



## THE REVELATION OF 2011- 2013 CCDP END PHASE EVALUATION

Special points of interest:

- We have been taught to catch fish and not only eat fish. If today CCDP weans us we are equipped with skills **to continue on our own.**
- Vanity upon vanity is every thing under the sun: History only repeats itself.
- **“Who would have believed among the eyes that saw that I would survive and live to testify of God’s grace, mercy and unfailing love this day?”**
- Understanding your own and **other people’s temperament** makes you much equipped to handle interpersonal relationship successfully
- These pupils you see today as nothing are potential presidents, Governors, Senators, National Assembly members and many different **leaders of tomorrow”**



Presentation of evaluation draft report to the Church represented by the DGS and Board members

Inside this issue:

Revelation of 2011-2013 end phase evaluation	1
Revelation of 2011-2013 end phase evaluation	2
Revelation of 2011-2013 end phase evaluation	3
Editorial	4
CCDP Staff retreat: 2013	4
CCDP Staff retreat: 2013	5
Community bridge commissioned	6

Retrospection on every planned activity is instrumental to measuring achievement within a given period. This could be done at the formative or summative level of the implementation of the activity.

It might interest you to know that during every project phase, CCDP conduct both evaluations to keep check the track of implementation of its activities and the impact on target communities. During the 2011-2013 end phase evaluation exercise, the led facilitator, Professor Sunday Alonge took stock of the activities planned vis a vis the actual carried out to assess the overall achievement of the phase. Assessment of the rec-

ommendations from the formative evaluation in June 2012 was rated 75% achieved by Professor Alonge during the summative evaluation in June 2013 with optimism that the 25% will be achieved by December 2013.

The exercise covered five regions CCDP operates: Zaria, Foron, Kabwir, Shendam and Panyam, except for Borno region which comprises Borno and Yobe States because of the emergency rule the Federal Government of Nigeria had imposed on the states. General findings drawn across the 5 regions by the evaluation teams during field visit to 21 communities from both Direct and Indirect beneficiaries through Focal

Group Discussions (FGDs) and semi-structured interviews (SSI) were as follows: Perception of CCDP Programmes: The perception of CCDP among the communities were; an organization that assist the poor, unites communities, train and enlighten communities on development issues, peace and relationship building and an organization working with people without asking for anything in return. On effectiveness, respondents emphatically affirmed that the staffs are committed to their work. That felt needs in the communities are prioritized by the communities through a participatory approach which gives room for ownership of the projects. Others al-

## *From page 1: THE REVELATION*

cluded to accurate methodology in carrying out assignment by CCDP staff as being a contributory factor **to the organization's effectiveness.** The lasting effects of both trainings and physical projects on communities were also brought to light by intended and un-intended beneficiaries.

In Zaria region, youth in Kaduna who benefited from CCDP trainings re-counted in totality the numerous positive impact it has brought to them. Many said they have started businesses and have experienced improved livelihoods; many have taken time and counsel to select their marriage mates and are living a happy home. Others have had moral transformation from substance abuse, drugs addiction and in decency as a result of the trainings.

Angwan Danladi testified that apart from being a unifying factor in the community, their clinic CCDP supported with equipment, has also reduced risk and cost of transportation for community members as they now access medical services at their door post and has help them save some money for their up keep.

In Shendam region, Kuka community CCDP supported with school benches and cement testified improvement in the quality of education of their wards because they now sit comfortably and concentrate more. That the neatness of the pupils all through week days in the school has also reduced cost of washing and tearing of their uniforms, which saves money for the families.

The relevance of CCDP to the priorities of the target communities was emphatically repeated to be its unifying factor irrespective of religion, tribe or political affiliation. Others added that the relevance of CCDP is rooted in its philosophy and methodology of being only a catalyst in facilitating communities to identify felt needs and the com-



A cross section of participants during the presentation of the evaluation draft report

mitment of the staff.

On the efficiency of CCDP in achieving set objectives as understood by communities, many said its efficiency is rested on the participatory approach puts to use from planning to implementation of development issues, its accessibility to communities and its continuity and determination for relationship building among com-

---

***“We have been taught to catch fish and not only eat fish. If today CCDP weans us we are equipped with skills to continue on our own.”***

munities. Others pointed out that the philosophy of identification and use of locally available resources, both human and material within the local communities in the implementation of projects, transparency, accountability and dependence on God are critical to **CCDP's efficiency.**

On sustainability plans for both CCDP and at community level for lasting impact, stake holders within the confine of the church cut across the regions attested to

the fact that the gospel has been preached to the unreached through the activities of CCDP, the development arm of the church, therefore the church cannot afford to let go that arm of the ministry but sustain it. Others appreciated the partners that have been supportive to the activities of the development arm and affirmed that by the special grace of God, the church will do all within its ambit to sustain the organization to continue to bear fruit, because the Lord will not abandon his vineyard. At the community level, many communities promised to continually utilize the trainings received on development issues and work together on their identified needs because the knowledge is fundamental.

In Hurum community, B/L LGA, their sons and daughters have avail themselves to teach the pupils in their community primary school as volunteers on stipend and not wait until government support them with teachers; all aimed at sustaining the school for lasting impact.

Products of Banram community secondary school in Bogoro LGA of Bauchi state that have graduated from Colleges of Education and other tertiary Institutions are now teachers in various disciplines in

## From page 2: THE REVELATION

the school to contribute their own part to the vision of the community which has made them what they are and to sustain it for posterity.

Talbutji Dadi community in Langtang North LGA, though yet to start any physical project was optimistic that the trainings received in areas of Agriculture and

livestock keeping is already helping members of the community. Mrs Esther Paul and CDA Secretary affirmed that **“We have been taught to catch fish and not only eat fish. If today CCDP weans us we are equipped with skills to continue on our own.”**

Other communities said the trainings they have received from CCDP are like seeds in their hands that they will continue to

propagate from generation to generation.

Deduced from these testimonies, the church can be seen to be doing a lot among communities through its development arm in the propagation of the gospel and cannot afford to leave the vision die but sustain it to continue to give the people a test of the heavenly kingdom manifested on earth.

## FROM GRASS TO GRACE

Everything under the earth has a beginning and an end, but it is equally said that the end of everything is better than its beginning.

Baba John Gumap testified the grace of God in his life during a retirement service organized for him by CCDP after his successful years of work with the organization on the 26<sup>th</sup> June 2013.

When baba Gumap was called to give a remark before the close of the program after he had danced all his strength side by side with his wife during the service in appreciation to God, looked up to the heaven and rhetorically asked, **“Who would have believed among the eyes that saw that I would survive and live to testify of God’s grace, mercy and unfailing love this day?”**

**“I was born pre-mature, very small in the eyes of witnesses, seen to be nothing. Was something that would have been thrown away? Voices contemplated its survival. Yet God numbered me among those that survived by his grace to see his greatness”** Baba Gumap narrated.

That was enough a sermon for ears that listened, yet he continued, **“I grew up and began to think of self-survival and left home to the East. In the Eastern part of Nigeria, I was called “smally”. The Yoruba called me “Kyekyere,” all because of my structure. “I became pensive on**



how I could be known among my peers because of my size. I tried being a way ward and became rascal so I can be known, but I was not known for that either.

**“All my friends that we met with in the cities from different places in the search for self-ego got enrolled into the Nigeria Army by virtue of their sizes, but my stature denied me. I pitied myself, I pitied my life.”** Baba exclaimed.

**“I decided to take a tour round all the states that made up Nigeria then in the quest to be known, but it was vain and vanity”** Baba Gumap affirmed.

**“Nothing hold water despite all my effort to help myself. I began to think of my home back in the North. I was scared because I had nothing to show for the many years spent. Worst of it all, I was coming back to face the hunger that I run away from, waiting for me at the door just as an hungry lion waits for a prey to devour,”** he reflected.

The youths laughed it over. For them it was some tale, but many

elders were seen reflecting those old days and you could see them mused over it.

**“I was not deterred, I prayed and asked God to bring me back to the North and vowed that if God brings me back safely, I will commit myself to his service,”** Baba cheered up. **“That became my turning point in life. I saw the grace of God and understood that what I was looking for wasn’t God’s plan for my life. Until when I knew I couldn’t help myself and forget my past and offered myself to God’s service, took up my cross and followed Jesus Christ, that I found peace and direction for my life.**

Today, all the people that are gathered here are to join me thank God for fulfilling his purpose in my life.

**“To you that I left in service, both in the church as ministers and as security men in CCDP, hold unto God, he will guide you to the end. My children, be committed to the end, in whatever the Lord has entrusted in your hands.”** Baba John concluded.

No wonder, they say that the words of elders are words of wisdom, not because they don’t make mistakes but because they have a lot of experience of lives situations. Baba’s memory lane is enough a life-long lesson to be learnt.

The retirement service was well attended by CCDP staff, family members, well-wishers and members of his home church kongkaat, LCC Jwak.

## EDITORIAL: The vanity of 'Pride'

Go round the streets of the globe today in a vox-pop on **this four letter word "PRIDE"** and you will receive pleasantly surprised responses. Pride is defined by Longman Dictionary of Contemporary English as being proud of something that you do well or of a quality that you have.

Suffice it to say that many people will contest their pride in their level of education forgetting that whatever level they have attained, many others attained if not more and today, it is story.

Many others will debate their pride in their wisdom forgetting that people of great wisdom existed before them and today, it is history.

Others will mirror their pride in their might and power to command, declared and destroy forgetting that many Goliaths existed before them and today are not even remembered.

There are those that will trace

their pride to their riches, splendor and luxuries forgetting that before them, people of great riches, splendor and luxuries existed and today are no more.

No wonder, the book of Ecclesiastes admonishes us that **"History merely repeats itself, it has been done before. Nothing under the sun is new. What can you point to that is new? How do you know it did not already exist long ago? We don't remember what happened in those former times. And in future generation, no one will remember what we are doing now"** Ecclesiastes 1:9-11.

If nothing is new under the sun, and no one will be remember for these fading pride of educational status, wisdom, might and power, riches and splendor tomorrow, then it is pertinent that we only boast that we truly know the Lord and understand that he is just and righteous, whose love is unailing and is remembered generations **after generations. "This is what the Lord says, "let not the wise man**

gloat in his wisdom, or the mighty man in his might or the rich in his riches. Let them boast in this alone: that they truly know me and understand that I am the Lord who is just and righteous, whose love is unailing and that I delight in these **things. I the lord has spoken"** Jer 9:23-24.

Suffice it to say that the Boko Harams and the cattle rustlers that continues to contest their pride in their charms, might and power of the gun, maiming and killing innocent souls that are not in their power to make. As the Lord lives, these Boko Harams and the rustlers with their fading pride of charms, might and power and of the gun, will be consumed just as the Egyptians were swallowed by the Red Sea. But for those who fight on their knees in fervent prayers shall see victory in the spirit.

. **"Fear God and obey his commands, -----.** God will judge us for everything we do, including every **secret thing, whether good or bad"** Ecc 12: 14-15.

## CCDP STAFF RETREAT: 2013.

A-2 Day retreat was organized for CCDP staff in March 2013 **with the theme "Each was given according to his ability"** Mathew 25:15b

COCIN Director Health and Social Services, Dr Emmanuel Nanle who gave the welcome address emphasized that the need for retreats emanated from a committee report that was used for COCIN strategic plan: To continually re-awaken and mould the attitude of staff **in God's vineyard. He charged** all participants to see it a privilege and makes the best use of the opportunity to reflect on how they have live their lives and again learn how God wants them to live for him in the years ahead.

COCIN General Secretary, Rev

Dr Obed Dashan mni who gave the opening exhortation spoke on the **"Christian attitudes and the healing ministry"** Lev 13, Mtt 4: 23-25, Mtt 8

Dr Obed drew the attention of the participants to the fact the hospital where one gives and receives is expected to provide more care to such person than the home. He said that all staff in the clinics, individually or as a group are supposed to be an embodiment of healing by their humble touch to the sick.

Rev Dr Dashan continued that when Jesus was in the ministry of healing while on earth, he used the compassionate touch power to pronounce healing to the sick. He testified his excitement with a nurse in the paediatric ward in JUTH far back 1978 that has 15 children in the ward. That she would routinely

touch and call every child by name by his/her bed side and pronounced healing to them in the name of Jesus on the sick bed.

Dashan affirmed that touching power is a deep communication that is unforgettable.

That it gives hope to every hopeless situation. He challenged every health care provider to emulate the attitude of the master healer- **Jesus. "The attitude of every health worker speaks volume of him/her."** He concluded.

Rev Moses Chuwang who was the guest speaker for the first day spoke extensively on temperament that gives every human being the distinguish qualities that make him/her unique as God designed.

Rev Chuwang stated that the study of individual differences becomes a need to recognize parameters:

From Page 4: CCDP STAFF RETREAT: 2013.



COCIN GS Rev Dr Obed Dashan giving the opening exhortation at the staff retreat

who can do what so that the importance of team work could be cherished.

He continued that when a person becomes self-aware, he is in position to acknowledge responsibility for that which he does and the course of his actions and thus take ownership of his life.

Rev Moses emphatically stated that in order to understand your relationship with others, you must first of all understand yourself. Therefore understanding your behavioural style in relation to others is critical to total quality management in service provision. He added that behaviour is the way one acts/conduct him/herself towards others: good or bad, and it is called temperament, character traits or personality traits. Character on the other hand, **he said is the real "you" which is the hidden person of the heart which combines your upbringing, trainings, morals, values, belief and habit patterns.**

**1 Peter 3:4. "It is your real self when no one is around",** he said.

The speaker defined temperament as the component of the

**individual's accumulative tendency** of perception, retention and organization. It is a representative indicator of the distinctive behaviour of how a person learns and seeks from and adapts to the environment.

He went further to unveil and highlight the four types of temperament: their strength and weaknesses to help participants reflect on their own personalities and see the need to appreciate others as they are and work together as a team. Rev Chuwang emphatically pointed out that there is no right or wrong temperament less any one boast because each has both strength and weaknesses and



above all, God made them all for a purpose to the glory of his name.

**Sanguine**, he said, is receptive by nature, outgoing and is thought to be natural salesman. That most often, he/ she touch the hands or shoulder of persons they are talk-

ing to and tend to take outgoing profession such as acting. That a sanguine is the most happy person others like to have around.

The weaknesses of a sanguine includes lack of discipline, most emotional and can easily burst into cry, he said.

**Choleric**, he said, is very forceful and active, most practical and makes quick and sound decisions, not afraid of problem and does not display compassion easily. The speaker cautioned that most entrepreneurs are choleric because of their impatience as they often end up doing everything themselves.

The weaknesses of choleric includes anger and hostility and could carry grudges for long, he said.

**Melancholy**, he said, is an introvert, analytic and perfectionist and may chose difficult life vocations to become: Doctor, Scientist or Artist.

The weaknesses of a Melancholy includes being easily offended, often seeks revenge for real or imagined insults. For Melancholy, everything must be black or white, no shades of grey, he stressed.

**Phlegmatic**, he said, is an idealist, best described as easy going: the easiest temperament to get go with and does not interfere in the business of others.

The weaknesses of phlegmatic include lack of drive and ambition, self-protective and may be selfish and the most fearful of the temperament, he explained.

Rev Chuwang stressed that no one is completely one temperament type, but usually a blend of two and occasionally three types: one being dominant and one secondary. Consequently, no one type temperament can be said to be the best in entirety but is often complemented by the others in team work for total quality service provision, he added. No wonder, **Walter Lipman said, "If all people are thinking the same, then no one is thinking"**

**"Understanding your own and other people's temperament makes you much equipped to handle interpersonal relationship successfully", the**

## COMMUNITY BRIDGE PROJECT COMMISSIONED



Distinguished member FHR Barr Aminu Jonathan commissioned community bridge

Dang-Bungha Community Bridge which idea was conceived in 2008, but work started towards achieving it began in Nov 2012 was commissioned by the distinguished member FHR Mangu Bokkos constituency, Barrister Aminu Jonathan in May 2013. Dang-Bungha community is in Mangu LGA of Plateau state. Though a small community with an estimated population of about 500-600 people, could be said to be committed and hardworking, seeing what they did in the river where the bridge is constructed.

Barr. Aminu Jonathan while commissioning the bridge, expressed happiness over the doggedness of the community in working together with unity of purpose reflecting on the time he came and gave them support and the time the bridge is completed. The distinguished member said he was delighted and wished that other communities within Mangu and Bokkos constituency emulate them and learn to face their challenges head long.

Ibrahim Nten, Wambai Bungha appreciated all those who despite tight schedule created time to come and witness the epoch making event in the life of the people of Dang-Bungha community.

The Monitoring and Evaluation officer, Hon Josiah Mahwash who stood in for the programme coordinator CCDP, Mrs. Josphine Goro said, **CCDP's philosophy** in community development as a Faith based organization can be likened to a midwife attending

to an expectant mother in labour that keep persuading and encouraging her to push and push until she delivers the baby. He continued that after the woman has delivered, the baby remains her own **not the midwife's**. Josiah concluded that CCDP only facilitated the process of the very

The chairman, PDP, Mangu LGA, affirmed that the impact of the distinguished member FH R, Barr Aminu is felt in most communities in his constituency. Recent of such he said, are: Sabon Gari Community that benefited a PHCN transformer, Farmers in Bokkos LGA given water pumps and farm inputs and Kombili community where he is coordinating the construction of a bridge over the dreaded river Kombili that usually cuts off the community from Mangu town during the rainy season.

The District head of Bungha Da Danladi Denan in his address appreciated Dang-Bungha community for the giant stride taken to ensure that they have a bridge which will serve them and many other secondary beneficiaries within and without Mangu.

Da Danladi appreciated the National Assembly member and all other spirited individuals that have

supported the community in one way or the other and today the dream has become a reality.

bridge we have seen and walked across today, but Dang-Bungha did the pushing and today they own it. He challenged them to continue with the second identified priorities drawn up during the Participatory Rapid Appraisal (PRA) as development is a continuous process. Rev. Philibus Mulam, the Vice chairman RCC Mangu gave a short but touching message on the topic **"unity that brings progress"**. He said every tribe and people over the globe got their language from the incidence of the tower of Babel that became the dividing force of the initial one language. He continued that because God so love the world he sent his son Jesus Christ to die that all might be one again and that is why different tribes and tongue were gathered to rejoice with Dang-Bunga community over the giant stride. **"Today God visited what Dang-Bungha community has done and has blessed their effort"**, he concluded.

The chairman CDA, Dang-Bungha, Mr. Jali Magaji who read the brief history of the project said they were able to complete the bridge within the shortest time because of the commitment the people put in to do the work and the urgent need for the bridge. Jali added that from start to finish of the bridge work, it gulped about 2.6m naira. The National Assembly member, Aminu Jonathan, His Royal Highness, Da Danladi Denan and the former acting District head of Bungha were all given awards of recognition for their immense contribution towards the achievement of the bridge project.

## A VISION SUSTAINED



Vice Chairman and the Secretary COCIN RCC Lafia at Ugah during subsidy presentation

Ugah community; a missionary field first envisioned and explored by COCIN RCC Bokkos in 1994, now under COCIN RCC Lafia is located east of Lafia LGA, Lafia East Development Area of Nassarawa state.

The predominant native tribe is Akyeh, though there are other tribes that are settled there.

Ugah is a mixed community: both Muslims and Christians living peacefully and working together harmoniously; the greatest desire any community, society or nation would wish its citizens imbibed.

The journey to Ugah, though delayed because of mechanical faults that the car developed, the Vice Chairman and the Secretary, COCIN RCC Lafia, the Staff and pupils of COCIN Nursery and Primary School Ugah and the entire community waited patiently. When finally God's grace the team reached, they all rose to accept the team with every mien of joy and happiness that demonstrated unity and harmony at a glance.

The vice chairman, in his welcome speech gave an exhortation from the book of Exodus

35:20-24. He succintly said that every good gift starts from the heart: from the stirring of the Holy spirit to the willingness of the heart to do same. He appreciated CCDP for the material support given to the school and declared that for every

gift, what matters is the heart behind it. The Programme Coordinator, CCDP Mrs Josephine Goro who presented the material support to the school emphatically stated that **"These pupils you see today as nothing are potential presidents, Governors, Senators, National Assembly members and many different leaders of tomorrow"** She then showered accolade on the visionary, missionary Pastor Nanbol Tali and Mrs Ladi Christopher the pioneers of the school.

Mrs Goro continued that the vision to establish a school where young boys and girls will be taught and moulded to be good citizens of Nigeria is laudable and pleaded that RCC Lafia and the staff of the school should strategize plans to ensure that the vision is sustained for posterity and lasting impact.

The head teacher COCIN Nursery and Primary school, Mr Musa Allahnanan said the school started in 2000 with 24 pupils by the aforementioned missionary pastor and was supported by Mrs Ladi Christopher as the co-teacher. He continued that Mrs Charity Abimiku became the only teacher after them in 2002. Allahnanan

lamented that between 2003-2004 when Renas Nehemiah was the teacher, only 7 pupils were left in the school. However, he emphatically stated that despite the near collapse of the school because of the numerous challenges, Nehemiah remains resolute to sustaining the vision and did not give up.

Allahnanan was happy to say that there was a paradigm shift between 2004 -06, when Pastor Samuel Musa came as the pastor in charge COCIN Ugah, Mr Obanya Samuel was added to the one teacher and the number of **pupils then rose to 20. "That same year, the board of the school employed 3 more staff: Nanle Samuel, Pardon Longmark, and Sarah Gom, with Mr Renas Nehemiah being the head teacher", he narrated.**

**"In 2009, COCIN RCC Lafia took over the school and employed more teachers. Presently, the school has 180 pupils with 8 teachers" he concluded.**

The teachers through the head teacher promised to work hard and support the young wards entrusted to their care in the school in the right ways of life for the service of the nation and humanity and sustain the vision for posterity.

The Deputy Chairman, PTA of the school, Mr Ayuba J Tukura, Youth leader who also represented the Oro Akey of Ugah and a Party coordinator in the community for a Nassarawa State Governorship aspirant, Abdulahi Yakubu were all excited with the support of CCDP to the school and by extension their children and promised to intimate the community leader and the Governorship Aspirant so they can see ways of assisting the school too.

The pupils added colour to the occasion by acting the Nassarawa Broadcasting Corporation (NBC) on a News telecast on the challenges within the state and the effort of the Governor to overcome them.

### From page 7: A VISION SUSTAINED

Veronica Adamu acted the news caster with Averson Ali and Ja'afaru Useni as reporters. They went further to display their acumen in Spoken English to the shock of their parents and guest

through a debate on the topic "Day school is better than Boarding school". Those that opposed the motion were: Jacob Nehemiah, Abigail Alkali and Peter Kisumu respectively, with Averso Ali, Deborah Adamu and Kigbu Yakubu as proposers. The prowess displayed in the performance of the pupils left

no parent in doubt and by extension the community members and guests that were present that they do not just go to have a field day in the school, but are really into the business of education with their teachers. It was a day that will keep lingering in the mind of many.

## PHOTO GALLERY



Staff & students during tree planting campaign at COCIN school Mangu



Lukas Partzsch (VSO volunteer) presenting laptops to CCDP staff



Presentation of farming inputs to winners of food hero award by Oxfam/VSO at CCDP



Training of community agricultural extension volunteers at CCDP



Cross section of staff at the CCDP staff retreat



Prayer on new organizational car by board members at CCDP