



MANUAL

On

Identifying and Tackling Drivers of Corruption within and outside the church



PALACE OF
PRIESTS ASSEMBLY
[PPA]

We are Priests... We Make Disciples. Empowered People... Better Society

PPJ MANUAL SERIES No.5

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ACKNOWLEDGEMENT

A research work that is meant just for internal consumption is a product of intense work that demands a lot of rigor, hours of painstaking search for not just topical but relevant materials, time is given to poring over countless pages of documents, attention to details and long and laborious and finally sifting and scrutinizing the end product. Where the research is for external consumption it is doubly harder to undertake and where it involves matters of Christianity and corruption it becomes a task of enormous complexity with the possibility for explosive verbal exchanges.

These are two topics for which anyone who has reached the age of knowledge believes he or she has an opinion. Both are known the world over to be capable of generating intense passion during discussion. Although corruption is as old as mankind, there is hardly a definition that captures it rather there are acts that constitute corruption and the debate is still ongoing. That is one with a basis for endless arguments. However, if corruption defies a readily acceptable definition, there is no doubting the consequences, for they have become part of our daily existence in the abysmal failure of service deliveries in governance, health care, education, housing and has contributed to the increase in poverty, unemployment, insecurity, and underdevelopment.

On the other hand, Christianity across the world causes emotions to run high amongst several adherents. The issues could be as mundane as the days of the week like Sabbath and Sunday, or the calendar for the celebration of Christmas. The doctrinal differences should be less divisive issues among people whose foundation is still setting groups against one another while at the deeper level of canons, as the denominations proliferate so the tension is escalating and the gulf between the children of Christ is getting wider.

We are eternally grateful to God for providing the knowledge, understanding, and wisdom for the idea of using the Pentecostal perspective in the fight against corruption in Nigeria which eventually birthed the campaign of Mobilizing Christians against Corruption (MOCAC). So many people contributed to what became the nationwide movement that grew out of this idea. We acknowledge the invaluable role played by Dr. Otive Igbuzor, General Overseer of Palace of Priests Assembly, Dr. Ejiro Otive-Igbuzor, Assistant General Overseer of Palace of Priests Assembly, and others too numerous to mention who worked behind to ensure that the mobilization campaign was successful.

We would like to appreciate Dr. Kole Shettima and the team at the Nigeria and Chicago office of John D. and Catherine T. MacArthur Foundation for the funding and the guidance that made all these achievements possible.

Finally, our thanks go to the members and staff Palace of Priests Assembly for the work and the publisher for their advice.

FOREWORD

Christianity is over 2,000 years and has a rich history. In the first three centuries, church growth was accelerated by the persecution of the church. In the fourth century, Christianity became the official Roman religion. In the seventh century, Islam was founded. 50 percent of former Christian areas were under Islam by the tenth century. By the 14th century, John Wycliffe translated the Bible into English and emphasized the sole authority of the scriptures and the priesthood of all believers. In the 16th century, the years of reformation promoted by Martin Luther King and others emphasized justification by faith and priesthood of all believers. The protestant reformation was anchored on three key issues:

1. The sole authority of the scriptures,
2. Justification by faith and
3. Priesthood of all believers.

In the 18th and 19th centuries, the emphasis was on revival, missions, and holiness. In the 20th century, the emphasis was on Pentecostalism- Holy Ghost baptism and empowerment. With the rise of Pentecostalism, there was an emphasis on material prosperity, loyalty to the nation-state, and individualism and the social dimension of the church decreased immensely. This has led to the public perception today that is a challenge to all true Pentecostals. This public perception has led to the non-recognition of Pentecostal-Charismatic social contribution of goods and services valued at more than 2.3 billion US dollars and with more than 250 million people in over 100 countries since 1980. The perception is that Pentecostals are only interested in prosperity and not concerned about social issues in society.

The Pentecostal Movement is characterized by an emphasis on the baptism of the Holy Spirit and the manifestation of the gifts of the spirit. Christian Historians have characterized the Pentecostal movement into three waves:

1. The First wave began in 1901 with a rediscovery of and a new experience of the supernatural with a powerful and energizing ministry of the Holy Spirit.
2. The Second wave started in the mainline churches in 1960 with Christians affiliated to non-Pentecostal denominations (Anglicans, Protestants, Catholics, Orthodox) experiencing baptism in the Holy Spirit.
3. Third-wave beginning in 1980 with evangelicals and other Christians receiving the baptism of the Holy Spirit.

Scholars have pointed out that between Pentecost in Acts Chapter 2 in AD 100 and 1901 when the first wave started is 1,800 years. Some have argued that the 1,800 years can be regarded as spiritually dead. But others point out that there was a range of spirit activity during this period ranging from hundreds of cases of prophecy to the discernment of spirits and divine healing.

The Pentecostal movement has grown from a handful of believers in the early twentieth century to a global movement now numbering over 600 million people, and those who embrace the Holy

Spirit and His gifts are now the fastest-growing religious group in the world. It is continuing to grow especially in Africa, Asia, and Latin America. Today, the countries with the highest number of Pentecostals are in the global south as can be seen from the table below:

Country	Pentecostals 1910	Country	Pentecostals 2010
South Africa	989,000	China	95,316,000
Nigeria	111,000	Brazil	82,000,000
USA	53,400	USA	76,000,000
Germany	22,000	Nigeria	43,920,000
Trinidad and Tobago	11,800	India	30,000,000
China	2,100	Philippines	27,000,000
India	2,000	South Africa	22,150,000
France	1,000	D.R. Congo	21,000,000
Canada	1,000	Mexico	14,800,000
North Korea	1,000	Colombia	14,507,000

Source: World Christian Database, Brill, June 2009 (Cited in Synan, V (Ed) (2011), Spirit-Empowered Christianity in the 21st Century.

As shown in the table above, the highest number of Pentecostals are in the global South. Therefore, changes to the content and practice of Pentecostalism can come from the global south. Nigeria occupies a special place in the scheme of things.

When God gave us the vision to establish the Palace of PRIESTS ASSEMBLY in 2016, two areas of emphasis were impressed on our hearts- The priesthood of all believers and the social dimension of the church. This is why right from the beginning; we established the Priests Peace and Justice Initiative (PPJ) as the social arm of the Church. It is our contribution to building a peaceful, just, and orderly society. It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity (3 John 2). At the Palace of PRIESTS ASSEMBLY, we believe that the church should play a role in ensuring democratic governance, peace, and stability of society. We see it as a duty to bring a biblical perspective to the challenges of democracy, development, insecurity, injustice, service delivery, and humanitarian crisis. The vision of PPJ is a world of prosperity and social justice. Our mission is to act as catalysts to empower citizens to reign as Priests and work for peace and social justice. We are guided by the values of leadership, empowerment, royalty, integrity, and discipleship. PPJ has five thematic areas of focus:

1. Democracy: Elections, transparency and accountability and stewardship
2. Peace Building: Human Security and Conflict transformation.
3. Social Justice: Poverty, Inequality and Justice.
4. Emergency and Humanitarian services
5. Education and Health

The conceptualization of the SHUN CORRUPTION project is in furtherance of our mission as a church and the mandate that God has given to us. The project is conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilize Christians, especially Pentecostals, to join the fight against corruption in Nigeria. The project which will be implemented in two phases within a period of six years, phase 1 (2018-2020) and phase 2 (2021-2024) is supported by John D. and Catherine T. MacArthur Foundation. The project commenced in the first phase with research on the role of Christians in the fight against corruption, the production of a manual on Christianity and corruption; capacity building of Christian leaders and workers; production and distribution of Information, Education, and Communication (IEC)/Behavior Change Communication (BCC) messages and materials; creation of a platform for the promotion of Christian ethics and values; creation of a platform on Christianity and accountability; mobilization of Christian leaders for credible, free and fair elections; projection of Christian role models; and creation of a movement of Christians advocating and campaigning against corruption from a Christian perspective.

We hope that with this project we will create a platform that will bring together Christian leaders across Nigeria to focus on Christianity and Accountability. The platform will be based on a recognition that there are Christian ethics based on the word of God (the Bible) which should guide the behavior of Christian adherents. The ethics include holiness, faithfulness, worship, humanitarian spirit, liberality, self-discipline, defense of the poor and oppressed, opposition to cruelty, deceit, luxury, and selfishness (Ex 20:3-17; Deut 6:5; Luke 3:10-14; Matt 22: 35-40; Colossians; 1 Peter; John 13:34; John 15: 20; John 13:14-15; Ps 14:6; Is 25:4; Ps 140:12).

As noted above, the conceptualization of the SHUN CORRUPTION project is conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilize Christians, especially Pentecostals, to join the fight against corruption in Nigeria.

The overarching goal of this phase of the project is to promote zero tolerance to corruption among Pentecostals through adherence to positive group norms, peer-to-peer accountability, and the institutionalization of platforms against corruption.

The specific objectives include:

1. To promote the establishment of the social arm of the church as an instrument for fighting corruption and adopting accountability framework for Pentecostal churches.

2. To enhance the capacity and capability of the Pentecostal Community in Nigeria to adopt social arm of the church and accountability framework within the church and champion the fight against corruption outside the Church (in communities, towns unions, workplaces, academic institutions, marketplaces, etc).
3. To enhance 'voice' and 'agency' of Pentecostal leaders and workers as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.
4. To activate Pentecostal campaign platforms visibly taking collective action against corruption.
5. To promote behaviour change among Pentecostal Churches regarding accountability within and outside the church.

This phase of the project is being implemented within a period of three years (2021-2024) supported by the John D. and Catherine T. MacArthur Foundation. The first manual was on Christianity and Corruption which elaborated key findings of the first study. Using participatory methods, the Manual on Christianity and Corruption led trainees to identify the role of Christians as well as structures and procedures within the Church that could be deployed in the fight against corruption. The second Manual was on Income Generation and Building Accountability spaces for Pentecostal Church Leaders and Workers.

The present Manual derives from research on drivers of corruption within and outside the church commissioned by PPA. The overarching theme of the research was on identifying, understanding, and tackling drivers of corruption within and outside the church. The Manual covers three Modules, as follows:

Module 1: Understanding Drivers of Corruption Within and Outside the Church

Module 2: Efforts of Pentecostal Churches to tackle Corruption within and Outside the Church.

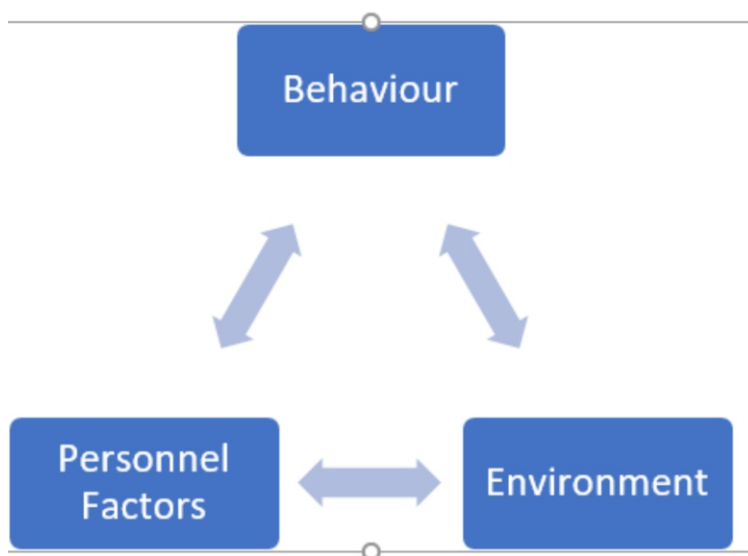
Module 3: Building the Capacity of Pentecostal Churches to identify and confront Drivers of Corruption within and outside the Church.

Other aspects of the Project include Deepening and Expansion of Christian Platforms against Corruption, Capacity Building on Consolidating SHUN Corruption, Capacity Building on Income Generation and Accountability Spaces, Capacity Building on Open Governance and Electoral Process, Advocacy and Campaign and Step-Down Training, Platform for Christians in Government, Production, and distribution of IEC/BCC Messages/Materials, and Annual Summit of Pentecostal Leaders.

We are aware that several governments in Nigeria have launched anti-corruption programs since 1966 when corruption was mentioned as one of the reasons for the military overthrow of the then civilian government. Despite the plethora of legislation and agencies fighting corruption in Nigeria, the issue has remained widespread partly because the norms and behavior of citizens have remained unchanged. It has reached a level that the members of the public do not seem to disapprove of corrupt activities. Even persons who have been convicted

are given heroic welcome at the end of their jail terms and rewarded with extravagant thanksgiving services in churches. But churches are supposed to be the epitome of morality and good conduct. However, the social cognitive theory of behavior reminds us that behavior is shaped by personal factors (instincts, drives, traits, and other motivational forces) and environmental factors (situational influences) as shown in the diagram below:

PPJ Behavioural Change Model



Social Cognitive Theory Model

There is therefore the need to build the personal factors and motivate people to act on the environment to change behavior to maintain public support for anti-corruption. Meanwhile, members of the congregation in the church have a lot of trust in their leaders. The trust is based on embedded Christian values and the solid reputation of the church for meeting the spiritual and physical needs of its members. But there is a huge challenge in the world today. Many people appear not to know what is morally right or wrong. People commit atrocities and post them on social media. The behavior of many people, even those who profess religion is guided by a secular mindset which is based on the notion that the source of knowledge is not divine as against a religious mindset anchored on revelation from God. But it is clear that the secular mindset has a limited scope of its worldview to the physical aspect of life only and does not play a crucial role in shaping moral character as religion. Unfortunately, as from the 16th century, the years of reformation promoted by Martin Luther King and others leading to the growth of the evangelical and Pentecostal movements neglected the social teachings of the church. The result is that many professing Christians not only participate in corruptible transactions but do not take any action among their members or participate in the larger society to fight corruption.

There is therefore the need to improve the knowledge of Christians, motivate them and provide a platform for them to join the fight against corruption.

This booklet is based on the research that has been conducted as indicated above. It is grounded in the scriptures and will be very useful to Pentecostals across the world. We expect that with this and other efforts, the face of Pentecostalism will change not only in Nigeria but across the world.

Pastor Otive Igbuzor, PhD

General Overseer, Palace of PRIESTS ASSEMBLY, Abuja, Nigeria.

23rd May 2020

PREFACE

There is an urgent call for the rescue of the Nigerian nation from the grip of corruption and the attendant malicious crisis spurned over the years. So much seems to have been done but much more requires to be done because the approaches hitherto used, including several declarations of wars on corruption by different administrations in the country to deal with the scourge of corruption have not created the expected impact. Scholars have written volumes on the causes, costs, and consequences of corruption in the country while the anti-corruption war can boast of a few success stories, victory is still largely a mirage. Those solutions have fallen dismally short in providing relief in the war against corruption.

What is missing is the failure to mobilize the people through a language and a system that they can readily understand and relate to in their daily lives. For Christians especially, this language is that of faith and the authority of the Scriptures. Faith is the instrument with which a Christian can have a firm hold on the flow of life and provide an inspirational framework to act with conviction and courage while also acting as a check. This is the background to the publication of this pamphlet. A pamphlet is therefore a tool for mobilizing Christians across Nigeria through the Pentecostal perspective to join in the fight against corruption.

This research, along with the others, is a creation of intensive and extensive research by a group of writers who were propelled by their passion to frontally tackle corruption through an evangelical-type approach that takes the content of the Bible and reproduces the instructions, promises, principles, and sanctions simply to reflect God's position in dealing with the challenges of corruption. However, this manual read together with others in the series is not just about corruption, but a bouquet of other related issues that will help to make the fight against corruption meaningful and effective.

The research was further validated by another group of Pentecostal Christian scholars and leaders who subjected the work and their content to a rigorous analysis session, vetted it, and gave a stamp of approval as a body of literature ready and appropriate for use to mobilize the Pentecostal community in the fight against corruption.

As a result, its content is made simple and easy to read, understand & applied along with others in the series. The manual will serve as the literature for reading along with the Bible for training, instruction & edification on winning the war against corruption. It is good for pastors for whom it is originally intended but it is also a keepsake for those, who must be carried along in the fight against corruption. In this way, the message will reach a very large segment of the nation and dwell richly in the heart of all those that will read it and use it for good works.

This research is conceptualized to be an enduring work for generations to come on the strategy to fight corruption by Pentecostals. Our prayer is that this manual will both be spiritually and intellectually stimulating for everyone who will read it and be galvanized, energized & emboldened by the Spirit of God to be enlisted into the rank of those prepared to speak against & stand against any form of corruption wherever it may occur across the nation. In addition, we encourage anyone who will want to take this manual just as we regularly use tracts to spread the message & become Anti-Corruption Champions in Nigeria.

ⁱHorton, David (Ed)(2006), *The Portable Seminary*. Minneapolis, Minnesota, Bethany House.

ⁱⁱSynan, Vinson (Ed)(2011), *Spirit Empowered Christianity in the 21st Century*. Florida, Charisma House.

ⁱⁱⁱIbid

^{iv}Burgess, S. M (2011), "Change and Continuity among Twentieth Century Peoples of Spirit" in Synan, V (Ed), *Spirit Empowered Christianity in the 21st Century*.

^vWilson, William (2011), Executive Director, International Centre for Spiritual Renewal

Advisory Note

The Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) is committed to promoting accountability and tackling corruption within and outside the church. Towards this goal, PPA has designed a project to mobilize Christians especially Pentecostals to join the fight against corruption in Nigeria. The overarching goal of the project is to mobilize Christian leaders and workers to join the fight against corruption in Nigeria.

A key aspect of the project is the production of manuals based on key research findings on key areas of corruption and accountability to be used for training Church Leaders and Workers. The first manual was on Christianity and Corruption which elaborated key findings of the first study. Using participatory methods, the Manual on Christianity and Corruption led trainees to identify the role of Christians as well as structures and procedures within the Church that could be deployed in the fight against corruption. The second Manual was on Income Generation and Building Accountability spaces for Pentecostal Church Leaders and Workers.

The present Manual derives from research on drivers of corruption within and outside the church commissioned by PPA. The overarching theme of the research was on identifying, understanding, and tackling drivers of corruption within and outside the church. The Manual covers three Modules, as follows: Module 1: Understanding Drivers of Corruption Within and Outside the Church, Module 2: Efforts of Pentecostal Churches to tackle Corruption within and Outside the Church, and Module 3: Building the Capacity of Pentecostal Churches to identify and confront Drivers of Corruption within and outside the Church.

This Advisory Note provides suggestion to PPA and guidance for facilitation of training workshops using the Manual. In continuation of its mobilization and advocacy drive, PPA should use the findings of the research as advocacy tools to sensitize as many Pentecostal churches as possible. The research findings can become handy outreach materials to mobilize the church to understand drivers of corruption and wage war against the socio-economic malaise.

In providing guidance for facilitating workshop sessions, three issues are paramount, namely Person specification, Content, Process, Outputs and Outcomes

Person specification: Facilitators should be persons with demonstrable skills in facilitating small and large group sessions.

Content: In addition to being familiar with governance issues in the global and Nigerian context, the facilitators must read and digest reports of previous PPA research on corruption and accountability, especially the research on drivers of corruption within and outside the church. A full technical consultation with the PPA team will help in clarifying any lingering content issues.

Process: The session is not expected to be a lecture by the facilitator. It should be as participatory as possible. Ground rules should be established from the beginning and diligently followed.

Outputs: Conclusions agreed during Group exercises and validated at plenary sessions should be succinctly summarized and documented for the purposes of follow-up, feedback, experience sharing and lessons learned. Key outputs should include actionable take aways including realistic action plans with targets and timeframes.

Outcomes: Whilst it may be premature to expect outcomes at the close of the session, it is feasible to monitor behavior change over time based on commitments at the session. For example, participants can be required to convene after one full year to share progress on implementing commitments made at the training session. Some NGOs organize such follow-up workshops with the singular purpose of taking reports on implementation of agreed commitments at previous workshops.

Conclusion

The report highlighting the findings of this research should not go the way of similar such reports. Many excellent research reports with excellent recommendations adorn the tabletops and bookshelves of Chief Executive Officers (CEOs) in and out of government in Nigeria gathering dust. PPA cannot afford to let her research reports gather dust in offices. Therefore, it is necessary aggressively reach out with the findings, as well as use the Manual to train key stakeholders who will be empowered to implement concrete steps to meaningfully tackle corruption and bring it to its knees.

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BACKGROUND

Corruption is a huge problem all over the world. Over the years, several scholars, development workers, activists, politicians, international organizations, public affairs commentators and the public have given attention to the problem of corruption and its attendant effects on society. The problem is not new to humankind even though it has reached unprecedented proportions in recent years. It is as old as society itself and cuts across nations, cultures, races and classes of people. It has been argued that one of the major obstacles to the development of poor countries is corruption. Corruption is undoubtedly one of the greatest challenges of our time, a challenge that is not only leading to impoverishment and loss of lives but also threatening the stability of society. In an opinion poll conducted by the Guardian Newspapers in the year 2000, Nigerians picked corruption, unemployment and bad leadership as the worst problems hindering the country's development. 761 respondents or 70 percent of the respondents out of total sample of 1,080 people picked corruption as one of the worst problems hindering the nations advancement.

Over the years, governments, organisations and individuals have embarked on various activities to fight corruption. But Christians in Nigeria especially Pentecostals have not participated or engaged in the fight against corruption in the country. As an intervention to address this critical gap, the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) has designed a project to mobilize Christians especially Pentecostals to join the fight against corruption in Nigeria. The overarching goal of the project is to mobilize Christian leaders and workers to join the fight against corruption in Nigeria.

The specific objectives include:

- To enhance the knowledge of Christians on their role in the fight against corruption.
- To create a platform for promotion of Christian ethics, values and accountability.
- To mobilise Christian leaders and workers for credible, free and fair elections.
- To project positive role models to serve as motivation for others
- To empower Christians to advocate and campaign against corruption in Nigeria.

The first phase of the project was implemented within a period of three years (2018-2020) and it commenced with a research on the role of Christians in the fight against corruption. Subsequent research was carried out regarding Income Generation and Building Accountability spaces for Pentecostal Church Leaders and Workers. A key aspect of the project is the production of manuals to be used for training Church Leaders and Workers. The first manual was on Christianity and Corruption which elaborated key findings of the first study. Using participatory methods, the Manual on Christianity and Corruption led trainees to identify the role of Christians as well as structures and procedures within the Church that

could be deployed in the fight against corruption. The second Manual was on Income Generation and Building Accountability spaces for Pentecostal Church Leaders and Workers. The present Manual is on understanding, identifying and tackling drivers of corruption within and outside the church. The Manual covers three Modules, as follows: Module 1: Understanding Drivers of Corruption Within and Outside the Church, Module 2: Efforts of Pentecostal Churches to tackle Corruption within and Outside the Church, and Module 3: Building the Capacity of Pentecostal Churches to identify and confront Drivers of Corruption within and outside the Church.

MODULE 1: UNDERSTANDING DRIVERS OF CORRUPTION WITHIN AND OUTSIDE THE CHURCH

- 1.1. Causes of corruption
- 1.2. Drivers of corruption within the church
- 1.3. What makes corruption thrive within the church
- 1.4. The state of corruption within the church
- 1.5. Drivers of corruption outside the church
- 1.6. What makes corruption thrive outside the church
- 1.7. State of corruption outside the church

2.0 MODULE 2: EFFORTS OF PENTECOSTAL CHURCHES TO TACKLE CORRUPTION WITHIN AND OUTSIDE THE CHURCH

- 2.1. The role of religion
- 2.2. The role of the church
- 2.3. The ongoing work by PPA
- 2.4. Actions by local congregations

3.0 MODULE 3: BUILDING CAPACITY OF PENTECOSTAL CHURCHES TO IDENTIFY AND CONFRONT DRIVERS OF CORRUPTION WITHIN AND OUTSIDE THE CHURCH

- 3.1. Biblical Teachings on Corruption
- 3.2. Being strong in the Biblical fundamentals
- 4.2. Centrality of the Bible
- 3.5. Discipleship and training
- 3.6. Entrepreneurship development
- 3.7. A light to the world
- 3.8. Adequate incentives

MODULE 1:

UNDERSTANDING DRIVERS OF CORRUPTION WITHIN AND OUTSIDE THE CHURCH

1.1 Objectives

- To determine what constitute corruption for Pentecostal Church congregation within and outside the Church.
- To highlight the drivers of corruption within and outside the Church.
- To understand how these drivers of corruption make corruption to thrive within the Church and outside the Church.

1.2 Overview

- Causes of corruption
- Drivers of corruption within the church
- What makes corruption thrive within the church
- The state of corruption within the church
- Drivers of corruption outside the church
- What makes corruption thrive outside the church
- State of corruption outside the church

1.3 Causes of Corruption¹

- Public choice theory (rational choice)—a public official makes a rational choice to be corrupt because advantages outweigh disadvantages.
- Bad Apple theories—the root cause of corruption is found in defective human character and a disposition to criminal activity.
- Organizational culture theories—failure in government machinery leads people to corrupt behavior; that is, group dynamics influences corrupt behavior.
- Clashing Moral Values theories—values and norms of society influence people, thereby making them corrupt.

Gjalt De Graaf, Causes Of Corruption: Towards A Contextual Theory Of Corruption,
<https://www.researchgate.net/journal/Public-Administration-Quarterly-0734-9149>, P45-62.

- The Ethos of Public Administration theories—lack of attention to integrity issues rather than “effectiveness” can lead to corruption.
- Correlation theories—several collective factors (individual, social, political, organizational) contribute to corruption.

1.4 Drivers of corruption within the church

- Greed and indiscipline fueled by depravity of the human heart-- Self-centeredness and selfishness are the primary drivers, and that once self is ruling, it tries to satisfy its cravings, overriding boundaries. Secondary drivers are economic situation, pressures of life, lack of accountability structures. Corruption is being fueled by greed, indiscipline and other vices.
- Pressure to meet societal expectations with deficit legitimate means-- Society and pastors have expectations of what life should be like. The emphasis on material possessions and prosperity and materialistic definition of success places considerable pressure on people to show evidence of prosperity. These expectations are often not commensurate with available legitimate means of achieving them.
- Inordinate competition among leaders and laity-- A sense of excessive overt and covert competition among General Overseers often permeates the congregation. A sense of excessive overt and covert competition among General Overseers often permeates the congregation. For many GOs (General Overseers) the sizes of auditoriums and make of cars are taken as signs of success, and no means is considered incongruous in acquiring them.

1.5. What makes corruption thrive within the church

- Blind followership by congregants-- Members of Pentecostal churches often display blind subjective faith, believing and submitting to the “man of God” no matter what he does or does not do. Blind obedience and loyalty to leaders of the church happens, for example where an accountant ignores financial regulations to do as “Papa” says not minding whether “Papa” is right or wrong.
- Erroneous belief by some church leaders that they are only accountable to God and not humans- This error in turn fuels a self-destructive arrogant concept of power displayed by the defiant attitude **“I founded this church, nobody can question me.”**
- Dearth of accountability systems-- Unlike their Orthodox counterparts, many Pentecostals don't have institutionalized systematic accountability frameworks. Many Pentecostal churches are not registered. Moneys are often paid into Pastor's account and wife is signatory to the account.

- Scarcity of income generation activities for pastors-- Many full time Pastors claim God said they should not do any secular work.

1.6. The state of corruption within the church

- Corruption is perceived by some to be high in the Pentecostal church, attributable to the relative absence of systems and structures in many Pentecostal churches compared with Orthodox churches that have systems and structures. The absence of structures gives room for corruption.
- However, for many, corruption is decreasing in the church because of the following factors:
 - ✓ People are increasingly becoming enlightened regarding matters of public administration
 - ✓ People are developing increased consciousness of God
 - ✓ Increased objective-minded members of congregations
 - ✓ Increasing demand for accountability within the church
 - ✓ Many people that have access to resources of the church are interested in the growth of the church, and so would not divert resources for personal gain
 - ✓ Increased availability and understanding of systems and policies to promote accountability
 - ✓ Programs against corruption are being successfully implemented, especially in constituencies where PPA is working
 - ✓ People are less tolerant of corruption in the constituencies PPA is dealing with. People may be indifferent to corruption out of ignorance.

1.7 Drivers of corruption outside the Church

- Normalization of corruption in society-- “a new normal” is emerging when corruption is seen as normal. Altogether this new normal breed impunity- you can do it and get away with it. It has become normal to celebrate wealth without knowing the source, or even when the source is known to be corrupt, such wealth is nevertheless celebrated.
- Greed and Indiscipline - “Indiscipline is the chief driver of corruption both within and outside the church.” Corruption takes on gender dimensions when women are victimized and made to pay in kind for services that do not require payment in any form. A respondent summed it up by saying “Women get asked for things other than money. **Sexual favor is a currency.**” Another respondent pointed out the scenario in academic institutions where they practice “**sex for marks.**”

- Pressure to meet societal expectations with deficit legitimate means-- Influence or expectations from the public, people pleasers seeking to live up to expectations. Poor reward system, low hopes for accessing services constrains people to seek to amass as much wealth as they can, never minding how. Collective definition of success is eroded by corruption.
- Erosion of noble social norms of integrity and probity-- There is a decline in commitment to moral values. Integrity and hard work do not matter in people's calculations about making progress in life. Under the circumstances people tend to adopt the end justifies the means philosophy. The dividing line between what is wrong and what is right is thinning out. Therefore, those who get it wrong, who are corrupt, are celebrated.

1.8. State of corruption outside the church

- Corruption outside the church is perceived as high and pervasive. People's attitude to corruption outside the church is indifferent or tolerant, demonstrated in cynical mindsets such as:
 - ✓ “turn by turn” mentality
 - ✓ “*Na who dem catch na him be thief*” – Warri Saying meaning it is he who is caught that is a thief. This means as long as you are not caught, you are OK.
 - ✓ “Corruption is a measure of smartness. If you are in a position of power and you don't eat money, people feel you are a fool.”
 - ✓ “Corruption has become a way of life.”

GROUP EXERCISE

- ❖ In Groups of not more than 7 participants **(depending on the number of stakeholders at the workshop)**
 - identify and discuss causes of the most prevalent form of corruption in your local congregation.
 - Suggest practical ways of tackling these causes in order to prevent corruption
- ❖ Be prepared to share your conclusions at plenary.

MODULE 2:

EFFORTS OF PENTECOSTAL CHURCHES TO TACKLE CORRUPTION WITHIN AND OUTSIDE THE CHURCH

2.1 Objectives

- To assess how Churches have worked to limit the negative impact of identified drivers within and outside the Church.
- To have clear understanding of how the Bible can be used to reduce the impact of identified drivers of corruption within and outside the Church.

2.2 Overview

- The role of religion
- The role of the church
- The ongoing work by PPA
- Actions by local congregations

2.3 The Role of Religion

- Social beliefs and expectations play a crucial role in sustaining corruption. Challenges with relying on religious norms and language in anti-corruption. Corruption tends to be acceptable if the proceeds are utilized to support religious project efforts.
- The acceptability of corruption increases if it is for religious purposes, and this sociability gain is very likely to play a role in the strategies of political actors and public officials with access to government resources, as well as in their relationships with religious leaders and institutions.²
- The role of the church in responding to corruption in the church and society:
 - ✓ Biblical principles need to be vigorously taught to members and leaders to help guard against the temptation of covetousness and greed that engender corruption.
 - ✓ Cultural influences that predispose people to corrupt practices should be identified and engaged biblically. Christians need to be taught to recognize that their new identity in the body of Christ demands stronger allegiance than their communal and cultural norms.

²Collective Action Against Corruption, ibid

- ✓ identified and engaged biblically. Christians need to be taught to recognize that their new identity in the body of Christ demands stronger allegiance than their communal and cultural norms.
- ✓ The silence of the church in the face of a detrimental and deadly predicament such as corruption could infer tacit approval. therefore, the church needs to actively assume its prophetic role as the conscience of nations and the mouthpiece of God.
- ✓ Recognizing the powerful role narratives and stories play in worldview transformation, the church should commission skits, documentaries, and other visual media to highlight the problem and respond to the challenge of corruption.³
- ✓ Recommendations from Religion and corruption paper:⁴
- ✓ “Alternative faith-based approaches to anti-corruption that focus on strengthening democratic values among citizens and supporting citizen-monitoring initiatives can also be very valuable.
- ✓ As an important part of civil society, religious leaders and institutions can be powerful advocates and partners in strengthening Nigeria's burgeoning citizen-led accountability movement, which is exploring and finding innovative ways to bridge gaps in the capacity of state institutions to respond to citizens.
- ✓ The proliferation and embeddedness of religious institutions in Nigerian society places them in strategic positions to amplify the voice of citizens, encourage democratic citizen–government engagement and support citizen advocacy for human rights protection.
- ✓ Faith-based interventions that focus more on encouraging civic engagement and citizen participation in demanding good governance, budget monitoring and human rights protection can be particularly effective, given the central role of religious leadership and institutions in Nigerian society.

³ibid. p80-81

⁴Chatham House Collective Action Against Corruption in Nigeria The Role of Religion, Briefing Paper, March 2021, 17

- ✓ identified and engaged biblically. Christians need to be taught to recognize that their new identity in the body of Christ demands stronger allegiance than their communal and cultural norms.
- ✓ The silence of the church in the face of a detrimental and deadly predicament such as corruption could infer tacit approval. therefore, the church needs to actively assume its prophetic role as the conscience of nations and the mouthpiece of God.
- ✓ Recognizing the powerful role narratives and stories play in worldview transformation, the church should commission skits, documentaries, and other visual media to highlight the problem and respond to the challenge of corruption.³
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³ibid. p80-81

⁴Chatham House Collective Action Against Corruption in Nigeria The Role of Religion, Briefing Paper, March 2021, 17

2.3 The ongoing work by PPA

- The ongoing work by PPA points to the possibility of the impact efforts by Pentecostal churches in deepening understanding of corruption and rejection of corruption in any shape or form, or for any purpose.
- SHUN Corruption Project Objectives:
 - ✓ To enhance the knowledge of Christians on their role in the fight against corruption.
 - ✓ To create a platform for promotion of Christian ethics and values, and accountability.
 - ✓ To mobilize Christian leaders and workers for credible, free and fair elections.
 - ✓ To project positive role models to serve as motivation for others.
 - ✓ To empower Christians to advocate and campaign against corruption in Nigeria.

2.4 Results emerging from the SHUN Corruption project:

- Christian Beneficiaries in Government Demonstrate Integrity
- Emerging Group Norms and Anti-Corruption Culture Among Pentecostals: **“There is evidence that beneficiaries have built and imbibed new norms and are abiding by them as these norms gradually become the New Pentecostal Culture. More Pentecostal Christians are now committed to Shun, Speak up and Stand up (take action) against corruption.”**
- Transparent and accountable systems: Many Ministers in the Church who were hitherto arbitrary in their financial dealings have established transparent and accountable systems, with the trainings they have received, especially on the costs and consequences of corruption.⁵

⁵Pioneering the strategic involvement of Pentecostals in the fight against corruption in Nigeria. An Account of our 3-Year Stewardship under the SHUN Corruption Project, p4-5

2.5 Steps being taken in Pentecostal congregations

- Systems and structures being put in place to promote accountability include:
 - ✓ Finance and administrative teams being put in place.
 - ✓ Governing Council set up and empowered to oversee administrative and operational details. The Governing Councils have power to override the pastor's decisions.
 - ✓ Standard operating systems being established
 - ✓ More collective leadership now than before.
 - ✓ Accountability structures regarding signing of cheques. Three signatories required: Pastor, Treasurer and Secretary. This reduces incidences of misappropriation.
 - ✓ Procurement processes being streamlined.
 - ✓ Enforcement of strict compliance on collection and handling of offerings.
- Messages from pulpits
 - ✓ Churches are increasingly speaking against corruption from the pulpit.
 - ✓ There are more deliberate teachings highlighting issues of corruption.
 - ✓ Messages are being tailored to stress righteousness over and above illicit wealth accumulation.
- Income generation for church leaders and workers
 - ✓ Some Pentecostal churches are laying emphasis on income generation on the premise that serving God and pursuing income generating activities are not two antithetical preoccupations.
 - ✓ The tent-making approach adopted by Paul provides an inspiration for such endeavors.
 - ✓ Churches are organizing Entrepreneurship programmes to equip church leaders and workers to “do ministry” and “do business” concurrently.

2.6 Efforts to reduce corruption outside the church

- Organizing Anticorruption crusades and civic education of church members on a range of issues including civic rights and social responsibility, challenging the congregants not to hide under the otherwise helpful refrain “This world is not my home, I'm just passing through.”
- More attention is being paid to admonishing members for engagement with politics, and applying Scriptures in their daily living.
- Setting up structures for speaking against corruption, to fight against injustice
- Providing social safety nets for vulnerable segments of populations.

GROUP EXERCISE

- ❖ In Groups of not more than 7 participants (depending on the number of stakeholders at the workshop)
 - List and discuss concrete efforts being made in your local congregation to prevent corruption
 - ✓ Within the church
 - ✓ Outside the church
- ❖ What needs to be done to make these efforts sustainable?
- ❖ Be prepared to share your conclusions at plenary

MODULE 3:

BUILDING CAPACITY OF PENTECOSTAL CHURCHES TO IDENTIFY AND CONFRONT DRIVERS OF CORRUPTION WITHIN AND OUTSIDE THE CHURCH

3.1 Objectives

- To provide practical and hands on methods of how Pentecostal leaders and workers can overcome the influences of the identified drivers of corruption within and outside the Church.
- To determine the kind of incentives that can be deployed to ensure that Pentecostal Church leaders and workers do not respond to the pull of identified drivers of corruption
- Sustainability

3.2 Overview

- Promote Biblical Teachings on Corruption
- Being strong in the Biblical fundamentals
- Connect life in the church with life outside the church
- Incentives to enable church members to reject and prevent corruption
- Income generation initiatives for church leaders and workers
- Highlights from FGDs
- Sustainability

3.3 Promote Biblical Teachings on Corruption to confront corruption

- The Bible is an anti-corruption manual written to guide the people of God to know what values God has intended for them to subscribe to and live by.
- The Ten Commandments constitute the supreme laws against harmful and corrupt activities. There are 115 Scripture verses that expressly speak about bribery and corruption.
- Examples of such Scripture verses include:
 - ✓ **Genesis 6:5:** And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
 - ✓ **Genesis 6:11-12:** Now the earth was corrupt in God's sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

- ✓ **Exodus 32:7:** And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.
- ✓ **Deuteronomy 31:29:** For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger through the works of your hands.
- ✓ **Isaiah 1:4:** Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward
- ✓ **1 Corinthians 5:11:** But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not, to eat
- ✓ **James 4:17:** So whoever knows the right thing to do and fails to do it, for him it is sin.
- These and similar scriptures provide a basis for building convictions of church members to live godly lives and reject corruption
 - ✓ Promote Bible-based discipleship, a necessary process for preparing and training church members to reject corrupt actions and live godly lives. Need for efficacious use of the Bible, emphasising the significance of James 4:17 for a broader Biblical understanding of corruption: ***“So whoever knows the right thing to do and fails to do it, for him it is sin”***
- Promote Bible-based entrepreneurship training programmes for pastors, teaching churches to run as organizations.

3.4 Being strong in the Biblical Fundamentals

- Kelvin Okey Onongha (2014) has outlined what can be regarded as the fundamentals the church needs to prioritize in the war against corruption. He has identified fundamental principles that need to be taught, demonstrated, and illustrated, including:
 - ✓ Genuine conversion: greater emphasis needs to be placed by the church on the issue of genuine conversion. Christian history demonstrates that genuinely converted persons have the power to transform their societies (Latourette, 1975, pp. 958-960)
 - ✓ Contentment: “Unmitigated greed drives the desire to acquire more stuff, no matter how irrelevant it may become shortly after. Never before has it been more necessary for the church to teach the lesson of contentment—which is

the biblical panacea for the avarice that induces corruption. contentment is the key that frees the Christian from the slavery of greed.” 1 Timothy 6: 3-10..”Godliness with contentment is great gain.”

- ✓ The reality of the Second coming (of Jesus): Churches need to add their voices to the fray, to warn of the imminence of earth's climactic events, and to call people to prepare for meeting with their God. Such a message will of necessity eschew corruption.
- ✓ The need to champion an anti-corruption cause.⁶

3.5 Connect life in the church with life outside the church

- Advocating for the church to return to the dual mandate of the church to engage spiritual issues as well as social issues, ethics, norms and behavior.
- The need to connect life in the church with life outside the church **“If we get it right in the church, believers can go out and be ambassadors of anti-corruption in society.”**
- Teaching the church to overcome its self-imposed isolation of church and politics, driven by ignorance, and to be actively engaged with politics.

⁶Kelvin Okey Onongha (2014) “Corruption, Culture, and Conversion: The Role of the Church in Correcting a Global Concern,” Journal of Applied Christian Leadership Vol 8 No 2 2014, 78

- Promoting the social dimension of the church

3.6 Incentives to enable church members to reject and prevent corruption

- Showcasing role models who have done things to fight corruption.
- Celebrating those who have done something spectacular.
- Inaugurate a Hall of fame
- Continue to preach that we are ambassadors for Christ and corruption is an embarrassment to Christ.
- Name and Shame.

3.7 Promote income generation initiatives for church leaders and workers this can be done through the following mechanisms:

· Acceptance by the Church, of her Role in Wealth Creation and Distribution

- ✓ Reorientation of the church to understand the place of entrepreneurship development in addition to spiritual impartation to access divine provisions for wealth creation.
- ✓ Accept the valid role of the bi-vocational ministers and the benefits they bring to the Church in the area of socio-economic activities.
- ✓ Explore critical thinking on how to crystalize spiritual realities into practical processes.
- ✓ Evolve ways of achieve a paradigm shift in the way members and ministers view wealth, bi-vocational ministry and money in general.

· Identify and develop Income Generation Activities that fits into our various Contexts.

- ✓ There are many income generating activities which has been proven over time which the church can adopt as was suggested in this research.
- ✓ Understand the opportunities available locally and developing strong contexts to guide the church and members to avail themselves of them.

· Setting up structures to Orient, Train and Equip Ministers, Ministries and Members to embrace Entrepreneurship: Business models include:

- ✓ Ministry Service Businesses
- ✓ Ministry Endowment Enterprises
- ✓ Tent Making Enterprises
- ✓ Business Incubators
- ✓ Micro Credit Programs
- ✓ Have a process of engaging the church in business or investment opportunities while preserving moral, spiritual and legal integrity of the ministry.

3.8 Highlights from FGDs

What corruption is

- When funds are misappropriated. Mismanagement of funds meant for specific purposes.
- It is multifaceted. It starts from the head. And there is corruption at every level. You get to see the character of people who think they are born again. Judgement starts from the house of God.
- Greed. Personal greed comes with ulterior motives. They look pious but when they see money, they look for ways to beat the system.
- The Lust of the flesh. If we don't conquer the flesh, we can't avoid corruption. If it is not addressed from the pulpit there will continue to be corruption in the church.
- People living double standards. One thing in the church, another thing else outside the church. There is also poverty and bad governance.

How corruption thrives in the church

- Leaders and decision makers play a major role in giving us a sense of community and society. So, our leaders are the drivers of corruption. Bad examples attract bad followers. We are led by examples. "Do as I say not as I do."
- We have weak institutions. Quality is low. Poor systems, poor leadership. No systems in place. In cases like this, corruption is inevitable. Leaders are the main drivers of corruption both within and outside the church
- Leaders and members are part of the drivers. Members give bribes and kickback. Some cases prompt a leader to go corrupt by giving bribes and creating opportunities for corruption. Imagine someone looking for a position and then bribing his way through and the leaders will accept this either in cash or kind and bring someone who is incompetent.

Recommendations to curtail corruption within the Church

- Put preventive measures in place
- Put systems in place. Records to check people. Once found wanting they can be relieved of their jobs.
- Don't allow one person to count money/offerings. Appoint 2 or 3 people and record. Let the records be checked, entered in ledgers, taken and checked at Headquarters. This makes it difficult for one person to tamper with finances.
- Use Forms for Requesting Funds (FRFs) Requisition forms will help. The needs will be checked and what is needed per time. After funds are spent, the person concerned should come with receipts to verify purchase from bank or the center where it was purchased from.
- Training leaders and counselling them.
- Don't give people money that they can't handle
- Give responsibilities to people with relevant capacities

- Having minister in charge of different departments with lines of responsibility and accountability
- Clear salary structure
- Promotion as and when due
- Adequate remuneration for workers

3.9 Sustainability

- Many Pentecostal churches are taking concrete steps in setting up systems and structures to reduce corruption in various congregations. These measures need to be systematically documented for the purpose of lessons learned and experience sharing in order to provide models for other churches for tackling corruption.
- Simple tools need to be developed to enable local congregations track compliance to establish systems and structures, with a clear view of how success looks like.
- PPA has made significant efforts to engage the Pentecostal Fellowship of Nigeria (PFN). These efforts need to be stepped up to engage top level leadership of the umbrella body.
- PPA engages with a pool of Pastors, it is necessary to step up the game to engage the G. O 's of the mega Pentecostal Churches in order to achieve mega impact
- Within a relatively short time, PPA has made a considerable progress in mobilizing Pentecostal Pastors and congregations to engage in a war against corruption that is yielding results. This engagement is nevertheless still limited to a relatively small number of Pentecostal Pastors. For a wider societal impact, these efforts need to be scaled up to generate a critical mass of stakeholders to engage in a sustained fight against corruption

GROUP WORK

- ❖ In groups of not more than 7 (depending on the number of stakeholders at the workshop)
 - Identify and discuss what is working well in the fight against corruption within the church. Explain the success factors
 - Identify and discuss what is not working well in the fight against corruption within the church..
 - Explain the hindrances
 - What can be done to achieve more success
- ❖ Be prepared to share your conclusions at plenary

Drivers of corruption within and outside the Church

Summary of key findings and Recommendations

Key Findings

The findings from the study can be summarized as follows:

1. Corruption is a multifaceted phenomenon with boundaries not confined to misappropriation of finance, but includes all shades of illicit moral choices and actions. An all-encompassing definition of corruption emerged with reference to the Bible in the book of James chapter four verse seventeen as: *“So whoever knows the right thing to do and fails to do it, for him it is sin.”*
2. The study confirms that corruption is a big problem not only in society but also in the church where it is least expected to rear its head, and has dire material, moral and spiritual consequences
3. The study also confirms the role of societal norms and values in predisposing individuals to corrupt tendencies and actions within and outside the church.
4. Identified Drivers of corruption within the church are:
 - Greed and indiscipline fueled by depravity of the human heart. *“Indiscipline is the chief driver of corruption both within and outside the church”*
 - Pressure to meet societal expectations with deficit legitimate means
 - Inordinate competition among leaders and laity, seen in excessive overt and covert competition among General Overseers that often permeates the congregation
5. A variety of norms, tendencies and attitudinal dispositions make corruption thrive within the church. These are identified as:
 - **Blind followership by congregants.** Members of Pentecostal churches often display blind subjective faith, believing and submitting to the “man of God” no matter what he does or does not do.
 - **Erroneous belief by some church leaders that they are only accountable to God and not humans.** *“I founded this church; nobody can question me.”*
 - **Dearth of accountability systems**
 - **Scarcity of income generation activities for pastors.**
6. A majority of participants are of the view that whilst pervasive, corruption in the church is gradually decreasing. Reasons adduced for this include the following:
 - people are increasingly becoming enlightened regarding matters of public administration
 - people are developing increased consciousness of God
 - increased objective-minded members of congregations
 - increasing demand for accountability within the church
 - many people that have access to resources of the church are interested in the growth of the church, and so would not divert resources for personal gain.
 - Increased availability and understanding of systems and policies to promote accountability

- Programs against corruption are being successfully implemented especially in constituencies where PPA is working, ??? people are less tolerant of corruption in the constituencies PPA is dealing with.
7. An analogous variety of norms, tendencies and attitudinal dispositions make corruption thrive outside the church. These are identified as:
 - **Normalization of corruption in society.** *“Little difference between church and larger society. Society has entered the church and church has entered society. There is a convergence.” “Corruption has become a way of life.”*
 - **Greed and Indiscipline:** *“Indiscipline is the chief driver of corruption both within and outside the church.”*
 - **Pressure to meet unrealistic societal expectations.** *“Collective definition of success is eroded by corruption.”*
 - **Erosion of noble social norms of integrity and probity.** *“those who get it wrong, who are corrupt are celebrated.”*
 8. A majority of respondents are of the view that corruption is high and increasing outside the church. This is attributed to such reasons as:
 - **A conspiracy of silence by those who should speak up**
 - **Godfatherism.** *“Godfatherism drives the game.”*
 - **An attitude of indifference driven by the turn-by-turn mentality.** *“Na who dem catch na him be thief” – A Warri Saying, meaning it is he/she who is caught that is a thief. This means as long as you are not caught, you are OK.*
 9. Considerable efforts are being made by Pentecostal churches to tackle corruption within and outside the church. PPA provides an excellent example of such endeavors, especially through the SHUN Corruption Initiative. Within three years the initiative is yielding credible results. One of the results is particularly relevant to issues of norms and values, and is recorded under output 1 of the Project as: ***Emerging group norms and anti-corruption culture among Pentecostals: “There is evidence that beneficiaries have built and imbibed new norms and are abiding by them as these norms gradually become the New Pentecostal Culture. More Pentecostal Christians are now committed to Shun, Speak up and Stand up (take action) against corruption.”***
 10. Other commendable efforts being made to tackle corruption within the church are: (a) messages from the pulpit directly addressing matters of corruption and accountability. Churches are increasingly speaking against corruption from the pulpit. Messages are being tailored to stress righteousness over and above illicit wealth accumulation, and (b) the setting up of accountability systems and structures. Systems and structures being out in place include:

- Finance and administrative teams being put in place.
 - Governing Council set up and empowered to oversee administrative and operational details
 - Standard operating systems being established
 - More collective leadership now than before.
 - Accountability structures regarding signing of cheques. Three signatories required: Pastor, Treasurer and Secretary. This reduces incidences of misappropriation.
 - Procurement processes being streamlined.
 - Enforcement of strict compliance on collection and handling of offerings.
11. Efforts being made by Pentecostal churches to tackle corruption outside the church include (a) organizing Anticorruption crusades, (b) undertaking civic education of church members on a range of issues including civic rights and social responsibility. (c) setting up structures for speaking against corruption, to fight against injustice, and (d) providing safety nets for vulnerable segments of populations.
12. On building the capacity of the church to identify and confront drivers of corruption within the Church, emphasis is laid on (a) the centrality of the Bible as an anti-corruption manual, especially given that there are no fewer than 115 Bible verses against corruption, and that the Bible can be a central driver to checkmate corruption, (b) training and discipleship of congregants to live Godly lives and reject corrupt actions, (c) Entrepreneurship training programmes for pastors to enable them fend for themselves and be less disposed to misappropriating church funds for personal and family gain.
13. Regarding building capacity to confront corruption outside the church, respondents emphasized the need to connect life in the church with life outside the church. *“If we get it right in the church, believers can go out and be ambassadors of anti-corruption in society.”* A particular emphasis is laid on engagement in social dimension of the church. Various measures were identified as incentives to motivate church leaders and members to be pro-integrity and anti-corruption, such as:
- Showcasing role models who have done things to fight corruption.
 - Celebrating those who have done something positively spectacular.
 - Inaugurate a Hall of Fame

Recommendations:

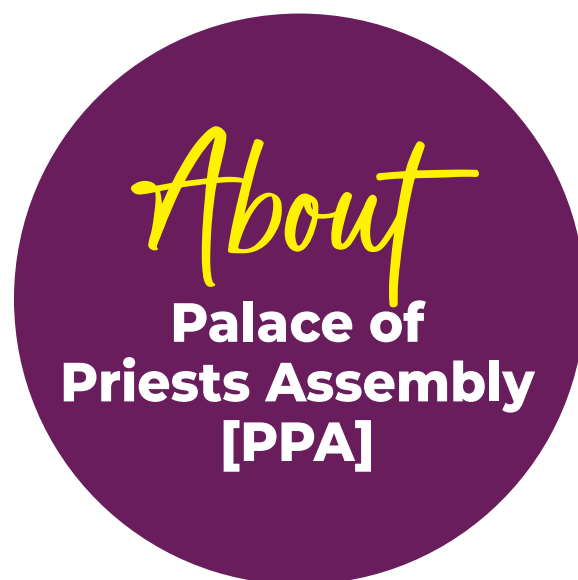
On the basis of the findings, the following recommendations are made:

- PPA partners are taking concrete steps in setting up systems and structures reduce corruption in various congregations. These measures need to be systematically

documented for the purpose of experience sharing in order to provide models for other churches for tackling corruption.

- Related to the above recommendation, simple tools need to be developed to enable local congregations track compliance to established systems and structures, with a clear view of how success looks like.
- PPA has made significant efforts to engage the Pentecostal Fellowship of Nigeria (PFN). These efforts need to be stepped up to engage top level leadership of the umbrella body.
- Related to the above recommendation, whilst PPA engages with a pool of Pastors, it is necessary to step up the game to engage the GO's of the major Pentecostal Churches such as Living Faith, Dunamis, and the Redeemed Christian Church of God.

Within a relatively short time, PPA has made a considerable progress in mobilizing Pentecostal Pastors and congregations to engage in a war against corruption that is yielding results. This engagement is nevertheless still limited to a relatively small number of Pentecostal Pastors. For a wider societal impact, these efforts need to be scaled up to generate a critical mass of stakeholders to engage in a sustained fight against corruption



About
**Palace of
Priests Assembly
[PPA]**

The Priests Peace Justice Initiative (PPJ) is a faith based organisation and social arm of the Palace of Priests Assembly. Palace of Priests Assembly is a duly registered and incorporated Church of the Federal Republic of Nigeria. Priests Peace Justice Initiative is set up to anchor the social dimension of the Church and to contribute to the building of a peaceful and orderly society.

It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity. At Palace of Priests Assembly, we believe that the Church should play a significant role in ensuring democratic governance, peace and stability of nations.

We see it as a duty to bring Biblical perspectives to the challenges of democracy, development, insecurity, injustice, service delivery and humanitarian services.

Vision

Our vision is a world of prosperity and social justice.

Mission

Our mission is to act as catalysts to empower citizens to reign as Kings and Priests and work for peace and social justice.

Values

The Priests Peace and Justice Initiative will be guided by the following values:

1. Leadership: requiring us to build leaders because He made us in his own image and called us to lead. We build leaders that will impact this generation and the next generation.
2. Empowerment: requiring us to equip the saints in all aspects of life to live as Kings and Priests that bring honour to God and work for peace and social justice.
3. Royalty: requiring us to live as Kings and Priests in accordance with God's design as a chosen and peculiar people working for peace and social justice.
4. Integrity: requiring us to demonstrate faith and action as Children of the Most High. Our behavior will match our belief. We will trust God and work in integrity (Ps26:1).
5. Discipleship: requiring us to make disciples in all nations with solid biblical foundations who are then able to disciple and empower others to live in peace and harmony.

Areas of Focus.

PPJ will work in the following five thematic areas:

1. Democracy: Elections, transparency and accountability and stewardship

2. Peace Building: Human Security and Conflict transformation.
3. Social Justice: Poverty, Inequality and Justice.
4. Emergency and Humanitarian services
5. Education and Health

PPJ Management and Governance

Priests Peace and Justice Initiative (PPJ) is managed by an Executive Committee made up of a Co-ordinator and five thematic heads. The secretariat is supported by Programme Officers and Finance Officers. The governance and oversight is provided by the Board of Trustees of Palace of PRIESTS ASSEMBLY (PPA).

Strategic Approach

The approach to work revolves around four key strategies:

- Research
- Capacity Building
- Advocacy and Campaigns
- Services

Board of Trustee

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Dr. Ejiro J. Otive - Igbuzor

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Pastor Oche Ocheme

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