



PALACE OF PRIESTS ASSEMBLY



**PROMOTING ZERO TOLERANCE
TO CORRUPTION AMONG
PENTECOSTALS IN NIGERIA**

PROJECT

A Report of our Year One Stewardship Under the Mobilizing Christians Against Corruption Project
(aka SHUN Corruption Project), Phase 2, 15 September 2021 to 30 August 2022

Supported By

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FOREWORD

Pastor Otive Igbuzor, PhD

Corruption has continued to be a huge problem in Nigeria affecting all facets of life with negative effect on society. In spite of all the efforts made by governments, organisations and individuals, the challenge has remained undaunting. It has been noted that 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 mobilise Christians especially Pentecostals to join the fight against corruption in Nigeria with the support of John D. and Catherine T. MacArthur Foundation.

The first phase of the project was implemented from January 2018 to August 2021 and it showed the potential for behaviour change by Pentecostals to engage in social issues and join the fight against corruption. We witnessed the emergence of new cultures by individual Pentecostal leaders in various sectors to shun, speak and stand up against corruption. The project was implemented in 16 states out of the 36 states of the federation of Nigeria.

The second phase of the project started in September 2021. In phase one, the locus of change was the individual. In phase two, the locus of change is the group (Pentecostals) and our work has expanded to 26 states.

In year one of the second phase of the project, research was conducted on drivers of corruption within and outside the church. The study showed that corruption within the church is driven by blind followership by congregants, erroneous belief by some church leaders that they are only accountable to God, lack of income generation by some Pentecostal leaders and absence of administrative and accounting system and structures in many Pentecostal churches. The study also showed that outside the church, corruption is seen as normal and it thrives because of lack of sanction, greed and indiscipline. More importantly, the study showed that Pentecostal churches can tackle corruption through the promotion of biblical teaching on corruption, promotion of Christian values of transparency and accountability everywhere (within and outside the church), establishment of the social arm of the church committed to social issues and fighting corruption and participation in politics and governance.



Our approach to this project utilises the social norms theory which posits that individuals prefer to follow norms and rules conditional on believing that others within their network follow the rules and/or that others expect the individual to follow the rule. It is also grounded on the social practice theory which argues that “a practice” is generally considered right when a significant number of persons practice the norm.

In the past one year, we have established a corps of General overseers who have become trendsetters and change agents in mobilising others to shun, speak up and stand up against corruption. We have also brokered stronger partnerships with umbrella bodies such as the Pentecostal Fellowship of Nigeria (PFN) to promote transparency and accountability within and outside the church. At least 83 Ministries have established the social arm of the Church to address social issues and fight against corruption. It is clear to us that Pentecostal Churches are becoming more accountable. Most of these achievements were recorded through the deployment of training of trainers. Cumulatively, PPA/PPJ has trained a total of 1,706 trainers who are replicating the training massively across the country. An important aspect is mentoring of young persons and targeting of young people to shun, speak up and stand up against corruption.

A ground breaking achievement of the project in Phase one was inclusion of Pentecostal voices in Nigeria with 421 Pentecostals trained and deployed as election observers in the 2019 general elections. The project has also deployed 613 observers in the 2023 elections.

Furthermore, we have activated Pentecostal Campaign Platforms that are visibly taking collective action against corruption including Ministers Against Corruption, Youth Vanguard Against Corruption, Christian Women Against Corruption and 25 other independent and self-managed platforms all galvanised around anti-corruption. We have also instituted Anti-Corruption Sunday in July (close to the Africa Anti-Corruption Day which holds every 11th July).

Finally, we have continued to employ mechanisms aimed at changing behaviours regarding accountability within and outside the church including Information Education and Communication (IEC) and Behaviour Change Communication (BCC) materials, radio talk show (Voice of the Priests Against Corruption, VOTPAC) and youth utilising creative arts.

In the remaining two years of the project, we will consolidate on the gains of the past and focus on sustainability. In this regard, we will consolidate the anti-corruption platforms, support the operationalisation of the social arm of the church, support capacity building sessions, expand our advocacy and campaigns, establish anti-corruption clubs and consolidate our partnerships.

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

Pastor Otive Igbuzor, PhD

Project Director

March, 2023





ACKNOWLEDGEMENT

This work is a follow-up to the first phase of the project Mobilizing Christians Against Corruption (MOCAC) in Nigeria, being implemented by the Palace of PRIESTS ASSEMBLY (PPA) since January 2018. The project's first phase witnessed behavior change by Pentecostal Christians to engage in social issues and join the fight against corruption. The emergence of new cultures by the Pentecostal community was evidenced by testimonies and stories of change. We witnessed the alignment of Pentecostals in various fields to Shun, Speak, and Stand Up against corruption in line with our 3S outcome model. The project has expanded to 26 states as against 16 in the first phase, and the organization has deepened engagement in the additional states including Cross River, Kebbi, Bauchi, Kwara, Adamawa, Bayelsa, Ogun, Ondo, Ebonyi, and Gombe. This report marks the end of the first year of the consolidating the Shun Corruption Project 2.0, and we have reached new milestones in mobilizing Christians against corruption in Nigeria.

We could not have within the timeframe 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 Ministers Against Corruption, the Christian Women Against Corruption, and the Youth Vanguard Against Corruption were all veritable platforms that helped to drive the initiative. Many Church leaders and workers have actively participated in keeping the designated platforms busy with questions and observations about corruption in the country. The platforms are engaging in conversations on corruption, social justice, accountability, the political leadership of nations, open governance, and elections with the Scripture as the basis for discussions.

Even as we count our accomplishments and milestones, we are aware that there are some areas that we did not adequately cover. Nonetheless, we are grateful that PPA/PPJ can be listed as doing something that no other organization has done before. We are eternally grateful to God alone, who is the source of all wisdom.

We appreciate Pastor (Dr) Otive Igbuzor, General Overseer of PPA and Programme Director for PPJ, for conceptualizing and guiding the shun corruption idea, and Pastor (Dr) Ejiro Otive-Igbuzor, Assistant General Overseer of PPA, for ensuring that the monitoring is consistent with the overall theory of change. We want to thank the John D. and Catherine T. MacArthur Foundation in Chicago and Nigeria for not only believing in the dream and supporting it with a grant but also for the relationship that has developed over the years.

The number of people who supported the work, including Pastors, Church leaders, and workers, has grown over the years. They include Rev. Abraham Sam Aiyedogbon, Archbishop John Osa-Oni, Rev. (Dr.) Cosmas Llechukwu (National Secretary of the Pentecostal Fellowship of Nigeria, PFN), Bishop Ralph Olowo, Archbishop Japhet Tomwoso, Rev. Nelson Dunma, Rev. Isaac Komolafe, Dr. Eric Ighalo, Rev. Olumide Olugbenle, Rev. Juliet Beitie, Pastor Ayo Aiyedogbon, Pastor Charles Enaturu, Rev. Alex Baba, Rev. Godwin Obakpolor, Rev. Monday Aluola, Pastor (Mrs.) Elizabeth Daniels, Pastor (Mrs.) Enakirerhi, Mrs. Ebere Ibesie (National President of the Student Christian Movement of Nigeria, SCM), Rev. Joseph Orinya, Rev. Promise Yohanna, Rev. (Dr.) Lawrence Ekwok, Rev. Thomas Ejiniyi, Rev. Stephen Dangana, Apostle Abraham Integrity Copeland, Pastor Timothy Olugbenga, Rev. Moses Shehu, Pastor James Ajala, Pastor Segun Adeyemi, Pastor Shola Abolarin, Bishop Ted Bako, Rev. Francis Waive, Rev. Iniobong Udoh, Pastor Regis Iheduru, Pastor (Mrs.) Nancy Iheduru, Pastor Chris Jonah Nsima, Rev. Emmanuel Olorunleke, Evangelist Charles Amatu, Pastor Harmony Chris, Pastor Yakubu Dike, and Pastor (Mrs.) Abigail

Yakubu. Others who facilitated PPA/PPJ programs and even opened their Churches for work across the country are Pastor Esther Dogonyaro, Pastor (Justice) Bai Obiri, and Bishop Jonathan Awazie. We cannot forget our group of resource persons and researchers, including Dr. James Zasha; Mr. Echezona Asuzu; Dr. Sam Amadi; Mr. Clement Ekeoba; Dcn Tive Denedo; Barr. Aurelia Jimmy; Pastor (Mrs.) Omodunmi Stephen; Engr. Tony Akpan; the PPA Advisor, Catherine Kyenret-Angai; members of the board of trustees, Prof. Mabel Evwierhoma, Prof. Bell Ihua, Mrs. Toyin Adewale-Gabriel, Pastor Oche Ocheme, Pastor Joe Igbuzor, Dr. John Mbuka, and Pastor Charles Enaturu; and the entire PPJ project team. However, this is by no means an exhaustive list, and we want to thank you all for your cooperation, collaboration, and buy-in.

God almighty will reward your labour of love.

Dr. Orinya Agbaji Orinya
Program Manager





1.0

OVERVIEW OF THE SHUN CORRUPTION PROJECT

Palace of Priests Assembly (PPA) has completed the first year (15 September 2021 to 30 August 2022) of implementing Phase Two of the Mobilizing Christians Against Corruption Project, also known as “the SHUN Corruption Project” (SHUN 2.0). The first phase of the project ran from 2018 to 2020 (with an extension to May 2021) and was graciously funded by the John D. and Catherine T. MacArthur Foundation. Following renewal of the grant by the Foundation, Phase Two (2021-2024) seeks to consolidate the gains from Phase One which built the capacity of Pentecostal Christians to join the fight against corruption.

The SHUN Corruption Project is a component of the MacArthur Foundation's “Big Bet on Nigeria” Anticorruption Program, also known as the “On Nigeria” (ON) Program. ON has an overall goal of reducing corruption by building an atmosphere of accountability, transparency, and good governance. The project recognizes the critical roles that government and civil society, including faith-based organizations and the media, must play to achieve its intended impact.

The overarching aspiration of the Big Bet 2.0, as stated in its theory of change, is to *establish the foundations of a robust, self-sustaining accountability ecosystem in Nigeria*. The program seeks to do this by providing support to civil society organizations (CSOs), the media, entertainment and faith-based organizations, and government actors, while facilitating collaboration across and beyond these groups. Grantees are expected to take effective action against corruption, using a variety of complementary tactics across sectors to engage stakeholders, including citizens, other organizations, and government officials and institutions, in their work.

On Nigeria 2.0 is organized around four main modules: Behavior Change (BC), Criminal Justice (CJ), Joinbodi (JB), and Media and Journalism (MJ). The program was originally built on the unique “voice” and “teeth” strategy as a pathway to social change. According to the Foundation, “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.” In addition to the voice and teeth strategy, ON 2.0 utilizes skill/capacity building, collaboration, and gender equality and social inclusion (GESI). Success would mean that voice and teeth actors are capacitated to work more effectively and sustainably to identify, learn about, and address corruption problems. It is envisaged that over time, the scope of the accountability ecosystem will be deepened and broadened, and officials, citizens, and policymakers throughout Nigeria will take concerted action to *prevent, reject, and prosecute corruption*. In the long term, a virtuous circle through which more accountability reinforces transparency, participation, and a reduction in corruption is envisioned.

The SHUN Corruption Project is situated within the Faith-Based Cohort of the Behavior Change Module. It is implemented by the Priests Peace and Justice Initiative (PPJ), which is the social arm of PPA, in collaboration with partners across the six geo-political zones of the country. It works to enhance the knowledge and skills of Pentecostal Christians to emulate Jesus Christ, the harbinger of their faith, who was an embodiment of transparency and accountability and whose teachings unequivocally condemn corruption. The project adopts the Holy Bible as a central text and has equipped beneficiaries with at least 115 foundational Scripture verses for the fight against corruption.

Three key pillars, also known as the “3S Outcome Model” (Figure 1), frame our approach – beneficiaries understand what constitutes corruption and are empowered to:

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



Figure 1 – The PPA 3S Outcome Model

The project utilizes the train-the-trainer approach and has enabled us to reach large audiences across the six geo-political zones through subsequent (step-down) training activities led by our previously trained partners. To ensure that the initial and subsequent trainings are standard and effective, we continue to build the capacity of our trainers through further trainings, mentoring and resourcing.

1.1

Our Change Framework for Phase One

Phase One of the project sought to deliver on the 3S Outcome Model. We deployed the Prosci ADKAR® Model as a framework for assessing the process of change and the Transtheoretical Model to systematically elicit beneficiaries' (Pentecostals) behavior change.

The Prosci ADKAR® Model is a goal-oriented change management model that guides individual and organizational change. Created by Prosci founder Jeff Hiatt, ADKAR is an acronym that represents the five tangible and concrete outcomes that people need to progressively achieve for lasting change: awareness, desire, knowledge, ability and reinforcement.

In Phase One, our research findings, capacity building activities and other forms of engagements including media discourses, discussions on WhatsApp platforms, various forms of meetings and joint events created awareness, increased the desire to be accountable, built knowledge about the costs and consequences of corruption and the role of Pentecostals in the fight against corruption. In addition, we built the skills/capacity of Pentecostal Christians to engage with anti-corruption issues. So far, our beneficiaries have displayed behavior consistent with the first four stages of the Transtheoretical Behavior Change Model.



STAGE 1

Pre-contemplation

This is a preliminary stage in which people are generally not contemplating change. Many are in denial; they claim that their behavior is not a problem. At the launch of the project and during initial capacity building, we encountered a variety of 'persons in denial':

- *Person who did not understand that their behavior was damaging,*
- *Persons under-informed about the consequences of their actions,*
- *Some Pentecostal Pastors who did not believe that there was corruption in the Church.*
- *Persons who did not agree that using Church money without transparent approvals amounted to corruption; some were angry that facilitators alluded to that.*
- *Persons who did not believe that corruption could ever be reduced or eliminated.*

STAGE 2

Contemplation

During this stage, beneficiaries became more and more aware of the potential benefits of making a change; the costs of making any change also became more apparent, thus creating a conflict and a strong sense of ambivalence about changing. The contemplation stage lasted a few Months to a year, depending on individuals because it was fraught with indecision and the fear of the consequences of change.

STAGE 3

Preparation

Early in Phase One, our engagements sought to prepare beneficiaries for actual change by reinforcing key messages in a variety of ways: with IEC/BCC materials, constructive text-based engagements (including a training manual and an advocacy brief) on the WhatsApp platforms, among other forms of engagements. These engagements prepared beneficiaries by building their knowledge and skills to begin to make small changes preparatory to a larger life change.

STAGE 4

Action

This was a direct response that followed the ADKAR Model's acquisition of 'ability'. From the stories of change harvested during our outcome harvesting exercises, it became obvious that many Pentecostals across sex, age group, profession and location have acquired the ability to Shun, Speak out and Stand (take action) against corruption.

STAGE 5

Maintenance

At the end of Phase One, beneficiaries had evidently embraced behavior change. They had built and imbibed new anti-corruption norms and a culture of transparency and accountability. This is reinforced by peer-to-peer support, vigilance, and demands for accountability. Phase Two is dedicated to consolidating the gains made in Phase One by supporting beneficiaries to sustain and maintain these new norms.



2.0

SHUN 2.0 : CONTEXT, BEHAVIOR CHANGE MODEL, AND THEORY OF CHANGE

This section describes the context, Behavior Change Model, and theory of change for Phase Two of the SHUN Corruption Project.

2.1 Context

Globally, the world currently faces a conglomeration of uncertainties and fragilities: economic decline, fragile food security and healthcare systems, widespread corruption and criminality and human rights violations of unprecedented proportions. Never has the unholy alliance between conflict/insecurity and inequalities and its potential to worsen corruption been more glaring. The covid -19 pandemic exposed the level of vulnerabilities faced by excluded populations, exacerbating existing inequalities. The current war in Ukraine reverberates throughout the world causing untold suffering and a cost of living crisis. Human development indices have either stagnated in the hitherto high HDI countries or sharply declined (two years in a row) across the world, erasing the development gains of the last five years (UNDP, 2023).

The Sustainable Development Goals represent a transformative promise by all UN member states, Nigeria inclusive, to ensure that no one is left behind. SDG 10 eloquently expresses this commitment – empower and promote the social, economic and

political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion, economic or other status.

Corruption undermines the sustainable development goals (SDGs). SDG 16 seeks to 'Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels.' Corruption on the other hand, weakens, renders ineffective, unaccountable and exclusive the institutions charged with the responsibilities of eradicating poverty and hunger, improving access to housing, health, education, water and sanitation, reducing inequality and guaranteeing gender equality and other human rights, all of which form the SDGs. UNODC draws attention to three targets of SDG 16 – namely 16.4, 16.5 and 16.6 – which specifically call for reducing all forms of corruption, strengthening the recovery and return of stolen assets, and developing transparent institutions.

Nigeria is at a crossroads. The country is beleaguered with a long history of women's marginalization in all spheres and currently scores poorly on all human development indices. The realities of gender inequality and corruption in Nigeria, among other factors, negate the probability that Nigeria will achieve the SDGs by

2030. The country currently has a global gender gap index of 63.6%, a 4% political empowerment ranking, and a corruption perceptions index (CPI) score of 24%, placing it at an all-time low and at the 150th position out of 180 countries assessed. The CPI ranks 180 countries and territories by their perceived levels of public sector corruption on a scale of zero (highly corrupt) to 100 (very clean). Nigeria faces a myriad of negativities; banditry, kidnapping, terrorism, and poverty are on the increase. A 2022 survey indicates that a whopping 133 million people in Nigeria experience multi-dimensional poverty. Elections are around the corner; many people think that the next general elections in 2023 could be a make-or-break moment if the sanctity of the process is compromised.

Corruption has infiltrated every fabric of the polity, so much so that it is becoming normalized, even institutionalized and over-looked. Petty corruption hardly makes the headlines in Nigeria compared to grand corruption. According to a World Bank brief on corruption, much of the world's costliest forms of corruption could not happen without institutions in wealthy nations: the private sector firms that give large bribes, the financial institutions that accept corrupt proceeds, and the lawyers, bankers, and accountants who facilitate corrupt transactions. Data on international financial flows shows that money is moving from poor to wealthy countries in ways that fundamentally undermine development.

Acts of diversion of federal and state revenue, business and investment capital, foreign aid, and the personal incomes of Nigerian citizens contribute to a hollowing out of the country's public institutions and the degradation of basic services.

Nigeria has recorded several cases of grand corruption, some of which made the headlines, including (among others) embezzlement of security votes; corruption-related offences linked to inflated defense procurements with the alleged involvement of National Security Advisers (in a country ravaged by terrorism, banditry, ethno-religious, and farmer-herder conflicts); the Malabu Oil scandal which involved the transfer of about \$1.1 billion by Shell and ENI through the Nigerian government to accounts controlled by a former Nigerian Petroleum Minister, Dan Etete; and the granting of state pardon by the current government to



BOX 1 – DRIVERS OF CORRUPTION WITHIN THE CHURCH

Greed and indiscipline fueled by depravity of the human heart: Self-centeredness and selfishness are the primary drivers, and once the self is ruling, it tries to satisfy its cravings, overriding boundaries.

Pressure to meet societal expectations with deficit legitimate means: Society and pastors have expectations of what life should be like.

The emphasis on material possessions: Prosperity and materialistic definitions of success place considerable pressure on people to show evidence of prosperity.

For many GOs, the sizes of auditoriums and make of cars are taken as signs of success, and no means is considered out of place in acquiring them.

Inordinate competition among leaders and laity.

A sense of excessive overt and covert competition among General Overseers often permeates the congregation.

former governors of Plateau State, Senator Joshua Dariye, and Taraba State, Rev. Jolly Nyame, who were serving jail terms for corruption. In 2022, the Economic and Financial Crimes Commission (EFCC) reportedly recovered over N30 billion from the suspended Accountant General of the Federation (AGF), Ahmed Idris, who is facing corruption charges. The above and many more represent instances in which a few individuals benefit through primitive accumulation of the collective wealth to the detriment of the masses, further entrenching inequality and compromising access to services.

SHUN 2.0 commences at a time when the National Anti-Corruption Strategy (NACS), 2017–2021 has completed its cycle; the country is yet to develop a new one. A GESI analysis of the NACS and Action Plan for its implementation conducted by Otiye-Igbuzor and Olaya (2021) did not show commitment to GESI, a key theme in On Nigeria, 2.0.

On the bright side, Nigeria has adopted a new National Gender Policy, 2021-2026 and a new National Development Plan, 2021-2025. Both documents, along with the Violence Against Persons (Prohibition) Act 2015, the Discrimination Against Persons with Disabilities (Prohibition) Act 2018, the Child Rights Act 2003, and the Administration of Criminal Justice Act (ACJA) 2015, provide for GESI.

2.2

Findings from our Formative Research

2.2.1 Drivers of Corruption Within and Outside the Church

At the onset of SHUN 2.0, PPA/PPJ commissioned the Drivers of Corruption research. Box 1 presents the drivers of corruption within the Church.

On why corruption thrives in the Church, findings included:

- Blind followership by congregants.
- Erroneous belief by some Church leaders that they are only accountable to God and not humans. The “I founded this church; nobody can question me” attitude.
- Many “full-time Pastors” claim that God has said they should not do any secular work and so, depend fully on Church money for sustenance. Some claim that they got clear instructions from God not to do any secular work.
- The relative absence of administrative and accounting systems and structures in many Pentecostal Churches compared with Orthodox Churches promotes arbitrariness. Many Pastors use their personal accounts for Church business.

The study also interrogated drivers of corruption outside the Church. Amongst these is the normalization of corruption in society – a “new normal” is emerging; corruption is seen as normal. Study participants said, “this new normal breeds impunity – you can do it and get away with it. It has become normal to celebrate wealth without knowing its source.” Celebrating wealth as a marker of success puts people under tremendous pressure to meet family and societal expectations, even if it means doing so through illegitimate means. The study reported that the noble social norms of integrity and probity have been eroded.

“There is a decline in commitment to moral values. Integrity and hard work do not matter in people's calculations about making progress in life. Under the circumstances people tend to adopt the end justifies the means philosophy.”

Greed and indiscipline were identified as the chief drivers of corruption both within and outside the church. Corruption outside the church is perceived as high and pervasive. People's attitude to corruption outside the Church include indifference or tolerance, demonstrated in cynical mindsets and attitudes. The following are quotes from study participants:

who dem catch na him be thief”, and
“Corruption is a measure of smartness. If you are in a position of power and you don't eat money, people feel you are a fool.”

The drivers of corruption study also identified the perceived roles of Pentecostal Churches in tackling corruption to include:

- Promote Biblical teachings on Corruption – The Bible is an anti-corruption manual and the final authority that guides Christians on what corruption is and the tenets of transparency and accountability. The project recognizes the Ten Commandments as the supreme laws against harmful and corrupt activities. We have identified 115 Scripture verses that speak about bribery and corruption. Examples include: James 4:17, Genesis 6:11-12, Exodus 32:7, Deuteronomy 31:29, etc.
- Connect life in the Church with life outside the Church – This draws attention to the importance of reflecting one's Christian values of transparency and accountability everywhere (within and outside the Church).
- The need for the Church to return to its dual mandate to engage spiritual issues as well as social issues. Implementing the SHUN Corruption project is one way of mobilizing Christians/Pentecostals to engage social issues.
- The need for the Church to overcome its self-imposed isolation of church and politics, driven by ignorance, and to be actively engaged with politics and governance.

According to a study participant, “if we get it right in the Church, believers can go out and be ambassadors of anti-corruption in society.”

The study further identifies incentives to stimulate Church members to reject and prevent corruption:

- Showcasing anti-corruption role models and celebrating them.
- Inaugurating an Anti-Corruption Hall of Fame.
- Naming and shaming of corrupt persons.

- Continuing to preach that we are ambassadors for Christ and corruption is an embarrassment to Christ.
- Promoting income generation initiatives for Church leaders and workers. Reorientation of the Church to understand the place of entrepreneurship development in addition to spiritual impartation to access divine provisions for wealth creation.
- Promoting the role of bi-vocational/“tent-making” ministers and the benefits they bring to the Church in the area of socio-economic activities.
- A paradigm shift in the way members and ministers view wealth, bi-vocational ministry, and money in general.

“To preach that one can acquire wealth without labor is not only deceitful; it is a call to corruption. It is false preaching and it is sinful.”

2.2.2 Leaders Month of Action: A Formative Research to Explore How to Increase Engagement of Pentecostals in Anti-Corruption Activities

A second formative research was conducted in 2021-2022 when the Behavioral Insights Team (BIT), Griot Studios (GS), deployed by the MacArthur Foundation, and PPA/PPJ partnered to explore the prospect of increasing engagement of Pentecostal Church members in Nigeria in anti-corruption activities. Specifically, the research sought to highlight the extent to which General Overseers (as key influencers) within PPA's existing network are positioned to incorporate anti-corruption messages into their Church services.

To encourage this behavior, BIT, GS, and PPA developed a communications campaign called *Leaders Month of Action*. The campaign comprised a series of WhatsApp messages and short videos that prompted participants to take specific anti-corruption actions in their services: delivering a sermon focused on anti-corruption, delivering a short “pep talk” focused on anti-corruption during a sermon, or dedicating a Sunday to anti-corruption. The campaign used behavioral techniques such as providing short, bite-sized content; using commitment devices and deadlines; using rules of

thumb for anti-corruption actions; and modeling desired behaviors through role models and trusted messengers.

The following is a summary of findings and recommendations from this research:

- i. Most of the ministers who engaged performed an anti-corruption action during the campaign, even if they had not planned to do so beforehand (finding 1). The “Leaders Month of Action” campaign did prompt a subset of participants to take anti-corruption actions, though the actions they took may have been different from the set of three concrete actions promoted by the campaign (preaching an anti-corruption sermon, giving a pep talk, and dedicating an anti-corruption day).
- ii. There was evidence that the campaign helped a subset of ministers develop “a more concrete definition of corruption.” It is important to clarify that at the onset of the project in Phase One, we led a participatory process of building consensus on what corruption means in the light of the Christian faith, with full backing of Scriptures. The language may not tally exactly with secular or academic definitions but the meaning remains sacrosanct. In Year Two, we will revisit definitional issues, test agreed definitions against secular definitions, and pretest them with the Pentecostal community.
- iii. Reaching and engaging senior ministers remains a persistent and key obstacle (finding 2); competing demands on ministers' attention meant that the campaign itself and its key messages were not top priority to some participants.
- iv. There was evidence that the campaign helped a subset of ministers develop more concrete ideas of what anti-corruption actions they can take.
- v. Participants' self-reported capability still needs further strengthening. Ministers still anticipate obstacles to taking anti-corruption action in the future and think they may need additional training and resources (finding 4).
- vi. Overall, ministers who engaged with the campaign were overwhelmingly positive about it and appreciative of their engagement with PPA

(finding 5).

Key insights thrown up by the research include:

- Ministers are important trusted messengers for congregants, and they influence church members' attitudes and behaviors.
- Congregants typically look to ministers as role models and place greater respect on messages from ministers, as they are grounded in biblical scripture.
- Ministers have influence over persons with mandate and authority to address corruption at all levels, including government officials and politicians. One minister noted that “the average politician will have respect for their man of God, or their pastor or their person, whoever prays. In all the places they go to, they still believe they need to come to the church so that someone can be talking to God on my behalf.”
- General Overseers influence ministers by setting monthly themes or topics for sermons within their church and they command respect with other junior ministers within their church, as well as among other ministers.
- Some evidence from the exploratory research suggests ministers influence the behaviors of other ministers (peer-to-peer influence).
- Churches have multiple touchpoints with their congregations through which congregants receive anti-corruption messages (e.g., Bible study, choir ministrations, Sunday school, church programs, written communications like Church bulletin, etc.).

To further strengthen our project design, the following recommendations were made:

- i. General Overseers should be targeted with messaging in order to increase access/influence over both congregants and other ministers. Determine more effective ways to drive and sustain engagement with the campaign among General Overseers, including:
 - a. Using authority figures as high-profile messengers to send campaign messages.
 - b. Enrolling participants and launching the campaign at key moments where PPA has an engaged, captive audience.
 - c. Coordinating and streamlining communications to participants during the campaign.

ii. PPA should consider simplifying communications and using clear calls to action to clarify anti-corruption actions that ministers can take during church services. It is important to add more social or interactive components; continue to give ministers concrete anti-corruption actions and consistent, repeated definitions of corruption; and use short, tightly edited videos to deliver video content.

iii. Ensure ministers have a clear and precise understanding of corruption and can communicate practical examples of corruption to congregants.

iv. Make the benefits and positive consequences of incorporating anti-corruption messages clear and salient to ministers.

v. Use peers to establish new group norms about speaking on anti-corruption during church services.

vi. Maintain the frequency and timing of messages, and the duration and platform (WhatsApp) of the campaign.

vii. Use broadcast lists with large groups of previously engaged participants; otherwise, consider using individual messages or WhatsApp groups.

Our project design and approaches are continually evolving, and as we harvest new learnings from our engagements, we plough them back to refine and improve our methodology.



2.3 Theory of Change

The project is guided by a strong theory of change (ToC), a monitoring and evaluation framework with five outcomes and a suite of 23 indicators that enabled us to demonstrate results. The ToC served to strengthen coherence/eliminate gaps in the program logic. See Annex 1 for the project's ToC.

In Phase Two, our project is contributing five key outcomes to the goal of the Faith-Based Cohort. These are:

***Outcome 1** – Pentecostal churches actively establishing social arm of the church and establishing accountability spaces to engage social issues and fight corruption.*

***Outcome 2** – Enhanced capacity and capability of the Pentecostal Community in Nigeria to champion the fight against corruption outside the Church (in communities, towns unions, workplaces, academic institutions, marketplaces, etc.).*

***Outcome 3** – Enhanced 'voice' and 'agency' of Pentecostal leaders and workers as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.*

***Outcome 4** – Activated Pentecostal campaign platforms visibly taking collective action against corruption.*

***Outcome 5** – Changed behavior of Pentecostal Churches regarding accountability within and outside the church.*

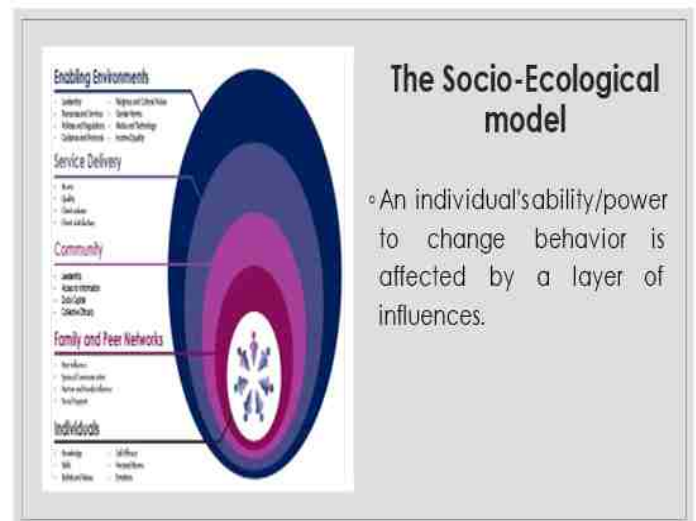
2.4

Our Behavior Change Model for SHUN 2.0

At PPA/PPJ, we are committed to identifying a behavioral change model or a combination of models that motivate or compel behavior change. We envisage that progressively, accountability and transparency will emerge as the preferred norm among Pentecostals. Accountable and transparent individuals and Churches/institutions will be recognized and celebrated. Celebrating anti-corruption champions will provide the incentive to induce beneficiaries (Pentecostals) to embrace new norms and become major players and role models in the accountability ecosystem in Nigeria.

As we implement the SHUN Corruption Project, we are intentional about linking theory with practice and contributing a tested, proven, and replicable methodology for stimulating behavior change as a lasting legacy. Empirical studies have shown that our choices, individually and collectively, are not simply a reflection of personal preferences or beliefs. There is evidence that behavior change draws from a complex array of determinants in a socio-ecological approach.

The Socio-Ecological Model (Figure 2) highlights several factors that influence a person's behavior. The innermost layer depicts intrapersonal factors: beliefs, knowledge, and skills. This is followed by a next layer depicting interpersonal factors: family, friends/peers, and colleagues, including fellow Pentecostal Ministers and Church workers. The institutional layer depicts services, organizations, and social institutions. The community layer depicts relationships among organizations and social norms: leadership, social capital, collective efficacy, etc. The service delivery layer deals with equitable access, service quality, client volume, and client satisfaction, among others. The outermost/societal layer consists of national, state, and local laws and policies – the enabling environment. It also entails religious and cultural values and gender norms, among others.



To deepen our programming in Phase 2, we sought to address the questions:

- What are the drivers of corruption within and outside the Church?
- How do we programmatically influence beneficiaries to Shun, Speak and Stand (take action) against corruption.
- How do we build a culture of transparency and accountability among Pentecostals?

In order to strengthen the probability of harvesting desired outcomes, PPA/PPJ did the following:

- i. Commissioned a Drivers of Corruption research (see findings in section 2.2.1).
- ii. Mapped and identified influential individuals and social networks within and outside of the Pentecostal landscape. This was a key achievement of Phase One.
- iii. Developed effective strategies/approaches to address the drivers of corruption identified through research. The strategies/approaches selected were those appropriate for engaging the identified stakeholders with the power and influence to drive change within the Pentecostal community. These were mostly General Overseers (GOs), other ministers, and the leadership of umbrella organizations and core demographic groups within Churches: Women's, Men's, Youth, and Children's Fellowships, among others. Engaging these groups and individuals has resulted in a multiplier effect as each individual, especially GOs, influences a wide array of congregants in various locations, and each



- umbrella group pulls together several Pentecostal denominations across the country.
 - iv. Conducted formative research in collaboration with BIT, which helped to identify ways to increase anti-corruption activities among GOs and other ministers.
 - v. Used the above information to create a robust theory of change with five outcomes and a monitoring and evaluation framework with a suite of 23 indicators to measure progress towards results (Annexes 1 and 2).
- Our change framework for Phase 2:**
- i. Builds on the Transtheoretical Behavior Change Model deployed in Phase One.
 - ii. Utilizes the philosophy of the Socio-Ecological Model and the Social Norms Theory that individuals prefer to follow norms and rules conditional on believing that others within their network follow the rules (empirical expectations), and/or that others expect the individual to follow the rule (normative expectations). Our project creates both conditions.
 - iii. Is grounded in the Social Practice Theory (SPT) – This is closely related to the social norms theory. It resonates around the collective belief that “a practice” (in this case, anti-corruption, transparency, and accountability) is generally considered “right” when a significant number of “persons” (Pentecostals) practice the norm, and other members of the community (Pentecostal community) come to perceive it as the right thing to do.
 - iv. In Phase One, the locus of change was the individual – we created awareness, enhanced knowledge, and built skills of Pentecostals to join the fight against corruption. In Phase Two, we have moved the locus of change to the group (Pentecostals). We are deliberately working to profile transparency and accountability as the desired and preferred behavior among Pentecostals against the backdrop of the fact that Jesus is the embodiment of anti-corruption and Christians are Ambassadors for Christ (2 Cor 5: 20).

2.5 Strengthening GESI in SHUN 2.0

PPA buys into the MacArthur Foundation's mission – 'a world that is more just, verdant, and peaceful'. According to the Foundation, 'the world is more just when actions are moral, rational, equitable, and fair—and when barriers are removed to provide equitable access, treatment, consideration, and opportunity...' The Foundation seeks to achieve its mission through what it has captured as the '**Just Imperative**' with a belief that justice is the essential condition for human dignity, equitable opportunity, and shared prosperity. The Foundation's documents state that,

'The Just Imperative is a framework that lays out the rationale, mandate, and charge to lead with a commitment to justice. It asks us to consider: (1) what we are already doing to incorporate the values of diversity, equity, and inclusion into all we do; (2) what more we can do; (3) what resources we need; and (4) what barriers we need to tackle.'

In this phase of the project, we are paying particular attention to strengthening Gender Equality and Social Inclusion (GESI). We have incorporated sessions on GESI in all trainings to clarify the concept and related terminologies, and to enhance beneficiaries' knowledge and skills to ensure that no one is left behind. Our GESI trainings have Scriptural backing, and we use examples from the Holy Bible to drive home the point.

2.5.1 Some Scriptures in Support of GESI

Emphasis on orphans and widows' rights

James 1:27 – *Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.*

Isaiah 1:17 – *Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow's cause.*

Others are Ps 82:3, Zechariah 7:9-10, etc.

- **Emphasis on women's rights**

Numbers 27 – The five unmarried daughters of Zelophehad got God's backing and approval when they demanded to take possession of their inheritance, against the laws of the land. The laws were changed permanently for their sake.

Joel 2: 28-29 and Acts 2: 17 – God promised to release His Spirit upon ALL flesh, without discrimination and mentions **sons and daughters** in the promises that followed.

- **Emphasis on the rights of persons with disabilities**

John 5 – Jesus' support for the man at the pool of Bethesda.

2 Samuel 9 – God's grace located Mephibosheth, a cripple.

Luke 14: 12-13 – *But when you host a banquet, invite the poor, the crippled, the lame, and the blind, and you will be blessed.*

- **A strong non-discrimination statement**

Gal 3: 27-29 – *For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's seed and heirs according to the promise.*

2.5.2 Our GESI Philosophy

Our work is grounded in the philosophy that, though no two human beings are exactly the same, each one being a unique type:

- We are equal in dignity as human beings – female humans and male humans.
- We deserve equal access to equal opportunities and equal reward for equal work.
- We are equal before God and the law.
- We should have equal outcomes irrespective of who we are or where we are from.

The Pentecostal community should therefore operate on the fundamental values of equity, equality, social justice, human dignity, rights and freedoms, and diversity; a society for ALL, equipped with appropriate mechanisms that enable its people to participate in the decision-making processes that affect their lives and ultimately shape their common future.

2.5.3 Our GESI Approach

PPA/PPJ implements GESI through a two-pronged approach:

- i. **GESI in operational frameworks –**

- Human Resources Policy and Plans
- Resource allocation
- Family-friendly work environment
- Compliance with GESI in all processes

- ii. **GESI in all programmatic processes –**

- Project design
- Project implementation – participation quotas for various population segments: women, men, persons with disabilities, youth, etc. Our attendance register has been modified to track diversity
- Monitoring and evaluation – ensuring that all critical voices are included
- Use of gender-sensitive language in all communications



3.0

SUMMARY OF PROGRESS TOWARDS PROJECT IMPACT

This report covers Year One of Phase Two spanning 15 September 2021 to 30 August 2022. The SHUN Corruption Project contributes five key outcomes to the goal of the Faith-Based Cohort of the On Nigeria project. This section gives a snapshot of the project's achieved outcomes in Year One of Phase Two. It is informed by our outcome harvesting exercises triangulated with findings from the Behavioral Insights Team (BIT) report on interviews with Pentecostal Ministers, our monitoring reports, and stories of change by project beneficiaries. Some of these achievements and approaches as well as success stories have also been fleshed out in this report.

The project's overarching goal is to promote zero tolerance for corruption among Pentecostals through adherence to positive group norms, peer-to-peer accountability, and the institutionalization of platforms against corruption. Achievements under the five outcomes are highlighted below.

Outcome 1 – Pentecostal churches actively establishing social arm of the church and establishing accountability spaces to engage social issues and fight corruption.

General Overseers (GOs) as Custodians, Trendsetters, and Change Agents – PPA has established a corps of GOs with knowledge, skills, and commitment to uphold standards of integrity, honesty, and transparency that send powerful signals to other Pastors and their congregants to Shun, Speak up, and Stand up/act against corruption. Data from various sources validate our targeting of GOs as influential with the authority and reach to drive change within the Pentecostal movement. As leaders over various Ministers and Church workers, they set the tone/agenda for churches. They are respected as role models and serve as “Spiritual parents” over a wide variety of congregants from various sectors, including government officials/politicians.

Broader and Stronger Partnership with Umbrella Bodies – In this phase, PPA has brokered stronger partnerships with umbrella groups where Pentecostal Pastors, including GOs, interact: the Pentecostal Fellowship of Nigeria (PFN), where 13 State Chairpersons, the National Vice Chair, National Secretary, and National Director of Research are key allies; and the Catalyst for Global Peace and Justice (CPJ). To demonstrate ownership, CPJ hosted the National GOs Summit in Lagos on 27th February, 2022 with 56 participants. Also, the South West Zonal Executives of the PFN hosted the Capacity Building of Ministers on Christianity and the Fight Against Corruption in Lagos, Nigeria (15th-17th June 2022) with 408 persons (304 males/104 females) in attendance. An additional 194 ministers endorsed our Pact on Transparency and Accountability at the event. Significantly, we worked in 18 states in the first phase, but we have expanded our work to 26 states in this second phase.



Participants at the National GOs Summit in Lagos

A Multiplicity of Social Arms of Pentecostal Churches Galvanized Around Anti-Corruption – PPA has trained GOs in Lagos, Gombe, Kano and Kaduna on Establishing Social Arms of the Church, Developing Strategic Plans and Establishing Accountability Spaces. These trainings were based on request and are an ongoing process. We have evidence that many GOs as custodians have established a social arm of the Church in 83 Ministries in three states – Kano, Kaduna, and Gombe – at the time of reporting. Advocacy is ongoing for PFN to champion the use of the social arm of the Church to push and project the agenda for change in group norms towards accountability and transparency. Moreover, Project/Anti-Corruption Ambassadors have been established with each committed to recruiting Pastors within their constituencies, thus creating a snowball effect.

Pentecostal Churches are Becoming More Accountable – Several Churches trained by PPA on the importance and structure of accountability spaces have put in place standard financial and procurement procedures and accountable systems. Continuous sensitization, advocacy, modelling, and social marketing by PPA has made the existence of transparent systems the 'favored trend'. There are signs that more and more pastors desire to 'belong' to the class of Ministers that PPA and partners celebrate and profile as honorable in their handling of Church finances. The PPA-PPJ Monthly Newsletters showcase stories and change around the project's 3S Model. In March 2022, PPA openly honored selected persons with awards at the National Christian Women Against Corruption Summit held on 8th March 2022. Accountability positions Pentecostal Churches as trendsetters and credible advocates of anti-corruption.



Participants of the National Christian Women Against Corruption Summit

Outcome 2 – Enhanced capacity and capability of the Pentecostal Community in Nigeria to champion the fight against corruption outside the Church (in communities, towns unions, workplaces, academic institutions, marketplaces, etc.).

Capacity Enhancement is our Project's Forte. From inception in Phase One till date, we have continued to deploy the training-of-trainers model to build a critical mass of skilled trainers positioned to replicate trainings

massively in various locations across the country. We build participants' skills in the Science and Art of Training. Our trainings utilize scientific methods to demonstrate results. Trainers are armed with manuals informed by research findings on core themes and capacity assessments. Our manuals are expertly developed to facilitate adult learning. Every training incorporates pre-/post-tests and evaluation to assess the quality of trainings and the extent to which learning has

occurred. PPA also supports and assesses stepdown trainings by partners to ensure that training objectives are achieved. Cumulatively, PPA-PPJ has trained a total of 1,706 trainers (1,023 males and 683 females) on various themes. We have implemented manual-based trainings on: Christianity and Corruption, Identifying and Tackling Drivers of Corruption Within and Outside the Church, Building Accountability Spaces and Income Generation for Pentecostal Ministers.

Our trainings in Phase Two have also built a cadre of skilled advocates within the Pentecostal Community in Nigeria. Advocacy modules are built into our capacity building events. Uniquely, all Phase Two events incorporate a session on Gender Equality and Social Inclusion from a Christian Perspective. This has further enhanced the inclusiveness of the project and activities of partners, and we have harvested testimonies of some Pentecostal partners who have, for the first time, through our trainings, understood the concepts of

gender equality.

Our mentorship program continues to enhance the capacity of young female and male anti-corruption champions within the Pentecostal community to shun, speak up and stand up against corruption. Mentor-mentee partnerships were brokered at a Mentorship Summit in Abuja on 2nd Dec 2021 with 65 participants: 53.85% male and 46.15% female. 49.23% of participants were young persons aged 18-35; 29.23% were aged 36-50; and 21.54% were 50 and above. A mentorship program was also inaugurated in Kaduna at a stepdown meeting on 15th February 2022 with 57 participants: 24 female and 35 male. The Kaduna program was initiated by participants who attended the Abuja Summit. Mentoring is ongoing and is aimed at strengthening mentees' knowledge and skills to shun, speak and stand/take action against corruption. It will also groom mentees to serve as active citizens participating in social and civic duties.



Participants at the Mentorship Summit

Establishment of Shun Corruption Clubs in Primary, Secondary and Tertiary Institutions and in Pentecostal Churches: PPA-PPJ is currently in partnership with the Frontline Youth Creativity Initiative (FYCI) and the Student Christian Movement (SCM) on a quest to establish at least 900 Shun Corruption Clubs in Schools and Churches across the country. An inclusive steering committee is in place. In addition, FYCI has developed guidelines for the establishment of the Clubs, a Facilitators Guide, a Code of Ethics for Christian Youth Against Corruption, and a reporting template. SCM has also issued a directive to its sectorial and branch executives to establish Clubs in their various locations. In addition to existing Clubs from Phase One, a new Club was inaugurated in PPA on 24th July 2022, with Club members adopting the Code of Ethics for Christian Youth Against Corruption. There is massive ongoing mobilization to inaugurate many more Clubs during the life of the project. These Clubs serve as sustainability structures to drive the anti-corruption fight beyond the project's duration.

Outcome 3 – Enhanced “voice” and “agency” of Pentecostal leaders and workers as active citizens performing their civic duties and participating in politics, elections, and governance in Nigeria.

Pentecostal Leaders Mainstream Political/Election, Accountability, and Good Governance Discourse in their Sermons – A groundbreaking achievement of the project in Phase One was the inclusion of Pentecostal voices in the political process in Nigeria, with 421 Pentecostals trained and deployed as election observers in the 2019 General Elections. Since then, there has been a steady increase in the number of Pentecostals engaging government and adding their voices to discourses on good governance. Some of our allies have attempted to seek political office, including the immediate past Manager of the Shun Corruption Project. Evidence from our monitoring reports, stories of change, and the BIT interviews with Ministers indicate that Pentecostal Pastors are actively mainstreaming political/election, accountability, and good governance discourse in their sermons.

Voter Education Targeting Young People – As part of PPA's collaboration with SCM, a virtual engagement on voter education, mobilizing youth to obtain their permanent voter cards (PVC), was held on 28th July 2022 with 61 youths from different parts of the country in attendance.

Outcome 4 – Activated Pentecostal campaign platforms visibly taking collective action against corruption.

There has been an exponential expansion of anti-corruption campaign platforms. The three signature anti-corruption campaign platforms – Ministers against Corruption, Youth Vanguard against Corruption, and Christian Women against Corruption – all activated in Phase One, have been replicated into several organizing entities across the country. These platforms continue to expand in number, membership, and diversity. Inclusive of the prototypes, we have 28 independent and self-managed campaign platforms all galvanized around anti-corruption. Discussions are informed by anti-corruption content from our manuals in addition to contemporary issues. Outcomes harvested through these platforms include:

I. Touchpoints are expanding, an evidence of buy-in and ownership. Platforms are taking initiative

to promote anti-corruption. Several Churches have reached out to PPA-PPJ to seek collaboration on mainstreaming shun corruption messages in their regular events by a broad spectrum of Pentecostal Pastors. For example, the South West Zone of PFN has invited PPA to collaborate on their National Hymn Festival and they have requested a presentation on anti-corruption. We have evidence from our monitoring reports that trained Pastors are conducting stepdown trainings in addition to plugging anti-corruption and civic education into their sermons and through other touchpoints like Bible Study, Sunday School, etc.

ii. 635 Pentecostals have endorsed the Pact on Accountability and Transparency in Phase Two. This is an agreed Code of Ethics being endorsed by members of the Ministers Against Corruption as a bond. It is an ongoing process.

iii. Campaign Platforms Beam the Searchlight on Corruption as they mark Anti-corruption and other Solidarity Days. The Christian Women Against Corruption continue to emphasize the lethal alliance between corruption and social exclusion as they mark International Women's Day.

iv. The 2022 Anti-Corruption Sunday – A Jamboree. PPA-PPJ collaborated with project partners across the country to mark the Africa Anti-Corruption Day which holds every July 11th. To draw attention to this social malaise, Sunday the 10th was declared and celebrated as Anti-Corruption Sunday. Pictures, videos and media reports were shared by 7 PFN Chairpersons and other ministers, as well as youth through the creative arts. A Radio and TV show was held in Cross River State and members of the National Youth Service Corps also participated in some locations. Events took place in 50 locations.

v. The National Youth Vanguard Against Corruption Summit held on the 22nd of March 2022 with 70 participants (36 male and 34 Female). The age distribution of the participants was as follows: 50 persons aged 18-35, 15 persons aged 36-50, and three persons aged 51+. This summit, which featured a panel discussion and a spoken word presentation, was a platform for young people to build skills in the anti-corruption fight and to bring their vibrant energy, credibility and creativity to bear on national issues.



Participants at the National Youth Vanguard Against Corruption Summit

i. **Young people, a majority of whom are students and members of the SCM from the 36 states of Nigeria including the FCT converged on international Youth Day, August 12, 2022 in Calabar, Cross River State to mark the day with a protest March Against Corruption and a Symposium held on the same day where PPA delivered the lead paper on the role of religion in combating pass-mark bribery in Nigeria. Other speakers at the event included the representative of the Chair of the Economic and Financial Crimes Commission (EFCC) and the Deputy Vice-Chancellor of the University of Calabar. The event had 211 young people in attendance.**

Outcome 5 – Changed behavior of Pentecostal Churches regarding accountability within and outside the church.

In Phase Two, we have continued to employ mechanisms aimed at changing behaviors regarding accountability within and outside the church. One of such mechanisms is the amplification of faith-based anti-corruption messages. Branded IEC/BCC materials are distributed at events and in project communities to reinforce Shun Corruption messages. So far in Phase

Two, we have distributed several materials (Annex 5). The materials were distributed during training programs, advocacy and campaign activities. We have also aired jingles on social and traditional media. There are testimonies of how the use of the IEC/BCC materials have continued to raise consciousness to shun, speak and stand against corruption among Nigerians.

Through our radio talk show, Voice of the Priests Against Corruption (VOTPAC), we have continued to saturate the airwaves with anti-corruption messages. So far in Phase Two, we have aired 49 episodes of the talk show on Love 104.5 FM, with a reach of about 5 million listeners per episode in Abuja and the adjoining states of Nasarawa, Niger and Kogi. Discussions, led by renowned Pentecostal Ministers conscientized the citizenry to uphold Biblical injunctions to Shun, Speak Up and Stand (Act) against corruption. A total of 28 guests (20 male, 7 female, and 1 youth) were featured on the show.

There has also been massive engagement around the Shun Corruption message on social media.

3.1 Selected Stories of Change

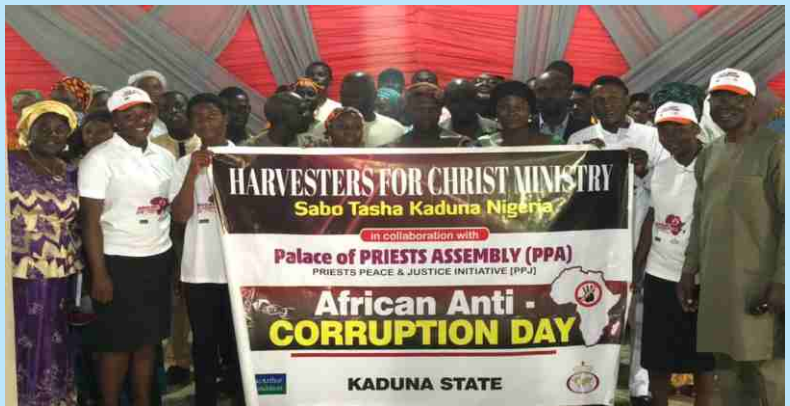
3.2.1 Pentecostal Pastors Take Ownership of the Shun Corruption Message

Phase Two programming is based on promoting ownership and adherence to the group norms that were formulated and adopted by our beneficiaries in Phase One. We have come a long way from the inception stage in Phase One, when Pentecostal Pastors were not explicitly engaging with anti-corruption issues. There is evidence that they are actively integrating such issues into their sermons and other touch points.

Indeed, our beneficiaries are now mimicking the typology of this project and creating initiatives that address social issues including corruption. Evidence of this is seen in the fact that both umbrella bodies and individual Pentecostal Pastors, including GOs, are organizing and hosting their own anti-corruption events and step-down trainings with the support of PPJ. The level of ownership by Pentecostal Pastors is also evident in the fact that more churches are establishing social arms and putting in place transparent financial and procurement systems.



PENTECOSTALS MARKED AFRICA ANTI-CORRUPTION DAY IN 50 LOCATION IN NIGERIA



3.2.1.1 Testimony of Anti-corruption Activity by a Staunch Collaborator in Lokoja, Kogi State

Working in the Nigerian civil service is the most challenging job due to very poor and inconsiderate remunerations that keep workers morale at all-time low. The pay package is dismal coupled with lack of promotions as and when due, no annual incremental rates, leave bonuses are not paid for years. Reward systems for the deserving personnel are non-existent or hardly employed while punitive measures are hurriedly meted out on erring officers. There are very high levels of pressure to do wrong from higher authorities.

This gets worse as it cascades from the federal level to state and the local government levels where the pension and retirement benefits are hardly forthcoming. The above has provided very fertile grounds for corruption to thrive robustly. Gratification is being asked for at all levels: from the security and messenger to the highest boss in the organization.

Figures are being falsified and costs overbloated for selfish financial gains. While some engage in these unwholesome habits to make ends meet and save for the future due to the poor remunerations, others do it for ostentatious living and displays and as a tool for oppression since those that have can command the gullible have-nots around as they will.

Civil servants spend most of their productive years to serve the government only to retire to hopelessness and grave uncertainties.

Despite these daunting realities, I stood severally against corrupt tendencies by refusing to falsify figures to carry out official assignments and even returned cash back to the organization on no fewer than nine occasions even at such times when I had dire financial needs. I considered the fact that I must honour God at all times and must not join the corrupt society around me to be corrupt.

I was so glad to be a part of the PPJ training on Christianity and Corruption which held on 22/10/2019 in Lokoja. The training gave me more courage as it gave credence to what I believed in and practiced. I have always spoken the truth and stood for it anywhere. Shortly after the training, I did a step down in the

Church I pastor in area of Lokoja. I made them know that wherever they found themselves they should uphold the truth and do what is right no matter how many are doing what is wrong. I told the students to avoid joining others to cheat in exams, the workers to avoid falsifying figures or records and to stop writing the wrong time of resumption at work and closing. Business people were told to be honest in their business deals as Christians so that God's name will not be tarnished through them. I made it clear that every Christian should represent Christ well in every area of their lives as his ambassadors – 2 Cor 5:20.

I want to urge every Christian who claims to be born again to consider giving God honour wherever he/she may be found, irrespective of the position they occupy, from the person at the gate to the topmost boss in any organization. I urge us never to give in to pressures from within us or other persons to do what is wrong even when you don't have your needs met. Look unto God!

3.2.2 Young People Raise their Voices on Anti-Corruption

Youth voices have been loud in Phase Two of the project. We are collaborating with youth organizations, including FYCI and SCM, to increase the level of youth activism on anti-corruption and set up Shun Corruption Clubs as veritable platforms for youth to engage with anti-corruption issues. A Shun Corruption Club has been inaugurated in PPA, with plans underway to establish Clubs in various other locations. During the inauguration of the Club in PPA, young people spoke passionately about a myriad of corruption issues in the country, including vote buying and selling, electoral malpractices, examination malpractices, and the basis for anti-corruption in Christianity.

Nigerians, arise! Arise! Even in this forthcoming 2023 general election, do not sell your vote for peanuts. Let's assume you sell your vote for 10,000 naira. Now, divide it in 365 days. In a year, that is 28 naira. Divide further by four years. That is approximately 7 naira. Now, imagine you selling your future at the rate of 7 naira per day. Think twice. We all can change the narrative of a great nation. Nigerians, be wise!

– Member of the Shun Corruption Club in Esteemed Peniel Academy during the inauguration of the PPA Shun Corruption Club.



Shun Corruption Club in Esteemed Peniel Academy

The PPA children – members of the PPA Shun Corruption Club – also presented a short playlet during the inauguration ceremony, in which they highlighted the scriptural basis for anti-corruption.

says, “Therefore, anyone who follows their selfish behaviors will harvest destruction, but anyone who follows the Spirit will harvest eternal life”... From today, we will SHUN, we will SPEAK, and we will STAND UP against corruption!

You can help to teach your friend before the exam, but certainly not during the exam. Galatians 6:8

– PPA Children during the inauguration of the PPA Shun Corruption Club.



Members of the PPA Shun Corruption Club

Other ways through which young people have taken action in Phase Two of the project is through panel discussions, radio dialogues, and protest marches. Additionally, we are expanding opportunities for youth to raise their voices by integrating creative methods such as spoken word into our youth summits. The Youth Vanguard Against Corruption National Summit held on 22 March 2022, in collaboration with FYCI, featured a panel discussion with youth and a spoken word presentation, titled “Welcome to Nigeria!”, delivered by Hafsat Abdullahi



Hafsat Abdullahi at the Youth Summit



Panel discussion during the Youth Summit

WELCOME TO NIGERIA!

By Hafsat Abdullahi

Welcome to Nigeria!
A country of limitless opportunities
Here we celebrate degrees, not competence
Here we preach content, but can tolerate incompetence

Here, we don't need your potential's potency
We tell you to work smart, not hard,
So, bye bye consistence.

Welcome to Nigeria!
A country of limitless possibilities
Here, you can buy and sell anything
You can buy your way from the walk of shame,
to the wall of fame
You can buy, sell your freedom and rights
for Maggie and rice
Here, everything has a price.

Welcome to Nigeria!
Here we offer professional positions to amateurs
As long as you're confident and sure
Here, you can get the job
Not strictly by experience but by who you know,
And as long as you get the dough
Who experience help?
If you know you know...
And you know...
Which is why it's funny
And why I keep asking
At the rate at which we dey go,
how do you expect Nigeria to grow?
When our discipline dey stuck for go-slow

And when we talk book,
E be like our brain re-sets to slow mo.
You no want read but you want blow

and as this sorry mentality dey go,
e con start to dey resemble the status quo
So today, we have La cram, La pour, La forget graduates,
who in their minds seek to liberate even bigger illiterates
Singing "school na scam"
and made our lecturers scapegoats of our shakeups and soar egos

Yet, up we go!
To represent, to become heroes.
Heroes to loot the doughs of those who sowed
with blood and sweat,
to the promise of a better Nigeria!

Oh!
Sorry, I got carried away...
Welcome to Nigeria





3.2.3 – Interview with a Member of the PPA Shun Corruption Club

Interviewer

Please introduce yourself.

Respondent

My name is Rukky. Rukevwe Covenant Okotie. I am 10 years old, and I am here to talk about corruption.

Interviewer

What is corruption in your view?

Respondent

Corruption in my view is the use of offices or position to oppress someone in your own private gain.

Interviewer

Give an example of some acts that constitute corruption.

Respondent

Bribery, extortion, greed, and embezzlement.

Interviewer

Have you ever resisted or fought corruption?

Respondent

Yes, I have.

Interviewer

Tell me a story.

Respondent

I have resisted and fought corruption on several occasions, but I only remember two. The first occasion was that when I was in JSS 1, I was reading my second term examination. There was a particular question I knew I failed in that course, but when I got my script, I saw that my teacher marked it right, and I knew that it was wrong, so I was feeling guilty. I went to meet my teacher and showed her that I was not supposed to get that mark. She was surprised and then cancelled it and gave me what I was supposed to get.

The second occasion was that some years ago, when I was eight years old, I followed my mother to the bank. The queue was very much. She told me that I should go on another line, while she maintained the line that we were on together. But I told her that it was wrong, that even if it was my turn, I would still call her back so that she can come and get what she wants; that I will not even get anything because it was her that wanted to come here the first time. So I told her that it was wrong, that it's called corruption.

I want to appeal in this media that we should fight corruption from the grassroots level. Thank you.

OUR ACTIVITIES: PICTURE SPEAK



Advocacy Visit to Centre LSD on OGP Collaboration



Advocacy visit to Rev Isa Komolafe



Strategic Plan Development Training, Kano



Strategic Plan Development Training, Kaduna

2022 NATIONAL WOMEN'S SUMMIT ON INTERNATIONAL WOMEN'S DAY, ABUJA





4.0

SUCCESS FACTORS/WINNING STRATEGIES

It is still early in Phase two to harvest a comprehensive list of success factors, especially as we are deploying an iterative approach that entails refining our methodology as we go along. However, we are building on success factors from phase One in addition to incorporating new strategies identified through our formative studies, especially those that respond to the prevailing context. Some success factors / winning strategies are highlighted below.

Leaving No Pentecostal Behind: Commitment to Gender Equality and Social Inclusion – PPA/PPJ deploys the GESI approach in its operations and programs. Participation quotas are allocated to PWDs, Women and Youth in all activities. In addition, all trainings now incorporate sessions on Biblical Perspectives on GESI.

Supporting Partner Churches to Set up Systems for Internal Transparency and Accountability Processes –

As opposed to a 'touch and go' approach, PPA/PPJ is committed to organizational capacity building as a groundswell for massive buy-in, ownership and sustainability. Our aspiration is to leave partner Churches and Institutions, including umbrella bodies, better capacitated than we met them. We support partner churches to develop strategic plans and set up functional administrative and accounting processes that reduce the possibility of arbitrariness and corruption.

Addressing the WIFT (What is in it for Them?)

The SHUN Corruption Project has enhanced participants' acceptance of the need to engage in income-generation activities in order not to be fully

dependent on Church income. This does not in any way condemn payment of salaries by Churches who operate this model. PPA has developed a manual on income generations and deployed same for the training of ministers in entrepreneurship. It is envisaged that as ministers generate personal income and are able to pay their bills, incidences of arbitrary use of Church funds for personal purposes would reduce.

Evidence-Informed Model

In line with our approach in Phase One, we have continued to employ a research-informed model in Phase Two of the Shun Corruption Project. Findings from our formative studies have informed the development of IEC/BCC messages and our overall project design.

Use of Standardized Training Modules

In order to standardize our trainings, we developed a training manual titled *Identifying and Tackling Drivers of Corruption Within and Outside the Church*. The manual addresses gaps and key insights thrown up by our studies and evaluation of Phase One. Modules utilize adult-learning principles.

Use of the Training of Trainers (TOT) Model

From inception, the project has continued to use a training-of-trainers approach for our beneficiaries. In Phase Two, we organized massive capacity building sessions with zonal representatives in Abuja (23rd -25th May, 2022), Lagos (15th -17th June, 2022) and Port Harcourt (27th -29th June, 2022) using a training-of-trainers model. All trainings featured sessions on the science and art of training and subsequent stepdown trainings have been held in various locations with the support of PPJ to generate a ripple effect.



Participants at the Capacity Building Session in Port Harcourt



SHUN Corruption Capacity Building, Nassarawa State

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. See Annexes 1 and 2 for our theory of change and M and E framework.

Use of the Safe Spaces Model

The separate women-only campaign platform, Christian Women Against Corruption (CWAC), which was established in Phase One of the project is flourishing. This model has proved successful in mainstreaming and projecting 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 peer sharing and learning. It has helped to prevent women's voices from being drowned out, despite their gross under-representation in Church leadership.

The establishment of SHUN Corruption Clubs is also premised on the safe spaces model. Since Nigeria is a gerontocratic society, youth voices are often drowned out or perceived as irrelevant. By establishing these Clubs, we are providing safe spaces for youth and children to discuss and engage with anti-corruption issues without fear of being shut down by their older counterparts. In turn, these Clubs will provide opportunities for members to showcase their ideas during wider events in the Churches or schools in which the Clubs are located. For example, during the inauguration of the PPA Club, young people were given opportunities to present anti-corruption messages before the entire congregation.

Early Conditioning: Catching them Young

There is evidence within learning theories that early conditioning has great impact on what humans are capable of doing throughout the life cycle. 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 has consistently carried young people along by working through existing Church Structures like Children's Departments, Sunday School, and Teenage Choirs, as well as establishing mentoring programs. In Phase Two, we have taken this a step further by collaborating with youth organizations such as the Students Christian Movement (SCM) and Frontline Youth Creativity Initiative (FYCI), and establishing SHUN Corruption Clubs specifically for young people.

Engaging Partners through Effective Coordination Platforms

Our three main platforms – Ministers Against Corruption, Christian Women Against Corruption and the Youth Vanguard Against Corruption – have proved to be useful mechanisms for engaging partners. Summits are organized and events such as Anti-Corruption Days are marked through these coordinating platforms. The platforms each have WhatsApp groups with appointed moderators, which helps to promote vibrant discussions and engagement on anti-corruption issues. It is interesting to note that new platforms are also developing through the efforts of our partners, and we now have 28 independent and self-managed campaign platforms, across the six geo-political zones, all galvanized around anti-corruption.

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.

Phase One of the project led to the establishment of new group norms. Massive endorsement of the Pact on Transparency and Accountability is an indication of buy-in and ownership, openness to public scrutiny and peer-to-peer accountability. This process has continued in Phase Two, and an additional 635 Pentecostals have now endorsed the Pact.

5.0

SUSTAINABILITY



The Shun Corruption 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, our training manuals to serve as a useful resource for Pentecostals in Nigeria and the Church universal. These manuals include:

- Manual on Christianity and Corruption
- Manual on Identifying and Tackling Drivers of Corruption Within and Outside the Church
- Manual on Building Accountability Spaces
- Manual on Income Generation for Pentecostal Ministers

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 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 SHUN Corruption Clubs, which are being established within existing Church and school structures and will continue to operate after the project duration.

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.

Consolidation of Existing Partnerships and Formation of New Ones

There are signs of total buy-in and a sense of personal responsibility among our partners/collaborators. Partnerships made in Phase One have been consolidated, and new ones have been made in Phase Two. Some of our collaborators are regional and state branches of PFN, CPJ, SCM, and FYCI. These

partnerships widen our reach and ensure that the SHUN Corruption message is not dependent on PPJ alone, so that even after the project duration, the messages will continue to be circulated by our partners across the country.



PPJ meeting with SCM in Abuja

OUR PRODUCTS



Our 3S Model – Shun, Speak and Stand against Corruption

6.0

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 taking ownership of the Shun Corruption message. This shows that transparency in engagement breeds trust among partners. Initial apprehension by our partners has given way to mutual trust.
- Ministers did not generally preach about corruption explicitly until they began to engage with PPA's Shun Corruption project.
- Religious leaders/authoritative figureheads are highly instrumental in facilitating behavior change. GOs are custodians and influencers; they set the tone and agenda for their Churches. BiT interviews validate our targeting of GOs as a veritable entry point to mobilizing Pentecostals.
- Many Ministers in the Church had previously been arbitrary in their financial dealings. With the trainings that they have received, many of them have now established transparent and accountable systems.
- Working closely with PFN promotes acceptance and buy-in by other Pentecostals.
- Anti-corruption messages are infused in regular sermons but unpacked and distilled during bible studies using a manual/outline created by Pastors.
- PPA trainings initiated the (intentional) infusion of anti-corruption messages in sermons as affirmed by the BIT research.
- It is important to utilize touchpoints beyond sermons to reach congregants: Churches have multiple touchpoints with their congregations (e.g., bible study, written communications such as Church bulletin), and ministers may be more receptive to incorporating anti-corruption messaging into those touchpoints than they are to sermons. These touchpoints could be leveraged instead, or alongside, messaging in sermons (BIT research finding).
- The safe spaces model is important in giving women a voice. The Christian Women against Corruption has been one of the most effective platforms on the project, with members championing the Shun Corruption message. Women are highly influential in facilitating change and special steps to promote their inclusion are necessary in a patriarchal society.
- Youth are excited to raise their voices and rally around the SHUN Corruption message. Platforms for youth engagement are many due to their vibrance and creativity. Youth inclusion is necessary to facilitate change, especially in a country like Nigeria where youth constitute the majority of the population.



7.0

CHALLENGES

CHALLENGES

The biggest challenge occurred in the inception stage of Phase One, being the interdenominational rivalry prevalent in the Pentecostal community and the fear that a church implementing a project can attract their members. We have managed this by working closely with the officials of PFN. In addition, we have focused on using the social arm of PPA – the PPJ – as the platform for implementation of the project.

Another challenge we have so far faced in Phase Two is rallying partners to establish SHUN Corruption Clubs in their locations. Many of them have indicated interest and are excited about the Clubs. However, due to their busy schedules and the time commitment involved, the establishment process is taking longer than expected. We are trying to manage this, in collaboration with FYCI, by providing useful guiding materials, holding Zoom meetings to provide further guidance, and following up with phone calls and messages. We are hopeful that the process of establishing the Clubs will be accelerated during Year Two.

A further challenge is insecurity, which has made it unsafe to conduct engagements in certain parts of the country. There has been a lot of apprehension about travel since the Kaduna-Abuja train attack. The project takes into cognizance conflict sensitivity to ensure protection of life and property. We pay attention to security reports and early warning signs. We ensure that engagements are only conducted in secure areas and during daytime.

Finally, a major challenge 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.



8.0

NEXT STEPS



In Phase One, our activities included conducting research on anti-corruption from a Christian perspective, conducting training of trainers, circulating the SHUN Corruption message through traditional and social media, establishing mentoring programs with younger persons, and establishing and activating the anti-corruption campaign platforms (Ministers Against Corruption, Women Against Corruption, and Youth Vanguard Against Corruption). Particularly, in Year Three of Phase One, we worked on building group norms around anti-corruption.

In Phase Two, we are now working on consolidating the gains from Phase One and promoting ownership and sustainability of the SHUN Corruption project. We are doing this in various ways - consolidating existing partnerships, forming new partnerships, supporting partners to organize their own anti-corruption events, conducting more training of trainers, and supporting partners to establish social arms and accountability structures within their churches. An important part of Phase Two also involves establishing SHUN Corruption Clubs as a platform to promote youth engagement with the Shun Corruption message. During Years Two and Three, we will continue to build on these approaches. Some of the planned next steps are:

- Supporting Pentecostal Churches to operationalize the Social Dimension of the Church
- Institutionalizing the Christian Platforms Against Corruption and giving them a life of their own.
- Further consolidating partnerships with PFN, CPJ, SCM, and FYCI, and establishing new ones.
- Conducting more capacity building sessions, using a train-the-trainer approach
- Circulating the Shun Corruption message through further advocacy and campaign
- Building the capacity of Pentecostals to engage in the electoral process and observe the 2023 general elections
- Organizing summits – Annual Summits of Pentecostal Leaders, Summit of Pentecostal GOs, and Mentoring Summit.
- Direct engagements with GOs and senior ministers to drive our 3 S Outcome model (SHUN, Speak and Stand against corruption) using their authority and reach.
- Establishing more Shun Corruption Clubs in schools and churches across the country

9.0

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.



Our Vision

A world where
children of God
reign as
Kings and Priests
(Rev 5:10)

Our Mission

To empower people
to live as Kings and
Priests in this
end time
(Rev1:6; 1 Peter 2:9).

Our Values

The Church is guided by the following values:

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

Palace of Priests Assembly
Opposite Buovo Petrol Station
Along the express between Oaodo and FSP Junction,
Abraka
Delta State

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

Palace of PRIESTS ASSEMBLY,
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PRIEST 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.

Our Vision

The vision of Priests Peace and Justice Initiative is a world of prosperity and social justice.

Our Mission

The mission of Priests Peace and Justice Initiative is to act as catalysts to empower citizens to reign as Kings and Priests and work for peace and social justice.

Our Values

Priests Peace and Justice Initiative shall be guided by the values of

1. **Leadership:** Requiring that we build leaders because He made us in His own image and called us to lead. We build leaders that will impact this generation and the next generation.
2. **Empowerment:** Requiring us to equip the saints in all aspects of life to as Kings and Priests that bring honour to God work for peace and social justice.
3. **Royalty:** Requiring us to live us to live as Kings and Priests in accordance with God's design as a chosen and peculiar people working for peace and social justice.
4. **Integrity:** Requiring us to demonstrate faith and action as children of the most high. Our behaviour will match our belief. We will trust God and work in integrity (Ps 26:11).
5. **Discipleship:** Requiring us to make disciples in all nations with solid Biblical foundations who are then able to disciple and empower others to live in peace and harmony.

Areas of Influence

- Human rights (women and children)
- Social justice
- Conflict and crisis management

Strategic Objectives

In line with our contextual analysis, vision and mission, the strategic objectives are:

1. To promote ideas, policies and actions that will promote the social arm of the Church.
2. To contribute to the peace and democratic development of society.
3. To promote social justice and fight against corruption, poverty, inequality, and injustice.
4. To provide emergence and humanitarian services to the needy and educational and health services to the poor and needy.
5. To collaborate with individuals, networks, coalitions, and movements that will help the initiative to achieve its objectives.



OUR PEOPLE



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.

PASTOR (DR) OTIVE IGBUZOR



Orinya is the Program Manager of the Priests Peace & Justice Initiative, the social arm of the Palace of Priests Assembly. He is a member of the Global Project Professional Society, United Kingdom, a Diplomatic Fellow of a Billion Doors Initiative with years of experience in Project Management, and a member of the Institute of Strategic Management of Nigeria (MSM). He has also worked as a Program Manager with the Rich-Oak Life initiative for the ReachHer Project. He was formerly a lecturer with the Department of Environmental Health, Makama Dogo College of Health Technology, Nasarawa State. He holds a Masters Degree in Veterinary Medicine from the University of Rwanda. He has deep knowledge and experience as a financial literacy trainer, and in leadership and development, monitoring and evaluation, multi-disciplinary approach to drug addiction, prevention and treatment.

DR. ORINYA AGBAJI ORINYA

Programme Manager, PPJ



Dr. Amina J. Mbuka is the Project Officer of PPA, the social arm of PPA. She holds an MSc in Veterinary Physiology from Ahmadu Bello University Zaria, Kaduna State. She has previously worked with Mac.Acee Veterinary Clinic, Abuja. She served as the coordinator of the Priests Peace & Justice initiative, the social arm of the Palace of Priests Assembly as a volunteer. She provides Admin and logistics for the Project and Supported the Programme Manager in donor mapping and developing proposals, Program planning, documentation, and implementation of the shun corruption project.

DR. AMINA J. MBUKA

Project Officer, PPA/PPJ



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

MS. OJONUGWA NEGEDU



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 JOSEPH IGBUZOR



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 ANTHONY CHUKWUNEME BENEDICT



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 Onyinyechi Yusuf is the Finance Officer of the Priests Peace and Justice Initiatives. She is a certified Chartered Accountant from Institute of Chartered Accountants of Nigeria (ICAN). She is also a member of Association of Accounting Technicians of West Africa. She holds a degree in Accounting from Nnamdi Azikiwe University, Awka, Anambra State. She was formerly the Internal Auditor of Nora Foods Nigeria Ltd and a staff of Lagos-bases firm of Okorafor &co. Chartered Accountant Firm.

MRS. CECILIA 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.

MR. VICTOR AVIDIME YUSUF

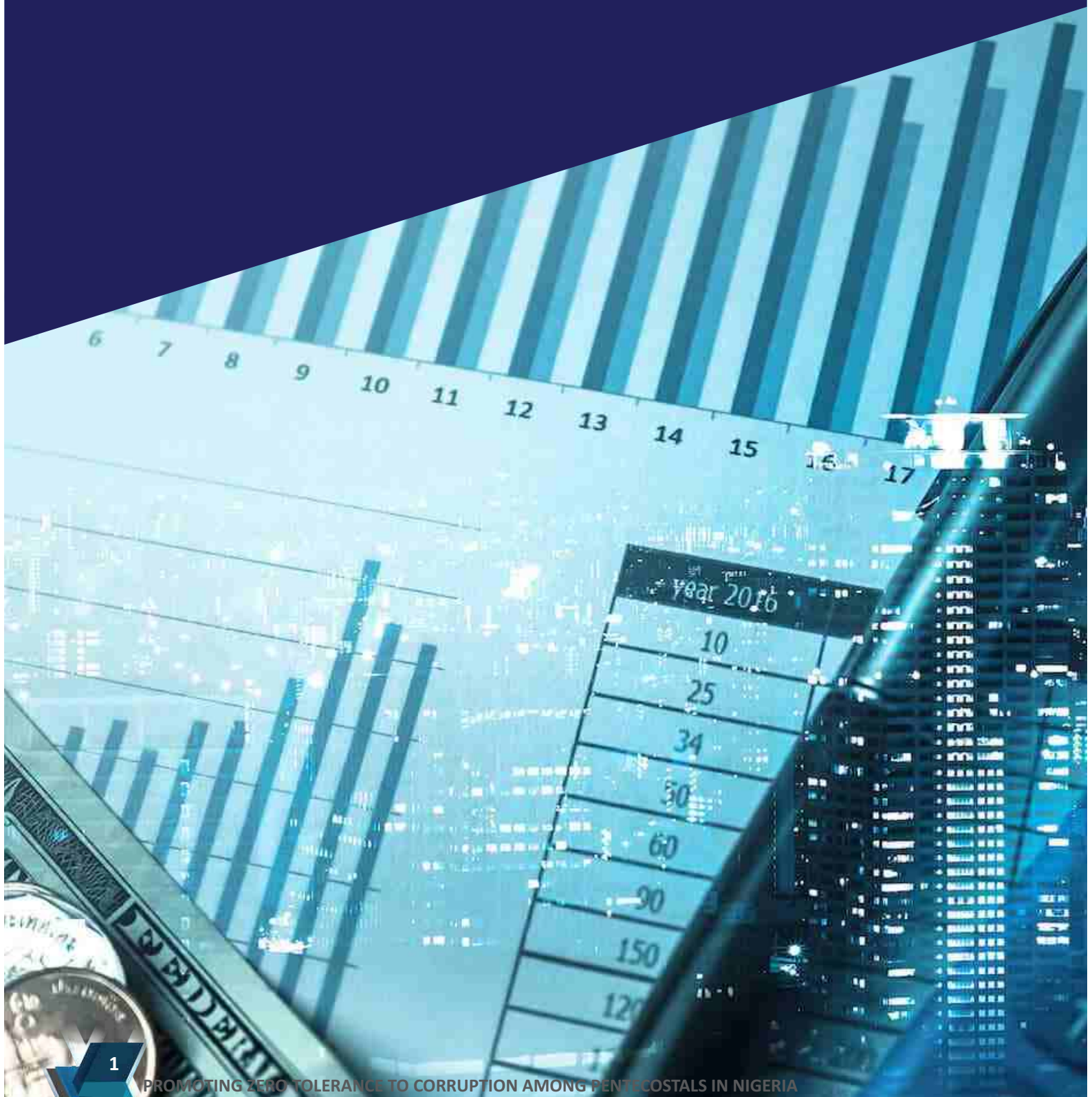


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NICHOLAS JOSHUA

ICT/Communication Officer, PPA/PPJ

ANNEXURE



ANNEX 1 – MOCAC/SHUN 2.0 THEORY OF CHANGE



SPHERE OF CONTROL	SPHERE OF INFLUENCE	SPHERE OF INTEREST
<p>Inception/Start-up activities</p> <p>MOCAC/SHUN 2.0 staff develop a project Theory of Change/Monitoring and Evaluation Framework, a 3-Year implementation plan and data collection tools for the project.</p>	<p>Trained staff have enhanced knowledge of MOCAC/SHUN 2.0 Theory of Change/Results framework and how it contributes to the On Nigeria 2.0 overall results.</p> <p>- MOCAC/SHUN 2.0 Staff effectively implement the project and deliver quality results with accurate and timely reporting.</p>	<p>MOCAC/SHUN 2.0's contributions to ON 2.0 impact are evidence-based.</p>
<p>Commission research on Consolidating SHUN Corruption and drivers of corruption within and outside the Church Community.</p>	<p>Research findings on drivers of corruption inform effective targeting of core issues/norms and relevant stakeholders/groups to elicit change and promote zero tolerance to corruption.</p> <p>-Research findings and subsequent products, e.g. training manual, disseminated and available to other ON 2.0 grantees and non-grantees and inform programming.</p>	<p>MOCAC/SHUN 2.0's contributions to ON 2.0 impact are evidence-based.</p>
<p>Deepening and Expansion of Christian (Pentecostal) Platforms against Corruption</p> <p>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.</p>	<p>Established/activated interdenominational platforms expanded in number, membership, diversity (including buy in by Pentecostal Professionals); Groups are independent and self-managed.</p> <p>Structured discourses on these platforms build consensus on corruption-related issues and serve as a think-tank for group responses to identified corruption issues.</p> <p>Platform members (Pentecostals, across a wide variety of population groups – Women, Men, persons with Disability, young people)) actively sensitizing and mobilizing their constituencies against corruption across the country.</p> <p>Enhanced visibility and inclusion of Pentecostal Voices in the anti-corruption discourse, agenda setting and demands for transparency and accountability in workplaces, communities, states and the country.</p>	<p>Pentecostal Christians' voices mainstreamed in national, regional and state dialogues, agenda setting and action to address corruption.</p>

SPHERE OF CONTROL	SPHERE OF INFLUENCE	SPHERE OF INTEREST
Capacity Building on Consolidating SHUN Corruption, using train the trainer approach	<p>Trained Pentecostal Church leaders and workers demonstrate enhanced knowledge, competence, skills and the know-how to tackle corruption as a group; and increasingly use shared ideas to prevent and reject corruption and demand accountability at all levels.</p> <p>Increased activities / engagements depicting peer-to-peer support, vigilance, and demands for accountability within the Pentecostal movement in Nigeria.</p> <p>Pentecostals progressively demonstrate signs that accountability is the acceptable norm and eventually becomes the practice among Pentecostals.</p> <p>Public profiling and recognition of individuals and group (Churches and other platforms) action against corruption as incentives for behavior change.</p> <p>More Pentecostal Churches establish social arms of the Church and institute accountability frameworks as vehicles among Pentecostals to fight corruption during and after project life cycle.</p>	<p>A ripple effect that positions Pentecostals as active citizens against corruption in communities, workplaces at State and National levels.</p> <p>A culture of zero tolerance to corruption elevated to become a group norm as we showcase and celebrate individuals who utilise our 3S Model - Shun; Speak and Stand up against corruption.</p>
Capacity Building on Income Generation and Accountability	Trained Pentecostal Church leaders and workers showing enhanced knowledge on income generation and the establishment of accountability spaces.	Pentecostal Church leaders and workers and independently generating incomes and establishing accountability structures in their Churches.
Capacity Building on Open Governance and Electoral Process (including election observation.	<p>Trained Pentecostal leaders and workers have enhanced knowledge on open governance and electoral process.</p> <p>Trained Pentecostal leaders and workers are able to train others on open governance and participate in electioneering process as election observers.</p> <p>Trained Pentecostal leaders and workers have enhanced knowledge on election Observation processes</p>	<p>Transparency in government process, free, fair and credible election in 2023 and beyond.</p> <p>Free, fair and credible election in 2023 and beyond Nigerian</p>
Capacity Building in Advocacy and Campaigns and Step-Down Trainings by trained trainers.	<p>A critical mass of skilled trainers built within the Pentecostal movement and serve as resource persons across the country.</p> <p>Trained Pentecostal leaders and workers at State and Church level empowered to address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.</p> <p>Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expand.</p>	

SPHERE OF CONTROL	SPHERE OF INFLUENCE	SPHERE OF INTEREST
Platform for Christians in Government	Pentecostal leaders and workers in government identify, recognize and profiled for displaying integrity in preventing and rejecting corruption	Pentecostal Christians are more aware of what their fellow community members actually think and do about corruption
Production and distribution of IEC/BCC Messages/ Materials	<p>Pentecostal leaders and workers are sensitized and actively demonstrate behavior change around our 3S Outcome model - Shun, Speak and Stand against corruption</p> <p>Elevated voices of young Pentecostals against corruption especially through channels that have traction with young people, including creative arts, appropriate for a/platforms, e.g. Schools, Churches, students organizations, social media, etc</p>	Nigerian Pentecostal Christians increasingly show zero tolerance to corruption.
Annual Summit of Pentecostal Leaders	Pentecostal leaders and churches adopt the establishment of social arm of the church as an instrument to fight corruption	Nigerian Pentecostal Christians increasingly show zero tolerance to corruption.



ANNEX 2 – MOCAC/SHUN 2.0 MONITORING AND EVALUATION FRAMEWORK

Result From theory of change	Indicator	Definition/ Disaggregation Further define/unpack indicator as well as disaggregation strategy (where applicable)	Baseline	Target	Means of Verification / Data Source	Freq of Data Collection / Data Collection tool / Method	Responsible Party (By whom?)
1.0 Start-Up/Inception Phase Activities for SHUN 2.0							
<p>Trained staff have enhanced knowledge of MOCAC/SHUN</p> <p>2.0 Theory of Change/Results framework and how it contributes to the On Nigeria 2.0 overall results.</p> <p>MOCAC/SHUN 2.0 Staff effectively implement the project and deliver quality results with accurate and timely reporting.</p>	<p>1.0 Start-Up/Inception Phase Activities for SHUN 2.0</p> <p>1.1 Number of project staff and consultants trained in relevant programming themes.</p> <p>1.2 A robust SHUN 2.0 theory of change developed.</p> <p>1.3 A robust SHUN 2.0 M and E Framework developed.</p> <p>1.4 Evidence of quality delivery of project results and timely reporting.</p>	<p>These are internal results tracked by project team</p>			<p>Project and Monitoring reports</p>	<p>Monthly</p>	<p>1.1 Senior Management</p> <p>1.2 and 1.3 – M and E Consultant</p> <p>1.4 – All Staff and Consultants</p>
2.0 Commission Research on Consolidating SHUN Corruption and drivers of corruption within and outside the Church Community.							
<p>Research findings on drivers of corruption inform effective targeting of core issues/norms and relevant stakeholders/groups to elicit change and promote zero tolerance to corruption.</p> <p>Research findings and subsequent products, e.g.</p>	<p>2.1 Existence of research findings/reports.</p> <p>2.2 Number and type of products generated from project reports, e.g. training manual, advocacy brief, etc</p> <p>2.3 Evidence of</p>	<p>2.2. Disaggregation by type of publication</p>			<p>2.1 Project report; Research reports; publications</p> <p>2.2 – Project report</p> <p>2.3 – Media</p>		<p>2.1 Senior Management and Consultants</p> <p>2.2 Senior Management; Program and Project Officers</p>

training manual, disseminated and used by other ON 2.0 grantees and non-grantees to inform programming.	engagement with research findings and products within and outside the Pentecostal community (e.g. for trainings; on social media, etc).				reach; Social media engagements, Web statistics	2.3 M and E Consultant; IT Officer
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3.0 Deepening and Expansion of Christian (Pentecostal) Platforms against Corruption

<p>Established/activated interdenominational platforms expanded in number, membership, diversity (including buy in by Pentecostal Professionals); Groups are independent and self-managed.</p> <p>Structured discourses on these platforms build consensus on corruption-related issues and serve as a think-tank for group responses to identified corruption issues.</p> <p>Platform members (Pentecostals, across a wide variety of population groups – Women, Men, persons with Disability, young people) actively sensitizing and mobilizing their constituencies against corruption across the country.</p> <p>Enhanced visibility and inclusion of Pentecostal Voices in the anti-corruption discourse, agenda setting and demands for transparency and accountability in workplaces, communities, states and the country.</p>	<p>3.1 Number of Pentecostal platforms established and functional by location, type of membership (demographics, etc)</p> <p>3.2 Evidence of expansion and consolidation/grounding of groups and engagements above baseline.</p>					3.1 and 3.2 - Senior Management; Program and Project Officers; M and E Consultant
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4.0 Capacity Building on Consolidating SHUN Corruption, using train the trainer approach

<p>Trained Pentecostal Church leaders and workers demonstrate enhanced knowledge, competence, skills and the know-how to tackle corruption as a group; and increasingly use shared ideas to prevent and reject corruption and demand accountability at all levels.</p> <p>Increased activities / engagements depicting peer-</p>	<p>4.1 Number of trained Pentecostal leaders demonstrating evidence of enhanced knowledge and showing zero tolerance to corruption (stories of change depicting prevention, rejection of corruption or demands for accountability).</p>			4.1 Attendance register	<p>4.1 Reported Monthly and collated Quarterly</p> <p>4.4 Bi-Annual</p>	Senior Management; Program and Project Officers; M and E Consultant
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<p>to-peer support, vigilance, and demands for accountability within the Pentecostal movement in Nigeria.</p> <p>Pentecostals progressively demonstrate signs that accountability is the acceptable norm and eventually becomes the practice among Pentecostals.</p> <p>Public profiling and recognition of individuals and group (Churches and other platforms) action against corruption as incentives for behaviour change.</p> <p>More Pentecostal Churches establish social arms of the Church and institute accountability frameworks as vehicles among Pentecostals to fight corruption during and after project life cycle.</p>	<p>4.2 Number of Pentecostal Churches establishing social arms and institutionalizing the fight against corruption.</p> <p>4.3 Number of Pentecostals recognized and profiled in Hall of Fame Newsletter for integrity and exceptional actions to prevent or reject corruption.</p> <p>4.4 Number of episodes of Hall of Fame Newsletter published</p>				<p>4.2 Project Report</p> <p>4.3 Stories of Change and Hall of Fame Newsletter</p> <p>4.4 – Newsletter; Project report</p>	
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5.0 Capacity Building on Income Generation and Accountability

<p>Trained Pentecostal Church leaders and workers showing enhanced knowledge on income generation and the establishment of accountability spaces.</p>	<p>5.1 Number of trained Pentecostal Pastors demonstrating evidence of increased knowledge in income generation and establishing accountability structures in the Churches.</p>				<p>Attendance register; Interviews; Focus Group Discussions; Stories of Change tool</p>	<p>Program and Project Officers; Liaison Officers M and E Consultant</p>
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6.0 Capacity Building on Open Governance and Electoral Process (including election observation.

<p>Trained Pentecostal leaders and workers have enhanced knowledge on open governance and electoral process.</p> <p>Trained Pentecostal leaders and workers demonstrate knowledge and skills and train others on open governance.</p> <p>Pentecostal leaders participate in electioneering process as election observers.</p>	<p>6.1 Number of trained Pentecostal Church leaders showing evidence of increased knowledge in Open Governance and conducting training on voter education.</p> <p>6.2 Number of Pentecostal leaders accredited and deployed by INEC and serve as Election Observers in 2023 elections in Nigeria.</p>				<p>6.1 and 6.2 Monthly and Annual Project reports</p> <p>Attendance register; Interviews; Focus Group Discussions; Stories of Change tool</p> <p>6.2 – Election Observation reports</p>	<p>Program and Project Officers; Liaison Officers M and E Consultant</p>
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7.0 Capacity Building in Advocacy and Campaigns and Step-Down Trainings by trained trainers.

<p>A critical mass of skilled trainers built within the Pentecostal movement and serve as resource persons across the country.</p>	<p>7.1 Number of skilled trainers generated by sex, location and other demographic parameters.</p>				<p>Attendance registers; Story of Change tool;</p>	<p>Program and Project Officers; Liaison Officers M and E Consultant</p>
<p>Trained Pentecostal leaders and workers at State and Church level empowered to address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.</p>	<p>7.2 Number of advocacy processes conducted.</p>			<p>Project Monthly and Annual reports</p>		
<p>Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expands.</p>	<p>7.3 Number of step-down trainings conducted.</p>			<p>Interviews and FGDs</p>		
	<p>7.4 Number of trained Pentecostal leaders and workers visibly engaging Church members on corruption prevention, and rejection.</p>					

8.0 Platform for Christians in Government

<p>Pentecostal leaders and workers in government identified, recognized and profiled for displaying integrity in preventing and rejecting corruption</p>	<p>8.1 Evidence that Christians in government within the Project's network openly display integrity and demonstrate zero tolerance to corruption</p>	<p>Participation by demographics to show diversity and inclusion</p>		<p>Project Monthly and Annual reports</p> <p>Interviews and FGDs</p>	<p>Story of Change; Hall of Fame Newsletters</p>	<p>Program and Project Officers; Liaison Officers M and E</p>
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9.0 Production and distribution of IEC/BCC Messages/Materials.

<p>Pentecostal leaders and workers are sensitized and actively demonstrate behavior change around our 3S Outcome model - Shun, Speak and Stand against corruption</p>	<p>9.1 Number and type of IEC/BCC and creative/promotional materials produced and distributed/disseminated online</p>			<p>9.1 Distribution list; IEC/BCC Materials; Copies of creative and promotional materials</p>		<p>Consultant Program and Project Officers; Liaison Officers M and E Consultant; IT Consultant</p>
<p>Elevated voices of young Pentecostals against corruption especially through channels that have traction with young people, including creative arts (music, poems, arts, crafts, and Drama skits), on appropriate platforms, e.g. Schools, Churches, students organizations, social media, etc</p>	<p>9.2 Number of Pentecostal Church leaders, workers and members reached through targeted distribution and dissemination of IEC/BCC messages/materials.</p>			<p>9.2 Media reach; Web statistics on website and social media handles</p>		

10.0 Annual Summit of Pentecostal Leaders

<p>Pentecostal leaders and churches adopt the establishment of social arm of the church as an instrument to fight corruption</p>	<p>10.1 Number of General Overseers participating in the Annual summit per year by sex and location</p> <p>10.2 Number of General Overseers that have established social arms in their Churches to drive the fight against corruption.</p>			<p>Project report</p>	<p>Monthly and Annual</p>	<p>Program and Project Officers; Liaison Officers M and E Consultant</p>
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ANNEX 3 - COMPLETED ACTIVITIES AND CORRESPONDING OUTPUTS AND OUTCOMES ACHIEVED IN YEAR ONE OF THE SHUN CORRUPTION PROJECT (PHASE TWO) – 15 SEPT 2021 – 30 AUG 2022

Project Activity Completed so far	Date	Location	Participants	Purpose	Outputs/Outcomes achieved
Inception/ Start Up activities	15th – 17th September 2021	Abuja	7 PPJ staff Male – 4 Female - 3	To Introduced staff to the next phase of the SHUN Corruption project	Improved understanding of the MacArthur on Nigeria 2.0 Theory of Change and its linkage to the Consolidation of the SHUN Corruption Theory of Change.
Commission research on Consolidating SHUN Corruption and drivers of corruption within and outside the Church Community.	October 2021 to January 2022	Nation wide	NA	Research findings on drivers of corruption inform effective targeting of core issues/norms and relevant stakeholders/groups to elicit change and promote zero tolerance to corruption.	MOCAC/SHUN 2.0's contributions to ON 2.0 impact are evidence-based.
Summit of mentors and mentees and Launch of MOCAC 2.0	2nd December, 2021	Abuja	65 Participants Male = 35 Female = 30 18 – 35 = 32 36 – 50 = 19 50+ = 14 20 participants signed the pact.	To identify and project role models and encourage them to mentor younger Christians to prevent and reject corruption.	Wider buy-in and collaboration on the Shun Corruption project Christian leaders who commit to mainstream corruption discourse in their sermons.
Deployment of Election Observers for the bye election.	26th February, 2022	Plateau, Cross River and Ondo States	17 Participants Female = 6 Male = 11	Pentecostal leaders participate in electioneering process as election observers.	Increased participation in electioneering process in Nigeria

Advocacy visit to Blessed Living Spring International Church, Gwarimpa	24th November 2021	Abuja	PPJ key staff and Pastor Tony Ladipo Male – 3 Female - 1	To mark the beginning of collaboration between the two ministries on how to set the social arm of the church	Enhanced understanding of how to set the social arm of the church Buy in and expressed commitment/support for the Shun Corruption project
Annual Program Meeting	13th & 14th January 2022	Abuja	17 participants Male – 6 Female – 11 18 – 35 = 2 36 – 50 = 11 51+ = 4	To strengthen the skills of project staff and key partners on project implementation and PPJ policies,	Staffs and key partner understanding of project implementation and PPJ policies
Validation Workshop	17th January, 2022	Virtual	17 participants Male -11 Female - 6	To present and validate research findings.	Inputs and suggestions by participants to strengthen research findings harvested.
Advocacy Visit	31st January, 2022	Lagos	N/A	To solicit commitment of leadership of PFN in South West and Lagos State for the GO Summit slated for 22 nd February, 2022.	To buy into the SHUN Corruption project, attend the GO Summit and help to invite key Pentecostal Leaders in South West
Inauguration of mentoring program in Kaduna State	15th February, 2022	Kaduna	57 participants Female – 24 Male- 33	Inauguration of mentoring program in Kaduna State	Mentor and mentee who participated in the Abuja mentoring program in December 2021 initiated the mentoring program in the state
One – Day Training on the establishment Social arm and development of strategic plan	16th February, 2022	Kaduna	38 Participants Male = 20 Female = 18	To enhance participant knowledge on social arm and Strategic plan	16 Churches have established their Social Arm
General Overseer’s Summit	22nd February, 2022	Lagos	56 Participants Male = 50 Female = 6 Age 36- 50 = 17 Age 50+ = 39	To enhanced the knowledge of general overseers on the establishment of social arm of the church.	Pentecostal leaders and churches adopt the establishment of social arm of the church as an instrument to fight corruption
Christian Woman against Corruption National Summit	8th March, 2022	Abuja	41 participants signed the pact 76 Participants Male = 9	To empower more Pentecostal Christians Women to advocate and campaign against	Pentecostal Christians' Women voices mainstreamed in national, regional and

			Female = 67 Age 18-35 = 12 Age 36-50 = 36 Age 51+ = 28 48 participants signed the pact	corruption from a Christian perspective	state dialogues, agenda setting and action to address corruption
Youth Van Guard Against Corruption National Summit	22nd March, 2022	Abuja	70 Participants Male = 36 Female = 34 18 - 35 = 50 36 - 50 = 15 51+ = 3 50 participants signed the pact	To empower more Pentecostal Christians Youth to advocate and campaign against corruption from a Christian perspective	Pentecostal Christians' Youth voices mainstreamed in national, regional and state dialogues, agenda setting and action to address corruption
Two - day Training of PFN Exco on the establishment of social arm and development of strategic plan	10th - 11th March, 2022	Kano	34 Participants Female = 7 Male = 27	To enhance participant knowledge on social arm and Strategic plan	30 Churches established their social arm
Advocacy Visit	11th April, 2022	Abuja	PPJ Team and Rev. Isaac Komolafe 5 participants Male = 3 Female = 2	To solicit commitment of leadership of PFN in FCT	To buy into the SHUN Corruption project, attend the 3 - day capacity building on Christianity and Corruption and help to invite key Pentecostal Leaders in FCT
National Summit of Ministers' Against Corruption	19th April, 2022	Abuja	57 Participants Female = 13 Male = 44 18 - 35 = 4 36 - 50 = 33 51+ = 20 33 signed the pact on T & A	To empower more Pentecostal Christians Minister's to advocate and campaign against corruption from a Christian perspective	Pentecostal Christians' Minister's voices mainstreamed in national, regional and state dialogues, agenda setting and action to address corruption
I - Day Dialogue on Anti- Corruption Strategy	29th April, 2022	Lokoja, Kogi State	50 Participants Male = 15 Female = 35 50 signed the Pact on T & A	To train Pentecostal leaders and workers at State and Church level To address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.	Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expand.
2-day training on establishment of	26th - 27th April, 2022	Lagos	35 Participants Male=21	To train Pentecostal leaders and workers on	22 churches established social arm and have

social arm & Development of strategic plan		state	Female = 14	establishment of social arm of the church and development of strategic plan	begun the process of strategic plan development.
1-day sensitization meeting on the shun corruption project and training on establishment of social arm	4th May, 2022	Gombe state	36 participants Male = 16 Female = 20	To sensitize the Pentecostal community in Gombe state on the shun corruption project and train them on establishment of social arm	New state group established, WhatsApp platform created and running and 33 participants established social arm and have commenced process of development of strategic plan
1-day sensitization meeting on the shun corruption project and inauguration of the Enugu state shun corruption core group	7th May, 2022	Enugu state	10 participants Male:8 Female:2	To introduce the shun corruption project in the state and establish a core group	New state group established and WhatsApp platform created for engagement
Advocacy Visit and training on Christianity & Corruption	21st May, 2022	Nasarawa State	23 Participants Female = 20 Male = 3 20 Signed the Pact on P & A	To train Pentecostal leaders and workers at State and Church level to address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.	Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expand.
1 - Day Virtual Training of Trainers on the Electoral Process & PVC Sensitization	26th May 2022	Zoom	35 Participants	Voter sensitization training of young people who are leaders of different student groups across the country on the electoral process, PVC collection and mobilizing the Church to participate actively in the electoral process	Leaders of different youth and student groups equipped with knowledge to further sensitize other group members with information about the electoral process and ensuring that all registered voters collect their PVCs before the general elections.
3 - Day Capacity Building on Consolidating SHUN Corruption, using train the trainer approach	23rd- 25th May 2022 15th - 17th June 2022 27th - 29th June 2022	Abuja Lagos Port Harcourt	Abuja - 80 participants Male- 61 Female-19 Age 18 - 35=12 Age 36 -50= 43 Age 50+ = 25 54 signed the pact on T & A	To mobilise and empowered Pentecostal Christian to advocate and campaign against corruption from a Christian perspective.	A ripple effect that positions Pentecostals as active citizens against corruption in communities, workplaces at State and National levels. A culture of zero

			<p>Lagos – 408 Male – 304 Female- 104 194 signed the pact on T & A Port Harcourt-99 Male- 72 Female-27 Age 18 – 35=18 Age 36 -50= 54 Age 50+ = 25 65 signed the pact on T & A PLWD - 4</p>		<p>tolerance to corruption elevated to become a group norm as we showcase and celebrate individuals who utilise our 3S Model – Shun; Speak and Stand up against corruption.</p>
<p>3 – Day Capacity Building on Income Generation and Accountability</p>	<p>4th – 6th July, 2022</p>	<p>Abuja</p>	<p>98 Participants Male – 68 Female – 30 Age 18 – 35= 13 Age 36 -50= 57 Age 50+ = 28 60 signed the pact on T & A</p>	<p>To train Pentecostal Church Leaders and workers on income generation and the establishment of accountability spaces.</p>	<p>Pentecostal Church leaders and workers are independently generating incomes and establishing accountability structures in their Churches.</p>
<p>1-Day Virtual Training organised by the Student Christian Movement of Nigeria on Electoral Process Titled “My Vote Will Count This Time”</p>	<p>28th July 2022</p>	<p>Zoom</p>	<p>61 Participants</p>	<p>Part of activities to promote voter education and reduce voter apathy especially among the youth as the general elections approaches.</p>	<p>Participants were sensitized about the content of the new electoral act. Questions the casted doubts in the minds of participants that could hinder them from participating in the elections were also addressed. Participants expressed willingness to stepdown the training and carry out more sensitization to mobilize the youth to participate in the electoral process.</p>
<p>1-Day Step Down training of Ministers on Christianity & The Fight Against Corruption – Organised by PFN Idu Karimu Zone, Abuja. Protest March</p>	<p>30th July 2022</p>	<p>Idu-Karimo, Abuja</p>	<p>169 Participants Male – 81 Female – 88</p>	<p>To mobilise and empower Pentecostal Christian to advocate and campaign against corruption from a Christian perspective.</p>	<p>A ripple effect that positions Pentecostals as active citizens against corruption in communities, workplaces at State and National levels.</p>

<p>Against Corruption organised by the Student Christian Movement of Nigeria in collaboration with PPA.</p>	<p>12th August 2022</p>	<p>Calabar</p>	<p>211 Participants Male - 98 Female - 113 28 Guests Featured Male - 20 Female - 7 Youth - 1</p>	<p>To mark the international youth day 2022</p>	<p>Youth groups supporting programs organized against corruption. A protest March was held followed by a symposium where discussions were held on issues of corruption and how young people especially students can get involved.</p>
<p>VOTPAC</p>		<p>49 Episodes</p>			



ANNEX 4 – STEP DOWN TRAININGS ON ANTI-CORRUPTION

Step-down trainings held by Project Partners in Year One

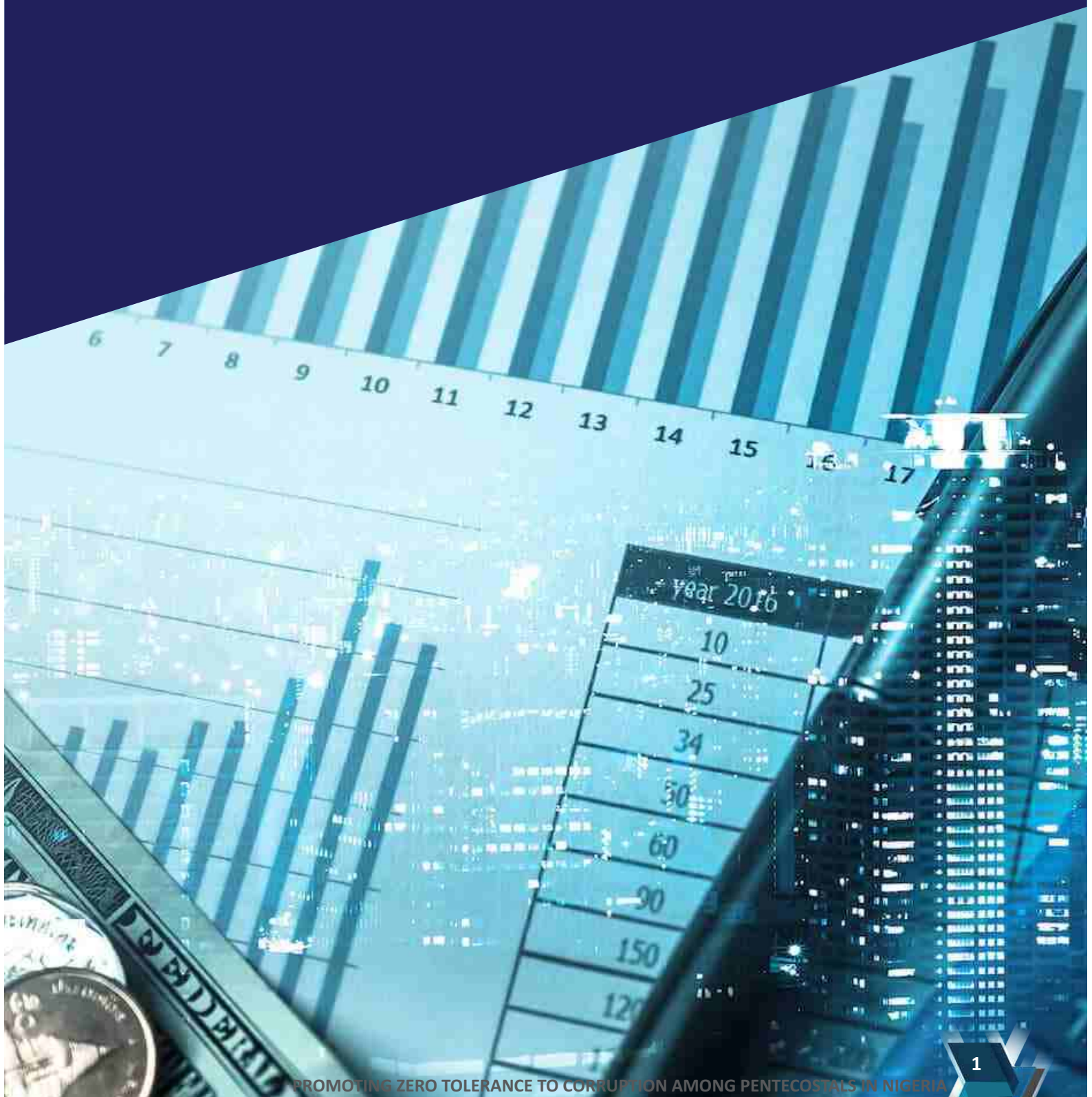
2-day training on establishment of social arm & Development of strategic plan	26 th – 27 th April, 2022	Lagos state	30 Participants Male = 21 Female = 9	To train Pentecostal leaders and workers on establishment of social arm of the church and development of strategic plan	22 churches established social arm and have begun the process of strategic plan development.
I – Day Dialogue on Anti-Corruption Strategy	29 th April, 2022	Lokoja, Kogi State	50 Participants Male = 15 Female = 35 50 signed the Pact on T & A	To train Pentecostal leaders and workers at State and Church level to address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.	Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expand.
1-day sensitization meeting on the shun corruption project and training on establishment of social arm	4 th May, 2022	Gombe state	36 participants Male = 16 Female = 20	To sensitize the Pentecostal community in Gombe state on the shun corruption project and train them on establishment of social arm	New state group established, WhatsApp platform created and running and 33 participants established social arm and have commenced process of development of strategic plan
1-day sensitization meeting on the shun corruption project and inauguration of the Enugu state shun corruption core group	7 th May, 2022	Enugu state	21 participants	To introduce the shun corruption project in the state and establish a core group	New state group established and WhatsApp platform created for engagement

ANNEX 5 – NUMBER AND TYPES OF PUBLICATIONS DISSEMINATED



Sn	Publication	Number Disseminated
1.	Manual on Christianity and Corruption	1,200
2.	Manual on Identifying and Tackling Drivers of Corruption Within and Outside the Church	1,070
3.	Manual on Building Accountability Spaces	1,270
4.	Manual on Income Generation for Pentecostal Ministers	200
5.	Research report on Drivers of Corruption Within and Outside the Church	1,070
6.	PPJ Issue brief NO. 1	1,000
7.	PPJ Issue brief NO. 2	1,000
8.	PPJ issue brief NO. 3	200
9.	Consolidating Shun Corruption Project profile	1,000
10.	FAQS on the Social Arm of the Church	1,000
11.	The Palace of Priests Assembly Strategic Plan	20
12.	Workshop writing materials with anticorruption messages	340
13.	T-shirts with anticorruption messages	540
14.	Face caps with anticorruption messages	540
15.	Workshop bags with anti-corruption messages	340
16.	Banners	66

FINANCE



PALACE OF PRIEST ASSEMBLY

**THE AUDITED FINANCIAL STATEMENT FOR THE
YEAR ENDED 31ST DECEMBER 2021**



**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

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**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

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 2021

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 2021**

STATEMENT OF ACCOUNTING POLICIES

The following are the principal accounting policies adopted by the Church in the preparation of these financial statements.

1. General information

The Palace of Priest Assembly was incorporated under Part C of CAMA as an Incorporated Trustee with incorporation number-CAC/IT/N0 6718.

1.1. The Church is a religious body established to:

- a) Promote, encourage, foster and engage in any proper and legitimate means in the dissemination and propagation of the gospel of Jesus Christ.
- b) Engage the services of men and women to carry out the ministry of Jesus Christ and to provide funds for the purpose(s) of missionary work.
- c) Promote encourages, foster and engage in any proper and legitimate means the pursuit of charitable, educational, medical, scientific, civic, religious and similar causes.
- d) Make donations for the public welfare.
- e) May be involved in agricultural or food production ventures.

1.2. Going concern: The Church's management has assessed the Church's ability to continue as a going concern and is satisfied that the Church has the resources to continue in business for the foreseeable future. Furthermore, management is not aware of any material uncertainties that may cast significant doubt upon the Church's ability to continue as a going concern.

Therefore, the financial statements are prepared on the going concern basis.

2. Basis of preparation

2.1 Statement of compliance: The financial statements have been prepared in compliance with International Financial Reporting Standards (IFRS) as issued by the International Accounting Standards Board (IASB) and the requirements of the Companies and Allied Matters Act, CAP C20, LFN 2004. Where the provisions of IFRS conflict with the requirements of the Companies and Allied Matters Act, CAP C20, LFN 2004, IFRS supersedes.

2.2 Basis of measurement: The financial statements are prepared on the historical cost basis of accounting other than for certain items of property, plant and equipment that have been stated at deemed cost

2.3 Functional and presentation currency: There financial statements are presented in Nigerian Naira, which is the Church's functional currency. Except otherwise indicated, financial information presented in naira have been rounded to the nearest whole number.

2.4 Use of estimates and judgments: The preparation of financial statements requires management to make judgments, estimates and assumptions that affect the application of policies and reported amounts of assets and liabilities, income and expenses. The estimates and associated assumptions are based on historical experience. Areas where assumptions and estimates are significant to the financial statements are disclosed in the appropriate note.

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

STATEMENT OF ACCOUNTING POLICIES

3. Statement of significant accounting policies

3.1 Property, plant and equipment: Items of property, plant and equipment are measured at cost less accumulated depreciation and any recognized impairment losses. Cost includes expenditure that is directly attributable to the acquisition of the asset. When parts of an item of property, plant or equipment have different useful lives, they are accounted for as separate items (major components) of property and equipment. The cost of replacing a part of an item of property, plant and equipment is recognised in the carrying amount of the item if it is probable that the future economic benefits embodied within the part will flow to the Church and its cost can be measured reliably.

The carrying amount of the replaced part is derecognised. The costs of the day-to-day servicing and maintenance of an item of property, plant and equipment are recognised in the income statement as incurred. An item of property, plant and equipment is recognised on disposal or when no future economic benefits are expected from its use.

Any gain or loss arising on de-recognition of the asset (calculated as the difference between the net disposal proceeds and the carrying amount of the asset) is included in the Statement of Income and Expenditure in the year the asset is de-recognised.

3.2 Depreciation is recognised in the statement of income and expenditure on a straight line basis to write down the cost of each asset, to their residual values over the estimated useful life of each part of an item of property, plant and equipment.

Office Furniture & Fitting (PPJ) - 25%

Office Furniture & Fitting (PPA) - 20%

Plant & Machinery - 25%

Office Equipment (PPJ) - 33%

Office Equipment (PPA) - 20%

Computer System - 20%

Motor Vehicles - 25%

3.3 Income Taxation: The Church was incorporated under Part C of the Companies and Allied Matters Act, CAP C20, LFN 2004, as an incorporated trustee and it is therefore exempted from payment of income taxes on its surplus.

3.4 Cash and cash equivalents: Cash comprises cash in hand and Bank.

3.5 Donations: Donations comprises funds from contributions by members and donors during the year.

In common with similar societies, the Church derives a substantial portion of its income from voluntary contributions which are not susceptible to independent verification until they have been captured in the accounting records. However, the controls relating to the receipt and the recording of the contributions ensure that contributions are adequately recorded.

Offerings and donations are recognized when received and recorded in the Church's books of account.



**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER, 2021

	Note	2020 ₦	2021 ₦
<u>ASSETS</u>			
<u>NON CURRENT ASSETS</u>			
Property, Plant & Equipment	5	4,506,856	6,979,983
<u>CURRENT ASSETS</u>			
Receivables & Prepayment	4	-	-
Bank and Cash balances	6	13,202,447	151,375,114
		<u>13,202,447</u>	<u>151,375,114</u>
Total Assets		<u>17,709,303</u>	<u>158,355,097</u>
<u>ACCUMULATED FUNDS AND LIABILITIES</u>			
Accumulated Funds	8	16,699,657	158,355,097
<u>CURRENT LIABILITIES</u>			
Creditors & Accruals	7	1,009,746	-
		<u>1,009,746</u>	<u>-</u>
		<u>17,709,403</u>	<u>158,355,097</u>

The financial statements on pages 8 to 10 were approved by the board of
Trustee of the Church on 2021 and
signed on its behalf by:

..... }
General overseers



**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

INCOME STATEMENT FOR THE YEAR ENDED 31 DECEMBER 2021

		2020	2021
	Note	₦	₦
Donations	3	53,599,205	180,595,330
Less Expenditure	4	(56,209,181)	(38,784,773)
Net Donations		<u>(2,609,976)</u>	<u>141,810,557</u>
Surplus/Deficit b/f		3,915,513	1,305,537
Surplus /Deficit c/f		<u>1,305,537</u>	<u>143,116,094</u>



PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021

STATEMENT OF CASHFLOWS FOR THE YEAR ENDED 31ST DECEMBER, 2021

	2020	2021
Note	₦	₦
Cash flows from operating activities		
Cash received from debtors and others	53,599,205	180,595,330
Cash paid to suppliers and employees	(51,986,243)	(36,511,563)
Cash generated from operations	1,612,962	144,083,767
Taxes		(983,069)
Net cash flow from operating activities	1,612,962	143,100,698
Cash from investing activities		
Purchase of fixed assets	(1,836,700)	(4,847,500)
Interest received		
Net cash after investing activities	(1,836,700)	(4,847,500)
Cash from financing activities		
Interest and Bank charges paid	(286,336)	(80,530)
	(286,336)	(80,530)
Net increase in cash and cash equivalent	(510,074)	138,172,667
Cash and cash equivalent at beginning	13,712,521	13,202,447
Cash and cash equivalent at, end	13,202,447	151,375,114

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

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

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021

NOTES TO THE FINANCIAL STATEMENTS

3. Income	2020	2021
	₦	₦
Donations	53,599,205	180,569,285
	53,599,205	180,595,330
4. Expenditure		
Honorarium	270,000	190,000
PAYE	39,600	33,250
Salaries	12,448,881	11,228,701
Imprest	1,874,960	-
Rent	2,000,000	2,680,000
Electricity (Fuel & PHCN)	769,045	555,000
Printing & Reproduction	255,500	1,144,750
Repairs	634,000	-
Production, Publication and Distribution of research reports: Platform on Christianity and Accountability	6,976,100	4,076,200
Christian Advocacy and Campaigning against corruption Shun Corruption Platform	4,243,500	-
Advocacy Visits and Follow Up	815,100	-
M & E Advisor Fees	3,457,850	-
QuickBooks Installation	2,791,480	360,000
Indirect Cost	2,500,000	1,950,000
Mobilising Christians and Capacity Building and Advocac Training Workshop / Meeting	680,000	130,000
Production of IEC/BCC Messages/materials	1,960,000	2,212,500
Employer pension contribution	1,114,497	-
Staff Health Benefits	2,518,675	588,000
Mentoring of young Christians	1,078,375	-
Summit of Mentors & Mentees	1,230,100	1,078,800
Depreciation:	1,090,800	1,104,600
Voluntary contribution	3,797,525	-
Donation	-	4,044,750
Legal Fees	3,376,856	2,374,373
Audit Fees	-	300,000
Office Supplies	-	76,000
Withholding Taxes	-	100,000
Travelling & Transport	-	285,000
	-	3,142,500
	-	949,819
	-	100,000
	55,922,844	38,704,243
Bank Charges	286,336	80,530
Total Expenditure	56,209,181	38,784,773

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021**

NOTES TO THE FINANCIAL STATEMENTS

5. Fixed Assets

	Land	Building & Property: PPA	Furniture & fittings: PPA	Furniture & fittings: PPJ	Office Equipment: PPA	Office Equipment: PPJ	Motor Cycle	Motor Vehicle	Total
	₦		₦		₦		₦	₦	₦
<i>Cost:</i>									
At 1st January, 2021	3,000,000	-	4,590,700	562,000	7,475,150	1,633,200	80,000	1,815,000	19,156,050
Additions		2,361,250	719,750	115,500	-	1,651,000	-	-	4,847,500
At 31st December, 2021	3,000,000	2,361,250	5,310,450	677,500	7,475,150	3,284,200	80,000	1,815,000	24,003,550
<i>Depreciation:</i>									
At 1st January, 2021	-	-	3,500,440	210,000	7,416,018	1,627,756	79,990	1,814,990	14,649,194
Charge for the period	-	-	1,062,090	169,375	59,122	1,083,786	-	-	2,374,373
At 31st December, 2021	-	-	4,562,530	379,375	7,475,140	2,711,542	79,990	1,814,990	17,023,567
Net book value									
At 31st December, 2021	3,000,000	2,361,250	747,920	298,125	10	572,658	10	10	6,979,983
Net book value									
At 31 December, 2020	3,000,000	-	1,090,260	352,000	59,132	5,444	10	10	4,506,856

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2021

NOTES TO THE FINANCIAL STATEMENTS

6. Bank and Cash balances	2020	2021
	₦	₦
Zenith Bank :70	1,010,188	160,182
Zenith Bank :98	40,425	40,346
Zenith Bank :82	330,063	574,111
Guaranty Trust Bank :2	408,338	244,614
Guaranty Trust Bank :1	11,217,656	150,272,425
Guaranty Trust Bank :0	195,778	83,436
	<u>13,202,447</u>	<u>151,375,114</u>
Cash Balances	-	-
Bank and Cash Balances	<u>13,202,447</u>	<u>151,375,114</u>

7. Creditors

Accruals	857,000.00	965,246
Withholding Tax	-	44,500
	<u>857,000.00</u>	<u>1,009,746</u>

8 Accumulated fund

At Beginning	19,309,633	16,699,657
Net income	(2,609,976)	141,810,557
Audit Adjustment	-	(155,117)
At December	<u>16,699,657</u>	<u>158,355,097</u>

9. Comparative figures

Certain comparative figures have been restated in order to enhance meaningful comparison.



REFERENCES

Otive-Igbuzor, E. and Olaya, J. (2021). “Developing an M&E Framework for the National Anti-Corruption Strategy in Nigeria.” Submitted to the Technical Unit on Governance and Anti-Corruption (TUGAR).

Punch (31 January 2023). Nigeria ranks 150, scores 24 on corruption index, <https://punchng.com/nigeria-ranks-150-scores-24-on-corruption-index/>

UNDP (2022). Human Development Report, 2021/2022, Uncertain Times, Unsettled Lives: Shaping our Future in a Transforming World, <https://www.undp.org/egypt/publications/human-development-report-2021-22-uncertain-times-unsettled-lives-shaping-our-future-transforming-world>









PALACE OF PRIESTS ASSEMBLY

Headquarters:

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