

# Nigerian Pentecostalism

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**Entry tags:** Christianity of the global South, Born Again Christianity, Evangelical religion, Aladura, New Religious Movement, African Religions, Apocalyptic Movements, Religious Group

Pentecostalism has become a major cultural force in Nigeria since the early twentieth century, accounting for approx. 63% of Nigerian Christians today (World Christian Database). The success of Pentecostalism across Nigeria and Africa more widely has resulted in the widespread absorption of Pentecostal styles of worship into 'mainstream' African Protestant and Catholic churches (the latter known as 'Charismatic' churches). Pentecostals emphasise the active presence of the Holy Spirit both in worship settings and beyond, evidenced in miracles, healings, prophecies, tongues (glossolalia) and other 'gifts of the Spirit'. Nigerian Pentecostals tend to regard their religious faith as a means by which to 'break' with their 'pagan' heritage, and becoming born again as a way to be delivered from indigenous African spiritual and cultural life (Meyer 1998). Some Pentecostal churches place a strong emphasis on tithing and material success ('Prosperity'), whilst others are more focused on asceticism and purity ('Holiness'), or healing and exorcism ('Deliverance'). Pentecostalism in Nigeria is widely recognised to have unfolded in three phases. The first phase, known as Aladura, or the African Initiated/Independent Church movement, (1910-1930s) was led by Yoruba itinerant preachers like Joseph Ayo Babalola who clashed with missionaries on the use of medicine (Peel 1968). The Aladura movement, meaning 'praying people', emphasised prayer, healing and deliverance from traditional 'pagan' religion. In this period, foreign Pentecostal denominations like the Classical Pentecostal church, Assemblies of God, and the Welsh Apostolic church also laid down roots in Nigeria. The second wave, known as the 'Latter Rain' revival, took place in the 1950s and was initiated by British and American evangelists like Sydney Granville Elton and Oral Roberts. This phase emphasised deliverance, healing and also apocalyptic eschatology. The third wave, known as the Neo-Pentecostal movement, emerged in the 1960s-80s and was heavily influenced by ideas and trends introduced to Nigeria in American evangelical literature. Open air revivals, especially on university campuses such as the Universities of Ibadan and Ife, led to an influx of young converts to the movement. Some denominations emphasised Holiness and millennialism (1970s) whilst others propagated the Prosperity Gospel (80s onward). This period saw the emergence of the Nigerian Pentecostal megachurches like Deeper Life Bible Church and the Church of God Mission International. Moreover, since the 1990s, demonology, spiritual warfare and the practice of Deliverance have become increasingly popular features of Nigerian Pentecostalism.



Date Range: 1910 CE - 2020 CE

Region: Nigeria

Region tags: Africa, Nigeria

Nigeria, West Africa. Most Nigerian Pentecostals live in southern Nigeria.

## Status of Participants:

✓ Non-elite (common people, general populace)

## Sources

Print sources for understanding this subject:

– Source 1: Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge:

Cambridge University Press, 2004)

- Source 2: Ruth Marshall, *Political Spiritualities: The Pentecostal Revolution in Nigeria* (Chicago: University of Chicago Press, 2009).
- Source 3: Matthews Ojo, *The End-Time Army: Charismatic Movements in Modern Nigeria* (Trenton, NJ: Africa World Press 2006)

Online sources for understanding this subject:

- Source 1 URL: <https://www.pewforum.org/2006/10/05/historical-overview-of-pentecostalism-in-nigeria/>
- Source 1 Description: Pew Forum Data and Overview of Pentecostalism in Nigeria (and further afield)
- Source 2 URL: <https://www.pentecostalaesthetics.net/documentary/>
- Source 2 Description: Film and other resources about Nigerian Pentecostals
- Source 3 URL: <http://atlasofpentecostalism.net/>
- Source 3 Description: Online database tracking the growth of Pentecostalism

Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: <https://www.rccg.org/>
- Source 1 Description: Redeemed Christian Church of God website
- Source 2 URL: <https://celestialchurch.com/>
- Source 2 Description: Celestial Church of Christ website
- Source 3 URL: <https://www.mountainoffire.org/>
- Source 3 Description: Mountain of Fire and Miracles Ministries website

## General Variables

### Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes



Is the cultural contact competitive:

– Yes

Notes: There is competition for adherents with non-Pentecostal churches and also competition with Islam. Nigeria is approximately 50% Christian and 50% Muslim, and the two relationship between the religions is somewhat acrimonious and politically fraught. See Ebenezer Obadare (2016) *The Muslim response to the Pentecostal surge in Nigeria: Prayer and the rise of charismatic Islam*, *Journal of Religious and Political Practice*, 2:1, 75-91, DOI: 10.1080/20566093.2016.1085240 Matthews A. Ojo (2007) *Pentecostal Movements, Islam and the Contest for Public Space in Northern Nigeria*, *Islam and Christian-Muslim Relations*, 18:2, 175-188, DOI: 10.1080/09596410701214043

↳ Is the cultural contact accommodating/pluralistic:

– Yes

Notes: Membership to Pentecostal churches is not always exclusive. What makes a person a Pentecostal is whether they have been born again, i.e. had the experience of the Baptism of the Holy Spirit (rather than the church they attend). Therefore, a born again Christian might attend multiple Pentecostal (or even non-Pentecostal) services, according to what they are respectively offering worshippers. For example, a person may be an official member of one specific church but attend an one-off revival service dedicated to accruing material wealth at another church.

↳ Is the cultural contact neutral:

– No

↳ Is there violent conflict (within sample region):

– No

↳ Is there violent conflict (with groups outside the sample region):

– Yes

Notes: Nigerian Christians (and Muslims) have been subject to violent attacks by Muslim extremist groups like Boko Haram. See <https://www.bbc.co.uk/news/world-africa-16350635>  
<https://ctc.usma.edu/boko-haram-escalates-attacks-on-christians-in-northern-nigeria/>  
<https://www.csw.org.uk/2020/07/03/press/4712/article.htm>

Does the religious group have a general process/system for assigning religious affiliation:

– Yes

↳ Assigned at birth (membership is default for this society):

– Yes

↳ Assigned by personal choice:

– Yes

↳ Assigned by class:

– No

↳ Assigned at a specific age:

– No

↳ Assigned by gender:

– No

↳ Assigned by participation in a particular ritual:

– Yes

Notes: The churches practice water baptism and, most importantly, regard the Baptism of the Holy Spirit as the crucial moment whereupon one fully enters into the community of believers. Being born into a Pentecostal community does not necessarily make a person 'born again' and water-baptism is only practiced by adults. Children are 'dedicated to God' in the interim between birth and being born again. In order to be born again, one must first consciously and purposefully decide to dedicate their life to Christ; this often happens as an adult, or young adult, when the believer is thought to possess the agency and information to make such a decision. This dedication is usually preceded by the Holy Spirit Baptism, a religious experience wherein the subject may speak in tongues or undergo other physical signs of the Holy Spirit's presence. For Classical Pentecostals, speaking in tongues is regarded as necessary 'evidence' for the Holy Spirit's presence and hence for the validity of the Spirit Baptism experience. See <https://rccgna.org/wp-content/uploads/2019/03/RCCGBaptismal.pdf>  
<https://guardian.ng/sunday-magazine/ibru-ecumenical-centre/why-churches-insist-on-fresh-baptism-for-members-from-other-denominations/>

↳ Assigned by some other factor:

– No

Does the religious group actively proselytize and recruit new members:

– Yes

↳ Is proselytizing mandated for religious professionals:

– Yes

Notes: Evangelising is considered an important obligation for Nigerian Pentecostals, who actively seek converts both amongst non-Pentecostal Christians as well as those from other or no faiths. Pastors often undertake evangelising work as part of their ministry training. Churches also often have evangelism teams and committees run by adherents, who conduct 'crusades' to attract converts from near and far. Those who are particularly good at proselytising, or who are especially motivated by it, might be said to have the 'spiritual gift' of evangelism (Ephesians 4:11). <https://www.bbc.co.uk/news/world-africa-50781193> The Anthropology of Global Pentecostalism and Evangelicalism. Edited by Coleman Simon and Hackett Rosalind I. J. NYU Press, 2015. [www.jstor.org/stable/j.ctt15zc5th](http://www.jstor.org/stable/j.ctt15zc5th).

↳ Is proselytizing mandated for all adherents:

– Yes

↳ Is missionary work mandated for religious professionals:

– No

↳ Is missionary work mandated for all adherents:

– No

↳ Is proselytization coercive:

– No

Does the religion have official political support

– No

Notes: Pentecostals hold considerable political and cultural sway in the country, however have historically tended to avoid outright or explicit involvement in political debates. Traditionally, preachers have resisted commenting on particular political issues, instead focusing on espousing a political theology that subsumes immediate, material concerns into a broader discourse around spiritual warfare and eschatology. Ruth Marshall writes that Nigerian Pentecostalism strives for a 'reconceptualisation of the moral and political order, representing a vision of citizenship in which the moral government of the self is linked to the power to influence the conduct of others' (Marshall 2009, 123). However, the kind of spiritual-political transformation that Pentecostals have typically sought to achieve has been through the religious conversion of individuals, i.e. winning Nigerian souls for Jesus, rather than through engagement in the political sphere. Nevertheless, there is evidence to suggest that Pentecostals are no longer shying away from open involvement in institutional politics. Many high level Pentecostal pastors also hold political offices, and those running for top government positions seek out 'blessings' and patronage from leading Pentecostal churches and figures. See Obadare, Ebenezer. *Pentecostal Republic : Religion and the Struggle for State Power in Nigeria*. 2018. Burgess, Richard. "Pentecostalism and Democracy in Nigeria. Electoral Politics, Prophetic Practices, and Cultural Reformation." *Nova Religio: The Journal of Alternative and Emergent Religions*, vol. 18, no. 3, 2015, pp. 38–62.

Is there a conception of apostasy in the religious group:

– Yes

↳ Are apostates prosecuted or punished:

– Yes

↳ Apostates are socially shunned and/or publicly vilified:

– Yes

Notes: Apostasy is strongly condemned, but 'backsliding' is a more immediate and prevalent concern in practice. The churches preach against converts returning to their lifestyles prior to being born again, which are often cast as deeply immoral. Secularism and atheism are fiercely condemned. Moreover, the churches warn against adherents secretly turning to traditional indigenous healers in times of need, whose spiritual powers are thought to be demonic in origin.

↳ Wealth, civil rights, and/or social capital are taken by authorities:

– No

↳ Do apostates receive corporal punishment:

– No

↳ Do apostates receive divine punishment:

– Yes

↳ Punished in the afterlife:

– Yes

Notes: Apostates and those who blaspheme will be condemned by God and punished in hell.

↳ Cursed by "high god":

– Yes

Notes: God might place a curse on the descendents of apostates. (See later section on generational curses)

↳ Cursed by other supernatural being(s):

– No

↳ Other divine punishment:

– Yes [specify]: Sickness, financial troubles and other forms of material suffering (in this life)

## Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

– Estimated population, numeric: 60000000

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Estimated population, percentage of sample region: 63

Notes: Pentecostals and Charismatics make up approximately 63% of Christians in Nigeria (World Christian Database). There are estimated to be over 95 million Christians in Nigeria.

Nature of religious group [please select one]:

– Large religious group (with smaller religious groups not officially allowed but in practice tolerated)

Notes: It is common for Nigerian Pentecostals to hold a membership to one specific church but also

attend services and revival meetings at other churches.

Are there recognized leaders in the religious group:

– Yes

↳ Is there a hierarchy among these leaders:

– Yes

↳ A single leader of a local community:

– No

↳ Multiple religious communities each with its own leader, no hierarchy among these leaders:

– Yes

Notes: Each church is spearheaded by a powerful and influential leader, often called the 'GO' or General Overseer. Where the GO is a male, he is usually accompanied at the helm by his wife, who also holds influence and is affectionately called 'Mummy GO'. However, some churches, like Liberty Foundation Gospel Ministries for example, are run by women (in this case, Helen Ukpabio).

↳ Are leaders believed to possess supernatural powers or qualities:

– Yes

↳ Powers are acquired by individual deeds carried out in past lives:

– No

↳ Powers are acquired by individual deeds carried out in the current life:

– No

↳ Powers are inherited:

– No

↳ Powers are culturally transmitted from a supernatural being:

– Yes

Notes: The Holy Spirit is said to impart charismatic qualities onto 'Men of God'.

↳ Powers are culturally transmitted from another human (e.g. teacher):

– No

↳ Powers are associated with leadership office they assume:

– Yes

Notes: Highly successful pastors are recognised as 'men of God' who receive a calling to minister and act as mediators between God and his created subjects.

↳ Are religious leaders chosen:

– No

↳ Are leaders considered fallible:

– Yes

↳ Charges of fallibility made by a leader's own followers:

– No

↳ Charges of fallibility made by other leaders in the religious group:

– No

↳ Charges of fallibility made by a political ruler:

– No

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– Yes

Notes: Senior pastors and General Overseers can carry enormous influence and adherents are often discouraged from questioning them or judging them. In practice, however, adherents might criticise their leaders if they are exposed for engaging in immoral or corrupt behaviours. At the same time, it is common to hear Nigerian Pentecostals resist criticising religious leaders and offer the retort, 'it is for God to judge'.

## Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also "oral scriptures" (e.g. the Vedas of India).

– Yes

↳ Are they written:

– Yes



Notes: The Bible.

↳ Are they oral:

– No

↳ Is there a story (or a set of stories) associated with the origin of scripture:

– No

↳ Are the scriptures alterable:

– No

Notes: The Bible is seen as the absolute authority, and to be read with the guidance and direction of the Holy Spirit. Jean-Jacques Suurmond describes Pentecostalism as the 'Word and Spirit at play' (1995). Although at times this scriptural approach fosters literalist readings, on the whole, Pentecostals rely on an experiential understanding of the Bible that is inspired and illuminated by the Spirit. Multiple meanings can be derived from one text, and the preferred interpretation is the one that speaks most of all to the reader's own life, and own situation at that time (Anderson 2004, 226).

↳ Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

– No

↳ Is there a select group of people trained in transmitting the scriptures:

– No

↳ Is there a codified canon of scriptures:

– Yes

Notes: The Bible

## Architecture, Geography

Is monumental religious architecture present:

– Yes

↳ In the average settlement, what percentage of area is taken up by all religious monuments:

– Field doesn't know

↳ Size of largest single religious monument, square meters:

– Square meters: 3000000

Notes: The largest Pentecostal churches in Nigeria have erected megachurches in recent years, some of which are situated in church-owned and privately-managed cities. Redeemed Christian Church of God, or RCCG, is one of the largest churches and has established 'Redemption Camp' on the Lagos-Ibadan Expressway. The 'camp' has over 5,000 houses, roads, banks, supermarkets, a power plant, a helipad and even a funfair, as well as a vast auditorium for services. Prayer City, run by Mountain of Fire and Miracles Ministries (MFM), is located opposite and was modelled after Redemption Camp. In 1997, the General Overseer, Daniel Olukoya, purchased the 50-hectare plot of land. At the time I visited the complex in 2018, it boasted a shopping mall, university, school, and auditorium that can hold up to half a million worshippers at any given time - notwithstanding the continuous building construction at the site. For a visual essay on the Nigerian Pentecostal megachurches, see: <https://www.theguardian.com/cities/2017/sep/11/eat-pray-live-lagos-nigeria-megachurches-redemption-camp> See also: <https://www.reuters.com/article/us-nigeria-megachurches-insight/nigerias-megachurches-a-hidden-pillar-of-africas-top-economy-idUSKCN01104F20141012>

↳ Height of largest single religious monument, meters:

– I don't know

↳ Size of average monument, square meters:

– I don't know

↳ Height of average monument, meters:

– I don't know

↳ In the largest settlement, what percentage of area is taken up by all religious monuments:

– I don't know

Are there different types of religious monumental architecture:

– No

Notes: The religious monumental architecture erected by the Nigerian Pentecostal churches are the mega-auditoriums built and designed to hold thousands of worshippers at once. These semi-open structures resemble aircraft hangers.

Is iconography present:

– Yes

Notes: Nigerian Pentecostal churches make extensive use of mass media technologies to evangelise and to build public recognition of their 'brand'. Their aesthetic is highly modern and colourful, and makes use of eye-catching, sensationalist and graphic imagery. See Adeboye, Olufunke. "A Church in a Cinema Hall? Pentecostal Appropriation of Public Space in Nigeria." *Journal of Religion in Africa* 42, no. 2 (2012): 145-71. Accessed August 20, 2020. [www.jstor.org/stable/41725468](http://www.jstor.org/stable/41725468).

[https://issuu.com/annalisabutticci/docs/na\\_god\\_01\\_21x29\\_abstract-1](https://issuu.com/annalisabutticci/docs/na_god_01_21x29_abstract-1) Rosalind I. J. Hackett. "Charismatic/Pentecostal Appropriation of Media Technologies in Nigeria and Ghana." *Journal of Religion in Africa* 28, no. 3 (1998): 258-77. Accessed August 20, 2020. doi:10.2307/1581571.

↳ Where is iconography present [select all that apply]:

– All public spaces

↳ Are there distinct features in the religious group's iconography:

– Yes

↳ Eyes (stylized or not):

– No

↳ Supernatural beings (zoomorphic):

– Yes

Notes: Demons may be subtly represented by animals, especially dogs, snakes and cats.

↳ Supernatural beings (geomorphic):

– No

↳ Supernatural beings (anthropomorphic):

– No

↳ Supernatural beings (abstract symbol):

– No

↳ Portrayals of afterlife:

– Yes

Notes: Images of heaven and hell are common. Hell is depicted as a fiery pit, and heaven as a cloud-like landscape.

↳ Aspects of doctrine (e.g. cross, trinity, Mithraic symbols):

– Yes

↳ Humans:

– Yes

Notes: Depictions of Jesus (usually as a White male).

↳ Other features of iconography:

– Yes

Notes: Nigerian Pentecostal aesthetics borrow greatly from popular culture, especially Nollywood and Hollywood. The horror and romance genres especially supply familiar tropes and images. See <https://blogs.lse.ac.uk/africaatlse/2018/08/01/on-the-theologico-theatrical-explaining-the-convergence-of-pentecostalism-and-popular-culture-in-nigeria/> <https://blogs.lse.ac.uk/religionglobalsociety/2019/04/have-we-reached-peak-pentecostalism-social-development-and-the-limits-of-personal-transformation/>

Are there specific sites dedicated to sacred practice or considered sacred:

– Yes

↳ Are sacred site oriented to environmental features:

"Environmental features" refers to features in the landscape, mountains, rivers, cardinal directions etc...

– No

Notes: Nigerian Pentecostals are opposed to animistic worship, associating it with pre-Christian indigenous African religious practice. However, some of the African Initiated Churches do conduct open-air services and pray at historically significant religious sites, for instance, certain mountains or rivers of importance. Moreover, Nigerian Pentecostals regard Jerusalem to be a highly sacred holy site and many participate in pilgrimages to Israel.

Are pilgrimages present:

– Yes

↳ How strict is pilgrimage:

– Optional (common)

Notes: Many Nigerian Pentecostals participate in pilgrimages to Israel and other sites of biblical relevance, especially around Easter-time. Numbers of those who have been on pilgrimages are difficult to estimate, but surprisingly high; approximately 30,000 Nigerian Christians visited Israel, Greece, Rome and Egypt between October and December 2012 alone, for instance (see <https://www.christianitytoday.com/ct/2012/december/do-pilgrims-progress.html>). State-sponsored pilgrimage schemes have become increasingly popular over the last decade, although the Nigeria Christian Pilgrim Commission (NCPC) has recently come under fire for accusations of wasteful spending and corruption. Charles Chidi Eleonu and Winston Madume estimate that 'over 7.9 Billion naira concession' has been awarded by the Nigerian federal government for pilgrim sponsorship (2019; see <https://www.rsisinternational.org/journals/ijriss/Digital-Library/volume-3-issue-8/337-343.pdf>). The most popular pilgrimage site, accounting for approximately 80% of pilgrimage destinations for Nigerian Christians, is the city of Jerusalem. It is customary for those who have been on pilgrimages to Israel to add the suffix, 'JP' after their names, to denote the prestigious title, 'Jerusalem Pilgrim'.

## Beliefs

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## Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body. Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

↳ Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes

Notes: Nigerian Pentecostals generally adhere to a tripartite model of the person; mind, body ('flesh') and spirit. The spirit component unites and fuses with the Holy Spirit during the Spirit Baptism conversion experience.

↳ Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes

Notes: This is a highly-integrative and interpenetrative vision of mind/body/soul interaction. In Nigeria, this integrative model borrows both from the this-worldly orientation of indigenous conceptions of spirituality, as well as the Pentecostal theological outlook which emphasises the Spirit's active and ongoing role in the world.

↳ Other spirit-body relationship:

– No

Belief in afterlife:

– Yes

↳ Is the spatial location of the afterlife specified or described by the religious group:

– Yes

Notes: Heaven and hell. Some Nigerian Pentecostals believe that there are three spiritual realms or firmaments; (a) the sky we see above, (b) the realm of evil spirits and the demonic, and (c) the throne of God. They argue that prayer must penetrate the first two realms in order to reach the realm of God. Similar metaphysical beliefs were propounded by Derek Prince, the British-born evangelist who travelled extensively in West Africa in the 1980s and 90s, and whose many writings continue to be highly circulated in Nigeria today. See <https://www.derekprince.org/>

↳ Afterlife in specified realm of space beyond this world:

– Yes

↳ Afterlife in vaguely defined "above" space:

– Yes

↳ Afterlife in vaguely defined "below" space:

– Yes

Notes: Some Nigerian Pentecostals maintain that the Devil operates through a headquarters that is located under the ocean. This belief likely stems from the popularity of the book, 'Delivered from the Powers of Darkness' by Emmanuel Eni (1988). See Meyer, B. (1995). 'Delivered from the powers of darkness': Confessions of satanic riches in Christian Ghana. *Africa*, 65(2), 236-255. doi:10.2307/1161192  
<https://www.cambridge.org/core/journals/africa/article/delivered-from-the-powers-of-darkness-confessions-of-satanic-riches-in-christian-ghana/FEEF76E48AEC92205AE072C51D29BCA0>  
<https://www.amazon.co.uk/Delivered-Power-Darkness-Emmanuel-Eni/dp/9782341983>

↳ Afterlife in vaguely defined horizontal space:

– Yes

↳ Afterlife located in "other" space:

– No

Reincarnation in this world:

– No

Are there special treatments for adherents' corpses:

– No

Are co-sacrifices present in tomb/burial:

– No

Are grave goods present:

– No

Are formal burials present:

– Yes

↳ As cenotaphs:

– No

↳ In cemetery:

– Yes

↳ Family tomb-crypt:

– No

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– No

↳ Other formal burial type:

– No

## Supernatural Beings

Are supernatural beings present:

– Yes

↳ A supreme high god is present:

– Yes

↳ The supreme high god is anthropomorphic:

– Yes

Notes: The Godhead, as represented in the Trinity: Father, Son and Holy Spirit. The Son came to earth as the human person, Jesus Christ. Believers are encouraged to imagine the human person of Jesus, and to relate to him as a living person/friend/father. Nigerian Christians aspire to have an intimate, personal relationship with a God, sometimes referred to in the familiar, as 'Daddy'.

↳ The supreme high god is a sky deity:

– No

↳ The supreme high god is chthonic (of the underworld):

– No

↳ The supreme high god is fused with the monarch (king=high god):

– No

- ↳ The monarch is seen as a manifestation or emanation of the high god:
  - No
- ↳ The supreme high god is a kin relation to elites:
  - No
- ↳ The supreme high god has another type of loyalty-connection to elites:
  - No
- ↳ The supreme high god is unquestionably good:
  - Yes
- ↳ Other feature(s) of supreme high god:
  - Yes [specify]: Omniscient, omnipotent, omnibenevolent, eternal, transcendent and so on - all the classic features of the Judaeo-Christian God.
- ↳ The supreme high god has knowledge of this world:
  - Yes
    - ↳ The supreme god's knowledge is restricted to particular domain of human affairs:
      - No
    - ↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:
      - No
    - ↳ The supreme high god's knowledge is unrestricted within the sample region:
      - Yes
    - ↳ The supreme high god's knowledge is unrestricted outside of sample region:
      - Yes
    - ↳ The supreme high god can see you everywhere normally visible (in public):
      - Yes



- ↳ The supreme high god can see you everywhere (in the dark, at home):
  - Yes
- ↳ The supreme high god can see inside heart/mind (hidden motives):
  - Yes
- ↳ The supreme high god knows your basic character (personal essence):
  - Yes
- ↳ The supreme high god knows what will happen to you, what you will do (future sight):
  - Yes
- ↳ The supreme high god has other knowledge of this world:
  - Yes [specify]: God is considered omniscient in all ways.
- ↳ The supreme high god has deliberate causal efficacy in the world:
  - Yes
- ↳ The supreme high god can reward:
  - Yes
  - Notes: Miracles are considered an extremely important part of how God interacts with, and rewards those with faith.
- ↳ The supreme high god can punish:
  - Yes
- ↳ The supreme high god has indirect causal efficacy in the world:
  - Yes
- ↳ The supreme high god exhibits positive emotion:
  - Yes
  - Notes: On the one hand, God is considered immutable and dispassionate. On the other hand - and in practice - God is described in highly anthropomorphic terms as having feelings and emotions, which he expresses through intimate personal relationships with his believers.
- ↳ The supreme high god exhibits negative emotion:

– Yes

↳ The supreme high god possesses hunger:

– No

↳ Is it permissible to worship supernatural beings other than the high god:

– No

↳ The supreme high god possesses/exhibits some other feature:

– No

↳ The supreme high god communicates with the living:

– Yes

↳ In waking, everyday life:

– Yes

↳ In dreams:

– Yes

Notes: Dreams are especially important to Nigerian Pentecostals - they are seen as windows into the spiritual realm, and means through which supernatural beings communicate with humans.

↳ In trance possession:

– Yes

Notes: Nigerian Pentecostals often participate in a practice called being 'slain in the Spirit', whereby they undergo a kind of possession experience by the Holy Spirit. In being slain, believers might experience a visualisation of God or receive a message or prophecy from him. They may lose control of their motor functions and fall to the floor. After the experience, believers commonly report feeling a sense of calm or peace and an illuminated perspective.

↳ Through divination practices:

– No

Notes: Divination, or Ifa in Yoruba, is a central feature of the indigenous religion but is today outlawed by Pentecostals.

↳ Only through religious specialists:

– No

Notes: The ability to communicate with God directly and personally is democratised in Nigerian Pentecostalism; anybody who is Born Again is entitled to this kind of communicative relationship with God.

↳ Only through monarch  
– No

↳ Other form of communication with living:  
– No

↳ Previously human spirits are present:  
– Yes

Notes: Ancestral spirits or ghosts would be considered evil spirits by Nigerian Pentecostals. Methods of supplicating and appeasing these spirits is prohibited by Nigerian Pentecostals.

↳ Human spirits can be seen:  
– Yes

Notes: Human spirits might not always be visible to humans, but may appear to humans on occasion, and could be disguised as other humans or animals.

↳ Human spirits can be physically felt:  
– Yes

Notes: Spirits might make their presence known through physical sensations, e.g. a gust of wind, or a strong smell.

↳ Previously human spirits have knowledge of this world:  
– Yes

↳ Human spirits' knowledge restricted to particular domain of human affairs:  
– No

↳ Human spirits' knowledge restricted to (a) specific area(s) within the sample region:  
– No

↳ Human spirits' knowledge unrestricted within the sample region:  
– No

- ↳ Human spirits' knowledge unrestricted outside of sample region:
  - No
- ↳ Human spirits can see you everywhere normally visible (in public):
  - Yes
- ↳ Human spirits can see you everywhere (in the dark, at home):
  - Yes
- ↳ Human spirit's can see inside heart/mind (hidden motives):
  - Yes
- ↳ Human spirits know your basic character (personal essence):
  - Yes
- ↳ Human spirits know what will happen to you, what you will do (future sight):
  - No
- ↳ Human spirits have other form(s) of knowledge regarding this world:
  - No
- ↳ Human spirits have deliberate causal efficacy in the world:
  - Yes
- ↳ Human spirits can reward:
  - Yes
- ↳ Human spirits can punish:
  - Yes
- ↳ Human spirits have indirect causal efficacy in the world:
  - Yes
- ↳ Human spirits have memory of life:
  - Yes

↳ Human spirits exhibit positive emotion:

– Yes

↳ Human spirits exhibit negative emotion:

– Yes

↳ Human spirits possess hunger:

– No

↳ Human spirits possess/exhibit some other feature:

– No

↳ Human spirits communicate with the living:

– Yes

↳ In waking, everyday life:

– Yes

↳ In dreams:

– Yes

↳ In trance possession:

– Yes

*Notes:* Ancestral spirits might take over the faculties of a person, effecting a possession experience. During possession, the ancestral spirit might declare the terms of their appeasement. Deliverance would be required to exorcise the ancestral spirit from the subject.

↳ Through divination processes:

– No

↳ Only through specialists:

– No

↳ Only through monarch:

– No

↳ Communicate with living through other means:

– No

↳ Non-human supernatural beings are present:

– Yes

Notes: Nigerian Pentecostals tend to hold strong beliefs about evil spirits (also referred to as demons and unclean spirits), as well as witchcraft.

↳ These supernatural beings can be seen:

– Yes

Notes: They can either be invisible or make themselves appear to humans. They might also appear in the form of an animal or even human person.

↳ These supernatural beings can be physically felt:

– Yes

↳ Non-human supernatural beings have knowledge of this world:

– Yes

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

– No

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

– No

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

– Yes

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

– Yes

↳ Non-human supernatural beings can see you everywhere normally visible (in public):

– Yes

- ↳ Non-human supernatural beings can see you everywhere (in the dark, at home):
  - Yes
- ↳ Non-human supernatural beings can see inside heart/mind (hidden motives):
  - Yes
- ↳ Non-human supernatural beings knows your basic character (personal essence):
  - No
- ↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):
  - No
- ↳ Non-human supernatural beings have other knowledge of this world:
  - No
- ↳ Non-human supernatural beings have deliberate causal efficacy in the world:
  - Yes
- ↳ These supernatural beings can reward:
  - Yes
  - Notes: For instance, Mami Wata can reward with wealth (although this always comes at a cost).
- ↳ These supernatural beings can punish:
  - Yes
  - Notes: Demons and witches can punish in numerous ways, causing sickness, poverty, barrenness and so on.
- ↳ These supernatural beings have indirect causal efficacy in the world:
  - Yes
- ↳ These supernatural beings exhibit positive emotion:
  - No

↳ These supernatural beings exhibit negative emotion:

– Yes

↳ These supernatural beings possess hunger:

– No

↳ These supernatural beings possess/exhibit some other feature:

– Yes [specify]: Evil spirits crave human bodies to inhabit. They are thought of as commissaries of the Devil, seeking to wreak havoc on God's creation.

↳ Mixed human-divine beings are present:

– No

↳ Does the religious group possess a variety of supernatural beings:

– Yes

↳ Organized by kinship based on a family model:

– No

↳ Organized hierarchically:

– Yes

Notes: Nigerian Pentecostals speak of 'powers and principalities' (Ephesians 6:12) and believe that demons are organised according to a complex demonic hierarchical structure. See Asamoah-Gyadu, J.K. (2007), Pulling down Strongholds: Evangelism, Principalities and Powers and the African Pentecostal Imagination. *International Review of Mission*, 96: 306-317. doi:10.1111/j.1758-6631.2007.tb00612.x Spiritual Warfare in the African Context: Perspectives on a global phenomenon, J. Kwabena Asamoah-Gyadu <https://www.lausanne.org/content/lga/2020-01/spiritual-warfare-african-context>

↳ Power of beings is domain specific:

– No

↳ Other organization for pantheon:

– No

## Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it



relates to social norms or potential norm violations.

– Yes

↳ There is supernatural monitoring of prosocial norm adherence in particular:

Prosocial norms are norms that enhance cooperation among members of the group, including obviously “moral” or “ethical” norms, but also extending to norms concerning honouring contracts and oaths, providing hospitality, coming to mutual aid in emergencies, etc.

– Yes

Notes: God is deeply concerned with the moral behaviour of humans.

↳ Supernatural beings care about taboos:

– Yes

↳ Food:

– Yes

Notes: Nigerian Pentecostals are wary of food or meals that are served in the feasting context of indigenous festivals. Some churches preach against the sharing of food in these feasts, arguing that demons can be transmitted through food. For example, see the GO of Mountain of Fire and Miracles Ministries, Daniel Olukoya's sermon, titled 'While Men Slept'. He writes, In a dream, 'If you find yourself eating dry fish or meat, it is an attack from witches and wizards. What they are giving you is human flesh to eat. If you find yourself always taking cola drinks, you are drinking blood. What you should do is to purge yourself with the blood of Jesus and pray to vomit every evil consumption, in the name of Jesus. Some people would even prepare the things themselves but they might not understand where they got the materials from and they would begin to eat. If you find yourself eating rice and beans, it is one of the ways that the devil introduces small demons into people. You have to purge yourself. If you find yourself eating solid food e.g amala, (Yam flour meal), fufu (Cassava flour meal) and eba (Cassava meal), pounded yam, etc. this is poison to put terrible sickness into your body. Ask the Holy Spirit to purge you and tell the devil that his instrument of attack against you will not prosper.' <https://www.sermoncentral.com/sermons/while-men-slept-daniel-olukoya-sermon-on-dreams-157115>

↳ Sacred space(s):

– Yes

Notes: Some Nigerian Pentecostals believe that sacred spaces designated as such by the indigenous religions are in fact run by 'territorial demons'. These are demons that work to corrupt and destroy particular areas where humans reside. For instance, some Nigerian Pentecostals are wary of river-worship, especially towards the goddess Yemoja, and so regard sacred river sites as demonic. The belief in territorial demons was developed by the American evangelist and founder of the Vineyard church, John Wimber, and became popularised through the novels of Frank Peretti. See <https://www.lausanne.org/content/territorial-spirits>

↳ Sacred object(s):

– Yes

Notes: Nigerian Pentecostals preach fiercely against the use of indigenous ritual objects. Objects that have been dedicated for 'sacrifice' (Ebo, in Yoruba) must be uprooted, and where they are buried, dug out and destroyed. This includes indigenous medicines, charms and other sacred objects, which are thought to be corrupted by the demonic.

↳ Supernatural beings care about other:

– No

↳ Supernatural beings care about murder of coreligionists:

– Yes

Notes: Nigerian Pentecostals adhere to the 10 Commandments so murder, under all situations and circumstances, is forbidden.

↳ Supernatural beings care about murder of members of other religions:

– Yes

↳ Supernatural beings care about murder of members of other polities:

– Yes

↳ Supernatural beings care about sex:

– Yes

↳ Adultery:

– Yes

Notes: Adultery is strongly condemned by Nigerian Pentecostals. Sexual morality features high on the agenda for Nigerian Pentecostals. However, as divorce is generally prohibited, married couples may be encouraged to 'make things work' in cases of infidelity.

↳ Incest:

– Yes

↳ Other sexual practices:

– Yes [specify]: Polygamy and engaging in multiple sexual relationships at once is also strongly condemned. Homosexuality and other non-heteronormative relationships are forbidden.

↳ Supernatural beings care about lying:

– Yes

↳ Supernatural beings care about honouring oaths:

– Yes

↳ Supernatural beings care about laziness:

– Yes

Notes: Nigerian Pentecostals strongly believe in working hard and have disdain for lazy habits. Some Nigerian Pentecostals more recently, however, have criticised the emphasis placed on miracles in their theology as they argue it encourages people to rely on God to make things happen, rather than work for it themselves.

↳ Supernatural beings care about sorcery:

– Yes

Notes: Nigerian Pentecostals believe sorcery is of the Devil, and all occult practices as well as witchcraft are demonic and dangerous. Participation in sorcery, witchcraft and the Occult is said to be a way that the Devil enters into the lives of people and turns them away from God.

↳ Supernatural beings care about non-lethal fighting:

– Yes

↳ Supernatural beings care about shirking risk:

– Yes

↳ Supernatural beings care about disrespecting elders:

– Yes

Notes: Nigeria is a young country in terms of its demographics, and therefore Nigerian Pentecostal churches are popular amongst youths. Many young people see these churches as a way to circumscribe the gerontocratic traditional order, but, at-the-same-time, respect for your elders is nonetheless a central and highly valued principle for Nigerians.

↳ Supernatural beings care about gossiping:

– Yes

Notes: Women, especially, are discouraged from gossiping.

↳ Supernatural beings care about property crimes:

– Yes

↳ Supernatural beings care about proper ritual observance:

– Yes

↳ Supernatural beings care about performance of rituals:

– Yes

Notes: Nigerian Pentecostals, for instance, partake in communion. Other ritual observances, such as the use of holy water for healing, are also popular.

↳ Supernatural beings care about conversion of non-religionists:

– Yes

↳ Supernatural beings care about economic fairness:

– No

↳ Supernatural beings care about personal hygiene:

– Yes

Notes: Immorality is sometimes associated with dirt and poverty, and Nigerian Christians may suggest that territorial demons are located in unclean places of poverty. 'Cleanliness is next to holiness' is a phrase sometimes heard in Nigerian Pentecostal circles.

↳ Supernatural beings care about other:

– No

Do supernatural beings mete out punishment:

– Yes

↳ Is the cause or agent of supernatural punishment known:

– Yes

Notes: Evil spirits and demons try to destroy the lives of those humans they infiltrate, acting on behalf of the Devil to destroy God's creation.

↳ Done only by high god:

– No

↳ Done by many supernatural beings:

– No

↳ Done through impersonal cause-effect principle:

– Yes

↳ Done by other entities or through other means [specify]

– No

↳ Is the reason for supernatural punishment known:

– No

↳ Supernatural punishments are meted out in the afterlife:

– No

↳ Supernatural punishments are meted out in this lifetime:

– Yes

↳ Supernatural punishments in this life are highly emphasized by the religious group:

– Yes

↳ Punishment in this life consists of bad luck:

– Yes

↳ Punishment in this life consists of political failure:

– Yes

↳ Punishment in this life consists of defeat in battle:

– Yes

↳ Punishment in this life consists of crop failure or bad weather:

– Yes

↳ Punishment in this life consists of disaster on journeys.

– Yes

↳ Punishment in this life consists of mild sensory displeasure:

– Yes

↳ Punishment in this life consists of extreme sensory displeasure:

– Yes

↳ Punishment in this life consists of sickness or illness:

– Yes

↳ Punishment in this life consists of impaired reproduction:

– Yes

Notes: This is particularly caused by witches and the Mami Wata spirit.

↳ Punishment in this life consists of bad luck visited on descendants:

– Yes

Notes: Belief in generational curses is strong; many Nigerian Pentecostals believe that the contemporary political and economic challenges faced by Africans today is a punishment for their participation in pagan (indigenous) worship and especially sacrifices, prior to the arrival of Christianity on the continent. Similarly, on the individual level, Nigerian Pentecostals might attribute an ongoing or enduring struggle (e.g. ill health, bad grades, financial misfortune and so on) to a family inter-generational curse.

↳ Other [specify]

– No

Do supernatural beings bestow rewards:

– Yes

↳ Is the cause/purpose of supernatural rewards known:

– Yes

↳ Done only by high god:

– No

↳ Done by many supernatural beings:

– Yes

Notes: Demons might offer rewards in exchange for something in return. They may also lie or trick their victims through offering rewards as a temptation.

↳ Done through impersonal cause-effect principle:

– Yes

Notes: Demons can cause sickness, famine, plague and other 'natural' harmful

phenomena.

↳ Done to enforce religious ritual-devotional adherence:

– No

↳ Done to enforce group norms:

– No

↳ Done to inhibit selfishness:

– No

↳ Done randomly:

– No

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

↳ Supernatural rewards in the afterlife are highly emphasized by the religious group:

– Yes

Notes: Nigerian Pentecostals believe in heaven, and also believe that Jesus will return to Earth to establish the Kingdom of God. Most Pentecostals are dispensationalists, and believe the current outpouring of the Spirit (the 'Latter Rain') will usher in the Parousia. This is taken from Joel 2:23 'Be glad, O people of Zion, rejoice in the LORD your God, for he has given you the autumn rains in righteousness. He sends you abundant showers, both autumn and spring rains, as before.'

↳ Reward in the afterlife consists of mild sensory pleasure:

– Yes

↳ Reward in the afterlife consists of extreme sensory pleasure:

– Yes

↳ Reward in the afterlife consists of eternal happiness:

– Yes

↳ Reward in the afterlife consists of reincarnation as a superior life form:

– No

↳ Reward in the afterlife consists of reincarnation in a superior realm:  
– No

↳ Other [specify]  
– No

↳ Supernatural rewards are bestowed out in this lifetime:  
– Yes

↳ Supernatural rewards in this life are highly emphasized by the religious group:  
– Yes  
*Notes: Miracles are a central part of Pentecostal belief and can take virtually any form. Prayer and faith are essential to receiving a miracle, and, for some churches, tithing is too.*

↳ Reward in this life consists of good luck:  
– Yes

↳ Reward in this life consists of political success or power:  
– Yes

↳ Reward in this life consists of success in battle:  
– Yes

↳ Reward in this life consists of peace or social stability:  
– Yes

↳ Reward in this life consists of healthy crops or good weather:  
– Yes

↳ Reward in this life consists of success on journeys:  
– Yes

↳ Reward in this life consists of mild sensory pleasure:  
– Yes

↳ Reward in this life consists of extreme sensory pleasure:



– Yes

↳ Reward in this life consists of enhanced health:

– Yes

↳ Reward in this life consists of enhanced reproductive success:

– Yes

↳ Reward in this life consists of fortune visited on descendants:

– Yes

↳ Other [specify]

– Yes

Notes: The main rewards or miracles that can be received in this life generally relate to 'health' and 'wealth', hence the popular nickname, the 'Health and Wealth Gospel'. There is a this-worldly orientation to belief in miracles.

## Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: Pentecostals tend to believe the messiah is due to arrive at any moment, and his arrival will precede the arrival of the eschaton and the Parousia.

↳ Is the messiah's whereabouts or time of coming known?

– No

Notes: Not exactly, although it is predicted to be soon. Pentecostals often cite 1 Thessalonians 5:2: '...the day of the LORD will come as a thief in the night'. This is understood to mean that Christians should be prepared for the messianic return at any moment.

↳ Is the messiah's purpose known:

– Yes

↳ Messiah is a political figure who restores political rule:

– Yes

↳ Messiah is a priestly figure who restores religious traditions:

– Yes

↳ Other purpose:

– Yes [specify]: The Messiah will come as the first phase in the establishment of the Kingdom of God on Earth.

Is an eschatology present:

– Yes

## Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: The churches tend to prescribe a conservative moralism that is especially preoccupied with sexual conduct. However, the degree to which churches emphasise and enforce these rules varies considerably. Holiness and Deliverance churches tend to be more morally prescriptive and require their adherents to participate in more stringent rules, reflected in dress codes especially. Other churches that are more concerned with material satisfaction, especially in the form of financial prosperity, tend to be somewhat looser in their prescriptions.

Is there a conventional vs. moral distinction in the religious group:

– No

## Practices

### Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Notes: Celibacy is not generally considered aspirational in the Pentecostal churches. Family and marriage are held in great esteem, and pastors of churches are expected to be married and have children of their own.

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Yes

↳ Monogamy (males):

– Yes

Notes: Monogamy is considered an unwavering and highly important expectation for men and women. Nigerian Pentecostal churches are highly critical of the polygamous structure of familial relations in the indigenous cultures prior to the advent of Christianity in Nigeria. Genesis 2:22-24 is key to this understanding; Pentecostals frequently emphasise that God made man and woman to become 'one flesh'.

↳ Monogamy (females):

– Yes

↳ Other sexual constraints (males):

– Yes

Notes: Pre-marital sex, referred to as 'fornication' is strongly forbidden for both men and women. In addition, same-sex relations are also prohibited. Sex is considered one of the highest goods, but only when it takes place within the context of a Christian, heterosexual marriage between a consenting adult man and woman.

↳ Other sexual constraints (females):

– Yes

Does membership in this religious group require castration:

– No

Does membership in this religious group require fasting:

– Yes

Notes: Fasting is considered an important religious practice, to be undertaken on a regular basis. In the Holiness and Deliverance churches, fasting is especially emphasised, and regarded as a mechanism for ridding the self of evil, temptation and unclean spirits. The scriptural justification for this is often taken from Matthew 17:21, 'this kind does not go out except by prayer and fasting'. Many Nigerian Pentecostal churches hold annual month-long programmes (often in August) which involve rigorous fasting timetables.

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

– Yes

Notes: Some Nigerian Pentecostals choose to follow the dietary laws laid out in Leviticus 11, known as 'Kosher'.

Does membership in this religious group require permanent scarring or painful bodily alterations:

– No

Notes: Nigerian Pentecostals are often highly critical of scarification practices conducted in the indigenous setting.

Does membership in this religious group require painful physical positions or transitory painful wounds:

– No

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

– No

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

– No

Does membership in this religious group require self-sacrifice (suicide):

– No

Does membership in this religious group require sacrifice of property/valuable items:

– No

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

– Yes

Notes: Nigerian Pentecostals tend to attend church and other revival services regularly. They also encourage regular prayer, fasting, tithing etc.

Does membership in this religious group require physical risk taking:

– No

Does membership in this religious group require accepting ethical precepts:

– Yes

Notes: The ethical precepts generally follow those held by evangelical Christians more generally (see entry above).

Does membership in this religious group require marginalization by out-group members:

– No

Does membership in this religious group require participation in small-scale rituals (private, household):

– No

Does membership in this religious group require participation in large-scale rituals:  
I.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes

↳ On average, for large-scale rituals how many participants gather in one location:

– I don't know

Notes: Considerable variation

↳ What is the average interval of time between performances (in hours):

Performances here refers to large-scale rituals.

– I don't know

Notes: Considerable variation

↳ Are there orthodoxy checks:

Orthodoxy checks are mechanisms used to ensure that rituals are interpreted in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper interpretation, etc.

– No

↳ Are there orthopraxy checks:

Orthopraxy checks are mechanisms used to ensure that rituals are performed in a standardized way, e.g. through the supervisory prominence of a professionalized priesthood or other system of governance, appeal to texts detailing the proper procedure, etc.

– No

↳ Does participation entail synchronic practices:

– No

↳ Is there use of intoxicants:

– No

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– No

Does the group employ fictive kinship terminology:

– Yes

|

↳ Fictive kinship terminology universal:

– Yes

Notes: Members refer to each other as 'brothers' and 'sisters', and senior leaders or pastors are referred to as 'Daddy' and 'Mummy'.

↳ Fictive kinship terminology widespread:

– Yes

↳ Fictive kinship terminology employed but uncommon:

– No

## Society and Institutions

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### Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– A state

Notes: Nigerian Pentecostals belong to many of the major ethnic groups in Nigeria, predominantly Igbo and Yoruba, amongst others. Although there are some Pentecostals in the north of Nigeria, Hausa Nigerians tend to be Muslim.

### Welfare

Does the religious group in question provide institutionalized famine relief:

– No

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

– No

Does the religious group in question provide institutionalized poverty relief:

– Yes

Notes: Churches do provide aid and poverty relief through outreach efforts.

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

– No

Does the religious group in question provide institutionalized care for the elderly and infirm:

– No

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

– No

## Education

Does the religious group provide formal education to its adherents:

– Yes



Is formal education restricted to religious professionals:

– No

*Notes:* Churches run Sunday Schools, Bible Study programmes, House fellowships and other such educational programmes. Some of these are organised by age (e.g. children's group, youth groups...) or other rites of passage, for instance, a course on marriage generally precedes a church wedding.



Is such education open to both males and females:

– Yes

Is formal education available to the group's adherents through an institution(s) other than the religious group:

– Yes



Is extra-religious education open to both males and females:

– Yes

## Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

*Notes:* The churches generally tend to have formal bureaucrat and hierarchical structures, which are considered highly important.

Do the group's adherents interact with other institutional bureaucracies:

– No

## Public Works

Does the religious group in question provide public food storage:

– No

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– No

Does the religious group in question provide water management (irrigation, flood control):

– No

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

– No

Does the religious group in question provide transportation infrastructure:

– No

Notes: Some churches provide transportation to and from services, especially those held at the major camps like Redemption Camp (see above).

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

– No

## Taxation

Does the religious group in question levy taxes or tithes:

– Yes

Notes: Tithing is considered a necessary obligation for Nigerian Pentecostals. Tithing is particularly emphasised in the Prosperity churches, where 'seed-sowing' theology is central; pastors teach that giving generously to the church is a precondition for receiving God's (material) blessings, financial, health and so on.

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

– No

## Enforcement



Does the religious group in question provide an institutionalized police force:

– No

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

– No

Does the religious group in question provide institutionalized judges:

– No

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

– No

Does the religious group in question enforce institutionalized punishment:

– Yes

Notes: Punishment for sins committed might involve suspension from the church, refusal to administer communion, obligatory counselling or restricted seating options (e.g. back row, to implicitly signal to others that a sin has been committed).

↳ Do the institutionalized punishments include execution:

– No

↳ Do the institutionalized punishments include exile:

– No

↳ Do the institutionalized punishments include corporal punishments:

– No

↳ Do the institutionalized punishments include ostracism:

– Yes

↳ Do the institutionalized punishments include seizure of property:

– No

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

– No

Does the religious group in question have a formal legal code:

– No

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– No

## Warfare

Does religious group in question possess an institutionalized military:

– No

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– No

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– No

## Written Language

Does the religious group in question possess its own distinct written language:

– No

*Notes:* Services tend to be conducted both in English and either Yoruba, Igbo or other indigenous languages.

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– No

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– No

## Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: Each church has its own calendar. This may include festivals and programmes of their own invention, as they do not generally follow traditional liturgical calendars. Some churches are critical of the way liturgical festivals like Easter and Christmas have traditionally been practiced, arguing they have lost their spiritual way and are overly consumer-driven.

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

– No

## Food Production

Does the religious group in question provide food for themselves:

– No

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

– No

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