A REPORT ON DRIVER OF CORRUPTION WITHIN AND OUTSIDE THE CHURCH

PALACE OF PRIESTS ASSEMBLY [PPA]

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

PPJ MANUAL SERIES No.4
January 2022
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ACKNOWLEDGEMENT

A research work that is meant just for internal consumption is a product of intense work that demands a lot of rigor, hours of painstaking search for not just topical but relevant materials, time is given to poring over countless pages of documents, attention to details and long and laborious and finally sifting and scrutinizing the end product. Where the research is for external consumption it is doubly harder to undertake and where it involves matters of Christianity and corruption it becomes a task of enormous complexity with the possibility for explosive verbal exchanges. These are two topics for which anyone who has reached the age of knowledge believes he or she has an opinion. Both are known the world over to be capable of generating intense passion during discussion. Although corruption is as old as mankind, there is hardly a definition that captures it rather there are acts that constitute corruption and the debate is still ongoing. That is one with a basis for endless arguments. However, if corruption defies a readily acceptable definition, there Is no doubting the consequences, for they have become part of our daily existence in the abysmal failure of service deliveries in governance, health care, education, housing and has contributed to the increase in poverty, unemployment, insecurity, and underdevelopment.

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

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

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

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

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

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

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

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

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

The Pentecostal movement has grown from a handful of believers in the early twentieth century to a global movement now numbering over 600 million people, and those who embrace the Holy
Spirit and His gifts are now the fastest-growing religious group in the world. It is continuing to grow especially in Africa, Asia, and Latin America. Today, the countries with the highest number of Pentecostals are in the global south as can be seen from the table below:

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


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

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

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

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

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

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

The specific objectives include:
1. To promote the establishment of the social arm of the church as an instrument for fighting corruption and adopting accountability framework for Pentecostal churches.
2. To enhance the capacity and capability of the Pentecostal Community in Nigeria to adopt social arm of the church and accountability framework within the church and champion the fight against corruption outside the Church (in communities, towns unions, workplaces, academic institutions, marketplaces, etc).

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

4. To activate Pentecostal campaign platforms visibly taking collective action against corruption.

5. To promote behaviour change among Pentecostal Churches regarding accountability within and outside the church.

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

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

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

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


We are aware that several governments in Nigeria have launched anti-corruption programs since 1966 when corruption was mentioned as one of the reasons for the military overthrow of the then civilian government. Despite the plethora of legislation and agencies fighting corruption in Nigeria, the issue has remained widespread partly because the norms and behavior of citizens have remained unchanged. It has reached a level that the members of the public do not seem to disapprove of corrupt activities. Even persons who have been convicted
are given heroic welcome at the end of their jail terms and rewarded with extravagant thanksgiving services in churches. But churches are supposed to be the epitome of morality and good conduct. However, the social cognitive theory of behavior reminds us that behavior is shaped by personal factors (instincts, drives, traits, and other motivational forces) and environmental factors (situational influences) as shown in the diagram below:

**PPJ Behavioural Change Model**

![PPJ Behavioural Change Model](image)

**Social Cognitive Theory Model**

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

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

Pastor Orive Igbuzor, PhD
General Overseer, Palace of PRIESTS ASSEMBLY, Abuja, Nigeria.
23rd May 2020
There is an urgent call for the rescue of the Nigerian nation from the grip of corruption and the attendant malicious crisis spurned over the years. So much seems to have been done but much more requires to be done because the approaches hitherto used, including several declarations of wars on corruption by different administrations in the country to deal with the scourge of corruption have not created the expected impact. Scholars have written volumes on the causes, costs, and consequences of corruption in the country while the anti-corruption war can boast of a few success stories, victory is still largely a mirage. Those solutions have fallen dismally short in providing relief in the war against corruption.

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

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

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

As a result, its content is made simple and easy to read, understand & applied along with others in the series. The manual will serve as the literature for reading along with the Bible for training, instruction & edification on winning the war against corruption. It is good for pastors for whom it is originally intended but it is also a keepsake for those, who must be carried along in the fight against corruption. In this way, the message will reach a very large segment of the nation and dwell richly in the heart of all those that will read it and use it for good works.
This research is conceptualized to be an enduring work for generations to come on the strategy to fight corruption by Pentecostals. Our prayer is that this manual will both be spiritually and intellectually stimulating for everyone who will read it and be galvanized, energized & emboldened by the Spirit of God to be enlisted into the rank of those prepared to speak against & stand against any form of corruption wherever it may occur across the nation. In addition, we encourage anyone who will want to take this manual just as we regularly use tracts to spread the message & become Anti-Corruption Champions in Nigeria.

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\(^1\)Horton, David (Ed)(2006), The Portable Seminary. Minneapolis, Minnesota, Bethany House.


\(^3\)Ibid


\(^5\)Wilson, William (2011), Executive Director, International Centre for Spiritual Renewal
Advisory Note

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

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

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

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

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

**Person specification:** Facilitators should be persons with demonstrable skills in facilitating small and large group sessions.
**Content:** In addition to being familiar with governance issues in the global and Nigerian context, the facilitators must read and digest reports of previous PPA research on corruption and accountability, especially the research on drivers of corruption within and outside the church. A full technical consultation with the PPA team will help in clarifying any lingering content issues.

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

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

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

**Conclusion**
The report highlighting the findings of this research should not go the way of similar such reports. Many excellent research reports with excellent recommendations adorn the tabletops and bookshelves of Chief Executive Officers (CEOs) in and out of government in Nigeria gathering dust. PPA cannot afford to let her research reports gather dust in offices. Therefore, it is necessary aggressively reach out with the findings, as well as use the Manual to train key stakeholders who will be empowered to implement concrete steps to meaningfully tackle corruption and bring it to its knees.
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<th>Description</th>
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</thead>
<tbody>
<tr>
<td>FGD</td>
<td>Focus Group Discussions</td>
</tr>
<tr>
<td>FRF</td>
<td>Form for Requesting Funds</td>
</tr>
<tr>
<td>G.O</td>
<td>General Overseer</td>
</tr>
<tr>
<td>PFN</td>
<td>Pentecostal Fellowship of Nigeria</td>
</tr>
<tr>
<td>PPA</td>
<td>Palace of Priests Assembly</td>
</tr>
<tr>
<td>SERAP</td>
<td>Socio-Economic Rights and Accountability Project</td>
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EXECUTIVE SUMMARY

This Report presents findings from research on drivers of corruption within and outside the church in Nigeria. Corruption is a huge problem in Nigeria and globally, with serious consequences on individuals, communities and nations. At different times and at different levels in Nigeria as elsewhere in the world, efforts have been made, and are being made to understand and tackle the damaging phenomenon. PPA has been working to deepen understanding on issues of corruption and to make contributions to reducing the prevalence of corruption in Nigeria through strengthening Pentecostal churches to be proactive in rejecting and preventing the plague both within and outside the church. In line with this mandate, PPA commissioned the study on understanding drivers of corruption within and outside the church with a view to finding sustainable solutions. The objectives of the study are:

- To determine what constitute corruption for Pentecostal Church congregation within and outside the Church.
- To highlight the drivers of corruption within and outside the Church.
- To understand how these drivers of corruption has caused corruption to thrive within the Church and outside the Church.
- To assess how Churches have worked to limit the negative impact of these drivers within and outside the Church.
- To have clear understanding of how the Bible can be used to reduce the impact of these drivers of corruption within and outside the Church.
- To determine the kind of incentives that can be deployed to ensure that Pentecostal Church leaders and workers do not respond to the pull of these drivers.
- To provide practical and hands on methods of how Pentecostal leaders and workers can overcome the influences of the identified drivers of corruption within and outside the Church.
- To document lessons learnt in terms of success factors that can be achieved in the utilization of the research to bring about positive change in norms and behaviors of Pentecostal Christians.

The methodology for the study involved a desk review of previous research on the subject matter and in-depth interviews and Focus Group Discussions with selected stakeholders. The following are the key findings from the study:

Corruption is a multifaceted phenomenon that goes beyond misappropriation of finances, to include all shades of illicit moral choices and actions. An all-encompassing definition of corruption emerged with reference to the Bible in the book of James chapter four verse seventeen as: "So whoever knows the right thing to do and fails to do it, for him it is sin."

The study confirms that corruption is a big problem not only in society but also in the church where it is least expected to rear its head, and has dire material, moral and spiritual consequences. The study also confirms the role of societal norms and values in
predisposing individuals to corrupt actions within and outside the church. Identified Drivers of corruption within the church are: (a) Greed and indiscipline fueled by depravity of the human heart. “Indiscipline is the chief driver of corruption both within and outside the church” (b) Pressure to meet societal expectations with deficit legitimate means, and (c) Inordinate competition among leaders and laity, seen in excessive overt and covert competition among General Overseers that often permeates the congregation.

A variety of norms, tendencies and attitudinal dispositions make corruption thrive within the church. These are identified as: (a) Blind followership by congregants. Members of Pentecostal churches often display blind subjective faith, believing and submitting to the “man of God” no matter what he does or does not do, (b) erroneous belief by some church leaders that they are only accountable to God and not humans. “I founded this church, nobody can question me,” (c) Dearth of accountability systems, and (d) Scarcity of income generation activities for pastors.

A majority of participants are of the view that though pervasive, corruption in the church is gradually decreasing. Reasons adduced for this include the following:

- people are increasingly becoming enlightened regarding matters of public administration
- people are developing increased consciousness of God
- increased objective-minded members of congregations
- increasing demand for accountability within the church
- many people that have access to resources of the church are interested in the growth of the church, and so would not divert resources for personal gain.
- Increased availability and understanding of systems and policies to promote accountability
- Programs against corruption are being successfully implemented especially in constituencies where PPA is working, (h) people are less tolerant of corruption in the constituencies PPA is dealing with.

An analogous variety of norms, tendencies and attitudinal dispositions make corruption thrive outside the church. These are identified as: (a) Normalization of corruption in society. “Little difference between church and larger society. Society has entered the church and church has entered society. There is a convergence.” “Corruption has become a way of life.” (b) Greed and Indiscipline: “Indiscipline is the chief driver of corruption both within and outside the church,” **Greed and Indiscipline:** “Indiscipline is the chief driver of corruption both within and outside the church.” Corruption takes on gender dimensions as sexual favour becomes currency and when sex for marks is practiced. (c) Pressure to meet unrealistic societal expectations. “Collective definition of success is eroded by corruption,”
A majority of respondents are of the view that corruption is high and increasing outside the church. This is attributed to such reasons as: (a) A conspiracy of silence by those who should speak up, (b) Godfatherism. “Godfatherism drives the game,” (c) An attitude of indifference driven by the “turn by turn” mentality. “Na who dem catch na him be thief” – A Warri Saying, meaning it is he who is caught that is a thief. This means as long as you are not caught, you are OK.

Considerable efforts are being made by Pentecostal churches to tackle corruption within and outside the church. PPA provides an excellent example of such endeavors, especially through the SHUN Corruption Initiative. Within three years the initiative is yielding credible results. One of the results is particularly relevant to issues of norms and values, and is recorded under output 1 of the Project as: **Emerging group norms and anti-corruption culture among Pentecostals:** “There is evidence that beneficiaries have built and imbibed new norms and are abiding by them as these norms gradually become the New Pentecostal Culture. More Pentecostal Christians are now committed to Shun, Speak up and Stand up (take action) against corruption.”

Other commendable efforts being made to tackle corruption within the church are: (a) messages from the pulpit directly addressing matters of corruption and accountability. Churches are increasingly speaking against corruption from the pulpit. Messages are being tailored to stress righteousness over and above illicit wealth accumulation, and (b) the setting up of accountability systems and structures. Systems and structures being out in place include:

- Finance and administrative teams being put in place.
- Governing Council set up and empowered to oversee administrative and operational details
- Standard operating systems being established
- More collective leadership now than before.
- Accountability structures regarding signing of cheques. Three signatories required: Pastor, Treasurer and Secretary. This reduces incidences of misappropriation.
- Procurement processes being streamlined.
- Enforcement of strict compliance on collection and handling of offerings.

Efforts being made by Pentecostal churches to tackle corruption outside the church include (a) organizing Anticorruption crusades, (b) undertaking civic education of church members on a range of issues including civic rights and social responsibility. (c) setting up structures for speaking against corruption, to fight against injustice, and (d) providing safety nets for vulnerable segments of populations.
On building the capacity of the church to identify and confront drivers of corruption within the Church, emphasis is laid on (a) the centrality of the Bible as an anti-corruption manual, especially given that there are no fewer than 115 Bible verses against corruption, and that the Bible can be a central driver to checkmate corruption, (b) training and discipleship of congregants to live Godly lives and reject corrupt actions, (c) Entrepreneurship training programmes for pastors to enable them fend for themselves and be less disposed to misappropriating church funds for personal and family gain.

Regarding building capacity to confront corruption outside the church, respondents emphasized the need to connect life in the church with life outside the church. “If we get it right in the church, believers can go out and be ambassadors of anti-corruption in society.” A particular emphasis is laid on engagement in social dimension of the church. Various measures were identified as incentives to motivate church leaders and members to be pro-integrity and anti-corruption, such as showcasing role models who have done things to fight corruption, celebrating those who have done something positively spectacular by Inaugurating a Hall of fame.

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

i. PPA partners are taking concrete steps in setting up systems and structures reduce corruption in various congregations. These measures need to be systematically documented for the purpose of experience sharing in order to provide models for other churches for tackling corruption.

ii. Related to the above recommendation, simple tools need to be developed to enable local congregations track compliance to establish systems and structures, with a clear view of how success looks like.

iii. PPA has made significant efforts to engage the Pentecostal Fellowship of Nigeria (PFN). These efforts need to be stepped up to engage top level leadership of the umbrella body.

iv. Related to the above recommendation, whilst PPA engages with a pool of Pastors, it is necessary to step up the game to engage the GO’s of the major Pentecostal Churches such as Living Faith, Dunamis, and the Redeemed Christian Church of God.

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

1.1: Background to the study
Corruption is a humongous problem globally. Over the years, several scholars, development workers, activists, politicians, international organizations, public affairs commentators, and the public have given attention to the problem of corruption and its attendant effects on society. The problem is not new to humankind even though it has reached unprecedented proportions in recent years.

In Nigeria, corruption is deep, systemic, and widespread and it is understood that there are drivers within the society and the Church which has given the scourge the impetus to grow astronomically. Conclusions from a survey conducted by the Socio-Economic Rights and Accountability Project (SERAP) underscore the point:
Arising from the survey, there is ample evidence to conclude that corruption remains a major challenge in Nigeria. The numerous interviews with the general public and the experts point to a level of appreciation of the deleterious ramifications of graft in the country over the decades. On the flipside, this provides sufficient public goodwill to the federal and state governments to tackle the vice. While grand corruption makes big news in Nigeria just like in other countries, the survey clearly indicates that petty bribery is rampant and affects the delivery of basic services, and is most likely a result of citizens trying to circumvent administrative hurdles or curtail government bureaucracy¹

The cost and consequences of corruption are disturbing, and include the following:

- Retardation of Economic Growth: Corruption lowers investment and retards economic growth.
- Misallocation of Talent: Where rent seeking proves more lucrative than productive work, talent will be misallocated. People will be lured to rent seeking rather than productive work.
- Limitation of Aid Flows: Where corruption is rampant, donor agencies are unwilling to put in their money.
- Loss of Tax Revenue: Revenue is lost through tax evasion or claiming improper tax exemptions.
- Adverse Budgetary Consequences: When corruption is rampant, budgeted amounts will not have delivered the required services.

Negative Impact on Quality Infrastructure and Public Services: When public contracts are procured through a corrupt system, it results in lower quality of infrastructure and public services.

Negative Composition of Government Expenditure: Corruption often tempts government officials to choose government projects less on the basis of public welfare than on the opportunity they provide for extorting bribes. Under such situation, large projects, whose exact value and benefit are difficult to monitor usually present lucrative opportunities for corruption while returns on teachers’ salaries textbooks could be zero for the same set of officials²

Over the years, various steps have been taken in Nigeria to tackle corruption, with very limited successes. An assessment of the anti-corruption efforts in recent years offers a dismal conclusion:

“Nigerians have witnessed an increased level of arrests and prosecutions, and recovery of stolen assets. However, public goodwill for the fight against corruption was squandered due to mixed signals and outright failure in some instances to take decisive action in clear cases of corruption. In other instances, anti-corruption institutions have been seen to work in an uncoordinated manner and at cross purpose.”³

As Palace of Priests Assembly and Priests Peace and Justice Initiative (PPA/PPJ) work to provide sustainable solutions to the reduction of corruption it is crucial that drivers of corruption are identified to determine what role they have played in undermining efforts at reducing corruption and how they can be practically removed and stopped from interfering with attempts to build norms and behaviours that support the rejection and prevention of corruption in Nigeria. Consequently, PPA has commissioned a piece of research, underpinned by the following issues:

· Prevalence of drivers of corruption within and outside the Pentecostal Church.
· Rising trends of corruption within and outside the Pentecostal Church.
· The urgency in building capacity of Pentecostal Church to identify drivers of corruption within and outside the Church.
· Enabling Pentecostal Church leaders and workers to reject and prevent corruption within and outside the Church.

1:2: Objectives and Methodology of the study

· To determine what constitute corruption for Pentecostal Church congregation within and outside the Church.
· To highlight the drivers of corruption within and outside the Church.

³ (SERAP) op.cit. p10
· To understand how these drivers of corruption have caused corruption to thrive within the Church and outside the Church.
· To assess how Churches have worked to limit the negative impact of these drivers within and outside the Church.
· To have a clear understanding of how the Bible can be used to reduce the impact of these drivers of corruption within and outside the Church.
· To determine the kind of incentives that can be deployed to ensure that Pentecostal Church leaders and workers do not respond to the pull of these drivers.
· To provide practical and hands on methods of how Pentecostal leaders and workers can overcome the influences of the identified drivers of corruption within and outside the Church.
· To document lessons learnt in terms of success factors that can be achieved in the utilization of the research to bring about positive change in norms and behaviours of Pentecostal Christians.

The Methodology of the study entailed two components. The first was a desk review which appraised previous research and approaches to understanding corruption within and outside the church with a view to providing a framework for the analysis. The second component was in-depth interviews and Focused Group Discussions with selected stakeholders. The selection of stakeholders for consultation deliberately focused on individuals who have benefitted from the various trainings organized by PPA as well as key staff of PPA.

1.3: Analytical Framework
There is an emerging school of thought that faults the current methodology of tackling corruption, suggesting a paradigm shift:

Nigeria has sought to tackle corruption through 'traditional' legal and governance-based measures, emphasizing the reform of public procurement rules and public financial management, anti-corruption laws and the establishment of various agencies tasked with preventing corruption and punishing those who engage in it. This focus on transparency and legal sanctions is critically important, but innovative and complementary approaches are needed to foster a comprehensive shift in deeply ingrained attitudes to corruption at all levels of society.⁴

The emerging thinking is that “Nigeria’s ongoing anti-corruption efforts must now be reinforced by a systematic understanding of why people engage in or refrain from corrupt activity, and full consideration of the societal factors that may contribute to normalizing corrupt behaviour and desensitizing citizens to its impacts.”⁵ This approach has been utilized in improving understanding of corruption in Nigeria:

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⁴Chatham House Report Executive Summary and Recommendations, p.1
⁵op.cit
The study examines corruption in Nigeria from the perspective of the social norms that serve as embedded markers of how people behave as members of a society and have a strong influence on how they choose to act in different situations. These social influences determine accepted forms of behaviour in a society, and act as indicators of what actions are appropriate and morally sound, or disapproved of and forbidden.⁶

This perspective informs the current research on drivers of corruption within and outside the church.

This report has six sections. section 1 is the Introduction. section 2 focuses on Drivers of Corruption within and Outside the Church, section 3 examines efforts of Pentecostal churches to tackle corruption within and outside the church, section 4 is about Building capacity of Pentecostal Churches to identify and confront drivers of corruption within and outside the Church, section 5 presents Perspectives from two Focused Group Discussions, and section 6 presents a Conclusion and Recommendations

⁶op.cit
Drivers of corruption within and outside the church

2.1. Causes of corruption

In this section we shall discuss drivers of corruption within and outside the church. Chatham House undertook a study that sought to diagnose what drives corrupt behaviour in Nigeria, and the types of beliefs that support practices understood to be corrupt. The report underscores the significance of the human heart as a major driver of corruption: “there is unanimity in the belief that at the bottom of the issue of corruption is the nature and selfishness of the human heart. in other words, the root of the problem with corruption is attributable to defective human character and condition”⁷

A variety of major causes of corruption have also been outlined as follows:

- Public choice theory (rational choice)—a public official makes a rational choice to be corrupt because advantages outweigh disadvantages.
- Bad Apple theories—the root cause of corruption is found in defective human character and a disposition to criminal activity.
- Organizational culture theories—failure in government machinery leads people to corrupt behavior; that is, group dynamics influences corrupt behavior.
- Clashing Moral Values theories—values and norms of society influence people, thereby making them corrupt.
- The Ethos of Public Administration theories—lack of attention to integrity issues rather than “effectiveness” can lead to corruption.
- Correlation theories—several collective factors (individual, social, political, organizational) contribute to corruption.⁸

At another level a variety of explanations have been advanced to elucidate the causes of corruption:

- **Robert Klitgaard formula:** Corruption=(Monopoly + Discretion) –(Accountability + Integrity + Transparency). This formula indicates that wherever there is monopoly and discretion combined with lack of accountability, integrity and transparency, corruption will thrive.
- People engage in corruption when the benefit exceeds the utility they can get by using their time differently and there is little or no risk of detection and penalty.

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⁷Chatham House Collective Action Against Corruption in Nigeria The Role of Religion, Briefing Paper, March 2021, p.69
The Fraud Triangle explanation: An individual becomes corrupt when there is perceived pressure combined with opportunity to commit corruptible transaction and the perpetuator can justify it.

From the above, it is clear that the causes of corruption is multifactorial.⁹

2.2. Insights from Interviews

What is Corruption? Extracts from interviews:

- Corruption is the lack of accountability, transparency and good governance in society and at church levels.
- Any act of omission or commission that goes against any laid down rules, laws and expectations.
- Corruption happens when shared values are abused, disused and desecrated between people. Specific individuals moving away from shared values. James 4:17. Knowing what to do and not doing same, Deviation from shared norms and values."
- Every form of perversion of laid down procedures e.g ignoring forming of queues, giving preference because of status, usurping authority, perverting laid down procedures are all forms of corruption.
- Misuse of entrusted power for personal gain. Corruption happens when people tweak the system to gain advantage where otherwise not guarded.
- “Knowing the right thing to do and not doing it” (James 4.12) is corruption.”

⁹Igbuzor Otive Corruption and The Future Of Nigeria, Paper presented at the Quarterly Department Forum of Department of Political Science & International Relations, University of Abuja, Nigeria held on 28th March 2019, p .18
Corruption is a breakdown your relationship with God which leads to a breakdown in relationship with self-leading to greed. It also leads to a breakdown in relationship with others.

It is the breaking or bending of rules or creating different rules and following them. In some organizations like the Pentecostal church, there are no rules. The word of the ruler is law.

Every society has rules and laws and any act that is contrary to societal laws is corruption.

Within the church, corruption is diversion of church resources for personal gain. Outside the church diversion of organizational/government resources for personal gain.

Corruption is made manifest in the politicization of postings and in the ordination of priests. Senior Pastors often ordain those closer to them than others.

Use of church funds: "Creative Accounting" embellished accounting by-passing standards. Annual financials are always published in the narrative i.e. do not tell the whole story except with the use of forensic accounting.

Arbitrariness occasioned by a vacuum of systems for financial accountability breeds impunity.

Any act of commission or omission that negates the principles of the word of God. Any act contrary to the Bible.

Misappropriation of funds especially in the Pentecostal churches. Pentecostal churches do not have robust accountability systems. People perverse decisions in exchange for favors. Corrupt people therefore given positions in the church because they have money.

2.3. Drivers of corruption within the church

Responses from interviewees, point to three broad drivers of corruption in the church. These include greed and indiscipline associated with depravity of the human heart; pressure to meet societal expectations with deficit legitimate means and inordinate competition among leaders and laity. We will take a closer look at these views.

Greed and indiscipline fueled by depravity of the human heart. One participant identified primary and secondary drivers. Self-centeredness and selfishness are the primary drivers, and that once self is ruling, it tries to satisfy its cravings, overriding boundaries. Secondary drivers are economic situation, pressures of life, lack of accountability structures. Corruption is being fueled by greed, indiscipline and other vices. Another participant in the interviews summed it up: "Indiscipline is the chief driver of corruption both within and outside the church." Leaders who acquire more than they need want to have even more and more, and this pushes them to take bribes.

Pressure to meet societal expectations with deficit legitimate means. Society and pastors have expectations of what life should be like. The emphasis on material possessions and prosperity and materialistic definition of success places considerable pressure on people to show evidence of prosperity. These expectations are often not commensurate with available
legitimate means of achieving them. Many members of the congregation want to live up to the expectation of the Pastor and the society, and therefore know no limits in showing that they have “made it” or have “arrived.”

Inordinate competition among leaders and laity. A sense of excessive overt and covert competition among General Overseers often permeates the congregation. For many GOs the sizes of auditoriums and make of cars are taken as signs of success, and no means is considered incongruous in acquiring them. Obscene celebration of wealth among pastors and members makes the diving line between right and wrong become faint, especially in the context of incremental erosion of noble social norms of integrity and probity. The Pentecostal church is seen synonymously with wealth and flamboyance. The attitude “Our God is not a poor God so be like Him” heightens the competition in opulence regarding who would be more like God in showcasing material wealth. The competition extends to giving, irrespective of the source of the offerings. One participant asserted Churches have been bust because people have taken money from their place of work and given to the church. Without saying so, the church could thus be condoning corruption as far as proceeds of corruption enrich celestial bank accounts.

2.4. What makes corruption thrive in the church:
Participants identified four broad breeding ground for corruption within the church. These include (a) blind followership by congregants. Members of Pentecostal churches often display blind subjective faith, believing and submitting to the “man of God” no matter what he does or does not do. Blind obedience and loyalty to leaders of the church happens, for example where an accountant ignores financial regulations to do as “Papa” says not minding whether “Papa” is right or wrong. (b) erroneous belief by some church leaders that they are only accountable to God and not humans. This error in turn fuels a self-destructive arrogant concept of power displayed by the defiant attitude “I founded this church; nobody can question me.” (c) Dearth of accountability systems. Unlike their Orthodox counterparts, many Pentecostals don’t have institutionalized systematic accountability frameworks. Many Pentecostal churches are not registered. Moneys are often paid into Pastor’s account and the wife is signatory to the account. (d) Scarcity of income generation activities for pastors. Many full time Pastors claim God said they should not do any secular work. Some believe one cannot work as a tent maker in a full-time industry. Consequently, overdependence on church offerings as the sole source of income often stretches the elasticity of the pastor’s integrity, leading to occasional pinching of church funds.

2.5. The state of corruption within the church
Asked to gauge the state of corruption within the church, a diversity of views emerged. Some are of the opinion that corruption is high in the Pentecostal church, attributing the situation to the absence of structures in many Pentecostal churches compared with Orthodox churches that have structures. The absence of structures gives room for corruption. Some churches are run as family enterprises, and Pastors tend to have unlimited, unregulated access to finances, and that
many pastors think the money collected in church is theirs to dispense. However for a majority of those interviewed, corruption within the church is gradually decreasing for several reasons: (a) people are increasingly becoming enlightened regarding matters of public administration, (b) people are developing increased consciousness of God, (c) increased objective-minded members of congregations, (d) increasing demand for accountability within the church, (e) many people that have access to resources of the church are interested in the growth of the church, and so would not divert resources for personal gain. (f) Increased availability and understanding of systems and policies to promote accountability, (g) Programs against corruption are being successfully implemented especially in constituencies where PPA is working, (h) people are less tolerant of corruption in the constituencies PPA is dealing with. People may be indifferent to corruption out of ignorance. The average member who is loyal, defers to “Papa’s” instruction and sees Him as knowing God, and therefore led of the Holy Spirit. In other words, the average loyal member may not view corruption as corruption, driven by the “touch not my anointed” mentality.

2.6. Drivers of corruption outside the church

Normalization of corruption in society. “Little difference between church and larger society. Society has entered the church and church has entered society. There is a convergence.” Corruption is normalized in society. The system forces one to conform to corruption. In society at large what constitutes corruption manifests itself in daily living. E.g. cunning electrician separates unites in the house so that some go to prepaid when its paid for. We are moving away from a society when the general disposition was anti-anything wrong including corruption. “a new normal” is emerging when corruption is seen as normal. Altogether, these new normal breeds impunity- you can do it and get away with it. It has become normal to celebrate wealth without knowing the source, or even when the source is known to be corrupt, such wealth is nevertheless celebrated.

Greed and Indiscipline: Indiscipline is the chief driver of corruption both within and outside the church. Corruption takes on gender dimensions when women are victimized and made to pay in kind for services that do not require payment in any form. A respondent summed it up by saying “Women get asked for things other than money. Sexual favor is a currency.” Another respondent pointed out the scenario in academic institutions where they practice “sex for marks.”

Pressure to meet societal expectations with deficit legitimate means. When people live above their means- showing off, greed. Influence or expectations from the public, people pleasers seeking to live up to expectations. Poor reward system. Low hopes for assessing services, so people seek to amass as much wealth as they can, never minding how. Collective definition of success is eroded by corruption.
Erosion of noble social norms of integrity and probity. There is a drop in commitment to moral values. Integrity and hard work do not matter in people's calculations about making progress in life. Under the circumstances people tend to adopt the end justifies the means philosophy. The dividing line between what is wrong and what is right is thinning out. Therefore, those who get it wrong, who are corrupt are celebrated. 10

2.7. What makes corruption thrive outside the church:
Conspiracy of silence among Pentecostals in government was mentioned as a factor that creates an enabling environment for corruption to thrive outside the church. Other factors identified include the breakdown of the value system and people no longer being guided by their conscience.

2.8. State of corruption outside the church
Corruption outside the church is perceived as high and pervasive: Those at the helm of affairs want to remain there or prepare for their children. A respondent claims: “Godfatherism drives the game.” Another avers “There is no place you don’t encounter it. Most participants are of the view that people's attitude to corruption outside the church is indifferent or tolerant, driven by the “turn by turn” mentality.” Na who dem catch na him be thief” – Warri Saying meaning it is he who is caught that is a thief. This means as long as you are not caught, you are OK. There is a sense in which corruption is seen as smartness. A respondent says, “Corruption is a measure of smartness. If you are in a position of power and you don't eat money, people feel you are a fool.” Some are of the view that people are almost immune to corruption, and that people becoming more brazen. A respondent declares: “Corruption has become a way of life.”

10 It has become normal for public officials facing serious cases of corruption to appear in court premises in elegant flowing gowns, waving to their fans triumphantly and receiving cheerful ovations.
Section 3

Efforts of Pentecostal churches to tackle corruption within and outside the church

The objective of this chapter is to examine efforts by Pentecostal churches to tackle corruption within and outside the church. This will be done through examining what existing research says and the perceptions of respondents in the in-depth interviews and focus group discussions with stakeholders.

3.1. The role of religion

A study that examines the role of religion in understanding and tackling corruption in Nigeria underscores the critical role played by social beliefs and expectations in sustaining corruption, and notes some challenges with relying on religious norms and language in anti-corruption efforts – especially in the design of anti-corruption messages. The study notes that corruption tends to be acceptable if the proceeds are utilized to support religious project. The study avers that:

Religious justifications may influence evaluations about corruption in ways that may impact on the effectiveness of anti-corruption efforts. Anti-corruption interventions that aim to leverage religious perspectives and institutions – especially in anti-corruption messaging – can either backfire or be complicated by other social realities such as expectations of charity, religious giving and reciprocity towards an individual’s religious community…..the acceptability of corruption increases if it is for religious purposes, and this sociability gain is very likely to play a role in the strategies of political actors and public officials with access to government resources, as well as in their relationships with religious leaders and institutions.

3.2. The role of the church:

The role of the church in responding to corruption in the church and society:

- Biblical principles need to be vigorously taught to members and leaders to help guard against the temptation of covetousness and greed that engender corruption.
- Cultural influences that predispose people to corrupt practices should be identified and engaged biblically. Christians need to be taught to recognize that their new identity in the body of Christ demands stronger allegiance than

¹Collective Action Against Corruption, ibid
their communal and cultural norms.

- The silence of the church in the face of a detrimental and deadly predicament such as corruption could infer tacit approval. Therefore, the church needs to actively assume its prophetic role as the conscience of nations and the mouthpiece of God.
- Recognizing the powerful role narratives and stories play in worldview transformation, the church should commission skits, documentaries, and other visual media to highlight the problem and respond to the challenge of corruption.¹²
- “Alternative faith-based approaches to anti-corruption that focus on strengthening democratic values among citizens and supporting citizen-monitoring initiatives can also be very valuable.
- As an important part of civil society, religious leaders and institutions can be powerful advocates and partners in strengthening Nigeria’s burgeoning citizen-led accountability movement, which is exploring and finding innovative ways to bridge gaps in the capacity of state institutions to respond to citizens.
- The proliferation and embeddedness of religious institutions in Nigerian society places them in strategic positions to amplify the voice of citizens, encourage democratic citizen–government engagement and support citizen advocacy for human rights protection.
- Faith-based interventions that focus more on encouraging civic engagement and citizen participation in demanding good governance, budget monitoring and human rights protection can be particularly effective, given the central role of religious leadership and institutions in Nigerian society.”¹³

3.3. The ongoing work by PPA

The ongoing work by PPA points to the possibility of the impact efforts by Pentecostal churches in deepening understanding of corruption and rejection of corruption in any shape or form, or for any purpose. The current piece of work on understanding drivers of corruption within and outside the church is a continuation of PPA’s SHUN Corruption initiative, an aspect of research on consolidating SHUN Corruption. SHUN Corruption has been on for three years. Shun Corruption project objectives:¹⁴

¹²ibid. p80-81
¹³Chatham House Collective Action Against Corruption in Nigeria The Role of Religion, Briefing Paper, March 2021, p17
¹⁴PPA Pioneering the strategic involvement of Pentecostals in the fight against corruption in Nigeria. An Account of our 3-Year Stewardship under the SHUN Corruption Project
To enhance the knowledge of Christians on their role in the fight against corruption.

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

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

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

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

Key outcomes of the initiative:

Outcomes are as follows:

- Outcome 1 - Established/activated interdenominational platforms actively sensitizing and mobilizing their constituencies against corruption
- Outcome 2 - Enhanced knowledge of the Scriptural basis for Christians’ participation in the fight against corruption.
- Outcome 3. Increased engagement of Christian Leaders on anti-corruption activities.
- Outcome 4: Established platforms’ increased participation in politics, electioneering and governance
- Outcome 5: Elevated voices of young Pentecostals against corruption in workplaces, professional groups, students’ organisations, etc.

During the first year the project focused on building the structures/platforms and partnerships for successful implementation. In the second year platforms such as Ministers Against Corruption, Women Against Corruption, and Youth Vanguard Against Corruption were activated and established, and in the third year the project focused on evolving a unique philosophy and methodology towards eliciting zero tolerance to corruption.

Results from the SHUN Corruption initiative demonstrate the impact of efforts of Pentecostal churches to tackle corruption within and outside the church.

Selected achievements of the initiative under Outcome 1 alone for example underscore the emerging impact, such as:

- Improved functionality of our Anti-Corruption Campaign Platforms and collaboration with Pentecostals injecting their voices into anti-corruption discourses
- Christian Beneficiaries in Government Demonstrate Integrity
- Emerging Group Norms and Anti-Corruption Culture Among Pentecostals: “There is evidence that beneficiaries have built and imbibed new norms and are abiding by them as these norms gradually become the New Pentecostal Culture. More Pentecostal Christians are now committed to Shun, Speak up and Stand up (take action) against corruption.
- Transparent and accountable systems: Many Ministers in the Church have been arbitrary in their financial dealings. With the trainings that they have received, especially on the costs and consequences of corruption, many of them have established transparent and accountable systems. People embrace change when they know what is-in-it for them.15

15Pioneering the strategic involvement of Pentecostals in the fight against corruption in Nigeria. An Account of our 3-Year Stewardship under the SHUN Corruption Project, p4-5
3.4 Income Generation for Church Leaders and Workers.

In realization of the inadvertent impact of low and poor incomes of church leaders and workers that often predisposes them to corrupt actions, PPA has dedicated attention to creating awareness among Pentecostal clergy and laity regarding the imperative for alternative/complementary income streams. Towards this end PPA commissioned a study on income generation and investment for Church leaders and workers. A report of the study highlights among others the following:

- **The objectives of the study:**
  - To determine the level of understanding of income generation principles by Pentecostal church leaders and workers
  - To access the level of saving and investments undertaken by Pentecostal church leaders and workers
  - To understand why there has been low involvement in income generation and investment by Pentecostal church leaders and workers.
  - To have clear understanding of how to get Pentecostal church leaders and workers to generate income through different types of investments
  - To include linkages of relevant scriptural backing that promotes income generation and investment for church leaders and workers
  - To document lessons learnt

- **Some of the key findings of the research include:**
  - 46% of the respondents believe they are bi-vocational/part time ministers.
  - 93% say their ministries encourage bi-vocational ministry
  - 63% are currently not on salary
  - Of the few that are on salary, only 10% receive regular pay.
  - Of this number, only 2% say the salary is enough to cover their expenses.
  - According to 39% of the respondents, the reason for not being paid is because there is not enough money to draw salary from the ministry while 17% believe that Christian service should be offered free and 15% believe bi-vocational ministers should not be on the ministry's payroll.

- **Recommendations from the report:**
  - Acceptance by the Church, of her Role in Wealth Creation and Distribution

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16PPA (2020) Income Generation and Investments for Church Leaders and Workers, p.7
17ibid, p.72
18ibid, p.75-76
o Reorientation of the church to understand the place of entrepreneurship development in addition to spiritual impartation to access divine provisions for wealth creation.

o Accept the valid role of the bi-vocational ministers and the benefits they bring to the Church in the area of socio-economic activities.

o Explore critical thinking on how to crystalize spiritual realities into practical processes.

o Evolve ways of achieving a paradigm shift in the way members and ministers view wealth, bi-vocational ministry and money in general.

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

  o There are many income generating activities which has been proven over time which the church can adopt as was suggested in this research.

  o Understand the opportunities available locally and developing strong contexts to guide the church and members to avail themselves of them.

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

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

3.5. **Insights from interviews:**

Responses from interviewees regarding actual steps being taken in local Pentecostal congregations to tackle corruption within the church show reveal three categories of actions. The first is about systems and structures being put in place to promote accountability and reduce corruption. The second is the preaching of messages from the pulpit highlighting the ills of corruption. The third is income generation for pastors to have access to finances and multiple streams of income.

**Systems and structures being put in place to promote accountability include:**

- Finance and administrative teams being put in place.
- Governing Council set up and empowered to oversee administrative and operational details. The Governing Councils have power to override the pastor's decisions.
- Standard operating systems being established
- More collective leadership now than before.
- Accountability structures regarding signing of cheques. Three signatories required: Pastor, Treasurer and Secretary. This reduces incidences of misappropriation.
- Procurement processes being streamlined.
- Enforcement of strict compliance on collection and handling of offerings.
Messages from the pulpit
Churches are increasingly speaking against corruption from the pulpit. There are more deliberate teachings highlighting issues of corruption. Messages are being tailored to stress righteousness over and above illicit wealth accumulation. Such messages aim at balancing wealth and righteousness, promoting principles of leadership by example. Altogether there are more direct teachings on corruption, admonishments to reduce competition, and less emphasis on money and sowing seeds to gain wealth.

Income generation for Church leaders and workers

- Some Pentecostal churches are laying emphasis on income generation on the premise that serving God and pursuing income generating activities are not two antithetical preoccupations.
- The tent-making approach adopted by Paul provides an inspiration for such endeavors.
- Churches are organizing Entrepreneurship programmes to equip church leaders and workers to to “do ministry” and “do business” concurrently.

Regarding efforts to reduce corruption outside the church, respondents highlighted four main actions. The first is organizing Anticorruption crusades. The second is civic education of church members on a range of issues including civic rights and social responsibility, challenging the congregants not to hide under the otherwise helpful refrain “This world is not my home, I’m just passing through.” More attention is being paid to admonishing members for engagement with politics, and applying Scriptures in our daily living. The third is about setting up structures for speaking against corruption, to fight against injustice and the last is providing safety nets for vulnerable segments of populations.
Building capacity of Pentecostal Churches to identify and confront drivers of corruption within and outside the Church

The Bible provides a credible roadmap for confronting corruption within and outside the church. Therefore, the Bible provides the starting point for building the capacity of Pentecostal Churches to identify and confront the drivers of corruption within and outside the church.

4.1. Biblical Teachings on Corruption

The Bible is an anti-corruption manual written to guide the people of God to know what values God has intended for them to subscribe to and live by. The Ten Commandments constitute the supreme laws against harmful and corrupt activities. There are One Hundred and Fifteen scripture verses that expressly speak about bribery and corruption. Examples include:

**Genesis 6:5**: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

**Genesis 6:11-12**: Now the earth was corrupt in God’s sight and was full of violence. God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

**Exodus 18:21**: Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

**Exodus 20:15**: Thou shalt not steal

**Exodus 32:7**: And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves.

**Deuteronomy 31:29**: For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger through the works of your hands.

**Isaiah 1:4**: Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward

**1 Corinthians 5:11**: But now I have written unto you not to keep company, if any man that is called brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not, to eat

**1 Tim 6:10**: For the love of money is the root of all evils......
4.2. Being strong in the Biblical fundamentals

Kelvin Okey Onongha (2014) has outlined what can be regarded as the fundamentals the church needs to prioritize in the war against corruption. He has identified fundamental principles that need to be taught, demonstrated, and illustrated, including:

- Genuine conversion: greater emphasis needs to be placed by the church on the issue of genuine conversion. Christian history demonstrates that genuinely converted persons have the power to transform their societies (Latourette, 1975, pp. 958-960)
- Contentment: “Unmitigated greed drives the desire to acquire more stuff, no matter how irrelevant it may become shortly after. Never before has it been more necessary for the church to teach the lesson of contentment—which is the biblical panacea for the avarice that induces corruption. Contentment is the key that frees the Christian from the slavery of greed.”
- The reality of the Second coming (of Jesus): Churches need to add their voices to the fray, to warn of the imminence of earth’s climactic events, and to call people to prepare for meeting with their God. Such a message will of necessity eschew corruption.
- The need to champion an anti-corruption cause.\(^\text{19}\)

4.3. Insights from interviews

Responses from interviewees on building the capacity of the church to identify and confront drivers of corruption within the Church places an emphasis on efficacious use of the Bible. Participants aver that there are 115 Scriptures against corruption, and that congregants need to be reminded of this fact, and maintain that the Bible can be a central driver to checkmate corruption. Emphasis ought to be on the totality of the bible, and not bits and pieces. A number of respondents were particular regarding the centrality of James 4:17 regarding Biblical understanding of corruption:

\(^{19}\text{Kelvin Okey Onongha (2014) “Corruption, Culture, and Conversion: The Role of the Church in Correcting a Global Concern,” Journal of Applied Christian Leadership Vol 8 No 2 2014, 78} \)
“So whoever knows the right thing to do and fails to do it, for him it is sin.” Other respondents highlight the importance of discipleship, a necessary process for preparing and training church members to reject corrupt actions and live godly lives. Training people to reject corrupt actions by teaching it, teaching about accountability systems, Entrepreneurship training programmes for pastors, teaching churches to run as organizations. E.g. PPA is currently running a project to prevent arbitrariness in these areas. There is a pack on Transparency and Accountability.

Regarding building capacity to confront corruption outside the church, respondents emphasized the need to connect life in the church with life outside the church, and to engage in the social dimension of the church. A participant summed it up: “If we get it right in the church, believers can go out and be ambassadors of anti-corruption in society.” They can influence political frameworks. Carrying the Christian life and scripture into business letting behavior match belief. **Engagement in social dimension of the church.** Advocating for the church to return to the dual mandate of the church to engage spiritual issues as well as social issues, ethics, norms and behavior. There is the need to teach the church to overcome its self-imposed isolation of church and politics. Ignorance of scripture drives isolation tendencies. There is a need to advocate for these issues. Train people based on scriptures that the church also has social dimensions.

**Providing adequate Incentives to enable church leaders and workers to reject and prevent corruption within and outside the church.**
People do what is rewardable. If there are price tags on good behavior people gravitate towards good behavior. Inspire achievers’ example.

- Showcasing role models who have done things to fight corruption.
- Celebrating those who have done something spectacular.
- Inaugurate a Hall of fame
- Letting them know that carrying the cross honors God / pleasing God / victory in pain / suffer for my sake. Being approved by God better than illicit wealth.

Continue to preach that we are ambassadors for Christ and corruption is an embarrassment Christ. Name and Shame.
Section 5

Perspectives from Focused Group Discussions 1 and 2

Two Focus Group Discussion sessions were held with stakeholders drawn from pastors who have participated in training sessions on accountability organized by PPA over the years. Below is a presentation of the views expressed by participants on various aspects of corruption.

5.1. What corruption is

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

· **Outside the church:**
  - People living double standards. One thing in the church, another thing else outside the church. There is also poverty and bad governance.

5.2. Consequences of corruption:

**Within the church:**
- Corruption in the church affects the image of the church.
- Corruption quenches our light
- Trust is also destroyed.

**Outside the church**
- Resources for basic amenities are taken and diverted to private pockets.
- Facilities and services are negatively affected.

5.3. How corruption thrives in the church

- Leaders and decision makers play a major role in giving us a sense of community and society. So, our leaders are the drivers of corruption. Bad examples attract bad followers. We are led by examples. “Do as I say not as I do.”
- We have weak institutions. Quality is low. Poor systems, poor leadership. No systems in place. In cases like this, corruption is inevitable. Leaders are the main drivers of
corruption both within and outside the church

· Leaders and members are part of the drivers. Members give bribe and kickback. Some cases prompt a leader to go corrupt by giving bribes and creating opportunities for corruption. Imagine someone looking for a position and then bribing his way through and the leaders will accept this either in cash or kind and bring someone who is incompetent.

5.4. Why people take bribes:

· Members drive leaders to corruption. Competition with mates. Big cars. Mansions etc.
· Many leaders look at themselves and mates who must go to clubs etc. and those who are nowhere yet look for means of getting rich.
· Greed. “Godliness with contentment needs to be established.” If people focus on needs being met, there is no reason to take bribes. Leaders who acquire more than they need want to have more and this pushes them to take bribes

5.5. Existing Measures to check corruption:

· Financial regulations and guidelines in place.
· Terms and conditions are spelt out in letters.
· CCTV in place to check handling of church offerings

5.6. Recommendations to curtail corruption within and outside the church

· Put preventive measures in place
· Put systems in place. Records to check people. Once found wanting they can be relieved of their jobs.
· Don't allow one person to count money/offerings. Appoint 2 or 3 people and record. Let the records be checked, entered in ledgers, taken and checked at Headquarters. This makes it difficult for one person to tamper with finances.
· Forms for Requesting Funds (FRFs) Requisition forms will help. The need will be checked and see what is needed per time. After funds are spent. The person should come with receipts to verify purchase from bank or the center where it was purchased from.
· Training leaders and counselling them.
· Don't give people money that they can’t handle
· Give responsibilities to people with relevant capacities
· Having minister in charge of different departments with lines of responsibility and accountability
· Clear salary structure
· Promotion as and when due
· Adequate remuneration for workers

Incentives:

· Annual awards to best workers
· Good financial support
· Sermons to address issues
· Scholarship to leader's children
· Annual love feasts
5.7. Overcoming negative influence of drivers of corruption

**Within**
- Hearing and doing the word of God.
- Constant training and teaching
- Ensure round pegs in round holes.

**Outside:**
- The church in the political arena has a role. Churches seem to be distant from politics.
- Members should learn to exercise discipline and not live above their means
Section 6

Summary and Recommendations

The findings from the study can be summarized as follows:

1. Corruption is a multifaceted phenomenon with boundaries not confined to misappropriation of finance, but includes all shades of illicit moral choices and actions. An all-encompassing definition of corruption emerged with reference to the Bible in the book of James chapter four verse seventeen as: “So whoever knows the right thing to do and fails to do it, for him it is sin.”

2. The study confirms that corruption is a big problem not only in society but also in the church where it is least expected to rear its head, and has dire material, moral and spiritual consequences.

3. The study also confirms the role of societal norms and values in predisposing individuals to corrupt tendencies and actions within and outside the church.

4. Identified Drivers of corruption within the church are:
   - Greed and indiscipline fueled by depravity of the human heart. “Indiscipline is the chief driver of corruption both within and outside the church”
   - Pressure to meet societal expectations with deficit legitimate means
   - Inordinate competition among leaders and laity, seen in excessive obvert and covert competition among General Overseers that often permeates the congregation

5. A variety of norms, tendencies and attitudinal dispositions make corruption thrive within the church. These are identified as:
   - Blind followership by congregants. Members of Pentecostal churches often display blind subjective faith, believing and submitting to the “man of God” no matter what he does or does not do.
   - Erroneous belief by some church leaders that they are only accountable to God and not humans. “I founded this church; nobody can question me.”
   - Dearth of accountability systems
   - Scarcity of income generation activities for pastors.

6. A majority of participants are of the view that whilst pervasive, corruption in the church is gradually decreasing. Reasons adduced for this include the following:
   - people are increasingly becoming enlightened regarding matters of public administration
   - people are developing increased consciousness of God
   - increased objective-minded members of congregations
   - increasing demand for accountability within the church
   - many people that have access to resources of the church are interested in the
growth of the church, and so would not divert resources for personal gain.

- Increased availability and understanding of systems and policies to promote accountability
- Programs against corruption are being successfully implemented especially in constituencies where PPA is working, people are less tolerant of corruption in the constituencies PPA is dealing with.

7. An analogous variety of norms, tendencies and attitudinal dispositions make corruption thrive outside the church. These are identified as:

- **Normalization of corruption in society.** “Little difference between church and larger society. Society has entered the church and church has entered society. There is a convergence.” “Corruption has become a way of life.”
- **Greed and Indiscipline:** “Indiscipline is the chief driver of corruption both within and outside the church.” Corruption takes on gender dimensions as sexual favour becomes currency and when sex for marks is practiced.
- **Pressure to meet unrealistic societal expectations.** “Collective definition of success is eroded by corruption.”
- **Erosion of noble social norms of integrity and probity.** “those who get it wrong, who are corrupt are celebrated.”

8. A majority of respondents are of the view that corruption is high and increasing outside the church. This is attributed to such reasons as:

- **A conspiracy of silence by those who should speak up**
- **Godfatherism.** “Godfatherism drives the game.”
- **An attitude of indifference driven by the turn-by-turn mentality.** “Na who dem catch na him be thief” – A Warri Saying, meaning it is he/she who is caught that is a thief. This means as long as you are not caught, you are OK.

9. Considerable efforts are being made by Pentecostal churches to tackle corruption within and outside the church. PPA provides an excellent example of such endeavors, especially through the SHUN Corruption Initiative. Within three years the initiative is yielding credible results. One of the results is particularly relevant to issues of norms and values, and is recorded under output 1 of the Project as: **Emerging group norms and anti-corruption culture among Pentecostals:** “There is evidence that beneficiaries have built and imbibed new norms and are abiding by them as these norms gradually become the New Pentecostal Culture. More Pentecostal Christians are now committed to Shun, Speak up and Stand up (take action) against corruption.”

10. Other commendable efforts being made to tackle corruption within the church are: (a) messages from the pulpit directly addressing matters of corruption and accountability. Churches are increasingly speaking against corruption from the pulpit. Messages are being tailored to stress righteousness over and above illicit wealth accumulation, and (b) the setting up of accountability systems and structures. Systems and structures being put in place include:

- Finance and administrative teams being put in place.
- Governing Council set up and empowered to oversee administrative and operational details
- Standard operating systems being established
- More collective leadership now than before.
Accountability structures regarding signing of cheques. Three signatories required: Pastor, Treasurer and Secretary. This reduces incidences of misappropriation.

Procurement processes being streamlined.

Enforcement of strict compliance on collection and handling of offerings.

11. Efforts being made by Pentecostal churches to tackle corruption outside the church include (a) organizing Anticorruption crusades, (b) undertaking civic education of church members on a range of issues including civic rights and social responsibility. (c) setting up structures for speaking against corruption, to fight against injustice, and (d) providing safety nets for vulnerable segments of populations.

12. On building the capacity of the church to identify and confront drivers of corruption within the Church, emphasis is laid on (a) the centrality of the Bible as an anti-corruption manual, especially given that there are no fewer than 115 Bible verses against corruption, and that the Bible can be a central driver to checkmate corruption, (b) training and discipleship of congregants to live Godly lives and reject corrupt actions, (c) Entrepreneurship training programmes for pastors to enable them fend for themselves and be less disposed to misappropriating church funds for personal and family gain.

13. Regarding building capacity to confront corruption outside the church, respondents emphasized the need to connect life in the church with life outside the church. “If we get it right in the church, believers can go out and be ambassadors of anti-corruption in society.” A particular emphasis is laid on engagement in social dimension of the church. Various measures were identified as incentives to motivate church leaders and members to be pro-integrity and anti-corruption, such as:

- Showcasing role models who have done things to fight corruption.
- Celebrating those who have done something positively spectacular.
- Inaugurate a Hall of Fame

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

- PPA partners are taking concrete steps in setting up systems and structures reduce corruption in various congregations. These measures need to be systematically documented for the purpose of experience sharing in order to provide models for other churches for tackling corruption.
- Related to the above recommendation, simple tools need to be developed to enable local congregations track compliance to established systems and structures, with a clear view of how success looks like.
- PPA has made significant efforts to engage the Pentecostal Fellowship of Nigeria (PFN). These efforts need to be stepped up to engage top level leadership of the umbrella body.
- Related to the above recommendation, whilst PPA engages with a pool of Pastors, it is necessary to step up the game to engage the GO’s of the major Pentecostal Churches such as Living Faith, Dunamis, and the Redeemed Christian Church of God.

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

1. Chatham House Report Executive Summary and Recommendations, p.1
8. PPA Pioneering the strategic involvement of Pentecostals in the fight against corruption in Nigeria. An Account of our 3-Year Stewardship under the SHUN Corruption Project, p4-5
Annex 1 List of Stakeholders Interviewed

1. Apostle Martins
2. Rev Alex Baba
3. Tive Denedo
4. Dr Otive Igbuzor
5. Fredrick Adetiba
6. Dr Ejiro Otive
7. Pastor Enaturu Charles
8. Rev Mrs Maureen Frank
9. Membere Ibiboye
10. Dr Olusegun Adeoye
11. Pastor Timothy Jegede
12. Lekan Otufodunrin
13. Dayo Emmanuel
14. Chitiru Adediran
Keys Findings

The findings from the study can be summarized as follows:

1. Corruption is a multifaceted phenomenon with boundaries not confined to misappropriation of finance, but includes all shades of illicit moral choices and actions. An all-encompassing definition of corruption emerged with reference to the Bible in the book of James chapter four verse seventeen as: “So whoever knows the right thing to do and fails to do it, for him it is sin.”

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**Recommendations:**

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

- Related to the above recommendation, simple tools need to be developed to enable local congregations track compliance to established systems and structures, with a clear view of how success looks like.

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About PPA

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

It is hinged on the dignity of the human person as created by God and the need to create an enabling environment for evangelism and holistic prosperity. At Palace of Priests Assembly, we believe that the Church should play a significant role in ensuring democratic governance, peace and stability of nations. We see it as a duty to bring Biblical perspectives to the challenges of democracy, development, insecurity, injustice, service delivery and humanitarian services.

Vision
Our vision is a world of prosperity and social justice.

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

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

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

Areas of Focus.
PPJ will work in the following five thematic areas:

1. Democracy: Elections, transparency and accountability and stewardship
4. Emergency and Humanitarian services
5. Education and Health

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

**Strategic Approach**
The approach to work revolves around four key strategies:
- Research
- Capacity Building
- Advocacy and Campaigns
- Services

**Board of Trustee**
Dr. Otive Iguzor
Dr. Ejiro J. Otive - Iguzor
Pastor Joseph Iguzor
Pastor Oche Ocheme

**General Overseer**
Otive Iguzor, PhD

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