Workbook for Mobilising
Constructive Civic Engagement

Organization of African Instituted Churches
&
Danish Mission Council Development Department

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This publication is a result of a learning process where OAIC in collaboration with CORAT-Africa and DMCDD held a series of training workshops for AICs, Danish Mission and IAS partners as well as church partners of other DMCDD member organisations. The learning presented to the participants through the workshops are contained in this booklet. Danida supported the process through CISU, Civil Society in Development.
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Acknowledgement

DMCDD and OAIC is grateful to the following persons and organizations for their invaluable contribution to make this workbook possible. The listing is not in any order of preference. United Nations Millennium Campaign (UNMC) who provided the resources for the initial mobilisation process in Kenya. Charles Abugre and Nardos Hargos of UNMC have been part of the process that shaped our work with Service Delivery. Danida for financial support through Civil Society in Development (CISU). CORAT Africa for providing technical and logistical support through the leadership of Dr William Ogara.

OAIC’s implementing partners from whom valuable lessons were drawn- OAIC-Kenya Chapter, IAS and partners in East Africa,

Evangelical Lutheran Church of Tanzania (who are project partners with Danmission) and other participants such as the Salvation Army Tanzania, all organized through DMCDD.

Staff at the OAIC International Office and many willing community leaders and mobilisers in Kenya and Tanzania were instrumental in the process. We appreciate the effort made by Isaac Kamau in providing relevant illustrations that help to breathe life into the text. Finally Course Communications at the Mekatili Institute where Billington Mwangi Gituto has provided editorial support.

We are grateful to God Almighty who commanded these labours and pray that they will not be in vain.

Nicta Lubaale, OAIC and Kristine Kaaber Pors, DMCDD 2014
Preface:

“How to get from a “sit back and pray all shall be well”-attitude to a pro-active stance

The way the citizenry relate with policy makers contributes to the way public institutions respond to the demands of the people whom they are supposed to serve.

For a long time communities have remained expectant that elected political leaders can act out of benevolence to respond to the issues that affect them. This kind of relationship results into the people relying on the benevolent gestures of the elected representatives while ignoring the institutional frameworks and instruments through which them their rights. Community processes that work towards changing this state of affairs have been left in the hands of just a few organizations which are in most cases urban based hence leaving a huge civic deficit among the citizenry.

This workbook provides necessary guidelines on how churches and community and community organizations can be part of processes that transform governance process in their respective communities. It clearly spells out how the citizenry can organize themselves and participate in the decision making processes. It also spells out the competencies necessary for effective community engagement. Of importance also, are the key actions the citizenry can take toward shaping the way public services are delivered by effectively engaging the government and other relevant stakeholders.

Through the lessons, case scenarios and mobilisation processes presented in this workbook, communities can acquire the competence and confidence in participating in the decision processes, shape the way public services are delivered and consequently demanding for accountability from an informed perspective.

The workbook puts resource on the hands of churches and community organizations to move beyond

Isaiah 58, 6-11a

6 Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed break every yoke?
7 Is it not to share your food with the hungry and to provide the poor wanderer with shelter— when you see the naked, to clothe them, and not to turn away from your own flesh and blood?
8 Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard.
9 Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. "If you do away with the yoke of oppression, with the pointing finger and malicious talk,
10 and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.
responding to people’s needs out of charity and compassion and integrate the prophetic voice that moves them to work in the right best approach.

As part of illustrating how churches and community organizations can initiate community levels processes that empower the citizery, some experiences of church leaders and community workers who have embraced the participatory mobilisation approach have been captured.

Isaiah 58 is an inspiration for the churches to rise and raise their prophet voice.

To get from “sit back and pray all shall be well”-attitude to a pro-active stance: How the Pentecostal Church FPK Langalanga, Nakuru, Kenya, benefited from the learning process:

By Johnstone Odukhula, FPKK Langalanga:

“Having been selected by IAS to participate in the OAIC training greatly empowered us on the church’s role in civil society. The tool, particularly the community charter that was introduced by Nicta Lubaale has been helpful despite it being in its pilot phase.

“We have borrowed practices from the tool and applied them in our ongoing projects like Human Rights and the peace project while facilitating on advocacy. We have also found the tool very effective in RBA while facilitating. Our intervention in capacity building within churches has facilitated in the change of mindset- “sit back and pray all shall be well” to a proactive stance to engage for effective service delivery and accountability in leadership.”

See more from FPKK Langalanga in Part 5.
Introduction

Africa is in the headwinds of unbridled social, economic and political change. Much debate and optimism abounds about Africa’s promise. This debate and optimism has focused almost entirely on Africa’s growth prospects and the emergence of a new consumer class. Africa has other pressing challenges however. A case in point, majority of African states will have their population double or nearly treble by mid-century. How this emerging demographic transition is handled will make or break the promise that is much of Africa today.

Another case in point, given that the vast majority of citizens in this demographic transition will be poor and heavily reliant on public services in many facets of their lives, how will public services cope? What is the future scope of these services?

Seeing that much of Sub-Sahara Africa now prescribes to democratic governance with regular and competitive elections, how will these youthful democracies cope with a rising largely poor population and how can public services be shaped to secure the survival of these democracies?

In much of Africa, decentralization and devolution of government is now a reality. Consequently, many functions formerly handled by the central governments have been gradually handed over to local governments at sub-national levels. This is meant to bring services, decision-making, and accountability closer to citizens and to enable the citizenry to participate in shaping the way the services are delivered.
Decentralization and devolution of Government is now a reality

The vast majority of the people in Sub-Saharan Africa derive a livelihood in the informal sector either as smallholder farmers or entrepreneurs in rural and urban areas. While these people are in great need for public services they often lack the organizational strength to lay a claim on the public services and goods they are entitled to. In response, poor people in rural and urban areas build their own service organizations and informal networks to compensate for this lack of access to basic services.

In reality, people in rural and in urban informal areas can organize to access public services and transform the way these services are delivered. One way citizens can achieve this is through a collective and consistent voice that will lead to social accountability. For social accountability to be a reality, however, citizens have to claim their principal position as the power wielders in

1: Poor public service delivery

whose name and authority elected representatives and government agencies appropriate national resources and offer public services.

Now the big question, how can the citizenry put in place processes and instruments that enable them to shape public services to their favour

This workbook has been developed for community leaders, including faith leaders and CSO leaders, in the social sector who have an interest in getting better outcomes from public services for their communities. The workbook aims to strengthen citizens’ civic competence so that community members can move from simply being recipients, users, consumers of public services to active participants in the design and delivery of the services.
How the Workbook is organized

The workbook is organized into several parts. Each part contains a phase /phases to guide the community leader and participants in acquiring a particular competency needed to strategically engage the public service provision set up. Each phase could be broken down into a number of steps describing an action or activities necessary to achieve a set outcome.

Your role as a Community Leader

You as the community leader initiating this process of change has a varied role during the community engagement process anticipated in the workbook. Some of the expectations and competences include:

- Discerning the spirit of the discussion-not allowing the process to degenerate into accusations and counter accusations.
- Not allowing the process to be captured by those who are seeking political power.
- Identifying issues that are personal and discouraging such issues from capturing the debate.
- Separating facts from rumours
- Enable people to identify the problems as well as giving credit where it is due.

During this whole process, the leader has a position from the beginning and that is standing with the people who have always been left out.
Part 1

Phase 1: Initial mobilisation
The aim of this phase is to develop a team of mobiliser's faith community organizations who will take the primary charge of mobilising community members.

Process: List the religious and community organizations that bring together people in the area you are targeting. It is important to start with organizations that you already have a relationship with.

Step 1: Meetings with organizations that bring together community members
The aim is to introduce the subject, “improving service delivery,” to the congregations, community groups and other structures that people use for their wellbeing. This can be done through meetings with the individual leaders of the organizations, seeking opportunities to address the congregations and groups.

The expected outcome is clear agreement on how mobilisation will be carried out.
Step 2: meeting/s with several organizations

Purpose of the meeting/s: to discuss the mobilisation process in detail.

Phase 2: Mapping Local Public Service Points

The objective of this phase is to enable the participants to map the various public institutions through which people access services.

Step 1: Drawing the community map

- The facilitator/s leads community members in the process of identifying the institutions which deliver public services.
- A mapping process using local materials like sand, stones, grass, sticks etc can be used to construct the community map that shows where the public institutions are located. The focus should be on the debate that is generated as the people construct the map.

- The facilitator’s role is to listen to the debate and keep asking leading questions that guide people to explore more of what happens in their community in relation to service delivery.
- The expected outcome is a shared understanding by the people of the state of institutions through which they access public services.
- Write down the major issues coming out of the discussion and read them back to the participants.
5: The focus should be on the debate that is generated as the people construct the map.

Part 2: Public Services as Institutional arrangements

Phase 1: Drawing the Venn diagram /chapatti
The aim of this phase is to enable people to discuss the value they put on the various institutions in their locality.

The importance of institutions
Draw a circle on the ground or news print. Place the institutions that are considered to be of great value to the people in using a circle.

- Circles that are put in the center of the big circle represent the institutions that people consider to be helpful to them.
- The circles that are drawn at the margins of the big circle represent institutions that are considered to be less helpful to the people.
- The circles that are drawn outside the big circle represent institutions that people consider to be of no value or importance to them.

As a community leader your role is to listen and guide the discussions in so that they focus on the goal of mapping service delivery institutions and points in the community. The aim is to enable people to develop a collective understanding of how they relate to these institutions.

At the end, write the main issues that came out of the discussion on the value people put on the various institutions in the locality.
Phase 2: Access and control - towards a clearer understanding of the way public service points are managed

The aim of this process is to help community members locate the various institutional arrangements in that govern public service delivery in their locality as well as bring to the surface the unequal power relations that are reflected in the way institutions are governed or controlled. Who has a voice and why? Who doesn’t have a voice and why?

6: Who is in control?

Step 1: A community discussion on the way public services are delivered

The aim is to generate a discussion on who has access and control of the institutions.

Ask participants to discuss their understanding of access and control and what these mean to them. In the process explain that access means that if it is health facility someone can easily see the medical personnel easily or there are no barriers like high cost of medicine. If it is a school access means that children of all class have access to the school services. Control refers to being in charge of the facility, who and how decisions are made and who or which group of people has a stronger voice and influence the way the institution is run.

Step 2: Understanding inequalities in access of services

Not everybody has equal access to public services. As a result some people or group of people may be said to enjoy public services more than others. For public services to work effectively for all, the idea of equality in access and benefits from public services is important.
As the leader your role is to enable people to explore the factors causing the unequal access. Who has better access and why? Who doesn't have access and why?

7: Power and control

At the end put together the issues that relate to the power relations regarding the way public institutions are managed. Categorize those who have voice and the voiceless, the power and powerlessness.

Part 3

Phase 1: Linking the identified needs with the instruments that give entitlements to the citizenry/users

The aim of this phase is to enable local community members and service users to link identified issues with the instruments that define the rights and responsibilities of citizenship.

Step 1: Understanding the constitutive instruments, principles and values of public service.

All public services are built around certain core instruments starting with the country’s constitution and acts of legislature or parliament. These statutes ascribe certain rights, duties and privileges to citizens. These rights, duties and privileges provide fertile ground to locate the citizenry’s engagement with and demand for public quality public services. An example in point is the constitution of Kenya, enacted in 2010 and which states categorically that supreme and sovereign authority of the republic vests with the citizens who can exercise it directly or through the institutions appointed in the constitution at the national and county level. This sovereign power is ceded to state organs by the citizenry to use on their behalf.
Effective social action for accountability requires a clear understanding of the instruments that give citizens a place/role in the governance of their country. It is important for citizens to focus on the instruments rather than focusing on the promises of the elected representatives. People can lay a claim on the provisions in the instruments and interrogate government plans and actions in relation to them.

To begin this process, identify the primary instruments giving rise to public services and institutions. The bill of rights in the country’s constitution is especially important if it is a democratic state. The constitution is also likely to provide the principles and values of national leadership, governance and public service.

- Discuss these with community members together seeking to understand what they mean and how they relate to the issues the community have identified as their main areas of concern.
- Together, analyze the instruments and summarize the areas that relate to the sovereignty of citizens/entitlements of the people/citizenry.
- In particular identify the role of various structures at national, sub-national and local levels.
- What is the role of service providers in specific Institutions-school, dispensary, water points etc. - where people interact directly with the service providers.
- Do the instruments confer any role or place for the citizen and service users in the provision of public services?

Phase 2: Clarifying the relationships

This phase aims to clarify the way the community and its members relate to the people and institutions responsible delivering public services.

Citizens, through the ballot box, elect representatives who are supposed to be their agents and servants in the process of managing and appropriating national resources into public goods and services.

Step 1: Examining the relationships between citizens and public service agencies

Hold a community conversation with members of the community leadership to reflect on how they link their needs, instruments and the people in public offices responsible service delivery. You can hold this session in smaller groups of people. Each group identifies one person who reports back to the larger group.

Leading questions:

- How do we refer to our elected representatives?
- How do we relate to elected representatives in relation to access to public services?
• What do we hold them accountable for? Do we call them to account for their acceptance or refusal to handle our personal needs or their ability to handle the needs of the citizenry in relation to public policy?

• What are the impacts/realities that come out of citizenry engagement with elected representatives as benefactors?

Notes for citizenry education

The ideal mode of relating between the citizenry and elected representatives is that the citizen is the principal and the representatives/government bureaucracies are the agents.

Step 2: Moving towards horizontal relationships

This step is meant to enable citizens to examine the dynamics in the relationships between the citizenry and the elected representatives and public officers.

Ideally, the relationship between citizens and their elected representatives should be that of principal and agent. The citizens are the principals who have delegated power and roles to elected representatives to act-as agents-on their behalf. The elected representatives participate in the process of policy formulation, allocation of resources to various departments and monitoring the implementation of government programs. The government bureaucracy is in place to translate public resources and policies into public services and goods. Even at this level the citizens are the people who are entitled to services from public institutions. The elected representatives play a role in monitoring the way public services are delivered. The elected representatives shouldn't turn themselves into principals.

Horizontal nature of relationships which result into accountability.
Part 4

Phase 1: Moving Towards Practical Frameworks for Social accountability

The aim of this phase is to map out the appropriate actions to engage the relevant institutions. At this point, we have spent time discussing the state of public service institutions in our community and how we relate to them. We have now reached a point for engagement with the public institutions.

8: What we have been doing about our challenges

Step 1: A discussion

Let us talk about what we have been doing about the challenges and opportunities which we have identified in our engagement on local public services so far. Questions for us to deal with:

- Is there anyone or a group of people or organizations that has been dealing with these issues and how?
- Which are the best ways to address these issues as a community?
- How can we pull together a community coalition to address these issues?
- What can we put in place to enable the citizenry on one hand and the elected representatives and government institutions and agencies on the other to come together and develop an agreed framework for accountability?

1. It is important to note that citizens come to the discussion with the instruments that give them right of access to public services.

2. The government agencies may also have their issues with citizens and state bureaucracy such as keeping the children away from school during certain periods of the year, holding on to beliefs that hinder people from accessing health services or inadequate resourcing from the upper structures of government.

3. Even assuming elected representatives come into the process from the vantage of agents not principals they too may also have issues to raise with the citizenry.
Phase 2: Taking Action

Assuming that we have captured our key issues and concerns regarding local public services, it is now time to do something about them. There are many ways of taking action on these issues, some are passive, some will weaken the community spirit and power in relation to the institutions we are targeting, and some can be too expensive and long drawn.

Step 1: Letter writing

Perhaps a good place to start would be to issue a letter jointly to the agency responsible for offering a service you have an issue with. The letter should reflect the collective voice of the community and or coalition.

At a minimum the letter should contain:

- a) The problems community members are facing
- b) The institution which is failing to provide the services as expected
- c) The impact of the problem on the community members
- d) The constitutive instruments of the service, the duty they place on the agency offering the service, and how they construct the relationship between the agency and community members.
- e) Signatures of the members of the community raising the claim

Step 2: Producing a Community Charter

Another more engaging and rewarding way to take action is to promote a community charter. A community charter is a document which stipulates the quality of services which citizens expect from public service delivery institutions and the responsibilities of both the citizens and the elected representatives/government institutions.
The process of developing the charter will be citizen led. The process will involve:
- Citizens representatives from the benefiting communities
- Government bureaucrats from the key sectors which communities deliver services in that community
- Elected representatives.
- Management committees that are meant to represent the citizenry/service users

To produce a community charter:
- Identify the public sector/institution which the community will be engaging-this will come out of the decisions made by communities during the mobilisation process.
- Lead the group in identifying the issues such as water, food, education and sanitation.
- Guide the community to prioritize at least two issues which they want to start dealing with in their engagement of elected representatives and government agencies.
- Facilitate the community to link the issue with the government agency responsible for service delivery e.g. education-the government primary schools in the area, for issue around health the health center/dispensary.
- Record the demands of community members in a statement that stipulates the state of social services. It is this statement which will be used in the meeting with elected representatives and government agencies.

Use the statement to write a letter to the relevant institution or the elected representatives of the area.
**Step 3: Now draft the community charter**

This process is meant to turn complaints and concerns into expected results in line with the instruments that stipulate the rights and responsibilities of all parties involved.

What is required for fruitful discussions in the process of developing a charter?

1. Reports on the state of public services from the benefiting communities.
2. Specific provisions in instruments-constitutions, acts of parliament, or any other public policy documents-which give citizens the right of access to basic social services, should be used in the charter development process.
3. Service charters from the line ministries/departments.
4. Available data on the state of services.
5. Most important-the presence and participation of the community members themselves.

The community should avoid delegating their voice to a few people. The values and behavior of patronage constantly look for opportunities to bring any structure and processes under the control of those who have always controlled public resources and decision-making.
Step 4: Going for Results

This refers to a series of actions and activities subsequent to drafting the charter and whose aims are to secure partnership and compliance from the targeted public sector bodies.

Meetings with the political representative/government agencies

The aim of these is among others to arrange for a meeting with the citizenry

Larger community meetings to rally community around the charter

All members of the community should participate. Use the communication channels which people use to get word out and mobilise for the meeting. Announcements can be made in places of worship, or during community meetings. Posters can also be used to make announcements to the general public.

Step 5: Monitoring and feedback

- A periodical report on the state of public services will be issued and read in places of worship and other community structures.
- Monthly community meetings where all community members are invited to participate.
- Discussions on local FM stations.
- Using social media
- The pulpit-briefings from leadership on a regular basis on the state of basic services in the community. Service delivery becomes part of the agenda for the church ministers’/workers’ meetings.
- Television interviews with community leaders.
Part 5

Stories of what actually happened when OAIC chapters in Kenya and Uganda, Evangelical Lutheran Church Tanzania (ELCT) and International Aid Services and partners (Tanzania, Kenya, Uganda) applied the training/tools from this guide.

Rev. John Kamau, OAIC reports from Kenya:

More than 50 youth groups have been mobilised and registered with the Ministry of gender and a few of them have accessed youth funds. Together they now have a voice and can now engage with policy makers and demand for accountability. Approximately 150 women groups have been mobilised and have now registered a Women cooperative (SACCO) with intentions of advancing soft loans to their members through their SACCO. A good number of community members have been transformed from subjects to principals and continue demanding the provision of quality and effective services having realized their sovereign command in the devolved government.

The process was the following:

A meeting was held in the presence of Political and Administrative leaders where 300 village members attended under the facilitation of Rev. John Kamau.

The objective of the meeting was:

- To do a ‘needs assessment’, Prioritize the needs and come up with interventions to remedy the situation
- To engage the political, administrative and Religious leaders in a constructive way and define roles and expectations of each stakeholder i.e. The Community, The administrators and the elected political leaders in the delivery of the agreed services
- Develop a community charter to guide the stakeholders in service delivery and community wellbeing.

Members were divided into 4 main discussion groups (men, women, female youth and male youth) to discuss the following:

- What are our pressing needs?
- How can we respond to these pressing needs?
- Who is responsible for delivery of these services?
- How can we make sure they deliver what we need on time and without discrimination?

DMCDD and OAIC:

The learning process 2012-14:

The learning process started in February 2012 with a workshop for church leaders held at CORAT, Nairobi, facilitated by Rev. Nicta Lubaale, OAIC, Dr. William Ogara, CORAT-Africa, Anders Jacobsen, IAS and Kristine Kaaber Pors, DMCDD.

The workshop was followed up with separate trainings for community mobilisers of the OAIC in late 2012, for IAS partners from Kenya and Tanzania in Arusha, Tz, for ELCT, Tanzanian AICs and Salvation Army Tanzania in Mwanza, Tz. 2013. The process ended with an evaluation in Arusha, Tz. in February 2014.

Thanks to the participants from ELCT, IAS, AICs was the teaching actually implemented in local areas in Tanzania and Kenya. Please find some glimpses below.
Summary discussions

a) What are our pressing needs?
   - Clean drinking water
   - Accessible Heath and VCT Centre
   - Insecurity
   - Most Vulnerable Children out of school after suspension for lack uniforms
   - Provision of Agri-business inputs at credit
   - Unemployment and creation of jobs
   - Renovation and protection of football field

b) How can we respond to these pressing needs?
   - Dig a bore hole
   - Upgrade a nearby Heath and include VCT services
   - Beef-up Community policing and support the “Ten Houses Programme”
   - Most Vulnerable Children out of school after suspension for lack uniforms
   - Negotiate with the county government on how to access Agri-Business loans
   - Use of local youths for jobs when opportunities arise
   - Renovate and protect the football field and support with needed facilities

c) Who is responsible for delivery of these services?
   All the stakeholders should be involved and play their roles where they deserve. These include the politicians, Administrators, line ministry actors and the community members

d) How can we make sure they deliver what we need on time and without discrimination?
   A community charter should be developed with defined roles and responsibilities, expectations of each stake holder and a clear reporting and monitoring framework. To follow-up with this issue a team of Five people were
appointed to become the Executive development committee and charged with the responsibility of following up and reporting any issues on behalf of the community.

13: (From Right): The Village In-charge, the elected Member of County Ass., the Deputy County Comm., The Ass. Deputy County Commissioner, the OCS and other leaders at the Nyamindi Community meeting

OAIC: Bishop Betty’s story:

We prioritized issues affecting the local community among them health, security and poor infrastructure. The group felt that their government officials were not delivering as expected. They attempted to organize for meetings with their area MP without success. A representative team was selected to meet with the MP To start with they were a little bit shy. On arriving at his office, they were given a paper to write their issues and waited for over one hour for his response. Finally, when the Member of Parliament came out to meet them, he said they meet under a tree to talk. After explaining to the Member of Parliament the issues as they had written, the MP said, ‘Give these issues to my personal assistant’. The ladies felt harassed and betrayed by a leader they had elected and the women decided that was not the right leader they need, so they went to another person who was an aspiring politician and they were really welcomed and even given food and tea. The aspiring leader responded positively and promised to work with them to look for possible solutions to the issues they had raised. He requested for another meeting so that they could talk more about the issues affecting the community like peace, health infrastructure and bad governance. Betty and her group felt honored to receive an audience from the aspiring Member of Parliament. In total Betty was able to mobilise over 300 women leaders.

Learning: The story of Betty is a reflection of what involvement and active participation in issues of governance can do to citizens. Through mobilisation and proper coordination among citizens, access to public services can be realized and yield results for the entire community.

Evangelical Lutheran Church of Tanzania reports:
ELCT-Karagwe: Bishop at forefront in demonstration against the magistrate, Karagwe, Kageram North Western Tanzania

by Bishop Dr. Benson Bagonza, ELCT Karagwe Diocese.

In March 2014 there was a Demonstration led by KAD bishop Dr. Bagonza in March to demand the release of Pastor Jackson Kanyiginya, has had positive results. Pastor Kanyiginya was unfairly arrested, charged and denied bail under conditions suggesting corruption involvement. Bishop Bagonza led demonstration of pastors and all diocesan staff in front of police headquarters. Following the demonstrations, Pastor Kanyiginya was released immediately without any condition that day.

14: KAD bishop Dr. Bagonza demands the release of Pastor Jackson Kanyiginya

In a strong statement to the Regional Police Commander that day, bishop Bagonza emphasized that bail was a basic right which people should not be denied. As a result of this demonstration, the government sent several commissions to investigate the matter. The judicial administration intervened and released more than 200 remand prisoners who had been held without bail for too long. Their charges were bailable but police demanded money in order to grant them bail. Apparently senior police officials in the district were transferred from Karagwe and the district resident magistrate was forced to resign with a 24 hour notice to avoid being fired. Other police officials are still under investigation. The peaceful demonstration was applauded by the public and other institutions. The ruling party CCM sent a congratulation message to the bishop. The regional commissioner and the regional police commander also commended the move. The Karagwe district full council held extra ordinary session to debate on this demo and commended it. It called upon relevant higher authorities in the judiciary and police force to act accordingly in order to purge the police service of corruption".
Learning: This story is the result of increased knowledge and awareness on how public institutions should function. Therefore, the citizens only need to creatively voice out issues of poor service delivery and government officers responsible will be held to account. Corruption and abuse of power by government officials thrives on ignorance of the citizens on their rights and their inactivity to respond to such abuse. It is also worth noting that Karagwe Diocese has used its assets and power strategically well by having the Bishop and Diocesan pastors in the forefront asking for basic rights. This is contrary to earlier perceptions that confrontational approaches are not compatible with African traditions and culture. Finally the case of Karagwe illustrates that it is important to use the whole of the organization when engaging in advocacy. Therefore, it is good to look into the organization and identify key persons, established relationships to key-opinion leaders that can be used within an advocacy process.

ELCT-Bukoba: How the district met the advocacy objectives even before the intervention started

By Kristine K. Pors, 2012-14 programme consultant in Danmission, Tanzania

“In Bukoba, Danmission and the North Western Diocese were planning a new intervention meant to particularly benefit women farmers since their work load is high and their access to resources is low and so is also the recognition of their work and contribution. One field which would really assist the poor small-holders was the availability of agricultural extension workers. Therefore the matter of agricultural extension workers was picked as an advocacy issue for the Women and Men Farmers project to follow up on along with mobilising women and men for savings and loans groups and training them about existing legislation on their rights, not least regarding access to land.

Inspired by the OAIC teaching about the community charter, NWD project coordinator Rose Muchuruza thought it would be good to involve the authorities in the implementation of the new project right from the beginning. The District Council was invited to a festive launching of the project where the NWD Dean challenged the politicians to acknowledge the dignity and contribution of women to society. The Muleba District Commissioner was very appreciative, but advised the project also to deal with men, since that was a better way of convincing them, and the project took that advise. After that positive experience, the project coordinator felt it would be possible to involve the District even more. Therefore she went to present the matter of agricultural extension workers to Muleba District Commissioner as a suggested contribution on their part, expecting that this would be possible within a few years.

Learning: it is important to involve the authorities in development work from the beginning, because the government plays a leading role and other players come in to compliment its efforts. Therefore, there is a lot to gain from engaging the authorities in dialogue.
ELCT-Mwanza: The Igombe Human Rights Committee: How faith leaders work with government leaders to assist victims of violence to legal aid

By Furahini Mchome, programme manager, ELCT Gender and Governance Rights Programme.

The Igombe advocacy committee started in April 2012, in Bugongwa wards, Ilemela District with 22 members comprising government officials, the community and other stakeholders. The area had pronounced violence and community labour. The project was funded by Danmission and implemented by the Evangelical Lutheran Church in Tanzania East of Lake Victoria diocese in collaboration with local government and other stakeholders.

The Igombe fishing community has been facing serious challenges especially on women and family abandonment, woman abuse and child labor. According to Ilemela District community development officer Mrs. Rehema Mkinze, the Igombe community needs support from various stakeholders as the government alone could not contain the situation. The project committee started their work by introduce themselves to community members and the government and conduct various training and counseling.

To date, the Igombe committee has been able to support more than 38 different cases. The cases include family abandonment, child labor cases, inheritance and women abuse. Their unique approaches of working with other NGO’s and FBO for referrals and supports sustain their implementations with less cost but more effective and sustainable. The committee had been working closely with Kirumba Police Advocacy desk, Tanganyika law society, Kivulini and Foundation Karibu Tanzania.

The committee started self-contribution of 1,000shs per member per month for stationeries and supporting the needy family especially during the referrals. Though little an amount it is a sign of commitment of the group members. The current Governance and Gender Rights program is planning to equip the group with knowledge and skills on Income Generating activities (IGA) and Serving and
Loan Association, the knowledge will help bind them together by increasing their income and support their operations.

In this year, the project committee is planning to extend their operation areas by forming other committees in nearby villages of Bugogwa ward. Through Igombe committee pilot project, the program is currently planning to copy the model and scale-up the project to other areas especially in other parts of Mwanza and Mara and Mwanza regions.

**Reflection:** The Igombe committee came into existence due to extensive facilitation by among others Rev. Mimii Nziray from ELCT. She worked with all faith leaders and relevant community and local government leaders in the community to let this happen. Church leaders can pave the way for cooperation which means a lot locally if they opt to facilitate, also out of their own structures.

**IAS/FPFK Kenya reports:** By Johnstone Odukhula, participant in the constructive civic engagement learning process from the Pentecostal Church FPK Langalanga in Nakuru, Kenya:

“Having been selected by IAS to participate in the OAIC training greatly empowered us on the church’s role in civil society. The tool, particularly the community charter that was introduced by Nicta Lubaale has been helpful despite it being in its pilot phase.

“We have borrowed practices from the tool and applied them in our ongoing projects like Human Rights and the peace project while facilitating on advocacy. We have also found the tool very effective in RBA while facilitating. Our intervention in capacity building within churches has facilitated in the change of mindset- “sit back and pray all shall be well” to a proactive stance to engage for effective service delivery and accountability in leadership.”
Feed-back from our reflections helps to inform the church of our vulnerability and thus must act to mitigate on this side effects accelerating of our disengagement.

*As church leaders, we are challenged to take a lead in the governance process as the scripture also expects of us (Isaiah 58)*

In reference to the feedback received during a peace workshop at FPFK Rhonda church, it was agreed that when the church stays silent then it’s participating in the abuse of human rights via passive violation as the state and its agents engage in active violation.

Through ministry, church leaders should make it their responsibility to enlighten their congregations on their God granted rights and responsibilities collectively, church leaders can affirm that the local communities always seek assistance from the church should a crisis emerge. The tool has encouraged community participation especially on how to engage with policy makers and gain insights on how to ask pertinent questions regarding their development and resources. Communities have become more responsive to “In conclusion, this tool has been of great value to the existing projects. Moving forward, further training will go a long way in educating more communities.

**Learning:** Churches and church leaders play a critical role in governance. The voice of the church is needed and it is the church leadership that requires to guide congregations and citizens to demand. The church should take a front row in advocacy.

**IAS Uganda reports:**

**How social accountability became a priority of Wera Development Network in Northern Uganda**

*By WEDA Development Agency, partner of IAS*

The OAIC training at the 2013 Partner Network conference held in Arusha, Tanzania from 11th -16 August 2013 aimed at challenging and equipping civil society organizations to become better agents of transformation in local communities. From the conference that looked at Advocacy, the statistics on state of basic services, transformation from the public space, mobilisation for action, refining Citizenry, partnerships and Networking among others.

This motivated and provided WEDA1 with strength, capacity and the Impetus to search for partner NGOs with common goal of improving better social service

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1 Wera Development Agency (WEDA), an indigenous local and National Non-Governmental Organization registered with Uganda NGO board in 1992 under registration number 5.5914/821. WEDA is operating in the four (4) Districts of Amuria, Katakwi, Pallisa and Kibuku in North Eastern Uganda. As part of CSOs implementing WASH, Food Security and Livelihoods, and Advocacy aimed to improve the lives of the needy communities with vision of “An empowered and productive society”. This interventions are being supported by European Union Water facility (E.U. a.c.p) through WaterAid, International Aid services (IAS) and Democratic Good Governance Facility through Community Integrated Development Initiatives (CIDI).
delivery through Advocacy and good governance. This resulted to seven (6) NGOs coming together in a consortium they include; Community Integrated Development Initiatives (CIDI), Trans Cultural Psycho social Organization (TPO), Toroma Partnership Project, Moroto Nakapiriti Religious Leaders Initiative for Peace (MONALIP), Warriors Squad Foundation (WSF), and RIAM RIAM Civil Society Network (RIAM RIAM).

The partners developed a proposal which is now a project called Teso Karamoja Social Services Accountability Project (TEKASSAP) being implemented as a consortium in 4 districts of Teso and Karamoja region that include; Amuria, Katakwi, Moroto, and Nakapipirit. The Consortium has CIDI as the lead partner, where each partner is given a Sub County or District to implement the TEKASSA project which is a social accountability project aimed at improving accountability, responsiveness and effectiveness of Government and other service providers in Teso and Karamoja region.

WEDA is now utilizing this knowledge and skills in mobilising communities; with 20 Community based monitors or Advocacy fora identified and trained on Advocacy. In relation to civic deficit and state of basic services civic education, sensitization rights and obligations based on the legal frame work of the Republic of Uganda is conducted in the both livelihood project funded by IAS in Amuria and Katakwi District while the TEKASSA DGF funded project in Abarirela Sub County. With this activities under TEKASSA project, 220 people have been sensitized on their rights and obligations in Abarirela Sub County as an effort to move rights holders from civic deficit to civic competence. Dialogue meetings are being conducted with local communities already demanding for better services Dadas, Acinga, Oidala communities of Dadas, and Acinga, Olelai parishes of Katakwi, Acowa, Abarirelela Sub-Counties in the Districts of Katakwi and Amuria respectively.

Learning:

WEDA recognizes and appreciates IAS through its CSD activities, where the 2013 PNC has resulted to initiation of Advocacy and good governance project and program area in WEDA which is the first of its kind, although still in its’ infancy stage, it is growingly transforming communities from civic deficit to civic competence. These developments are attributed to Advocacy, Partnership and Networking Conference held in Arusha, Tanzania 2013.

The Advocacy/rights holders/duty bearers’ dilemma – how long can we wait for the government to react before assisting the people?

By Juliet Namukasa, IAS Uganda

Following the wonderful training OAIC at the IAS Partner Network Conference, we engaged another gear concerning integrating advocacy matters in all the interventions. All staff members were trained on Rights Based Approach and governance issues, which helped us articulate better matters on Participatory Development Management. But two years down the line in our interaction with Achol Pi Lapono in Arum Sub county Agago district, I found myself in a dilemma- “where does each of this start and end without compromising the other claiming rights, prudence and self-provisioning?
The case in point is that a section of the roof of this school was blown off in April. Pupils in primary 1 and 2 suffered most from both the rain and Sun. Their lessons would always be interrupted especially by the rain and the little ones would either be bundled up in the tiny staff roof or sent home hence ending their lessons earlier than planned.

The area Member of Parliament (MP) was contacted and actually visited the scene, the District Education Officer (DEO) too visited the site. Almost all leaders at various levels in the district were contacted but no one came to their rescue. IAS added on to the voice of the community but we were told no budget for such small emergencies at the national level. The district too did not have funds we were told.

Seeing that no help is coming through IAS challenged the communities to mobilise resources from among themselves and re-roof the school as continue to
press the duty bearers to meet their obligations. So far so good, the government was addressed. For six months the children’s education struggled but in light of the national end of year exams for the Primary Seven candidates the community raised money, re-roofed part the school which from one angle is self-provisioning. It can be seen as letting the government off the hook.

After their efforts, the parents were encouraged to continue seeking for help from the duty bearers. However they implored IAS to talk to other NGOs if IAS does not have that budget showing a real lack of confidence and trust that the government will come to their rescue.

**Reflection:** The dilemma is, to what extent the community should continue to knock on the duty bearers’ offices before taking action which might culminate in self-provisioning?

IAS advised the communities to find a solution and somehow this has worked. But to what extent should the communities be encouraged to address their problems instead of waiting for the duty bearers without compromising the principle of duty bearer/rights holder?

19: Community people take action to re-build their school.
About DMCDD and the OAIC

Danish Mission Council Development Department-DMCDD
Danish Mission Council Development Department (DMCDD) is a Danish umbrella organization and resource center for churches and Christian faith-based organizations working with partners in more than 40 countries regarding civil society development work.

DMCDD is a:
- manager of a Danida-financed pool for development activities,
- adviser on development work with civil society
- capacity builder through development of competences and organizations
- resource center, collect and pass on information on religion and development
- meeting place: Network for faith-based actors in development work
- advocate: advocate addressing politicians, authorities and partners

DMCDD has in collaboration with DMCDD members Danmission and International Aid Services, worked with OAIC to build the capacity of OAIC member churches along with Danmission partners and International Aid Services Partners. Danmission Partners are Dioceses and the head office from the Evangelical Lutheran Church of Tanzania (ELCT) whereas International Aid Services partners in Kenya and Tanzania mostly come from the Pentecostal networks of Fellowship of Pentecostal Churches Kenya (FPFK) and Free Pentecostal Churches of Tanzania (FPCT).

Organization of African Instituted Churches-OAIC
The Organisation of African Instituted Churches is an Association of Africa Instituted Churches. African Instituted Churches (AICs) first emerged in the early 1900s during the colonial period as grassroots Christian movements. AIC leaders and prophets spread the gospel of Jesus Christ over wide areas of Africa, confronting the spiritual, social and political realities of the time.

The OAIC is incorporated as a registered society under Kenyan law, and has its international secretariat in Nairobi, Kenya. The Organization is active in East Africa, Southern Africa, Central Africa, and West Africa, and works through Regions and National Chapters. A group of chapters constitute a region.

The OAIC works with member churches and the communities where they are located to enable them to respond to the realities of poverty and inequality. The organisations participation in processes that work for good governance is based on the belief that public institutions have a critical to play in the provision of public goods and services for the wellbeing of all people. This calls for constructive engagement among various institutions i.e. institutions of the state, culture, religion and business.