

Nigerian Baptist Convention

By Oyeyemi Oyekan, Kwara State University, Malete, Kwara State, Nigeria

Entry tags: Religious Group, Baptists, Language, Indo-European, Classical Indo-European, Germanic, Northwest Germanic, West Germanic, North Sea Germanic, Anglo-Frisian, Anglic, Later Anglic, Middle-Modern English, Macro-English, English

This entry about the Nigerian Baptist Convention (NBC), a Christian denomination (evangelical protestant) which began with membership in South-Western part of Nigeria and has since spread to the North Central, North Western, North Eastern, South-Southern and South-Eastern Part of the country. The group is divided into at least 35 Baptist Conferences across all the 6 geopolitical zones in the country with several sub-divisions referred to as Baptist Associations. These Baptist Conferences and Associations are spread across all the states in the country. The Nigerian Baptist Convention began in 1914 with the appellation "Yoruba Baptist Association" which later metamorphosed into the Nigerian Baptist Convention. Although the Convention has its largest membership in South-Western Nigerian states (Such as Oyo, Osun, Lagos, Ogun, Ondo and Ekiti States); large membership are still recorded in the South-Southern and Northern regions (such as Delta, Edo, Rivers, Kaduna, Plateau, Niger and Kogi States). There are over 13,000 local congregations that makes up the Nigerian Baptist Convention. The Nigerian Baptist Convention has extended her mission efforts beyond the shore of Nigeria to countries like Cote D'Ivoire, Benin Republic and the United Kingdom. The Nigerian Baptist Convention is committed to theological education with at least 10 theological institutions for the training of gospel ministers. Her commitment to secular education is also evidence in the presence of hundreds of Baptist primary and secondary schools all over the country (owned by the Convention, the Conferences, Associations and local churches). The Schools of Nursing and the Bowen University owned by the denomination provides tertiary education in different academic fields. There are at least 10 medical facilities owned by the Nigerian Baptist Convention spread across the country that provides medical services for people. The Nigerian Baptist Convention believes in the following distinctive: the Bible as sole authority for faith and practice, autonomy of the local church, priesthood of all believers, baptism and the Lord's supper as the two ordinances of the church, individual soul competency, separation of church and state, the office of pastor and deacon as the two recognized offices of the denomination. The Denomination is a member of a larger Christian body in Nigeria referred to as Christian Association of Nigeria (CAN). The denomination has a worshipping community of over 8 million people making it the second largest Baptist Convention Affiliating with the Baptist World Alliance. The denomination holds her delegate Convention yearly in the month of April. The office headquarters of the denomination is situated in Ibadan, Nigeria. Rev. Dr. Israel Adelani Akanji is the current President of the Nigerian Baptist Convention.



Date Range: 1914 CE - 2023 CE

Region: Nigeria

Region tags: Nigeria, Africa

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

Status of Participants:

✓ Religious Specialists

Sources

Print sources for understanding this subject:

- Source 1: Femi Okunlola et al (ed) ANALECTA: History of the Nigeria Baptist Convention (1914-2014). Ibadan: Publication Department, Nigeria Baptist Convention. 2014
- Source 2: Nigerian Baptist Theological Seminary, Ogbomoso, A Century of Nigeria Baptist Convention: A Call for Renewal and Celebration. Ogbomoso: The Publishing Unit (NBTS)
- Source 3: 2023 Diary & Calendar of Activities. Ibadan: Publishing Department , Nigeria Baptist Convention. 2023.

Notes: Source 1 is a compendium of several historic literature and writings about the Nigerian Baptist Convention people; the editing was done by Femi Okunlola and 4 other leading scholars of the Nigerian Baptist Convention. Source 2 is the publication of the leading and foremost theological institution of the Nigeria Baptist Convention about the history of the Convention.

Online sources for understanding this subject:

- Source 1 URL: <https://nbts.edu.ng/news/>
- Source 1 Description: the official Website of the foremost and the leading theological institution of the Nigeria Baptist Convention
- Source 2 URL: <https://www.google.com/search?client=firefox-b-e&q=nigeria+baptist+convention+building>
- Source 2 Description: a religious site on google that contains data on the Nigeria Baptist Convention
- Source 3 URL: <https://www.nigerianbaptist.org/>
- Source 3 Description: the official website of the Nigerian Baptist Convention

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

- Source 1 URL: www.biblestudytools.com
- Source 1 Description: it is an online Bible application in English language that the reader access to the first version of the Scripture authorised by the protestant church and commissioned by King James 1 of England.
- Source 2 URL: www.africanportal.net
- Source 2 Description: Yoruba reference bible online referred to as "Bibeli Yoruba Atoka".

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: There are cultural and intercultural relationship between Baptist members and people of other religions.



Is the cultural contact competitive:

– Yes

Notes: The degree of competitiveness between the group and other group differ, depending on the part of the country's geopolitical zone. More competitive in the Hausa/Fulani Northern Nigeria.

↳ Is the cultural contact accommodating/pluralistic:

– Yes

Notes: The cultural contact is relatively accommodating because the group religious leaders are tasked to propagate the need for religious tolerance and accommodation between denomination, faiths and cultural groups.

↳ Is the cultural contact neutral:

– No

Notes: it is not neutral as the contact sometimes generate tension

↳ Is there violent conflict (within sample region):

– Yes

Notes: Violent conflict does occur between people of the Baptist Denomination and the Hausa/Fulani group especially in the North-Central geopolitical zone, leading to destruction of farm lands, burning of worship centers, killing and kidnapping of students in schools for ransom.

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

– Yes

Notes: The Fulani nomadic cattle breeders move from one region to another and from other parts of Africa to various places in Nigeria causing several documented religio-cultural violent conflicts.

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

– Yes

Notes: The groups general system of assigning full membership is after worshipers have been baptized as result of confession of faith in Christ.

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

– No

Notes: Those born into the religious group are not considered full members until after the Baptism experience

↳ Assigned by personal choice:

– Yes

Notes: No one is forced to become a full member, it is by choice

↳ Assigned by class:

– No

Notes: All members are treated as equal, no special class.

↳ Assigned at a specific age:

– Yes

Notes: Baptism by immersion is necessary for full membership and it is administered from the age of 12 years.

↳ Assigned by gender:

– No

Notes: The group does not assign membership by gender and does not discriminate against the female or male gender.

↳ Assigned by participation in a particular ritual:

– Yes

Notes: The group views Baptism by immersion as a necessary ritual for full membership

↳ Assigned by some other factor:

– Yes [specify]: Although Confession of Faith in Christ and Baptism by Immersion are the two most important criteria (ritual) for full membership, however, attending membership class is required in some instances.

Does the religious group actively proselytize and recruit new members:

– Yes

Notes: The group through the Global Mission Board (one of the organs of the denomination) and other related organs is very committed to proselytizing and recruiting of new members

↳ Is proselytizing mandated for religious professionals:

– Yes

↳ Is proselytizing mandated for all adherents:

– Yes

Notes: All members are encouraged to actively participate in proselytizing

↳ Is missionary work mandated for religious professionals:

– Yes

Notes: All religious professionals are expected to participate in the denomination mission efforts directly or indirectly.

↳ Is missionary work mandated for all adherents:

– Yes

Notes: All adherents at all level are strongly encouraged to be a part of mission efforts. Their degree of involvement may be directly or indirectly.

↳ Is proselytization coercive:

– No

Notes: No one is coerced to proselytization but they are encouraged and motivated to do so.

Does the religion have official political support

– No

Notes: The Nigeria Baptist Convention religious body promotes separation of Church and State as a polity, hence no official political affiliation.

Is there a conception of apostasy in the religious group:

– No

Notes: Commonly referred to as the people of the book, the Baptist people submit to the sole authority of the scripture (the Holy Bible) as the standard for faith and practice.

Size and Structure

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

– Estimated population, numeric: 8925000

Notes: This is the most recent statistics.

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

– Estimated population, percentage of sample region: 4

Notes: the estimated population of the sampled region (Nigeria) is 230,842,743. The Nigerian Baptist Convention membership in that population is 8,925,000 making it about 4 percent of the sampled region.

Nature of religious group [please select one]:

– Small religious group (seen as being part of a related larger religious group)

Notes: The Nigeria Baptist Convention group is part of The Christian Association of Nigeria

Are there recognized leaders in the religious group:

– Yes

↳ Is there a hierarchy among these leaders:

– Yes

↳ A single leader of a local community:

– No

Notes: The group can have more than one local church in a community which implies more than one pastor.

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

– Yes

Notes: The group has pastoral leaders over each local congregation. There is no strong emphasis on hierarchy of the pastor of one congregation over another.

↳ "Regional" leaders who oversee one or more local leader(s) (e.g. bishops):

– Yes

Notes: The group do assign Conference presidents and Association moderators to coordinate the activities of the denomination at the local levels.

↳ A single leader for the religious group that oversees all other leaders in the sample region:

– Yes

Notes: The group has a president that oversees the activities of the Nigerian Baptist Convention in Nigeria

↳ A council or group of leaders for the religious group that oversees all other leaders in the sample region:

– Yes

Notes: The group has an executive council that works with the president to oversee activities of the group in Nigeria.

↳ Estimate how many levels there are in the hierarchy of religious leadership:

– Number of levels [numeric value]: 4

Notes: The group four levels of leadership in descending order is as follows: the Convention, the Conference, the Association and the local church.

↳ Are leaders believed to possess supernatural powers or qualities:

– No

Notes: The groups believe in the doctrine of priesthood of all believers makes both members and leaders have same spiritual access to divinity.

↳ Are religious leaders chosen:

– Yes

↳ A leader chooses his/her own replacement:

– No

↳ A leader's retinue or ministers chooses the new leader:

– No

↳ Other leaders in the religious group choose that leader:

– Yes

↳ A political leader chooses the leader:

– No

↳ Other members of the leader's congregation choose the leader:

– Yes

Notes: There are occasions when some members of the congregation are assigned to chooses new leaders.

↳ All members of the religious group in the sample region participate in choosing the leader:

– Yes

Notes: Selected leaders are often presented to members of the religious group or their delegates for final ratification and approval.

↳ Communication with supernatural power(s) believed to be part of the selection process:

– Yes

Notes: The group believes in praying and receiving inspiration from the Spirit of God as part of the leaders selection process

↳ Are leaders considered fallible:

– Yes

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

– Yes

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

– Yes

↳ Charges of fallibility made by a political ruler:

– No

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

– No

Scripture

Does the religious group have scriptures:

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

– Yes

Notes: The group has the Holy Bible as her Scriptures.

↳ Are they written:

– Yes

Notes: They are written and translated into various indigenous languages.

↳ Are they oral:

– No

Notes: They are written not just oral

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

– Yes

Notes: The scripture is believed to be written by at least 40 authors at different times as were inspired by the Holy Spirit of God.

↳ Revealed by a high god:

– Yes

Notes: The group believes that God inspired all the authors and also gave them the needed revelation.

↳ Revealed by other supernatural being:

– No

Notes: The group believes no other supernatural being is responsible for Biblical revelation.

↳ Inspired by high god:

– Yes

↳ Inspired by other supernatural being:

– No

↳ Originated from divine or semi-divine human beings:

– No

↳ Originated from non-divine human being:

– No

Notes: Human authors were mere writers, God is believed to be the real inspiration and writer of the scriptures

↳ Are the scriptures alterable:

– No

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

– No

Notes: The groups believe in the doctrine of priesthood of all believers allows all members to read the scriptures by themselves and interpret by the direction of the Spirit of God.

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

– No

Notes: Although Pastors of the group are trained in various Baptist Theological Institutions to teach and preach, however, it is not their exclusive right to transmit the scriptures because lay members are also allowed to do so as inspired by the Holy Spirit.

↳ Is there a codified canon of scriptures:

– Yes

Notes: The Holy Bible is the groups codified canon of scriptures.

Architecture, Geography

Is monumental religious architecture present:

– Yes

Notes: The Nigerian Baptist Theological Seminary Chapel was built in 1955. The building is sited on the famous library of the seminary.

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

– Percentage: 2

↳ Size of largest single religious monument, square meters:

– Square meters: 280

↳ Height of largest single religious monument, meters:

– Height, meters: 11.7

↳ Size of average monument, square meters:

– Height, square meters: 250

↳ Height of average monument, meters:

– Height, meters: 9

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

– Percentage of area: 1

Are there different types of religious monumental architecture:

– Yes

↳ Tombs:

– No

↳ Cemeteries:

– Yes

Notes: Among many others, the Burial site of Rev Moses Oladejo Stone (the first indigenous church pastor of the denomination) has remained an historic site. The Baptist Cemetery at Aroje, Ogbomoso, Oyo state is among the cemeteries of the denomination.

↳ Temples:

– No

Notes: Worship centers are not referred to as temples by the Baptist people but Churches.

↳ Altars:

– No

Notes: There are no sacred altars. The pulpit is not traditionally referred to as altar by the Baptist people but a preaching point by the clergy.

↳ Devotional markers:

– Yes

↳ Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Yes

Notes: There are several points of mass gatherings. The Baptist International Convention Centre at Lafuwape, along Lagos-Ibadan Express Way is one of such places.

↳ Other type of religious monumental architecture:

– Yes [specify]: The Nigerian Baptist Theological Seminary Ogbomoso (acclaimed to be the first degree awarding institution in Nigeria), The Baptist Hospital, Ogbomoso (Now Bowen University Teaching Hospital) house important monumental architecture of the denomination

Is iconography present:

– No

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

– No

Are pilgrimages present:

– No

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

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

– Yes

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

– Yes

Notes: The group believes that the mind is to be renewed by the word of God and by Spirit of God. A new spirit and a new heart(mind) is given to those who are in Christ and are members of the denomination.

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

– Yes

↳ Other spirit-body relationship:

– Yes [specify]: The group believes that it is possible for a person to be possessed by evil spirits (and be controlled) if such a person is not filled with the Holyspirit.

Belief in afterlife:

– Yes

Notes: The group believes in the resurrection of the dead and eternity either in heaven or in hell.

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

– Yes

↳ Afterlife in specified realm of space beyond this world:

– Yes

↳ Afterlife in vaguely defined “above” space:

– Yes

Notes: The group views heaven as somewhere beyond the sky

↳ Afterlife in vaguely defined “below” space:

– No

↳ Afterlife in vaguely defined horizontal space:

– No

↳ Afterlife located in "other" space:

– No

Reincarnation in this world:

– No

Notes: The group believes only in the resurrection of the dead

Are there special treatments for adherents' corpses:

– No

Notes: The group does not conduct any special ritual treatments of adherents' corpses

Are co-sacrifices present in tomb/burial:

– No

Notes: The group is not in the practice of co-sacrifices in tomb/burial

Are grave goods present:

– No

Notes: No presence of grave goods

Are formal burials present:

– Yes

Notes: The group believes in decent, simple and befitting burial services after which internment is done at the grave site. Elaborate ceremonies and rituals are not encouraged.

↳ As cenotaphs:

– No

↳ In cemetery:

– Yes

Notes: The group owns various burial site for the befitting burial of their dead members.

↳ Family tomb-crypt:

– Yes

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

– Yes

Notes: The group members do burial of loved ones beneath the house and in domestic areas are not uncommon. However, members are encouraged not to bury their dead in residential places.

↳ Other formal burial type:

– No

Notes: The Baptists group promotes simple and transparent burial ceremony with no secretive ritual attached.

Supernatural Beings

Are supernatural beings present:

– Yes

Notes: The Baptist group hold the view that the Spirit of God inhabit group members and is present in group meetings

↳ A supreme high god is present:

– Yes

Notes: The group believes that God is always present in group meetings and with group members.

↳ The supreme high god is anthropomorphic:

– Yes

Notes: The group conceives God as having feelings and characteristics like those of humans though He is above humans.

↳ The supreme high god is a sky deity:

– No

Notes: The group perceive God to be in the heavens, on earth and everywhere. The group believes that God is not limited by space and time.

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

– No

Notes: The group hold on to the believe that God is everywhere, not restricted to particular place.

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

– No

Notes: The group believes that all adherents have equal access to God. No Monarch has the monopoly or is regarded as fused with God above all others in the group.

↳ The monarch is seen as a manifestation or emanation of the high god:

– No

Notes: The group holds to the view that no human monarch is an emanation of the high God

↳ The supreme high god is a kin relation to elites:

– No

↳ The supreme high god has another type of loyalty-connection to elites:

– No

↳ The supreme high god is unquestionably good:

– Yes

Notes: The group believes that God is good and all he does is with good intentions even if humans don't understand.

↳ Other feature(s) of supreme high god:

– Yes [specify]: The group holds on to the view that God is all Powerful (Omnipotent), All Knowing (Omniscient), Present every where, merciful and forgiving

↳ The supreme high god has knowledge of this world:

– Yes

↳ The supreme god's knowledge is restricted to particular domain of human affairs:

– No

↳ The supreme high god's knowledge is restricted to (a) specific area(s) within the sample region:

– No

↳ The supreme high god's knowledge is unrestricted within the sample region:

– Yes

↳ The supreme high god's knowledge is unrestricted outside of sample region:

– Yes

↳ The supreme high god can see you everywhere normally visible (in public):

– Yes

↳ The supreme high god can see you everywhere (in the dark, at home):

– Yes

↳ The supreme high god can see inside heart/mind (hidden motives):

– Yes

↳ The supreme high god knows your basic character (personal essence):

– Yes

↳ The supreme high god knows what will happen to you, what you will do (future sight):

– Yes

↳ The supreme high god has other knowledge of this world:

– Yes [specify]: The groups believes that God has knowledge of the invisible part of the world. He has knowledge of the origin of the world

↳ The supreme high god has deliberate causal efficacy in the world:

– Yes

Notes: The group believes that God created the world and also controls what happens in the world.

↳ The supreme high god can reward:

– Yes

Notes: The group holds on to the view that God rewards both now and in eternity

↳ The supreme high god can punish:

– Yes

↳ The supreme high god has indirect causal efficacy in the world:

– No

↳ The supreme high god exhibits positive emotion:

– Yes

Notes: The group believes God exhibits positive emotions of joy, love and so on are often

attributed to God.

- ↳ The supreme high god exhibits negative emotion:
 - Yes
 - Notes: The group believes God exhibits emotions of jealousy, anger and so on.
- ↳ The supreme high god possesses hunger:
 - No
- ↳ Is it permissible to worship supernatural beings other than the high god:
 - No
- ↳ The supreme high god possesses/exhibits some other feature:
 - Yes [specify]: The group believes God is transcendent, Everlasting, Unchanging.
- ↳ The supreme high god communicates with the living:
 - Yes
 - ↳ In waking, everyday life:
 - Yes
 - ↳ In dreams:
 - Yes
 - ↳ In trance possession:
 - Yes
 - ↳ Through divination practices:
 - No
 - ↳ Only through religious specialists:
 - No
 - ↳ Only through monarch
 - No

↳ Other form of communication with living:

– Yes [specify]: The group believes God communicates through the written word of God (the Holy Bible) that speaks about Jesus Christ

↳ Previously human spirits are present:

– No

Notes: The group believes no special regard should be given to any human spirit in their worship experiences.

↳ Non-human supernatural beings are present:

– Yes

Notes: The group believes in the presence of the Holy Spirit of God in their gatherings and even the presence of ministering angels.

↳ These supernatural beings can be seen:

– No

Notes: The group believes that supernatural beings cannot be seen with the human eye. However there are reports of people who claim to see the supernatural by divine revelation.

↳ These supernatural beings can be physically felt:

– Yes

Notes: The group believes that the presence of the Holy Spirit can be felt and it is possible to hear the Spirit of God speak to them.

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

– Yes

Notes: The group believes the Holy Spirit operates in the world and has knowledge of events in the world.

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

– No

Notes: The group believes the Spirit of God operating in the world is also omniscient.

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

– No

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

– Yes

Notes: The group believes the Spirit of God knows everything

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

– Yes

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

– Yes

Notes: The group holds the view that nothing can be hidden from the Spirit of God

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

– Yes

Notes: The group believes nothing can be hidden from the Spirit of God

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

– Yes

↳ Non-human supernatural beings know your basic character (personal essence):

– Yes

Notes: The group believes the Spirit of God knows personal essences, attributes and character. No one can pretend in his presence.

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

– Yes

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

– Yes [specify]: The group believes non-human supernatural beings have limited knowledge of this world (angels and demons).

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

– Yes

Notes: The group believes God does answer the prayers of the people and grants the good they desire in this life. He also prevents evil forces from dominating the world.

↳ These supernatural beings can reward:

– Yes

Notes: The group holds the view that God does reward good done both in this world and in eternity.

↳ These supernatural beings can punish:

– Yes

↳ These supernatural beings have indirect causal efficacy in the world:

– Yes

Notes: The group believes God can allow the devil and his evil forces tempt adherents with evil but he also empowers his people to overcome.

↳ These supernatural beings exhibit positive emotion:

– Yes

Notes: The group believes the Spirit of God does exhibit emotions of love and joy

↳ These supernatural beings exhibit negative emotion:

– Yes

Notes: The Holy Spirit does exhibit emotions of grieve.

↳ These supernatural beings possess hunger:

– No

Notes: The Spirit of God does not need to eat human diets or ever be hungry.

↳ These supernatural beings possess/exhibit some other feature:

– Yes [specify]: The group believes supernatural being possess anthropomorphic features

↳ Mixed human-divine beings are present:

– No

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

– No

Notes: The group believes in one God expressed as Father, Son and the Holy Spirit i.e. three in one.

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

– Yes

Notes: The group believes the Spirit of God is always present among the group and with group members.

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

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

– Yes

Notes: The group believes the Holy Spirit monitor thoughts, actions and behavior of adherents in their marriage relations as well as relations with other human. The Holy Spirit can be grieved when adherents consistently relate unfairly and defy ethical codes.

↳ Supernatural beings care about taboos:

– Yes

Notes: The group perceive taboos to be basically idolatrous practices, immoral behavior, alcoholism and other related actions.

↳ Food:

– No

Notes: The group believes they are free to eat any food (whether pig or dog) because no food in its natural state makes them spiritually unclean.

Specific to this answer:

Status of Participants: ✓ Non-elite (common people, general populace)

↳ Sacred space(s):

– No

Notes: The group believes no need for some places to be treated as extremely sacred or as the only place where certain spiritual rights should be performed. God is believed to be present everywhere.

↳ Sacred object(s):

– No

Notes: The group believes no special spiritual importance should be attached to any object. The purity of the heart in worship is prioritized above everything else.

↳ Supernatural beings care about other:
– Yes [specify]: Sacredness and Purity of the heart

↳ Supernatural beings care about murder of coreligionists:
– Yes
Notes: The group believes the shedding the blood of coreligionists is an abomination before God

↳ Supernatural beings care about murder of members of other religions:
– Yes
Notes: The group dherents believe that God does not permit the shedding of the blood of people of other religion. They are to rather seek the salvation of their soul.

↳ Supernatural beings care about murder of members of other polities:
– Yes
Notes: The group believes they are not permitted to murder people of other polities as God frowns at the shedding of human blood in general.

↳ Supernatural beings care about sex:
– Yes
Notes: The group believe that the practice of premarital sex and extramarital sex makes one completely unholy and defiled.

↳ Adultery:
– Yes
Notes: Adherents are not expected to have sex outside marriage. Those who do are believed to have gone contrary to the divine provision and are sanctioned, especially if they are leaders. Faithfulness to monogamy is prioritized.

↳ Incest:
– Yes
Notes: Incest is termed as abominable and highly unwelcome in the group.

↳ Other sexual practices:
– Yes [specify]: Fornication
Notes: premarital sex

↳ Supernatural beings care about lying:
– Yes

Notes: The group holds the view that speaking the truth always is a highly cherished ethical practice.

↳ Supernatural beings care about honouring oaths:

– Yes

Notes: The group believes that God is a witness to every oath and promise made and those who make them must be faithful, their yes must be yes and their no must be no.

↳ Supernatural beings care about laziness:

– Yes

Notes: The group believes that God wants every adherent to be industrious so as to take care of their families, finance the growth of the group and not become unnecessary financial burden to the church.

↳ Supernatural beings care about sorcery:

– Yes

Notes: The group believe that sorcery is an abominable act before God because it is inspired by an evil spirit it is not acceptable.

↳ Supernatural beings care about non-lethal fighting:

– Yes

Notes: Fighting generally is not acceptable within the group as it is believed that God wants adherents to seek peace always. However, members are permitted to defend themselves.

↳ Supernatural beings care about shirking risk:

– Yes

↳ Supernatural beings care about disrespecting elders:

– Yes

↳ Supernatural beings care about gossiping:

– Yes

Notes: The group believes that God frowns at gossip because it can result in unhealthy social relations and eternal sanction.

↳ Supernatural beings care about property crimes:

– Yes

Notes: Acts such as covetousness, stealing, materialism and so on are unacceptable by God.

↳ Supernatural beings care about proper ritual observance:

– Yes

Notes: There is stern warning among adherents that "the Lord's Supper" should not be eaten unworthily. The "Lord's Supper" is bread and wine eaten by adherents occasionally as they assemble. It symbolizes the blood and body of Jesus Christ who adherents believe died, rose again and is their messiah.

↳ Supernatural beings care about performance of rituals:

– Yes

Notes: The group believes that God requires the adherents to be consistently committed to the ritual of prayer, reading the scriptures, service and purity of heart.

↳ Supernatural beings care about conversion of non-religionists:

– Yes

Notes: The divine instruction to bring converts into the group is the necessary responsibility of all group members.

↳ Supernatural beings care about economic fairness:

– Yes

Notes: The group believes God takes very seriously the care of the poor and needy among the group. Exploiting the poor is termed as ungodly.

↳ Supernatural beings care about personal hygiene:

– No

Notes: The group believes that Personal physical hygiene does not affect relating with God or with the Spirit of God. However, each adherents is expected to maintain good personal hygiene.

↳ Supernatural beings care about other:

– Yes [specify]: Purity of hearts and thoughts of adherents.

Do supernatural beings mete out punishment:

– Yes

Notes: The group believes that God punishes injustice, unrighteousness, and hypocrisy. By divine providence each person reaps what is sown.

↳ Is the cause or agent of supernatural punishment known:

– Yes

Notes: The group believes that by divine providence members will reap whatever they sow. Though God is acknowledged as God of mercy but he also punishes the unrepentant sinner.

↳ Done only by high god:

– Yes

Notes: The group believes that only God judges and punishes immoral behavior of adherents. However, leaders do restorative discipline for erring members of the group

↳ Done by many supernatural beings:

– No

Notes: The group believes that God is the sole judge of all.

↳ Done through impersonal cause-effect principle:

– Yes

Notes: The group hold on to the believe that by divine providence everyone will reap what they have sown in line with the principle of cause and effect.

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

– No

↳ Is the reason for supernatural punishment known:

– Yes

Notes: The group believes there are known sins or immoral behavior that often reveal the reason for supernatural punishment.

↳ Done to enforce religious ritual-devotional adherence:

– Yes

Notes: The group believes that not being committed to prayer, not being committed to the scriptures and living an immoral life can result in costly spiritual consequences for members of the group.

↳ Done to enforce group norms:

– Yes

Notes: The group believes God does punish those who work against group unity and accepted group norms.

↳ Done to inhibit selfishness:

– Yes

Notes: The group believes God does discipline adherents to promote love, self control and inhibit selfishness.

↳ Done randomly:

– No

↳ Other [specify]

– Yes

Notes: The group believes punishment is done out of love primarily with a restorative motive.

↳ Supernatural punishments are meted out in the afterlife:

– Yes

Notes: The group believes in the reality of severe eternal punishment in the afterlife for unrepentant sinners by God.

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

– Yes

Notes: The group believes and emphasizes very highly the afterlife punishment.

↳ Punishment in the afterlife consists of mild sensory displeasure:

– No

Notes: The group believes the sensory displeasure of the afterlife punishment will be severe and extreme

↳ Punishment in the afterlife consists of extreme sensory displeasure:

– Yes

Notes: The group believes the sensory displeasure of the afterlife are full of agony and misery.

↳ Punishment in the afterlife consists of reincarnation as an inferior life form:

– No

↳ Punishment in the afterlife consists of reincarnation in an inferior realm:

– No

Notes: The group does not believe in reincarnation.

↳ Other [specify]

– No

↳ Supernatural punishments are meted out in this lifetime:

– Yes

Notes: The group believes that the unjust get rewarded for their unjust acts in this life time and in the afterlife.

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

– Yes

Notes: The group believes Supernatural punishment in this life should be highly emphasized to discourage members from indulging in immoral behavior.

↳ Punishment in this life consists of bad luck:

– Yes

Notes: The group believes punishment in this life may include loosing favor, loosing opportunities and prosperity.

↳ Punishment in this life consists of political failure:

– Yes

↳ Punishment in this life consists of defeat in battle:

– Yes

Notes: The group believes that those who disobey divine instructions risk loosing divine protection from the onslaught of the spiritual forces of evil.

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

– Yes

Notes: The group believes that prayer for good crop yield and good weather is preceded with prayer for forgiveness of sin of adherents.

↳ Punishment in this life consists of disaster on journeys.

– Yes

Notes: The group believes disobedience to divine instruction can result in disaster on journeys

↳ Punishment in this life consists of mild sensory displeasure:

– Yes

Notes: The group members believe that feelings of guilt and sense of divine abandonment (which results in loneliness) are examples of mild sensory displeasure punishment.

↳ Punishment in this life consists of extreme sensory displeasure:

– Yes

↳ Punishment in this life consists of sickness or illness:

– Yes

Notes: The group believes that immoral behavior can result in health challenges.

↳ Punishment in this life consists of impaired reproduction:

– Yes

Notes: The group believes Impaired reproduction can be consequences of previous actions or sexual waywardness (i.e. a function of cause and effect)

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

– No

Notes: The group believes each person will be responsible for their own immoral behavior and not of another.

↳ Other [specify]

– Yes

Notes: The group believes punishment consists of the departure of the Spirit of God from the life of adherents

Do supernatural beings bestow rewards:

– Yes

Notes: The group holds the view that God does rewards good behavior.

↳ Is the cause/purpose of supernatural rewards known:

– Yes

Notes: The group believes the purpose of supernatural reward is known so as to encourage adherents do good.

↳ Done only by high god:

– Yes

Notes: The group believes God is the one who rewards those who truly follow him

↳ Done by many supernatural beings:

– No

Notes: The group believes God is the only judge and the only one that rewards immoral behavior.

↳ Done through impersonal cause-effect principle:

– Yes

Notes: The group believes that by divine providence people reap the good they have sown

↳ Done to enforce religious ritual-devotional adherence:

– Yes

Notes: The group believes that when rewards are enforced it increases the devotion of group members and it helps them to be intimate relationship with God.

↳ Done to enforce group norms:

– Yes

Notes: The group believes that rewards when done will promote the group's norms.

↳ Done to inhibit selfishness:

– Yes

Notes: The group believes rewards are expected to promote selfless lifestyle

↳ Done randomly:

– No

↳ Supernatural rewards are bestowed out in the afterlife:

– Yes

Notes: Group members look up to a heavenly reward that is eternal and that is full of peace and joy

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

– Yes

↳ Reward in the afterlife consists of mild sensory pleasure:

– Yes

↳ Reward in the afterlife consists of extreme sensory pleasure:

– Yes

↳ Reward in the afterlife consists of eternal happiness:

– Yes

↳ Reward in the afterlife consists of reincarnation as a superior life form:
– No

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

↳ Other [specify]
– Yes

Notes: The group believes reward includes resurrection to eternal life with an incorruptible nature.

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

↳ Supernatural rewards in this life are highly emphasized by the religious group:
– Yes

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

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

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

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

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

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

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

↳ Reward in this life consists of extreme sensory pleasure:

– Yes

↳ Reward in this life consists of enhanced health:

– Yes

↳ Reward in this life consists of enhanced reproductive success:

– Yes

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

– Yes

↳ Other [specify]

– Yes

Notes: The group believes that reward include the ever abiding presence of the Spirit of God.

Messianism/Eschatology

Are messianic beliefs present:

– Yes

Notes: The group believes Jesus Christ is the Messiah who himself is God but came as man over 2000 years ago and will come back again.

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

– No

Notes: The group believes the time of the messiah's coming back is not known. The messiah is believed to be in heaven with God until the appointed time of his coming which no one knows.

↳ Is the messiah's purpose known:

– Yes

Notes: The group believes the messiah's purpose is the salvation (from sin, Satan and judgement) of all who believe in him.

↳ Messiah is a political figure who restores political rule:

– Yes

Notes: The group members believe the messiah will rule politically for at least 1000 years.

↳ Messiah is a priestly figure who restores religious traditions:

– Yes

Notes: The group believes in Jesus Christ as the only true messiah and high priest who will restore all believers to God both in the present and in the future.

↳ Other purpose:

– No

Is an eschatology present:

– Yes

↳ Eschaton in this lifetime:

– No

↳ Eschaton at specified time in future:

– No

↳ Eschaton at unspecified time in near future:

– Yes

↳ Eschaton at unspecified time in distant future:

– No

↳ Eschaton at some other time:

– No

↳ Adherents need to perform specific tasks to bring about World's end:

– Yes

Notes: The group members are expected to preach the gospel of salvation through Jesus Christ to every part of the world then the end of the world will come.

↳ Divine judgment event:

– Yes

↳ Restoration of the world:

– Yes

Notes: The group believes this will happen during the millennial reign of Christ (for a period of a

thousand years).

↳ Start of a new temporal cycle:

– Yes

Notes: The millennial reign of Christ is a new temporal cycle that is believed to last for a thousand years

↳ Establishment of a new political system:

– Yes

Notes: The group believes in futuristic establishment of a political system with Jesus Christ as ruler and King.

↳ Establishment of a new religious system:

– No

Notes: The group do not believe in a new religious system rather they believe in the extension of the present religious system (the kingdom of Christ) to all parts of the world.

↳ Will anyone survive the eschaton:

– Yes

↳ All religious in-group members will survive the eschaton:

– No

Notes: the group holds on to the believe that only those who are found to be faithful (faithful in-group members) will survive the eschaton

↳ A subset of religion in-group members will survive the eschaton:

– Yes

Notes: The group believes that only those who are found to be faithful (faithful in-group members) will survive the eschaton

↳ All members of the sample region will survive the eschaton:

– No

↳ Everyone in the world will survive the eschaton:

– No

↳ Other survival condition:

– Yes [specify]: The group believes that all those within or outside the group and region who truly have their faith in Jesus Christ as Lord and Saviour will survive the eschaton

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Notes: The group's believe in contextualization of religion makes general social norms acceptable in the group.

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

– Yes

Notes: The group expects a higher moral standard from group members especially from the clergy.

↳ What is the nature of this distinction:

– Strongly present and highlighted

Notes: The group members and leaders are to maintain distinct moral standard and be exemplary to all. for example, premarital sex, extramarital sex and same sex marriage is not acceptable among members.

↳ Are specifically moral norms prescribed by the religious group:

– Yes

Notes: Moral norms that teaches goodness, helping the poor, loving the unlovable are prescribed by the Baptist group.

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– No

Notes: The cause and effect principle guides most moral norms.

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– No

Notes: However, the Holy Spirit that lives in group members enables them to maintain moral norms such as goodness, patience, love and so on.

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

– Yes

Notes: For example, it is believed that one will reap what one sows

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– Yes

Notes: E.g. emotions of love, jealousy etc. are related to God

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

– Yes

Notes: God's instructions or commandments in the Bible is cherished as a standard of moral norm in the group.

↳ Specifically moral norms are have no special connection to metaphysical:

– No

Notes: God and his Words generally are the basis for moral norms

↳ Moral norms apply to:

– All individuals within society

– All individuals (any time period)

Are there centrally important virtues advocated by the religious group:

– Yes

Notes: The group believes in and promotes virtues they referred to as the fruit of the spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness and self-control.

↳ Honesty / trustworthiness / integrity:

– Yes

Notes: Highly encouraged.

↳ Courage (in battle):

– Yes

Notes: The group promotes it especially in fighting spiritual battle and maintaining moral uprightness.

↳ Courage (generic):

– Yes

↳ Compassion / empathy / kindness / benevolence:

– Yes

↳ Mercy / forgiveness / tolerance:

– Yes

↳ Generosity / charity:

– Yes

↳ Selflessness / selfless giving:

– Yes

↳ Righteousness / moral rectitude:

– Yes

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

Notes: The group promotes purity, the purity of mind and spirit, not necessarily physical cleansing.

↳ Respectfulness / courtesy:

– Yes

↳ Familial obedience / filial piety:

– Yes

↳ Fidelity / loyalty:

– Yes

↳ Cooperation:

– Yes

↳ Independence / creativity / freedom:

– Yes

↳ Moderation / frugality:

– Yes

↳ Forbearance / fortitude / patience:

– Yes

↳ Diligence / self-discipline / excellence:

– Yes

↳ Assertiveness / decisiveness / confidence / initiative:
– Yes

↳ Strength (physical):
– Yes

↳ Power / status / nobility:
– Yes

↳ Humility / modesty:
– Yes

↳ Contentment / serenity / equanimity:
– Yes

↳ Joyfulness / enthusiasm / cheerfulness:
– Yes

↳ Optimism / hope:
– Yes

↳ Gratitude / thankfulness:
– Yes

↳ Reverence / awe / wonder:
– Yes

↳ Faith / belief / trust / devotion:
– Yes

↳ Wisdom / understanding:
– Yes

↳ Discernment / intelligence:
– Yes

↳ Beauty / attractiveness:

– Yes

↳ Cleanliness (physical) / orderliness:

– Yes

↳ Other important virtues advocated by the religious group:

– No

Practices

Membership Costs and Practices

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

– No

Notes: The group does not promote celibacy at all

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

– No

Notes: Membership in this group requires no constraints on sexual activity within marriage. No religious right require that adherents abstain from sexual activity with their legally married partners.

Does membership in this religious group require castration:

– No

Notes: No form of castration is required

Does membership in this religious group require fasting:

– No

Notes: Though group members do fast, it is however not a mandatory requirement for membership.

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

– No

Notes: The group does not require forgone food opportunities as requirement for membership. No food provided by nature is termed unclean or unacceptable however, members are taught to eat clean and healthy foods.

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

alterations:

– No

Notes: The group membership does not require permanent bodily scar or alterations is required.

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

– No

Notes: None of such is practiced or encouraged

Does membership in this religious group require sacrifice of adults:

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

– No

Notes: The group members requires no form of adult sacrifice.

Does membership in this religious group require sacrifice of children:

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

– No

Notes: Sacrifice of Children are not required for membership at all.

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

– No

Notes: No group member is required to commit suicide. The sacrificial death of Jesus Christ is believed to be enough for all adherents.

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

– No

Notes: No sacrifice of property is required for membership except if such property is a fetish one.

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

– Yes

Notes: The group Members are required to attend regular Sunday services, midweek programmes and other periodic programmes.

Does membership in this religious group require physical risk taking:

– Yes

Notes: Those who want to be members (especially those converting from Islam) must be ready to bear the risk of being persecuted by religious extremists of other faith

Does membership in this religious group require accepting ethical precepts:

– Yes

Notes: The group membership requires maintaining high moral and ethical standards.

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

– Yes

Notes: Members of this group do experience marginalization in terms of employment and other socioeconomic benefits especially in the northern part of the region.

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

– No

Notes: However, water baptism (by immersion) of all members is required.

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– Yes

Notes: Membership of the group requires attendance of church services as a form of large-scale ritual.

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

– Number of participants: 200

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

Performances here refers to large-scale rituals.

– Average interval [hours]: 2

↳ Are there orthodoxy checks:

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

– No

Notes: The group does not burden members with strict adherence to certain creeds.

↳ Are there orthopraxy checks:

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

governance, appeal to texts detailing the proper procedure, etc.

– Yes

Notes: The group focuses on right practice. They focus on issues that has to do with families, cultural integrity, ethics and many more that guides adherents in practice and believe.

↳ Does participation entail synchronic practices:

– No

↳ Is there use of intoxicants:

– No

Are extra-ritual in-group markers present:

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

– No

Notes: No form of changes to appearance such as circumcision, tattoos, sacrifice etc. is required for membership.

Does the group employ fictive kinship terminology:

– Yes

Notes: The group uses the terminology of "Brother in Christ" and "Sister in Christ" for one another.

↳ Fictive kinship terminology universal:

– Yes

↳ Fictive kinship terminology widespread:

– Yes

↳ Fictive kinship terminology employed but uncommon:

– No

Society and Institutions

Levels of Social Complexity

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

– Other [specify in comments]

Notes: A denomination

Welfare

Does the religious group in question provide institutionalized famine relief:

– Yes

Notes: It provides famine relieve through the Social Ministries of the Nigerian Baptist Convention and through the Social and Welfare Department of various churches and conferences.

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

– No

Notes: The government as an institution does attempt famine relief but it rarely reaches members of the group.

Does the religious group in question provide institutionalized poverty relief:

– Yes

Notes: The group through the social and welfare department of the denomination provides poverty relieve.

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

– Yes

Notes: Through non-governmental organizations; Micro-finance banks but they are rarely efficient.

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

– Yes

Notes: Through the activities of her social ministries welfare programmes are designed to care for the elderly periodically.

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

– No

Education

Does the religious group provide formal education to its adherents:

– Yes

Notes: There are many missionary schools owned by the group that provide both formal and religious education



Is formal education restricted to religious professionals:

– No

Notes: Education is provided for all class of people

Specific to this answer:

Status of Participants: ✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

↳ Is such education open to both males and females:

– Yes

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

– Yes

Notes: Both government and private institutions provide education for group members at reasonable cost.

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

– Yes

Bureaucracy

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

– Yes

Notes: The group formal bureaucracy involves the Convention at the apex followed by the Conference, then the Association and then the churches.

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

– Yes

Notes: The group adherents do interact with the government institutions at the Federal, State and Local government levels. Interactions also happens with other private and non-governmental institutions.

Public Works

Does the religious group in question provide public food storage:

– No

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

– No

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

– No

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

– No

Notes: individuals mostly do water management by themselves or by communal effort. The government once provided water management until they became ineffective.

Does the religious group in question provide transportation infrastructure:

– No

Notes: Transportation arrangements or Vehicles are however provided for denomination workers as the need arises.

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

– No

Notes: The transportation infrastructure provided by the government and private institutions is general to all the populace and not just to only members of the group

Taxation

Does the religious group in question levy taxes or tithes:

– Yes

Notes: The religious group members are encouraged to pay tithe to the denomination willingly and not by coercion

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

– Yes

Notes: the government institution does tax group adherents.

Enforcement

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

– No

Notes: The group normally employ the services of the government police force when the need arises.

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

– Yes

Notes: The group do interact with and employ the services of the Federal Government Police Force and Civil Defence security institutions.

Does the religious group in question provide institutionalized judges:

– No

Notes: The religious group does not provide institutionalized Judicial system

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

– Yes

Notes: The group adherents interact with the judicial system provided by the government.

Does the religious group in question enforce institutionalized punishment:

– Yes



Do the institutionalized punishments include execution:

– No

Notes: No member is punished by death. Repentance and forgiveness is core even in punishment.



Do the institutionalized punishments include exile:

– No



Do the institutionalized punishments include corporal punishments:

– No



Do the institutionalized punishments include ostracism:

– Yes

Notes: Those who are stubbornly deviant can be removed from the membership of the Nigeria Baptist Convention.



Do the institutionalized punishments include seizure of property:

– Yes

Notes: The Convention can withdraw certificate of membership, can seize preaching license and lands owned by the Convention.

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

– Yes

Notes: Group members are expected to obey the laws of government (regional) institutions and they also accept punishments when they violate such laws.

↳ Do the institutionalized punishments include execution:

– Yes

↳ Do the institutionalized punishments include exile:

– No

↳ Do the institutionalized punishments include corporal punishments:

– No

↳ Do the institutionalized punishments include ostracism:

– No

↳ Do the institutionalized punishments include seizure of property:

– Yes

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

– Yes

Notes: The religious group have their Constitution and Bye-laws; they also have Policies and Practices of the Nigeria Baptist Convention. Disciplinary committees are set up when necessary to address issues related to violation of the Constitution and Bye-laws. the Ministerial Sub-Committee and the Convention Executive Committee also play significant roles in matters relating to violations and discipline.

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

– Yes

Notes: The group adherents are subject to formal legal codes provided by institutions of the federal government, respective state and local governments.

Warfare

Does religious group in question possess an institutionalized military:

– No

Notes: Religious group does not have her own military or bear arms

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

– Yes

Notes: Several group adherents participate actively in the national military service (Nigerian Military) in the interest of Nigeria as a country.

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

– Yes

Notes: The rising cases of insurgency, terrorist activities, kidnappings by religious extremist groups has necessitated the group to approach government security institution for provision of security personnel, during their major programmes, for their apex leaders and protection of critical assets.

Written Language

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

– No

Notes: English language is the generally spoken language in the religious group (the Nigerian Baptist Convention). Hausa, Yoruba and Ibo languages are also popular depending on the geo-polical zone concerned.

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

– Yes

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

– Yes

Notes: No specific language is used. English language, hausa language, yoruba language, ibo language and others are freely used among adherents either in oral or written form.

Calendar

Does the religious group in question possess a formal calendar:

– Yes

Notes: The group has a formal annual calendar and diary that reflects her activities through the year.

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

– No

Food Production

Does the religious group in question provide food for themselves:

– Yes

Notes: The group engage majorly in religious activities as her primary concern however, group adherents are encouraged to work and provide food for themselves and their families.



Please characterize the forms/level of food production [choose all that apply]:

- Fishing
- Pastoralism
- Small-scale agriculture / horticultural gardens or orchards
- Large-scale agriculture (e.g., monocropping, organized irrigation systems)

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

– Yes



Please characterize the forms/levels of food production [choose all that apply]:

- Fishing
- Patorialism
- Small-scale agriculture / horticultural gardens or orchards
- Large-scale agriculture (e.g., monocropping, organized irrigation systems)

Notes: Food is provided to adherents through both private and government institutions.