

UNIVERSITY OF KWAZULU-NATAL
COLLEGE OF HUMANITIES, SCHOOL OF SOCIAL SCIENCES
PIETERMARITZBURG CAMPUS

**The Role of Faith based organisations in Policy Advocacy: A Case Study of
the Pietermaritzburg Agency for Community Social Action (PACSA)**

Grace Yeukai Simbi

Student number 209511389

Supervisor Mark Rieker

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DECLARATION

I, Grace Yeukai Simbi declare that this dissertation is my own unaided work. All citations, references and borrowed ideas have been duly acknowledged. It is being submitted for the degree of Master of Social Science in Policy and Development Studies in the College of Humanities, School of Social Sciences, University of KwaZulu-Natal, Pietermaritzburg, South Africa. None of the present work has been submitted previously for any degree or examination in any other University.

Student Signature..... Date.....

ABSTRACT

This study examines the advocacy role of Civil Society specifically Faith based organisations, using the Pietermaritzburg Agency for Community Social Action (PACSA) as a case study. A focus on religion and advocacy is beneficial because Faith based organisations generally deliver services for the public good.

The study was conducted in the city of Pietermaritzburg situated in the Province of KwaZulu Natal in South Africa using a faith based non- profit organisation.

The specific objectives of the study identified the advocacy strategies and techniques employed by PACSA and the challenges as well as the successes encountered by PACSA in its advocacy work. The study employed the issue of democracy and policy advocacy and the correlation of policy advocacy and effective governance. The study analysed its findings by using a theoretical framework for policy advocacy by Sheldon Gen and Amy Conley Wright. The combined logic model has three major categories of elements: inputs, activities, and outcomes and it was used because it is commensurate to analysis of the research questions that is; 1) What do policy advocates do to try to affect public policy, 2) what are their requisite inputs to perform these activities, and 3) what are the expected outcomes for their efforts.

A qualitative methodology shaped the research design; data were analysed using thematic analysis. The findings are presented under the main themes identified within data collected through face-to-face interviews and PACSA's documents. PACSA's advocacy work is based on needs of the people, not only should Civil Society Organisations ensure that their initiatives meet crucial social demands, but they also need to strengthen their presence at the grassroots level, to influence policy making. This research revealed that Faith based organisations can be involved in policy advocacy work and at the same time act in faith in the process of advocating for people within the society. The research has shown that Faith based organisations can be involved in several projects as long as their main concern being 'human dignity'.

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DEDICATION

I dedicate this dissertation to the almighty God for granting me the strength to complete this work and to my family members; to my Father, Martin Shangwa Simbi, to my Mother, Ellen Chipso Chiedza Mafara and to my Sister Faith Rumbidzai Simbi. You always gave me strength through your invaluable encouragement, love, support and patience. Thank You and God Bless You.

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LIST OF ACRONYMS

CBO:	Community Based Organisation
CSO:	Civil Society Organisation
FBO:	Faith Based Organisation
KZN:	KwaZulu-Natal
NGO:	Non - Governmental Organisation
NPO:	Non-Profit Organisation
PACSA:	Pietermaritzburg Agency for Community Social Action

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CHAPTER ONE: INTRODUCTION AND BACKGROUND

1. Introduction

The purpose of this research project was to assess the advocacy role of civil society focusing on Faith based organisations using a case study of a faith based organisation called the Pietermaritzburg Agency for Community Social Action (PACSA). In this chapter the background to the study is provided, a preliminary literature review is presented, the research problems and objectives are outlined, and the theoretical framework, methods of data collection and data analysis are provided. The chapter concludes with an overview of the dissertation structure.

1.1 Background and outline of research problem

This section discusses the background and outline of the research problem of the study. It discusses briefly what the study covers.

PACSA is a faith-based, non-governmental organisation (PACSA, 2012). The church is a vital dimension of culture and social identity, however social movements are rarely given acknowledgement across the development field (Baubock & Faist 2010: 22). This has led to the development of Civil Society Organisations (CSOs) that advocate for the people. According to Clarke (2006: 837) the importance of faith based organisations (FBOs) has increased. Many types of FBOs are important in the lives of the poor and in the political contests that affect them (Clarke, 2006: 837). The study seeks to explore the policy advocacy role of faith based organisations using PACSA as a case study.

FBOs have been engaged in a wide range of services (Tadros, 2010: 3). According to *CapacityPlus* (2012: 1) an FBO can be defined as “a social service organisation that is affiliated with a religious institution but is not itself a proselytizing institution”. This might include a “hospital, training institution, school, or community center owned and generally operated by a church, mosque, or temple” (*CapacityPlus*, 2012: 1). According to (Samuel 2008: 1) “advocacy is about the elevation and support of an individual or group in social, legal and political arena though at the heart of advocacy is the protection and empowerment of the powerless”. Advocacy aims to empower through a “range of activities from individual self-assertion to collective

resistance, protest and mobilisation” (Batilwala, 1995). The strong political component of advocacy involves actions which aim to maintain political, economic and societal rights through the processes of civil society (Samuel, 2008: 1).

The emergence of FBOs can be seen as a development of an increased involvement around identity representation and recognition of religion (Tadros, 2010: 4). However FBOs beliefs are conveyed through a variety of initiatives and, in some cases, FBOs are associated with organised religious movements and institutions and serve either to support religious identity within communities through socio-cultural activities and/or through service provision (Tadros, 2010: 4). The strength of religious institutions lies in forging trust and commitment and religion can drive people’s behavior and actions in a more productive direction (Tadros, 2010: 4).

Throughout the world FBOs are involved in community development and in many countries they are the dominant providers of social services to the community (Olarinmoye, 2012: 1). The gap between state capacity and the increasing demands of its citizens has stimulated policy advocacy by uniting participatory development involving non-state actors such as Non-governmental organisations (NGOs) and FBOs thus promoting development in Africa (Olarinmoye, 2012: 1). The statement of the problem which the study addressed is whether a strong history of service to the community makes it legitimate for religious groups to engage in advocacy (Samuel, 2008: 1).

It could be argued that religious institutions are particularly in communities or involved with communities to promote the rights of the community as they have strong, long-term and non-superficial relationships with their communities and engender commitment and trust perhaps to a greater extent than political institutions (Samuel, 2008: 1).

FBOs hold a greater level of independence, flexibility, and creativity thereby adding value to development in a number of ways: provide efficient development services; reach the poorest at grassroots level; have a long-term, sustainable presence; valued by the poorest and they encourage civil society advocacy (Olarinmoye, 2012: 3). The separation of church and state in South Africa, as reflected in the Constitution, is not a barrier to faith-based support for human rights, democracy and development (Piper, 2010: 55). Not only are most South Africans religious but there are multiple FBOs, many of which have significant social power (Piper, 2010:

55); this makes the faith-based sector potentially one of the most powerful components of civil society in South Africa.

Advocacy is used by NGOs, FBOs, activists and policy makers to influence policies, through effective implementation and enforcement of the policies (Pelton & Sprechmann, 2001: 2). However, Pelton & Sprechmann, (2001: 2) define “a policy as a plan, course of action, or set of regulations adopted by government, business or an institution, designed to influence and determine decisions or procedures”. The definition of policy then leads to a combined definition of policy advocacy which “is any effort to influence public policy by providing information, speaking to decision makers, demonstrating benefits for policy change and other such activities that encourage the adoption of the desired policy change” (Pelton & Sprechmann, 2001: 2).

PACSA is a non-profit organisation (NPO) which was founded in 1979 in order to draw white Christians into the struggle against apartheid (PACSA, 2012). PACSA’s work is largely based on “local government issues, peace, reconciliation and conflict transformation, participatory democracy, economic justice, and gender and HIV/AIDS” (PACSA Annual Report, 2012: 4). PACSA works within the uMgungundlovu District in KwaZulu Natal, South Africa (PACSA, 2012). PACSA facilitates development processes with local community partner organisations as they “seek substantial change in their communities, and accompanies them over a period of time, as requested by them” (PACSA, 2012).

PACSA has been involved in advocacy work since its inception; this is evident throughout their history to date which will be discussed in the study. PACSA raises awareness within churches and other community structures on issues of social justice, with a strong emphasis on human rights and building active citizenship through advocacy (PACSA, 2012). Since 2004, PACSA began to work towards accompanying local community partners on their journeys towards reconciliation, building true democracy and social transformation and development (PACSA, 2012). PACSA’s advocacy work as an FBO focuses on improving the lives of the poor which has been a great struggle in South Africa. PACSA’s use of advocacy aims to improve the livelihoods of people and target policy makers and implementers at levels above the household (PACSA Annual Report, 2009: 8). The next section will discuss views from various authors in relation to religion, faith based organisations and policy advocacy.

1.2 Preliminary literature study

This section discusses the preliminary literature review of the study in relation to policy advocacy and faith-based organisations. The broader literature is discussed in the chapters that follow.

According to Pelton & Sprechmann, (2001: 2) the principal aims of advocacy are to create reform and ensure policies are implemented. There are a variety of advocacy strategies, such as discussing problems directly with policy makers, delivering messages through the media, or strengthening the ability of local organisations (Association of African Aviation Training Organizations 2013: 5). According to Court, Mendizabal, Osborne & Young (2006: 19) “an organisation which identifies itself as a FBO will tend to have a level of access to communities and acceptance by communities which can lead to more effective planning and implementation of programmes which are meeting the real concerns of the people”. Faith leaders have the ability to advocate for progressive change and their high status can mean that they can speak when it would not be safe for others to do so, both as truth to power within their own countries, and as advocates to international decision-makers in private or in public (Court *et al*, 2006: 19).

Religion usually focuses on social problems such as poverty, child welfare, justice, and drug abuse thus giving a platform for attraction to many policy makers, scholars, and lay people because FBOs appear to emphasize thrift, individual responsibility, less government, responsiveness, and flexibility in the provision of services (Kumar, 2003: 17). Research pointing to the way faith organises resources for the poor counts the contributions of a wide group of agencies like NGOs, NPOs, cooperate companies, without always detailing that each is faith based (Wuthnow 1990). Collectively these faith-based organisations provide an invaluable service.

Clarke, (2006: 836) says the importance of FBOs, however, has increased in many faith contexts, including evangelical Christian, Islamic and Hindu. Samuel (2008: 1) states that it is clear that FBOs possess wide-reaching influence and potential for social transformation on a large scale and the nature of the institution of religion lends itself to creating an environment for advocacy. The agenda for advocacy by religious groups and institutions is based on their willingness to

engage with the public sphere at every level (Samuel, 2008: 1). However, several factors will influence whether the advocacy will be effective or not, the indifference of religious leadership can weaken advocacy efforts (Samuel, 2008: 1).

Civil society organisations can improve by disseminating information within civil society to the citizens, this is important in promoting accountability because citizens become aware of the pledges made by their governments, and can be in position to demand service delivery (Mukamunana & Brynard, 2005: 668). However, FBOs are effective for policy change; political and social movements as well as advocacy campaigns have often drawn upon religious motivations and the support of religious leaders thus the role of religion in advocacy can be crucial but also controversial (Mukamunana & Brynard, 2005: 668). The next section outlines the research problems and objectives of the study.

1.3 Research problems and objectives

The study's broad objective is to explore the role of FBOs in policy advocacy specifically looking at the actions, activities as well as strategies of the Pietermaritzburg Agency for Community Social Action. The study addressed the following questions:

- 1) What are faith based organisations?
- 2) What is policy advocacy?
- 3) What makes faith based organisations effective in advocating policy?
- 4) How does PACSA conceptualise policy advocacy?
- 5) What are the strategies and techniques that are employed by PACSA to advocate policies?
- 6) What are the challenges and successes that PACSA faces when advocating policies?

The broader issues which were addressed are:

- 1) The relationship between democracy and policy advocacy
- 2) The relationship between policy advocacy and effective governance

The next section introduces the theoretical framework that was used in the study.

1.4 Theoretical Framework

This section discusses the theoretical framework which the study used in relation to the policy advocacy role of FBOs.

The study made use of a framework for policy advocacy by Sheldon Gen and Amy Conley Wright called the combined logic model for policy advocacy. The importance of policy advocacy has increased and according to Gen & Wright (2012: 2) “public advocacy in policy making processes is a hallmark of a pluralistic democracy”. (Gen & Wright, 2012: 2). According to Dahl (1967 in Gen & Wright, 2012: 2), “the mere presence of multiple, active, conflicting groups is one sign of pluralism because each competitor holds some level of self-efficacy in policy making, thereby strengthening democracy”. Public advocacy can affect policy making thus one needs to understand what policy advocacy is and according to Gen & Wright, (2012: 3) policy advocacy is defined as “intentional activities initiated by private groups to affect the policy making process”.

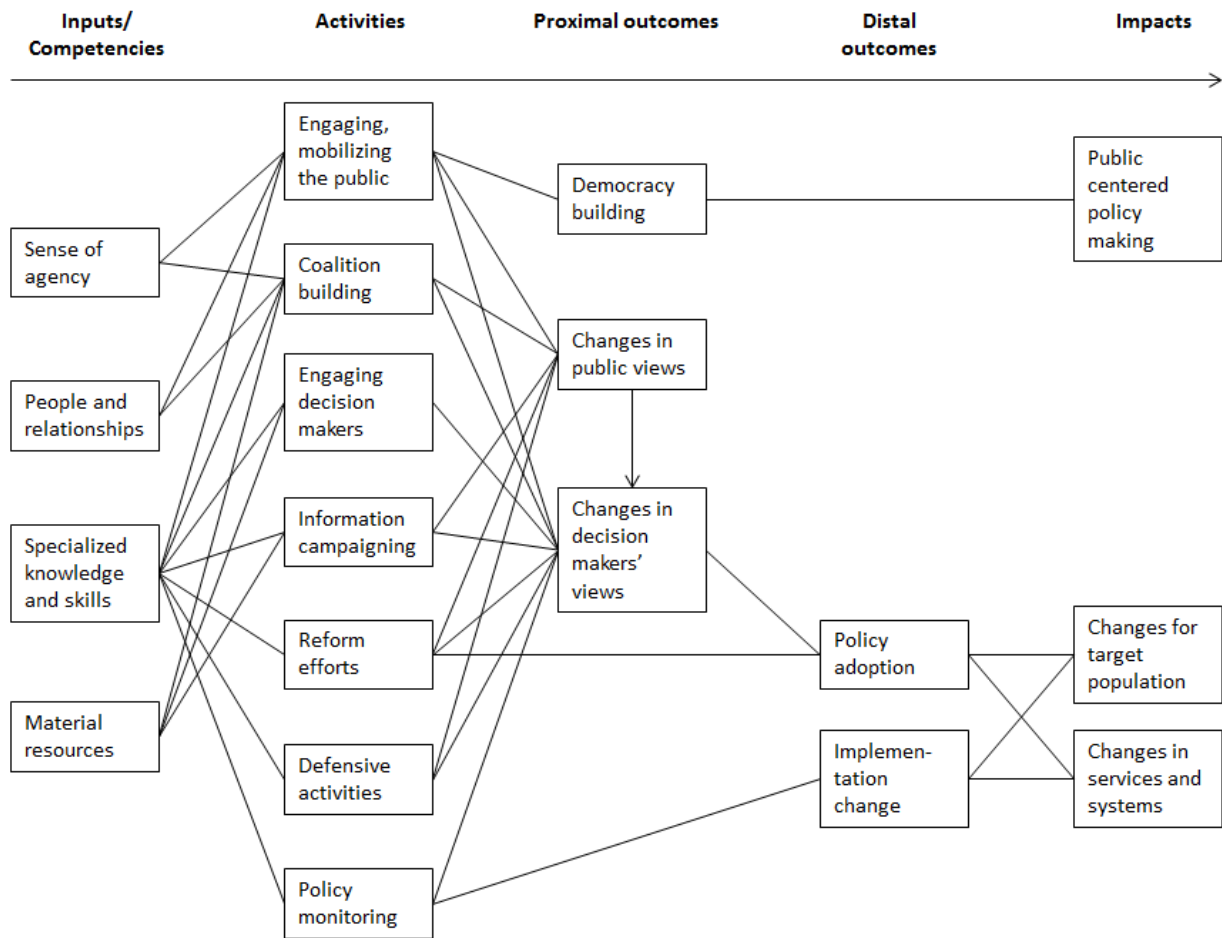
The combined model is best understood as a theory of change; it gives an enlightenment of how social change is expected to occur (Gen & Wright, 2012: 3). The combined logic model for policy advocacy looks at three broad issues (Gen & Wright, 2012: 5):

- 1) What do policy advocates do to try to affect public policy?
- 2) What are their requisite inputs to perform these activities?
- 3) What are their expected outcomes for their efforts?

The combined model was modified from practitioner logic models; it includes elements more commonly found in programme logic models than theory of change models (Gen & Wright, 2012: 4). The task of combining logic models was guided by Gen & Wright’s expectation that there are common sets of inputs, activities, and expected outcomes for policy advocacy that transcend specific advocacy purposes (Gen & Wright, 2012: 7). The model has three major categories of elements: inputs, activities, and outcomes; the category of outcomes includes three levels: proximal (near-term and more direct), distal (long-term and more indirect) and impacts (intended change) (Gen & Wright, 2012: 7).

The evaluation of logic models acknowledged various forms of particular knowledge and skills necessary to engage in advocacy efforts; these include an understanding of strategies, research, media advocacy, public relations, and lobbying (Gen & Wright, 2012: 8). However, empirical research on policy advocates in this study, using a case study of PACSA; inputs, activities, and expected outcomes are needed to substantiate or refute the hypothesized linkages of this conceptual model (Gen & Wright, 2012: 8).

Figure 1.1: Hypothesized links within the policy advocacy logic model



Source: Gen & Wright: 2012 Combined Advocacy Framework

The next section discusses the research methodology used in the study.

1.5 Research methodology

This section discusses the research methodology of the study. The section also discusses the methods of data collection and analysis.

This study is a case study aimed at exploring the policy advocacy role of faith based organisations using Pietermaritzburg Agency for Community Social Action. The study focuses only on one faith based organisation in Pietermaritzburg, KwaZulu Natal. This case study has been guided by qualitative research methodology relying on primary and secondary data collection which included written sources and face-to-face interviews.

Qualitative researchers seek illumination, understanding and extrapolation when doing their studies as they need to test and demonstrate credibility (Patton, 2001). In qualitative research, "the researcher is the instrument" (Patton, 2001: 14). The data analysis of qualitative research is generally inductive, and interactive (Patton, 2001: 14). Qualitative research is used in the study because it relies on the informal wisdom that has developed from the experiences of researchers (Neuman, 2000: 23). Qualitative data in the study; primary data were collected using semi-structured face-to-face interviews designed for members of staff who were amongst the policy advocacy cluster within PACSA. The interviews were recorded and notes were taken during the interview. Secondary data were accessed from the organisational documents, mostly PACSA's website, PACSA's annual reports, fact sheets, newspaper articles and books.

Case studies offer a richness and depth of information not usually offered by other methods (Neuman, 2000). One of the criticisms aimed at case study research is that the case under study is not necessarily representative of similar cases and therefore the results of the research are not generalisable (Neuman, 2000: 200). The case study is necessary to evaluate policy advocacy in relation to the role of FBOs within an individual organisation because the organisation is a faith based organisation which does advocacy work.

1.5.1 Sampling and Population

A non-probability sampling method was used in this research. Sampling reduces the costs and time required to do research, it often improves the quality of information by allowing more intensive data collection than would otherwise be possible (Neuman, 2000: 195). The type of sampling used to select respondents is purposive sampling. There are fifteen or more PACSA staff members that are involved in different projects and clusters. Some are always at the field whilst some occasionally go to the field. The study conducted semi-structured interviews with five PACSA staff members who were at least directly or indirectly involved in PACSA's

advocacy work. According to Babbie (1995) it is often difficult to judge the adequacy of sampling in qualitative research.

Thematic analysis was used to analyse the data; thematic analysis involves the identification of categories and themes (Babbie, 1995). The analysis is often described or implied in the discussion of the findings (Neuman, 2000). Data were analysed to describe the different perspectives of the different respondents, which are impacted by beliefs, histories, contexts, roles and level of participation with PACSA relating it to policy advocacy and FBOs.

1.6 Structure of dissertation:

The study was structured as follows:

Chapter One

This chapter is the introductory chapter which focused on the background of the study, focused on the history of PACSA. It looks into Faith based organisations and policy advocacy briefly. The chapter will describes the statement of the problem, purpose of the study, preliminary literature review, the objectives of the study; it briefly looks at the theoretical framework and the research methodology.

Chapter Two

This chapter constitutes the conceptual and theoretical framework. The chapter gives an overview of the relevant literature related to the conceptual and theoretical framework.

Chapter Three

This chapter introduces the case study: it discusses PACSA in general and the advocacy work that PACSA is involved in specifically.

Chapter Four

The chapter discusses the findings, results and analysis of the study. The population and sample, data collection instruments as well as the methods used to conduct the research are included in this chapter.

Chapter Five

This chapter concludes the study. The chapter discusses the implications of the study. It provides a summary and conclusion.

1.7 Conclusion

This chapter discussed an overview of the study. The chapter has given a breakdown of the study including the structure of the research. The next chapter conceptualises the role of faith based organisations and policy advocacy as well as discussing the theoretical framework.

CHAPTER TWO: CONCEPTUAL AND THEORETICAL FRAMEWORK

2. Introduction

This chapter constitutes the conceptual and theoretical framework of public policy, policy advocacy and civil society organisations, faith based organisations, and the combined logic framework of policy advocacy.

2.1. Public Policy

Public policy comprises of authoritative statements which are expressed by the government and approved by parliament and which can manifest in the form of laws, white papers and even the national budget (Mukwindidza, 2008: 18). Public policy can be formulated at national level, provincial level and local level and in relation to the study, NPOs have been assuming more responsibilities and gaining greater visibility and power at both national and provincial levels (ESCWA, 2005: 1).

Policy has been defined by several authors in different contexts however there are similarities in how the authors define policy and public policy. Meyer (1995: 107) defines policy as “authoritative statements made by legitimate public institutions about the way in which they propose to deal with policy problems”. Anderson (1997: 9) defines policy as “a proposed course of action of a person, group, or government within a given environment providing obstacles and opportunities which the policy was proposed to utilize and overcome in an effort to reach a goal or realize an objective”.

According to Dye (1995: 4), “public policy is whatever governments choose to do or not to do”, on the major policy issues affecting society today, such as how to provide adequate benefits and pensions to those who need them. Roux, (2002: 425) refers public policy to a proposed course of action of government, or guidelines to follow to reach goals and objectives, and is continuously subject to the effects of environmental change and influence. Public policy, indeed, is also an authoritative statement on what government chooses to do or not to do and incorporates, or implies, the authoritative allocation of values for the whole society (Dye, 1995: 4). Dye’s definition implies that governments have the mandate of choice. Governments may choose to act on problems or to let problems continue, hence the need for FBOs who play a part in advocacy roles. Policy can never be static, it always relates to current issues in the society for example, the

continuous process of change, transformation and globalisation which are take place in South Africa since post 1994 (Roux, 2002: 425) and in relation to the study, the growth and development of PACSA pre and post 1994 is evident.

Public policy exists to solve problems affecting people in society, making public policy means deciding what is and is not a problem, choosing which problems to solve, and deciding on solutions (Sutton, 1999: 23). Problems are conceived and defined differently by variously interested actors and groups and solutions are achieved through mutual adjustment and adaptation of interests (Sutton, 1999: 23). Public policy has to be formulated, adopted and implemented (Mukwindidza, 2008: 19). It is those in authority and who have the mandate from the public who should ensure that public policy has been formulated, adopted and implemented for the benefit of the public (Mukwindidza, 2008: 19). In the governmental framework, public policy is made by all three branches, the executive, legislature and judiciary. In relation to the study civil society organisations suggest advocacy issues to the legislature.

Having described the concept of public policy in the foregoing paragraphs, the stages of the policy cycle will be discussed in the next section.

2.2 Stages of the Policy Cycle

Policy development and implementation does not always occur in a linear, logical way, the phases of the policy cycle assist in understanding the process so that organisations can be more effective policy advocates (Northern California Grantmakers, 2007: 1). The phases include: problem definition, agenda setting, policy adoption, implementation and evaluation.

1) Problem definition:

Problem definition is the first in policy development, during this stage; a problem is identified and examined and possible solutions are explored through research and analysis ((Northern California Grantmakers, 2007: 2).

2) Agenda setting:

Agenda-setting is the next stage, during this stage; the problem is discussed so as to come with possible solutions among the public and decision-makers (Northern California Grantmakers, 2007: 2).

3) Policy adoption:

Policy adoption is the third stage in which policymakers discuss options and possible solutions and then adopt new or amend existing policy (Northern California Grantmakers, 2007: 2). The common strategies used to influence policy adoption are issue advocacy, regulatory advocacy, community organizing, public or private partnership creation and in the case of voting, ballot measures and polls, the voters are policymakers and the election determines policy adoption (Northern California Grantmakers, 2007: 2).

4) Implementation:

According to Northern California Grantmakers, (2007: 2) this phase is often ignored because it is not as visible to the general public and citizens. However in the implementation stage, decisions that are made ultimately determine the policy's effectiveness.

5) Monitoring and Evaluation:

After a policy is implemented, it is important to evaluate its effectiveness (Northern California Grantmakers, 2007: 2). Policy research and analysis are strategies to evaluate whether the policy meets its goals and if there are any unintended outcomes (Northern California Grantmakers, 2007: 2). Evaluation findings can be used, during a new phase of problem definition (Northern California Grantmakers, 2007: 2). The policy life cycle is continuous until an effective policy is created and successfully implemented (Northern California Grantmakers, 2007: 2).

However this life cycle is only a framework and not all policy is formed according to this linear model and all policy creation is incremental. A number of different strategies are often required to create one policy change (Northern California Grantmakers, 2007: 2).

The next section will discuss policy advocacy.

2.3 Policy Advocacy

The policy-making process includes: agenda setting, policy formulation, decision-making, implementation and policy monitoring and evaluation (USAID, 2013). Advocacy can take place at any step along the way (DeSantis, 2008: 40). According to (USAID, 2013) when a problem that requires a policy solution has been identified, the process of policy development will involve how the problem is framed by various stakeholders, which problems make it onto the policymaking agenda, and how the policy is formulated.

The ultimate objective of public policy is to address the problems that arise in the society, inextricably tied to policy work is advocacy. Advocacy can include work that focuses on one specific issue; campaigns that last for a specific period of time and ongoing work that addresses a broad range of issues (MenEngage, 2008). Action to influence policy involves participating in public hearings or forums, joining a coalition or campaign on key issues, or supporting community organisations as they undertake direct action (MenEngage, 2008).

According to Sprechmann & Pelton (2001: 2) “advocacy is a strategy to influence policy makers when they make laws and regulations, when they distribute resources and make other decisions that affect peoples' lives”. Advocacy aims to create policies, reform policies, and ensure policies are implemented through various strategies, such as discussing problems directly with policy makers, delivering messages through the media, or strengthening the ability of local organisations to advocate such as NGOs and FBOs (Sprechmann & Pelton, 2001: 3).

MenEngage (2008) define advocacy as “a set of targeted actions directed at changing policies, positions or programmes which lead to the formation of advocacy networks which are groups of organisations and individuals working together to achieve changes in policy, law, or programs for a particular issue”. Through advocacy, networks can engage in high-level dialogue with policymakers and other influential leaders on broad policy issues (MenEngage, 2008). In relation to the study, PACSA uses dialogue with partner community groups that have come to PACSA to initiate a relationship with them. PACSA uses a dialogic approach to analyse a community groups' situation, identify their needs and what resources they have amongst them; as they plan, implement and monitor activities to achieve their own development and advocacy goals (PACSA, 2012).

Clio (2008: 76) defines policy advocacy as “any effort to influence public policy by providing information, speaking to decision makers, demonstrating benefits for policy change and other such activities that encourage the adoption of the desired policy change”. According to the Office of the Provincial Advocate for Children and Youth (2008), policy advocacy refers to “advocacy tactics, strategies and initiatives which target changes to policies and legislation”.

In policy advocacy, oppressive systems, policies and laws that negatively affect the poor are challenged and changed, these advocacy initiatives seek to establish new policies, improve existing policies or challenge the development of policies that reduce resources and opportunities for vulnerable groups of people (Office of the Provincial Advocate for Children and Youth, 2008). Policy advocacy seeks to engage in various sectors of the government which includes: public servants, bureaucrats, political appointees, elected officials and legislators (Office of the Provincial Advocate for Children and Youth, 2008). Policy advocacy aims to impact government policy in the interests of poor, disadvantaged sectors of the population, through direct engagement with policy-making processes.

Although, it is also important to remember that policies and laws alone cannot influence long-term and sustained change, they are a necessary first step, which must be followed up through effective implementation, which should be stimulated, enforced and monitored by civil society (MenEngage, 2008).

The next section will expand on policy advocacy by discussing the purposes of policy advocacy.

2.3.1 The Purposes of Policy Advocacy

When considering the general purposes of policy advocacy in a democratic society, public participation should be put into consideration as it provides both normative and descriptive answers (Gen & Wright, 2012: 21). On the normative side, public participation is widely prescribed to legitimise the process of policy making by providing the public access to the process. The public’s input can at least complement the government’s rational approach to decision making (deLeon, 1992) and perhaps identify shared interests between the two (Denhardt & Denhardt, 2000). In doing so, public engagement and perhaps consensus for policy choices are enhanced.

On the descriptive side, a growing body of empirical research concludes that public participation produces better policy outcomes. Policies developed with public input have been found to be more effective as they have wider distributions of benefits and are more valued by the public (Gen & Wright, 2012: 4). Furthermore, public participation improves the government itself, by making it more responsive to public concerns and more adaptive to its changing environment (Koenig, 2005). In relation to the study, FBOs are thought of as having a greater effect when advocating for the public as they seem to be more respected.

Individual groups of advocates may engage in policy advocacy for more narrow benefits. It is doubtful, therefore, that the social benefits of a lively campaign among competing interests would be enough to motivate advocates to participate (Smith & Huntsman, 1997: 311).

Policy advocates' are expected to engage the policy process through seeking favorable policy changes, after all, policy advocates often advocate for specific policies (Smith & Huntsman, 1997: 312). In a pluralistic society, the citizens do not have a say in policies especially with controversial issues that attract deep engagement, the policy outcome may become a zero-sum game in which a few groups get their preferred policy while the rest do not (Smith & Huntsman, 1997: 312). Furthermore, even in those rare cases where a policy advocacy group gets its preferred policy, attribution of that outcome to their own advocacy efforts is questionable and other groups with corresponding preferences may have contributed to the outcome; complicating the issue is the temporal length of political processes (Gen & Wright, 2012: 4).

There are ranges of expected outcomes for advocacy efforts, of which favorable policy change is just one (Gen & Wright, 2012: 5). However, while the practice of advocacy has advanced, its theoretical groundings are still in progress (Gen & Wright, 2012: 5), not because of a lack of theories of policy processes, but for a lack of application to policy advocacy (Gen & Wright, 2012: 5).

The next section will discuss civil society organisations which is one of the study's main focus.

2.4 Civil Society Organisations and Faith based organisations

Civil society organisations are concerned with the interests of their members and others and advocate for a certain public cause. Civil society formations in Africa have historically played an

important part in the establishment of organising people in the pursuit of common goals, they have advocated for people in different ways for different purposes.

The Bill of Rights chapter (2) 31:1 expresses cultural, religious and linguistic communities which states that persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community, to enjoy their culture, practice their religion and use their language; and to form, join and maintain cultural, religious and linguistic associations and other organs of civil society (South African Government Information, 2009). The governance framework that defines the state-civil society relations of each country determines the involvement of popular movements and NGOs in advocacy issues and the impact of such involvement (Saruchera & Odhiambo, 2004: 2).

Civil Society International (2003) views civil society as an unusual concept in that it always seems to require being defined before it is applied or discussed; this is because the concept was rarely used. Civil Society International (2003) mention that perhaps the simplest way to see civil society is as a "third sector," distinct from government and business. Having said this, civil society refers essentially to the so-called intermediary institutions such as professional associations, religious groups, labor unions, citizen advocacy organisations, that give voice to various sectors of society and enrich public participation in democracies and in relation to the study, religious groups are the main focus commonly known as faith based organisations (Civil Society International, 2003).

Some civil society organisations are composed of people who form "interest groups", such as labor unions, business alliances, professional associations, humanitarian foundations and communal groups. Many of those organisations assume advocacy roles to promote the interests of their citizens or broader public interests pertaining to particular problems or issues (ESCWA, 2005: 1). The concept of Civil Society implies other, related values: for example, a commitment to democracy and equal treatment of all citizens before the law.

The International Monetary Fund (IMF) uses the term civil society organisation to refer to the wide range of citizens' associations that exists in virtually all member countries to provide benefits, services, or political influence to specific groups within society. Civil Society Organisations include: business forums, faith-based associations, labor unions, local community

groups, nongovernmental organizations (NGOs), and humanitarian foundations, among others (IMF, 2013). Usually excluded are not only the branches of government (government agencies and legislators) but also individual businesses, political parties, and the media (IMF, 2013).

According to IMF (2013) civil society organisations are now more vocal than in the past, they are experts in economic issues and their influence expands to parliaments and governments, whether national, regional, or international, the way civil society organisations do business has been profoundly affected by globalisation (IMF, 2013). Civil society organisations increasingly employ extensive networks to pursue their activities and to try to influence policies on a broad range of issues (IMF, 2013).

Civil society organisations have played an important role in the development of progressive policies in some countries for example, Netherlands and the drug policy. The lessons learnt from those countries must be applied in continuing advocacy for reforms which increase access among the poor to land and resource rights (Saruchera and Odhiambo 2004: 1). The next section will discuss civil society organisations and their advocacy role.

2.3.1 Civil Society Organisations and Policy Advocacy

The advocacy experiences of many civil society organisations reflect a number of lessons, opportunities and constraints for development policy which are discussed by Saruchera and Odhiambo (2004: 3, 4).

Firstly, advocacy is dependent on an effective networking framework which is determined by the political governance and legislative structure of the specific countries where these formations are located (Saruchera and Odhiambo, 2004: 3). The need to pool resources, network and share expertise and experiences among civil society formations to impact on government policy cannot be over-emphasised. Secondly, it is increasingly evident that policy-making is a game of numbers in which mobilising a critical mass of support gives civil society power to secure the attention of the makers of policies and laws (Saruchera and Odhiambo, 2004: 3).

Thirdly, operating effective networks and securing the necessary funds is a tough challenge. No organisations exist purely for networking and NGOs and other civil society organisations hardly

have resources to spare for networking (Saruchera and Odhiambo, 2004: 3). Networking is not an end in itself so donors rarely fund networking as a distinct activity. This is, regrettably, the tragedy of the civil society organisations and popular movements which seek to impact on policy-making (Saruchera and Odhiambo, 2004: 3). Fourthly, land remains a sensitive issue in Africa and most governments question the intentions of donors funding civil society activities on such matters, especially where the donors hail from the former colonial power (Saruchera and Odhiambo, 2004: 3).

Fifthly, civic mobilisations to date reveal the organisational limitations of many NGOs and civil society formations in respect of supporting the emergence of independent and sustainable social movements (Saruchera and Odhiambo, 2004: 4). NGOs tend to focus on narrow projects and rarely have the capacity to respond to urgent policy issues as and when they arise (Saruchera and Odhiambo, 2004: 4). Civil society organisations should be well-positioned to respond to radical and rapid events, and need to lead, instead of shadowing the state need for advocacy (Saruchera and Odhiambo, 2004: 4). The phenomenon in some countries of *post-hoc* legalisation of civil society actions shows that civil society can provide leadership for change.

Sixthly, as Greenberg (2004) argues, there is need for identification and collusion of common interests, between the middle and landless classes, based on the imperative that all those who want and need resources should have access to such resources. The radical middle class should be willing to work directly and consistently with the people on the ground in order to learn, make mistakes and achieve together in a manner that avoids pitfalls (Saruchera and Odhiambo, 2004: 4). Greenberg (2004) says a voluntary and morally-based activist approach, as opposed to NGO professionalism, is preferable in nurturing and sustaining social movements and CSOs that remain outside the circuits of institutional power and influence, but are driven and directed by mass-based movements and in relation to the study FBOs would be best suited.

Seventhly, the key challenges facing African CSOs and social movements lie in the answers to two questions: ‘What form of support is necessary to build and sustain independent social movements and how best can this support be secured?’ ‘How can the radical middle class engage

fully with emerging grassroots movements without imposing its own agenda on the movements?’ (Greenberg, 2004).

The next section will conceptualise faith based organisations.

2.3.2 Faith based organisations

Faith-based service agencies have emerged as the front line of organised religion's involvement in service delivery. Clarke, (2006: 839) shows that FBOs have become more prominent in development contexts because of immigration: “in recent decades, western nations have become more multicultural and multi-faith as a result of immigration and migrants have developed multiple identities, embracing new nationalities yet retaining faith identities and familial links to the country of origin” (Clarke, 2006: 839). FBOs help the faithful to maintain their cultural identity, to help the poor and to provide alternatives to the secular organisations which dominate aid flows to the developing world (Clarke, 2006: 842)

Some FBOs are large, well-funded and quite effective, many are small and incapable of doing all they would like to do and most do not emphasize faith very much and, with a few exceptions, it is unclear whether emphasizing faith more would be beneficial (Clarke, 2006: 842). Some lower-income families do not believe FBOs are more effective as opposed to NGOs therefore they do not seek help from these agencies and from their congregations. When religious organisations help people, trust is often one of the most positive results, spreading messages about love and compassion, too, is one of the important roles of religion (Tyndale, 2003: 22). Civil society is about social relationships, its strength lies in the quality of those relationships: whether they are enduring and supportive, bring diverse groups together, provide assistance when assistance is needed, and whether they make it possible for people to mobilize to achieve their values (Tyndale, 2003: 23).

According to Kearney (2008: 7) FBOs are “organisations which start from the base of faith in the way they relate to the world”. He maintains that FBOs “see their faith as integrally involved in social issues and issues of justice and think that their kind of reason for enlisting ...is very much influenced by their faith” and they feel “that their faith has an important contribution to make”

(Kearney, 2008:7). Just how much or how little faith is actually present in faith-based service organizations is thus an empirical question, it may be that government restrictions have inhibited its full expression, but it is just as likely that cultural norms are the reason (Wuthnow, 2007).

The next section will discuss faith based organisations and their relationship within South African context.

2.4 Faith based organisations and South Africa

FBOs represent one sector of civil society that is becoming increasingly preoccupied with addressing the needs of the poor in South Africa. FBOs have not only stepped in to fill a gap left by the state but appear to be making a difference in the society and in relation to the study one of the gaps is advocacy.

The particular FBO within this study Pietermaritzburg Agency for Community Social Action (PACSA) is a Christian organisation that has worked on issues of human rights and social justice for over 30 years including local government issues, peace, reconciliation and conflict transformation, participatory democracy, economic justice, and gender and HIV and AIDS (PACSA, 2012). Putnam's (2000: 66) acknowledges that historically, religious organisations have been influential in societies.

An increasing number of FBOs are regarding the poverty situation in South Africa as a social issue which they feel they should address due to the government's failure to do so and, they feel the need to advocate for change (Swart, 2009: 75). In many areas, local government has demonstrated that it is unable to satisfy basic social and infrastructure needs, resulting in widespread frustration as well as a decline in confidence levels where the government's ability to deliver is concerned (Swart, 2009: 75). The current governance crisis and poor service delivery, particularly at a local level, have been cited as reasons for the rising expectations being placed on faith-based structures to provide assistance (Swart, 2009: 75).

Several private foundations and official development agencies have become increasingly interested in the relationship between FBOs, including faith-based communities/institutions, and development, and have subsequently initiated research projects and studies focusing on this

(Maharaj *et al*, 2008: 81). According to Erasmus *et al* (2009: 8), “in South Africa religion as a social institution and its formal organisations are central to the process of social development”. This is evident at a local level: operating in the form of grassroots organisations, churches have been orientating and preparing themselves to address challenges and issues confronting the communities in which they are based (PACSA, 2012). Not only have churches been creating organisations on a regional and national basis in order to better orientate themselves to address these challenges, but they have also been reassessing their relationships with key role players including government and business (Erasmus *et al*, 2009: 8).

In South Africa, the Church has been a visible role player in terms of providing social welfare services since the arrival of the first colonists in South Africa in the mid-17th century, when social relief projects in the name of the Church were established (Erasmus *et al*, 2009: 16). South Africa has been noted as having “a long history of missionary activity up to the 1960’s, which saw Christians formally involved in education, health care, agriculture and nutrition, vocational skills training, small business development and leadership formations” (De Gruchy and Ellis, 2008: 11). The Church was said to be making efforts to prepare black Christians to constructively engage and participate in society.

Furthermore, during the 1930’s and 40’s, the white Dutch Reformed Church was preoccupied with the “poor white problem” (De Gruchy and Ellis, 2008:11). PACSA was founded to draw white Christians into the struggle against apartheid. It published information about incidents of apartheid violence hidden by the apartheid state, and many victims of violence came to PACSA for medical care, counseling and support, they engaged in crucial peacemaking activities in violence hotspots, and some members were detained or killed (PACSA, 2012).

With the advent of the new South Africa, FBOs and their leaders found themselves in what de Gruchy and Ellis (2008: 9) term “another country” where the political complexities of apartheid had degenerated. The Church and its leaders had been so intensely focused on the struggle against the apartheid regime and the issues of race and racism that it was not prepared to address the new socio-economic and cultural issues facing the new South Africa (De Gruchy and Ellis, 2008: 9).

Christian leaders should view the previous experiences with development as resources which they can draw on when attempting to reflect on and engage with the current development agenda. Pettersson and Middlemiss (2009:113) make the observation that in general, churches, in their position as social agents, appear to be integrating themselves in the so-called “voluntary sector” as they attempt to ascertain their new identity and place among NGOs. The next section will discuss the involvement of faith based organisations within democratic states.

2.4.1 Faith based organisations and Democracy

FBOs have created a solid foundation of work in social development. Belsaw, Calderisi, and Sugden (2005) argue that religion provides consolation to people, including the poor, and is part of ‘their personal identity, the foundation of their sense of community, and the basis of their hope’. Therefore, FBOs’ involvement in the public arena can be a powerful tool to bring about positive effects, especially in terms of the development in democratic societies (Belsaw *et al*, 2005: 12). Thus, as FBOs have often worked in communities for a considerable period of time, they can engage in long-term commitment to work there while obtaining the people’s trust.

Nishimuko, (2008: 174) says since FBOs are often deeply rooted in the communities that they serve, they can play an important role in promoting democratisation, by providing opportunities and mobilising people, including marginalised groups. This can lead to them exercising their right to participation: Participation is one way of creating and enhancing democracy and local participation is critical to the success of many development projects (Nishimuko, 2008: 174). When the intended beneficiaries are fully involved, the programmes can be more beneficial to them and the outcomes can be more sustainable (Rao & Smyth 2005).

Diamond, (1997) mentions that, as FBOs carry out their activities away from the limelight of major political events such as parliamentary elections, their impact on the democratisation process has therefore tended to be overlooked. In general, during the process of democratic consolidation, a strong civil society is commonly regarded as a crucial variable in determining the success or failure of democracy. Diamond (1997) lists no less than ten distinct roles civil society can potentially play in supporting the consolidation process, which range from holding the government accountable for its actions and providing information to citizens, to being a recruitment pool for future government officials.

In the case of South Africa, previous studies on the relationship between NGOs and democracy have tended to focus either on the watchdog role of NGOs or on their role as a substitute for the state by providing basic social services to black communities (van der Merwe *et al.*, 1999: 3). NGOs and FBOs in South Africa are seen fulfilling three essential, although overlooked, roles:

- (1) As schools of democracy,
- (2) In mitigating societal conflicts, and
- (3) As effective channels of interest representation for the poor (van der Merwe *et al.*, 1999: 3).

These three functions are of particular importance in the South African context, because through fulfilling these functions NGOs and FBOs are able to reduce and counteract the obstacles to consolidating democracy (van der Merwe *et al.*, 1999: 3).

As early as the 1830s, Alexis de Tocqueville recognised the role of voluntary associations as schools of democracy in which democratic norms and procedures are learned and internalised by their members. In the South African context, the cultivation of democratic norms among the public is of utmost importance, as the legitimacy of democracy still rests on the conditional and currently rather shaky foundation of government performance (Mattes and Thiel, 1998). Civil society organizations, including FBOs, can play a vital role as schools of democracy (Cross, 1994; Torres, 1995). However, as a crucial precondition for voluntary organisations to function as schools of democracy and producers of social capital, they must be democratic in their internal organisational structures and decision-making processes (Torres, 1995).

South Africa is still a country divided along racial, ethnic, linguistic, and religious lines as well as there being conflict between the urban centers and the rural periphery (Friedman, 1995). Because of the socioeconomic legacy of the apartheid regime, which linked social status so closely to race, it is particularly the political mobilisation of racial groups that constitutes a potential threat to South African democracy (van der Merwe *et al.*, 1999: 3). An important indicator for a consolidated democracy is the extent to which all societal interests are represented in the political process.

2.4.2 Limits and challenges of Faith Based Organisations

Faith based organisations face some challenges in democratic societies and according to the World Movement for Democracy, some have been highlighted below:

- 1) Some FBOs are involved in the struggle for democracy while other FBOs are supporting undemocratic forces.
- 2) Some FBOs over-emphasize spiritual issues and don't focus enough on issues related to social justice for example HIV and AIDS, poverty, peace, reconciliation, and democracy
- 3) Some FBOs view the involvement of religious communities in political issues as dangerous
- 4) Some governments view organised religion as a threat to government
- 5) Most FBOs view state-sponsored FBOs as illegitimate and not able to express the views of religious communities (World Movement for Democracy, 2004).

Democracy activists realise that after a democratic breakdown in many countries the challenges actually begin after elections and in many cases, the elections are not viewed as part of the constitutional development process, but as a remedy for all problems (van der Merwe et al., 1999: 3).

The next section will discuss the relationship between policy advocacy and faith based organisations.

2.5 The Policy Advocacy role of Faith based organisations

Religion is increasingly being looked to by public officials to help solve community problems; possible remedies for poverty, crime, drug abuse, homelessness, and many other social concerns have been linked to faith communities (World Movement for Democracy, 2004). A number of different activities could then be planned to take forward the results of the policy role as FBOs.

According to Wuthnow, (2007: 840) FBOs have a direct role in tackling poverty by funding or managing programmes that help the poor and by raising awareness of poverty among the faithful.

FBOs play an important role in providing social services to the poor. Wuthnow's focus is based on FBOs involved in: (1) public policy debates concerned with international Development (2) social and political processes that impact positively or negatively on the poor in developing countries and (3) direct efforts to support, represent or engage with the poor in the developing

world. From this perspective, Wuthnow, 2007 suggests five many types of FBOs which are evident:

1. Faith-based representative organisations or apex bodies which rule on doctrinal matters, govern the faithful and represent them through engagement with the state and other actors;
2. Faith-based charitable or development organisations which mobilise the faithful in support of the poor and other social groups, and which fund or manage programmes which tackle poverty and social exclusion;
3. Faith-based socio-political organisations which interpret and deploy faith as a political construct, organising and mobilising social groups on the basis of faith identities but in pursuit of broader political objectives or, alternatively, promote faith as a socio-cultural construct, as a means of uniting disparate social groups on the basis of faith-based cultural identities;
4. Faith-based missionary organisations which spread key faith messages beyond the faithful, by actively promoting the faith and seeking converts to it, or by supporting and engaging with other faith communities on the basis of key faith principles
5. And finally, faith-based illegal or terrorist organisations which engage in illegal practices on the basis of faith beliefs or engage in armed struggle or violent acts justified on the grounds of faith (Wuthnow, 2007: 840).

This typology captures a variety of organisational forms and a range of challenges in development policy contexts.

Political parties and social movements are important because of their role in mobilising social groups on the basis of faith and other identities but secret societies with an explicit faith ethos can have an equivalent influence on the design and implementation of public policy through covert networking among elite social groups (Wuthnow, 2007: 841). FBOs, in relation to policy advocacy have a number of characteristics that distinguish them from their secular peers. They draw on elaborate spiritual and moral values that represent an important and distinct assistant to secular development discourse (Wuthnow, 2007: 841). As a result, they have a significant ability to mobilise advocates as they are highly networked both nationally and internationally and are highly embedded in political contests and in processes of governance (Wuthnow, 2007: 841).

FBOs are less dependent on donor funding and they have well-developed capacity and expertise in the key areas of development practice which then leads to advocating for societies. As such, they are important actors in the development process and deserve sufficient attention in development policy (Wuthnow, 2007: 841).

The next section will discuss the theoretical framework which the study uses: The combined logic model of policy advocacy.

2.6 South African Legislative Framework on Non-Profit Organisations

The non-profit sector in South Africa continues to grow, however there are certain laws that govern the non-profit sector and in relation to the study, when non-profit organisations advocate for people, certain laws should be considered. South Africa currently has many of laws that govern the non-profit sector and the laws apply at national level (Bamford, 1982: 121). Common law and statutory law recognises voluntary associations, trusts and (section 21) companies as the legal entities available to non-profit organisations, in terms of the Non-profit Organisations Act. The third layer of regulation allows entities already registered as Non-Profit Organisations to register as Public Benefit Organisations under the Income Tax Act.

The fact that the right to freedom of association guarantees individual's freedom to establish, to join or take part in the activities of an association is of great significance to civil society in South Africa. In relation to the study, policy advocacy involves the people, it allows individuals to associate with others in order to achieve a common objective. Currently in South Africa, there are no statutory provisions in place that allow the government to ban an association. The Trust Property Control Act, (No. 57 of 1988) together with the common law determines that the first trustees must lodge the trust deed with the master of the high court.

A register of all organisations registered as Non-Profit Organisations under the Non-profit Organisations Act is maintained by the Non-profit Organisations Directorate. Registration in terms of the Non-Profit Organisations Act is voluntary. To be eligible, the organisation must be a trust, company, or other association of persons established for a "public purpose."

2.7 The Combined Logic Model of Policy Advocacy

According to Gen & Wright, (2012: 2) the simple presence of multiple, active, conflicting groups is one sign of diversity because each competitor holds some level of self-efficacy in policy making. As long as consent among the groups can be reached without revolution, democracy is strengthened (Gen & Wright, 2012: 2).

The Combined Logic Model synthesizes the professional literature on advocacy with the academic literature in policy studies to formulate an empirically testable model for policy advocacy (Gen and Wright, 2012: 3). Most importantly, policy advocacy activities are initiated by private individuals and groups; they proactively engage the policy process, often without invitation by the government. The legal foundation for their activities is generally in the Bill of Rights' guarantees for free speech, assembly, and petition (Gen and Wright, 2012: 3).

Public participation activities that are initiated by government bodies, including familiar outreach tools such as public hearings, citizen surveys, citizen juries, assist policy advocacy and organisations involved. These represent a top-down approach to public participation, in which government bodies actively solicit input from private citizens and groups (McLaverty, 2011). Policy advocacy efforts are intentional; people participate in advocacy activities because they expect effects from their efforts making participation not a goal in itself, but a means to a goal. The Combined Logic Model focuses on questions like

- 1) What do policy advocates do to try to affect public policy?
- 2) What are the requisite inputs to perform these activities? And
- 3) What are the expected outcomes for their efforts?

The answers to these questions have both practical and theoretical significance. First, demand for accountability in advocacy work has grown (Gen & Wright, 2012: 6). Policy advocates and their supporters from individual donors to major grant funders desire to see measurable results of their advocacy efforts (Gen & Wright, 2012: 6).

The combined model is best understood as a theory of change, given its simplicity and purpose of explaining how social change is expected to occur (Knowlton & Phillips, 2009 in Gen & Wright, 2012: 7). The model has three major categories of elements: inputs, activities, and

outcomes. The category of outcomes includes three levels: proximal (near-term and more direct), distal (long-term and more indirect) and impacts (intended change). The first category of the combined logic model is labeled ‘inputs’, this category is often described as resources required or consumed by activities (Knowlton & Phillips, 2009 in Gen & Wright, 2012). In this context, inputs are those necessary conditions for policy advocacy activities.

Given that policy advocacy is a set of tasks intended to make a change at national or societal level, the primary ‘input’ needed is able advocates. The review of logic models identified various forms of specialised knowledge and skills necessary to engage in advocacy efforts; these include an understanding of strategy, research, media advocacy, public relations, and lobbying. Though there is no clear consensus (Gen & Wright, 2012: 8) the concept of ‘competency’ has many meanings, including a person’s underlying skills, knowledge, and abilities as well as actions and behaviors that can be observed.

Advocacy activities should be applied to relevant policy theories to predict resulting outcomes, both near term and long term (Gen & Wright, 2012: 9). Activities are concerted actions done in advocacies that are meant to affect policy processes. The range of activities noted in the logic models suggest that advocates have an extensive menu of options for seeking their policy advocacy goals, which include strategies that aim to engage, inform, and influence other advocates, decision makers, and the public (Gen & Wright, 2012: 12). These activities may result in short-term/proximal outcomes that create an opening for social change, such as responsive democratic environment that enables advocacy, greater public awareness and support of an issue, and decision maker awareness and support (Gen & Wright, 2012: 12). The long-term or distal goal of public policy advocacy is, of course, affecting change in the policy domain through policy adoption and changes to policy implementation (Gen & Wright, 2012: 12). Ultimately, policy itself is a means to an end, and that end is societal impact, whether on people, services and systems, or the political system (Knowlton & Phillips, 2009 in Gen & Wright, 2012).

The first two types of activities in the combined logic model coalition building and engaging the public share a common characteristic of coordinating with organisations and individuals with similar policy goals. These types of activities assume a pluralistic view of democracy (Dahl,

1967) in which policy power is dispersed among many competing groups and interests. In this view, an organisation's own policy preferences are more likely to be enacted if greater support for them can be demonstrated. Most relevant, the advocacy coalition framework claims that policy subsystems, made of participating coalitions of interests, is the most relevant unit of analysis for understanding policy change (Sabatier, 1988 in Gen & Wright, 2012), even more so than government players, because it is the coalitions within these subsystems, and their interactions with each other, that drive policy change.

Furthermore, these coalitions are formed around common policy beliefs and interests, and their goals are to translate those beliefs into public policies (Sabatier & Jenkins-Smith, 1999). They attempt to do so through exchanges of information and views among the coalitions, resulting in relevant learning about the policy issue, and changes in policy preferences (Gen & Wright, 2012: 14). Thus, the theory appears to link coalition building, public engagement, and information campaigning to changes in the public's and decision makers' awareness and support, leading further to policy change (Gen & Wright, 2012). Olson's (1965) theory of latent groups claims that large groups are ineffective (latent) in achieving common goals unless the individuals in them are coerced or induced to act.

Thus, in policy advocacy, large groups of engaged citizens must be mobilised to vote, protest, rally, etc., because most individuals in the group will not do it on their own. The purposes of such mobilisation may depend upon the specific organized activity (Gen & Wright, 2012). For example, protests are meant to draw attention to specific issues, to spur policy actions. Thus, they can be seen as focusing events to set the policy agenda. In general, a mobilisation activity at a minimum increases the capacities of individuals in the policy process (Gen & Wright, 2012). Putnam (1976) identified a stratification of policy power with six levels, ranging from bottom to top: nonparticipants, voters, attentive public, activists, influential and proximate decision makers. One purpose of mobilizing the public, therefore, could be to move individuals to higher strata of policy influence. Indeed, one normative criticism of this stratified, elitist policy power structure is the lowest strata supporting elitism by not participating in the process (Walker, 1966 in Gen & Wright, 2012). Through inaction, nonparticipants tacitly delegate their authority to the existing

power holders. In contrast, developing broader participation in the lower strata essentially redistributes power more equitably across the strata.

See Appendix I for Combined Logic Policy Advocacy Model

2.8 Conclusion

This chapter provided a conceptual framework and theoretical review of the key concepts and main themes of the study, namely public policy, policy advocacy, faith based organisations and combined logic model of policy advocacy. The following chapter provides the background of the case study where the study involves PACSA, an FBO based in KwaZulu Natal which caters for communities within the uMgungundlovu District with particular emphasis on the policy advocacy work that the FBO is involved in.

CHAPTER THREE: BACKGROUND TO THE CASE STUDY

3. Introduction

This chapter seeks to provide an understanding of the case study. It gives a brief background of PACSA and its advocacy activities.

3.1 Background of Pietermaritzburg Agency for Community Social Action (PACSA)

PACSA is a faith-based social justice and development NGO that has been in operation since 1979 (PACSA Annual Report, 2012: 7). PACSA works for improved social cohesion as poverty is reduced in communities in the uMgungundlovu District in KwaZulu Natal, South Africa. It facilitates development processes with local community partner organisations as they seek substantial change in their communities, and accompanies them over a period of time, as requested by them (PACSA Annual Report, 2012: 7).

PACSA was formerly the Pietermaritzburg Agency for Christian Social Awareness. It was founded in 1979 to draw white Christians into the struggle against apartheid. PACSA was created in the turbulent aftermath of the Soweto uprising (Levine, 2002: 3). PACSA published information about incidents of apartheid violence hidden by the apartheid state, and many victims of violence came to PACSA for medical care, counseling and support (PACSA, 2012). PACSA founder Peter Kerchhoff and staff engaged in crucial peacemaking activities in violence hotspots, and some were detained or killed. From the beginning, PACSA expressed a concern for the poor (Levine, 2012: 6).

According to Change the Story (2008) all three Abrahamic faiths, then, call their people to action; to heal the sick, care for the indigent, welcome the stranger and advocate for social justice. Generally, advocacy is standing with or standing for a person or group that is disadvantaged or denied justice in society and this is how PACSA started (PACSA, 2012). In the effort to bring about justice, advocacy may include education, affecting public policy, joining coalitions, and participating in nonviolent direct actions (Change the story, 2008).

Post-1994, PACSA continued to raise awareness within churches and other community structures on issues of social justice, with a strong emphasis on human rights and building active citizenship. Since 2004, PACSA began to work towards accompanying local community partners

on their journeys towards reconciliation, building true democracy and social transformation and development (PACSA, 2012).

PACSA is convinced that those that carry the brunt of the problem must be a part of the solution as it seeks to enhance human dignity. PACSA has worked on issues of human rights and social justice including local government issues, peace, reconciliation and conflict transformation, participatory democracy, economic justice, and gender and HIV and AIDS. However its main focus is on four different clusters namely: (1) Socio-economic rights, advocacy (2) Gender justice and HIV & AIDS, (3) Youth development and (4) Livelihoods (PACSA, 2012).

The central focus of PACSA's work is to minimize in the short term, and eradicate in the long term, socio-economic inequality and poverty by working in solidarity with grassroots organisations as they lead their struggle against socio-economic inequality and poverty (PACSA Annual Report, 2012: 7).

In relation to the study, one of the core processes is advocacy work which is the main focus of the study and which makes PACSA appropriate for the study as a case. Advocacy efforts are what set apart PACSA's work as a faith based organisation and the next section will discuss the geographic area of PACSA's focus.

3.2 Geographic area of focus

PACSA works with 27 communities and about 17 community partner groups in four municipalities in the uMgungundlovu District in the KwaZulu Natal Midlands. These areas stretch across rural and semi-rural areas, townships and informal settlements and are within a radius of approximately 50km from Pietermaritzburg (PACSA Annual Report, 2012: 7). These areas are amongst the most deprived in the uMgungundlovu District. The partner groups/organisations consist of 836 members of whom 530 are women and 306 are men. The group membership ranges anywhere between 10 and 230 members per group, with the majority being Black African (PACSA Annual Report, 2012: 7-8).

In these communities over one third of the households are food- insecure and nearly half cannot afford basics like healthcare (PACSA Annual Report, 2012, 8). Economic inequality and increasing unemployment hamper the ability of communities to access basic services. These stresses are often linked with unequal gender power relations, increased levels of gender based

violence and an extremely high HIV prevalence rate which is the highest in South Africa and thus in the world (PACSA, 2012). All these factors entrench the inequality gap and in turn reinforce cycles of poverty, which in turn drive high health-related mortality (particularly amongst women and children), as well as high mortality amongst men due to violence (PACSA Annual Report, 2012, 8). The next section will give a brief overview of PACSA's geographic area and the district that it works with.

3.3 Overview of Pietermaritzburg and UMgungundlovu District

Pietermaritzburg is the capital and second largest city in the province of KwaZulu-Natal, South Africa. It was founded in 1838, and is currently governed by the Msunduzi Local Municipality. Its "purist" Zulu name is uMgungundlovu, and this is the name used for the district municipality. It had a population of 9 426 017 in 2001 while the estimated current population is around 10 456 900 including neighboring townships (Lehohla; statsSA, 2013: 3) and has one of the largest populations of Indian South Africans in South Africa (Census, 2001).

UMgungundlovu District Municipality is located in the KwaZulu-Natal Midlands. The district is comprised of seven local municipalities that are based in the following towns: Impendle - Impendle, Mkhambathini – Camper down, Mporofana - Mooi River, Msunduzi - Pietermaritzburg, Richmond - Richmond, uMngeni - Howick, and uMshwathi - New Hanover/Wartburg. The main city of the area is Pietermaritzburg; it is the capital city and the legislative capital of KwaZulu-Natal. UMgungundlovu is a water services authority and also a water service provider that continually strives to maintain its Blue Drop and Green Drop Status (Statistics South Africa 2011). The next sections will focus on PACSA and its advocacy work.

3.4 PACSA's Main Strategies

The main strategies which support PACSA's core process are:

- 1) Accompaniment of community based partner groups/organisations as they work towards their development objectives;
- 2) Offering specialist support services for example training and skills development, on request of the community partners;

- 3) Public awareness-raising including media work, research and advocacy by PACSA to strengthen activism against socio-economic inequality and create an enabling environment for human-centered development and
- 4) Facilitating linkages and networking for PACSA and its community partners which take our objectives forward (PACSA Annual Report, 2012: 11)

These are divided into two types: PACSA's strategies in working with the groups and the strategies the groups employ in working with their own constituencies in their communities.

1. Developmental Process Facilitation:

This involves assisting community groups and organisations to become agents of their own transformation by building their organisational capacity and power (PACSA's Annual Report, 2012: 11).

2. Specialist Support as input into the Accompaniment process:

Based on its specific areas of expertise PACSA brings inputs needed for different groups at different times. This could be skills training for individuals or groups, workshops to build specific areas of capacity; Organisational development support to build the organisation; and materials, publications and information to strengthen the knowledge of the groups to take action (PACSA's Annual Report, 2012: 11).

3. Creating an Enabling Environment for Transformative Development:

This involves PACSA's traditional role of raising awareness of social justice issues amongst the general public in order to influence different stakeholders such as the faith community, political decision-makers, business people and others. To create a more enabling environment for transformative development to take place. This could involve advocacy or activities such as media work and public events which is also the main focus of the study (PACSA's Annual Report, 2012: 11).

4. Building Linkages:

Linking our local community partners to other organisations (both local and national) engaged in similar struggles in order to broaden the movement for socio-economic justice and provide a space for peer mentoring (PACSA's Annual Report, 2012: 11).

3.4.1 Community Partner Strategies

The main strategies that PACSA's partners/groups are employing are:

1. Public meetings & public awareness raising events which include debates, dialogues & other campaigns
2. Community training and workshops
3. Information gathering & dissemination
4. Marches & campaigns
5. Livelihood strategies (including: poultry, vegetable gardens, and arts and crafts projects).
6. Home based care for people living with HIV or AIDS and accessing treatment
7. Skills development training
8. Networking
9. Advocacy and media work (PACSA's Annual Report, 2012: 11)

3.5 PACSA's Community Partners

Currently PACSA partners with 17 local community partner groups, at their request, who engage directly in development and social change work in their own communities. They are all rooted in economically poor communities around Pietermaritzburg (PACSA, 2012).

These community partner groups or organisations can be divided, according to their stated development goals, into four clusters (PACSA's Annual Report, 2012: 14):

- 1) Gender and HIV cluster
- 2) Sustainable livelihood and community development cluster

- 3) Socio –economic rights advocacy cluster
- 4) Youth development cluster

3.5.1 Gender and HIV Cluster

This cluster consists of 6 community based organisations in the uMgungundlovu District of KwaZulu-Natal whose stated objective is connected to gender and or HIV and AIDS:

1. Siyaphilisa Caregivers who operate in Mpophomeni and surrounding areas
2. uMphithi Men’s Network that operates in the UMgungundlovu district
3. Youth Peer Educators Network that operates in the UMgungundlovu district
4. Abanqobi Men’s HIV Support Group that operates in the Sweetwaters area of Pietermaritzburg
5. Springs of Hope HIV Support Network that operates in the greater Pietermaritzburg area
6. Stress and Trauma Facilitators Network that operates in the greater Pietermaritzburg area

The strategies that are used by the gender and HIV cluster to empower communities are; community dialogues and awareness events, public marches to protest gender based violence (GBV), community training workshops, schools’ program, publications and media, and HIV testing, (PACSA’s Annual Report, 2012: 28).

3.5.2 Sustainable Livelihood and Community Development Cluster

The community based groups that constitute this cluster are:

1. Sizonqoba Women’s Group in Gezubuso

The group has an organic communal garden, candle making and bead making projects to diversify their sources of income (PACSA’s Annual Report, 2012: 19).

2. Usizo Voluntary Group in Richmond

The group has a poultry project, 12 homestead gardens and is planning to start a community garden.

3. Trust Feed Women’s Group in Trust Feed

The group has three organic homestead gardens, a large communal garden and a poultry project (PACSA’s Annual Report, 2012: 19).

The three projects contribute to some level of household food/livelihood security for the communities. This leads to increased food and/or income which also cater for healthcare, education of children and grandchildren as well as other vital expenses. The report suggests that utilizing local resources and indigenous knowledge can be important drivers of sustainable development. Community outreach and livelihoods projects which contributed to some level of household food and livelihood through the provision of fresh vegetables from project gardens have also contributed to household food security (PACSA, 2012).

3.5.3 Socio –Economic Rights Cluster

This cluster consists of two groups

1. The Electricity Action Group

The group consists mostly of women campaigning for access to affordable electricity for poor households (PACSA’s Annual Report, 2012: 22).

2. The Water Network

The group advocates for secure and safe water access (PACSA’s Annual Report, 2012: 23).

3.5.4 Youth development cluster

The groups in the Youth Cluster are:

1. Multi-Purpose Youth Empowerment Group in Mpumuza
2. St Francis Youth Development Group in eMbumbane
3. Sakhikusasa Youth Group in Mkhambathini
4. Thembalihle Youth Group in the Thamboville informal settlement (PMB)

Young people are able to showcase their talents and make income during the process (PACSA’s Annual Report, 2012: 25)

3.6 PACSA working with Churches

PACSA’s work with churches has over the years become increasingly difficult, as less and less churches prioritise social justice issues (Motivation and Business Plan, 2013: 6). There is a widespread desire for people of faith within secular society to bring ethical influence to discussion and action by addressing the social and political causes of injustice (Change of Story, 2008). People of faith bring such a perspective to the table.

PACSA's work with churches involves churches and church members whose values and theological perspectives on social and economic justice are congruent with PACSA's values and goals, so as to inspire others to also become more engaged (Motivation and Business Plan, 2013: 7). The proposed activities entail: becoming a member of the Ecumenical Advocacy Alliance and pass on their many useful theological resources; engaging more deeply with recent stirrings in renewed linkages and conversations, nationally and in KZN (Motivation and Business Plan, 2013: 6). Locally, PACSA helps churches and CBOs find each other for joint initiatives churches to partner with one another around shared initiatives, and supporting one specific umbrella of ministers' as they develop themselves as organisations to support their member churches in their social justice and development work (Motivation and Business Plan, 2013: 6).

Internally, PACSA has spaces for intensive theological discussions and debate so as to articulate their position on a number of foundational issues, such as where their mandate comes from, economic justice and democracy, governance, party political involvement, working with government, gender related issues (Motivation and Business Plan, 2013: 7).

3.7 Political positioning of PACSA

There are two main issues here: party politics and PACSA's relationship with Government.

PACSA continues as before, to maintain their distance from party political affiliation and party politics, but PACSA has noticed recently that perhaps there has been an assumption amongst some in the ruling party that they are automatically to be loyal to them because of their historical links in the anti-apartheid struggle (Motivation and Business Plan, 2013: 6). The question is how does PACSA relate to Government? In the past PACSA has always maintained that their strategy is dependent on their objective: they collaborate when it contributes towards them achieving their goals as related to their community partner development priorities; and PACSA takes a more advocacy role when they believe that Government is contravening the rights of the poor and marginalized (Motivation and Business Plan, 2013: 6).

3.8 The Research, Advocacy and Policy Unit of PACSA

PACSA's research and advocacy unit officially began in the year 2010 even though since the beginning of PACSA, there was advocacy work as evidenced in PACSA's historical background. PACSA has 30 years' experience of supporting and accompanying local communities in their

struggles around a variety of issues, while also having a tradition of social advocacy work, particularly during apartheid (Abrahams, 2010: 1). These struggles are reflected in PACSA's programme areas: Economic justice and participatory democracy, youth and conflict transformation, gender and HIV and AIDS.

The advocacy unit began in order to link a more coherent and systematic manner of the community based work of PACSA's various programmes, the research they produced and their advocacy work at local level to public policy development processes at local, provincial and national levels (Abrahams, 2010: 1).

PACSA had to monitor public policy and legislative processes that impacted directly on PACSA's programmes and the work of their community partners to ensure that programmes have the capacity to relate to the public policy environment and legislation within which they operated in and to engage effectively in the environment to influence policy and legislation in favor of those with whom they worked with (Abrahams, 2010: 1). Lastly provides a regular documentary service for PACSA and all its partners, including the media, on important and current issues emerging that impact PACSA's work as well as major policy discussions and legislation (Abrahams, 2010: 1).

The unit was formed in order to strengthen PACSA's focus areas, to eradicate poverty and socio-economic inequality. PACSA's core focus areas required creating linkages between mass mobilization, building community organisations, and policy development in order to create an environment conducive to political engagement by civil society to eradicate the structural nature of poverty and socio-economic inequality (Abrahams, 2010: 1).

3.8.1 PACSA's Policy Advocacy Activities

- 1) Conducting evidence-based research and policy analysis, both at an organisational and programmatic levels
- 2) Conducting advocacy and lobbying campaigns at organisational level and support specific interventions at programme level
- 3) Provide input on matters of concern to PACSA and its community partners into civil society organisations networks

- 4) Writing and making submissions, in partnerships with other civil society organisations, to local, provincial and national policy development spaces, for example, municipalities, parliaments, government departments on issues emerging from their work. They ensure that PACSA's partners' programme perspectives such as input into the municipal IDP process by integrating youth, gender, HIV and AIDS, poverty and economic justice issues are included;
- 5) According to Abrahams (2010: 2) the PACSA communications unit provides a documentary information service, focusing on matters crucial to PACSA and its partners, PACSA host round table discussions, or dialogues on key topical policy issues, with key decision makers and brings on board their community partners, programme staff and other related civil society organisations.

The unique feature of PACSA's unit is how they support local communities, by bringing community partners into the process of public policy development. This helps close the gap and ensure that community voices influence how policy is shaped.

3.8.2 Funding of Policy Advocacy Unit

When the policy advocacy unit began, it was proposed that the unit be piloted for an initial period of three years and that funding be sourced for an initial three year period (Abrahams, 2010: 5). In the first half of the third year the work of the Unit would be evaluated and further discussed on the next cycle. The budget below would support for one year only.

Figure 3.1: PACSA's policy advocacy unit budget of 2010

BUDGET	Amount	Project totals
1. Programme Support Expenses (this includes organizational shared costs, administration and contingency)	R80,000	
2. Staff Costs (one programme person but including stipends for interns or other auxiliary workers as required)	R300,000	
3. Project Costs	R280,000	
3.1. Research & Policy Analysis		60,000
3.2. Advocacy & Lobbying Campaigns		50,000
3.3. Round-table Discussion Forums		40,000
3.4. Documentary Service (including writing of submissions and briefing papers for PACSA, community partners and policy makers)		80,000
3.5. Networking & Travel		50,000
4. Evaluation	R30,000	
TOTAL BUDGET	R690,000	

Source: Abrahams, 2010: 5

Conclusion

This chapter discussed aspects related to the case study context. It described in detail what is PACSA and its work, as well as an understanding of its geographical context and the advocacy unit. This chapter is of significant importance in the understanding of the presentation, analysis and discussion of the study findings in the next chapter.

CHAPTER FOUR: FINDINGS AND ANALYSIS

4. Introduction

This chapter presents and analyses the research findings. The findings are presented in sections related to the research questions that guided the study. Findings are presented under the main themes identified within data collected through face-to-face interviews and PACSA's documents. They are analysed using the qualitative method of thematic analysis, which is, according to Braun and Clarke (2006: 79), is a qualitative analytic method for identifying, analysing and reporting patterns (themes) within data, it minimally organises and describes your data set in (rich) detail.

Data has been collected, through interviews with five PACSA staff members, purposefully selected because of the relationship between their portfolios and the object of the study and through publications of PACSA such as PACSA newsletters, annual reports, media reports and their website. For the sake of anonymity, participants in this study are identified by code names, from (Anonymous Person) AP01 to AP05.

4.1 Policy advocacy within PACSA

The main purpose of this research is to find out how FBOs advocate for people within their societies and analysing the study using the theoretical model by Sheldon Gen and Amy Conley Wright called the combined logic model for policy advocacy of 2012. The model was used to analyse the data because it was the most appropriate model for the study and the case study. According to Gen & Wright (2012: 2) the practice of policy advocacy has outpaced its theoretical development and yet the importance of a theoretical grounding for advocacy has increased as advocacy organisations demand measures of efficacy, and theories of policy development need to account for advocates' contributions to the process (Gen & Wright, 2012: 3).

The way organisations conceptualise policy advocacy determines their understanding of what it means in general as well as within their organisation and assists the organisation in advocating

for the people within their society through understanding what it means. Using the case study PACSA, the five staff members managed to differently conceptualise policy advocacy either in relation to the clusters they work with or in relation to PACSA as an organisation.

When PACSA was formed in 1979, its purpose was to disseminate information around what was happening in terms of apartheid, it focused on awareness as well as sharing information (AP01, 01/10/2013). In relation to advocacy one has to share information, publish as well as do research as a process of advocacy and in that sense, PACSA is seen to have always done advocacy work since it was formed (Levine, 2002: 3), though the research, advocacy and policy cluster officially began in 2010. PACSA's advocacy focus is on the local municipalities and calling on them to become agents of a kind of development that contributes to poverty eradication and narrowing the inequality gap (PACSA Annual Report, 2012: 13). In relation to the combined logic model, it is best understood as a theory of change, which PACSA in its advocacy work tries to do (Gen & Wright, 2012).

Respondents have defined policy advocacy according to their own understanding of how they view it within their organisation PACSA and this relates to the questions asked in the study:

“Policy advocacy would be best understood as attempts and actions by PACSA as an organisation to engage within the policy realm; be it at local government level or national level but the kind of policy framework that shapes the development of all the people”. “PACSA has a second element to their advocacy work in which they believe that those who suffer it must lead it” (AP01, 01/10/2013).

“The way it has been put is PACSA took a conscious decision that they need to be involved in lobbying and advocacy issues around uMgungundlovu district working in seven municipalities in terms of challenging some of the policies; of which some of the policies are anti-poor” (AP02, 09/10/2013).

“It is what each component or theme of PACSA is trying to address by working towards elevation of poverty, so it comes in different forms it is through working with groups, finding out what is it that they want to do and then help them to advocate for those changes mostly working through their municipalities, what they want to change for example livelihoods, acquiring land for gardens” (AP03, 10/10/2013).

“From where I am working, because I am working on Gender and HIV cluster, it is in two fold, the first fold is what are policies and what they mean and secondly, it is about influencing the development of policies” (AP04, 10/10/2013).

“The efforts that PACSA does to challenge policy and to make sure that government policy speaks to the need of the poor” (AP05, 11/10/2013).

Having defined policy advocacy, the staff members went on to discuss what PACSA advocates for as an organisation and the reason behind their advocacy work. According to Smucker (1999) all nonprofits have a vital role to play in strengthening democracy, advancing freedom of expression, and adding richness and diversity to community life. Advocacy is a broad term covering a range of activities that seek to bring about systemic social change. However the combined logic model seeks to present these questions in relation to advocacy; 1) What do policy advocates do to try to affect public policy? , 2) what are their requisite inputs to perform these activities? , and 3) what are their expected outcomes for their efforts? (Gen & Wright, 2012) and these questions will be explained further in the next sections using the case study PACSA.

4.2 PACSA’s Policy Advocacy Activities

This section will list a sample of advocacy activities that PACSA is involved in which relate to the combined logic model which Gen & Wright (2012) mention that it has three major categories of elements which are inputs, activities and outcomes and the focus will be activities. Gen & Wright (2012: 4) mention that there are common sets of inputs, activities, and expected outcomes for policy advocacy that transcends specific advocacy purposes and these will be shown in the policy advocacy activities that PACSA does.

The category of outcomes includes three levels: proximal (near-term and more direct), distal (long-term and more indirect) and impacts (intended change) this is after inputs and activities have been done. One of PACSA’s core values is to enhance human dignity; PACSA is convinced that those who carry the brunt of the problem must be a part of the solution which makes it difficult for them to advocate for only one thing or have only one activity, every policy is measured through human dignity (PACSA pamphlet, 2013). The broad areas in which PACSA advocates for are:

- 1) Affordability and Basic services, (advocating for water, electricity, sanitation) (AP01, 01/10/2013)
- 2) Gender Based Violence, (advocating for empowerment of women and men, HIV/AIDS) (AP04, 10/10/2013)
- 3) Food Crisis, (AP01, 10/10/2013) and
- 4) The right to have (AP01, 10/10/2013)

PACSA also supports community based organisations to do their own advocacy and then they collaborate, they do this by creating space for people and then critique the policies (PACSA Business and Motivation Plan, 2013). One of the respondents mentioned that one of their advocacy elements is ‘that those who suffer it must lead it’ (AP01, 01/10/2013). The next subsections will discuss the broad areas of PACSA’s advocacy work.

4.2.1 Affordability and Basic services

According to Smith (2012: 1), annual rounds of municipal service tariff increases in Pietermaritzburg typically involve adding percentage increments to individual service components without looking at their combined impact on the total bill. Tariffs are not structured for affordability at the service levels required by poor households (Smith, 2012: 1). However this is critical since free basic services and the indigent policy fail to provide sufficient volumes of services for the majority of poor households (Smith, 2012: 1).

PACSA decided to advocate for the poor in relation to affordability and basic services at a local government level which the people are the ones to be engaged in policy shifts by themselves in order to shape the policies that they want through PACSA’s support (AP01, 01/10/2013). This answers one of the questions posed by Gen & Wright (2012) in the combined logic model; what do policy advocates do to try to affect public policy?

The municipality service bill for a low-income household typically includes the following components: rates, electricity, water, sanitation and refuse and households are expected to pay in full, every month to avoid disconnections, garnishee orders, debt arrangements or eviction (Smith, 2012: 4). In relation to this, PACSA demonstrates ‘the right to have’ when advocating for the people.

4.2.2 Advocating for Electricity (Electricity Action Group)

The Electricity Action Group is a network of mostly women community activists, started in the year 2010, campaigning for access to affordable and sufficient electricity, including free basic electricity for poor households using the prepaid meter system in the Msunduzi Municipality (PACSA, 2012). The Electricity Action Group has more than 200 members across 10 communities in Msunduzi Municipality.

Electricity Action Group is an advocacy group of concerned people who advocate through campaigning so as to achieve a specific objective which is to compel the local state to extend free basic electricity to households on the prepaid meter system and to rationalise the tariffs (PACSA Annual Report, 2012: 22). The target group is poor households in Msunduzi and it works in twelve areas in the Msunduzi Municipality of the UMgungundlovu District. Main activities which relates to one of the categories of the combined logic model which is “activities” of the group include community mobilisation, advocacy and campaigning - social media, marches, pickets and demonstration, meetings with municipal officials and political parties (PACSA Annual Report, 2012: 22).

PACSA’s advocacy work with the Electricity Action Group is assisting them through meetings, discussions and allowing them to have a say in what they want to do as mentioned by one of the respondents in the previous section of conceptualising policy advocacy (PACSA, 2012). The discussions are facilitated by the Electricity Action Group and focus on the socio-economic challenges the communities face and popular struggles that the groups are involved in. Emerging from the discussions is that many poor communities are facing an affordability crisis which is the root of popular protest (PACSA, 2013). One of the respondents mentioned that “..we find that poorer areas are subsidising those who are in affluent areas in terms of electricity...” (AP02, 09/10/13).

4.2.3 Advocating for Water and Sanitation

PACSA assists communities in advocating for water mainly secure and safe water access (PACSA Annual Report, 2012: 23). A few examples of communities involved: The UMgungundlovu Water Network from Richmond-Endaleni had been struggling for some time to get access to piped water and the community members advocated through submissions, marches and meetings with the municipality a big enough pipe to carry water to Endaleni was installed

through PACSA's assistance (PACSA Annual Report, 2012: 22). In Mageba Informal Settlement situated between Mountain Rise and Sobantu, there was only one communal tap to serve the water requirements of over 1500 people which led to residents travelling long distances in order to access water for their families (PACSA Annual Report, 2012: 22). One of the respondents mentioned that "...free water policy says each household with eight family members have access to twenty-five kilolitres of free water and yet the policy is not implemented properly, yes there is free water twenty-five kilolitres and once one exceeds to twenty-six kilolitres, they will be charged inclusive of the twenty-five kilolitres including VAT that they were initially given for free.." (AP02, 09/10/13).

The lack of sanitation and inadequacy of accessibility of water had massive health implications. Through a process of collective action, research and discussions including data collection, documenting their stories on film, conversations in focus groups, letters and direct meetings with the councilor and the group successfully lobbied for more taps and this has impacted on the health and dignity of the residents (PACSA Annual Report, 2012: 23). This in relation to the combine logic model, are the "inputs" (Gen & Wright, 2012). The "outcomes" will result in increased income for the residents as they have gardens and are able to sell their produce for sustainability (Gen & Wright, 2012).

PACSA utilises human dignity as their basic guiding principle engage in advocacy for policies to create a platform for people to engage around policy shifts at a local government level in which some respondents mentioned that "...We advocate for the rights of the poor, the right to human dignity, so we measure every policy according to the right to human dignity.." (AP05, 11/10/13).

4.2.4 Gender Based Violence and HIV/AIDS

Men are mobilised around gender and HIV, and advocate for gender equality and the reduction of gender based violence (PACSA, 2012). PACSA makes use of dialogue when it comes to gender based violence communities and policy advocacy (PACSA, 2012). This section demonstrates "the right to have" in relation to gender based violence and HIV/AIDS.

The main activities which the communities are involved in are awareness raising and safe space dialogues around men, masculinities, gender, HIV and gender based violence; actively part of wider networks at district and provincial levels during gender based court proceedings, and

connect with South African Police (SAPS) in this connection (PACSA, 2012). One of the respondents who works specifically with one of the gender based violence groups mentioned that: "...most of the issues that we advocate for are around gender based violence and HIV/AIDS issues , empowerment of women, and also we empower men as well to be able to communicate well with their women at home so as to avoid gender based violence.." (APO4, 10/10/13).

Gender based violence mainly deals with men within the communities that PACSA supports in its advocacy work and changing the perceptions of men about gender and the roles they play is one of the biggest challenges considering KwaZulu- Natal province is known for its strong cultural background and violence against women is a form of discipline to women (Mthlane, 2012). According to Mthlane (2012), dealing with men and their role in society is a sensitive subject that has many cultural, religious and practical implications. Mthlane (2012) says men in the modern world have become lost and many are conflicted about where they stand in a society that has left them without fathers and other role models which leaves men with emotional pain and their bad behavior can sometimes be attributed to that.

PACSA however gives a platform for advocacy through discussions or dialogues with groups of men, young and old, from areas in and around Pietermaritzburg, including Kwashange, Nxamalala, France and Mpophomeni (PACSA, 2012). The men are invited through various community networks to come and give their opinions on various gender-related topics. PACSA's dialogue process is specifically designed to allow many people to participate and speak on an issue and for the solutions to arise from the community (Mthlane, 2012). In this way, the participants feel that the issues come from them and the solutions are also part of their process (Mthlane, 2013).

In relation to HIV/AIDS, PACSA is also on a campaign to get young men to sign up for voluntary circumcision, the procedure has been proven to be effective in reducing HIV transmission (PACSA, 2012). However some of the respondents mentioned PACSA's advocacy work in relation to HIV/AIDS:

"..we also work on the issues of HIV/AIDS in terms of the awareness, in terms of the treatment. We are also involved in the (NHI) National Health Institution, that as a policy yes it is

good but it also has its implications, we have been told that the government has some pilot sites, already in those pilot sites we are having some problems because they are not yet fully functioning” (AP02, 09/10/13).

“..condom distribution which is around the advocacy of making sure that the condoms are available in our clinics without being asked questions especially the female condom; they are not as available as the male condoms so we are advocating for accessibility...” (APO4, 10/10/13)

“We also work with some of the churches in terms of advocating, the approach they give people who are HIV positive as if they are sinners and God is punishing you and they will not take care of you; so awareness to the church leaders that this is another disease that cannot be cured but can be treated so the approach should not be discrimination” (AP02, 09/10/13).

4.2.5 Food Crisis

The Food crisis advocacy work within PACSA aims to conscientise broader society and the state about the real struggles that poor family’s daily wage to put and keep food on the table and secure access to affordable and sufficient quantities of a diverse range of nutritious food (Abrahams & Smith, 2013). PACSA stands with and positions itself with ordinary citizens in the struggle of working class and poor households. PACSA works from the premise that lack of access to adequate nutrition is both a cause and an effect of poverty, without sufficient nutrition the majority of households will continue to be trapped in poverty (PACSA Annual Report, 2012). Therefore ensuring that all people have access to affordable and sufficient quantities of a diverse range of food and eliminating poverty is critical to building an equitable and more just society (Abrahams & Smith, 2013: 1). The citizens therefore have “the right to have”.

PACSA tracks the prices of a basket of 32 basic foods from four different retail stores which service the lower-income market in Pietermaritzburg, KwaZulu-Natal. PACSA has been tracking the price of the basket since 2006, the food basket is based on the foods that households having an average households size of 7 said they buy (Abrahams & Smith, 2013: 1). It is not an indication of a nutritionally complete basket; it is a reflection of what people are buying, the basket serves as an index for food price inflation (Abrahams & Smith, 2013: 1). The core staples of maize meal, rice, flour, bread, potatoes, sugar and oil are becoming more expensive and

increasingly unaffordable (PACSA Annual Report, 2012). This has a significant impact on dietary diversity and has serious implications for people's health (Abrahams & Smith, 2013: 1).

The broad areas in which PACSA advocates for according to the respondents have been explored above, however the right to have which was mentioned as one of the main advocacy work that PACSA does, is not as detailed as the other three but is amongst them; the right to have electricity, the right to have water, the right to have affordability and accessibility, the right to have freedom in relation to gender based violence, the right to have access to condoms and medication (PACSA, 2013).

The next section will discuss the strategies that PACSA uses as an organisation and these strategies involve the advocacy work that has been discussed in this section, however the next section will discuss and answer questions that the combined logic model poses which are: what are their requisite inputs to perform these activities? And what are their expected outcomes for their efforts?

4.3 Policy advocacy strategies used by PACSA

This section will discuss one of the research questions posed for this study which is PACSA's advocacy strategies with the inclusion of the theoretical framework which the study is using. The combined logic model identified various forms of specialised knowledge and skills necessary to engage in advocacy efforts; these include an understanding of strategy, research, media advocacy, public relations, and lobbying (Gen & Wright, 2012).

The main advocacy strategy used by PACSA in its activity is found to be lobbying in its various forms (AP02, 09/10/2013). Advocacy and lobbying are effective ways for non-profit organisations to create awareness about how communities are impacted, either positively or negatively, by public policy and to generate interest in and support for an organisation's mission (McCoy, 2013). According to Goodpaster (2013) lobbying is attempting to influence legislators to support or oppose a particular issue or piece of legislation and is allowed for non-profit organisations within certain considerations.

Goodpaster (2013) gives two types of lobbying namely direct lobbying and grassroots lobbying. Direct lobbying is defined as communication with a legislator, legislative staff or legislative body, or any covered executive branch or other government employee who may participate in the

formulation of legislation; the communication refers to a specific piece of legislation and expresses a view on that legislation (Goodpaster, 2013).

Grassroots lobbying is defined as an attempt to influence specific legislation by encouraging the public to contact legislators about that legislation. A communication constitutes grassroots lobbying if it refers to specific legislation, reflects a view on that specific legislation and encourages the recipient of the communication to take lobbying action; this type of communication is known as a call to action (Goodpaster, 2013).

In this case study, lobbying is seen as a general concept encompassing a variety of forms of communication which encompass both direct lobbying and grassroots lobbying in one way or the other; face-to-face contacts, meetings, written documents (PACSA, 2012). Other strategies used by PACSA include networking, social movements, legal advocacy, negotiation and community empowerment. Each strategy has its own strengths or weaknesses, depending with the issue at hand as expressed by one of the respondents:

“Our first step is to analyse, firstly to understand what is the context? Who are the actors? And how can we allow those who suffer most to gain the power to make the decisions on issues that affect them..” (AP, 01/10/2013).

4.3.1 Lobbying through direct contacts with key individuals or groups

Lobbying key individuals or groups in face-to-face contact is mostly through formal council meetings, discussions, focus groups as well as workshops. This strategy has been used very often by PACSA to push for ordinary people to reclaim their power to bring about substantial change which results in human dignity, or to push for the enforcement of an existing law which, for one reason or another, is not enforced or has been enforced but does not allow for peoples change (AP02, 09/10/13).

Advocacy strategies are interlinked and complement each other, it is stressed from experience that one type of strategy may suit more effectively in a particular case and be weak in another case. One of the main strategies as mentioned by one of the respondents is “mostly listening to the community concerns and then it comes back to us to discuss as PACSA” (AP03, 10/10/2013). The respondents have mentioned direct lobbying as part of their strategies:

“Sometimes we do presentations, we get invited to do the presentations” (AP02, 09/10/2013).

“...they speak during public platforms called by the different spheres of government and they voice their issues there” (AP02, 09/10/2013).

“..direct contacts with the municipalities; with the mayor..” (AP03, 10/10/2013).

“..We use focus groups to discuss the policy and to see what is happening within the policy (AP04, 10/10/2013)

Nevertheless, this lobbying through face-to-face contacts is ranked as the strongest strategy in terms of attaining desired outcomes.

4.3.2 Lobbying through letters and emails

This form of lobbying is also used by PACSA, according to most of the respondents “Writing letters, petitioning” (AP03, 10/10/2013). This lobbying is mostly concentrated on government officials and politicians, but can also be directed at other civil society organisations, depending on the matter that is being dealt with (Gen & Wright, 2012). It is used to express an opinion or the views of a given community on an issue, or to communicate its position on the issue concerned at that time which one of the respondents mentioned that; “..with the communities they write letters of concern” (AP02, 09/10/2013). However, this strategy is not as effective in most cases, when somebody receives a letter, they can ignore it or respond it.

4.3.3. Use of the media

The other strategy that PACSA uses is also done through the media, which is used to raise awareness of issues, by issuing press statements, articles in local newspapers as well as opinions (PACSA, 2012). PACSA publishes its own newsletter on a regular basis, which is distributed widely to different stakeholders and is also available on their website (PACSA, 2012). PACSA also makes use of its website, www.pacsa.org.za, to communicate its position on various topics that relate to the work that PACSA does and this helps lobby government officials.

PACSA also has annual film festivals to express different concerns and issues and these festivals are free of charge in order to accommodate everyone be it the ones that cannot afford as well as those that can afford but their main concern is to get the message out there and be heard

(PACSA, 2012). PACSA has also been involved in several newspaper articles which reach a lot of people as well as radio interviews (PACSA Annual Report, 2012: 31). One of the respondents mentioned; “sometimes we also use the media in terms of articles, to express how we feel about certain issues” (AP02, 09/10/2013; AP05, 11/10/2013).

The staff members at PACSA continue to be interviewed by media journalists to ask for their opinions on emerging or ongoing issues indicating the level of their influence in the public realm in the province (PACSA Annual Report, 2012: 31). One of the respondents mentioned that “Sometimes we make use of the media, just to speak about the policy even if nobody is speaking it or there is nothing that is happening we just use the media ” (AP04, 10/10/2013).

Media, as a policy advocacy strategy, is thus adopted to generate public awareness and educate people about an issue, this strategy is very effective especially now that technology has taken over the society, and it reaches a lot of people in a short space of time and can involve a lot of people so as to achieve a certain goal. In relation to this sub section, the next sub section will discuss a strategy that involves a lot of people and seems to be very effective.

4.3.4 Social movements

Social movements are organised efforts, on the part of excluded groups, to promote or resist changes in the structure of society that involve recourse to non-institutional forms of political participation (McAdam, 1982: 25). In the case of PACSA communities, social movements have occurred in the form of demonstrations, marches, petitions and picketing which are parts of “inputs”, “activities” so as to achieve “outcomes” relating to the combined logic model (Gen & Wright, 2012). One of the respondents mentioned that “sometimes when it comes to a push where if they are not listening we go to street and march and also deliver a memorandum” (AP02, 09/10/2013).

According to DeSantis, (2008: 47) social movements are most of the time a confrontational form of advocacy strategy, which usually relies on a direct action including large groups of people involved in creating a public display of support or opposition. This assumption is confirmed in the PACSA case study, where masses themselves take action to put pressure on the government like the municipality, one of the respondents said “the state fears mass” (AP01, 01/10/2013) and this leads to action from the state, leads to response. Another respondent mentioned that

“Sometimes we write submissions to the municipalities and also to the provincial government and also to the national government (AP02, 09/10/2013), if these have not been responded to on time, it results in marches. Demonstrations, sit-ins and marches have taken place in the past and the present to solve problems another respondent mentioned that:

“..We are also part of the Information bill normally known as the secrecy bill we also had some input as an organisation to say that this bill is going to reverse that aspect to the apartheid years where you will be sentenced for a number of years which contradicts with our constitution”(AP02, 09/10/13).

4.3.5 Research advocacy

Research advocacy refers to the advocacy work based on the production and dissemination of research-based evidence concerning a particular issue. Research in this case could be seen as any systematic effort to increase the stock of knowledge (Court et al., 2006: 5). Policy and practice which are informed by systematic evidence are more likely to produce better outcomes.

Research is one of the strategies used by PACSA in seeking better policies, for refining harmful or ineffective policies, or for ensuring that good policies are implemented (PACSA, 2012). Research in PACSA is often conducted when PACSA pilots some projects in rural communities that they work in and they see the impact of that and they try to share what they have learned with the government and then try to influence the government officials for example water shortages and the installation of a pipe, the traditional courts bills so as to improve the lives of the poor (PACSA Annual Report, 2012). Research undertaken by the organisation allows the development of better alternatives for example the food basket barometer. Though research is not a strong strategy, it has contributed to major policy changes.

Research is thus an ongoing activity of PACSA as it has always tried, in its day-to-day activities, to influence policy-makers in the submissions addressed to government and parliament, in commentaries on legislation, and in various reports focused on particular issues as one of the respondents mentioned “we use submissions, if the policy is open for submissions we take the opportunity as an organisation” (AP04, 10/10/2013). This corresponds to what Gen & Wright (2012) pose as trying to understand in a question; what do policy advocates do to try to affect public policy?

4.3.6 Networking and Community empowerment

Networking is another policy advocacy strategy used by PACSA, in which PACSA believes that the collective voice is stronger than the individual voice of a single organisation (PACSA, 2012). PACSA is part of various networks, both at a local and national level (PACSA Annual Report, 2012). It is possible to enter into a network with peer-minded NGOs but also with any other civil society organisations, there are no permanent networks, even though there are networks that last.

An interesting development within PACSA was the creation of new partnerships with other NGOs to boost their work with the youth, the relationships with other civil society organisations in terms of networking are dynamic and may change over time, based on the issue dealt with (PACSA Annual Report, 2012: 32). Other networks tend to be temporary, for example, voicing concerns when the government develops policies that do not agree with the people.

Community empowerment can be seen as an advocacy strategy, in the sense that it is a means to enable communities to voice their concerns themselves, using various advocacy tools. PACSA empowers communities it works with in numerous ways, which have been discussed before (PACSA, 2012).

The purpose of this section was to answer some of the research questions, which was to identify the advocacy strategies used by PACSA as an organisation. This section discussed the strategies in relation to the combined logic model which is the theoretical framework for the study. The next section discusses the other research question which was PACSA's strengths and challenges in its advocacy work.

4.4 Strengths and Challenges of PACSA's Advocacy Work

More than one strategy is usually used at a time in a single case. This study found that there are a few challenges that PACSA's policy advocacy work is facing. PACSA uses a different approach in advocating for the people unlike other organisations, PACSA gives voice to the people (PACSA, 2012). This section will discuss the strengths and challenges that PACSA faces when advocating for communities.

Whilst conducting the interviews, most of the respondents started with the challenges that PACSA faces as an organisation. The challenges include incompatible relationships with

government bodies, the defensive role of other powerful stakeholders as well as the people in the communities are all challenges. Some of the respondents mentioned that:

“With advocacy, we are not in charge of it, it is informed by what people want, the communities find themselves having a relationship with the government and if we advocate, we are not sure if this is what they want as they might be influenced otherwise” (AP03, 10/10/2013).

“Some of the policies, there is no proper consultation from the ground and this causes challenges” (AP02, 09/10/2013).

The relationship with government bodies, are portrayed to be mistrustful and characterised by a lack of co-operation in the society. PACSA, unlike other NGOs and FBOs, its advocacy work involves the people themselves and not the organisation; it lets the citizens represent themselves and not them as an organisation to represent for the citizens; shifting of power relations (PACSA, 2012). However this causes more challenges to the people on the ground and less to PACSA as it just supports and assists.

PACSA’s strength is people and power to the people, letting the peoples voices speak out and them listening as an organisation one of the respondents voiced their concern saying “why should an NGO speak for a community?” (AP01, 01/10/2013). “PACSA’s strength is our conviction those who suffer it must lead it, handing power back to the citizens even if we do advocacy work” (AP01, 01/10/2013). One of the respondents mentioned a different strength which involves PACSA’s staff members in relation to advocacy which is unique to other organisations: “we possess a lot of intellectual skills, understanding of different level of policies” (AP05, 11/10/2013) and this makes PACSA different from other organisations because for one to run a certain project, they have to have certain skills for that particular project in order for the project to achieve its goals.

Having discussed the main research questions involved in the study, PACSA is a non-profit organisation; however it needs funds in order to run. The next section will briefly discuss how it accumulates its funds as an organisation particularly its advocacy funds.

4.5 PACSA's funding for advocacy projects

According to Russell & Swilling (2002: 74) between 1993 and 2001, a fascinating process of lobbying and negotiating policy and making laws took place involving extensive and complex interactions between the government and organised coalitions of non-profit organisations. What has emerged is an elaborate and potentially progressive public space in which state-civil society relations can be managed and the non-profit sector funded (Russell & Swilling, 2002: 74).

4.5.1 The non-profit Organisations Act

Section 21 of the Companies Act of 1973 which provides for the creation of non-profit companies and Trust Property control Act of 1988 which makes it possible to set up an NPO (Russell & Swilling, 2002: 75). The Lotteries Act establishes a national lottery for the first time and provides for the introduction of a fund comprising the proceeds from the lottery (Russell & Swilling, 2002: 78).

In relation to the study, PACSA respondents mentioned that as a non-profit organisation, their funding is not specifically for advocacy projects but for all the projects that they are involved in however it is seen with the responses that most of the funding comes from overseas donors:

“..most of our donors are external overseas donors, faith based, who agree with the way in which we work which allows people to capture human dignity” (AP01, 01/10/2013).

“..PACSA as a non-profit organisation and also registered as a non-profit organisation under the Department of Social Development, we are allowed to write funding proposals internally within South Africa and also externally and we also get foreign funding and some of the funders do stipulate that this funding is for advocacy or for us to try and influence policies” (AP02, 09/10/2013).

“..PACSA is a funded organisation, they are donations, grants and the advocacy is part of the plan and the proposal which is put out there, most of the money we get from overseas donors (AP03, 10/10/2013).

“..most of the funding are coming from outside donors” (AP04, 10/10/2013).

“..it comes from different funders that have funded us since before and I do not think, though I stand to be corrected but I do not think they are funds channeled to us just for advocacy” (AP05, 11/10/2013).

The funding of PACSA is evident from the respondents that it comes from overseas donors even though some of the funding comes from within South Africa, the donors base their funding on PACSA being a faith based organisation which shows how PACSA keeps the faith as an organisation and advocates from the ground.

4.6 Conclusion

This chapter has presented and discussed the findings from the interviews conducted with some PACSA members of staff and from a range of documents produced by PACSA through thematic analysis. The conceptualisation of policy advocacy as understood by the members of staff has been discussed. The advocacy techniques and strategies used by PACSA in its advocacy work have been identified and discussed. The strengths and challenges to policy advocacy work and the factors that contribute to effective policy advocacy within PACSA have also been discussed in this chapter as well as the accumulation of funds for their advocacy projects. The next chapter summarises the thesis and draws a conclusion to this study.

CHAPTER FIVE: CONCLUSION

This chapter summarises the main findings of the study, focusing on the research questions discussed in the previous chapter. The chapter will give a conclusion in relation to PACSA's advocacy work and its role as a faith based organisation. The purpose of this study was to critically analyse the policy advocacy role of civil society organisations mainly focusing on faith based organisations using PACSA in KwaZulu-Natal as a case study.

The specific objectives of the study were to identify the advocacy strategies used by PACSA and what they advocated for and how their advocacy work influences communities through their challenges and successes. The broader objectives were to question the issue of democracy within policy advocacy in which one of the respondents mentioned that democracy does not really exist in the society it is just a name (AP01, 01/10/2013). The other issue was the correlation of policy advocacy and effective governance which has been shown by the previous chapters, through the activities that PACSA does in relation to its advocacy work which involves not only the people but also the government (PACSA, 2013). The study has also managed to make use of the theoretical framework by Gen & Wright (2012) which is the combined logic model for policy advocacy in its findings and analysis chapter.

The most visible form of existence of the state is the domain of public policy. Public policy effectively captures all nuances of democratic governance ideology, representativeness, legitimacy and accountability (Brynard, 2000). The combined logic model for policy advocacy looks into 1) What do policy advocates do to try to affect public policy, 2) what are their requisite inputs to perform these activities, and 3) what are their expected outcomes for their efforts? The combined model is best understood as a theory of change, and in relation to the study, it explains PACSA's advocacy work well. However, in spite of sweeping liberalism and democracy, public policy stands alienated from social aspirations and representativeness (Public Affairs Centre, 2002: 2).

Civil Society Organisations should strengthen their capacity to respond to societal concerns and address the needs of the people with which they can do this through advocacy work (Taylor, 2003). In relation to the case study, PACSA's advocacy work is based on needs of the people as

it is also one of PACSA's goals. Not only should Civil Society Organisations ensure that their initiatives meet crucial social demands, but they also need to strengthen their presence at the grassroots level in close proximity to their beneficiaries, which would improve their public image and reinforce their credibility (Taylor, 2003). A closer connection with the population will strengthen the capacity of the organisations operating in different countries to influence policy making or, at least, to mobilise relevant segments of the public to support their 'lobbying' activities which is PACSA's main strategy.

Civil Society Organisations need to engage in government policy processes more effectively; however most organisations now focus on a wide variety of issues, which include respecting human rights and democratic values, and the transparency of policy-making processes (Anderson, 1997: 24). The study has shown that progressive government policy and effective implementation matter in the society especially when organisations advocate for people.

PACSA has recently changed its organisational structure which has led to new strategies and these make PACSA weaker and the people become stronger; namely (1) process facilitation, (2) building social justice activism and (3) consultancy. Process facilitation involves grassroots organisations acting in their own names and are accompanied in their own advocacy and development (PACSA pamphlet, 2013). Building social justice activism in which PACSA acts in its own name to build social justice activism in the broader society (PACSA pamphlet, 2013) and Consultancy, which is a unit within PACSA which offers specialist skills so as to mobilise resources to continue its work (PACSA pamphlet, 2013).

The study has shown that the advocacy issues that PACSA advocates for are also issues that some organisations have been formed through for example organisations that only advocate for HIV/AIDS and also gender activism (fighting against rape, against women and child abuse). A lot of organisations have been formed specifically for that and yet with PACSA, it advocates for a lot of things and has different projects which it focuses on and these relate to the combined logic model. PACSA also remains a faith based organisation as most of its advocacy work involves good deeds which is what the organisations goal is "Our work and our practice seek to enhance human dignity" (PACSA pamphlet, 2013)

In the advocacy work of PACSA, the study identified different forms of advocacy strategies, these are lobbying through direct contact with key individuals or groups in government or other policy-making bodies, lobbying through the written form of communication, the use of the media to raise awareness on an issue, social movements, research advocacy, networking and community empowerment (PACSA, 2013).

It has been emphasised that the strategies involving direct contacts with key policy-makers tend to be more effective than the strategies relying on written communication and strategies such as demonstrations tend to be used in situations where the government fails to respond or approves policies without approval from the people at the ground and these are heard more, rather action is taken faster as the state fears the mass.

The study showed that PACSA gives voice to the communities and not them being the voice of the citizens (PACSA, 2013). It emerges from this study that civil societies provide avenues for voices and issues that may not have been prioritised by policy-makers to be placed on the public agenda. The mode of engagement that PACSA uses makes PACSA unique as it supports the views and objectives of citizens and helps through advocacy work, unlike other NGOs, it gives voice to the people (PACSA, 2013). However this can be a disadvantage, having a leader who is an NGO speak for the people could become more effective than for the people to stand for themselves. These modes of engagement or advocacy strategies are more effective when they are employed in a manner that they complement each other, depending on the issue at hand and the context within which the advocacy is being made.

Employing civil disobedience also indicates that in a democracy, careful strategic calculations are needed if civil society organisations are to maintain successful advocacy. Additionally it also shows that civil society organisations can win significant gains under democratic conditions without violent mobilisation as seen in the study.

The combined logic model has three major categories of elements: inputs, activities, and outcomes. The category of outcomes includes three levels: proximal (near-term and more direct), distal (long-term and more indirect) and impacts (intended change). These categories have been discussed in relation to PACSA's advocacy work and in relation to the outcomes; the proximal, distal and the impacts both are involved in PACSA's advocacy work which involves its inputs

and activities mentioned in the previous chapters. This task of combining logic models was guided by Gen & Wright's (2012) expectation that there are common sets of inputs, activities, and expected outcomes for policy advocacy that transcends specific advocacy purposes.

The review of logic models identified various forms of specialized knowledge and skills necessary to engage in advocacy efforts; these include an understanding of strategy, research, media advocacy, public relations, and lobbying (Gen & Wright, 2012). These have been discussed in PACSA's strategies and also strengths by the respondents. The unique feature of PACSA's advocacy work is that its work is in support of, their work with local communities, by bringing community partners into the process of public policy development (PACSA, 2012). This assists with the poverty gap and it ensures that community voices influence how policy is shaped. The study has explored the role of faith based organisations making use of PACSA as a case study in its policy advocacy work.

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APPENDICES

APPENDIX I

Combined Logic Model of Policy Advocacy

INPUTS/ COMPETENCIES₁ (necessary conditions)	ACTIVITIES (things to do, actions)	PROXIMAL OUTCOMES₂ (indirect and near-term)	DISTAL OUTCOMES (indirect and long term)	IMPACTS
<ul style="list-style-type: none"> <input type="checkbox"/> Sense of ‘agency’ in the political process as manifested by <ul style="list-style-type: none"> o Sense of empowerment and political powers o Will to challenge status quo o Ability to identify and define problems • People and Relationships o Leadership <ul style="list-style-type: none"> o Staffing o Ability to organize collective action o Strategic partnerships <input type="checkbox"/> Specialized knowledge and skills: <ul style="list-style-type: none"> o Strategy o Research o Media o Public relations o Lobbying • Material resources <ul style="list-style-type: none"> o Financial 	<ul style="list-style-type: none"> <input type="checkbox"/> Coalition building o Networking <ul style="list-style-type: none"> o Forming coalitions/Federations <input type="checkbox"/> Engaging and mobilizing the public o Community organizing, outreach <ul style="list-style-type: none"> o Voter registration o Rallies, convenings, protests, writing letters <input type="checkbox"/> Engaging decision makers <ul style="list-style-type: none"> o Lobbying o Relationship building <input type="checkbox"/> Information campaigning <ul style="list-style-type: none"> o Research, policy analysis, white papers o Refining and framing message; labeling o Education o Briefings, presentations o Media advocacy <input type="checkbox"/> Reform efforts <ul style="list-style-type: none"> o Pilots, demonstrations o Litigation <input type="checkbox"/> Defensive activities <ul style="list-style-type: none"> o Read and react to opponents o Read and react to climate <input type="checkbox"/> Policy monitoring <ul style="list-style-type: none"> o Evaluation 	<ul style="list-style-type: none"> <input type="checkbox"/> Democracy building <ul style="list-style-type: none"> o Governance: Transparency/accountability improved o Civil society: Power and capacity enhanced <input type="checkbox"/> Changes in public views of Changes in awareness, beliefs, attitudes, values, behaviors <ul style="list-style-type: none"> o Strengthened base of support: increased public involvement, levels of action <input type="checkbox"/> Changes in decision makers’ views <ul style="list-style-type: none"> o Getting on political agenda o Political will 	<ul style="list-style-type: none"> <input type="checkbox"/> Policy adoption <ul style="list-style-type: none"> o Changed, improved policy o Policy blocking <input type="checkbox"/> Implementation <ul style="list-style-type: none"> o Improved implementation o Policy enforcement 	<ul style="list-style-type: none"> <input type="checkbox"/> Desired changes for target population (CCHE, CLM, AA, AEC) <input type="checkbox"/> Desired changes in services and systems (CLM) <input type="checkbox"/> People-centered policy making (AA)

Source: Gen & Wright: 2012 Combined Advocacy Framework

APPENDIX II



Cover letter to the respondents

Dear Respondent,

I am Grace Yeukai Simbi a Masters in Policy and Development candidate at the University of KwaZulu-Natal, Pietermaritzburg Campus, South Africa. I am conducting this study as part of the requirements for the Master's degree. This study aims at analysing the role of faith based organisations in policy advocacy and using a case study of PACSA.

The study is intended for some PACSA staff members only and at least one board member. A purposive sample will be determined later depending on the results of the interview with the staff members which will identify policy advocacy within FBOs. Anonymity and confidentiality will be strictly observed when presenting the data. Please note that you are not required to provide your name.

You are kindly asked to answer all questions to the best of your ability.

Informed Consent form for the sample population

INFORMED CONSENT FORM

Title of study:

The Role of Faith based organisations in Policy Advocacy: A Case Study of Pietermaritzburg Agency for Community Social Action (PACSA)

I,, hereby consent to participate in the study as outlined in the document about the study/ as explained to me by the researcher.

I acknowledge that I have been informed about why the questionnaire/interview is being administered to me. I am aware that participation in the study is voluntary and I may refuse to participate or withdraw from the study at any stage and for any reason without any form of disadvantage.

I,, acknowledge that I understand the contents of this form and freely consent to participating in the study.

I consent/do not consent to this interview being recorded.

Participant

Signed:Date:

Researcher

Signed:Date:

Contact Details:

HSSREC Research Office
Ms P Ximba
Tel: 0312603587
Email: ximbap@ukzn.ac.za

Supervisor
Mr Mark Rieker
Email: RiekerM@ukzn.ac.za

Administrator
Ms Nancy Mudau
Email: mudauna@ukzn.ac.za

APPENDIX III

Semi-Structured Interview Schedule

1. What do you understand by Policy Advocacy within your organization?
2. What do you advocate for as an organisation?
3. How long have you been advocating for?
4. Why advocacy yet you are a faith based organisation? Does it not have unnecessary conflicts (politics, religion etc)?
5. Who decides? And how do the decisions influence Policy Advocacy?
6. How many people are involved in policy advocacy within and outside of the organisation?
7. Do you decide on the members that are involved in advocacy work?
8. What techniques and strategies do you use to advocate policy as an organisation?
9. What are the strengths and challenges that PACSA faces when working with advocacy?
10. How do you accumulate funds for your advocacy projects?



Oil

Microwave Sample Preparation Note: XprOP-1
Category: Oils

Rev. Date: 6/04

Sample Type: Oil
Application Type: Acid Digestion
Vessel Type: 55 mL
Number of Vessels: 12
Reagents: Nitric Acid (70%)
Method Sample Type: Organic
Sample Weight: 0.5 gram

Step 1:

<u>Acid Type</u>	<u>Volume</u>
Nitric	10 mL

Heating Program: Ramp to Temperature Control

Stage	Max. Power	% Power	Ramp (min.)	Pressure (psi)	Temperature (°C)	Hold (min.)
(1)	1200 W	75	15:00	-	200	15:00

NOTE A: This procedure is a reference point for sample digestion using the CEM Microwave Sample Preparation System and may need to be modified or changed to obtain the required results on your sample.

NOTE B: Manual venting of CEM closed vessels should only be performed when wearing hand, eye and body protection and only when the vessel contents are at or below room temperature to avoid the potential for chemical burns. Always point the vent hole away from the operator and toward the back of a fume hood.

NOTE C: Power should be adjusted up or down with respect to the number of vessels. General guidelines are as follows: 8-12 vessels (50% power), 13-20 vessels (75% power), >20 vessels (100% power).

NOTE D: "Organic Method Sample Type" should be used for most sample types. Choose "Inorganic" for samples with more than 1 gram of solid material remaining at the bottom of the vessel at the end of the digest (ex. leach methods). Choose "Water" for samples that are largely aqueous prior to digestion.