



PALACE OF PRIESTS ASSEMBLY

PIONEERING PENTECOSTALS INVOLVEMENT IN THE FIGHT AGAINST CORRUPTION IN NIGERIA: A HARVEST OF 'FIRSTS'



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FOREWORD

Pst Otive Igbuzor

The problem of corruption is a global one. Over the years, several scholars, development workers, activists, politicians, international organizations, public affairs commentators, and the general public have given attention to the problem of corruption and its attendant effects on society. The problem is not new to humankind, even though it has reached unprecedented proportions in recent years. It is as old as society itself and cuts across nations, cultures, races, and classes of people. Corruption poses significant challenges to economic development, social justice, and stability. It has been argued that one of the major obstacles to the development of poor countries is corruption. Corruption is undoubtedly one of the greatest challenges of our time, a challenge that is not only leading to impoverishment and loss of lives but also threatening the stability of society.

Over the years, there has been a lot of focus on how to mitigate the impact of corruption. Strategies, programs, and agencies have been put in place to address the problem of corruption. But the challenge remains. Despite the plethora of legislations and agencies fighting corruption in the country, corruption has remained widespread and pervasive because of the failure to utilize universally accepted and tested strategies; a disconnect between the posturing of leaders and their conduct; a lack of concrete sustainable anti-corruption programming, and failure to locate the anti-corruption struggle within a broader struggle to transform society.

Previously, religious groups in Nigeria did not engage in the fight against corruption, but in the recent past, many religious groups in Nigeria, especially those working in the behavioral change cohort with the support of the MacArthur Foundation, have become agents of change engaging in anti-corruption initiatives. It is within this context that the SHUN CORRUPTION project was conceptualized. The first phase of the project was implemented from January 2018 to August 2021. The first phase showed the potential for behavior change by Pentecostals to engage in social issues and join the fight against corruption. We witnessed the emergence of new cultures by individual Pentecostal leaders in various sectors to shun, speak, and stand up against corruption. The project was implemented in 16 states out of the 36 states of the federation of Nigeria. The second phase of the project started in September 2021. In phase one, the locus of change was the individual. In phase two, the locus of change is the group (Pentecostals), and our work has expanded to 26 states.

The year two report of the second phase chronicles our pioneering effort in mobilizing Pentecostals in the fight against corruption in Nigeria. It is indeed a harvest of firsts. We harvested 115 scriptures that capture the meaning of corruption and the imperative to adhere to the standards of honesty, integrity, and transparency expected of Christians. We trained a total of 2,892 Pentecostals. 1,186 additional Pentecostals have endorsed the pact on Transparency and Accountability. 91 Pentecostal churches have established the social arm of the

church to fight corruption and address other social issues in society. We have established 61 anti-corruption platforms, including Ministers against Corruption, Christian Women against Corruption, and Youth Vanguard against Corruption.

At PPA, we firmly believe that the fight against corruption is not merely a civic duty but a fulfillment of the dual mandate given to the church by Jesus Christ to minister to the people spiritually and physically, including the social dimension of the church.

Our approach to this project utilizes the behavioral change model. We use a multifaceted approach that targets negative behavior, influences social norms, and promotes ethical conduct. The approach emphasizes altering behaviors through media, advocacy, technology, and creative methods to reshape attitudes, behavior, norms, and morals at individual and institutional levels. The channels we used include mainstreaming anti-corruption messages in religious teachings in sermons and other avenues such as Sunday School and bible school; advocacy to government and religious leaders to engage in anti-corruption fight—for government to sanction corrupt officials and for religious leaders to shun, speak up, and stand up against corruption; building the capacity of religious leaders to engage in anti-corruption activities using the holy books; identifying religious leaders who are models of integrity or champions of anti-corruption and projecting them as models for others to follow; use of conventional and social media to educate about the costs of corruption and mobilize people to shun, speak up, and stand up against corruption, and use of creative methods including poetry, drama, music, film, art, etc., in the fight against corruption. In addition, we have continued to employ mechanisms aimed at changing behaviors regarding accountability within and outside the church, including Information Education and Communication (IEC) and Behavior Change Communication (BCC) materials, radio talk show (Voice of the Priests Against Corruption, VOTPAC), and youth utilizing creative arts.

In the remaining one year of the project, we will focus on consolidating the sustainability of the project. We will use our strategic plan as the basis for planning, and the implementation of SHUN CORRUPTION 2.0 will be done with sustainability in mind. We will continue to source for funds to ensure sustainability. We will focus on the sustainability of the anti-corruption platforms, produce a manual for the operationalization and management of the social arm of the church, which can be used beyond the project lifespan, build the capacity of leaders to operationalize and manage the social arms already established, and sustain behavior change by continuing to mainstream anti-corruption messages and the annual celebration of anti-corruption Sunday beyond the project lifespan. We will also institute a weekly Podcast on Voice of the Priest, which will mainstream anti-corruption messages.

With what we have achieved and our sustainability plans, we are confident in the future of this work by the grace of God.

Pastor Otive Igbuzor, PhD

Project Director

November 2023



ACKNOWLEDGEMENTS

Dr. Orinya Agbaji

With immense joy and gratitude, we share the remarkable journey and achievements of the Consolidating the Shun Corruption Project 2.0, following the impactful Mobilizing Christians against Corruption (MOCAC) initiative's first phase in Nigeria and the successful implementation of the second year of the second phase of the project.

From January 2018 to April 2021, the Palace of PRIESTS ASSEMBLY (PPA) led the MOCAC project, witnessing a profound potential for behavior change among Pentecostal Christians. This phase marked the emergence of new cultures as individual Pentecostal leaders shared compelling testimonies and stories of change. The alignment of Pentecostals across various fields to Shun, Speak, and Stand Up against corruption, under our 3S outcome model, was a significant achievement.

The project's expansion to 26 states, including Cross River, Bauchi, Kwara, Adamawa, Bayelsa, Ogun, Ondo, Ebonyi, and Gombe, speaks volumes about the growing impact and engagement, surpassing the initial 16 states.

As we commemorate the end of the second year of the Consolidating the Shun Corruption Project 2.0, we are thrilled to share the new milestones achieved in mobilizing Christians against corruption in Nigeria. None of these accomplishments would have been possible without the unwavering contributions of individuals and organizations like yours.

Your dedication has been the bedrock of our success, and we extend our deepest appreciation to you. You have been our steadfast pillar of support, demonstrating a profound understanding that the battle against corruption extends beyond government efforts alone.

Special commendation goes to the Ministers Against Corruption Platform, the Christian Women Against Corruption, and the Youth Vanguard Against Corruption—integral platforms that played a pivotal role in driving the initiative. The active participation of church leaders and workers in discussions on corruption, social justice, accountability, political leadership, open governance, and elections, grounded in scripture, has been truly commendable.

We are grateful that PPA/PPJ is making a unique contribution, and standing out among other organizations.

Our gratitude extends to God alone, the source of all wisdom, for guiding and blessing our endeavors. Special

thanks to Pastor (Dr) Otive Igbuzor, General Overseer of PPA and Programme Director for PPJ, for conceptualizing and guiding the Shun Corruption idea. We also express our appreciation to Pastor (Dr) Ejiro Otive-Igbuzor, Assistant General Overseer of PPA, for ensuring consistent monitoring aligned with the overall Theory of Change.

A heartfelt thank you to the John D. and Catherine T. MacArthur Foundation in Chicago and Nigeria for believing in our dream, supporting it with a grant, and fostering a meaningful relationship over the years. We acknowledge the immense contribution of the Behavioural insights team for all their efforts and contributions to our programming.

The list of individuals who supported our work is extensive, and while not exhaustive, we sincerely thank each one of you for your cooperation, collaboration, and unwavering support. Your contributions have been invaluable. Special recognition goes to Rev (Dr) Cosmas Illechukwu (PFN National Secretary), Arch-Bishop John Osa-Oni (PFN Vice President, S/West), Rev. Isaac Komolafe (PFN Chairman, FCT Abuja), Rev. Stephen Dangana (PFN Chairman, Plateau State) Arch Bishop Japhet Tomwose (PFN Chairman, Adamawa State), Bishop Ralph Olowo (Former PFN Chairman, Kano State), Bishop Ted Bako (PFN Chairman, Kogi State), Rev. Nelson Dunma (PFN Chairman, Taraba State), Apostle Copeland, Barr. Aurelia Jimmy, Bishop Jonathan Awazie, Mr. Clement Ekeoba, Dr. Eric Ighalo, Evangelist Blessing Chidinma Ngeleh, Engr Tony Akpan, Pastor (Justice) Bai Obiri, Pastor (Mrs) Abigail Yakubu, Pastor (Mrs) Elizabeth Daniels, Pastor Chris Jonah Nsima, Pastor Cornelius Iwuchi, Pastor Dr. Godspower Ovakproye, Pastor Esther Dogonyaro, Pastor Evelyn Williams, Pastor Fidel Onuoha, Pastor Gift Ezefe, Pastor Moses Usman, Pastor Regis Iheduru, Pastor Nancy Iheduru, Pastor Shola Abolarin, Pastor Timothy Olugbenga, Prof. Jibrin 'Jibo' Ibrahim, Rev. Abraham Sam Aiyedogbon, Rev. Alex Baba, Rev. Dr Solomon Akpan, Rev. Dr. Lawrence Ekwok, Rev. Emmanuel Olorunleke, Rev. Francis Waive, Rev. Godwin Obakpolor, Rev. Iniobong Udoh, Rev. Juliet Beitie, Rev. Moses Shehu, Rev. Olumide Olugbenle, Rev(Dr) Lawrence Ekwok. To each person mentioned and those not listed explicitly, your involvement has left an indelible mark on our journey, and we deeply appreciate your steadfast support.

Additionally, we extend our gratitude to our group of resource persons and researchers for their invaluable contributions.

As we press on with the Shun Corruption project, we eagerly anticipate continued collaboration and support. Once again, thank you for being integral to this transformative journey.

Dr Orinya Agbaji

Programme Manager

Priests Peace and Justice Initiative



1.0

BACKGROUND

In 2018, the Palace of Priests Assembly (PPA) embarked on a journey into an uncharted territory. The Mobilizing Christians Against Corruption, aka The SHUN Corruption Project, conceived and implemented by PPA through its social arm, the Priests Peace and Justice Initiative (PPJ) marks the debut of Pentecostal Christians actively participating in the fight for accountability, transparency, and good governance in Nigeria. Supported by the John D. and Catherine T. MacArthur Foundation, PPA and her partners have pioneered a historic Pentecostal movement that is actively addressing the drivers of corruption within and outside the Church.

The call for Christians to actively engage in the fight against corruption resonates with a profound moral imperative. At its core, Christianity embodies values of integrity, justice, and compassion – principles diametrically opposed to the corrosive nature of corruption. The teachings of Christ implore believers to be the salt and light of the world, agents of positive change who stand against injustice and champion the cause of the marginalized.

Christians, as ambassadors of these principles, are uniquely positioned to steer Nigeria away from the clutches of corruption. The moral compass ingrained in Christian teachings calls for a commitment to truth, honesty, and selfless service – virtues desperately needed to dismantle the structures that perpetuate corruption. By actively participating in the fight against corruption, Christians can serve as catalysts for a cultural shift towards accountability, transparency, and ethical governance.

The imperative for Christians to join this battle is rooted in the belief that a just and equitable society aligns with the divine plan. It is a call to live out the Biblical injunction to seek justice, love mercy, and walk humbly with God. By doing so, Christians become stewards of not only their faith but also of the collective destiny of Nigeria.

At PPA, we believe that the fight against corruption is not merely a civic duty; it is a spiritual mandate. As Christians rise to the occasion, they become architects of a Nigeria where justice prevails, resources are judiciously allocated, and the inherent dignity of every citizen is upheld. The call is clear – it's time for Christians to step forward, bringing their faith into action, and collectively sculpting a future where the shackles of corruption are broken, and the promise of a flourishing Nigeria becomes a reality.

Recognising that the Church cannot give what she does not have, the project commenced by defining corruption in the light of the Holy Bible, a life manual for Christians. Through participatory research and a deep analytical

process, PPA harvested 115 Scriptures that capture the meaning of corruption and the imperative to adhere to standards of honesty, integrity and transparency befitting for followers of Jesus Christ, the harbinger of the Christian faith. At the conclusion of the fifth year of implementation, we are delighted to declare that PPA has scripted a new and sustainable chapter by leading Pentecostals in Nigeria into the forefront of the battle against corruption. This report, titled, Pioneering Pentecostals Involvement in the Fight Against Corruption in Nigeria: A Harvest of Firsts is an account of our stewardship in the second year (1 September 2022 to 30 August 2023) of implementing Phase Two of The SHUN Corruption Project (SHUN 2.0).

The first phase of the project ran from 2018 to 2020 (with an extension to May 2021) with a bountiful harvest of outcomes (show cased in our annual reports). Following renewal of the grant by the Foundation, Phase Two (2021-2024) seeks to consolidate the gains from Phase One.

1.1 CORRUPTION IN NIGERIA



In the labyrinth of Nigeria's socio-political landscape, corruption has long cast a dark cloud over the nation's potential. The tendrils of this pervasive issue have intertwined with various facets of society, hindering progress, eroding trust, and perpetuating inequality. As the struggle against corruption continues, there emerges a compelling call for Christians to join the fray, to be torchbearers in the quest for a brighter, more just Nigeria. This has been the main thrust of the Shun Corruption Project.

Corruption in Nigeria is a multi-headed hydra, manifesting in bribery, embezzlement, and the abuse of power. It is a corrosive force that undermines the very foundations of a thriving society, diverting resources from essential services, perpetuating poverty, and breeding a culture of impunity. The consequences are felt by every citizen, creating a cycle of despair that stifles growth and hampers the realization of Nigeria's boundless potential.

In the Corruption Perceptions Index 2022, Nigeria scored as low as 24 out of 100, ranking at 150 out of 180 countries. The high level of corruption in Nigeria has resulted in governance inefficiencies, weak institutions, and inadequate infrastructure, all of which pose significant obstacles to the country's progress. The government has made efforts to tackle corruption and implement economic reforms. Some notable initiatives include improving transparency in public procurement, strengthening anti-corruption agencies, and encouraging foreign investments to diversify the economy. However, the impact of these reforms is a subject of ongoing debate, and the road to meaningful change remains long.



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

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

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

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

PPA's SHUN Corruption Project is situated within the Faith-Based Cohort of the Behaviour Change Module. The project is situated in 26 states of the federation, across the six geopolitical zones of Nigeria.

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



The PPA 3 S Outcome Model

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

We utilize the "train-the-trainer" approach, propelling our impact far and wide. This strategic methodology empowers us to cast a wide net, extending our influence through cascading training activities led by our seasoned partners. To guarantee the consistency and effectiveness of both the initial and subsequent training sessions, we are steadfast in our dedication to enhancing the capabilities of our trainers. Through an ongoing cycle of training, mentoring, and resource reinforcement, we cultivate a cadre of seasoned trainers who utilize multiple touchpoints to impart knowledge.

PPA and partners continue to blaze the trail and inspire a nation to stand united against corruption, setting the stage for a future defined by integrity, virtue, and unprecedented progress.

2.1 OUR CHANGE FRAMEWORK FOR PHASE ONE

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

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

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

Stage 1 – Pre-contemplation

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

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

Stage 2 –
Contemplation

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

Stage 3 –
Preparation

Early in Phase One, our engagements sought to prepare beneficiaries for actual change by reinforcing key messages in a variety of ways: with IEC/BCC materials, constructive, text-based (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.

Stage 4 –
Action

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

Stage 5 –
Maintenance

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



2.2 A BEHAVIOUR CHANGE PROJECT INFORMED BY EVIDENCE

The SHUN Corruption project is a behaviour change project informed by research/evidence. Our formative research provides a nuanced understanding of the specific behaviours that need to be addressed. Research also sets the foundation for establishing clear and measurable outcomes. These measurable outcomes are crucial for demonstrating the project's success and informing future iterations or similar initiatives.

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

Within the hallowed walls of the Church, the research spotlighted concerning factors contributing to corruption:

1. **Blind Followership** - Congregants' unwavering obedience, sometimes blind, paves the way for corruption to take root.
2. **Erroneous Beliefs among Leaders** - Some Church leaders, under a misguided sense of unaccountability, assert a divine immunity, proclaiming, "I founded this church; none can question me."
3. **Dependency on Church Funds** - "Full-time Pastors" citing divine instructions to refrain from secular work create a financial dependence, relying solely on Church funds.
4. **Lack of Administrative Structures** - The absence of robust administrative and accounting systems fosters arbitrariness, with many Pastors using personal accounts for Church affairs.

The study also uncovered drivers of corruption in wider society:

1. **Normalization of Corruption** - A disconcerting "new normal" emerges, where corruption is perceived as acceptable, breeding a culture of impunity.
2. **Erosion of Moral Values** - Integrity and hard work decline in importance, with the philosophy of "the end justifies the means" gaining traction.

Greed and indiscipline surfaced as universal instigators of corruption, both within and outside the Church. Society's indifferent or tolerant attitude towards corruption further compounds the challenge.

The study also highlighted potential solutions:

1. **Church's Role in Tackling Corruption** - Biblical teachings as an anti-corruption manual, connecting Church values with life outside, and the Church reclaiming its dual mandate to engage social issues.
2. **Incentives to Combat Corruption** - Showcasing role models, establishing an Anti-Corruption Hall of Fame, naming and shaming, and preaching against corruption as an affront to Christian values.
3. **Paradigm Shift** - Promoting entrepreneurship alongside spiritual growth, emphasizing the benefits of bi-vocational ministry, and reshaping perspectives on wealth and money.

A participant aptly remarked, "if we get it right in the Church, believers can go out and be ambassadors of anti-corruption in society."

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

- Showcasing anti-corruption role models and celebrating them
- Inaugurating an Anti-Corruption Hall of Fame
- Naming and shaming of corrupt persons
- Continuing to preach that we are ambassadors for Christ and corruption is an embarrassment to Christ
- Promoting income generation initiatives for Church leaders and workers. Reorientation of the Church to understand the place of entrepreneurship development in addition to spiritual impartation to access divine provisions for wealth creation
- Promoting the role of bi-vocational/"tent-making" ministers and the benefits they bring to the Church in the area of socio-economic activities
- A paradigm shift in the way members and ministers view wealth, bi-vocational ministry, and money in general

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

To encourage this behaviour, BIT, GS, and PPA developed a communications campaign called *Leaders Month of Action*. The campaign comprised a series of WhatsApp messages and short videos that prompted

participants to take specific anti-corruption actions in their services: delivering a sermon focused on anti-corruption, delivering a short “pep talk” focused on anti-corruption during a sermon, or dedicating a Sunday to anti-corruption. The campaign used behavioral techniques such as providing short, bite-sized content; using commitment devices and deadlines; using rules of thumb for anti-corruption actions; and modeling desired behaviors through role models and trusted messengers.

SUMMARY OF FINDINGS AND RECOMMENDATIONS:

- i. Most of the ministers who engaged performed an anti-corruption action during the campaign, even if they had not planned to do so beforehand (finding 1). The “Leaders Month of Action” campaign did prompt a subset of participants to take anti-corruption actions, though the actions they took may have been different from the set of three concrete actions promoted by the campaign (preaching an anti-corruption sermon, giving a pep talk, dedicating an anti-corruption day).
- ii. Reaching and engaging senior ministers remains a persistent and key obstacle (finding 2); competing demands on ministers' attention meant that the campaign itself and its key messages were not top priority to some participants.
- iii. There was evidence that the campaign helped a subset of ministers develop more concrete ideas of what anti-corruption actions they can take.
- iv. Participants' self-reported capability still needs further strengthening. Ministers still anticipate obstacles to taking anti-corruption action in the future and think they may need additional training and resources (finding 4).
- v. Overall, ministers who engaged with the campaign were overwhelmingly positive about it and appreciative of their engagement with PPA (finding 5).

KEY INSIGHTS THROWN UP BY THE RESEARCH INCLUDE:

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

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

- i. General Overseers should be targeted with messaging in order to increase access/influence over both congregants and other ministers. Determine more effective ways to drive and sustain engagement with the campaign among General Overseers:

- a. Using authority figures as high-profile messengers to send campaign messages.
- b. Enrolling participants and launching the campaign at key moments where PPA has an engaged, captive audience.
- c. Coordinating and streamlining communications to participants during the campaign.
- ii. PPA should consider simplifying communications and use clear calls to action to clarify anti-corruption actions that ministers can take during church services. It is important to add more social or interactive components; continuing to give ministers concrete anti-corruption actions and consistent, repeated definitions of corruption; and using short, tightly edited videos to deliver video content.
- iii. Ensure ministers have a clear and precise understanding of corruption and can communicate practical examples of corruption to congregants.
- iv. Make the benefits and positive consequences of incorporating anti-corruption messages clear and salient to ministers.
- v. Use peers to establish new group norms about speaking on anti-corruption during church services.
- vi. Maintain the frequency and timing of messages, and the duration and platform (WhatsApp) of the campaign.
- vii. Use broadcast lists with large groups of previously engaged participants; otherwise, consider using individual messages or WhatsApp groups.

In the dynamic landscape of our project, evolution is not just a possibility; it's a necessity. Our project design and approaches are akin to a living entity, adapting and growing with each new insight harvested from our engagements. We don't merely accumulate lessons; we actively plow them back into our methodology, cultivating a cycle of continuous improvement. As we navigate the terrain of our initiatives, we embrace the ethos of learning from experience. Every interaction, every challenge, and every triumph becomes a source of valuable knowledge. This reservoir of insights is invested back into our project design, a deliberate act of refinement that propels us toward greater effectiveness.

We recognize that the path to success is not a straight line but a journey of constant learning and adaptation.

2.3 THEORY OF CHANGE

Through this iterative process, we ensure that our methodology remains agile, responsive, and attuned to the ever-changing needs of the communities we serve.

The project is guided by a strong theory of change (ToC), a monitoring and evaluation framework with five outcomes, and a suite of 23 indicators that enabled us to demonstrate results. The ToC served to strengthen

<i>Outcome 1</i>	<i>Outcome 2</i>	<i>Outcome 3</i>	<i>Outcome 4</i>	<i>Outcome 5</i>
<i>Pentecostal churches actively establishing social arm of the church and establishing accountability spaces to engage social issues and fight corruption.</i>	<i>Enhanced capacity and capability of the Pentecostal Community in Nigeria to champion the fight against corruption outside the Church (in communities, towns unions, workplaces, academic institutions, marketplaces, etc.).</i>	<i>Enhanced "voice" and "agency" of Pentecostal leaders and workers as active citizens performing their civic duties, participating in politics, elections, and governance in Nigeria.</i>	<i>Activated Pentecostal campaign platforms visibly taking collective action against corruption.</i>	<i>Changed behavior of Pentecostal Churches regarding accountability within and outside the church.</i>

2.4 OUR BEHAVIOUR CHANGE MODEL FOR SHUN 2.0

coherence/eliminate gaps in the program logic. See Annex 1 for the project's theory of change.

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

At PPA/PPJ, we seek to unearth a behavioural change model, or a strategic blend of models, capable of compelling transformation. Our vision is clear: to cultivate a culture where accountability and transparency become the norm within the Pentecostal community. Through deliberate efforts, we anticipate a shift, where accountable individuals and transparent institutions are not only acknowledged but celebrated.

Our implementation of the SHUN Corruption Project is grounded in a fusion of theory and practice. We aspire to contribute a rigorously tested, proven, and replicable methodology that serves as a lasting legacy for stimulating enduring behaviour change. Recognizing the power of incentives, we aim to spotlight and celebrate anti-corruption champions. This intentional recognition becomes a catalyst, motivating Pentecostals to embrace new norms and emerge as pivotal figures and role models in Nigeria's evolving accountability ecosystem.

Informed by empirical studies, we understand that our choices are intricately woven into the fabric of socio-ecological determinants. Our approach is nuanced, acknowledging the complexity of factors influencing behaviour change.

Empirical studies have shown that human choices, individually and collectively, are not simply a reflection of personal preferences or beliefs. There is evidence that behavior change draws from a complex array of determinants in a socio-ecological approach.

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

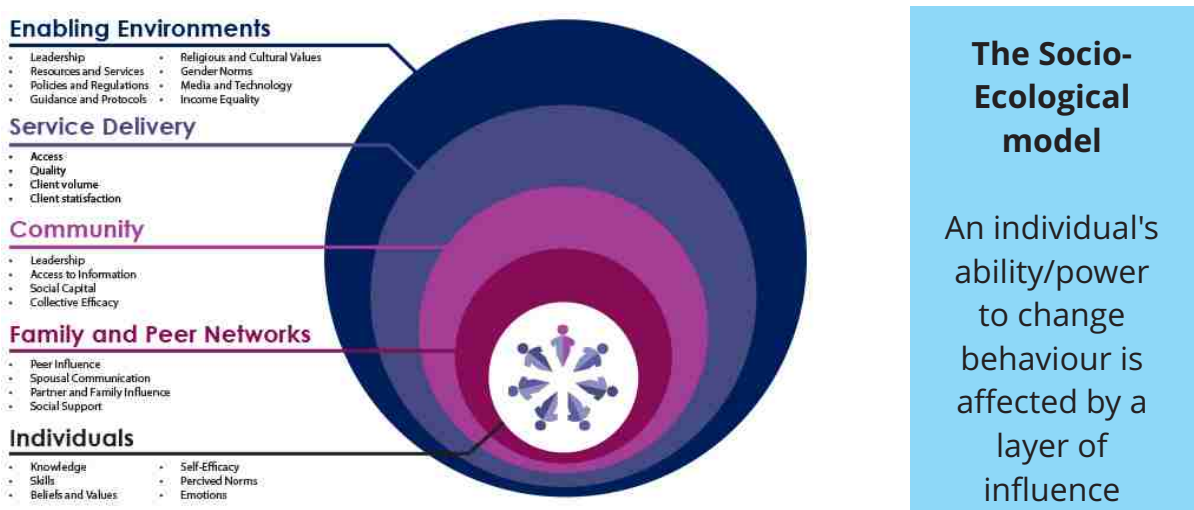


Diagram 2 – The Generic Socio-Ecological Framework

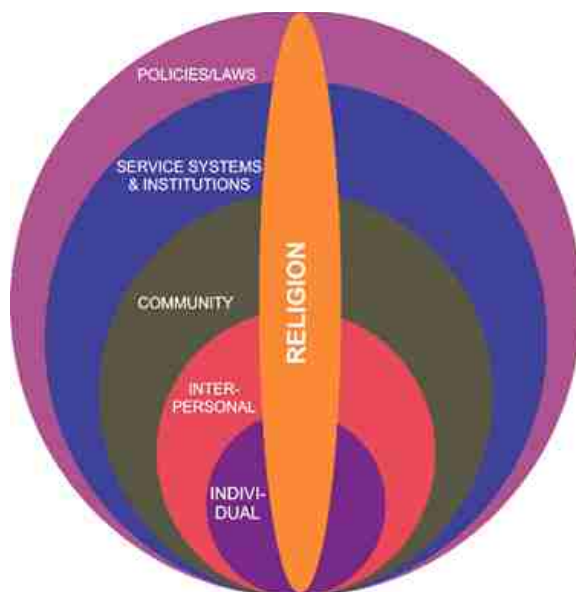


Diagram 3 -
The Socio Ecological Model modified for training religious leaders on their role in tackling GBV.

OUR CHANGE FRAMEWORK FOR PHASE 2:

- i. Builds on the Transtheoretical Behavior Change Model deployed in Phase One;
- ii. Utilizes the philosophy of the Socio-Ecological Model, recognizing that Pentecostal Pastors, especially General Overseers are key influencers at every niche of the socio-ecological model.
- iii. We utilize the Social Norms Theory that posits that individuals prefer to follow norms and rules conditional on believing that others within their network follow the rules (empirical expectations), and/or that others expect the individual to follow the rule (normative expectations). Our project creates both conditions.
- iv. Phase 2 work is grounded in the Social Practice Theory (SPT) – This is closely related to the social norms theory. It resonates around the collective belief that “a practice” (in this case, anti-corruption, transparency, and accountability) is generally considered “right” when a significant number of “persons” (Pentecostals) practice the norm and other members of the community (Pentecostal community) come to perceive it as the right thing to do.
- v. In Phase One, the locus of change was the individual – we created awareness, enhanced knowledge, and built skills of Pentecostals to join the fight against corruption. In Phase two, we have moved the locus of change to the group (Pentecostals). We are deliberately working to profile transparency and accountability as the desired and preferred behavior among Pentecostals against the backdrop of the fact that Jesus is the embodiment of anti-corruption and Christians are Ambassadors for Christ (2 Cor 5: 20).

2.5 STRENGTHENING GESI IN SHUN 2.0

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

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

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

2.5.1 Some Scriptures in Support of GESI

· **Emphasis on orphans and widows' rights. Examples include:**

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

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

Others are Psalm 82:3; Zechariah 7:9–10, etc.

· **Emphasis on women's rights. Examples include:**

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

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

· **Emphasis on the rights of persons with disabilities. Examples include:**

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

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

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

· **A strong non-discrimination statement. Examples include:**

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

2.5.2 Our GESI Philosophy

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

- We are equal in dignity as human beings – female humans and male humans
- We deserve equal access to equal opportunities and equal reward for equal work
- We are equal before God and the law
- We should have equal outcomes irrespective of who we are or where we are from
- The Pentecostal community should therefore operate on the fundamental values of equity, equality,

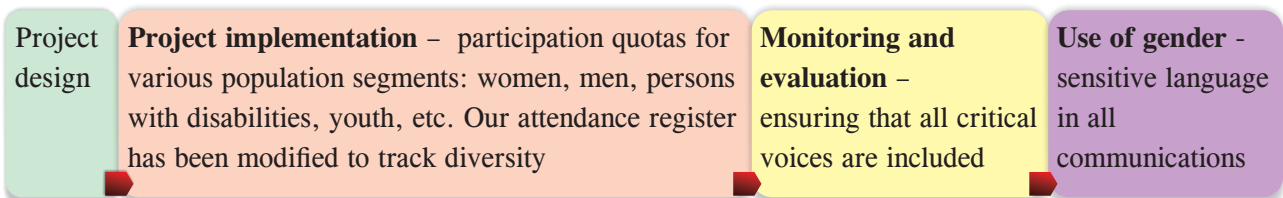
social justice, human dignity, rights and freedoms, as well as embracing diversity; a society for ALL, equipped with appropriate mechanisms that enable its people to participate in the decision-making processes that affect their lives, and ultimately shape their common future

2.5.3 Our GESI Approach

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



ii. GESI in all programmatic processes





WHAT DID PPA/PPJ AND PARTNERS DO IN YEAR TWO?

This section profiles selected activities executed in the second year of Phase Two of the SHUN Corruption Project.

Capacity Building is Our Forte

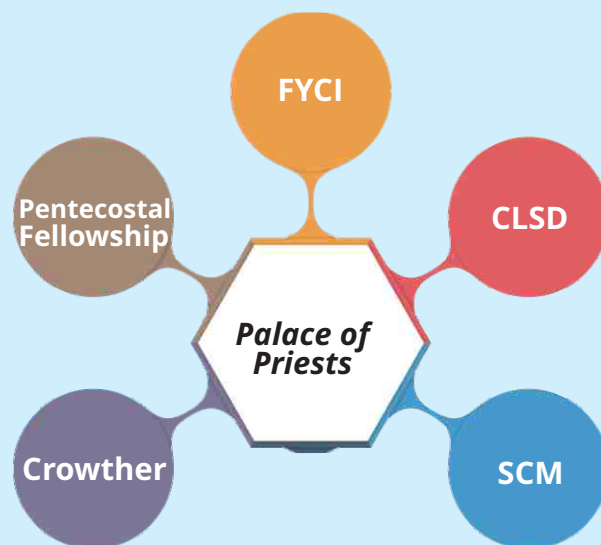
We have mastered the science and art of training. Our founders bring over 3 decades of experience in capacity building to bear on our work. Our training manuals and other materials take trainees through the Kurt Lewin's three-stage 'Freeze-Move-Refreeze' change model, ensuring that they see and embrace the need for change and actually own the change process.

In year two of the project, we conducted massive capacity building focusing on Pastors with congregations, using the training of trainers (ToT)

model to generate a ripple effect – one Pastor trains several ministers; trained ministers step down trainings through multiple touchpoints - sermons, Bible Study, women's and men's fellowships, youth fellowships and children's meetings.

A total of 2,892 (1,330 female/ 1,563 male) Pentecostals were trained using PPA's Manuals, including the Manual on Identifying and Tackling Drivers of Corruption. The manual was informed by PPA's research on Drivers of Corruption Within and Outside the Church. A catalogue of events with statistics and dates is included as part of the annexes to this report. An estimated 4 Million Pentecostals have been reached through multiple touchpoints across the country.

**DIAGRAM 4:
PALACE OF PRIESTS
ASSEMBLY AS
COLLABORATION HUB**



It is important to note that since the study in 2022, PPA has expanded its partnership and collaboration base across the country, including working closely with the Side-by-Side Movement and indirectly linking up with YIAGA Africa and Plan International through the Frontline Youth Creativity Initiative (FYCI).

In December 2022, PPA conducted a joint training of Pentecostals on open governance with the Centre for Leadership, Strategy and Development. The training had 59 persons in attendance – 35 males, 23 females; Age bracket – 5 in 18-35; 38 in 36-50 and 16 above 50.

Advocacy to the Top Echelon of the Pentecostal Fellowship of Nigeria (PFN): More Churches Establish Social Arms to Address Corruption

In Year two, PPA intensified its advocacy to the top echelon of PFN. At the national and local levels has expanded partnerships and created anti-corruption Champions within PFN. A total of 1,186 additional Pentecostals have endorsed the Pact on Transparency and Accountability; 91 Churches have been supported to establish a social arm to engage with societal issues including anti-corruption. This is in line with fulfilling the dual mandate of the Church.

PPA's Anti-corruption Campaign and Issues-based Platforms Expanded

During SHUN 1.0, PPA and partners established three anti-corruption campaign platforms - Ministers Against Corruption, Christian Women Against Corruption and Youth Vanguard Against Corruption. These platforms have been replicated by partners at state and local levels: 28 in Year One; 61 in Year 2; All holding facilitated discussions guided by our Manuals. Participants also share reports and experiences.

Leaders Month of Action on Anti-Corruption

This activity was suggested by the Behavioural Insights Team as a way of intensifying the focus and efforts of Pentecostal leaders, especially General overseers on anti-corruption activities. In Year One of Phase Two, General Overseers were identified as trendsetters and change makers with a mandate to set the tone for what their various churches and branches focus on periodically. A wide array of events were organized by 138 Churches in various parts of the country, reaching 2,219 congregants directly. By saturating the airwaves with footprints and news of these events, PPA and its partners reached millions of people (as captured by estimated media reach).

The African Anticorruption Day Celebrations

The African Anti-Corruption Day 2023 was marked in 137 locations, an improvement from 50 locations in 2022, between July 9th – 11th 2023, across the country, through various actions – rallies, road shows, lectures, sermons, etc.

International Women's Day

International Women's Day 2023 was marked with various events by Pentecostals on or around 8th March, drawing attention to the gender equality and social inclusion perspectives to anti-corruption work.

2nd Annual Summit of Pentecostal General Overseers in Nigeria

The annual GOs Summit was held at Presken Hotel, Opebi, Lagos on Thursday, March 30, 2023, jointly convened by PPA-PPJ and the Catalysts for Peace and Justice (CPJ) and the regional hub of PFN. There were 50 persons in attendance with 33 males and 15 females.

Among the key resolutions made by participants, the need for the PFN to develop an Anti-Corruption Strategy and recommendations that every PFN Church develops a social arm stood out.

Pentecostals Trained and Deployed to Observe the 2023 General Elections in Nigeria

Towards strengthening the skills of Pentecostals to effectively participate in the 2023 electioneering process, 613 participants (373 male and 240 female) were trained in election observation in Abuja and 24 states across the six geopolitical zones; PPA deployed all 613 trainees to observe the 2023 General elections.

Youth inclusion

Towards youth inclusion, PPA collaborated with the Frontline Youth Creativity Initiative (FYCI) and the Students Christian Movement (SCM) whose leaders have committed to progressively establishing Shun Corruption Clubs.

Championing PVC Sensitisation Drives in Collaboration with FYCI

We collaborated with FYCI to implement the 'Promoting Youth Political Participation Through the Creative Arts' project, Abuja, 02/12/2022 – 31/01/2023 with sponsorship from YIAGA Africa. Under this project, we developed and disseminated mobilizational materials in various creative formats – songs, spoken word, and poetry online through social media ads and influencers, and offline through PVC Sensitisation Drives in three rural communities in the FCT: Kabusa, Gwagwalada, and Jikwoyi. We posted three infographics, two songs, a spoken word video, and a short film on our social media platforms. We used social media ads and an influencer, Victoria Nkong (@afriquechique on Instagram), to increase our reach. We reached a total of 46,287 people online with voter education messages across these different social media platforms. This figure is broken down as follows:



Facebook

38,704 people reached
1,195 reactions
14 shares
5 comments



Instagram

6,356 people reached
166 likes
11 saves



Twitter

892 impressions
21 likes
12 retweets



YouTube

335 views
15 likes
1 comment

In commemoration of International Youth Day 2023, PPJ and FYCI launched the #ShunCorruption Challenge. The challenge called on young people (under the age of 30) to create a one-minute video using a creative art form to answer the following questions:

- What is your vision of a corruption-free Nigeria?
- How do you intend to contribute to your vision of a corruption-free Nigeria?

The challenge was aimed at:

- Elevating youth voices in the anti-corruption agenda.
- Increasing youth awareness of anti-corruption issues.
- Empowering young people to join the fight against corruption.

The challenge ran on Instagram for one week: from Monday, 14 August 2023 to Monday, 21 August 2023. We received 47 entries (from 28 female and 19 male) and five winners emerged. All 47 entries have been added to our pool of mobilizational materials for the SHUN Corruption project.

3.1 KEY RESULTS ACHIEVED IN YEAR TWO (PHASE 2)

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

3.1.1 A Harvest of 'Firsts' –

In the fertile fields of change, the SHUN Corruption project has sown the seeds of a remarkable harvest, yielding a cascade of 'firsts' that resonate as a symphony of innovation and impact.

- For the very first time, Pentecostals are standing at the forefront alongside other citizens to tackle corruption. This is a significant shift from their minimal involvement as active citizens to actually owning the war on corruption.
- Adoption of the Nation-wide Anti-Corruption Sunday – Through the Shun Corruption Project, the *Sunday before July 11th has been adopted by PPA and its partners as Anti-Corruption Sunday*. The choice of a Sunday around the 11th of July stems from the fact that that date is commemorated annually as the African Union Anti-Corruption Day as designated by the African Union via the adoption of the African Union Convention on Preventing and Combating Corruption (AUCPCC) in recognition of the vast progress in the war against corruption on the African continent and the need to reflect on the approaches to end the vice.

The African Anticorruption Day, 2023 was marked between July 9th –11th 2023, across the country, through various actions by Pentecostal Pastors and their congregations – rallies, road shows, lectures, sermons, etc.

- For the first time, International Women's Day is marked by Pentecostal Churches with the annual themes re-defined in the light of anti-corruption. This solidarity day has become a canvas for physical and virtual events, a spotlight illuminating the Gender Equality and Social Inclusion (GESI) dimensions in the relentless fight against corruption.
- The Leaders Month of Action is another 'first' initiated by PPA and its partners. It has emerged as a month-long extravaganza, simultaneously unfurling its wings across the entire country. Pentecostals, in unison, become the architects of change, orchestrating a series of events that echo with a resounding call to Shun, Speak, and Stand against corruption.
- **An Annual National General Overseers' Summit on Anti-Corruption is now institutionalized – This** signifies buy-in and ownership. At the 2023 Summit, radical decisions were taken that will position Pentecostals as a force against corruption in Nigeria.
- **Pentecostals Recognized as an Important Constituency in Elections: PPA Accredited By INEC as Election Observers** - In the last two General Elections, PPA has deployed Pentecostals as Election Observers. In 2019, we collaborated with and were accredited under CentreLSD. **In 2023, PPA/Pentecostals were accredited by INEC, another first.** In addition, we set up and operated Election Situation Rooms and submitted Election Observation reports to INEC.
- **For the first time, there is a massive drive towards instituting and operating accountability spaces in Pentecostal Churches.** More Churches sought help from PPA-PPJ to establish standard administrative, financial and procurement systems. This is now a group norm considered a mark of integrity.
- Another 'first' is the enhanced commitment and skills of Pentecostals in programming for GESI. As opposed to the traditional pattern of interpreting scriptures through a patriarchal lens, our partners now have a better understanding of gender equality and social inclusions with solid Biblical backing. Our trainings have consistently incorporated sessions on Biblical Perspectives on GESI. We have also embraced better data disaggregation and instituted participation quotas for PWDs, Women and Youth.

3.1.2 Amplifying the Shun Corruption Message

We have continued to embark on Strategic Anti-Corruption Messaging - branded IEC/BCC materials disseminated, with several testimonies of how using these materials prevented corruption. Our results reverberated through the media landscape: TV, radio, online newspapers, and social media.

'Voice of the Priest Against Corruption', our weekly radio discourse aired 51 episodes on Crowther Radio, Love 104.5 FM. We also effectively harnessed the power of social media to reach a broader audience: 7,146 on Facebook, 1,971 on Instagram, 60 subscribers on YouTube, and 144 on Twitter.

Our official hashtag, #ShunCorruption, trended prominently, uniting our digital content under a common theme. In addition, stories of change and change agents were highlighted in our Hall of Fame monthly Newsletter.

SPOKEN WORD

ENTRY BY
SUNDAY JOSEPH
SHUN CORRUPTION AMBASSADOR

A corruption-free Nigeria

*Where corrupt muscles can't muffle our voices
Where unity thrives and our leaders are our choices
Where we are truly independent and not free slaves
Where democracy is not a disguised military rule
Where youth minds are soaked in political empathy
and are not swayed by the deeds of corrupt parties
Where youth are not blinded by this mixture of groceries,
floating berries, chocolate crunchies, and sweeteners
Where youth are valued, known, and are given what they want
Where youth are united, not yoked
And in love all are cloaked
Where the poor can breathe and are not choked
Where all can bloom and are not revoked
Where we all stand united, together,
even in a townhall ...
Well, I intend to play tunes from my mind
and let my pen dance to the rhythm
Like a painter in holy matrimony with a brush, I'll paint words
With my pieces, I intend to make the black and white painting
on our nation's canvas colorful
Amplifying the voices of our youth
Mending our broken nation with pieces
I intend to #ShunCorruption*



OUR ACTIVITIES: PICTURE SPEAK



Annual G.O Summit



PPA Beneficiaries organized Rally on African Anti-Corruption Day



Rally on Anti-Corruption Campaign

Training of Election Observers



Training of Election Observers



Training of Election Observers



Global Integrity Day



Training of Election Observers



Training of Election Observers



Global Integrity Day



International Women Day



Training on Drivers of Corruption



International Women Day





SUCCESS FACTORS/ WINNING STRATEGIES

Our project deploys an iterative approach that entails refining our methodology as we go along. Thus, we are building on success factors from Phase One in addition to incorporating new strategies identified through our formative studies, especially those that respond to the prevailing context. Some success factors/winning strategies are highlighted below.

Leaving No Pentecostal Behind: Commitment to Gender Equality and Social Inclusion

PPA/PPJ deploys the GESI approach in its operations and programs. Participation quotas are allocated to PWDs, women, and youth in all activities. Our attendance register has been modified to track diversity, ensuring that data is disaggregated according to sex, age group, and disability status. In addition, all trainings now incorporate sessions on Biblical Perspectives on GESI.

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

As opposed to a “touch and go” approach, PPA/PPJ is committed to organizational capacity building as a groundswell for massive buy-in, ownership, and sustainability. Our aspiration is to leave partner Churches and Institutions, including umbrella bodies, better capacitated than we met them. Capacity enhancement remains our Project's forte. We support partner churches to develop strategic plans and set up functional administrative and accounting processes that reduce the possibility of arbitrariness and corruption. We have supported 93 Churches to establish the social arm of the church, with several more on standby.

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

The SHUN Corruption Project has enhanced participants' acceptance of the need to engage in income-generation activities in order not to be fully dependent on Church income. This does not in any way condemn payment of salaries by Churches who operate this model. PPA has developed a manual on income generations and deployed same for the training of ministers in entrepreneurship. It is envisaged that as ministers generate personal income and are able to pay their bills, incidences of arbitrary use of Church funds for personal purposes would reduce.

Evidence-Informed Model

In line with our approach in Phase One, we have continued to employ a research-informed model in Phase Two of the SHUN Corruption Project. PPA commissioned a research on Drivers of Corruption Within and Outside the Church at the onset of SHUN 2.0. Findings informed our IEC/BCC messaging and development of the following manuals:

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

Use of Standardized Training Modules

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

Use of the Training of Trainers (TOT) Model

From inception, the project has continued to use a training-of-trainers approach for our beneficiaries. We have built a critical mass of skilled trainers (1,706 in Year One; 2,892 in Year Two) using a training-of-trainers model. All trainings featured sessions on the science and art of training, and subsequent stepdown trainings have been held in various locations with the support of PPJ to generate a ripple effect.

Results-Based/Oriented Programming with Clear Intervention Logic

Our project has a clear intervention logic/theory of change that shows how our intervention/activities will elicit changes among key stakeholders and their institutions and how these changes (outputs and outcomes) contribute to the achievement of long-

term goals/impact. In addition, we have a well-defined Monitoring and Evaluation Framework with a suite of indicators which help us demonstrate progress towards results. See Annexes 1 and 2 for our theory of change and M and E framework.

Use of the Safe Spaces Model

The separate women-only campaign platform, Christian Women Against Corruption (CWAC), which was established in Phase One of the project is flourishing. This model has proved successful in mainstreaming and projecting women's voices as critical players in Church affairs, as active citizens and as leaders. CWAC continues to serve as a veritable platform for women's inclusion, capacity building, freedom of speech/expression without fear of being belittled, and peer sharing and learning. It has helped to prevent women's voices from being drowned out, despite their gross under-representation in Church leadership.

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

Early Conditioning: Catching them Young

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

young people along by working through existing Church Structures like Children's Departments, Sunday School, and Teenage Choirs, as well as establishing mentoring programs. In Phase Two, we have taken this a step further by collaborating with youth organizations such as the Students Christian Movement (SCM) and Frontline Youth Creativity Initiative (FYCI), establishing SHUN Corruption Clubs specifically for young people, and amplifying the Shun Corruption message through the creative arts to further increase youth engagement.

Engaging Partners through Effective Coordination Platforms and Umbrella Bodies

Our three main platforms – Ministers Against Corruption, Christian Women Against Corruption, and the Youth Vanguard Against Corruption – have proved to be useful mechanisms for engaging partners. Summits are organized and events such as Anti-Corruption Days are marked through these coordinating platforms. The platforms each have WhatsApp groups with appointed moderators, which helps to promote vibrant discussions and engagement on anti-corruption issues. It is interesting to note the exponential growth of these platforms; the project currently has a total of 61 self-managed campaign platforms, across the six geo-political zones, all galvanized around anti-corruption. These platforms serve as useful entry points to further engage partners.

Umbrella bodies such as the PFN and CPJ have also proved to be highly useful in engaging partners. At the last GO's Summit in Lagos, participants adopted the social arm of the Church as a concept to market to PFN so that it is driven from above. General Overseers remain our entry point/plug to reach Pentecostals in recognition of their roles as custodians, trendsetters, and role models. Many of them remain powerful voices against corruption as they set the tone, influence content, and give direction to their ministers and congregants. More and more, the project has penetrated umbrella bodies like PFN and CPJ, leveraging their authority and reach to mobilize more Pastors and congregants to Shun, Speak, and Stand up (Act) against corruption.

Endorsement of Group Norms: The Pact on Transparency and Accountability

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

Phase One of the project led to the establishment of new group norms. Massive endorsement of the Pact on Transparency and Accountability is an indication of buy-in and ownership, openness to public scrutiny, and peer-to-peer accountability. This process has continued in Phase Two, and an additional 1,186 Pentecostals have now endorsed the Pact.



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

Existence of Training Manuals

Long after the termination of project funding, our training manuals will continue to serve as useful resources for Pentecostals in Nigeria and the Church universal. These manuals include:

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

A Critical Mass of Core Trainers Built Across the Country

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

Human and Institutional Capacity Built to Drive the Fight Against Corruption

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

Use of Existing Church Structures as Rallying point

We have been deliberately careful not to create groups that continue to depend on the project for funding. Some of our platforms are coalitions of existing Church Groups. The Youth Vanguard Against Corruption is a coalition of Youth Fellowships of Pentecostal Churches; the Christian Women Against Corruption is a coalition of Women's Fellowships of Pentecostal Churches. The SHUN Corruption Clubs are being established within existing Church and school structures and will continue to operate after the project duration.

The Biblical Basis for Transparency and Accountability Established

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

Consolidation of Existing Partnerships and Formation of New Ones

There are signs of total buy-in and a sense of personal responsibility among our partners/collaborators. Partnerships made in Phase One have been consolidated, and new ones have been made in Phase Two. Some of our collaborators are regional and state branches of PFN, CPJ, SCM, Centre LSD, and FYCI. These partnerships widen our reach and ensure that the SHUN Corruption message is not dependent on PPJ alone, so that even after the project duration, the messages will continue to be circulated by our partners across the country.



LESSONS LEARNED

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

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



CHALLENGES

One challenge we have faced in Phase Two is rallying partners to establish SHUN Corruption Clubs in their locations. Many indicated interest initially, but due to busy schedules, the time commitment involved, and concerns about a plethora of clubs already existing in schools, not all who indicated interest eventually established these clubs. We are trying to manage this, in collaboration with FYCI, by training and retraining facilitators, reviving the steering committee to monitor progress with the clubs, and identifying existing clubs in schools and churches where the Shun Corruption message can be infused. This will facilitate progress with establishing the clubs.

A further challenge is insecurity. The project is nationwide in scope, and the security situation may interfere with participants' travel. There has been a lot of apprehension about travels since the Kaduna-Abuja train attack. The project takes into cognizance conflict sensitivity to ensure protection of life and property. We pay attention to security reports and early warning signs. We ensure that engagements are only conducted in secure areas and during daytime.



NEXT STEPS

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

In Phase Two, we are now working on consolidating the gains from Phase One and promoting ownership and sustainability of the SHUN Corruption project. We are doing this in various ways – consolidating existing partnerships, forming new partnerships, supporting partners to organize their own anti-corruption events, conducting more training of trainers, and supporting partners to establish social arms and accountability structures within their churches. An important part of Phase Two also involves establishing SHUN Corruption Clubs as a platform to promote youth engagement with the Shun Corruption message and amplifying the Shun Corruption message through the creative arts.

During Year Three, we will continue to build on these approaches. Some of the planned next steps are:

1. Strategic Planning as the Basis for Engagement:

- Utilize the existing strategic plan as the foundation for future planning and implementation.
- Ensure alignment of all activities with the long-term sustainability goals outlined in the strategic plan.

2. Implementation with Sustainability in Mind:

- Execute SHUN CORRUPTION 2.0 with a strong emphasis on sustainability measures.
- Integrate sustainable practices into the core of project implementation to ensure long-lasting impact.

3. Funding Strategies:

- Continue actively seeking funds to support ongoing and future initiatives.
- Diversify funding sources to reduce dependency on any single channel.
- Explore partnerships and collaborations with other organizations that share similar goals.

4. Anti-corruption Platform Sustainability:

- Focus on ensuring the sustainability of anti-corruption platforms beyond the project's duration.
- Develop a clear plan for the continued operation and growth of these platforms.

5. Manual for Operationalization and Management:

- Create a comprehensive manual that provides guidelines for operating and managing the social arm of the church.
- Design the manual to be applicable beyond the project's lifespan, ensuring its enduring relevance.

6. Capacity Building:

- Invest in the capacity building of leaders involved in the project.
- Equip them with the skills and knowledge required to effectively operate and manage the social arms established.

7. Sustaining Behaviour Change:

- Continue mainstreaming anti-corruption messages to reinforce behavioural changes.
- Extend the annual celebration of anti-corruption Sunday beyond the project's lifespan to maintain community engagement.

8. Voice of the Priest Podcast:

- Institute a weekly podcast titled "Voice of the Priest". The podcast will mainstream anti-corruption messages.
- Use the podcast as a platform to reach a wider audience and consistently promote the values of the project.

9. Confidence in the Future:

- Express confidence in the future of the project, acknowledging achievements and outlining concrete plans for sustainability.
- Seek the support of the community and stakeholders to ensure the continued success of SHUN CORRUPTION 2.0.

10. Reliance on Divine Grace:

- Acknowledge the role of divine grace in the project's success.
- Combine faith with practical planning and actions for a holistic approach to sustainability.

By integrating these elements into the project's roadmap, there is a strong foundation for ensuring the continued success and impact of SHUN CORRUPTION 2.0 beyond its initial timeline.



OUR ORGANIZATION, OUR PEOPLE, OUR PARTNERS

Palace of PRIESTS ASSEMBLY
We are Priests. We Make Disciples.
....Empowered People...Better Society

9.1 Our Organization

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



Our Vision

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



Our Mission

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



Our Values

The Church is guided by the following values:

LEADERSHIP: requiring us to build leaders because He made us in his own image and called us to lead. We build leaders that will impact this generation and the next generation.

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

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

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

- Spiritually to rule in the midst of enemies Ps 110:1-2; protected from harm (Luke 10:19); power to go about doing good (Act 10:38); power to fulfil destiny (Jer 1:4-5; Jer 29:11); to stand out and make a difference by being salt and light of the world (Matt 5:11-16) and power to do all things (Phil 4:13)
- Economically: We will let our members know that our God is a rich God and the God of abundance (Ps 24:1; Haggai 2:8.) and that it is the plan of God for His children to be rich (Deut 8:18; Jer 29:11; 3

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

- Socially to relate with others as Princes and Princesses (Rev 1:6; 1 Peter 2:9) and as saints (Rom 1:7; 1 Cor 1:2; Eph 1:1)
- Politically, we recognize and accept that the power that be are ordained by God (Rom 13:1); pay taxes to human government (Matt 17:24-27) and ensure that the righteous rule (Prov 29:2). The church will minister to both the spiritual and material well-being of all men and women (Deut 8:18; Prov 10:22; 3 John 2). The church will ensure that the nation reflects God's values (Deut 15: 7-11; Luke 14: 12-14; 2 Cor 8: 13-15; Gen 1:31; Zech 8:1; Deut 14:28-29).

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

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

INTEGRITY: requiring us to demonstrate faith and action as Children of the Most High.

Our behavior will match our belief. We will trust God and work in integrity (Ps 26:1). Our integrity will preserve us (Ps 25:21). Prov 10:9a –Whoever walks in integrity walks securely (NIV)

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

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

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



Our Anchor Scriptures

Ex 19:6 – *And ye shall be unto me a kingdom of priests and a holy nation.*

These are the words which thou shall speak unto the children of Israel (KJV)

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

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

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



Locations

Headquarters:

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

Lagos Address:

Palace of PRIESTS ASSEMBLY,
111, Aladelola street
Ikosi Ketu,
Lagos

Palace of Priests Assembly

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

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

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

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

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



Our Vision

The Vision of Priests
Peace and Justice
Initiative is to act as
catalysts to empower
citizens to reign as
Kings and work for
Peace and Social Justice.

Our Mission

The mission of Priests
Peace and Justice
Initiative is to act as
catalysts to empower
citizens to reign as Kings
and Priests and work for
Peace and Social Justice

Core Values

- Leadership
- Empowerment
- Royalty
- Integrity
- Discipleship



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 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.



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



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



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



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 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 Akpovwovwo Onovughakpo Julius is the South-East Liaison Officer at Priests Peace and Justice Initiative. He holds an HND in Mass Communication from Our Savior Institute of Science and Technology, Osisatech, Enugu State.



Nicholas Joshua is the IT/Communication officer of PPJ. He holds a Btech. in Computer Science from the Abubakar Tafawa Balewa University, Bauchi.

ANNEX 1

MOCAC/SHUN 2.0 Theory of Change

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

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

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

ANNEX 2

MOCAC/SHUN 2.0 Monitoring and Evaluation Framework

Result From theory of change	Indicator	Definition/Disaggregation Further define/unpack indicator as well as disaggregation strategy (where applicable)	Baseline	Target	Means of Verification/Data Source	Freq of Data Collection /Data Collection tool/Method	Responsible Party (By whom?)
1.0 Start-Up/Inception Phase Activities for SHUN 2.0							
Trained staff have enhanced knowledge of MOCAC/SHUN 2.0 Theory of Change/Results framework and how it contributes to the On Nigeria 2.0 overall results.	1.1 Number of project staff and consultants trained in relevant programming themes. 1.2 A robust SHUN 2.0 theory of change developed.	These are internal results tracked by project team			Project and Monitoring reports	Monthly	1.1 Senior Management 1.2 and 1.3 – M and E Consultant 1.4 – All Staff and Consultants

Result From theory of change	Indicator	Definition/Disaggregation Further define/unpack indicator as well as disaggregation strategy (where applicable)	Baseline	Target	Means of Verification/Data Source	Freq of Data Collection /Data Collection tool/Method	Responsible Party (By whom?)
MOCAC/SHUN 2.0 Staff effectively implement the project and deliver quality results with accurate and timely reporting.	1.3 A robust SHUN 2.0 M and E Framework developed. 1.4 Evidence of quality delivery of project results and timely reporting.						

2.0 Commission Research on Consolidating SHUN Corruption and drivers of corruption within and outside the Church Community.

Research findings on drivers of corruption inform effective targeting of core issues/norms and relevant stakeholders/groups to elicit change and promote zero tolerance to corruption. Research findings and subsequent products, e.g. training manual, disseminated and used by other ON 2.0 grantees and non-grantees to inform programming.	2.1 Existence of research findings/reports. 2.2 Number and type of products generated from project reports, e.g. training manual, advocacy brief, etc 2.3 Evidence of engagement with research findings and products within and outside the Pentecostal community (e.g. for trainings; on social media, etc).	2.2. Disaggregation by type of publication			2.1 Project report; Research reports; publications 2.2 – Project report 2.3 – Media reach; Social media engagements, Web statistics		2.1 Senior Management and Consultants 2.2 Senior Management; Program and Project Officers 2.3 M and E Consultant; IT Officer
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3.0 Deepening and Expansion of Christian (Pentecostal) Platforms against Corruption

Established/activated interdenominational platforms expanded in number, membership, diversity (including buy in by Pentecostal Professionals); Groups are independent and self-managed. Structured discourses	3.1 Number of Pentecostal platforms established and functional by location, type of membership (demographics, etc) 3.2 Evidence of expansion and consolidation/ground						3.1 and 3.2 - Senior Management; Program and Project Officers; M and E Consultant
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on these platforms build consensus on corruption-related issues and serve as a think-tank for group responses to identified corruption issues.

Platform members (Pentecostals, across a wide variety of population groups – Women, Men, persons with Disability, young people) actively sensitizing and mobilizing their constituencies against corruption across the country.

Enhanced visibility and inclusion of Pentecostal Voices in the anti-corruption discourse, agenda setting and demands for transparency and accountability in workplaces, communities, states and the country.

ing of groups and engagements above baseline.

4.0 Capacity Building on Consolidating SHUN Corruption, using train the trainer approach

Trained Pentecostal Church leaders and workers demonstrate enhanced knowledge, competence, skills and the know-how to tackle corruption as a group; and increasingly use shared ideas to prevent and reject corruption and demand accountability at all levels.

Increased activities / engagements depicting peer-to-peer support, vigilance, and demands for accountability within the Pentecostal movement in Nigeria.

Pentecostals progressively demonstrate signs that accountability is the

4.1 Number of trained Pentecostal leaders demonstrating evidence of enhanced knowledge and showing zero tolerance to corruption (stories of change depicting prevention, rejection of corruption or demands for accountability).

4.2 Number of Pentecostal Churches establishing social arms and institutionalizing the fight against corruption.

4.3 Number of Pentecostals

4.1 Attendance register

4.2 Project Report

4.3 Stories of Change

4.1 Reported Monthly and collated Quarterly

Senior Management; Program and Project Officers; M and E Consultant

<p>acceptable norm and eventually becomes the practice among Pentecostals.</p> <p>Public profiling and recognition of individuals and group (Churches and other platforms) action against corruption as incentives for behaviour change.</p> <p>More Pentecostal Churches establish social arms of the Church and institute accountability frameworks as vehicles among Pentecostals to fight corruption during and after project life cycle.</p>	<p>recognized and profiled in Hall of Fame Newsletter for integrity and exceptional actions to prevent or reject corruption.</p> <p>4.4 Number of episodes of Hall of Fame Newsletter published</p>				<p>and Hall of Fame Newsletter</p> <p>4.4 – Newsletter; Project report</p>	<p>4.4 Bi-Annual</p>
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5.0 Capacity Building on Income Generation and Accountability

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

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

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

8.0 Platform for Christians in Government

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

9.0 Production and distribution of IEC/BCC Messages/Materials.

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

and Drama skits), on appropriate platforms, e.g. Schools, Churches, students organizations, social media, etc

messages/materials.

10.0 Annual Summit of Pentecostal Leaders

Pentecostal leaders and churches adopt the establishment of social arm of the church as an instrument to fight corruption

10.1 Number of General Overseers participating in the Annual summit per year by sex and location

10.2 Number of General Overseers that have established social arms in their Churches to drive the fight against corruption.

Project report

Monthly and Annual

Program and Project Officers; Liaison Officers M and E Consultant

ANNEX 3

Completed Activities and Corresponding Outputs and Outcomes achieved in Year One of the SHUN Corruption achieved from September 2020 to AUGUST 2023 (MOCAC 2.0)

PROJECT ACTIVITY COMPLETED SO FAR	DATE	LOCATION	PARTICIPANTS	PURPOSE	OUTPUTS/ OUTCOMES ACHIEVED
Inception/Start Up activities	15th – 17th September 2021	Abuja	7 PPJ staff Male – 4 Female - 3	To introduce staff to the next phase of the SHUN corruption project	- improved the understanding of the MacArthur on Nigeria 2.0 Theory of Change and its linkage to the Consolidation of the SHUN Corruption Theory of Change.
Commission research on Consolidating SHUN Corruption and drivers of corruption within and outside the Church Community.	October 2021 to January 2022	Nationwide	NA	Research findings on drivers of corruption inform effective targeting of core issues/norms and relevant	MOCAC/SHUN 2.0's contributions to ON 2.0 impact are evidence-based.

			65	stakeholders/groups to elicit change and promote zero tolerance to corruption.	
Summit of mentors and mentees and Launch of MOCAC 2.0	2nd December, 2021	Abuja	Participants Male = 35 Female = 30 18 – 35 = 32 36 – 50 = 19 50+ = 14 20 participants signed the pact.	To identify and project role models and encourage them to mentor younger Christians to prevent and reject corruption.	Wider buy-in and collaboration on the Shun Corruption project Christian leaders who commit to mainstream corruption discourse in their sermons -
Deployment of Election Observers for the bye election.	26th February, 2022	Plateau, Cross River and Ondo States	17 Participants Female = 6 Male = 11	Pentecostal leaders participate in the electioneering process as election observers.	Increased participation in the electioneering process in Nigeria
Advocacy visit to Blessed Living Spring International Church, Gwarimpa	24th November 2021	Abuja	PPJ key staff and Pastor Tony Ladipo Male – 3 Female - 1	To mark the beginning of the collaboration between the two ministries on how to set the social arm of the church	Enhanced understanding of how to set the social arm of the church Buy in and expressed commitment/support for the Shun Corruption project
Annual Program Meeting	13th & 14th January 2022	Abuja	17 participants Male – 6 Female – 11 18 – 35 = 2 36 – 50 = 11 51+ = 4	To strengthen the skills of project staff and key partners on project implementation and PPJ policies	Staffs and key partner understanding of project implementation and PPJ policies
Validation Workshop	17th January, 2022	Virtual	17 participants Male -11 Female - 6	To present and validate research findings.	Inputs and suggestions by participants to strengthen research findings harvested.
Advocacy Visit	31st January, 2022	Lagos	N/A	To solicit commitment of leadership of PFN in South West and Lagos State for the GO Summit slated for 22nd February, 2022.	To buy into the SHUN Corruption project, attend the GO Summit and help to invite key Pentecostal Leaders in South West

Inauguration of mentoring program in Kaduna State	15th February, 2022	Kaduna	57 participants Female – 24 Male- 33	Inauguration of mentoring program in Kaduna State	Mentor and mentee who participated in the Abuja mentoring program in December 2021 initiated the mentoring program in the state
One – Day Training on the establishment Social arm and development of strategic plan	16th February, 2022	Kaduna	38 Participants Male = 20 Female = 18	To enhance participant knowledge on social arm and Strategic plan	16 Churches have established their Social Arm
General Overseer’s Summit	22nd February, 2022	Lagos	56 Participants Male = 50 Female = 6 Age 36- 50 = 17 Age 50+ = 39 41 participants signed the pact	To enhanced the knowledge of general overseers on the establishment of social arm of the church.	Pentecostal leaders and churches adopt the establishment of social arm of the church as an instrument to fight corruption
Christian Woman against Corruption National Summit	8th March, 2022	Abuja	76 Participants Male = 9 Female = 67 Age 18-35 = 12 Age 36-50 = 36 Age 51+ = 28 48 participants signed the pact	To empower more Pentecostal Christians Women to advocate and campaign against corruption from a Christian perspective	Pentecostal Christians’ Women voices mainstreamed in national, regional and state dialogues, agenda setting and action to address corruption
Youth Van Guard Against Corruption National Summit	22nd March, 2022	Abuja	70 Participants Male = 36 Female = 34 18 – 35 = 50 36 – 50 = 15 51+ = 3 50 participants signed the pact	To empower more Pentecostal Christians Youth to advocate and campaign against corruption from a Christian perspective	Pentecostal Christians’ Youth voices mainstreamed in national, regional and state dialogues, agenda setting and action to address corruption
Two – day Training of PFN Exco on the establishment of social arm and development of strategic plan	10th – 11th March, 2022	Kano	34 Participants Female = 7 Male = 27	To enhance participant knowledge on social arm and Strategic plan	30 Churches established their social arm

Advocacy Visit	11th April, 2022	Abuja	PPJ Team and Rev. Isaac Komolafe 5 participants Male = 3 Female = 2	To solicit commitment of leadership of PFN in FCT	To buy into the SHUN Corruption project, attend the 3 – day capacity building on Christianity and Corruption and help to invite key Pentecostal Leaders in FCT
National Summit of Ministers’ Against Corruption	19th April, 2022	Abuja	57 Participants Female = 13 Male = 44 18 – 35 = 4 36 – 50 = 33 51+ = 20 33 signed the pact on T & A	To empower more Pentecostal Christians Minister’s to advocate and campaign against corruption from a Christian perspective	Pentecostal Christians’ Minister’s voices mainstreamed in national, regional and state dialogues, agenda setting and action to address corruption
I – Day Dialogue on Anti-Corruption Strategy	29th April, 2022	Lokoja, Kogi State	50 Participants Male = 15 Female = 35 50 signed the Pact on T & A	To train Pentecostal leaders and workers at State and Church level to address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.	Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expand.
2-day training on establishment of social arm & Development of strategic plan	26th – 27th April, 2022	Lagos state	30 Participants Male= Female=	To train Pentecostal leaders and workers on establishment of social arm of the church and development of strategic plan	22 churches established social arm and have begun the process of strategic plan development.
1-day sensitization meeting on the shun corruption project and training on establishment of social arm	4th May, 2022	Gombe state	36 participants Male = 16 Female = 20	To sensitize the Pentecostal community in Gombe state on the shun corruption project and train them on establishment of social arm	New state group established, WhatsApp platform created and running and 33 participants established social arm and have commenced process of development of strategic plan
1-day sensitization meeting on the shun	7th May, 2022	Enugu state	10 participants	To introduce the shun corruption	New state group established and

corruption project and inauguration of the Enugu state shun corruption core group					project in the state and establish a core group	WhatsApp platform created for engagement
Advocacy Visit and training on Christianity & Corruption	21st May, 2022	Nasarawa State	23 Participants Female = 20 Male = 3 20 Signed the Pact on P & A	To train Pentecostal leaders and workers at State and Church level to address corruption, take action to prevent and reject corruption and demand accountability from duty bearers.		Nigerian Pentecostal Christians Shun, Speak Up and Stand against Corruption as knowledge of the costs of corruption expand.
3-Day Capacity Building on Consolidating SHUN Corruption, using train the trainer approach	23rd- 25th May 2022 15th - 17th June 2022 27th - 29th June 2022	Abuja Lagos Port Harcourt	Abuja - 80 participants Male- 61 Female-19 Age 18 - 35=12 Age 36 -50= 43 Age 50+ = 25 54 signed the pact on T & A Lagos - Male - Female- 194 signed the pact on T & A Port Harcourt- 101 Male- 72 Female-27 Age 18 - 35=18 Age 36 -50= 54 Age 50+ = 25 65 signed the pact on T & A	To mobilise and empowered Pentecostal Christian to advocate and campaign against corruption from a Christian perspective.		A ripple effect that positions Pentecostals as active citizens against corruption in communities, workplaces at State and National levels. A culture of zero tolerance to corruption elevated to become a group norm as we showcase and celebrate individuals who utilise our 3S Model - Shun; Speak and Stand up against corruption.
3 - Day Capacity Building on Income Generation and Accountability	4th - 6th July, 2022	Abuja	98 Participants Male - 68 Female - 30 Age 18 -	To train Pentecostal Church Leaders and workers on income		Pentecostal Church leaders and workers are independently generating incomes and establishing

				35= 13 Age 36 -50= 57 Age 50+ = 28 60 signed the pact on T & A	generation and the establishment of accountability spaces.	accountability structures in their Churches.
Training of trainers on the electoral process and Advocacy	26th May, 2022	Virtual	45 Participants	Trained Pentecostal leaders and workers have enhanced knowledge on election processes & Advocacy	Free, fair and credible election in 2023 and beyond	
Will my Vote count awareness campaign	28th July, 2022	Virtual	65 participants	Trained Pentecostal leaders and workers have enhanced knowledge on how their votes will count in the coming election	Free, fair and credible election in 2023 and beyond	
One- Day step down training on Christianity & and the fight against Corruption	30th July, 2022	Karimo, Abuja	153 Participants Male = 75 Female = 78 61 participants signed the pact on T & A	Trained Pentecostal Church leaders and workers demonstrate enhanced knowledge, competence, skills and the know-how to tackle corruption as a group; and increasingly use shared ideas to prevent and reject corruption and demand accountability at all levels.	A ripple effect that positions Pentecostals as active citizens against corruption in communities, workplaces at State and National levels.	
One day training on Election Observation in Abuja and 24 States and Signing of Code of Ethics for the trained Observers in the 25 States and also the distribution of PPJ IEC/BCC materials/messages	November 10th to January 2023	FCT, Abuja Ondo Enugu Nassarawa Kogi Kwara Edo Adamawa Niger Bauchi	613 (Male=373 Females=240)	To mobilize and empower Pentecostal leaders and workers to be able to participate in the electioneering process as election observers.	Contributing to free, fair, and credible elections in Nigeria	

Plateau
 Borno
 Oyo
 Lagos
 Akwa-Ibom
 Cross River
 Imo
 Kaduna
 Kano
 Taraba
 Bayelsa
 Ebonyi
 Delta
 Gombe
 Benue
 Rivers

One Day Capacity building on Open Governance & Electoral Process

December 1st, 2022

Abuja

59(M=35,F=23)
 18-35 = 5
 36-50 =38
 50+ = 16

To enhance the knowledge of Pentecostal leaders and workers on open government and electoral process.

Contributing to the free, fair, and credible elections in Nigeria

1-DAY TRAINING ON DRUG AND ALCOHOL ABUSE COUNSELING done by the Priests Peace & Justice Initiative in collaboration with SILEC initiative and Mountains of Hope Foundation

January 31st, 2023

Abuja and online participants

63 (45 in-person & 18 online)
 Male=41
 Femal=22

To improve the knowledge, skills, and attitude of the participants on the desirability and technical know-how of drug and substance abuse prevention and provision of rehabilitation support services to victims of drug abuse and domestic violence

To build a cadre of skilled advocates and counselors with the requisite skills to counsel individuals in their Churches, communities, schools, and places of work who are having the challenges of drug and substance abuse.

1-day training in Jos, Plateau State on Civilian Protection Strategies to Prevent Electoral Violence. February 10th 2023

9th February 2023

Jos, Plateau State

72 (M=41; F=31)

Advocacy towards a peaceful, free and fair elections

Enhanced knowledge of participants on unarmed civilian protection strategies to prevent electoral violence

1-Day marking of the 2023 International Women's Day and training on Gender mainstreaming, Financial

9th March 2023

Jos, Plateau State

71(M=2; F=69)

To mark the 2023 International Women's Day and train women on gender

Participants had enhanced knowledge on gender issues and how to mainstream gender in their work.

literacy and strategic investment. March 8th, 2023				mainstreaming, financial literacy, and strategic investment	Participants also acquired knowledge in financial literacy, income generation, and strategic investment
Facilitators training Meeting	Time: Apr 21, 2023 08:00 PM Africa/Lagos	Virtual	25 participants	To Train participants to establish Shun Corruption Clubs	Establishment of Shun Corruption Club
One-day step-down training under the #Shuncorruptionproject Mobilizing Christians against Corruption in Nigeria.	6th May 2023	Calabar, Cross River State	43 (F=23; M=20)	PPA beneficiaries stepping down training on drivers of corruption within and outside the church and income generation for ministers	A ripple effect that positions Pentecostals as active citizens against corruption in communities, and workplaces at State and National levels.
Micky Bliss Foundation is an organization set up as a result of PPJ's intervention efforts in mobilizing Christians against corruption.	22nd May, 2023	Lagos	89 (F=59; M=30)	PPA facilitated a sensitization meeting on the Shun corruption project during the opening of one of the social arms registered as a result of PPA intervention	PPA beneficiaries taking action and setting up structures to work for social justice in line with one of the PPA objectives under the Shun corruption project
Step-down training for Christian leaders under the PFN Shangisha-Magodo zone on Christianity, the fight against Corruption and income generation.	23rd May 2023	Lagos	37 (M=27; F=10)	PPA beneficiaries stepping down training on drivers of corruption within and outside the church and income generation for ministers	A ripple effect that positions Pentecostals as active citizens against corruption in communities, and workplaces at State and National levels.
Exploits in Ministry Conference & Stepdown training in Port Harcourt, Rivers State	25th – 27th May	Resurrection Gospel Faith Int'l ministry Port Harcourt, Rivers State	128	PPA beneficiaries mainstreaming anti-corruption discourse in their programs and inviting PPA to facilitate in their Church conferences	More Pentecostals are aware of the costs and consequences of corruption and join the fight against corruption
Step-down training that focused on the drivers of corruption within and outside the Church, the	27th May 2023	Fruitful Vine Christian Assembly, Port	83 (M=35, F=48)	PPA beneficiaries stepping down training on drivers of	A ripple effect that positions Pentecostals as active citizens

establishment of the social arm of the church, and strategic investment and income generation training for Ministers and church workers. Port Harcourt, Rivers State		Harcourt Rivers State		corruption within and outside the church and income generation for ministers	against corruption in communities, and workplaces at State and National levels.
One Day Marking of the Global Integrity Day and Step Down Training on Christianity & the Fight against Corruption	9TH June 2023	PPA Auditorium, Abuja	61 Participants F=14 M= 47 18 - 35 = 9 36 - 50 = 34 51+ = 18 45 participants signed the pact	To empower participants on the importance of integrity in the church and how leaders can model integrity	Trained participant demonstrating integrity and contributing to the fight against corruption
3-Day Capacity Building on Christianity & the Fight Against Corruption	13th - 15th June 2023	HBC Resort, Jos Plateau State	192 Participants F= 74 M = 118 18 - 35 = 40 36 - 50 = 92 51+ = 60 160 participants signed the pact	To mobilize and empowered Pentecostal Christians to advocate and campaign against corruption from a Christian perspective.	A ripple effect that positions Pentecostals as active citizens against corruption in communities, and workplaces at State and National levels. A culture of zero tolerance to corruption elevated to become a group norm as we showcase and celebrate individuals who utilize our 3S Model - Shun; Speak and Stand up against corruption.
Marking of the African Anticorruption Day in 137 locations	July 9th - 11 2023	26 states and the FCT	137 locations	Pentecostal leaders take various actions to mark the 2023 African Anti-corruption Day by declaring the Sunday before July 11 as Anti-corruption Sunday, mainstreaming anti-corruption messages in their sermons, pep talks, and holding rallies on African Anti-corruption Day.	PPA institutionalized the Sunday before African Anti-corruption Day on July 11 as Anti-corruption Sunday evidenced by the massive participation of Pentecostals who marked the day and shared their reports with PPA

One -Day step down training and anti-corruption rally in Taraba State	11th July 2023	Jalingo Taraba State	47 (M=37, F=10)	Stepdown training on Christianity and the fight against corruption organized by the State PFN to mark the 2023 African Anti-corruption day	A ripple effect that positions Pentecostals as active citizens against corruption in communities, and workplaces at State and National levels.
1-Day sensitization program in collaboration with the Frontline Youth Creativity Initiative and the set 18, group 6 students of the African Centre for Leadership, Strategy and Development	12th July 2023 14 August 2023 to 21 August 2023	Junior secondary school Kubwa Abuja	62 (M=31; F=31)	One-day sensitization of secondary school students shun corruption clubs on how creativity and appreciation for hard work can serve as a tool to fight against corruption	School anti-corruption clubs/integrity groups gain knowledge on how creativity and appreciation for hard work can serve as a tool to fight against corruption. Students are familiar with PPA 3S model
PPJ and FYCI launching of the #ShunCorruption Challenge		Nationwide		In commemoration of International Youth Day 2023	The power of youth agency to drive behavior change and promote anti-corruption norms among the populace -Elevating youth voices in the anti-corruption agenda. -Increasing youth awareness of anti-corruption issues. -Empowering more young people to join the fight against corruption.

PALACE OF PRIEST ASSEMBLY

**THE AUDITED FINANCIAL STATEMENT FOR THE
YEAR ENDED 31ST DECEMBER 2022**

**BUNMI ADELUGBA & CO
SUITE C032, H&A PLAZA
WUYE DISTRICT, ABUJA**

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

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**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022**

CORPORATE INFORMATION

Registered Address:

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

Registered Trustees:

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

Auditor:

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

Bankers:

Guaranty Trust Bank
Zenith Bank

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022**

STATEMENT OF TRUSTEES RESPONSIBILITIES

In relations to the financial statements

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

The responsibilities include ensuring that:

- a) Appropriate internal controls are established both to safeguard the assets of the Church and to prevent and detect fraud and other irregularities.
- b) The Church keeps proper accounting records, which disclosed with reasonable accuracy, the financial position of the Church, which have been prepared using suitable accounting policies that have been consistently applied, supported by reasonable and prudent judgments and estimates and ensure that the Financial statements comply with the requirements of the International Financial Reporting Standards.
- c) It is appropriate for the financial statements to be prepared on a going concern basis unless it is presumed that the Church will not continue in business.

President: Pastor (Dr.) Otive Igbuzor

Secretary: Deacon Oche Ocheme



BUNMI ADELUGBA & CO

PALACE OF PRIESTS ASSEMBLY (PPA)

FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

REPORT OF INDEPENDENT AUDITORS

We have examined the financial statements of the Palace of Priests Assembly (PPA) for the year ended 31st December 2022, which have been prepared on the basis of the internationally accepted accounting policies.

The Board of Trustees Responsibility for the Financial Statements

The Trustees are responsible for the preparation and fair presentation of the financial statement in accordance with the Statements of Accounting standards applicable in Nigeria and in the manner of statements of affairs required by the Companies and Allied Matters Acts of Nigeria and other statutory regulations. These responsibilities include; designing, implementing and maintaining internal control relevant to the preparation and fair presentation of statements of affairs, that are free from material misstatements, whether due to fraud or errors, selecting and applying appropriate accounting policies and making accounting estimates that are reasonable in the circumstance

Auditors' Responsibility

Our responsibility is to express an opinion on the statement of affair 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

Basis of Opinion

We conducted our audit in accordance with International Standard on Auditing issued by the International Federation of Accountants. An audit includes detailed examination of evidence relevant to the accounts and disclosures in the financial statements.

We have planned and performed our audit as to obtain all the information and explanation we considered necessary to provide us with sufficient evidence to give a reasonable assurance that the statements of affairs are free from material misstatement whether caused by fraud, error or other irregularities. In forming an opinion, we also evaluated the overall adequacy of the presentation of information in the Financial Statements.

Opinion

In our opinion, the Financial Statements which is in agreement with books and records give a true and fair view of the state of affairs of the church as at 31st December, 2022.

Adepoju Adelugba, (FCA)
Bunmi Adelugba & Co.
FRC/2015/ICAN/00000012038
Abuja, Nigeria
Date:

Suite C032, H&A Plaza, Wuye, Abuja
Tel: 08052758578, 08055502094
Email: badecharteredaccts.ng@gmail.com

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

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) Promotes, encourages, foster and engage in any proper and legitimate means the pursuit of charitable, educational, medical, scientific, civic, religious and similar causes.
- d) Make donations for the public welfare.
- e) May be involved in agricultural or food production ventures.

1.2. Going concern: The Church's management has assessed the Church's ability to continue as a going concern and is satisfied that the Church has the resources to continue in business for the foreseeable future.

Furthermore, management is not aware of any material uncertainties that may cast significant doubt upon the Church's ability to continue as a going concern.

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

2. Basis of preparation

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

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

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

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

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022**

STATEMENT OF ACCOUNTING POLICIES

3. Statement of significant accounting policies

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

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

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

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

Building & Property (PPA) - 5%

Office Furniture & Fitting (PPJ) - 25%

Office Furniture & Fitting (PPA) - 20%

Plant & Machinery - 25%

Office Equipment (PPJ) - 33%

Office Equipment (PPA) - 20%

Computer System - 20%

Motor Vehicles - 25%

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

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

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

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

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

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

STATEMENT OF FINANCIAL POSITION AS AT 31 DECEMBER, 2022

	Note	2021 ₪	2022 ₪
<u>ASSETS</u>			
<u>NON CURRENT ASSETS</u>			
Property, Plant & Equipment	5	6,979,983	14,174,555
<u>CURRENT ASSETS</u>			
Investment		-	13,000,000
Receivables & Prepayment	4	-	-
Bank and Cash balances	6	151,375,114	132,595,621
		151,375,114	145,595,621
Total Assets		158,355,097	159,770,176
 <u>ACCUMULATED FUNDS AND LIABILITIES</u>			
Accumulated Funds	8	158,355,097	158,770,243
 <u>CURRENT LIABILITIES</u>			
Creditors & Accruals	7	-	999,933
		158,355,097	159,770,176

The financial statements on pages 8 to 10 were approved by the board of
Trustee of the Church on 2022 and
signed on its behalf by:

..... }
General overseers

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

INCOME STATEMENT FOR THE YEAR ENDED 31 DECEMBER 2022

		2021	2022
	Note	₹	₹
Donations	3	180,595,330	246,101,338
Less Expenditure	4	(38,784,773)	(245,686,192)
Surplus/(Deficit) for the year		141,810,557	415,146

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

STATEMENT OF CASHFLOWS FOR THE YEAR ENDED 31ST DECEMBER, 2022

	2021	2022
Note	₱	₱
Cash flows from operating activities		
Cash received from debtors and others	180,595,330	246,101,338
Cash paid to suppliers and employees	(36,511,563)	(237,644,134)
Cash generated from operations	144,083,767	8,457,204
Taxes	(983,069)	(2,050,188)
Net cash flow from operating activities	143,100,698	6,407,016
Cash from investing activities		
Purchase of fixed assets	(4,847,500)	(11,114,682)
Interest received/Investment		(13,000,000)
Net cash after investing activities	(4,847,500)	(24,114,682)
Cash from financing activities		
Interest and Bank charges paid	(80,530)	(1,071,827)
	(80,530)	(1,071,827)
Net increase in cash and cash equivalent	138,172,667	(18,779,493)
Cash and cash equivalent at beginning	13,202,447	151,375,114
Cash and cash equivalent at, end	6 <u>151,375,114</u>	<u>132,595,621</u>

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

NOTES ON THE FINANCIAL STATEMENTS

1. The organisation

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

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

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

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

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

Areas of Focus

PPJ will work in the following five thematic areas:

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

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022
NOTES TO THE FINANCIAL STATEMENTS

3. Income	2021	2022
	₦	₦
Donations	180,569,285	246,101,338
	<u>180,595,330</u>	<u>246,101,338</u>
4. Expenditure		
Honorarium	190,000	180,000
PAYE	33,250	145,015
Salaries	11,228,701	19,868,085
Rent	2,680,000	3,600,000
Electricity (Fuel & PHCN)	555,000	1,170,000
Printing & Reproduction	1,144,750	1,075,000
Production, Publication & Distribution of reports, IEC & BCC materials	4,076,200	25,222,670
Advocacy Visits and Follow Up	360,000	-
Research on Consolidating SHU	-	22,759,115
M & E Advisor Fees	1,950,000	-
QuickBooks Installation	130,000	-
Indirect Cost	2,212,500	1,841,085
Training Workshop, Seminar & Meeting	588,000	3,952,500
Employer pension contribution	1,078,800	1,337,000
Staff Health Benefits	1,104,600	2,132,400
Training on Electoral Observation	4,044,750	17,423,730
Depreciation:	2,374,373	3,920,110
Voluntary contribution	300,000	7,728,000
Gift & Donation Support	76,000	1,317,200
Legal Fees	100,000	-
Audit Fees	285,000	285,000
Office Supplies	3,142,500	1,562,500
Withholding Taxes	949,819	1,905,173
Allowance	-	264,800
Travels & Transport	100,000	1,063,180
Capacity Building Training	-	29,127,311
Summit of Pentecostal GO's	-	5,098,400
29% Indirect Cost Recovery	-	63,229,736
Moving Image Cost	-	17,879,440
Income Generation and account	-	8,633,240
PPA AGM /BOT Meeting	-	1,893,675
	<u>38,704,243</u>	<u>244,614,365</u>
Bank Charges	80,530	1,071,827
Total Expenditure	<u>38,784,773</u>	<u>245,686,192</u>

**PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022**

NOTES TO THE FINANCIAL STATEMENTS

5. Fixed Assets

	Land	Building & Property: PPA	Furniture & fittings: PPA	Furniture & fittings: PPJ	Office Equipment: PPA	Office Equipment: PPJ	Motor Cycle	Motor Vehicle	Plant & Machinery PPJ	Total
	₹	₹	₹	₹	₹	₹	₹	₹	₹	₹
Cost:										
At 1st January, 2022	3,000,000	2,361,250	5,310,450	677,500	7,475,150	3,284,200	80,000	1,815,000	-	24,003,550
Additions	-	4,194,282	35,800	74,000		460,600			6,350,000	11,114,682
At 31st December, 2022	3,000,000	6,555,532	5,346,250	751,500	7,475,150	3,744,800	80,000	1,815,000	6,350,000	35,118,232
Depreciation:										
At 1st January, 2022	-	-	4,562,530	379,375	7,475,140	2,711,542	79,990	1,814,990	-	17,023,567
Charge for the period	-	327,777	783,710	187,875	-	1,033,248	-	-	1,587,500	3,920,110
At 31st December, 2022	-	327,777	5,346,240	567,250	7,475,140	3,744,790	79,990	1,814,990	1,587,500	20,943,677
Net book value										
At 31st December, 2022	3,000,000	6,227,755	10	184,250	10	10	10	10	4,762,500	14,174,555
Net book value										
At 31 December, 2021	3,000,000	2,361,250	747,920	298,125	10	572,658	10	10	-	6,979,983

PALACE OF PRIESTS ASSEMBLY (PPA)
FINANCIAL STATEMENTS FOR THE YEAR ENDED 31 DECEMBER 2022

NOTES TO THE FINANCIAL STATEMENTS

6. Bank and Cash balances	2021	2022
	₱	₱
Zenith Bank :70	160,182	388,382
Zenith Bank :98	40,346	20,481
Zenith Bank :82	574,111	275,729
Guaranty Trust Bank :2	244,614	49,129,788
Guaranty Trust Bank :1	150,272,425	82,559,410
Guaranty Trust Bank :0	83,436	221,832
	<u>151,375,114</u>	<u>132,595,621</u>
Cash Balances	-	-
Bank and Cash Balances	<u>151,375,114</u>	<u>132,595,621</u>

7. Creditors

Accruals	965,245.74	-
Withholding Tax	44,500.00	999,933
	<u>1,009,745.74</u>	<u>999,933</u>

8 Accumulated fund

At Beginning	16,699,657	158,355,097
Net income	141,810,557	415,146
Audit Adjustment	(155,117)	
At December	<u>158,355,097</u>	<u>158,770,243</u>

9. Comparative figures

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



PALACE OF PRIESTS ASSEMBLY

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