



PALACE OF PRIESTS ASSEMBLY

**PIONEERING THE
STRATEGIC INVOLVEMENT
OF PENTECOSTALS
IN THE FIGHT AGAINST
CORRUPTION IN NIGERIA**



An Account of Our 3-Year Stewardship
Under the SHUN Corruption Project

(2018 - 2020)

Supported By

**MacArthur
Foundation**



PALACE OF PRIESTS ASSEMBLY



PIONEERING THE STRATEGIC INVOLVEMENT OF PENTECOSTALS IN THE FIGHT AGAINST **CORRUPTION** IN NIGERIA

An Account of Our 3-Year Stewardship
Under the SHUN Corruption Project
(2018 - 2020)

Supported By

MacArthur
Foundation

CONTENTS

FOREWORD	4
ACKNOWLEDGEMENT	6
1.0 BACKGROUND:	8
2.0 OVERVIEW OF THE SHUN CORRUPTION PROJECT	13
2.1 Project Goal	14
2.2 Project Objectives	14
2.3 Project Outcomes and Suite of Indicators	15
Outcome 1	
Outcome 2	
Outcome 3	
Outcome 4	
Outcome 5	
2.4 Our Change Framework	17
3.0 SUMMARY OF PROGRESS TOWARDS PROJECT IMPACT	19
3.1 Faith-based Anti-Corruption Messages amplified	25
3.1.1 Use of IEC/BCC Materials	25
3.1.2 Saturating the Air Waves with Anti-Corruption Messages	25
3.1.3 Media Coverage: Making News on Various Platforms	26
3.1.4 Robust Social Media Engagement	26
4.0 ELICITING OUTCOMES: OUR SELECTED STORIES OF CHANGE	27
4.1 Project Beneficiaries Reject, Prevent and Report Corruption	27
I Turned Down a Six Million Naira Tithe from a Shady Source – Pastor	
End Sars Protests, 2020: Young Beneficiaries of the SHUN Corruption	
Project Join Forces to Stand Against Corruption	
Bail is Free, Our Shun Corruption Ambassador in the Nigeria Police Insists	
Gender and Corruption: Sex as a Currency	
4.2 Fighting Corruption with Income Generation	30
4.3 Evidence of Massive Buy-In and Ownership: Beneficiaries Championing the Anti-Corruption Fight Across Nigeria	30
4.4 Beneficiaries Embrace Financial Accountability Systems in Umbrella Groups	32
4.5 Fighting Corruption: Not A Walk in the Park but We Move	33
4.6 The Project’s IEC/BCC Materials Served to Reinforce Positive Behavior	34

4.7	Voices of Pentecostals Expressing Renewed Commitment to Participate in Elections and Governance	34
	Other voices captured from the field:	35
4.8	Young Voices Against Corruption Using Creative Art Forms	37
	SPECIAL FEATURE: CHAMPIONING ANTICORRUPTION IN GOVERNMENT: WE CELEBRATE HONOURABLE DANIEL NANBOL LISTICK	38
	OUR ENGAGEMENTS: PHOTO SPEAK	40
	OUR PUBLICATIONS	45
5.0	SUCCESS FACTORS/WINNING STRATEGIES	46
	Evidence-Informed Model	
	Use of Standardized Training Modules	
	Use of the Training of Trainers (TOT) Model	
	Results-Based/Oriented Programming with Clear Intervention Logic	
	Use of the Safe Spaces Model	
	Early Conditioning: Catching them Young	
	Engaging Partners through Effective Coordination Platforms	
	Endorsement of Group Norms: The Pact on Transparency and Accountability	
6.0	SUSTAINABILITY	49
	Existence of Training Manuals	
	A Critical Mass of Core Trainers Built Across the Country	
	Human and Institutional Capacity Built to Drive the Fight Against Corruption	
	Use of Existing Church Structures as Rallying point	
	The Biblical Basis for Transparency and Accountability Established	
	Emergence of Independent Groups Across the Country	
7.0	LESSONS LEARNED	50
8.0	CHALLENGES	51
9.0	NEXT STEPS	52
9.1	A Sneak Peek at SHUN 2.0	53
10	OUR ORGANIZATION, OUR PEOPLE, OUR PARTNERS	55
10.1	Our Organization	55
9.2	Our People	59
	Profiles of PPA/PPJ Project Staff	59
	ANNEXURE	61
	Annex 1 – Completed Activities and Corresponding Outputs and Outcomes achieved from January 2018-May 2021	61
	Annex 2 – IEC Materials Produced and Disseminated in Years 1-3	72
	Annex 4 – VOTPAC Broadcast List	73
	Audited Financial Statement	77



FOREWORD

Pst Otive Igbuzor

Corruption is a huge problem in Nigeria and is affecting all facets of life with negative effect on society. Over the years, governments, organizations and individuals have embarked on various activities to fight corruption. But in the past, Christians in Nigeria especially Pentecostals did not participate or engage in the fight against corruption in the country. This was what led to the conception of the SHUN CORRUPTION project to mobilize Christians especially Pentecostals to join the fight against corruption in Nigeria with the support of the John D. and Catherine T. MacArthur Foundation. Over the past three years, the project which is a pioneering one has made modest achievements.

In the first year, we established the structures/platforms and partnerships necessary to implement the project successfully. We built a critical mass of key trainers, advocates and campaigners to generate the ripple effect needed to replicate result at all levels. In addition, we documented the scriptural basis for Christian participation in social issues including the fight against corruption and trained the trainers for the project.

In the second year, the project activated the established platforms (Ministers Against Corruption, Women Against Corruption and Youth Vanguard against Corruption) and expanded to sixteen states of the federation. Many Ministers, church workers, Christian women leaders and youth started engaging established platforms of the SHUN Corruption project. A lot of success stories came out and the idea of SHUN corruption, speak up against corruption and stand up against corruption gained ground among Pentecostals in Nigeria amidst opposition by some who think that they are only accountable to God. The radio air waves were saturated with SHUN CORRUPTION anti-corruption jungles and drama skits. A lot more Pentecostal leaders bought into the project by signing into the pact of transparency and accountability. The research work, advocacy briefs and manuals were used to engage others and preach sermons. Ministers trained in year one stepped down the training in year two. A platform on Christianity was established to serve as entry point to support Christians in government and other workplaces to SHUN CORRUPTION, speak up against corruption and stand up against corruption. An interesting dimension was that various professionals coalesced to promote peer to peer accountability in the work place in the form of Builders Against Corruption; Police Against Corruption; Evaluators Against Corruption; Educationists against Corruption; Medical and Health Workers against Corruption; Surveyors Against Corruption; Electricity Workers Against Corruption and Lawyers against Corruption.

In the third and final year of the project, we consolidated on the gains of the first two years by reproduction and distribution of training materials, advocacy briefs, IEC materials and rolling out publication on corruption series. We promoted ownership and sustainability of the SHUN CORRUPTION platforms; deepened engagement with SHUN CORRUPTION professionals and champions of anti-corruption; deepened the quality and reach of our radio programmes and developed a Strategic Plan for Priests Peace and Justice Initiative (PPJ).

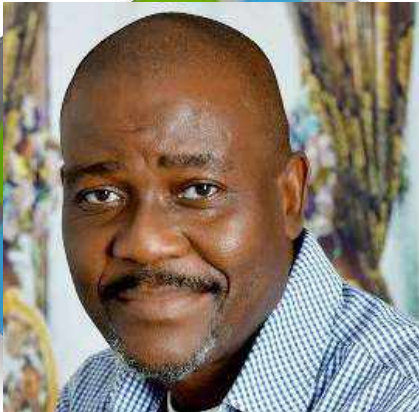
In the first phase of the project, we have created awareness, increased the desire to be accountable and built knowledge about the costs and consequences of corruption in addition to delineating the role of Pentecostals in the fight against corruption. Using the transtheoretical behaviour change framework as a benchmark, we have evidence that beneficiaries have evolved from being “in denial” about the existence and consequences of corruption to changing mindsets, becoming aware and having knowledge of the potential benefits of making a change.

Clearly, the first phase of the project has shown the potential for behaviour change by Pentecostal Christians to engage social issues and join the fight against corruption. We witnessed the emergence of new cultures by individual Pentecostal leaders from testimonies and stories of change. However, these norms and practices have not been institutionalised in the individual churches or as a group. In the second phase of the project, we will consolidate the SHUN Corruption Project. We will focus on grounding these norms and practices and elevating the motivation for changing individual and group behaviour so that more churches will establish social arms to address social issues and fight against corruption. We will aim to promote zero tolerance to corruption among Pentecostals through adherence to positive group norms, peer-to-peer accountability, and institutionalisation of platforms against corruption.

We are confident of the future of this work by the grace of God.

Pastor Otwe Igbuzor, PhD

Project Director
March, 2021



ACKNOWLEDGEMENT

Dn Tive Denedo

The first phase of the SHUN Corruption project had a three-year life span. It came to a glorious end with fireworks among those who participated in this pioneering effort at getting Pentecostal Church leaders and workers to have a fresh look through the lenses of scripture at transparency, accountability and participation.

It is not that the issues around the causes, costs and consequences of corruption were new, but the format of programming initiated by Palace of Priests Assembly/Priests Peace and Justice Initiative (PPA/PPJ) among Pentecostals was new. It was in no doubt, a novelty within the Pentecostal Community in Nigeria to get Pentecostals to have a program that is solely focused on how to review their thinking, acting and speaking against corruption.

As a new initiative, there were some challenges which would have stopped the movement on its track if the conceptualization has not been well thought through, the implementation not carefully pursued, and the monitoring and evaluation not meticulously measured to ensure effective interventions.

We could not have within the time frame reached those milestones without all those who contributed, and we cannot show our appreciation enough. You were our pillars to lean on. You demonstrated that you are aware that government alone cannot fight the war against corruption and that the numerical strength of the Pentecostal Church can be deployed for this fight. The campaign has started, and it must be sustained if our efforts are not to be washed away. With you we shall consolidate.

The Ministers Against Corruption Platform, the Christian Women Against Corruption and the Youth Vanguard Against Corruption were all veritable platforms that helped to drive the initiative and their responses helped the three “S” Model to Speak Against, Stand Against and Shun Corruption to bring the work to life across all the states that the message was delivered in the last three years.

At PPA/PPJ we dare to take an enormous amount of credit for the guidelines we provided in assisting the Pentecostal Church to redirect her attention to the social dimension of the Church across the airwaves, through the land in cities and villages across Nigeria. Within these years, we were embraced, hard as it may be by some selected Pentecostal Church pastors who marked national, regional and global anti-corruption days.

Also, within the period, some Church leaders and workers learnt that Ministers of the Gospel can generate income, build accountability spaces and live financially liberating lives without compromising their faith with tainted cash. With an eye on sustainability of the project, the mentorship programme raised a team of mentors and mentees to model what is desired for the future.

Even as we enumerate our successes and clocking our milestones, we are mindful of the fact that there are some grounds that we did not cover appropriately. Nevertheless, we are grateful that at PPA/PPJ we can be listed as doing what no other organisation has done before now. For that, we are eternally grateful to Him alone, who is the seat of all wisdom; the Lord omnipotent, who gives wisdom liberally (James 1:5) without whom the idea would not have birthed.

We appreciate the conceptual and guiding role of Pastor (Dr) Otive Igbuzor, General Overseer of PPA and Programme Director for PPJ for green-lighting the Shun corruption idea, and Pastor (Dr) Ejiro Otive-Igbuzor, Assistant General Overseer of PPA for ensuring that the monitoring is consistent along with the overall Theory of Change. To the John. D and Catherine. T MacArthur Foundation in Chicago and in Nigeria we say a big thank you for not just believing in the dream and supporting it with a grant but for the relationship developed over the years. Your grant making template is exceptional. It should be a model for other grant makers.

As the years increase, so are the numbers of people not limited to Pastors, Church leaders and workers that supported the work. But this list is by no means exhaustive and we want to thank you all for your cooperation, collaboration and the buy-in. They include Rev. Isaac Komolafe, Pastor Ayo Aiyedogbon, Pastor Charles Enaturu, Rev Alex Baba, Apostle Raymond Idah, Pastor C.B. N. Martins, Rev. Godwin Obakpolor, Rev Monday Aluola, Pastor (Mrs) Elizabeth Daniels, Pastor, (Mrs) Enakirerhi, Pastor Moses Shehu, Pastor Moses Usman, Pastor Shola Abolarin, Bishop Ted Bako, Pastor Arome Onoja, Rev Francis Waive, Rev Iniobong Udoh, Pastor Cornelius Iwuchi, Pastor Regis Iheduru, Pastor Mrs Nancy Iheduru, Pastor Chris Jonah Nsima, Rev Emmanuel Olorunleke, Evangelist Charles Amatu, Pastor Yakubu Dike, Pastor (Mrs) Abigail Yakubu, Pastor Evelyn Williams.

Others who facilitated PPA/PPJ programmes and even opened their Churches for works across the country are Bishop Jonathan Awazie, Benedict Okon, Jos), Hon Hosea Finangwai, Hon Daniel Nanbol Listic, Bishop Jesse Dibal Rev. Dr Solomon Akpan, Evangelist Blessing Chidinma Ngeleh, Rev. Joseph Todo, Pastor Dr. Godspower Ovakproye, Pastor Gift Ezefe, Pastor Bright Amadi, Pastor (Justice) Bai Obiri, Pastor Adeyinka Fatoku, Jide Oritunsin, Pastor Fidel Onuoha

We cannot forget our group of resource persons and researchers including Prof. Jibrin 'Jibo' Ibrahim, Echezona Asuzu, Dr. Sam Amadi, Dr. James Zasha, Efe Duku, Clement Ekeoba and the PPA advisor Catherine Kyenret-Angai. To the congregation of PPA who were the central participants in the training and awareness generation programs, we are grateful. Finally, to the staff of PPJ whose immense and invaluable contribution helped to shape the character of the project, a big thank you for your efforts.

Dr Tivo Denedo

Program Manager

1.0

BACKGROUND

CORRUPTION IN NIGERIA

Corruption is generally defined as the abuse of entrusted power for private gain. The National Anti-Corruption Strategy (2017 – 2021) recognizes that corruption undermines economic development, political stability, rule of law, social development, disrupts social order and destroys public trust in the governance system. In Nigeria, it is widely acknowledged that the link between corruption, organized crime, terrorism and insecurity is one of the reasons why we have remained underdeveloped despite our enormous natural resources. Resources and funds meant for development of infrastructure in education, health and security sectors, among others, have been gradually stolen and laundered in different parts of the world.

Corruption is deep, systemic, and widespread in Nigeria. The country has been consistently rated by Transparency International (TI) to be among the most corrupt countries in the world in its Corruption Perception Index (CPI). It is currently ranked the 149th most corrupt country out of 180 countries assessed. A CPI time series for Nigeria shows a score change of only -2 since 2012 as seen in Figure 1.

Figure 1 - Time Series on Nigeria's Corruption Perception Index (2012 – 2020)



Source- <https://tradingeconomics.com/nigeria/corruption>

Many probes by the National Assembly indicate that there is a high level of corruption in the country. Several governments in Nigeria have launched anti-corruption programs since 1966 when corruption was mentioned as one of the reasons for the military to overthrow the civilian government. Despite the plethora of legislations and agencies fighting corruption in Nigeria, corruption has remained widespread and pervasive, partly because the norms and behavior of citizens have remained unchanged. It has reached a level that the public does 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. This is ironic as churches are supposed to be the epitome of morality and good conduct.

In an opinion poll conducted by the Guardian Newspapers in the year 2000, 70 percent of the respondents out of the total sample of 1,080 people picked corruption as one of the worst problems hindering the nation's advancement.

It is well-documented that many public organizations in Nigeria are unable to deliver services expected of the service compact with all Nigerians (SERVICOM) for several reasons including lack of capacity, poor orientation and attitude, weak incentives, weak monitoring and evaluation system and corruption.

Achieving the Sustainable Development Goals (SDGs) would be difficult, even impossible, without tackling corruption. SDG 16 includes commitments to fight corruption, increase transparency, tackle illicit financial flows and improve access to information. Nigeria signed and ratified the UN Convention Against Corruption (UNCAC) on 9th December 2003 and 14th December 2004 respectively, making the country one of the 186 State Parties to the convention.

Naturally, members of a Church congregation 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. Church leaders should provide direction for their members, but in the past, Christian leaders and workers did not participate effectively in the fight against corruption. This was what motivated Palace of Priests Assembly to pioneer the SHUN Corruption project in 2018 to mobilise Pentecostal Christian leaders and workers to shun, speak against and stand up against corruption.

The SHUN Corruption project was conceived by the Palace of Priests Assembly (PPA) to mobilise Christians especially Pentecostals to join the fight against corruption in Nigeria.

Our project employs a faith-based approach to tackling the problem of corruption and mobilizes Christians to identify, shun and speak up against corruption in their various spheres of influence. We focus on empowering Pentecostal Christians to recognize, shun and speak up against both grand and retail corruption.



What is Corruption?

Transparency International defines it as the abuse of entrusted power for private gain. Corruption is a complex social, political and economic phenomenon that affects all countries. It erodes trust, undermines democratic institutions, slows economic development and contributes to governmental instability (UNODC, 2019). It exacerbates inequality, poverty, social division and the environmental crisis. There is consensus that exposing corruption and holding the corrupt to account can only happen if we understand the way corruption works and the systems that enable it.

Corruption takes many forms and include behaviors like:

- public servants demanding or taking money or favors in exchange for services,
- politicians misusing public money or granting public jobs or contracts to their sponsors, friends and families,
- corporations bribing officials to get lucrative deals

Corruption can happen anywhere: in business, government, the courts, the media, and in civil society, as well as across all sectors from health and education to infrastructure and sports. Corruption can involve anyone: politicians, government officials, public servants, business people or members of the public. Corruption happens in the shadows, often with the help of professional enablers such as bankers, lawyers, accountants and real estate agents, opaque financial systems and anonymous shell companies that allow corruption schemes to flourish and the corrupt to launder and hide their illicit wealth. Corruption adapts to different contexts and changing circumstances. It can evolve in response to changes in rules, legislation and even technology.

Experts have categorized corruption into two strands, grand and retail corruption.

Grand corruption is defined as corruption occurring at the highest levels of government in a way that results in significant subversion/sabotage of the political, legal and economic systems.

On the other hand, retail corruption refers to acts of corruption occurring in everyday life. Examples include examination malpractice (sometimes aided by parents and teachers), falsifying age, inflating costs, exchanging money or sex for marks; dipping hands in Church offering, special WAEC centers, clocking in false time in a register, bribing PHCN Officials to adjust meter; bypassing PHCN meter, and so on. Corruption affects the entire population but sometimes in different ways. Putting this in perspective, the United Nations Office on Drugs and Crime (2018) states:

“bribes are often demanded in accessing public services, such as health and education. As women are typically the primary care takers for children and the elderly, they are regularly confronted with corruption in public services. Women in the business sectors are more likely to have experiences of petty corruption in informal trading and have reduced access to markets and credits. Sexual favors are used as a currency in corruption, violating human rights and disproportionately affecting women.”

The 2019 Corruption in Nigeria survey by the National Bureau of Statistics in collaboration with UNODC shows that “Of all Nigerian citizens surveyed who had at least one contact with a public official in the 12 months prior to the 2019 survey, 30.2 per cent paid a bribe to, or were asked to pay a bribe by, a public official. This means that, although still relatively high, the prevalence of bribery in Nigeria has undergone a moderate, yet statistically significant, decrease since 2016, when it stood at 32.3 per cent” (UNODC, 2019). The survey also indicates a significant disparity in the prevalence of bribery between men and women. “This disparity becomes even larger when factoring in the urban/rural dimension, as the data show that women living in rural areas are those least likely to pay bribes (21.6 per cent),¹ whereas men living in urban areas are the most likely (39.3 per cent)” (UNODC, 2019). The study also provides data on the age-specific pattern of bribery prevalence by sex: “at 39 per cent in 2019, the peak among men aged 25-34 was much more pronounced, while there was almost no variation across age groups among women. Moreover, men in all age groups are more likely than women to pay bribes and, more specifically, young men are more than twice as likely as older women to pay bribe” (UNODC, 2019).

Just like corruption hinders progress towards gender equality, inequality in all ramifications fuels corruption in a vicious cycle. It is therefore important that development programs tackle both vices together as much as possible.

Every religion has its norms, values and acceptable standards contained in its Holy Book. As a faith-based group, we believe that Christianity is a way of life – not a religious ritual reserved for Sunday morning and God expects us to bring our Spirituality to bear on our thoughts, attitudes and practices. That is the only way that we can be true ambassadors for Christ (2 Cor 5: 20).

We therefore work to empower our beneficiaries to uphold the tenets of honesty and accountability in everyday life, at home, in school, in our workplaces, in our places of worship and in government.

Since the project started in an election year in Nigeria, we also empowered Pentecostals to participate in the electioneering process, including deploying Christian workers and ministers as election observers across 16 States.



Defining Corruption from a Biblical Perspective

Participants at the workshop agreed a working definition of corruption (generally defined as 'Misuse of public office for private gain') from a Biblical perspective –

'Corruption is said to have occurred when a Christian that holds a position of trust (or is a beneficiary of that office knows what is good for improving transparency and accountability but does not do it'.

Additional perspectives on the meaning of corruption gleaned from the Bible by workshop participants include:

James 4:17 says:

“Therefore, to him who knows to do good and does not do it, to him it is sin” (New King James Version, NKJV), or:

“Remember, it is sin to know what you ought to do and then not do it” (New Living Translation, NLT).

Ephesians 5:11:

“And have no fellowship with the unfruitful works of darkness, but rather expose them” (NKJV), or:
“Take no part in the worthless deeds of evil and darkness; instead, expose them” (NLT).



The following actions elicited by our engagements were understood and measured as supporting actions against corruption. Such actions were documented as evidences of success linked to the SHUN Corruption Project when they were carried out by project beneficiaries within or around the lifecycle of the project and beyond:

- Speaking up against corruption;
- Taking no part in corruption;
- Taking action against corruption;
- Supporting marches and events organised against corruption;
- Resisting corrupt practices;
- Sharing testimonies of unsuccessful attempts to be corrupted;
- Demanding clear commitments from politicians seeking elective offices in 2019.

Research commissioned by the project has identified 115 Scriptures that serve as building blocks for Christians to participate in the fight against corruption. The Scriptures directly condemn corruption or uphold integrity.

2.0

OVERVIEW

OF THE SHUN CORRUPTION PROJECT



Mobilizing Christians against Corruption (MOCAC), also known as The SHUN CORRUPTION Project was conceived by the Priests Peace and Justice Initiative (PPJ)/Palace of Priests Assembly (PPA) to mobilise Christians especially Pentecostals to join the fight against corruption in Nigeria within a three-year period, 2018-2020. The project is funded by the John D. and Catherine T. MacArthur Foundation. It is part of the Faith Based Cohort of the Foundation's Big Bet On Nigeria Anti-Corruption Project with an overall goal of reducing corruption by building an atmosphere of accountability, transparency, and good governance. The ON Nigeria project recognizes the critical roles that government and civil society, including faith-based organizations must play to achieve its intended impact. It uses the unique “voice” and “teeth” strategy as a pathway to social change. Voice represents citizens' actions to demand change and develop local solutions to corruption, while teeth represents the efforts of government and other high-level actors to develop and enforce laws and regulations, using incentives to discourage corruption and sanctions to punish it. The project engages critical sectors including: the Education Sector; Electricity Sector; the Criminal Justice System, Media and Journalism Sector; Faith-based Sector, the Entertainment Sector and has an Election Accountability component. The strategy includes Media as a crosscutting promoter of change across both voice and teeth actors.

PPA's SHUN Corruption Project spanned the period January 2018 – December 2020 with a no-cost extension to May, 2021. It was guided by a strong theory of change and a monitoring and evaluation framework with 5 Outcomes and a Suite of 25 indicators that enabled us demonstrate results. The ToC served to strengthen coherence/eliminate gaps in the program logic. Our project contributed significantly to the 'Voice' component of the Big Bet on Nigeria Project of the John D. and Catherine T. MacArthur Foundation.

2.1 PROJECT GOAL

Our project contributed to the Faith-Based cohort's goal of the On Nigeria 1.0 project - to 'Reduce corruption by influencing attitude and behavior that supports transparency and accountability.'



The SHUN Corruption Project, 1.0 had the following Objectives:

2.2 PROJECT OBJECTIVES



i. To enhance the knowledge of Christians on their role in the fight against corruption.

ii. To create a platform for promotion of Christian ethics and values, and accountability.

iii. To mobilise Christian leaders and workers for credible, free and fair elections.

iv. To project positive role models to serve as motivation for others.

v. To empower Christians to advocate and campaign against corruption in Nigeria.



2.3 PROJECT OUTCOMES AND SUITE OF INDICATORS

At close-out, the SHUN Corruption Project had 5 Key Outcomes and a suite of 25 indicators.

Established/activated interdenominational platforms actively sensitizing and mobilizing their constituencies against corruption:

- Ministers against Corruption
- Youth Vanguard against Corruption
- Christian Women against Corruption

Indicators:

- Number of anti-corruption campaign platforms activated.
- Number of trainers trained on anti-corruption within platforms.
- Number of persons trained by trainers (step-down trainings).
- Number of meetings/events (advocacy, campaigns, seminars, etc.) held by platforms with focus on corruption.
- Number of persons (by sex and location) reached with anti-corruption messages (through distribution/dissemination of IEC/BCC messages; social media engagements; etc

Enhanced knowledge of the Scriptural basis for Christians' participation in the fight against corruption.

Indicators:

- Documented research findings on Christianity and Corruption
- Percentage of trainees demonstrating enhanced knowledge of the Scriptures against corruption
- Number of Christian leaders who commit to mainstream corruption discourse in their sermons.
- Level of engagement on social media posts by project team on research findings/related topics

OUTCOME 1

OUTCOME 2

OUTCOME 3

Increased engagement of Christian Leaders on anti-corruption activities.

Indicators:

- Number of Christian leaders trained on relevant themes – Christianity and Corruption; Advocacy, campaigns, etc.
- Number of sermons, teachings, events focusing on anti-corruption.
- Existence of a Comprehensive Advocacy Strategy and Workplan.
- Existence of a Comprehensive Campaigns Strategy and Workplan.
- Number of effective (with evidence of commitment by advocacy recipients) advocacy events and campaigns executed.
- Level of online engagements/Reach (by print media readership; TV/Radio listenership; social media engagements).

Increased participation of activated platforms in politics, electioneering and governance.

- Constituency mobilization events for voter registration.
- Voter education of constituency members on civic rights and responsibilities, especially the right to vote and be voted for; demonstration of the voting process – Register Platform members for election monitoring

Indicators:

- Number of new voters supported to register.
- Percentage of trainees with enhanced knowledge of civic rights and responsibilities.
- Number of Platform members participating in election monitoring (by sex, location).
- Number of sermons, teachings, events mainstreaming election discourse.

Elevated voices of young Pentecostals against corruption in workplaces, professional groups, students organisations, etc

Indicators:

- Percentage of Mentees that demonstrate understanding of the costs and consequences of Corruption
- Percentage of Mentees that demonstrate understanding of the Scriptural basis for Christians to fight corruption
- Number of mentees that demonstrate ZERO TOLERANCE to Corruption in various activities/engagement
- Evidence that Mentees SHUN; SPEAK UP and STAND against corruption
- Mentees participate/engage in social issues and governance (active citizenship e.g. obtain voters card, pay tax, etc)
- Evidence of personal development/professional growth linked with the mentoring process.

To demonstrate results, PPA embarked on a rapid assessment of progress towards results and triangulated findings with monitoring reports.

OUTCOME 4

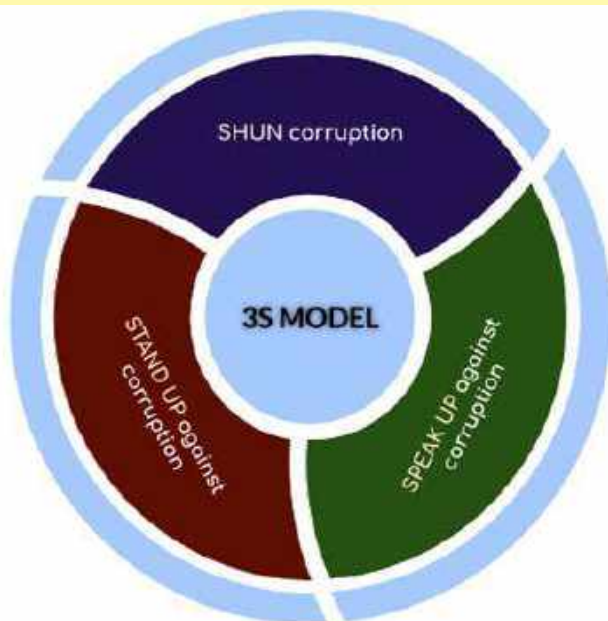
OUTCOME 5



2.4 OUR CHANGE FRAMEWORK

The project adopts the Holy Bible as a central text and has equipped beneficiaries with several Scriptures to serve as the bedrock of the fight against corruption. Our Outcomes are rolled up in three key pillars, which we have tagged the ‘3S Outcome Model’. The Model frames and succinctly captures our results – beneficiaries understand what constitutes corruption and are empowered to:

- SHUN Corruption
- SPEAK UP and
- STAND UP (take action) against Corruption.



The PPA 3S Outcome Model

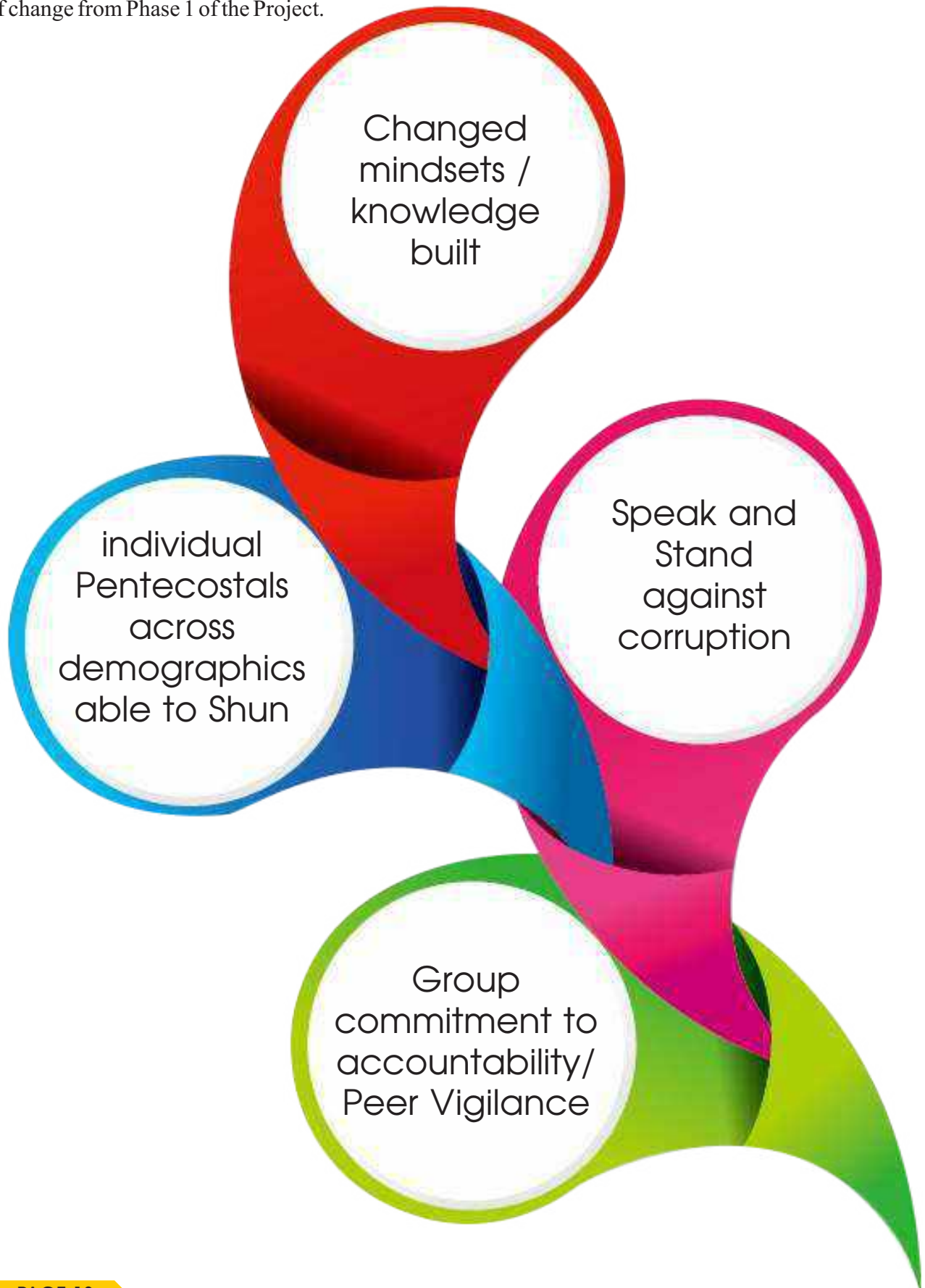
Towards achieving our 3 S Outcomes, the SHUN Corruption Project deployed the Prosci ADKAR® Model as a framework for assessing the process of change and the Transtheoretical Model to explain beneficiaries' behavior before they acquired the skills to drive change. The Prosci ADKAR® Model is a goal-oriented change management model that guides individual and organizational change. ADKAR is an acronym that represents the five tangible and concrete milestones that people need to achieve for lasting change: *awareness, desire, knowledge, ability* and *reinforcement*.

In Years 1, 2 & 3, our various engagements (See a catalogue of activities in Annex 1) have created awareness, increased the desire to be accountable and built knowledge about the costs and consequences of corruption, in addition to delineating the role of Pentecostals in the fight against corruption.

Using the transtheoretical behavior change framework as a benchmark, we have evidence that beneficiaries have evolved –

- I. From being 'in denial' about the existence and consequences of corruption;
- ii. To changing mindsets, becoming aware and having knowledge of the potential benefits of making a change.
- iii. By the end of Years 1 & 2, our engagements had progressively built the ability of many Pentecostals across sex, age-groups, professions and locations to Shun, Speak out and Stand (take action) against corruption.
- iv. By Year 3 our approach had fully evolved towards **targeting the group environment/field as the center of change** – strengthening, multiplying the number, type and membership of campaign platforms; building traction on the need to uphold transparency and accountability.

Our Outcome Harvesting exercise yielded several *stories of change*, some of which have been included in this report. PPA/PPJ has also published a separate book showcasing our stories of change from Phase 1 of the Project.



3.0

SUMMARY OF PROGRESS TOWARDS PROJECT IMPACT

Outcome harvesting exercise through interviews and focus-group discussions (FGDs) with project partners and beneficiaries. Findings from this exercise were triangulated with routine monitoring data and reports submitted by some partners to generate this report.

This section gives a snapshot of the project's achieved Outcomes during the three years of the project. Some of these achievements and approaches as well as success stories have also been fleshed out in this report.

OUTCOME 1

Established/activated interdenominational platforms actively sensitizing and mobilizing their constituencies against corruption

Coordination and Campaign Platforms formed and functioning -

In Year 1, we identified Church-based structures and galvanized these into three national, interdenominational anti-corruption advocacy/campaign platforms patterned after the safe spaces model: Christian Women Against Corruption; Youth Vanguard Against Corruption and Ministers Against Corruption.

In Years 2 and 3 of the project, Platforms were consolidated, expanded & better coordinated as WhatsApp groups with moderators consistently facilitating discussions informed by PPA's Manual on Christianity and Corruption and Advocacy brief

(PPA's Publications). Years 2 & 3 also witnessed the emergence of new regional, state-level and Professional anti-corruption platforms; offshoots of the original three, including Youth Can Lead Campaign, Makurdi; Borno Christian Movement for Good Governance; the Imo Accountability Forum (IAF); the Christianity & Anti-Corruption Group in Minna, the Nigeria League of Pastors for Good Governance (NLPGG), Lagos Against Corruption Platform; Ogun Against Corruption; Jos Against Corruption, etc.

Many of our partners are serving as #SHUNCorruption Ambassadors and shared stories of change in various sectors – the Legislature, Electricity, education, the Police especially the FCT Provost's Office; Building/Construction, health sector and the Police. The Christian Lawyers Fellowship of Nigeria (CLASFON) is championing anti-corruption discourse; a sign of buy-in by various groups.

Selected Achievements of these Platforms:

Improved functionality of our Anti-Corruption Campaign Platforms and collaboration with Pentecostals injecting their voices into anti-corruption discourses -

We have recorded evidence of improved functionality of our anti-corruption campaign platforms with Pentecostals injecting their voices into anti-corruption discourses. In addition, there has been reduced rivalry, enhanced trust, mutual respect, and improved collaboration of Pentecostals as a force of change and a strong constituency participating in governance as active citizens.

Mutual trust has resulted in collaboration. The project has witnessed evidence elevated voices of Pentecostals on international, national and local issues related to anti-corruption. Christian Women Against Corruption consistently marked the International Women's Day during the three years of the project with various activities - processions, meetings, rallies, and sermons addressing core themes from a gender perspective. Group members also shaped discourses on various Zoom platforms with national and international audiences on how gender inequality fuels corruption. Similarly, African Anti-Corruption Days have been marked with processions by Ministers across the country in the last three years.

In Year 3, The Christian Lawyers Fellowship of Nigeria (CLASFON) collaborated with PPA to

expand knowledge of Pentecostals on the Companies and Allied Matters Act (CAMA). This is one example of the numerous collaborating entities on the Project, which had increased by 35% by the end of the first phase of the project. The project now has partner Pentecostal Churches in 18 States and beneficiaries in all 36 States and the Federal Capital Territory.

Improved peer accountability with our systems and processes open to scrutiny -

As an offshoot/positive fallout of the project, some Partners have strengthened Church governance through the establishment of accountability systems as a moral imperative to demanding accountability by government and others.

Significant Penetration of Umbrella Groups of Pentecostals

The project fostered a new awakening among Pentecostals, penetrating umbrella groups, especially the Pentecostal Fellowship of Nigeria, using a systematic bottom-up approach that resulted in partnerships with PFN organs and some State/Chapter Executives. There is anecdotal evidence that the project generated an unprecedented ripple effect in terms of reach across the country since every PFN member and executive has huge constituencies/spheres of influence behind them.

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.

Christian Beneficiaries in Government Demonstrate Integrity

The Platform on Christianity and Accountability

served as an entry point to support Christians in Government to demonstrate Christian values and ethics in their work, put government in check, and demand accountability. Many of our partners are serving as #SHUNCorruption Ambassadors and shared stories of change in various sectors – the legislature, electricity, education, the police especially the FCT Provost's Office, building/construction, and the health sector.

Particularly, some Pentecostals in the legislature have shown off their well-executed Constituency Projects and attributed their renewed zeal and integrity to the trainings received under the project.



OUTCOME 2

Enhanced knowledge of the Scriptural basis for Christians' participation in the fight against corruption.

Use of Our Evidence-Informed Model–

The SHUN Corruption Project commenced with evidence gathering with PPA commissioning formative research on Christianity and Corruption. One of our project's unique selling points is the fact that we are resourcing the Pentecostal sector. Our research findings informed the development of training manuals used for training of trainers and also published for continuous use within the Pentecostal and the wider Christian Movement. Research findings also documented and extensively disseminated the Scriptural Basis for Christians' role in the fight against corruption.

Use of the Training of Trainers (TOT) Model-

The use of the Training of Trainers (TOT) Model built a critical mass of trainers within the Pentecostal Movement. In Year 1, we trained a total of 313 trainers (27.16% female and 72.84% male) across Abuja (Northern Region), Lagos (South West) and Warri (South South and South East) (two sets each). Trained trainers armed with the training Manual on Christianity and Corruption have been the focal points for step-down trainings. An additional 424 trainers were trained at step-down trainings in Year 2 in 18 States. In Year 3, 302 Pentecostal Pastors and Church leaders were trained on anti-corruption (70% male and 30% female).

Youth Vanguard against Corruption trained 38 participants in Abuja on 13th February 2020; Christian Women against Corruption trained 56 participants on March 19th 2020; and on 4th and 5th October 2020, PPA trained 44 members of PFN Gwarinpa, Abuja on Establishing Social Arms of the Church to enhance their participation in development and governance. In addition, 'Training of Trainers on Building Accountability Spaces for Pentecostal Church Leaders and Workers' and 'Strategies for

Income Generation for Ministers and Ministries' held in Abuja on 11th November 2021 (49 participants, 39 males and 10 females) and 12th November 2021 (60 participant, 50 males and 10 females).

As a result of these various trainings, there is evidence that beneficiaries not only have enhanced knowledge of the Scriptural basis for Christians' participation in the fight against corruption, but are also taking active steps to fight corruption. Several institutional partners have invited PPA to support their establishment of financial systems in their Churches, evidence of their heightened commitment and progressive tilt towards zero tolerance to corruption. All participants in our rapid assessment reported having used knowledge of Scriptures to respond to corruption, and 95% of trainees have documented commitments to mainstream anti-corruption discourse into their sermons. In Year 3, all participants in our outcome harvesting meetings have used knowledge of Scriptures to tackle to corruption; 94% have mainstreamed anti-corruption discourse in at least one public event – Sermons, Radio Dialogue, Bible Study, Sunday School, Youth Meetings, Women's Fellowships, Seminars, Schools' Club meetings, and other platforms.

Leaving No-one Behind: Young People Effectively Tackling Corruption

Evidence of increased knowledge of anti-corruption Scriptures spreads across age groups. A total of 129 participants of PPA's Adolescents' Camp in 2019 were inaugurated as SHUN Corruption Ambassadors. The appraisals that informed this reports showed evidence of enhanced knowledge as many of them correctly listed vices that constitute corruption, backed by Scriptures. Adolescents interviewed told stories of their individual efforts to Shun, Speak and Stand against corruption at home, in school and the wider society. They also generated quality outputs in the talent hunt sessions that incorporated anti-corruption messages – poems, anthems, and songs.

These examples of change are linked to the trainings and other engagements guided by PPA, all of which are grounded in / backed by Scriptures.

OUTCOME 3

Increased engagement of Christian Leaders on anti-corruption activities.

Enhanced skills of Pentecostal leaders to lead change

Partners have moved from commitment to action. Through step-down trainings by our trained trainers and their Churches, we reached additional 607 Pentecostal leaders (499 males and 108 females) in 21 locations in Year 3, using materials produced and distributed by PPA. This has further enhanced knowledge and strengthened beneficiaries' commitment to address corruption.

Over the project's life cycle, there was significant increase in the number and frequency of partner invites to PPA to attend step-down events. There has also been improved solidarity among partner

Churches; several attended each other's events in Yr 3. PPA's 5th anniversary was attended by Project partners from Makurdi, Kaduna, Lokoja, and Abuja, in addition to those who participated online across the country.

There have been reported cases of Ministers refusing to pay a bribe demanded by a public officer from various sectors. Members of our networks have reported how they upheld Christian values to tackle corruption in the last 3 Years.

Evidence of total buy-in and a sense of personal responsibility among our partners/collaborators

Massive endorsement of our Pact on Transparency and Accountability is ongoing among Pentecostal Ministers and their constituencies.

A clear evidence of buy-in is that a number of Pentecostal Churches/partners are regularly sending us reports, videos, pictures and banners showing evidence of their work. Several stories of change have been harvested, some of which are included in this report and show zero tolerance to corruption.

Partner's priorities have been influenced and many are directly demanding accountability in their individual Churches. Independent anti-corruption groups are emerging across the country. These groups are self-funded and self-reliant. The change process is reinforced by peer-to-peer support, vigilance, and demands for accountability. Our categories of Professionals Against Corruption typifies the adoption and implementation of new group norms as professionals hold each other to minimum acceptable standards.

Independent anti-corruption groups are emerging across the country. These groups are self-funded and self-reliant. The change process is reinforced by peer-to-peer support, vigilance, and demands for accountability. Our categories of Professionals Against Corruption typifies the adoption and implementation of new group norms as professionals hold each other to minimum acceptable standards. All of these indicate total buy-in and a sense of personal responsibility among our partners/collaborators.

Women Against Corruption now has a nationally-inclusive Steering Committee, a draft introductory brochure and creed and sub-committees working on various initiatives, including developing a fund-raising strategy towards becoming a fully independent entity.

Anti-corruption Champions Emerging and Influencing Change at Institutional Levels

Some of our key Champions have instituted SHUN Corruption Clubs in the Primary and Secondary arms of their Schools.



SHUN Corruption Club Members, Esteemed Peniel Academy, Karu.



LABEL RIGHT

OUTCOME 4

Established platforms' increased participation in politics, electioneering and governance

PPA Pioneered the Inclusion of Pentecostals in Election Observation as a Stakeholder Group

Pentecostals' knowledge of and commitment to credible, free and fair elections was enhanced during this project. As noted in Year 2 narrative, Pentecostal Christians had no track record of effective engagement in the political processes of the nation as a group at baseline. During the 2019 elections, PPA and partners pioneered the inclusion of this constituency as stakeholder group with a strong voice and an influencer. PPA trained 631 Pentecostals on Christianity and Elections including Observation in 15 locations preparatory to the 2019 elections. The SHUN Corruption project

deployed 421 Pentecostal Ministers as accredited election observers in 15 States – Niger, Delta, Enugu, Imo, Rivers, Akwa Ibom, Edo, Kogi, Lagos, Oyo, Benue, Kaduna, Kano, Borno and Abuja (FCT). Prior to the elections, partners mobilized their constituencies for voter registration.

Pentecostals Serving as Active Citizens

Furthermore, Pentecostals have progressively elevated their voices as 'active citizens' engaging contemporary issues in governance. Examples abound, including: participation of the Christian Women Against Corruption, one of our advocacy/campaign platforms, in a National Summit/Dialogue to develop a Nigerian feminists' Charter of Demands tagged the Womanifesto in November 2019; participation of members as resource persons in several national and international virtual events, as well as radio and TV discourses. Our weekly radio program, Voice of the Priest Against Corruption is facilitated by and features Pentecostal Pastors/leaders across the country.

Another way in which Pentecostals have demonstrated increased participation in politics and governance is through engagement with new laws such as the Companies and Allied Matters Act (CAMA). PPA has facilitated this in collaboration with partners including Christian Lawyers Association of Nigeria. Through such collaborations, we have brought clarity to the Pentecostal Community in Nigeria about CAMA and its implications for their operations, as well as spurred them to review and critique those provisions that violate their rights.

Insert Pictures from CAMA Meeting

Additionally, partners have increasingly indicated interest and shown commitment to strengthening Church governance through the development of Strategic Plans and establishment of accountability systems as a precursor and moral imperative to demanding accountability by government and others.

There is further evidence that our anti-corruption champions and ambassadors in public office are guided by Christian ethics as they discharge their duties. This not only sets a high standard for others to follow, but also provides the impetus for further demands for good governance and accountability from other public officials.

OUTCOME 5

Outcome 5: Elevated voices of young Pentecostals against corruption in workplaces, professional groups, students' organisations, etc.

This Outcome was added to our Theory of Change, following the establishment of a one-on-one mentoring program in Year 3. This involved pairing 27 Mentees (15 female and 12 male) with 20 Mentors. This component also enabled us harvest related results from an ongoing signature program of PPAs, the Annual Adolescents Camp. Interviews with participants at the camps showed that adolescents life skills were enhanced to Shun, Speak and Stand against corruption. Young persons have also demonstrated commitment to change along our 3S Outcome Model – through creative arts, especially music and poetry.

Through this mentoring program, there has been evidence of enhanced knowledge of mentees on the costs and consequences of



3.1 FAITH-BASED ANTI-CORRUPTION MESSAGES AMPLIFIED

corruption, backed up by Scriptural provisions. PPA and its partners across the country are working assiduously to amplify Faith-based anti-corruption messages using a 4-pronged approach

3.1.1 Use of IEC/BCC Materials

These are distributed at events and in project communities to reinforce SHUN Corruption messages. In Year 1, we distributed 520 T-shirts, 500 face-caps, 710 writing pens, 210 conference bags branded with stickers, 210 jotters, 9 banners, 500 wrist bands, and 2,000 project profiles. In Year 2, we distributed 420 T-Shirts; 220 Face Caps and 18 banners. In Year 3, we distributed

235 T-shirts, 235 Face-Caps, 500 Stickers, 50 Brooches, 50 Plaques, 338 writing pens, 338 Conference bags, 338 jotters and 18 banners.

3.1.2 Saturating the Air Waves with Anti-Corruption Messages

Voice of the Priest Against Corruption

We deployed our radio talk show 'Voice of the Priests Against Corruption' (VOTPAC), which conscientized Christians/the citizenry to uphold Biblical injunctions to Shun, Speak Up and Stand (Act) against corruption. A total of 132 episodes of VOTPAC aired throughout the project duration with a reach of about 5 million listeners per

episode in Abuja and the adjoining states of Nasarawa, Niger and Kogi. Our partner Pentecostal Ministers have served as resource persons on this radio program. To further boost reach, we circulated e-banners announcing the broadcast and uploaded all episodes on the project's social media platforms – WhatsApp, Facebook, Instagram and Twitter.

Production of Jingles –

PPA has also produced jingles in Abuja, the South South, South West and Kaduna, which suffused the airwaves with the SHUN Corruption messages reaching a large population:

Vision FM (about 5 million listeners daily)

Delta Broadcasting Services airing both the Pidgin and English versions of the jingles (about 15.6 million listeners daily) in Delta, Bayelsa, Edo, parts of Ondo and Rivers States

Invicta FM, Kaduna airing the Hausa and Pidgin versions (3.5 million listeners daily within Northern and Southern Kaduna)

Radio Lagos where the Yoruba version is airing (20.4 million listeners daily for both terrestrial and online listeners)

3.1.3 Media Coverage: Making News on Various Platforms

Our project enjoyed wide media coverage and made news on several platforms:

Sample Publications/News items

An article highlighting our work, titled “Corruption, Huge Problem in Nigeria” was published on Friday October 8, 2020, www.leadership.ng

NGO set to present two years shun corruption project report, <https://www.southsouth.com/ngo-set-to-present->

[two-years-shun-corruption-project-report/](https://www.southsouth.com/ngo-set-to-present-two-years-shun-corruption-project-report/), February 16, 2021

PPJ holds consolidation meeting for church leaders-CoreTV, <https://www.coretvnews.com/2020/11/05/shun-corruption-campaign-ppj-holds-consolidation-meeting-for-church-leaders/>, November 5, 2020

Success Stories from beneficiaries of the Shun Corruption Project, https://web.facebook.com/watch/live/?ref=watch_permalink&v=460364281613923

The church must join fight against corruption – PPJ, Sun News Online, <https://www.sunnews.com/the-church-must-join-fight-against-corruption-ppj/>, July 11, 2019

Role of church in fight against corruption, by Otiye Igbuzor, the Eagle Online, <https://theeagleonline.com.ng/role-of-church-in-fight-against-corruption-by-otiyegbuzor/>, February 17, 2021.

3.1.4 Robust Social Media Engagement

We generated wide coverage on social media. Below are representative samples from Year Three:

a. Facebook (@PPJInitiative): 4,079 likes and 4,200 followers; Reach 15,321; Engagements 4,310.

b. Twitter (@PeacePriests): 852 Tweets in 2020. Impressions 1,750; Mentions 35; Profile visits-127; new followers 28 monthly.

c. Instagram (@priestspeaceandjustice): 386 followers, Impressions 1,093; Reach 2,761 accounts.

d. YouTube content (see Annex ...)

4.0

ELICITING OUTCOMES OUR SELECTED STORIES OF CHANGE

The SHUN Corruption Project has made great strides with regards to eliciting behavior change among various beneficiaries. Change is framed by our 3 S Outcome Model – SHUN, Speak and Stand Against Corruption. In Year 2 Narrative, we presented several stories of change indicating how our beneficiaries have deployed knowledge and skills acquired from this project to tackle corruption. In Year 3, we embarked on a massive effort to harvest and document more stories of change. These have been fully captured in a different publication. We present in this section a few examples of our stories of change.

4.1 PROJECT BENEFICIARIES REJECT, PREVENT AND REPORT CORRUPTION



Stories abound of how Project beneficiaries work individually and as groups to reject, prevent and report cases of corruption in various localities in Nigeria. See samples below:

“

**I Turned Down
a Six Million Naira
Tithe from a
Shady Source
– Pastor**

”

One of our Pastors and facilitator of the Shun Corruption Project in the South West, Pastor Joe, had a challenge...they desperately needed a new place of worship. In what looked like a good opportunity, a certain Pastor mentioned that a businessman was looking for a Church where he could pay his tithe to the tune of N6 million. According to Pastor Joe,

“When he (the businessman) came, I asked him in the company of two of my members the kind of business he was into but he could not give a concrete answer. Furthermore, the Pastor who brought the man demanded for N2 Million from the tithe of N6 Million. At about that same time, we got a place

for N3M as rent for 5 years and somebody wanted to give us a tithe of N6 Million but I told my arm bearers that I wasn't going to go that and one of them objected to it. To the glory of God, I turned down the tithe because I knew something was not right about it even though I was under pressure to get money to settle the rent.” – **Pastor Joe, Liaison Officer, PPJ, South West Zone**

“ End Sars Protests, 2020: Young Beneficiaries of the SHUN Corruption Project Join Forces to Stand Against Corruption”

Rev. Iniobong Udoh of the Victory Chapel, University of Uyo engaged students online during the Covid 19 lockdown and ASUU strike. He trained them on the need to reject corruption even though many young people, according to him no longer believe in the viability of the Nigeria project. In his words,

“I tried to engage them to think of what they can do to change the system and how we can get it right. In addition, on Thursday October 22, 2020 in Uyo, the EndSARS protest got violent as hoodlums took over, shops were robbed. Interestingly, a group of young people moved around the street hindering people from taking in gas cookers and other things

looted from LG company into their home insisting that the items must be returned back to LG (they stood firmly to reject and prevent corruption). This came as a surprise as these youths insisted that there should be no corruption. What this told me is that if we persist, the Shun Corruption project has the potential to bring about change over a period of time.”

“ Facilitating Sanctions Against Offenders”

A female Barrister at Law and Pastor in Abuja has taken on the fight against corruption as a personal mission. A junior Pastor in the Church had impregnated a girl in the same Church and was working out a plan for abortion. A Senior Pastor in the same Church had perfected plans to let the act go unpunished. This Pastor/Barrister, a beneficiary and partner on the Shun Corruption Project was determined to see the culprit punished to serve as a deterrent to other members of the Pastorate and the entire Church. She said she has been emboldened to speak truth to power through the Shun Corruption project and was not afraid to speak up, even if the consequences were obvious. At the end of the deliberations, the offender was reprimanded

and sanctioned and the girl eventually delivered the baby. According to her, the Senior Pastor refused to speak to her for over a year, but she said she was gratified not only to have stood against corruption but to ensure that it was sanctioned.

“ Bribery and Corruption Rejected”

Rev. Godwin Obakpolor of the Mantle of Dominion Ministry International, Kano also told several stories of change: After his encounter with the Shun Corruption Project, he was offered a bribe to the tune of N100,000 to give a fake report on the existence of a 4-bedroom flat to be used as collateral to access a loan. He turned it down. “I told them that even if they gave me N10 Million, I would not do that.”

He also told the story of another beneficiary who worked in an Accounting Unit where salaries are delayed and purportedly invested to yield interest for the perpetrators because the monies are paid. After the Shun Corruption stepdown

training, she stood up against those doing this in her office, but they eventually pushed her out of the

employment because she was not willing to play along even when they promised her some percentages as compensation. She eventually left to a different organization. Surprisingly, the same thing was going on in this new organization. For standing against corruption, she was suspended. Top Management got wind of her case and conducted an investigation. She was absolved of wrong doing and reinstated.

“

Bail is Free: Our Shun Corruption Ambassador in the Nigeria Police Insists

”

One of our Shun Corruption Ambassadors, ASP Regina Okotie in Abuja describes herself as 'a police officer with a difference' due to the significance of her transformational experience from the Shun Corruption project. In her narration she said the image of the Police as being rife with bribery and corruption is gradually becoming a thing of the past as the Office of the Provost, the department which disciplines Police Officers alleged to have been involved in corruption, is sanitizing the Police Force. According to her, any Police reported for such offences currently stand the risk of being de-commissioned or being demoted.

In her testimony, she said that her latest stand against corruption in the Police Force is to insist that bail is free for anyone who is involved in a bailable offence. She cited a case where some Officers granted bail to some persons that were arrested and had their bail posted at N100,000. She upturned it and ensured that the person did not pay a kobo in compliance with the law.

“

Gender and Corruption: Sex as a Currency

”

A former Aviation staff told the story of how she has stood against corruption in workplaces. She narrated her experience at the hands of someone who was opposed to her promotion because she refused to offer sex in exchange. She said the pressure was intense, but she stood her grounds while waiting for divine intervention. She got a different job in a human right focused institution. She said even there, it was the same demand for compromise, re-writing budget figures, inflating costs and manipulating numbers. She was often by-passed/excluded from important work in the Agency. Like her previous work experience, she refused to be cowed. Describing how her ordeal has significantly reduced her

financial status, she said that those who know how closely she has fraternized with Governors, Ministers and other politically connected people are wondering why she is not living in affluence. She says her answer to them is “I am living above corruption and I know to whom I am finally accountable”.

There was another testimony of a woman working in an establishment who, according to her testimony, did not know that in the organization, the Directors shared the women among themselves irrespective of their marital status. As she progressed in the organization, she said no to all the pressure for her to comply with their demands. She was victimized and received many queries and that hindered her promotion. However, when the main person behind this went on a long leave, the central management waded in and found that she was falsely accused. They expunged the queries from her file and promoted her.

4.2 FIGHTING CORRUPTION WITH INCOME GENERATION

One of our key findings from research commissioned by the Shun Corruption Project and several interactions with Pentecostal Ministers is that Pastors' dependence on the Church to pick all their bills can potentially promote arbitrariness and lead to abuse. This is not to say that it is wrong for a Pastor to draw a salary and allowances as long as standard financial systems are in place and procedures are followed. Our engagements show that when Pastors have the capacity and means to generate their own income and pay their bills, they tend to look away from Church finances and/or implement accountability systems. While the project is not focused on reforming the Church, its operations and income generation, PPA has strengthened the entrepreneurial skills of Pentecostal Ministers to reduce their dependence on Church money and to gain the moral mandate and justification to champion the fight against corruption.

In his testimony, Evangelist Jonathan Gabriel, Pastor of Freedom of Fire Ministry, Minna said the encounter with PPJ was a divine intervention. According to him,

“If you are standing for something and you find who will hold your hand, you are already blessed. One of the things that God told me to do is to help people to aggressively fight corruption and PPJ came along with the message to shun corruption. I have been doubly blessed and inspired in my encounter with PPJ. PPJ opened my eyes and God endorsed it and brought the increase. I have also struggled with my finances when I entered the ministry up to the point that I had to go to God and ask “Lord did you really call me? If you did why are my finances in a poor state? I heard clearly from God that “when I called you, I did not ask you to leave your skills behind. You have your skills as a blessing for the ministry. Immediately I heard that I took courage from Matt 17:27 when Jesus had to use the fishing skills of Peter to secure the money that was used by the Ministry of Jesus to pay tax. I went back into my printing business which I abandoned because of my calling. I combined it with the ministry, acquired new knowledge and skills to improve in my printing business. Today, I can confidently say, that my computer skills have helped me a lot. Now, I can publish my own books, I have the knowledge to sell my books online. Although, I am yet to reach the financial level that I aspire to, I can pay my bills and foot many of the expenses of the Church. It is a new dawn brought about by PPJ. I have the resources both spiritual and financial to stand against corruption, speak against corruption and shun corruption.”

4.3 EVIDENCE OF MASSIVE BUY-IN AND OWNERSHIP: BENEFICIARIES CHAMPIONING THE ANTI-CORRUPTION FIGHT ACROSS NIGERIA



We have evidence of project beneficiaries taking charge and spreading the anti-corruption message, creating ripple effect, not only among Pentecostals but among government workers and the general population in several parts of the country.

Pastor Arome Onoja gave an account of his personal efforts as follows:

“I became an advocate of anti-corruption and on the 5th of January 2020 an idea came to me to write

letters to some agencies to present talks on anti-corruption. I did so and three days later, I received a letter from the Kogi State Resident Electoral Commissioner to come and deliver a lecture on anti-corruption. So, I went with PPJ manual and used it to make my presentation which they all appreciated. Days later, I sent similar letter to Kogi State House of Assembly and I was invited to make same presentation. With this motivation, I went to Kogi State Internal Revenue (Tax Office) and the Chairman invited me to come and give the talk. I did it and they showed deep appreciation not just to me but also to PPJ because, I told them about PPJ.” - **Pastor Arome Onoja – DHRA/CCN, Lokoja:**

Emeka Oronye, a project beneficiary in Owerri, Imo State has taken ownership of the project and is facilitating the recruitment of young people to champion the fight against corruption. In his words,

“There is so much that I have learnt from the Shun corruption project since I encountered the message of the mobilisation of Christians against corruption in 2018 when we were trained with the manual on Christianity and the fight against corruption. The issue of getting youth involved in the fight against corruption became an idea that I have been pursuing and now it has matured into the formation of the Anti-Corruption Crusaders Corps. I have been able to get others to support me to have a generation of young people who would be trained to become anti-corruption ambassadors. Because of my influence in my circle, a friend who volunteered to buy the uniform for the first set of youths who will be trained to be involved in schools as peer group influencers and will be fashioned just like the boy's brigade or boys' scouts. All thanks to the work of Palace of Priests Assembly and Priests Peace and Justice Initiative.“

Pastor Moses Usman, like many other beneficiaries have conducted step-down trainings with several Pastors, including Kaduna State PFN leaders. Speaking further, he said, “I came to this program today with two ministers from Kaduna who are leaders of PFN as part of my effort to get them to understand the message. In my local Church, they now understand what corruption is and we practice anti-corruption. I preach anti-corruption both in my messages and teachings. I also ensure that the issue of anti-corruption is made clear to the people so that they can easily practice it.”

A renowned Pastor in Makurdi, Benue State, Apostle C.B.N Martins of the Achievers World Christian Centre, has taken on the fight against corruption after his encounter with the project.

“By the end of the second day of the workshop, I had a rethink seeing this from a scriptural perspective and to wake up the social dimension of the church that will impact not just my generation but the one unborn. Consequently, I decided to key into the project to fight against corruption and bad leadership; and I have now gone extremely far with it. Immediately I got back to Makurdi, I started the campaign. On the first Sunday, I had a pep talk right in my church and a few weeks later we did a youth program which cut across the two public universities in the (Benue) state involving some Christian leaders. However, the testimony that surprised me the most was that of the Benue Ministers Against Corruption program which we held last year. It was indeed powerful as almost all the ministers present at the step-down program went home and created a social arm in their respective churches and joined the vanguard of the fight against corruption. So, the step down that started with me last year on the fight against corruption has spread like wildfire especially within Makurdi metropolis and it has also touched down in the government house. We did a program and invited the Principal Special Assistant to Benue State Governor on Strategic Investment and Knowledge Economy who is also a Pastor. When he saw what we were doing, he keyed into the project and spoke extensively about it and at the end of the program, participants decided to take it as their personal project. Various testimonies have been documented in a

pamphlet as part of the impact we have made in the past three years. I want to appreciate God for PPA and the MacArthur Foundation for making this possible.”

Apostle (Dr.) Raymond Idah of Eagles House Christian Centre, Lagos/Benue is a staunch partner on the Shun corruption Project. He shared the following success stories,

“From 2018, my contact with the Shun Corruption project has affected my life positively especially my leadership skills in the church and business as well as other spheres. Secondly, it led to the formation of a social arm in my church called 'Christians in Politics' and a gender justice NGO called Hope Foundation Gender Justice and Equality to fight for the rights of women and the girl-child. Thirdly, it led to the restructuring of my church leadership across Nigeria and beyond to handle the issues of corruption and accountability. Fourthly, the 'Christians in Politics Initiative' in partnership with PPJ reached out to politicians within our vicinity in Benue state and they were positively impacted. In addition, we have a project that relates to accountability check with politicians from my constituency (State House of Assembly and House of Representatives in Benue) as well as the LGA Chairman. In fact, the current LGA chairman was at the last meeting that Dr Orinya Agbaji of PPJ attended. Before the LG election, the three candidates were invited and after the election, the current Chairman was invited to an accountability forum to tell the people what he has achieved after about two years in office.”

One of the key messages passed across consistently by the Shun Corruption project is that the Church cannot give what she does not have. The moral courage to lead the fight against corruption among



4.4 Beneficiaries Embrace Financial Accountability Systems in Umbrella Groups

Pentecostals stems from the fact that PPA operates as a registered organization with transparent and accountable systems. This should be the ideal but has not been the popular format among many Churches. In Year One of the project, PPA created massive awareness on how arbitrariness in the use of Church resources amounts to corruption. Several project beneficiaries have taken a cue and instituted accounting systems befitting groups that promote honesty and integrity. The Chair of the Pentecostal Fellowship of Nigeria (PFN), Chachanga Local Government Area, Niger State, Apostle Charles Amatu is a sterling example.

According to him, the project came to Niger State at a point when he was almost giving up because he had made a lot of enemies by his insistence on following procedure.

“The project encouraged and emboldened me and today, God has helped us to set up the organogram of PFN in the LGA in the right frame of accountability. Elsewhere, people talk about the Chairman holding the association's cheque and things like that in other places but for me as Chairman, I do not see money, I only see papers, and this has helped to set things right with the right checks and balances. This has also influenced my leaders and by extension the churches where they function as Pastors.” – Apostle Charles Amuta, PFN Chairman, Chachanga LGA, Niger State.

No doubt, transparency and accountability have emerged as group principles and Churches with transparent financial systems in place have better reputation within the Pentecostal movement.

4.5 Fighting Corruption: Not A Walk In The Park But We Move



Many beneficiaries of the Shun Corruption Project have shared experiences that show how difficult it is to fight corruption in a society where it has become a norm and a means of survival. Ideally, corruption should be unheard of in the Church and among ministers. In the experience of one our ambassadors, this is not quite the case.

After he trained fellow Pentecostal Ministers on the role of Christians in the fight against corruption (using the Christianity and Corruption Manual produced by PPA), a Pastor made a most unexpected remark. In the words of this testifier,

“I used the Shun Corruption Manual to teach in the church and at the end of the teaching, one of the Pastors I had high regards for said 'if this is the case, nobody will make heaven'. This came to me as a surprise as I asked myself if we have not been practicing what we preach and besides, the teachings are Bible based and the Bible itself is a book of integrity. From then on, anywhere I attend Pastors/Leaders meeting, they now know me as someone who does not bend issues and when I stand to speak, they become jittery... I will conclude by saying that the Shun Corruption project has really been a blessing to me as it has affected my life and those around me positively.” **Pastor Thompson Olomu, Dynamic Word, Nasarawa State.**

In a similar situation, **Pastor Moses Usman of Christs Glorious Army, Kaduna** was trained by the project in 2018. According to him,

“It was at the program in 2018 that I understood the concept of corruption in a better way. I used to think of corruption as only with politicians and government officials; I never thought of corruption to be associated with the church until I attended that program. I have since realized that it is beyond politicians. Following my contact with the Shun Corruption project, there are so many things I used to tolerate which I have now dropped, and in the process, they started calling me SHUN CORRUPTION and among other ministers I discovered I became an odd person as I refused to tolerate those things.”

Another Project Beneficiary from Ughelli North, Delta state gave a mind-blowing testimony in which he categorically stated, “Those people I used to share the money with are now angry with me”. According to him,

“I am a Pastor and a community person, occupying the position of financial secretary. When I attended the training on Christianity and Corruption in October 2019, I used to inflate the amount on receipts and use community money for my personal needs but after the Shun Corruption training, my mind was renewed, and I made a commitment to shun corruption by changing my attitude of deceit; acknowledging what I was doing was bad as a person and as a Pastor. I changed from inflating prices and I no longer collaborate with others to collect the money that belongs to the community. Those people I used to share the money with are now angry with me for refusing to steal community money and also for refusing to allow them to do the same. The pressure and threat to revert to my old ways became so overwhelming and I resigned from that office, but I thank God am a better person now. “



4.6 The Project's IEC/BCC Materials Served to Reinforce Positive Behavior

One of the approaches deployed by the Shun Corruption Project was the use of IEC/BCC materials.

There is evidence from several stories that these materials served to further stimulate, motivate, and conscientize beneficiaries to Shun, Speak and Stand against corruption. In her testimony, a Pastor from the Fruitful Vine Christian Assembly and Executive Director, Centre for Creative Development Strategies, Port Harcourt, Rivers State mentioned that after participating in our training, she placed the project IEC/BCC materials at strategic locations in her office. During the Covid 19 lockdown, some persons visited her office to make an offer... someone from a certain government agency was looking for an NGO to serve as fund recipient to the tune of N500 Million for palliatives. The agency would facilitate the funding on condition that the NGO would pay the 40% of the funds. In addition, the persons who identified her NGO demanded a share of 20% of the funds and only the balance of 40% would be used for palliatives. In her words,

“I told them to give me some time to think about it. In the process, I was caught in between standing my ground and accepting the money. I looked at my sticker pasted in a corner of my office and was thinking about it but my staff were saying that people are hungry that we should accept it. But I told my staff that I can't do it because that is not who I am and I called the people on the telephone and told them I can't accept the conditions; it is either they allow me to use the entire fund for what it is meant for or forget it as I won't be part of all the percentage things they were proposing. They eventually took the offer away.” - **Pastor (Mrs.) Nancy Iheduru, Port Harcourt, Rivers State.**

4.7 Voices of Pentecostals Expressing Renewed Commitment to Participate in Elections and Governance



One of the key achievements of the SHUN Corruption Project is the fact that it has changed the perspectives of Pentecostal leaders about the role of the Church in politics and governance. Project beneficiaries, many of whom had negative impressions about participating in politics and the electioneering process have come to embrace their roles as active citizens.

Pst. Anthony Chukwuneme, Resident Pastor of PPA, Delta State and the projects liaison Officer for South South said that before his encounter with the project, he had archaic ideas about politics and wondered “what would make a Christian go into politics since all politicians are corrupt”. According to him,

“It was in 2018 after a PPJ program that my mind was renewed. When I went through the content of the manual I was given, I discovered that the Bible is indeed the biggest anti-corruption manual and this changed my perspective of politics entirely. In the Book of Proverbs, it was said that when the righteous is on the throne, people will rejoice; so, if the righteous are not there the corrupt will be there

and people will complain and grumble."

Another Pentecostal Pastor and Project beneficiary told the story of how fellow Pentecostals thought that he had backslidden from the faith when he decided to contest for a political office. According to him,

"The impact of this Shun Corruption project on me is deep and has not only changed the way I think, but it has also helped me to change a lot of people around me. I have always believed that Christians have an important role to play in politics but the strong wave of opposition from other ministers made it impossible for me to take the steps I needed to take to begin my journey into politics. It was not until I encountered the project that I had the confidence that what I was doing to rally believers for political participation was supported by the Scriptures.

When I was tapped to run for the office of the Chairman of the Nsukka Local Government Area by the Nigeria National People's Party (NNPP) February 2020, the wave of cynicism and criticism was almost overwhelming. Other believers just fell short of saying that I would go to hell for daring to contest elections. They were asking me to declare if I had backslidden because I would not be running for elective office if I am still a believer and if I know my Bible well.

It was difficult to thoroughly convince them that there was absolutely nothing sinful in a believer running for public office. It was my coming in contact with the Shun Corruption project through the study of the Christianity and Corruption manual that gave me the courage to stand my grounds and run the race so that more believers can engage the political process. I did not win the race, but I have won over many more believers to understand that the more the numbers of believers that are involved in the political process the better for the nation. I have the Palace of Priests Assembly and the Priests Peace and Justice Initiative to thank for the knowledge and the confidence I have got.

In furtherance of the campaign to be more deliberate in getting more Pentecostals into position of leadership, I have established the Dominion Leadership School to train young Pentecostals to understand what is required for leadership as a believer. "

Other voices captured from the field:

"Participating in the electoral process as an election observer made me to realize that I had all the while been in political darkness. I knew nothing, absolutely nothing, not even the basics like the structures of the wards in elections. Now I know and want to know more so that an end can be made by Christians to the manipulations of the political process by politicians who prey on our ignorance." – **Pastor Jordan Edwards, Agbarho, Delta state.**

"As a Pentecostal pastor that participated as an observer in the election, ... it provided me the opportunity of knowing the importance of the role of domestic and international observers and the huge difference between the registered voter and actual voter" – **Pastor Shola Abolarin, Benin, Edo state.**

"Being an election observer also made me feel for the first time that I am a stakeholder beyond just coming to cast my vote. Personally, it gave me a sense of importance that I am really contributing to the election process" – **Pastor Chikelu, Lagos State.**

"I felt a sense of satisfaction that I was able to contribute to a national exercise (as an accredited election observer) which gave me a feeling of belonging in the affairs of my country. The opportunity created an awareness for me that there is need to participate. You cannot comment on what you watch from afar" – **Pastor Stella Obakpolor, Kano state.**

“It was a great privilege, and it meant a whole lot to me to participate as an election observer at the last general election. The opportunity opened my eyes to the re-awakening of the Church to her civic responsibility in our nation. We may not be there yet, but it is a right step in the right direction, if sustained. This is one of the best things that has ever happened to the Church for a long while now. I am so proud of this body (Priests Peace and Justice Initiative) and the kingdom initiative” – **Evangelist Charles Amatu, Minna, Niger state.**

“It was an opportunity to get a firsthand experience on how an election in Nigeria is done and also as a Pastor I feel we can really do more by sensitizing our members to always come out in great numbers to vote during election because that is the only way we can put the right people in the right offices, consequently making Nigeria a better place. I have come to understand that as Pentecostals and Christians in general, prayers alone will not do the magic. We seriously need to get involved because faith without works is dead” – **Pastor Christian Ekeneme, Minna, Niger state.**

“It opened my eyes to see that about 70% of voters are non-Christians which shows that Christians and especially Pentecostals do not really vote. The Bible says, we should watch and pray. We are praying but we are not watching and not acting.”

A change in perception on whether a Christian should participate in politics, as before now, many Pentecostals considered it a sin to participate in politics:

“I got it from here that Christian leaders should encourage their followers to act by voting and monitoring their votes. I also had a change of mind that participating in politics is not a sin. Personally before, that was my view of Christians in politics. Christians can be in politics and remain Christians.” – **Pastor Olatoyinbo Gabriel, Oyo state.**

“I was privileged to observe the 2019 elections at the University of Uyo campus polling unit. Through the observation, I was able to learn some lessons which included helping me to have a change of mind and a sense of responsibility towards politics, to see the complacency of the Church towards political matters and the power of uniting to effectively fight corruption” – **Augustina Eyibo Jackson, Victory Chapel, UNIUYO, Akwa Ibom state.**

“The election observation imparted knowledge and added political value to my life. It was my first experience to be involved in the political process of this country and it made me to see things I have long overlooked, and I now see from this knowledge how politics has affected me and others in the country and also how Christians can make a difference” – **Kenneth Ahil, Enugu, Enugu state.**

“The election observation was an eye opener for me, to see the length that people would go before and during election to get power and what I can contribute to make the nation a better place” – **Rev Mrs. Musa Kafinta, Kano, Kano state.**

“The involvement of Pentecostal Pastors in election observation is to encourage transparency, fairness and electoral character reformation among the key players and I am glad I had the opportunity to be part of the process of giving credence to the entire votes from the polling units” – **Apostle C.B.N Martins; Makurdi, Benue.**

“The elections observation made me to contribute in making sure that Christians especially Pentecostals have, for the first time their voice in stopping malpractices in our elections. It was also a way of putting into practice, the training I received in the SHUN corruption project and to know that elections are not as dangerous and life-threatening as it had been made to be. Rather it is an exciting moment to serve God” – **Pastor Cornelius Iwuchi, Owerri, Imo state.**

4.8 Young Voices Against Corruption Using Creative Art Forms



EndSARS

Me and the mandem
driving around town
Checkpoint ahead, I had
to slow down
Closer we got, I saw it
wasn't the po-po
Just a couple of men with
guns dressed like hobos

Omo, na SARS with
illegal stop and search
They be searching our
bags, they looking for
contraband
Even though nothing was
found, they still made
their demands
We no fit follow them
drag, so we still drop bar

And they treat us like
dogs when they see say
we dey floss
If you dey carry locks,
they are very quick to
judge
Try to push us to the floor
but they the ones with the
flaws
And if you talk too much,
them go beat you up

They're called Special
Anti-Robbery Squad
It's more like Special
Armed Robbery Squad
They try to loot us, if we
no gree they start to shoot
us
Oh my Jesus, come and
save us from these evil

ones

*Uh uh uh
Eh eh eh
Uh uh uh*

No Stain

*My mama told me of a
beautiful land
A land with a flag
A flag with no stain oh
My mama told me of a
wonderful land
A land with a flag
A flag with no stain oh*

*So when I carry my flag
(no stain)
Anywhere that I go (no
stain)
Anything that I do (no
stain)
No stain, no stain, no
stain*

Some of our politicians
really need God oh
Because of the way they
be diverting funds oh
No proof, they can't even
check the records
Why? Because the office
don burn

Corruption not limited to
only the politicians
We have some other
fraudulent tacticians
Hush when you see the
way they balling
Forming big dog, but they
really little puppies

Spending funds that don't
belong to them
Showing their lifestyle on
the internet
Too much money don dey
reduce their sense
Follow their ways bros,
you go end up for cell

It's really sad that they
glad when they take our
cash
Evil plans, they use
charms to coordinate the
scam
Don't rush, work hard,
your time will come
Stay legit and trust God,
everywhere go burst

*My mama told me of a
beautiful land
A land with a flag
A flag with no stain oh
My mama told me of a
wonderful land
A land with a flag
A flag with no stain oh*

*So when I carry my flag
(no stain)
Anywhere that I go (no
stain)
Anything that I do (no
stain)
No stain, no stain, no
stain*

I wanna be rich, I want
quick money
Do whatever it takes to
have that luxury

But I ain't gonna be like
that, no stain
The labour of my heroes
past will never be in vain
I'm just trying to live
right
Join me, here's your
invite
Integrity, honesty
That's the watchword

You're pointing your
fingers at all those in
power
But deep inside, you
know you ain't any better
See we need to come and
make an affirmation
No stain in my land no
more

*When I carry my flag oh
(no stain)
Anywhere that I go (no
stain)
Anything that I do (no
stain)
No stain, no stain, no
stain*

*When I carry my flag (no
stain)
Anywhere that I go (no
stain)
Anything that I do (no
stain)
No stain, no stain, no
stain*

SPECIAL FEATURE:

CHAMPIONING ANTI-CORRUPTION IN GOVERNMENT:

We Celebrate Hon. Daniel Nanbol Listick



A key beneficiary of our capacity building on the role of Christians in the fight against corruption is Honorable Daniel Nanbol Listick, the Legislator representing Langtang North Central Constituency, Plateau State House of Assembly. We are proud to affirm that he has done us proud on all fronts: performing his oversight functions effectively, sponsoring and getting important bills passed and judiciously deploying resources with integrity.

PPA's Anti-Corruption Ambassador,
Hon. Daniel Nanbo Listick

COMMISSIONED PROJECTS



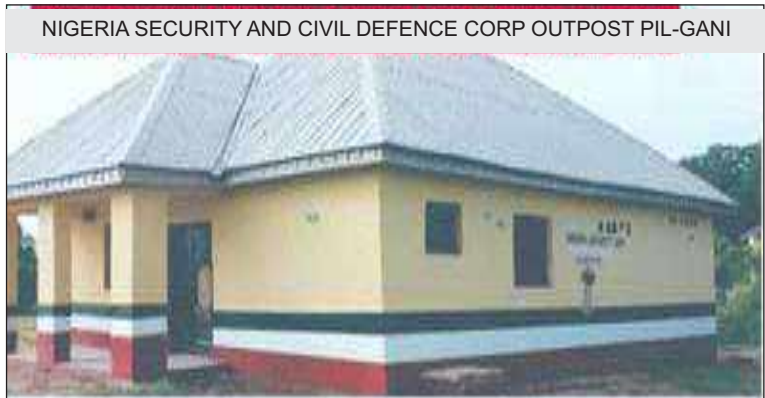
TWO CLASS ROOM BLOCK AND OFFICES AT LEA PRIMARY SCHOOL MANGWANG



HANDPUMP BOREHOLE IN INTERNATIONAL COLLEGE OF EDUCATION LANGTANG



PRIMARY HEALTH CARE CLINIC SHI-LUR RENOVATED



NIGERIA SECURITY AND CIVIL DEFENCE CORP OUTPOST PIL-GANI



PRIMARY HEALTH CLINIC REAK



TWO CLASS ROOM BLOCK AND OFFICES AT LEA PRIMARY SCHOOL PAGWAM-KWANPE

PROJECTS UNDERTAKEN BY OUR ANTI-CORRUPTION AMBASSADOR HON. DANIEL NANBOL LISTICK

FIRST SESSION PROJECTS IN LANGTANG NORTH CENTRAL STATE CONSTITUENCY



PRIMARY HEALTH CARE CLINIC AT YAKOT PIL GANI DISTRICT



DEEP FREEZER FOR EMPOWERMENT TO
SOME CONSTITUENTS



SHARON GALAXY FOR EMPOWERMENT TO A CONSTITUENT



WATER PUMP MACHINE FOR EMPOWERMENT TO
SOME CONSTITUENTS TO PROMOTE IRRIGATION



POLICE OUTPOST AT REAK WARD BWARAT DISTRICT



BAJAJ FOR EMPOWERMENT TO SOME CONSTITUENTS



WELL AT YAKOT FIL-GAM DISTRICT



GENERATOR FOR YOUTH EMPOWERMENT
TO SOME CONSTITUENTS

PHOTO SPEAK



Keynote address being delivered at the platform on accountability by Hon. Barr C. Igbawua – Chief Commissioner, Public Complaints Commission



Dn Tive Denedo, PPJ Program Manager



Project Director, Pst (Dr) Otive Igbuzor addressing a cross-section of participants at a workshop.



Pst Nath Aiyedogbon demonstrating a point while Pst Asuzu listens/watches attentively at a workshop



A panelist - Ese Irhezian contributing to the conversation



Engnr Shettima Kadiri, Leader, Youth Vanguard Against Corruption, leading the opening prayers at a workshop



A syndicate session at a workshop



Workshop on Building Accountability Spaces & Income Generation for Church Leaders & Workers Held at Ayalla Hotel, Abuja, November 11, 2020



Rev Alex Baba facilitating a session on Income Generation



Evang Michael Jegede, saying the opening prayers at the Consolidation Workshop



2020 PLATFORM ON ACCOUNTABILITY FOR CHRISTIANS IN GOVERNMENT



PPA's Anti-Corruption Ambassador, Hon Daniel Nanbol Listick



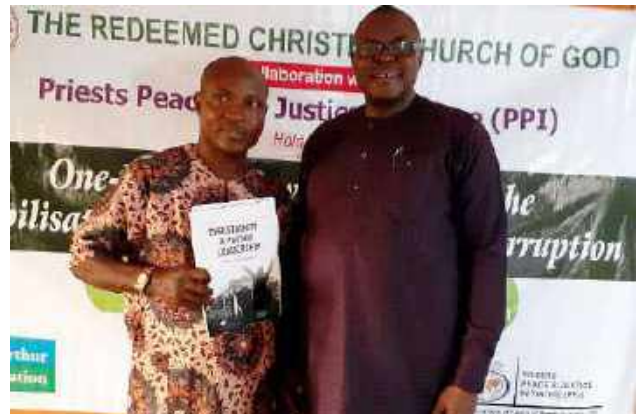
PPJ's Mentorship Workshop, Ayalla Hotel, Abuja, Sept 29, 2020



Pst (Dr) Otive Igbuzor, GO, PPA welcoming participants to a workshop



Rev. Monday Aluola of PFN, FCT, one of the Mentors flanked by Dr Mbuka to his left and Engr Shettima to his right.



Pastor Adeyinka Fatokun of RCCG, Otta and Pastor Joe of PPA Lagos



Raising young voices against Corruption, Jos Plateau State with the honorable commissioner for Agriculture, Hon. Hosea Finangwai



PPJ anti - corruption chapions in Benin, Edo State



Rev (Mrs) Maureen Frank, Kogi State



PPJ anti - corruption champions in Kogi State



Pastor Shola Abola Abolarin giving the welcome address at The Mega Church, Benin, 19th November, 2020



Bishop Bako presenting PPA-PPJ plaque to Rev. Maureen Frank, one of PPJ anti-corruption champions, 20th October, 2020.



Training of Trainers – X no of Pentecostals trained across the Six Geo-political Zones in Nigeria



Pentecostal Ministers Rally Against Corruption in Benue State, July 11, 2019



Pentecostal Pastors Dialogue, Otta, Organised by THE REDEEMED CHRISTIAN CHURCH OF GOD in collaboration with Priests Peace and Justice Initiative (PPJ) at STARCREST Model College, Sango Otta, Ogun State, December 5th 2020



Mrs. Omo-Ikhirodah, from Benin City telling her story of change at the Consolidation meeting



Apostle CBN Martins giving his testimony at the Projects Consolidation meeting.



A female participant sharing her experience on income generation at a workshop



Pst. (Mrs.) Nancy Iheduru, from Port Harcourt, giving her testimony at the Projects Consolidation Meeting



One-Day Consolidation Meeting for the Shun Corruption Project Held at Ayalla Hotel, Abuja, November 5, 2020





Girls Participating at PPA's Adolescents Holiday Camp, 2018



PPA's Accredited Election Observers, 2019

ANTI-CORRUPTION
IEC MATERIALS





5.0

SUCCESS FACTORS/ WINNING STRATEGIES

The SHUN Corruption Project commenced with evidence gathering. The implementers – Palace of Priests Assembly (PPA) – commissioned research on five key themes in Year One:

- Social Teachings of the Church: The Pentecostal Perspective
- Christianity and the Struggle for Social justice
- Christianity and the Fight Against Corruption
- Christianity and Political Leadership of Nations
- Christianity and Accountability

The research findings were validated by key stakeholders and disseminated. The findings formed the bedrock for our project design, including the selection of appropriate strategies to empower Pentecostal Christians to add their voices to the fight against corruption in Nigeria.

In Year 3, we also conducted research on strategic themes to address information gaps identified in Year 2. The two research pieces commissioned were:

- Framework for Building Accountability Spaces for Pentecostal Church Leaders and Workers, and
- Strategies for Income Generation for Ministers and Ministries.

These were occasioned by the identified needs for Churches to set up and operationalize admin and financial systems to prevent arbitrariness and promote accountability, and to address Pastors'/Ministers' reliance on Church funds by supporting them to build side businesses that could generate income to pay their bills.

Our research findings informed the development of training manuals, which were disseminated to stakeholders and used for a pilot training of trainers.

Use of Standardized Training Modules

In order to standardize our trainings, we developed a Training Manual on Christianity and Corruption with Modules addressing gaps revealed by the research at the early stages of the project. Further training manuals were also developed in Year 3 based on the new research we conducted on accountability spaces and income generation. Modules are designed in a participatory format and are

designed to help trainees understand specific issues such as the costs and consequences of corruption; how to promote accountability; and how to generate income to reduce reliance on Church funds.

Use of the Training of Trainers (TOT) Model

The project used a training-of-trainers approach. Our initial trainings across the country built a critical mass of trainers empowered with knowledge and skills on the Science and Art of training, in addition to the role of Pentecostal Christians in the fight against corruption. These trained trainers armed with the training Manual on Christianity and Corruption have been the focal points for step-down trainings in various locations. We further built on this approach in the final year of the project through our pilot training of trainers on the topics of accountability and income generation.

Results-Based/Oriented Programming with Clear Intervention Logic

Our project has a clear intervention logic / theory of change that shows how our intervention/activities will elicit changes among key stakeholders and their institutions and how these changes (outputs and outcomes) contribute to the achievement of long-term goals/impact. In addition, we have a well-defined Monitoring and Evaluation Framework with a suite of indicators which help us demonstrate progress towards results. Following the establishment of one-on-one mentoring programs in Year 3, we added new indicators to the existing suite that brought the total number to 25.

Use of the Safe Spaces Model

PPA has deployed the safe spaces model to organize a separate women-only campaign platform, the Christian Women Against Corruption (CWAC). The idea stems from the fact that women are grossly under-represented in Church leadership. Ministerial positions in Churches are male-dominated and unless pragmatic efforts are made to include women in the campaign against corruption, their voices may be drowned as is the case in the wider patriarchal society. The safe spaces model helps us mainstream and project women's voices as critical players in Church affairs, as active citizens and as leaders. CWAC continues to serve as a veritable platform for women's inclusion, capacity building, freedom of speech/expression without fear of being belittled and for peer sharing and learning. It is interesting to note that the CWAC is beginning to take on a life of its own and now has a steering committee with membership drawn for the six geo-political zones of the country.

In the PPA adolescents' holiday camps, we also deploy the safe spaces model by having boys and girls sit in separate male and female groups to discuss sensitive topics without fear of intimidation. We also deliberately admit more girls than boys to make up for girls' systemic exclusion in our patriarchal society. There is evidence that learning in separate groups has given more girls voice to express themselves than when they participate in plenary discussions with boys. Adolescent girls from our holiday camp who participated in the rapid assessment informing this report showed evidence of improved confidence to Shun, strong voice to Speak and the courage to Stand against corruption in everyday life. Unfortunately, we were unable to conduct the adolescents' camp in Year 3 of the project, due to the coronavirus pandemic.

Early Conditioning: Catching them Young

There is evidence within learning theories that early conditioning has great impact on what humans are capable of doing. Young people growing up in an environment in which corruption is normalized and even appears to be rewarded are at the risk of flowing in the direction of the tide. Unfortunately, even the moral and religious institutions that should promote moral rectitude have been implicated to an extent in corruption. The SHUN Corruption Project, working through existing Church Structures like

Children's Departments, Sunday School, Teenage Choirs and Shun Corruption Clubs in Schools owned by our Anti-Corruption Ambassadors have served as veritable platforms to train young people to identify actions that constitute corruption and to walk against the tide. In Year 3, we have taken this a step further by establishing one-on-one mentoring programs whereby young boys and girls are paired with adults to mentor and guide them on anticorruption values and norms.

Engaging Partners through Effective Coordination Platforms

Many of our collaborators are being exposed to development programming for the first time through the anti-corruption program. In addition to building knowledge of the costs and consequences of corruption, we have also built skills in advocacy and campaigning. Our coordination platforms help to keep the issues in perspective. Our training manual on Christianity and Corruption provides content for ongoing discussions on our three main platforms – Ministers Against Corruption, Christian Women Against Corruption and the Youth Vanguard Against Corruption. It is interesting to note that these platforms have given rise to regional derivatives that address contemporary issues and serve as platforms to recruit more Pentecostal Church leaders and to groom them to champion the anti-corruption fight in their domains. In the final year of the project, platforms were better coordinated and managed through WhatsApp groups where appointed moderators consistently facilitated discussions on topical issues on anti-corruption, weaving in the contents of our training manual on Christianity and Corruption as a reference text.

Endorsement of Group Norms: The Pact on Transparency and Accountability

One of the great achievements of the Shun Corruption Project is building trust, commitment, and mutual respect. As the implementing organization, we have facilitated the move towards peer accountability by opening up our systems and processes to scrutiny. All engagements are subjected to peer evaluation and we encourage our partners and collaborators to give us feedback in writing, including suggesting ways that we could do better.

Accountability to self and peers challenges team members to improve beyond perceived personal limitations and is often a catalyst to achieving personal breakthroughs (NWCG, 2018).

An important indicator of our success in facilitating peer accountability among Pentecostal Ministers and Church Workers in the last three years is the development and massive endorsement of new group norms – the Pact on Transparency and Accountability. It is an indication of buy-in and ownership, openness to public scrutiny and peer-to-peer accountability.



6.0 SUSTAINABILITY

The project was built on a sustainability model and there are clear signs that show how it would continue to yield results even after donor funding is terminated. Our sustainability factors include the following:

Existence of Training Manuals

Long after the termination of project funding, the Manuals on Christianity and Corruption, Accountability, and Income Generation will continue to serve as a useful resource for Pentecostals in Nigeria and the Church universal.

A Critical Mass of Core Trainers Built Across the Country

Our training of trainers model has built a critical mass of trainers across the country. These trainers continue to serve as resource persons at stepdown trainers. Some have also been invited by Churches to train their congregations.

Human and Institutional Capacity Built to Drive the Fight Against Corruption

Our core trainers are influential Pentecostals with large congregations and executives of umbrella groups like the Pentecostal Fellowship of Nigeria (PFN). They continue to mainstream anti-corruption discourse in their sermons and other engagements.

Use of Existing Church Structures as Rallying point

We have been deliberately careful not to create groups that continue to depend on the project for funding. Some of our platforms are coalitions of existing Church Groups. The Youth Vanguard Against Corruption is a coalition of Youth Fellowships of Pentecostal Churches; the Christian Women Against Corruption is a coalition of Women's Fellowships of Pentecostal Churches.

The Biblical Basis for Transparency and Accountability Established

The project priorities of promoting zero tolerance to corruption are well integrated into the priorities of the Church, supported and promoted by the Holy Bible – the central text for Christian beliefs and behavior. The project has led beneficiaries to identify scriptures that support the project's pillars of Shunning, Speaking up and Standing (taking action) against corruption.

Emergence of Independent Groups Across the Country

There are signs of total buy-in and a sense of personal responsibility among our partners/collaborators. Partners' priorities have been influenced and many are directly demanding accountability in their individual Churches. Independent anti-corruption groups have been emerging across the country since Year 2, and they have continued for to do. For example, there are ongoing discussions to establish Kaduna Against Corruption.

It is interesting to note that the Christian Women Against Corruption now has a nationally inclusive Steering Committee, a draft introductory brochure and creed and sub-committees working on various initiatives, including developing a fund-raising strategy towards becoming a fully independent entity.

7.0

LESSONS LEARNED

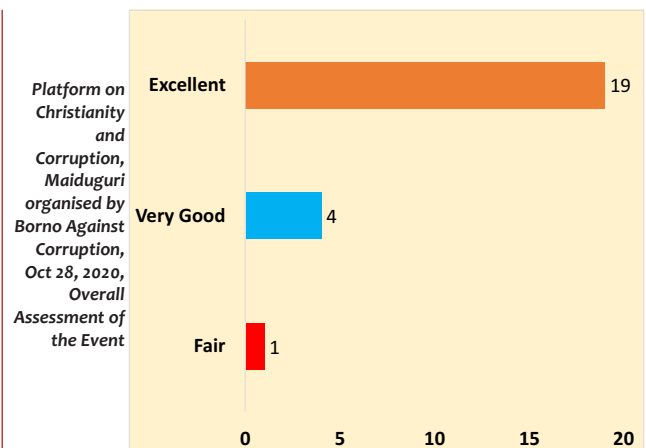
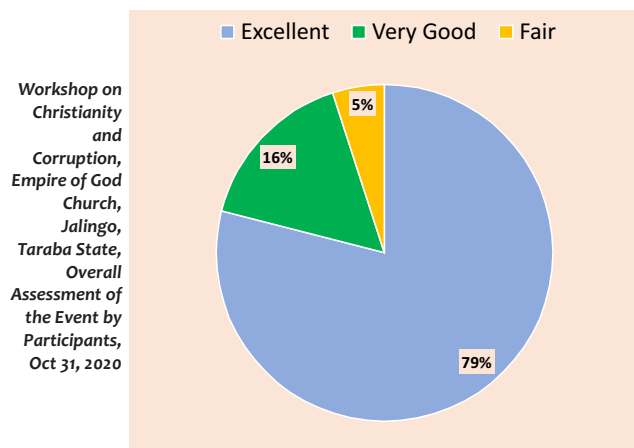


The implementation of the Shun Corruption project has been an important learning experience for PPA. Lessons learned include:

Many Pentecostal Churches were initially apprehensive about collaborating with other ministries to form a common front. Continuous engagement with them has changed their perspectives and they are now excited, initiating joint events and fully engaging on various platforms. Change may be slow and difficult but not impossible.

Many Ministers in the Church have been arbitrary in their financial dealings. With the trainings that they have received, especially on the costs and consequences of corruption, many of them have established transparent and accountable systems. People embrace change when they know what-is-in-it for them.

It is important to have mechanisms in place that enable seamless transition in the face of emergencies. During the pandemic, we were unable to conduct physical engagements. However, we were able to harness technology by conducting three trainings/capacity building sessions virtually (via Zoom). The use of technology is something that should be better integrated into stakeholders' work in order to enable quick response to external shocks.



8.0 CHALLENGES

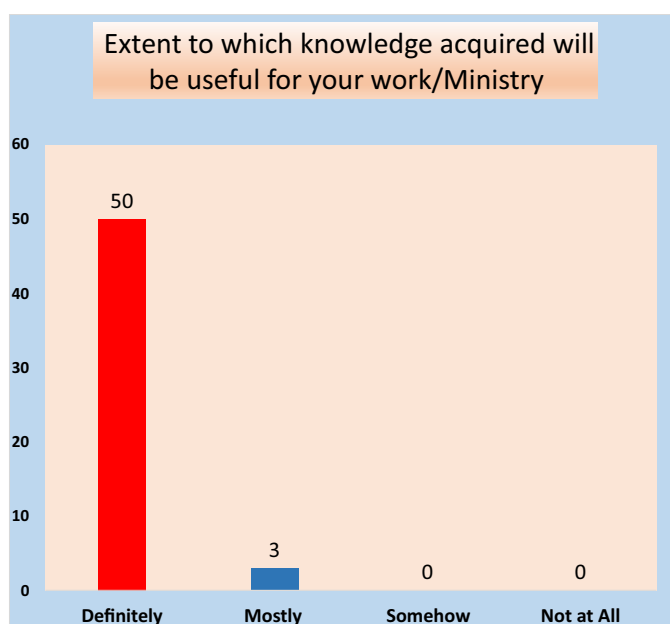


The biggest challenge occurred in the inception phase being the interdenominational rivalry prevalent in Pentecostal Churches and the fear that a church implementing a project can attract their members. We have managed this by working closely with the officials of Pentecostal Fellowship of Nigeria, Abuja Chapter. In addition, we have focused on using the social arm of PPA, the Priests Peace & Justice Initiative (PPJ) as the platform for implementation of the project.

Another major challenge which is specific to Year 3 of the project is the coronavirus pandemic which affected the timeline for our activities, thus warranting an extension of the project wrap-up from December 2020 to May 2021. Furthermore, some activities had to be cancelled completely. An example is the Adolescents' Summer Camp which could not be held due to the health risks it posed.

Currently, the only challenge left is getting Ministers to submit reports. There has been tremendous improvement, but we strongly believe that there is huge under-reporting. We are managing this by making simple reporting templates available to partners.

3 Day Capacity Building Workshop on
Christianity and Corruption @ Park Royal
Hotels, Airport Road, Warri, Delta State 24-26
July 2018



9.0 NEXT STEPS

In Year One (January-December 2018), the project focused on building the structures/platforms and partnerships for successful implementation. We built a critical mass of key trainers, advocates and campaigners to generate the ripple effect needed to replicate results at all levels. We also documented the scriptural basis for Christians' participation in social issues including the fight against corruption, and trained Pentecostals on election observation preparatory to the 2019 general elections.

In Year Two (January-December 2019), the project activated the established platforms (Ministers Against Corruption, Women Against Corruption, and Youth Vanguard Against Corruption) and expanded to eighteen states of the federation. Ministers trained in Year One also stepped down the training in Year Two. A platform on Christianity was established to serve as an entry point to support Christians in government and other workplaces to SHUN, speak up and stand up against corruption. Various professionals coalesced to promote peer-to-peer accountability in the workplace in the form of Builders Against Corruption, Police Against Corruption, Evaluators Against Corruption, and so on.

In Year Three (January 2020-May 2021), the project focused on evolving our philosophy and methodology towards eliciting zero tolerance to corruption through group organizing/norms; consolidating existing and forging new partnerships; capacity building of existing and new partners through trainings, mentoring and resourcing; contributing to knowledge through research on accountability spaces and income generation; and amplifying faith-based anticorruption messages. Importantly, Year Three also witnessed the establishment of one-on-one mentoring programs in order to imbibe anticorruption values and norms in young boys and girls.

Having concluded the third and final year of the Phase 1 of the project, our next steps will be to start implementation of Phase 2. The gains of Phase 1 in which Pentecostals transited from denial to awareness and individual competence to tackle corruption have provided a good foundation for PPA to build on. The Second Phase expands the locus of change beyond individual choices and attitudes to addressing systems and practices that increase and sustain the motivation for change (zero tolerance to corruption) as the new norm/culture among Pentecostals in Nigeria. The project was conceived to address the failure of Pentecostal Leaders and workers to actively participate in the campaign to promote accountability and integrity in Nigeria. The follow up phase will position Pentecostals as a force of change working actively and projecting its voice to demand accountability in and out of the Church. Grounding in the consolidation phase will adopt a Social Practice Theory (SPT) / approach that expands the locus of change beyond individual choices and attitudes to group norms/culture/practice.

Specifically, Pentecostals will have –

1. Shared ideas, understanding, perceptions and aspirations/motivation about accountability and transparency.
2. Enhanced competence, skills, and know-how to tackle corruption as a group. This will be reinforced by peer-to-peer support, vigilance, and demands for accountability. Accountability will be perceived as the acceptable norm and eventually becomes the practice among Pentecostals.

9.1 A SNEAK PEEK AT #SHUN CORRUPTION PROJECT 2.0



ANTI-CORRUPTION

The Second Phase of the project is described in more detail below.

Goal

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

Key Beneficiaries

The key beneficiaries of the project include Christian leaders and workers; Christian worshippers who profess the faith; government and the entire citizenry.

Project Activities

The following are the planned activities for the second phase:

1. Research on Consolidating SHUN Corruption

Drivers of Corruption within and outside the Church Community

How Pentecostal Churches can operationalize the Social Dimension of the Church

2. Deepening and Expansion of Christian Platforms Against Corruption

Involvement of officials of collective (umbrella) groups (PFN) to adopt the social arm of the church as an instrument for fighting corruption and adopt church accountability framework within the Pentecostal family

Institutionalization of platforms (Self-Management)

Expansion beyond sixteen states





3. Capacity Building: Train the trainer approach

- Social Dimensions of the Church
- Christianity and the struggle for Social Justice
- Christianity and the Fight against Corruption
- Christianity and the Political Leadership of Nations
- Political Participation and Election Monitoring
- Building Accountability Spaces
- Income Generation



4. Advocacy and Campaign; and Step-Down Trainings

- Professionals against Corruption
- Strategic Messaging IEC/BCC
- Publications
- Elevated Voices of young people against corruption in music, poems, arts, crafts, and Drama skits
- Social Media Jingles
- Radio
- TV
- Quarterly newsletter/Hall of fame for Pentecostals who demonstrate integrity and accountability



5. Pentecostals and the 2023 Elections

- Capacity Building of Pentecostals in Open Governance (in Collaboration with Centre LSD)
- Capacity Building on the Electoral Process (including Election Observation)
- Pentecostal Situation Room for the 2023 Elections
- Pentecostal Election Observation for 2023



6. Annual Summits of Pentecostal Leaders

- Platform of Christians in Government
- Summit of Pentecostal General Overseers
- Mentoring Summit
- Social Dimension of the Church (Democracy, Justice, Poverty, Elections etc.)



OUR ORGANIZATION

OUR PEOPLE

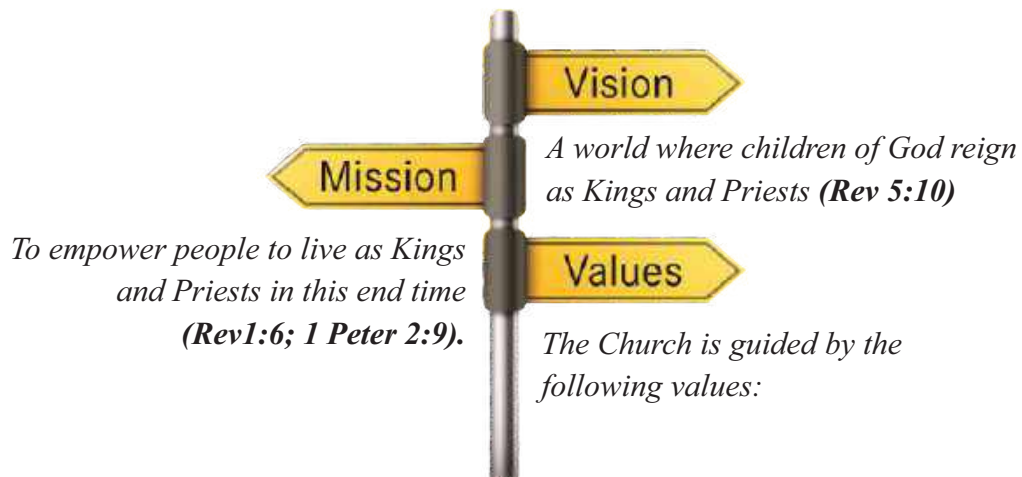
OUR PARTNERS



9.1 Our Organization

PALACE OF PRIESTS ASSEMBLY: *We are Priests. We Make Disciples.
....Empowered People...Better Society*

The vision to establish Palace of Priests Assembly (PPA) was revealed to Pastor (Dr) Otive Igbuzor in 2012. But it took four years for the vision to be actualized in 2016, with headquarters in Abuja and branches in Lagos and Delta States. The Palace of Priests Assembly has aspiration of being present in all continents of the world starting from Africa.



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.

God is the ultimate leader and calls every believer to lead others (Gen 1:26). Leadership provides vision and without vision, the people perish (Prov 29:18). We will provide servant leadership (Mark 10: 43-44); serve one another (Gal 5: 13); not lording it over others (Matt 20:25-26; 1 Peter 5:3).



EMPOWERMENT: requiring us to equip the saints in all aspects of life to live as Kings and Priests that bring honour to God and make disciples in all nations.

We receive power from God to live triumphant Christian life and make disciples (Rev 5:12; Acts 1:8). We are empowered by God:

Spiritually to rule in the midst of enemies Ps 110:1-2; protected from harm (Luke 10:19); power to go about doing good (Act 10:38); power to fulfil destiny (Jer 1:4-5; Jer 29:11); to stand out and make a difference by being salt and light of the world (Matt 5:11-16) and power to do all things (Phil 4:13)

Economically: We will let our members know that our God is a rich God and the God of abundance (Ps 24:1; Haggai 2:8.) and that it is the plan of God for His children to be rich (Deut 8:18; Jer 29:11; 3 John 2; Ps 35:27; Ps 112:1-3). As a Christian, your ability to abide by many of the laws of success in life is enhanced (belief, responsibility, purpose, service, preparation, decision, commitment, persistence, integrity, abundance). We will teach our members to work hard 1 Cor 4:12; 1 Thess 4:11; 2 Thes 3:10); to have an inheritance (Gal 3:29); be delivered from poverty (Luke 4:18); be blessed even in times of hardship (Ps 37: 19 & 25); to have the right attitude –the attitude of Jesus (Phil 2:3-8), can do attitude (Phil 4:13); to be responsible (Micah 6:8); to go the extra mile (Matt 5: 41); show compassion to others (Matt 9:36-38); to conquer fear (Deut 31:6; Ps 144:1); acquire knowledge (Prov 11: 9). In particular, the members will be taught to sow spiritual seed- tithes, offering and giving to Men of God (1 Cor 9:13-14), house of God (Prov 3:9-10); fellow believers (Acts 2:44-45) and the poor (Prov 14:31); and physical seed -investment of money that will bring to you more money. Work smart, be diligent (Prov 20:13), have financial knowledge and have diversified source of income. Most importantly, invest in what will give you returns. (Prov 22:29).

Socially to relate with others as Princes and Princesses (Rev 1:6; 1 Peter 2:9) and as saints (Rom 1:7; 1 Cor 1:2; Eph 1:1)

Politically, we recognize and accept that the power that be are ordained by God (Rom 13:1); pay taxes to human government (Matt 17:24-27) and ensure that the righteous rule (Prov 29:2). The church will minister to both the spiritual and material well-being of all men and women (Deut 8:18; Prov 10:22; 3 John 2). The church will ensure that the nation reflects God's values (Deut 15: 7-11; Luke 14: 12-14; 2 Cor 8: 13-15; Gen 1:31; Zech 8:1; Deut 14:28-29).

ROYALTY: Requiring us to live as Kings and Priests in accordance with God's design as a chosen and peculiar people.

We will live as royalty. We will train our members to overcome slave mentality. We will live as Princes and Princesses and not as paupers. We will think and act as royalty. We will show forth the glory that Jesus has given to us (John 17:22; Prov 4:9; Rom 8:29-30).

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 (Ps 26:1). Our integrity will preserve us (Ps 25:21). Prov 10:9a –Whoever walks in integrity walks securely (NIV)

DISCIPLESHIP: Requiring us to make disciples in all nations with solid biblical foundations who are then able to disciple and empower others.

We will deny ourselves, take up our cross and follow him (Matt 16:24). We will make disciples of all nations.

We can remember the values with the mnemonic LERID – Leadership, Empowerment, Royalty, Integrity and Discipleship.

Our Anchor Scriptures

Ex 19:6 – *And ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shall speak unto the children of Israel (KJV)*



Rev 1: 6 – *And hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever (KJV)*

Rev 5:10 – *And hast made us unto our God kings and priests and we shall reign on the earth (KJV)*

1 Peter 2:9 – *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who called you out of darkness into his marvelous light (KJV)*

LOCATIONS



Headquarters:

Palace of PRIESTS ASSEMBLY
Ebenezer Place, on the road beside El-Rufai Park,
Area One, Abuja.

Lagos Address:

Palace of PRIESTS ASSEMBLY,
111 Aladelola Street, Ikosi ketu,
Lagos.

Delta Addresses:

Palace of PRIESTS ASSEMBLY,
Odeyovwi Villa, Umuabi Street, Ugono-Orogun,
Ughelli North LGA, Delta State.

Palace of PRIESTS ASSEMBLY,
Along Emonu/Arhagba road,
Emonu-Orogun, Ughelli North LGA, Delta State.

Telephone

+234 8127100087
+234 7063879653
+234 803 4361331

Website: www.priestsassembly.org

E-mail: info@priestsassembly.org

Twitter: @priestsassembly

Facebook: www.facebook.com/priestsassembly.

PRIESTS PEACE AND JUSTICE INITIATIVE (PPJI)

Priest Peace and Justice Initiative (PPJI) is a non-governmental, non-profit organization, a social arm of Palace of Priests Assembly. It is set up to promote and advocate for peace and justice in order to enhance human dignity and also to encourage crisis management and deploy justice where there is injustice. The formation of PPJI is necessary in order to sensitize people of "Social Conscience" and that will enable them to identify and resist structures of injustice in their societies.

All round the globe, there is crisis, insecurity, insurgencies here and there, violence, poverty, political instability, lack of patriotism, etc. Human rights are being denied, governments no longer protect the rights of their citizens, and there are no credible, free and fair elections. In fact, there is serious moral decay in the country – all these call for attention.

PPJI will collaborate with other secular organizations committed to peace and social justice irrespective of faith, race or nationality to achieve common goal.



Vision of 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.



Core Values

Leadership
Empowerment
Royalty
Integrity and
Discipleship.

Thematic Areas

Democracy
Peace Building
Social Justice
Emergency and Humanitarian Services
Education and Health.

Strategic Approach

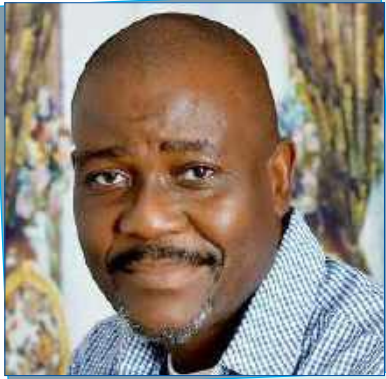
Training / Sensitization
Advocacy and Campaigns
Research / Services
Empowerment.

Our People



Pastor (Dr) Otive Igbuzor

Pastor (Dr) Otive Igbuzor is the General Overseer of Palace of PRIESTS ASSEMBLY, Abuja and the Founding Executive Director of African Centre for Leadership, Strategy & Development (Centre LSD). He was formerly Country Director of Action Aid and Head of International Head of Campaigns. He holds a doctorate degree in Public Administration and he is the Project Director of the SHUN Corruption project.



Tive Denedo

Tive Denedo is the Program Manager of Priests Peace and Justice Initiative (PPJ), the social arm of the Abuja-based Palace of Priests Assembly. He is a Literature-in-English graduate of the University of Ife, with work experience in media and communication, journalism, freedom of expression and access to information. He was the former Campaigns Director of Media Rights Agenda.



Ms. Ojonugwa Negedu

Ms. Ojonugwa Negedu is the Program Officer of Priests Peace and Justice Initiative (PPJ), a faith-based organization and a social arm of the Palace of Priests Assembly. She was formerly an Assistant Administrative Manager at Catrac LTD. She holds a bachelor's degree in Economics and Statistics from the University of Benin with a master's degree in Business Administration from University of Calabar



Dr Orinya Agbaji Orinya

Dr Orinya Agbaji Orinya is the Executive Secretary of Palace of Priests Assembly, Abuja and a member of The Global Project Professional Society, United Kingdom. He was formerly a lecturer with the Department of Environmental Health, Makama Dogo College of Health Technology, Nasarawa State. He holds a degree as a Doctor of Veterinary Medicine and he is the Project Officer of the Shun Corruption Project.



Pastor Joseph Igbuzor

Pastor Joseph Igbuzor is a member of the Board of Trustee of Palace of Priests Assembly, the Resident Pastor of Palace of Priests Assembly Lagos and the Lagos Liaison Officer of Priests, Peace Justice and Initiatives (PPJ). He is a graduate of University of Benin with vast experience in conflict resolution



Pastor Anthony Chukwuneme Benedict

Pastor Anthony Chukwuneme Benedict is the Resident Pastor of Palace of Priests Assembly, Ugono-Orogun. He holds a certificate in theology from the Bible Center, Lagos. He is the Delta State Liaison Office for the Shun Corruption Project.



Pastor David Yusuf

David Yusuf is the Finance Officer I, Priests Peace & Justice Initiative (PPJ). He is a Certified National Accountant (Nigerian School of Accountancy, Lagos). He was a former Director of Audit with the office of the Auditor-General for the Federation.



Mrs. Cecilia Yusuf

Mrs. Cecilia Yusuf is the Finance Officer 2 of the Priests Peace and Justice Initiative. She holds a degree in Accounting from the Nnamdi Azikiwe University, Awka. She was formerly a staff of the Lagos-based firm of Okorafor & Co Chartered Accountant Firm.



Mr. Victor Avidime Yusuf

Victor Avidime Yusuf is the IT/Social Media Consultant, Priests Peace and Justice Initiative (PPJ). He holds a degree in Economics from Adamawa State University, Mubi. He was a former employee of Collins Ijoma & Associates, Abuja.

ANNEXURE

ANNEX 1

Completed Activities and Corresponding Outputs and Outcomes achieved from January 2018-May 2021

TABLE 1 – Completed Activities and Corresponding Outputs and Outcomes achieved in January 2018 to April 2021

Project Activity Completed so far	Date	Location	Participants	Purpose	Outputs/Outcomes achieved
Finance and Admin Training for PPJ Staff	23rd – 29th January 2018	Abuja	5 PPJ staff	To equip PPJ staff with finance and admin skills to enhance effective and accountable implementation of the Shun Corruption project.	-Project management team equipped with requisite knowledge and skills in finance and admin, especially managing MacArthur funds and general accounting systems.
Advocacy visit to 4 influential Pentecostal leaders	16th February 2018	Abuja	PPJ Key staff and Pentecostal leaders	To share the project's vision, goal and objectives and solicit their support.	Enhanced understanding of the Shun Corruption project Buy in and expressed commitment/support for the Shun Corruption project
Advocacy visit to Pentecostal Fellowship of Nigeria (PFN), FCT Chapter	26th February 2018	Abuja	PPJ key staff and PFN FCT Leaders	To share the project's vision, goal and objectives and solicit their support.	Enhanced understanding of the Shun Corruption project Buy in and expressed commitment/support for the Shun Corruption project
Methodology Workshop	1st March 2018	Nationwide; held in Abuja	54 participants – 11 females; 43 males;	To agree key themes and approaches for the Christianity and Corruption research	Key themes and research approaches discussed and agreed.
Christianity and Corruption Research - Researchers Commissioned to work on the following themes: Christianity and Political Leadership	March-May 2018	Nationwide	NA	To harvest evidence from various sources and scope the Holy Bible for Scriptural foundation/basis for the role of Christians in the fight against corruption	Documented research findings/evidence from various sources on the agreed key themes.

<p>Social Practices and Teachings of the Church: The Pentecostal perspective</p> <p>Christianity and Accountability</p> <p>Christianity and Corruption</p> <p>Christianity and Social Justice</p>					
Drafting of Christianity and Corruption Manual	May-June 2018	Abuja	NA	To make available a standard training Manual on Christianity and Corruption with strong empirical evidence from research and Scriptural backing.	Christianity and Corruption Manual, with standard modules covering agreed themes available and Pre-tested
Validation Workshop		Abuja	48 participants all from Abuja; 14 Females; and 34 Males.	To present and validate research findings.	Inputs and suggestions by participants to strengthen research findings harvested.
IEC/BCC Message Development Workshop	25th April 2018	Nationwide (NW; SW; SS and SE zones)	18 participants – 5 females; 13 males		Key mobilizational IEC/BCC messages agreed
IEC/BCC materials printed and distributed	Continued Throughout		NA	To enhance knowledge on the ills of corruption and stimulate action to shun and speak up against corruption	<p>T-shirts – 500 printed; 240 distributed so far;</p> <p>Face caps – 500 printed; 240 distributed so far;</p> <p>Customised writing pen – 710 produced; 210 distributed;</p> <p>Customized conference bags with sticker – 210 produced and distributed;</p> <p>Customised jotters,-210 produced and distributed;</p> <p>8 banners produced;</p> <p>Project profile – 2000</p>

					copies produced; Wrist Bands – 500 produced
Monitoring and Evaluation training of PPJ staff	26th April 2018	Abuja	7	To strengthen the skills of project staff on M and E	Staff's understanding of M and E enhanced Parameters for project Theory of Change jointly identified
Mobilisation of members women and youth leaders of existing groups in Pentecostal Churches to join the anti-corruption platforms – Youth Vanguard against Corruption and Christian Women against Corruption – Registration forms distributed.	Continued Through out	Nationwide			Interdenominational platforms established to actively sensitize and mobilize their constituencies against corruption
Youth Vanguard Against Corruption – Inaugural Meeting/Training of Trainers	24th May 2018	Abuja		One- day Inaugural/ Train the Trainer workshop on their role in anti – corruption fight in Nigeria. - Training on Christianity and Corruption -Training on Campaign, Advocacy; and Messaging -Group sessions on Modalities/Approaches for the Anti-Corruption Campaign	Interdenominational platforms established/activated to actively sensitize and mobilize their constituencies against corruption. - Enhanced trainees' knowledge of the cost and consequences of corruption and the role of Christians in the fight against corruption. - Enhanced trainees' skills in advocacy, campaigns and messaging in preparation for the Shun Corruption Campaign Youth-friendly channels and approaches identified and agreed for the Shun Corruption Campaign by Youth Vanguard Agreed (include – Drama; Music; social media campaign, etc)

<p>Christian Women Against Corruption - Inaugural Meeting/Training of Trainers</p>	<p>31st May 2018</p>	<p>Abuja</p>		<p>One- day Inaugural/ Train the Trainer workshop on their role in anti – corruption fight in Nigeria - Training on Campaign, Advocacy; and Messaging</p>	<p>Interdenominational platform established/activated to actively sensitize and mobilize their constituencies against corruption.</p>
<p>PPJ Website set up; Social Media Campaign commenced – Twitter; Facebook;</p>	<p>Continued Throughout</p>		<p>NA</p>	<p>Information dissemination; showcase project activities globally; Social media campaign against corruption through dissemination of anti-corruption messages</p>	<p>Increased engagement on the project’s social media handles – Enhanced credibility of the Shun Corruption project</p>
<p>Launch of The SHUNCORRUPTION Project and a three-day Capacity building/ Train the Trainer Workshop on Christianity and corruption for Northern zone (North Central, North East and North West) in Abuja.</p>	<p>June 26-28, 2018</p>	<p>Abuja</p>	<p>74</p>		<p>Enhanced knowledge of the Scriptural basis for Christians’ participation in the fight against corruption. Trainees demonstrate enhanced knowledge of the Scriptures against corruption Inter-denominational platforms galvanized to take action against corruption Wider buy-in and collaboration on the Shun Corruption project Christian leaders who commit to mainstream corruption discourse in their sermons - Level of engagement on social media posts by project team on research findings/related topics</p>
<p>Launch of The SHUNCORRUPTION Project and a three-day Capacity building/ Train the Trainer Workshop on Christianity and</p>	<p>10th – 12th July 2018</p>	<p>Lagos</p>	<p>59</p>		<p>Enhanced knowledge of the Scriptural basis for Christians’ participation in the fight against corruption.</p>

<p>corruption for Western Zone</p>					<p>- Trainees demonstrate enhanced knowledge of the Scriptures against corruption</p> <p>Inter-denominational platforms galvanized to take action against corruption</p> <p>Wider buy-in and collaboration on the Shun Corruption project</p> <p>- Christian leaders who commit to mainstream corruption discourse in their sermons - Level of engagement on social media posts by project team on research findings/related topics</p>
<p>Pentecostal Pastors/Leaders in South West Zone March (Procession) against Corruption on Africa Anti-Corruption Day</p>	<p>11th July 2018</p>	<p>Lagos</p>		<p>To sensitize the general public on the ills (cost and consequences) of corruption</p>	<p>The air waves saturated with news on Pastors procession against corruption</p>
<p>Launch of The SHUN CORRUPTION Project and a three- day Capacity building/ Train the Trainer Workshop on Christianity and corruption for South East and South Zone</p>	<p>24 – 26th July, 2018</p>	<p>Warri, Delta State</p>	<p>59; 40 males; 19 females; 38 participants from outside Warri</p>		<p>Enhanced knowledge of the Scriptural basis for Christians’ participation in the fight against corruption.</p> <p>Trainees demonstrate enhanced knowledge of the Scriptures against corruption</p> <p>Inter-denominational platforms galvanized to take action against corruption</p> <p>Wider buy-in and collaboration on the Shun Corruption project</p> <p>Christian leaders who commit to mainstream corruption discourse in their sermons - Level of engagement on social media posts by project team on research findings/related topics</p>

The Youth Vanguard Annual Christianity Summit held	30th of August, 2018	Abuja	Fifty (50) participants. 32 Male and 18 female, 6 participants came from outside Abuja.	Empowered Pentecostal Christian youth advocating and campaigning against corruption from a Christian perspective.
The Christian Women Against Corruption Annual Summit held	6th September, 2018.	Abuja	Seventy-seven (77) Participants and four (4) participants came from outside Abuja.	Empowered Pentecostal Christian women advocating and campaigning against corruption from a Christian perspective.
The second round of the three – day capacity building workshop in Abuja was held	18th – 20th September.	Abuja	Four – six (46) participants all from Abuja. 38 male and 8 female participants.	
The second round of the three – day capacity building workshop in Lagos was held	9th - 11th October, 2018	Lagos	Fourth one (41) participant all from Lagos and its environs. 25 male and 16 females	Enhanced knowledge of the Scriptural basis for Christians’ participation in the fight against corruption. Trainees demonstrate enhanced knowledge of the Scriptures against corruption
The second round of the three – day capacity building workshop in Warri was held	22nd - 24th October, 2018	Warri	Fourth two (42) Participants all from Delta states	Enhanced knowledge of the Scriptural basis for Christians’ participation in the fight against corruption. Trainees demonstrate enhanced knowledge of the Scriptures against corruption
The one – day training on election Observation in 14 states including FCT was held	1st – 16 November	Abuja Kogi Benin Lagos Ibadan Minna Warri Owerri	522 participants, 328 males and 134 females	Increased engagement of Pentecostal Christians on Anti- corruption activities Established/activated Platform in politics,

		Port Harcourt Uyo Enugu Kano Kaduna Benue Borno			electioneering and governance
Distribution of the Shun Corruption training manual, revising and signing of code of conduct for trained election Observers was held	6th – 20 February, 2019	As Above	350 copies of manual were distributed		
Deployment of Election Observers was held	23rd February and 2nd March, 2019	420	420 election observers were deployed across 14 states including FCT		Increased participation in electioneering process in Nigeria
Advocacy Visit to trained Pentecostal pastors	26th March – 11th April 2019	27	Abuja	To remind them on the need to step down the training on corruption for their members	Buy in and expressed commitment/support for the Shun Corruption project
Christian Women Against Corruption Summit on Grooming the next generation of Christian against corruption	11th July, 2020	50			Enhanced knowledge of the Scriptural basis for Christian participation in the fight against corruption. Buy in and expressed commitment/support for the Shun Corruption project.
Marking Africa Anti-Corruption Day	11th July, 2019	Abuja – 50 Lagos – 50 Owerri – 50 Delta – 50 Yobe – 50 Kaduna – 50 Benue - 50	50	To sensitize the general public on the ills (cost and consequences) of corruption	The air waves saturated with news on Pastors procession against corruption Increased engagement of Pentecostal Christians on Anti- corruption activities
Media Presentation of Advocacy Brief	20th August, 2019	Abuja	NA		

Youth Vanguard Against Corruption	25th August, 2019	Abuja	41 Participants 28 male and 13 female		
Platform on Accountability for Christians in Government	27th August, 2019	Abuja	86 participants – Male 55 and Female 31		improved knowledge of Christian leaders and worker on issues of accountability and to demand accountability from duty bearers.
The National Christian Women Against Corruption	26th September, 2019	Abuja	59		Enhanced knowledge of the Scriptural basis for Christian participation in the fight against corruption. Buy in and expressed commitment/support for the Shun Corruption project
Youth Vanguard Against Corruption	13th February, 2020	Abuja	38 Participants	To actively sensitize and mobilize their constituencies against corruption	Empowered Pentecostal Christian youth advocating and campaigning against corruption from a Christian perspective.
Christian Women Against Corruption	19th March, 2020	Abuja	56 Participants	To actively sensitize and mobilize their constituencies against corruption	Enhanced knowledge of the Scriptural basis for Christian participation in the fight against corruption. Buy in and expressed commitment/support for the Shun Corruption project
Training of PFN Gwarimpa on Establishing Social arm	4th and 5th October, 2020	Abuja	44 Participants – 40 males and 4 Females		
CAMA Deliberation	16th September, 2020	Abuja (Zoom Meeting)	74 Participants		Enhanced Knowledge of the recently passed CAMA Law.
Validation of the two-research work; Income generation for Pentecostal Pastors and Building	21st September, 2020	Abuja	25 Participants	To present and validate research finding	Input and suggestion by participants to strengthened research finding harvested.

accountability spaces in Pentecostal Churches					
Promotion of Role models and Mentoring of young Christians	29th September, 2020	Abuja	58 Participants – 41 Males and 17 Females		Young Pentecostal leaders mentored and becoming anti – corruption ambassador.
Platform on Accountability for Christians in Government	8th October, 2020 and	Abuja	43 participants - 29 Males and 14 Females	To appraise participants efforts and for them to share their success stories, experiences and lessons learnt.	Improved knowledge of Christians in government on issues of accountability and to demand accountability from duty bearers.
	15th October, 2020		51 Participants – 29 Males and 22 Females		
Consolidation of the shun corruption project	5th November, 2020	Abuja	59 Participants – 43 Males and 16 Females	To appraise participants efforts and for them to share their success stories, experiences and lessons learnt.	Increased engagement of Pentecostal Christian leaders and workers in anti – corruption activities.
Workshop on Building Accountability Spaces & Income Generation for Church Leaders and Workers	11th November, 2020	Abuja	49 participants – 39 Males and 10 Females		Improved knowledge of Christian leaders on issues of income generation and how to build accountability spaces in their Churches
	12th November, 2020		60 Participants – 50 Males and 10 Females		
Advocacy Visits/Follow-up for success stories in various constituencies and the distribution of PPJ Research Publications	27th Sept, 2020	Kaduna	129 (112 M and 12 F)	To appraise participants efforts and for them to share their success stories, experiences and lessons learnt	Participants demonstrating enhanced Knowledge of the scriptural basis for Christian participation in the fight against corruption. A crop of Christian Leaders and workers advocating and campaigning against corruption.
	12th Oct, 2020	Makurdi, Benue	24 (19 M and 5 F)		
	17th Oct, 2020	Kano	33 (22 M and 11 F)		
	18th Oct, 2020	Kaduna	30 (26 M and 4 F)		
	28th Oct, 2020	Borno	29 (19 M and 10F)		
	31st Oct, 2020	Jalingo, Taraba	29 (15 M and 14 F)		
	2nd Nov, 2020	Jos, Plateau	48 (28 M and 20 F)		

20th Oct, 2020	Lokoja, Kogi	22 (17 M and 5 F)
19th Nov, 2020	Benin, Edo	24 (16 M and 8 F)
17th Nov, 2020	Warri, Delta	25 (21 M and 4 F)
19th Nov, 2020	Enugu	22 (17 M and 5 F)
21st Nov, 2020	Owerri, Imo	23 (19 M and 4 F)
24th Nov, 2020	Uyo, Akwa – Ibom	27 (18 M and 9 F)
26th Nov, 2020	Port Harcourt	25 (18 M and 7 F)
30th Nov, 2020	Minna, Niger	22 (19 M and 7 F)
24th May, 2020	Orogun, Delta	17 (11 M and 6 F)
31st May, 2020	Orogun, Delta	16 (14 M and 2 F)
22nd Aug, 2020	Orogun, Delta	participants , all male
29th Oct, 2020	Orogun, Delta	28 (22 M and 6 F)
31st May, 2020	Lagos	4 female participants
16th May, 2020	Lagos	7 (6 M and 1 F)
7th June, 2020	Ogun	6 (5 M and 1 F)
17th Oct, 2020	Oyo	32 (24 M and 8 F)
31st Oct, 2020	Lagos	21 (16 M and 5 F)
5th Dec, 2020	Ogun	20 (9 M and 11 F)
		Total: 611 Participants
		499 Males and 112 Females

Public Presentation of PPJ year 2 report	17th February, 2021	Zoom meeting	21 media houses and 23 online participants		Amplification of Shun Corruption project impact among stakeholders
Validation Meeting of Strategic plan	24th February, 2021 Abuja (Zoom Meeting)	Zoom meeting	18 online participants	To receive comments and contribution from stake holders	Executive Council member endorse the Strategic Plan
Training of Pentecostal Leaders on Social arm of the church	Abuja (Zoom Meeting)	March 17th, 2021	55 online participants	To build the capacity of Pentecostal Leaders on the need to promote the social dimension of the Church	Trained Pentecostal Leaders have increased knowledge on the need to promote the social dimension of the Church.
Training of Christian Leaders on peace building.	Abuja (Zoom Meeting)	7th April, 2021	55 Participants	To build the capacity of Pentecostal Leaders on conflict management	Trained Pentecostal Leaders advocating and engaging in conflict management and peace building in Nig.
To build the capacity of trained Pastors on social issues.		28th April, 2021	66 Participants		improved knowledge and understanding of the issues of corruption, poverty, inequality & justice issues.

ANNEX 2

IEC Materials Produced and Disseminated in Years 1-3

YEAR 1

The following materials have been produced by the Shun Corruption Project:

520 T-shirts, 500 face-caps, 710 writing pens, 210 conference bags branded with stickers, 210 jotters, 9 banners, 500 wrist bands, and 2000 project profiles. These materials have been strategically distributed as part of the tools for amplifying the SHUN Corruption messages at events and across PPA's and partners' focal communities. These messages are also being disseminated online on our websites and social media handles. All messages were pre-tested to ensure that they resonate with and are understood by message recipients/target stakeholders.

YEAR 2

Use of IEC/BCC materials - 420 T-Shirts; 220 Face Caps and 18 banners distributed to reinforce messages.

YEAR 3

Branded IEC/BCC materials distributed at events and in project communities - 235 T-shirts, 235 Face-Caps, 500 Stickers, 50 Brooches, 50 Plaques, 338 writing pens, 338 Conference bags, 338 jotters and 18 banners.

ANNEX 3

VOTPAC Broadcast List

DATE	TOPIC	GUEST	HOST	REMARK
1/01/2020	Corruption and Pentecostal Christians in the work place	Oche Ocheme	O c h e Ocheme	Recorded
8/01/2020	The roles of Christian leaders in addressing the challenges of Corruption	Pastor. Israel W. Abam	O c h e Ocheme	Recorded
15/01/2020	Costs and consequences of corruption	Apostle Aaron Egwu		Recorded
22/01/2020	Strategies for winning the war against corruption	Pastor Tom Coker		Recorded
9/01/2020	The roles of members in the accountability process	Oche Ocheme		LIVE Edition
12/02/2020	Youths and Gender in the fight against corruption	O.J Negedu, Youth President, PPA	O c h e Ocheme	Recorded
19/02/2020	Does greed fuel corruption?	Oche Ocheme		Recorded
26/02/2020	Doing your little quota in the fight against corruption		O c h e Ocheme	Live Edition
4/03/2020	How to avoid the stigmatization of Covid-19 victims	Mr. Tive Denedo	O c h e Ocheme	Covid - 19 Edition
11/03/2020	Managing the challenges of Covid-19, the Pentecostal approach	Mr. Tive Denedo (prt2)	O c h e Ocheme	Covid - 19 Edition
18/03/2020	Churches and leaders responded to their members during Covid -19 challenges	Mr. Tive Denedo (prt3)	O c h e Ocheme	Covid - 19 Edition
25/03/2020	X-raying the church's response to the challenges of Covid-19	Oche Ocheme	O c h e Ocheme	Live Edition

8/04/2020	The social dimension of the Church	Dr. Otive Igbuzor		Repeat broadcast due to high demand
15/04/2020	Standing firm in the face of corruption	Evang. Felix Arome	Oche Ocheme	Recorded
22/04/2020	Building a culture of high integrity	Pastor Eddychoice Idoko	Oche Ocheme	Recorded
29/04/2020	God as our accountability compass	Oche Ocheme		Live Edition
6/05/2020	Biblical insight on accountability	Apostle John Egwu	Oche Ocheme	recorded
13/05/2020	Biblical insight on accountability (prt two)	Apostle John Egwu	Oche Ocheme	recorded
20/05/2020	Ensuring a systemic accountability process in the Pentecostal assembly	Pastor Frederick Adetiba	Oche Ocheme	Recorded
27/05/2020	God expects so much from you as a Christian	Oche Ocheme		Live Edition
03/06/2020	Does God places premium on accountability?	Apostle John Egwu	Oche Ocheme	Recorded
10/06/2020	Does Grace Excuse the Pentecostal Christian to Sin?	Pastor Ojoje Agbo	Oche Ocheme	
17/06/2020	Costs and Consequences of Corruption	Past. Frederick Adetiba	Oche Ocheme	Recorded
24/06/2020	Live Edition			
01/07/2020	Pentecostalism and the fight against corruption	Pastor. Joseph Igbuzor	Oche Ocheme	Recorded
08/07/2020	Pentecostalism and the fight against corruption. Cont..	Pastor. Joseph Igbuzor	Oche Ocheme	Recorded Prt two

15/07/2020	The prosperity Message and accountability	Apstl. Aaron Egwu	Oche Ocheme	Recorded
05/08/2020	Pentecostal Christians in Nigeria and their voices against corruption	Evang. Charles Amatu	Oche Ocheme	Recorded
12/08/2020	Indispensability of accountability and the Pentecostal system of leadership	Pastor Christopher Akaiso	Oche Ocheme	Recorded
19/08/2020	Indispensability of accountability and the Pentecostal system of leadership	Pastor Christopher Akaiso	Oche Ocheme	(Part two) Recorded
26/08/2020	Checking your personal accountability index	Live in studio	Oche Ocheme	Live Edition
02/09/2020	The role of personal discipline in leadership accountability	Apst. Francis Iwodi	Oche Ocheme	Recorded
09/09/2020	The role of personal discipline in leadership accountability	Apst. Francis Iwodi	Oche Ocheme	Part Two. Recorded
16/09/2020	The role of the church in the entrenchment of accountability in Nigeria	Apst. Agebe Eineje Olonta	Oche Ocheme	Recorded
30/09/2020	Members and the challenges of denial of the existence of corruption in the church	Oche Ocheme		Live edition
07/10/2020	Does poverty play any role in the promotion of corruption?	Pastor Oreva Matilda Egbe	Oche Ocheme	Recorded
14/10/2020	What role does spouses of Pentecostal leaders help play in the accountability process?	Pastor Oreva Matilda Egbe	Oche Ocheme	Recorded

21/10/2020	The role of Christians in advocating for justice	Pastor Israel W. Abam	Oche Ocheme	Recorded
28/10/2020	Understanding the church and political leadership	Pastor. Dave Ogbole	Oche Ocheme	Recorded
04/11/2020	The danger of counterfeit gospel and corruption	Past.(Engr) Omadachi Oloche	Oche Ocheme	Recorded
11/11/2020	The danger of counterfeit gospel and corruption (Cont.)	Past.(Engr) Omadachi Oloche	Oche Ocheme	Recorded
18/11/2020	Understanding the church and political leadership	Pastor. Dave Ogbole	Oche Ocheme	Repeat broadcast Recorded
25/11/2020	Dealing with the root of corruption	Oche Ocheme		Live edition
02/12/2020	Christians values and its effects on the society	Bar. Peter Oche	Oche Ocheme	Recorded
09/12/2020	Living as agents of positive change	Pastor Sunny Idoko	Oche Ocheme	Recorded
16/12/2020	Dealing with the challenges of corruption in a volatile work place	Apst. Agebe Eineje Olonta	Oche Ocheme	Recorded



PALACE OF PRIEST ASSEMBLY

**THE AUDITED
FINANCIAL STATEMENT**

**FOR THE YEAR ENDED
31ST DECEMBER 2020**

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

CORPORATE INFORMATION

Registered Address:

Block LL4, Sunnyvale Estate,
Dnakwo District,
Abuja,
F.C.T

Registered Trustees:

President: Pastor (Dr.) Otive Igbuzor
Secretary: Deacon Oche Ocheme
Members: Pastor Mrs. Ejiro Otive Igbuzor
Pastor Reuben Baka Kpanve
Deacon Joseph Emuobosa

Auditor:

Bunmi Adelugba & Co.
Chartered Accountants
Suite C032, H & A Plaza,
Wuye, Abuja.
+2348023256750, +2348055502094.

Bankers:

Guaranty Trust Bank
Zenith Bank

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020

STATEMENT OF TRUSTEES RESPONSIBILITIES

In relations to the financial statements;

This statement, which should be read in conjunction with the Auditors' report, is made with a view to setting out for members, the responsibilities of the trustees of the Church with respect to the Financial Statements. In accordance with the provisions of Part C of the Company and Allied Matters Act of 1990 and as amended, and the Constitution of the Church, the Trustees are responsible for the preparation of financial statements which give a true and fair view of the state of affairs of the Church at the end of the financial year.

The responsibilities include ensuring that:

- a) Appropriate internal controls are established both to safeguard the assets of the Church and to prevent and detect fraud and other irregularities.

- b) The Church keeps proper accounting records, which disclosed with reasonable accuracy, the financial position of the Church, which have been prepared using suitable accounting policies that have been consistently applied, supported by reasonable and prudent judgments and estimates and ensure that the Financial statements comply with the requirements of the International Financial Reporting Standards.

- c) It is appropriate for the financial statements to be prepared on a going concern basis unless it is presumed that the Church will not continue in business.

President: Pastor (Dr.) Otive Igbuzor

Secretary: Deacon Oche Ocheme

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

INCOME STATEMENT FOR THE YEAR ENDED 31 DECEMBER 2020

	Note	2019 ₦	2020 ₦
Income	3	48,176,595	53,599,205
Less Expenditure	4	(59,136,557)	(56,209,181)
Net Income		<u>(10,959,962)</u>	<u>(2,609,976)</u>
Surplus/Deficit b/f		14,875,475	3,915,513
Surplus /Deficit c/f		<u>3,915,513</u>	<u>1,305,537</u>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

NOTES ON THE FINANCIAL STATEMENTS

1. The Organisation

Palace of Priests Assembly was incorporated under Part C of CAMA as an Incorporated Trustee with incorporation number- CAC/IT/NO 86578. The Church is a religious body established to :-

- (a) To empower people to live as Kings and Priests through worship, fellowship, evangelism, discipleship and ministration.
- (b) To organize prayer meetings, bible studies, seminars, conferences, and other Christian programmes.
- (c) To raise and train Kings and Priests to impact this generation by turning church attenders into members; develop mature members and turn members into Ministers.
- (d) To provide an enabling environment for worship, fellowship, evangelism, discipleship and ministration.

2. The Priest, Peace and Justice Initiative (PPJ) Arm

Priests Peace and Justice Initiative (PPJ) is a faith based organization and social arm of the Palace of PRIESTS ASSEMBLY. Bible scholars have delineated three functions for human government: to protect, punish and promote.

1. The function of protection envisages that government will put some form of restraint and rule to protect citizens from themselves. A clear example of this function is seen in Acts of Apostle Chapter 21 verses 27-31 where Roman soldiers stepped in to save Paul from being murdered in Jerusalem.
2. The function of punishment is that governments will impose punishment upon criminals and evil doers (Romans 13: 3-4 and 1 Peter 2:13-14).
3. The function of promotion envisages that government will promote the general welfare of the community where its laws are in effect. This is why Apostle Paul commands Christians to pray for human leaders “that we may lead a quiet and peaceable life in all godliness and honesty.”

Areas of Focus

PPJ will work in the following five thematic areas:

1. Democracy: Elections, Transparency, 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

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

STATEMENT OF CASHFLOWS FOR THE YEAR ENDED 31ST DECEMBER, 2020

	Note	2019 ₱	2020 ₱
Cash flows from operating activities			
Cash received from debtors and others		48,176,595	53,599,205
Cash paid to suppliers and employees		(55,950,593)	(51,986,243)
Cash generated from operations		<u>(7,773,998)</u>	<u>1,612,962</u>
Net cash flow from operating activities		(7,773,998)	1,612,962
Cash from investing activities			
Purchase of fixed assets		(528,000)	(1,836,700)
Interest received			
Net cash after investing activities		<u>(528,000)</u>	<u>(1,836,700)</u>
Cash from financing activities			
Interest and Bank charges paid		(90,434)	(286,336)
		<u>(90,434)</u>	<u>(286,336)</u>
Net increase in cash and cash equivalent		(8,392,432)	(510,074)
Cash and cash equivalent at beginning		<u>22,104,953</u>	<u>13,712,521</u>
Cash and cash equivalent at, end	6	<u><u>13,712,521</u></u>	<u><u>13,202,447</u></u>

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020

NOTES TO THE FINANCIAL STATEMENTS

3. Income	2019	2020
	₦	₦
Donations	48,176,595	53,599,205
	48,176,595	53,599,205
4. Expenditure		
Honorarium	1,944,000	270,000
PAYE	534,593	39,600
Salaries	6,585,008	12,448,881
Imprest	4,941,432	1,874,960
Rent	3,137,000	2,000,000
Electricity (Fuel & PHCN)	-	769,045
Printing & Reproduction	-	255,500
Repairs	-	634,000
Production, Publication and Distribution of research reports, IEC and BCC materials	-	1,976,100
Platform on Christianity and Accountability	-	4,243,500
Christian Advocacy and Campaigning against corruption	-	815,100
Shun Corruption Platform	-	3,457,850
Advocacy Visits and Follow Up	-	2,791,480
M & E Advisor Fees	-	2,500,000
QuickBooks Installation	-	680,000
Indirect Cost	621,000	1,960,000
Mobilising Christians and Capacity Building and Advocacy	2,572,450	1,114,497
Training Workshop / Meeting	18,806,155	2,518,675
Production of IEC/BCC Messages/materials	-	1,078,375
Employer pension contribution	1,623,086	1,230,100
Staff Health Benefits	-	1,090,800
Mentoring of young Christians	-	3,797,525
Depreciation:	3,095,530	3,376,856
Voluntary contribution	2,934,926	-
Hotel & Accommodation	4,034,800	-
Legal Fees	3,323,000	-
Printing & Reproduction	2,302,118	-
Office Supplies	2,075,226	-
Withholding Taxes	515,800	-
	59,046,123	55,922,844
Bank Charges	90,434	286,336
Total Expenditure	59,136,557	56,209,181

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

NOTES TO THE FINANCIAL STATEMENTS

5. Fixed Assets

	Land ₹	Furniture & fittings: Unit B ₹	Furniture & fittings: Unit A	Office Equipment: Unit B ₹	Office Equipment: Unit A	Motor Cycle ₹	Motor Vehicle ₹	Total ₹
Cost:								
At 1st January, 2020	3,000,000	3,038,000	278,000	7,475,150	1,633,200	80,000	1,815,000	17,319,350
Additions	-	1,552,700	284,000	-	-	-	-	1,836,700
At 31st December, 2020	3,000,000	4,590,700	562,000	7,475,150	1,633,200	80,000	1,815,000	19,156,050
Depreciation:								
At 1st January, 2020	-	2,582,300	69,500	5,920,988	1,088,800	68,000	1,542,750	11,272,338
Charge for the period	-	918,140	140,500	1,495,030	538,956	11,990	272,240	3,376,856
At 31st December, 2020	-	3,500,440	210,000	7,416,018	1,627,756	79,990	1,814,990	14,649,194
Net book value								
At 31st December, 2020	3,000,000	1,090,260	352,000	59,132	5,444	10	10	4,506,856
At 31 December, 2019	3,000,000	455,700	208,500	1,554,162	544,400	12,000	272,250	6,047,012

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

NOTES TO THE FINANCIAL STATEMENTS

6. Bank and Cash balances	2019	2020
	₦	₦
Zenith Bank :70	130,532	1,010,188
Zenith Bank :98	36,717	40,425
Zenith Bank :82	272,742	330,063
Guaranty Trust Bank :2	-	408,338
Guaranty Trust Bank :1	12,197,930	11,217,656
Guaranty Trust Bank :0	32,042	195,778
	<hr/>	<hr/>
	12,669,963	13,202,447
Cash Balances	1,042,557	-
Bank and Cash Balances	<hr/> 13,712,521 <hr/>	<hr/> 13,202,447 <hr/>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2020**

NOTES TO THE FINANCIAL STATEMENTS

	2019	2020
	₱	₱
7. Creditors		
Accruals	450,000	965,246
Withholding Tax		44,500
	<u>450,000</u>	<u>1,009,746</u>
8 Accumulated fund		
At Beginning	29,862,495	19,309,533
Net income	(10,959,962)	(2,609,976)
Overprovision for Audit Fees	100,000	
Overaccrual of Professional Fees	307,000	
At December	<u>19,309,533</u>	<u>16,699,557</u>



PALACE OF PRIESTS ASSEMBLY

Headquarters:

Palace of PRIESTS ASSEMBLY

Ebenezer Place, on the road beside El-Rufai Park, Area One, Abuja.

Telephone: +234 8127100087 / +234 7063879653 / +234 803 4361331

Website: www.priestsassembly.org

E-mail: info@priestsassembly.org

Twitter: [@priestsassembly](https://twitter.com/priestsassembly)

Facebook: www.facebook.com/priestsassembly.

Supported By

**MacArthur
Foundation**