

# Annual 2015- Reports 2016

...offering alternative approach to the challenges of leadership and conflict on national development.



THE  
**KUKA**  
CENTRE  
FAITH • LEADERSHIP • PUBLIC POLICY

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## Acknowledgment

The Kukkah Centre would like to gratefully acknowledge the contributions of our principal donors, Ford Foundation and McArthur Foundation towards ensuring that many of our projects were successfully implemented. A very special gratitude goes to the eminent members of the National Peace Committee, who through their collective wisdom and able leadership of General Abubakar Abdulsalam (rtd) GCFR were able to ensure that Nigeria conducted a free and fair Presidential Election in 2015. Special mention here goes to The UNDP who have supported the work of the Committee since inception.

The Centre would like to thank all major stakeholders and participants who have been part of Podium / Fixing Nigeria programme of the Centre, especially Babatunde Raji Fashola (SAN) Minister for Power, Works and Housing and Comrade

Adams Aliyu Oshiomhole, mni, CON, Governor of Edo State, who were guest speakers. The following organisations and groups are gratefully acknowledged for their vital contributions to the Centre's projects: The Gender Centre, Bayero University, Kano. Inter Faith Mediation Centre, Kaduna and North East Regional Initiative, Abuja. The Centre is also grateful to all our Consultants, especially, Mrs Ndidi Nwuneli and Mrs. Barbara Barungi for their continuous support and encouragement. Finally, The Centre acknowledges the able leadership of The Founder, Most Rev. Dr. Matthew Hassan Kukah whose continued guidance has helped to take the Centre to greater heights.

**Dr. Arthur-Martins AGINAM**  
Executive Director, TKC



**My desire for a united and peaceful Nigeria motivated me to think more deeply about the strategies of achieving peace, engaging the political elite in debates and creating the platform for ordinary citizens to espouse their views.**

## FOREWARD

Barely two years before the 2015 general elections, commentators expressed fear of mass violence and even disintegration in Nigeria. It was obvious that the atmosphere was choked, while ethnic, religious and regional prejudices skyrocketed. In this most unstable and uncertain political environment, the need to open up the space for debate, particularly among the political brass, became non-negotiable. It was also necessary to engage the media in amplifying the message of peaceful co-existence. Of course, establishing partnerships to help build capacity for peace was a top priority. Added to these was the importance of mentoring the next generation and creating new cross-religious groups to promote religious tolerance.

In the course of my travels and engagement in and around Nigeria, I found that every Nigerian

has an opinion about politics and politicians. Yet these opinions are often stifled by the narrative that politics and politicians are for criminals and crooks. This narrative has created a sense of apathy among citizens, murdered the dreams of young people and poured scorn on their aspirations. It has equally allowed the most incompetent individuals, with no intellectual capacity to design policies that dictate our lives. My desire for a united and peaceful Nigeria motivated me to think more deeply about the strategies of achieving peace, engaging the political elite in debates and creating the platform for ordinary citizens to espouse their views.

Using the platform of The Kukah Centre, we engaged the ruling party and the opposition to outline with utmost clarity their policies and vision for Nigeria. We alerted the media to its



role on objective reporting, allowing the voiceless, the marginalized and the excluded to take the center stage. The religious divide in the North does not only determine where people worship, but it also determines where they live, and how they become victims of violence, including their destined places of displacement. The Centre's mission was to bring these issues from under the bottom of the bin to the forefront of Nigerian political debate.

The Kukah Centre creatively refused to get involve in the instrumentalisation of identity. It deliberately designed programmes that will promote the 'Nigerianness' in each of us. With the assistance from McArthur and Ford Foundations, and in collaboration with Aquawva Foundation, Catholic Secretariat, De Paul University and OSWMA, The Kukah Centre embarked on three 'key' programme areas: Good Governance, Leadership Development, and Advocacy and Knowledge Promotion. The good governance programmes seeks to build informed and active electorate that recognizes the value of a system organized to ensure equality of opportunity and social justice. Leadership

development programmes were aimed at mentoring the next generation of Nigerian leaders and create an accountability culture in current leaders from all walks of life to drive good economic and social policies and to instill trust in communities. Advocacy and knowledge promotion programme strikes to raise awareness on critical issues of both historical and contemporary national importance with a view to promote active citizen engagement.

The Kukah Centre would like to thank McArthur and Ford Foundation for all the assistance. The staff of the Centre and those who in various capacities worked or were consulted on these projects are deeply appreciated. We hope that this is just the beginning of the Centre's contribution to national development.

  
**Most Rev. Matthew Hassam KUKAH**  
Bishop of the Catholic Diocese of Sokoto  
& Founder, The Kukah Centre.





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## MISSION

Believing that the pursuit of the Common Good of all citizens should be the basis for the existence of government, and that citizen participation in their own affairs should be at the heart of governance, we shall, through this Centre, aspire to set up a mediating institution for achieving this.

We shall seek to conceptualize, identify, design, clarify and articulate proactive mechanisms that will increase policy proficiency, effectiveness and efficiency, and public participation and input for the attainment of the Common Good and the pursuit of the Ideals of good governance.

## VISION

To aspire towards the attainment of a more humane, democratic and free society where citizens can live in real and true freedom, unencumbered by any structures of exclusion on the basis of ethnic, religious, social status, economic or gender differences.

## Fast Facts



## Bishop Kukah

One of Nigeria's foremost public intellectuals, **Bishop Matthew Hassan Kukah** has delivered numerous lectures and written over seven books and scores of articles on various aspects of governance, faith, and public policy in Nigeria. He is well-regarded across the country and has been called "the conscience of the nation" and "Nigeria's spiritual guide," among other praise.

Born in Kaduna State in 1952, Bishop Kukah's background and experience have motivated his work to promote stronger Nigerian national unity through interfaith dialogue and promotion of economic and social justice for all citizens.

Bishop Kukah has deep experience in mediation and conflict resolution and has been a long-standing champion of peace and nation-building in Nigeria. These are the values that lie at the core of the work of the Kukah Centre.

## The Kukah Centre

The Centre was established by Bishop Kukah to enhance and encourage greater citizen engagement in Nigeria. The Kukah Centre is a nonprofit organization that promotes an active and engaged citizenry by providing support for inclusive dialogue and advocacy initiatives.

The Centre treats political leadership as a collaborative exercise and aims to promote governance structures which incorporate multiple levels of engagement, including individuals, households, small businesses, the private sector, NGOs and government.

Interfaith dialogue is at the core of the Centre's work and involves actively promoting conversations among Nigeria's faith communities, as well as between leaders in faith and public policy.





## Fast Facts

**LEADERSHIP**  
KUKAH CENTER was founded by Bishop Matthew Hasam Kukah. The Center was established in 2013 and became fully operational in 2015

**FINANCE**  
Grant financing to the tune of USD 500,000 from Ford Foundation and McArthur Foundation

Our financial target is to raise an endowment of USD 6 million and double this in the longer term so as to ensure sustainability of the Centre's programmes

**FLAGSHIP ACTIVITIES**  
**LAUNCHED 'BOTH SIDES' GOVERNANCE INITIATIVE (2014)**  
This initiative encourages political debate and bi-partisan dialogue

**NATIONAL PEACE COMMITTEE (2015)**  
This was held before the 2015 elections and was aimed at building good political will for peaceful elections.

**CONVENING OF RELIGIOUS AND CULTURAL LEADERS ON COMMUNITY REINTEGRATION IN THE NORTH EAST (2017)**  
An ongoing process aimed at community engagement in conflict resolution in northeast Nigeria

**PROGRAMME AREAS**  
Good Governance, Leadership Development and Advocacy and Knowledge Promotion

The scale-up of activities in these three programme areas will take place over three phases over a period of two years

**STRATEGIC PARTNERSHIPS**

Christian Association of Nigeria (CAN); ONE CAMPAIGN: DFID, USAID; UNDP; AFRICA GOVERNANCE FOUNDATION; and others.

We provide the stakeholder mapping against programme activities in the Annex of this report

## Operational Activities

Activities of the Centre fall into three programme areas:



**GOOD GOVERNANCE**  
programmes seek to build an informed and active electorate that recognizes the value of a system organized to ensure equality of opportunity and social justice

**LEADERSHIP DEVELOPMENT**  
programmes aim to mentor the next generation of Nigerian leaders and create accountability in current leaders from all walks of Nigerian life to drive good economic and social policies and instill trust in communities

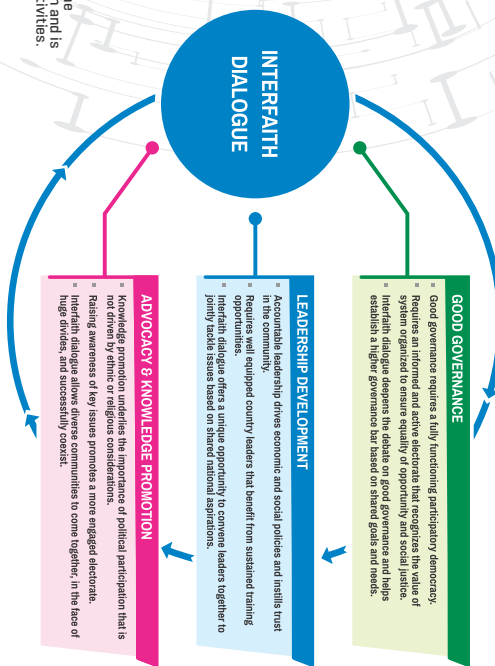
**ADVOCACY AND KNOWLEDGE PROMOTION**  
programme strives to raise awareness on critical issues of both historical and contemporary national importance with a view to promote active citizen engagement.

The Kukah Centre was established by Bishop Matthew Kukah to enhance and encourage greater citizen engagement in Nigeria

- \* The Centre was founded in the context of low citizen engagement in public policy, political instability and widespread corruption, and poor progress against human development indicators in Nigeria
- \* The Centre has worked to strengthen national debate, improve governance, and encourage Nigerians to take an active role in the country's leadership
- \* Interfaith dialogue is at the core of the Centre's work and involves actively

- \* promoting conversations among Nigeria's faith communities, as well as between leaders in faith and public policy
- \* The Kukah Centre aspires to become Nigeria's leading institution for the promotion of an active and engaged citizenry by providing support for inclusive dialogues and advocacy initiatives

**FIGURE 1:**  
Interfaith dialogue is central to the Kulkah Centre's Mission and Vision and is the foundation of the Centre's activities.



## Our Results

The Government must find a way to circumvent the many gate keepers who pose as saviours of their people while their ultimate ambition is for themselves alone. The fine vocation of politics calls for nobler ideals, calls for a proper identification of what God has given to us and demands that we share equitably because as the words of the hymn go: **Whatever you do to the least of my brothers/sisters, that you do unto me.** — Bishop Matthew Kulkah

The Kulkah Centre through its activities bridges the gap between interfaith initiatives and programmes that promote good governance and inclusive democratic engagement. It is in the unique position of being a national center that facilitates leadership development, peace building and conflict resolution using interfaith approaches and through deepening citizen

engagement on public policy. This has yielded key results in the areas of citizen engagement; peer review among leaders at federal, state and local levels; and advocacy of public policy on social inclusion. The highlights of the impact of the work done thus far is presented under each programme area discussed in following section of the report.

## Good Governance

Under this program area, we are building an informed and active electorate that recognizes the value of a system organized to ensure equality of opportunity and social justice. To achieve this, we:

- conduct public awareness campaigns to improve civic education and promote policy dialogue
- initiate inter-faith dialogue to bridge the gap between seemingly disparate groups (religious, political and otherwise), establish platforms for engagement between religious leaders of different faiths, and help create an atmosphere of mutual respect and appreciation between religions
- initiate studies on perceptions of good governance and dialogue with community-based organisations on the need for improvement of governance, and promote issue-based conversation

At the Kulkah Centre, we believe that Nigeria cannot improve its human development indicators without an

inclusive approach that emphasizes citizen engagement and interfaith dialogue. In the past decade, Nigeria's stability has been repeatedly threatened by clashes between fundamentalist Muslim and Christian communities in various parts of the country. The Fulani Haram insurgency that has resulted in the deaths of thousands - while often targeting Christian communities and houses of worship for attacks - only made the political atmosphere ahead of the 2015 elections even more rancorous. This informed our decision to prioritize citizen engagement in our work to address conflict and raise awareness on the need for peaceful elections.

Between 2010 and 2016, we built political will for peace during the elections and provided frequent opportunities to interface and broad engagement between citizens and government, ensure diversity of engagement and create positive engagement experiences for all citizens.

### Some 2015-2016 Highlights on Our Work in Governance

We brought together major political stakeholders to sign a peace accord that helped significantly to foster peaceful elections

We engaged the voting public in non-partisan, issue-based discussions to raise collective awareness on the need to hold political office-holders to high standards of accountability



## Building Political Will for Peaceful Elections



Photo: Caption

Ahead of the 2015 elections, commentators expressed fear of mass violence and even disintegration of Nigeria. In this most unstable of political environments, we at The Kuka Centre sought partnerships with which we could help build capacity for peace building in vulnerable areas while raising awareness on the importance of peace during and after elections. Through our founder, Bishop Matthew Hassan Kukah, we convened a high-powered National Peace Committee comprising highly-respected Nigerians under the chairmanship of one of Nigeria's former heads of state, General Abdulsalam Abubakar (Kofa), GCFR. Other members of the Committee include His Eminence Cardinal John Dnyayekan, the Archbishop of Abuja, Commodore Ehtu Ikwe and His Eminence, Saad Abubakar, the Sultan of Sokoto

Working with Committee members, we organized a General Election Sensitization Workshop on Non-Violence on January 14, 2015, at the Sheraton Hotel in the capital city of Abuja. At this four-hour workshop, top ranking political party officials, in an audience of civil society and international development partners, committed to peaceful elections months before the election was slated to hold. In an important sign of political will, we also got all nine major political parties with presidential candidates to sign the Abuja Peace Accord, including then-President Goodluck Jonathan and then-candidate for the All People's Congress (APC) Sen, Muhammad Buhari.

Following this workshop, the Peace Committee monitored compliance with the Accord, and advised government authorities and the Independent National

Electoral Commission (INEC) on conflict resolution issues that may arise from issues of non-compliance. This extensive critical stakeholder's contributions significantly to the largely-peaceful transfer of power from the ruling Peoples Democratic Party (PDP) to the opposition All Progressive Congress (APC), and helped forestall violence and intimidation at the polls. Since the 2015 General Elections, the Committee has continued its peace building work, most notably collaborating with INEC to create a less-hostile political environment for the conduct of the 2016 re-tan elections in Rivers State. We are now working to help resolve the violent conflict in and around the southern part of Kaduna State.

### What did the candidates commit to by signing the Peace Accord?

- To run issue-based campaigns at national, state and local government levels – In this, we pledge to refrain from campaigns that will involve religious incitement, ethnic or tribal profiling both by ourselves and by all agents acting in our names;
- To refrain from making or causing to make in our names or that of our party, any public statements, pronouncements, declarations or speeches that have the capacity to incite any form of violence, before, during and after the elections;
- All institutions of government including INEC and security agencies must act and be seen to act with impartiality;
- To forcefully and publicly speak out against provocative utterances and oppose all acts electoral violence whether perpetrated by our supporters and/or opponents;
- To commit ourselves and political parties to the monitoring of the adherence of this accord if necessary by a national peace committee made up of respected statesmen and women, traditional and religious leaders.



## Influencing Public Conversations on Governance



Photo: Mr. Babatunde Raji Fashola (SAN) and Alhaji (Dr) Sule Lamido (CON) at the Kukah Centre, Kano State, Nigeria.

Our holistic approach to engagement on the 2015 elections addressed both issues that threatened national unity while promoting issue-based advocacy. These events were never ends in themselves, but rather beginnings from which strategies were formed, resolutions made, and partnerships formed.

**Promoting Issue-Based Policymaking.** Held on January 15, 2015, the “Making Nigeria Work: Setting the Agenda for a New Nation” roundtable contributed towards a drive for more issue-driven elections. A panel of experts discussed the economy, resource control, national security, civil service reform, human rights and the rule of law, among other topics. At this lively panel, all panelists agreed that government policies largely reflect the interests of a privileged few, and that our policymaking is not inclusive

of the Nigerians whose lives are impacted by it. With elections, only weeks away, panelists opined, Nigerians were still largely unaware of the presidential candidates’ policies or platforms, and urged the media to do more to improve the quality of civic participation in the country. With its extensive traditional and digital media coverage, this event served as an important reminder to Nigerians of the importance of this election to the future of the country, and the urgency of the moment in our collective history.

**Addressing Hate Speech.** The 2015 elections saw a proliferation of hate speech and incitement in various traditional and social media that played on Nigerians’ ethnic and religious sentiments. In response to this, we worked with media, lawyers, and civil society organizations to come up with

strategies to combat hate speech in all its forms. In a roundtable on January 27, 2015, we convened a group of experts from the legal, media and civil society fields to sensitize colleagues as well as a general audience on how to identify hate speech and what practical steps regulatory institutions can take to fight it.

**Promoting Government Accountability.** At the Kukah Centre, we believe that issue-based governance should be promoted, not just during elections, but constantly as a means to train Nigerians’ focus on what unites us, sensitize citizens on policy issues and improve governance and accountability. That is why we created The Podium, a flagship program that provides a platform for public officers, key players in the organized private sector and civil society activists to engage directly with Nigerians, especially those



who would ordinarily not have access to them. We held the first in the series on June 16, 2016, where Minister of Works, Power and Housing, Mr. Babatunde Raji Fashola (SAN) engaged an audience of academics, researchers, civil society groups, community leaders, members of the diplomatic corps and religious groups among others. This provided the Minister with the opportunity to engage citizens on the current infrastructural challenges and to listen to the views of citizens on service delivery.

The second edition of The Podium featured Former President of the Nigeria Labour Congress and then-Governor of Edo State Mr. Adams Oshiomhole, who took on such issues as money and patronage in Nigerian politics, and urged activists not to be afraid to take the plunge into partisan politics despite the hurdles they may face.



## Leadership Development

With our work in this programme area, we aim to mentor the next generation of Nigerian leaders and create accountability in current leaders from all walks of Nigerian life to drive good economic and social policies and instill trust in communities. To achieve this, we:

- **Conduct civic education to increase citizen participation in Nigeria's democracy**
- **Develop relationships with key stakeholder in the private and public sector, as well as civil society and faith-based organizations, and foster collaborations in areas of common interest**
- **Engage emerging leaders in a fellowship program to enhance their leadership skills**

As age-old ethnic and religious tensions worsened as a result of political alignments ahead of the 2015 elections, it was clear that leadership was more important than ever. Peacebuilding may be a national level need, but is influenced by local dynamics. That is why our response to the challenge of leadership development was to identify local actors who were champions for peace and tolerance in their communities and empower them to maximize their reach.

“Our politicians should account to us in public and account to God in their private lives.”  
— Bishop Kukich

**Some 2015-2016 Highlights of Our Year of Work in Leadership Development**

Facilitated the creation of a new cross-religious group to promote religious tolerance in Kano State

Empowered local youth in Wukari, Taraba State, with the skills to address the violent sectarian conflict in their community, which led to the implementation of peacebuilding initiatives in the community

## Creation of New Cross-Religious Group to Promote Religious Tolerance

Photo: Interfaith Conference: Our faith, our culture, towards a peaceful Nigeria and Muslim students of society of Nigeria



As part of our work to promote understanding between Nigerian Muslims and Christians, The Kukich Centre organized a one-day seminar entitled “Understanding, Lent and Ramadan for Cohesion” on the values of Lent and Ramadan, two holy seasons in Christianity and Islam. This event held on March 17, 2015, and was organized in partnership with the Justice and Peace Commission, Catholic Diocese of Kano

State, and the Council of Ulamaas in Kano State, the Christian and Muslim groups present resolved to each promote goodwill and tolerance in their respective spheres of influence. They also all agreed to work together as a group under the name Kano Common Ground Network, to pursue and address issues affecting all as Nigerian citizens regardless of ethnic background or religious belief.



## Confronting Difference and Championing Peace

The two-day interfaith conference on March 19-21, 2015, titled “Our Faith, Our Culture: Towards a Peaceful and Sustained Nigeria” was organized by the Young Catholic Students Association of Nigeria (YCSAN) in collaboration with the Muslim Students Association of Nigeria (MSSN). This conference offered a platform for young people of faith from select tertiary institutions across Nigeria to critically examine and promote practices of faith and culture that

advances human development. Young faith leaders at these institutions who were present faced their differences head-on, and had frank conversations on the perceptions that cause intolerance on both sides.

All present resolved to champion peace and religious tolerance, while working in their local communities to help their congregations unlearn biases and challenge stereotypes of believers in other religions.

## Supporting Youth to Boost Local Peacebuilding Capacity in Vulnerable Communities.

Photo: Reflective structure designed for the promotion of youth leaders



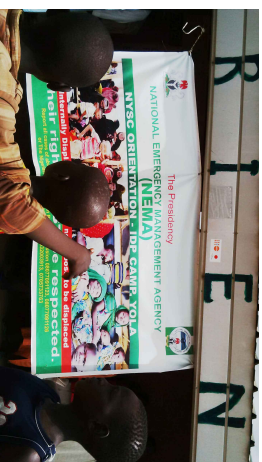
The Kukaha Centre aims to address the sources of conflict by deepening the quality of national discourse and by promoting platforms for interfaith dialogue and co-existence in Nigeria.

Following decades of violent sectarian conflict in Wukari, Taraba State, between Jukun Christians and Muslims, the Kukaha Centre in partnership with the Interfaith Mediation Centre engaged community leaders on conflict resolution. On September 15, 2015, following decades of violent sectarian conflict in Wukari, Taraba State, between Jukun Christians and Muslims, we engaged 40 local youth in an intensive session on various best practices in peace building and conflict resolution. Over the course of the session, the youths were trained on dispute resolution methods and how to put in

place structures for early conflict warning and response. As a result of this intervention, the young people that took part in the workshop formed the Wukari Youth Peace and Reintegration Committee jointly chaired by a Christian and a Muslim along with a 12-person executive council to implement a variety of peace-building initiatives collectively agreed upon by the group. The Kukaha Centre continues to empower these youths and strengthen their platform even as it seeks to create more of such platforms in other vulnerable communities where they are needed.

## Providing Relief to Conflict Affected Communities

Photo: Providing common ground with internally displaced persons solidarity visit to IDP camp Yola



Our visit on October 13-14, 2015, to the Damare Internally Displaced Persons (IDP) Camp in Yola, Adamawa State brought succour to a vulnerable population affected by Boko Haram insurgency. This was a partnership with the Interfaith Mediation Center, and included religious leaders who partook in the solidarity visit, including: Catholic Bishop of Yola, The Anglican Bishop of Yola, the President of Christian Association of

Nigeria (CAN), Adamawa State, two representatives from the State branch of the Jama'atu Nasril Islam (JNI), a representative of the Adamawa Peace Council and two representatives of the state's Council of Ulama's. During this visit, the religious leaders donated relief items such as clothing and food, and organized a fun fair for the children where they engaged in sports and other activities.





## Promoting Religious Tolerance

Photo: xxxxxx



“**Whatever gift God has given to us is meant for service of others. There is no sense in which the failure of our nation can go unnoticed.**”

- Bishop Matthew Kulah, on September, 2014

The Kulah Centre commemorated the 50th anniversary of the Nostra Aetate proclamation by Pope Paul VI of a new and mutually respectful relationship with non-Christians with a reflection on the state of interfaith relations in Nigeria. This one-day forum organized in partnership with the Department of Dialogue, Catholic Secretariat of Nigeria, held on November 18, 2015, with the theme: ‘Overcoming the Impediments to Inter-Religious Dialogue and Peaceful Coexistence in Nigeria: Christianity, Islam and African Traditional Religions’. At the forum, the religious leaders present resolved to generate greater levels of awareness with the formation of such initiatives as peace clubs at the community level, and to integrate healing and reconciliation therapy to

the dialogue process. The religious leaders also resolved to promote peace using their sacred texts and sought the promotion of integrated education where children of all faiths can learn to respect others’ religions at a young age.

## Advocacy and Knowledge Promotion

Our work in this programme area strives to raise awareness on key national issues to promote citizen engagement. To achieve this, we:

- Establish thought leadership and public engagement in partnership with key stakeholders
- Work with government and civil society actors to establish heritage sites and promote memory preservation on memorable issues and events
- Establish a framework for media engagement and partnership to disseminate key learnings and engage key Nigerian community and government stakeholders

Nigerian politics is often one that focuses on our differences, and bases upon these differences everything from our access to resources to access to political representation. In such a divisive environment, it makes sense that political groups clash along ethnic lines over access to resources and that political leaders are portrayed to serve regional, as opposed to national, interests.

We at the Kulah Centre believe that there is more that unites us than divides us. Our Advocacy and Knowledge Promotion work in 2015-2016 emphasized unity, peace and community service, while amplifying local voices and providing a path through which Christianity could be a force for good in society.

“**I want to appeal to all of us to rise to the challenge of building one united country, a country of love, a county where indeed, we are all God’s children. We must rise up to build a country where we see ourselves as human beings, citizens with inalienable rights and not allow ourselves to be held hostages by religious bigotry. What is today Boko Haram is the toxic waste that years of dubious religious manipulation has produced.**”

- Bishop Matthew Kulah, December, 2014

### Some 2015-2016 Highlights of Our Work in Advocacy and Knowledge Promotion

**We set up camps for Muslim and Christian youth from the north to raise awareness of religious acceptance among youths, and created platforms for women and youth from the north to speak out and advocate for policies that will impact their lives**

**We worked with media stakeholders on conflict sensitivity to fight hate speech and worked towards a documentary on healing and closure in communities that have experienced conflict**

## Amplifying Voices of Northern Women and Youth



To work towards a society where more people actively engage with and benefit from Nigeria's democratic processes, we believe that the first step is to create safe spaces for a variety of voices. It is in this spirit that we initiated the 'Me Kulle So?' (What do you want?' in Hausa language), a policy platform to directly engage politically marginalized groups like women and youths, providing them with an opportunity to share their experiences and to help form the basis for our policy advocacy.

Our one-day conference 'Maana Awea: Me Kulle So?' (Northern Nigerian Women: What Do You Want?) was organized in partnership with the Women Interfaith Council, Kaduna (WIC), and held on January 15, 2015. At this conference, women took on such topics as: Women and the Boko Haram Insurgency', 'Socio-Cultural Impediments to Women's Rights' and 'Obstacles to Women's Participation in Politics'.

The recommendations from this conference underscored the urgent need to enhance the status of women in northern Nigeria through massive sensitization programmes on their rights, along with carefully targeted empowerment initiatives in the areas of education, skills acquisition, political participation and leadership access both in the public and private sectors.

A similar event held in partnership with the Centre for Gender Studies at Bayero University in Kano, Kano State, on December 6, 2016, in which northern youth were engaged on a variety of topics, including: unemployment, substance abuse education, violent extremism and limited opportunities in politics and governance. The Conference was attended by over 200 participants drawn from Muslim, Christian and ethnic youth organizations from across tertiary institutions and community youth groups in the northwest.



▶ Photos of both youth and women-focused events



▶ Photos of both youth and women-focused events



**Photo:**  
The Kaduna State hosts a roundtable of religious leaders from the state of keeping memory alive, featuring Dennis Oduro, an anti-separatist activist who has been in the region for 10 years. He is seen here with his activities to fight for freedom.



The religious divide in northern Nigeria does not only determine where people worship, but also where they live. Religious tensions have divided entire towns into settlements that are predominantly Muslim or Christian. As a result, most children grow up in an insular environment with uncontroverted preconceived notions of those who do not share their faith, making them susceptible to being used by political actors for acts of intolerance. Our work with northern youth focuses on fighting these youth's perceptions and educating them on their unique role in peace building in their communities and in the country at large.

**Promoting Religious Tolerance Among Youth**  
On December 14-17, 2016, we worked in collaboration with Interfaith Mediation Centre, Kaduna at Shere Hills, Jos, Plateau, to set up a camp for local youth of senior secondary school age and different religious persuasions where they performed tasks and formed friendships.

The camp was also a Training-of-Trainers (TOT) event where participants, drawn from five northern states, were trained to be peer mediators. Following the training, the trainers worked to set up peace clubs in their communities to pass on their newly acquired peace building skills to their peers both in their schools and communities at large.

**Addressing Hate Speech**

Among our strategies to respond to hate speech is by promoting conflict sensitive approaches to journalists that demonstrate how to report on sensitive issues in a way that does not inflame ethnic and religious tensions. It is in this vein that we commissioned a study titled 'Towards a Culture of Conflict Sensitivity in Nigeria's Conflict Reportage: A Case Study of Selected Newspapers', which examined newspaper coverage of three major violent conflicts in Nigeria - the Jos Crisis (2010-2011), the Odi Crisis (1999) and the Nasarawa-Eggon Crisis (2012-2013) and how such coverage impacted the resolution of the conflicts. We reviewed the methodology and findings of this research in a one-day data validation conference with media scholars and journalists in attendance, and used the occasion to advocate for the introduction of Conflict Sensitive Reporting courses in Journalism and media studies departments of Nigerian Universities and Polytechnics. We are currently working with universities in different states in this regard, as well as on the development of a conflict sensitivity curriculum.

**Championing Community Service**

Following a November 2014 roundtable on community service, this forum on the religious and anti-tri-ethnic and perspectives on volunteerism and community service on October 22, 2015 helped create awareness among young people on the importance of community service, as well as helped generate material for a documentary to be used for a national advocacy campaign on the subject.

Such an advocacy, we hope, would lead to a formal declaration of a National Day of Volunteerism and Community Service on which Nigerians will specially be encouraged to do humanitarian work in their communities.

This documentary is due to be released in January 2018.

**Honouring Memory to Heal Communities**

Understanding the importance of documentation and records to aiding the healing process of communities following violent conflicts, we produced a documentary that interrogated some of the worst violent conflicts in Nigeria and how state and non-state actors have dealt

with issues of memory and healing. Among the conflicts covered by the documentary are: the 2010 attack by gunmen on Dogo Nalawa in Plateau State, the 1999 and 2001 attacks in Odi (Bayelsa State) and Zaki Biam (Benue State) respectively by state security agents. The overall aim of the documentary is to document and depict the level to which state and non-state actors have worked toward achieving healing and closure. This production is a precursor to a larger program on memory and healing which the Centre is undertaking in the coming year.

**All people desire to understand the political and economic choices which are made in their name; they wish to participate in good governance. No economic regime is ideal and no economic choice is neutral. But these must always serve the common good**

*— Bishop Matthew Kiwanu*

## Influencing Perspectives on Faith and Public Policy

Photo: Special guests at the presentation of Special Conversations on Religion and Social Transformation, a 2014 publication of the KUKAH Centre



Our advocacy also seeks to expand the relationship between faith, academia and public policy. In 2015 to 2016, this meant holding a series of engagements to help drive conversations in Nigeria and beyond on contemporary issues in modern Christianity to influence conversation on the role that Christians must play to be a positive force for change in public life.

### Honest Conversations on Religion as a Force of Good.

The inaugural Forum on Religion and Social Transformation in Sub-Saharan Africa built a vibrant network of religious scholars and leaders who promote Islam and Christianity as means to achieve peace, justice and social transformation. Held on December 16, 2015, in partnership with the Centre for World

Catholicism and Intercultural Theology, DePaul University, Chicago, this Forum also underscored the need for honest and substantive dialogue between both religions. The networks gained helped foster leadership that can help combat violence, religious and ethnic bigotry and create a culture of peace and tolerance.

### Addressing Ethnic Discrimination in the Church

The Fortune Aquaviva Foundation Conference in Abuja that held on July 8-9, 2015, was organized in partnership with Fortune Aquaviva Foundation to explore the implications of the growing challenge of ethnic discrimination and prejudice in the Catholic Church in Nigeria. This conference covered two broad themes: Managing Ethnic Identities in the Church: an African Perspective; Gospel-Based Personal Identity, and Life as a Recipe for Prejudice and Discrimination-Free Leadership in the Church, and The Church in Nigeria and the Implication of Introducing Sectionalism and Ethnicity into Appointments/Elections in Lay Apostolate Organizations and other Sectors within the Church.

### Documenting Christian Communities' Experiences

Our symposium titled 'Christian Communities Responding to Extremism in North-eastern Nigeria' held on August 13, 2015, at University of Notre Dame in South Bend, Indiana State, USA. This was organized under the 'Caesar's Sword', a global research project at the university that investigates Christian communities'

responses to persecution. This forum provided Christian religious leaders from Nigeria's northeast region with the opportunity to share and learn from each other's experiences, raise awareness on the challenges they face, identify the various ways that they respond to attacks or threats to their religious freedom. We are also working with the University of Notre Dame to produce a book detailing the findings of the research project.

### Addressing Persecution of Christians

The Kukah Centre partnered with the Christian Association of Nigeria (CAN) on August 26, 2015, to organize a forum centred on the "The Global War on Christians", a book written by notable U.S. journalist John L. Allen, Jr., on the ubiquity of anti-Christian persecution. Indeed, the Frankfurt-based International Society for Human Rights' 2012 survey says that Christians are the most persecuted faith group in the world. With Mr. Allen as a guest of honour, this event helped share advocacy strategies that have worked for the protection of Christians in other parts of the world.



"I appreciate that we religious leaders must speak out against every form of evil directed against our country and our people but we must also appreciate that we are not living in an alternative state. There are no Christian or Muslim streets, Roads, Local Government Areas or states in Nigeria. Therefore, we religious leaders must appreciate our role as citizens and stop misleading our people."

- Bishop Matthew Kioko, May 2012



## Looking Forward

Only five years into our existence, we at The Kukah Centre have made great strides in becoming both a pre-eminent source of empirically-sound and evidence-based research on critical governance issues. We are also now a primary platform for mediation between the Nigerian government and its citizens. In the coming years, we plan to position ourselves as a key player in major policy advocacy initiatives in our core programme areas. This requires forging enduring and mutually-beneficial partnerships with major development partners. We firmly believe that Nigeria can, and must be fixed. The intermediate outcome and long-term impact of the work of the Kukah centre is best captured in the illustration below in figure 2. The future beckons!

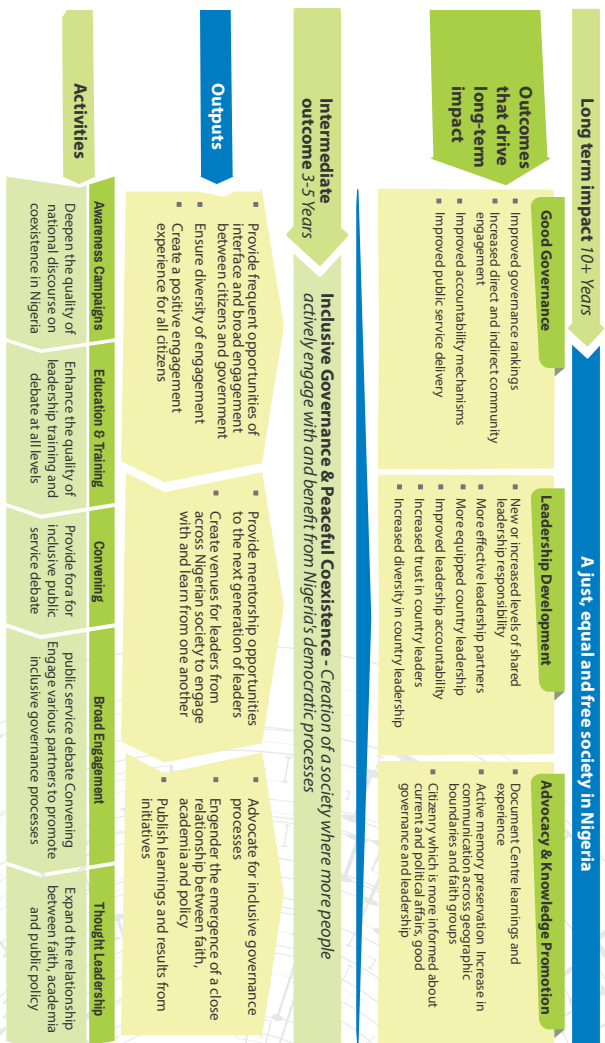


**Happily we are in a Democracy now in Nigeria. But democracy is merely a purgatory between the hell of dictatorship and the promise of freedom. The virtues of Democracy do not lie in the vacuous claims of politicians. In our situation here there are too many good people who are doing terribly bad things in the name of Democracy. However, whatever maybe it's weaknesses, we must support Democracy as an ideal and an idea. Those who govern us now may be far from what we expect and of course it is useful that the uncertainty of the future often deludes us that somehow, tomorrow will be better. But, tomorrow can only be better if you come to terms with the fact that today is actually the tomorrow you dream about yesterday.**

**– Possibilities for Nigeria at 100: Youths us underdogs and Misfits**

- Bishop Matthew Kukah, October, 2014

FIGURE 2:  
Through targeted interfaith dialogue, the Kukah Centre is working to support a more just, equal and free society in Nigeria



# PART 2:

## FINANCIAL REPORTS FOR 2015 AND 2016

FIGURE 3:  
STATEMENT OF FINANCIAL POSITION  
AS AT 31ST DECEMBER, 2015

	Notes	2015 =N=	2014 =N=
<b>Asset:</b>			
Current Asset			
Bank bal		1,046,188	1,081,547
Cash bal		16,738	12,229
		<b>1,062,927</b>	<b>1,103,776</b>
Non Current Asset			
Motor Vehicle	1	570,000	760,000
Furniture & Fittings	1	1,079,280	1,310,530
Office Equipment	1	931,980	1,131,890
		<b>2,581,240</b>	<b>3,202,220</b>
<b>Total Asset</b>		<b>3,644,167</b>	<b>4,305,996</b>
<b>Liabilities:</b>			
Reserve		3,644,167	4,305,996
<b>Total Liabilities</b>		<b>3,644,167</b>	<b>4,305,996</b>
Board of Trustees			

FIGURE 4:  
INCOME AND EXPENDITURE ACCOUNT  
FOR THE PERIOD ENDED 31ST DECEMBER, 2015

	Notes	2015 =N=	2014 =N=
<b>Income:</b>			
		<b>22,809,380</b>	<b>27,123,422</b>
<b>Expenses:</b>			
Staff Salary		1,314,500	6,125,000
Domestic travels & transport		2,532,505	287,700
Office expenses		1,754,028	1,484,580
Office maintenance/repair		1,301,619	909,220
Roundtable		3,057,560	2,423,413
IEG		-	2,893,800
Lunch/Entertainment		908,500	446,140
Depreciation		620,980	620,980
Transportation/Feeding/Accommodation		308,630	856,455
Land Survey		406,350	-
Web Design		107,000	-
X-Mass Dornus		-	100,000
Media		554,500	-
Honorarium		2,287,832	50,000
Toiletries/Beverages		307,202	199,771
Relocation allowance		-	100,000
Bank charges		75,002	92,335
Fueling		358,648	294,500
Vehicle maintenance		284,500	500,510
Consultancy fee		1,345,000	488,747
Accommodation for programs		1,321,717	384,785
Entertainment for programs		365,367	439,755

INCOME AND EXPENDITURE ACCOUNT  
FOR THE PERIOD ENDED 31ST DECEMBER, 2015 (contd..)

	Notes	2015 =N=	2014 =N=
Transportation for programs		-	283,100
Hall rent for programs		1,628,181	599,300
Advert for programs		470,000	680,350
Printing		1,144,000	831,890
Utilities		355,000	337,405
Diesel		482,500	235,150
Book Launching exp		-	1,208,950
<b>Total</b>		<b>23,271,219</b>	<b>22,817,426</b>
<b>Surplus/(Deficit) of income over expenditure (661,829)</b>		<b>4,305,996</b>	<b>4,305,996</b>
<b>Surplus/(Deficit) brought fwd</b>		<b>4,305,996</b>	<b>4,305,996</b>
<b>Surplus/(Deficit) carried fwd</b>		<b>3,644,167</b>	<b>4,305,996</b>

FIGURE 5:  
STATEMENT OF FINANCIAL POSITION  
AS AT 31ST DECEMBER, 2016

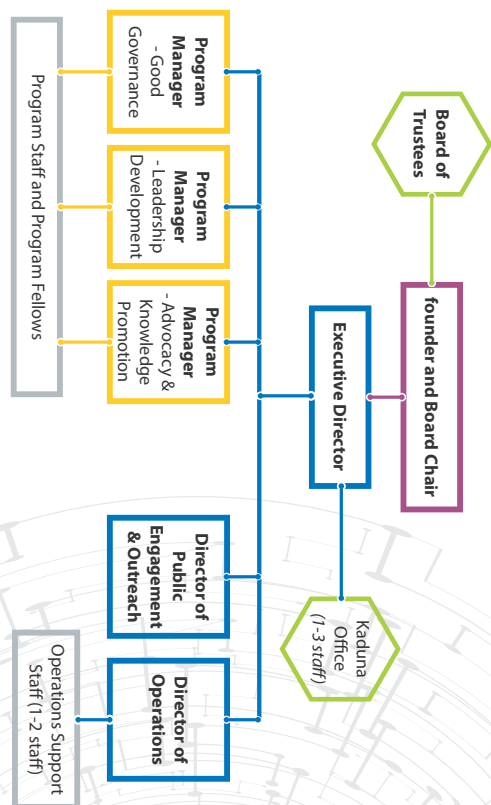
	Notes	2016 =N=	2015 =N=
<b>Asset:</b>			
Current Asset			
Bank balance		832,374	1,046,188
Cash balance		10,080	16,738
		<b>842,454</b>	<b>1,062,927</b>
Non Current Asset			
Motor Vehicle	1	380,000	570,000
Furniture & Fittings	1	1,038,380	1,079,280
Office Equipment	1	2,726,785	931,980
		<b>4,145,165</b>	<b>2,581,240</b>
<b>Total Asset</b>		<b>4,987,649</b>	<b>3,644,167</b>
<b>Represented by:</b>			
Excess of Income over Expenditure		4,987,649	3,644,167
Accumulated Funds		4,987,649	3,644,167
Board of Trustees			



**FIGURE 6:  
INCOME AND EXPENDITURE ACCOUNT  
FOR THE PERIOD ENDED 31ST DECEMBER, 2016**

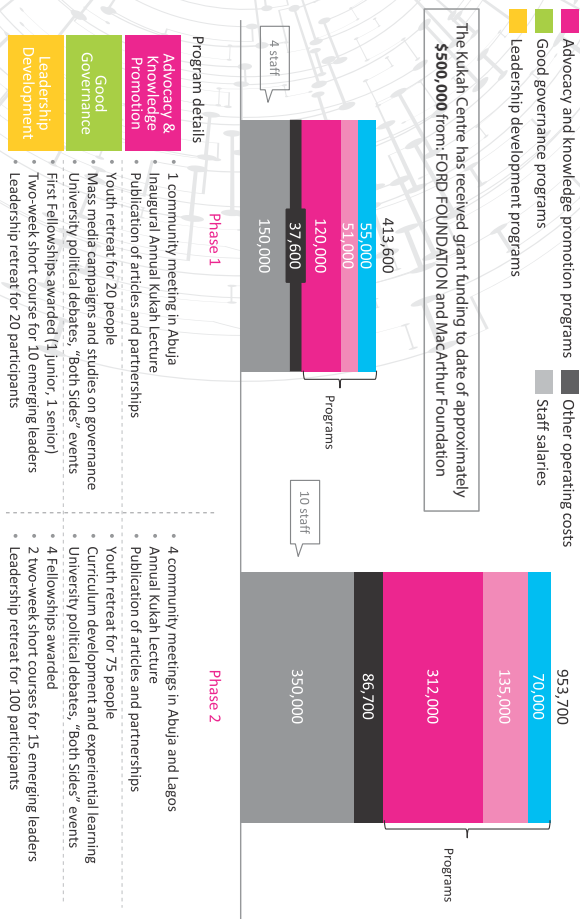
	2016	2015	2016	2015
	₹	₹	₹	₹
<b>Income:</b>	<b>27,236,172</b>	<b>22,809,380</b>		
Staff Salary	1,090,000	1,314,500		
Domestic travels & transport	1,501,159	2,532,505		
Office expenses	1,650,847	1,754,028		
Office maintenance/repair	1,031,735	1,301,519		
Roundtable	-	-		
3,057,580				
Programmes & Projects	4,894,233	908,500		
Lunch/Entertainment	1,367,383	620,980		
Depreciation	1,006,555	-		
Transportation/Feeding/Accommodation	-	-		
308,630				
Land Survey	-	-		
408,350				
Web Design	180,000	107,000		
Documentary	1,471,000	-		
Media	-	-		
554,500				
Honorarium	765,000	2,287,932		
Toiletries/Beverages	245,804	307,202		
Office Rent	1,720,000	-		
Bank charges	83,933	75,002		
<b>Expenses:</b>	<b>22,809,380</b>	<b>22,809,380</b>		
Fueling	482,323	358,548		
Vehicle maintenance	644,550	284,500		
Consultancy fee	2,085,000	1,345,000		
Accommodation for programmes	448,000	1,321,717		
Entertainment for programmes	-	385,387		
Donations	622,500	-		
Hall rent for programmes	1,191,515	1,828,181		
Advert for programmes	1,233,700	470,000		
Printing	1,554,728	1,144,000		
Utilities	282,125	365,000		
Diesel	350,500	482,500		
Book Launching exp	-	-		
<b>Total</b>	<b>25,892,690</b>	<b>23,271,219</b>		
<b>Surplus/(Deficit) of Income over expenditure</b>	<b>1,343,482</b>	<b>(611,829)</b>		
Surplus brought forward	3,644,167	4,305,996		
Surplus/(Deficit) carried fwd	4,987,549	3,644,167		

**Annex I**  
The Centre intends to maintain a lean and flexible core structure, with all positions filled by top talent.



**Annex II**  
 In addition to about \$500,000 mobilized from existing funders, about \$1 million is needed annually for Phase 2 activities

**Estimated operating expenses for phases 1 and 2, USD**



**Annex III B**  
 In the longer term, the Centre will generate sustainable revenue through an endowment fund

**Estimated endowment returns, USD**



- The Centre seeks to raise an **endowment of between \$6 and \$42 million USD (1-2 billion Naira)** to provide a sustainable source of revenue in the long term
- Based on conservative estimates, an **endowment of this size can provide between \$750,000 and \$4.5 million (128 - 256 million Naira)** of annual income to support activities and growth of the Centre
- Even with this level of annual support, the principal of the endowment would remain intact to ensure longer term sustainability for current operations and growth into Phase 3



**Annex III**  
The Kukuh Centre has adopted a partnership approach that engages multiple stakeholders in its work

TYPE	PURPOSE	EXAMPLES (non-exhaustive)
<b>Public Engagement Partners</b>	To support dissemination of key learnings from program activities and influence policy discourse.	<ul style="list-style-type: none"> <li>Broadcast and print media, bloggers, and social media</li> <li>Relevant government ministries</li> <li>Communications and PR firms</li> </ul>
<b>Advocacy Partners</b>	To tap into existing network of research and policy-makers to promote a public policy agenda and magnify its voice at local, state, national, and international levels.	<ul style="list-style-type: none"> <li>NGOs: ONE Campaign, International Crisis Group</li> <li>Think tanks: Chatham House, Brookings Institution, Centre for the Study of Economics of Africa</li> <li>Universities: Catholic University of Nigeria</li> </ul>
<b>Faith-Based Partners</b>	To strengthen the nexus of faith and public policy and ensure that faith-based values and organizations have a role in policy-making processes.	<ul style="list-style-type: none"> <li>Pontifical Councils for Interreligious Dialogue and Justice and Peace, Vatican</li> <li>Tony Blair Faith Foundation</li> <li>Catholic Bishops Conference Nigeria</li> <li>Norwegian Church Aid</li> <li>Interfaith Activity and Partnership for Peace</li> <li>Supreme Council for Islamic Affairs (SCIA)</li> <li>Christian Association of Nigeria (CAN)</li> </ul>
<b>Programmatic Partners</b>	To leverage existing activities of other organizations that share the Centre's values and engage in similar programs, to prevent duplication and ensure the most efficient deployment of resources.	<ul style="list-style-type: none"> <li>Mo Ibrahim Foundation</li> <li>Participatory Governance Exchange</li> <li>Nigerian local, state, and federal government</li> <li>Local NGOs</li> </ul>
<b>Funding Partners</b>	To ensure financial resources are available to allow the Centre to engage in a full range of activities across program areas.	<ul style="list-style-type: none"> <li>Foundations: Ford, MacArthur, Gates, Pew, Elnuelu, Dangote, T.Y Danjuma, and others</li> <li>Bilateral Donors: USAID, DFID, etc.</li> <li>Multilateral: UNDP, World Bank, EU</li> <li>International Governance Organizations: National Endowment for Democracy, National Democratic Institute, Governance and Transparency Fund</li> </ul>

**Annex IV**  
Photo Gallery of events undertaken by the The Kukuh Centre



▶ Hake speech and the 2015 general election campaign

▶ Seminar for religious leaders on understanding Lent and Ramadan for cohesion



▶ Addressing ethnic discrimination in the church



▶ The Kukai Centre Official Presentation

▶ Peer mediation & peace building workshop for secondary school students in collaboration with Interfaith Mediation Centre











# Annual 2015- Reports 2016

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