

# RE-BUILDING THE CATHOLIC SERVICE OF CHARITY IN GHANA



**CARITAS GHANA**

## **CARITAS GHANA'S STORY AND REPORT OF INSTITUTIONAL DEVELOPMENT AND CAPACITY STRENGTHENING FOR 2016**

*Zechariah 4 : 6 – 7*

*"You will succeed, not by military might or by your own strength, but by my spirit. Obstacles as great as mountains will disappear before you. You will rebuild the Temple, and as you put the last stone in place, the people will shout, 'Beautiful, beautiful!'"*

*With Accompaniment of Catholic Relief Service in Ghana*



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Compiled by Samuel Zan **AKOLOGO** - March, 2017

## FOREWORD

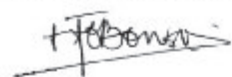
The effort to have a more organized, structured and institutionalized service of charity in the Catholic Church in Ghana is quite appropriate and within the policy direction of the Ghana Catholic Bishops' Conference. This is exactly what Emeritus Pope Benedict XVI demanded of all national Episcopal Conferences and Local Ordinaries in his Apostolic Letter Issued Motu Proprio (*Intima Ecclesia Natura* Art. 2, § 1). *The Motu Proprio – In the Service of Charity*, among others, states the Pope's intention as 'to provide an organic legislative framework for the better overall ordering of the various organized ecclesial forms of the service of charity, which are closely related to the diaconal nature of the Church and the episcopal ministry'.

The need for organization is further affirmed in *Deus Caritas Est* 20. Emeritus Pope Benedict XVI's exhortation to the Bishops of Africa when he met them in Benin in 2011 also emphasized the need for a more professional approach to Church administration and the management of ecclesial goods (*Africae Munus* 104). Later in November 2012, the Bishops of Africa met in Kinshasa and expressed similar thoughts in their final declaration on Recommendation 2.

My predecessor as Episcopal Chair responsible for Caritas, Most Rev. Gabriel A. A. Mante, in his public statement at the outdooing of the new institutional framework for Caritas Ghana on 2nd June, 2016, expressed the following sentiment: 'This does not change the social services that the Church has always rendered to humanity in areas of health, education, livelihoods, relief and incomes, but it does introduce significant changes in standard and quality of those services'. I am happy to affirm those thoughts also. I would now like to thank the Catholic Relief Service (CRS) in Ghana for forging a strategic partnership with the Department of Human Development to pursue the cause of institutional development along the Caritas model.

It is within good practice of organizational development for the Department of Human Development to have codified the experiences of rebuilding our service of charity along the Caritas model. By reading the Caritas Ghana's story of 2016, one gets a better appreciation of the context, the wave of change within the global Church and the challenges involved in trying to modify and reshape old structures.

On behalf of the Ghana Catholic Bishops' Conference, I wish to congratulate all our professional staff at the National Catholic Secretariat who have helped, in one way or the other, to provide guidance and clarity in this pursuit to meet the global management standards for the service of charity. These Management Standards which are the main reference point for our Institutional Development and Capacity Strengthening (IDCS) are truly owned by the Church and, as Pope Francis said in his address to Caritas Organizations on 19th October 2015, 'They must now be applied to strengthen the transparency and credibility of Caritas. Let us remember that we are accountable to God, to the Church, to the donors and in particular, to the poor with whom the Lord identifies Himself'.



Most Rev. Joseph Osei-Bonsu

*Bishop of Konongo-Mampong Diocese and Episcopal Chairman for Caritas Ghana  
March, 2017*



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## 1.0. INTRODUCTION

Following the restructuring of the National Catholic Secretariat in 2010 by the Ghana Catholic Bishops' Conference, a new Department of Human Development was created. The new Department encompassed the previous Departments of Education, Socio-Economic Development, Health and Governance, Justice & Peace. In the National Catholic Secretariat's Restructuring Document by the Ghana Catholic Bishops' Conference, this Department became effectively Caritas Ghana. The Department of Human Development (Caritas Ghana) also has the responsibility to support the Diocesan Development Offices which serve as Diocesan Caritas Organizations. This major organizational change was aimed at better integration of the Church's service of charity in ways that were efficient and effective.

A new Head was recruited to manage the organizational change process to ensure understanding, harmony and cooperation. The Department undertook an organizational self-assessment (OSA) of its national structure and its first joined-up programme development in 2012. The outcome of these exercises was a five-year Medium-Term Programme Critical Pathways: 2012 – 2016. Following this, an internal capacity assessment was carried out on all 20 Diocesan Caritas organizations (Diocesan Development Offices) in 2013 to determine strengths and gaps for the implementation of the Medium-Term Programme Critical Pathways.

It was in this context that Caritas Ghana approached Misereor – Germany in 2013 to assist in a capacity support programme through a two-year accompaniment initiative.

This programme focussed on change-management mentoring support for the DDOs by an external consultant. The Executive Secretary's office also received administrative and overhead budget support under this programme from 2014 to 2015.

In July, 2015, the Department partnered CRS Ghana and MAREDES<sup>2</sup> to organize the second country forum of Catholic development organizations working or interested in Ghana. All the 20 Diocesan Development Offices (DDOs) also participated in this programme. The main outcome of this forum was a programme of work document titled the *Country Partnership Action Agenda (CPAA)* spanning the period August, 2015 to July, 2017. A key component of the programme of work was on Institutional Strengthening of the Department of Human Development.

<sup>1</sup>The Caritas Trademark was not yet legally registered in Ghana hence all Departments worked under the National Catholic Secretariat (NCS) which is legally registered by the Bishops' Conference. Before the restructuring Caritas was seen as a unit under the erstwhile Department of Socio-Economic Development (SED).

<sup>2</sup>Marshallan Relief and Development Service (MAREDES) is a Non-Governmental Organization (NGO) of the Catholic Knights and Ladies of Marshall in Ghana.

A proposal to engage in a strategic partnership with Catholic Relief Services (CRS) in Ghana to support the Institutional Strengthening was further elaborated and discussed with CRS' new Country Representative – Mr Kris H. Ozar, who gave his support. The key deliverables were the rebranding, launching and organizational development of the new Caritas Ghana to become capable of meeting the Caritas Internationalis Management Standards by 2017. It was meant to build upon the previous partnership programme with Misereor on capacity development support to achieve sustainability and visibility of the Church's development wing with greater effectiveness and efficiency.

In 2016, we set for ourselves the specific objective to increase the visibility, efficiency and effectiveness of the newly registered Caritas Ghana and to guarantee its sustainability. It was also intended at preparing the necessary ground to make Caritas Ghana a big player in the confederation of Caritas Organizations by meeting the requirements of the Caritas Internationalis Management Standards (CIMS).

## 2.0. UNDERSTANDING INSTITUTIONAL DEVELOPMENT AND CAPACITY STRENGTHENING (IDCS)

**C**aritas Internationalis' paper on Institutional Development and Capacity Strengthening (IDCS) provides a framework for the members of the Confederation to share the same understanding on the definitions, process and how IDCS relates to the CI Management Standards. It emphasizes that institutional development and capacity strengthening is owned and run by each CI Member Organization (MO). Other members of the confederation engage and support the MO in their process of institutional development and capacity strengthening in a spirit of fraternal cooperation which is called accompaniment.

The service of charity is at the heart of the Church's nature and mission. Caritas Internationalis members' task is "attending to the poorest and neediest, assisting in humanitarian emergencies, and helping to spread charity and justice in the world in the light of the Gospel and of the teachings of the Catholic Church". "Caritas organizations' mission is to effectively conduct the social and charitable activity of the Church in order to transform the situations of suffering and poverty. Charity requires organization "if it is to be an ordered service to the community"<sup>1</sup>.

In the Encyclical *Deus Caritas Est*, the Holy Father asks Caritas to professionalize its work, saying "individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care." Then he adds: "Yet, while professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern... Consequently, in addition to their necessary professional training, these charity workers need a 'formation of the heart'." In its efforts of professionalization, Caritas is nourished by its biblical roots, the Church's tradition, and Catholic Social Teaching (CST), on the one hand, but also by the experience of its journey in solidarity with the poor and the marginalised. The option for the poor and marginalised urges Caritas Member Organizations to create the maximum benefit for the people it serves. In this respect the stewardship of God's creation and Caritas' resources as well as the principle of subsidiarity should guide Caritas in its choices and decisions<sup>2</sup>.

Under Orientation Five – 'Make the Caritas Confederation more effective' – in the 2015-2019 Strategic Framework CI strives to support its members to further enhance their organizational expertise and standards to respond to the need for quality service to the poor and for aid efficiency.

<sup>1</sup> *CI Statutes, art 1.3*

<sup>2</sup> *cf. Deus Caritas Est, 20*

<sup>3</sup> *Deus Caritas Est, 31 a). Benedict XVI, 2005.*

<sup>4</sup> *Caritas Europa: Common Management Standards, Introduction (pg. 2), 2009.*

CI developed the Management Standards<sup>7</sup> to ensure that Member Organizations are strong organizations, which work in transparent and accountable ways. In addition, Caritas Africa has also prioritized work on institutional development and capacity strengthening in its Strategic Framework Document: 2015 – 2019 under Strategic Orientation 2 '*Reinforce Institutional Development and Capacity Strengthening*'.

The aim of institutional development and capacity strengthening is to strengthen Caritas members so they better achieve the mission rooted in faith and serve the people in an accountable manner. This is a deliberate process that improves the ability of an organization, network, group and individual to function effectively, work towards sustainability and achieve goals. Institutional development and capacity strengthening encourages the organization to be risk-aware and forward thinking so that it anticipates and acts upon issues that might negatively affect the core mission and seizes new opportunities to strengthen the organization<sup>8</sup>.

Institutional development focuses on the organization. It seeks to enhance or develop the strategies, structures, systems, policies and processes needed to function effectively, work towards sustainability, and achieve goals.

Capacity strengthening focuses on people. It seeks to enhance or develop new knowledge, skills and attitudes (KSAs) so individuals or teams are able to deliver the organization's work and strive to meet its goals.

The engagement and commitment of the Member Organizations' governance towards making the changes needed to strengthen the organization are crucial for successful and sustainable institutional development and capacity strengthening. Active involvement of Church leadership in this process as well as their stimulation of continuous learning of their organisations contributes to the benefit of the people in need. The conditions necessary for robust organizations including professional staff, strong systems, structures and policies for transparency and accountability ought to be the responsibility of Church leadership. They can seek help from other professional institutions and experts to accompany them to accomplish these conditions.

Caritas Internationalis recognizes in its guidance paper that institutional development and capacity strengthening is a complex and organic internal process of empowerment. The paths each organization takes will be different. However, there are some essential steps and stages.

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<sup>7</sup>The CI Management Standards are a set of four standards (1. Laws and Ethical Codes; 2. Governance and Organisation; 3. Finance and Accountability and Stakeholder Involvement), each consisting of eight articles. They describe good practices of governance, management, accountability and adherence to ethical codes considered essential for Caritas MOs. They are a tool for each MO to check its own organizational 'well-being' and identify areas for improvement, and to help MOs in their own institutional development. In addition, they serve as a point of reference for strengthening the Caritas confederation as a whole.

<sup>8</sup>CI Institutional Development and Capacity Strengthening Paper – October, 2015



Below is a summary of stages recommended by CI:

1. A critical first step is for the organization, especially its governance and senior leadership to fully commit and take ownership of the organization's institutional development and capacity strengthening process.
2. The organization then conducts a structured and participatory self-assessment<sup>9</sup> (sometimes facilitated externally) to identify areas needing improvement and areas of strengths to be sustained.
3. As the issues that all organisations struggle with often go much deeper than simply management or technical issues the organisation needs to reflect upon these deeper issues and identify those that have hindered progress. To create real organizational change the process must engage with the emotional aspects of change and connect with the values that drive behaviour. Faith has the power to motivate organisations to let go of unhelpful behaviour and create positive energy for change.<sup>10</sup>
4. After thorough analysis and prioritization of the capacity needs, the organization develops an institutional development and capacity strengthening plan with concrete actions to implement, people responsible, resources needed, timeline and indicators for measurement.
5. The organization then carries out the actions in their plan and conducts periodic reviews of progress towards achieving benchmark standards, refining the institutional development and capacity strengthening plan as needed. 'This follow up'<sup>11</sup> helps build a culture of continual learning and accountability. Regular re-assessment is necessary to document the change, learn about the constraints and move forward with the institutional development and capacity strengthening plan.

It concludes that institutional development and capacity strengthening is a cycle and not a straightforward process, which ensures that the Member Organization is a sustainable and accountable organization, which fully achieves its mission. CI believes that the Management Standards will help in undertaking the task of IDCS in a structured and accountable way.

<sup>9</sup>CI uses the CIMS (self) assessment tool (Appendix 4) for this purpose.

<sup>10</sup>Inspiring Change, Creating More Space for Grace in Church Organisations, Rick James, Digni, 2012

<http://www.digni.no/newsread/readimage.aspx?asset=DAM:234>

<sup>11</sup>In general, if needed, CI MOs are supported with the IDCS plan implementation, follow up and refinement by CI IDCS, CI MS, partner organizations and Regional Offices.

## 3.0. IMPLEMENTING THE IDCS FRAMEWORK

### 3.1. Caritas Internationalis Management Standards<sup>12</sup>

CI's purpose for introducing the management standards has been presented as

- the development and improvement of sound governance and effective management systems, which are among the fundamental conditions for an organization's capability to access and maintain sustainable support both within the Caritas confederation and with other institutional donors.
- promote transparency, which builds trust in our organization among our stakeholders, ensuring that decisions are shared and understood and emphasis is placed on a common 'one family' approach to professionalization. It will be the base for a healthy and equitable relationship with the people the organization is working for and with

#### 1. Management Standard: Laws and Ethical Codes

The Caritas Confederation is an expression of the Mission of the Catholic Church which operates within the framework established by canon law and the national legislation where an individual Caritas is established. The option for the poor and marginalised urges us to create the maximum benefit for the people we serve. In this respect the stewardship of God's creation and our resources, as well as our Catholic Social Teaching ethical principles such as the principles of compassion, solidarity, partnership and subsidiarity, will guide us in our choices and decisions.

##### 1.1 Canon Law:

Member Organisations **must** observe Canon Law and Catholic Social Teaching.

##### 1.2 Civil Law:

Member Organisations **must** act in accordance with national laws, legal standards and requirements such as: legal registration, taxation law, labour laws, anti-corruption etc.

##### 1.3 Code of Ethics and Code of Conduct for Staff:

Member Organisations **must** uphold the Caritas Internationalis Code of Ethics for CI and its Members and the Code of Conduct for Staff<sup>13</sup>.

##### 1.4 Humanitarian Ethics:

Member Organisations are bound to uphold the SPHERE Project's Humanitarian Charter and Minimum Standards in Disaster Response to which CI formally adheres, as well as to CI's Child Protection Policy<sup>14</sup>.

<sup>12</sup>This is reproduced from Appendix 1 of the main document CIMS approved by CI's Representative Council (RepCo) in May 2014.

<sup>13</sup>Striving to live our Values: CI Code of Ethics for CI Member Organizations and Putting our Values into Practice: Code of Conduct for CI member Organizations' Staff. Approved by RepCo on 18th May, 2014

<sup>14</sup>CI Child Protection Policy Framework, 2004

### **1.5 Environmental Ethics:**

Member Organisations ensure that natural resources are used wisely, that waste is minimised, and that projects are environmentally-friendly.

### **1.6 Partnership Principles:**

Member Organisations are committed to the CI Partnership Principles. International Caritas partners must obtain consent from the national competent ecclesial authority and consult with the national Caritas before establishing a representation in the country in question.

### **1.7 Complaints Procedure:**

Member Organisations have a Complaints Handling Policy as a formal appropriate feedback mechanism that is discussed and agreed with key stakeholders and publicly communicated.

### **1.8 Implementation:**

When delegating implementation of activities to partner organisations and/or dioceses, Member Organisations **must** ensure through contractual arrangements that these Management Standards are appropriately applied by implementing partners.

## **2. Management Standard: Governance and Organisation**

"Individuals who care for those in need must first be professionally competent: they should be properly trained in what they do and how to do it, and committed to continuing care. Consequently, in addition to their necessary professional training, these charity workers need a 'formation of the heart'. Our Governance and organisational structures should reflect this and equip the organisation to be efficient and effective in our humanitarian assistance." (Deus Caritas Est, 31 [2005])

### **2.1 Constitution, Statutes and Bylaws:**

Member Organisations must have a written Constitution or Statutes and Bylaws that include or refer to values that are in line with the Code of Ethics of CI.

### **2.2 Governance Structure:**

The role and responsibilities of the different governance bodies are approved by the national ecclesial authority, and clearly defined in an up-to-date organisational chart.

### **2.3 Leadership and General Management:**

The executive leadership encourages effective and efficient execution as per the vision and mission of the organisation, and also develops new visions and strategies as required by changing circumstances and/or opportunities.

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*"Caritas Partnership, A Caritas Internationalis Handbook for Reflection and Action, Rome, October 2003, pp. 53-59*

#### **2.4 Human Resource Management:**

Member Organisations have a written Human Resource Manual that is familiar to and commonly applied by the management, staff, volunteers and interns.

#### **2.5 Strategic Plan:**

Member Organisations have an up-to-date, comprehensive, realistic and clear strategic plan that brings together its vision, mission, specific objectives, programmes and financing.

#### **2.6 Fund-raising Plan:**

Member Organisations have (bi)annually established an updated fund-raising plan, whereby the management collectively agrees on local resource mobilisation, and active cultivation of supporters and pursuit of other funding opportunities.

#### **2.7 Risk Management and Sustainability:**

Internal and external risks that may prevent the Member Organisation from achieving its objectives are carefully and every (two) year(s) assessed. Measures are in place to reduce these risks. Member Organisations have established a broad, multiple-source, diversified income base that can ensure organisational and financial continuity, also in terms of service delivery.

#### **2.8 Learning Organisation:**

Member Organisations are learning organisations in which sharing experiences from the encounter with the poor and needy is part of a common culture and shapes the evolution of the organisation. Open spaces for prayer and reflection should be provided for this purpose.

### **3. Management Standard: Finance and Accountability**

"The good administration of your dioceses requires your presence. To make your message credible, see to it that your dioceses become models in the conduct of personnel, in transparency and good financial management. Do not hesitate to seek help from experts in auditing, so as to give example to the faithful and to society at large." (Africae Munus, 104 [2011])

#### **3.1 Financial Leadership:**

Member Organisations' managements prioritise efficient financial management and encourage everyone in the organisation to do the same.

#### **3.2 Project Management:**

Member Organisations ensure that, via signed project contracts, all projects are in line with their vision and mission and are carried out in accordance with these Management Standards and other appropriate technical standards.

#### **3.3 Financial Planning:**

Member Organisations have translated their strategic objectives into multi-annual plans that are drawn up in order to achieve these objectives. Within this framework, the annual budgets and short-term cash flow projections are approved before the start of their respective periods.

### **3.4 Financial Manual:**

The accounting policies used by Member Organisations comply with national legislation, and preferably the International Accounting Standards (IAS), and are described in a financial policies and procedures manual that is accessible to all staff, and upon request to partners.

### **3.5 Procurement Policy:**

Member Organisations have a written procurement policy describing the approved procedure and supervision to oversee the tendering and purchasing process, and apply this policy.

### **3.6 Assets Management:**

Based on the stewardship principle, Member Organisations have secured proper procedures to guarantee the existence, maintenance and safety of all capital assets, such as buildings, vehicle fleet and information technology equipment.

### **3.7 Fund Management:**

Member Organisations have ensured that a distinction is made in fund accounting between unrestricted funds (used on discretion); temporarily restricted funds (for specific purposes or period of time); and permanently restricted funds (such as capital endowments).

### **3.8 Auditing:**

All Member Organisations, except those defined as Small Member Organisations, **must** be annually audited by an external auditor. Member Organisations, if their size allows for it, may set up an internal audit department acting independently in high risk areas. Through the auditors checklist (Appendix 2) all Member Organisations **must** inform the Confederation about the outcome of the previous year's auditing process.

## **4. Management Standard: Stakeholder Involvement**

"The Church provides a service of great charity by protecting the real needs of the beneficiary. Defending the rights of the needy and those who have no voice, and in the name of respect and solidarity that they deserve, she asks that 'international agencies and non-governmental organisations commit themselves to complete transparency' in their work". (Africae Munus, 87 [2011] – Caritas in Veritate, 47 [2009])

### **4.1 Transparency and Accountability:**

Member Organisations have a clear and transparent methodology for communicating with all stakeholders through (where possible, publicly obtainable) appropriate information.

### **4.2 Communication with Stakeholders:**

Member Organisations have a communications policy, which outlines responsibilities for communicating with various stakeholder groups (beneficiaries, international, diocesan, and local church structures, government, implementing partners, donors, the general public, etc.) and the communication channels used.

#### **4.3 Advocacy:**

Member Organisations may carry out works of national and international advocacy within the limits established by the competent ecclesial authority.

#### **4.4 Initial Needs Assessments:**

Member Organisations promote active participation of beneficiaries with a view to helping people develop and realise their full potential so that they can control and effectively use their local resources to meet their own needs.

#### **4.5 Programme Planning and Implementation:**

Member Organisations promote active participation of beneficiaries in all different aspects of project planning and implementation.

#### **4.6 Monitoring and Evaluation:**

Member Organisations ensure that continuous monitoring and evaluation take place by tracking the process and progress of pre-defined statistical and qualitative data with continuous assessment over time, thus providing the necessary information to define improvement of capacity development, programme design and effectiveness.

#### **4.7 Organisational Review:**

Member Organisations ensure that organisational reviews take place at least every four years, which assess an organisation's ability and accuracy in achieving its vision and mission.

#### **4.8 Information Disclosure Policy:**

Member Organisations are committed to make available to the public information about their programmes and operations and consider public access to information a key component of effective participation of all stakeholders and, most of all, of their beneficiaries.

### **3.2. Internal Assessment**

Organizational Self-Assessment is a process by which organizations or sub-units of organizations explore their performance, and the factors that support or hinder that performance, in order to maximize their contributions to the system and their impact on sustainable development. Organizational Self-Assessment is used to ascertain the overall organizational health in terms of compliance to statutory requirements, quality of programming, values and management practices. It is mainly used as an internal tool hence in some circles the use of the term Internal Organizational Assessment. Flourishing and healthy organizations are constantly growing, changing and looking at themselves through fresh eyes. Hence Organizational Self-Assessment is a tool that helps in identifying good practice and aids internal efforts of organizations working to become stronger, more adaptable, more integrated and therefore more sustainable. A Self-Assessment is based on determining an organization's current position against the fundamental

Concepts of Excellence. For each concept, there is a benchmark describing what we would expect to see in organizations of different levels of maturity. By rating your current level of maturity, you can get a very quick overview of your strengths and potential to improve.

The following terms of reference were outlined by Caritas Ghana for its internal assessment that was facilitated by an external consultant – Mr Edward Aloysius Prah of GII Consulting Co. Ltd:

Organizational self-assessment has become best practice model for learning organizations. The CI Management Standards provides the necessary benchmark of excellence which these terms of reference are proposing for our specific self-assessment. In the context of the Caritas Internationalis Management Standards, the assessment will focus on four (4) areas of the Management Standards outlined above. The purpose of the self-assessment was outlined as follows:

- Respond to CI's invitation<sup>6</sup> for ALL Member Organizations to implement CI Management Standards as basis for their own institutional development.
- Assess and review relevant manuals, protocols and systems being used within the Department of Human Development (Caritas Ghana) and prepare a comprehensive checklist of what is available and the gaps thereof. This is expected to result in the identification of our Strengths and Weaknesses.
- Use this as a preliminary and preparatory process to the mandatory external assessment of all Member Organizations to be undertaken by CI by 2018.
- Use the process and outcome as the basis for Department of Human Development (Caritas Ghana) Organizational Improvement Plan.
- Provide systematic feedback to Management and Governance bodies of the Department on how we are doing in the light of best practice and global standards. This is expected to build 'muscles' for reflection and learning.

The terms of reference proposed the following methodology:

- Hold a pre-assessment engagement with Senior Managers of National Catholic Secretariat; especially including those of the Department of Human Development.

<sup>6</sup> The Ghana Catholic Bishops' Conference (GCBC) has formally acknowledged receipt and indicated their awareness about the Management Standards to be applied *Ad Experimentum* till 2018 when adherence to them becomes mandatory for membership of the Caritas Confederation.

- Review and assess relevant<sup>17</sup> Manuals, Protocols, Practices and Systems within the Department in the context of the four areas of the Management Standards and develop a checklist of those available; define their adequacy or otherwise and express a professional opinion.
- As much as possible, to use the approved Management Standards Assessment Guide and Guideline<sup>18</sup> for the purposes of scoring performance, measuring adequacy and determining the gaps to be addressed.
- Present a preliminary (draft) assessment report to the Executive Secretary of the Department of Human Development (Caritas Ghana) for initial review.
- Provide feedback on findings at a retreat session of DHD Senior Management Team.
- Develop draft indicative Improvement Plan for DHD (Caritas Ghana) for the Episcopal Committee of the Department of Human Development and subsequently to the entire Catholic Bishops' Conference.

### 3.3. Outcome Of Internal Assessment And Need For Improvement Plan

It is useful here to reproduce the Consultant's report in its entirety as presented to the Bishops' Committee in December, 2016.

#### Introduction

As a follow up to Caritas Ghana's self-assessment against the Caritas Internationalis' Management Standards, a decision was made to develop an improvement plan to ensure Caritas Ghana's compliance with the Management Standards as an initial step to prepare for an external assessment by CI.

The self-assessment process was participatory and internally driven by Caritas Ghana staff. The role of the Consultant was facilitation of the process from February – May, 2016. The actual assessment was undertaken between April and May 2016. In February, 2016 the Consultant and a Senior Staff of Caritas Internationalis (Dr. Aloysius John) had the opportunity to meet members of the Ghana Catholic Bishops' Conference, key staff of the National Catholic Secretariat and

<sup>17</sup>Some manuals have been developed by NCS and being applied as organization-wide tools. However, specific sectors like Health Directorate have indicated the existence of some useful protocols which were developed and are being used for specific projects within the sector. These and similar tools should be reviewed and assessed for the purpose of availing them to the entire Department.

<sup>18</sup>This is contained in Appendix 1 of the Management Standards. The self-assessment questionnaire is an automated tool in Excel. The four standards in the CI MS each consist of eight articles. For each of the 32 articles the self-assessment tool contains a number of questions, worded as good practices. The first worksheet of the Excel sheet gives an introduction on the scoring; the next one shows the questions and space for the scores and explanatory notes, the final two worksheets automatically presents the scores per article.



staff representatives of the entire units under the Department of Human Development for a pre-assessment briefing on the Management Standards.

At the time of the self-assessment, Caritas Ghana had just accomplished its first step registration according to the national laws of Ghana with the Registrar General's Department in March, 2016. Caritas Ghana is yet to complete its registration as a Non-Governmental Organization (NGO) with a certificate for that purpose from Social Welfare and also secure the trademark registration of Caritas in Ghana from the Registrar General's Department. These two steps are already far advanced.

Before the official registration of Caritas Ghana as a legal entity, the Ghana Catholic Bishops' Conference had decided that the Department of Human Development '*is effectively the national Caritas organization (CARITAS GHANA)*' in their restructuring document of 2010 (See National Catholic Secretariat Restructuring Document, Page 16).

### **Justification for the Improvement Plan**

The self-assessment revealed some weaknesses in the current situation of Caritas Ghana compared to the CI Management Standards. The CI Management Standards are a set of four standards, each consisting of eight articles. They describe existing good practices and accepted global principles of governance, management, accountability and adherence to ethical codes within the humanitarian and international development community and also considered essential for Caritas Members. They are "a tool" for each Member to:

- check its own organisational 'well-being';
- identify areas for improvement and help Members' own institutional development;
- safeguard professional competence and efficacy in serving our neighbours.
- stimulate continuous learning of MOs and support their processes for the good of their beneficiaries.
- serve as a point of reference for strengthening the Caritas confederation as a whole; and
- encourage Church leadership to actively engage itself in institutional development.

**The self-assessment indicated that Caritas Ghana's current performance fell below the minimum standards in all 4 Management Standards, each scoring below the acceptable score of 3 on a scoring range of 1 to 5, interpreted as 1 (not existing), 2 (rarely or insufficient), 3 (normally or sufficient), 4 (mostly or good) and 5 (always or exemplary). Below are the average scores for each of the four Standards and their eight articles:**

- 1. Management Standard - Laws and Ethical Codes (Av. 2.66)**
  - a. MOs must observe Canon Law and Catholic Social Teaching (3.25)
  - b. MOs must act in accordance with national Laws and legal standards (3)
  - c. MOs must uphold the Caritas Internationalis Code of Ethics (3)
  - d. \*MOs are to uphold SPHERES project's Humanitarian Charter (1.0)

- e. \*Environmental ethics: MOs ensure that natural resources are used wisely (2.)
  - f. Member organisations are committed to CI Partnerships Principles. (3)
  - g. \*MOs have a complaints handling policy (2.5)
  - h. MOs to ensure that MS are applicable to implementing partners (3)
- 2. Management Standard - Governance and Organisation (Av. 2.88)**
- a. \*MOs to have written Constitutions, Statutes and Bye-laws that include values in line with CI Code of Ethics (2.07)
  - b. MOs governance bodies approved by national ecclesial authority and defined in an organisational chart (3.83)
  - c. \*Executive leadership encourages efficient and effective execution as per vision and mission of the MO (2.5)
  - d. MO has a written Human Resource manual (3.88)
  - e. \*MO has an up-to-date comprehensive, realistic and clear Strategic Plan (2.8)
  - f. MO have an established annually and updated fund-raising plan (3)
  - g. \*Risk management and sustainability: Internal and external risks are assessed yearly (2.13)
  - h. MOs are learning organisations which share experiences (3)
- 3. Management Standard - Finance and Accountability (Av. 2.71)**
- a. \*Financial leadership: Management prioritises efficient financial management and encourages staff to do same ( 2.75)
  - b. \*Project management: MOs ensure that all projects are signed, in line with vision and are in accordance with CI MS (1.6)
  - c. \*Financial Planning: MOs have translated their strategic plan objectives to multi annual plans that are drawn up to achieve the objectives (2.5)
  - d. Financial manual: MOs accounting policies comply with national legislation and preferably with International Accounting standards (3)
  - e. MO has written procurement policy (3.5)
  - f. \*Assets management: MOs have procedures to guarantee the existence, maintenance and safety of all capital assets (2.39)
  - g. MO have procedures to distinguish between different types of funds available to it (3.33)
  - h. MOs must be annually audited (3)
- 4. Management Standard - Stakeholder involvement (2.13)**
- a. \*Transparency and accountability: MOs have a clear and transparent methodology for communicating with all stakeholders ((1.75)
  - b. MOs have a communication policy which outlines responsibilities for communicating with various stakeholder groups e.g beneficiaries, church structures, donors etc (3)
  - c. \*Advocacy: MO carry out national and international advocacy within limits approved by competent ecclesial authority (2.5)
  - d. \*Initial Needs assessment: MOs promote involvement and active participation of beneficiaries in initial needs assessment (2.33)

- e. MOs promote active participation in all various stages of project implementation (3)
- f. \*Monitoring and evaluation: MOs ensure there is continuous monitoring and evaluation by the process and programmes in order to obtain information for improvement for capacity development, programme and effectiveness(1.33)
- g. \*MOs ensure that organisational reviews take place at least every four years (1)
- h. \*MOs should have Information disclosure policy to make available to public information about their programmes. (1.67)

### **Basis for the Improvement Plan for Caritas Ghana**

The Caritas Confederation is an expression of the Mission of the Catholic Church which operates within the framework established by Canon Law and national legislation in the country where a Caritas organisation is established. It is the humanitarian and development organisation of the Catholic Church with over 160 national members.

Due to its importance to the Church, on October 19, 2015 Pope Francis sent a message to all Caritas Organisations:

*“As I said at your last General Assembly, I thank the Lord for Caritas and its valuable service in the world. I also congratulate the Governance bodies and the General Secretariat of Caritas Internationalis for developing and approving the Management Standards and Code of Conduct for the member organizations. These instruments must now be applied to strengthen the transparency and credibility of Caritas. Let us remember that we are accountable to God, to the Church, to the donors and in particular, to the poor with whom the Lord identifies Himself. By serving them with humility, dedication, self-denial and professionalism, we promote the Church’s mission of forming one human family, caring for creation.”*

Before Pope Francis' message, Pope Benedict XVI had earlier written in the Encyclical *Deus Caritas Est* (31 [2005]), that “Individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care” **Further, in** *Africae Munus*, (104 [2011]), Pope Benedict XVI encouraged the Bishops of Africa during his Papal visit to Benin: “to see to it that your dioceses become models in the conduct of personnel, in transparency and good financial management”.

The above words from our Popes were enough to empower CI to develop the strong roots, positive leadership and clear stewardship of resources that has made it a major force for collective good. CI takes its responsibilities to its beneficiaries, donors and supporters seriously and so wants to ensure that continued membership of the Caritas Confederation by national organisations is dependent on being compliant with the CIMS.

## **Proposed Strategy for an improvement plan**

For Caritas Ghana to be fully compliant to the CI MS, and thus continued membership of the Caritas Confederation, certain fundamental decisions ought to be made by the Ghana Catholic Bishops' Conference (GCBC) about the current Department for Human Development (DIHD), which hitherto was effectively Caritas Ghana as defined by the Bishops' Conference in their restructuring of the National Catholic Secretariat'. The decisions include the following:

1. The name Caritas Ghana as registered, has to be fully accepted and recognised by the GCBC to replace the name "Department of Human Development" at the NCS and in function, become an expression of the Mission of the Church in Ghana in the same way that Caritas Internationalis is to the Universal Church.
2. Take steps to bring to completion the outstanding registration requirement for NGO-status and to secure the Caritas Trademark in Ghana.
3. Following from these, the GCBC to decide about the structure of "Caritas Ghana" whether to become autonomous with its own professionally competent governance structures, semi-autonomous or remain a Commission or Agent under the NCS as is the present situation.
4. The above decision about the structure is critical to fulfilling one of CI's demands that MOs develop their own Constitutions, Statutes and Bye-law in line with relevant Canon laws, Catholic Social Teaching and CI's own Code of Ethics and Staff Code of conduct. Further, CI demands that each MO develops a strategic plan, management and financial manuals to guide its operations.
5. Take steps immediately to be ready and to participate in the Caritas Internationalis' mandatory external assessment by 2017

Having made the above decisions, hopefully in the affirmative, we can turn to the results of the Caritas Ghana self-assessment and take the following practical steps to address its current weaknesses compared to the CI MS:

- a. Focus one at a time on each of the four Management Standards in Appendix 4 of the CI MS.
- b. Within each of the Standards, check for the articles that scored below the average acceptable value of 3. These are asterisked above.
- c. Within these articles are the specific standards which scored less than 3. They should be identified for a decision on what measures can be taken in the short, medium and long term to bring Caritas Ghana into compliance with the CI MS.

d. Practical requirements like writing a constitution, developing a strategic plan, finance manuals etc, would require both internal and external support and the GCBC should not hesitate to engage professionally competent people to provide such service.

### **Conclusion**

Caritas Ghana, has reached a stage in its history that requires it to progress to be fully part of the Caritas Confederation. Even before being fully compliant to the CI MS, it is respected in the CI Confederation with some of its personnel serving on key Committees of CI. For example, The Executive Secretary of Caritas Ghana/ DHD is current Chair of Caritas Africa Committee on Institutional Development and Management Standards (IDCS/MS) and a member of Caritas Internationalis' Committee on IDCS & MS. Also Archbishop Gabriel Justice Anokye of Kumasi is current President and Vice President of Caritas Africa and Caritas Internationalis respectively. It only makes good sense that the Church in Ghana does not miss the opportunity to be part of this important arm of the Universal Church that is serving humanity.

#### 4.0. KEY ACHIEVEMENTS, LESSONS LEARNED AND CHALLENGES

**C**aritas Ghana has achieved formal registration with a certificate of incorporation and commencement of business on 3rd March, 2016. The Department of Social Development of the Republic of Ghana has also recognized Caritas Ghana a National Non-Governmental Organization (NGO) with registration No. D.S.D/6853. (See photocopies of certificates in Appendix 4.5 & 6)

Sixteen (16) out of the twenty (20) active Bishops of the Ghana Catholic Bishops' Conference (GCBC) attended a workshop on 22nd February, 2016 to enhance their knowledge about the need for reorganization of the service of charity to meet the global standards being promoted by Caritas Internationalis (CI).



The new Caritas Ghana was formally launched on 2nd June, 2016 by Most Rev. Gabriel A. A. Mante, Bishop of the Diocese of Jasikan and former Episcopal Chair of Caritas Ghana, on behalf of the Ghana Catholic Bishops' Conference. This was an indication of the endorsement of the Bishops' Conference for the new structure. (See Appendix 3 for the Bishop's public statement at the launching)



Caritas Ghana has received good publicity and visibility through media reports and an active dedicated website – [www.caritas-ghana.org](http://www.caritas-ghana.org). Caritas Ghana is also available on other social media platforms including Facebook ([www.facebook.com/GCBC.NCS](http://www.facebook.com/GCBC.NCS)), Twitter (@CaritasGhana), available on most internet search engines, YouTube Channel.

We now have baseline information of our current organizational status in relation to the CI Management Standards through a successful internal assessment exercise which has been completed. This is useful and will serve as basis for an Improvement Plan which is yet to be developed.

By focussing our IDCS model on the CI Management Standards, it has become a reference point and standard measure for internal capacity building support programmes for our national and diocesan structures for the service of charity. For instance, our governance workshop for the entire Ghana Catholic Bishops' Conference in February, 2016 was much focussed on the Management Standards. We still can do more by focussing on specific and relevant areas of the Management Standards for members of governing and policy bodies like Bishops and Secretary Generals of Episcopal Conferences.

Networking and stakeholder engagement has been greatly enhanced. Our relations with both CI and Caritas Africa is noticeably positive and vibrant. Other network membership include Together2030, Action for Sustainable Development (A4SD), Africa Platform, National CS Platform on SDGs, Ghana Monitoring and Evaluation Forum (GMEF) and Ghana Association of Private Voluntary Organizations in Development (GAPVOID)

Most of our Dioceses are increasingly adopting and popularizing the Caritas model. Some good work and plans are in the offing in Sunyani, Cape Coast, Navrongo-Bolgatanga, Tamale, Sekondi-Takoradi and Keta-Akatsi.

We implemented two flagship projects on Land Grabbing and Sustainable Development Goals (SDGs) within the ambit of Caritas Ghana in 2016 which reports were published by the World Resources Institute (Available on [www.wri.org/](http://www.wri.org/)).

Even though the official policy document of the Bishops' Conference on the restructuring of the National Catholic Secretariat indicated that the Department of Human Development is the same as Caritas Ghana, it has become clear that the existing governance and management systems will not automatically fit the new organizational entity. For instance, the Episcopal Committee is made up of only Bishops whereas; it would be more useful and consistent with Caritas' practice to have women and professional representation on the Board. There is therefore the need to develop tailor-made policies and governance structures for Caritas Ghana.

The registration of Caritas Ghana as an organization belonging to the Ghana Catholic Bishops'



Conference (GCBC) raised questions about the legal identity of the Conference itself. It was discovered that since the GCBC was not a legally registered organization in Ghana, it could not register an organization in its name. We had to resort to the National Catholic Secretariat as the legal holder since it had legal identity. This situation needs to be taken into consideration in the development of policy guidelines and establishing its governance structure.

Some of our specialized units for the service of charity have been either apprehensive or indignant about the broad application of the Management Standards. This emanates from the perception that the Management Standards are a 'Caritas-specific' matter or simply that they are too ambitious for some structures of the Church. Some structures of the Church have been too comfortable with the status quo of 'just going about doing good' without the need for a framework for rigorous accountability and performance standards. If it becomes obvious that this challenge in Ghana is shared by other countries, then there would be the need for the global Catholic Church to be more definite about the place and purpose of the Management Standards in the Church. For instance, the new Dicastery for promoting Integral Human Development, which is more encompassing of other sectors of the service of charity than Caritas Internationalis, could take ownership and responsibility to promote the broad application of the Management Standards. We again think that if this perception is widespread, it is most likely to negatively affect the impending external evaluation of the CI Management Standards with feedback that they are either undesirable or simply superfluous.

By registering Caritas Ghana as a legal entity for the Church's service of charity, new and some unexpected demands will be made on it. For instance, the National Catholic Secretariat has requested to use Caritas Ghana registration and tax identification number (TIN) to make case for exemption for immigration fees for Missionaries working in Ghana in the social services sector. Many expatriate religious missionaries in Ghana are engaged in various services of charity that particularly target the very poor and excluded in society. It is important that Caritas Ghana is able to coordinate their services and provide support where necessary.

## 5.0. NEXT STEPS FOR CARITAS GHANA

**I**mplementation of the Improvement Plan based on identified priorities and resources available

Develop New Strategic Plan for both Department of Human Development and Caritas Ghana for the period 2017 - 2021

Develop Advocacy Plan for both Department of Human Development and Caritas Ghana for the period 2017 – 2021

Submit Caritas Ghana for external assessment by Caritas Internationalis (CI)

Support the Bishops' Conference to develop internal Rules and systems for Caritas Ghana. Key priority would be Caritas Ghana's customized Code of Ethics and Code of Conduct for staff

Facilitate peer learning sessions among Diocesan Caritas Organizations as means of mutual support and learning with a focus on IDCS

Support the Bishops to improve their governance oversight for the service of charity, particularly focusing on the Motu Proprios – Intima Ecclesia Natura and Humanem Progressionem, CI Management Standards and the Kinshasa Declaration

Continue implementation of the two flagship projects on Land Grabbing and Sustainable Development Goals

Strengthen Relief and Emergency work based of the Caritas Confederation model and Humanitarian Standards; especially the SPIHERE project Humanitarian Charter.

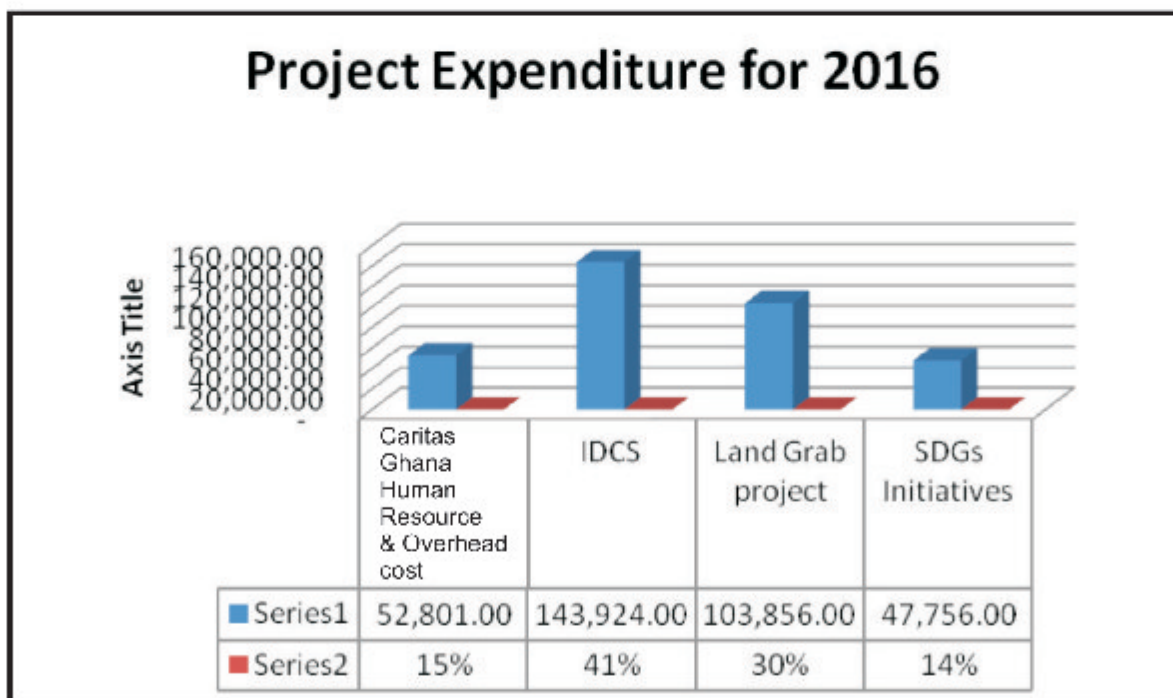
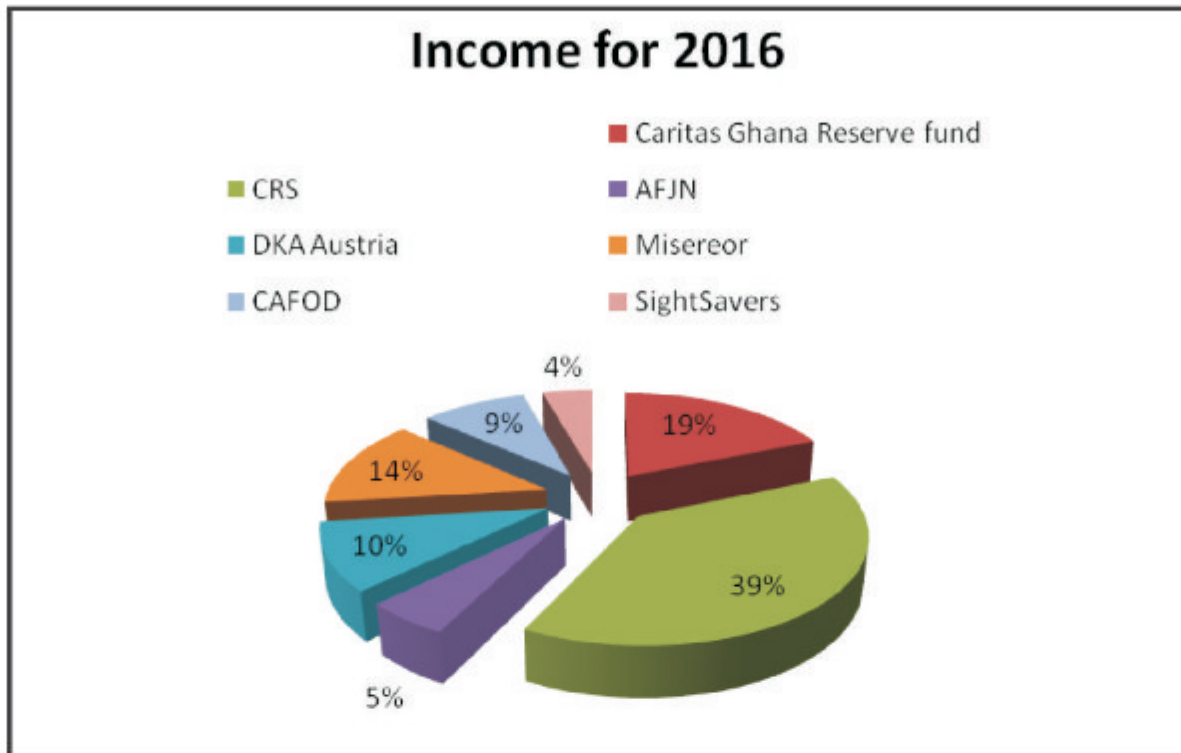
Active participation in both the global Caritas Confederation and Caritas Africa by fulfilling our membership obligations timely, incorporating relevant strategic orientations from their Strategic Frameworks 2015 - 2019 and sharing our internal expertise and competencies in desirable areas.

Explore innovations in programmes and fundraising that involve corporate sector participation, including electronic waste management, social enterprise models, rural and youth enterprises development and financial services for rural poor.

Promote interfaith platform for peace; especially post 2016 Elections and political transition processes in 2017. Caritas Ghana's secretariat would continue to provide administrative support for the interfaith platform – Forum for Actions on Inclusion, Transparency and Harmony (FAITH)

## 6.0.FINANCIAL OUTLOOK

### 6.1. 2016 Audit Report



## 6.2. 2017 Estimated Budget

#	Programme Area	2017 Budget (GHC)
1	Advocacy Against Land Grabbing	100,000
2	Sustainable Development Goals Advocacy Promotion	80,000
3	Post 2016 Elections Advocacy for Peace and Knowledge Sharing	164,214
4	DHD, Caritas Ghana and DDO Capacity Development Support:	
	i. Improvement Plan and External Assessment on Management Standards	101,000
	ii. Evaluation and Development of Strategic and Advocacy Plans	50,000
	iii. Governance workshops for GCBC/Episcopal Committee	36,000
	iv. Support for DDOs (Provincial and National Workshops)	23,000
	v. DHD Management/Staff Meetings	6,400
5	Advocacy on Migration and Development	-
6	Fundraising and Resource Mobilization	33,000
7	Monitoring and Evaluation (including statutory membership dues e.g. Caritas)	15,000
8	Networking and Partnership Building	6,000
9	Human Resource Costs: Consolidated salaries for 4 staff: 2016: 9,084.54X12 = 109,014.48 2017: 9,084.54 X 12 = 109,014.48	109,014.48
10	Administrative and Overheads	45,636.6
	<b>Grand Total</b>	<b>769,265</b>

## 7.0. APPENDICES

### 7.1. Code of Ethics / Conduct (Adopted)



## Caritas Internationalis CODE OF ETHICS

Rome, May 2014

Approved by the RepCo 18 May 2014

Striving to live our values:

**Code of Ethics for Caritas Internationalis<sup>1</sup>**

### Introduction

The work of Caritas Internationalis is motivated, oriented and defined by Holy Scripture, the teaching and tradition of the Catholic Church and a loving personal encounter with people in need<sup>2</sup>. "Caritas is the Church's caress to her people"<sup>3</sup> and embodies a preferential option for and with those who are poor, excluded or marginalised. Caritas strives to secure the integral development of the whole person, and to relieve the suffering caused by catastrophes, conflicts & injustice.

Article 1.3 of Caritas Internationalis' Internal Rules prescribes that: "Member organisations must meet minimum standards of governance, organisational infrastructure, financial viability and accountability, and compliance with ethical codes of conduct, as decided by the Representative Council. They remain autonomous in their juridical, financial and contractual status."

In addition to the Statutes and Internal Rules which provide the canonical legal framework for Caritas Internationalis, several standards and guidelines have been developed for the work of the Confederation, including the following, the status of which has not changed:

<sup>1</sup> *Caritas Internationalis is the global confederation of 164 Catholic Church national member organisations providing humanitarian assistance, development, social services and advocacy in some 200 countries and territories of the world.*

<sup>2</sup> *"When you meet with the one in greater need, your heart will begin to enlarge, to enlarge, to enlarge! Because our coming together multiplies our capacity to love – our meeting with another enlarges our heart. Do it!", Pope Francis, Video Message on the Feast of Saint Cajetan, 07 August 2013 (<http://www.zenit.org/en/articles/pope-francis-message-for-the-feast-of-saint-cajetan>).*

<sup>3</sup> *"Pope Francis: A Church Without Charity Does Not Exist," May 16, 2013, <http://newswire.crs.org/pope-francis-a-church-without-charity-does-not-exist>*

- The Caritas Partnership Guiding Principles (2003)
- Caritas Internationalis Child Protection Policy Framework (2004)
- Caritas Internationalis Guidelines on Relations with the Military (2006)
- Caritas Internationalis Guidelines on Environmental Justice (2006)
- Caritas Internationalis Emergency Guidelines (2007)
- Caritas Internationalis Management Standards (2013) Caritas Internationalis is also a signatory to:

- The Code of Conduct for the International Red Cross and Red Crescent Movement and Non-governmental Organisations
- The Sphere Project's Humanitarian Charter and Minimum standards in Disaster Response.

In addition, as a major network in the international humanitarian and development community, Caritas Internationalis actively seeks to improve its work and incorporate good practice as it develops.

The following Code of Ethics is based upon and summarises in one normative statement the values and principles contained in the above, which comprise the overarching ethical framework to which all Members and staff<sup>4</sup> are expected to adhere. In all its work, Caritas Internationalis, its Members and staff aspire to embody these values and principles, and in so doing to be active witnesses to Christ's compassion at work in the world.

The Minimum Standards of Caritas Internationalis prescribe how this Code of Ethics is translated into organisational policy and behaviour, and include a procedure for assessing Members' compliance. The "Code of Conduct for Staff" describes the behaviour that is expected of all Caritas staff.

Caritas Internationalis is confident that the majority of its Members and staff act with great conscience and integrity, and exemplify the values and principles of this Code of Ethics, without needing explicit statements. This document is a guiding norm for Members of Caritas Internationalis and staff at all levels. However, by means of this Code of Ethics we ensure greater clarity and consistency across the Confederation, above all in its identity and ecclesial mission. Members of the Caritas Confederation are expected either: to i) adopt this Code of Ethics and operating principles as written, or ii) adapt it for their own organisations, ensuring consistency between the two. It is intended that diocesan Caritas will also adopt this Code of Ethics but where this is not the case and programme implementation is undertaken by dioceses or other partners on behalf of Caritas Internationalis members, the latter must ensure through specific agreements that these minimum standards are appropriately applied.

<sup>4</sup> For the purposes of this Code, "staff" refers to board members, employees, volunteers, consultants and all those who act as agents of the Confederation at all levels

This Code should be included in national and diocesan Caritas' Human Resources policies, and staff in these organisations should receive a copy of it, be trained on the Code and be expected to abide by it.

### Values and Principles:

All human life is sacred from conception to natural death. Made in the image and likeness of God, all women and men are created with unique dignity since they “stand above all things, and [their] rights and duties are universal and inviolable.”<sup>5</sup> “By his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential.”<sup>6</sup> “All of social life is an expression of its unmistakable protagonist: the human person,”<sup>7</sup> who, “far from being the object or passive element of social life is rather, and must always remain, its subject, foundation and goal.”<sup>8</sup>

“This social order requires constant improvement. It must be founded on truth, built on justice and animated by love; in freedom it should grow every day toward a more humane balance.”<sup>9</sup>

Human dignity and the social nature of the human person are the foundation and inspiration for a moral vision of society which will be achieved if we live by the following values and principles:

### Values

**I. Justice:** responding to the call of faith, we strive to build a just moral order and “right relationships” within our own lives and organisations, the communities in which we work, and the whole of God's creation. We accompany, serve and plead the cause of those made poor and pushed to the margins, helping them to transform the societies in which they live and the structures that keep them poor.

“Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority.”<sup>10</sup>

<sup>5</sup> *Vatican Council II, Pastoral Constitution on the Church in the Modern World: Gaudium et Spes* ([http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)), #26.

<sup>6</sup> *ibid*, paragraph 12.

<sup>7</sup> *Pontifical Council for Justice and Peace, Compendium of the Social Doctrine of the Catholic Church*, #106, [http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html).

<sup>8</sup> *Pius XII, Radio Message of 24 December 1944*, 5: *AAS* 37 (1945), 12.

<sup>9</sup> *Gaudium et Spes*, #26.

<sup>10</sup> *Catechism of the Catholic Church*, #1928.

**2. The common good:** the enjoyment of human dignity and ability to grow in community is affected by the way we organise our society: socially, religiously, culturally, economically, ecologically, legally and politically. We work within the universal communion of the Catholic Church, and with other religious traditions, governments, wider civil society and all in authority, to protect human dignity, fulfil individual and social rights and responsibilities, and promote the common good.

“A society that wishes and intends to remain at the service of the human being at every level is a society that has the common good – the good of all people and of the whole person – as its primary goal. The human person cannot find fulfilment in himself, that is, apart from the fact that he exists “with” others and “for” others.”<sup>11</sup> The common good is always oriented towards the progress of persons: “The order of things must be subordinate to the order of persons, and not the other way around.”<sup>12</sup>

**3. Integral Human Development:** we view development as based on a holistic understanding of the human person, within the context and experience of the family and the wider community, embracing spiritual, psychological, emotional, physical, material and economic elements. Wherever we work we strive for the development of the whole person and the whole community, and transform unjust social systems. In our work we ensure strong and consistent links between the relief, rehabilitation and developmental components.

“To be authentic, [development] must be well rounded; it must foster the development of each man and of the whole man... Man is truly human only if he is the master of his own actions and the judge of their worth, only if he is the architect of his own progress. He must act according to his God-given nature, freely accepting its potentials and its claims upon him.”<sup>13</sup>

**4. Compassion:** united in one human family we are profoundly moved by the suffering of others and have a moral duty to recognise the humanitarian imperative to respond. This duty is essential both to our identity as a Catholic organization and to our membership of the human family. Thus, as members of the international community, we recognise our obligation to provide humanitarian assistance and the duty of others to ensure unimpeded access for us to do so.

“The Christian's programme – the programme of the Good Samaritan, the programme of Jesus – is a heart that sees.” This heart sees where love is needed and acts accordingly.”<sup>14</sup>

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<sup>11</sup> *Compendium of the Social Doctrine of the Church*, #165.

<sup>12</sup> *Gaudium et Spes*, #26/3

<sup>13</sup> Pope Paul VI, *Populorum Progressio, On the Development of Peoples*, # 14 and 34 (1967), [www.vatican.va/holy\\_father/paul\\_vi/encyclicals/documents/hf\\_p-vi\\_enc\\_26031967\\_populorum\\_en.html](http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_26031967_populorum_en.html)

<sup>14</sup> Pope Benedict XVI, *Deus Caritas Est*, #31(2005), [http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20051225\\_deus-caritas-est\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est_en.html)



As Jesus told us: "In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me."<sup>15</sup>

**5. Preferential Option for and with the Poor and Oppressed:** in accordance with the Gospel of Jesus, we choose to accompany those who are poor, marginalised or oppressed. We are committed to combating the dehumanising poverty that robs people of their dignity and humanity. We are guided by Christian Scripture to work for freedom of the oppressed and an equitable sharing of the gifts of the earth and to help the marginalized be responsible for their own development. We take up the cause of people who are poor as our own, putting ourselves alongside them. To this degree we will take a stand alongside them in their need and confront the injustice they face.

"This rather is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own."<sup>16</sup>

"The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor."<sup>17</sup> "Let us look at the poor 'not as a problem, but as people who can become the principle builders of a new and more human future for everyone.'"<sup>18</sup>

**6. Respect:** we respect religious traditions, culture, structures and customs in so far as they enhance and uphold the dignity of the human person.

"A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person."<sup>19</sup>

**7. Solidarity:** we work in solidarity with people who are poor and marginal, thereby achieving the fruits of peace, justice and human development. Solidarity binds us together in the common vision of establishing a world where all human beings receive what rightly belongs to them as sons and daughters of God.

"Solidarity highlights in a particular way the intrinsic social nature of the human person, the

<sup>15</sup> *Matthew 25:40*

<sup>16</sup> *Isaiah 58:6-7*

<sup>17</sup> *CF John Paul II, Address to the Third General Conference of Latin American Bishops, Puebla, Mexico, (28 January 1979), IR: AAS 71 (1979), 194-5.*

<sup>18</sup> *John Paul II, Message for the World Peace Day 2000. [http://w2.vatican.va/content/john-paul-ii/en/messages/peace/documents/af\\_jp-ii\\_mes\\_08121999\\_xxviii-world-day-for-peace.html](http://w2.vatican.va/content/john-paul-ii/en/messages/peace/documents/af_jp-ii_mes_08121999_xxviii-world-day-for-peace.html)*

<sup>19</sup> *Compendium of the Social Doctrine of the Church, 132.*

equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity.”<sup>20</sup>

## Principles:

**1. Partnership:** “authentic partnership means a long-term commitment to agreed objectives based on shared values, strategies, and information. It is characterised by honest feedback, joint planning, accompaniment, transparency, and accountability on both sides, and a genuine openness and sensitivity to the other's needs, feelings, expertise, experience, and wisdom. It is based on mutual respect, trust and goodwill. Effective partnership creates solidarity among member organisations, other organisations that share our vision, and the communities and people with whom we work.”<sup>21</sup>

“... Caritas Internationalis promotes cooperation among its members, without diminishing their due autonomy, by carrying out tasks of encouragement, coordination, representation and capacity building.”<sup>22</sup>

**2. Subsidiarity:** we ensure that power, decisions and responsibility are devolved to the lowest level at which they can be properly exercised. In so doing we will strive to maximise and build upon local abilities and resources. Central to our identity as Caritas are the national, diocesan and parish members, and we will all strive to promote and strengthen these to enable them to assume greater autonomy and responsibility.

“Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help of the body social, and never destroy and absorb them.”<sup>23</sup>

**3. Participation:** we ensure that people we serve are involved in the design, management and implementation of the projects we undertake on their behalf and the associated decisions from assessment through to evaluation. Participation is an expression of human dignity and implies shared responsibility for the human community. Caritas is committed to development

<sup>20</sup> Pontifical Council for Justice and Peace: “Compendium of the Social Doctrine of the Church” ([http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html), #192).

<sup>21</sup> Caritas Internationalis, *Caritas Partnership Principles: A Caritas Internationalis Handbook for Reflection and Action* (Rome, 2003. <http://www.caritas.org/who-we-are/publications-and-resources/>).

<sup>22</sup> Statutes of Caritas Internationalis, article 1.5

<sup>23</sup> Pope Pius XI, *Encyclical Letter Quadragesimo Anno*, #79. [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-11\\_enc\\_19310515\\_quadagesimo-anno.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-11_enc_19310515_quadagesimo-anno.html)

processes that prioritise active participation as the foundation of a democratic and inclusive society.

"... man's personal dignity involves his right to take an active part in public life, and to make his own contribution to the common welfare of his fellow citizens..."<sup>24</sup>

**4. Empowerment:** we help people develop and realise their full potential, and build mutually respectful relations, so they can control and improve their quality of life. Through integral human development and empowerment, we will promote active, powerful local communities with members playing a significant role in civil society.

"I hope there will be noise ... But I want you to make yourselves heard in your dioceses, I want the noise to go out, I want the Church to go out onto the streets, I want us to resist everything worldly, everything static, everything comfortable ... everything that might make us closed in on ourselves. The parishes, the schools, the institutions are made for going out."<sup>25</sup>

**5. Independence:** we as Caritas members determine our operational priorities and programmes and do not allow ourselves to be used as instruments of national or foreign economic or political interests, especially when such are not in conformity with Catholic Church Teaching.

"Positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations on the social scene which, without recourse to violence, present their own needs and rights in the face of the inefficiency or corruption of the public authorities."<sup>26</sup>

**6. Stewardship and Accountability:** we will make every effort to be accountable to those whom we serve, those who support our work and society at large. We also ensure good stewardship of the resources entrusted to us.

"At times it happens that those who receive aid become subordinate to the aid-givers, and the poor serve to perpetuate expensive bureaucracies which consume an excessively high percentage of funds intended for development. Hence it is to be hoped that all international agencies and non-governmental organizations will commit themselves to complete transparency, informing donors

<sup>24</sup> Pope John XXIII, *Pacem In Terris, On Establishing Universal Peace in Truth, Justice, Charity, and Liberty* (1963), #26, [www.vatican.va/holy\\_father/john\\_xxiii/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem\\_en.html](http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html)

<sup>25</sup> Pope Francis, *Address to Meeting with Young People from Argentina, Rio de Janeiro, 25 July 2013*, ([http://www.vatican.va/holy\\_father/francesco/speeches/2013/july/documents/papa-francesco\\_20130725\\_gmg-argentina-rio\\_en.html](http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130725_gmg-argentina-rio_en.html))

<sup>26</sup> *Sollicitudo Rei Socialis*, Pope John Paul II, *For the Twentieth Anniversary of "Populorum Progressio" (1987)*, #39 [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_30121987\\_sollicitudo-rei-socialis\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis_en.html)

and the public of the percentage of their income allocated to programmes of cooperation, the actual content of those programmes and, finally, the detailed expenditure of the institution itself.”<sup>27</sup>

**7. Equality, universality, impartiality and openness to all peoples:** all women and men, girls and boys are created equal and make their own unique contributions to our world, collectively realising that which is fully human. We commit ourselves to equal and active participation of women and men, girls and boys in all our work.

We serve people impartially, particularly those who are poorest and most vulnerable, according to objective assessments of their situations and the needs they express, irrespective of race, age, sex, physical ability, ethnicity, creed or political persuasion, indeed without adverse distinction of any kind.

“We must ... recognize, affirm and defend the equal dignity of man and woman: they are both persons, utterly unique among all the living beings found in the world.”<sup>28</sup> ... Giving women opportunities to make their voice heard and to express their talents through initiatives which reinforce their worth, their self-esteem and their uniqueness would enable them to occupy a place in society equal to that of men.”<sup>29</sup>

**8. Protection:** we strive to ensure the safety of those with and for whom we work, especially children in accordance with the UN Convention on the Rights of the Child, national legislation and Caritas' Child Protection Framework (2004) and other good practice.

“I wished to acknowledge personally the suffering inflicted on the victims and the honest efforts made both to ensure the safety of our children and to deal appropriately and transparently with allegations as they arise ... Just as the Church is rightly held to exacting standards in this regard, all other institutions, without exception, should be held to the same standards.”<sup>30</sup>

**9. Local economics:** whenever possible we use local resources and products and support the

<sup>27</sup> Pope Benedict XVI, *Caritas in Veritate*, 2009, #47.

[http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html)

<sup>28</sup> Pope Benedict XVI, *Meeting with Catholic Movements for the Promotion of Women*, St. Anthony's Parish, Luanda, Angola, 22 March 2009.

[http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2009/march/documents/hf\\_ben-xvi\\_spe\\_20090322\\_promozione-donna\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2009/march/documents/hf_ben-xvi_spe_20090322_promozione-donna_en.html)

<sup>29</sup> Pope Benedict XVI, *Post-synodal Apostolic Exhortation Africae Munus* (2011), #57, [http://www.vatican.va/holy\\_father/benedict\\_xvi/apost\\_exhortations/documents/hf\\_ben-xvi\\_exh\\_20111119\\_africae-munus\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/apost_exhortations/documents/hf_ben-xvi_exh_20111119_africae-munus_en.html)

<sup>30</sup> Pope Benedict XVI, *Address to the Bishops of the United States of America on their Ad Limina Visit*, 26 November 2011, Vatican City, [http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2011/november/documents/hf\\_ben-xvi\\_spe\\_20111126\\_bishops-usa\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2011/november/documents/hf_ben-xvi_spe_20111126_bishops-usa_en.html)

local economy wherever possible, in so far as doing so does not exhaust supplies or cause exceptional inflation.

“Subsidiarity, understood in the positive sense, [is] economic, institutional or juridical assistance offered to lesser social entities ... Their initiative, freedom, and responsibility must not be supplanted.”<sup>21</sup>

**10. Care for creation and attention to environmental impact:** we protect people and the planet, promoting right relationship with all of God's creation, since the planet and all its resources are entrusted to humankind. Acting as true stewards of all creation, we consider the environment and the heritage of future generations in the planning and implementation of all our work.

“Cultivating and caring for creation is an instruction of God which he gave not only at the beginning of history, but has also given to each one of us; it is part of his plan; it means making the world increase with responsibility, transforming it so that it may be a garden, an habitable place for us all.”<sup>22</sup>

**11. Coordination:** we will coordinate closely with national governments and local authorities, churches, other religious organisations, civil society, other members of the relief and development communities, and all other relevant stakeholders.

“Born from an impulse of this Apostolic See which then supervised and directed its activity, Caritas Internationalis is made up of a Confederation of charitable agencies, usually the national branches of Caritas. This Confederation, far from limiting the autonomy to which these branches are entitled, fosters their collaboration through its activities of animation, coordination and representation.”<sup>23</sup>

**12. Advocacy:** we will advocate – nationally and internationally – on behalf of and with the poor and marginalised to bear witness to, and address, their plight and the underlying or structural causes of poverty and injustice. We will be agents of change and social transformation to promote respect for human rights.

<sup>21</sup> *Compendium, op.cit.*, #186.

<sup>22</sup> Pope Francis, *General Audience, 5 June 2013* ([http://www.vatican.va/holy\\_father/francesco/audiences/2013/documents/papa-francesco\\_20130605\\_udienza-generale\\_en.html](http://www.vatican.va/holy_father/francesco/audiences/2013/documents/papa-francesco_20130605_udienza-generale_en.html))

<sup>23</sup> Pope John Paul II, *During the Last Supper. Letter to Caritas Internationalis for the Acquisition of Public, Juridic, and Canonical Personality, 16 September 2004*, [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/letters/2004/documents/hf\\_jp-ii\\_Let\\_20040916\\_caritas-internationalis\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/letters/2004/documents/hf_jp-ii_Let_20040916_caritas-internationalis_en.html)

“I would also like to emphasize that your mission enables you [Caritas] to play an important role on the international level. The experience you have garnered in these years has taught you to be advocates within the international community of a sound anthropological vision, one nourished by Catholic teaching and committed to defending the dignity of all human life ... All that you say and do, the witness of your lives and activities, remains important and contributes to the advancement of the integral good of the human person.”<sup>34</sup>

**13. Learning and Staff Development:** we are committed to improving our work, what we do and how we do it, through continual reflection, capacity-building, monitoring, evaluation, knowledge management and strategic planning. We will invest in our staff to ensure that they have the skills, experience and formation they need to reach their full potential and ensure that Caritas achieves its potential and makes the greatest difference for those who are poor, marginalised or oppressed.

“The Church’s charitable organizations, beginning with those of Caritas (at diocesan, national and international levels), ought to do everything in their power to provide the resources and above all the personnel needed for this work. Individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care. Yet, while professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern.”<sup>35</sup>

**14. Staff Care:** we ensure just, dignified and sustainable working conditions for all our staff and fulfil our duty of care to staff, promoting good practice in human resources management and complying with employment law within the relevant jurisdiction.

“The rights of workers, like all other rights, are based on the nature of the human person and on his transcendent dignity.”<sup>36</sup>

+  + *Cardinal Oscar Rodriguez S.D.B.*

**Cardinal Oscar Rodriguez**  
*Maradiaga S.D.B, President*  
*Caritas Internationalis*



**Michel Roy Secretary**  
*General Caritas*  
*Internationalis*



**Very Rev. Fr. Lazarus Anondee**  
*Secretary General*  
*On Behalf of the Ghana Catholic*  
*Bishops’ Conference*

<sup>34</sup> Pope Benedict XVI, *Address to the Participants in the General Assembly of Caritas Internationalis, 27 May 2011, op. cit.*

<sup>35</sup> *Dens Caritas Est, #31 a)*

<sup>36</sup> *Compendium of the Social Doctrine of the Church* ([http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)), #301

## 7.2. Code of Conduct for Staff



### Putting our Values into Practice:

#### Code of Conduct for Caritas Internationalis member organizations' Staff

This Code of Conduct specifies the attitudes and behaviour that all Caritas' staff are expected to maintain. The Code is derived from, and closely related to, the Caritas Code of Ethics which prescribes the basic values and institutional practices of Caritas organisations.

"Individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care. Yet, while professional competence is a primary, fundamental requirement, it is not of itself sufficient. We are dealing with human beings, and human beings always need something more than technically proper care. They need humanity. They need heartfelt concern."<sup>1</sup>

This Code is divided into four core areas for ease of reference.

All Caritas staff are expected to:

#### 1. Values, Conduct and Ethics

- adhere to, or at least understand and respect the social and moral values and teaching of the Catholic Church
- ensure at all times that their personal and professional conduct is of the highest standards, and is seen to be so
- act in good faith and treat other people with dignity and respect, creating an environment that celebrates diversity
- respect all human rights and challenge discrimination, harassment, abuse, neglect, and exploitation that infringe the rights of others
- avoid "impos[ing] one's faith upon others ... realiz[ing] that a pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love"<sup>2</sup>
- refrain from making racist, sexist or otherwise offensive statements publicly or privately
- take reasonable action to protect others from harm
- observe the laws of the country in which they are working, within the bounds of conscience

<sup>1</sup>For the purposes of this Code of Conduct "staff" refers to all board members, employees, volunteers and consultants.

<sup>2</sup>Deus Caritas Est, #31.

<sup>3</sup>Deus Caritas Est #31c

- respect and be sensitive to local customs and culture, dress accordingly
- ensure that they, and any staff that they manage, act in accordance with health, safety and security guidelines, and endeavour to safeguard others
- ensure that Caritas' reputation is not be brought into disrepute
- maintain the confidentiality of any information or knowledge obtained during the exercise of their duties with Caritas
- perform their duties competently and with love, without prejudice or discrimination of any form, and maintain Caritas' preferential option for the poor
- keep in mind local sensitivities when expressing and practicing their respective beliefs
- welcome, and build solidarity and cooperation with people from other Caritas organisations

## **2. Conflicts of interest, coercion and corruption.**

- avoid using positions of power conferred by their roles as Caritas employees to exert pressure, or extract favours or personal gain economically, professionally, politically or sexually
- declare any potential or actual conflicts of interest (financial, personal or familial) in matters relating to Caritas' work to their supervisor or other senior manager in writing
- refrain from accepting any favours, bribes or other forms of personal enrichment<sup>4</sup> from beneficiaries, partners or contractors under any circumstances

## **3. Protecting Caritas property and exercising stewardship**

- ensure that Caritas' assets and intellectual property are not misused and are protected from theft, fraud or other damage
- maintain appropriate standards of honesty and integrity in financial accountability

## **4. Personal conduct**

- refrain from carrying of any weapons on any Caritas business or property (owned or rented) including accommodation/office/vehicles etc.
- refrain from using recreational drugs or consuming excessive quantities of alcohol
- ensure that their sexual conduct is appropriate at all times

## **Implementation of the Code of Conduct**

The Director or Chief Executive is responsible for ensuring that all staff are informed of the Code of Conduct and are committed to upholding it, and that the document is reviewed and updated regularly.

Adoption or adaptation of the CI Code of Conduct will be assessed under the procedures determined by CI Internal Rule 1.3 and incorporated in the CI Minimum Standards.

<sup>4</sup>In order to respect national and local traditions and conventional hospitality, minor token gifts can be accepted on behalf of Caritas but should be declared.



**Complaints mechanism**

An external complaints procedure will be developed in accordance with article 1.7 of the CI Minimum Standards. It is particularly important that beneficiaries, community members and partner staff are able to make a complaint.

**Duty to report**

Every member of staff has a duty to immediately report any suspicions or concerns regarding breaches of this Code. In most cases staff should raise any concerns with their supervisor. This may be done orally or in writing and should include full details and, if possible, supporting evidence. If for some reason, (e.g. the manager may be implicated) this is not possible, they should speak to a more senior manager, board member or another appropriate authority.

All disclosures will be treated in confidence. Anyone who raises concerns about serious malpractice will be protected from victimisation or any other detrimental treatment if they come forward with serious concerns, provided concerns are raised in good faith. Deliberate false allegations are a serious disciplinary offence and will be investigated and treated accordingly.

**Breaches of the Code**

Any breaches of the Code of Conduct will be investigated, and may lead to disciplinary measures.

Date: 14th November, 2016



**Very Rev. Fr. Lazarus Anondee**  
Secretary General  
Caritas Ghana

Approved by the Representative Council of Caritas Internationalis on 18th May, 2014

### **7.3. Public Statement of 2016 Episcopal Chair - *Most Rev. Gabriel A. A. Mante***



#### **STATEMENT OF MOST REV. GABRIEL A. MANTE, ON BEHALF OF THE GHANA CATHOLIC BISHOPS' CONFERENCE (GCBC) AT THE MEDIA LAUNCH OF CARITAS GHANA**

**ON THURSDAY 2ND JUNE, 2016 AT THE INTERNATIONAL PRESS CENTRE – ACCRA.**

Madam Chairperson,

Invited guests,

Senior Staff of the National Catholic Secretariat,

Ladies and Gentlemen of the Media

I wish to express my personal joy at today's event and the appreciation of the Ghana Catholic Bishops' Conference to you all for gracing the event with your presence.

Since 2010, the Ghana Catholic Bishops' Conference has embarked on restructuring of their Headquarters – the National Catholic Secretariat (NCS) aimed at achieving enhanced effectiveness and efficiency. The Bishops are extremely pleased with the outcomes of the restructuring exercise in the following areas: improved governance oversight, greater synergies and coordination among departments, results-based management practices, our identity as Church-based institution is greatly enhanced and visible, and increased transparency and accountability to our stakeholders. We are taking our achievements to another level by establishing legal and institutional framework for our service of charity which includes socio-economic development and public policy advocacy for the common good.

Madam Chairperson, Caritas is a global and credible brand! As part of the Catholic Church, Caritas, which is present in nearly 200 countries and territories around the world, has dynamically adopted people-centred initiatives to bring about change in the lives of affected and at-risk communities. That is why the Bishops' Conference has taken steps now to secure and protect the Caritas trade and service mark in Ghana by registering it with the Registrar General Department. In addition, Caritas Ghana has been registered and is now a legally recognized organization for the Catholic Church in Ghana. This does not change the social services that the Church has always rendered to humanity in areas of health, education, livelihoods, relief and incomes. but it does introduce significant changes in standard and quality of those services. For example, the global management standards, code of ethics and code of conduct of staff of the Caritas Confederation

would be the benchmarks that guide our operations at all times. The principles of Catholic Social Teaching will underpin our actions and relationships. Let me take this opportunity to advise individuals and entities that copy or try to appropriate the Caritas identity, especially outside of the Catholic Church, to desist from such acts before they find themselves having to answer to the laws of Ghana that grant protection to us and our properties.

Madam Chairperson, Ladies and Gentlemen, Caritas Ghana will work towards the following objectives:

- To promote effective institutional structures and functioning of the Church's service of charity at National, Diocesan and Parish levels.
- To promote the Catholic Church's Socio-pastoral work as a means of expressing the gospel message and the social doctrine of the church.
- To contribute to the enhancement of the dignity of the human person; especially the poor and the marginalized through their direct empowerment and their representation where they are excluded.
- To undertake social action research as a means to improving social-service delivery.

In 2015, the world witnessed two landmarked international agreements namely the Sustainable Development Goals (SDGs) Agenda 2030 and the Paris Climate Agreement. The Africa Union also concluded its Agenda 2063 and Ghana embarked on the development of a forty-year national development plan. None of these laudable initiatives can be realized without the active engagement of civil society. However, civil society's effectiveness also largely depends on their own credibility and organizational robustness. The Ghana Catholic Bishops' Conference is happy to further contribute to civil society activism and national development by offering its unique caritas brand in Ghana.

With these words, I now wish to light this candle on behalf of the entire Catholic Bishops' Conference and my own behalf to mark the birth of this new and unique organization called **CARITAS GHANA!** Let this light symbolize the re-creation, new life and vitality for **CARITAS GHANA!** Let this light symbolize our joy and celebration on this occasion. Let this light be a constant reminder of our commitment to shed sunshine on the darkness in governance, ineptitude in public services and opacity in public policies.

It is now my singular honour to launch **CARITAS GHANA** in the name of the Father, the Son and the Holy Spirit! **AMEN.**

## 7.4. Certificate of Incorporation from Registrar General's Department

CG011952016

C0006236243



REPUBLIC OF GHANA

### Certificate of Incorporation

**I hereby certify that**

**CARITAS GHANA**

is this day incorporated under the Companies Act, 1963 (Act 179) and that the liability of its members is limited by guarantee.

Given under my hand and official seal at Accra, this 3<sup>rd</sup> day of March 2016



For: Registrar of Companies

7.5. Certificate of Commencement of Business from Registrar General's Department

CG011952016 C0006236243

  
REPUBLIC OF GHANA

**The Companies Act, 1963, Act 179**  
**Certificate To Commence Business**

**I hereby certify that**

**CARITAS GHANA**

having complied with the provisions of Sections 27 and 28 of the Companies Act, 1963, Act 179 is entitled to commence business with effect from **3<sup>rd</sup>** day of **March 2016**

Given under my hand and official seal at Accra, this 3<sup>rd</sup> day of March 2016

  
For: Registrar of Companies

## 7.6. Certificate of Recognition as National Non-Governmental Organization

  
REPUBLIC OF GHANA

**DEPARTMENT OF SOCIAL DEVELOPMENT**

**CERTIFICATE OF RECOGNITION**  
**National Non-Governmental Organisation**  
**(N.G.O)**

*This is to certify that*

\_\_\_\_\_

CARITAS GHANA

National Non-Governmental Organisation in the \_\_\_\_\_ GREATER ACCRA

Region having satisfied the Department of Social Development with its aims and objectives of rendering selfless social service to Humanity and Mankind is today issued with this certificate of recognition.

Reg. No. D.S.D /6853 \_\_\_\_\_

Date Issued \_\_\_\_\_ 13TH FEBRUARY 2017

Valid Until \_\_\_\_\_ 12TH FEBRUARY 2018

  
Director of Social Development

*Note: This certificate may be withdrawn at any time when in the opinion of the Department of Social Development the NGO's activities do not conform to the original aims and objectives.*

## 7.7. Letter of Acknowledgement for Trademark Registration from Registrar General's Department

In case of reply, the number and date of the letter should be quoted.

Tel: (233-21) 664691/3  
Fax: (233-21) 666081/662043



Republic of Ghana

E-mail: [regengh@ncs.com](mailto:regengh@ncs.com).

Registrar-General's  
Department  
Ministry of Justice  
P. O. Box 118  
Accra, Ghana

Ref No. RTM/ 1867/2015

19TH NOVEMBER, 2015

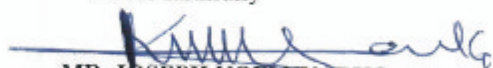
### ACKNOWLEDGEMENT OF TRADE MARK APPLICATION NO 1867/2015

We acknowledge receipt of your application letter dated 20/10/2015 in respect of the registration of Service Mark **CARITAS GHANA & LOGO** in class 45.

The filing date for this application is 20/10/2015.

We wish to inform you that the application is being processed and we shall notify you accordingly.

Yours faithfully

  
MR. JOSEPH KOFI NYARKO  
CHIEF EXECUTIVE OFFICER

For: ACTING REGISTRAR GENERAL

THE MANAGING DIRECTOR  
NATIONAL CATHOLIC SECRETARIAT  
P.O.BOX KA 972,  
AIRPORT-ACCRA.

## **7.8. Terms of Reference for Strategic and Advocacy Plans development**

**DEPARTMENT OF HUMAN DEVELOPMENT – NATIONAL CATHOLIC SECRETARIAT**

**FOLLOW-UP CAPACITY DEVELOPMENT SUPPORT FOR THE DEPARTMENT OF HUMAN DEVELOPMENT AND DIOCESAN DEVELOPMENT OFFICES IN GHANA**

### **TERMS OF REFERENCE:**

- 1. EVALUATION OF ADVOCACY PLAN; CATHOLIC COMMUNITY AGENDA FOR CHANGE: 2013-2016**
- 2. DEVELOPMENT OF NEW ADVOCACY PLAN; CATHOLIC COMMUNITY AGENDA FOR CHANGE – PHASE II (2017-2019) WITH KEY STAKEHOLDERS**

#### **A. BACKGROUND**

The Department of Human Development produced an advocacy plan to help focus and intervene on the key issues that face the majority of Ghanaians including the need for good governance and anti corruption initiatives. This advocacy plan became operational from 2013 to 2016. The objective of the advocacy plan was to ensure policies and programmes designed by policy makers are effectively and efficiently implemented and well targeted to the poor and marginalized in the society. The Advocacy Plan was built on the Medium Term Programme Critical Pathways (MTPCP) for the Department which was developed as the first generic framework for Diocesan Development Offices (DDOs) and Directorates at the National Catholic Secretariat.

The goal of the advocacy plan was to achieve improved access to basic social services, sustainable livelihoods for the youth and sustainable environment through citizens' participation and the promotion of good governance. The current advocacy plan expires on the 31st of December 2016. The Department of Human Development is seeking to apply part of the funding it received from Misereor under the follow up capacity development support for the Department of Human Development and the Diocesan Development Offices to carry out an evaluation of the current advocacy plan and also develop a new advocacy plan to represent phase II of the existing advocacy plan based on the lessons learnt to cover the period 2017 to 2019.

It is expected that the final evaluation will result in an independent opinion on the performance of the Catholic Community Agenda for Change advocacy plan against its performance benchmarks. The final evaluation will result in the following:

- Opinion on the effectiveness and relevance of the advocacy plan
- Recommendations to the Department of Human Development in respect of the advocacy plan and its implementation.

Through this evaluation, the department will be able to harvest best practices from the previous



advocacy plan and distil lessons to feed into the new advocacy plan. This final evaluation will be central in situating the new advocacy plan in the context of the Ghana Catholic Bishops' Conference priority areas of work and in the broader context of the SDGs.

## **B. PURPOSE**

The purpose for this assignment is for final evaluation to be conducted on the existing advocacy plan and also facilitate the development of a new Advocacy Plan. These two key tasks would help make the social and advocacy work of the Department within the development space of Ghana relevant in the context of the Sustainable Development Goals. This exercise is also aimed at facilitating the effectiveness and strategic focus of the Department of Human Development to aid the consolidation of the Departments sustainability agenda.

## **C. KEY DELIVERABLES**

1. Consultant's proposal for the assignment, including data collection tools, time table, proposed fees etc
2. A final evaluation report providing independent opinion on the performance of the Advocacy Plan against performance benchmarks. The report should include an effectiveness and relevance analysis of the Advocacy plan.
3. Provide recommendations to the Department of Human Development in respect of the Advocacy Plan and its implementation.
4. Distill lessons from the old Advocacy plan as a basis for the development of the new three year advocacy plan
5. Facilitate an Advocacy planning Workshop with key stakeholders to aid the collection of views and inputs.
6. Submit a final Advocacy Plan to cover the period 2017 to 2019 after validation with key stakeholders.

## **D. METHODOLOGY**

- i. Evaluate the Catholic Community Agenda for Change Advocacy Plan with focus on performance benchmarks
- ii. Hold focus group discussions as part of the evaluation process; comprising DDOs, National Directors of DHD, Executive Secretary of DHD and Secretary General of NCS.
- iii. Facilitate a participatory Advocacy planning workshop involving key stakeholders to be determined by the Department of Human Development.

## **E. Time Lines**

The final evaluation report and draft Advocacy plan is to be submitted to the Executive Secretary of the Department of Human Development on or before 30th January, 2017.

## **F. Commitment of Parties**

- i. NCS – DHD will pay Consultant a negotiated rate for the agreed days for this exercise.
- ii. NCS – DHD will make available to the consultant relevant information and data required

to carry out the assignment.

iii. NCS – DHD will provide necessary logistics for the Consultant's work

iv. Consultant agrees to present a draft evaluation report and draft Advocacy plan for review before submitting a final report

#### **G. OTHER TERMS**

These terms of reference and the Consultant's proposal will be key reference documents for a contract for the assignment to be signed by both parties. Consultant's proposed fees are however subject to negotiation and agreement. The final report should be ready by end of January 2017.

#### **H. CONTRACT**

A contract will be prepared after both parties agree to the terms of the TOR. This will be signed before the commencement of the assignment to pave way for payment of the professional charges

#### **I. CONCLUSION**

It is hoped that this final evaluation of the Advocacy plan and the development of the new Advocacy plan will achieve its stated objective of providing a broad framework within which the Departments work would be situated.

**DEPARTMENT OF HUMAN DEVELOPMENT – NATIONAL CATHOLIC SECRETARIAT**

**FOLLOW-UP CAPACITY DEVELOPMENT SUPPORT FOR THE DEPARTMENT OF HUMAN DEVELOPMENT AND DIOCESAN DEVELOPMENT OFFICES IN GHANA**

**TERMS OF REFERENCE:**

- 1. FINAL EVALUATION OF THE MEDIUM TERM PROGRAMME CRITICAL PATHWAYS (MTPCP) :2012-2016**
- 2. DEVELOPMENT OF A NEW MEDIUM TERM PROGRAMME CRITICAL PATHWAYS PHASE II (MTPCP II): 2017 - 2021 BY AN EXTERNAL CONSULTANT**

**A. BACKGROUND**

The Department of Human Development of the National Catholic Secretariat developed a medium strategic plan under the heading “Medium Term Programme Critical Pathways” covering the period 2012 – 2016 with support from STAR-Ghana and Misereor. The medium term programme provided a framework which guided the work of the Department of Human Development. The Department of Human Development carried out a mid-term evaluation of the strategy aimed at the following:

- Independent opinion on the performance of the Medium term Programme Critical Pathways against its intended purpose.
- Opinion on the relevance of the medium term strategy
- Recommendations to the Department of Human Development in respect of the document and its implementation.

With just one month to the expiration of the current medium term strategy, the Department of Human Development is seeking to apply part of the funding it received from Misereor to carry out a final evaluation of the strategy and also develop a new strategic plan for the period 2017 to 2021. Through this evaluation, the department will be able to harvest best practices from the previous strategic plan and distil lessons to feed into the new strategic plan for the next five years. This final evaluation will be central in situating the new strategic plan in the context of the Ghana Catholic Bishops’ Conference priority areas of work and the broader context of the SDGs.

**B. PURPOSE**

The purpose for this final evaluation and development of a new Medium Term Programme Critical Pathways II is to make the social and advocacy work of the Department within the development space of Ghana relevant in the context of the Sustainable Development Goals. This exercise is also aimed at facilitating the effectiveness and shape the programming focus of the

Department of Human Development to aid the consolidation of the Departments sustainability agenda.

**C. KEY DELIVERABLES**

1. Consultant's proposal for the assignment, including data collection tools, time table, proposed fees etc
2. A final evaluation report providing independent opinion on the performance of the Medium term Programme Critical Pathways against performance benchmarks. The report should include an effectiveness and relevance analysis of the strategic plan.
3. Provide recommendations to the Department of Human Development in respect of the medium term strategy and its implementation.
4. Distill lessons from the old strategy as a basis for the development of the new five year strategic plan
5. Facilitate a strategic planning Workshop with key stakeholders to aid the collation of views and inputs
6. Submit a draft Strategic Plan to cover the period 2017 to 2021 for validation before submitting the final strategic plan.

**D. METHODOLOGY**

- i. Evaluate the Medium Term Program Critical Pathways with focus on performance benchmarks
- ii. Design the evaluation to build on the interim evaluation report submitted to the Department of Human Development by the independent consultant.
- iii. Hold focus group discussions as part of the evaluation; comprising DDOs, National Directors of DHD, Executive Secretary of DHD and Secretary General of NCS.
- iv. Facilitate a participatory strategic planning workshop involving key stakeholders to be determined by the Department of Human Development.

**E. TIMELINES**

The final evaluation report and draft strategic plan is to be submitted to the Executive Secretary of the Department of Human Development on or before 30th January, 2017.

**F. COMMITMENT OF PARTIES**

- i. NCS – DHD will pay Consultant a negotiated rate for the agreed days for this exercise.
- ii. NCS – DHD will make available to the consultant relevant information and data required to carry out the assignment.
- iii. NCS – DHD will provide necessary logistics for the Consultant's work
- iv. Consultant agrees to present a draft report and draft strategic plan for review before submitting a final report

**G. OTHER TERMS**

These terms of reference and the Consultant's proposal will be key reference documents for a

contract for the assignment to be signed by both parties. Consultant's proposed fees are however subject to negotiation and agreement. The final report should be ready by end of January 2017.

#### **H. CONTRACT**

A contract will be prepared after both parties agree to the terms of the TOR. This will be signed before the commencement of the assignment to pave way for payment of the professional charges.

#### **I. CONCLUSION**

It is hoped that this final evaluation of the strategic plan and the development of the new strategic plan will achieve its stated objective of providing a broad framework within which the Departments work would be carried out.



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