



ADVOCACY POLICY

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PWRDF ADVOCACY POLICY

THEOLOGICAL FRAMEWORK

“Justice is turned back, and righteousness stands at a distance; for truth stumbles in the public square, and uprightness cannot enter. Truth is lacking and whoever turns from evil is despoiled. The Lord saw it and it displeased him that there was no justice. He saw that there was no one, and was appalled that there was no one to intervene.”

Isaiah 59: 14-16

One of the central components of the Primate’s Fund’s understanding of partnership and sustainable development is that we walk together with Partners adding our voice to their cries for justice.

In the Anglican baptismal covenant we proclaim that we will “...*strive for justice and peace among all people, and respect the dignity of every human being.*”

In response to the Gospel call to stand with the poor and marginalized and in solidarity with our partners, from time to time the Primate’s Fund is called to intentional action as advocates for governmental and/or corporate policy change.

As the international development voice of Canadian Anglicans we believe that we are called by God to be agents of change – co-creators with God of a new reality that transforms old ways and unmasks injustice. As Anglicans we declare that we are a people of hope who confidently believe that change is possible and that injustice and oppression are not compatible with the will of God.

Scripture consistently presents a God who stands firmly on the side of the oppressed and victims of injustice. Through our baptismal covenant and in imitation of God we must do likewise.

The narrative of the Exodus of the people of Israel from Egypt is the classic biblical story of deliverance from oppression. In the Exodus narrative, God tells Moses, “*I have heard the groans of the Israelites whom the Egyptians are holding as slaves, and I have remembered my covenant...I will free you from the burdens of the Egyptians and deliver you from slavery.*”

Exodus 6:5,6

Again and again the prophets called upon Israel to return to God whenever evidence clearly showed that the people had strayed away from the will of God.

Through the prophet Isaiah the will of God is revealed in an invitation to abundant life for all regardless of personal resources:

“Everyone who thirsts, come to the waters; and you who have no money come, buy and eat! Come, buy wine and milk without money and without price.”

Isaiah 55:1

The prophet Micah reminds us what the Lord requires of us:

“To seek justice, love kindness, and walk humbly with our God.”

Micah 6:8

The Gospels take up this theme. In Luke 1, the Magnificat or Song of Mary reveals a God who fills the hungry with good things and lifts up the lowly.

When Jesus unrolls the scroll in the Nazareth synagogue at the beginning of his ministry he quotes from Isaiah revealing a Spirit who has anointed him to bring good news to the poor, release of the captives, recovery of sight to the blind, and that the oppressed go free.

The scriptural record is clear about the will of God that people be freed from injustice and oppression. The demands on us as Anglicans are unmistakable.

We live in an age of competing special interests where increasing globalization and the corporate agenda of monolithic multinationals, with its implicit profit motive, dominate political discourse. In this political environment there is a Gospel imperative that the Primate's Fund reclaim the prophetic voice in an attempt to influence decisions which could promote justice for our partners in Canada and around the world.

We undertake advocacy action primarily to effect policy change but also to educate our own constituency and display solidarity with partners. In all advocacy actions we are governed by a desire to shed the Light of the Gospel on issues that, collectively, we determine cannot be ignored; that truth may be known and hope may reign. In exercising this prophetic voice conscientiously, we have a responsibility to inform ourselves, name who we are and what we believe in, and be open to dialogue and learning in love.

PRINCIPLES

- **Integral part of our work**

PWRDF recognizes that advocating for change is an essential and integral part of our work.

- **Partnership**

PWRDF will work with partners to identify issues calling for advocacy and to develop and implement advocacy strategies.

- **Strategic plan**

PWRDF will advocate on issues that relate to our strategic plan.

- **Accompaniment**

PWRDF will advocate with and alongside those most affected, recognizing their right to speak on their own behalf.

- **Moral responsibility**

PWRDF recognizes that we all participate in the global structures that create and maintain inequalities and oppression and that we therefore bear a responsibility to advocate for change.

- **Political**

PWRDF recognizes that advocacy is a call for change and as such is inherently political.

- **Non-partisan**

PWRDF will seek to advocate in ways that are non-partisan.

- **Audience**

PWRDF will direct its advocacy both towards those who have the power to effect direct change and towards our constituency.

- **Preferential option for the poor**

PWRDF recognizes that policies and practices may have different and contradictory effects on different groups. PWRDF will advocate for changes that benefit the most affected and the least privileged.

- **Non-violence**

PWRDF will advocate through methods that are non-violent.

- **Dignity of all people**

PWRDF will advocate through methods that respect the dignity of all people.

- **Truth-telling**

In its advocacy, PWRDF will be forthright in telling the truth.

GUIDELINES: “TENSIONS, TYPES, AND TECHNIQUES”

Tensions

Advocating for change requires making a series of choices with respect to the causes we advocate for (**types of advocacy**) and how we promote those causes (**techniques of advocacy**). Within these two basic questions are embedded a series of tensions.

1) Choosing our Cause (types of advocacy)

- The numbers of people and causes crying out for support are many, yet our resources are limited resources. We cannot respond to every call, compelling though it may be.
- PWRDF will limit its advocacy attention to a few issues each year, while retaining flexibility to respond to emerging issues, if deemed appropriate.
- Involvement in advocacy involves risks which vary depending on the particular cause. These risks include the possibility of alienating (a) our networks of supporters in and outside the church, (b) our partners in Canada and overseas, (c)

government. The greater the risk, the higher the level at which approval should be obtained.

2) How We Promote Our Causes (techniques of advocacy)

- We will act collectively whenever possible, but alone when necessary.
- We will focus on longer term campaigns which we can plan effectively, while retaining flexibility to advocate on short term issues, if deemed appropriate.

Types

PWRDF will choose to advocate on issues and advocacy opportunities which meet several of the following criteria.

Issues

- The issue puts lives at risk.
- The issue involves significant justice issues.
- Our partners call us to advocate on the issue.
- Our constituency calls us to advocate on the issue.
- The issue engages us in some particular way (e.g. involves an investment, or the Anglican Communion has a particular role).
- The issue is rooted in a clear articulation of biblical principles.
- The issue reflects the priorities of our strategic plan.

Advocacy opportunities that allow us to:

- Reflect solidarity with the Global South.
- Act alongside affected people who are speaking on their own behalf.
- Provide important education in the constituency.
- Provide a strategic opportunity for effecting positive change (as opposed to pursuing avenues other than advocacy).
- Respect our principles (as outlined above)

Techniques

1) The Scope of the Network Involved in the Advocacy Campaign:

In planning the scope of the network to be involved in an advocacy campaign, PWRDF will consider the following:

- Partners
- PWRDF networks
- The Anglican Church of Canada (particularly the Ecojustice Committee, the House of Bishops and the Office of the Primate) and other members of the Anglican Communion
- Ecumenical partners
- Secular organizations
- The stakeholders (which might include those who want change to occur, those who might oppose an advocacy campaign, or those who are likely to be affected by the action and the change, both adversely and positively)

2) The Strategic Linking of Any Advocacy Campaign With PWRDF's Own Capacity:

In planning an advocacy campaign, PWRDF will:

- Determine what financial and human resources are required
- Determine whether the advocacy work should be done by staff, board and networks, and who are the potential allies
- Identify PWRDF access to critical decision-makers (e.g. government officials, both in Canada and overseas; community or national leaders; consumers; shareholders; company executives)
- Determine capacity to incorporate an education and communications component, especially if this is a long-term campaign
- Determine public engagement capacity of PWRDF's to provide feedback to those who engaged in the campaign
- Determine capacity of PWRDF to act quickly if urgent action is involved.

3) The Importance of Evaluation:

- Evaluation needs to focus on both outcome and process
- Evaluation is only possible when the indicators of success are clear.
- Evaluation should measure the extent of the activity generated within the constituency and how much this contributed to the desired outcome
- Evaluation should also measure any negative consequences and weigh these against the outcome
- The difficulty of evaluating advocacy should not limit PWRDF's advocacy.

IMPLEMENTATION

The staff will from time to time present to the Board for approval an advocacy plan based on this policy.