



PALACE OF PRIESTS ASSEMBLY

Mobilising Christians Against Corruption



AN ACCOUNT OF OUR YEAR 2 STEWARDSHIP

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FOREWORD

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

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

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

In the third and final year of the project, we will consolidate on the gains of the first two years by reproduction and distribution of training materials, advocacy briefs, IEC materials and rolling out publication on corruption series. We will promote ownership and sustainability of the SHUN Corruption platforms; deepen engagement with SHUN Corruption professionals and champions of anti-corruption; deepen the quality and reach of our radio programs;

and develop a Strategic Plan for Priests Peace and Justice Initiative (PPJ). We will continue with our advocacy and follow up/support for step-down training. In addition, we will support the capacity of Pentecostal Ministers to effectively engage the project by conducting research, developing manuals, and training other Pentecostal Pastors on building accountability spaces in Pentecostal Churches and income generation. In addition, we will scale up our promotion of role models and mentoring of young Christians.

We are confident that with the outputs and outcome results generated in the first and second years, the purpose of the project will be achieved.

Pastor Otive Igbuzor, PhD
Project Director
March, 2020



ACKNOWLEDGEMENT

This is the end of the second year of the Shun Corruption project, and we have reached new milestones in mobilizing Christians against corruption in Nigeria. The project expanded to sixteen states outside Abuja and the organization has deepened engagement in many of the states including Benue, Borno, Delta, Imo, Kano, Lagos, Ogun, Niger, Plateau, and Rivers States. Many Church leaders and workers have actively participated in keeping the designated platforms busy with questions and observations about corruption in the country.

The work at PPJ is a pioneering one and pioneers are usually given to bouts of self-doubt especially during introspections which give the appearance of not being able to achieve anything. Works like this which require changes in attitudes, behaviors, and norms, especially of a community of persons who believe that they are accountable only to the God who called them, could bring a feeling of despondency and despair. It was certainly a huge race against time in the quest for behavioral change among Pentecostal Church leaders and workers, many of whom have mindsets that operate in radically different ways from the proclamation of the Scriptures.

But with all of the attempts to make the work seem insignificant, PPJ reached an extraordinarily high number of Pentecostal Church leaders and workers across the federation through publications and the airwaves. We had the signature anti-corruption jingles in Delta Broadcasting Station, Warri; Invicta FM, Kaduna; and Vision FM, Abuja, along with the weekly radio program, the Voice of the Priests Against Corruption. Although the project is two years old, PPJ has continued to dominate the scene without the encumbrance young organizations face especially in the Civil Society space that is gradually shrinking and choking a lot of them.

It therefore means that PPJ is able to do what it is doing and get great results because it is standing on the shoulders of formidable men and women. These men and women have made tremendous contributions to see that the work does not suffer but gain traction and reach as many Church leaders and workers as possible across Nigeria. It was definitely not a stroll in the park as there was resistance from those who would rather continue in the old way without giving space to accountability even in the work of the Lord.

Although we can say we have covered some grounds, it is still morning yet on creation day in the Shun Corruption project. We want to recognize those that have helped the project stay on course by subscribing to the call by PPJ to let accountability reign and to let the sunshine of transparency drive away corruption from their places of operation across the federation. The second year was essentially for testimonies from those who spoke against, stood against,

and were able to shun corruption in both their secular and Church spaces. There is still a lot more to achieve in the years ahead but at PPJ we want to express our gratitude to those who helped to see the year through as we look ahead to a more exciting third year.

We begin our round of appreciation with He who is our rock and strength, from whom all lives emerge, and on whom we rely as our final authority; the Lord our God, to whom all praises are due for sustaining the initiative. We trust that this initiative will continue to blossom in the years ahead, as we trudge amidst varying conditions. As 1 Thessalonians 5:18 urges us, “In everything give thanks: for this is the will of the Lord in Christ Jesus concerning you”.

We also say thanks to Pastor (Dr) Otive Igbuzor, General Overseer of PPA and Program Director for PPJ, who provided the much needed guidance and inspirations that made the journey pleasant and refreshing. We say thank you to Pastor (Dr) Ejiro Otive-Igbuzor, Assistant General Overseer of PPA, for crunching the data and bringing the otherwise complex issues in the activities to life as well as making meaning of the outcomes, which is the soul of the work that PPJ does in the Shun Corruption project. Our gratitude to the John D. and Catherine T. MacArthur Foundation is boundless. Their passion for the Nigerian project is like that of no other donor working in Nigeria. It is a relationship and they have elevated it to a remarkably high level with their support to the grantees. However, the partnership would not have been possible without the team in Nigeria. To the Dr Kole Shettima-led team, we thank you.

At PPJ our hearts swell with gratitude as we fondly remember the passionate contributions of Pastors who are assisting in coordinating the work in the various states, including Pastor Charles Enaturu, Pastor Abigail Dike, Pastor Yakubu Dike, Rev Alex Baba, Pastor C.B.N. Martins, Rev Godwin Obakpolor, Rev Monday Aluola, Pastor (Mrs) Elizabeth Daniels, Pastor Moses Shehu, Pastor Moses Usman, Pastor Shola Abolarin, Bishop Ted Bako, Pastor Arome Onoja, Rev Iniobong Udoh, Pastor Cornelius Iwuchi, Pastor (Mrs) Nancy Iheduru, Pastor Regis Iheduru, Evangelist Charles Amatu, Pastor Emperor Godswill, Pastor Fidel Onuoha, amongst many who facilitated programs and even opened their Churches for PPJ's work across the country.

To the congregation of PPA who were always available for our training and awareness programs, we are grateful. Finally, to the staff of PPJ including Pastor David Yusuf, Pastor Oche Ocheme, Ms Ojonugwa Negedu, Dr Orinya Agbaji, Mrs Cecilia Yusuf, Mr Victor Yusuf, Mr Sylvanus Ikubese, Pastor Joe Igbuzor (South West Liaison Officer), Pastor Anthony Chukwuneme (South South Liaison Officer), and Mr Felix Agabi who worked in the background in support of the activities of another glorious year, a big thank you for your efforts.

Dn Tive Denedo
Program Manager

1.0

OVERVIEW OF THE SHUN CORRUPTION PROJECT

CORRUPTION

*I never believed that anyone could eliminate corruption. One of the biggest things that I have benefitted from the Shun Corruption Project is building my faith that it is possible to successfully fight corruption and I am totally sold out to the idea. –
Apostle CBN Martins, Pastor of a mega-Church in Benue State.*

Palace of Priests Assembly (PPA) has completed its second year (January - December, 2019) of implementing the Mobilizing Christians Against Corruption (MOCAC) project, also known as 'the SHUN Corruption Project'. The 3-year (2018-2020) project is graciously funded by the John D. and Catherine T. MacArthur Foundation and guided by a strong theory of change that shows the project logic: how project activities would eventually elicit the desired changes/results. The SHUN Corruption Project is a component of the MacArthur Foundation's 'Big Bet On Nigeria' Anticorruption Program, with 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 must play to achieve its intended impact. It uses the unique 'voice' and 'teeth' strategy as a pathway to social change. The Foundation explains that “Voice represents citizens' actions to demand change and develop local solutions to corruption, while teeth represents the efforts of government and other high-level actors to develop and enforce laws and regulations, using incentives to discourage corruption and sanctions to punish it”. The strategy includes media as a crosscutting promoter of change across both voice and teeth actors. The project engages critical sectors including: the Education Sector; the Electricity Sector; the Criminal Justice Sector; the Media and Journalism Sector; the Faith-based Sector; the Entertainment Sector; and the Election Accountability Sector.

The SHUN Corruption Project is situated within the MacArthur Foundation's Faith-based Cohort which contributes to the 'voice' component of the 'Big Bet On Nigeria' Anticorruption Program. The SHUN Corruption Project is implemented by Priests Peace and Justice Initiative (PPJ) which is the social arm of Palace of Priests Assembly (PPA), and partners across the six geo-political zones of the country. It utilizes the faith-based approach to educate 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 several Scriptures to serve as the bedrock for the fight against corruption. Three key pillars also known as the '3S Outcome Model' frame our approach – beneficiaries understand what constitutes corruption and are empowered to:

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



Figure 1 - The PPA 3 S 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 developed a training Manual on Christianity and Corruption. This and other resources have been disseminated to trainees for their use. We have also invested in sharpening our beneficiaries' training skills by taking them through sessions on the Science and Art of Training.

Our project contributes four key Outcomes to the goal of the Faith-based Cohort. These are:

- Outcome 1** – *Established interdenominational platforms actively mobilizing their constituencies against corruption*
- Outcome 2** – *Enhanced knowledge of the Scriptural basis for Christians' participation in the fight against corruption*
- Outcome 3** – *Increased engagement of Christian Leaders on anti-corruption activities*
- Outcome 4** – *Established platforms' increased participation in politics, electioneering and governance*

Year One (January - December, 2018) was dedicated to building the structures/platforms and partnerships necessary to implement this project successfully. It also served to build a critical mass of key trainers, advocates and campaigners to generate the ripple effect needed to replicate results at all levels.

This report showcases how we have built on our achievements in Year One. It is framed around the four Outcomes. For each Outcome, we have described the strategies and activities deployed and the changes elicited among stakeholders. We were unable to conduct a comprehensive nationwide representative survey. However, within the limits of available funds, we conducted an empirical study of project beneficiaries purposively selected across the six geo-political zones. Findings from this study were triangulated with routine monitoring data and reports submitted by some partners in the course of the year to generate this report. To further demonstrate Outcomes, we have harvested success stories from various categories of stakeholders across the nation. Our success stories show how our beneficiaries continue to uphold the tenets of Christianity and utilize their knowledge of the Holy Scriptures to fight corruption in their spheres of influence and to replicate the project's typology in their locations. They also demonstrate new thinking, new norms and efforts to ground these in beneficiaries' spheres of influence.

2.0

SUMMARY OF PROGRESS TOWARDS PROJECT IMPACT

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

OUTCOME

1

Established interdenominational platforms actively mobilizing their constituencies against corruption

In Year 2, we consolidated existing and built new Partnerships. Several Pentecostal Ministers and Church Leaders have endorsed or accented to a 'Pact of Transparency and Accountability' as evidence of their buy-in and commitment to the fight against corruption. Endorsements are ongoing.

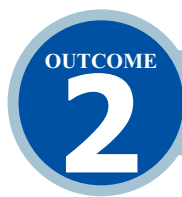
At the national level, the project has established three functional campaign platforms – Ministers Against Corruption, Christian Women Against Corruption and Youth Vanguard Against Corruption. Out of these national platforms have sprung regional/state-based replicas that demonstrate buy-in and ownership by our partners across the country. Currently, we have sub-groups/communities like Kano Ministers Against Corruption, Borno Ministers Against Corruption, Jos Ministers Against Corruption, the Imo Accountability Forum (IAF) Owerri, the Ogun State SHUN Corruption Forum, and the Lagos State SHUN Corruption Forum. All of these groups have functional WhatsApp platforms and are actively strategizing and engaging on how to tackle the corruption monster in Nigeria. In the words of one of the sub-group Managers, *“the project's Manual on Christianity and Corruption provides content to drive and focus the discussions on the subject matter”*.

In addition to these platforms, our partners have penetrated umbrella groups like the Pentecostal Fellowship of Nigeria (PFN) at the Federal Capital Territory and various regions/States, and at the level of national leadership. Our beneficiaries and partners are either executives or active members of PFN in various locations across the country. Our Lagos Pastor and Liaison Officer is a PFN Chapter Executive and is actively driving the anti-corruption discourse, in addition to facilitating Church-based events on anti-corruption in several Churches in the South West. A 'Christians and Corruption' Forum has been set up by the Niger State branch of PFN in Minna, Niger State. It includes every Chairperson of PFN in the state's Local Government Areas.

To demonstrate our level of penetration into broad-based groups, the Project has held a joint event with the Pentecostal Fellowship of Nigeria in Abuja, with over 100 ministers endorsing the Pact on Transparency and Accountability at a single event. Some of our Project Leaders are active members of other umbrella groups including the Side-by-Side Movement, the Orogun Ministers Forum in Delta State, and several more.

There is evidence of improved mutual respect, trust and solidarity among project partners. PPA recorded over 200% increase in the number of joint efforts/inter-denominational events by the collaborating entities in various regions that mainstreamed or focused on the anti-corruption discourse: Annual Conferences e.g. SHECHEM in Makurdi; the Annual Priests Assembly in Abuja; Inter-Denominational Musical Concerts in Maiduguri; and processions/rallies to mark solidarity days, including International Women's Day, and the Africa and United Nations Anti-Corruption Days (among others) in many states.

During the rapid assessment, several partners submitted reports or made references to Church-based events including Youth, Women's and Fathers' Days and several regular meetings that focused on the anti-corruption discourse. Our 737 collaborating Pentecostal entities have generated monumental ripple effects and galvanized Pentecostal communities to add their voices to the fight against corruption.



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

PPA's Training Manual and the new Advocacy brief continued to ground anti-corruption efforts in Christian ethics and serve as useful resources for Christians. These resources will continue to generate results after the project duration and constitute part of our sustainability strategies. Other results relating to this outcome include:

- All (100%) participants in our rapid assessment reported using knowledge of Scriptures to respond to corruption issues at one point or another.
- Eighty Six percent (86%) have mainstreamed anti-corruption discourse in at least one public event in the last one year in various locations across the country (See Section on Success Stories).
- PPA's 2019 Adolescents Inter-denominational Summer Camp was a tremendous improvement over the 2018 Girls Camp. We had both female and male participants and a higher number, from 68 in 2018 to 129 in 2019 (89.7% increase). The training Modules for the 2019 Adolescents Camp incorporated several sessions on anti-corruption. In a facilitated plenary on the last day of the camp, participants correctly listed vices that constitute corruption, backed by Scriptures, and generated quality outputs incorporating anticorruption messages as evidence of enhanced knowledge of the Scriptural basis for the anti-corruption fight. These outputs included poems, group reports, songs, etc. The high point of the event was the inauguration and decoration of 129 participants as *#ShunCorruption Ambassadors*.
- Besides the Adolescents Camp in Abuja, several schools and Church-based initiatives mainstreamed young people's voices in the anti-corruption discourse including activities of SHUN Corruption Clubs and school outreaches in the North Central and South West regions.

The rapid assessment informing this report shows evidence that these adolescents have taken responsibility and have zero tolerance for corruption: many have stood their ground and refused to give bribes (shunned corruption); refused to participate in exam malpractices; dissuaded their peers from participating in corruption (spoke up against corruption) and made reports (took action) about corruption to the authorities. Some of their voices are captured in the Success Stories section.

OUTCOME

3

Increased engagement of Christian leaders in anti-corruption activities

To achieve scalability of our interventions, the SHUN Corruption project uses the Train-the-Trainer approach. In the reporting period, a total of 424 (306 male; 118 female) new partners were trained in 18 States by Pastors previously trained by PPA. Every step-down is an outcome – trainees utilizing the skills and content acquired from our original trainings in Year One to empower more beneficiaries. It is important to note that the project deliberately selects trainees with constituencies/congregations behind them to ensure wider reach and continuous replication of the training, and to achieve monumental ripple effects in various locations across the country.

Our rapid assessment shows evidence that Pentecostal Ministers are leading change. Many of our partners armed with our data capture forms are regularly sending us reports of their anti-corruption activities, backed by evidence – videos, pictures, attendance sheets, voice notes, newspaper clips, etc. Many shared stories reflecting zero tolerance to corruption – refusal to pay a bribe demanded by public officers including electricity providers, traffic wardens, road safety staff, hospital staff, etc.

PPA and its partners continued to generate outcomes by sharing the *#ShunCorruption* messages using a three-pronged approach:

- i. **Use of IEC/BCC Materials** – (420 T-Shirts; 220 Face Caps and 18 banners) to reinforce messages – For example, just by wearing our branded T-shirt and face cap on a trip, one of our partners reported that the vehicle in which he was travelling from Abuja to Jos was exonerated from paying bribes at roadblocks/checkpoints (a common occurrence).
- ii. **Saturating the Air Waves with Anti-Corruption Messages** – We deployed our radio talk show 'Voice of the Priests Against Corruption' (VOTPAC), which discussed corruption issues on Love 104.5 FM with estimated reach of 20 million people weekly. This continues to serve as a veritable platform to capture the voices and aspirations of various cadres of partners – ministers (female and male) and youth.
- iii. **Production of Jingles and Drama Skits** – PPA has also produced jingles and drama skits in the three major Nigerian languages and Pidgin English to exhort all believers to SHUN Corruption. Our media partners in Year 2 included: Love FM, Vanguard Newspapers, Moment Newspapers (Owerri), Soulrich TV (Lagos & London), etc. Our estimated reach was 50 million people.
- iv. **Robust Social Media Engagement** – In Year Two, we generated the following engagements - Facebook: 3958 likes, 3958 followers, 10204 engagements. Twitter: 792 Tweets, 41,103 impressions, 237 mentions. Instagram: 404 followers, 761 Impressions, 1522 Engagements.

OUTCOME

4

Established platforms' increased participation in politics, electioneering and governance

At baseline, Pentecostal Christians had no track record of effective engagement in the political processes of the nation as a group. For the first time, this constituency was effectively mobilized and participated in the electioneering process in 2019. The SHUN Corruption project trained and deployed 421 Pentecostal Ministers to understand the electioneering process, the role of citizens in elections and governance and the process of election observation. The trainees were deployed as accredited election observers in 15 States – Niger, Delta, Enugu, Imo, Rivers, Akwa Ibom, Edo, Kogi, Lagos, Oyo, Benue, Kaduna, Kano, Borno and Abuja (FCT). Prior to the elections, partners mobilized their constituencies for voter registration.

PPA partners are mimicking the typology of this project with initiatives such as the Youth Can Lead Campaign in Makurdi; Borno Christian Movement for Good Governance; the Nigeria League of Pastors for Good Governance (NLPGG); Christians in Politics Initiative, Oju LGA, Benue State among others.

The Platform on Christianity and Accountability for Christians in Government was held in 2019 in Abuja with 86 participants (55 male, 31 female) and served as an entry point to support Christians in Government and other workplaces to emulate the sterling qualities of Jesus Christ. The platform also serves to galvanize Pentecostals to put government in check and to demand accountability.

As a positive fallout/outcome of the platform and other events, various professionals are coalescing to promote peer-to-peer accountability in the workplace or work area. We have organized Builders Against Corruption, Police Against Corruption, Evaluators Against Corruption, Caterers Against Corruption, Educationists Against Corruption, Medical and Health Workers Against Corruption, Surveyors Against Corruption, Electricity Workers Against Corruption, and Lawyers Against Corruption. The Professionals Against Corruption Cadre is growing and will be formally inaugurated at the next Platform on Christianity and Accountability.

There is evidence that Pentecostals are now better positioned to claim their space and serve as 'active citizens' who bring their voices to bear on national issues. For example, representatives of the Christian Women Against Corruption, one of our advocacy/campaign platforms participated effectively in a National Summit/Dialogue to develop a Nigerian feminists' Charter of Demands tagged the Womanifesto in November, 2019. One of our members was a resource person for a side event on Corruption, Good Governance and Women's Rights.

3.0

ELICITING OUTCOMES: OUR SELECTED STORIES OF CHANGE

3.1 Elaborating Our Change Framework

Towards achieving our 3 S Outcomes, the SHUN Corruption Project has made great strides with regards to eliciting behavior change among various beneficiaries. The project has also made significant progress with regards to influencing organizational change and redefining group norms. We deployed the Prosci ADKAR® Model as a framework for assessing the process of change and the Transtheoretical Model to explain beneficiaries' behavior before they acquired the skills to drive change. We are proud to present in this section, stories of progressive change achieved by the project since inception.

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 achieve for lasting change: awareness, desire, knowledge, ability and reinforcement.

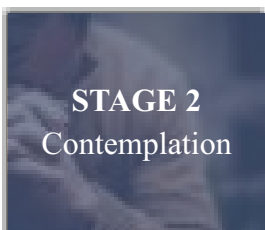
In Years One and Two, our research findings, capacity building activities and other forms of engagements including media discourses, discussions on WhatsApp platforms, various forms of meetings and joint events have created awareness, increased the desire to be accountable and built knowledge about the costs and consequences of corruption and the role of Pentecostals in the fight against corruption.

In our experience, our beneficiaries displayed behavior consistent with the first four stages of the transtheoretical behavior change model; many have entered the 5th stage - Maintenance:

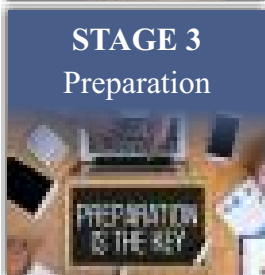
STAGE 1 Pre-contemplation

During the precontemplation stage, people are not considering a change. People in this stage are often described as “in denial”, because they claim that their behavior is not a problem. In some cases, people in this stage do not understand that their behavior is damaging, or they are under-informed about the consequences of their actions.

At the project launch/initial capacity building meetings, we had Pentecostal Pastors who did not believe that there was corruption in the Church. Many did not agree that using Church money without transparent approvals amounted to corruption; some were angry that facilitators alluded to that. Others did not believe that corruption could ever be reduced or eliminated.



During this stage, people become more and more aware of the potential benefits of making a change, but the costs tend to stand out even more. This conflict creates a strong sense of ambivalence about changing. Because of this uncertainty, the contemplation stage of change can last months or even years.



Some of our beneficiaries passed through stage 2 but the project continued to prepare them for actual change by reinforcing key messages with IEC/BCC materials; constructive, text-based (Training Manual and Advocacy brief) engagements on the WhatsApp platforms; among other forms of engagements. These engagements prepared beneficiaries – built their knowledge and skills to begin to make small changes preparatory to a larger life change.



This is a direct response that follows the ADKAR Model's acquisition of 'ability'. From the stories of change harvested during our rapid assessment, it is obvious that many Pentecostals across sex, age-groups and locations now have the ability to Shun, Speak out and Stand (take action) against corruption.



At this stage, beneficiaries are sure of behavior change. They have built and imbibed new norms and are abiding by it until it becomes a culture. This is of course reinforced by peer-to-peer support, vigilance, and demands for accountability. Our emerging categories of Professionals Against Corruption typifies the adoption and implementation of new group norms as professionals hold each other to minimum acceptable standards.



3.2 Selected Stories of Change

New Group Norms, New Culture:

Pentecostal Pastors Adopt Code of Ethics – The Pact of Transparency and Accountability

“Group norms are the informal guidelines of behavior and a code of conduct that provides some order and conformity to group activities and operations. These rules are expected to be followed by all the group members. These norms and rules usually develop gradually and informally as group members learn as to what behaviors are necessary for the group to function effectively” (Management Study HQ, 2020).



The first Year of the SHUN Corruption Project focused on individual capacity building towards creating the need for change. By Year Two, there was abundant evidence of change with beneficiaries demonstrating zero tolerance to corruption. Significantly, there is evidence that Pentecostal Pastors have generated new group norms and are committed to being held accountable for them. Across the country, over a million Pentecostal Ministers and Church members have endorsed or accented to a code of ethics – a 'Pact of Transparency and Accountability'. At a single joint event between the project and the Pentecostal Fellowship of Nigeria in Abuja, over 100 Pentecostal Pastors endorsed the code of ethics holding each other to account. The ripple effect is monumental since every PFN member and executive has huge constituencies/spheres of influence behind them. There is a massive drive towards more endorsements as more Pentecostal Christians commit to Shun, Speak up and Stand up (take action) against corruption.

New Group Norms, New Culture:

Pentecostal Pastors Establish Transparent Financial Systems



The acid test for transparency and accountability in any organization is the existence of functional systems, chief among which is a financial system. According to a participant at one of the early meetings in Year One, “the Church is a full-fledged organization and to have the moral justification to campaign against corruption, it must show exemplary conduct. Pastors should not be at

liberty to dip their hands in Church purse and spend money without approvals and accountability”. This stimulated a vibrant debate in which many Ministers denied the need to set up systems. Palace of Priests Assembly was mentioned as an example of a Ministry with transparent financial practice as a result of which she was able to attract funding for this project. Some of them have reached out to PPA for technical assistance.

In addition to setting up systems, study participants mentioned that they have established Grievance Mechanisms to address financial indiscipline. There is evidence of improved vigilance, some offenders have been sanctioned. These are classical examples of achieving the third level of our 3 S Outcome Model – Stand up (take action) against corruption.

New Group Norms, New Culture:

Pentecostal Christian Professionals Adopt Standards of Practice



One of the key achievements of the project in Year 2 is the alignment of key professionals in various sectors, galvanized around the anti-corruption campaign. These groups have emerged as sub-sets of the three main platforms. As part of the rapid assessment that informed the Year 2 report, we interviewed some of these groups or their members and found evidence of implementation of the project's 3S Model.

Pentecostals Tackling Corruption in the Electricity Sector

Electricity Workers Against Corruption: “We cannot continue this way”

There is evidence from our rapid assessment that our partners and collaborators are aware of various forms of corruption that occur in the electricity sector. Their statements below capture their concerns and resolve to sanitize the sector.

“Corruption in the power sector is very difficult to deal with. It is so high. It cuts across the citizens, workers in the sector, the government, even the parastatals. We need to look at the government's policies and projects and how they have been able to keep to their words and promises. Look at the DISCOs, GENCOs, NERC, the technicians, engineers, etc. There are so many corrupt practices both on the demand and supply sides. A citizen sometimes begs the technicians to bypass current. Technicians and engineers help individuals to steal electricity at a fee. A technician gives you a quote and uses substandard rate. We cannot continue this way”

“Government inflates contract amounts; give contracts to persons who know nothing about the job. I have been in a situation whereby a citizen called me to bypass the meter. I have tried in my little way to make them see reasons why they should not.”

“[There is] Arbitrary billing and issuance of meters that are not appropriate to the amount of consumption in a residence. Sometimes without power audit.”

“Estimated billing can be ridiculously high. If the DISCOs (Distribution Companies) gave bills that are commensurate to the amount of electricity consumed, people would have less need for electricity theft.”

“Sometimes, people don't pay technicians adequately, so they cut corners.”

“Quest to get rich by all means – The Bible condemns it – Wealth gotten in an ill way will grow wings and fly

away. It also says that we should not envy the prosperity of the wicked because when they seem to rise, they will crash. As a Shun Corruption Ambassador, I am doing my best. I have talked to a lot of people.”

“Electricity Theft is Not in my Character!”

One of the leaders of the SHUN Corruption project told the following story during our rapid assessment:

“A PHCN staff came to rectify an electricity fault in my house. He looked at the meter and said, 'Madam, this your meter de run too fast? I fit slow am o'. 'Slow am? Would that be official or what?' I asked. 'Errm I jus wan elp you Ma!' he said. I replied, 'Help me? I do not need your help. Please make sure you do not touch my meter. Electricity theft is not in my character. I am a Pastor, for crying out loud!'” – A Pastor and anti-corruption Champion

Still on tackling corruption in the electricity sector, a SHUN Corruption Ambassador said:

“Corruption is so entrenched that it takes a person with strong character to resist juicy offers. Some time ago, a staff of the generator company offered to service my generator at N2,000 less if I let him do it off the company's record. I rebuked him for trying to cheat the company. It is so sad that some colleagues thought that it was not a smart move to reject this offer. This technician was going to use company materials to do the job and collect money. That some people see nothing wrong in that is really a pity. Most people participate in corruption and they do not even acknowledge their role. Standing against corruption, especially when no one is looking, is the only way to stamp it out of our country. It's collective responsibility. I will never condone corruption in my corner”.

Pentecostals Tackling Corruption in the Health Sector

Health Workers Against Corruption: “Corruption, Not On My Shift!”

Among the persons interviewed during the rapid assessment were health professionals. According to a Nurse with one of the public hospitals in Abuja, corruption is woven into the hospital system.

“In the maternity ward where we work, we request women to come in with a delivery kit containing all items needed to attend to them. We end up not using some of the items but instead of returning them to the owners, the Matron insists that we keep them. The Matron sells them to other clients and makes money out of it. Sometimes, clients are made to pay for oxygen already provided by the hospital. When your person is gasping for breath, you will of course look for money by all means. So they take advantage of you. In the midst of it all, there are a few of us, born again Christians and Pentecostal Ministers, who do not condone corruption. And Matron knows! Corruption, not on my shift.”

Health Workers Against Corruption: “I Refuse to Comply”

Corruption is obviously entrenched in many establishments in Nigeria. According to a health worker who is also a Pentecostal Minister interviewed during the rapid assessment,

“I got a new job in a reputable facility that provides mobile services. Upon assumption of duty, I was tutored by a colleague to work hard to make a lot of money by forging receipts and making false claims. According to her, ‘this is how we do it here’. I was quick to tell her that I am a born again Christian and a Minister and could not in good conscience, do any of those things. I was surprised to see the depth of corruption – some colleagues have their personal receipts printed with names of different hotels and transport companies. They stay at home and claim to have travelled round and submit receipts for false claims. Though I have not reported formally, I am sure that the approving authorities are aware as my claims are usually far lower than theirs.”

“There is a backlash. Many of them now see me as a threat, more like someone trying to spoil business for them but I have stood my ground. I refuse to comply”.





Pentecostals Tackling Corruption in the Building Sector

Builders Against Corruption: “I Rejected the [Job] Offer because of their Requirement to Compromise Standards”

One of the emerging small groups converging to fight corruption under the SHUN Corruption Project is the Builders Against Corruption. In a group interview, members identified the following as forms of corruption within their industry:

- Procurement malpractices/inflation of prices
- Use of sub-standard materials
- Poor supervision/ compromise
- Using inexperienced/ unskilled labor
- Negligence of duties by project team members

Group members also shared their personal experiences of fighting corruption in their workplaces.

A Church Worker and Builder described his experience as follows –

“As a materials manager, I have experienced and seen many corrupt practices in the course of discharging my duties. It is most profound during procurement/purchase of materials. In many cases, Engineers inflate prices and connive with the suppliers. Many times I went to the market myself and discovered that the prices were hiked. I have also caught workers diverting materials from site on many instances and they pleaded with me to be involved and I outrightly rejected it”.

Asked whether he has experienced any backlash in the course of fighting corruption, he said

“Definitely there are consequences, both negative and positive. I was hated by many of the workers and the Engineers and sometimes with physical opposition, envied every day. But on the other hand, I was promoted and liked by my boss because of my sincerity and in many cases, I was sent to some sites to supervise and procure materials because of trust”.

In the words of another Builder who is also a Pentecostal Minister,

“As a Supervisor in various construction projects, I have encountered many corruption issues – the use of poor construction materials, inflated prices of materials and inexperienced workers on site – and I wrote against [reported] the contractors. Some tried to bribe me with money but I refused totally. I was hated badly and on many occasions, rejected by the contractors. It is not easy to stand against the majority but I did”.

An Engineer and Youth President of a Pentecostal Church also recounted his experience as follows:

“I see so much corrupt practices almost every day. I recently supervised a project in Kaduna where I had the opportunity to compromise but I refused. During the Opening Ceremony of the house [upon completion], the client introduced me as a Pastor instead of Engineer, a

testament to the level of honesty I displayed during the project. I encountered instances of inflated prices by the sub-contractors. I remembered we saved almost N150,000 from the Electrician's estimate when I went to the market myself. And many of the sub-contractors while giving their quotation met me to ask how much they should include as my own portion but I refused and most of them were shocked at my response. Last month I was employed by an estate firm in Lugbe. My salary was N100,000 monthly and it is close to my house but I rejected the offer because of their requirement to compromise standards so they can make profit”.

On the backlash, he said “The consequences are many and include hatred and bitterness against me. I almost lost the completion of that project because of my strong stance against corruption. The sub-contractors ganged up against me and accused me of not being on site always”.

“It all came with a lot of intimidation... I did the needful” – Pastor Shola

A Pentecostal Pastor and project beneficiary narrated his experience of fighting corruption as follows:

“As a project manager who manages facilities for clients, I was introduced to an organization that wanted my humble self to be the go-between the organization

and property manager of an office facility. I obliged and business relationships soon started. Upon payments for the rentage of the facility for a couple of years, in the wake of 2019, the property manager informed me of increment in the rent. This information was passed to my client and the new rate was subsequently paid. After paying, I opted to assist a friend faced with eviction notice to secure a facility around the same neighborhood. Fortunately, I was told that rentage in the neighborhood was far less than what had been requested for from the manager of the other property. The new fellow linked me with the owners of the property who incidentally owned the office property I had earlier transacted on. During our interaction, I discovered that the rentage was increased without regard to the owners and even payments for previous years hadn't been remitted to him.”

On the steps he took to fight corruption, he said:

“Upon expiration of the rent, I paid into a new account submitted by the owners. With payment receipts as back up, I requested for a refund of the excess amount from the dubious fellow. I remitted same to the organization I acted for.

“It all came with a lot of intimidation. However, I did the needful and am glad I did.” – Pastor Shola Abolarin, a Shun Corruption Ambassador in Edo State.



Pentecostals Tackling Corruption in the Nigerian Police

Police Against Corruption: Meet the Shun Corruption Team in Provost's Department

One of our SHUN Corruption Ambassadors is a key Officer in the Nigeria Police Provost Department. She has formed a SHUN Corruption sub-team of Pentecostal Christian Police Officers committed to upholding the tenets of Christianity including transparency and accountability. All team members have attended our trainings and are part of the campaign teams including Christian Women Against Corruption (CWAC). The Provost's Department is responsible for maintaining discipline in the Police.

As part of the assessment informing this report, we interviewed some Officers.

“As a police officer, encountering this SHUN Corruption Project is one of the best things that has happened to me and I really thank God. Before now, there were certain things that I used to consider normal way of life but after knowing what corruption is, I had to adjust myself and certain things I do in the office”.

A study respondent told the story of how a case was referred to her office because the Officer who brought the case insisted that he was not getting justice where he initially reported the case. According to her,

“Because I was the one who introduced the SHUN Corruption project, everybody looks up to me and when the offender didn't have his way, the next thing he did was to bring out a brown envelop which made me laugh immediately and all of us echoed 'Shun Corruption'. We told the man that that would not solve the problem and that in this Department, we uphold discipline as the bedrock of force and that we are sorry, we can't take his offer but we would do the needful. The man was surprised and asked if that was the way we behave in our office and we said yes.

“By the next day when the man was brought to our office to discuss the case, I first of all ministered the Shun Corruption message to him which brought him to tears. He broke down and said 'madam, I have never heard it like that and I am going back to that person (the person he offended) to apologize'. After three days, the man who reported the case came and said madam give me your number because though I am also a Police Officer, you inspired me a lot.”

A study participant also mentioned that there have been difficulties because change happens slowly and some people were still stuck in their old ways.

“At the beginning, before I got to this level, it was difficult. Rejecting that envelop like we did, it's not everyone that will like it even among our colleagues”.

She recalled being isolated/ostracized by some colleagues. She also mentioned that one of the backlashes of being incorruptible is that one is deprived of some privileges. Despite the challenges, the group expressed a strong resolve to stand against corruption. One respondent said, *“I have personally confronted colleagues who demand money before they do their job or demand 'appreciation' afterwards”.* As one of them puts it, *“we are running a personal race and I do not want to go to hell because of someone else”.*

Pentecostals Tackling Corruption in the Education Sector

Educationists Against Corruption: Fighting Corruption in a School Environment

One of our anti-corruption champions is a School Proprietress. She shared her experiences of fighting corruption in a school environment:

“When I started my school initially, wives/mothers would inflate their children's school fees and expect me to be their accomplice. In cases like that, I boldly tell them that I cannot aid and abet corruption and I do not want to be part of this. Then in other instances, children steal money from home and you know by seeing them buy more than what they are actually supposed to buy, so we most of the time investigate and end up finding out they actually stole the money. You find a child coming to school with N1,000 or N500 which is too much. This prompted me to call for the parent/teachers forum and we addressed the issues together by being more vigilant”.

This interviewee mentioned that part of the measures put in place to tackle corruption include the formation of Shun Corruption and Integrity Clubs where school children are trained to “preach what is integrity to their class mates, neighbors, even church members”. The interviewee noted that she was “confident that when they understand and grow up with that, they will be able to stand up against the wiles of corruption”.

Responding to questions on challenges, she said:

“One of the difficulties is that you as a lone voice cannot fight corruption because the impact would be minimal. People don't see with your eyes and to add to that, corruption starts from the home. Mothers and fathers need to take a stand against corruption”.

“If You are Outspoken, they will always Pick on You”

Another member of the Christian Women Against Corruption narrated her experiences of fighting corruption in the school environment. In one instance, they were about to sit for an examination for a course that was not adequately taught and with no course materials made available. She courageously raised questions about the non-issuance of course materials at an open meeting and the Centre Manager took offence and walked out of the meeting. There was an uproar and her fellow students warned her about a possible backlash.

A study participant mentioned a case of corruption taking place in her school currently in which students are made to pay N50.00 for every assignment submitted. According to her,



“We pay money to submit assignment such that even the last time supervisors visited they were asking if we pay any illegal fees. When I raised my hand up, my colleague pinched me and said 'if you are outspoken they will always pick on you and the next thing it will reflect on your result.' I said 'no, we have to do something because we were asked not to pay any illegal money'”.

Continuing, she lamented,

“We submit about 6 assignments in a week, we spend N300, yet I wasn't able to speak against it. I am trying my best but the response from my fellow students is not encouraging at all. They keep saying that I want to create problems for myself and everybody because if the lecturer gets to know that I reported the issue to the supervisors, they will not be happy about it. What is happening is so absurd and I wish that others would join hands with me so that we can put a stop to it because it is still going on now as am talking to you”.

It Takes Determination and the Grace of God to Shun Corruption

“I am a lecturer in a Nigerian public university. If you are a Nigerian living in Nigeria, you are probably familiar with the tales of various unwholesome practices among some lecturers, among some students across all levels of institutions of learning and more so in many tertiary institutions. These unwholesome practices range from sex for grades, money for grades, aiding and abetting exam malpractices, and so forth. Some professing Christian lecturers and students sometimes find themselves indulging in some of these acts and such persons often try to even justify their actions. I can tell you, being a player in the system, that it takes a very high level of determination strengthened by the grace of God to stay away from all such. Personally, I have been confronted with several circumstances in which I needed to make a choice whether to shun evil or give in to the pleasures of sin, but the grace of God has always helped me to prevail” – A SHUN Corruption Ambassador in Benin City.



“ACCOUNTABILITY AND GOOD GOVERNANCE” by Adetola

How wonderful it would be
How marvelous it would be
If and only if
Our leaders could be transparent

If our leaders could be truthful
If they could corrupt free
Selfless and patriotic leaders
What then can stop our progress?

We need good governance
We need good leaders
We need an iota of citizenship
If all these then what can stop our
development

Long live Nigeria!
Long live our people!
Long live our motherland!
Long live peace and progress
In our country

God bless Nigeria
#Eyimofe#



Fighting Corruption Right in the Church!

When a Pastor Sweeps the Issue Under the Carpet

One of the executives of a women's fellowship and a children's teacher in a Pentecostal Church narrated how she spoke up and stood against corruption right in the Church. In her words,

“There was this church I was attending and I am not just going to mention the name. I was a co-teacher in a department and usually we have this children's camp. For each of the branches, we have to get forms at a thousand naira each. For my branch we collected 50 forms which means we were supposed to give back N50,000 to the headquarters if we sell to 50 children to register for the conference. At some point, the assistant head teacher, an unemployed guy, was the one in charge because the head teacher was busy in her workplace and I had to step in for her. At some point we kept releasing the forms to parents who were paying. The N1,000 was to cover feeding and all logistics in the camp. This other guy sold out over 20 forms at some point and I had the remaining which I also sold out and the money was with me.

“We started having problems remitting the money back to the headquarters because our money wasn't complete. I started asking this guy who said he had a training outside Abuja and was not available. I suggested, 'Can you just send the money?', but I kept hearing stories blah blah blah. So I nominated a teacher to follow up with him but we didn't get the money and eventually I had to pay from my pocket.

“When the Conference was done, I came back for the money and the guy was playing politics such that one Sunday I got so angry and went to him and said, 'Please, can I have the money?' He now started trying to dodge, and playing spirituality with me, that he is going inside the church to lead opening prayer. I was like, 'Go get done with speaking in tongues then come back and give me my money.' What baffled me was how the branch Pastor responded to the issue when we took the matter to him. He simply swept the issue under the carpet. I never gave up until the brother eventually brought that money to my house”.

Corruption! What Do you Do When a Pastor is Involved?

“I was one of the participants in the fight against corruption seminar held in Benin some time last year. The training was indeed an insightful one as we were made to see the need to be an ambassador of the fight against corruption in Nigeria and worldwide. It happened that a pastor friend of mine asked me to help him look for a plot of land measuring 50ft by 100ft for one of his members in the church. I was able to get one for him at the cost of five hundred thousand naira



(N500,000) only and I told him so. However, to my greatest surprise, about two days later he called to plead with me that I should inflate the price to one million and two hundred thousand naira (N1,200,000) only and that both of us will share the difference. I shouted and I asked him, "I thought you said that the proposed buyer is a member of your church, why would you want to exploit him or any other person for that matter?" He kept quiet and did not say anything for a while, after which he pleaded with me to just comply, stressing that it is one of those things. I refused to oblige him and I made it clear to him that I am an ambassador of the fight against corruption and as such cannot participate in that unholy deal. He then decided to look for another person to help him with the deal. Thereafter, he cut off from me and has stopped relating with me till today" – A Pastor and Shun Corruption Ambassador from Benin.

The SHUN Corruption Trainings Have Strengthened My Resolve to Stand Against Corruption

"As a minister in the Lord's vineyard, I have always preached and taught people to run away from every appearance of corruption, myself equally living as an example of what I preach by the grace of God. The shun corruption seminar we had has additionally strengthened my resolve to continue to take a hard stand against corruption, but I must confess that it has not been so easy doing so especially in these days that we live in. However, many testimonies abound to this effect to prove God's faithfulness. A number of my church members have testified of how God helped them to shun corruption. There are some ladies whom I have been preaching to about the sin of immorality (which is a form of corruption) and its consequences. I stand to testify that three of them have responded to God's word and are now serving God faithfully and one of them is now married. As a result of my teachings and warnings against corruption, a lady in my church came to me to expose the misappropriation of some funds meant for women's program. Also, a number of young boys and girls have deserted my ministry because they could not stand my continuous cry out against the sin of adultery and fornication. I had a personal experience some time

back when I was to purchase a parcel of land for the church building. A member of my church advised me to use the church fund to purchase a land for my own personal building instead. Of course, I shunned that evil advice. But to the glory of God the person that sold the land to us for the church building gave me a parcel of land for my own personal building free of charge." – A Pentecostal Pastor and Project Partner



Pentecostals Tackling Corruption in the Work-/Market Place

"Yes! I will talk when I see things going wrong"

An interviewee narrated her effort to fight corruption as follows:

"A woman in Efab Estate invited me to fry garri for her and she also said I should look for more women so that we can do it together, which I did. She sent me to the market to find out the prices of items that we needed to do the work. Surprisingly, the other women advised that I should not tell the madam the exact prices of the items and that I should double the money so that when the woman releases the money, we can share it. I bluntly refused saying, 'It is not good, it's a sin and God will not like it'. Because of that, they threatened not to join me to do the work and I said fine. I looked for another group of people who agreed to do the work and we were settled well after we did it." – Jovita, a female Church Worker in Abuja and member of Christian Women against Corruption.

Asked whether she would continue to fight corruption despite the challenges, she said "Yes! I will talk when I see things going wrong".

Fighting Corruption Requires Resilience

The President of a Pentecostal women's group told the story of how she was harassed by traffic police and asked to pay a bribe:

“They started requesting for papers and license and all sort of things and we presented them. I know what they were after and so the next thing they said to us was that they were going to book us and that we were going to pay about N10,000 naira or so but anyway if we can give N2,000 all will be cleared. So I asked what the N2,000 was meant for, and they said well if you don't pay we are going to take you to our office and I insisted we go, because I don't know for what offence you are charging me N2,000. I didn't want to mention that I belong to the Shun Corruption Movement but I stood my ground and at the end of the day we dragged and they wasted our time but I insisted on not paying. I ended up becoming friends of the officer and he gave me his phone number in case I get into any trouble anywhere”.

A key lesson that champions and advocates have reportedly learned is that of resilience and ability to stand their ground no matter the discomfort.

In addition, she mentioned that “Currently in my office, because they know I am a SHUN Corruption Advocate. I no longer enjoy certain privileges that others enjoy”. According to her, financial demands are requested sometimes just to access one's entitlement. In her words,

“Christians face so many challenges. In my case, because of the Shun Corruption Project, there are many things going on now in my office but they say to themselves, don't call her because she won't play along and that is because they know what I stand for. In fact, they can be discussing some things in the office but once they see me, they lock up.”

In a renewed commitment, she said “As far as am concerned, I stand for the fight against corruption, anytime, anywhere. I will Shun and Speak against Corruption”.

Fighting Corruption in the Marketplace Requires Vigilance

A businesswoman and member of the Christian Women Against Corruption shared her experience of the use of false measures and how she tackles corruption in the market. According to her,

“Some months ago, I went to do rice business somewhere in one of the Gbagi villages in Masaka. When I got there, I noticed that the 'mudu' (measure) the seller wanted to use was smaller than normal. I usually go to the market with my own 'mudu' which is the normal size. When I presented mine, the seller rejected it because it was bigger. I didn't buy from her because that would have made me also cheat my own customers by inflating the price to make profit.”

A study participant also said:

“I run a salon business. I don't like something that will make me cheat somebody or see somebody cheating another. So in my shop, for years now, some people will forget their attachment, net, ribbon but I will not touch it and even my apprentices know me and cannot touch it, it will be there till the day the owner comes to the shop again to do hair, then I will remind them. Most people are often surprised because in many salons, those items will never be found again” – Bridget Nku, a Member of Christian Women against Corruption

She mentioned that as a person fighting corruption, she has made a lot of enemies. In her words, *“Just because you are saying the truth and doing the right thing, people will hate you. You will also be accused falsely”.*

I Sent a Petition to Our Headquarters

Many of our beneficiaries have shown great signs of Shunning and Speaking up against corruption; some have demonstrated great ability to Stand up against corruption. A Shun Corruption Ambassador in Benin City, Edo State shared his story of applying all of the 3 S Change Model.

“It was a sunny day at work when the news of the removal and arrival of the New State Chief Executive

Officer filtered into my office. The entire office waited in anticipation for the official resumption of the new boss with the hope that a lot of anomalies will be corrected and a new progressive course charted. Two years on, these expectations were cut short, the achievements of his predecessor were eroded with a very high level of incompetence, nepotism, lack of accountability, embezzlements etc. which birthed distrust, malice, lies, and quarrels amongst staff of the organization. These went on into the third year of his reign leading to three years of unprogressive leadership”.

“All through these periods, I served as the State Secretary and was privy to a lot of leadership ills within the organization. I voiced my dissatisfaction and objection to a whole lot of his policies, unmerited appointments, and unaccountability but was turned down as usual and I became the 'black sheep' of the organization. It was then obvious that help needed to be sought from a higher office”.

“My final choice was to send a strong worded write-up/petition to the National Headquarters of our organization requesting for investigative redress to save the State from the claws of corruption and gross leadership failure. Genuine investigations were made, the Chief Executive was found guilty and immediately removed from Office”. – Mr Eigbadon Franklyn, a Shun Corruption Ambassador in Edo State.

Emerging Culture of Accountability: Young People Hold Each Other to High Standards

During the rapid assessment, one of the youngest participants at our Adolescents Summer Camp, 2019 shared her story in which she recounted several new skills that she acquired at the camp: life planning, goal setting, vocational skills, personal hygiene, savings and investment, human rights and gender equality. According to her,

“Since I attended the summer camp, I have learnt some amazing new things. Last year, they taught us on gender discrimination. They told us that no matter what happens, if anyone tells us that we are girls or we are ladies, that our job is to stay in the kitchen and take care

of the house, that we are not meant to be in school – we are to stand our ground and say boldly that we have the right to go to school and do other things aside from being in the kitchen or being at home” -

Continuing her testimony, she said:

“They taught us on staying away from bad company, in which Mr Francis Duru (a Nollywood Star) gave us the Scripture, 1 Corinthians 15:33, which says “Do not be deceived. Evil communication and bad habits corrupt good manners”. That we should always stay away from bad company, and that we should try to influence them instead of them trying to influence us”.

The high point of her testimony was affirming that she was a Shun Corruption Ambassador. She told the story of how she has achieved the 3S Outcomes:

“...they taught us on shunning corruption wherever we are. Because of that, I am bold to say that I am a SHUN corruption ambassador. Wherever I see corruption – whether it is at home or in my neighborhood or in my school, I try my best to fight it”.



“...they taught us on shunning corruption wherever we are. Because of that, I am bold to say that I am a SHUN corruption ambassador. Wherever I see corruption – whether it is at home or in my neighborhood or in my school, I try my best to fight it” -

Emmanuella Aisien (10 Years Old)

She also told the story of how she watches out for corruption (vigilance) and reports it (Standing Up; taking action) both at home and at school.

Another participant at the 2019 Adolescents Camp shared her story as follows:

“It was an exciting experience for me to have participated in the Adolescent Summer Camp last year. It was fun-filled and educating. I learnt a lot in just three

days such as ladies' etiquettes, assertiveness, SMART goals and other inspiring topics. I participated in other interesting activities and won the second prize in the poetry Competition. Most importantly, we were inducted as anti-corruption ambassadors. This has inspired me and on return to school I shared my experience with my friends and also wrote poems about corruption to preach against the evil of corruption. I look forward to other opportunities like this that help me unleash my potentials and become an agent of change.”
 - Adetola Eyimofe Jerry Adesewo, an SSS 3 student of GGSS Dutse.



Francis Duro, Nollywood Star, interacting with teenagers @ the PPA 2019 Adolescents Summer Camp



Teenage Inductees as SHUN Corruption Ambassadors



Fighting Corruption to Finish: Young People Add their Voices Through the Arts

One of the ways that the Shun Corruption Project has engaged young people is through talent-hunt especially at the annual Adolescents Camps. Engaging them through the arts gives them the opportunity to think about corruption, its costs and consequences and how they can add their voices to the anti-corruption campaign. In the Poetry and Music Categories, we have recorded key successes in getting young people to Speak up against corruption. See Examples below:



Some facilitators at the 2019 Adolescents Summer Camp



"YOUR POWER"

BY UVIBOY FT FAVOUR

VERSE 1

I hear say we dey practice democracy
I look around, all I see is autocracy
Government get mind tell us say we lazy
With the way the country dey go, they drive us crazy
Some people say them no go vote because e no dey count
Them just dey let their country down
Big shame, mehn I no dey feel their pain
They want change but they won't do a damn thing
God don bless us with so many resources
But these resources don dey turn to curses
Situation don dey worsen, had to write these verses
To let these leaders know we know they the real culprit
Instead of us to agonize, make we organise
And we got to realise we need to do this on time
Only Nigerians fit save Nigeria
We can't run away, we must salvage it together

CHORUS

Voting na your power to determine your future oh
You don't need to fight for your candidate to win
Keep the faith, and keep voting
We the youth, we the people
From the east, from the west
From the north, from the south
Keep the faith, and keep voting
We the youth, we the people
From the east, from the west
From the north, to the south

VERSE 2

Na the right thing wey me I go do
All my people stand up for the truth
Na the right time to vote now
Oya make we dey go no dey act like mumu
Be on the right track oh
Sell your vote, na yourself you dey do
No need to fight now
No be war, na election we dey do
No be time for fighting and killing
Let's bring our hands and do these things rightly
No be time for fighting and killing
Let's bring our hands and do these things rightly

CHORUS

Voting na your power to determine your future oh
You don't need to fight for your candidate to win
Keep the faith, and keep voting
We the youth, we the people
From the east, from the west
From the north, from the south
Keep the faith, and keep voting
We the youth, we the people
From the east, from the west
From the north, to the south



"CORRUPTION"

BY UVIBOY FT JAYCEE

CHORUS

Why my people just dey suffer? ; CORRUPTION
Why we no fit get light? ; CORRUPTION
The rich be getting richer; The poor are getting poorer
Tell me what's the reason? ; CORRUPTION (3x)
But I will never be corrupted ; CORRUPTION (2x)
But I will never be corrupted

VERSE 1

I'm in the building, 'bout to get to schooling
Some of these leaders think we foolish, so I had to do this
I had to do this to let them know we know what they doing
They promise to bring change even when they know they cannot
do it
Now this ain't a diss song to my leaders
I'm just trying to say they could do much better
They should carry every bit of the law to the letter
Cause I know this country can't remain the same forever
Don't always expect light, please light a candle
Corruption is a machine we need to dismantle
They say we do the selection but we know they rigged the
elections
This corruption infection needs a lethal injection
Mtschew (hiss) ogbeni shine the light make I write
Make I finish this verse before them take light
Call my haters NEPA because they trying to steal my shine
But like a solar generator, they can't steal my shine

CHORUS

Why my people just dey suffer? ; CORRUPTION
Why we no fit get light? ; CORRUPTION
The rich be getting richer; The poor are getting poorer
Tell me what's the reason? ; CORRUPTION (3x)
But I will never be corrupted ; CORRUPTION (2x)
But I will never be corrupted

VERSE 2

Naija pay attention
Tried to get class but all we got was attention
Politics is politics, no job, bad situation
Militant mind and military all in confusion
Naija is of safety, homie you should take precaution
Stealing bar and watching them is called high definition
We started at the end, now we make our revelation
We must hustle in the street to get the solution
Mehn they rather move bar than to move a motion
Religious sentiment take over emotions
Baba no wash us with your resolution
Corruption is the theme, what's the solution?
Okay, now this is an advice to the youth
You can be sure that I'm about to tell you the truth
You finish with first class, 5 years later you no get a job
And now you decide the solution na for you to rob
What, Why? Ogbeni drop the gun
If you can't get employed, then create yourself a job
Don't you wanna be your own boss like an entrepreneur?
While you make lots of money and shun corruption

CHORUS

Why my people just dey suffer? ; CORRUPTION
Why we no fit get light? ; CORRUPTION
The rich be getting richer; The poor are getting poorer
Tell me what's the reason? ; CORRUPTION (3x)
But I will never be corrupted ; CORRUPTION (2x)
But I will never be corrupted

3.3

OUTCOMES RELATED TO PENTECOSTAL MINISTERS INVOLVEMENT ON ELECTION OBSERVATION

There is evidence that the training of 631 Pentecostals on election observation and deployment of 421 Pastors and Church Workers of various cadres yielded clear outcomes. These include:

Better understanding of the electoral process and how the various constituencies and wards are structured:

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

Better understanding of election observation and the roles of local and international observers:

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

Sense of ownership and increased awareness of Pentecostals' roles as critical stakeholders in the political life of the nation:

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

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

Greater awareness of the level of political apathy in the Christian community and the need for concerted efforts to continually mobilize congregants to actively fulfil their civic roles and responsibilities:

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

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

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

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

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

“I was privileged to observe the 2019 elections at the University of Uyo campus polling unit. Through the

observation, I was able to learn some lessons which included helping me to have a change of mind and a sense of responsibility towards politics, to see the complacency of the Church towards political matters and the power of uniting to effectively fight corruption” – Augustina Eyibo Jackson, Victory Chapel, UNIUYO, Akwa Ibom state.

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

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

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

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

OUR ACTIVITIES: PICTURE SPEAK

Some Activities Completed In 2019

350

Copies of Manual on Christianity distributed to State allies/partners

Code of conduct

for election observers signed by project trainees.

420

Pentecostals deployed as election observers in 14 states + FCT (23rd Feb and 2nd Mar, 2019)

Youth Vanguard

against corruption summit

Pentecostals

endorsing a code of transparency and accountability

Pentecostal

Pastors buy-in and commitment secured through advocacy

Christian Women

against corruption summits, 11th July and 26th Sept, 2019

International Women's Day

marked by Christian Women against Corruption

Africa Anti-Corruption Day

marked by project allies in Abuja, Lagos, Owerri, Delta, Yobe, Kaduna, Benue

Advocacy Brief

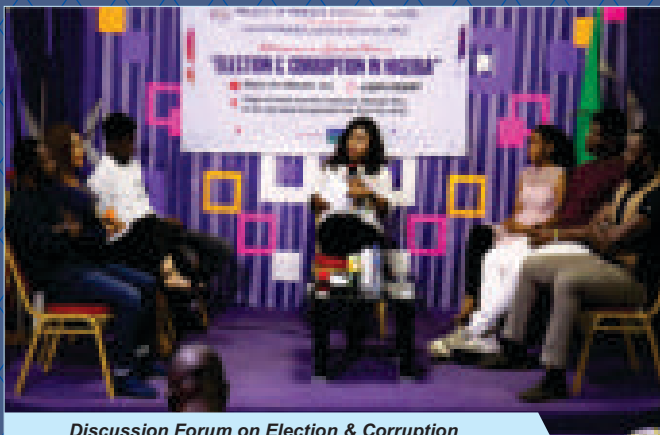
officially presented to media, 20th Aug 2019

Pentecostals

Against Corruption Emerging

Platform

on accountability for Christians in Government, 27th Aug 2019



Discussion Forum on Election & Corruption in Nigeria. 8th February, 2019



Presentation From One Of The Shun Corruption School Projects, Abuja. 10th February 2019



Christian Women Against Corruption - 11th July, 2019



Africa Anti-Corruption Day Rally - FCT



2019 Election Observers from PPA



2019 International Women Day - 12th March



Africa Anti-Corruption Day Rally - Kaduna



Africa Anti-Corruption Day Rally - Benue



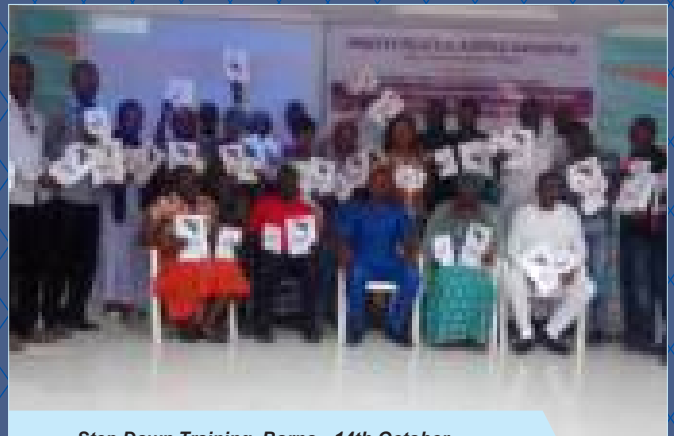
**Step Down Training @ Redemption Ministries, Gwarimpa
23rd, July**



**Youth Vanguard Against Corruption - FCT Chapter
25th July**



**Christian Women Against Corruption
National Summit - 26th September**



Step Down Training, Borno - 14th October



Step Down Training, Enugu - 15th October



Step Down Training, Taraba - 17th October



Step Down Training, Uyo - 21st October



Step Down Training, Lokoja - 22nd October



Step Down Training, Edo State - 25th October



Step Down Training, Oyo State - 28th October



Step Down Training, Nassarawa State - 10th November



Step Down Training, Benue State - 17th December



Youth Vanguard Against Corruption, National Chapter - 14th August



Adolescent Summer Day Camp - 17th August



Media Presentation of the Advocacy Brief - 20th August



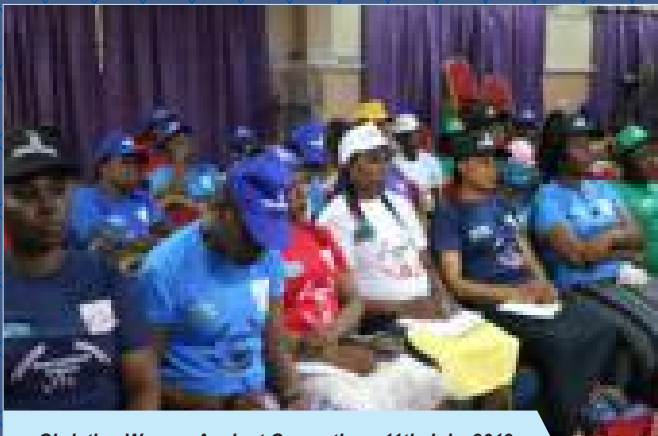
Platform on Christianity & Accountability for Christians in Government - 27th August



Discussion Forum on Election & Corruption in Nigeria. 8th February, 2019



Presentation From One Of The Shun Corruption School Projects, Abuja. 10th February 2019



Christian Women Against Corruption - 11th July, 2019



Africa Anti-Corruption Day Rally - FCT



Africa Anti-Corruption Day Rally - Kaduna



2019 International Women Day . 12th March



Africa Anti-Corruption Day Rally - Benue



Christian Women Against Corruption



Panel Discussion at a Christian Women Against Corruption Summit in Abuja



Young undergraduates giving career talk at PPA's Adolescents Summer Camp, 2019



Young People Taking the Stage to Fight



Road Show
by
Christian
Women
Against
Corruption
to mark
Africa Anti-
Corruption
Day



Road show by Pentecostal Ministers and Church
Workers in Abuja to mark Anti-Corruption Day

HOW STAKEHOLDERS RATED OUR ACTIVITIES (SAMPLE EVALUATION FINDINGS)

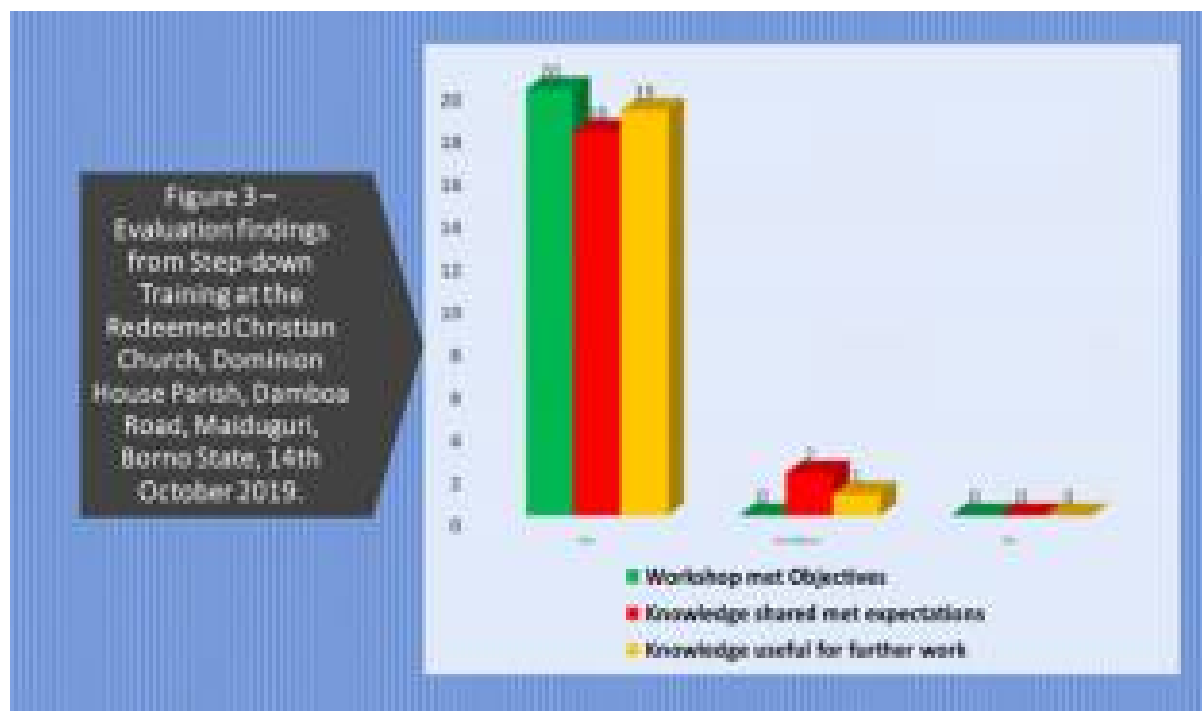
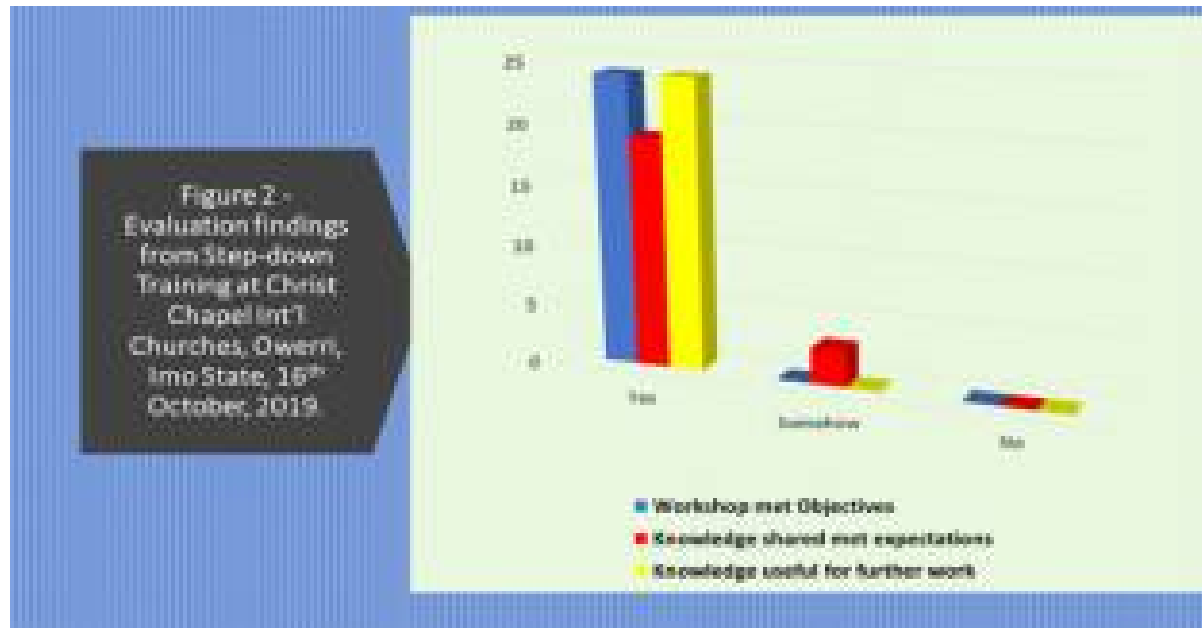


Figure 3 – Evaluation findings from Step-down Training at the Redeemed Christian Church, Dominion House Parish, Damboa Road, Maiduguri, Borno State, 14th October 2019



Figure 4 - Evaluation findings from Step-down Training at the Global Transformation Assembly, Minna, Niger State 24th October 2019.

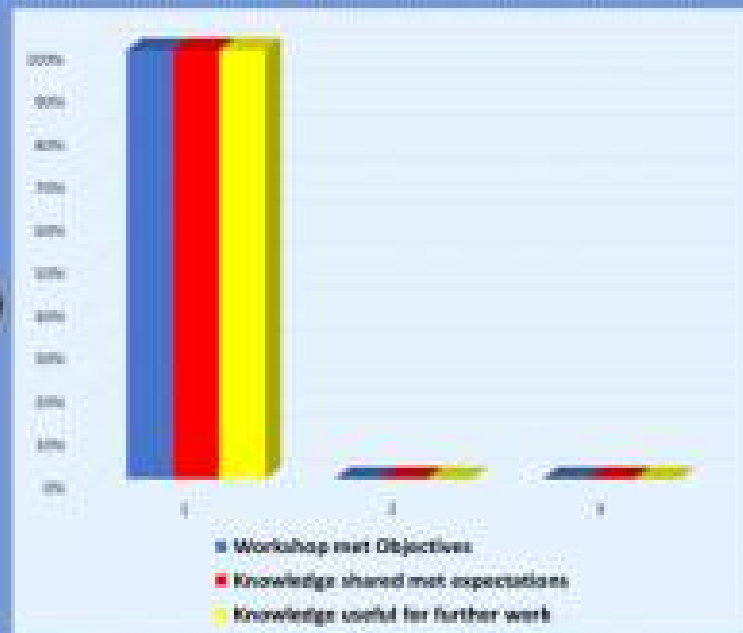
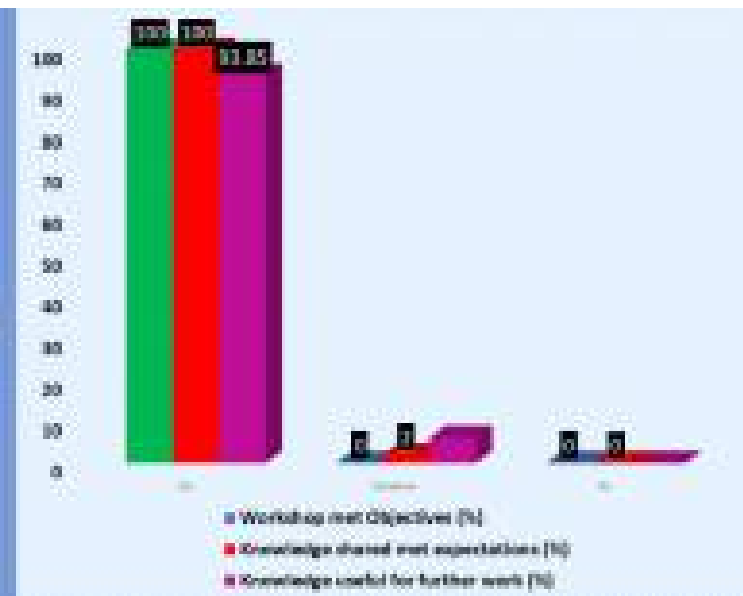


Figure 5 - Evaluation findings from Christian Women against Corruption, National Summit, 26th September, 2019



4.0 | SUCCESS FACTORS/ WINNING STRATEGIES



Evidence-Informed Model

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

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

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

Use of Standardized Training Modules

In order to standardize our trainings, we developed a Training Manual on Christianity and Corruption with Modules addressing gaps revealed by the research. Modules are designed in a participatory format and are designed to help trainees understand the costs and consequences of corruption; break negative beliefs and mindsets and empower them to play key roles as anti-corruption advocates, campaigners, ambassadors and champions in the accordance with Biblical injunctions.

Use of the Training of Trainers (TOT) Model

The project uses a training-of-trainers approach. Our initial trainings across the country built a critical mass of trainers empowered with knowledge and skills on the

Science and Art of training, in addition to the role of Pentecostal Christians in the fight against corruption. These trained trainers armed with the training Manual on Christianity and Corruption have been the focal points for step-down trainings in various locations in the last two Years.

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 17 indicators which help us demonstrate progress towards results.



Everyone's rights here is respected

Use of the Safe Spaces Model –

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

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

Early Conditioning: Catching them young –

There is evidence within Learning theories that early conditioning has great impact on what humans are capable of doing. Young people growing up in an environment in which corruption is normalized and even appears to be rewarded are at the risk of flowing in the direction of the tide. Unfortunately, even the moral and religious institutions that should promote moral rectitude have been implicated to an extent in corruption. The SHUN Corruption Project, working through existing Church Structures like Children's Departments, Sunday School, Teenage Choirs and Shun Corruption Clubs in Schools owned by our Anti-Corruption Ambassadors have served as veritable platforms to train young people to identify actions that constitute corruption and to walk against the tide.

Engaging Partners through Effective Coordination Platforms –

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

Endorsement of Group Norms: The Pact on Transparency and Accountability

One of the great achievements of the Shun Corruption Project is building trust, commitment, and mutual respect. As the implementing organization, we have facilitated the move towards peer accountability by opening up our systems and processes to scrutiny. All

engagements are subjected to peer evaluation and we encourage our partners and collaborators to give us feedback in writing, including suggesting ways that we could do better.

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

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



Ministers Endorsing The Pact



5.0 SUSTAINABILITY

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

Existence of the Manual on Christianity and Corruption

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

A Critical Mass of Core Trainers Built Across the Country

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

Human and Institutional Capacity Built to Drive the Fight Against Corruption

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

Use of Existing Church Structures as Rallying point

We have been deliberately careful not to create groups that continue to depend on the project for funding. Some

of our platforms are coalitions of existing Church Groups. The Youth Vanguard Against Corruption is a coalition of Youth Fellowships of Pentecostal Churches; the Christian Women Against Corruption is a coalition of Women's Fellowships of Pentecostal Churches.

The Biblical Basis for Transparency and Accountability Established

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

Emergence of Independent Groups Across the Country

There are signs of total buy-in and a sense of personal responsibility among our partners/collaborators. Partners priorities have been influenced and many are directly demanding accountability in their individual Churches. Independent anti-corruption groups are emerging across the country. Examples include – Borno Ministers Against Corruption; Jos Ministers Against Corruption; Ogun State Ministers Against Corruption; Niger State Ministers Against Corruption; the Imo State Accountability Forum; Lagos Ministers Against Corruption, and so on. These groups are self-funded and self-reliant.

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



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

- Many Pentecostal Churches were initially apprehensive about collaborating with other ministries to form a common front. Continuous engagement with them has changed their perspectives and they are now excited, initiating joint events and fully engaging on various platforms. Change may be slow and difficult but not impossible.
- Many Ministers in the Church have been arbitrary in their financial dealings. With the trainings that they have received, especially on the costs and consequences of corruption, many of them have established transparent and accountable systems. People embrace change when they know what-is-in-it for them.

7.0 CHALLENGES



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

Some Pentecostal pastors, especially general Overseers are resistant to the idea of being accountable to their congregations. Some have vehemently refused to participate in the project and actively blocked a chance to put anticorruption discourse on meeting agendas.

Getting reports of step-down activities and evidence of zero tolerance to corruption has been challenging because Pentecostals are not regular NGO personnel that are used to writing reports. We have devised ways to capture outcomes including sharing a simple form with them and encouraging them to send videos when possible. Despite the stories of change captured in this report, we believe that outcomes are grossly under-reported.

8.0

NEXT STEPS

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

In Year Two (Jan – Dec, 2019), the project activated the established platforms (Ministers Against Corruption, Women Against Corruption and Youth Vanguard against Corruption) and expanded to eighteen states of the federation. Other sub-groups have emerged organically under these platforms across the Country and many Pentecostals are leading anti-corruption campaigns in their congregations and localities. A lot of success stories have been churned out as outcomes demonstrating zero tolerance to corruption. The radio air waves are being saturated with anti-corruption jingles and drama skits. Several Pentecostal leaders have shown buy-in/ownership and commitment to change and hold each other accountable by adopting and endorsing the pact of transparency and accountability. The research work, advocacy briefs and manuals are now being used to engage others and preach sermons. Ministers trained in year one stepped down the training in year two. A platform on Christianity has been established to serve as an entry point to support Christians in government and other workplaces to SHUN, speak up and stand up against corruption. An interesting dimension is that various professionals are coalescing to promote peer-to-peer accountability in the work place in the form of Builders Against Corruption; Police Against Corruption; Evaluators Against Corruption; Educationists Against Corruption; Medical and Health Workers Against Corruption; Surveyors Against Corruption; Electricity Workers Against Corruption; and Lawyers against Corruption.

In this third and final year of the project (Jan - Dec, 2020, we will:

- Consolidate on the gains of the first two years by reproducing and distributing training materials, advocacy briefs, IEC materials and rolling out publications on corruption series. These resources will continue to be available to the Pentecostal Community in Nigeria and the Christian Community at large, at home and abroad.
- Promote ownership and sustainability of the SHUN Corruption platforms; deepen engagement with SHUN Corruption ambassadors, professionals and champions; deepen the quality and reach of our radio programs; and develop a Strategic Plan for Priests Peace and Justice Initiative (PPJ).
- Continue with our advocacy and follow up/support for step-down trainings.
- Support the capacity of Pentecostal Ministers to effectively engage by conducting research, developing manuals, and training of other Pentecostal Pastors on building accountability spaces in Pentecostal Churches and income generation for Ministers (the reasoning is that when Pentecostal Ministers generate income for themselves, the motivation for setting up transparent and accountable systems in the Church would be stronger and arbitrary use of Church resources would be kept in check).
- Scale up our promotion of role models and mentoring of young Christians.



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*

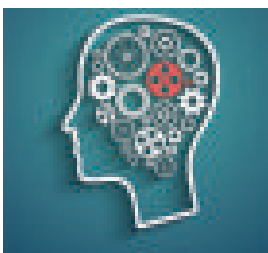
The vision to establish Palace of Priests Assembly (PPA) was revealed to Pastor (Dr) Otive Igbuzor in 2012. But it took four years for the vision to be actualized in 2016, with headquarters in Abuja and branches in Lagos and Delta States. The Palace of Priests Assembly has aspiration of being present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

<div data-bbox="130 1202 411 1256" data-label="Section-Header"> <h4>OUR VISION</h4> </div> <div data-bbox="130 1256 352 1545" data-label="Image"> </div> <div data-bbox="352 1256 571 1545" data-label="Text"> <p><i>A world where children of God reign as Kings and Priests (Rev 5:10)</i></p> </div>	<div data-bbox="571 1202 868 1256" data-label="Section-Header"> <h4>OUR MISSION</h4> </div> <div data-bbox="571 1256 756 1545" data-label="Image"> </div> <div data-bbox="756 1256 1011 1545" data-label="Text"> <p><i>To empower people to live as Kings and Priests in this end time (Rev1:6; 1 Peter 2:9).</i></p> </div>	<div data-bbox="1011 1202 1299 1256" data-label="Section-Header"> <h4>OUR VALUES</h4> </div> <div data-bbox="1011 1256 1235 1545" data-label="Image"> </div> <div data-bbox="1235 1256 1453 1545" data-label="Text"> <p><i>The Church is guided by the following values:</i></p> </div>
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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.

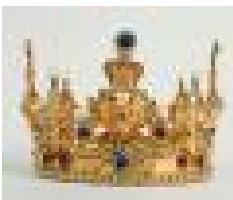
We receive power from God to live triumphant Christian life and make disciples (Rev 5:12; Acts 1:8). We are empowered by God:

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).

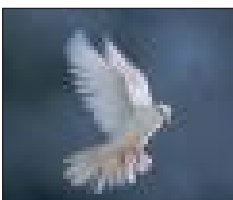
Socially to relate with others as Princes and Princesses (Rev 1:6; 1 Peter 2:9) and as saints (Rom 1:7; 1 Cor 1:2; Eph 1:1)

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).



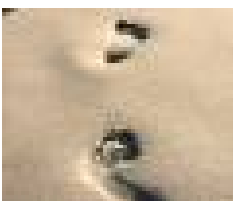
ROYALTY: Requiring us to live as Kings and Priests in accordance with God's design as a chosen and peculiar people.

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,
No. 1, Balogun Street, by Balogun Bus stop,
Off Obafemi Awolowo Way,
Ikeja, Lagos.

Delta Addresses:

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

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

Telephone

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+234 803 4361331

Website: www.priestsassembly.org

E-mail: info@priestsassembly.org

Twitter: @priestsassembly

Facebook: www.facebook.com/priestsassembly.



PRIESTS PEACE AND JUSTICE INITIATIVE (PPJI)

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

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

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



Our Vision

PPJI envisions a society where peace and justice is at the forefront.

Romans 12:18, 1 Peter 3:11



Our Mission

Our mission is to motivate people to seek and live in peace, and to demand for justice where necessary.

1:17 and Proverbs 29:7



Core Values

- Working for peace and justice
- Integrity and accountability
- Partnership and collaboration
- Honesty
- Giving hope and showing compassion to the oppressed

Areas of Influence

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

Strategic Approach

- Training/Sensitization
- Advocacy and Campaigns
- Research/ Services
- Empowerment.

Our People



Pastor (Dr) Otive Igbuzor

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



Tive Denedo

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



Ms. Ojonugwa Negedu

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



Dr Orinya Agbaji Orinya

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



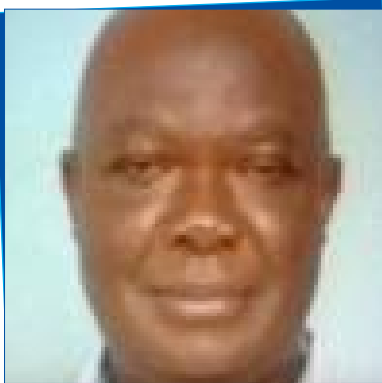
Pastor Joseph Igbuzor

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



Pastor Anthony Chukwuneme Benedict

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



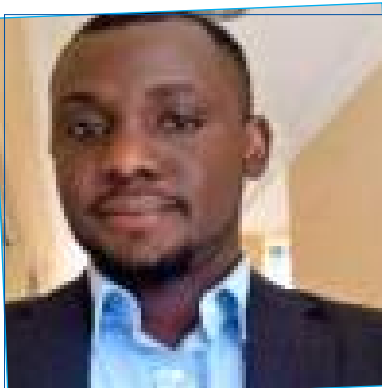
Pastor David Yusuf

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



Mrs. Cecilia Yusuf

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



Mr. Victor Avidime Yusuf

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

ANNEXURE

Annex 1 - Completed Activities and Corresponding Outputs and Outcomes achieved in Year Two of the SHUN Corruption project – Jan-Dec 2019

Annex 2 – Indicator Matrix for the Shun Corruption Project

Result	Indicator	Definition/Disaggregation
Trained Pentecostal Christian leaders have increased knowledge of the scriptural basis for Christians’ participation in the fight against corruption	1.0 Number of trained Pentecostal Christian leaders showing evidence of increased knowledge of the scriptural basis for Christians’ participation in the fight against corruption	Disaggregated by sex and location
	Trained Pentecostal Christian leaders engaging church members and visibly serving as anti-corruption champions in their local churches	2.0 Number of trained Pentecostal Christian leaders visibly engaging church members on corruption issues
Enhanced visibility of anti-corruption activities by Pentecostal leaders in the media		3.0 Number of episodes on voice of the priest against corruption (VOTPAC)
	4.0 Number of persons reached through VOTPAC	Estimated reach by Crowder Love 104.5 FM Radio
	5.0 Number of engagements on website, social media handles – Facebook, twitter and traditional media – radio, TV, print	Disaggregation by type of media
Trained Pentecostal leaders & workers have increased capacity to use the established/activated interdenominational platforms to expose corruption and demand government action	6.0 Number of Pentecostal Christian leaders trained on Christianity and Corruption	Training will include any formal activity leading to improving Pentecostal Christian leaders' skilled behaviour especially on corruption related issues. This number will be disaggregated by those trained directly by PPA/PPJ and those trained by trained trainers (step-down trainings) Disaggregation: by sex of trainees and location and type of training
	7.0 Number of established/activated interdenominational platforms that are functional	Platform includes: Youth Vanguard against corruption, Christian women against corruption, etc. Functional refers to regularity of meetings, other engagements/action against corruption. Disaggregation: by type of (established/activated) platform and location
	8.0 Number of meetings/events held by the established/activated interdenominational platforms with focus on corruption	Meetings/events includes advocacy, campaigns, seminars, workshops, etc. Disaggregation: by type of (established/activated) platform
	9.0 Number of persons reached with anti-corruption messages through targeted distribution/dissemination of IEC/BCC, social media, engagements	Disaggregation: by sex and location
	10.0 Evidence of increased zero tolerance to corruption among Pentecostal Christians	Zero tolerance: Individual or group actions to shun corruption wherever it shows up.

<p>Empowered Pentecostal leaders & workers advocating & campaigning against corruption</p>	<p>11.0 Number of media mentions of Pentecostal leaders referencing anticorruption efforts</p>	<p>Media mentions would include: any documented recognition, commendation, acknowledgement, advert or remark that calls attention of the public to corruption related issues or events of Pentecostal leaders, or even short note recognizing anticorruption efforts of Pentecostal leaders by the media.</p> <p>Disaggregation: by type of media</p>
<p>Trained Pentecostal Christian leaders have increased knowledge of the cost of corruption and positive outcomes of anticorruption actions.</p>	<p>12.0 Proportion of trained Pentecostal Christians across Nigeria who are aware of the cost of corruption and positive outcomes of anticorruption actions</p>	<p>Disaggregation: by gender</p>
<p>Increased engagement with findings of research on Christianity and Corruption</p>	<p>13.0 Number of engagements on social media post on research findings/related topics</p>	<p>Disaggregation: by social media type</p>
<p>Established/activated platforms increased participation in politics, electioneering and governance</p>	<p>14.0 Number of Pentecostal Christian leaders trained on civic rights and responsibilities</p>	<p>Training will include any formal activity leading to improving Pentecostal Christian leaders' skilled behaviour especially on civic rights and responsibilities.</p> <p>Disaggregation: by sex of trainees and denomination.</p>
	<p>15.0 Number of established/activated interdenominational platform members participating in election observation</p>	<p>Disaggregation: by sex and location</p>
	<p>16.0 Number of events mainstreaming election discourse</p>	<p>Events include sermons, teachings, meetings, gatherings</p>
<p>Trained Pentecostal Christian leaders and workers across Nigeria join the fight against corruption</p>	<p>17.0 Number of Christian leaders who mainstream corruption discourse in their sermons</p>	<p>Mainstreaming corruption discourse means the act of including or integrating</p> <p>Disaggregation: by sex and location</p>

Annex 3 -

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019



Enugu State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Francis Uka	M	08038055595
2.	Mozee Celestine	M	08064527509
3.	Ejiofor Godwin	M	08037923659
4.	Adewunmi Yomi	M	08139518372
5.	Nnadinma Samuelson	F	08063311607
6.	Nelson Chukwuka	M	07024396503
7.	Osita David	M	08108125708
8.	Akabene Ujah	F	08109796711
9.	Pastor Jude Femi Efe	M	08130506122
10.	Rev. Levi Chukwunenye	M	08036175153
11.	Dako Senzoni	F	09039395514
12.	Pastor Chinyelugo	M	08068475763
13.	David Nnaji	M	08135775301
14.	Mercy Akabusi	F	08082217701
15.	Solomon Okeke	M	09076948741
16.	Kenneth Ahil	M	08084656516
17.	Agu Vivian	F	07035285389
18.	Ozoilo Jideofor	M	08062235167
19.	Amarachi Gabson	M	08092427501
20.	Uma Uche Gabriel	F	08133142282

Delta State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

S/N	Names of Participants	Sex	Telephone Numbers
1.	Pastor Onos Ajegbemigbe	M	08038805536
2.	Isaac Ikporukpo	M	07089461895
3.	Pastor Edewor Egedegbe	M	08069475030
4.	Pastor Anthony Chukwuneme	M	08167498974
5.	Brave Otega	M	08133043555
6.	Onoriode Peace	F	08067997434
7.	Jane Brizimor	F	08067791701
8.	Adjuya Moses	M	08062187816
9.	John Ohwokevwo	M	07033317274
10.	Clerk Festus	M	08060814217
11.	Pastor Sam Onomarho	M	08131993345
12.	Friday Abigail	F	09032939898
13.	Adjuya Sunday	M	08147705508
14.	Ojanomale Blessing	F	08068024034
15.	Udju Destiny	M	08060886421
16.	Michael Edith	F	08103674374
17.	Udjor Judith	F	08072861490
18.	Efe Rukevwe	F	08104946689
19.	Ufuoma Omologe	M	08033947171
20.	Charles Tobe	M	08078207568
21.	Lugard Oveghawo	M	07031075232
22.	Leslie Odeghe	M	08181455997
23.	Benjamin Iku-Ejeba	M	08039293322
24.	Pst. Jordan Ebiotomire	M	08032327053

Imo State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Amaechi Erukpeme	M	08035359127
2.	Pastor Gab Ohinye	M	09032219659
3.	Pastor Emma Okoronkwo	M	08035429007
4.	Rev. Dr. Fidel Onuoha	M	08037061798
5.	Amasike Jude	M	08035429579
6.	Nwokoh Success	M	09037104116
7.	Ugochukwu Ukaigwe	M	09038934522
8.	Maurice Aga	M	08065298567
9.	Magnus Esonwune	M	08131055573
10.	Prophet Anyanwu Cyril	M	08170233628
11.	Revd. Unaegbu Izuchukwu	M	08068082804
12.	Prince Onyeka	M	08065664320
13.	Evang. Judith Mbata	F	07035149523
14.	Eld. Athan Ike	M	08067891455
15.	Samuel Ogoke	M	08034846595
16.	Pst. Sunny Ukaibe	M	08034278883
17.	Pst. Pascal Aguocha	M	08037411057
18.	Pst. Jones Nnajieme	M	08063298194
19.	Vivian Aga-Murice	F	07068830383
20.	Chukwuemeka. O	M	08184583337
21.	Uche Pat	M	08061682447
22.	Favour Ekeagba	F	07036951494
23.	Iwuchi Chinyere	F	08035109693
24.	Uchechukwu D.F	F	08143591667
25.	Cornelius Iwuchi	M	08037349763

Rivers State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Rev. Daniel Oche	M	08033360677
2.	Victoria Joshua	F	08095221428
3.	Apostle C. Nonye	M	08038831282
4.	Prince Eba	M	07033529841
5.	Chibunna Eze	M	08038999300
6.	Pastor Don Caleb	M	08038103664
7.	Pastor Queen Georgewill	F	09061160355
8.	Rev. Georgewill	M	08090623744
9.	Evang. Confidence Woke	F	08035025067
10.	Blessed Uche	M	
11.	Okeke Chukwunonso Emmanuel	M	07037100621
12.	Okoronkwo Michael	M	07064330413
13.	Godspower Chukwuma	M	08035535246
14.	Pastor Emma Ory	M	08036059408
15.	Apostle Robinson	M	08055931030
16.	Rev. Leketon	M	08038999625
17.	Pastor Melkizedek P.T	M	08148899218
18.	Andrew Emmanuel	M	07061821852
19.	Nonye Eze	F	07065716192
20.	Chigozie Otue	M	07063841387
21.	Pastor Nancy Iheduru	F	08066377338
22.	Samuel Dickson	M	08035435249
23.	David Emmanuel	M	08181624058

Akwa-Ibom State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Rev. Chris Jonah	M	08084645199
2.	Uboho Chris Jonah	F	08159877558
3.	Rev. (Dr) Iniobong Udoh	M	08035511061
4.	Dr. (Mrs) Aniefok Udoh	F	08037111336
5.	Oscar Effiong	M	08038735356
6.	Koko Honest Sampson	F	08022817541
7.	Otobong Ukowo	M	08065938824
8.	Godspower Ekong	M	08146740740
9.	Odudu Johnson	M	07083076016
10.	Imelda Edet	F	08066890886
11.	Rev. Usenekong	M	08020617354
12.	Iberedom Eshiet	M	07063606831
13.	Samuel J. Okon	M	08138025190
14.	Helen Jacob	F	08037463066
15.	Peace Monday	F	09020940740
16.	Victoria Daniel Eshiet	F	08080737308
17.	Michael Effiong	M	08067854933
18.	Samuel Umoh	M	08135671536
19.	Ndianabasi Usenekong	F	08138545382
20.	Johnson Uwan-Ebong	F	08061131459
21.	Udo Innocent John	M	08067541943
22.	Edet Okon Udo	M	07084130030
23.	Abakasanga Anne	F	08030913417
24.	Joyce Umoh	F	08134885422
25.	Idorenyin Eshiet	M	08123228601

Niger State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Pst. Innocent Michael	M	08069666304
2.	Pst. Cletus Felix Nwaeze	M	08068654670
3.	Pst. Ojochinde. J.	M	08034064469
4.	Pst. Christian Ekeneme	M	08036231423
5.	Pst. G. Ikechukwu	M	07037493610
6.	Pst. Iyke Ofodile	M	07032188811
7.	Pst. D. B. Smith	M	08065361745
8.	Pst. Henry Okoro	M	08165613081
9.	Pst. Ifeanyi Odoemelum	M	07039385964
10.	Pst. Matthew Danladi	M	08073410856
11.	Pst. Florence Chibuzo	F	07036899544
12.	Pst. Yakubu. S	M	07061811939
13.	Pst. Prince Dania	M	08053944328
14.	Pst. Thomas Gimba	M	08065424994
15.	Elsie Ekano	F	08065625437
16.	Moses Amaju	M	07038894202
17.	Pst. Stanley Christian	M	08034064101
18.	Dabbas John	M	08036845080
19.	Evang. Jonathan. G.	M	08033110790
20.	Evang. Charles Amatu	M	08034524498

Kogi State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Pastor Arome Onoja	M	08163168535
2.	Pastor Sunday Abah	M	07060929591
3.	Pastor Chris V. N. Elukpo	M	08023127688
4.	Godwin Dadi	M	08076796120
5.	Praise Achein	F	07068199923
6.	Bishop Ted Bako	M	08058886545
7.	Pastor Jackson Essien	M	08068316777
8.	Pastor Musa Paul	M	07051207064
9.	Pastor Ezekiel Musa	M	09099827539
10.	Ojo Kayode	M	08063453929
11.	Ikanni Samuel	M	08165328406
12.	Pastor Friday E.	M	08036514390
13.	Precious Ojone Nnamdi	F	07036232665
14.	Evangelist Rose Adaji	F	08163979995
15.	Pastor O. Oyategu	M	08036013219
16.	Pastor Michael Yusuf	M	0807735984
17.	Blessing Onoja	F	08166854866
18.	Pastor Emmanuel Itodo	M	08035926066
19.	Pastor Emmanuel J	M	08069616444
20.	Pastor Theophilus Adeyemi	M	08036170825
21.	Pastor Daniel Saliu	M	07057045728
22.	Pastor David Eyioluwase	M	08036085256
23.	Rev. Mrs. Frank	F	08062062103
24.	Pastor Kingsley	M	08075362005
25.	Pastor Mike Baba	M	07036267638

Edo State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Rev. Osakwe John	M	08077459414
2.	Pastor P. H Ikhifa	M	08033854194
3.	Pastor Josephine Agbonta	F	08134854112
4.	Pastor Kelvin Ogbeifun	M	08036731483
5.	Osaghae Samuel Efosa	M	07034412783
6.	Friday E. Favour	F	08167091676
7.	Felix Evbenaye	M	08033817476
8.	Pastor Mrs. Beatrice Omoikirodah	F	08023381699
9.	Annosi Omoikirodah	M	08118635902
10.	Pogoson I. Paul	M	08050745246
11.	Shade Abolari	F	08028568690
12.	Iriamhenkhaton Fredrick Best	M	07066746309
13.	Omoyibo Isaiah	M	08034500210
14.	Okogun Goodluck	M	08103931976
15.	Christopher T. Odoni	M	08138290999
16.	Pastor John Uwuigbe	M	08034951745
17.	Ayemien Kingsley	M	08037779657
18.	Joe Emakhor	M	08034528635
19.	Azibiam Kanayo	M	08052576039
20.	Franklyn E. O	M	07039418676
21.	Edobor Victor	M	08096950934
22.	Afeisume Sharon	F	08036830299
23.	Akpojaghen Theodore	M	080338649961
24.	Pastor Shola Abolari	M	07034608115

Lagos State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1	Bukola Young	M	07064996697
2	Ogechi Odumah	F	08022235010
3	Edward Ibri	F	08137020428
4	Pst. Eric Iroroh	F	08035218760
5	Engr. John O. Owede	M	07035557088
6	Awhefeada Stephen	M	08028319791
7	Ifeoma Deborah Michael	F	07064266170
8	Pst. Segun Ajeyemi	M	08033843078
9	Gift God'spower	F	08022838496
10	Sola Fatoke	M	08135577210
11	Sharon Fatoke	F	08136159924
12	Abisaagboola Adebajji	M	09099644290
13	Igbine Patrick	M	08034619223
14	Christianah Faith	F	07031296612
15	Pastor Isaac German	M	09030242582
16	Omoyajowo Pelumi	M	09032174338
17	Otega Agbabune	M	08162449187
18	Oyabe Florence	F	08025854085
19	Mercy Oyabe	F	08106474401
20	Igboke Sunday	M	08026400990
21	Onyejiyi Uchenna	M	08065023746
22	Omokoro Sunday	M	08076661781
23	Chinonye Guber	F	08027544164
24	Efe Joe Igbuzor	F	08037132964
25	Okeafor Samuel	M	08120808854
26	Egbunilee Blossom	F	08163015098

Ogun State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Destiny Nwobodo	M	08169327247
2.	Yetunde akinloye	M	08064245459
3.	Dcn Idowu Adebola	F	08081997568
4.	P. Aladesanmi A.	M	08038026615
5.	Oyelere Olufunlayo	F	08076724572
6.	Fiola Abel	M	08033318971
7.	Ogundiya Adeolu	M	08023382121
8.	Ojo K.O.	M	08033194497
9.	Bimbo Olayiwo	F	07036621492
10.	Peter Olayiwo	M	09037768214
11.	Okesipe J. J	F	08030830913
12.	Okesipe B. S	M	08035015508
13.	Mrs. F. Adeseri	F	08023274134
14.	Adeola A. Bello	M	08063136352
15.	Pst. John Enuka	M	08146839975
16.	Banjo Owodunni	M	08181930600
17.	Victor Oyejide	M	09063113997
18.	Latifat Adekunle	F	08079422518
19.	Adegbola E. A.	M	08023276874
20.	Fatokun B. A.	M	07035233138
21.	Emmanuel Arokuola	M	09090131320
22.	Adams Omolola	F	08126187008
23.	Oke E. Adebayo	M	08033079825
24.	Oyelere M .A	M	08033707867
25.	Pst Yinka Fatokun	M	08069514018

Oyo State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1	Akintimehin Flora	F	08053410490
2	Esan Gbenga	M	08072716902
3	Esan Timilehin	M	08117606769
4	Adedokun Dolapo	M	08106489861
5	Aderinola Kunle	M	08054320672
6	Olatoyibo G. S.	M	08058249317
7	Olatoyibo Racheal	F	08077816433
8	Oluwasina O. J.	M	08035070177
9	Oluwasina O. G.	F	08035632746
10	Olagoke R. O.	F	08030837466
11	Adewale Olusegun	M	08067894431
12	Adeyemo Joshua	M	08031945090
13	Bello Abimbola	F	08030785064
14	Eniayewu Florence	F	08021267848
15	Beinee Ejemgo	M	08036844819
16	Blessing Ejemgo	F	09053807862
17	Ibeh Olubunmi Z.	F	08038305391
18	Abraham Johnson	M	07051641009
19	Fatokun Eunice	F	07033748390
20	Abiodun Ademola	M	09028846701
21	Goodnews Akpan	M	07031680186
22	Confidence Nwakwo	F	08125419565
23	Akpan Akpan	M	08033404129

Nassarawa State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Zakariya Ishaku	M	09021512252
2.	Pst. Lizzy Ife	F	08028816258
3.	Pst Aga Ochoche	M	08033763026
4.	Brian Ali	M	08138795890
5.	Evang. Eje Thomas I	M	08165686188
6.	Pst. Prince Jackson	M	07037777946
7.	Pst. Ekannah Ali	M	08065444521
8.	Baba John	M	
9.	Pst. Clara Stephen	F	08031972936
10.	Apst. Stephen Sule	M	08133381534
11.	Peter Garba	M	08139581421
12.	Kande Favour	M	07057719600
13.	Zor A Jacob	M	07061896158
14.	Zakariya Ishaku	M	09021512252
15.	Pst. Lizzy Ife	F	08028816258
16.	Pst Aga Ochoche	M	08033763026
17.	Brian Ali	M	08138795890
18.	Evang. Eje Thomas I	M	08165686188
19.	Pst. Prince Jackson	M	07037777946
20.	Pst. Ekannah Ali	M	08065444521
21.	Baba John	M	
22.	Pst. Clara Stephen	F	08031972936
23.	Aspt. Stephen Sule	M	08133381534
24.	Peter Garba	M	08139581421
25.	Kande Favour	M	07057719600
26.	Zor A Jacob	M	07061896158
27.	Patrick Ntolma	M	08172643244
28.	Tyoika Valentine	M	08121378344
29.	Shola Femi	F	08181184462
30.	Samuel Emmanuel	M	0708700806
31.	Charity Abraham		07011227898
32.	Gloria Bitrus	F	09079880561
33.	Hope Eke Abasi	F	09021171387
34.	Gloria N Amadi	F	09084974951
35.	Mancha Ezekiel	M	08054349797
36.	Benjamin Emmanuel	M	0814364442
37.	Azako A.A	M	09011472424
38.	Apst. Festus	M	08039662268

Plataeu State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Yenle Fwansum Geoffrey	M	08184747774
2.	Hadriel Glory Eliar	M	08102600012
3.	Rev. Joshua Davour	M	07035266152
4.	Emily O Nzenwa	F	08135664282
5.	Godwin O.A Agada	M	08036580730
6.	Bulus Gyemg	M	08038494183
7.	David Sule Gyang	M	08066760541
8.	Hon. Lohlum Samuel	M	08087091434
9.	Larry Henry Pam	M	08037947556
10.	Simon Maigaje	M	07039258233
11.	Pst. Nwoke Leonard	M	08036457935
12.	Mrs. Nwoke Mary	F	08065373449
13.	Richard Agun	M	08021391970
14.	Pst. Joseph Okro	M	08021391970
15.	Dr. Sati Ngulukun	M	08036014337
16.	Mrs. Lyop Cabala	F	08122618637
17.	Pst. Othaniel Ayuba	M	07035643978
18.	Amama Emmanuel	M	08069532430
19.	Lokason Sati	M	08108343741
20.	Rev. Pam Chollom	M	08036848786
21.	Rev. Cabala Mwasu	M	080655328502
22.	Shombot Gyang	M	08162842930
23.	Rev. Chris Danclur	M	08032941043
24.	Rev. Nuhu Zi Chigi	M	08165587863
25.	Rev. Mc Donald Philip	M	07066099177
26.	Daniel Nanbol	M	08033504436

Borno State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Titilayo Ayemi	F	07030612159
2.	Deborah Okezie	F	08036350468
3.	Elizabeth T. Daniels	F	07061685993
4.	Abigail .A. Olaneju	F	08182018399
5.	Luka James	M	08138085358
6.	Pascal Opara	M	08062261760
7.	A.Y. Daniels	M	08164079023
8.	Chris Achegbulu	M	07036201837
9.	Comfort Joshua	F	07037746321
10.	Joseph Jacob	M	08061502204
11.	Musa Domtric	M	07085614412
12.	Victoria Hoses Mohd	F	08038890745
13.	Florence Ilyia Joel	F	08135793975
14.	Murana U. Elijah	M	08035721171
15.	Ayara Dennis	M	08061288909
16.	Patric Charles	M	07037195469
17.	Moses Robert	M	0803504650
18.	Favour Apanawa Pinder	F	07061039610
19.	Barwa Ephraim	M	08062937261
20.	Hosea Usman M.	M	07060686759
21.	Thomas Idemala	M	08032596061
22.	Joy Diwa	F	
23.	Bassey J. Okon	M	07083933667
24.	Ezekiel Pinder	M	08055503107
25.	Mother P. Ishaku	F	08138037137
26.	Yohana Peace	F	

Kano State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Yusuf Kugene	M	07038313465
2.	Obakpolor Stella	F	08054410431
3.	Kajogbola Michael a.	M	08034070895
4.	Pst. J. Obafemi	M	08028714629
5.	Pst Timoty Olowo	M	07060805987
6.	Evan. Anthony Ojebiti	M	08058046672
7.	Godwin Obalophin	M	08054440432
8.	Pst Stephen G	M	09036458181
9.	Ike Chiavolamoke	F	08062247180
10.	Past Joseph Gwatanum	M	08027469890
11.	Pst Florence Odjoji	F	08069776367
12.	Pastor Philip A. Emmanuel	M	08063140777
13.	Rev. Bulus Nuhu	M	07066752045
14.	Past Emmanuel Llamah	M	08065497456
15.	Past Silas J. Simon	M	08034537611
16.	Godswill .t. Solomon	M	08065415721
17.	Pastor Bamidele Gbolasere	M	08035052252
18.	Pastor Alexander Igbestche	M	08031993049
19.	Apost Chris Akpan	M	08035040336
20.	Past Steve Atodo	M	08038529727
21.	Obakpolor Faith B.	F	08172273778
22.	Evang. Queen Esther/Uah	F	08033705690
23.	Past Babjide A	M	08036183771
24.	Rev. Mrs. S.t. Musa Kafuola	F	08033264629
25.	Mrs. Sah Obakpolor	F	07030429669
26.	ISLESSINS Osedengbe	F	09019886853

Taraba State

Participants at Step-Down Trainings Under the SHUN Corruption Project in 2019

SN	Names of Participants	Sex	Telephone Numbers
1.	Donald Sengwo	M	07036670170
2.	Pamela Laye Imensa	F	08038045441
3.	Pastor Sam Anakaa	M	08037480957
4.	Pastor Sam Ethan	M	09060684106
5.	Pastor Zino Yamusa	M	07030309880
6.	Pastor Abundant David	M	08061239095
7.	Pastor Moses T. Emmanuel	M	07068213722
8.	Pastor Gambo Medugu	M	07030089197
9.	Pastor Adelayo S.	M	08023239100
10.	John Nathaniel Jeffo	M	08145410893
11.	Fibi John Moses	F	07064283943
12.	Moses Usman	M	08039391717
13.	Hananja Bitrus Zira	M	08161770607
14.	Wisdom D. James	M	08137800313
15.	REV. David Malgul	M	08036252462
16.	Pastor Daniel J. Danboyi	M	08135528666
17.	Pastor Felix U. Habu	M	08065171994
18.	Pastor Kenny .C. King	M	07066557198
19.	Gimbiya William	F	08089024393
20.	Jonah Domina	M	08038161396
21.	Dibal Jesse	M	08062652311
22.	J.J. Ben	M	08035278276
23.	Chagwa Ayuba	M	09085219734
24.	Agyo N. Abraham	M	08039724989
25..	Comfort J. Dibal	F	08080565849

PALACE OF PRIEST ASSEMBLY

THE FINANCIAL STATEMENT FOR THE YEAR ENDED 31ST DECEMBER 2019

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

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**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

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 Kpanvu
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 2019**

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 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



BUNMI ADELUGBA & CO

PALACE OF PRIESTS ASSEMBLY (PPA)

FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019

REPORT OF INDEPENDENT AUDITORS

We have examined the financial statements of the Palace of Priests Assembly (PPA) on pages 6-8, which have been prepared based on the accounting policies set out on pages 4-5. We obtained all the information and explanations we considered necessary.

The Board of Trustees Responsibility for the Financial Statements

The Trustees are responsible for the preparation, fair presentation of these financial statements and maintaining such internal controls as the Board determines, necessary to enable the preparation of financial statements that are free from material misstatements, whether due to fraud or error.

Auditors' Responsibility

Our responsibility is to express an opinion on these financial statements based on our audit. We conducted our audit in accordance with International Standards on Auditing which requires that we comply with ethical requirements, plan and perform the audit to obtain reasonable assurance whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditor's judgement, including the assessment of the risk of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Opinion

In our opinion, the financial statements give a true and fair view of the financial position of Palace of Priests Assembly (PPA) as at 31 December 2019, and of the Income and Expenditure for the year that ended 31st December 2019 and complies with the Companies and Allied Matters Act 1990.


Adesoji Adenigba, (FCA)

Bunmi Adelugba & Co
FRC/2015/ICAN/0000012058
Abuja, Nigeria

Date: 



Suite C010, TBA Plaza, Wapa, Abuja
Tel: 0802708578, 0802708579
Email: bunmiadelugba@bunmiadelugba.com

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

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 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.

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 o account.

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER, 2019

	Note	2018 ₦	2019 ₦
<u>ASSETS</u>			
<u>NON CURRENT ASSETS</u>			
Property, Plant & Equipment	5	8,614,542	6,047,012
<u>CURRENT ASSETS</u>			
Receivables & Prepayment	4	-	-
Bank and Cash balances	6	22,104,953	13,712,521
		22,104,953	13,712,521
Total Assets		30,719,495	19,759,533
 <u>ACCUMULATED FUNDS AND LIABILITIES</u>			
Accumulated Funds	8	29,862,495	19,309,533
 <u>CURRENT LIABILITIES</u>			
Creditors & Accruals	7	857,000	450,000
		30,719,495	19,759,533
		30,719,495	19,759,533

The financial statements on pages 8 to 10 were approved by the board of
Trustee of the Church on 2020 and
signed on its behalf by:

..... }
General overseers

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019

INCOME STATEMENT FOR THE YEAR ENDED 31 DECEMBER 2019

	Note	2018 ₪	2019 ₪
Income	3	112,789,892	48,176,595
Less Expenditure	4	(91,757,470)	(59,136,557)
Net Income		<u>21,032,421</u>	<u>(10,959,962)</u>
Surplus/Deficit b/f		<u>(6,156,946)</u>	<u>14,875,475</u>
Surplus /Deficit c/f		<u>14,875,475</u>	<u>3,915,513</u>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

STATEMENT OF CASHFLOWS FOR THE YEAR ENDED 31ST DECEMBER, 2019

	Note	2018 ₪	2019 ₪
Cash flows from operating activities			
Cash received from debtors and others		112,789,892	48,176,595
Cash paid to suppliers and employees		(86,800,641)	(55,950,593)
Cash generated from operations		<u>25,989,251</u>	<u>(7,773,998)</u>
Net cash flow from operating activities		25,989,251	(7,773,998)
Cash from investing activities			
Purchase of fixed assets		(4,890,850)	(528,000)
Interest received			
Net cash after investing activities		<u>(4,890,850)</u>	<u>(528,000)</u>
Cash from financing activities			
Interest and Bank charges paid		(135,279)	(90,434)
		<u>(135,279)</u>	<u>(90,434)</u>
Net increase in cash and cash equivalent		20,963,122	(8,392,432)
Cash and cash equivalent at beginning		<u>1,141,831</u>	<u>22,104,953</u>
Cash and cash equivalent at, end	6	<u><u>22,104,953</u></u>	<u><u>13,712,521</u></u>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

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 hone

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 2019**

NOTES TO THE FINANCIAL STATEMENTS

3. Income	2018	2019
	₦	₦
Donations	112,789,891.61	48,176,595.00
	112,789,891.61	48,176,595.00

4. Expenditure

Transport expenses	3,071,250.00	236,000.00
Welfare Expenses	1,023,750.00	
Rent of worship place	1,935,000.00	2,137,000.00
Rent of Office Space	1,000,000.00	1,000,000.00
Annual Priests Assembly Celebration	500,000.00	
Choir day Expenses	26,000.00	
Other Donations	200,000.00	
Donations to PPA Macauthur	10,000.00	
Staff Compassionate grant	58,750.00	
Mid year revival	150,000.00	
PPA 2 Year Anniversary	39,500.00	
PFN	50,000.00	
New branch Expenses	150,000.00	
Branch Support Expenses	1,200,000.00	
Preaching Venue Rentals	190,000.00	
Preaching Venue Rent	48,000.00	
Honorarium	3,106,313.04	1,944,000.00
Staff Advance	50,000.00	
PAYE	497,389.47	534,592.52
Salaries	6,994,327.37	6,585,007.75
Stationeries/ printing	527,300.00	
Office expenses	338,210.00	
Media & publicity	181,000.00	
Audit & Accountancy	500,000.00	385,000.00
Miscellaneous	165,592.91	
Depreciation:	4,114,550.00	3,095,530.00
Imprest	2,609,676.00	4,941,432.29
Voluntary contribution	2,024,397.00	2,934,926.00
Hotel & Accommodation	1,120,080.35	4,034,800.00
Training Workshop/ Meeting	45,844,499.00	18,806,155.00
Legal Fees	950,000.00	3,323,000.00
Printing & Reproduction	2,345,180.00	2,302,117.71
Press briefing/Advocacy/Publicity Expenses	2,594,400.00	2,572,450.00
Pension Contribution	1,524,000.00	1,623,085.70

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

NOTES TO THE FINANCIAL STATEMENTS

5. Fixed Assets

	Land ₪	Furniture & fittings: PPA ₪	Furniture & fittings: PPJ	Office Equipment: PPA ₪	Office Equipment: PPJ	Motor Cycle ₪	Motor Vehicle ₪	Total ₪
Cost:								
At 1st January, 2019	3,000,000	3,038,000	-	7,225,150	1,633,200	80,000	1,815,000	16,791,350
Additions	-	-	278,000	250,000	-	-	-	528,000
At 31st December, 2019	3,000,000	3,038,000	278,000	7,475,150	1,633,200	80,000	1,815,000	17,319,350
Depreciation:								
At 1st January, 2019	-	1,974,700	-	4,425,958	544,400	52,000	1,179,750	8,176,808
Charge for the period	-	607,600	69,500	1,495,030	544,400	16,000	363,000	3,095,530
At 31st December, 2019	-	2,582,300	69,500	5,920,988	1,088,800	68,000	1,542,750	11,272,338
Net book value								
At 31st December, 2019	3,000,000	455,700	208,500	1,554,162	544,400	12,000	272,250	6,047,012
Net book value								
At 31 December, 2018	3,000,000	1,063,300	-	2,799,192	1,088,800	28,000	635,250	8,614,542

Pension Refund	41,391.19	
Office Supplies	1,423,000.00	2,075,226.00
WHT	871,935.00	515,800.00
Petty Cash	151,000.00	
Consultant Fees	2,702,000.00	
Website Renewal	228,300.00	
Repairs and Maintenance	294,500.00	
Administrative Overhead Cost	180,000.00	
Subscriptions	118,500.00	
Repairs	432,400.00	
Staff Advance	40,000.00	
	<u>91,622,191.33</u>	<u>59,046,122.97</u>
Bank Charges	135,278.96	90,434.15
Total Expenditure	<u><u>91,757,470.29</u></u>	<u><u>59,136,557.12</u></u>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

NOTES TO THE FINANCIAL STATEMENTS

6. Bank and Cash balances	2018	2019
	₦	₦
Zenith Bank :70	800,815	130,532
Zenith Bank :98	54,555	36,717
Zenith Bank :82	-	272,742
Guaranty Trust Bank :1	19,670,078	12,197,930
Guaranty Trust Bank :0	239,464	32,042
	<hr/> 20,764,913	<hr/> 12,669,963
Cash Balances	1,340,040	1,042,557
Bank and Cash Balances	<hr/> 22,104,953 <hr/>	<hr/> 13,712,521 <hr/>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2019**

NOTES TO THE FINANCIAL STATEMENTS

	2018	2019
	₦	₦
7. Creditors		
Accruals	857,000.00	450,000.00
	857,000.00	450,000.00
8 Accumulated fund		
At Beginning	8,730,074.00	29,862,494.82
Net income	21,032,421.32	(10,959,962.12)
Overprovision for Audit Fees	99,999.50	100,000.00
Overaccrual of Professional Fees		307,000.00
At December	29,862,494.82	19,309,532.70

9 Comparative figures

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

REFERENCES

Management Study HQ (2020)/ <https://www.managementstudyhq.com/types-of-group-norms.html>

NWCG (2018). Peer Accountability, National Wildlife Coordinating Group,
<https://www.nwcg.gov/committee/6mfs/peer-accountability>



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