

Final Report of Research Activities and Findings

from

**Nigeria Pentecostal and Charismatic Research Centre
(University of Jos, Jos, Plateau State, Nigeria)**

**to
,**

**Pentecostal and Charismatic Research Initiative
Center for Religion and Civic Culture
University of Southern California**

**Prof. Danny McCain
Project Director**

31 October 2012

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**Preliminary Information
(Questions 1 – 5)**

1. Name(s) of Principal Investigator(s).

Prof. Danny McCain, Project Director

Prof. Musa Gaiya, Principal Investigator of Profile Section

Prof. Yusufu Turaki, Principal Investigator of Social Impact Section

Prof. John Brown, Principal Investigator of Phenomenon Section

(Note: Prof. Umar Danfulani was the original Principal Investigator of the Phenomenon Section but asked to be replaced whenever he became Dean of the Faculty of Arts.)

2. Title of Project: Nigeria Pentecostal and Charismatic Research Centre

3. Host Institution/University. University of Jos, Jos, Plateau State, Nigeria

4. Website address of project (if applicable). <http://www.nigeriapentecostalcentre.org>

5. Number of research assistants/associates involved in project, excluding principal investigator(s).

1 Project Director/Principal Investigator

1 Research Consultant

1 Project Manager

3 Principal Investigators

10 Associate (Senior) Researchers

27 Research Assistants (primarily post-graduate students)

Summary of Principle Findings (Question 6)

The following is a summary of findings from the Nigeria Pentecostal and Charismatic Research Centre based in the University of Jos related to the three major research questions.

Pentecostal and Charismatic Church Growth

Pentecostal and Charismatic Church Growth: The more Africanized churches (charismatic groups who prefer to be known as ‘spiritual’ churches and not Pentecostal churches) are not growing. They are losing younger members to the more trendy churches who replicate what happens in the spiritual churches but in modern and sophisticated ways. Less growth was seen in traditional Pentecostal churches (like Assemblies of God and Foursquare) though they are not losing members. There is growing influence of Pentecostalism in historic or mission churches. Pentecostal practices in most mainline churches are led by the youth. We noticed a deliberate effort by leaders of these churches to accommodate Pentecostal phenomenon. This has helped mainline churches to keep most of their members.

Urban Phenomenon: The P/C movement is primarily an urban phenomenon. The major exception is the Deeper Life Bible Church, which deliberately indigenizes its leadership and liturgy and plants churches in rural communities. This trend in Deeper Life is evident in both Ghana and Liberia. In the south-eastern Nigeria we observed that Pentecostalism is characterized by a plethora of splintered churches mushrooming primarily in the cities.

Regional Distinctives: One factor encouraging the growth of Pentecostalism in south-eastern Nigeria is the practice of contracting churches. A church founder recruits apprentice ‘junior pastors’ and sends them to various locations to establish branches. Those branches pay a certain fee every month for a period of time. After the contract is terminated, the junior pastor becomes the new founder/president and the process starts over. These churches are often built

around families and become family dynasties. Growth of Pentecostalism in Nigeria's Middle Belt is slower than in the southern Nigeria primarily because of competition with Islam. In the Far North Muslim politicians are more tolerant of mainstream churches and are skeptical of Pentecostal churches. One Muslim sheikh, Mahmud Gummi said about the P/C movement that this type of Christianity is 'nothing', meaning it is not a religion. Pentecostal growth in the North is slow. Mega churches are few. David Oyedepo started his mega church, Living Faith Church Worldwide in Kaduna but later moved to Lagos.

Multiple Membership. Many Christians maintain membership in both P/C churches plus their original mainline churches. Members of mainline churches will often continue to attend Sunday services but will attend functions in Pentecostal churches during the week.

The Impact of Pentecostals and Charismatics on Society

Core Values: Our research has uncovered *corporate core values* influencing and motivating Pentecostalism's impact on society. These include the virtues of love, compassion, mercy and kindness, the principles of justice and righteousness, the theological concept of kingdom-dominion and obedience to Biblical precepts. Pentecostals also have *personal core values* that help transform them into social reformers and political activists. Some of these values are the conversion experience, a personal spiritual call to ministry, gratefulness for God's grace, motivation from the example of Jesus and the apostles, individual revelations through dreams and visions, personal exposure to social problems and the prophetic role of dynamic leaders.

Engaging Society: There is a growing movement within P/C churches that rejects secularism and the segregation mentality of earlier Christianity. Pentecostals are contesting for political office, promoting human rights and engaging in other social activities. For example, the current Secretary to the Federal Government, Pius Anyim Pius, is a Pentecostal.

Organizations like the African Forum on Religion and Government, the National Institute for Transformation as well as the Centre for Values and Social Development are led by

Pentecostals and are engaged in political activism by providing training and public awareness in good governance and leadership. Pentecostals have demonstrated their willingness to partner with government and society by helping renovate public schools and health facilities, providing bore holes and public toilets, building roads and providing other social services.

Mainstream Christians in Nigeria have been so influenced by Pentecostalism they have elected the president of the Pentecostal Fellowship of Nigeria (PFN) as president of Christian Association of Nigeria (CAN), the umbrella body of all Christians in Nigeria.

Change of Emphasis: There is a growing emphasis within Pentecostalism on physical needs in addition to spiritual needs. Many Pentecostals believe they need to improve the economy, generate wealth, create a healthy environment and insure that people live meaningful and successful lives. This is in contrast to earlier Pentecostal emphases that largely focused on spiritual needs such as faith, prayer and evangelism. There is also a growing emphasis on the natural laws of God rather than the supernatural laws. Pentecostals continue to emphasize the supernatural but the growing emphasis of kingdom theology, which stresses learning and implementing God's natural laws, has reduced the supernatural emphasis in some circles.

Distinctive Characteristics of Nigerian Pentecostal and Charismatic Christians

Dramatic Preaching: Dramatic preaching is widely practiced by Pentecostals. Young people prefer dramatic lively preaching. Interestingly, some older Pentecostal and Charismatic (P/C) churches are replacing dramatic style preaching with a teaching style.

Prophecy: Most Nigerian Christians believe in predictive prophecy. There is little difference between Pentecostal's belief (70%) and that of mainline churches (72%) but Africa Instituted Churches (AIC) have the greatest belief in predictive prophecy (95%). In P/C churches, 84% believe prophecy comes in the first person, "I the Lord say to you" whereas 97% of those in AIC churches believe prophecy comes in the third person, "The Lord is saying to you." Many

prophets have been discredited and lost respect in both Pentecostal and mainline churches because of moral failures, economic misdeeds and the failure of prophecies to come true.

Child Witchcraft. Belief of child witchcraft is common among Pentecostals. Children suspected to be witches are dealt with a variety of ways, from deliverance to expulsion from home. Many have been burned or wounded in other ways during deliverance.

Link with African Traditional Religions. Certain practices in some Pentecostal churches overlap with ATR practices such as separate seating for men and women, the use of symbols (oil, holy water, etc.), and the shaving of hair while in mourning.

Breaking Curses: The need for breaking curses is believed by 100% of the AIC churches, 87% of P/C churches but only 19% of mainline churches. Among Pentecostals, 66% believe breaking of curses is a specialty which ordinary pastors cannot perform. Some specialists charge fees for breaking curses, from ₦ 5000 to ₦ 10,000,000 (about \$30 to \$60,000). The ability to break curses enhances church growth because people look favorably on such.

Detailed Summary of Project (Question 7)

The Nigeria Pentecostal and Charismatic Research Centre (NPCRC) is a coalition of researchers from the Department of Religion and Philosophy (formerly Department of Religious Studies), University of Jos and six seminaries (two evangelical seminaries and four Pentecostal seminaries) in Nigeria with the University of Jos serving as the host of the research project. The Centre conducted research from 1 May 2010 through 31 August 2012 funded by the John Templeton Foundation and administered by the Pentecostal and Charismatic Research Initiative (PCRI) which is part of the Center for Religion and Civic Culture of the University of Southern California. The Centre was led by a Project Director, Prof. Danny McCain who devoted one fourth of his time to the project and was assisted by a Project Manager, Mr. James Ameh, who was employed full-time. The Centre focused on the three major research questions originally proposed by the PCRI with each being examined by a team of researchers led by a principal researcher. The research teams were all assisted by a Research Consultant, Dr. Katrina Korb. The three teams were made up of senior researchers (10) and research assistants (27). Each team used methods consistent with their research objectives. The following is a brief overview of the methodology and findings of each group.

Pentecostal Profile Section

Research Team

- Prof. Musa Gaiya Principal Investigator
- Dr. Katrina Korb Research Consultant
- Prof. Samuel Fatokun Senior Researcher
- Dr. Charles Allison Senior Researcher
- Rengshwat Jordan Research Assistant
- Sachmicit Kumswa Research Assistant
- Joseph Azembeh Research Assistant
- Amadi Grant Research Assistant
- Uwah Sylvester Research Assistant
- Igwe Ukoha Research Assistant
- Okoro Ikem Research Assistant
- Olaomo Yetunde Research Assistant
- Fabunmi Samuel Research Assistant
- Ijebor Egbioghon Research Assistant
- Umazi Ebere Research Assistant
- Kachalla Salome Research Assistant
- Jidauna Nokshuwan Research Assistant

Methodology

The population for this study consisted of individuals ages 18 and over who attended a Pentecostal church on a given Sunday. To collect information from a representative sample of Pentecostal churchgoers, a multi-stage sampling technique was adopted by randomly sampling states within geopolitical zones, purposively selecting Local Government Areas (like counties) within the states, stratified sampling of churches, and systematically sampling churchgoers.

The questionnaire was designed to collect information from Pentecostal churchgoers across Nigeria to develop an accurate understanding of the individuals who attend Pentecostal churches. The questionnaire was made up of four sections. The first section questionnaire asked about the background information of respondents such as their age, sex, marital status, and educational qualification. The second section asked about participants' church membership and church participation with questions asking how long they had been attending their current church, their religious background growing up and the other churches they had

attended in the past. The third section asked about the use of church media such as whether they listen to religious CD's or DVDs, read Christian books, etc. The final section was developed to find out the factors that attracted participants to the Pentecostal church and what kept them attending that church.

The main census data was drawn from a representative sample of Nigeria. However, two separate sub-studies compared Pentecostals to mainline churchgoers within the state of Nasarawa in North Central Nigeria and compared the national Pentecostal sample to a sample of Pentecostals within Lagos, the commercial centre of Nigeria. (Lagos is also arguably the Pentecostal epicenter of Nigeria.) While most of the findings presented below are based upon the national sample, reference will also be made to interesting findings of these two sub-studies.

Findings

The purpose of the research study was to determine the demographic characteristics of Pentecostal churchgoers. Figures 1, 2, 3, 4 illustrate the distribution of churchgoers by gender, age, marital status, and education respectively.

Figure 1. Gender of Pentecostal Churchgoers

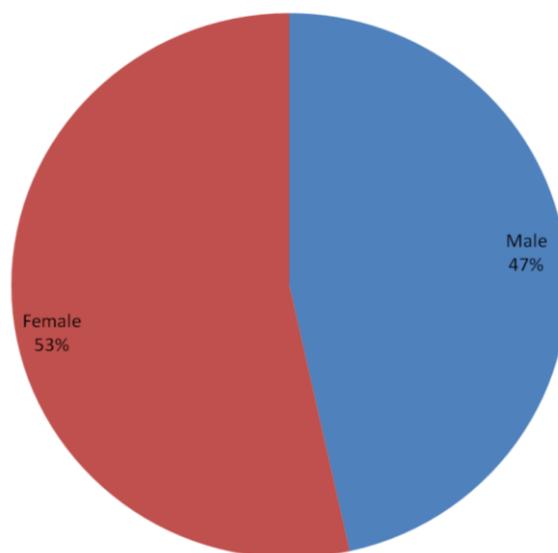


Figure 2. Age of Pentecostal Churchgoers in years

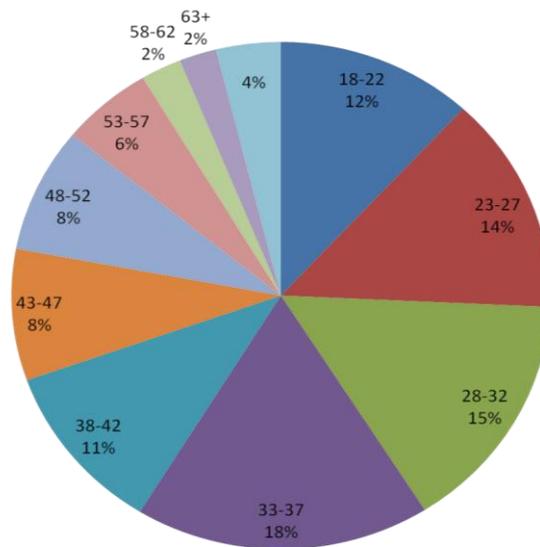


Figure 1 demonstrates that slightly more females attend Pentecostal churches than males. Figure 2 reveals that the typical Pentecostal churchgoer is rather young. Approximately 65% of Pentecostal churchgoers are 37 years and below, what would be considered a youth in Nigeria.

In terms of marital status, Figure 3 shows that the sample is rather evenly split between being married and single, though there are more married individuals. Considering that almost two-thirds of the sample are “youth”, many of the Pentecostal churchgoers are still within the typical age-range of getting married in Nigeria. Of interest, only 1% of the participants reported that they were divorced or separated. (The nine participants who indicated being divorced were all from southern Nigeria.) As marriage is acknowledged as a sacred institution and should not be broken, the lack of divorced individuals in the sampled Pentecostal churches may be because of the stigma attached to being divorced.

Figure 3. Marital status of Pentecostal Churchgoers

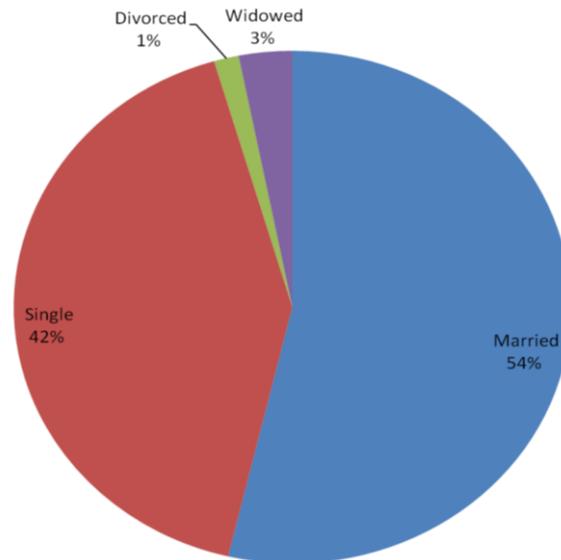
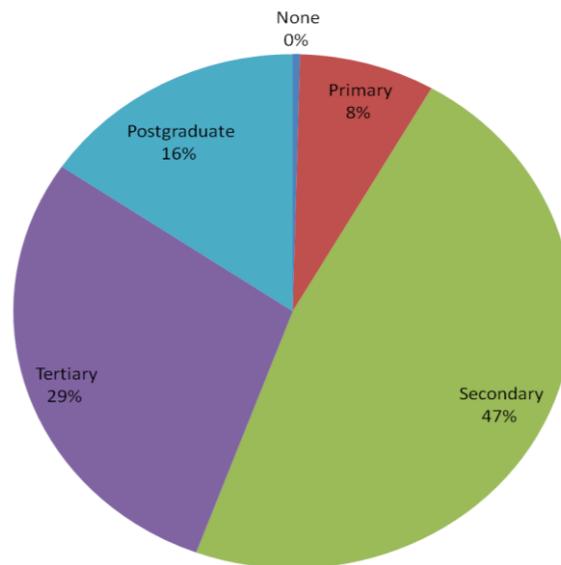


Figure 4. Level of Education Completed by Pentecostal Churchgoers



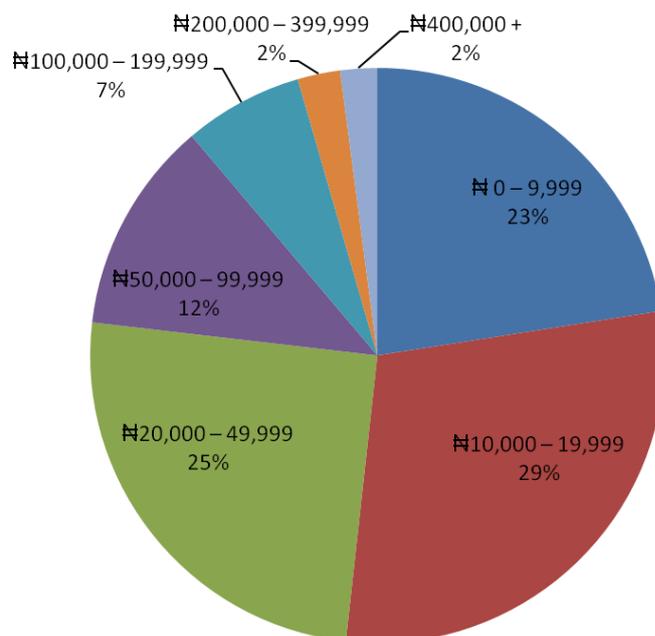
The educational qualifications in Figure 4 reflect the level of education that has been completed. Slightly over half of the sample had either completed primary or secondary school. However, when examining occupational data, 17% of the sample reported that they are currently enrolled as a student. Therefore, at least some of the participants who indicated completing secondary school may be in the process of pursuing a tertiary degree.

When comparing educational status of Pentecostals to those of mainline churchgoers, it was found that mainline churchgoers had higher educational attainment than Pentecostals, even after controlling for age.

Socio-economic status of Pentecostal churchgoers is difficult to exactly identify. An item on the questionnaire asked participants to indicate their monthly income. However, 33% of the participants skipped this item. Figure 5 reports the percentage of individuals in each income bracket among the 626 participants who indicated their monthly income. Figure 5 highlights that over half of the sample who reported their income earned less than ₦20,000 per month. However, this figure is biased because one out of every three participants did not indicate their monthly income.

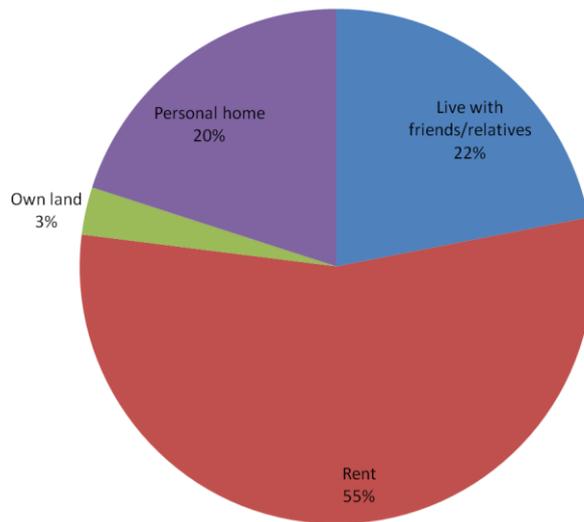
Other ways to measure socioeconomic status is a person's living situation and mode of transportation. In Nigeria, the continuum of living situations generally ranges from the poorest individuals living with friends or relatives, to renting, to owning land for building a house to living in a personal home. The mode of transportation ranges from taking public transportation to owning a motorcycle to owning one car to owning multiple cars. The living conditions and transportation of Pentecostal and Charismatic churchgoers are depicted in Figures 6 and 7, respectively.

Figure 5. Monthly Income of Pentecostal Churchgoers.



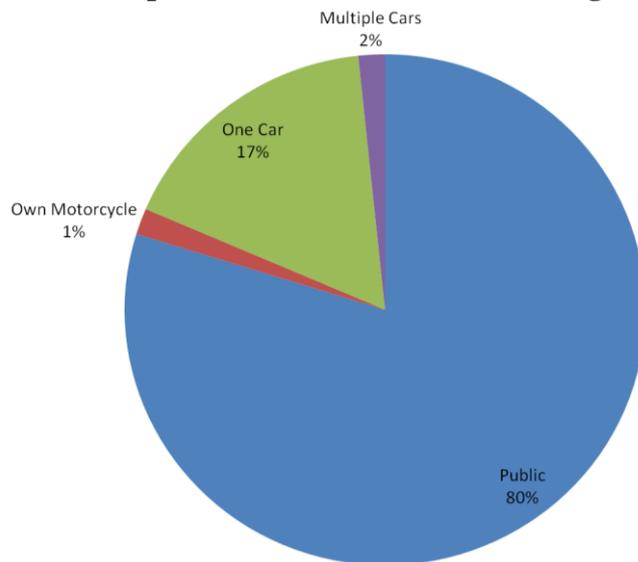
Note. ₦10,000 = \$65. ₦20,000 = \$129. ₦50,000 = \$323. ₦100,000 = \$645.

Figure 6. Living Conditions of Pentecostal Churchgoers.



Both the living conditions and the mode of transportation variables highlight that Pentecostal churchgoers tend to be lower in socioeconomic status. About 77% of Pentecostal churchgoers either rent a house or live with friends or relatives. A similar 80% use public transportation. Again, Pentecostals had lower socioeconomic status than mainline churchgoers, even after controlling for age.

Figure 7. Mode of Transportation of Pentecostal Churchgoers.



The Nigerian constitution differentiates between an *indigene* of a particular Local Government Area, an individual who traces their patrilineal ancestry back to the land, and a *settler* (Ostien, 2009). Therefore, we were interested in whether Pentecostalism has spread to the indigenes of each geopolitical zone in Nigeria, or if Pentecostals tended to come from one

particular region and had simply migrated throughout Nigeria. The zone of origin of a Nigerian is the geopolitical zone where they have their indigene certificate.

Figure 9 presents the zone of origin of Pentecostal churchgoers across Nigeria (labeled Origin) versus the percentage of individuals we sampled at churches within each zone (labeled Church). In other words, 52% of the sample we collected questionnaires from attended a church in the South South.¹ However, only 40% of the sample of Pentecostals traced their ancestry from the South South. Again, only 8% of our sample attended church in the South East. Interestingly, 27% of the sample reported the South East as their zone of origin.

Figure 8. Zone of Origin

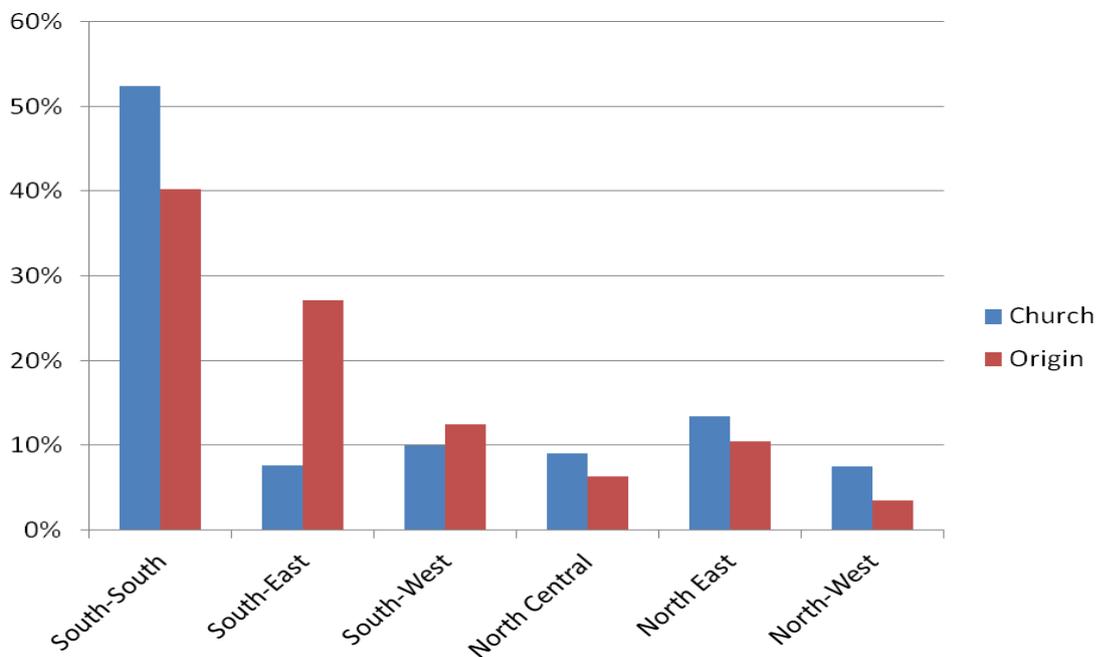


Table 2 presents the zone of origin data in more detail. This table demonstrates that most of the Pentecostal churchgoers in the three northern regions are predominantly from southern Nigeria, the South East zone in particular.

¹ Nigeria is divided into six geo-political zones. These include the North East, North West, Middle Belt, South East, South West and South South.

Table 1. Zone of Origin by Zone of Church Attendance

Zone of Origin	Zone of Church Sampled					
	South-South	South-East	South-West	North Central	North East	North-West
South-South	68%	6%	8%	7%	10%	13%
South-East	20%	78%	8%	48%	27%	20%
South-West	7%	3%	46%	1%	11%	35%
North Central	1%	4%	7%	18%	12%	19%
North East	3%	3%	17%	22%	32%	10%
North-West	2%	0%	13%	4%	7%	3%

Bolded cells are those where the zone of origin and zone of church-going are the same.

Language spoken in the home

Most Nigerians are either bilingual or trilingual. English is the official language though the languages of the largest Nigerian tribes (Igbo, Hausa, and Yoruba) are widely spoken in their respective regions. Individuals from minority tribes often speak their tribal language in addition to either or both English and a larger Nigerian ethnic group in the area.

The highest proportion of respondents (73%) reported speaking both their tribal language and English at home. Next, 17% of the participants indicated that they speak only English at home and 10% indicated that they speak only their native language at home.

Compared to the typical Nigerian's language use at home, it is surprising that so many Pentecostals speak exclusively English or English with their tribal language. It is possible that Pentecostal churches cater mostly to English-speaking individuals as all of the services that the research assistants attended were conducted in English. (In one church, the English service was also translated into a local tribal language.) Indeed, when examining language spoken in the church, 57% of the respondents reported that their church only used English, while 43% reported that their church used both English and a tribal language. Less than 1% reported that their church used only a tribal language.

We were also interested in how often participants attended church, both in their current Pentecostal church and in the church they attended immediately previously. Only 3%

of the individuals reported being a visitor to the church on the Sunday that the researchers collected data. A further 15% reported that the Pentecostal church that they were attending was the only church they had ever attended in their lifetimes. Current and previous churchgoing attendance is reported in Table 2.

Table 2. Church Attendance of Pentecostal Churchgoers.

Church Attendance	Previously ¹	Currently ²
Every Sunday and Weekly	64.2	86.8
Every Sunday	29.7	11.8
Once per month	4.3	1.3
Once per year	1.8	0.1

¹ The percentage of previous church attendance is based only on those who have previously attended another church. 15% of the respondents indicated that they have only attended the church they attended that Sunday. A further 4% indicated only attending the previous church once or twice.

² Of those currently attending the church, an additional 3% indicated that they were just visiting.

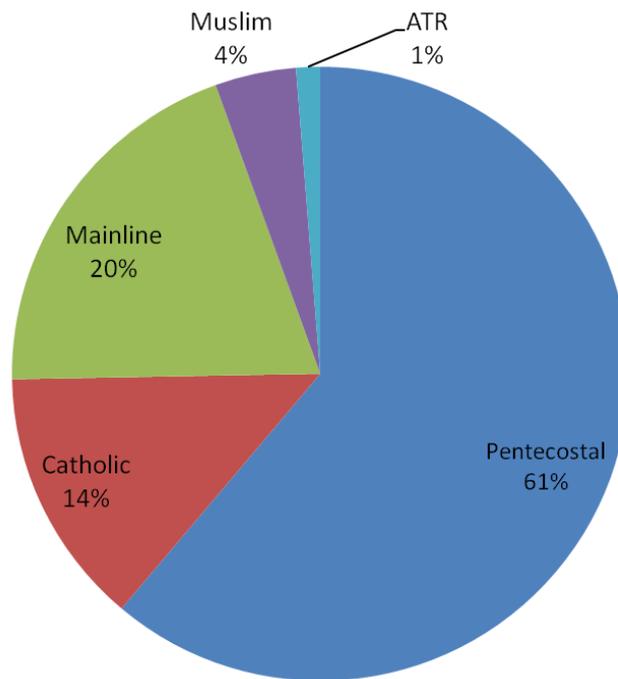
A high majority of the respondents indicated that they currently attend every Sunday and weekly activities. Comparing this to previous church attendance, the participants indicated attending church more frequently at the current church than at the previous church.

Participants were also asked to indicate how long they had been attending the church. Of the participants that completed the questionnaire, 3% indicated that they were visitors at the church. Only 7% said they had been attending that church for less than a year. The mean (average) length of time that participants had been involved with the current church was 12.4 years (standard deviation = 9.90 years).²

We were interested in the religious background of Pentecostals as they were growing up. The results are in Figure 10. A majority of Pentecostals grew up in a Pentecostal church. Only 5% of Pentecostals are converts from either Islam or African Traditional Religions (ATR). In the city of Lagos, 20% of Pentecostal churchgoers are from a Muslim background.

² This item had three options: a) I am a visitor; b) Less than 1 year; c) More than 1 year: write number of years _____. In calculating the average, the participants who indicated attending the church for less than a year were counted as attending for 0.5 years.

Figure 9. Early Church Background of Practicing Pentecostals



One item asked participants to indicate all Catholic or mainline churches they had attended for more than six months. On this item, 57% of the sample indicated that they attended a Catholic or mainline church for more than six months prior to the Pentecostal church. Figure 11 provides the frequency with which Pentecostal churchgoers previously attended specific Catholic or mainline churches. A second question asked how many Pentecostal churches that they had previously attended. Here, 59% of the sample reported previously attending another Pentecostal church for more than six months. Figure 12 provides information about the number of Pentecostal churches that churchgoers had previously attended.

Figure 10. Mainline Churches that Pentecostal Churchgoers Previously Attended for Six Months or More.

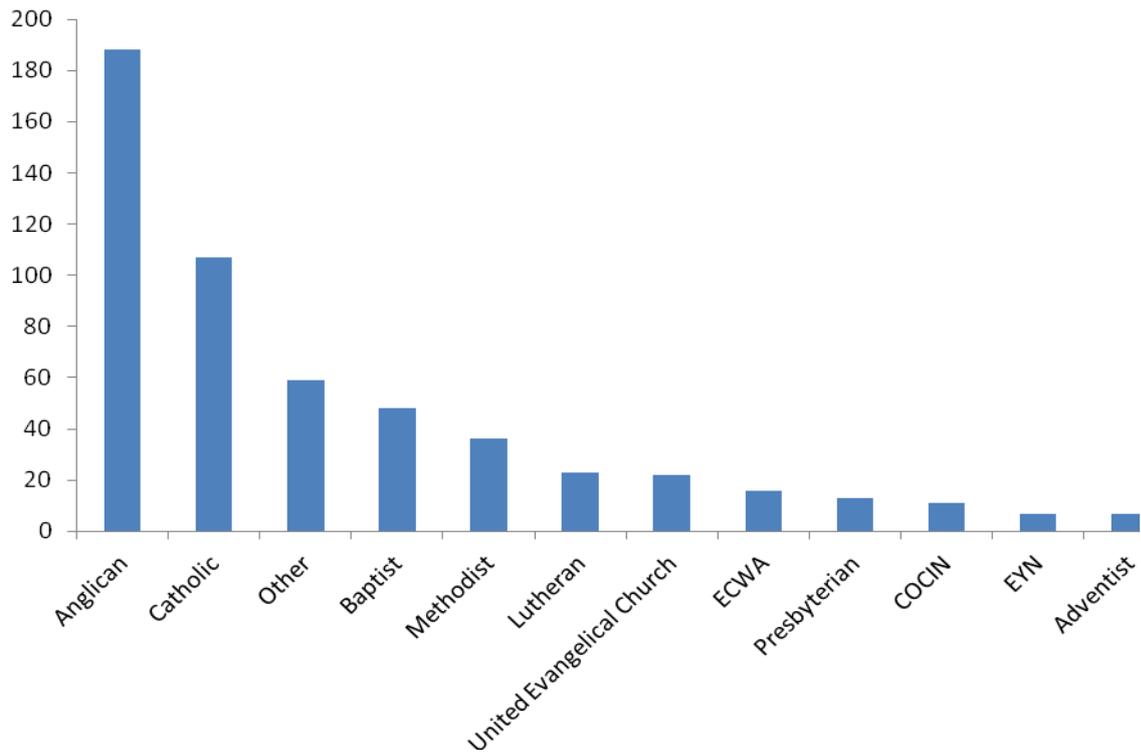
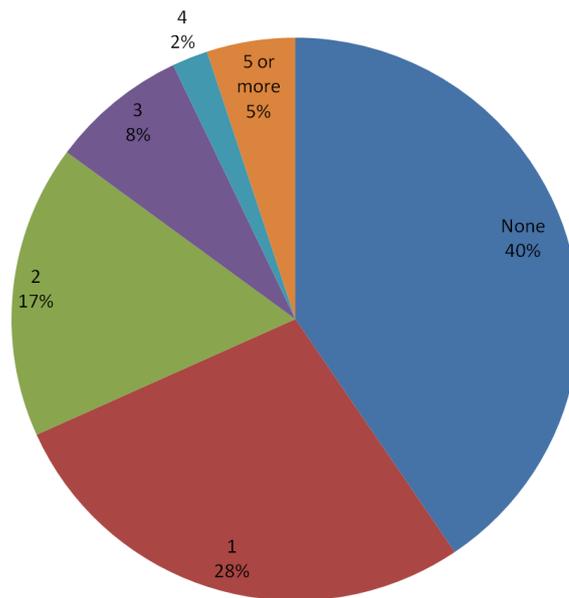


Figure 11. Number of Pentecostal Churches Previously Attended for Six Months or More.

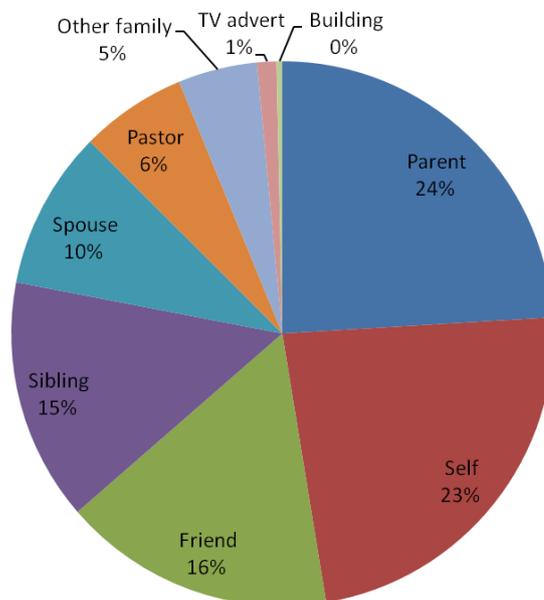


We asked participants to indicate who or what introduced them to the church on a forced-choice item. The results are presented in Figure 13. Of the categories presented of who or what introduced the respondent to the church, parents had the highest frequency. This

likely includes those who were born in the church. The next highest frequency item was that they introduced themselves to the church, indicating an independent decision to join a church. Friends, siblings, and spouses also encouraged participants to attend the particular church. Other categories included in the questionnaire that were not as successful in attracting churchgoers included a TV advertisement (less than 1%) and the church building (0%). This indicates that attending a Pentecostal church is largely influenced by personal relationships.

A substantial number of the write-in options included spiritual direction to the church, with statements such as “God, by the help of the Holy Spirit” and “Holy Spirit” as introducing individuals to the church.

Figure 12. Attraction to Pentecostal Church



Participants were asked how frequently they used church media, including religious television, religious DVDs or CDs, religious books, and religious websites. The combined data is presented in Figure 14. As can be seen in Figure 14, Pentecostals spend the most time watching religious television. Religious DVDs and books are used with about equal frequency. On the other hand, a majority of Pentecostals never visit religious websites.

Figure 13. Pentecostal Media Usage



Participants were asked, “The first time you came to this church, what was the most significant factor that attracted you?” The results are presented in Table 4.

Table 3. Factors that attracted Pentecostal Churchgoers

Factor	Percent
God led me.	22%
I grew up in this church.	19%
The church had lively worship.	13%
I was invited to a normal church service.	9%
I was invited to a special programme by the church.	8%
Other	7%
The person I married attended this church.	7%
The church had testimonies of answered prayers.	7%
I heard preacher teach outside of church (i.e., TV, CD, conference, book)	5%
The church had a good youth group.	1%
The church posters were attractive.	1%
The church was modern.	1%
Church members were prosperous.	0%

According to Table 4, the most frequent factor that drew Pentecostal churchgoers was the leading of God. However, this does not help researchers and Pentecostal leaders understand the mechanism by which God may have led churchgoers to the church. The next most frequent factor was that the individual grew up within the church. Lively worship was a strong contributing factor, as well as being invited to a service or church program. Note that

only 4 individuals indicated that they attended a Pentecostal church because the church members were prosperous, which was 0.45% of the sample.

Participants were also asked what ministries they have benefitted from by the church.

Participants could circle multiple options. The results are presented in Table 5.

Table 4. Ministries that Pentecostal Churchgoers have Benefited From

Ministry	Percent
I have benefited from the teaching of the church.	61%
I have received counseling from the church.	23%
I have received welfare assistance from the church.	14%
I have received health and medical benefits .	12%
My children attend this church's school .	4%
I have received economic empowerment from the church.	4%
I have received assistance after a disaster/crisis .	3%
I have enjoyed a scholarship from the church.	2%
I have been made more politically aware from the church.	2%

Table 5 illustrates that over half of Pentecostal churchgoers have benefitted from the teaching of the church. Another large percentage has benefitted from counseling. Some have benefitted from welfare assistance (meaning money or material goods) or health and medical benefits. The percentages of the remaining ministries are negligible.

Data from Pentecostal Pastors

The following is a summary of data collected from Pentecostal pastors in Nigeria.

Methodology

To collect information about Pentecostal churches throughout Nigeria, Pentecostal pastors were sampled at the Pentecostal Fellowship of Nigeria (PFN) Biennial Conference. All Pentecostals across Nigeria were invited to the PFN Biennial Conference. However, about 80% of those in attendance were Pentecostal pastors or other Pentecostal leaders. (Only Pentecostal pastors were invited to complete the questionnaire.) The Pentecostal pastors who attended the conference are a good representation of Pentecostal pastors throughout Nigeria. A total of 535 completed questionnaires were returned.

The questionnaire was designed to collect information about Pentecostal churches across Nigeria, primarily using open-ended items. First, basic background and contact information for the Pentecostal church was asked. Then items solicited basic information about the church: what year it was founded, pastors' educational background, and languages of churches. Next, items requested information about media that the church has produced. Finally, a list of various church ministries was presented and pastors were asked to indicate which ministries the church offered and to provide details about that ministry.

Findings

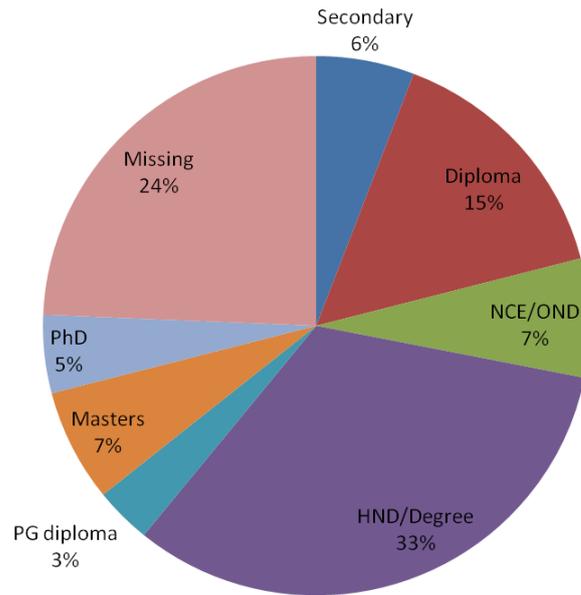
First, we were interested in how long the Pentecostal church had been in existence. The sampled pastors reported both the year that their local church branch was founded and the year that the church denomination was founded. The sampled local church branches ranged in age from less than 1 year to 65 years with an average (mean) of 11.80 years (standard deviation = 8.99 years). The percentage of churches that have been in existence 5 years or less was 28%.

In terms of Pentecostal denominations, the sampled Pentecostal denominations ranged in age from less than 1 year to 124 years with an average of 21.41 years (standard deviation = 20.96 years). Forty-six percent of the churches reported the same year of inception for both the local branch and the denomination. This likely means that about 46% of the sampled Pentecostal churches were started as an independent denomination.

Most of the Pentecostal churches reported having services both in English and a local language (56%), whereas 41% of the churches had services only in English. The remaining 3% have services in only a local language.

The branch pastor's educational qualifications were reported. Pastors were asked to report both the level of educational qualifications and the field of study that the qualification was in. The level of education is presented in Figure 2.

Figure 14. Level of Pentecostal Pastor Educational Qualifications



Of the 323 questionnaires where the field of study was listed, the field was coded to determine whether the field of study was related to theology (including anything associated with the church, religious studies, Christian Religious Education, etc.) The theological training could be at any tertiary level. We were also interested in how many pastors had educational qualifications in business, accounting, or finance. The results are presented in Figures 3 and 4.

Figure 15. Pastor with Qualification in Theology-Related Field.

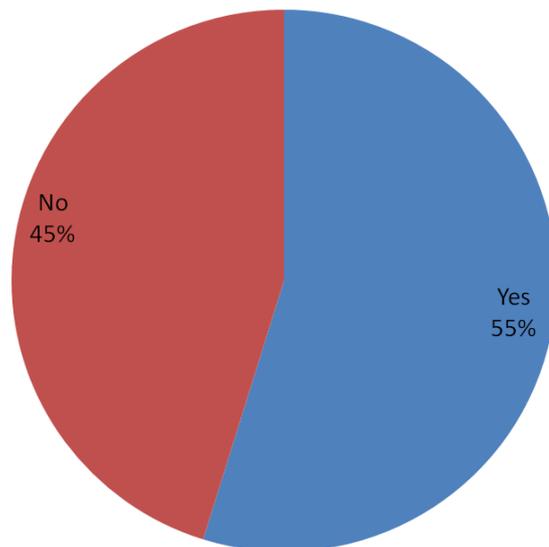
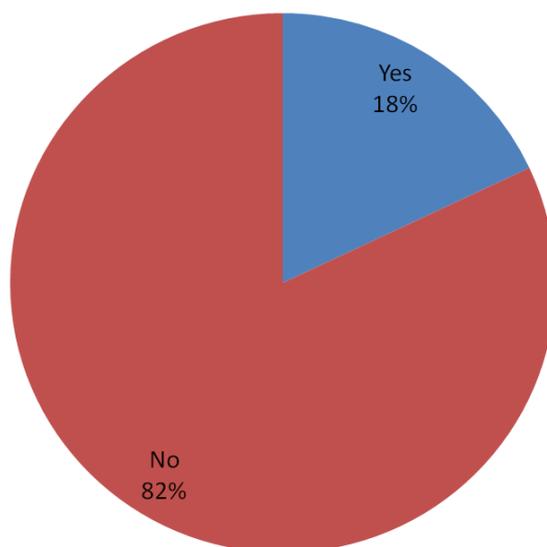


Figure 16. Pastor with Qualification in Business/Accounting Field.



Note that these figures exclude a large proportion of pastors who either did not report educational qualifications or did not report the field of study for their educational qualifications (40%).

Only 8% of the pastors reported having a church website. Pastors were also asked to list books written by church pastors, church television programmes, and CDs or DVDs produced by the church. Forty-one percent of the churches listed that their church had produced at least one of these forms of media, while only 2% had produced all three forms of media. Thirty-one percent listed that their Pentecostal church has produced books, 8% listed television programmes, and 15% reported CDs or DVDs.

Comparing these results to those given by Pentecostal churchgoers, considerably more Pentecostal churchgoers reported watching Pentecostal television (47% reported watching weekly), compared to watching Pentecostal CDs/DVDs or reading Pentecostal literature (10% and 7% weekly, respectively). Thus, whereas more Pentecostal churches have produced books, this is the media used least frequently by Pentecostal churchgoers.

Pastors were asked to list any schools sponsored by the church. Twenty-five percent of the churches reported sponsoring a school. Most of these churches reported having a

nursery and a primary school (36%), followed by a bible school (also including School of Theology; 17%). A number of churches did not clearly identify what type of school they sponsored (19%). The remaining 28% of the schools were evenly distributed between other levels of education, with less than 5% per school level for the following: nursery only, primary only, secondary only, tertiary only, primary and secondary, nursery through secondary, nursery through tertiary, and leadership programs.

Pastors were also asked to report the types of ministries that their churches offered to church members only and to other community members not part of their church (see Table 1). Only 4% of the churches reported not offering any of the ministries listed on the questionnaire to church members. However, 19% of the churches reported not offering any of the ministries listed on the questionnaire to community members. Thirty-six percent of Pentecostal churches reported offering five or more ministries to church members, whereas only 15% of the churches reported offering five or more ministries to community members.

Table 5. Ministries Offered by Pentecostal Churches.

Type of Ministry	Offered to Church Members	Offered to Community Members
Counseling	78%	55%
Welfare	74%	47%
Political Awareness	44%	28%
Economic Empowerment	44%	20%
Assistance after Disaster	41%	25%
Health/Medical	32%	26%
Educational Scholarships	23%	14%

Most Pentecostal churches offered counseling and welfare to both church members and community members. Slightly less than half of the Pentecostal churches offered political awareness, economic empowerment, and assistance after a disaster. Less than one-third offered health/medical services and educational scholarships.

In the study of Pentecostal churchgoers, churchgoers reported their church's ministries that they had personally benefitted from, as can be seen from Table 2.

Table 6. Ministries that Pentecostal Churchgoers have Benefited From (Korb, 2012).

Ministry	Percent
I have received counseling from the church.	23%
I have received welfare assistance from the church.	14%
I have received health and medical benefits .	12%
My children attend this church's school .	4%
I have received economic empowerment from the church.	4%
I have received assistance after a disaster/crisis .	3%
I have enjoyed a scholarship from the church.	2%
I have been made more politically aware from the church.	2%

The rank-order of ministries reported by Pentecostal pastors and churchgoers are similar, with a few exceptions. Both pastors and churchgoers report counseling and welfare as their top two ministries. However, whereas pastors report political awareness and economic empowerment as the next most frequent ministries offered, churchgoers report benefitting from these ministries considerably less, with political awareness as the least frequent ministry that Pentecostal churchgoers reported benefitting from.

Social Impact of Pentecostalism Section

The Research Team

- Prof. Yusufu Turaki Principal Investigator
- Dr. Katrina Korb Research Consultant
- Mr. James Ameh Research Coordinator
- Prof. Dogara Gwamna Senior Researcher
- Prof. Bulus Galadima Senior Researcher
- Prof. Aben Tersur Senior Researcher
- Prof. Danny McCain Senior Researcher
- Dr. Sunday Agang Senior Researcher
- Dr. John Galadima Senior Researcher
- Mrs. Plangsat Danyil Research Assistant
- Pastor Folorunsho Adisa Research Assistant
- Pastor Seth K. Bature Research Assistant
- Mr. Enoch J. Aboi Research Assistant

Methodology

The following research designs were used. First, the descriptive design was used to describe the social programs. Second, an analytical design was used to organize social programs into categories. Finally, case studies were used to provide detailed focus on specific ministries of interest.

The research was limited in terms of its selected representative research fields, including Lagos in South-West Nigeria, Port Harcourt South-South Nigeria, Enugu South-East Nigeria, Abuja Federal Capital Nigeria, and Jos-Bukuru North-Central Nigeria. These representative cities in the five geo-political zones of Nigeria were quite adequate in producing the required Pentecostal profile of the social impact in Nigeria. The research data, findings and analysis produced the profile of the trends and patterns of the impact of Pentecostalism in Nigeria. In addition, the research extended its work to cover the general Pentecostal literature both nationally and internationally, use of mass media and journals and conducting oral and face-to-face interviews with some key Pentecostal and Charismatic leaders, churches and ministries across Nigeria. The research on the Pentecostal impact was also limited to the socio-economic and political factors.

Both interviews and questionnaires were developed to measure the research questions.

The following procedures were used to collect data:

- Identify social programs through questionnaires of Pentecostals and interviews or focus groups of Pentecostal leaders.
- Interview leaders of social programs to determine what services they provide
- Collect secondary source materials (i.e., brochures, records, websites, etc.) to get more information about the ministries

The mode of data analysis was exploratory, analytical, descriptive and critical. This approach was very effective in identifying the emerging trends and patterns of the Pentecostal phenomenon.

Pilot Testing and Refinement of Research Instruments

Pilot testing and refinement of the research instruments were done between September and November 2010. The pilot testing was done in the city of Jos, Plateau State, Nigeria. The research instruments were revised in view of the challenges encountered in the field. A preliminary field research of the Pentecostal and Charismatic Churches was undertaken by the Research Assistants, Mrs. Plangsat Danyil, Pastor Folorunsho Adisa, Pastor Seth K. Bature and Mr. Enoch J. Aboi in the cities of Jos-Bukuru (North-Central Nigeria), Lagos (South-West Nigeria), Port Harcourt (South-South Nigeria), Enugu (South East Nigeria) and Abuja (Federal Capital) between November 2010 and March 2011. Contacts were made with the Pentecostal churches and key Pentecostal leaders.

Intensive Field Research

The intensive social involvement interviews were conducted in the cities of Lagos, Port Harcourt, Enugu, Calabar, Abuja and Jos-Bukuru between May 2011 and April 2012. The field research required the researchers to travel to the selected cities where they met their leaders and saw what social activities Pentecostals were engaged in. A sample of the Pentecostal and Charismatic churches that were visited and the Pentecostal and Charismatic leaders that were interviewed by a few members of the Research Team are listed below:

- 1. Prof. Dogara Gwamna and Rev. Dr. Sunday Agang** visited the following churches and interviewed their leaders in Lagos and Abuja between July 2011 and March 2012: Ever Increasing Anointing Ministry International Olabisi Olaitan Street, Omolade Bus Stop off LASU Isheri Express Way Egan Igando, Lagos: General Overseer: Pastor Taiye Emmanuel Olayemi; Reigning King Chapel International No. 24 Okota Road Isolo: General Overseer: Rev. Dr. John Yakubu Destiny; The Apostolic Church LAWNA Territory Headquarters LAWNA International Convention Ground Olounda-Ketu Oworonsoki Expressway, Lagos, Ebute-Meta, Lagos: General Overseer: Pastor J. O Olutola; The Redeemed Christian Church of God, Canaanland Parish, Lekki, Lagos: General Overseer: Pastor E.A. Adeboye; Charismatic Renewal Ministries, Lagos: Pastor Adegba; Family Worship Center, Wuse District, Abuja: Pastor Sarah Omakwu; All Christian Fellowship Center Mission, Maitama District, Abuja: General Overseer: Rev Dr. William Okoye; Dominion Chapel, Garki, Abuja: General Overseer: Rev John Praise Best; Gospel Light Redemption Church; Garki Abuja: General Overseer: Rev Oriakhia Isaac; Christ Victory Life Church, Area One, Abuja: General Overseer: Rev. Dr. Obayojie; Living Waters Unlimited Church; Apostolic Faith, Anthony Village, Lagos: General Overseer: Rev. Ladi Thompson; Guiding Light Assembly, Parkview Estate Ikoyi, Lagos: General Overseer: Pastor Adewale Adefarasin; Gospel Faith Mission International, Estate Branch Ipaja Abesan District, Lagos: General Overseer: Pastor Dr. Elijah Oludele Abina; Beacon Light Assembly, Gwarimpa Abuja: Presiding Pastor Ben Nkonye Irabor and Dunamis International Gospel Centre, Garki Abuja: General Overseer: Pastor Paul Ehinche.
- 2. Prof. Yusufu Turaki** visited Enugu and Port Harcourt research fields and conducted interviews with the following church leaders in the month of August 2011: Pastor Tony Ochu of Landmark Mission Church, Enugu; Pastor Tim Madike of Shekinah Assembly Int'l Church, Enugu; Pastor Joe Anyanwu of Living Faith Church (Winners), Enugu; Rev. Elias Anyigbo of Agrafaith Bible Church Worldwide, Enugu; Group Interview of St Paul's Anglican Church, Federal Housing, Enugu; Group Interview of Kingdom Fortress Ministries, Enugu; Pastor Kennedy Udogaranya of Mountain of Fire Ministries; Rev. Elias Anyigbo of Agrafaith Bible Church Worldwide, Enugu; Group Interview of Kingdom Fortress Ministries, Enugu; Group Interview of God's Voice Ministries, Enugu; Group Interview of Chapel of Grace Mission, Enugu; Bishop Amaechi Nwachukwu of Amazing Love Assembly, Enugu; Pastor Obinna Chijioke of Amazing Love Assembly; Group Interview of Rock Family Church, Enugu; Okoro Chukuma of Christ Ascension Church, Enugu; Group Interview of Sure Foundation Evangelical Mission, Enugu; Rev. Samuel Mba of Dominion World Ministries International, Enugu; The Bishop of Christ Ascension Church; The Bishop of Christ Ascension Church, Enugu; Rev. Alfred Itiowe of The Old Path Revival Church, Enugu; Prof. E.N. Nebo of Assembly of God Church; Group Interview of Horeb Revival Ministry, Enugu; Group Interview of Jesus Chosen Ministry, Udi, Enugu; Group Interview of Glorious Bride of Christ Ministry, Enugu; Bishop A. Obi of Rock Family Church, Enugu; Pastor Matthew Aigbokhahi; Rev. Emmanuel Umeh of Throne of Grace Church, Enugu; Okoro Chukwuma of Christ Ascension Church; Rev. Dr. K. K. Madichie of Family Rock Church; Pastor Sunday Anasemi of Resurrection Power Ministry, Port Harcourt; Elder Charles Dede of Church of God Mission, Port Harcourt; Hon. Amb. Mrs. Christiana Dede of Church of God Mission, Port Harcourt; Rev. Mpio-Obari Kaka of Word Power Deliverance Ministry, Port Harcourt; Pastor Frama S. Dilliomono, Port Harcourt; Rev. Nuka S. Bakpoh of Assemblies of God, Port Harcourt; Pastor Lawrence Kuroshiof Place of

Grace, Port Harcourt; Pastor Jeremiah Adetunji, Port Harcourt; Apostle Geoffrey Numbere of Greater Evangelism World Crusade, Port Harcourt; Pastor Chijiokem I.K. Ibiam of CPM, Port Harcourt; Pastor Henry Osuji of CPM, Port Harcourt; Oba Nwogu of Resurrection Power Ministry, Port Harcourt; Pastor Udosen Aniefiok of Pentecostal Deliverance Church, Port Harcourt; Pastor Emeka Kalu of Abundant Life Evangel Mission, Port Harcourt; Pastor Ayoola Oluwole of First Love Assembly, Port Harcourt; Cyril Oyong, Living Faith Church (Winners); Pastor Philip Esekhaigbe, Foundation Faith Church and Dike Charles of Assemblies of God Mission, Port Harcourt.

3. **Prof. Danny McCain** interviewed some specific Pentecostals engaged in social activities, such as: Pastor Wale Adefarasin, founder of the Guiding Light Assembly in Ikoyi, Lagos; Pastor Sam Adeyemi, founder and pastor of Daystar Christian Centre and president of the Daystar Leadership Academy; Prof. Yemi Osinbajo, pastor of the Olive Branch Parish of the Redeemed Christian Church of God, Lagos as well as a professor of law and practicing attorney; Dr. Tony Rapu is the pastor of This Present House, Lagos and a practicing physician; Rev. William Okoye, founder and general overseer of All Christians Fellowship, International, Abuja and also former chaplain to the presidency in Abuja; Pastor John Enelamah, pastor of World Revival Church, Lagos and also the chairman of Apostles in the Market Place; Pastor Sunday Adelaja, founder and general overseer over God's Embassy in Kiev, Ukraine; and many others.³
4. **Dr. John Galadima** examined what the Pentecostal leaders say about the following issues in the national newspapers and newsmagazines: National Security, Corruption, Islam, Islam Banking; Elections and Cults/Cultism.

The following national newspapers were selected base on their national spread in terms of circulation, location and ownership. The Daily, Saturday and Sunday editions of these newspapers were sampled from 1999–2011:

• The Nation	82 editions
• The Punch	52 editions
• ThisDay	88 editions
• Daily Trust/Sunday Trust	90 editions
• National /Sunday Mirror	56 editions
• Nigerian Tribune	46 editions
• The Sun/Sunday Sun	38 editions
• The Guardian	50 editions
• Leadership	45 editions

Research Data

The Research was compiled, analyzed and organized which comprised the following:

- A list of contacted churches and leaders
- A list of those served with questionnaires
- A list of those interviewed
- Audio and video tapes of the interviews

³ James Ameh and various research assistants conducted many other interviews as well.

- Manuscripts of transcribed interviews
- A list of reviewed literature
- A Manuscript of Media Report on Pentecostalism in Nigeria
- Photographs of Pentecostal social activities
- Other research materials gathered from the literature review, questionnaires and interviews.

This research data is stored in the Nigeria Pentecostal and Charismatic Research Center.

Analysis of the Research Data

The mode of data analysis was exploratory, analytical, descriptive and critical. This proved effective in identifying emerging trends and patterns of Pentecostal phenomenon.

Findings

The research findings provided evidence that Pentecostal and Charismatic social activities and involvement have far reaching social implications for both society. Individual human lives are being touched and social institutions and structures are being transformed.

While conducting face-face interviews with Pentecostal and Charismatic leaders, it became obvious that such engagement cannot be separated from core values. Hence research was re-focused to determine these core values with more extensive interviews. The result was that three types of basic core values were identified that exert very powerful and pervasive influence upon the Pentecostals and the Charismatics. These fundamental core values are rooted in the beliefs and practices of the Pentecostals and the Charismatics. They are the primary reasons and motivations for social involvement and action. They shape, mold and define the moral character, orientation and motivation for both private and public action. The research proved that the religious ideas as imbedded in these core values have profound social implications. They transform the Pentecostals and the Charismatic into being social reformers as reflected in their many social activities.

A Profile of Pentecostal Social Activities

The research found out that Pentecostal social activities were numerous and varied. These activities demonstrated the nature and scope of Pentecostal social involvement. The

research identified, catalogued, and defined the nature and the variety of Pentecostal social activities. The following Pentecostal social activities were identified in the research and literature review:

- Spiritual and moral transformation—developing programmes for discipleship and spiritual formation that lead to personal transformation.
- Structural and environmental transformation—repairing and restoring deteriorating community infrastructures and the physical environment.
- Economic empowerment—teaching entrepreneurship and assisting in economic empowerment and income generation.
- Medical services—providing medical insurance and general and specialized health care for improving the quality of health
- Human rehabilitation—developing and implementing programmes and activities that rescue, rehabilitate and restore prostitutes, “area boys” and other social miscreants
- Educational programmes—developing educational institutions and general educational services at primary, secondary and tertiary levels to improve quality of education and also technical and specialized education to provide trained manpower for the workforce
- Political participation—engaging in political empowerment, education, training and active participation
- Social justice and civil liberties—opposing corruption and fighting for justice
- Gender equality—proving a conducive atmosphere and opportunities for women to engage in Christian ministry and leadership
- Compassionate ministries—empowering and giving hope to human beings through humanitarian activities, hospitality and acts of mercy

A Profile of Pentecostal Corporate Core Values

The research identified the Pentecostal corporate values that motivate, shape, mold and define the moral character, attitude, behavior and social and spiritual practices. These corporate core values are rooted in the beliefs, teachings, doctrines and Pentecostal and Charismatic distinctives. Some of the Pentecostal corporate core values identified are:

- The Word of God provides the foundation of Pentecostal social values.
- Jesus Christ models appropriate social involvement.
- The Holy Spirit empowers specific social activities.
- God’s virtues of love, compassion, mercy and kindness motivate social ministries.
- Human deprivation, sin, lostness, poverty, injustice, discrimination compel social involvement.
- The legal principles of justice and righteousness demand social commitment.
- The spiritual principles of redemption and salvation require social involvement.
- The Biblical principle of kingdom-dominion motivates social engagement.
- The humanitarian-hospitality principle inspires social contributions.

A Profile of Pentecostal Theological Core Values

The research identified the Pentecostal theological core values to be rooted in theological ends, benefits and purposes. It discovered that social actions are driven by theological goals and objectives. The most important of the Pentecostal theological core values identified are:

- Salvation of souls—preparing people for heaven
- Transformation of lives—preparing people for living on earth
- Formation of a better society
- Reduction of poverty, injustice, and discrimination
- Creation of wealth and wholeness
- Reclamation and repossession of the lost destiny and prosperity
- Preparation of “rapturable” Christians for the Second Coming of Christ
- Installation of God’s dominion and rule on earth
- Inspiration of the children of light to battle with the children of darkness (Satan, demonic and worldly forces, or the kingdom of darkness)
- Manifestation of the gifts and works of the Holy Spirit, including signs, wonders and miracles as well as more natural gifts like teaching, hospitality and leadership

A Profile of Pentecostal Personal Core Values

The research identified the Pentecostal personal core values which are rooted in one’s divine call into ministry, circumstances, or understanding of one’s responsibility or mandate. The field research identified these types of core values to be different from the previous ones: the corporate core values; or theological core values. The research proved that personal core values backed by some authority (God or Church) can transform people into becoming social reformers or transformers. Some of the personal core values identified are:

- A personal acceptance of a definite call of God into a specific ministry
- A personal response to the grace and love of God and Jesus Christ as revealed in redemption and salvation and blessing
- A personal modeling of the life and example of Jesus as a committed disciple
- A personal release from unenlightened Christian history, doctrines and theology that kept one in darkness and ignorance
- A personal life of joy and fulfillment in obedience to God’s commands and doing exploits for the Lord
- A personal challenge to being a change agent or a transformer of human lives
- A personal conviction of doing the will of God and what is right
- A personal responsibility to promote justice, righteousness, truth, love and mercy
- A personal commitment to being a follower and imitator of Christ, the apostles, church fathers, leaders and mentors

A Profile of Pentecostal Testimonies

The research identified Pentecostal testimonies to be rooted in the responses, appreciation, or thanksgiving to God's or Church's, or human acts of grace, favor, mercy, blessings, deliverance, or forgiveness as bestowed on people. Testimonies are a proof that people and society are being impacted somewhat by the social activities of the Pentecostals and the Charismatics. People tell their own stories in their own words how they have been impacted by the spiritual and social activities of the Pentecostals and the Charismatics. Some of the testimonies identified are:

- Testimonies about changed or transformed lives, communities and institutions
- Testimonies of how the Word of God is a transforming or change agent
- Testimonies about the power of God through prayers, God's Word and the Holy Spirit
- Testimonies that serve as incentives and motivations for more active involvement in social causes
- Testimonies that provide a challenge and an invitation to the unbelievers
- Testimonies that serve as the justification for more involvement in social causes
- Testimonies of the exploits of some men and women of God
- Testimonies like job placement and blessings of the womb
- Testimonies like miracles of deliverance, healing, prosperity; prophecy, finding a life partner, and many other things

A Profile of Pentecostal Views on Politics and National Issues

Pentecostal views on politics and national issues are rooted in their theological understanding of humanity, society, religion and the state or government. As the Pentecostals and the Charismatics express their views on politics and national issues, the mass media and the general public also have their own perceptions of how the Pentecostals and the Charismatics are impacting humanity and society. The research found out that the Pentecostals and the Charismatics have sought to address some political and national issues. The research identified a variety of views, often contradictory to each other, and depending on the type of exposure of the Pentecostal and Charismatic leaders. It was not easy to arrange them orderly as the research in this area was inconclusive. More insights were gathered from

the literature available as much has been written in this area. Some of the Pentecostal and Charismatic views were expressed during the interviews were:

- From non-participation or apolitical stance to participation or a strong political stance
- Political education and involvement
- Jesus as a model to follow in political matters (contradictory issues)
- Old Testament models in Joseph, Moses, David, Daniel, and others in political involvement
- Quest for justice and righteousness
- “Politics should not be left in dirty hands”
- No agreement between light and darkness (contradictory issues)
- A Christian transformation of politics and society
- The menace and influence of traditional religion, cults, occultism and Islam
- Advocates of tongues, holiness, separation (contradictory and controversial issues)
- Prosperity Gospel and Preaching (contradictory and controversial issues)
- Fiery preaching and confrontational approach to others (contradictory issues)

A Profile of Pentecostal Financial Views and Practices

Pentecostal financial views and practices are very difficult to pin down as they are so varied and sometimes contradictory. Some views and practices are derived from the Old Testament principles and a few from the New Testament. But substantially, many are based upon expedience and pragmatism. Issues arising from prosperity preaching, fund raising, building of mega churches and financial accountability are being raised by the Pentecostals and the Charismatics themselves. This profile emerged during the research and also proved the significant role that finances play in enabling and empowering the social activities of the Pentecostals and the Charismatics.

A Profile of Specific Pentecostals Engaged in Social Activities

Pastor Wale Adefarasin, founder of the Guiding Light Assembly in Ikoye, selected a slum area of Lagos, named Obalende and decided to address specific social needs.⁴ He renovated the local public schools and health clinics, purchased new equipment, provided additional training and provided supplemental salaries for the staff of this public institutions. In

⁴ For more information about Wale Adefarasin and the Guiding Light Assembly, see <http://www.guidinglightassembly.org/>.

addition, he sponsored the digging of six bore holes and the building of a series of public toilets. His church members participate in the monthly state-wide sanitation exercise in that community and they also provide a bi-monthly clinic. All of this is provided for a community that is not near his church and provides no particular benefit to his church members.

Pastor Sam Adeyemi, founder and pastor of Daystar Christian Centre and president of the Daystar Leadership Academy, has chosen to focus on poverty alleviation.⁵ He is doing this primarily through a teaching ministry which involves a school of business in which hundreds of people enroll each year. He also sponsors regular TV and radio broadcasts in which he talks about God's kingdom principles related to financial success. Using basic principles of business, he has helped hundreds of people to become more financially buoyant and, this in turn, has strengthened the financial stability of his own church and enabled them also to support community renovation projects similar to those of Pastor Wale Adefarasin.

Prof. Yemi Osinbajo is pastor of the Olive Branch Parish of the Redeemed Christian Church of God, Lagos as well as a professor of law and practicing attorney. He has led his church in developing an insurance scheme for children from birth to five years. This program works with a local health maintenance organization (HMO) in each community. For 5000 Naira (about \$32) per year, a child can be enrolled in the program. When the child gets sick with routine health problems, the HMO provides basic health care without additional payment. Interestingly, this service is not provided to members of Osinbajo's church, which does not determine which children are covered by the insurance. In addition, Pastor Osinbajo's church has also developed a phonics scheme for the public schools and conducts regular workshops for primary school teachers at no cost to them or their schools. These are services to the public institutions over which the pastor nor the church has any control.

⁵ For more information about Sam Adeyemi and the Daystar Christian Assembly, see <http://daystarng.org/newdaystar/>.

Dr. Tony Rapu is the pastor of This Present House, Lagos and a practicing physician.⁶ This church has focused on meeting the needs of prostitutes, drug addicts and “area boys” in the Lagos area. They have started a church named God Bless Nigeria that has become the center of this outreach. During the week they send out as many as 12 teams to meet these needy people, many of whom live on the street. On Sunday morning, they send buses to transport them to the church. At the church, they give them a haircut and shower and provide them with new clothes. They interview them for possible job referrals. They then take them to a church service filled with body-shaking music and old-fashioned preaching. They attempted to evangelize these people but their assistance is not limited only to those who respond to the gospel. They provide micro-loans through the King Solomon Micro-Finance Bank which is owned by the church. They provide services to all the needy. They have also created a residential centre for recovering drug addicts and a 42-bed facility for former prostitutes called the Genesis House.

Rev. William Okoye, founder and general overseer of All Christians Fellowship, International, Abuja and also former chaplain to the presidency in Abuja, has demonstrated that Pentecostals can have a powerful effect in government. Rev. Okoye met with the president of Nigeria every morning for an hour of prayer and Bible study for eight years. He used his close association with the president and his knowledge of the political system to help promote projects that addressed poverty, the environment, rehabilitation and training of unemployed youth and raising awareness for the need for Christians to be directly involved in politics. Through his leadership the Africa Forum on Religion and Government (AFREG) was created which has had a continental wide impact, bringing together the highest level Church leaders with committed Christians who are serving in the highest levels of African nations.

⁶ For more information about Tony Rapu and This Present House, see <http://thispresenthouse.org/>.

Pastor John Enelamah is the pastor of World Revival Church, Lagos and also the chairman of Apostles in the Market Place.⁷ His church is engaged in many of the practical ministries of the other churches described earlier. However, the Apostles in the Marketplace is an organization basically made up of Pentecostal businessmen and professionals who take seriously their responsibility to positively impact the society. They have been able to train and place some of their own in top positions of government where they have uncovered corruption and mismanagement and saved their respective governments millions of dollars. They see their role as businessmen in the public sector as equally as important as being the pastor of a church because they are influencing the society from within.

Summary

Pentecostalism impacts humanity and society basically at three levels:

Core Values

This research demonstrated that there are corporate and theological core values influencing and motivating Pentecostalism's and Charismatic social activities and impact. Furthermore, we discovered that personal core values of Pentecostals and Charismatics transform people into becoming social reformers and political activists.

Social Engagement

There is a growing movement within Pentecostal and Charismatic churches that rejects secularism and the segregation mentality of earlier Christianity. Pentecostals are contesting for political office, promoting human rights and engaging in other social activities. The Pentecostals and Charismatics have demonstrated that they are willing to partner with the government, the people and society in general.

Mainstream Christians in Nigeria have so recognized and appreciated the leadership of Pentecostals in social and political areas that they have elected the president of the

⁷ For more information about John Enelamah and the Apostles in the Market Place, see <http://aimponline.org.ng/>.

Pentecostal Fellowship of Nigeria, Pastor Ayo Oritsejafor, as president of Christian Association of Nigeria (CAN), the umbrella organization of all Christians in Nigeria.

Change of Emphasis

There is a growing emphasis within Pentecostalism on the physical rather than the spiritual. Many Pentecostals believe there is a need to improve the economy, generate wealth, create a healthy environment and insure that people live meaningful and successful lives. This is in contrast to the earlier emphasis of Pentecostalism that was largely limited to the spiritual side of humanity with such emphases as repentance, prayer and evangelism. These social activities have demonstrated that the Pentecostals are engaging themselves seriously in holistic activities beyond the religious realm.

In addition, there is a growing emphasis on the natural laws of God rather than the supernatural laws. Pentecostals continue to emphasize the supernatural but the growing emphasis of kingdom theology which stresses learning and implementing God's natural laws has reduced the emphasis on the supernatural in some Pentecostal circles.

The Outcome of the Research

The findings of this research will be a published book, *The Impact of Pentecostalism in Nigeria*, which will be authored by Yusufu Turaki and Dogara Gwamna, and will contain the following tentative chapters:

Chapter 1	Research Background
Chapter 2	Research Methodology
Chapter 3	Pentecostal Social Activities
Chapter 4	Pentecostal Corporate Core Values
Chapter 5	Pentecostal Theological Core Values
Chapter 6	Pentecostal Personal Core Values
Chapter 7	Pentecostal Testimonies
Chapter 8	Pentecostal Views on Politics and National Issues
Chapter 9	Pentecostal Financial Views and Practices
Chapter 10	Pentecostals Engaged in Social Activities
Chapter 11	A Summary of Pentecostal Social Impact
Chapter 12	Conclusion and Recommendations
Appendices	

Pentecostal Phenomena Section

Pentecostals have special distinctive characteristics, which are illustrated by their attempt to recover specific phenomena of early Christianity including such activities as speaking in tongues, prophecy, and deliverance. During the proposal stage of this research, the research team catalogued over 20 specific phenomena of Pentecostalism that were to be investigated, including prophetism, revelation offerings, clapping of hands, dancing, visions, dreams, trances, faith confessions, prophetic preaching, “unction,” glossolalia, exorcism and deliverance, falling under the anointing, anointing with oil, intense worship, marathon prayers, fasting, healings, recitations of “the blood of Jesus,” being raised from the dead, and dramatic and performance preaching. However, because of the vastness of the subject matter and research by others, the research had to be reduced to four specific phenomena. These included prophecy, dramatic preaching, breaking of curses and deliverance. These four phenomena have been popularized by the emerging Pentecostal and Charismatic Christianity in Nigeria. Although confusion, controversy and misunderstanding seem to surround these phenomenon, they are being appropriated by individuals, families and communities in Nigeria. They have also made some inroads into the mainline churches in the nation.

Of special note is the fact that prophets and prophetesses appear to be emerging from within various Christian persuasions either publicly or secretly. The people with whom we interacted during the research seemed to be more aware of and drawn to the prophetic ministry today than ever before. Visions, interpretation of dreams and foretelling seem to characterize major activities of Nigeria’s modern prophetic phenomenon. Prophets therefore engage in various activities to sustain the interest of their clients who are desperate to know their future. Fear of the unknown and the desire to know the unknown have caused some Christians and non-Christians to move from one church or denomination to another in search of a prophet already known to have been able to unlock the unknown. To accomplish this

objective, people go the extra mile of spending time and money to gain access to prophets.

This often leads them to engage in various activities as instructed by the prophet(s). In one of the national dailies, it was reported that a woman lost two sons after a prophet administered to them a concoction of olive oil and other things. According to the report, the woman had subjected her two sons to marathon prayers and fasting because she was told both were into witchcraft and in need of deliverance.⁸

Research Team

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Methodology

Qualitative research methods were used to retrieve details about the feelings, thoughts and emotions that are characteristic of those who engage in these various phenomenon. The Afro centric perspective was used, which values truth from a cultural perspective and acknowledges members of a community as the owners of that truth.

Data was collected using a series of in-depth individual interviews, questionnaires, and participant observation with a reasonable, purposeful sample of self-identified Pentecostal and Charismatic churchgoers (PC), plus churchgoers from some mainline churches (MC) and Organization of African Instituted Churches(AIC).

⁸ “Police Arrest Prophet over Two Children’s death” *The Guardian*, Wednesday January, 27-2010, 8.

The interview questions were developed in the English language and were translated where necessary into the dialects and languages of the recipients by the interpreters that helped with the data collection. The data were analyzed taking into consideration the Afro centric perspective via constant comparative method.

Findings

Prophecy

As to whether the gift of prophecy exists in Nigeria, the cross tabulation revealed that a majority of the respondents from all persuasions responded that prophecy does exist: PC = 84%; MC = 94%; AIC = 100%. Furthermore, almost all the respondents from the different persuasions believe prophecies are not just communications from God but contain predictive elements: PC = 70%, MC = 72%, AIC = 95%.

An attempt was made to determine to what extent prophecies were given in a state of frenzy and ecstasy and the responses were quite varied. The majority of the respondents from all the persuasions believed that prophecy was normally related to frenzy or ecstasy: PC = 70%, MC = 55.5%, AIC = 96%. One can deduce from the above information that the further one is removed from emotional style worship, the less likely one is to believe in and practice ecstatic prophecy. The common denominator is that prophetic ministry in Nigeria today is appreciated and being practiced to some extent by practically all Christian persuasions.

One of the fundamental differences between the Pentecostal and Charismatic practices of prophecy and that of the African Institute Churches is the form of delivery. Among Pentecostals and Charismatics, 83.6% of respondents indicated that prophecy takes the form of speaking with first person pronouns as if God himself was speaking through the prophet, like, "I the Lord, am saying to you." (At least 88% of those in mainline churches who believed in prophecy shared similar convictions with the Pentecostals). However, 97% of

those in the AIC churches, believe that prophecy is given in the third person as if God was speaking to that person to give a message to someone else, like “The Lord is saying to you.”

As to whether people should consult prophets or not for help, a majority of the respondents from all the Christian persuasions believe that this is something that should be done. This includes 97% of the AIC, 84% of the Pentecostal/Charismatic Churches and 56% of the mainline churches.

Prophecy has also recently been applied to the political sphere. Igando, a satellite community on the outskirts of Lagos, recently came under the government spotlight that triggered rapid infrastructural transformation of the area. According to Bishop Emma Omon, a frontline Charismatic leader in that community, “The church prophetically moved the government to focus on the area through prophetic declarations by opening up the space spiritually.”⁹ He further stated that through “prophetic prayers” more roads had been constructed and a general hospital had been built.¹⁰ There have been prophetic voices in Nigeria, which have attempted to put the leaders in check. On several occasions Pastor Tunde Bakare of the Latter Rain Assembly, Ikeja, Lagos State, has prophesied on national issues that encouraged the church to pray for the nation and also made those in government to be conscious of their deeds. On the Yar’adua political saga of the country, Pastor Bakare played a major role in forming the Save Nigeria Group, a high profile group that has been calling for justice in the political arena. Prayers and pleadings on behalf of the nation have been some of the impacts of prophetic ministry on the nation.

Prophet Samson Benjamin, the presiding bishop of Resurrection of Praise Ministries International, Lagos, had been mobilizing his church members and other Nigerians through telecasts to pray for Nigeria and also appealed to United States of America to delist Nigeria’s name from terrorists’ nations. It might not be noticed by many but it raised some

⁹ Emma Omon, “Churches Prophetic Prayers Provoke Government Intervention in Igando” *LIFE Way: The Christian Voice*, Vol 7, No 6, November-December, 2007, 43. 2007, 43.

¹⁰ Interview with John Brown, November 17, 2001.

consciousness, which some have argued has had some kind of impact on the nation, Nigeria. Sorinolu Adewale noted that there have been prophecies on national socio-political and economic issues through national dailies especially at the beginning of each year. From the point of view of various Pentecostal leaders, the impact of prophetic ministry seems to justify its purpose because it appears to touch lives, the church, the society and the nation.

Based on participant observation, personal interviews and information taken from questionnaires, it has been determined that many in the Nigerian Pentecostal and Charismatic persuasion believe and understand that for one to operate in the prophetic sphere, he or she has to be called and has to be endowed with the prophetic gifts like discernment of spirits and the gift of faith. The participants also acknowledged that the following prophetic practices are in operation today in Nigeria:

1. ***Prophecy in General.*** The operation of prophecy, either through ordained prophets or through channels in the church, is a common phenomenon in both Pentecostal and Charismatic churches as well as African Instituted Churches. Prophecy is so attractive, some become self-proclaimed prophets. Bishop Dr. Ovy Chukwuma¹¹ of Glory House, Port Harcourt observed that, “Some people just appoint themselves prophets when nobody has ordained them. This is sacrilegious.” Rev Aka Loveday,¹² a Presbyterian of Assemblies of God, Nigeria, Ikwere District, Port Harcourt, acknowledged the operation of prophecy in the church but was quick to note the difficulty in identifying a genuine source of prophecy in the nation because prophetic merchants have invaded the church’s landscape in Nigeria.
2. ***Prophetic Prayers.*** These kinds of prayers are believed to bring quick results. In some cases there are fees charged for these “potent” prayers. This assertion has been attested to by sisters: Joy, Ebere, Onome, Uye and Scholastica of the Universal Christian Church Wari, Delta State. They testified that when they are faced with various challenges, they just pay

¹¹ Bishop Dr. Ovy Chukwuma, Presiding Senior Pastor of Glory House. Interviewed in Port Harcourt by John Brown March 10, 2012

¹² Rev Aka Loveday. Interviewed by John Brown in Port Harcourt, April 23, 2012.

monies ranging from ₦ 10,000 to ₦ 2,000,000 (about \$60 to \$12,500) to the prophet in their church for acceleration of their prayers and heaven “go give angels work quick quick.”¹³

These ladies believe that prophetic prayers influenced by Naira power can guaranty quick answers to prayers—that the angels will be dispatched immediately to bring answers to their prayers. The following is a sample of a prophetic prayers prayed in the Omega Power Movement, on Sunday, 8th December 2011:

Prayer for Respect: *My father, my father, this time give me that miracle that will dumbfound my observers. All those that belittle me in 2011, shall witness my progress in 2012. My father, my father, in this 2012, network me with kings and queens.*

Prayer for Success: *My father my father, failure, failure, failure, I prophesy that you will never see me this year. My father, my father, I am available. Advertise me in the supermarket of prosperity!*

Prayer for Prosperity: *My pocket in this year 2012 rejects poverty. Men put your hands in your pocket, women, put your hands in your hand bags. My father, my father. This year is a year of take over. My pocket; reject poverty.*

Prayer about Enemies: *My father, my father. This year 2012, my enemies shall struggle and labor and hand it over to me! My father, my father. Oh God arise, pull them down, that want to pull me down. My father, my father, I prophesy: This year 2012, I shall rise above all that hate me. My father, my father, I prophesy this year 2012, all my enemies shall bow down to me. My father, my father. As the lamb replaced Isaac, so shall all that want me to die this year, die in my place.¹⁴*

3. ***Prophetic Visions and Dreams.*** Visions and dreams are believed to be some of the major ways God communicates with his children as promised during the days of Joel. Though dreams and visions are important to Pentecostal and Charismatic believers, they are even more important to the AIC members. These churches have different cadres of prophets ranging from the Senior, to Superior and the Most Superior Specialists, all of whom have the

¹³ Sisters of the Universal Christian Church Warri, Delta Interviewed. March 28, 2012.

¹⁴ Prayers observed by Umar Danfulani in the church service of the Omega Power Movement, Port Harcourt on 8th December 2011. Prayers were prayed by the founder/overseer: Apostle Chibuzor Gift Chinyere. The eloquence of such prayers is demonstrated in a prayer observed by John Brown on September 4, 2011 at the Blessed Chapel International, Lagos: *Every placental witchcraft against my destiny, what are you waiting for? Die, in the name of Jesus. Every cauldron of darkness arresting my destiny, break, in the name of Jesus. Wickedness will not prosper in my life. I reconvene the evil meeting of witchcraft and I command their verdict to be nullified, in Jesus name. Every periodic evil arrow, go back to your sender, in the name of Jesus.*

ability to interpret dreams and visions. This influence has even attracted members from some evangelical churches. In fact, Rev Andy Nesta Philip formerly of ECWA (Evangelical Church Winning All—formerly Evangelical Church of West Africa, an evangelical church) testified, “Prophetic visions and dreams (that were) seen concerning my life, made me to opt for the Cherubim and Seraphim Movement. This is now my home and I am now the National Education Director of the Nigeria OAIC.”¹⁵

Dr. D. K. Olukoya, general overseer of the Mountain of Fire and Miracles Ministry narrated this experience about dreams and visions:

Many years ago, I prayed for a medical doctor. She had the most modern medical equipment in her clinic but patients bypassed her clinic to patronize an auxiliary nurse close by. The auxiliary nurse barely knew how to give a patient an injection, but she kept progressing at the expense of the well-trained and better equipped medical doctor. The medical doctor thereupon began to pray. Anytime she prayed hard she would see in a vision and in dreams see a tree standing before her. She couldn't understand this until one day she remembered that there were five trees in front of her family compound. Her parents had five children, meaning each child had a tree planted for him or her. The sister was the first born and her own tree occupied her position. (I gave the interpretation and directive.) Eventually, she travelled from the city where she lived to her home in the village. Keeping far away, she pointed out the tree to the man she had engaged to cut it down. Immediately the tree fell down, her father who was sleeping in the house, knew that something had happened. He ran out but the tree had been destroyed and the doctor had driven off. It was after that the doctor's life began to experience changes and breakthroughs.

Dr. Olukoya concluded that when a person is controlled by a tree, he or she is under the control of local witches and wizards. A person's spirit may be caged inside a tree without the person ever knowing what is going on in his or her life. These beliefs and practices of Dr. Olukoya were also believed, taught and practiced by Bishop Dr. Mike Okonkwo, Pastor Dr. E. A. Adeboye, Bishop Dr. John Praise in their own various narratives.

4. ***Prophetic Preaching and Teaching.*** There are two ways that prophecy is explained in Pentecostal circles. First, some believe that prophecy is going forth when the Bible is being preached. In other words, any legitimate presentation from the Bible is prophecy because it is

¹⁵ Rev Andy Nester Phillip, was an ordained ECWA minister; he is now a lecturer with the University of Abuja and the National Education Director of the OAIC, Nigeria. Interviewed October 16, 2011.

a word from God. Second, others believe that prophecy takes place when the speaker declares authoritatively that certain things that will take place in the future. This kind of prophetic preaching is very common in many Pentecostal churches in Nigeria. Whenever Pentecostals preach, it is common to hear declarations about promotions, the birth of babies, provision of cars, acceleration of marriages, promises of not dying young, and having other successes in life. The preacher often will call forward women are seeking for the fruit of the womb, the young unmarried, the unemployed, those seeking admission among others and then declare prophecies of babies, marriage, jobs and admission respectively. In God's Grace Divine Mission in Jos, such prophecies are a regular part of the service and happen weekly. In fact, in the Pentecostal and AIC circles, it appears that any one preaching or teaching without such prophetic declarations is just communicating with a ghost audience. There will be no deafening "Ameeeeeeeen!"

5. ***Prophetic Songs.*** Prophetic songs abound in Nigeria today. Most of these songs are sung in local dialects so that the non-western educated folks could commit such to memory easily. This appears to be one place where African Traditional Religions (ATR) impact Pentecostalism because some of these songs are sung with an ATR worldview, which is full of revenge and killing of the enemies. Pastor Enyang Essien¹⁶ of Global Assembly Calabar, a graduate of bio-chemistry, University of Calabar, gave graphic examples of how prophetic songs help. He said,

Fighting witches used to come like cats to attack our church members during services and in their homes, but when we kept on singing prophetic songs seven cats fell from the roof of our church and died during a service. These were some of the witches of our locality. Suffer the witch not to live.

Some of the members of the church and those of the community we interviewed also concurred with Pastor Enyang's statement. On the other hand, some of the leaders from the

¹⁶ Pastor Enyang Essien is the Presiding Apostle of Global Assembly, Calabar. He said his wife was killed by witches and wizards. That is why he is out to kill them with prophetic songs. Interviewed at Calabar, February 26 – March 1, 2012.

Qua Iboe and Presbyterian churches in Calabar expressed concern that Pentecostal and Charismatic leaders were emphasizing prophetic songs at the expense of Bible understanding on loving their enemies and praying for them.

The Mountain of Fire and Miracles Ministry believes in “enemiology” which is the theology of asking God to kill perceived enemies. They sing the following songs:

Let my enemy die today, today, today (3 times)
Let my enemy fall inside the grave we dig am o,
Let him fall for head and neck o! (7 times)

When these songs are chanted, the leader then asks the worshipers to shout 21 “hallelujahs” followed by a declaration, “My enemy must die, die, die and die today.” A similar song is:

Let the fire of the Holy Ghost fall on my enemies, let the fire fall (3 times)
Fire fall now; fire fall now; fire fall now; fire fall now; fire, fire, fire, fire, fire...”

Normally this song is sung when the preacher has finished preaching. It is accompanied with serious hands clapping, producing a cracking loud noise almost like fire. Such music helps to support and supplement similar themes that come from prophetic preaching.

6. ***Prophetic Signs and Wonders.*** In observing Pentecostal and Charismatic services, we witnessed a number of Pentecostal and Charismatic ministers performing signs and wonders after issuing prophetic revelations. For example, Apostle Bishop Chinasa of the Royal Church International, Port Harcourt claimed to have delivered communities and individuals in our presence. These activities have been documented in DVDs and CDs for anyone interested in seeing Pentecostal and Charismatic activities in Nigeria. These communities and individuals delivered seemed to be fully restored and integrated economically and politically. Families were restored and human dignity was very evident in self confidence of the beneficiaries.

7. ***Prophetic Offerings.*** These offerings are said to provoke and “twist” God’s hands to release blessings, which are accessed by reason of the quantity and quality of the gift and cheerfulness of the giver. As we observed, some of these offerings were given to help

produce visas, pass exams, enjoy health benefits, experience safety in travel, and deliver people from attacks against poverty and failure, death, and bad omens. It is believed especially by many leaders of the Pentecostal and Charismatic persuasions that tangible prophetic offerings can make one have dominion over witches and wizards and the menace of rivalries in some polygamous families. Obviously, such practices are not respected by all Pentecostals. Pastor Sam Adeyemi¹⁷ of Day Star International Church, Lagos calls such practices “the activities of quacks.” He states that no Pentecostal and Charismatic leader should ever exploit members or non-members in these ways.

8. ***Prophetic Harvest.*** This is where members bring in the first fruits of their crops to the prophet for blessings with the assurance that their next harvests will be greater. The prophet will then tell the giver of the harvest what the Spirit is saying regarding the next harvest. The giver is also told the consequences for failing to give bountifully.

9. ***Prophetic Kisses.*** This practice is only for married couples who wish to live together peacefully. This prophetic feat is normally sought for by wives who suspect their husbands to be having extramarital activities. When the prophet exercises a prophetic kiss, it is believed to have solid impact on the husband and will certainly make a man not look anywhere again beyond his wife.

10. ***Prophetic Projects.*** Our research found out that some gigantic church buildings like the 50,000-seat Faith Tabernacle of Living Faith Church at Ottah, Ogun State, the 105,000-seat National Temple of The Apostolic Church Nigeria, Lagos and the Word of Faith Dome, Warri are said to have been constructed based on the word of prophecy that came either through the leader or one of the prophets. Most of these prophecies have been recorded in the prophecy books kept by some of these Pentecostal churches. Many Pentecostals and Charismatics believe they can do nothing except the Holy Ghost directs or commands them.

¹⁷Pastor Sam Adeyemi is the Presiding Senior Pastor of Day Star International Church Lagos. Interviewed: August 5, 2011 at Oregun, Lagos.

Pastor Dr. G. O. Olutola,¹⁸ National President of The Apostolic Church Nigeria quipped, “We Pentecostals do not embark on any project except directed or commanded by God through prophetic ministry. The apostleship has to ratify the validity of such a prophecy in line with the scriptures.” To buttress this point, Pastor E. A. Adeboye,¹⁹ on the occasion of his birthday said, “As a Pentecostal leader, I have many sons and daughters in the Lord both in Nigeria and abroad. We do things as the Holy Ghost and my Daddy (as he calls God) tell us. There is no second guessing things.”

The field data and literary materials from this research show that Nigeria provides an authentic learning environment for Pentecostal and Charismatic prophetic processes. However, this does not mean all is well with prophetic activities in Nigeria. Many of the respondents that were interviewed, even those who answered the questionnaires, affirmed that both in the arena of Pentecostalism and Evangelicalism, there is apparent suspicion of the activities of prophets and their prophecies because of: false prophets and prophecies, materialism and the abuse of money, sexual immorality and frustration and bitterness that in some cases caused some prophets to curse their clients.

Dramatic Preaching

Dramatic preaching refers to the loud, boisterous and energetic delivery of sermons. Such preachers often move all over the pulpit and even down inside the congregation. They utilize drama, music, interactive rhetoric and phrases by the congregation, story telling and a lot of energy. These preachers often carry handkerchiefs and even small towels to the pulpit with them because they often sweat profusely while delivering their sermons.

The purpose of dramatic preaching is believed to make the service lively. However, in some classical and neo-Pentecostal and Charismatic churches, as the leaders grow old they

¹⁸ Pastor Dr. G. O. Olutotola is the President of The Apostolic Church Nigeria. Interviewed at his office, Olorunda-Ketu International Convention Grounds, Lagos. February 20,2012

¹⁹ Pastor E. A. Adeboye is the General Overseer of the Redeemed Christian Church God. Interviewed with Pastor Dr. Olumbo on the occasion of his birthday at the Redemption Camp, Lagos. March 2, 2012.

tend to resort to teaching rather than preaching. Indeed, 80% of the PC respondents believed this to be so because dramatic preaching requires a lot of energy. This conviction was also supported by 78% of the mainline churches also. Interestingly, 97% of the OAIC respondents agreed with the energy demands but claimed that the energy of their preachers is supplied constantly by the Lord's angels like Gabriel, Michael, and Raphael which eliminates the issue of energy utilization. Some elderly respondents were not in favor of dramatic preaching, although the majority of the youths favored dramatic preaching.

When the Research Team visited Christian Pentecostal Mission (CPM), Ajao Estate, Lagos, in June 12, 2011, the General Overseer, Rev. Dr. Ezekiel Lazarus was ministering through teaching instead of preaching. After the service he was asked to explain why he was teaching instead of preaching dramatically as he once did. His answer was thus:

When we were young, we used to behave like children and now we are adults there is no need to run around the house of God. In other words, I have discovered that I am getting old and I must preserve my energy to continue ministering. Dramatic preaching can make me collapse during the second service unlike teaching which helps the members to dig deeper into the word of God. Dramatic preaching is shallow.²⁰

Most dramatic Pentecostal and Charismatic members idolize their leaders and in most cases would not care about the morality and the lifestyles they live. Most respondents believed dramatic preaching makes a pastor a celebrity rather than a man or woman of God.²¹

²⁰ The research team observed a similar thing when they visited the Faith Tabernacle of Living Faith Worldwide at Otta, Ogun State, on Tuesday June 14, 2011. Bishop Dr. David Oyedepo was ministering and the hall was fully filled to the overflowing outside. At one time he had been a very dramatic speaker but on this occasion he was teaching instead of preaching. Dr. Oyedepo himself later explained: "Dramatic preaching is for the youthful ministers not for the elders like us. I used to preach with all my energy to attract people. I used to shout partly because there was no microphone. Today, things have changed. Some people do not want to be shouted at. I used to work hard, preach hard, dance hard, everything hard but in the end I harvested less and less. I went into prayers and God told me, 'Son, it is not by might but by Spirit only.' . . . So, my brother, teaching the word and meditating on the word shall produce results."

²¹ Some of the members of Pentecostal and Charismatic churches observed that some of their leaders would not want them to read literature from other denominations, listen to preaching or watch video tapes of other churches. That some of their leaders do not trust even leaders and members of other Pentecostal and charismatic churches. For example, when one visits the bookstores of the ministries of the smaller and medium size independent Pentecostal churches, one will often find the books of the founder of the organization and foreign books but not a lot of books of other Nigerian Pentecostal authors.

Sometimes dramatic preaching can be very embarrassing. We witnessed a situation where a dramatic preacher went on dramatizing without knowing that the pair of trousers' threads were broken thus exposing his dirty and torn underwear.

It was interesting to note that many respondents pointed out those who engage mostly in dramatic preaching have not attended conventional theological training. Thus there appears to be a link between lack of theological education and energetic dramatic preaching.

Some of the mainline churches' preachers are also caught up in dramatic preaching with 49% of the respondents from mainline churches' believing dramatic preaching is necessary and should be practiced by the all churches.

In the case of Organization of African Instituted Churches of Nigeria (OAICN), everything from prophecy to preaching seemed to be dramatic. A total of 97% of the respondents believed that dramatic preaching makes their church distinctive, dynamic and angelic because both the heavenly and earthly saints meet here.

Breaking of Curses

In Africa it is commonly thought that most social problems are caused by the activities of spiritual beings, including curses that have been placed upon individuals, families, communities and even specific places. These curses may have been placed by many different kinds of spirits including departed relatives. The curses continue to be in effect until removed by a higher power. In the case of Christians, it is the power of Christ that breaks the curses and delivers the person from the trouble caused by the curses.

According to our research, both the pastors and members were involved in breaking curses. Among the Pentecostal and Charismatic pastors and members, 87% participated in programs related to breaking curses. In the AIC churches, 100% of the respondents reported being involved. Among the mainline churchgoers, 81% reported believing Christians are not affected by curses and therefore the breaking of curses is unnecessary today.

Among the Pentecostal and Charismatic pastors, 66% believed that breaking of curses is a dangerous aspect of their calling. They believe that not every pastor should be involved in breaking of curses because there are rumors that some pastors have lost one or two family members due to reprisal attacks from the demons. Of the AIC pastors, 94% believed that breaking of curses is a key church business. Some testify that some members and pastors from the Pentecostal and Charismatic churches and even mainline churches come to them for help, especially for the breaking of urban and village (countryside) or community and family curses. Although the vast majority of their church members do not believe it is necessary to engage in breaking curses, approximately 25% of the mainline churches' pastors admitted being involved in the breaking of curses, nearly always without the approval of their administrative leadership.

Breaking of curses is an integral part of some branches of Pentecostalism. Any church that does not delve into breaking of curses appears to be incomplete. Many members who move from one church to another in the context of Pentecostalism searching for solutions to their problems appear to be looking for potent curse breakers. Some of the churches that normally engage in curse breaking have had rapid growth.

Curses are classified into the following categories: individual curses, family curses, community or village curses, urban and township curses, land curses, water and air curses, work curses, national curses, and international curses.

Monies are often charged for the breaking of some curses. These charges ranged from as low as ₦5,000 (\$30) to even ₦10,000,000 (about \$60,000) or above depending on the degree of difficulty of the supposed curse and who would need to be involved in the curse breaking and where such would be done. This appears to be a major source of revenue for some Pentecostal and Charismatic churches and especially of the AIC persuasion.

A majority of the people who patronize or are in need of having curses broken are women. These include unmarried women, barren women and women with their children who have various problems. In cases where women cannot bring their children or relatives, they come with their children's or relatives' pictures.

Deliverance

Deliverance involves some type of ceremony or ritual or activity that removes the symptoms and consequences of curses or other spiritual attacks. These are normally done by specialist and may involve prayer, fasting, oil, water and other substances and objects. Some of the styles of deliverance noted by our researchers were very strange. For example, our researchers observed a deliverance minister lying with his back on a woman seeking deliverance which allowed the breasts of a woman to press hard into his back.

In many cases those being delivered are encouraged or even required to sow a devourers' seed. These "seeds" (money) must be of high quality. The envelop with the bills should be thick in content to prevent the devourers from returning.

Our researchers discovered that the deliverance styles differ among the various Pentecostal and Charismatic churches. These included things like sprinkling of water, jumping over fire, waving of pictures, visiting of graveyards, waving of white bed sheet coverings, sitting on the bishop or apostle's seat, rolling where a man of God had walked and even sleeping on the pulpit of a powerful man of God. Items used in deliverance included anointing oil, candle sticks, holy water and special clothing. In all these deliverances none is cheap in terms of monetization quality. Some do theirs freely but in others there is always a high cost to be paid; not always in money terms but in kind also as the deliverance minister is led by the "spirit". For example, it was reported to us that there were cases when such a "spirit" made the deliverance minister to help a woman who had no deliverance fee to meet the dynamic "servant" in the hotel. Unfortunately, the "spirit" retreated when the woman's

husband also showed up in the same hotel for “deliverance”. This is not to conclude that every deliverance minister operates like this in Nigeria.

One particular kind of deliverance that is practiced among Pentecostal and Charismatic churches in Nigeria is community deliverance. Community deliverance means a community has been under a curse or evil omen which was instigated by past ancestors through traditional religious practices. One can know if a community is under a curse and in need of deliverance by lack of potable water and schools, poor roads, and other indicators of underdevelopment. Specific indicators are when young people die prematurely, when there are rampant cases of miscarriages, fire accidents, floods, hunger, poverty, infertility in men and barrenness in women, rampant child mortality/morbidity, and similar tragedies. Even though individuals may have been “born again” many of the Pentecostals and Charismatics believe that these people have a “bad foundation” in their community and must be delivered.

There are deliverance ministers who specialize in this type of phenomenon. For example, in a community called, Arondizwuoghu, Okigwe, Imo State, Nigeria our research team witnessed Apostle Bishop Chinassa conducting the deliverance of a community in December 2011. It was believed that the ancestors of this community at one time brought a god to the community to protect it and her culture from being eroded by the activities of the *Onyechias* (white people). For this god to defend the community, a young man was captured and sacrificed by tying him to a tree with his legs up and his head down. When he died, nobody was allowed to bury him. Birds of the air came and fed on his flesh until a skeleton was left scattered. As time went on everybody forgot about the incident until one of the sons of the community received a spiritual revelation about the community. He went to Bishop Chinassa, who was able to see a vision of what had happened in the community. Subsequently, a day of community deliverance was set aside. The deliverance ceremony took place. This event is fully documented in CDs distributed by Bishop Chinassa. In March 2012,

four months later, our team revisited the community and observed a remarkable change. The government of Imo State had initiated a number of projects in the community. Also, modern houses had been built by the government and more were being built by the individuals of the community. One could see the prospects of a community once dismembered now in the process of being developed. The people were happy and praised the God of Bishop Chinassa.

In the middle belt, Evangelist Danjuma Goshwe Fwenji, founder and general overseer of the God's Grace Divine Mission, Jos, performed a regional deliverance in Plateau State. He was invited by the Christian Association of Nigeria (CAN), Plateau State Branch to conduct the deliverance. Through some form of spiritual revelation he identified four "spiritual" gates to the state. On 29 October 2012 he and his team then went to these places and performed deliverance rituals that were designed to free the state from violence, corruption and lack of development. Because of the sponsorship of CAN, the body that represents all Christians in Nigeria, this incident illustrates how deliverance ministries are not limited just to the Pentecostal community.

Child Witchcraft

Witchcraft forms a vibrant and popular aspect of the African cosmology. In Nigeria, this is not limited to the adults only as it is believed children appear to be taking the center stage in witchcraft. It is commonly believed that children are easily manipulated and used by adult witches who initiate them into witchcraft. These children then are believed to be responsible for all kinds of evil, including sickness, death and various kinds of catastrophes. They are believed to "fly in the night" doing their nefarious deeds. This belief has created much fear in the church and has also encouraged the identity and exorcism of the witchcraft spirit from these children. Exorcisms have taken extreme forms including beating, starving, burning, isolation, sexual abuse, slavery and other bizarre treatment which amounts to serious

child abuse. Some accused children have been thrown out of their homes and are now living on the streets without shelter, food, security, clothing, and parental love.

These beliefs and practices have been promoted by some Pentecostal ministries, churches, prayer houses and ironically, have led to the escalation of witchcraft accusations. Unfortunately, this important issue was beyond the scope of our research. However, the extent to which Pentecostal and Charismatic pastors and churches believe in and participate in deliverance from child witchcraft is the topic for further study.

Relationship between Pentecostalism and African Traditional Religions (ATR)

Based upon our observations, interviews and questionnaires, there appears to be at least some link between some branches of Pentecostals and Africa Traditional Religions. The spiritual worldview, which believes that all things, both positive and negative are directly linked to the spiritual world, and makes a distinct difference between men and women, is similar in both ATR and some of the more Africanized parts of Nigerian Pentecostalism. The following are typical examples:

- Exclusion of women from the main congregation when such are having their menstrual periods.
- Women seating separately from the men during worship services.
- The refusal of some churches to allow women to sit at the altar.
- The suspicion that when a man dies, the woman has been responsible for it.
- The requirement in some churches for people to shave their heads during mourning.

Obviously, these examples do not represent all of Pentecostalism. When the most popular Pentecostal leader in Nigeria, Archbishop Benson Idahosa, founder of the Church of God, Missions, Benin City, died, his wife took over leadership of the ministry and continues to lead the ministry today.

In addition, the Pentecostal style of worship, which includes enthusiastic singing, dancing, drumming and other more dramatic and emotional expressions, is more consistent with ATR than with the European style of worship.

The link between Pentecostalism and ATR requires further research.

**Publications
(Question 8)**

No	Author	Publisher/Journal	Title	Pages
1	Musa Gaiya	<i>Nigerian Journal of Pentecostal Studies</i>	“Pentecostal Appropriation of New Technology in Nigeria” (Being Completed)	?
2	Musa Gaiya	<i>Nigerian Journal of Pentecostal Studies</i>	“Battle for Space: The Pentecostal proliferation on Campuses of Nigerian Universities” (Being Assessed by Reviewers)	?
3	Musa Gaiya	<i>Journal of Alternative and Emergent Religions</i>	“Power and Authority in a Nigerian Pentecostal Church”	?
4	Musa Gaiya and Danny McCain	Oxford Press (proposed)	<i>Neo-Pentecostals of Nigeria: Changing the Church and Influencing the Nation</i> (Book)	240-260
5	Danny McCain	<i>Chapter in Spirit and Power: The Growth and Global Impact of Pentecostalism</i> , Oxford Press, edited by Donald E. Miller, Kimon H. Sargeant, Richard Flory	“The Impact of Pentecostal Values and Practices on Socio-Economic and Political Issues in Nigeria” (Chapter in Book)	34
6	Jordan Rengshwat	Uncertain	‘Nigerian Pentecostalism in a Northern Nigerian Print Media, September 2011-February 2012.’	11

Proposed Publications (Question 9)

No	Author	Publisher/Journal	Title
1	Musa Gaiya	<i>Nigerian Journal of Pentecostal Studies</i>	“Pentecostal Appropriation of New Technology in Nigeria” (Article Being Completed)
2	Musa Gaiya and Danny McCain	Oxford Press (proposed)	<i>Neo-Pentecostals of Nigeria: Changing the Church and Influencing the Nation</i> (Book; research completely outlined and 30% written)
3	Yusufu Turaki and Gwamna Dogora	To be Determined	<i>The Impact of Pentecostalism in Nigeria</i> (Book; research complete; outlined and in early stages of writing)
4	John Brown and Umar Danfulani	To Be Determined	<i>Nigeria's Pentecostal Phenomenon: Dramatic, Mysterious and Intense</i>

Conference Presentations (Question 10)

No	Presenter	Date	Conference	Title of Presentation
1	Danny McCain	08/08/11	Theological Educators of Africa (TEA) Conference, TCNN, Bukuru	“Us and Them”: Pentecostals and Others Challenging and Learning from Each Other Part I
2	Ojo Matthews	09/08/11	TEA Conference TCNN, Bukuru	“Pentecostalism and African Christianity in Historical Perspectives”
3	Wale Adefarasin	10/08/11	TEA Conference TCNN, Bukuru	“The Pentecostal Church and Socio-Political & Economic Reform”
4	Ojo Matthews	11/08/11	TEA Conference TCNN, Bukuru	“Pentecostal Christianity and the Missionary Movement in Nigeria”
5	Danny McCain	12/08/11	TEA Conference TCNN, Bukuru	“Us and Them”: Pentecostals and Others Challenging and Learning from Each Other Part II
5	John Brown	15/06/12	TEA Conference TCNN, Bukuru	“Pentecostal Response to Sickness, Death and Witchcraft in Nigeria: A Missiological Approach”
6	Danny McCain, Musa Gaiya, Katrina Korb	07/03/12	41st Annual Meeting of the Society for Pentecostal Studies, Virginia Beach, Virginia, USA	“Salt and Light or Salt and Pepper: Views on Ethno-Religious Violence and Peace among Pentecostals in Nigeria”
7	Danny McCain	08/06/12	“Pentecostal Politics of Space and Power: A Global Perspective” Conference at the University of Padova, Padova, Italy	“Addressing Urban Problems through Kingdom Theology: The ‘Apostles in the Market Place’ Model in Lagos, Nigeria”
8	Musa Gaiya	09/06/12	“Pentecostal Politics of Space and Power: A Global Perspective” Conference at the University of Padova, Padova, Italy	“Power and Authority in a Nigerian Pentecostal Church”
9	Musa Gaiya	28/08/12 30/08/12	Nigerian Pentecostal and Charismatic Research Centre, in Abuja and Lagos, Nigeria	“Some Finding on Pentecostal and Charismatic Research in Nigeria”
9	Musa Gaiya	10/10/12	Mission Africa Conference, Loughall, Northern Ireland	“Nigerian Prosperity Gospel”

Conferences Hosted by PCRI Grant (Question 11)

The NPCRC sponsored two internal workshops and two external conferences and one external workshop during the research period.

Training Workshop for Researchers and Research Assistants (23-24 August 2010)

The workshop involved all people engaged in the Nigeria Pentecostal and Charismatic Research Centre. The presenters included: Prof. Danny McCain, Dr. Katrina Korb, Prof. Musa Gaiya, Prof. Umar Danfulani, and Prof. Yusufu Turaki. There were approximately 40 people who participated in the workshop. The presentations were all related to research philosophy and methodology.

Mini-Conference for Pre-Presentation of Papers (12-13 December 2011)

The purpose of this workshop was to give an opportunity for all researchers to present their research and be critiqued by colleagues and senior researchers. To assist with this project, we brought in Prof. Matthews Ojo, perhaps the leading Pentecostal scholar in West Africa, to critique all of the papers and suggest ways for them to be improved. There were about 20 papers presented at the conference, all by members of our own research teams. Most of these papers eventually were presented in the NPCRC Conference in Abuja and are reflected in that list.

TEA Conference (9-12 August 2011)

The Theological Educators of Africa (TEA) is an annual conference that is held in Jos, Plateau State, Nigeria. It is attended primarily by lecturers and administrators in Bible colleges, seminaries and university religion departments. Between a third and half of the participants come from Pentecostal institutions. The organizers of this conference agreed to cooperate with NPCRC in sponsoring the 2011 conference. The theme of the conference was “The Power of the Holy Spirit in the Africa Church” and seven of the eight plenary sessions addressed Pentecostal themes. The conference was held in Bukuru, Nigeria between the 8th

and 12th August 2011. Prof. Danny McCain gave the keynote address which included the opening and closing presentation. NPCRC also sponsored the participation of Prof. Matthews Ojo, who gave three plenary presentations to the conference on the impact of Pentecostalism in Nigeria. There were about 70 registered participants at this conference.

Nigeria Centre for Pentecostal and Charismatic Studies Conference (23-27 May 2012)

The second conference was a conference sponsored solely by the NPCRC. The theme of the conference was “Emerging Trends in Nigerian Pentecostal and Charismatic Christianity.” It was held at the Divine Love Retreat and Conference Centre (DRACC), Sabo-Lugbe, Abuja from 23-27 May 2012. In addition to the keynote address which was presented by Dr. Asonzeh F-K. Ukah, Department of Religious Studies, University of Bayreuth, Germany, there were six plenary presentations. These were all given by the four principal investigators of NPCRC plus two PCRI researchers who were sponsored to come and present papers related to their work, Dr. Richard Burgess and Dr. John McCauley. In addition, a total of 26 additional papers were presented in the three different themes represented by our research (Pentecostal Profile, Phenomena and Social Impact). A total of 57 registered for the conference. See the list of papers and presenters below.

NPCRC Reporting of Research Findings Workshop (27 & 30 August 2012)

The last activity of the Nigeria Pentecostal and Charismatic Research Centre was two one-day workshops for Pentecostal leaders to share some basic results of our research. These took place in Abuja on 27 August 2012 and Lagos on 30 August 2012. The Abuja workshop had 27 participants and the Lagos workshop had 56 participants. The Project Director gave an overview of the project; the Research Consultant gave a summary of the research methodology and each of the Principal Investigators gave a summary of their findings. See the 16-page booklet entitled “Nigeria Pentecostal and Charismatic Research Centre: Reporting of Research Findings 2010 – 2012” for more details.

Presentations at Nigeria Pentecostal and Charismatic Centre Conference, Abuja, 24 – 26 May 2012

Plenary Presentations

Presenter	Title of Presentation
Azoneh F-K. Ukah	“God, Charisma, and Stigma: Media and Nigerian Pentecostals”
Musa Gaiya	“Profile of Pentecostalism in Nigeria”
Yusufu Turaki	“Impact of Pentecostalism on Society”
John Brown	“Phenomenon of Pentecostalism”
Danny McCain	“Research Findings from Pentecostal and Charismatic Research Initiative Project”
Richard Burgess	“Nigerian Pentecostals and Political Culture: A Movement in Transition”
John McCauley	“Pentecostals, Patronage, and Informal Politics: the New Big Men in Africa?”

Profile Section

Presenter	Title of Presentation
Rotimi Williams Omotoye	“Youths in the Emerging Pentecostal Churches in Ilorin Metropolis, Kwara State, Nigeria”
Ukoha Igwe Sunday	“Pentecostalism in Katsina: A Moving Force”
Akinfenwa Olubusola Bosede	“Commercialization of Religion in Nigeria: Pentecostal Churches in Focus”
Uwah Sylvester	“Pentecostal Impact on Non-Pentecostal Churches”
Joseph Igbudu Azembeh	“Women in Pentecostalism in Nigeria”
Musa Gaiya	“Charismatic Pentecostal Appropriation of the New Media Technologies”
Jordan Samson Rengshwat	“Nigerian Pentecostalism in the Print Media, September 2011 – February 2012”
Victor Counted	“Youth in Pentecostal and Charismatic Churches and Factors Accounting for Attraction to Pentecostalism”
Sahmicit Kumswa	“A Comparative Analysis of Pentecostals and Mainliners on their Church Involvement in Nassarawa State, Nigeria”

Phenomenon Section

Presenter	Title of Presentation
Bethel Jaja	“Pentecostal Impact on University Campuses Particularly on Anti-Cult Activities”
Algaita Richard	“Pentecostal Phenomenon and African Traditional Religions”
Ogunbiyi Olatunde Oyewole	“Redemptive Analogies and the Pentecostal Phenomenon in Nigeria”
Nnamani Edwin Chukwu	“Pentecostal Perspectives on Deliverance: A Case Study of South-Eastern Nigeria”

Umar Habila Danfulani	“Pentecostalism and Children at the Centre of Witchcraft Accusations: Balancing between the Violation of Rights and the Quest for Spiritual Health in Nigeria”
John Brown	“Pentecostalism and Deliverance or Exorcism? Narratives from the Beneficiaries and Benefactors in Lagos, Nigeria”
Gabriel Michael Chidili Bartholomew	“Pentecostalism and African Traditional Worship”
Mangvwat Armstrong P.	“Pentecostalism and African Tradition: How Relevant is their Nuptial Engagement to Enculturation?”
Apeabu John Aghumheile	“Miracles and Faith Healings as Alternatives to Orthodox Medicine: A Study of Global Flame Ministries, Jos”
	“Nigerian Charismatic-Pentecostal Phenomena: Occultic?”

Society Section

Presenter	Title of Presentation
Kachalla Salome Rebecca	“Formal Education in Pentecostal Churches: A Case Study of Jos”
Dayil Plangsat	“Legitimizing Violence? Pentecostalism and Religious Tolerance in Plateau State in the Face of Religious Intolerance”
Aboi Enoch Joseph	“Influence of Pentecostalism on Mainline Society”
Matthew A. Ojo	“Consonance and Dissonance in the Doctrinal Emphasis of Prosperity Among Nigerian Pentecostals”
Ngwodo Chris	“Rich God, Poor God: The Political Economy of Pentecostal Revivalism in Nigeria”
Gwamna Dogara	“Pentecostalism and the Challenge of Hermeneutics and Application in Nigeria”
Alfred Etiowe	“Balanced Biblical Approach to Pentecostalism”

Publicity (Question 12)

The University publicized the grant and the research in the *University of Jos Advance*, the bi-monthly magazine published by the university. In addition, the Vice Chancellor specifically mentioned the grant and the ongoing research in his 2010 Convocation Address. The reporting workshops that were conducting in Abuja and Lagos were covered by the press and articles appeared in the Punch Newspaper, the Guardian and the Vanguard Newspaper. Unfortunately, we do not have access to those at the time of the submission of this report.

Photographs and Videos (Question 13)

Several photographs are found on the Scandisk 8 GB Flash drive that accompanies this report. Also, there is one DVD included entitled “The Heroes Past Project”. This is an amateur video that was produced for our reporting workshop which we hoped would lay the foundation for additional Pentecostal research, funded from within Nigeria. The video footage we took is disappointingly amateurish to be of value and is not submitted.

Other Materials (Question 14)

The survey instruments are included in the Flash Drive along with technical and field reports, interviews and other documents. Also included are the following:

- DVD entitled “The Heroes Past Project”
- Brochure for Abuja Conference
- Booklet for Reporting Workshops

Financial Accounting (Question 15)

The final financial accounting includes:

1. Cover Letter from the University of Jos Bursar
2. Digital Copy of the Excel Spreadsheet that contains First Year Accounting, Second Year Accounting and Summary Accounting for the entire project.

Miscellaneous Issues

Nigeria Centre for Pentecostal and Charismatic Studies

One of the outcomes that our original proposal put forward was to attempt to turn the “center” that was created in the University of Jos to host and implement this project into a permanent center that would continue Pentecostal and Charismatic research in Nigeria. A total of eight meetings have been conducted with various Pentecostal leaders related to this project. A detailed description of the project has been drawn up in the form of a constitution and bylaws. Unfortunately, we were not able to conclude this project before the end of the research period. The main unresolved issue related to the establishment of the center is the extent to which it will be connected to the University of Jos. In our earlier discussions, a much looser relationship was proposed. However, the current vice chancellor wants to make this a permanent center in the University of Jos, similar to the Centre for Peace and Conflict Studies. The most recent consultations with Nigerian Pentecostal leaders suggest that they support this latter model. We are hoping to have this project officially approved in the near future. In the mean time, the vice chancellor has agreed to continue to fund our project manager, Mr. James Ameh, and also make other funding available to us so that we can continue Pentecostal research in the university. Prof. Danny McCain will continue to oversee the project for now. The vice chancellor has agreed to provide the project with a temporary office, provide land for a permanent center, utilize some of the research money available to the university to fund Pentecostal research and work through the UNIJOS alumni to raise funds for the project.

In addition, the proposed new center will inherit all of the equipment that was purchased by the PCRI grant, the library of Nigeria-produced Pentecostal literature that was accumulated during the research as well as all digital records that were created and compiled during the research period.

This project has been well received by the Pentecostal community. The Pentecostal Fellowship of Nigeria (PFN) has not only cooperated with us in our research and helped to plan our reporting workshops but has invited us to officially present the project to their executive committee and council of advisors. In fact, we have received our first gift of ₦ 250,000 (about \$1600) for the activities of the proposed center.

Nigeria Journal of Pentecostal Studies

A second important proposed outcome for the Nigeria Centre for Pentecostal and Charismatic Studies was the creation of an academic journal related to Pentecostal studies in Nigeria to be called the *Nigeria Journal of Pentecostal Studies*. Unfortunately, this project was not finalized before the end of the project. However, the structure of the journal is in place, papers have been received and sent out for academic review, a contract with a publishing company has been signed and the maiden edition of 500 copies of the journal has been paid for. We anticipate that the journal will be available by January 2013. In the future, this journal will be owned and published by the Nigeria Centre for Pentecostal and Charismatic Studies.

“Heroes Past” Project

The newest wave of Pentecostalism started in the 1970’s immediately after the Nigerian civil war as a revival movement in Nigerian universities. Most of the current Pentecostal leaders were “born again” and became Pentecostals during that period. That means that most of the Nigerian Pentecostal leaders are in their mid-sixties or older. In interacting with Jon Miller during the Kenyan consultation of the PCRI, our team decided that our next phase of Pentecostal research would be to collect oral and videoed testimonies of the senior Pentecostal leaders during the next two to three years to make sure that we have preserved as much of the early history of the neo-Pentecostal movement as we can, before these leaders start departing from this world. One of the phrases in the Nigerian National

Anthem says *“the labors of our heroes past shall never be in vain.”* We have borrowed the phrase “heroes past” to describe this archival project that we are planning to implement. We have purchased the equipment recommended by Jon Miller to develop such a program. We hope to invite him or someone he will recommend in the next few months to conduct a workshop for us in how to implement this archives project. When we have developed sufficient enough expertise, we hope to link up with the Pentecostal archives project at the University of Southern California to showcase our own Pentecostal history, doctrines, activities and distinctives.

There has been a lot of enthusiasm on the part of Pentecostal leaders for the Heroes Past project. We believe that this will be the ideal project to continue opening up the Pentecostal community for future research.

Conclusion

The Nigeria Centre for Pentecostal and Charismatic Studies has been a great boon to the University of Jos, the Pentecostal and Charismatic movements in Nigeria and the academic community as a whole. Though the university has received larger development grants from international sources, this generous research grant from the John Templeton Foundation through the PCRI is the largest single research grant the University of Jos has ever received. This generated some good public relations for the university and has and will continue to help the university receive other grants. In addition, the creation of the coalition which involved the Department of Religions and Philosophy and six seminaries in Nigeria helped us to take a serious step forward in cooperating with the smaller private institutions on academic research. This had not been done before.

Another good thing about this research project was that it helped to provide some excellent training and mentorship for the research assistants. A total of 32 research assistants were originally selected and trained but only 27 were eventually given grants and participated in field research. These were mostly post-graduate students. They came from all of the cooperating institutions but the majority came from the University of Jos. Because of this important experience, the future of Pentecostal research received a giant boost.

According to the testimony of various Pentecostal leaders, this research has encouraged various Pentecostal leaders to think more seriously about their institutions and particularly about the documentation of their institutions. The research reports have highlighted some weaknesses of the movement as well as point out some of the strengths. The reporting workshops created a good bit of enthusiasm about this kind of research and helped to guarantee that there will be even greater cooperation in the future. The fact that about half of the researchers were Pentecostal and the other half were non-Pentecostal helped to give objectivity to the research and credibility to the reports. The Pentecostal bodies have

expressed the most profound appreciation to our research team and those who sponsored and supervised the research.

Doing field research in Nigeria is not easy. We had to overcome many obstacles during the 28 month period of research. First, Nigeria experienced a national election cycle during our research period. This meant that movement was restricted for two weeks of February 2011 during the voter registration period. In April and May, all universities were closed during the three week period of voting that actually stretched to six weeks because of problems with logistics and post-election violence. Again, little or no movement was allowed during this time; therefore, little field work could be done. The country was practically shut down for the first two weeks of January 2012 when nearly all unions went on strike against the increase in the government controlled price of fuel. Nigerian roads are always dangerous with many automobile accidents and the constant threat of armed robbery. Fortunately, none of our researchers experienced any automobile accidents or armed robberies though a computer and a lot of research data was stolen in a taxi when Prof. Musa Gaiya was in Accra, Ghana. The biggest risk to our research was the constant threat of ethno-religious violence. The city of Jos experienced several episodes of violence during our research periods. There were seven separate bombings in Jos during the 28 months of our research, including three suicide bombings of churches. There were other periods of tension that greatly restricted activities. One of our most memorable Principal Investigator research meetings occurred on Tuesday, 30 August 2011. The four principal investigators and the research consultant gathered at the research office about 9:30 AM. Shortly after everyone arrived, we heard shooting right over the fence from where we were meeting, perhaps 150 meters away. We started to cancel the meeting but it was difficult to leave the compound so we met for the next three hours with fairly steady AK-47 gunfire going on right over the wall from where we

were meeting. We are grateful that in spite of these many obstacles, we were able to make our modest contribution.

One of the most important things about this research project has been the way it has boosted our interest and our competence in doing field-based religious research. We learned a lot about organizing projects, doing public relations, creating and refining instruments, planning and implementing conferences, developing websites, dealing with greedy and disgruntled researchers, working through university bureaucracy, interacting with suspicious Pentecostal leaders, keeping better records (which would have greatly assisted this report) and getting visas. Some of our researchers have expressed their wish that we could start the project over again to take advantage of all that we have learned. However, though we will not be able to do that, this project has laid a very good foundation for Pentecostal research in Nigeria and beyond.

We are grateful to the Pentecostal and Charismatic Research Initiative for envisioning this project. We are equally grateful to the John Templeton Foundation for generously funding the project. We are also grateful to the Center for Religion and Civic Culture of the University of Southern California and all of its dedicated and competent staff for administering this project. We are happy for the partnership and look forward to an ongoing relationship with each of these organizations and the good people in them and also to cooperation on some other important project in the future.