM processes**, see http://tilz.tearfund.org/en/themes/church/church_and_community_mobilisation

- **Generic CCM training materials** can be found at www.tearfund.org/ccmtraining

- **To download the key training resources, Umoja,** specific to the East African context, visit www.tearfund.org/umojaguides

CCM advocacy is distinctive from *CCM* because it introduces social accountability, governance and local-level advocacy.

Figure 3   Steps in the church and community mobilisation (CCM) advocacy process

1   **Envisioning meeting on advocacy** – PAG envisions the church pastors on advocacy and informs them of citizen rights and local government responsibilities. They reflect on the community development issues that they have already identified in the CCM process and how they have already mobilised their own resources, now introducing the idea that they can potentially draw down additional resources from allocated government budgets.

2   **Training of trainers/facilitators** – PAG trains CCM facilitators (pastors/volunteers) on citizen rights, government responsibilities, the local government planning cycle and the local government budget.

3   **Bible studies at church level on advocacy**.

4   **Facilitators call for local leaders' meeting** – CCM facilitators call for a meeting, at which they outline to the local leaders the local churches' plans and intentions, helping to ensure 'buy-in'.

5   **Facilitators call for a community meeting** – At this community meeting, CCM facilitators inform the community of their rights, the responsibilities of different actors, the local government planning cycle and the budget.

6   **Selection of Advocacy Committees** – At the community meeting, the community elect an Advocacy Committee who will take forward the work.

7   **Training of Advocacy Committees** – CCM facilitators and PAG provide in-depth training to Advocacy Committees in their rights, the responsibilities of different actors, and the local government planning and budgeting cycle.

8   **Documentation of community projects** – The Advocacy Committee, with input from the whole community, documents issues identified by CCM and the corresponding community projects (ie documenting how communities have already mobilised their own resources to respond to an issue).

9   **Identification of advocacy issues** – The Advocacy Committee identifies which CCM issues need an advocacy approach.

10   **Identification of duty bearers** – The Advocacy Committee analyses the decision-making space and channels of influence for the CCM advocacy issues.

11   **Information gathering** – Advocacy groups gather information on the CCM advocacy issues.

12   **Designing a community advocacy strategy** – The Advocacy Committee conducts a SWOT analysis (Strengths, Weaknesses, Opportunities, Threats) and designs an advocacy strategy to take forward their work. The advocacy team formulates a proposal for decision-makers.

13   **Submission of invitation letters and proposals to government for community dialogue** – The Advocacy Committee sends a letter and proposal on behalf of the community (and with their support), requesting a meeting with duty bearers.

14   **Community dialogue meeting held** – At the dialogue meeting, duty bearers share their plans. The community (through the Advocacy Committee) share their CCM issues, their community projects and their advocacy asks. Together, the community and duty bearers develop an activity plan to address the issues in the short term. For issues that cannot be addressed in the short term, agreement is reached on including it in the next government planning cycle.

15   **Implementation of action plans by community and duty bearers** – The community Advocacy Committee follow up and hold duty bearers accountable.

16   **Evaluation of process** – The community are encouraged to monitor and evaluate their progress continually.

17   **Community review meetings** – At these meetings, community members discuss progress towards their action plans and addressing the issues they have identified.

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