



# WHAT WE HEARD ON PART F OF CAMA



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# **BACKGROUND:**

More than three weeks ago, on August 17, 2020 precisely, President Muhammadu Buhari signed the Companies and Allied Matters (CAMA) Bill into law. Trailing the President's assent are various comments for and against some sections of the Act drawing considerable attention from the media, civil society sector, the private sector, and public alike.

As the Nigeria Network of NGOs, we sought to better understand how citizens and citizens-led organisations are interpreting the law. We engaged different stakeholders in the nonprofit sector and collated their opinions on shaping the future of nonprofit regulation through the Part F of CAMA. Through this exercise, we identified key trends, which we anticipate will significantly impact the implementation of CAMA in ways that cannot be ignored.

Armed with these findings, we deem it imperative to share with critical stakeholders across the country these perspectives of nonprofit actors so that the regulators (Corporate Affairs Commission, Special Control Unit on Money Laundering, Federal Inland Revenue Service, National Assembly, and other institutions) can use this body of work in planning, strategizing, and executing relevant decisions and actions. At the same time, we considered it necessary to hear from the civil society community about the challenges and opportunities they see in the Part F of the new CAMA. Thus, this report captures insights to inform thinking around the law as we move forward.

It has taken great efforts to capture voices from nonprofit organisations within our membership. This was done through an online survey and the engagements with the public through social media posts, comments, articles, press releases, opinion pieces, and news articles. This activity is integral to informing our work as a Network and to jumpstart the process of weaving diverse voices into the complexity or richness of the public discourse on Part F of the new CAMA.

As the Nigeria Network of NGOs, we fully appreciate the seriousness of the issues raised for and against Part F of CAMA, while expressing an unwavering commitment to find solutions through a multi-stakeholder approach. We hold the view that in order to inspire and sustain public trust, it is up to nonprofits across the country to take responsibility for a better relationship with their stakeholders and the wider public. This starts with taking active roles in the oversight for the implementation of this law.

Our expectation is for all critical stakeholders to use the knowledge gained and the perspectives gathered from this process to help determine present and future areas of focus as it offers a clear roadmap to the challenges the civil society community and the public deem to be of high priority and in need of changes. NNGO welcomes any comments or suggestions you may have on this report.

**--- The Nigeria Network of NGOs Team.**

# SUMMARY OF FINDINGS

Critical to the implementation of Part F of the new CAMA is an understanding of the forces that will shape sector-wide compliance. As organisations strive to understand the law and its implications for their operations amidst growing debate, the summary of options from the civil society actors and organisations that responded to our survey question when asked “what do you perceive as implications of the new amendment for the civil society” is to **influence a review, adapt to it, or ignore it.**

## PART 1: OPINIONS FROM OUR MEMBERS (NGOs)

As we reached out to engage with our members across the country using structured questions sent to over 3,000 nonprofits on our database, we were energised by the depth of the debate and interests in the discussions around CAMA. We received a total of 217 responses to our survey between August 13 and September 8 2020. 27% of organisations responding spoke favourably about the law, 39% saw it as unfavourable, and 34% do not know. What to make of the law just yet.

### > THERE IS A DESIRE FOR THE LAW

We found a desire for the law either from civil society organisations or the public. Arguments advanced in support of the law ranged from its ability to improve accountability and increase operational efficiency, as well as ease practice to enhance good governance and preserve public trust.

### PROVISIONS OF THE NGO

#### > REGULATION BILL SUBTLY SMUGGLED

Many respondents argued that the law is unfavorable, unfair, and has the propensity for abuse. The recurring theme, topic or concern for those not in favour of the law centered around mistrust, government interference, desperate desire by government to regulate CSOs, calculated attempt to set limitations for accountability and rights-based CSOs, smuggling of the NGO bill and its allied provisions, overbearing oversight, and civic space restrictions.

### > SOME DO NOT KNOW

We found a disproportionate understanding amongst our members on the implications of the new amendments to their work. While the new additions to the law are not unwelcomed, some seem to have little or no appetite for the law.

### > SECTION 839 OF CAMA IS THE MAIN PROBLEM

Many of the disagreements with Part F of the new CAMA emanates from section 839. Civil society actors expressed worries over a high propensity for abuse of that section, stating that subsection 1 gives too much powers to the regulator without recourse to the courts. They noted the law is ambiguous. Others posited that subsection 1 of that law cannot be read in isolation of subsection 2. The question that dominates the conversation is “on whose order will the Commission suspend the trustees of misconduct?” What constitutes public interest and what qualifies for a misconduct?” In addition, serious concerns have been raised about subsection 7, which is quite subjective and prone to possible abuse.

## PART 2: OPINIONS FROM THE PUBLIC

Nonprofits enjoy a huge amount of public trust given the fact that many nonprofits are closer to the people while serving the interest of the people, coupled with the generous nature of Nigerians, as majority of funding to the nonprofit sector comes from their founders, friends, families, associates, and well-meaning members of the public. It is no surprise that the World Giving Index ranked Nigeria 22nd position in giving, helping strangers and volunteering<sup>1</sup>. With many Nigerians giving to help different causes, it is instructive to track their comments and opinion on Part F of the new CAMA as critical accountability stakeholders for the civil society sector. In undertaking this activity, we tracked public comments, news articles, opinions, and analysis through social media platforms (Facebook and Twitter) between August 18 and September 8, 2020. We were clear that any law seeking to regulate the operations of civil society must inspire and guarantee public trust.

### > DIFFERENT THREADS EMERGED

We saw different threads of conversations among the general public with specific target at churches. Prominent leaders within the Christian faith argued for and against the law, especially Section 839. We found a disproportionate understanding of the law among commentators and analysts and a bandwagon effect. Generally public opinion on Part F of the new CAMA was mixed.

### > PERCEPTION OF THE GOVERNMENT

Majority of those who argue against the law have hinged it on the perception that the government is somewhat autocratic and largely intolerant of the civil society, especially of those who operate to demand accountability and transparency from the government. This perception is further fueled by some actions of the government that seem to validate this notion – such as the attempt at enacting a Social Media Bill, the Hate Speech Bill, and the NGO Regulation Bill which members of the public vehemently kicked against; coupled with the high-handedness with which the government at different levels have handled those critical of this administration and those who express dissenting views against the activities of the government.

### > CAMA CURBS EXCESSES AMIDST LACK OF SELF-REGULATION

A section of the public whose comments were tracked based on their response to an article titled; “Presidency to Bishop Oyedepo: found your country if...”<sup>2</sup> imply that CAMA and its amendments are necessary and that it is the responsibility of government to regulate the sector to curb the excesses of religious institutions since they have failed to self-regulate. Some, however, feel the government has neglected more important issues to focus on unimportant ones. Others feel it is important for dissenting voices to be heard with a view to achieving a balanced outlook for the law.

### > THE UNITED KINGDOM AS AN EXAMPLE

Public commentary shifted to the situation of charities in the United Kingdom (UK) and the regulatory role played by the British Government. Commentators provided different contexts on tax, gift aid, tax refunds in the UK setting against a background of why regulation for the civil society sector is valid in that region of the world. It was noted that while the tax system for charitable (nonprofit) organisations in the UK seems more advanced and straight forward, same cannot be said for Nigeria, although Nigerian nonprofits enjoy the universality of the principle of tax.

[https://www.cafonline.org/docs/default-source/about-us-publications/caf\\_wgi\\_10th\\_edition\\_report\\_2712a\\_web\\_101019.pdf](https://www.cafonline.org/docs/default-source/about-us-publications/caf_wgi_10th_edition_report_2712a_web_101019.pdf)

<https://www.thecable.ng/manufacture-your-country-buharis-aide-taunts-oyedepo-over-cama>

exemptions for donations and grants to nonprofits. Comments from other segments of the society is to the effect that while the Charity Commission in the UK is an example of nonprofit regulation by the government, that is only possible because of other enabling environmental factors that make the nonprofit sector more compliant to such regulations.

### > “CAMA MAY DESTABILISE NIGERIA”

Sharing his opinion with Guardian Newspapers, a religious leader urged objectivity and sensitivity of government in relation to the new CAMA. He noted that because the country is currently bedeviled by crises and upheavals, including the attacks on Southern Kaduna inhabitants, more attention should be paid to effect of the CAMA on the country’s peace. He urged that the CAMA be carefully engaged in a way that would not be perceived as an attack on Christianity as God’s intervention must be sought in order to maintain peace in the country.

### > “WHERE WERE YOU?”

A section of the public would like to know where the religious leaders were when the law was a bill and public opinion was being sought. They also asked what Christians in the National Assembly were doing when the bill was being drafted. This section of the public also raised questions about the activities of civil society organisations working on legislative issues and why they did they not spot that section of the bill till it was passed into law.

### > INFLUENCE A REVIEW OR APPROACH THE COURT

Our analysis found a section of the public recommending opponents of the law to propose amendments to the National Assembly as the act is not “cast in stone”. Some feel that rather than raising alarm over the Act, it should be ignored; while others opine that the Courts should be approached for an expulsion of the problematic sections or an interpretation thereof.

### > CAMA EXPOSES CORRUPTION

A category of public commentators believe that antagonists of the law are only alarmed because it would expose corrupt practices in Christendom. They express concern that “ministries are now run as industries” and wondered why “the church bothered about a clause specifically designed to address malfeasance in corporate governance”. We also see a category of people calling for religious leaders to be allowed to manage their affairs as they deem fit noting that faith-based organisations are more organised and progressive than the Nigerian government citing how some churches generate electricity, water, and employ over 15,000 workers.

### > DIFFERENT INTERPRETATION AMONG LAWYERS

A Nigerian Lawyer, in an article; “What Is Wrong with Section 839 Of CAMA 2020 – The Power to Suspend the Board of Trustees of an Association?”<sup>3</sup> delineates section 839 of CAMA 2020. The writer breaks down the section by pointing out its provisions in a bid to clear misconceptions of autocracy. He noted that “the fear that the Commission has been given wide-ranging autocratic powers to take over or annex NGOs, religious bodies, and other associations...” is to our minds, “unfounded”. Each clause of the section is explicated by the writer to capture the extent of powers of the CAC in relation to suspension of trustees, the place of the Court of Law in this dynamics, and what due processes are expected to be undertaken before a trustee can be suspended. After a thorough analysis, the writer concludes that the section is “in order.”

X-raying the law in his article; “Part F of CAMA 2020: Any Genuine Cause For Alarm?” another Lawyer claimed that an open pre-action notice by Socio-Economic Rights and Accountability Project (SERAP) to the President as follows: “with these provisions, the government now has overly broad and discretionary powers to arbitrarily withdraw, cancel or revoke the certificate of any association, suspend and remove trustees, take control of finances of any association, and to merge two associations without their consent and approval of their members” was indeed necessary.

\*\*\*Names of individuals mentioned are withheld in line with data protection policies\*

<https://guardian.ng/news/cama-act-2020-may-destabilise-nigerias-fragile-peace-says-kaigama/>

<https://www.facebook.com/1002235345/posts/10221121575841329/?sfnsn=scwspwa&extid=RvdOWFmY29C9Pjd>

The second lawyer in his paper unwittingly states, “while I agree that there must be regulation by all social and legal means necessary, I think the foregoing position is not only mischievous but also misleading, as it seeks to create the impression that the associations under Part F are without regulations. I dare say that Non-Governmental Organizations/Associations are already adequately regulated by a plethora of civil and criminal laws, which regulate their human interactions and corporate practices.”

The writer in a comparison of the operations and duties of the UK Charity Commission with those of Nigeria’s CAC, noted that since the CAC could not boast of the same standard of operation as the Charity Commission, it could not guarantee healthy implementation of corporate governance especially in a place like Nigeria.

During a virtual meeting to sensitize nonprofit actors on provisions of the CAMA, one Lawyer brought the perspective of Trust law to the argument against Section 839 of the new CAMA. The Lawyer explained how trustees of an Incorporated Trustee are only holding in trust monies, donations, and assets of the organization they are a member of; and thus, are to ensure regular accountability on what they hold in trust not only to the organization they represent but also to the higher authority that provides the legal legitimacy upon which they operate and are recognized.

## > WHO IS AFRAID OF CAMA?

A journalist, in his article “Who is Afraid of the law of CAMA?”<sup>4</sup> quoted the Registrar-General of the CAC, Alhaji Garba Abubakar, especially in relation to questions asked at an event in Abuja said: “The law says once you submit yourself by accepting to register with the CAC, you are bound to obey all its laws as well. How is it that a registered member who qualifies to be a trustee in an organisation would not want government to know how the organisation is run? What are the responsibilities of the trustees? What are the responsibilities of the governing council or the board? How do you manage the affairs of the organisation? How do you use or expend the income and properties of the organisation? How do you appoint members of the governing board? These are the issues the new CAMA has come to address.”

The journalist set out to also seek answers to the following questions: “where were the groups when the law was being considered in the National Assembly? Why is it only leaders of Christian organisations and CSOs that are vociferously kicking against the law? What options are available to groups opposed to the law other than declaring that it is totally unacceptable to them?” He sought answers by interviewing both Islamic and Christian religious leaders and a constitutional Lawyer whose positions generally imply dissatisfaction with the law. They called that government listens to protests against the CAMA, rectify issues of contentions, and clarify various areas especially in relation to section 839 on suspension of Trustees.

<https://taiwoakinlamiblog.com/2020/08/30/cama-2020-a-daring-attempt-to-further-muzzle-the-fundamental-human-rights-of-the-nigeria-people/>

[https://guardian.ng/saturday-magazine/who-is-afraid-of-the-law-of-cama/?utm\\_term=Autofeed&utm\\_medium=Social&EchoBox=1598677525&utm\\_source=Facebook](https://guardian.ng/saturday-magazine/who-is-afraid-of-the-law-of-cama/?utm_term=Autofeed&utm_medium=Social&EchoBox=1598677525&utm_source=Facebook)

# CONCLUSION AND RECOMMENDATIONS

The most widely articulated view was that the law, especially the entirety of Section 839, should be revisited with a view to reframing its language in ways that are clear and unambiguous. There seems to be a consensus on the need for regulation in the nonprofit sector; however, in practice, efforts and mechanisms to regulate civil society by the government – in the opinion of many – are often heavy-handed mixture of stigmatization and delegitimisation. Citizens and citizen-led organisations are concerned that the laws may be abused, selective in its application, avenue for impunity for clampdown on civil society groups, especially those critical of government, as motivated by the lack of clarity of what constitutes misconduct and public interest.

In view of the foregoing, the Nigeria Network of NGOs therefore offers the following practical suggestions and strategies to the Corporate Affairs Commission and the National Assembly on how best to engage diverse stakeholders in addressing their concerns and to sustain the desire for inspiring public trust in the operations of nonprofits:

1. Ensure all voices for and against the law are captured and included in a multi-stakeholder engagement and dialogue process on Part F of the new CAMA and to collectively decide on what to be done about contentious sections of the law.

2. Develop structures, incentives, and tools that enable trust in the implementation of the law, facilitate processes that support open and transparent communication and alignment across departments and units within the Corporate Affairs Commission, provide platforms for key stakeholders to provide feedback and regulatory oversight on contentious areas.
3. Aggregate and curate useful information to help organisations sift through the current information gaps or interpretation of section 839 and the entire Part F of the new CAMA, bring forward relevant articles from researchers, legal and regulatory experience to ensure cross-pollination of the best ideas and insights on the law to aid compliance and adoption.
4. Help organisations to adapt and embrace changes that the law may bring by promoting and sharing emerging practices. Identifying new governance and operating models that reflects the realities of Nigerian nonprofits.
5. Carry out regular sensitization and awareness among nonprofit actors, stakeholders, and members of the general public, through creative and wide-reaching direct and virtual means, so as to ensure better understanding of the purpose, provisions, and advantages of the new CAMA.

# Annex

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## Overview of approach and methodology

Data for this report was captured through a structured questionnaire administered via the NNNGO database for the purpose of registration for a webinar hosted by the Network, themed “CAMA and its implications for Nigerian Nonprofits,” where intending participants were encouraged to provide their details to register and provide their thoughts on the question; “What do you perceive as implications of the amendments to CAMA for the Nigerian civil society?” 217 responses were generated between August 18 and September 8 2020. Additional data captured through conversations on social media were harvested based on comments and responses to posts (especially on Facebook), articles, news reports, and opinion pieces relating to CAMA.

For the purposes of easy analysis, these comments, which were copied in their verbatim states, have been categorized under broad descriptions that we feel sufficiently summarizes the ideas in those comments based on each of the post/articles from which they were gathered. Articles referred to in this report were summarized for easy understanding of readers with links included for further reading. In order to ensure that we cannot identify commentators and keep their comments confidential, we did not collect names or any other personal data. Published comments were aggregated and did not identify individual nor their responses or comments.

## Purpose and limitation of this report

This report is the result of conversation-based threads. The content represents the experiences, perspectives, and opinion of a diverse audience drawn from civil society and the public. It does not necessarily represent the views of the Nigeria Network of NGOs and claims that are made by commentators and analysts quoted have not been independently verified. While the comments, thoughts, and opinions in this report represent a diverse cross-section of individuals and organisations from different parts of the country, the report does not reflect a scientific random sample of the sector and the public, thus may not be representative of all citizens and citizen-led organisations.

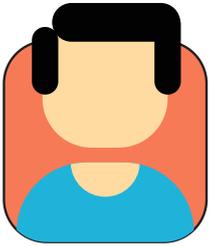
While acknowledging these limitations, the Nigeria Network of NGOs believes this report provides an important contribution to our collective understanding of the issues, concerns, and submissions relating to the new CAMA, as well as possible challenges that may face its implementation, operationalization, and sector-wide compliance. Our hope is that we can, through a multi-stakeholder approach, continue to identify and address contentious issues so that we may increase the impact of civil society organisations across the country to develop people and planet.

# Section A

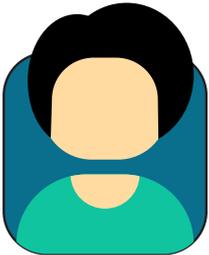
*Source: A structured questionnaire administered via the NNGO database for the purpose of registration for a webinar hosted by the Network, themed "CAMA and its implications for Nigerian Nonprofits," where intending participants were encouraged to provide their details to register and provide their thoughts on the question; "What do you perceive as implications of the amendments to CAMA for the Nigerian civil society?"*

\*For the purposes of easy analysis, these comments, which were copied in their verbatim states (please disregard typographical and spelling errors), have been categorized under broad descriptions that we feel sufficiently summarizes the ideas in them, based on each of the post/articles from which they were gathered. In order to ensure that we cannot identify commentators and keep their comments confidential, we did not collect names or any other personal data. Published comments were aggregated and did not identify individual nor their responses or comments.\*

**This category of respondents claim that the amendments to the CAMA are necessary and implications positive.**



This would help improve on the existing Act as it addresses the shortcomings in the Acts, thereby help to improve the regulatory environment for the work of nonprofits across the nation. Non-profit organizations would however be regulated by the whims of the Registrar General of Corporate Affairs Commission and the...



It will act will go along way I helping our companies to strive, the will have procedures and guidelines that will help them in their operations including recruitment, salary, benefits among others. The act will be a tool for advocacy

That registration of businesses and non-profits will now be carried out online, and need not be done by a lawyer, chartered accountant or chartered secretary. This reduces the cost and stress of registration.



Opportunity to open for profit arms to augment business processes and generate sustainable income for operations, provision allowing merger of ITs is positive in helping provide an avenue for consolidation of like-minded institutions to achieve economies of scale do they can do more together (this will also help reduce duplicity), requirement to file statement of affairs bi-annually may sound onerous but it is useful in enduring some financial discipline with non profits.



\*Names of individuals mentioned are withheld in line with data protection policies\*

My understanding is that NGOs that engage in benevolent activities are exempted from the payment of tax, but when they engage in profitable investments, the profits earned are taxable.



These amendments would help increase participation of Civil Society Organizations in policy making and good governance affairs in the country.

it should also help the private sector trust ngos more given transparency, reducing of filing fees And no requirement for legal practiioners for filing purposes will reduce overall legal costs of running ngos.



With the amendments, two or more NGOs, social entrepreneurs with different registered organisations, with similar goals can merge to form one (1) single organization.

I want to believe is to our advantage, since the federal government now know the CSO's are in existence, the government cannot do without us.



I think it makes some things easier for us, but I'm looking forward to the conversation to get more insight into its implications

The amendment of CAMA as it concerns non-profits as perceived in my opinion will improve the efficiency and performance of civil societies which will accelerate the achievement of set goals and objectives



A demand for more accountability, governance, the world of business and work if implemented without bias.

The civil society space surely has to be properly regulated (to prevent fraud, terrorism financing, and so forth). And there are adequate checks and safeguards in the recent amendements to ward off abuse of power and oppression. Where the checks fail, I believe the courts would do the needful to quash the oppressive provisions.



## This category of respondents note that the CAMA and amendments are unfavourable



The desperate desire by the government to regulate CSOs has been passed in a law and this is will bring about unnecessary government intervention in the Civic Space. This is also a deliberate attempt to shrink the civic space.

The amendment will in no small measure affect the not-for-profit making NGOs, CSOs and CBOs even faith-based organisations in their coordination especially taking approval from central government authorisations. It will also affect not-for-profit making outcome and impacts in our country.



Civil society is an essential partner in the effective implementation of the new beneficial ownership transparency commitments, provided for in the same new CAMA Act. If these provision causes overall mistrust of the new law and the CAC, this could have consequences for how the beneficial ownership implementation occurs.

As CSO's we are a strong arm to the government, if the new amendment is not to our favor then the federal government will have the blame, our job is to help better the society.

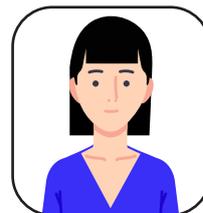


I think it intend to exercise more power and control over the activities, resources and autonomy of CSOs.



Our lawmakers subtly smuggled the NGO regulation bill into the CAMA. The implications of the amendments are the NGOs will now be at the whims and caprice of the Government.

It portends a great danger to Civil Society Organization as it will strangle Civil Society free circle in check and balance with the government.



The administrative burden would impact on the number of CSO's who will continue services to the vulnerable. And the adverse effect will not be palatable.

This will prevent civil society from operating independently therefore course bottlenecks to the timely carrying out of activities.



The bill is a calculated attempt to set limitations for Civil Society's request for transparency and accountability, especially when there was perceived poor governance.

**This category of respondents are of the opinion that the amendments have both good and bad tendencies. Some of them ask questions to clarify doubts while some others express concern as to government's ability to effectively implement.**



It will most likely ensure that NGOs wake up in getting their paper work right and be more accountable. However, with the buereacracy and bottle necks as well as lack of knowledge mang govt employees on policy it is hoped it will not stifle NGO function, and the fear of govt using it as a political tool still existstrengthen the policy environment for NGOs, even though might be abused and misused by Government to avert accountability and other related actions.

It has some benefits such as regularisation of the system and others but who will monitor the board that has the power to over rule or do a lot as they seem fit without the consent of the NGOs?



I think the new amendment will either empower or frustrate efforts of the civil society depending on the constraints and restraints it contains.

Strengthen the policy environment for NGOs, even though might be abused and misused by Government to avert accountability and other related actions.



I perceive it will affect and change the way NGOs, CBOs and CSOs are being run and governed. My desire is to attend this learning session to get a clearer perspective and understanding.

I feel that if CSOs are able to understand it and apply it effectively it can aid meaningful operations of Non Profits however it may lose some bottlenecks if not handled well.



The implication is that the NGOs are now regulated against their wish. In a way, it's ok and a welcome development. Looking forward to more Donor funding.

## Section B

*For the purposes of easy analysis, these comments, which were copied in their verbatim states, have been categorized under broad descriptions that we feel sufficiently summarizes the ideas in them, based on each of the post/articles from which they were gathered. Articles referred to in this section were summarized for easy understanding of readers with links included for further reading. In order to ensure that we cannot identify commentators and keep their comments confidential, we did not collect names or any other personal data. Published comments were aggregated and did not identify individual nor their responses or comments.*

### 1. "Presidency to Bishop Oyedepo: found your country if..." By \*\*\*, Abuja.

Under this category, comments imply that government neglects more important issues and focus on unimportant ones in reference to regulation of activities of religious organisations.

The activities of the church is not an urgent or pressing need of the government. The government has enough worries on it's own financial crisis and challenges. It is either idleness or provocative meddlesomeness.



The government should fight terrorism and leave the church alone, Papa is not speaking for himself alone but for the body of Christ.

Under this category, commentators imply that the CAMA and its amendments are necessary and are a responsibility of government to its citizens to curb the excesses of religious institutions as they have failed to self-regulate.

And so the church can afford to be lawless because it is "not an urgent or pressing need of government"? The bride of Christ that is supposed to be without spot or wrinkles? Eh!



You dey mind yeye people. If the Church and Mosque live up to their responsibilities, we won't be where we are today... they won't be need for CAMA law.

Only thieves would be against the CAMA act passed by the NA and recently signed by the president. Similar laws operates in UK and other sane climes and the likes of \*\*\* do not complain about it, so why crying on the same provisions in Nigeria now?



Whatever happened to giving Caesar that which belongs to him and abiding by the rules of the land which the bible admonishes.

\*\*\*Names of individuals mentioned are withheld in line with data protection policies\*



It shows how uninformed so many educated nigerians are and clearly a potrayal of level of exposure, how do you argue that whats government business with church? If the governments business is to protect citizens then automatically its government business to ensure all organisations including the churches etc that has nigerians involvement are not excluded from the authorities supervision one way or the other.

If truly they are for Christ they should obey the law of the land as said by bible, give what belongs to Cesar to Cesar and what belongs to God to God and obey the authority as said by Jesus Christ himself, but because of discrepancy of this leaders of church, they don't want any authority to regulate their activities.



Nice, we've seen how the Nigerian Constitution applies differently for left religion. Simple. Otherwise he should relocate to South Sudan.



When you protest and nothing changes, then you live by the law. In a situation you want to be rebellious, then, you get your fingers burnt.

This category of comments call that dissenting opinions be entertained and that the government accommodate the concerns of protesters in a bid to achieve a more balanced outlook for the law.



It is no longer democratic if citizen's protest fall on deaf ears. Democracy gives room for freedom of expression. Government is no all wise and can sometimes be misguided. Government responsibility lies in sensitivity to public opinion. Government does not exist for itself but the people. It is therefore most unfortunate and the height of insensitive for a government spokeswoman to tell those who are not satisfied with government policy to leave the country. It is reckless. In more civilised climes, she would have been forced to resign.

This is why laws are now protecting minority gays, transgender and ethnic minorities. But the real issue is the idea of a government official telling an aggrieved citizen to go and find another country. You may feel favoured today but the shoes can be on the other feet tomorrow.



So, what will happen if every aggrieved person leaves Nigeria? Even the president has been aggrieved before. I just shudder that the statement was made by a high ranking government official and democrats are now hailing it.

So, because few people are not at home with this act, their wish should now override the vast majority in support right? Is this not democracy anymore, Where the majority will have their way, while minority have their say?



The church does not exist in a vacuum. If the government has set rules to guide them, then he should seek audience with the authorities to reach an agreeable resolution.



While the rule of democracy is the minority will have their say and the majority will have their way, in civilised climes the majority are even bending back to accommodate the minority.



So, when citizens protest against a law they consider to be unjust, the consequence is that they lose their citizenship. How does that sound to you? Maybe you should pause and think on the implication of what you are promoting.

## Under this category, commenters debate the situation of charities and the role of government in the United Kingdom



Does \*\*\* know that the U.K. government supports all charities by giving them upto 22 percent of donations ie if give you £1000 to the church or any charity then the govt top it up with £220 making it 1220. Hence they regulate them to make sure the donations and expenses are genuine. \*\*\* should not come and fool Nigerians as they do!!!

The government does not give them money in UK, what the government does is to refund the tax already paid on the aids given to any charity organisation to avoid double taxation. If you donate any money to a charity, and you signed the clause that the charity can get gift aid back, then the government would remove the tax that you have supposedly paid on that income and give back to the charity. So UK government does not just give out money from treasury to churches.



If the U.K. govt gives back taxes paid by a donor what do call that? Remember govts collect taxes as revenues then giving it back is same as giving to charities.



Its not the same the way you are selling it to gullible nigerians. I'm an accountant and the principle is universal even in nigeria ,the govt would not tax you on charitable donations. If you see it that way, that means nigerian govt is giving monies to the churches too.



Hopefully you will read and show us where Nigeria govt ever did such in the history of our country. UK Aid Match brings charities, the British public and the UK government together to collectively change the lives of some of the world's poorest and most vulnerable people. It is designed to provide opportunities for the UK public to engage with international development issues and have a say in how UK aid is spent, whilst boosting the impact of the very best civil society projects to reach the poorest people in developing countries. For every £1 donated to a UK Aid Match charity appeal, the government will also contribute £1 of UK aid, to help these projects go further in changing and saving lives. UK Aid Match is funded from the international development budget, for donations made by individuals living in the UK.

\*\*\*Names of individuals mentioned are withheld in line with data protection policies\*

## 2. “CAMA Act 2020 May Destabilise Nigeria’s Fragile Peace says Kaigama”, by The Guardian.

[https://guardian.ng/news/cama-act-2020-may-destabilise-nigerias-fragile-peace-says-kaigama/?utm\\_term=Autofeed&utm\\_medium=Social&Echobox=1598685983&utm\\_source=Facebook](https://guardian.ng/news/cama-act-2020-may-destabilise-nigerias-fragile-peace-says-kaigama/?utm_term=Autofeed&utm_medium=Social&Echobox=1598685983&utm_source=Facebook)



### Summary

Here, the speaker urges objectivity and sensitivity of government in relation to CAMA 2020. He notes that because the country is currently being bedeviled by crises and upheavals including the attacks on Southern Kaduna inhabitants, more attention should be paid to effect of the CAMA on the country’s peace. He urged that the CAMA be carefully engaged in a way that would not be perceived as an attack on Christianity as God’s intervention must be sorted to maintain peace in the country.

### Comments

This category of commentators call that the United Kingdom realities cannot be compared to those of Nigeria’s and so the same laws may not apply.



In advanced countries, we know Churches and charity organisations run their finances in a transparent manner, and the government has some form of authority to monitor and control their activities. But those countries do not have our peculiar challenges. So it's foolhardy to copy and practise everything that's obtainable in those climes. To take care of the controversial section in the CAMA is to amend the section of the law that empowers the CAC to appoint trustees for Churches found wanting and hand that authority over to the Nigerian Christians Pilgrimage Board and the Hajj Commission respectively.

A corrupt government that we pay compulsory tax to, wants to regulate Churches that receive voluntary donations. Ina anukwa?



This comment claims that dissenting opinions were not entertained during the hearing of the bill.



They were present at public hearing of the bill and vehemently kicked against that section, but unfortunately their position and views were disregarded. It could only happen in a govt of \*\*\*.

\*\*\*Names of individuals mentioned are withheld in line with data protection policies\*

## This category of comments blame antagonists of the CAMA for not campaigning against it at the right time.

Rather you should ask where were the so-called christian Members in NASS when the bill was smuggled and hastily passed and signed by \*\*\*. There was no publicity on the bill bcos of ill-motive.Let mosques and shrines be in the bill clause too,Abi no money there?Let them begin registering with CAC.Or are they not covered by "laws"of the land.No religious faiths ever contribute to the national development like the church,others only destructions and liability.



Were there no Christians in the National Assembly when this Act was being considered before being assented to by the President? More questions than answers.

People think its just church that will be affected by that provisions, I laugh. Other organizations, pressure groups like ASUU, NBA, NLC can hv their Board of trustees suspended or appointed by the government, the the social media bill will seal your mouths not to protest.



When a former CAN president used his private jet to convey arms to or from South Africa, the church was not threatened then.

## This category calls that legal redress be sought instead of spreading alarming ideas.

And if the church feels it will be used to silence pastors from speaking the truth about governance, they should get a lawyer to help draft their requests so as to avoid being gagged and then submit to the govt for review.



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**This category of commentators believe that antagonists of the CAMA law are only alarmed because it threatens to expose their corruption.**

It's a lie it will only distablize your pockets not peace bcos from onset you people never cared for the poor people but your accounts.



Why is the church bothered about a clause specifically designed to address malfeasance in corporate governance?

Go and win souls for Jesus. Most ministries are now run as industries. The church does not belong to the pastors, it belong to Jesus, so, allow God to arise, and let His enemies be scattered.



What's the big deal about CAMA if not fear of being exposed of any fraudlent act. Unfortunately, many members of different denominations are allow emotions and "my pastor" say to becloud their senses of reasoning.

The government is the second authority in the land and God approved their reign also and that's why he instructed us through Apostle Paul to honour constituted authorities of the land.



You know Illogicality is the trademark of most Africans. They fail to think beyond their prejudices and sentiments hence Africa has remained on the ground.

Because of CAMA you'll advice your followers to pick up arms and confront anyone that supports the bill??. Or what do you mean by threat to fragile peace?.



CAMA says once fraud is reported, misconduct or abuse of power and trust through a "petition" not just hearsays , the govt will investigate and upon conclusion of confirmation of the content of the petition, the government will approach a court of law to get an order to assign an interim manager for such denomination .. note the word "Interim"..

This category of commentators call that Religious Leaders be allowed to manage their affairs as they deem fit noting their organisations are more organized and progressive than that of the Nigerian government whose original responsibility it is.

In what way has pastors prevented Nigeria from owning an airline? In what way do pastors prevent Nigeria from having industries?



The only thing to talk about as regards CAMA is will the appointed manager be a Christian too? Will he be paid by the denomination or the govt?

NIGERIAN PASTORS ARE RUNNING CHURCHES 100% BETTER THAN THE WAY THE PRESIDENT IS RUNNING THE COUNTRY.



The fact is many Nigerians are loosing it. They can't think beyond going after pastors.

\*\*\* has more than 25,000 Staff and has never owed any of them salary! Yet your state govt that collects Allocation plus Tax cannot pay full salary.



Less than 0.0001% of pastors own Jets in Nigeria. ----but no, let us forget the over 70% that earn less than 50k/month and focus on the 0.0001% than own jets.

\*\*\*, a single Church, is schooling 16 thousand of your Citizens in Higher institutions and many more at primary and Secondary levels yet you think you have the capacity to waggle your tongue.



The entire area was fully covered by different layers of Security with multiple CCTV and IoT enabled barrier gates. And yet your Abuja, capital of the Nation does not have CCTV yet you open your .... mouth to talk down on pastors!

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I went for \*\*\* all through and stayed in the staff quarters, yet it was electricity all through; for one second, water did not go off in spite of thousands that were present. On a normal day you won't walk 20 metres before you find a segregated bin to dispose your waste.



People just hate pastors and churches... And believe you me, I too have my reservations... But you can not because rape is bad go about giving your underage daughter out for marriage... So my point is, if you hate the church or her pastors CAMA or karma may not be the way out... Or what is perceived good for the goose should also go for the gander...

\*\*\* hosts hundreds of thousands of people every week yet no stampede ever. Government gathered people at stadium for recruitment exercise and before it even began, many were dead!



Can we imagine how developed the nation would have been if we have people with the right mindset at the helm of the nation's affairs?

If they can support \*\*\*then we will support our own. We are not one and we will never be one. Not by force.



This is result of sign nobody should been in control of any organization for ten years sign in to law in past administration 2011 \*\*\* was the Senate president and \*\*\* was President both are Christian the issue nearly affect \*\*\* as ...



Between the guy that calls himself Area father and \*\*\* Ministries International who resigned a federal job and started a Church of 3 people and has widened it to over 6,000 churches globally, over 200 schools, 2 hospitals, Over 1000 hectares farm for livestock and crop, Another farm in \*\*\* and CU. With 15,000 housing Estate in progress, Water factories, \*\*\* factory, One Research center, a scholarship fund, Beverage factories, 10 million books, Publishing house, Radio Station etc who has had more impact or who will have better capacity to govern the nation...?????

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