

## **ABOUT THE GATE**

**T**he GATE is a publication of the Centre For Anti-Corruption and Open Leadership (CACOL). It is a comprehensive report of the proceedings of CACOL's Good Governance Accountability and Transparency Education (GATE) project. Since the third quarter of 2018, CACOL began a renewed offensive to eradicate corruption from Nigeria. For decades, our politicians have been notorious for making failed promises to the electorate. Our politicians have actually elevated making fake promises to an art comparable to the antics of conmen.

During the implementation of the second quarter of CACOL's Good Governance Accountability And Transparency Education project, the centre sustained the tradition of using its various activities to disseminate the message of grassroots conscientization as a powerful strategy to champion the anti-graft war in the urban centres and rural areas of Lagos and Osun States.

The centre also used the feedback and capacity building workshops which took place during the quarter to strengthen the intellectual foundation of C-GATE members. CACOL'S leadership consistently expressed regret at how low the society had sank in terms of moral values all through the events that took place within the quarter.

CACOL is geared towards commencing the third quarter of the project which would entail the holding of assessment workshop and other activities for the purpose of evaluation.

# THE GATE

## Q2

The Grassroots Anti-Corruption  
Paradigm shift

*A quarterly report of the Centre  
for Anti-Corruption and Open  
Leadership (CACOL) on Good-  
Governance, Accountability and  
Transparency Education*

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*A quarterly report of the Centre  
for Anti-Corruption and Open  
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Governance, Accountability and  
Transparency Education*

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***RUN-DOWN OF CACOL'S GATE PROJECT  
SECOND QUARTER  
(DECEMBER 2018 - FEBRUARY 2019)***

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# PREFACE

**T**he GATE Two is a publication of the Centre for Anti-Corruption and Open Leadership (CACOL). It is a detailed report of the proceedings of CACOL's Good Governance Accountability and Transparency Education (C-GATE) project for the second quarter which began in December 2018 and ended in March 2019. During this quarter CACOL consolidated on its drive to extirpate corruption by deepening its reach among the grassroots in Lagos and Osun states.

C-GATE is designed to sensitise the grassroots on how to track the policies, programmes and promises made by candidates of different political parties during the electioneering period. The purpose of the project still remains to remind affected politicians about their promises in future after they may have assumed office.

Execution of the project is still limited to local government areas in Lagos and Osun states. Units of Good Governance Accountability and Transparency Educators (GATEs) have already emerged in all the local council areas of both states. It is also pertinent to mention that so far, CACOL has mobilized leaders of the CDCs and CDAs across various local council areas in both states. During the period under review, capacity building and feedback workshops were held to enable participants receive advanced training for the purpose of expanding their theoretical understanding of the issues involved in the anti-corruption war.

Already, more members have been recruited to join the GATEs units from various communities. Most of the new recruits have also undergone training on how to track the promises of politicians and report corrupt acts committed by public office holders within their LGAs and LCDAs. The responses of these new C-GATE members have reflected greater commitment to the anti-corruption war in both states.

CACOL's internet platforms- created for regular communication with members of the GATEs units -have been flooded with information about members activities in both states. State actors have started identifying with the project by attending some of CACOL's activities.

CACOL's decision to blaze the trail in mobilizing the grassroots in the anti-graft war has sent warning signals to public officers involved in committing corruption crimes in Lagos and Osun states. So far, the enthusiasm and gravitas that has been exhibited by the members of the C-GATE units in both states is inspiring.

The uncompromising dispensation of the leadership of CACOL in confronting any perceived hurdle while waging the war against corruption has endeared the Centre to members of all strata of society who very often openly express their approbation during activities organized by the Centre.

## INTRODUCTION TO THE GATE (SECOND QUARTER) BY OKECHUKWU NDIRIBE

The Centre For Anti-Corruption and Open Leadership's (CACOL) Good Governance Accountability and Transparency Education (GATE) project which took off in the last quarter of 2018 has lasted for seven months.

The C-GATE project- which involves partnering with the grassroots in the fight against the pervasive crime of corruption- has already reached an advanced stage.

CACOL's second quarter execution of the C-GATE project which took place between December 2018 and March 2019, was fashioned to consolidate on the education of the people about the negative impact of corrupt and their role in the nation's developmental process.



So far, the partnership between the centre and the grassroots as represented by the CDAs and CDCs has become a visible momentum among the urban and rural populace in Lagos and Osun states.

It is also envisaged that for the partnership to make the required impact, there is need for it to transform into a grassroots movement which will attract the teeming urban slum and rural dwellers.

The leadership of CACOL has so far demonstrated the capacity to conscientize the grassroots on its historical responsibility to be in the

vanguard of the campaign to free the nation from the shackles of shady public office holders who have remained promoters of corruption.

In various workshops and public lecture sessions, the onerous task of tackling corruption headlong were made clearer while emphasis was continuously laid on how the anti-graft war must be people-driven before it could succeed. CACOL's resolution to involve the lower strata of society in the onslaught against corruption has so far received wide endorsement as the most appropriate strategy to eradicate the crime and other associated vices -which in many places seem to be socially permissible- among public officers in the two states involved.

At the various occasions that were organized during this quarter, the speeches delivered by Mr Adeniran and other speakers clearly outlined the moral obligation every responsible Nigerian had in joining the war against corruption.

For instance, during one of his speeches, Adeniran noted that if honesty truly pays in Nigeria, virtually everybody would love to be honest. But since the reverse is the case, the people now find it so difficult to remain honest.

On his own part CACOL's Coordinator for Osun State, Mr. Rufus Oyatoro made it clear that an individual had to put a stop to the corruption in his house before eradicating the one outside.

Speaking along the same line CACOL's Coordinator for Research and Documentation Mr Okechukwu Ndiribe urged participants to educate the people against selling their votes during the 2019 general election.

The feedback from several C-GATE units in Lagos and Osun states were also very revealing. In Lagos State there were reports of attempts by the state and local government authorities to stage-manage the activities of CDC and CDAs.

The speech delivered Mr. Jonathan Ifabunmi also gave an insight into the Yoruba traditional means of fighting corruption through the gamut of mores, folklore and taboos which accentuated hard work and virtues while imposing sanctions on vices.

## **SUMMARY OF C-GATE SECOND QUARTER REPORTS**

**C**ACOL's Good Governance Accountability And Transparency Education (C-GATE) project, the leadership of the centre sustained the tradition of using its various activities to disseminate the message of grassroots conscientization as a powerful strategy to champion the anti-graft war in the urban centres and rural areas of Lagos and Osun states. The theme for the project remained "Curbing Corruption in Nigeria's Political Processes: Establishing a Grassroots Paradigm in Good Governance, Accountability and Transparency."

During the period, the Executive Chairman of CACOL Mr. Debo Adeniran remained unshaken in his conviction that given the background that the fight against corruption had been spearheaded by the elite all along, the previous approach had been clearly ineffective in holistically uprooting the social affliction from our midst. It was based on this premise that CACOL identified the need to mobilize the grassroots as a major ally in the fight.

The CACOL leadership had consistently condemned how the elite resorted to corrupt acts and other means of exploitation to impoverish the people and inferred that it is only when the grassroots challenge all instruments of oppression and marginalization that they could actually change the situation.

Mr Adeniran identified several methods through which the society could reverse the ugly trend as follows: public enlightenment; engagement of the media and collaboration with stakeholders ; expansion of social consciousness and empowerment.

At various workshops and public lectures that were organized as part of the implementation of the project, the CACOL leader emphasized the need for participants to recruit and educate more members on how policies, programmes, projects, promises and pledges made by politicians during the electioneering period could be tracked for the purpose of reminding them when they assume office.

He also counselled the grassroots against selling their votes so that they would maintain the moral rectitude to ask justifiable questions directed at elected or even appointed public office holders in future. He also used the feedback and capacity building workshops which took place during the quarter to strengthen the intellectual foundation of C-GATE unit leaders and members.

During one of his memorable presentations he expressed regret at how low the society had sank in terms of immorality.

According to him: "...People were deceived to buy fake drugs; a fake version of what they wanted to buy was sold to them because it was presented to look like the real drug. Corruption started just like. One could be deceived by a carpenter because you might expect a good wood to be used for a job you have paid for, but he may deliberately use the wrong wood which is not strong. This is another example of corruption".

At another event he remarked that Nigeria's political leaders do not consider religion or ethnicity whenever they want to divert public funds but only use same tools to divide the people and divert their attention in order to pursue their elitist narrow interests.

He also urged parents to ensure that their children sit for external examinations without being helped by anybody as such help is tantamount to cheating and by extension corruption. He condemned parents who support their children to engage in examination malpractices.

**REPORT ON C-GATE WORKSHOP HELD AT EBKUN HALL,  
IRESI, OSUN STATE ON 30<sup>TH</sup> DECEMBER, 2018  
BY KOJEKU ADEBODUN OLUFUNKE**

**C**ACOL's Good Governance Accountability And Transparency Education (C-GATE) workshop was held at Iresi, in Irepodun Local Government Area of Osun state on December 30<sup>th</sup>, 2018. The event was organised to educate the people on the on-going war against corruption in Nigeria.

The theme for the workshop was: "Curbing Corruption in Nigeria's Political Processes: Establishing a Grassroots Paradigm in Good Governance, Accountability and Transparency."



Mr. Oyatoro, CACOL's Coordinator in Osun State served as the MC at the occasion. Explaining the purpose for the workshop he said: "One has to put a stop to the corruption in one's house before eradicating or kicking the one outside."

He continued: "Corruption is an act of changing things for the worse, that is a departure from what is pure, simple, or correct. Our political leaders are the main source of corruption all over Nigeria."

CACOL's Coordinator for Research and Documentation, Mr.

Okechukwu Ndiribe, gave a deeper insight into the C-GATE project. He further stated that CACOL was established by Mr Debo Adeniran who is an indigene of Iresi.

According to him: "The C-GATE project was brought to the community to educate the people of Iresi so that they would not sell their votes to the highest bidder in the forth-coming general election." He further explained that if the people vote for the right candidate, he would serve them well after assuming office adding that If the wrong candidate is voted into office, he will not serve the people. He said such an elected officer would forget that he is there to represent and work in the interest of the people.

He further explained that the C-Gate project was established for the purpose of educating the people and prevent them from becoming victims of politicians with sugar-coated mouths.

Mr. Debo Adeniran, the Executive Chairman of CACOL explained the meaning of corruption and ways to fight the social malaise. He addressed the people in Yoruba as follows: "When you were in the womb, you lived in peace because it was not spoilt but when a child is born, he begins to encounter society's problems very early in life.

"This is because, a child is exposed very early to his corrupted environment" he said.

He continued: "Back in those days, people were deceived to buy fake drugs; a fake version of what they wanted to buy was sold to them because it was presented to look like the real drug. Corruption started just like that in those days. One could be deceived by a carpenter because you might expect a good wood to be used for a job you have asked him to do as agreed- but the wrong wood that is not strong might be used eventually. This is another example of corruption".

"Don't let another person's action to determine yours; act rightfully based on your conscience. This is because you don't know the determinants of the next person's behavior."

He recited a Yoruba saying: “*ise ni ogun ise*”- which translates into hard work is the antidote to poverty- to emphasize his point and make the people understand his message.

He continued: “You don't need to shout or cry for your right; that is why you have to do the right thing at the right time by voting for the right and trusted candidates. You know the good ones. Select those good ones to represent you; don't fall into the trap of the bad and spoilt ones to avoid becoming compromised in the future. You will be used wrongly by politicians in the future if you are not responsible to yourself. You will be used to carry out their evil acts, if they realize that you can serve as a tool to them.”

He further urged the people to ensure that the government works on their behalf adding that the people should insist that the government should pay more attention to agriculture so that there would be enough food for the people. He explained that agriculture didn't have to do with only plants, but all living things which also include animals.

According to him: “There are a lot of things we have that can serve as viewing centres in this community. They include Odo-Posi, Odo-Amu, Agbinran, Ota Apekun, Ebekun Shrine, Oke Wonrere, Igbo Ebekun and Ancient Chain.”

He urged the people to give politicians the opportunity to develop their community adding that “A child that lifts his arms, is easy for a mother to carry.”

According to Adeniran: “Iresi should take care of their natural resources, in order to attract government's response.

“The indigenes must encourage themselves to be fully engaged economically, so that the state government can have a better revenue base through taxation. This kind of commitment and engagement is also capable of attracting further development through government assistance via provision of infrastructural facilities and training

## **REPORT ON CACOL's FEEDBACK WORKSHOP WITH THE LEADERSHIP OF LAGOS STATE CDCs AND CDAs ON 23/1/19**

**BY ADEGBOYEGA OTUNUGA (Coordinator, Media and Publications)**

The Centre for Anti-Corruption and Open Leadership, (CACOL) held its Feedback workshop on the Good Governance Accountability And Transparency Education (GATE) project with the theme “Curbing Corruption in Nigeria's Political Processes: Establishing A Grassroots Paradigm In Good Governance Accountability and Transparency” on Wednesday, January 23, 2019. The workshop which was organized with a view to curbing corruption and enthroning open leadership at the grassroots had in attendance leaders of Community Development Committees (CDCs) and Community Development Associations (CDAs) in the 20 local government areas (LGAs) and 37 local council development areas (LCDAs) in the state.

The workshop was aimed at getting feedback from the leadership of the CDCs and CDAs on how much success had been achieved in ensuring that promises made by politicians during the electioneering period were recorded.

In the opening remarks made by Mr. Okechukwu Ndiribe, CACOL's



Coordinator for Research and Documentation, (CRD) he noted that efforts to monitor the campaign promises of politicians at the grassroots level were initiated by CACOL on October 17, 2018 during which leaders of CDCs and CDAs were trained on how to keep track of promises made by politicians before the elections. He emphasized how they were being trained to become veritable ambassadors of Good Governance, Accountability and Transparency Education (GATE). He expressed hope that participants at the workshop were already putting into practice much of what they learnt during the last public lecture.



In his own speech, CACOL's Executive Chairman, Mr. Debo Adeniran reminded participants that previous trainings, both in Lagos and Osun states, were geared towards deepening democracy in Nigeria through the instrumentality of educating the grassroots in ways and means that should equip them enough to hold their leaders accountable. He remarked that Nigeria's political leaders do not consider religion or ethnicity whenever they want to divert public funds but only use same tools to divide the people and divert their attention in order to pursue their elitist narrow interests. He cited the example of former President Olusegun Obasanjo who had been so critical of incumbent President Muhammadu Buhari's policies in recent times, but yet attended a State Council meeting where he gave an opening

prayer before the commencement of proceedings.

He also recalled how the same Obasanjo built a university, a Presidential Library Complex and farm enterprise obviously worth billions of Naira - which were far in excess of his entitlements and earnings, both as a retired Army General and a former President of the nation- yet, all petitions aimed at probing such illicit accumulation of wealth have been frustrated by relevant anti-corruption agencies and governments since he (Obasanjo) left office. He said this also applied to other high-level corruption cases involving many politically exposed individuals. He therefore, advised that it is better to nip corruption in the bud rather than remedying it after the harm had already been done.

Mr Adeniran also opined that the people may actually see beyond the lies of political office holders and aspirants during the period of campaigns. He noted that politicians were fond of telling the people what would be music to their ears during the electioneering period adding that no politician would tell the people that he would destroy an existing bridge when he is seeking for their votes.

According to him: "They would always tell us they would even build more bridges, only to show their true colours once they get into office." He noted that if honesty truly pays in Nigeria, virtually everybody would love to be honest. But since the reverse is the case, it has become so difficult or even suicidal, at times, to remain honest, and that is the kernel of our problem in Nigeria.

The CACOL boss identified certain criteria for determining the sincerity of campaign promises made by politicians, which Good Governance, Accountability and Transparency Educators (GATES) must encourage their members to consider in appraising campaign promises while engaging politicians: -

- **It should be specific**
- **It should be measurable**
- **It should be achievable**



- **Needs assessment must be mutually carried out**
- **It should be time-bound**

He insisted that once any campaign promise fails to measure up to any of these tests, the politician who made the promise may not likely to be trustworthy.

### Contributions/Observations from CDCs and CDAs

While many leaders of the various community development associations commended their local governments or LCDA leaders for their cooperation, inclusiveness and openness, many others decried the uncooperative attitude of their representatives at that tier of government and noted how some of the political leaders had always imposed their favoured candidates on the CDC and sometimes even encouraged the impeachment or removal of 'unfavourable' leaders who were usually accused of not cooperating enough.

Some of the participants expressed the view that unless enabling laws that grant independence to local government authorities- which would clearly define the position of the CDC in the scheme of things- is passed and assented to, nothing tangible could be achieved to change the present situation. Another CDC Chairman noted how the collective interest of 'Lagosians' may not be properly and judiciously served as the three senators representing the state in Abuja were not indigenes of the state; that such non-indigenes may compromise the interest of the state at the National Assembly if the interest of Lagos should clash with that of their respective states of origin.

While some of the CDC leaders expressed their conviction that C-GATE was a good and effective effort at tackling corruption at the grassroots, a few of them insisted that corruption is better addressed from the top. Majority of the participants revealed how they had always briefed their Chairmen about trainings or workshops on C-GATE to avoid their aims and objectives being misconstrued and risk getting tagged as 'saboteurs' or members of opposition while others

insisted on maintaining their independence.

**The CDC Chairman representing Ajeromi-Ifelodun LCDA, Mr. Tunde Balogun narrated how he had been handling the uncooperative attitude of his LGA Chairman adding that he was at a time reported to the state governor, Governor Akinwunmi Ambode for purportedly being 'anti-APC'. He was summoned and he explained how and why his style had been that of no**



**political partisanship even though they were executive committee members who belonged to parties of their choice.** He emphasized on the need for the CDCs and CDAs to be politically neutral, if they must always be relevant and respectable, irrespective of the blackmail, threats and intimidation by politicians, as this is the only way for them to continue to be a veritable watchdog on political office holders.

Mr Balogun further stated that the CDCs and CDAs in the state could only be de-politicised when their leaders are neutral adding that this would go a long way in checking the excesses of political office holders who may be power drunk.

The CDA and CDC leaders were later divided into various groups for

discussion on best ways to interrogate campaign promises of politicians towards achieving greater accountability and openness at the LGA level. At the end of the group discussions, participants agreed that most of their conversations with politicians during the electioneering period, should be recorded. Other resolutions were as follows: -

- (1) To get hold of the manifesto of politicians who made promises during the campaign period;**
- (2) To make inputs into the Manifesto;**
- (3) That the CDC/CDA should have a Monitoring Group, set up to assess the level of fulfillment of campaign promises after the affected politician (s) must have assumed power;**
- (4) That provision of infrastructure should always be a priority;**
- (5) That provision of drainage and evacuation of refuse must be part of inputs the CDAs and CDCs must make into any list of promises or manifesto presented to them.**

Comrade Adeola Soetan, a former President of University of Ife (now Obafemi Awolowo University) Students Union Government and the National Coordinator of Democracy Vanguard later remarked on how partisan politics once crumbled a farmers' association he belonged to in Ogun state and advised the CDCs on insisting and maintaining their independence and non-partisanship.

### ***Interrogating Politicians on their Campaign Promises***

The representative of the Socio-Economic Rights and Accountability Project (SERAP), Barrister Joke Fekumo, in her own contribution on how to interrogate and ensure politicians fulfil campaign promises they made, suggested as follows:

- *Advocacy – Contact Civil Society Organizations (CSOs) to*

*mount pressure and get the political leader to redeem his/her pledge*

- *Demanding for Accountability*
- *Appealing to their Conscience*
- *Write Anonymous letter (s) to higher authorities and relevant individuals*
- *Send evidence (s) on dereliction of duty by the politician to the Social Media*

At the end of the workshop the goal of preparing the CDA and CDC leaders to become **CACOL's Good Governance, Accountability and Transparency Educators (C-GATES)** and also deepen the democratic culture at that level of governance was lauded by all participants. It was also agreed that the objective of spreading CACOL's anti-corruption message amongst the generality of Nigerians throughout the nation is a worthy goal since it would serve as a safeguard for democracy.



## **TRANSCRIPT OF CACOL'S FEEDBACK SESSION AND PUBLIC LECTURE HELD IN LAGOS ON 23/1/19**

**BY KOJEKU ADEBODUN, EKUNDAYO KOLADE, FEMI SHOTONWA AND KUNLE AWOSEYI**

The Centre for Anti-Corruption and Open Leadership, (**CACOL**) held its Feedback session and Public Lecture on the Good Governance Accountability and Transparency Education (GATE) project with the theme “Curbing Corruption in Nigeria's Political Processes: Establishing A Grassroots Paradigm In Good Governance Accountability and Transparency” on Wednesday, January 23, 2019. The event began by 11.40 when Ikenna Aghagbobi who served as the Master of Ceremony invited the Executive Chairman of CACOL Mr. Debo Adeniran and other special guests to the high table.

The MC then invited the Coordinator For Research and Documentation (CRD) Mr Okechukwu Ndiribe to make the opening



remarks.

In his remarks Mr. Ndiribe, noted that efforts to monitor the campaign promises of politicians at the grassroots level were initiated by CACOL on October 17, 2018 during which leaders of CDCs and

CDAs were trained on how to keep track of promises made by politicians before the elections. He reminded the participants that they have been trained to become veritable ambassadors of Good Governance, Accountability and Transparency Education (GATE). He expressed hope that participants at the workshop were already putting into practice much of what they learnt from the last public lecture.

Mr Adeniran spoke next. He began by greeting the participants in the traditional style.

“Wee!

They responded: Waa!”

He continued: “Wee! Wee!! Wee!!!”

They responded: “Waa! Waa!! Waa!!!”

The CACOL boss said “sometimes we are confused with the slogan, especially those of us that go from one state to the other, because the slogan at Osun State is, “Saa! Saa!! Saa!!!”

He continued: “I want to appreciate every one of us. We had to wait a little before starting the day's event because some of the participants came from distant places. Some called earlier that they were on their way but might get here late because of the distance, but to our surprise, many of those who called are already here.

He said the previous training the participants had undergone were geared towards deepening democracy in Nigeria through the instrumentality of educating the grassroots in ways and means that should equip them enough to hold their leaders accountable.

He remarked that Nigeria's political leaders do not consider religion or ethnicity whenever they wanted to divert public funds but only use same tools to divide the people and divert their attention in order to pursue their elitist narrow interests. He cited the example of former President Olusegun Obasanjo who had been so critical of incumbent President Muhammadu Buhari's policies in recent times, but yet attended a State Council meeting where he gave an opening prayer before the commencement of proceedings.

According to him: -“This project is been executed to make our society and country, a better place for everyone. Our children and children's children should live a better life than we are living now. We want a better country for all Nigerians. The system does not provide a conducive environment for an average citizen to enjoy the benefit of his citizenship but we have to help in making our society a better place for all of us.

“It can only be accomplished when we do this together by joining our hands together even when the circumstances are difficult. The situation in our country can only be better, if everyone of us takes the decision to work for the betterment of our nation.

“It is not possible to invite every eligible citizen to this hall that is why we invited only few of the representatives of the people. The reason why we did this is because we know that we are the custodians of our



various communities. It is from the people that political office holders emerge. They came to us to campaign and we put them there; we should determine what we want and, they will work on our behalf.

“We are the ones to take account of their stewardship wherever they claim they are representing us. We also know that some of them that we gave mandate are actually representing themselves and their household, instead of the people that voted them into office. They come out to use the government's resources against us. We are the ones to determine what is to be done to our representatives in the power house. We cannot do that one by one. We have to do it

collectively and it is in our collectivity that our strength lies. We cannot fight alone; if you fight alone you will die alone but if we fight collectively, we would be able to retrieve the mandate that we have given to those claiming they are representing us. We would be able to bring them back and make them understand that democracy should be a form of government that will serve the needs of the majority of the people.”

The CACOL boss further said: “Please, I beg you to be patient. We are doing this because we want to bring the fight against corruption down to the grassroots level. We are the ones who can fight for ourselves; we are the ones that can decide how we want to live ; we are the ones who can decide how we want to be governed. For now, our political leaders are treating us badly and we cannot caution them nor recall them. We cannot do anything to them but we still welcome those who are misrepresenting us back into our communities. It means that we are contributing to the downfall of our society. This is why we are here; to train ourselves to do what we have to do, to ensure that we cannot continue to be silent.

“We want to decide things that could change our leaders to become useful to us in this and next century. I want to present something on the kind of actions that we are suppose to take. After that, we would invite representatives of those of us at the grassroots that have been disappointing. The anti-corruption war should be taken away from the elites and brought to the ordinary members of our society. This is to enable us know what corruption is so that we could be able to follow it up. Wherever you come across corruption, blow the whistle, stand by it and ensure that the investigation and prosecution is done.

There are some little things that we are supposed to recognise. These are those things that an make corruption crimes to become widespread in our society.”

*'Awon nkan kekeke ti o ye kari fun atunse, sugbon ti a nhun fi oju foo daa, awon yen ni onje ki awon adari wa ki won maa rope iwa ibaje ti won n wu, awa naa nfi ara moo, o tun njeki won ro pe ko jowa loju ti won ba ti e se bo se wunwon, ti e o baa se daradara, awa ni a ni mandate tie fi nje ise yen lowo, ale gba pada. Ti e ba de community wa, tie pada si awujo wa, a o ni ki yin kaabo, a o ni fun yin ni iwuri ti a*

*maa n fun yin tele, nitoripe nkanti o tiye pe ki ese ni ibiti eti nse asojuwa, oyeki o mu aye derun, won maa wa ko nkanti won ti kosapo fi han wa, wipe awa ni a nje gbogbo mudunmudun ijoba.*

*Gbogbo nkan ti oye ki ase fun yin ni a ti ko sapo. Won n ra moto bogini-bogini, ile nla-nla, orisirisi nkan lati fi yan wa loju. Bi igba ti o je pe won gbon ju wa lo. Sugbon, awa ara ilu, a ni lati mo wipe o ye ki a je ki awon ijoba wa mo wipe, O ti to ge! O to gee! Oto gee! Iya ti e fi n je wa ti to gee.*

Let's talk about the little things that matter. When you look at this board, you would realise that corruption does not seem harmful until it is too late.

*Awon ni iwa ibaje yen, ti awon eyan maa n wu, ama waa rope kole se nkankan fun wa, o ti maa pe ju ki a to mope awon nkan kekeke yen ni o nba ilu je.*

Those little things we don't recognise to be corruption are harmful.

*A o kii mo wipe ohun to le se ifanilaraya ni titi to maa fi peju ni corruption je. Won ni omo yin o se agbafo, o nko aso wale, eroju ole, e o so.*



Now, when these things are happening when your children are in

primary and secondary school, we don't really check them. I have a neighbour in my office. She has a 16 year old daughter.

*Ko ni oyan, koni idi, ko ni anything but she is very humble.*

But the truth is that, because of her stature, everybody taught she's a tomboy. But, she was dating someone that is even older than her own father. She got close to that man and they kept on exchanging text messages, to the extent she was always requesting for recharge cards. Then later, she actually asked for money to buy another phone, bigger than the one her parents provided. The parents did not know, until they began to notice that she used to receive phone calls frequently in the day and night. The parents didn't know the caller, so they became more vigilant and they got hold of the phone. That was how they got to know the caller was their elderly neighbour.

They had to raise alarm. But the alarm they raised was that the girl was too young and shouldn't be used and dumped later. By the time we cross-checked the phone exchanges; the text messages, we got to know that the girl was in a relationship with the old man. Monitor your children; so that they won't fall victim of corruption. Send people out to monitor your community representatives, know what they are doing.

*Eeso gbogbo oun ti won se nitori eto yin ni lati mo. Ki won to di asiwaju, eyin ni e n fun won ni ounje, ni aso ti won n wo, eyin ni e n se eto ile, abi. Nigba ti won de oke tan, wan o ranti awon nkan wonyi, won ni awon ole bayin ebe ni adugbo mo, won ni G.R.A. ni okan ti won fe gbe, ibi ti owo ga soke ni won fe gbe, won n ra moto bogini, bogini, e o bi won pe melo ni owo osu won ti won fi n ra awon ohun wonyi.*

So, for those of us who are parents, it is wrong if you can't ask your children where they got certain things which you didn't buy for them. We cautioned the elderly man who claimed he was trying to help the young girl by being nice to her. We told him that he should have sought the consent of the girl's parents and make them know that he wanted to help their daughter such that everything he intends to give to her must be given through the parents, to deliver it to her. You cannot say that a

16 year old girl can decide what she actually wants. Some of our parents are careless. We don't check nor study our children.

There is a video that is trending on the internet. The video has the images of two children; the girl who should be less than 14 years or thereabout, was sucking the private organ of her schoolmate. A lot of these things happen. That is why parents shouldn't leave their children unwatched. At the level of our children, there are little things we don't recognize that would later constitute a bigger problem. We don't know that the positive little things we do can remake our society; it is the reason why we are doing this.

*Awon ija yen soro lati ja ni odo awon adari wa , awa wo wipe ibi kan ni*



*awon adariyi ti jade, awon kan ni won di ibo fun won, ki lode ti a lo bere ni ibi, nitori eyin agba ni eso pe ati isale ni a ti n pa igi.*

Little things that cause corruption matters, it doesn't have to grow big before we put a stop to this, in order to puncture integrity.

*Se eri, ti awon obi o ba da, omo won ko le dara. Ti eba ti ka obi, ti o se yen o bad a ti mo wipe nkan to jare ninu re, kole dara ni last workshop ti a se, a so fun yin wipe, eni ti o bawa bayin wipe oun fe se asoju yin, e lo wo oun ti baba re ti gbe se, baba o need lati wa ni ipo ijoba ki eto mo. Ti o baja ise oko ni baba e n se, e wadi boya oti mu isu onisu mo ti re ri, se*

*o ti mu eja eleja mo ti re ri, se o to ko owo ajo je, se oun dawo deede. Ti o baja eeyan ninu CDC yin ni, se oun se deede pelu yin, se o maa n soro si ibi ti oye kii oro wa. Ti e ba ti wo idile won, e maa ti mo pe idile eleto, to dara lo ti wa. Nitori, ti o baja de ni idile oke, ole ni yoo ma ja ara ile pelu eto ijoba.*

That's why those children whose parents are rich, would not know that their parents are actually thieves until they are caught so. If you don't make these younger ones know, you are endangering their future. Some of you are officials of Parents Teachers Association. Some are actually teachers. You need to mentor these kids, to know that there is nothing to benefit when you engage in corrupt acts like examination malpractices. Some of our parents aid and abet examination malpractices, even in primary schools. They give bribe to teachers to pass their children that are in nursery and primary classes. The other time we spoke about how corrupt acts could be taught and passed on to pupils. We should always encourage our children, so that they will know that if they do not pass their exam by being committed to their studies, they are following the wrong path. Without fear of contradiction, there are many graduates today, who cannot defend their degrees because they have been bad students throughout their school days and have been helped through exam malpractices from primary education, to secondary and tertiary level. They have been pushed to where they are. We should put the feet of our children in the plan of integrity.

*A ni lati ma so fun won ni nkan ti ko dara eyin agba naa ti sope ohun ti ko dara o ni oruko meji, ko dara ni e ma je ki a se aponle ohun ti ko dara. Omo wa ti ko ba mo iwe, e jo ki o tun kilasi re ka, ki o ka ni iye igba ti o ba le ka, olurun ase owo ti e ma fi san owo ile iwe re. Sugbon ti eyin na o ba ti se itiraka yin nigba ti omo yi kere: e o fi iya ounje je, e o fi iya aso je, e o je ki o ni oju kokoro, eyin gan o ni oju kokoro, oun ti efi ko nipe ki eniyan se ise kara-kara.*

*'Ise ni ogun ise, mura si ise ore mi, ise ni a fi n di eni giga'. Gbogbo iwa gidi ti won fi to wa, e je ki a fi ko awon omo wa. These children, in the future can actually move mountains but ni'sinyi oun ti nkan fi ni yi nipa awon omo won yi ni. Ti mo nepa internet a o deri ti won ro bi obi. Awa*

*gan ti jade ni ago marun aro a wole ni agogo moka ni ale gbogbo awa ti a si n toju omo, e jeki a maa boju to won. Nitori wipe aye si wa lati se a tun se. eyin ti eni omo ti oun gbe odo yin, e ri daju wipe e n ko awon omo woriyi ni eko gidi, e maa so wipe awon omo yin ni kan ni lo je yin logun. E monitor awon omo yin, ki eyin na develop ara yin, ki e le mo oun ti omo yen nse.*

*Ewa gbo o, e ma je ki ohun ibaje ba orile ede wa je, e ma ba won sope corruption o lo kuro ni orile yin tan.*

Don't let us say all these negative things; we shouldn't say we cannot pull out corruption from our land.

*Ema je kii a gba wipe olorun fi owo si wipe ki a fi obe eyin je ara wa ni isu, it will not be good. Oun ni o n fa iya yi fun wa, o de ti toge. Ema je ki a fi ile yii si inu ewu, nitori igba ti a/ wa ni owo awon amunisi, iya yi o to bayi rara; awon oju popono wa dara, won fun wa ni ile-iwe gidi, orisirisi awon ohun daadaa ni o wa nigba yen. Kilode ti o je wipe igba ti o de owo awa ara wa ni o baje si, sugbon ko si nkan ti o baje, ti ko ni atunse.*

There is nothing that is good, that cannot become bad and there is nothing that is bad, that cannot be made good. You know what? Except something is totally destroyed, when you want to reconstruct, it won't cost much.

*Fun apeere, ewo ile ti*



*awon eyinbo ko nigba ti won wa ni ibi bayi, some of them, ti e bade Yaba, e maa ri awon ile yen o. Sebi eri won bi won se ni agbara to? Se e ri awon ohun ti won fi kan, ki e fi we ohun ti a fi nkan ile nisin, iyato won po. Ko si solid wall mo, toothpick, ti e ba gba mo ara wall yi, o maa wole. Se o ye ki nkan maa baje si ni, abi ko maa dara si? E maa je ki a gba be wipe nkan o le daa. E ma sope ko le dara e ma sope ko le da...(song).*

Don't say we cannot uproot corruption from our land; if you determine that you will contribute to its stoppage, it would be successful. We only have access to few, and the few, we have to buy with our sweat,

our pleas and our blood. Must we go through these tortures before we live an adequate and complete life in Nigeria? Now, we have been told that our life in Nigeria is difficult. When are we removing those things that led us into this kind of present situation? Kilode ti a o ja ara wa gba ninu oko eru ti awon omo ale arin wa kowa si. Awon ti a identify bi omo ale yen, kilode ti a n gba won ni aye lati ma fi iya je wa lo. Oko eru ti n se eyi ti won fi chain si wa lowo now, ti o baje won fi chain si wa ni owo ni ale ni excuse wipe nkankan ni odi wa lowo lati male ja ara wa gba lowo ani ni lara. E n paro mo olorun wipe oun ni o je ki awon eniyan yii wole, e maa tun ni olorun ni o fi eniyan kan jooba, Nigba ti e mo wipe ole ko ni eni ti o je oba, kilode ti efi oba yen, e maa wa ne wipe olorun ni o fi si be. *Olorun kii se oba ika, kole fi ika je oba.* Nobody can enslave you, without your consent. Now, let me tell you, it is better to be dead than to live perpetually under enslavement. If you live under a

condition that you are not free to your satisfaction, you are living under enslavement.

It doesn't matter *ti e ba di bo, ti awon ti e dibo fun ba wole, sugbon o debo tan feran ara e nikan*, you know that you cannot be a good leader because you don't know that bad representative that come to visit your community, and cannot challenge him that because he is now a bad representative of the people, making him realize that he is not being fair with the people. And if you cannot challenge him, you are a bad leader because you are not doing your own bit to contribute to the government. Don't be part of those destroying this nation, by supporting their wickedness; keeping quiet means you are supporting the enslavement. Don't act like you are satisfied. *Ese ohun ti o ba ye ki ese lati gbe'ja awon ara ilu, e so ohun ti o ba ye ki eso. E de so fun awon omo yin pe ti won ba fe gba owo eyan, kiise owo jegudu—jera ni kii won gba . Se eri awon kan ko la , ko saabe ni won, won o le gba owo lowo awon oloسلu ti won mo idi owo won. Oloسلu ti e ko ba mo idi owo , e,e ma gba owo lowo e, nitori eni ti o ba je gbi, o maa ku gbi o; ko kin se epe rara.*

When you dey chop from a bad but person money, you no fit talk say he bad but person wey no chop go yab am anyhow and anytime. They don't know how the masses suffer, even those that know don't care about them. Government's hospitals don't have adequate facilities because they don't go there to be treated. Some people will say I have not being part of the system, so I don't know how it is being run by the government. You don't need to know how the government runS the system before your impact is seen; before your contribution is seen; before you point out the weakness.

*Emaa sope bi olorun se daa niyen, iro ni nitori olorun ko da wa ni eniyan buruku. I, as a biologist mo mo bi eniyan , nkan ti o n di eniyan. Se eri Olorun, Olorun kiise oba ika, nitori ko da ika, awon ika ni won da ara won. Ojo ti baba ati iya ba ti ni n kan po, ti olorun ti misi , die ni yi o do omo , titi –titi oma ni apa , ese ati gbogbo eya ara ti oku ,titi kan nutrient ti omo fi n dagba ni inu iya e olorun gan mo wipe oju kan o to , o da meji , eti kan o to , o da meji ,o mo wipe nkan eyokan o to fun wa*

*gege bi en iyan , ni o se fun ni gbogbo nkan ju eyokan lo, lati jeki won wulo fun lilo wa o tun da opolo , opolo ti ko ni opin imo , ti ko ni opin oye , opolo , opolo ti ko ni opin imo , ti ko ni opin oye , opolo ti ale fit un aye se .Awon ti won wa n ba aye je ni won n lo opolo yen wrongly . Igba ti a de ile aye ni a n ba aye je olorun o da aye ni buburu , nitori gbogbo ohun ti Olorun da daradara ni. Olorun ko da esu ni ile aye ni esu ti di esu. Orisa ni esu ni ile Yoruba. Bee ni awon omo ita wonyEN, sebi eniyan ni o bi won, won tun se ikomo won; se won o pe alafa ni abi aladura ni won o pe won pe won now se won gba adura ki won di omo ita ni owo ara wa ni afi nse ara wa. Society o wa on its own, it is the people that constitute the society. Tori wipe a n bo won, ni won se dagba, ni won se yawo , ti a ba n wo awon omo wa naa won maa dagba, won ma ya owo mo wa lowo . Ti o ba je wipe a n ba ijoba wi ni, ko ni di ohun ti won fi iya je wa lori . So, Satanism is human. Eni ti oun fi iya je yin ngbadun iya ti o fin je yin ni o.*

*Ounje ti a n fun eru, ki n se wipe ki eru le fi sanra, ko maa ba ku ni o. Nigba ti awon oyinbo amunisin wa, won ko wa ni imo, sugbon won ko ko wa ni imo ti o ma wulo fun wa, imo eni ti o ma se eru , eni ti o ma se omo odo, eni ti o ma wulo fun ise ti ti won nikan; iru imo ti won ti won ko wa niyen. They don't want us to be useful to the society, so that they would be able to enslave our father land. Won atan awon baba wa nigba yen, awon kan gba mirror, awon kan gba ade, won gbw afin, won gba ohun ija, won gba orisirisi nkan, ni won fi ri aye ko wa ni eru. Se iyen ni oye ki a gba ni aye? Iyen ni afi so wipe, iya yen gbodo kuuro, a o fe awon ti won fi iya yi je wa mo. Nitori, won fi iya je wa ni a fii bosi oko eru yen. Ani lati gba ara wa sile. Bawo ni a se maa gba ara wa sile? Nitori e ni a se gbe eko yii wa si grassroot, lati beere ni ibi pelebe. Awa grassroot naa re o, a n beere lowo awon kan pe bawo ni e se n gbinyaju lati gba ara yin lowo iya yi ni local government yin nibi, won ni awon o ni agbara. Agbara kini e o ni?*

You just have to put your resources and do this together. If you fight, you may win, if you don't fight, you are lost already. Those who are united can never be defeated, stand together and fight for your victory.



*Eni kan ni gbogbo nkan orile ede yi ni oun ma gbe ta, oun maa de ko fun awon ore oun. Awon wo ni ore? Won o ni le identify won wipe awon ore ti won ta kini yii fun lati ojo yii re; awon ore gbogbo wa naa ni won n ta fun. Olowo n soore olowoni, olosi ni sore olosi (song).*

*Now listen, won fe fi wa sile pelu ohun ti ko dara, nitori awon nkan ti o dara yen, awon ore won ni won maa ta fun. Awa o kin se ore won, sugbon gbogbo wa joni ohun ti won fe gbe ta yii ni, amo awon ore won ni won f eta ohun ti o dara ni ile yi fun. Iwulo kini awon eniyan won yi ti se fun ori lede ti o je ohun iwulo, ti a le ro wipe oye ki a gba won laye lati maa daari wa? Eyin ni ore ti wa, sugbon a wa ole ta ohun elo orilede, ki a ko fun yin. Se ore won wa ni arin wa ni bi? Kosi rara, a o gbogbo je ki won wa fi wa si oko eru. Won ole da ile ise Kankan fun wa, won ole fun wa ni le ki a fi da oko, won ole fun wa ni oko ki a fir o oko. Titi kan owo banki, awon ni won n wa, awa ole de bank, ki a ba owo ti o se ya. Won tun wa se ofin wipe, owo eja ti e n pa owo oko ti e n ro, ki e ma lo fi pamo si ile owo, leyin eyi ti e ti ko lo si bank, ti e ba pada lo si*



*ibe, yio dogun, yio dode; won ko ni ya yin. Sugbon, awon olowo yen, won maa n lo fi owo be won ni, awon yen ni ore won. Awa ni a ma se ofin pe awa mekunu, a o ni lo awon collateral won yi lati ni access si loan ti a maa fi se oko wa ati ohun amutaje. Ati se alaye fun wa wipe ti won ba da ile ise sile, ki won ba wa da ile ise sile, ki won ra machine si be pelu. Eyin ti e je mechanic, ema lo sibe, e maa ni modern equipment lati si se, eyin ti e je welder, e maa ni modern equipment lati*

*lo, eyin ti e je carpenter, e maa lo sibe, ema lo sise, ti won be se iru iyen, gbogbo wa ni ama je anfani ibe. Sugbon won o se, ikan won yi fun lilo ara ile. Ni ibi ti ole de gan, won o rara nkankan ni adugbo, wo fi adugbo sile, won da gbogbo awon supermarket wonyi sile, gbogbo nkan ti e n ta, ni won ta ni ibe. Gbogbo nkan ni won n ta titi kan suga, garri, abbl. Won fi ogbon re waje ni, awa ni kan ni ole gba gbogbo nkan won yii ni owo won.*

We can't savage ourselves for their selfishness.

*Awa nikan ni ale gba ara wa ni owo awon eniyan buruku wonyi. Don't receive bribe, if you don't want to be slaves forever. Eyin ni e le gbe ija ara yin o. Nitori e ni ase gbe eto yi kale wipe. Ki e fi owo sowopo pelu wa, lati fi owo sowopo fun didide soke Nigeria. Iwa ibaye yi ti ba orile ede yi je gidigan ni, a ni lati tunse fun iwuri gbogbo wa.*

#### **ADEOLA SOETAN**

**Comrade Adeola Soetan**, a former President of University of Ife (now Obafemi Awolowo University) Students Union Government and the National Coordinator of Democracy Vanguard later remarked on how partisan politics once crumbled a farmers' association he belonged to in Ogun state and advised the CDCs on insisting and maintaining their independence and non-partisanship.

We! Wa!! We!!! Wa!!!

*Nigba ti Debo soro le e kan oti clarify gbogbo awa elesin itumo eko awa kin se asitani ni esu. To me I have to make this clarification to you because, esu tiwa ko kin tan yan iwo loma loba jeje e loma duro beeni abi bee ko? Beeni. So iyen eni. Eji...iyen na ti se tan lati mo ipa tiwa lati ko ki igbesi aye irorun le baa je tiwa.*

Good afternoon, ladies and gentlemen, I will be on same saying that whatsoever regret we may have for Nigeria's downturn today is due to unmitigated corruption in our body polity; that is my main point. Is anybody here that is not ready for anti-corruption crusade to be successful?

*Ki o to nipe o fe lo dibo fun enikan ki o to nipe gba kolo dibo fun eni kan*

*fun eyikeyi ipo, oo kan le dede lo dibo lalai gba owo abetele.*  
We o! Wa o!!

We o!! Wa o!!

My name is Oluwaseun. Why I want to vote is that for the first time in this country I see people that are very, very rich and somebody who is in the government taking money to the bush to keep, burying money inside the grave, putting money inside the water tank, for the first time in this country. In fact for that alone I am going to vote for that person that can come out and say I am the President of this country and I don't want corruption in this country; and for people going to the airport to dump money and run away. I don't want to say much.

*Itumo e ni wipe a ni idea nkan ti a fe dibo fun. Ejo angeli wa nibi, Jesu wa nibi, Ogun wa nibi, Oya wa nibi, emi na de ni nkan lati so, mofe bere question kan. Talo ti gba owo fun ibo tofe di tabi talo fe gba owo fun ibo tofe di ko na owo.*

We! Wa!!

*Eje ka fi ote sile. Omo ologun lemi, iya mi Obatala, iyawo mi omo esu ni so mo gbe da ni eni bafe fi ori ko afi ori ko. Ejo o, lekan si, e jewo eni bati gba owo tabi o fe gba owo koto dibo ko na wo.*

We! Wa!!

*Ejo eni bati gba owo ko so tooto tori a kii mu ojo so lokun. Se eri ko boju mu fun iru iwa be lati gba owo ko tole dibo fun eyan tori toba debe gbogbo oun to ba se o ni le bii tori oti gba owo.*

We! Wa!! We!! Wa!!

*Toba fe dibo ke dibo owo to fe gba yen kole to e se ile aye ki e de tun ma a so, awon olopa gan tori awon na ni bo se je. Eni ba ti gba owo koto di tabi tofe gba owo koto le dibo o dibo o ara e lo n se.*

Weh! Wah!! Wah! Wah!! WaH!!!. Thank you very much.

*Adupe lopolopo lowo awa ti a joko yi. Awa la ma soro, oro o ni so wa, ohun ni won se sope awon nkan ti a ma nse. Oro ni a fi be ile ohun na ni afi da ile ife, oro ni a fe so.*

Weh! Wah!! The first question is why did we form C—GATE. I should tell you that the first year of our work, for the past 12 years, we have been funding CACOL BY OURSELVES. Now if you want to be part of C GATE its just like we said its ourselves that we are saying when we participate in forum like this the other time when you came here I begged us that *a lowo ta ma fun yin lati wa gba idanileko, sugbon a mo pe opolopo wa ona ti ati wa jinna gan ni. 30 LGAs ni won ni ka se idanileko eyan marun marun fun sugbon 57 ni local government areas ati cdas to wa leko. Iyen ni nkan ti Foundation fun wa lowo ee, sugbon awon paper ti a n te yi ati awon Kankan to n ba wa sise ninu awon owo yen, won fun wa ni owo eeyan marun sugbon gege bi a ti so pe omo to ba sipa ni iya n gbe, awa n sipa*

*Se e le ba wa da si oro yi? Awa nikan ko la ma le so bi oro issue owo ti je niyen oo. Nkan ti poju ni eyin ti e wa to sibi, a gba N1, 000.00 (One Thousand Naira) awon kan de so pe o kere ju e ma binu. Koye ka fun yin ni owo nseni o ye ke sanwo fun wa, sugbon a mo bi ilu se ri ohun la se se awon kekeke yi fun yin. Ko ju bee lo, Olorun je ki o kari wa ti ilu yo ba dero ko si eni to ma bere pe elo le ma fun wa ti a ba wasi idanileko iru eyi gbogbo wa ni owo ka lara. In most times lati odun mejila ti a tin se lati le ri ololuranlowo lati ita ohun le leyi.*

*First time lati odun mejila ohun le leyi. Oluranlowo yen o da bi 20% ohun ta ni lo. Now that is one, two, packaging file/s ati awon nkam mi. Nkan to dun mowa ninu ju nipe won ti e se iwonba. Se e mo reason nipe nkan ta n se oruko wa ma a wa nibe. Bawo ni C-GATE is been protected, a ti so fun yin pe ori lalakan fi nso ori. Awa o lagbara lati fun yin ni ibon abi ota ibon tabi ada, sugbon e ni lati mo pe eekan lomo kunrin nku omo obinrin na nku, nkan ta ba se sile si ile aye ni won maa royin. E ma da bi ejo to koja lori apata ti ko ni ipa, iyen la fi so pe e ma lero pe enikan ma protect wa. E wo awon oluso, awon olopa ni ile Bola Ige nigba to je minister ti awon apanijaiye won de wole won pa, titi di eni a o mo eni to pa o. Bi e ba se mura yin po, a people united can never be defeated, but te ba ti se nkan to da awa ara ilu gomina ni won ti ran eyan wa ba mi ni office awon ara ilu awon mechanic awon omo animoto, a gbo pe iwo ni o gbe nkan jade ninu paper ti o tun se follow up pelu e, sugbon nkan ti mo so lekan yen nigbati a se ipade ajoro*

pelu awon doctor ibi ta wa lo ti so pe a mo pe eyin nse nkan sugbon, won ni awon o trust lawyer yen, lawyer yen lowo juwon lo lawyer gbajumo ju awon lo, lawyer nipo juwon lo, sugbon, won ni awon o trust lawyer yen a mo nitori awa la won se respect meeting ta nse so te bati nse nkan to da, e lowo oo, e o lowo o, e nipo o e nipo o, e ni sense o, e o ni sense o, awon ara adugbo won mo iyi nko te n se yen. Eyin e je ki okan yin mo si ohun ten se, Now ki enikan so fun mi oye awa ta wa ni ibibayi na, a fi ta a ba ri attendance la ma fi mo awa ta wa, ba se po leko la po ni osun.

Sugbon awa ni Ogun, awa ni Delta, awa ni Kwara, a ti mo oye ara wa sugbon apo jantirere, eniti o ba wa lamo, la se ni te ba pada si local government yin es e list awon te pejopo tori kin se awon te wa ni CDC

le ma raye se C-GATE, eyin le ma se educator, le ma se ipade igba ta bati mope awon units yen ti fi ese mule ni local government kankan la ma inaugurate yin pelu banner ta launch le kan yen, igba yen le ma ni 2 registers awon to wa ninu C-GATE. Sugbon ti a ba ni ka wo o, a le ma ju 3000 si 4000 lo ni gbogbo Nigeria. So, bo se je niyen, mi mo ohun ti won fe ka se. Sugbon lawyer wan nibibai, won de gburo ofin gan, awon lo ma bami s a l a y e p r o g r e s s report, sugbon e mope eyin gege bi enikan, the first thing to progress report is determination of the keyforce to write the law if we know what to do, e le se tori awon omo to dibo ni agbegbe yen



nkan to jeki gbogbo e ri bayen ni yen oo. Sugbon o lagidi, se e ri awon to se ofin yen won fe ki o se se ki awon ara ilu le ma ko bi ara sii ni.

Sugbon ta bati bere project yen ni odo ara wa ati ma make e, a ti ma emphasize pe awon ti a mu lo a ti reject e, ti o ba wa di pe ko gba eni bai tori gbogbo awa ta dibo ta bati sign pe a fe eni bai e da pada si adugbo, eeyan melo ni gbogbo agbegbe yen lo ma pada lo si ibi idibo to ma sope signature mi re, signature mi re, eyin igbayen le se ma gbe pada, ole gbe ole gba, awon ole ta la feran la tun ma gbe pada wa, so ilana o difficult sugbon eyin ni wahala to lapeere o gbodo su. A ti fi aparai isu han o ye ki oun na ti mo pe ko soro mo. Won kin fi ina sorile sun. Bi o ti e wa seese awa tie ti gbiyanju, we make a statement that we do not tolerate bad governance ti oun lo. Ki lo ku, enikan won fun wani amoran pe ta ba pe C-GATE ki ni ka fi daun. Already we have a slogan, 'Absolute No To Corruption'.

Okay, We are not into using it, ta ba pe C-GATE ni Absolute No to corruption, sugbon awon structure CACOL won wa semi independent. If at your unit, you want to adopt anything you think is suitable for you, no problem. The only condition is for you to let us know in advance. So, ta ba nti de ibe, o depend lori awon conditions to ma jeki tools yen wa available. So a ma se agbeyewo awon imoran te gbe wa, nkan to ba de sese, ama se, eleyi ti o ba de seese, te bati gbe was i unit, o ma wa ninu minutes yin ati awon attendance te ba take, iyen la ma fi mo nkan ta ma se, ese pupo.

Fun ise rere ti won se akoko lori eko ti ko wa fun federal Government the government by it is common among the peers ni wipe awon cda under oloselu ni won a bi awa pe, eketa ni

Want you to spread out to them, they can easily convert what are the and to act at this election those people that are there let them be moved to the society if they start that thing than kick upon the corruption, C-GATE... Absolute No To Corruption.

Just two people more, Weh! Weh!! Weh!!! WAHY! WAH! WAH!! WAH!! The first time and second time have been to used on this programme

thing. We are just talking about political actions of the government, we are not talking about corruption that concern political leaders, and my own thinking its that a people at any political party can go in to embrace corruption how can we stop political corruption, Thank you.

Wih! Wi!! Wi!!! Wah! Wah!! Wah!!! *Oruko temi ni **Comrade Adisa** lati ajeromi lga ni Pataki julo mo fe comment lori oro ti lawyer wa so, awon omo wa ah ko wan dada , mo losi university Obafemi Awolowo Ile-ife, moni Lecturer kan ti o inspired wa, ni gba yen mo kere gidi gann ehn 1990, this I commend yo all to be good, I pray may God increase you in knowledge, Thank you*

*Modupe lowo **Comrade Adeniran**, gbogbo nkan te so fun wa lo dara, point kan ti mo se fe ke se alaye lori eh nii, you said we should go back to our local government to fight these pro-corruption political people, yes its good, what you told us is not new to us because some NGOs told us about this and were able to do some things in our own community, they committed us to do it, the community.*

*Eleyi ti e un se yi its very good, awon tee ni ka lo ba so ro awon local government officials, don't forget that some of the CDA may become their enemies, without you coming to our place when that happens, you need to bring this to our community and local government, After my interview with the media, that's why they call them evil servants.*

After corruption they don't based on corruption in civil service, because I mentioned it the moment that Buhari showed many of the ministers, cabinet members who didn't not want him to succeed in fighting corruption, you cannot go to many office/s even federal government, parastatals and not going there smoothly, without dropping something, my sister has just mentioned it we want to combine citizens you want to collect court order, they still ask you to pay money, if you want to use it for something important, you wont be able to pay that money, and that's why we don't have much information, they will ask you to go court, you have to pay so many fees, so its not so, we can start from somewhere, we have commercial vehicle that does our dispatch its was arrested sometimes they arrested it at one of the local government, I went there,

that this motor vehicle its not for commercial purposes, if you don't release it to us you have misused our capacity to reach out to other local governments on anti-corruption , they now said because I came, have I explained to them that they will release that motor vehicle, that I should give them money, I said never, am not going to give you.

Now we need to say atomic No to corruption *iyen na lasan pe kosi nkan ti a le se ti a ji bribe, ta bi bere lati kekere o ma de ibi nla, atun ma pada lo, nkan ti awon corrupt members fe achieve ni wipe we didn't go to ask for the infomation we need, we will go back to them, we write them, sometimes we wrote letters to a place at osun that we need a document, they said we should write the governor to give them order to give us the information, we didn't relent we still go to them and ask for it, that they should write the governor, that these people need this information should we give them the information? Ti oju o ba ti yin, oju ma ti ijoba to gba yin si ise, so e ma je ko su yin, wofe ko su yin ni corruption jinan ba ka, ko di dandan pe eyin official ni e ma se, eleyi han awon ni pe, ti aba wa ama so wan ni enu wi pe, ko wa si meeting awon alaga council amo pe awon ni ohun ki fe yanju e, ma je ko je oro nu nkan, eyin eko wa si office wa*

### GROUP DISCUSSION

So, the group discussion was led by the facilitators. So, after the discussion, **Comrade Abiodun Coker**, the CDC chairman of Ayobo Ipaja, we have about three sets of people; we have the elderly, the 1950 and we have 1990 so, we have to balance it. The elderly said, we used to have in position before that the just in post have been mobilized to be elected we all agreed on that so, we now suggested that the community should be fully involved in recommending their representatives to the political party so, we have to remind them before we jump into our decision how do we now interrogate them we have agreed that we should invite them, and put it on campaign media if they didn't respond then we will report them and we should encourage them to have functional constituency office if we can use the two methods to bring them to us we should be able to appreciate them for coming to our midst. We agreed that we should be having regular meetings with them thank you very much. "WE ARE ONE". We

are talking about how to interrogate politicians, what we do is that whenever they come to us, we discuss together and we put things in order. We should monitor the activities through the Media; we should contact them anyway possible. If they refuse to attend our meeting then, we can write them. “WE” “ONE” our group as done well on how to interrogate politician (1) what we do is that whenever they come to us, all what we discuss we put it in recording (2) we should monitor the activities through having meeting with them and we should make the meeting continuously and constant. Those are the two points we have and the last one is that if they refuse to attend meeting we will report them to the higher authority, thanks.

“WE” “ONE” my name is Prince Daniel. In our group we agreed on something individual politicians once the CDC and CDA, should form what we call a monitoring team to monitor the actualization of the malinvestos to the letter of course, the monitoring can be expanded by having meeting from time to time as they like. Then, we concluded again that there are some of those things that are paramon to us that they might not we will let them know that such things are and anybody that want your vote will let you know by that time, they will know what they are doing. For those of them who inquaier for this monitoring team, again it has been common among all of them they are coping, one will come they will do empowerment, another one will come will do empowerment this empowerment is common in our community so, the monitoring team will be in charge to monitor any empowerment program thank you. Now to the fersilitators **Comrade Adeola Shoetan** starting by greeting in Lagos language :WE” “ ONE” *eje ka fun ara wa latewo gbogbo wa lati so one thing or the other to mu opolo wa unkan to sele ni wipe ijoba ti yato sit i atijo but ati de ibi ti a n lo. Inu mi dun fun eni towa lati Ajegunle o so nkan to wa lokan mi ko ti e ni option because Ajegunle is a struggle area independent of our TVC gege bi Debo ti so ati bi opolopo gbogbo wa ti so CDC is independent but is cooperatively observed independent yen kii se ofe o eyan ma n ja fun ni o ma fun ni apeere kan ni 1989 won ma n so pe independent legislature. Igba ti awa de be, asope enu ko la ma fi see, ona wo wa ni ama gba lati ripe ojojumo ko ni a n gbe fila ati gele awon group kan so wipe convention is good it can be your right, taba make sure pe won*

*pe wa si budget so, perfection yen gan ati wa ninu budget kii se pe ki ako orin fun alaga aa towo bo apo, a fun yin ni hundred naira to ba je be ni o ti n di bribe but convention should not be civil arrangement e leyi to ma n je osu meje mejo eje ka ma ba won so ni gbogbo igba. Then again, for community be oga wa se so ni bi oga wa se so ni bi gbogbo awa tawa ni bi leni eni ti o ba mo pe ohun o le je alaga ko na wo soke nkan to ye ka keko nibe nipe, won wope awon nje community. Eje ka fi oro wa ka fi je independent wa. Surulere ni we have many considerations, you have several things, te ba ni nkan te fe se niyii fun odun at CDC ni gbogbo wa la ni nkan ta fe se fun odun kan, bo de je osu mefa. Ta ti list e ta ti budget e ta ti copy awon group Kankan boya awon national union ni o ta n pe won joko tan ri a nfani lati community, tabi ni CDA to je pe alaga lo fun ojo ti won ba binu siyin ojo yen ni wahala de eje ka ro nu jinle to ba ni nkan ta tun le se to make sure that gradually, we are independent. E inform chairman wa o, ko wa, e sa mope ohun to kan yin nibe lebe leti yen, again gbogbo wa chairman, chairman la n so, won ni counselor but ko se ni to mention counselor sugbon lodo won e le mon nkan to sele ni council because director won wa, but counselor na ti inu ba bi si alaga wa ema mo, e koko ni lati fi woo counselor yen gangan fun ra e pelu alaga so, to ba ti rope ohun o se nkan ti e feyi, take it or leave it, because te ba ti mope iwo ole dibo, igboya niyen ni gba ti awa je alaga. Ani ti won ba ti le san owo si union won a lo ni yen a n be won, a se product to je pe awon naa ma ripe ose anfani, awa gan olowo lowo akoko lo si Bodija a lo gba apo iredi, apo ewa bi mefa.*

Now we call on *Barrister Joke Fekunmo* representing Socio-Economic Rights and Accountability Project (SERAP) to tell us one or two things.

#### **Joke Fekumo: -**

Good afternoon everybody. Please permit me to speak in English because I will not be able to communicate in Yoruba fluently I want to appreciate Mr Debo Adeniran for the work he is doing. I have some points based on the topic on ground. It is sensible and reasonable for every leader to deliver their promises. Your word should be your bond.

But, if they say their word, the first thing to do is to interrogate them and know their promises. Don't say that when they are doing their campaign you will not follow them. Somebody mention something in my group. He said at a particular meeting, a leader was invited. Somebody came out and said, on such a date you said this. The leader could not talk. They will make promises they will not do it. Another way to interrogate them is to ask questions. Meet some CSOs. CACOL is here. You know the way Mr. Debo is doing. Infact he's good. You can meet SERAP and CDHR. Send letters to them. If this will not work, use the demand for accountability. If that will not work, appeal to their conscience and cool their temper. We ladies know how to do it. All we need to do is to remind him by saying "Sir you promised that you will re construct all hospital in these particular area and you have not done it. In fact in the last one week, 10 women and children have died."

So, you appeal to their conscience. Women can appeal to our fathers and husbands. It could work. If this doesn't work, let us send them letters on what they promised they would do. An anonymous letter of what they said they would do. Maybe they have claimed that they have done it. Send your letter with pictures. Paste it on their board; don't write your name. It is an anonymous letter.

### **Mr. Debo Adeniran**

*Eri gbogbo awon alaye tan se fun yin won gbin yonju die but then, many of your blood train bridges tan se sibe koto, go and tell him osi ma ya so, tell them if you want to do a bridge do it ko contain drainage, water will pass and don't forget that ibi to je inu igbo leni o ma di ilu lola bi ilu ba se n fe to ni flood water ma po to, so ta n ba so pe o sese a n develop e so fun won pe kini expansion line won se to.*

Thank you very much.

## **REPORT ON C-GATE SECOND FEEDBACK SESSION AND PUBLIC LECTURE HELD IN LAGOS ON 20<sup>TH</sup> FEBRUARY, 2019. By OKECHUKWU NDIRIBE AND ADEGBOYEGA OTUNUGA**

**T**he event kicked off by 11.35 with the introduction of the Executive Chairman of CACOL Mr Debo Adeniran and other special guests.

In his opening remarks at the occasion, the **Coordinator for Research And Documentation (CRD), Mr Okechukwu Ndiribe** reminded participants at the Public lecture that so far CACOL had been training them on steps to take with regard to monitoring the campaign promises of politicians in their various LGAs and LCDAs. He further stated that today event would focus more on feedback from participants adding that representatives of various LGAs and LCDAs would narrate their experiences with politicians during the on-going campaign period.

In his presentation at the occasion, Mr Adeniran stated that everybody had a role to play to make the Nigerian society better. He further stated that the lot of the people would surely improve if they collectively contribute their own quota in the fight against corruption. He further stated that the leadership of the CDCs and CDAs were incorporated into the on-going project because they were the representatives of the people. He further stated that members of any community in Nigeria had a responsibility of monitoring the activities of those they have elected into political offices to represent them. Adeniran further stated that in order to achieve greater impact in the society, there was need for partnership between CACOL and the grassroots so that they could jointly monitor political office holders and confront them if they are deviating.

He further explained that CACOL had embarked on the on-going project because its goal is to take the fight against corruption to the grassroots adding that the people could not afford to keep quiet when they were being misrepresented.

Speaking on the sub-topic: The Little Things That Matter. Mr Adeniran narrated the story of an under-aged girl who was having an affair with a middle-aged man adding that parents have a responsibility of being vigilant over their kids. He further stated that the people should be vigilant in the same manner with their elected representatives.

He further urged parents to instil a culture of hardwork among their children adding that some parents support their children to engage in examination malpractices. He urged parents to ensure that their children sit for external examinations without being helped by anybody as such help is tantamount to cheating and by extension corruption. He further appealed to participants to refrain from making negative comments like : “We can't eliminate corruption in Nigeria”. He said that those who were stealing public funds today were actually comparable to bastards.

He further stated that sometime ago, while doctors were on strike he confronted a serving Governor and demanded to know why he refused to pay doctors their salaries. He said he asked the Governor whether his action was based on the fact that neither himself nor any member of his family ever used a public hospital.

However, the governor's reply was that the question was based on his ignorance about the workings of the government bureaucracy. He further stated that the society could not exist in isolation of the people that make it up.

He expressed regret that some people accuse CACOL of talking too much, but the world was made with the word adding that he will not be silent until things improve for the better in the country. He explained that CACOL's efforts should be appreciated adding that even the #1,000 being given to each participant was a little stipends, but the truth is CACOL is not supposed to pay participants for attending this workshop/ training session. He praised the commitment so far exhibited by participants.

In his own remarks at the occasion, the National Coordinator for

Democracy Vanguard **Comrade Adeola Soetan** admonished participants not to sell their votes in the forth-coming election.

He further said that anybody who gets paid before casting his or her vote is also engaged in corruption.

In his own contribution, the Executive Director of Civil Society Network Against Corruption (CSNAC) Mr. **Lanre Suraj** said Corruption starts from infancy at home. He further observed that moral values had seriously declined in the society adding that nowadays, parents indulge in buying exams papers for their wards.

He further stated that children must pass or get good grades in their public examinations and that it is to their discredit for their children to fail exams. He maintained that it is to the grassroots that we must look for solutions to uproot corruption and change the society for better adding that there was still a lot of corruption in government offices.

**Barr. Joke Fekumo**, who represented Barr. Adetokunbo Mumuni, the Executive Director of Socio-Economic Rights and Advocacy Project (SERAP), stated that corruption still exists even within the judiciary. She said if she goes to court to file documents for cases, she had to offer cash inducements to court officials before they would do their jobs adding that this situation was responsible for civil society groups lacking some of the information they required.

Speaking at the occasion **Mrs Adesola** who represented Ikorodu CDC said the issue of corruption has been persisted for a long time adding that this should not deter us from making efforts to eradicate or greatly minimize it, especially since the entire world already perceives it to be bad or unacceptable. She further stated that although, it may not be easy to uproot, but with persistence and by speaking truth to each other we can easily tackle the malaise.

She further stated that no politician will give everybody one million naira, and posed the rhetorical question of how much “our conscience was really worth?” She identified selfishness as the bane of the

grassroots, adding that with sincerity of purpose, this could be overcome. She maintained that the people must realize that even if they collect #50,000 each, it would not solve all their problems.

She insisted that If we collect money from a politician before he gets elected, we would not have the moral right to call them to account while the politician could also believe that since he paid for the mandate, he is free to do anything with it, including retrieving his financial investment and make profits adding that we should continue to tell to our Politicians the truth, whether at Local or any level, hoping that one day, they may hearken to our advice.

A representative of Mushin CDC spoke next and said even though he was attending the GATE event for the first time; his unit was now determined to fight corruption in Mushin LGA. He urged participants to expose their children when they are involved in unruly behavior. A second speaker from Mushin also made a similar declaration adding that corruption would no longer be tolerated in Mushin.

A CDC representative from Oshodi/Isolo LGA requested to know how CACOL was funding the GATE project. He also wanted to know how his CDC could recruit anti-corruption crusaders.

Another speaker from Mushin CDC who spoke next demanded to know how CACOL could assist them to fight corruption in Mushin.

A speaker who did not disclose his identity urged CACOL to take the GATE project to the various LGAs and LCDAs adding that more people would embrace it.

**Mr Tunde Balogun** representing Ajeromi/Ifelodun CDC spoke next. He thanked Mr Adeniran for his efforts in the fight against corruption. He stated that Ajeromi/Ifelodun CDC was independent of the local government adding that under his leadership over 300 youths had been employed in the LGA. He further narrated how the chief executive of an unnamed company in the LGA offered N5, 000, 000 as gratification to him but he rejected it. He said he asked the man who

made the offer to use that money and rehabilitate a road in the area and also employ the youths.

He further stated that his CDC was already writing down the promises of a candidate for the House of Representatives adding that he would like CACOL to teach his CDC how to recall a non-performing legislator from the parliament.

In his contribution at the occasion, the CDC representative for Ayobo/Ipaja CDC said they had been spreading the gospel of C-GATES among the schools in the area adding that they started with primary schools. He disclosed that they were now disseminating the message among secondary schools in the area.

A member of the audience who did not disclose his identity stated why it may be difficult for them to go back to their Local government and insist on accountability and transparency without any financial or moral backing from CACOL or C-GATE. He narrated how a CSO once paid and financed them on a similar assignment in the past only to back out later, due to paucity of funds.





**REPORT ON C-GATE CAPACITY BUILDING WORKSHOP HELD IN LAGOS ON MARCH 6, 2019  
BY OKECHUKWU NDIRIBE AND ADEGBOYEGA OTUNUGA**

The occasion began at 11.10am with CACOL'S Projects and Programmes Officer (PPO), **Mr Ikenna Aghagbobi** acting as Master of Ceremony.

He introduced CACOL's Executive Chairman **Mr. Debo Adeniran** and other special guests to the audience. He then invited CACOL's Coordinator for Research and Documentation (CRD), **Mr. Okechukwu Ndiribe** to make the opening remarks. In his opening remarks, **Mr Ndiribe** welcomed the participants to the day's event.

He recalled that many of the participants had already attended several workshops and public lectures on the "Good Governance Accountability and Transparency Education (GATE)" project which began about five months ago. He further stated that the theme of the anti-corruption project remained "Curbing Corruption in Nigeria's Political Processes; Establishing a Grassroots Paradigm in Good-Governance Accountability and Transparency."

He further explained that the purpose for the capacity building workshop was to strengthen participants on how to track promises made by politicians during their campaign period and remind them of such promises after they assume office.

In his own speech at the occasion, Mr Adeniran declared that Nigerian citizens were united. He apologized over the slight delay in the commencement of the programme adding this was because CACOL decided that participants who arrived early should wait for a while for others who came from distant parts of the state.

He further stated that he had monitored the progress of participants since the project took off some months back adding that from the beginning, he was aware that they already had some skills on their

own as leaders of CDCs, CBOs and faith-based organisations.

According to him: "However, the skill that is required in the execution of this project is a little bit different. Our major goal is to reduce corruption in government to the barest minimum. Our mission is to ensure that the grassroots take over the anti-corruption war from the elites."

He continued: "When we talk about the fight against corruption, we don't mean it has to be a physical combat which could result in physically confronting an LGA Chairman and say to him: "Look, you promised our community a bridge, but you only built a culvert. If you don't build the bridge, you are going no-where".

He further stated that CACOL wouldn't confront the Governor of Lagos State over the fact that some children in the state were still learning under tree shades.

He continued: "We are not going to say unless you build a classroom for such children today, you are going no-where. We are not going to hold his tie or the waist-band of his trouser. The fight is going to be highly intellectual. We are going to engage in advocacy."

He further stated that CACOL would give participants the advocacy skill necessary to fight the battle.

According to him: "The reason why we are activists is not because we are pugilists who can exchange blows with anybody; it is not because we carry guns, bayonets, cutlasses, machetes or knives" We don't do that. It is cowards who resort to violence to settle scores. It is the intellectually lazy who behave in this way. "

He continued: "What we have is knowledge in this fight between the powerful and the less privileged. Nobody can enslave you without your consent. But if we don't exercise our rights, we would not be able to fight the battle and we would continue to remain silent. We would not even be totally silent because we would be grumbling. "

He further stated that he was aware that many of the participants who

were leaders of different organisations were educated adding that some them were his teachers.

According to him, “We can now exercise our rights and also utilize our inherent power as a group in the society”.

He expressed regret that those elected into political office had deliberately denied the people knowledge about governance so that they could perpetually exploit ordinary citizens adding that these were some of the shenanigans they used against the under-privileged.

Said he: “Sometimes, they even use language the people can't understand to campaign. But that is not what the people want to hear. What we can understand is the language that was presented in the previous workshops and smart questions that must be asked”.

Citing an example, he stated that despite Agege's proximity to the Lagos airport, a politician with sugar-coated tongue could promise residents of the area that he would build an airport in the area if elected into office. Adeniran maintained that it is incumbent on the people to demand for explanations as to what is meant by 'airport' in such a circumstance.

In her own remarks at the occasion, **Mrs Adelanke Aremo** who represented **Adetokunbo Mumini**, the Executive Director of Socio-Economic Rights and Accountability Project (SERAP) thanked CACOL for inviting SERAP to the occasion. She stated that advocacy was one of SERAP's key areas.

Speaking to participants at the workshop, she urged them to ensure that they understood their grievances adequately before taking any step to lodge a protest adding that planning and dedication were essential for advocacy.

She further explained that the next step was to draw up a plan of action and also identify key stakeholders in the area the community has grievances. She advised them to adopt a planning strategy that is achievable and timely.

Commenting on the penchant of politicians to make fake promises during campaign period, she urged the participants to record such promises and remind those who made them after they may have won elections and assumed office. She further stated that participants could use the FOI Act to demand for any information they require while preparing to lodge a complaint against any politician or suspected corrupt public officer.

She recalled how SERAP wrote a letter to the Federal Ministry of Water resources demanding for some information about a project sometime ago and they replied. Said she: “They said they didn't have all the required information and referred us to Federal Ministry of Agriculture. “ The SERAP representative stated that collaboration between different non-governmental organisations could also be adopted as a strategy to put pressure on government institutions to provide information on issues of public concern.

**Aremo** further said that that sometime ago, SERAP had to write the Nigerian Army to provide information concerning a research they were engaged in. She stated that although the Army ignored other civil society organisations that had written them previously to demand for the same information, the military institution responded to the request from SERAP.

In his own remarks at the occasion, **Mr. Tunde Balogun**, the Chairman of Ajeromi/Ifelodun CDC stated that his own body was totally independent of local government. Influence. He demanded to know how his CDC could get information on some contracts awarded in his LGA.

He further explained that there was a certain contract his CDC investigated and discovered that the contractor had attempted to cut corners by diverting about N50m from the contract sum approved. **Balogun** further stated that there was a certain school project that his CDC wanted assistance to probe adding that his LGA had been promised many constituency projects which never saw the light of the

day in the past. He asked: “How can somebody collect N250m and we can't see anything up till now?”

In his own remarks at the occasion, the representative of Ayobo/Ipaja CDC regretted that his generation was a wasted one because there were no opportunities for holding the government accountable when he was younger.

He said in the past, it was only a person of substance who could stand his ground and ask questions concerning the issue of accountability and transparency in government.

He recalled how former Ghanaian military ruler Flt. Lt. Jerry Rawlings had arrested all former Heads of State in that country and executed them for corruption.

In his own reaction, the Executive Chairman of CACOL, Mr Debo Adeniran urged the participants to ensure they adequately understood the information contained in the presentation by **Mrs Adelanke Aremo** of SERAP adding that the thrust of her presentation was that ordinary Nigerians could demand for accountability from the government.

He further urged the participants to realize that they had rights that have been granted to them by Nigerian laws. He mentioned for instance, Nigerian children had the right to education, health and nutritious food. He asked: “Why should Nigerians allow some greedy persons the opportunity to hijack public resources while the rest of society keeps quiet? Why should they say pastors should not be questioned?” He recalled that Jesus Christ was on the side of the poor and weak against the strong and powerful when he was alive adding that advocacy was about the citizens asserting their rights.

He further stated that a healthy couple ought to give birth to healthy children adding that if Nigeria's healthcare system was strong, no woman ought to die due to childbirth complications. He further stated that provision of the right diet and few other basic facilities could

drastically reduce the incidence of maternal mortality in Nigeria. Adeniran stated that the various tiers of government had a responsibility to ensure that Nigeria has enough doctors that would ensure that every pregnant woman goes through a safe delivery.

The CACOL boss further stated that the Tradermoni and Marketmoni which were recently distributed in several markets across the country were deserved by the people.

**Mr Adeniran** also told the participants that they had a right to enquire about whatever project the government was executing in their various communities.

He posed some questions about former Lagos State Governor Babatunde Fashola's style of governance which he said was elitist.

He asked: “What about us? What about areas of the state like Aboru, Alimoso and Oke-koto? Don't they deserve government presence?”

“It is not every part of the state that has people who can influence the siting of projects within their communities. It is clearly unfair. Is it everybody that lives in Lekki that is rich? And we are supposed to be equal before God and man. If you live below your earnings, then you are facing oppression. **Adeniran** narrated how he had visited the Bourdillon-Ikoyi home of the former Governor of Lagos State, Senator Bola Ahmed Tinubu to keep an appointment with him.

The CACOL boss recollected how he waited for so long and even sent a message after waiting for hours without receiving any reply. He said on his way back home, he received a call from one of Tinubu's aides who relayed that he had been asked to come back and meet the ex-governor immediately; an offer he said he did not waste time in rejecting. He said he was later called by Senator Ahmed Tinubu himself who accused him (Adeniran) of being so arrogant to turn down his request to come back as conveyed by his aide. Adeniran said he replied that his car was faulty and so he had to call a mechanic to repair it adding that he had another appointment to keep even after wasting over three hours in Tinubu's house.

According to the CACOL boss, “Thereafter, Tinubu said he wouldn't mind to buy me another car to replace the faulty one.”

Adeniran said he replied that he was comfortable with his car. He said he replied Tinubu that way in order to maintain his dignity and never to mortgage his conscience.

The CACOL boss insisted that in a properly governed country, no woman should die during childbirth, since all that is necessary for a safe delivery would have been properly taken care of.

Said he; “It is the responsibility of the state to provide work for everybody since no human being should be jobless except he is handicapped due to physical disability. He also emphasized on the rights of the people to know as contained in the Freedom Of Information (FOI) bill. This is why you must exercise your rights to know by asking specific and pointed questions from your leaders. We put our political office holders on their toes when we ask relevant questions and discourage them from kleptomaniac tendencies. “

He also emphasized on the right to associate adding that it is only through free association and organization that we promote unity and strengthen our resolve and capacity to be relevant and make the government at all levels to deliver their campaign promises without fear or favour.

Said he; “This is why you must never compromise by selling your votes or rights cheaply since the office holders would automatically lose their respect for you once you do this.”

He later cited the example of the former Governor of Osun state, Chief Bisi Akande, who rather than deceive the people of Osun state after assuming power, told them the truth about the financial situation he met. He told them how and why he had to ration certain aspects of governance, especially the calls for salary increment so as to allow for the development of other sectors begging for attention. He went to the

extent of showing them the federal allocations, internally generated revenues and other veritable sources of income. However, because the state of Osun was more or less like a civil servant dominated state, they refused to understand or reason with him and that resulted in his losing his second term bid. But when you look back at what he was able to achieve within his four years in office, hardly could any of his predecessors or successors claim to have performed better. He decried how the people allowed themselves to be short-changed and likened it to a tendency of 'turn by turn' looting adding that, that was the reason “we seem to tolerating corruption the way we do in this country.”

He cited the example of a former President who exposed his deputy as very corrupt even though he too could not claim to be above board in this regard, yet the same deputy wants to come back as President of the nation they both looted. Many of Nigeria's leaders stole billions of dollars and siphoned it away while their former primary, secondary and tertiary schools rot away and they remain indifferent. Why must you all remain silent when you witness all this degeneracy? He implored them to summon courage and confront their leaders, once they begin to derail and deviate from positive governance that could positively impact on the people's collective interest rather than seek for individual rewards. Adeniran further said that no organized religion encourages corrupt leadership or primitive accumulation adding that even Jesus Christ and Prophet Muhammed (Peace Unto Him) never preached this. So, why do we keep quiet in the face of such oppression?

According to him, “It is sheer wickedness to amass wealth and keep on imploring the congregation to wait for their own turn. It is anti-Christ as Jesus Christ always defended the weak against the strong. Some concrete issues of life should be beyond prayer as they require our practical response. He bemoaned how prayers are oftentimes, employed to make us inactive or condone oppression by always leaving everything to God. We pray before meetings, we pray after meetings, etc. The same season of prayers is always observed in all our prisons, including Ikoyi prison; yet, they engage in drug abuse

including smoking of Indian hemp, sniffing of gum or fumes from pit latrine and commit more crimes, even while there. “They come out from prison more hardened after all the prayers. This is why a new approach to tangible reforms is required to birth a new nation, with one destiny under the true God of sincerity and care.”

He further stated how C-GATE is primarily aimed at turning us to freedom fighters and genuine agents of progressive and anti-corruption advocates, as prayer will not turn an illiterate to a professor or a public orator, unless he/she goes back to school and and acquire requisite knowledge.

Mr. Debo Adeniran later apologized on behalf of Comrade Adeola Soetan, who was supposed to deliver the next paper. He was unavoidably absent due to the health of his wife. He implored the House to accept the apology.

Adeniran later introduced Mr. Ifabunmi Jonathan to speak on “Traditional Yoruba Ways of Fighting Corruption” before the advent of the British colonialists.

Mr. Ifabunmi took the gathering through the gamut of the Yoruba mores and folklore, taboos and methods of rewarding hard work and virtues as well as imposition of punishments for any infractions or untoward attitudes to serve as a deterrent to other. He gave series of examples to justify how the people of past Yoruba communities lived for honesty and with altruism never lacked while the wicked, the unjust and the deceivers always met their waterloo, irrespective of how long.

He equally noted how the over-monetization of our lives had led to a dog-eat-dog syndrome and made us to jettison our traditional African hospitality that allowed for each to be his brother's keeper. He insisted that the result is the confusion we witness in the modern society adding that the foreign religions were brought to checkmate all that was good about our way of life so that our Arab and European colonialists would control our minds as well as our way of life. He posited that nothing was superior about their way of life as we had a

more humane and caring socio-political system that discouraged exploitation and inhumanity of man to man. He thereafter concluded that 'Honesty is still the best Policy'.

After the music interlude, Mr. Debo Adeniran came back and enjoined all to clap in appreciation of their dedication and commitment to change for the better.

He noted that, when the Europeans came and claimed that we were making human sacrifices, it was not altogether true as only the traitors or turncoats were being sacrificed to the gods after they were exposed, so as not to allow them poison the moral foundation of the community. It was forbidden to betray the collective interest at that point in time. So, the Europeans concluded based on shallow understanding of human sacrifice without considering the reason for such extreme measures which was like capital punishment.

Someone that was confirmed as very corrupt by his former boss while they were in power now comes forward to tell us that he will give amnesty to those who have stolen our resources before, even when some other countries have imposed capital punishment for such a crime.

He insisted that in civilized countries, such persons would be made to establish companies for others to come and work there. He asked: “If Alamiyeseigha who was given state pardon was still alive, wouldn't he have polluted others?” But we cannot say everything here because we must take your contributions and interventions too.

A CACOL staff Mr Nosa Uwumwose read the guidelines for setting up C-GATEs units at the grassroots. He stated that there must be a minimum of 3-5 people who have been meeting regularly. There must also be minutes of such meetings after which they would be given C-GATE Identity cards and a flag for recognition. CACOL's Project and Programme Officer (PPO) Mr Ikenna Aghagbobi later added that there is no limit to the number of units that may exist in an LGA or LCDA as the more, the merrier. That the essence is to make CACOL'S

Good Governance, Accountability and Transparency Educators, veritable ambassadors of accountability that would put political leaders at the grassroots on their toes by asking cogent questions and encourage them to deliver on their campaign promises.

**Mr Adeniran** made some additional remarks adding that some Nigerians had become so cynical that they insist that corruption could not be defeated since they live by it. He explained that there was nothing wrong in collecting monetary assistance from politicians or public office holders, but that those involved must ensure that their community association or leaders are aware of such donations adding that no strings get attached to such assistance.

**Adeniran** also used the occasion to shed light on the raging issue of Lagos as “No man's land” and declared that this could not be defended since some people must have first settled at the place, just like in other places of human dwelling.

He insisted that his root is Iresi in Osun state even though he has been in Lagos for a long time. He said he makes sure he performs his obligation as a law abiding resident in Lagos. He also narrated that for about 12 years after CACOL's emergence, this was the first time the centre got a grant from a donor agency adding that the fund, accounted for barely 65 percent of the entire cost for the C-GATE project while CACOL had to pay the remaining part of the bill. He noted that holding regular meetings was a necessity for the work of C-GATE to be successful and the fight against perennial corruption to be fully entrenched.

He explained that three vital positions that must be created in each C-GATE unit are:

- Chairman or Coordinator
- Secretary
- Treasurer

He explained that no unit would be allowed or encouraged to become

too unwieldy as they would be split once there are over 20 members. He also said that once any unit could not hold a programme by itself, nearby units would be encouraged to send delegates to complement them; maybe five members from each of other units. He also remarked on the subsisting attitude of the elected local government officials that have not been cooperative adding that the situation would be appropriately addressed at the fullness of time. He harped on the unity of purpose of all and sundry to make the C-GATE initiative a desired success for overall benefits. He insisted that the immediate assignment was for the educators to go ahead and inaugurate their respective units and to make sure they give feedback to the Headquarters for notice and necessary action. He enlightened them on why CACOL as the midwifing organization, has to be kept abreast of events and invited to enable the centre contribute effectively. He shed more light on the cooperation and unity that must be the central theme of C-GATE to make it achieve its set objectives.

The CACOL boss cited the case of how Fashola's government which partly sponsored LOP3- even though his government was criticized in that publication because of its lacklustre performance- as an example of objectivity and truthfulness even when government donates towards a noble cause.

Thereafter, the issue of Security Votes came under searchlight after the CACOL'S Coordinator for Research and Documentation (CRD) noted that it was not mentioned in the amended 1999 Constitution, but rather was a carryover tradition from military era. The general consensus was that whatever is allocated to any political office holder must be made accountable, at all times rather than demanding for a complete rejection of security votes since there are urgent matters of state the Security Vote(s) may actually be required for.

The Workshop came to an end at 4:17pm with the Research and Documentation Officer, Mr. Jolomi Fenemigho giving the Vote of Thanks.

**TRANSCRIPT OF PROCEEDINGS AT C-GATE CAPACITY BUILDING WORKSHOP HELD IN LAGOS ON MARCH 6, 2019 BY OKECHUKWU NDIRIBE, ADEGBOYEGA OTUNUGA , TOLA ORESANWO, ADEOSI ABIODUN AND JOLOMI FENEMIGHO**

The occasion began at 11.10am with CACOL'S Projects And Programmes Officer (PPO), Mr Ikenna Aghagbobi serving as Master of Ceremony.

The MC invited CACOL's Executive Chairman and other special guests to the high table. He then invited CACOL's Coordinator for Research and Documentation (CRD), Mr. Okechukwu Ndiribe to make the opening remarks.

In his remarks, Mr Ndiribe recalled that many of the participants had already attended several workshops and public lectures on the C-GATE project which began September, 2018. He further stated that the theme of the anti-corruption project remained "Curbing Corruption In Nigeria's Political Processes; Establishing A Grassroots Paradigm in Good-Governance Accountability and Transparency."

He explained that the purpose for the workshop was to strengthen participants capacity to track promises made by politicians during the campaign period and remind them of such promises after they assume office.

Speaking at the occasion, Mr Adeniran apologized over the slight delay in the commencement of the programme adding this was because CACOL decided that participants who arrived early should wait for a while for others who came from distant parts of the state.

He further stated that he had monitored the progress of participants since the project took off some months back adding that from the beginning, he was aware that they already had some skills on their own as leaders of CDCs, CDAs, CBOs and faith-based organisations.

According to him, "However, the skill that is required in the execution

of this project is a little bit different. Our major goal is to reduce corruption in government to the barest minimum. Our mission is to ensure that the grassroots take over the anti-corruption war from the elites."

He continued: "When we talk about the fight against corruption, we don't mean it has to be a physical combat which could result in physically confronting an LGA Chairman and say to him: "Look, you promised our community a bridge, but you only built a culvert. If you don't build the bridge, you are going no-where".

He further stated that CACOL wouldn't confront the Governor of Lagos State over the fact that some children in the state were still learning under tree shades.

He continued: "We are not going to say unless you build a classroom for such children today, you are going no-where. We are not going to hold his tie or the waist-band of his trouser. The fight is going to be highly intellectual. We are going to engage in advocacy." He further stated that CACOL would give participants the advocacy skill necessary to fight the battle.

According to him, "The reason why we are activists is not because we are pugilists who can exchange blows with anybody; it is not because we carry guns, bayonets, cutlasses, machetes or knives. We don't do that. It is cowards who resort to violence to settle scores. It is the intellectually lazy who behave in this way."

He continued: "What we have is knowledge in this fight between the powerful and the less privileged. Nobody can enslave you without your consent. But if we don't exercise our rights, we would not be able to fight the battle and we would continue to remain silent. We would not even be totally silent because we would be grumbling."

He further stated that he was aware that many of the participants who were leaders of different organisations were educated adding that some of them were his teachers.

According to him: “We can now exercise our rights and also utilize our inherent power as a group in the society. “

He expressed regret that those elected into political office had deliberately denied the people knowledge about governance so that they could perpetually exploit ordinary citizens adding that these were some of the shenanigans they used against the under-privileged.

Said he, “Sometimes, they even use language the people can't understand to campaign. But that is not what the people want to hear. What we can understand is the language that was presented in the previous workshops and smart questions that must be asked”.

Citing an example, he stated that despite Agege's proximity to the Lagos airport, a politician with sugar-coated tongue could promise residents of the area that he would build an airport in the area if elected into office. Adeniran maintained that it is incumbent on the people to demand for explanations as to what is meant by 'airport' in such a circumstance.

In her own remarks at the occasion, Mrs Adelanke Aremo who represented the Adetokunbo Mumini, the Executive Director of Socio-Economic Rights and Accountability Project (SERAP) thanked CACOL for inviting SERAP to the occasion. She stated that advocacy was one of SERAP's key areas.

Speaking to participants at the workshop, she urged them to ensure that they understood their grievances adequately before taking any step to lodge a protest adding that planning and dedication were essential for advocacy.

She further explained that the next step was to draw up a plan of action and also identify key stakeholders in the area the community has grievances. She advised them to adopt a planning strategy that is achievable and timely.

Commenting on the penchant of politicians to make fake promises during campaign period, she urged the participants to record such promises and remind those who made them after they may have won elections and assumed office. She further stated that participants could use the FOI Act to demand for any information they require while preparing to lodge a complaint against any politician or suspected corrupt public officer.

She recalled how SERAP wrote a letter to the Federal Ministry of Water resources demanding for some information about a project sometime ago and they replied. Said she: “They said they didn't have all the required information and referred us to Federal Ministry of Agriculture. “ The SERAP representative stated that collaboration between different non-governmental organisations could also be adopted as a strategy to put pressure on government institutions to provide information on issues of public concern.

Aremo further said that that sometime ago, SERAP had to write the Nigerian Army to provide information concerning a research they were engaged in. She stated that although the Army ignored other civil society organisations that had written them previously to demand for the same information, the military institution responded to the request from SERAP.

In his own remarks at the occasion, Mr. Tunde Balogun, the Chairman of Ajeromi/Ifelodun CDC stated that his own body was totally independent of local government influence. He demanded to know how his CDC could get information on some contracts awarded in his LGA.

He further explained that there was a certain contract his CDC investigated and discovered that the contractor had attempted to cut corners by diverting about N50m from the contract sum approved. Balogun further stated that there was a certain school project that his CDC wanted assistance to probe adding that his LGA had been promised many constituency projects which never saw the light of the day in the past. He asked: “How can somebody collect N250m and we



can't see anything up till now?"

In his own remarks at the occasion, the representative of Ayobo/Ipaja CDC regretted that his generation was a wasted one because there were no opportunities for holding the government accountable when he was younger.

He said in the past, it was only a person of substance who could stand his ground and ask questions concerning the issue of accountability and transparency in government.

He recalled how former Ghanaian military ruler Flt. Lt. Jerry Rawlings had arrested all former Heads of State in that country and executed them for corruption.

In his own reaction, the Executive Chairman of CACOL, Mr Debo Adeniran urged the participants to ensure they adequately understood the information contained in the presentation by Mrs Adelanke Aremo of SERAP adding that the thrust of her presentation was that ordinary Nigerians could demand for accountability from the government.

**He continued:** "Now you know what I was talking about when I said that the capacity we need is in us. Please give the previous speaker a round of applause. If we remember late Chief Anthony Enahoro, he was the one who raised the first motion for the independence of Nigeria. I told you the other time that if somebody came from a family of thieves, he will become a thief, but if he came from the family of heroes, he will be a hero. That is what he has demonstrated.

"It doesn't take much time to do what is right if you have it inside you. Yes, you have made certain mistakes but you didn't mean it. But if you are a deliberate thief, you will not want to come out of it because you have that trait. But if you stole by omission, not because you deliberately wanted to do it, you will tell yourself that you didn't have to take that money. Even if you have spent it, you will be conscious of it by saying to yourself that you don't want to fall into the same pit again

because I want to convince my conscience and be able to say it loud and clear that corruption is bad.

"So it's a matter of conscience. it's a matter of orientation; it's a matter of determination that I don't want to engage in corruption to raise my children. There are so many things we want and they include food; clothing and housing. If the parents have been thieves and the daughter stole a piece of meat, she will receive just a mere slap on the wrist and the whole incident would be over looked. The parents know very well that if they had told their daughter, their conscience will begin to judge them saying to themselves that the money used in buying the meat was also stolen. That was what we discussed the other time that when you look at kleptomania, they are being copied by those actively involved in corrupt acts because after they saw their bosses stealing, they ask themselves, why can't I also steal from someone who has stolen?

"So basically, it is a kind of percolation like what you call osmosis; from places of higher concentration to places of lower concentration. That is what happens in life. What lessons have you drawn from here?

"You have the capacity to ask for accountability from powerful people; that is what he has done. What he did to late Ambrose Ali, the late Governor of old Bendel state I also did to the former Governor of Lagos State, Asiwaju Bola Ahmed Tinubu sometime ago.

"We did two books on what Babatunde Raji Fashola, claimed he had achieved in Lagos. Those claims of achievements were more in the news media than on the ground. We went to the communities and interviewed the people.

"We asked the people that the government claimed it had done a road here. Where is the road? They claimed they had built schools, but why are pupils still learning under these harsh conditions? They claimed they built hospitals but we demanded to know why doctors were on strike? They claimed the state university (LASU) was doing

well but we wanted to know why the lecturers were on strike? We also wanted to know why the computer centre at LASU was not equipped? We also asked why doctors couldn't get the salary they wanted.

“Somebody came up at a meeting we held in his office over the doctors' strike and asked whether we had asked the former Governor whom Fashola was giving returns. I replied that you are correct, we have not asked him. But nobody could show any verifiable evidence about what was happening.

There was a programme at the Lagos Airport Hotel, and I now whispered to Asiwaju that I have a question to ask you about Mr. Fashola and he said that it was not what we could discuss there. He asked me to meet him at a particular place around 12 o'clock. I got there around 11.30. When it was 2 o'clock I sent a message to him in which I explained that my car developed over-heating problem at Airport bus-stop, so I parked it at the GSM village and told the people there that I had a meeting to attend somewhere and will return back for the vehicle. I also explained that those people could close shop while my car was still there and that I didn't want them to leave before I got there. I didn't get any reply. I was at his residence at Bourdilon Street, Ikoyi and was directed to his office along Idowu Taylor Street, or thereabout. He had not gotten to that office at all as at 2, 00pm.

“I sent him another text message saying by 3 o'clock I would leave his place and by 3 o'clock I left. I was already at Maryland before a call came through that Asiwaju wanted to see me and I responded by saying that you should just please help me tell Asiwaju that I can't return because of traffic and because my car was overheating. He called me by himself saying *ki lo de tie eyin se ni igberaga be yen?* I replied that your Excellency, it is not igberaga, I needed to leave. I left a note for him that we were investigating the governor.

“That we couldn't find some of the projects he claimed he executed. Yes there are a few of them; at least we have been to Ozumba Mbadiwe and Falomo Bridge. We have seen the hanging bridge and some roads in Surulere. They have those that they did at high brow

areas. But which projects were executed in the densely populated areas? What about the roads at Aboru, Agege, Okekoto and Alimosho? We insisted that the places he was developing had been over developed. We don't need that hanging bridge. We spent more money on that bridge than what would have constructed four lane roads from Ikorodu to Epe back and down to Lekki. The bridge is less than two kilometers long and less than 800 meters wide.

“Asians constructed 10 kilometers of bridge on their own ocean. We We spent the same amount of dollars on less than two kilometers of our own hanging bridge. Why are we ostentatious? Why do we need to beautify cities when people are hungry? Now they have made it difficult for you and I to pass through even for people living at Ajah.

*“Se everybody lo lowo ni? Se gbogbo eyan lo lowo ni? Awon ti wa foju awon ton wa ni Lekki Face 1 ati Face 2 awon fi wo yin. E n la ti sanwo ke to le ra ata loja, e n la ti san toll gate ki e to jade nile lo si oja.”*

He continued: “We are supposed to be equal before the law and that is what we need to know. How do we make ourselves equal before the law? By asserting our rights. Rights-based approach means that you have to look at yourself as a human being that has rights to live full and comfortable lives, adequate lives. If you live under circumstances that don't make you feel comfortable with your earnings, you are enslaved. “It doesn't matter if you have ten children or 2 children. Every child is a property of the state. First and foremost, those children are Nigerians that have rights to life. So when you are asking for things for your children, you have to assert their rights.

*“Awon omo yi, omo Nigeria ni won, won ni right lati gbe igbe aye to daa. They have the right to health care delivery; they have right to education. Right to education is second to right to life. We also have the right to make decisions on what school they attend, but the schools have to be standard schools. If it is not a government school, it should be government approved school because of standardization. Your child should not fail public examinations if he is a normal child. Everybody is supposed to have a normal child because the man,*

before he copulated with the woman, the state should have made the man healthy.

“It is your right to be healthy. If you are healthy, the woman also should be healthy, and then whatever children you have will be healthy. No woman has any reason to die for reason of child birth. The way it is done, nature has so made it that everything will fall in place as the foetus inside the woman grows if she is healthy and your environment is not polluted and you ate the right type of food.

“You don't need any exotic drugs to survive pregnancy. So you don't have to die during pregnancy. If anything affects your health, it can cause inappropriate growth. That is why you deserve well trained midwives and gynaecologists to attend to every woman that is pregnant.

*“Aise gbogbo nkan wonyi lo n seku pawa ooo, aise amulo won lo n da wahala si wa lorun”*

He insisted that it is a citizen's right to be employed either by himself or another person.

He said: “There are economic rights that you deserve. Micro credit is not a gift. Trader and Market money are your rights if you are engaged in trading. It must be enough; the proceeds from that trade should be enough to take care of yourself and your family. Adultery is not a police case and your spouse should be proud of you and you should give him his conjugal rights. There are fundamental rights. You have the right to see and the right to hear. So hearing and seeing is your right to know. We have the freedom of association. You don't need to register before you can associate except you want to own landed property or register a property in your own name. You have the freedom to express your opinion just like we are doing now.

“You have the freedom to your own opinion and protect it. You can share it with those who want to listen to you. It is a people that are united that cannot be defeated. That was how Babangida fell; Abacha also fell under the plank of a united people. You don't need to belong to

a CDA to be a part of **C-GATE** and if you are in CDA, that does not mean anything. *Ko pa enu e de now, ko fi okun ran enu e, kin se egbe awo ni a n se.*

“Why should I keep all of these things that concern all of us secret? I told the former Governor of Osun, Baba Akande when he had problems with teachers that they said he didn't do well.

*“Won ti gbagbe pe gbogbo awon civil servants ti won discharge nigba ti won create Oyo state, Osun lo poju ninu won. Gbogbo won pada si Osun state, gbogbo owo osu o ti ju owo ti Osun le ni kan san lo, won ni ki Baba Akande ko ma a sanwo fun gbogbo won lo, o ko jale o ni afi ti oun ko ba ni se development projects kankan lo ku. O ni awon teachers ti ko ba ko nkan ti o se Pataki ni school ki won lo bere ise agbe. Idi niyi ti won o fi vote fun un leekeji, legacy to fi sile ni osun state is difficult to match even at the very short time he ruled.*

“Do what is right at all time. History will always vindicate you. That was why the late Gani Fawehinmi (SAM, SAN), said, “Stand on what is right even if you are standing alone.

“Now, how do you know those who share the same opinion with you. It is by going to where people gather. In the CDA we should be discussing how to eradicate corruption. This country should take care of basic life necessities of every citizen in this country.

*“Ko seni to gbodo sun lebi, kilo je kawon kan sun lebi, nitori iwa jegudujera yi naa ni, won je ki awon ti ko ni ma sun ninu aini won, won o ki gba ona wa, won ko si bikita boya ebi n pa omom eni kookan. Nkan to wa nile to pin fun gbogbo omo orile ede yi ti ko ba se ti awon olojukokoro eniyan.*

“Why are you not questioning the greedy and self-centred amongst you? It is because you did not assert your rights. Whatever you don't know, you don't know it. This is because they don't want us to know all because they want to overuse us in their own ways. *Ika ni awon ti won ko oro jo ti won de ri awon talaka ti won nrare, bibeli ti won n tele gan ko so pe ki won ma a ko oro jo, o fidi re mule pe ki won lo taa, ki won si pin*

*fun awon alaini, so asiwere eniyan ni o maa nko oro jo.*

“Your advocacy should be in such a way that you want your humanity far and above other things.

“*Opolopo wa lati sora wa deru*, we can't reason on our own, which is bad. So, you have to be specific, let people know you. *O gbodo wa measurable*, that is why we you have expert. *Ise ti wa nile fun gbogbo wa*. Everybody is a tool, let us do this together, know your rights, *e bere fun awon ohun ti o ba je tiyin.*”

Adeniran later introduced Mr. Ifabunmi Jonathan to speak on “Traditional Yoruba Ways of Fighting Corruption” before the advent of the British colonialists.

He continued: “You elders said that before corn became known, there was a particular food eaten by the chicken. You know in Yoruba land we had a way to arrest thieves and those who coveted. That is what Elder Jonathan Ifabumi wants to talk about. I don't even know where he got the name Jonathan from because he is a herbalist. Maybe he wanted Jonathan to recognize him that was why he added that name. I don't know why but he is going to say it himself.

Mr Jonathan spoke next in Yoruba. He greeted the audience. He said: “I was asked to speak on 'Yoruba Traditional Way of fighting Corruption'.

“Whenever some people hear anything traditional, they might think we are talking about the use of charms, because everything traditional has been categorized as been fetish. But our forefathers put in place a mechanism to fight against corruption. This is because there is no level of crime that occurs now that has never occurred before. You elders here seated could testify to it. There's no way you can cure an illness if you don't know the nature of the illness.

“Firstly, what we call corruption is selfishness, covetousness and get-rich-quick mentality or stealing, favoritism and nepotism et al. Now all

these is what we called corruption. So, how do we fight against these vices? We now know what corruption is. How did our forefathers fight against it? Firstly, they taught us how to be contented with what we had, in order not to covet what is not ours. Back then, the most respected work in Yoruba land was farming. For instance, if someone ate from another person's farm land because of hunger; so long as he did not take away any food crop, he is not considered as having stolen even if he roasted a whole tuber of yam. But if he took any part of the food crop home, he is a thief. If he does that, he would also know that he had done something wrong.

“If a farmer is cultivating a farmland and got to a partitioned spot, he can take from that land if he's truly hungry. He just needed to sit by the farm and eat whatever he wanted, but even if he took just 2 pieces of corn away with him, then he had stolen. If you can eat 10 tubers of yam on the farmland, you are free as long as you are hungry, that is not stealing.

“When I was still very young, one day on my way home I saw a lady's purse on the ground. It was during the period when were still using pounds. I picked the purse and headed home. On getting home I opened it, alas it was three shillings that was in it. On getting to know about this, our neighbors began to ask where I got the money I told them I found a purse on the ground on my way home. The next thing I was told was to return it back to the spot where I picked it. To be sure that I adhered to what they instructed me to do, they had to accompany me to the spot.

“In the olden days appointment or election into public positions was not based on how deep your pocket was. Firstly, you must be qualified to handle such a position, then you must be of a good character, because all these would be put into consideration. After conducting a thorough screening, we might get to realize that the popular choice of the people may not be financially buoyant. What happens next is that the rich ones among us would pledge to assist such a chosen person. Some would pledge money and others materials.

“If the fellow ultimately emerged, wouldn't we be able to call him to order if he misbehaved? But if the candidate was the one that clothed everybody, filled our pockets with money and also single handedly financed other all other activities, then the reverse would be the case, because we would not be able to correct him if he is doing the wrong thing. I don't think it is still the same as it was before. I am quite sure that we are the architect of the present situation. We must have smeared our hands in sin before punished. We had sold our conscience to politicians by accepting gifts and receiving bribe from them. By so doing, we would not be able to correct them if they are misbehaving, because a corrupt mind wouldn't say the truth.

“If you have a situation whereby an elected council chairman offered bags of rice with additional #20,000 cash to father of three university graduates during a festive celebration, would the man have the guts to ask the same Council Chairman to employ his children?

“Please answer me, because if someone doesn't have a job, he can never escape poverty. How does one escape poverty? You have to work before you can escape poverty. This is because the end of a lazy man is always not good. If you ask some people to come and work, they will always find excuses. Tell them to learn a trade, they would complain about being treated like as errand boys or girls. Whereas the lazy one always end up doing multiple jobs for the same salary, because they would add the work of a gardener to the gate keeping they were employed to do. He would also be the family driver in addition to the other two. He would be clothed with a faded attire. Do you realize that odd jobs were done by lazy fellows?

So, imagine someone like that rising to an important position; tell me how such person will not misbehave.

“Someone that had never seen a huge amount of money will surely misappropriate the money. When such an individual occupies an important position, he will be boastful before his peers, simply because those ones too are lazy. You can see that the lazy ones always ended up doing strenuous jobs. God will not disgrace us, but

we too must not disgrace ourselves. If we had received bribe then, it would be hard for us to say the truth. For now, all the dos, don'ts and norms that used to protect the society from corruption in Yoruba have been abandoned because of adoption of foreign religions. We were been negatively affected because of all these.

“In the olden days, if you want keep your valuable like cash with somebody, on getting to his house you will be asked to count the money in his presence. The money would be kept the very way you arranged it. If the fellow fell sick, he would inform the most trusted among his children about the transaction should in case he gave up the ghost. This is because such a person's belief was that he would be punish by God if he did not say to anybody that he and Mr or Mrs Lagbaja had a transaction that involved cash or any other valuables as the case may be. But if he was still alive by the time you went back to collect your money, he will bring it out the exact way you arranged it when you brought it him.

“But in a situation whereby you came to ask for your money and you are told to check back in the evening, or the fellow might even tell you that why didn't you informed him that you will be coming for your money on this date, then you should know that he has spent the money, which is an act of corruption.”

He equally noted how the over-monetization of our lives had led to a dog-eat-dog syndrome and made us to jettison our traditional African hospitality that allowed for each to be his brother's keeper. He insisted that the result is the confusion we witness in the modern society adding that the foreign religions were brought to checkmate all that was good about our way of life so that our Arab and European colonialists would control our minds as well as our way of life. He posited that nothing was superior about their way of life as we had a more humane and caring socio-political system that discouraged exploitation and inhumanity of man to man. He thereafter concluded that 'Honesty is still the best Policy'.

**Jonathan Ifabunmi's speech in Yoruba:** Mo ki alase ati oludari ile

ise **CACOL**. Mo ki gbogbo eyin ti e wa nibi fun fifi akoko yin sile, to ba je pe owo ni afe gba nibi ni a ma po ju bayi lo. Won ni ona won ni Yoruba ma n gba gbogun ti iwa ibaje, won ni ki ni Yoruba traditional ways of fighting corruption. Ti a ba ti wa ni traditional yen, o se e se ki a ma wo pe se ogun ni a fe lo ni? Anything traditional yen, gbogbo e lati gbagbo wipe oti yi papo mo isegun. Sugbon iwa kan lawon baba wa gbe kale, ko si osuwon nkan to n sele lode oni ti ko sele nigba yen lohun. Bi eniyan ko bamo iru aisan ti o n se e bawo lo se fe wa iwosan? Akoko ni, kinni a n pe ni corruption? Corruption ni Ajebanu, iwa ibaje, isoju kokoro lati wa oro tabi ohun ini ni gbogbo ona aito yi, iba je nipa jibiti abi afowora. Nigba ti a ti mo gbogbo eleyi, bawo la se wa n gbogun ti?

Akoko nipe won a koko ko wa lati ni emi itelorun lori nkan ti a a ba ni. Ojukokoro gbudo kuro ninu oro wa. Nigba kan ri, ise to gbayi ju ni ile kaaro ojire ni ise oko sise, bi eniyan kan bag be igese pe oun rin irin ajo, aye wa fun to ba de oko eni kan bi o ti nkoja lo. Toba ri isu, o le sun je, bo je agabdo, o le sun je, ewo ibe nip eko gbodo mu nkan kan kuro nibe, o ti jale niyen. To ba je ode lo n degbo abi o n rin irin ajo to wa ja sinu oko kan, a joko nibe, a je ki won ri apa pe oun jeun nibe, sugbon to ba mu Agbado kan to mu korun ole lo ja o. Ti o ba le je isu mewa ninu oko yen, ebi lo pa, ko jale. Nigba kan ana ti ojo ori mi si kere ju bayi lo, mo n sere lo ni mo ba ri purse kan ni ile moba mu. Nigba ti mo tu leyin ti mo de ile, sile meta lo wa ni inu re, awon ara ile wa bere lowo mi pe ibo ni moti ri owo to to eyi. Mo ni mo ri he ni o, won ni kin lo da pada, won tun tele mi de ibi ti moti ri, won si ki mi nilo pe kin ma sebe mo.

Iyen la miss leni ti a n pen ni olaju. Ti Yoruba ba fe yan omo oye ni igbakan ki se nitoripe o ni owo lowo, ohun akoko nipe o to si, tiran re ni, won a tun se akiyesi awon iwa to n hu teletele. Ti a ba wa wo iwa re tan, o le ma lowo to ma fi se iwuye, eniti o ni owo lowo ninu agbo ile yi wa, ni yo ma fun un ni agbada mewa ti o ma fi se iwuye, elomiran a fun ni malu, elomiran a fun ni owo ti o ma fi se ounje ni ojo iwuye. Nigba ti gbogbo won ba se iru eleyi, se a le la enu soro pe nkan ti o fe lo se mafi oye yi ba oruko idile wa je o. Se enu wa gba tabi ko gba? Ti enu wa ba gba, se eni to je pe oun lo ra aso si gbogbo wa lorun, ti o pin owo le gbogbo wa lowo ti a fi si apo, se enu wa gba lati so pe nkan ti o n se yi

koda? Awa la yi awon nkan kan pada. Eniti o fe du ipo oselu nisinyi, ti o pin fila ati aso fun wa ti o tun fi owo si wa ni apo, nje a tun le lo sofun pe bi o tin se ijoba re ko dara, se enu gba mo? Eniti o ni graduate meta ninu ile ti chairman local government wa fun ni apo rice kan ti o tun fi N20,000 si fun se o le gbadura ki omo oun ri ise? Ti agba o ba ke ohun soro, a ketan sare.

Ti a ba ti gba igbakugba, enu wa o ni ododo lati so. Gbogbo ohun ti won ka ni ewo ni ile Yoruba lati dina ajebanu ma ni. Gbogbo nkan ti a pe ni eewo yen lati fi olaju baje nisinyin. Ni atijo, ti o ba lo ko owo si agbalagba lowo, won a jo foju ka, agbalagba yen a ni ki eniti o ni owo ki o di, bi o se di yen ni agba yen mase mu lo sinu koro yara re lati toju owo naa to ba wa ripe Alafia ara oun ko fe ya, a wo omo re to ni igbagbo si, a si sofun nipa owo na ati eni ti o ni. Igbagbo iru awon agba be nipe ti oun ba ku ti awon omo oun si mu iru owo ti won fi pamo si oun lowo yi ti won na, Olorun ma fi iya je oun. A wa so fun omo re pe enikan fi owo pamo si mi lowo o, bi oun fun ara re bari aye ti a pada bere owo naa ni owo re, the same denomination bi won se di nigba yen na lema ba nibe. O ti nigbagbo pe ese ti de. Esin ti a gba ni a fi tira wa bo apo.

Ni aye isiyin, a ti ti owo bo owo olowo, a wa ma sope ti o ba di irole tabi o ye ki e so fun mi ki e to wa bere owo yen, iro ni o, o tina owo ni, won le ni baba o le soro daadaa, omo e kan ti gbe owo salo, se iwo na o mo ona banki (Bank) ni? Se agbalagba lo ye ki o toju owo si lowo? Gbogbo awon ti n ja ijangbara ti awa gbonju mo, oruko won o teri, fun apeere, Funmilayo Ransome Kuti, se oruko awon omo re di igbagbe? Agan ni oro to wa nile yi ko se gbe fun enikan, oun ni mo se gbe oriyan fun awon alagbekale apero yi ti won ripe ibo ni a ti nbo ka le mo ibi to ye ka ma lo. Ibi ta lo tele ko gbe wa ni, iyen lo gbe apero yi de, ibi ti a ba ara wa yi ko wun wa. Aka ti won n ko fun ere oko laye awon baba wa, owo ni won nko fun nisinyi, owo tiwa ko wulo, owo ile okere ni won tun n ko sinu aka. Awon woli wa na tun n sope awa la ma joro keferi ki a jo ma pin owo pelu adigunjale. Se be ni abore n se nigba iwase? Eran etutu ti o yan ki oun ati iyawo re ma fi jeun ninu ile, se boti ri niyen? Inferiority complex – won mu asa tiwa won siju re dele won wa mu imi i lewa lowo. Oro esin ko ni mo n so nibi o, ani bawo lawon baba wa se nse ti won fi gbogun ti iwa ibaje? Ona ti won gba n se nipe won ko ara won

nijanu, won mu monafiki kuro lona won, won ngbe igbe aye wipe awon ma ku leni tabi lola. Eni to mope iya lohun maje leyin tohun ba ku tan ko ni fe se ise iya toripe o mope oun nikan lo ma ku ninu saree.

Awa gbe iberu yen kuro, amo awon baba wa beru Olorun o. Ti won ba yan Oba won a tun yan ijeye fun. Awon ijeye yen ni awon Senator/s ati Representatives adugbo yin. Se ko ni so fun oba pe awon ara adugbo mi bayi ni won n wi? Se o lenu ati so be nigba ti o ba de lati Abuja gbogbo wa la so ile won di Mecca ki won le fi nkan si wa lapo. Se awon baba wa sebe fun awon oloye? won mope eru ilu ni o ru. Loru ni oloye ma n lo si ile awon agbagba lati lo bere imoran. Igba ti a n bo orisa lojumejeji nkan o daru bayi. Awon baba wa ki je ijekuje, won ki i gba igbakugba ti awa n gba nisinyi. O ye ka so fun awon oloolu pe kekeke ti e n fun wa yi ko to wa je o, ko ka nkan to n se wa. A gbodo so pe o to ge. Nigba ti a pe ara wa ni CDA ewo ni ka ma lo bere owo lowo Chairman to ye ko ma beru awon CDA.

Bi Yoruba ba fe ki ile Yoruba toro, a fi ki a koko wo bi awon baba wa se gbe igbe aye irorun. Ofin to ba ilu mu lafin se ilu o lwure ati adura Oga o, aye o ni da laakaye yin ru o. Abo mi re o.

After the music interlude, **Mr. Debo Adeniran** came back and enjoined all to clap in appreciation of their dedication and commitment to change for the better.

He noted that, when the Europeans came and claimed that we were making human sacrifices, it was not altogether true as only the traitors or turncoats were being sacrificed to the gods after they were exposed, so as not to allow them poison the moral foundation of the community. It was forbidden to betray the collective interest at that point in time. So, the Europeans concluded based on shallow understanding of human sacrifice without considering the reason for such extreme measures which was like capital punishment.

Someone that was confirmed as very corrupt by his former boss while they were in power now comes forward to tell us that he will give amnesty to those who have stolen our resources before, even when some other countries have imposed capital punishment for such a crime.

He insisted that in civilized countries, such persons would be made to establish companies for others to come and work there. He asked: “If Alamiyeseigha who was given state pardon was still alive, wouldn't he have polluted others?”

The CACOL boss further said: “We cannot say everything here because we must take your contributions and interventions too.”

The MC called upon CACOL's Campaigns and Operations Officer, Mr Nosa Uwumwose to read the guidelines for setting up C-GATEs units at the grassroots. Mr Uwumwose stated that there must be a minimum of 3-5 people who must have been meeting regularly adding that there must also be minutes of such meetings after which they would be given C-GATE Identity cards. A banner would also be given to them for recognition. CACOL's Project and Programme Officer (PPO) **Mr Ikenna Aghagbobi** later added that there was no limit to the number of units that may exist in an LGA or LCDA as the more, the merrier. That the essence is to make CACOL'S Good Governance, Accountability and Transparency Educators, veritable ambassadors of accountability that would put political leaders at the grassroots on their toes by asking cogent questions and encourage them to deliver on their campaign promises.

**Mr Adeniran** made some additional remarks adding that some Nigerians had become so cynical that they insist that corruption could not be defeated since they live by it. He explained that there was nothing wrong in collecting monetary assistance from politicians or public office holders, but that those involved must ensure that their community association or leaders are aware of such donations adding that no strings get attached to such assistance.

Adeniran also used the occasion to shed light on the raging issue of Lagos as “No man's land” and declared that this could not be defended since some people must have first settled at the place, just like in other places of human dwelling.

He insisted that his root is Iresi in Osun state even though he has been in Lagos for a long time. He said he makes sure he performs his obligation as a law abiding resident in Lagos. He also narrated that for about 12 years after CACOL's emergence, this was the first time the centre got a grant from a donor agency adding that the fund, accounted for barely 65 percent of the entire cost for the C-GATE project while CACOL had to pay the remaining part of the bill. He noted that holding regular meetings was a necessity for the work of C-GATE to be successful and the fight against perennial corruption to be fully entrenched.

He explained that three vital positions that must be created in each C-GATE unit are:

- Chairman or Coordinator
- Secretary
- Treasurer

He explained that no unit would be allowed or encouraged to become too unwieldy as they would be split once there are over 20 members. He also said that once any unit could not hold a programme by itself, nearby units would be encouraged to send delegates to complement them; maybe five members from each of other units. He also remarked on the subsisting attitude of the elected local government officials that have not been cooperative adding that the situation would be appropriately addressed at the fullness of time. He harped on the unity of purpose of all and sundry to make the C-GATE initiative a desired success for overall benefits. He insisted that the immediate assignment was for the educators to go ahead and inaugurate their respective units and to make sure they give feedback to the Headquarters for notice and necessary action. He enlightened them on why CACOL as the midwifing organization, has to be kept abreast of events and invited to enable the centre contribute effectively. He shed more light on the cooperation and unity that must be the central theme of C-GATE to make it achieve its set objectives.

The CACOL boss cited the case of how Fashola's government which

partly sponsored LOP3- even though his government was criticized in that publication because of its lacklustre performance- as an example of objectivity and truthfulness even when government donates towards a noble cause.

Thereafter, the issue of Security Votes came under searchlight after the CACOL'S Coordinator For Research and Documentation (CRD) noted that it was not mentioned in the amended 1999 Constitution, but rather was a carryover tradition from military era. The general consensus was that whatever is allocated to any political office holder must be made accountable, at all times rather than demanding for a complete rejection of security votes since there are urgent matters of state the Security Vote(s) may actually be required for.

The Workshop came to an end at 4:17pm with the Research and Documentation Officer, Mr. Jolomi Fenemigho giving the Vote of Thanks.





## **REPORT OF THE OSUN STATE C-GATE CAPACITY BUILDING WORKSHOP, HELD AT OSOGBO ON WEDNESDAY, MARCH 13, 2019**

**BY ADEGBOYE OTUNUGA**

**T**he Coordinator of Osun State branch of the Centre for Anti-Corruption and Open Leadership, **CACOL**, Comrade Rufus Oyatoro set the ball rolling by commending the loyalty, consistency and diligence so far demonstrated by the people in their attendance of CACOL –Good Governance, Accountability, Transparency Education (C-GATE) Project. He admonished all in their diverse activities that what they deem to be smart could be equivalent to corruption and implored all to become more concerned about eschewing corruption in all its ugly dimensions.

He later clarified that the purpose of the workshop on capacity building was aimed at equipping the grassroots on how to wage the war against corruption after taking them through the rudiments of understanding those acts that constitute corruption.

**Oyatoro** later requested for Christian and Islamic prayers to formally kick-start the event. He invited important dignitaries present at the occasion to the high table. He also recalled how the day's workshop was the second in the series adding that the first held at this same venue while the second one took place at the White Springs Hotel. He also recalled how CACOL'S Executive Chairman, **Mr. Debo Adeniran** and Comrade Soetan Adeola of the Vigil for Democracy delivered lectures on those occasions.

The Guest Speakers were later introduced as **Barrister Mrs. Adetokunbo Kumuyi, Mrs. Olar Wey** and **Hon. Odufemi Adeyeye**. **Mr. Adeniran** was called upon to deliver the opening speech. However, **Comrade Adegboyega Otunuga**, CACOL's Coordinator for Media and Publications was asked to give a summary of the C-GATE project journey so far.

**Otunuga** cited an example of when the British Police had a negative reputation in the past, because of the abuses of citizens rights and corrupt acts perpetrated by its officers. But today, due to reproach from the masses and resolve from the state to reform, that country parades one of the most responsible and modern Police systems in the world. Many countries have handled corruption with stiffer and sterner approach than we are ready to do in Nigeria. Ghana under Flight Lt. Jerry Rawlings (rtd) and China today where any official corruption attracted death penalty. But because of Nigeria's inherent contradictions in tribe, tongues and culture with over 200 ethnic nationalities and over 50 languages, applying an extreme measure like death penalty may be counterproductive as it could be misconstrued. Until we discover that all other approaches cannot provide enough deterrence towards eradicating corruption from our country.

He however noted that adoption of the death penalty may not work in Nigeria for now, due to widespread ethnicity, social discrimination and the fact that death penalty has become non-fashionable at the global level due to the possibilities of human errors that may not be reversible. He also stated that studies, conducted elsewhere have not really shown its indisputable efficacy in preventing or discouraging corruption per se. The CACOL boss later expatiated on why it had become imperative to know what acts constitute corruption and the best way of identifying and reporting them. He commented on how government officials at various levels, always harped on the citizen's obligations without emphasizing their rights so as to escape their own responsibilities.

Another notable point made at the workshop was the need for the citizens to show more interest in the budgeting process by various tiers of government right from conception to the implementation stage. This is in order to make their inputs felt and such budgets should also be made open to the C-GATE ambassadors at their various units so as to prevent secrecy that usually fuels corruption in governance. Adeniran made it clear that it is not just correct for those

in government to arbitrarily formulate policies without prior consultation with the affected communities to secure their inputs about their priority areas and how best to carry such plans out. According to him, such unilateral and arbitrary approach to governance does not tally with the spirit and letter of democracy. He summarized by quoting from one of late MKO Abiola's proverbs that says, "You cannot barb my hair in my absence".



## TRANSCRIPT OF OSUN STATE C-GATE CAPACITY BUILDING WORKSHOP HELD ON, WEDNESDAY, MARCH 13, 2019

**Comrade Oyatoro**, Coordinator, Osun state CACOL Branch

**A**dupe wipe bi a se npeyin ni e njewa. Eyin oniwe iroyin, e se gan a, a dupe fun aduroti yin. Olorun a ma wa pelu yin oo. Won ti wipe orisa ni, kii se eru enikan. A o bere ipade yii, ipade apero ni, lori kinni, lori eto ilu wa, nkan ibaje, to nba ilu wa je, to nab orile ede je. Ki ni ka se si? Ti won ban so pe orisa oko kii se eru nikan, kin i ka se si? Inui le enikookan wan i iwa ibaje ti bere. Mo lowo lowo, mo nso fun iyawo mi wipe ko sowo, iwa ibaje ni oo. Won kowo fun mi kin lo repo wa, mo ra litre marun dipo litre mewa, mo wa da owo toku sapo, ka ji ewure elewure gbe loru ni adugbo lati lo taa, abi ki a gbe lo paje, iwa ibaje naa sin i. E je ka mojuto eyikeyi iwa ibaje laarin wa, ko ma ba da ilu ru, dipo ki a se oun ti yoo tubo tun ile se.

Kato wa bere eto, a ma nso nkankan wipe, ki ato bere ounkoun, ka koko fi nkan oun le oluwa lowo. Amo ni tiwa oo, pe a debi bayi na, adura ti gba na a niyen oo. A o pe enikan ko fun wa ni adura ibere. Enikan ti yoo gba aduran ni ilana esin Kristiani..

E see, Oluwa o mu adura was si imuse, amin. Lai ko deena penu, gbogbo wa lase Pataki, sugbon Olurun se eto wipe ki a yo awon kan si bi kan lati se akoso ipade tabi igbimo. Nipa bee, a o pea won kan si ijoko oludari ati alamojuto eto. Alhaji Abubakar Alaga wa, e ku abo sibi,,,

Saa! Saa!! Saa!!! Waa! Waa!! Waa!!!

Ati se ipade leemeji bayi,, a se ikan ni bi bayi, ikeji, a se ni WhiteSprings Hotel. Oga a wa agba ni ile ise wa nibi bayi ati enikan lo wa dawa leko nigba yen. A o se ipade abele, a sipe awon ti won w aba wa soro, lara won ni Comrade Adeola Soetan...

Saa! Saa!! Saa!!! Waa! Waa!! Waa!!! (The Crowd/Audience burst into laughter)

**Barrister (Mrs.) Adetokunbo Kumuyi, Ma ape Mrs. Olar Wey, Erora Ma, Honourable Odufemi Adeyeye, et al...**

*Lai deena penu, bi awon kan se nso wipe aaya ba sile, o be sise... Ise ti aaya ni wipe ko sare, ise naa lo de n se yen, tiwa ni wipe ki a da ni leko lori bi anse dekun ti iwa ibaje lawujo wa. Nitori idi eyi, e gba mi laaye lati fi microphone/ero gbounboun le alaga ati oludari egbe CACOL, Comrade Debo Adeniran lowo lati bawa fi oro jomi toro oro..E kaabo si ori eto wayi, Sir. Mo fe fi yin han ni oo,,tori mi I ti fiyi han tele oo..*

Meanwhile, Comrade Adegboyega Otunuga, CACOL's Coordinator of Media and Publications, to give a summary of efforts, so far on 'War Against Corruption' and make a review of the journey so far..

He started by observing how the two terms, 'War Against Corruption' and 'War Against Indiscipline' have been used interchangeably even though they do not mean same thing, per se. He agreed that both 'indiscipline' and 'corruption' actually connote something bad to the wellbeing of the society, corruption has been defined as: Any acts of dishonesty (iwa aisotito, iwa aise ododo) while indiscipline literally means (*aini ikora eni ni ijanu, abi iwa tani omu mi, aibikita fun eni kan*). What this means is that, one could be referred to as the parent of another one. We have started this lecture now, at least for some time now, minimum of (two) quarters, both in Lagos and Osun states, hence, we should be very familiar with both connotative and derivative meanings of both key words by now.

*Capacity Building abi riro ni ni agbara lati mo ona ti a fi nba iwa aisododo tabi iwa ibaje ja. A dupe wipe eni ti on dari orile ed wa lowolowo bayi, Apasewa Muhammadu Buhari, eni ti okorira iwa aisododo pelu iwa ibaje ni. Won de ti fi idi eyi mule, both as a military Head of State and now as a civilian president. Won o so fun wa wipe, 'Stealing is not corruption'. Eleyi to tunmo si wipe, ki a ji nkan oni nkan, kii se iwa ibaje tabi aisododo gegebi awon to dari wa lana se so. Tiwa o kii se wipe ki a kan gbo idanileko nipa iwa ibaje tabi iwa aisododo nikan, sugnbon ki a ro ni ni agbara lati le ba iwa ibaje ja lore koore ni*

*gbogbo igba ati asiko.*

He gave an example of when even the British Police had a negative reputation earlier on because of its abuses of citizens' rights and latent corruption. But today, due to reproach from the masses and resolve from the state to reform, they boast of one of the most responsible and modern Policing system in the world. Many countries have handled corruption with stiffer and sterner approach than we are ready to do in Nigeria, like Ghana under Flight Lieutenant Jerry Rawlings (rtd) and China today where any official corruption attracts death penalty. But because of inherent contradictions in tribe, tongues and culture with over 00 (Two Hundred) ethnic nationalities and over 50 (Fifty) languages, applying an extreme approach like death penalty now may be counterproductive as it could be misconstrued. Until we later discover that all these approaches cannot provide enough deterrence towards eradicating corruption from our country.

Iru approach yen le ma wole nibiyi nitori eleyameya to ti joba ni orile ede wa, sugbon ni ikehin, ti a ba war i wipe ona eleyi o mu esi to yaranti jade, o di dandan ka yi bata lulu pada lori oro iwa ibaje tabi ajegudujera ati iwa aibikita to nse orile ede wa ni ijamba. Gegebi awon ti won fi ipile oun ti o di rere sile ni ilu China loni sile se so, iyen alagba (Chairman) Mao Tse Dong, se so, 'Ilu wa ni eleyi, ti a ko ba soro tani yo soro, ti a ko ba saperso, tani yio see, ti a ko bas i mojuto oro ilu wan i bi se to ati bi o se ye, tani yio ba wa see...Olorun yoo je ko seese fun wa oo, laalaa wa lori Nigeria ko ni ja sasan oo, amin.

Comrade Oyatoro, Coordinator CACOL lati ipinle Osun,,,E se gan an ni Comrade Adegboyega Otunuga, ti a ba woo un ti won so fun wa, o ni kimi, o sin i itumo to peye,,,it's useful for our yesterday, today and tomorrow...Thank you very much. Eni ti yoo ba wa soro nisinyin ni Alase and Oludari ile ise CACOL ni apapo, Comrade Debo Adeniran, eku abo si apero toni...

Saa! Saa!! Saa!!!....Waa! 3ce...

E se pupo, mo nlati kiki gbogbo awa ti a joko si yii,,,ko si aye Kankan

fun gbogbo nkan ti a fe ki e mo lori ise to wan ile yi. O dabi awon ti won lo si University ni..iba tintin nipa gbogbo nkan ti o ye ki won mo ni won ma a le ko won nitori akoko ti ko to. Sugbon, awon nkan ti won ko won wonyi ma a le je ki won doju ko isoro kisoro ti won ba doju ko lehin igba ti won ba jade ile eko won. Bi atokun eto se so leekan, eleketa ti a ma se eto yi leleyi, eyi ti a koko se dabi wipe ki a fi idi eto mule lati lee introduce nkan ti won npe ni corruption. O dabi 'Corruption 101' to ba je University lati nse eko yi gegebi course abi eto imo kan ni. A tun wase idanileko ti gbogbo gbo bii wipe nkan ti e wa gba ka won na le lo fi jise nile. Kii se gbogbo igba ni e ma a ma pe gbogbo eyan ti o wan i agbegbe yin (Igas, Icdas) fun idanileko yen, a moo igba tie yin ba gba idanileko yen, eyin na a wa mu lo sile wipe, eyin na e gba nibe, awon na a tun fi be mu lo fun awon miran...nipase bee, e di nkan ti gbogbo agbegbe, IGBERIKO, ati bee be lo a mo nipa gbigbo gun ti iwa ibaje ati aisotito.

We tag this one, 'Capacity Building Workshop'. A ti fi nkan ti o nje corruption han wa. How to identify corruption? How do we investigate Corruption? How to Report Corruption? Ki I se government agencies nikan lo le gbogun ti corruption, gbogbo wa ni a ni eto labe ofin lati gbogun ti corruption. Ki a to gbogun ti corruption iwa ibaje, a nlati fi imu finle wipe, 'se nkan ti mo fe so yi, se tooto ni? E nlati mo komo ifun e ni, ks fimu finle, ka rip e tooto ni. Being a community a nlati mo ibi ti a le pariwo iwa ibaje de ni agbegbe yen, except ti e ba n sise ni ile ise ti iwa ibaje yen ba ti sele, ti owon yin de ba iwe eri (evidence) eri iwa ibaje yen. Sugbon ti e ba mu iwe yen dani lalai sise le lori, won le ni eying an le se iwa ibaje yen oo. Lo fi je wipe, 'Afowo fona ni oo, ki leyin agba ni o se oo',,, 'Kii duro ro jo'...Chorus

Sugbon to ba fowo fona ti ko de ma ibi ti o ma daa si, o ma a ma jo lo no o ni oo, tori wipe, so ti e ba mi wa eri...Ti eni ti o ri eri yen o ba tete so ti e o le da wahala si lorun oo. For example, boya eni kan ji owo o de fi si inu drawer, eyin de ti ri nibi ti o tin fi owo toji yen si inu drawer, tee bar i ti e de tete soro, eni ti o ji owo toba ti mo wipe e ri oun, o le tete lo ma pariwo pe oun ri yin nibi ti e ti ntoju owo olowo ti e ji...ati wa we mo kainkain a wa di isoro...iyen lotumo si wipe, 'a fowo fon ina o gbodo duro rojo rara'. Ko ma baa jebi. Opolopo wa naa ni ko ni confidence

(poverty) ni oun n so ni pa ee, orisirisi beebee lo. Gbogbo iyen ni olorelu maa n fe lati fi ru wa loju. Iyen lotumo si wipe agbodo mo bi a se maa fun komo ifun ati edo oun ti won n so yen year wa. Bridge to so yen, bawo lo se maa fe to, tabi tobi to? Adugbo wo lo fee se si? Odun melo lo ma a gba lati koo o? Gbogbo iru nkan beyen lagbodo ma a dara wa leko le lori. Iko ra eni po, ifowosowopo pelu ara wa, lati ma a fi mo nkan to ye ka mo. Ni opolopo igba, won a ma so awon duties wa gegebi omo orile ede yi, sugbon won o ni so awon Rights ta a ni gegebi omo orile ede to nsanwo ori deede. They only talk about our obligations and duties to the state; they won't talk about the benefits or our rights under the law because they don't want us to enjoy that. They don't even want us to know the process that is involved in governance.

*Iru budget/s ti won ma a nse yen, o ye ki won ma a involve wa. O ye ki won ma a carry wa along. Nkan ti won n pen i NEEDS Assessment, ki won ma fa ori lehin olori. O ye ki won ba wa fi oro jomitoro oro. Ki I se wipe ki won ma a ba wa ronu, ogbolopo won, won o gbon to wa. Sugbon won o ni pada wa,,eleyi to ba kan won , tabi wun won ni won ma a nse ni opolopo igba. Ibi ti a ti nilo ona geere (motorable road) won le so wipe, awon ma a gbe borehole fun wa. O le je wipe Security ni problem yin, won a kan dede decide wipe Football pitch ni awon ma a se, instead of Police station. Nigba to je wipe occasionally ni won ma a nwa. Won o ni mo ibi ti bata ti gbe nta yin lese. So, gbogbo iru eleyi, baa se ma se amulo e la ma a se idanileko le lori. Ti kiniun (lion) ba ja wo abule yi, gbogbo wa la ma a sa. Sugbon, ti a bas ti ni idanileko wipe bayi ni a ti n mu kiniun oo, abi bori kiniun, bo se buru to yen, o le ma ri enikankan pa to bori e, ka to rimu,,,ise idanileko niyen. Gbogbo bi a se nwa moto yen na, ti a ko ba ni idanileko topeye nipa e, ti a kan ni a now driver bo se nwa oko lawa fe ko wonu e ki a maa wa, Olorun ma je ki a ku iku aito ojo o, amin. Pataki idanileko niyen.*

*Sometimes, a ma a sowon lenu, atenumo o ki I nse aje (witch) oo, oro ti on dunwa ni atenimo nigba miran. Won de tin i isu atenumo ki I jona....*

*E se e pupo (Applause)*

tabi igboya to lati le se ise takuntakun yen lati ba corruption ja..Opolopo a tile so wipe awon ko lokun to lati ba corruption ja, ki alare awon ma lo di elebi...sugbon ti Aare Muhammadu Buhari ba so wipe ko kana won, ti awon gomina, abi adari ipinle na a ni ko kan awon, ti Senators na a ni ko kan won, ati bee bee lo,,ti gbogbo awa egbe awujo na a ni ko kan wa, ta lo ma wag be ogun ti iwa ibaje na, to de se wipe ti iya aigbogun ti iwa ibaje naa ba de, a ta bara ile a ta ba ara oko ni...gbogbo wa naa lo ma a kan. A ti e gbo pe pupo wa ti fi se osun ati fi ra ara, sugbon awa omo wa ti a nbi nko? Won a tun gbodo de ba iru iya yi bi? To ripe nigba aye awon baba baba wa, won ti nfa iya yen die die. Ti won ran awon ilu amunisin, awon akonileru yen lowo, nigba to ye, o lo sile die. Amoo, ara awon iwa ibaje ti won se nigba yen lo ngbeeri si to di ni nla loni. Iyen la fe fi row a ni agbara. Ki ni won nse ni university na? Awon eto yen ti w anile tele, abi tani ko mo wipe tiwon bar i epo isu mole o ma wu ni? Sugbo university a so fun wa wipe ti ko bas i omi to ma a wet e, ko ni dagba ko ta, ko di oun ti a ma a le ko ero e.

Ti a ba le gbin isu pelu, tabi eru isu, kilo de taa le gbin ege bee, iyen ni University ma a so fun wa wipe stem ege yen le ma a ge, wipe bayi ni iyato to wa ninu gbingbin isu ati ege. Ti a ba tun ri nkan ti a le gbin sinu omi, tabi legbe omi, iru ile ti a le e gbin agbado si, eyi to se e gbin oka baba, ki lo de ti agbon se le wu leti okun, ti agbado o le wu nibe? Iyen ni awon University yen ma a se alaye e fun wa yekeyeke.

Se e mo wipe e ti ko ra yin jo already. E ti n segbe,,E ti n soosa ke to se oosa, abi beeko, Chorus- Beeni. Sugbon awon nkan wa ti a gbodo tun se, iyen ni wipe, a gbodo ro ara wan i agbara lati mo bi a se ma tesiwaju lori gbogbo awon eko wonyi lati fi di mimu lo fun anfani wa ati riro wa ni agbara lati le ba iwa ibaje tabi aisododo ja lawujo. Opolopo ni won o da rap o mo wa nitori wipe nkan ti a nse, o le ma ye won. Awa ti a ti e ro wipe o ye wag an an, nigba ti awon oloselu ba de, opolopo awon nkan ti a ro wipe o ye wag an, nigba ti awon oloselu ba de, iru ede won i won fi nso o? Ti o ba ti e fi Yoruba so, o le ma ye wa. For example, to ba ni oun ma a se bridge, iru bridge wo lo fe se, akoko wo lo maa gba lati see? To bat i eni ise (work) loun ma seto e fun awon omo wa, elomiran ninu won a so wipe kii se ise loun so oo, sugbon ise

*(Comrade Oyatoro) – A ti gbo gbogbo bi isu se ku, bi obe se bee lenu eni ti o ni nkan re, ti o se agbekale eto fun ra re. Bi a se n se nkan ti oun tuba ti oun tuse ni yen o. Eni ti opo tun sun kan bayi ni, Comrade Adeola Soetan. Ti won je okan lara awon ti won nja fun ijoba tiwantiwa- E kaabo sori eto-*

*“According to the scale of preference, ngba te ba wo one way or the other agbe to n fe nkan oko re awa discover pe ta won youth ba ni ona la won fe won le po ti won so ti agbe ri ta ba so lo ta so bo koda gbogbo a discover pe ta ba ni ka mu nkan meta mo so ni ikorodu about 2 months ago wipe awon youths la won fe playing ground awon agbalagba ni no, awon need police post, o wa di argument at the end of the day won se police post.Nigbati won pe si discussion yen and I told them ese mistake, awon wo lon commit crime, awon youth ni so e mo pe awon youth centres yen o ma njeki crime wa le ni, won gba bolu,won gba table tennis, won se gbogbo e from there won discover pe ogbeni yi ma dabi Kanu, eleyi nma gba bolu bi Messi, club kan amu,egbe a ma wo pe ti eni ba play fun club yi ,e mi na le play fun club mi ni next year. Ngba e ba pe olopa wa e bi npa youth ko ri recreation kankan se.....olopa ti e gba wa ebi npa oun na, awa di wetin you carry, ati youth ati eyin elder ati eyin market women, gbogbo yin e wa beere si ni complain pe wahala ma tun de o kaka ki eti sofun awon youth yin pe ewa a o se viewing centre a o se gbogbo e amo eyin na lati fi owo sowopo lati jeki amo wipe ani lati se security issue ani lati mo bi ase mase won ma pera won jo now ibiti won ti gba bolu ni won ti ma mo wipe enikan mu igbo, won ma wa sofun bale, won ma wa sofun landlord so in that one eti allow youth advantage eti miss e eyin olowo e fe ki won wa gbe ibon wa pa yin nile ni ese soro police post. So itumo ni wipe to discuss ikan ti afe we must be very much sincere, strategic, constructive and creative.*

*Gbogbo wonu ara won loni abi beko. So in that wise ti won bati mo ba yen ise wo ni awa wa le se yen as elders, as CDA. Awon CDA ati jo meet daada , a discover pe iru democracy ta nso ko si lo do won. CDA leaders won nse ise takuntakun lo do won, ikeji amo eyi to ba je oga ninu won, o le je pe o like adugbo yen gann, o rope oun lohun gbonju, boyo oun lo dagba ju, to ba je pe oun lo lowo ju larin won, gbogbo eyan*

*ama respect e, chief ekasan sir, ekale sir, alhaji rankadede sir, CDA meeting wa lola, mabo mabo mabo mabo, oun to ba de ti so, labe ge. ko ni si pe ama lo ba awon kankan, artisans okay, community de, gomina wa bawa pe nkan ta ba fe ni budget odun to nbo, ka so.*

*It should not be the CDA chairman position alone, gbogbo nkan ta ti list, iwo otun lo ba awon market women nijo meeting won, ko lo so fun won nkan ti a so, iwo lo ba awon olokada, iwo lo ba awon youth, iwo lo ba awon artisans, nkan te ba wa gbo ni meeting won, ke je ka gbo. won so bayibayi nkan mewa, chairman de so pe nkan meta lon fe se, won wa pe meeting awon leaders won, hmmm pelu awa leaders ati awon CDC awa joko, omode gbon agba gbon lafi da Abeokuta, ki le wi, e je lo ka iwe yoruba dada, won yi mowa lowo ni, sen gbo, hen hen so oun ta so ni wipe, e je ka mo ba se nse opinions yen and nkan to de ma nfa, tabi ti agree pe gbogbo wa la mo npae, gbogbo wa la agree si oti di tiwa niyen. Enikan so nijokan, boya badagry or so baba yen e ti mo pe o like community yen folori, o like e, on his own o ti gbon borehole meji fun community but kini baba fi gba isolenu, nigbati chairman ma se first titi, iwaju ile baba ni ose si, it may be strategic, may even be good but awon eyan complain even baba yen gan so ngba ta se community meeting, pe ona yen ona toni moto ni, community ode ni moto, awon to ni moto opo, ona ti awon olokada ngba ti won kin fi gate si lo ye ki won sope ki won se and baba agree later pe oun oti mo npa e, its approval and he said next time its wrong.*

*Chairman o le se nkan to ba wun un, ore to je chairman ni oluyole, ni ibadan nbe lari alefa, aw nbera pe ko wulo fun wa o, o ma wulo o, koni wulo o, awon lo si village kan, 'to God who made him pe awon fe se borehole toni generator fun won, so, awon wa lo si abule yen, awon wa lo se seminar kan nigba yen, awon wa lo si abule yen pe ki awon ti e mu kini lo, won ba lo si ibe, won ba meet baale ilu won, o ba ni hen awon o fe borehole o ni generator, pe kanga ni ke gbe fun wa to de jin dadaa. o lo wa explain fun won pe 1. ngba te ba ra generator le, te fun wa lowo osu kan, a di story owo epo, ta be ni awon community ma da owo epo, awon kan o ni da, e ni ba da a feel pe oun lo ma ko pon omi. to ba tun ya to ba tie wa ntoju generator, awon omo aye won ko ji generator lo so wahala awa de, bo de jilo generator a baaje. Paapaa*

*julo oun to wa funny npa pe ka ma gbo opinions nipe, awon obinrin tie wa like e, won ni ko gbe sile baale, won kan gbe ko jinaa, won ni omi wa nbe, ibe lo wa gbe si, kide lola, won le gossip dadaa, won a le soro dadaa, sugbon to ba wa wa nile baale, tibi a dide pe han, iya simbi to lo lataro, iya Simbi ori e ko sunwo ni, o ti mu niyen abi, apade iya kinikan, wan soro ori awon ara ile e, o ma wa lana. . . kinikan kinikan omi lowa pon, is part of community life part of community life, won gbo wipe ana la, won gbo iyen, awon to ngbe banana won ni iru iyen o. Mo lore kan, o ngbe ikan ninu awon ile nlanlan, nijo to bimo, o ba pemi, emi gbe agege, kilo je iresi ni lekki, ma wo moto N5000, then toba de be ati bo di wahala, ki ojo ti e ka yan mo, flood de, you know why, ako ti poju kokojanbele, fence to ko gbengben ni, so to ba bimo, iwo lo ma se to omo e, tori ko ni yoju, to ba ti e yoju kilo fe fun je, amo awa community to ba di pe asiko to. To n ba tuto, o ti de ibe ni, iwo lo mo, iya seki ewa soja lana, iwo lo mo that is community life, abi beeko, it allows opinions, it allows speech, it allows information, it allows questions, it allows love, although it has own minus, toba ya ton ba ti gbo peke, won gbe odi nana, marternity a bimo, toko ba travel baba landlord no be so, toko ba de a ma kiwon kaakiri. In that wise, won la tilo ko, won lati lo gbe kanga yen si ibe yen, inu community dun pe nkan to ye ki o je niyen, so there a need for such meetings to hold, and lastly how do you now use the samples to make these things effective at Regular meetings. Regular meetings must be done, you must encourage it by community leadership, CDCs, CDAs, artisans and such meetings must be democratic, yes agba gbon ju omode lo loto, awon omode na nma ri nkan mi to le so, to ba ti wa di pe you've agreed with your meetings, now how do you push it, because te ba ti agree pe borehole le fe se sibi, ti gbogbo adugbo ti mo, borehole ni o won de ni 400,000 lo ma gbe o, abi te ba le se pali, pako e ko sibe, or ki joba se borehole to be constructed, march starting, end june, no be so, contractor Adeola Soetan limited, gbogbo wa ama lo, okay Debo Adeniran & co. won ti bine pe a fe gba contract koja awon de ti, awon de fe gba ile kiko 1000 housing units, a be ri pe awon olowo nma binu akuse. So itumo awon ha borehole ti . . . Ko ba site lona, ta lo ma ko bere, community ni, to ba wa wa lola, wa ni oda a ri yin lana, o ti di tinwatinwa unlike chairman ko ragbada de, o ko owo fun awon PDP tabi awon APC to wa ladugbo, kini chairman wa se, o wa se borehole, opelope baale se e ngbo lo ba wa*

so fun,gbogbo wa a ma lo ki baale,a mo iyi e,baale na a tun ileke ara e se a so pe oun na ti achieve nkan niyen oo. Dake enu e, o ti e dupe pe won ti gbe na hen,eyin alatako,ko de ye ko ri be,so a ma wo then to ba wa se ta fe nkan mi si ton se dada,then we complain.a ti ko letter si won apart from meetings correspondences we just have to do something. A ti ko letter si won, a ti se courtesy calls, courtesy visits ,a ti lo ki won ni ijoba,a ti lo ki oba,a ti lo ki baale to relevant, awa push e pe ninu budget wa ta gba ni local government ti a jijo so pe nkan meta lo ma se,nkan meta oun ni,e ma je kan gbagbe,a de tun wa ni advantage kan nisin whassap,social media,community e ko so pe baba kan o kawe,iro lon jebe,be kede ni won ka,e ni whassap groups,whassap group, e delist . A fe ko wa ma show Davido nbi o,abi ko ma show eni to wo skirt,hunhun nkan ta fe ni community discussions on these issues,won a so,mo npe enikan lana,enikan suggest fun mi pe,ore wa to ko iwe,professor to ku yen Alex Adesanmi wipe enikan ko suggest pe,o ye ka se candle line possession fun,kan de se nkan mi,mo de pe awon eyan kunra....human right society,lo ba pe mi se won ti pemi pe awon fe ni whassap groups lati discuss issues eyen ni osan yi,my name has been there,itumo mo ni bi mo sinbe,mo le ma dasi,mo le dasi ni yoruba,mo le dasi ni english so we should not see social media as a foreign thing or as what. It is not. Abule olope,olope gbogbo awon omo community,omo community gbogbo won ti ni whassap,gbogbo wa la ni phone now abi,gbogbo phone number yin a ma fi si,ki a to meeting CDA, e je ka lo ba won. Nkan ti a nso lori oro yi ni yen lo nje ijoba afi owoso owopo, ki aye le tuba ko le tuse, mo wi re abi mi o wi re.

**Comrade Oyatoro-** “Won wi re abi won o wi i re,won wi re, e ba wa fun won latewo.ko sen to ma fun e niyawo,o le blackmail wa lati mu omo wa lo,eleyi te ko sowo,eti toju won,eyin egba,gbogbo eyin oligaki wa,eyin ogun yen,eyin oligaki wa le fiya je wa,e ba ko sepe awon egba yen buru,e be na lati ri awon awon Soyinka,awon Fela,awon Ransom Kutu,e be na ni awon Obasanjo ti wa,e be ma la won Sonekan,awon Amosun ti wa... sa sa sa wa.E se gan won ti la ye wa yekeyeke bi a se le fi enu ko lori awon nkan ton ... bi a se le ko ara wa jo lati gba sira wa lenu pe bi lona ti a ma fi je anfani lati odo ijoba ati lati ma se awon ibeere yen, e je ka wa wo,se awon nkankan seku ti won ti so,kini iriri

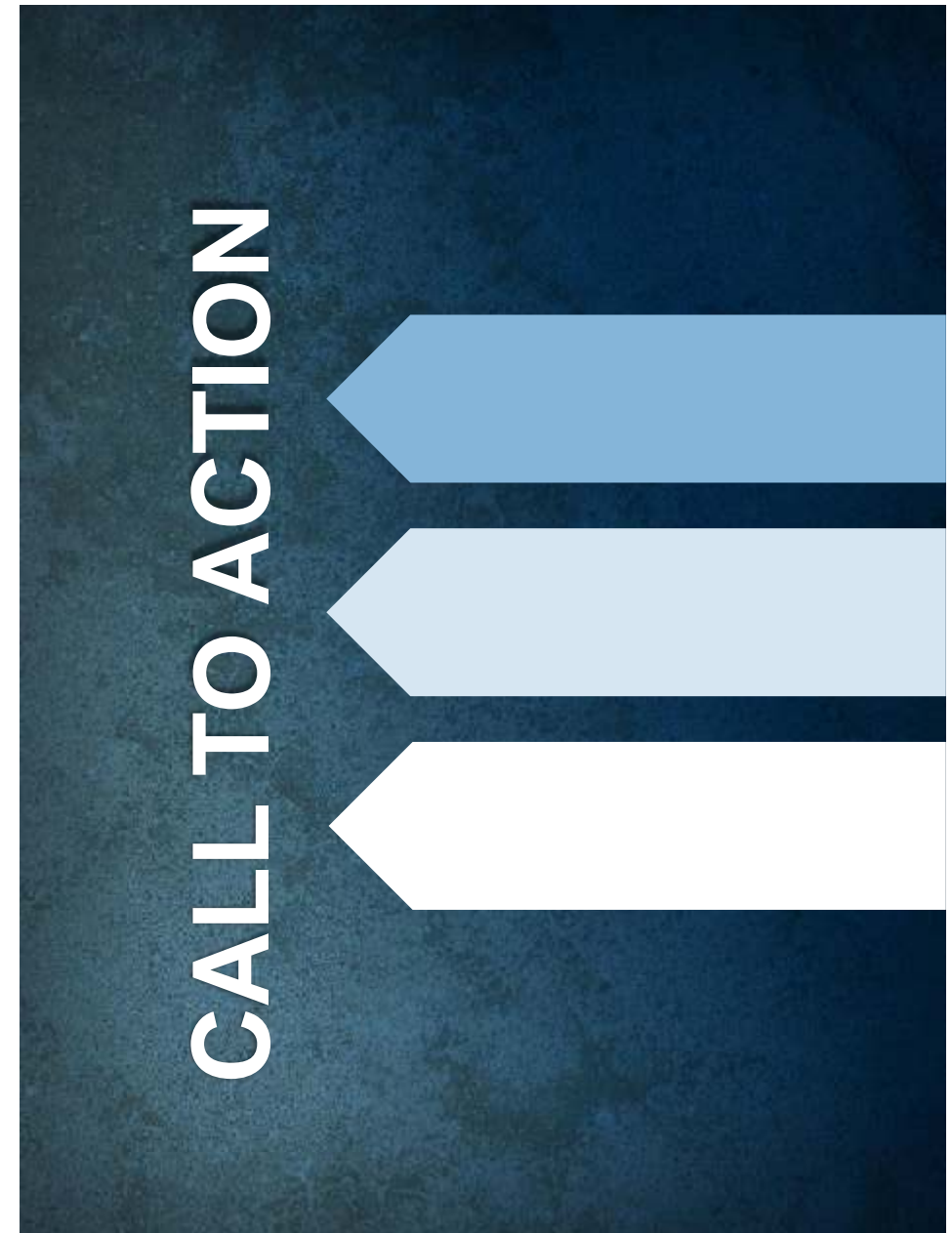
yin nigba te nse ise awon agbegbe,pelu idanileko ta ti se koja,o ye ke ti ma fi sinu awon ipade te nse nipa corruption,oro nipa ise ilu, bawo ni won se se daa si,se awon kan won nsi tan yin je, abi bee ko? Se won bere lowo yin eyin te je olori awon agbegbe yen ko to ma se nkan ton nse,se gbogbo nkan to n to sile yi,bawo lo se ye yin si yekeyeke,iyen la ko ma se paapapa.te bani ibeere,idasi keekeke,paapapa,e je ke se yen,ka mukuro nile, afikun,ayokuro. Sa! Sa!! Sa!!! Wa!!!,, Oruko mi Oloye Fatai Adewale, lati irewole local government. Adupe lowo ajo to gbe kini kale nitoripe, aye tuntun ni, nitoripe,teletele awon tan ba sise po ni awon ijoba won ka wa kun pe a wa na sun mo joba,a wa ta de jeki isise won yo fun irisirisi nka n tan nse sugbon ko si nkankan to gbe si sia nbe,ton ba se kini yen tan,a ko ma gbo leyin ni.Elekeji,pelu ajo te gbe kale yi,awon ipade adugbo tan nse,emi je olori ikan nbe,sugbon iyalenu ni pe awon opposition party po lodo wa nbe,ko si nkan ti mo gbe kale to te won lorun,sugbon pelu eyi ton sele yi,kese ta di ibo Aare tan,won ka ni ipade apapo,o ni enikenin ninu gbogbo wa,to ba ni nkankan lokan pelu oun ti be ni ijoba yi,ko fi ejo to ba wa ko fi si itosi ka ba le janfani ijoba wa,so anybody to ba wa nbe a le jo ma se,gegebi oun ta gbekale yi, o ten lorun po,olorun yo ma je ki o te siwaju,ese pupo. Akiyesi ti won niyen ni council area won niyen,ka jo se,bi asa awon kan,ajolo ni ajobo,ti a ba sowopo,a ni jiyagbe... osan ka sowopo bo se ko wa nisinyi,,,ta ba pawopo, ohun ta fe ko wa si imuse yo di mumu se.

Awon Councillors ta a yan larin wa, a wa ta wa ni Ward E, ta fi nkankan kun, sugbon lai pe lai jina, awon na n bo se wa je ila ta gbin,o ga ju elere lo,a wa to wa je pe afi ibo wa,bi awon eleyinbo se npe mandate,my mandate given to you freely for 4 years,won wa lo si aida odo temi,ma si wo niran o gba apero,ki olorun ki o ranwa lowo. Sa sa sa wa,nigbati mo ki awon alaga, mo tun alaga CDC ni ipinle osun ati gbogbo awon oga ninu CDC.Akiyesi temi ni pe kon sorope iwa jegudugera,corruption ,o lu ajo wa pa,be ni pe odo ijoba nikan lati ma now,awa ta je ara ilu gangan bere lati ibi ti pupo nnu wa tiwa ise wo lan se ati pe ki la le se lati erradicate ki awon eyan ma,poverity wa nigboro,ki awon eyan ma ta eri okan won with peanut,nitori wipe gbogbo awon ija te nja yi ni wipe kaye ko derun fun teru tomo,ki akoko

*wa ki o da bi awujo olaju. Oda bi kaso wipe a gbija afoju, afoju koni lese awon ara ilu ti... won nja fun, awon gan ti so pe this your time you better make use of it nitoripe won nki le efanta lemeji and gbogbo orisirisi ara ibeere, eru wuwo to sepe rep gan o le gbe a gbe si ori councillor, e de ni pe ijoba njale, ijoba o ni jale, oun to ye ko pin fun awon eniyan, iwonba oun to ngba ko to oun gangan se anything, this ward or local government to wa, sugbon nigba ta awon eyan.. asiko ti e ni o, o je tete ya se nkan ti wa se, eru to fe gbe councillor o le gbe, won gbe le lori, e lomi a ni iyawo e bimo, e lomi ti iyawo e ko bimo, se oun lo ba sun ko to di pe iyawo e bimo, e lomi a lon fe se oku, e lomi a lon fe se igbeyawo omo, e lomi a so pe moto toun lo battey e kose le, iwo gan to wa ba fun batterry to kose le oni moto to da to ti e ti e, o ma wa wo lopolopo pe iru... to je pe awon ara ilu ton jafun mi gan won prefer ki awon kan kowoje ju ka tun ona se, ka ko hospital, ka ri school to da, thank God for ogbeni Aregbesola, a o ti ever ri iru idagbasoke to fe se mu ni asiko to Aregbesola wa si Osun but ko se soro won pariwo kiri ko sowo, go to most of our offices, ise to ye ki eniyan kan tabi meji ko se, about 20 to 30 people lo ma wa lori e, e wa ni ri kan se, ejo arofeeku ni, eleyi je isoro tiwa ta ba dako ta o soro. Everybody ti ri pe lai gba ise ijoba kosi oun ta le se mo.*

*Sugbon ise agbe yen na si lona oo, tagbado wa ba bole lapa ona, ti ewure o ba je, a de wu ka de duro so opolopo o fe sise mo ju wipe owo ijoba ka sa ma pin, ka sa ma pin, te ba de beere pe owo ori da, nobody is ready to pay his or her own tax ibo la lori le ideyi, sa sa sa wa. Ese gan ha edakun, a da owo ibeere duro bayi na fun idi meji tan se yi o wo inu ara won ni ko se danadan ki a duro de eni kanakan, ti aba ni ka duro lori awon nkan yoku, toba de oti jo ara won ju sugbon ti ase ko ara jo yi lati fi imo sokan ni ohun ti a n fe tabi a ba se ohun ai da kan bo lase rin taba gbo ese keji investment na be a ri pe lati wa ma beere awon ibeere yen koni niwa lara papaa aa rorun fun wa lati le se eleyi*

**Transcribed by Adegboyega Otunuga, CMP**





# 1 LITTLE THINGS MATTER

**Corruption does not seem harmful until it is too late**

It is often easy to ignore impacts of petty corruption when they appear to be little more than inconveniences. But collective permissiveness of minor graft creates an enabling environment for corruption to fester, resulting in a problem far more difficult to solve.

Stop tolerating petty corruption. Pay attention to the smallest signs of retail corruption in public service delivery and be prepared to demand accountability from government service providers.



# 2 LITTLE ONES MATTER

**Education can help prevent corruption by fostering a culture of integrity.**

An effective way to tackle corruption is to teach children to recognize it, reject it and condemn those who tolerate it. School curriculums must incorporate ethics and civic education in the curriculum. Parents, teachers and school administrators must recognize their responsibility to shape the values of the next generation by exhibiting high standards of integrity, honesty and transparency in their actions



### 3 FATALISM IS PARALYSING

**Anti-corruption strategies are less likely to be successful when entrenched practices are considered impossible to overcome**

Decades of unchecked corruption in Nigeria's public institutions and a history of inept leadership have destroyed public faith in governance and created a sense of fatalism. Citizens are unlikely to be motivated to combat corruption because experience suggests that nothing will change.

The fight against corruption can be won. New approaches must be adopted to create social incentives for collection action against corruption. Leaders must inspire faith in anti-corruption efforts by implementing tangible reforms in public institutions. Civil society and community leaders must develop and promote a national social contract that rewards accountability and enforces social sanctions for unacceptable behaviour.



### 4 CHANGING OUR APPROACH TO ANTI-CORRUPTION MESSAGING

**Sensational messaging desensitizes the public corruption**

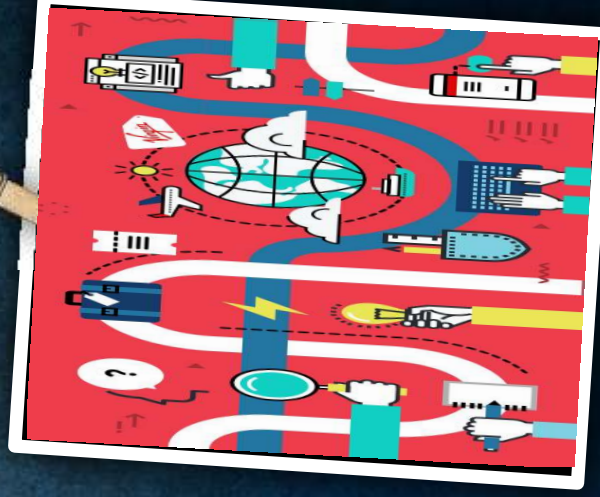
Traditional approaches to anti-corruption messaging in Nigeria have been characterized by sensational reporting of corruption cases involving huge amounts of money or the use of extreme language to eliminate undesirable behaviour. These kinds of messages risk including apathy in citizens by reinforcing their sense of powerlessness in the face of rampant corruption. Anti-corruption messages must be carefully framed to effectively communicate the negative impacts of corrupt behaviour while empowering targeted audiences to take practical and effective action. Pro-accountability actors must avoid the one-size-fits-all approach to anticorruption messaging and ensure that messages are assessed for effectiveness before dissemination.



## 5 REDESIGNING GOVERNANCE PROCESSES TO MAKE CORRUPTION AVOIDANCE PRACTICAL

**Doing the wrong thing becomes a rational choice if doing the right thing is too difficult.**

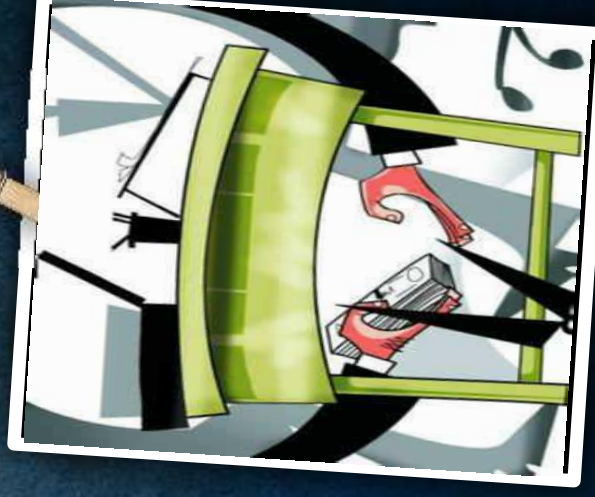
In Nigeria, avoiding corruption may not be the most practical option. Governance processes are not designed to be citizen-friendly. It is easy to fall afoul of regulations because procedures are needlessly complicated and poorly documented. Complying with penalties for relatively minor violations is unnecessarily difficult and creates incentives for extortion by law enforcement agencies. Government must rethink and redesign routine procedures for providing public services to ensure they are citizen and business friendly. Options for complying with penalties for minor violations should include online platforms where citizens can lodge complaints, disputes imposed penalties and report instances of solicitation or extortion.



## 6 POLITICISING CORRUPTION CAN DO MORE HARM THAN GOOD

**Political bias in the fight against corruption undermines public faith in anti-corruption efforts**

In Nigeria, fighting corruption can be an excuse to persecute political opponents. Government and its anti-graft agencies are often accused of abusing their power and being biased in choosing which allegations of corruption to investigate or prosecute. In several cases, court rulings are disregarded. Fighting corruption is already a difficult mission. The abuse of state power compounds Nigeria's accountability challenge. The government must be seen to be fair in applying sanctions and anti-corruption agencies must operate independently and within the scope of the law.



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| Ayobamidele Adegboye | - | Ag. Project Implementation Officer (Ag. PIO)    |
| Jolomi Fenemigho     | - | Research and Documentation Officer (R&D)        |
| Awoseyi Kunle        | - | Assistant Finance and Accounts Officer (AFA)    |
| Tunde Ademoyegun     | - | Logistics Assistant                             |
| Titilayo Olaleye     | - | Programme Assistant (PA)                        |
| Oluwapelumi Fagbemi  | - | Admin Assistant (Aa1)                           |
| Adejoke Adesanmi     | - | Admin Assistant (AA2)                           |
| Damilare Adekunle    | - | Mentee  |

