

African Church Assets Programme ACAP III

Workshop Report, Nairobi 2019



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Globethics.net Reports

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INTRODUCTION

The African Church Asset Programme Phase III aimed at strengthening African Churches and Church-Related Organisations in their assets management through ethical investment took place at the All Africa Conference of Churches (AACC) in Nairobi from May 21st to 23rd 2019. This workshop on responsible asset management and ethical principles for investment endeavoured to take stock of the current status and future priorities, challenges and opportunities in the Leadership, Ethics, Governance and Sustainability in participants' institutions. Best practices were shared and best challenges as asset owners in order to create a common understanding of ethical investment.

This Programme was initiated and undertaken in collaboration with the All African Conference of Churches (AACC) and with the support of Bread for the World to support Churches and Church-Related Organizations in Africa through training, preparation of inventories and action plans to improve the management of their assets and thereby strengthen their institutional sustainability.

This third phase focused on orientation and capacity building around what ethical investments are, identification of Church funds that are available for investment and of Church projects that would have potential for and be attractive to external investors.

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The participants would be enabled to take the steps needed to ensure that their institutions' offers for investors are robust and compliant with reporting and accountancy standards and to build and develop ethical investments portfolios that are diversified. The workshop exposed participants to education about ethical investments, further skills, resources and training that strengthen the awareness of- and need for ethical investments in assets and provide opportunities for networking.

This report is divided into eight sections namely the introduction, opening, focus on leadership, focus on ethics, focus on governance, focus on sustainability, baseline survey, closure and appendices which include the official communique.

WELCOME, OPENING REMARKS AND MESSAGES

The workshop began with a morning devotion in the AACC Chapel at 0830 on the 21st of May 2021. At 09:00 all participants were assembled at the hall. The programme executive Globethics.net East Africa welcomed all the participants to the region and thanked them all for choosing to take part in the workshop. This was followed by a few opening speeches by Prof. Dr Obiora Ike, Dr. Bright Mawudor, and Monica Redecker, Brot fur die Welt. The participants then spent a few minutes to do an individual introductions of themselves.

FOCUS ON LEADERSHIP BY DR. BRIGHT MAWUDOR

From Preaching to Investing: Responsible Asset Management and Ethical Principles of Investment. Challenges and Opportunities

The Deputy Secretary General of All Africa Council of Churches Dr Bright Mawudor began his presentation on responsible asset management and ethical principles of investment by sharing an excerpt from The Guardian newspaper captured a while ago. It read: It's been a mixed week financially for the Church of England. It proudly announced that public donations for the archbishops' Zimbabwe appeal had reached £292,330. However, it also admitted to losing some 4,500 times as much - £1.3 billion -through investments in shares and property. That's a fifth of its investment wealth. Jonathan Bartley, *The Guardian Fri 15 May 2009 17.00 BST*

In his introduction he pointed out that Religious Organisations (RO) or Churches for that matter have always expressed a concern about how to harmonise the values they preached and the realities of commercial or business activity. He noted that available literature indicates that ROs pioneered responsible investments because of the volumes of their investments. In the mid-1700s the founder of Methodism, John Wesley, emphasised the fact that use of money was the second most important

subject in the New Testament teachings. As the Quakers settled in North America, they refused to invest in weapons and slavery (US SIF, 1999). John Wesley gave four consecutive lectures titled, “Earn all you can, But not at the expense of conscience”. He went on to say that in 1971, the Methodists in the United States established the Pax World Fund which avoided investment in businesses involved in armaments, alcohol and gambling or pornography.

As a matter of fact, in Africa, there is massive record of investment by the early missionaries in land, buildings and industrial establishments. For instance, he singled out the Mindolo Ecumenical Foundation in Kitwe, Zambia, with investments in land and buildings with an artificial lake (1958); the Union Trading Company, Bookshops by the Scottish missionaries in Ghana and many more across the continent. Despite the significant roles played by Churches in the field of investment and recognised by practitioners and academics, little is known about their investment beliefs and practices or what motivates them apart from financial performance (Diltz, 1995, Statman, 2000). This, he said, also reflects the general research in the weaknesses in organisational leadership in investment and accounting practices by religious organisations.

Therefore, he argued that it seems reasonable and legitimate for Globethics.net and other religious organisations in general to raise and address the questions of: how to make investments in, and to earn returns from companies and activities that are consistent with their beliefs, their challenges and opportunities in today’s religious world.

With this background in mind, his presentation sought to address this gap by studying the attitudes and practices of religious organisations towards biblically responsible investment, their challenges and opportunities. It brought insights into not only an important player but also one of the largest groups of investors in the world that can play a significant role in creating change towards sustainability in their investment practices.

The Biblical & Theological Imperatives of Financial Sustainability & Management of Assets in the Church or Religious Organisations

To illustrate the biblical and theological imperatives he presented the following quotations:

“Be prudent, diligent, and ever about your lawful business, do not idle, for time is money’ cultivate your credit worthiness and put it to good use, for credit is money; be punctual and just in the repayment of loans and debts, worthiness is to be mast of peoples purposes; be vigilant in keeping accounts”. (Marshall Gordon, *In search of the Spirit of Capitalism*, Colombia University, 1982).

Luke 16: 8-9; Mathew 25: 14-30; Phil 4:8 Religious Organisation defined:

“An organisation whose structure and membership criteria is derived from a certain body of doctrine and belief and are devoted to cultivate among their adherents or followers (and sometimes promote among others) a particular form of religious practice and worship that is expressed in ritual forms (Business Ethics Quarterly Vol 7. No. 2, March 1997)”.

He said that religious institutions have been very active in setting organisations that have played an instrumental role in the development of Responsible Investments. For instance in 1983, Ethical Investment Research service was created jointly by the Quakers, the Church of England, Church of Wales, the Methodists, the Presbyterian of Ireland; the Catholics have Catholic Investment Services (www.catholicinvest.org); the AACC has AACC Investment Trust; Anglicans have the Church Commissioners etc.

The Seven Ancient Pillars & Principles of Investment

Dr. Mawudor argued that there are seven ancient pillars and principles of investment. He said that “Investment” is as old as creation. It

pre-existed the very origin of man and civilization as detailed in the book of Genesis. He actually equated the story of creation to an investment by the Creator/God who had an investment plan, implementation timetable and an investment manager that is man. The seven pillars and principles of investment therefore include:

Pillar One: Principles of Semper Fidelis – Luke 16:10

“He that is faithful in that which is least is faithful also in much and he that is unjust in the least is unjust also in much.” This principle enjoins investors to be faithful with little money that they have. It forms the basis of an investor’s attitude towards money.

Pillar Two: Principle of Cold and Hot - Genesis 8:22

“While the earth remaineth, seedtime and harvest, and cold and heat,...shall cease.” This reinforces idea that it is almost impossible to expect all your investment to be moving up always and that there is a waiting between the time of investment and reaping of returns.

Pillar Three: Diversification - Ecclesiastes 11:2

“Divide your portion to seven or even eight for you do not know what misfortunes may occur on earth”. This is in line with the old adage, “Do not put all your eggs into one basket.” This is so because we live and operate in a dynamic world/environment. It is, therefore, impossible to predict.

Pillar Four: Principle of Consistency – Ecclesiastes 11:6

“In the morning sow your seed and at evening withhold not our hand; for you do not know which will prosper, this or that, or whether both alike will be good.” It is important to be aware that there is a risk in all investment undertakings. Hence, there is need to plan to manage risks. This encourages consistency in our investment. It also affords investors an opportunity to achieve their life time goals without much

struggle e.g. making it a policy to invest 10 or 15 per cent of our income.

Pillar Five: Principle of Multiplication – Luke 19:12–26

The fifth principle is about the “Parable of Talents.” This principle provides motivation for investment that will yield returns. However, he said, do your investment after analysing the risk profile.

Pillar Six: Principle of Watching over your Investment – Proverbs 27:23

“Be diligent to know the state of thy flocks and look well to thy herds.” This has to do taking a long term view of your investment. It is important to realise that a particular class of investment that will not give you your life time goals should be disposed off and reinvest in those that will let you achieve your dreams. Hence, do your research and listen to news constantly on investment

Pillar Seven: Principle of Tithing

This is an age-old strategy practiced for centuries. It states that whatever income you receive honour your creator with 10%.

What is Ethical Investment?

Dr. Mawudor defined ethical investment as a type of investment which describes an investment strategy which seeks to maximise both financial return and social good. Ethical investing, he said, gives individuals the power to allocate capital toward companies that are in line with their personal views, whether they are based on environmental, religious or political precepts. He also pointed out that ethical investment also goes by other names: Socially responsible investment, sustainable investing, green investing, ESG (environmental, social and governance) investing, impact investing etc. he noted that is edifying to

know that your money is being invested in an ethical way that benefits society.

He argued that his sources/basis of assessment in this regard were based his 10 years of interactions with development officers, Finance officers, Estate Managers, Assets Managers, Boards of Trustees. His involvement in Asset Management, turn-around strategies of churches and CROs via assets management and membership of international Boards and Committees on Finance, Investment / Building Committees of Churches etc. This is also based on his several seminar presentations on investment and Financial Sustainability of Churches; literature reviews; organisational and institutional capacity assessment of Churches / CROs, etc. as well as semi-formal telephone interviews with individuals between 20 – 30th of April, 2019.

Focus Groups

He shared how he conducted focus group discussions with Asset managers, Development Officers, members of Boards of Trustees, Church leadership as well as board membership of intentional micro – finance institutions like Oikocredit, Eclof, Estate Officers, Finance officers, Bankers. This covered a total of 45 practitioners. It covered the following denominations and religions Presbyterians, Catholics, Methodists, Anglicans, Evangelicals, Independent African Churches, Islam and Hindu.

The objective of the focus groups was to get insights into the motivating factors for religious organisations embarking on investments, barriers / challenges, practices and how they see the future/prospects. It covered several countries including Nigeria, Togo, Ghana, South Africa, Zimbabwe, Zambia, Kenya, Uganda, Tanzania, Ethiopia, and Democratic Republic of Congo.

The study revealed that what motivates Religious institutions to be involved in Responsible Investments includes:

- i. Ensuring the mission of the church is not undermined

- ii. Strengthening the mission of the church
- iii. Responding to the obligation of social accountability
- iv. Improving financial performance, and
- v. Fundraising with integrity

Table 1: Percentage of Investment Religious Organisation Engage In

	% of Involvement
Guest houses / hotels	98
Office Complexes	65
Land donation / acquisitions for future development	72
Hospitals and Health facilities	58
Academic and University education	42
Bookshops and Music shops	66
Studio and media facilities	33
Banks and Micro – Finance institutions	25

Guest Houses/Hotels

Almost all the Churches are involved in the hospitality industry. However, they suffer from institutional and organizational deficiency in the area of governance or management structure as follows:

- i. No clear distinction between the Headquarters (HQ) and the management of the Guest houses (GH). This led to interferences in management of GH.
- ii. No profit motive. Just social service. This leads to run-down of infrastructural facilities.
- iii. HQ using facilities without payment.
- iv. Board membership is based on “whom you know.” Few professionals on the Boards.
- v. High staff turnover.

Office Complexes

- i. Lack of professional management.
- ii. No maintenance culture.
- iii. Where management is outsourced, there is little or no accountability.
- iv. Conflict of interest in awarding contracts for services – cleaning, security etc.
- v. Free occupation of space by Church members.
- vi. Office buildings constructed for hire without proper feasibility studies on their viability.

Land and Buildings

- i. Most parcels of land were donations by governments or families.
- ii. No title deeds or records of ownership. Where this exists, it is either with a lawyer or kept by someone else.
- iii. No property rates paid.
- iv. Encroachment by squatters.
- v. Change of mind by family members for donated land
- vi. Some Churches have entered into Joint Venture agreements with private developers to develop and run it 40 – 50 years. Pay 5% dividend annually.

Health Facilities

Too much of bureaucracy in decision making for the procurement of vital equipment.

University Establishments

- i. Most of the university establishments by the Churches have run into serious debts due to poor management.
- ii. Interferences from Church Headquarter.
- iii. Weak supervision.

- iv. Heads of churches are chancellors of universities.

General Observations

The Challenge

The challenge of the ROs is more of attitude, culture and mind-set. Overall, there seem to be some difficulties by CROs in pitting beliefs into investment practice. Churches in Dr. Mawudor's view require less complex investment market to operate. Religious organisations have received too freely for too long and are not willing to move from their comfort zones. More important it is clear that Churches and their related organisations are generally weak in the management of their assets. Above all, there is no distinction between 'entrepreneurial ventures' and what is purely a 'social service' or 'charitable venture.'

It was also observed that there is under-utilization of assets and poor record keeping meaning that most things are done on trust. In most cases there is no asset register which leads to loss of assets. There are also poor structures or systems; no strategic plans; no built in mechanism for accountability to stakeholders i.e. weak Monitoring and Evaluation; no Investment Committees to advice the CROs/Church on investment; the leadership is either too busy or has no capacity to manage business ventures and balance sheets are heavily skewed in favour of fixed assets.

Despite all these, the churches are not willing to sell these fixed assets to generate equity capital to develop the rest of the real estate.

Opportunities Available to Churches/CROs to Manage Properties

Dr. Mawudor encouraged the participants to look at the AACC Property Strategy paper and AACC common challenges recommendations in properties development.

Best Practice

- i. Set up separate entities/investment companies to run Church Business. However, these entities must be structured in a way that is accountable to the leadership of the Church or religious body. The case of Church Commissioners of the ACK, Kenya, AACC Investment Trust Ltd.
- ii. Set investment Advisory Committees to advice on investments.
- iii. Need for accountability and transparency in the management of resources of the Church.

Directions for Further Research

He also noted that there is need for a more scientific research to be made about the relation between religious values and investment strategy, the decision-making process. Little is known about who sets the investment policy and who has the final decision power within the Church/Religious hierarchy.

Conclusion

Dr. Mawudor concluded his presentation by noting that well into the third millennium, most Churches in Africa have little to show towards self-reliance and sustainability via effective and responsible management of their investments. The tangible and intangible proximity of the Church of God to society and individual provide it with the thread to enhance knowledge, honest action and the ability to forge a creative action for collective good. He also argued that spiritual leadership is important and necessary but this must be balanced with organisational and managerial leadership if the Church is to continue to be an effective stakeholder in the development of Africa. Finally, the parish which is the microcosm of the Church and looked upon by society must inculcate skills based approach to wealth creation, investments in the bountiful local resources, diversify its sources of income and inspire new entre-

preneurial spirit in their parishes. All these, he said, supported by effective leadership and financial management will lead to the growth in mission of the Church. To God be the Glory.

FOCUS ON ETHICS BY PROF. OBIORA IKE

*Introduction to Globethics.net ETHICS:
The Integration of Ethics in Asset Management and Investment Strategies of Religious Institutions*

Introduction – People Matter

Prof. Francis Obiora Ike, the Executive Director of Gloethics.net Foundation started his presentation by stating that people matter. He did this by alluding to quotes from Church documents and his publication *In Development is People, Business is Ethics* as follows:

“Man is the author, the centre and the end of all social and economic life. Economic developments must remain under man’s direction” (Gaudium et Spes, n. 63).

“The economy is at the service of man. Not man at the service of the economy. Therefore all economics must be within the bounds of moral order. This refers to the network of relations involving production, distribution and consumption. They need to be made as personal as possible because they are links of service between the brotherhoods of all people”. (Gaudium et Spes, No. 64; (Pastoral Constitution of the Church in the Modern world).

“People matter. In empowering people we build upon our most valuable resource. For us development must be people centred and the poor

empowered to participate in their own development” (Obiora Ike and Nnidi Nnoli Edozien. In *Development is People, Business is Ethics*”, p. 24).

He proceeded to pose some basic questions:

- i. What is the ultimate purpose of business? Profit or service or both and can they can be combined?
- ii. Can wealth created be used so that all can benefit, not just the fortunate few?
- iii. Can education be re-invented to give everyone a start in life and not just a privileged few?
- iv. What part should governments play in all of this?
- v. Can we manage to take care of ourselves but not forgetting to take care also of others?

He asked the participants to consider the facts such as economic power shifting from public and democratic authorities to uncontrolled and anonymous financial markets with market forces that are blind and do not respect the dignity of the human person; in a list of the worlds hundred largest economics, fifty are corporations; General Motors’ sales revenues roughly equal the combined GNP of Tanzania, Ethiopia, Nepal, Bangladesh, Congo, Uganda, Nigeria, Kenya and Pakistan; Forbes top 400 richest people have a net worth, of USD 328 billion, equal to the combined GNP of India, Pakistan, Nepal and Sri Lanka and 70% of world trade is managed by 500 corporations (Charles Handy, *The Hungry Spirit*).

Financial Sector Induced Global Problems Inflicted on the Poor

Prof Obiora pointed out that the global problems induced by the financial sector are felt by the poor. He said that majority of the people across the globe suffer lack of access to capital and resources and do not have access to financial and bank capital due to non-provision of collaterals such as land and no assets. There is also lack of funding to build capacity of communities towards promoting small and middle scale en-

trepreneurs or carry out projects of self-help. This is aided by poor infrastructure and inadequate provisions by governments for roads, power and telecommunications thus reducing access to markets for community based products, enterprises and goods. These has led to widespread poverty and the practical erosion of the middle classes, marginalisation of women and youth, without money, education and skills. He also noted that there is poor institutional infrastructure of indigenous enterprises and micro-finance intermediaries as well as lack of integration of the informal sector into the economy and lack of co-ordination of efforts for artisans, youth, women and traders which often are made up of 70% of the countries in developing nations.

Faith in Finance – The Zug Guidelines

The question to answer here is, ‘What do you do with your wealth to make a better planet?’ He began by giving a background based on a commissioned research conducted by the Alliance for Religions and Conservation. He said:

In 2016, Alliance for Religions and Conservation was commissioned to research the potential for the faiths to become more pro-active as investors and the result was the launch of that booklet titled Faith in Finance at an international multi-faith meeting in Nanjing. This short book explored how and why faiths invest. It traced the rise of what is known as Faith Consistent Investment; put this in the context of the Sustainable Development Goals; compiled core teachings on finance from seven faiths and ended by proposing an international meeting of the major faith investment groups to take forward the potential for faith – consistent-investment. The Zug meeting of October 30th to November 1, 2017 produced the Zug Guidelines (and are the direct result of that research and the book (Prof. Obiora Ike at the AACC, Nairobi).

He went on to argue that faith traditions have investment potentials. It is well established that major institutional faiths are amongst the larg-

est investors in the world. He stated that in recent years, this investing power has been used in a number of ways:

- i. Dis-investment;
- ii. Pro-active ethical investment;
- iii. Impact investing;

Alluding the Zug guidelines he noted that investment is guided by ethical principles. The document portray what the faiths own, their future priorities for investment, their values and motivations for action sand investments. He opined that many faiths have traditionally been quite clear about what they will invest in. Islam, Daoism and Christianity have for centuries traditionally placed a ban on usury. He argued that in all three cases, but in different ways and for a variety of reasons, this ban has sometimes slipped. However, the re-introduction of Islamic banking in the early 1970s marked a dramatic return to this core religious principle (p.6... Zug Guidelines).

Investment Guided by Ethical Principles

Like Dr. Mawudor had stated earlier, Prof. Obiora emphasised that many faiths following the Zug guidelines have explicitly used “Negative Screening” and banned investments in armaments, alcohol, tobacco, gambling and anything to do with crimes such as prostitution or illegal drugs. Some have also banned all investments in certain kinds of husbandry, be that the ban in Judaism or Islam on pig farming; or the ban in Hinduism and Buddhism on killing cattle – and in some cases in causing the death of any animal” (Zug Guidelines, p.6/7).

He went on to argue that in recent years, this negative screening has increased with new issue and aspects of investments coming on the scene. For example, many faiths are now engaged in the carbon disinvestment movements – removing their investments from fossil fuel industries. He pointed out that in October, 2017, 40 major Catholic Funds publicly divested from fossil fuels to commemorate St Francis Day, the

Catholic day of ecology. This kind of action is in response to awareness of the impact of burning fossil fuels on the climate and can be partly seen in the light of the United Nations long term program on addressing climate change.

He stated that other religious fund managers have taken stances on issues to do with Human Rights or Social Justice – for example disinvesting from businesses invested in regimes which oppress a sector of the community such as the stance against apartheid in South Africa and the religious support for the Civil Rights Movement in the USA in 1950's and 1960's (Zug Guidelines, p. 7).

What is Faith-Consistent-Investing?

Prof. Obiora argued that faiths live on their core beliefs and values (wisdom of religions) which is their mission but they also put this mission into practice (business of religions) through projects of development and businesses that have investment consequences. The quest for a clear co-ordination between faith beliefs and values and investment policy is increasingly known as “Faith-Consistent-Investing (FCI)”.

The Power of Faith Groups for Transformation

Finance is only a part of the contribution faiths are already making based on their beliefs and values. The reason that faith can be so powerful – for good, and sometimes for bad – is its personal and community transformative power – which money can sometimes, but not always, assist. According to a document published in October 2017 by the Alliance of Religions and Conservation and compiled by Martin Palmer and Pippa Mose on the Zug Guidelines on the topic of “*Faith-consistent-investing*”, it is stated that:

The Faiths own about 8% of the habitable land surface – about 5% of all commercial forests; run, manage or founded around half of all schools worldwide and in sub-saharan Africa 64% of all schools; The Faiths have more TV and Radio stations between them than the whole of

the EU and produce more books, newspapers and journals than any other networks. They also own an estimated 10% of the world's total financial investment. (Cf. p. 5/6)

In arguing for why faith groups are key actors in implementing the sustainable development goals and what they can do towards financial inclusion policies he said:

Faith actors are diverse, diffuse and plentiful. They range from small communities at the heart of each and every social group, to religious leaders of communities of different sizes, locations and faith traditions to CEO's and staff of major faith-inspired NGO's working on all aspects of human existence and experience. Their contributions therefore, are equally diverse and significant. (Prof. Obiora Ike at the AACC, Nairobi)

Prof. Obiora went on to argue that religious leaders are trusted often more than those in government or the NGO world and they are listened to and followed in ways almost no other sector or society can hope for. They are local, national and international in understanding and reach. Through their teachings and practices they manifest the core beliefs and with them the core values of their traditions, using language which is accessible and value filled such as compassion or love or trust. This unparalleled outreach which speaks to norms, behaviours, attitudes and social and political trends, cannot be underestimated. Faith-inspired NGO's carry forward a critical reality – that religious institutions are the oldest social service providers known to humankind. As such, they are the original service deliverers of health, education, nutrition, farming, sanitation and energy – to name but a few.

As part of the power of faith groups for transformation, he pointed out several key areas, namely:

- i. *Faith groups are old-time fund raisers:* Religious communities are increasingly coming under the limelight for another critical capacity – resourcing human development. Faith communities

are the oldest “fund raisers”, “community mobilisers” and human and social capital builders. Their ability to convene people – voluntarily- to resource critical endeavours continues to be relatively powerful to this day.

- ii. *Faith Leaders are respected to solve conflicts*: Faith leaders, who are often community leaders as well, can play critical roles as mediators in conflict situations. This political capital, while double-edged (in cases where they may also be stirring the conflict pot), is nevertheless a role that is as old as it is vital to contemporary geo-political dynamics.
- iii. *Faith groups complement Government in social action*: Aligned with the fundamental values and teachings of all religions, which are, by nature, also transformational: faith groups work in some cases to promote social justice and equality, environmental action, concern for the poor, the oppressed and the most marginalised, non –violent resistance and the search for real peace.
- iv. *Faith Groups can make the SDG’s reality*: Faiths have unparalleled convening capacity and infrastructure which will help make the SDG’s a reality. Billions of people rise to prayer and worship every day, sustained by such beliefs and practices. This is what makes many lives sustainable. No other institution in the world has and can sustain that capacity for hope, commitment and compassion”. (Ref: Faith in the future: The Faiths and the Sustainable Development Goals – The Bristol commitments; A document of the Alliance of Religions and Conservation (ARC) launched 8th September, 2015, pp19 - 20)

Integral Development is the Way of the Future

In speaking about the integral development as a way of the future he began with a quote from the African Theologians Position Statement. It says:

While in the past, development was principally understood in terms of economic progress, we now have realised and become convinced that appropriate progress should be integral development. Such a development must cater for the whole human person, and encompass the people of the nation as a whole: by developing their spiritual, religious, social, moral, economic, cultural, political, mental, educational, physical and environmental dimensions of life. (African Theologians Position Statement, 4th National Theological week, katigondo, Uganda January, 1989)

He went on to say that to ensure economic and ethical rationality prevails, it is now generally accepted that the financial sector plays a major role in the workings of a modern economy. Therefore its significance and morality must also be called into question. Repeated financial scams and bank failures have raised justifiable questions about the possible negative effects of the financial sector on productive economy and the well-being of the human person.

He also argued that profit and social responsibility are compatible. *“Corporations have the potential to meet societal needs that no entity – especially one that is taxpayer funded – is able to address”.* (Obiora Ike; 2003, Development is people; Business is Ethics, CIDJAP Publications, Enugu, p. 7). Similarly, *“It is possible to be serious about being profitable and also serious about social responsibility, despite all the rhetoric on either side”* (Obiora Ike, cit. p.7).

Some Lessons and Conclusions

He concluded his presentation with some lessons and conclusions. To begin with he said the financial sector has strongest impact and relevance when it promotes an economy that serves persons; puts the people ahead of profits; reduces gaps that make people dependent and makes the economy serve the human person, not vice versa. Secondly, he stated that monetary policy must not be damaging to one's country or to others, talk less of the human person. Thirdly, extension of loans at high interest rate is ethically unacceptable. Lastly, short term gain must not destroy or abuse long term human advantage.

Alluding to the principles of Christian Social Teaching, he said this is achievable in the following ways:

- i. Principles of Solidarity and subsidiarity are necessary in financial application;
- ii. Preferential option of the poor is a guiding directive for action;
- iii. Concentration of power in a few hands is contrary to democratic principles;
- iv. Destruction of resources through environmental degradation does not serve the purpose of justice and peace;
- v. Respect for private property must not lead to the absolute appropriation of the majority of resources by a few;
- vi. Use of resources to promote social justice remain ideal for action;
- vii. Priority of labour over capital has been established;
- viii. Economic justice recommends the avoidance of speculation and monopoly;

He concluded by summarising seven key areas for creating a long term faith plan to protect the living planet. They include:

- i. Faith-consistent use of assets namely Land, investments, medical facilities, purchasing and property.

- ii. Education and young people in both formal and informal situations – including school buildings and curricula, as well as youth organisations and faith based education.
- iii. Wisdom – including theological education and training, as well as rediscovering past teachings and understandings about human responsibility and our place within the bigger picture of the whole planet from religious texts, and helping people adapt to new situations in areas where issues such as climate makes this necessary
- iv. Lifestyles
- v. Media and advocacy
- vi. Partnerships
- vii. Celebration

FOCUS ON GOVERNANCE BY PROF. WILLIAM OGARA

*GOVERNANCE: Strong Systems to Support Growth:
Financial Management, Legal Status, Investment Policies*

“Someday there will be a king who rules with integrity, and national leaders who govern with justice.² Each of them will be like a shelter from the wind and a place to hide from storms. They will be like streams flowing in a desert, like the shadow of a giant rock in a barren land.³ Their eyes and ears will be open to the needs of the people” (Isaiah 32: 1-3).

Prof. Ogara began his presentation by thanking the organisers of this very important workshop in the life of the Churches in Africa in their commitment to investing in opportunities that come up from time to time. Over the last two decades, he noted, he has been personally involved in accompanying Church Partners involved in investments ranging from real estate to investments in shares. He pointed out that he had witnessed Boards where strategic investment decisions are made. He said that such decisions impact not just on the quality of decisions made by the Churches, but more relevantly on the ethical nature of investment decisions.

Listening to our Context Today

The AID Context

Prof. Ogara shared that one of the things he learnt is that funders are in one way or the other investors. He quickly pointed out that the tragedy of their actions is perhaps best reflected in a story from South Sudan highlighted below:

In August, Frank¹ Lam's local aid group received a call from an international donor who was finalizing a grant for his organization in South Sudan. The financial officer allegedly wanted a \$5,000 kickback from the \$30,000 allotment before approving the proposal, Lam said. "He said there were a lot of 'mistakes' in our concept note, and if we didn't want future funding to be affected, we had to pay," Lam told Devex. His boss, who hadn't received funding in years, was "desperate" and paid the bribe, he said. Their organization won the contract. He says *"If the bribery and nepotism compromising the recruitment process isn't reined in, aid groups will be no different than the country's fraudulent government."*

Corruption relating to the allocation of grants and jobs in South Sudan's aid sector is rife, according to South Sudanese humanitarians, civil societies, private organizations, and local aid groups who shared their stories with Devex. While Devex cannot independently verify any of the allegations, six South Sudanese working for local organizations or familiar with the procurement process, and owners of two foreign companies said they'd either been asked for a bribe directly or knew of several colleagues who paid bribes in order to secure contracts or get jobs with some of the well-known multi-lateral Organizations and other international NGOs. All of the alleged instances involved payments solicited by national or regional staff who were bribing local aid groups for project

¹Jacob Chol, senior political analyst and professor, University of Juba

grants, private contractors, and South Sudanese nationals in search of jobs. The question he posed was, 'What has gone wrong today?'

The Investment Context

The presenter brought to the attention of the participants that there are case studies of Churches and church related organizations doing pretty well in matters of investment. They are in real estate and shares and the returns have been able to assist them run the Church activities. He specifically singled out AACC where he said the Executive Committee has set the tone by working towards setting aside at least USD 30 from USD 100 received into mission work. This he argued is no mean achievement.

Many of the Churches operate on idle landed properties. In order to make better use of such properties, some have made attempts to partner with organizations to assist them develop such properties through Build Operate and Transfer method. To some it was a disaster. They lost their investments. Some have had Boards turning down such decisions even where the deals appeared so lucrative. Some of the Churches have made blunders and the cases are already in court in the hope that they will find a way out.

Are We Doing Harm or Good?

As he proceeded with his presentation, stated the questions raised in the baseline survey were pertinent. These included:

- a) Are our churches familiar with ethical investment concept and implemented in their organization?
- b) Are there ethical principles that guide their investment strategy?
- c) Are investors looking for ethical investment?
- d) Do they see opportunities to make their own organization more attractive for ethical investments?

He quoted from a policy of one of the reputable organizations that does investment in this East Africa Region. “As an organization we want, so far as possible to do no harm – to cause no harm to the people we are dealing with, or to their social or physical environment. We also want, wherever possible, to do good – to promote what we believe are good individual and corporate behaviours.” This organizations has chosen to be intentional about her investment decisions. They believe that there are choices as to where they can invest. Essentially we can do/cause harm to people we deal with in many ways.

For example, by agreeing to participate in a contract that is flawed and fraught with corruption, what are we saying to ourselves?

There is evidence, he stated, of a growing number of partnerships where churches are inviting investors from countries like China and UK to participate in major investment projects. Before we engage in such ventures, how much due diligence has been done? If the deal is too good we have to think twice. The question then is: ‘Are we doing any good when we invite persons/organizations of dubious characters to partner with us in developing properties?’

Towards Ethical Principles

Self-Governance: To what extent do we as individuals practice and uphold self-governance? Indeed those who do not practice good governance in their own organizations are in no position to preach it to others. There is need to teach what we practice in keeping with biblical principles.

Board Governance: Do we as churches have duly constituted Board of Directors which has the ultimate authority over the activities of our companies. Is the Board well established and constituted within the legal requirements of the country in which it is situated and international requirements if appropriate? Does each Board have a Chairman and Company Secretary? Are other members of each Board chosen for the partic-

ular contribution they can bring to that business, and for no other reason?

Succession Planning: This is a key element for a successful governance program. There is great opportunity to nurture talent and enable younger generation to be brought on board. He advised that we have to be intentional about this as it will not just happen.

Policies for good governance: There is opportunity for every organization to establish clear policies and guidelines on good governance. Many organizations today have governance charters that highlight what needs to be done by the Board to ensure good corporate governance.

Ethical principles with our Funders: Do we have clear boundaries on how we relate with our funders. Are there boundaries on what we can receive and use within the organization. How do we address proposals from potential investors who want to corrupt some of our staff? What anti-corruption policies do we have in place?

We need to declare our commitment to conducting our business in an honest and ethical manner, and encouraging those who work with us to promote professionalism, fairness and integrity in all our business dealings and relationships. To this end, we must adopt a ‘zero tolerance’ approach to corruption and bribery. We must also be ready to uphold all laws relevant to countering bribery and corruption in all the jurisdictions in which we operate.

Key Conclusions

In conclusion, we concur with the just concluded survey which shows that the “CROs hold a very strong position economically and socially on which we can leverage to trigger sustainable development.”

There is an urgent need to build a robust governance framework to guide organizations in their quest for better assets management.

It is affirmed that Leadership, Ethics, Governance and Sustainability are critical for improvement.

What is missing is the culture of an organization that sets the tone and supportive climate for those other practices to flourish. Indeed, a good ethical investment policy in the hands of an organization with a culture of corruption may not see the light of day. Changing organization cultures take long.

REMARKS BY PROF. SAMUEL KOBIA: INSPIRING IDEAS AND PRACTICE TOWARDS GUIDELINES AND PRINCIPLES

Introduction

I wish to start by stating the following affirmations:

“The earth is the Lord's and all that is in it, the World, and those who live in it”. (Ps 24: 1). That means God owns everything. Human beings are simply managers, administrators, acting on behalf of God, i.e. we are stewards.

Good stewardship of God's creation requires that the management of material wealth should be in line with the principles of faith.

Religious investors should assume the responsibility and build the capacity to lead the changes needed to save the world from destruction caused by irresponsible investments.

The investment decisions have the power to shape the future, both directly and by becoming role models of the change demanded of us by the gospel with regard to stewardship of God's creation.

The church is called to provide prophetic leadership badly needed in the world of today in which unchecked human greed is likely to result in catastrophic consequences to the quality of life of the humankind and other kind on planet earth.

Investment is as much a moral and spiritual issue as it is economic. The bible is very clear about stewardship which when correctly interpreted includes investment.

Faith communities should take a keen interest in ensuring that investments should be made in economic activities that promote responsible stewardship of God's creation.

Churches have a duty to remind investors that morality demands thinking as much about the future as about the present; that investments should be driven not just by profits but also by a responsibility to the entire ecosystem, the web of life.

Faith communities have a duty to demand that investors should take into account the larger view of the future including intergenerational justice.

Ecumenical Pioneering Work on Ethical Investments

A Brief Historical Overview

The Global Sullivan Principles are corporate codes of conduct promoting corporate social responsibility, in particular equal treatment of employees regardless of their race.

The World Council of Churches (WCC) Policy and campaigns on ethical investments to fight against apartheid (1970S - 1990s) created global awareness on the way irresponsible investment by transnational corporations (TNCS) perpetuated the oppressive regime in South Africa. The campaign for divestment was successful but not easy because the TNCS resisted vigorously.

Following the execution in November 1995 of Ken Saro-Wiwa and eight others who led the movement against the Shell oil company irresponsible investment in Niger Delta in Nigeria, the World Council of Churches mounted an international campaign that made Shell to comply, albeit grudgingly, with the Sullivan Principles. Shell was also forced to invest millions of dollars in cleaning up the environment in Ogoni land

in Nigeria and compensate the victims of pollution caused by irresponsible oil drilling.

In 2013 the WCC Central Committee re-evaluated its ethical investment criteria and adopted a resolution, which states that, “in the list of sectors in which the WCC does not invest should be extended to include fossil fuels.” This decision was welcome by 350 .org's European divestment coordinator, Tim Radcliffe who said, “The World Council of Churches may be the most important commitment we've received yet.”

The Roman Catholic Church has a long history of evaluating its investments with a view to screening out those that conflict with Catholic values and principles. In more recent times the Catholic Church has broadened its ethical investment principles to include concerns on human dignity and climate change. Pope Francis, through his *Encyclical, Laudato Si: On Care for our Common Home* has made it clear that, “environmental awareness and ecological concern are entirely in line with Catholic social teaching.” And the Global Catholic Climate Movement has adopted a comprehensive report, “Ethical Investment in an Era of Climate Change,” which explicitly links catholic social teaching, climate change and investment policy.

The Institute for the Works of Religion, commonly known as the Vatican Bank “excludes investment that violate globally recognized principles concerning human rights, work standards, the fight against corruption and the fight against environmental crimes.” This resonates well with the Sullivan Principles.

Pope Francis' Encyclical has been very well received; “Belgium and Irish Bishops' Conferences have announced their decision to divest all fossil fuel holdings from their funds.” That was part of a larger announcement at the Global Climate Action Summit, where “some 900 institutions representing US\$ 6 trillion of assets signalled the intention to divest”.

AACC Initiatives in Promoting Ethical Investments

AACC undertook an evaluation of practices that from ethical point of view could have negative impact on its investments prior to 2002. The main finding was that, 'no tender board' and 'no human resource manual' lead to poor HR practices. For instance, employment was skewed in favour of one ethnic group; contracts were awarded uncompetitively. Lloyd Masika, a leading real estate company in Kenya that was managing All African Council of Churches (AACC) property formed a subsidiary company that provides AACC with cleaning and security services.

To rectify the situation AACC adopted a policy to ensure professionalism in all management aspects; sustainability plan is in place; loyalty to organization; no more contracts to members of governance; tender board is in place; and that transparency and stewardship are critical guiding principles.

Recommendations

Faith communities should show leadership on ethical investment by example. Live your message!

AACC and Globethics.net should initiate and update ethical investment criteria and advocate for their compliance by churches in Africa.

AACC and Globethics.net should publicize best practices by churches in ethical investment.

AACC and Globethics.net should incentivize by recognizing appropriately churches that are leading in ethical investments.

Declare as unethical any investment in businesses that contribute to global warming and climate change eg fossil fuel investments.

AACC and Globethics.net should develop a manual on ethical investments in Africa and facilitate its distribution and use by churches and church institutions.

23rd May, 2019

THE BASELINE SURVEY

Presentation of Baseline survey results on LEADERSHIP, ETHICS, GOVERNANCE AND SUSTAINABILITY

Globethics.net mandated a baseline survey with the purpose of collecting data on asset management practices within Churches and Church Related Organisations in Africa to feed in the design of guidelines and tools for future training workshops and conferences planned for 2019. The outcomes of this Baseline Survey enable Globethics.net to assess the overall framework used by Churches and CRO's.

The methodology developed to frame the topics of ethical investment and sustainable assets resource management for CROs was coined around four key pillars namely Leadership, Ethics, Governance and Sustainability known as LEGS methodology in Globethics.net.

The survey results were presented at the ACAP III Workshop held in Nairobi from 21-22 May, 2019 at the All African Conference of Churches (AACC) which brought together some 30 participants from 9 different countries representing 25 institutions with the aim at gathering face-to-face input and feedback around the challenges related to ethical investment and sustainable assets resource management. Refer to appendix C.

CLOSING FORMALITIES AT ACAP III 2019 AND NEXT STEPS

After a successful three-day conference with workshops, group dynamics, sharing of experiences including the efforts by the various Christian Churches and their institutions to integrate ethics into assets management and lead by example within the countries, members present issued a Statement for the All African Council of Churches (AACC).

The member Churches committed to take into their work and Christian leadership and identity the communique formulated from the encounter with best practices and values based ethical conduct.

Members also agreed that the state, civil society and the larger community of citizens, businesses and education institutions be at the forefront of ethical integration in assets management that can help the fight against corruption and human rights abuses with criteria for integrity both in internal and external relationships.

The closure invited members from all the regions within Africa to volunteer to host the activity in their country and propose next venues during the year for deepening of the lessons learnt.

Zambia volunteered and was accepted to host ACAP III implementation steps. The country represents the Southern African region, and sits between Eastern and Southern Africa. Globethics.net agreed with the

stakeholders to carry the ACAP III with its legs methodology on ethics for further training, teaching and pastoral activities of the various African churches in that region.

A four-day activity in November 2019 was proposed and scheduled to hold in Lusaka. Members from Burundi, Malawi, Rwanda and the Director of Mindolo Theological Education by extension in Zambia with other senior church actors in the country representing various mainline Christian denominations were nominated to coordinate the activity with Globethics.net. They would shape the future of theological education by extension through church and community services using the Globethics.net tools for the ACAP III event in Zambia.

Likewise, Ghana on the Western coast of Africa through the Globethics.net national contact in Ghana Dr Emmanuel Kansah and Director of the Kingdom Equip Network accepted to lead the hosting of the same ACAP III event in October 2019 in Accra. This would bring together the leading actors of government, state and civil society of that great country for a continuation of the ACAP III lessons in West Africa. Participants from Nigeria and Sierra Leone and Liberia could attend.

Globethics.net agreed to continue this activity with the stakeholders in these regions of Africa (West Africa and South Eastern Africa) towards expanding and internalising the agenda of ACAP III across the continent.

Members expressed gratitude to Bread for the World and to Globethics.net for this seldom empowerment of integrating ethics into assets management and leading the fight against corruption in these countries.

Prof. Dr Obiora Ike
Executive Director of Globethics.net
Professor of Ethics at the Godfrey Okoye University
Enugu, Nigeria

APPENDICES

A. Official Communique

Resolutions and Communique of the Participants at African Church Assets Program Workshop on Ethical Investments, Delivered at Nairobi, Kenya, AACC House, 23rd May 2019.

Organised by Globethics.net Geneva Switzerland, in Partnership with Bread for the World Germany and AACC Partners.

Preamble

We, the participants at the workshop on “Strengthening African Churches and Church-Related Organizations in their Assets Management through Ethical Investments” gathered at AACC House Nairobi Kenya from 20th -24th May 2019 and deliberated on some urgent challenges confronting the continent of Africa and the role of the Christian churches has attempted to give a concrete and positive response founded on Gospel values.

After prayerful reflections, listening to each other, sharing of experiences and expert lectures from acknowledged facilitators, we the participants from 25 different church related organizations and coming from

12 African countries give this statement of confidence and hope to ourselves and to the church related Christian organizations.

Statement and Resolutions

1. We acknowledge the empowerment already received through the ACAP I and II, built to strengthen management and use of assets of Church and CROs on the African continent.
2. We recognize a series of capacity building initiatives thereby received on better administrating methodologies and tools for proper business management.
3. We revitalized a joint reflection on the specific strengths and social and political responsibilities of church organizations as economic actors and asset owners.
4. We recognized that poor management as well as unfavourable environments keep on hindering a number of organisations to live up to their potentials.
5. We note several successes over the past three years achieved by partners and stakeholders of the ACAP I and II which led to action plans in each institution for improved asset management.
6. We are grateful for the handbook/manual of asset management produced by our common efforts for use in educational institutions, ecumenical circles, training curricula for faith-based training institutions and as standard guideline for general asset management.
7. We express our gratitude to Globethics.net for the role played so far in building awareness and skills in responsible asset management and recognise the further support that can be offered in next steps, focusing mainly on ethical investment and sustainable assets resource management.

8. We recognise the challenge for ethical responsibility in investment by church based organisations which have theological foundations and social relevance for the respect for creation and stewardship of the goods and creation under our care.
9. We recognise furthermore the need for using our theological and social basis to impact the political, social and public sectors generally.
10. This need and the challenges we face has led to the development of the L.E.G.S© Principles & methodology developed under the baseline study as the way to articulate principles/guidelines for ethical investment, which will form the basis of an Ethical Charter & Guidelines to be disseminated among our stakeholders.
11. On **LEADERSHIP**, we identify the following key points:
 - ✓ Need for a vision, mission and, strategy with clear goals for the near and far future to improve the lives of others and the environment
 - ✓ Need for proper human resources management, which includes taking staff motivation and resistance to change on all levels seriously;
 - ✓ The need for Leadership training framework
 - ✓ The need for a fair selection process of leaders
 - ✓ Recognizing the need to address conflict management
 - ✓ Use of mediation as a powerful tool to improve the quality of leadership in our organisations
 - ✓ Enhancing of ownership
 - ✓ Work on good relations with external stakeholders and
 - ✓ To take into account the impact on human rights, health, wellbeing and the environment in Church- and CRO leadership

- ✓ Look at possible establishment of a unit that solely focuses on external issues
- ✓ Moving from either dependence or independence to interdependence: Acknowledging the positive influence others can have in our work, but aiming for self-reliance in our endeavours.
- ✓ The need for interfaith- and interreligious dialogue among church leadership

12. On **ETHICS**, we identify the following key points:

- ✓ Recognizing each actor in a Church- and CRO to be responsible for making Ethics a priority and addressing unethical behaviours in society,
- ✓ Addressing the Churches- and CRO's role to initiate coalitions that strive to integrate ethical behaviour in society
- ✓ The development of codes of ethics as an internal, shared set of guidelines for integrity, co-created, and lived by all.
- ✓ The need for guidelines on ethical behaviour on a regional and national level, with the right incentives and disciplinary consequences to ensure more integrity (to counter a culture of corruption and bribes)
- ✓ The need to disseminate this message, using the power and channels we have as Churches and CRO's
- ✓ The influence we can have on choosing for- and investing in the right products, services and projects, as well as the oversight in this selection process
- ✓ The need to include ethical investment as a priority in our Codes of Ethics and policies
- ✓ Stimulate ethical investment as a common understanding among staff working in finance
- ✓ Recognizing the role faith and scripture can play in establishing sustainable and integral criteria for investments

- ✓ The need to comply with existing national and international legal frameworks that already possess the basic expectations related to ethical behaviours and investments in Churches and CRO's

13. On **GOVERNANCE**, we identify the following key points:

- ✓ We underscore the need for due diligence in selection processes of staff
- ✓ The need to develop and implement job descriptions in order to ensure equal opportunities and qualified staff in the right positions
- ✓ Recognise the need to invest in both self-governance for leaders to be an example in personal conduct and corporate governance.
- ✓ the need for ethical charter and related guidelines that will be used by all institutions to stress the need for good governance.
- ✓ We stress the need for relevant organograms and responsibility charts that ensure the borders between the scope of each actors' activities in an institution.
- ✓ We recognise and appreciate the need for (inter)national financial guidelines in ensuring responsible asset management.
- ✓ We recognize the need for responsible asset mapping in contributing to good financial integrity and accountability.
- ✓ To value internal as well as -external controls as learning processes to improve on accountability and transparency.
- ✓ We recognise the need for succession planning to ensure opportunities for all.
- ✓ To learn and collaborate with sister organisations, partners and experts to improve governance.

14. On **SUSTAINABILITY**, we identify the following key points:

- ✓ The need to promote a wider usage of the term ‘financial humility’, where we manage our funds and expenditures responsibly and think of the need of future generations
- ✓ To address the need to increase self-reliance and financial sustainability of churches and church-related organisations
- ✓ The need to reduce the impact our actions, policies and investments have on the environment
- ✓ Work on the sensitisation, both in our organisations and institutions as well as towards external stakeholders, on environmental sustainability and the Sustainable Development Goals, in the form of capacity building and advocacy
- ✓ Recognize the role that youth can play in promoting a more sustainable society
- ✓ Take concrete steps in the proper documentation of assets, as well as perform evaluations on how to increase the sustainability of these assets.
- ✓ Promote a better and environment- friendly usage of redundant land.
- ✓ We recognise the role extractive industries play in the dynamics of peace, sustainability on the African continent, and moreover recognising the role churches and CRO’s can play in addressing this issue.

Conclusion

With an accent on the four key principles of L.E.G.S., we aim to provide all participating churches and CRO’s, stakeholders and partners from around the continents with a solid message and commitment. This message will strengthen the churches’ and CRO’s role in society as a social-, sustainable and ethical actor.

Gratitude

Our gratitude goes out to all who participated to the Africa Church Assets Program workshop as well as the organisations who made this event possible. We thank especially the AACC for the warm welcome on its premises and the inspirational contributions from AACC representatives, as well as BREAD FOR THE WORLD Germany to provide the necessary financial support.

B. Activities Report

Strengthening African church based organizations and their asset management through ethical Investment (ACAP III Project)

Activities from 1 January to 30 June 2019

Baseline study on investment behaviour and the understanding and perception of ethical principles for investments in selected Churches and Church related organisations (CROs) in Africa

In order to have a solid understanding of the current status and understanding of the participating Churches and CROs in ethical investment, a baseline study was conducted. This study, as well as the framework represented in the study, served as one of the capacity-building tools in the workshop in Nairobi, Kenya, as well as a robust methodology to support Long-term Ethical Investment and Sustainable Asset Management for ACAP III participants.

Choosing to lay the foundation of ACAP III around four key fundamental principles which are namely Leadership, Ethics, Governance and Sustainability (L.E.G.S© Principles1), we aim for a holistic approach on Ethical Investments. After a review process among Globethics.net staff and experts that are involved in the ACAP programme (for a detailed description of the ACAP taskforce, see appendix 4), a questionnaire has been sent out to 35 representatives of Churches or Church-Based organisations from 12 different countries in Africa. An analysis of the gained

data from the survey, accompanied by a deeper investigation of the status of the ACAP III participants' current practices in the four L.E.G.S© principles during the workshop may be found in the Baseline Survey report in Appendix 1.

The main conclusions from the baseline study are that CROs hold a very strong position economically and socially on which we can leverage to trigger sustainable development. The concepts of Ethical Investment and sustainable Asset Resource Management have been embraced by some participants who benefitted from ACAP I and II, while for others those themes are quite new to them. The overall results across the four key principles show that there is room for improvement, especially in the area of sustainability.

In addition, we could see that there is a big difference in size and level experience in the field of ethical investment and sustainable assets resource management. Being aware of this diversity before the workshop enabled us to put the expertise of some of the participants to use and create more space for peer-to-peer learning and the sharing of best practices. Another valuable result from the baseline survey is the L.E.G.S. framework that proves to be a useful tool to measure an institutions' current status in (responsible) asset management and the level of awareness and implementation of ethical investments.

Workshop on responsible asset management and ethical principles for investment

With the main objectives to present the baseline study results, the sharing of best practices and laying the ground for the guidelines on ethical investments, a workshop on ethical investments was held from the 21 to 23 of May on the AACC premises in Nairobi, Kenya. Thirty participants from nine different African countries and 25 different institutions benefitted from this capacity-building activity. The workshop programme is added in Appendix 2.

With experts being present to share their knowledge and experiences on asset management based on the four principles within the L.E.G.S© framework, the first part of the workshop was devoted to the experts' presentations and the sharing of the baseline survey results. The African Church Assets Handbook, published in 2018, was also presented to the participants through a book launch.

Workshop participants were being stimulated throughout the sessions to provide their own inputs to the presentations and, moreover, serve as resources themselves. Seeing that many participants have also taken part in the second and first phase of the ACAP programme, we adopted an approach to enable all participants to give input, share their knowledge and learn from best practices.

The structure of the workshop was organised in the first part as follows:

- Experts' presentation on one subject from the L.E.G.S© framework
- Sharing of baseline survey results on this subject.
- Participatory exercise with group dialogues, sharing of challenges, opportunities and best practices.

The key experts that presented around the four pillars of L.E.G.S on each different subject were:

- Bright Mawudor
LEADERSHIP: From Preaching to Investing: Responsible Asset Management and Ethical Principles of Investment. Challenges and Opportunities
- Obiora Ike
ETHICS: The integration of Ethics in Asset Management and Investment strategies of Religious Institutions
- William Ogara

GOVERNANCE: Strong systems to support growth: financial management, legal status, investment policies

- Nadia Balgobin

SUSTAINABILITY: aligning with social and environmental goals in investment, asset management and in procurement processes

During the second part, involvement and initiative from the participants was even greater in the common creation of an ‘Ethical and Sustainable Investment Charter’, a joint communique, as well as an exchange on the delivery and dissemination of this charter on a national and institutional level. Participants were also given the time and opportunity to present their current progress and policies in sustainable asset management and ethical investment, as well as an overview of what the ACAP programme has brought them so far. Together with the workshop facilitators, participants committed to several actions dedicated to:

- Their own development in the integration of ethical and sustainable principles in project investments.
- The design of an action plan (or, for participants ACAPII: a follow-up to their already existing action plan) that includes the knowledge gained
- Preparing for the two national conferences, where their increased knowledge in responsible asset management is showcased and implemented in a programme, project or institutional change.
- The dissemination and promotion of the ‘Ethical and Sustainable Investment Charter’ on a national level
- The development of two national conferences, one to be held in Nigeria from the 23rd to the 26th of September 2019 and one to be held in Zambia from the 18th to the 21st November of 2019 and where the participants from these countries committed to actions preparing for these conferences, namely:

- o The mobilising and inviting of their constituencies, private- and public sector partners to participate in the two national workshops
- o Event location, accommodation
- o Event programme, with support from Globethics.net regional staff

Evaluation

From an internal perspective, the workshop went as planned and the key objectives as described in the project proposal were achieved: sharing of baseline study results, sharing of best practices. The framework around Leadership, Ethics, Governance and Sustainability provided a useful tool to present participants with a holistic view on asset management and ethical investments.

The evaluation survey of the workshop shows that participants also feel this way. With a response rate of 83% and an average score of 4.6/5 to the closed-ended questions regarding the achievement of the workshop goals, it is safe to say that the workshop went well. An elaborate overview of the survey results may be found in Appendix 6, where recommendations for further improvement for the remaining project period are also included.

Establishing of guidelines for ethical investments

In a process of co-creation during the first workshop from the 21 to 23 May, participants developed guidelines for ethical investments. The guidelines address, on one hand, the need for more awareness about ethical investments throughout the African continent, the potential Churches and CROs have, as interested partners for ethical investments, and on the other hand, the duty of each Church and CRO to manage and develop all possessed assets responsibly, keeping in mind the sustainable development goals and the need for good governance and leadership.

The input from the participants will be formalized and developed into an ‘Ethical Investment Charter’. This charter will serve as a promotion- and advocacy tool for ethical investment. Participants of the first workshop carry the responsibility to disseminate this charter through all possible channels and stimulate discussions on a national level on ethical investments.

Accompaniment of the implementation of ethical investment criteria in selected churches and CROs

In order to support the workshop participants in their efforts to start implementing the L.E.G.S©, they were given an opportunity to write their action plans, and a workgroup has been set up for exchange among participants and, moderated by Globethics.net staff. The globethics.net ACAP taskforce will also support individual organisations with support and accompaniment through the appointing of experts that offer their services to the ACAP participants.

C. Baseline Survey Report by Nadia Balgobin

ACAP III - BASELINE SURVEY REPORT FOR CHURCH BASED ORGANIZATIONS

Brot
für die Welt

Globethics.net

Appendix 2

Strengthening African church based organizations and their asset management through ethical investment (ACAP III Project)

**BASELINE SURVEY REPORT
(Final Version)**

**Nadia Balgobin
Senior Associate Globethics.net**



1. INTRODUCTION

Following the implementation of the first two phases of the African Church Assets Programme by Globethics.net in the past two years, Brot für die Welt has expressed an interest to pursue a third phase of the programme with the existing faith-based organizations (FBO) involved so far to contribute to the ACAP III Project.

The overall project goal is aimed at contributing to the implementation of responsible financial principles and sustainable assets management tools within churches and faith-related organizations on the African continent.

The purpose of ACAP III is to support churches and faith-based institutions (schools, hospitals, etc.) in Africa through training, preparation of inventories, provision of resources to improve the management of their assets (land, properties and other assets) and thereby strengthen their institutional sustainability.

In order to meet the overall goals, Globethics.net mandated a baseline survey with the aim at collecting information on current asset management practices within Churches and Church Related Organisations in Africa to feed in the design of guidelines and tools for future training workshops and conferences planned for 2019.

The outcomes of this Baseline Survey shall enable Globethics.net to assess the overall framework used by Churches and CRO's and how they can improve by integrating ethical investment principles and sustainable assets resource management approaches.

The methodology developed to frame the topics of ethical investment and sustainable assets resource management for CROs has been coined around 4 key pillars referred to as L.E.G.S©¹ Principles in order to capture the thinking and practices around Leadership, Ethics, Governance and Sustainability in the institutions. It has attempted to align and go beyond the UN Principles on Responsible Investment² by incorporating best business practices.

The survey results were presented at the ACAP III Workshop held in Nairobi from 21st-23rd May, 2019 at the All African Conference of Churches (AACC) which brought some 30 participants from 9 different countries representing 25 institutions with the aim at gathering face-to-face input and feedback around the challenges related to ethical investment and sustainable assets resource management.

Participants were able to review the findings around the 4 key pillars in order to understand where they were good and where they could improve. Prior to presenting the results of the survey, participants were given an expert insight on the dimensions of each of the four pillars. Overall, the survey captured some 18 sub-categories and the results show that the pillar on

¹ L.E.G.S© Principles 2019 – All rights reserved

² <https://www.unpri.org/download?ac=6303>

governance structures were the most highly rated compared to Leadership, Ethics and Sustainability which confirm the need to reinforce on those 3 other pillars as well for increasing performance, profitability and financial sustainability.

The workshop was very interactive and allowed participants to make more contributions to the findings of the survey. For instance, they highlight the importance of acknowledging the specificity of **local's context as practices may** even vary among African countries. Given their stewardship role and the potential they represent in society, CRO could foresee the great opportunity for them to impact not only the local economy as well as society and the environment. They agree that CRO should be more included in national policies and discussions so that they can not only bring their experience in addressing local challenges but also to contribute even more in the development of communities at large.

Participants also recognise the need to address ethical investment and sustainable assets resource management as part of the strategy of their organisations to ensure that they deliver **according to the institution's vision, mission and values** but also to align to the United Nations Sustainable Development Goals (SDGs) 2030. They could see the huge opportunity for them to attract more impact investments if they adopt best business practices as they do belong to the field of socially responsible investment³ where standards are the norms.

As a way, to get started, participants were invited to contribute to the design of an Ethical Charter that shall be endorsed by their Council so that their commitment to ACAP III is enshrined in the **institution's management framework** and procedures.

The overall approach of ACAP III was well understood by all participants as confirmed in the workshop evaluation report. Globethics.net is convinced that ACAP III has paved the way to instil a new paradigm shift in the management of CRO not only on an individual basis but also to enable **CROs to upscale their staff's capacity and skills and to** know how to address their investments and assets resource management more ethically and responsibly.

The outcomes of this workshop on the baseline survey has also led to the drafting of a resolution communiqué that shall be adopted and signed by all institutions who have contributed to ACAP III.

We would like this report to be read with cautionary lens and draw the attention that this survey does not attempt to give a full landscape of ethical investment and sustainable assets resource management of CROs in Africa, but mostly to confirm a possible methodology that could set the foundation for CROs and to give them clear guidance in their daily operations.

We take the opportunity to thank the participants for their active participation and contribution in the survey and to Dr Bright Mawudor at AACC to host this workshop. We are confident that this workshop is the start of a journey for CRO and we look forward to seeing the application of

³ <https://www.abis-global.org/content/3ig-from-stewardship-to-power-report-may2014-final.pdf>

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the ethical investment and sustainable assets management principles and guidelines for CROs in Africa to become the standard in the coming years.

2. SURVEY OVERVIEW

This survey was designed for Churches and Church Related Organisations and was targeted for 35 institutions with the aim to capture their thinking and practices in terms of Leadership, Ethics, Governance and Sustainable as coined under the L.E.G.S© Principles with 79 questions crafted in 4 Categories and 18 subcategories. Those criteria have attempted to align to the requirements of the ESG Criteria which form the basis of what is referred today as Ethical Investment⁴ and to go beyond to include best practices and guidelines as contained in **Globethics.net's** publications⁵.

Out of this selected group of 35 institutions, only 24 Churches and CROs responded to the survey and represent the following 12 countries:

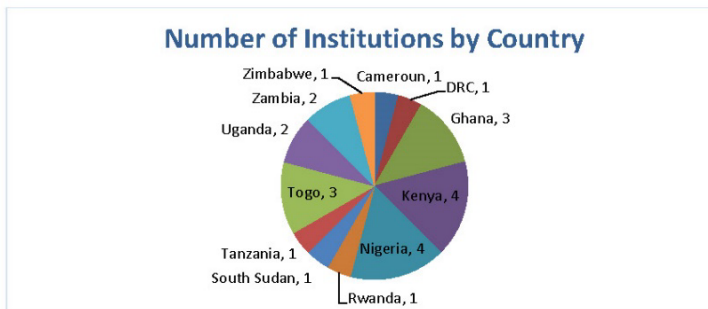


Figure 1 No. of Institutions by Country

Those 24 Churches and CRO's hold an estimated total values assets of approximately USD 1'793'557'818.- with 3 institutions which hold the biggest share amounting to USD 1'550'000'000.- with an average value of assets of USD 500'000'000.- followed by a group of 13 middle-size organisations of value of several million and 8 small institutions which have a value asset of less than 1 million USD.

⁴ <https://www.investopedia.com/financial-advisor/esg-sri-impact-investing-explaining-difference-clients/>

⁵ African Church Assets Programme ACAP I (2016), ACAP II (2017), Globethics.net

The information collected from CROs show that they get their funds from different sources as shown in the graph below and we can see that there are a multiple combination ranging from local to regional and international including some donations and small government contributions. Thus, it may be difficult to define if the CROs are mostly dependent on local funding or rather on a mix of source funding from local and international. Though **it's worth** noting that the percentage for local funds accounts for nearly half of the total source of funding with a score of 45.8%. This is a clear sign of the potential and opportunity to seek for local funding. Participants themselves confirm that it is possible to attract more local investment if they adopt good business principles in their project investments and are more transparent.

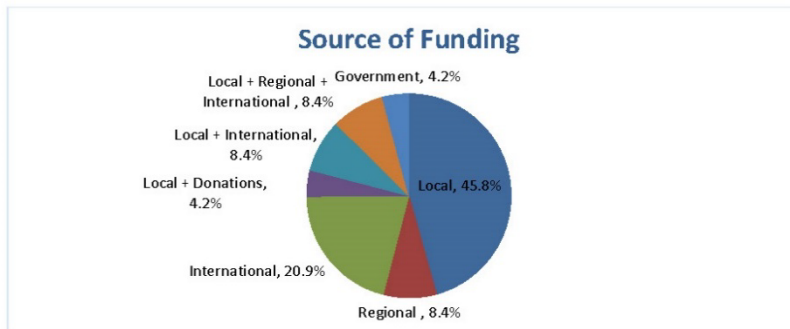


Figure 2 Source of Funding

When considering the workforce, in total those 24 institutions have a total number of staff of **307'353** with the smallest institution composed of three staff to the highest with **300'000 staff**. Overall some 14 institutions account for less than 100 staff.

In general, all CROs are using internet as a means of communication which provides them with strong visibility. However, only 17 out of the 23 respondents mention the address of their website in the survey. Surprisingly, one of the biggest institution in Cameroun does not seem to have its own website but forms part of an umbrella organisation.

The survey also shows that the main field of activities of CROs are dedicated primarily to education with 73.8% of the respondents followed by health in the second position with 39.1% and agriculture in the third position with 34.8% and Tourism in the fourth place with 30.4% as well as land farming with 21.7%.

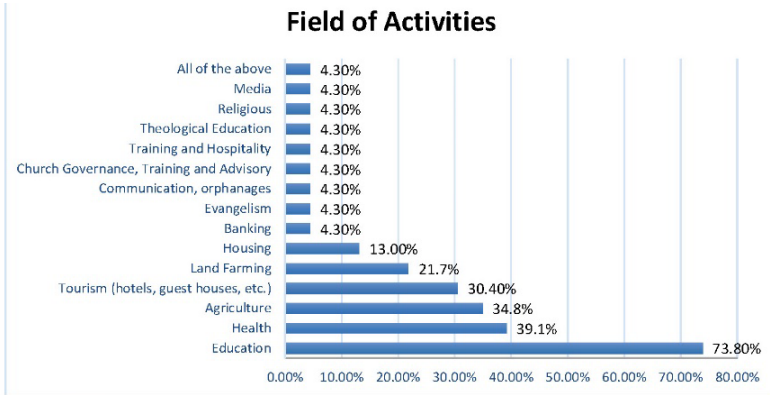


Figure 3 Field of Activities

Based on the above areas operated by the CROs and following interaction with participants during the workshop, it was agreed that it is a great opportunity for CROs to make a difference in particular if they adopt and own the UN SDGs Global Agenda. There is no doubt to align to the and the most relevant ones that could be integrated by the institution in their field of activities and priorities are the following 10 SDGs:



3. SURVEY OBJECTIVES

As explained above, the overall goals of ACAP III is to provide CROs with the necessary guidelines to enable them adopt principles around ethical investment and sustainable assets resource management. In view of this, the baseline survey has been designed with the below objectives and was aimed at understanding the following:

- **The CRO's current size and capacity**
 - In which field are they investing more?
 - What is the potential of volume of investment do they hold?
 - How much staff do they have?
- **The CRO's current experience on asset management**
 - Do they have a sustainable asset management policy and strategy?
 - What is their experience in sustainable asset management if any?

- **The CRO's current perception of ethical investment**
 - Are they familiar with ethical investment concept and implemented in their organisation?
 - Are there ethical principles that guide their investment strategy?
 - Are investors looking for ethical investment?
 - Do they see opportunities to make their own organisation more attractive for ethical investments?

4. METHODOLOGY

In view to address the survey objectives, an online questionnaire has been designed around the L.E.G.S© Principles based on best practices in terms of Leadership, Ethics, Governance and Sustainability. Most of the 79 questions have been articulated as closed questions with opportunities to make comments on the topics related to ethical investments and sustainable assets resource management.

Those **FOUR Pillars of the L.E.G.S© Principles** have been divided into sub-categories in order to capture the overall ethical and sustainable policy framework and strategy of CROs.

The key Principles and subcategories are as follows:

(i) Leadership

Key Objectives: This **FIRST** Principle is aimed at understanding if there is a strong Leadership within the organisation. For instance, if Top Management have set **the organisation's Vision, Mission and Values** and if there is a transparent election process within the institution. Also, in this section, it provides an opportunity to figure out if the function of Human Resources is formalised through policies, whether the communication is properly dealt in and outside the organisation, if there are strong weaknesses in terms of skills and competences and what relationship is there with their stakeholders. For this purpose, this FIRST Principle was composed of **17 questions** and **5 subcategories** as per below:

- a. Long-Term Organisation and Strategy
- b. Human Resources Management
- c. Communication Management
- d. Skills and Competences
- e. **Stakeholders' Communication**

(ii) Ethics

Key Objectives: This **SECOND** Principle is aimed at screening if the organisation has set up a strong ethics and compliance programme to support the organisation's values. For instance, if the values of the organisation are formulated in their Code of Ethics and if they have looked at issues related to conflict of interest, gifts policy and ethics training of personnel. Also, what type of mechanisms and confidence do they provide to their staff to report any misconduct or unethical practices and are they subject to disciplinary committees for sanctions and can the perpetrator recourse to any appeal mechanisms. Finally, what actions have they undertaken to involve their stakeholders, and do they conduct due diligence for their new partners. For this purpose, this **SECOND** Principle was composed of **12 questions** and **3 subcategories** as per below:

- a. Code of Ethics and Policy
- b. Compliance Mechanism
- c. **Stakeholders' Management**

(iii) Governance

Key Objectives: This **THIRD** Principle is aimed at analysing if the organisation has a strong legal and governance system in place. For instance, if their entities and properties are legally registered or subject to legal laws and if there are checks and balances through existence of boards and committees. Also, what type of financial management systems and procedures are in place to ensure a transparent and accountable process towards investors. Finally, if the aspects of financial reporting and statements and audits are properly undertaken for the sake of reporting to the shareholders and investors. For this purpose, this **THIRD** Principle was composed of **23 questions** and **4 subcategories** as per below:

- a. Legal Entity
- b. Financial Management
- c. Annual Audits
- d. Project/ Investment Impact Assessment

(iv) Sustainability

Key Objectives: This **FOURTH** Principle is aimed at assessing if the organisation has defined a sustainable asset management strategy and adopted ethical investment approaches for its organisation. For instance, if CROs are required to meet with ethical investment criteria and what principles do they apply prior to undertaking any investment. Also, we want to understand if CROs give priority to social and environmental dimensions in terms of risks, policies and impact. In addition, we want to see how those dimensions are reflected in their procurement strategy and policy to bring a fundamental shift in their organisation. Finally, how do they align themselves to international standards, best practices and the global agenda. For this purpose, this **FOURTH** Principle was composed of **27 questions** and **6 subcategories** as per below:

- a. Assets Management

- b. Economic and Ethical Investments Dimensions
- c. Social Dimensions
- d. Environmental Dimensions
- e. Sustainable Procurement Processes
- f. International Alignment

Target groups

This survey was targeted to 35 institutions with participants involved in ACAP I and II and include some new comers. The level of responses was as follows:

- 24 churches and church related organizations responded and represent 12 African countries
- Among the respondents 10 institutions participated in ACAP I and II and 14 new ones

5. FINDINGS

I. LEADERSHIP

A set of 17 questions have been designed with specific key objectives around the dimension of Leadership and have been organised in 5 sub-categories as per below table:

LEADERSHIP	
LONG-TERM VISION and STRATEGY	
1. Does your organisation have a Vision, Mission and Values?	Vision, Mission and Values
2. Do you have an election process for the appointment of your leader?	Election Process
3. Have you defined the succession process within your organisation? If yes, Please describe:	Succession Process
4. Do you have an organisation chart with clear roles and responsibilities?	Organisation Chart
HUMAN RESOURCES MANAGEMENT	
5. Do you have a dedicated person to manage the Human Resources?	HR Function
6. Do you have an Employment Policy and Procedures (e.g recruitment, selection criteria, dismissal, social protection, due diligence, etc.) within your organisation?	Employment Policy
7. Do you provide working conditions according to local's laws and requirements?	Working Conditions
8. Do all staff have a job description with clear responsibilities?	Job Description
9. Do you provide training and capacity building to your staff on an annual basis?	Annual Training
STAFF CONTRIBUTION	
10. Do you organise regular meetings with management and/or the staff?	Management/Staff Meetings
11. Do you keep records of minutes of the staff meetings?	Records of Meetings
12. Do you do follow-up on outcomes of meetings prior to the next one?	Follow-up actions

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13. Do you collect feedback from your staff to improve on your institution?	Staff Feedback
STAKEHOLDERS' COMMUNICATION	
14. Do you communicate on a regular basis with your internal and external stakeholders?	Stakeholders' Communication
SKILLS and COMPETENCES	
15. How would you rate the level of skills and competences of your staff?	Level of skills/Competences
16. Do you conduct regular assessment of your personnel staff against objective criteria?	Personnel/Staff Assessment
17. Do you reward personnel and staff for their commitment and professional work?	Personnel/Staff Reward

The results of the findings for leadership are presented in below graphs and give an insight on the trend among the CROs on their vision and succession processes, the human resources management, the stakeholder's contribution and skills and competences.

A) Long-Term Vision and Succession

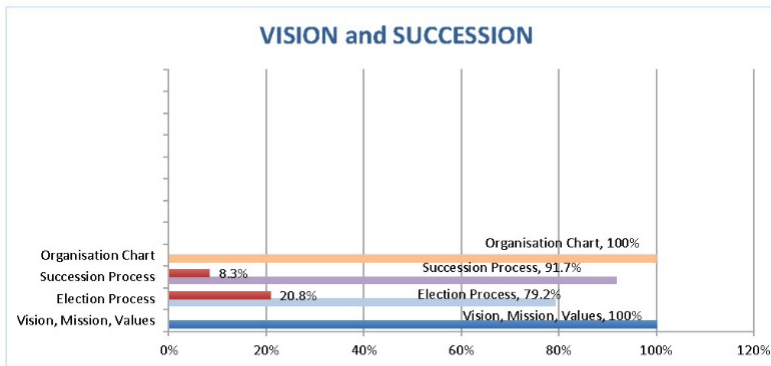


Figure 4 Long-Term Vision and Succession

In general, the vision, mission and values and organisation chart are clearly addressed by all the institutions but need to be reinforced so that staff are clear and do share a common goal on what need to be achieved by the organisation and how this can impact the world.

As for the succession and election process, the score is quite high even though the participants express concerns on issues related to handover and compensation plan that are not systematically in place across the board.

B) Human Resources Management



Figure 5 Human Resources Management

Globally, some dimensions of the human resources management are well addressed by all the institutions. **However, there's room for improvement on the Job Descriptions** where only 66.7% of the institutions apply it for some positions only and not fully. The rating for training and capacity building is not very high neither with only 70.8% who offer training to their staff on an annual basis which leaves nearly 29.2% who do not benefit from any skilling programme nor empowerment.

Participants highlighted the challenges of introducing new approaches as there are resistance to change which is a common human reaction and must know how to handle conflict management. Nevertheless, management must adopt a new narrative that can catch the interest of their staff particularly the youth and require creative ideas and solutions/incentives to get them motivated and on board.

Recommendation was made to provide performance-based payout for leaders who have been in place for a long time to facilitate the succession process.

C) Stakeholder's Contribution

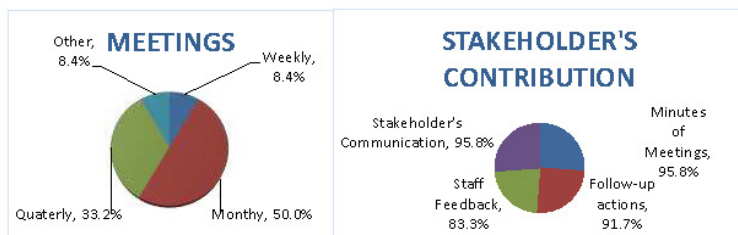


Figure 6 Meetings and Stakeholder's Contribution

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In terms of meetings, the graph shows that meetings are held with different frequencies ranging from quarterly to monthly and weekly with and only 8.4% deals with meetings occasionally and depending on the emergency. **From a stakeholder's contribution, we can see that communication internally and externally is on the high side including follow-up actions which seem to be quite positive. Nevertheless, there's room for improvement for staff feedback and should be part of the culture of the institution.**

Participants expressed the need for more training of stakeholders and to have good relationship with partners that are expressed in writing through MoU. Recommendations were made to establish a unit to deal with external issues and to initiate interfaith/religious dialogue as well.

D) Skills and Competences

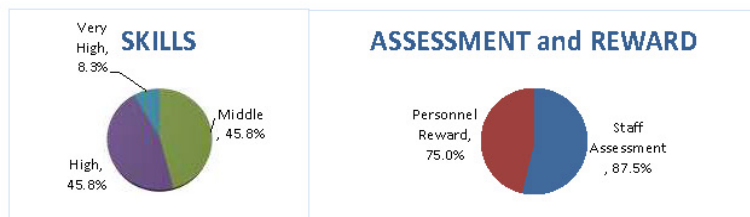


Figure 7 Skills and Competences

Overall, the institutions seem to have a 45.8% of middle level of skills among personnel and the other 45.8% to be on the high with 8.3% on the very high side. It would be good to know if the middle level of skills could be improved by increasing the competences more on the higher side and whether this could potentially make the institution even more efficient. Staff with high skills should work around building capacity of those that are in the middle and reinforce their induction programmes for new staff.

As for the yearly assessment of personnel a great number of the institutions conduct yearly assessment and do reward their personnel to an extent of up to 75% among them seem to practice it. Such figures could be improved as rewarding personnel is the best recognition that stimulates motivation.

II. ETHICS

A set of 12 questions have been designed with specific key objectives around the dimension of Ethics and have been organised in 3 sub-categories as per below table:

ETHICS	
CODE OF ETHICS and POLICY	
1. Is there an ethics and compliance programme in your organisation?	Ethics/Compliance Programme
2. Does your organisation have a Code of Ethics?	Code of Ethics
3. Is the issue of Conflict of Interest clearly addressed in your Code of Ethics and policies?	Conflict of Interest clause
4. Have you established a gifts policy within your organisation?	Gifts Policy

5. Do you provide regular ethics training for all your staff?	Ethics Training
COMPLIANCE MECHANISM	
6. Do you provide your personnel/staff with a mechanism for reporting unethical behaviour?	Complaint / Reporting Mechanism
7. Are staff protected against retaliation in case they report an incident?	Complainant Protection
8. Do you have a disciplinary or Ethics committee?	Disciplinary / Ethics Committee
9. Is there a higher court for appeal in case of injustice?	Appeal Mechanisms
10. Are incidents documented and corrective actions undertaken fairly?	Incidents and Corrective Actions
STAKEHOLDERS' MANAGEMENT	
11. Have you communicated your Code of Ethics to all your stakeholders?	CoE to Stakeholders
12. Do you conduct any due diligence before entering into partnerships?	Due Diligence Process

The results of the findings are presented in below graph and give a full picture of how CROs are managing their ethics and compliance programme within their institutions.

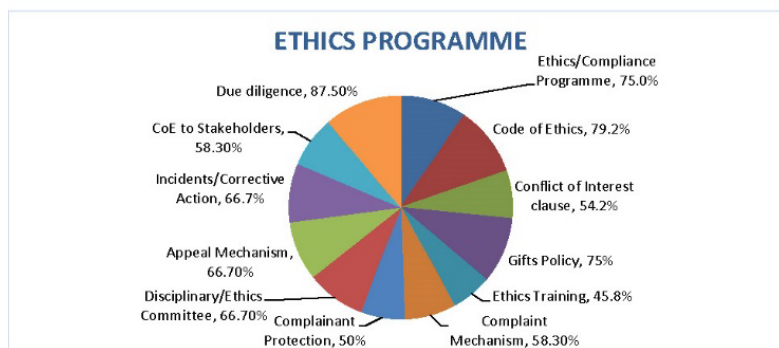


Figure 8 Ethics Programme⁶

At first sight, the overall outlook of the Ethics Programme among the institutions do not seem to be strong enough to provide confidence in the way those key pillars are addressed by CROs. Even though Code of Ethics, Ethics Programme, Gifts Policy, Appeal Mechanism and due diligence are **ranked high among the 12 criteria**, **there's much room for improvement** on several levels for at least 7 other criteria in particular when it comes to ethics training, whistleblowing mechanism and protection as well as communication of the Code of Ethics to the stakeholders which can strengthen an institutional ethics programme.

Participants stressed and recognised the importance of electing leaders who are ethical and make sure that issues of conflicts of interests are clearly addressed in the Code of Ethics.

⁶ African Church Assets Handbook, C. Stückelberger, Willaim Otiende Ogara, Bright Mawudor, Globethics.net, 2018

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III. GOVERNANCE

A set of 24 questions have been designed with specific key objectives around the dimension of Governance and have been organised around the 4 sub-categories as per below table:

GOVERNANCE	
LEGAL FRAMEWORK	
1. Are you a legally registered institution?	Legal Entity
2. Are all your properties registered?	Registered Properties
3. Are you subject to any taxation in the country?	Legally Taxed
4. Is there a supervisory board of trustees and executive board?	Board of Trustees and Executive Board
5. Do you hold General Assemblies or synods?	General Assemblies
FINANCIAL MANAGEMENT	
6. Do you have a dedicated Financial Officer with discretionary powers?	Financial Responsibility
7. Do you prepare annual budget spending?	Annual Budget
8. Do you have a sound financial management system (e.g. IT)?	Financial Management System
9. Do you have a financial policy and procedures for the organisation?	Financial Policy and Procedures
10. Is there a documented procedure for grants/fund management?	Grants/Fund Procedures
11. Is there a double authorising signature rule within your organisation?	Double Signature Rule
12. Do you have a clear record bookkeeping system for all your organisations?	Record Bookkeeping System
13. Are petty cash clearly identified and recorded?	Petty Cash Record
14. Do you have a formal account number with a bank?	Bank Account
15. Do you have an obligation to transfer foreign investments/funding into a local currency account?	Foreign Currency Account
16. Do you conduct monthly review of your expenditures versus your budget?	Expenditures Review
17. Do you conduct financial quarterly review of income vs expenditure?	Financial Review
18. Do you conduct annual financial reporting (e.g. balance sheet, etc.)?	Annual Financial Reporting
19. Do you have annual consolidated financial statements for your organisation?	Consolidated Financial Statements
ANNUAL AUDITS	
20. Do you conduct annual internal audits?	Annual Internal Audits
21. Is your organisation externally audited?	External Audits
22. Do you issue an annual report of your overall activities?	Annual Report
PROJECT / INVESTMENT IMPACT ASSESSMENT	
23. Are projects and investment yearly assessed by your own organisation?	Internal Project / Investment Assessment
24. Are projects and investments systematically assessed by funding partners or agencies?	External Project / Investment Assessment

The results of the findings are presented in below graphs on the legal framework, financial mechanisms and transparency and accountability.

A) Legal Framework

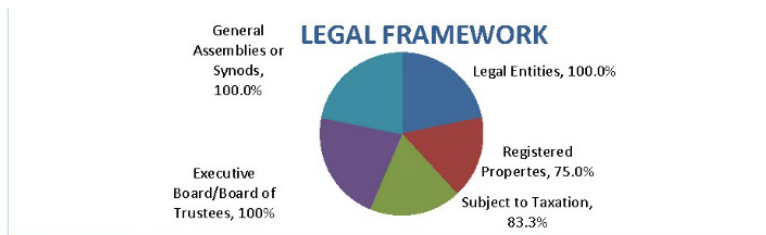


Figure 9 Ethics Programme

The above figures show that CROs seem to comply fully with the Legal framework of their countries and are recognised as a legal entity for their type of institution. However, it is surprising to note that only 75% of the properties are registered. Such a difference needs to be looked at in order to understand if they are legally exempted or not as the same reasoning applies to the score for taxation which totals to 83.3% only. Even though, the laws may vary from one country to another and some activities may not be subject to taxation, it is important that the institution make sure that all their activities are transparent, and all their assets are legally recognized and/or declared.

Participants recognised the importance of conducting an assets mapping and assets valuation which were recommended under ACAP I and II. This aspect will be integrated in future guidelines to reinforce the importance of having a strong assets management policy in place for their institution.

B) Financial Mechanisms

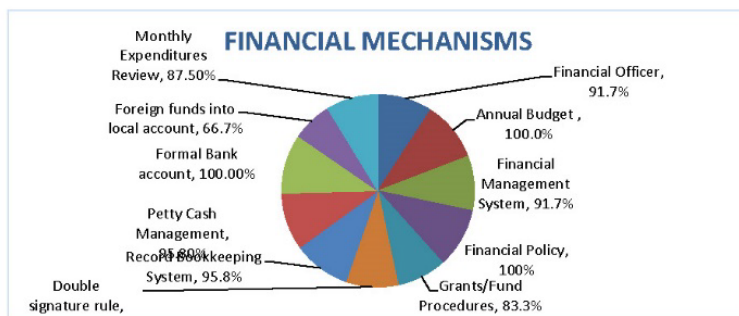


Figure 10 Financial Mechanisms

In general, the figures for the financial mechanisms of CROs seem to be quite high across the board with however one dimension that is worth paying attention which relates to the management of foreign accounts versus local accounts. Only 66.7% say that they have the obligations to transfer the foreign funds into a local account. This is a key point that must be dealt particularly by foreign funders and to be standardized among the CROs because of the potential risks of mismanagement and abuse.

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Additionally, areas related to bookkeeping, double signature, grants/fund procedures as well as monthly expenditures review could be improved as well.

C) Transparency and Accountability

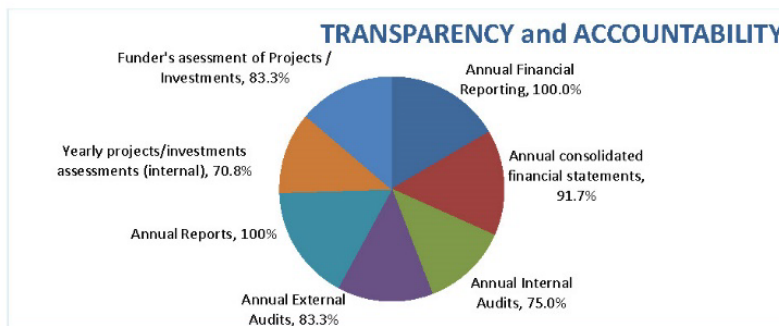


Figure 11 Transparency and Accountability

The figures above show that the dimension of transparency is generally well covered by the CROs on the reporting aspects because of the external requirements linked to those activities. On the other hands, internal activities which deal with the dimension of accountability namely to internal annual audits or on projects/investments assessments could be improved particularly to demonstrate the potential impact of investment projects both internally and externally.

Participants during the workshop were concerned that that some institutions have not institutionalized internal audits as part of their management system. Thus, the importance of internal audit was stressed by some of them namely by the auditors present as this function is aimed at identifying problems in the procedures at an early stage and to allow management to remedy to those shortcomings as soon as possible.

IV. SUSTAINABILITY

A set of 27 questions have been designed with specific key objectives around the dimension of Sustainability and have been organised in 4 sub-categories as per below table:

SUSTAINABILITY (Economic, Social and Environment)	
ASSETS MANAGEMENT	
1. Have you done a mapping of all your assets?	Assets Mapping
2. Have you valued those assets under your responsibility?	Assets Valuation
3. Do you have an assets management policy and strategy for your organisation?	Assets Policy and Strategy
4. Are investments/assets acquisition reviewed and approved by a Committee?	Assets Committee

5. Have you lost any assets under your portfolio?	Loss of Assets
ECONOMIC and ETHICAL INVESTMENTS DIMENSIONS	
6. Are all your investments legally recognised?	Legal Investments
7. Are you familiar with the concept of ethical investment?	Ethical Investment Concept
8. Are ethical investment criteria required by your investors?	Investors' Ethical Investment Criteria
9. Have you seen a growing interest from investors/funders for ethical investment?	Investors/funders' Interest for Ethical Investment
10. Do you apply ethical criteria in your investment by excluding activities (e.g tobacco, weapons, alcohol, prostitution, gaming, etc.)?	Ethical Investment Criteria
11. What positive criteria do you apply to decide on your investment? Please name the criteria: _____	Investment Positive Criteria
12. Have your income increased over the past 3 years?	Income Growth
SOCIAL DIMENSIONS	
13. What channels exist to practice charity? Please describe: _____	Charity's Channels
14. Are you aware of the social labour laws applicable in your country?	Social Labour Laws
15. Do you ensure that Human Rights criteria are adhered to by all your staff?	Compliance with Human Rights Criteria
16. Do you assess your social impact on an annual basis?	Social Impact Assessment
ENVIRONMENTAL DIMENSIONS	
17. Have you established an environmental policy for your organisation?	Environmental Policy
18. Have you done an environmental risk assessment of all your organisations?	Environmental Risk Assessment
19. Do you assess your environmental impact on an annual basis?	Environment Impact
SUSTAINABLE PROCUREMENT PROCESSES	
20. Have you set sustainable criteria for the selection of your suppliers?	Suppliers Selection
21. Do you have a procurement policy with guidelines for procurement officers?	Procurement Policy Guidelines
22. Do you apply thresholds according to your procurement methods?	Procurement Methods
23. Do you have procurement tender review boards?	Procurement Tender Review Boards

24. Do you apply sustainability criteria in your purchasing and assets acquisition?	Sustainable Purchasing and Assets Acquisition
25. Do you consider sustainability criteria in your maintenance and quality control of your asset?	Assets Maintenance
INTERNATIONAL ALIGNMENT	
26. Do you comply with any international management standards or their equivalent? Please tick as appropriate <input type="checkbox"/> ISO 9001 <input type="checkbox"/> ISO 14001 <input type="checkbox"/> ISO 45001 <input type="checkbox"/> ISO 26000 <input type="checkbox"/> ISO 20400 <input type="checkbox"/> ISO 37001 <input type="checkbox"/> UNPRI <input type="checkbox"/> BREEAM <input type="checkbox"/> Other, please specify: _____ <input type="checkbox"/> None	International Standards
27. Have you aligned your activities with the UN Sustainable Development Goals 2030?	UN SDG Goals

The results of the findings are presented in below graphs and cover the themes around assets management, Ethical Investment, Social and Environmental Dimensions, Sustainable Purchasing and Procurement as well as on international alignment to standards and global initiatives.

A) Assets Management

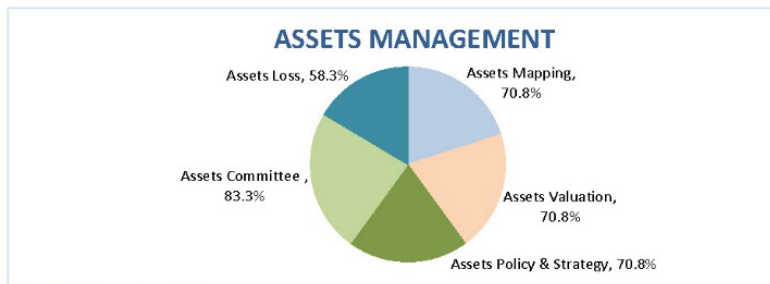


Figure 12 Assets Management

From the results, we can see that the overall Assets Management dimensions are not ranked very high with only 70.8% for Assets Mapping, Assets Valuation and the Assets Policy and Strategy. Although the function of the Assets Committee is better rated, it is surprising to note that such a high number of 58.3% of the CROs have experienced loss of their Assets. There is no doubt that the dimension of Assets Management could be reinforced and may require to be investigated further to identify the causes so that proper instrument is developed to avoid such important loss by CROs in future.

It is worth noting that a good number of institutions are participating for the first time and therefore, the aspects of Assets Management have not been addressed yet by their institution as recommended under ACAP I and II.

Participants suggested the need to create a position such as estate officers to ensure a better management of assets.

B) Ethical Investment

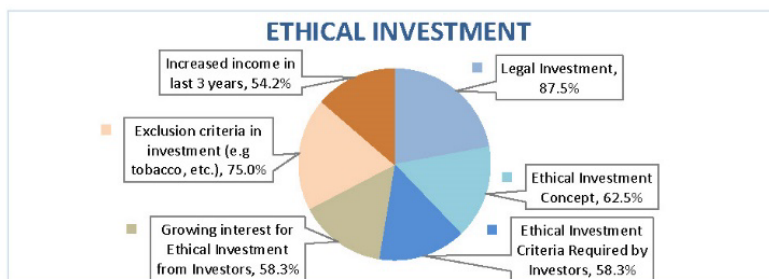


Figure 13 Ethical Investment

According to the above results, the graph shows that only 87.5% of the investments are legally recognised. This aspect is worth further investigating to understand the reason why we have a 12.5% that are not subject to legal investment. Overall, the figures around Ethical Investment are not high even if 58.3% have reported to have seen a growing interest for ethical investment dimension from investors. On the other hand, some 75% do apply exclusion criteria in their investment and surprisingly only 54.2% have seen their income increased over the past 3 years.

In addition to the above closed questions, the respondents were asked in an open question what are the positive criteria they apply in their investments and the responses vary from economic e.g. profitability, size of investment, return on investment, performance, cost-benefit analysis to social e.g. succession situations and environmental dimensions to organisational set-up and values such as ethics, human rights, honesty, transparency, evangelism, religious, no alcohol, weapons, tobacco, prostitution, etc. Most of the time they are either on one dimension or two dimensions but not all aspects.

Participants have come to realise that the exclusion criteria currently used may not be enough and given the increase concerns on ethical, social and environmental issues, they need to pay greater attention to those criteria and expand their exclusion criteria to ensure that they align to ethical investment principles.

C) Social and Environmental Dimensions

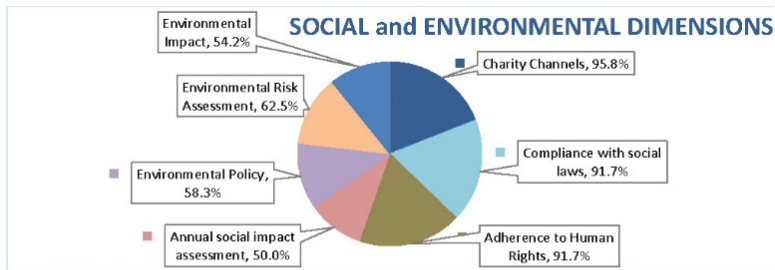


Figure 14 Social and Environmental Dimensions

The above graph shows to some extent that the CROs give a prevalent importance to social laws, human rights and make use of charity channels which ranges from TV, Media, Internet, etc. On the other side, we can see that aspects of social and environmental impact as well as environmental policies and risk assessment are not fully addressed across the board. More attention and focus should be dedicated to those key dimensions to make sustainability stronger in CROs.

Given the nature of the work of CROs, they should make social and environmental concerns a priority as it is about addressing human conditions and preserving the nature, the two dimensions that form the basis for the world to continue to protect its two main resources.

D) Sustainable Purchasing and Procurement

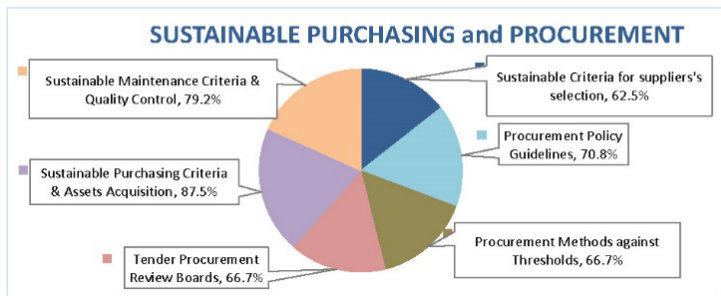


Figure 15 Sustainable Purchasing and Procurement

The results from the above graph show that procurement methods, tender procurement boards and procurement policy are not applied across the board even though some of them applied sustainable criteria in their purchasing, maintenance and quality criteria. However, the selection of suppliers against sustainable criteria is not a common practice. Reinforcing the dimension of sustainable purchasing and procurement can be an important trigger to address social and environmental issues in countries.

It is a fact that if CROs are subject to government policies in terms of procurement, they could make a difference by giving a strong signal to the market to come up with more innovative and clean products. Such new approaches require also that the legal framework allows for such initiative. It is hoped that if countries have embarked on UN SDG 2030, the dimension of sustainable public procurement is a clear target under UN SDG 12.7 and must be applied to the extent possible.

In general, participants understood the changes they can bring in their organisation and were very much sensitized on the sustainability dimension as an opportunity for them to reduce their environmental impact and become a better organisation.

E) Alignment to International Standards and Initiatives

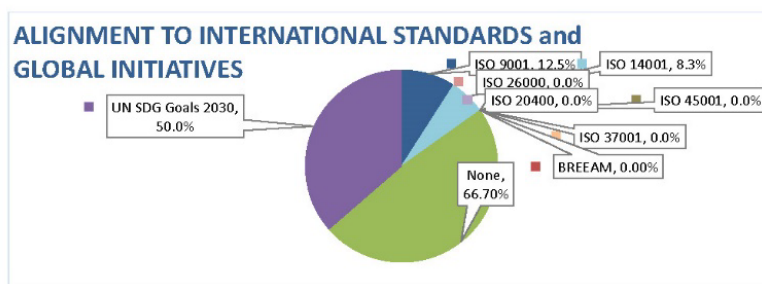


Figure 16 International Alignment to Standards and Global Initiatives

Despite the important portion of foreign investments, the findings show that alignment to international standards is not common across the board with only 20% who are complying to quality standards (ISO 9001) and ISO 14001. This can be explained by the fact foreign investors are not imposing any requirements on standards but if this is the case, it should be at least look at and make recommendations.

Though some participants mentioned that they do comply to other specific standards as appropriate such as British standards. Sometimes, focus is done on a sector level rather than on an organisational level. On the other hand, it is encouraging to see that the UN SDGs 2030 has already gained some ground with over 50% who have aligned their work accordingly. This concept could be more embedded in the CROs' work so that they can support the UN agencies

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and governments more effectively and efficiently and contribute by same to the sustainable development goals.

It was interesting to note that the 17 UN SDGs 2030 were clearly posted at the entrance of AACC building which provided an opportunity to raise the importance of this global agenda to participants and how they could contribute to make it happen on the ground and own this major process.

6. ISSUES AND CHALLENGES

Even though Globethics.net managed to mobilise institutions, who have participated in the ACAP I and II and newcomers, the level of participation could have been higher. As only 10 institutions from ACAP I and II contributed to the survey.

We believe that the online survey format could have been also a challenge for some participants even though we have tried to send in different online forms to facilitate the access.

The allocated time of 15 days for completing the survey might have been too short for some Church Leaders to complete the survey depending on their commitment.

The language might have been also a problem for some of the francophone countries who were part of the targeted groups.

Nevertheless, the results of the survey have allowed to gain an overview where CROs are against such an ambitious model on ethical investment and sustainable assets resource management and to test the L.E.G.S© principles.

7. COMMENTS

Overall the survey was well received from the participants and hereunder are some constructive comments which we have summarized:

- Ethical investment strategy is a positive change for any organisation and individual if it considers financial return and social/environmental good
- ACAP exercise shall help some churches to reflect on establishing the value of their which is not known for now
- Ethical Investment and Sustainable Assets Resource Management are a very good concept for the management of assets of any organisation
- Despite the general low returns, the Church tries to ensure that all investments are focused on areas such as Evangelism, Education, Health and Agriculture

- High returns from unclean investments are discouraged at both the Church and individual level as they should be from clean sources
- Ethical investment is not yet a focus for the institution, but this programme helps a lot to give an ethical and professional face to the institution.
- Sustainable investment is new to our organization and we are seeking to know more about it
- We have aligned to eradicating poverty and tried to conduct trainings in food sustainability and security
- The subject of ethical investment is new, and we need to have an opportunity to share with other organisations experimented on all other topics
- ISO standards are less common but there may be a requirement for a specific standard given the situation
- Ethical investment, environmental policy, environmental risk assessment, procurement tender, etc are new to some of them
- We carry out many projects in our organization and some projects related to environmental issues in future would require some assistance and additional technical knowledge in order to fully achieve our goals.

8. CONCLUSION

This survey shows that the CROs hold a very strong position economically and socially on which we can leverage to trigger sustainable development. The concept of Ethical Investment and sustainable Assets Resource Management have been embraced by some participants who benefitted from ACAP I and II while for the others those themes are quite new to them. Therefore, the overall results across our four key L.E.G.S© Principles related to Leadership, Ethics, Governance and Sustainability **show that there's room for improvement.**

In addition, we could see that there is a big difference in size and level experience even in the field of ethical investment and sustainable assets resource management which we will look at in order to enhance and learn from the best in class. This is what the programme of ACAP III will seek to achieve in the next phases of the workshops and conferences to be organised in the coming year.

It is a fact that given the weight of CROs and role in society, there is a great opportunity to make them become changemakers and to endorse more ethical and sustainable principles so that they can contribute effectively to sustainable development and the UN SDGs 2030 which is a global agenda with the aim to "leave no one behind".

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Finally, the workshop in Nairobi proved to have been extremely constructive and very informative for the newcomers. It has enabled to provide a comprehensive approach in order to address issues related to sound financial management system and the importance of managing funds responsibility. It has also been an opportunity for participants to reflect on their personal and organisational impact with respect to and has given an opportunity to dig into some key issues. The discussions led also participants to realise that there are many opportunities for them to develop their organisation and to make ethical investment a priority as well as to become financially independent.

The general feeling is that this workshop in sharing the baseline survey results have given participants an opportunity to embrace the essence and spirit of L.E.G.S© Principles and that they are now comfortable to start changes in their institutions and to come up with an action plan for their organisation. It would be interesting to see more with at least the two countries where the next two National Conference will be organised in Nigeria from 23 to 26 September 2019 and in Zambia from 18 to 21 November 2019.

9. ANNEX I – List of Participants

Hereunder is the list of the participants who took part in the baseline survey by organisation and country.

Email Address	Name of the Organisation	Country
kemognejonas@yahoo.fr	Eglise Evangelique du Cameroun	Cameroon
crpbukavu@gmail.com	Centre Régional de Paix/Réseau d'Innovation Organisationnelle	DRC
kirkuss@juno.com	Evangelical Presbyterian Church, Ghana	Ghana
ansahek@yahoo.com	Kingdom Equip Network	Ghana
paapawhyteman@gmail.com	The Methodist Church Ghana	Ghana
Bwibo.adieri@adskkenya.org	Anglican Development Services	Kenya
nchiroma@gmail.com	PAC University	Kenya
Bgatare@twr.co.ke	Trans World Radio Kenya	Kenya
btskregistrar@gmail.com	Baptist Theological Seminary	Nigeria
ucjoe2001@yahoo.co.uk	Catholic Diocese of Enugu	Nigeria
ruthdul@gmail.com	Christian Rural and Urban Development Association (CRUDAN)	Nigeria
iani@gouni.edu.ng	Godfrey Okoye University, Catholic University of Enugu	Nigeria
segunoladosu80@gmail.com	The African Church College of Theology	Nigeria
rurangwarene@yahoo.fr	Protestant Institute Of Arts And Social Sciences (PIASS)	Rwanda
samuelgaluak@yahoo.com	Bishop Gwynne College	South Sudan
dossouksimon@gmail.com	Direction Générale de l'Enseignement Méthodiste au Togo (DGEEMT)	Togo
fifangj@yahoo.fr	Fellowship Of Christian Councils and churches in West Africa (FECCIWA)	Togo
ramoussou38@gmail.com	Health Department of Evangelical Presbyterian Church of Togo	Togo
bkillewa@elct.or.tz	Evangelical Lutheran Church in Tanzania	Tanzania
lutsgerald@gmail.com	Church of Uganda	Uganda
cbyaruhanga@ucu.ac.ug	Uganda Christian University	Uganda
bistem46@gmail.com	Mindolo Ecumenical Foundation	Zambia
mangembad@gmail.com	United Church of Christ in Zimbabwe	Zimbabwe
ayubouma@yahoo.com	Kingdom Reality Chapel	Kenya

10. ANNEX II – List of Online Survey Questions

The cover note and questions used for the survey results are provided below for reference.

Dear Participants,

In pursuance of the ACAP I and II, Globethics.net is conducting a baseline survey which shall aim at collecting information on current investment and asset management practices within Churches and Church Related Organisations in Africa.

Following your confirmation to participate in the ACAP III Project, we are pleased to send you our online baseline survey for you to fill out by 15th March 2019.

The outcomes of this Baseline Survey shall enable Globethics.net to assess the framework used by **Churches and CRO's for investment and assets management and help to design training materials and conferences** that shall support ethical investment and sustainable assets & resource management.

Please feel free to circulate this survey to your network of Churches and Church related Organisation

We thank you for your participation and for taking the time to respond to this survey.

Prof. Obiora Ike:

AFRICAN CHURCH ASSETS PROGRAMME III - Baseline Survey for Church and Church Related Organisations (CRO) - March 2019

***Required**

Email address *

Name of the Organisation *

Address (only): *

Location: *

Country: *

Website address (if applicable)

Contact Person: *

Field of Activities *

Education

Health

Agriculture

Tourism (hotels, guest houses, etc.)

Housing

Banking

Land Farming

Other:

Number of Staff: *

Value of Assets: USD *

Source of Funding *

Local

Regional

International

Other:

LEADERSHIP

1. Does your organisation have a Vision, Mission and Values? *

YES

NO

2. Do you have an election process for the appointment of your leaders? *

YES

NO

3. Have you defined the succession process within your organisation? *

YES

NO

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4. Do you have an organisation chart with clear roles and responsibilities? *

YES

NO

5. Do you have a dedicated person to manage the Human Resources? *

YES

NO

6. Do you have an Employment Policy and Procedures (e.g recruitment, selection criteria, dismissal, social protection, due diligence, etc.) within your organisation? *

YES

NO

7. Do you provide working conditions according to local's laws and regulations? *

YES

NO

8. Do all staff have a job description with clear responsibilities? *

Some

All

9. Do you provide training and capacity building to your staff on an annual basis? *

YES

NO

10. Do you organise regular meetings with management and/or the staff? *

Weekly

Monthly

Quarterly

None

Other:

11. Do you keep records of minutes of the staff meetings? *

YES

NO

12. Do you do follow-up on outcomes of meetings prior to the next one? *

YES

NO

13. Do you collect feedback from your staff to improve on your institution? *

YES

NO

14. How would you rate the level of skills and competences of your staff? *

Very Low

- 1
- 2
- 3
- 4
- 5

Very High

15. Do you conduct regular assessment of your personnel staff against objective criteria? *

Biannual

Annual

None

Other:

16. Do you reward personnel and staff for their commitment and professional work? *

YES

NO

Other:

17. Do you communicate on a regular basis with your internal and external stakeholders? *

YES

NO

ETHICS

18. Is there an ethics and compliance programme in your organisation? *

YES

NO

19. Does your organisation have a Code of Ethics? *

YES

NO

20. Is the issue of Conflict of Interest clearly addressed in your Code of Ethics and policies? *

YES

NO

21. Have you established a gifts policy within your organisation? *

YES

NO

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22. Do you provide regular ethics training for all your staff? *

Biannual
Annual
None

23. Do you provide your personnel/staff with a mechanism for reporting unethical behaviour? *

YES
NO

24. Are staff protected against retaliation in case they report an incident? *

YES
NO

25. Do you have a disciplinary or Ethics committee? *

YES
NO

26. Is there a higher court for appeal in case of injustice? *

YES
NO

27. Are incidents documented and corrective actions undertaken fairly? *

YES
NO

28. Have you communicated your Code of Ethics to all your stakeholders? *

YES
NO

29. Do you conduct any due diligence before entering into partnerships? *

YES
NO

GOVERNANCE

30. Are you a legally registered institution? *

YES
NO

31. Are all your properties registered? *

Some
All

32. Are you subject to any taxation in the country? *

YES

NO

33. Is there a supervisory board of trustees and executive board? *

YES

NO

34. Do you hold General Assemblies or synods? *

YES

NO

35. Do you have a dedicated Financial Officer with discretionary powers? *

YES

NO

36. Do you prepare annual budget spending? *

YES

NO

37. Do you have a sound financial management system (e.g IT)? *

YES

NO

38. Do you have a financial policy and procedures for the organisation? *

YES

NO

39. Is there a documented procedure for grants/fund management? * YES

NO

40. Is there a double authorising signature rule within your organisation? *

YES

NO

41. Do you have a clear record bookkeeping system of your accounts? *

YES

NO

42. Are petty cash clearly identified and recorded? *

YES

NO

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43. Do you have a formal account number with a bank? *

YES
NO

44. Do you have an obligation to transfer foreign investments/funding into a local currency account? *

YES
NO

45. Is there a double authorising signature rule within your organisation? *

YES
NO

46. Do you conduct monthly review of your expenditures versus your budget? *

YES
NO

47. Do you conduct annual financial reporting (e.g balance sheet, etc.)? *

YES
NO

48. Do you have annual consolidated financial statements for your organisation? *

YES
NO

49. Do you conduct annual internal audits? *

YES
NO

50. Is your organisation externally audited? *

YES
NO

51. Do you issue an annual report of your overall activities? *

YES
NO

52. Are projects and investments yearly assessed by your own organisation? *

YES
NO

53. Are projects and investments systematically assessed by funding partners or agencies? *

YES
NO

SUSTAINABILITY (ECONOMIC, SOCIAL AND ENVIRONMENTAL)

54. Have you done a mapping of all your assets? *

YES

NO

55. Have you valued those assets under your responsibility? *

YES

NO

56. Do you have an assets management policy & strategy for your organisation? *

YES

NO

57. Are investments/assets acquisition reviewed and approved by a Committee? *

YES

NO

58. Have you lost any assets under your portfolio? *

YES

NO

59. Are all your investments legally recognised? *

YES

NO

60. Are you familiar with the concept of ethical investment? *

YES

NO

61. Are ethical investment criteria required by your investors? *

YES

NO

SOMETIMES

62. Have you seen a growing interest from investors/funders for ethical investment? *

YES

NO

63. Do you apply ethical criteria in your investment by excluding activities (e.g tobacco, weapons, alcohol, prostitution, gaming, etc.)? *

YES

NO

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64. What positive criteria do you apply to decide on your investment? Please specify which the criteria *

65. Have your income increased over the past 3 years? *

YES
NO

66. What channels exist to practice charity? *

Radio
TV
Advertisement
Internet
Social Media
None
Other

67. Do you have the obligation to comply with the social labour laws applicable in your country? *

YES
NO

68. Do you ensure that Human Rights criteria are adhered to by all your staff? *

YES
NO

69. Do you assess your social impact on an annual basis? *

YES
NO

70. Have you established an environmental policy for your organisation? *

YES
NO

71. Have you done an environmental risk assessment of all your organisations? *

YES
NO

72. Have you set sustainable criteria for the selection of your suppliers? *

YES
NO

73. Do you have a procurement policy with guidelines for procurement officers? *

YES
NO

74. Do you apply thresholds according to your procurement methods? *

YES
NO

75. Do you have procurement tender review boards? *

YES
NO

76. Do you apply sustainability criteria in your purchasing and assets acquisition? *

YES
NO

77. Do you consider sustainability criteria in your maintenance and quality control of your assets? *

YES
NO

78. Do you assess your environmental impact on an annual basis? *

YES
NO

79. Do you comply with any of the international management standards given below or their equivalent? *

ISO 9001
ISO 14001
ISO 45001
ISO 26000
ISO 20400
ISO 37001
UNPRI
BREEAM
None

Other:

80. Have you aligned your activities with the UN Sustainable Development Goals 2030? *

YES
NO

Comments (please feel free to make any remarks, suggestions or to share your views or experience around the topic of ethical investment and sustainable asset management or in relation to any of the above questions by referring to the number please)

Thank you for your feedback!

DD MM YYYY 2019

D. Participants' List Workshop I, 21 to 23 May 2019, Nairobi, Kenya

Strengthening African Church Based Organizations and their Asset Management through Ethical Investment (ACAP III Project)

Title	Last Name	Name	Denomination/ Institution Name	Country	Region	Role/ Responsibility
Father	Agu	Wilfred	CDE Nigeria	Nigeria	West Africa	Financial Advisor and Administration
	Apawu	Raymond Kirk	Evangelical Presbyterian Church	Ghana	West Africa	Estate Officer, Evangelical Presbyter
Pastor	Bakut	Mary D.	Baptist Theological Seminary Kaduna	Nigeria	West Africa	Registrar
Mr.	Bishindo Mwange	Kamos	ECC	DRC	Central Africa	
Prof.	Boyo	Bernard	Daystar University	Kenya	East Africa	Acting Deputy Vice-Chancellor Academic Affairs
Mrs.	Bulabula	Odile	ECC	DRC	Central Africa	Finance Coordinator
Mr.	Bwibo	Adieri	Anglican Dev. Services	Kenya	East Africa	Director
Rev. Dr.	Byaruhanga	Christopher	Uganda Christian University	Uganda	East Africa	Dean, Bishop Tucker School of Divinity
Mrs.	Dul	Ruth	CRUDAN	Nigeria	West Africa	Executive Director, CRUDAN
Mrs.	Eketé	Nnenna Maria	MicroFinance Bank UPMFB	Nigeria	West Africa	Managing Director
Dr.	Emmanuel	Ansah	Kingdom Equip Network (KEN)	Ghana	West Africa	Founder, Kingdom Equip Network (KEN)
Mrs.	Gatere	Bernice	Trans World Radio	Kenya	East Africa	Executive Director
Mr.	Kangwa	Innocent B	United Church of Zambia	Zambia	Southern Africa	
Rev.	Kapeya	Harriet	United Church of Zambia	Zambia	Southern Africa	
Rev.	Kemogne	Jonas	CEPCA	Cameroon	Central Africa	General Secretary
Rev.	Kuye-Ndondo wa Mul	Jean-Luc	Eglise du Christ au Congo (ECC) South Kivu	DRC	Central Africa	Bishop
Mr.	Lutaaya	Gerald M.	African Church Asset Program	Uganda	East Africa	Estates & Administrative Manager,
Mrs.	Membe	Deborah	Mindolo Ecumenical	Zambia	Southern Africa	Treasurer

			Foundation (MEF)			
Prof.	Kasongo	Muteho	Université Libre des Pays des Grands Lacs (ULPGL GOMA)	DRC	Central Africa	Dean of the Theology Faculty
Rt. Re	Njihia Mwangi	Stephen	Mindolo Ecumenical Foundation (MEF)	Zambia	Southern Africa	Executive Director
Dr.	Oladosu	Segun	The African Church College of Theology Lagos	Nigeria	West Africa	Rector
Dr.	Ricketts	Alaba Opey	The Nigerian Baptist Theological Seminary	Nigeria	West Africa	
Mr.	Rurangwa	Jean-René	Protestant Institute of Art and Social Sciences	Rwanda	East Africa	Director of Resources and Assets Management
Rev.	Sliwenga	Morgan	United Church of Zambia	Zambia	Southern Africa	
Father	Uchenna	Joseph	Diocese of Enugu	Nigeria	West Africa	Financial Administrator
Bishop	Bigirimana	Eraste	Christian University Burjumbura	Burundi	East Africa	
Rev. Dr.	H. Chiroma	Nathan	Pan Africa Christian University	Kenya	East Africa	
Mr.	Paapa Whyte	Joel	The Methodist Church	Ghana	West Africa	
Mr.	Macharia	Charles	ADS Kenya	Kenya	East Africa	
Mrs.	Ricketts	Adeola	The Nigerian Baptist Theological Seminary O	Nigeria	West Africa	

Supporting Staff and Speakers

Mrs.	Balgobin	Nadia	Globethics.net	Switzerland	Europe	Consultant
Prof. Dr.	Ike	Obiora	Globethics.net	Switzerland	Europe	Executive Director
Mrs.	Nol	Ilse	Globethics.net	Switzerland	Europe	Donor Relations and Product Devel.
Mr.	Makinda	Herbert	CUEA	Kenya	East Africa	Programme Executive Globethics.net
Mrs.	Nduku	Elizabeth	CUEA	Kenya	East Africa	Programme Executive Globethics.net
Prof. Dr.	Otiende Ogara	William	CLEAR Africa	Kenya	East Africa	Executive Director
Prof. Dr.	Mawudor	Bright	AACC	Kenya	East Africa	Deputy Director

E. Project Outcomes and Activities (ACAP III)

General Objective: The project contributes to responsible financial and asset management of Churches and CROs on the African continent.

Project Objective: Principles of ethical investment are made available to the Churches and CROs as a basis for their asset and resources management.

Indicators as stated in project proposal (information differentiated by sex or one indicator for the gender dimension)	Achievement of objectives (Assess using indicators)	Planned activities	Activities implemented/ carried out
<ul style="list-style-type: none"> Guidelines for ethical investment are established on the basis of findings on Church asset management and discussions with / between selected churches and CROs. 	<ul style="list-style-type: none"> Guidelines have been developed, using the input of the participants to workshop 1. Guidelines will be formalized and, after approval by the ACAP taskforce, disseminated 	<ul style="list-style-type: none"> Formalisation an approval of the Guidelines Two National Workshops, where the guidelines, under the name of an ‘Ethical Investment Charter’ are promoted and disseminated. ACAP participants, Globethics.net and ACAP taskforce will promote and 	<ul style="list-style-type: none"> Baseline study Workshop 1 Development of guidelines

		<p>disseminate the 'Ethical Investment Charter' through media channels</p>	
<ul style="list-style-type: none"> • At least 30% of the selected Churches and CROs reflect on ethical investments policies in their own assets management, thus contributing to discussions and national dialogue. 	<ul style="list-style-type: none"> • Workshop 1, where participants are stimulated to reflect on ethical investment policies • Ethical investments policies are concretized in each participants' action plan • Action plans get followed up with through accompaniment and support • Workshop 2 (two national workshops) will provide a space for presentation of the way ethical investments policies in CRO's own 	<ul style="list-style-type: none"> • Accompaniment and support of each individual organisations • Preparation of presentations for workshop 2, where the integration of ethical investment policies in their own assets management is showcased • Presentations/ pitches during workshop 2, where national actors from the private-public and civil society sector are exposed to ethical investment policies 	<ul style="list-style-type: none"> • Baseline study Workshop 1 • Development of Action Plans

	assets management are integrated, thus contributing to discussions and national dialogue		
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PHOTO GALLERY

Impressions from the Workshop



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Photos credit: Geoffrey Alemba, All Africa Conference of Churches

Globethics.net is an ethics network of teachers and institutions based in Geneva, with an international Board of Foundation and with ECOSOC status with the United Nations. Our vision is to embed ethics in higher education. We strive for a world in which people, and especially leaders, are educated in, informed by and act according to ethical values and thus contribute to building sustainable, just and peaceful societies.

The founding conviction of Globethics.net is that having equal access to knowledge resources in the field of applied ethics enables individuals and institutions from developing and transition economies to become more visible and audible in the global discourse.

In order to ensure access to knowledge resources in applied ethics, Globethics.net has developed four resources:



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Globethics.net Network

A global network of experts and institutions including a Pool of experts and a Consortium

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www.globethics.net ■

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Contact for manuscripts and suggestions: publications@globethics.net

Reports

Global Ethics Forum 2016 Report, Higher Education—Ethics in Action: The Value of Values across Sectors, 2016, 184pp. ISBN: 978-2-88931-159-0

African Church Assets Programme ACAP: Report on Workshop March 2016, 2016, 75pp. ISBN 978-2-88931-161-3

Globethics Consortium on Ethics in Higher Education Inaugural Meeting 2017 Report, 2018, 170pp. ISBN 978-2-88931-238-2

Managing and Teaching Ethics in Higher Education. Policy, Skills and Resources: Globethics.net International Conference Report 2018, 2019, 204pp. ISBN 978-2-88931-288-7

African Church Assets Programme ACAP III Workshop Report, Nairobi 2019, 2021. ISBN 978-2-88931-432-4

Co-publications & Other

Fanny Iona Morel, *Whispers from the Land of Snows. Culture-based Violence in Tibet*, 2021, 222pp. ISBN 978-2-88931-418-8

Obiora Ike, *Faith and Action Rooted in Christ Reflections on Spirituality, Justice, and Ethical Living*, 2021, 389pp, ISBN 978-2-88931-415-7

Kenneth R. Ross, *Mission Rediscovered: Transforming Disciples*, 2020, 138pp. ISBN 978-2-88931-369-3

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Workshop Report, Nairobi 2019

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