Analyzing a Pentecostal “revolution”: Reflections on research methodology

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Abstract

This study evaluates a research questionnaire and responses in a recent study on the influence of the Pentecostal movement in Nigeria. It observes areas of potential confusion within the questionnaire due to its wording, and suggests revisions and additional questions that might improve the relevance of the questionnaire. Through further analysis, it notes questions that may be unintentionally written with bias, thereby influencing responses, and discusses what are suggested to be the advantages and disadvantages of formatting questions in a specific manner. Finally, this study explains the process of using the aforementioned questionnaire to create an electronic database in which to organize responses. It evaluates the use of the database as a research tool and comments on the place of quantitative analysis as a whole within the study of history. Analysis of the questionnaire and database concludes that both were largely successful in accomplishing the goals of the study for which they were created. The database is found to be a valuable tool as it provides an efficient way to establish trends and focus further analysis of the information collected. The importance of this tool to the research project suggests that quantitative analysis can be of great use in historical research, though it should not replace traditional research methodology in this field.

Keywords: mixed research methodologies (evaluation of); survey research; religion and politics; Pentecostal revival; Nigeria

Introduction

Following the end of the 2010-2011 school year, I began a full-time research assistantship with Dr. Femi Kolapo, of the History Department at the University of Guelph, in which I worked with him to explore the relationship between the religious and the political domains in Nigeria. The goal of our study was to establish how or whether an acclaimed Pentecostal revival, commonly referred to as the Born Again movement, has impacted the political realm of Nigeria, and whether Pentecostal Nigerians view themselves as “a force with the concrete ability to effect change by impacting policies and governance” [a]. This research tests out Dr. Ruth Marshall’s principal position in her book, *Political Spiritualities: the Pentecostal Revolution in Nigeria*. Dr. Marshall employs Foucauldian understandings of history, power, and subjectivation to argue that Pentecostal Christianity is not only the “single most important sociocultural force in southern Nigeria today,” but also a movement with significant impact on the political realm [1]. Our study investigated the same relationship between religion and governance in Nigeria.

There were a number of elements involved in my position as a research assistant to Dr. Kolapo. Prior to my arrival, Dr. Kolapo had created a four-page questionnaire,

which was distributed to a number of Pentecostal churches in Nigeria, as a sampling of what was hoped to become a much larger and more intensive study; 54 questionnaires were filled out by Pentecostal Christians in Nigeria. My first task was to render each hand written response to the questionnaire into an electronic format for easy access and information storage. At times, this proved more challenging than I initially expected, as I often dealt with illegible hand writing in addition to spelling and grammatical errors. My first instinct was to correct the grammar and spelling of the responses as I typed them, but Dr. Kolapo explained that this was tantamount to tampering with evidence as doing so would modify the respondent’s explanation or response. Having taken his advice, I soon found this process of transcribing to be incredibly helpful to my understanding of the study as a whole. After spending approximately one week reading each questionnaire as I transcribed them, I became intimately aware of the varying opinions and perspectives of the respondents surveyed, and already began noticing patterns and trends in their responses. Because the questionnaire did not ask for the names of respondents, before I began transcribing, I labelled each questionnaire with a unique identification code so we could

distinguish them from one another. I labelled each questionnaire “PER_0XX”, where “XX” represents a number from 01 to 54. This proved to be extremely helpful throughout the research project, particularly when it came to completing my next task: entering the information into a database.

My next task was to use Microsoft Excel and Microsoft Access to create an electronic database in which the information we collected could be organized. The larger purpose for creating this database, a process I will later describe in greater detail, was to have the ability to run queries on the information collected through the questionnaires in order to establish patterns and connections between respondents and their perspectives. Once this database was complete, I began running the queries and analysing our information for trends and inconsistencies. At the same time, I also began reading Dr. Ruth Marshall’s book on the Pentecostal “revolution” in Nigeria, in order to both understand and analyse her perspective on what defines political agency [1]. Each of these tasks provided me with a number of learning experiences, as most of them were unlike anything I have ever completed for class projects or papers. That is not to say, however, that my experience was easy or straightforward every step of the way. For instance, reading Dr. Marshall’s book was at times very difficult as her analysis relies heavily on Foucauldian philosophy, which I was unfamiliar with at the time. Likewise, constructing the electronic database was entirely new to me as it marked my first experience using Microsoft Access. Nonetheless, I appreciated the opportunity to be so closely involved within the research project.

In this article, I detail the various aspects of my project with Dr. Kolapo in five sections, this introduction inclusive. In the second section I provide a description of the questionnaire used in this study and identify problems with respondents’ answers resulting from some questions that are confusing. In the third section, I discuss questions that may unduly influence the answers of respondents and suggest additional questions that can be added to the questionnaire to make it more relevant. The section also includes a discussion of what I hazard to be the advantages and disadvantages of employing checklists in questionnaires such as the one used in this study. In the fourth section, I discuss the process involved in my rendering the information that I transcribed into a database using Microsoft Access. I also comment on the advantages of creating and using this database and the questionnaire as a whole for this study. The fifth and final section summarizes the major conclusions that were determined from my project.

Research Questionnaire

The questionnaire used in this study is relatively simple. After asking for some basic personal information from the respondent, including their church affiliation, native town/village/city and state, profession, and age bracket, the remainder of the questionnaire is divided into six sections. The first of these, “Identity”, includes questions on what defines a Pentecostal Christian and what differentiates them from other Christians. The second section, “Process”, deals with the respondent’s experience in becoming a Pentecostal Christian, while the third, “Rupture”, details how the respondent’s conversion to Christianity has affected their relationships with family, friends, co-workers etc., and their lifestyle as a whole. Section four, “Personal Development”, discusses the impact that the respondent’s faith has had on their career progress, as well as the professions they believe to be out of bounds to the Pentecostal Christian. Section five, “National Development”, is by far the most detailed and extensive of the six sections, and asks questions on the role that Pentecostal Christians should have in the political domain, as well as the impact the Pentecostal movement currently has in Nigeria. It also includes questions that allow the respondent to express their opinion regarding how to address the issue of bad governance in Nigeria, as well as on the godly response to a corrupt government and to inter-faith conflict. Finally, section six, “Doctrine”, asks respondents to detail the Biblical position they accept as a guide for their life on a variety of topics ranging from sin and prosperity, to ill-health and what God allows Pentecostal Christians to do in regards to addressing bad governance. This section also includes a few other questions such as how often the respondent has changed churches or visited a church other than their own in the last several years and the last twelve months respectively.

In reading through this questionnaire, it becomes evident that the overall organization of the questions it includes is coherent and well thought out. After beginning with a section on the respondent’s understanding of the basic theology of the faith, it makes a logical progression into the respondent’s experience of conversion, followed by the influences of such conversion on their personal life. Thereafter, it delves into a more specific line of questioning related to national development, thereby shifting the focus from the personal to a larger social level, before finishing with questions related to doctrine.

However, a careful analysis of each question in addition to the pattern of responses reveals flaws within the construction of the questionnaire. Some questions proved to be poorly worded and unclear, while others, I feel, might have had a predisposing influence on the responses received. Moreover, in view of the responses received, it becomes evident that various other questions should be added, particularly in the National Development section, in order to ensure the reliability—and the *reality*—of the views expressed therein.

Two questions within the questionnaire stand out as being potentially confusing and, in the case of one of them, as being misunderstood by the vast majority of respondents surveyed. The first of these questions under the Personal Development section reads, “What professions or careers do you consider to be out of bounds for Pentecostal Christians [?]” Below the question is a list of ten professions or professional categories (e.g. “business”) in checklist format. Above the checklist reads, “tick, the appropriate ones.” Although the responses we received seem to indicate that the vast majority of respondents understood that the question asks them to tick off the professions that they considered out of bounds to Pentecostal Christians – in effect the *inappropriate* ones – it was evident that a few respondents who checked off every profession or category listed may have been confused by the wording of the question. Although the intention was that they check off the professions they believe to be *inappropriate*, it is likely that these respondents thought the question asked to them to check off those they believe to be *appropriate* for Pentecostal Christians. Later, I will discuss in greater detail the advantages and disadvantages of using a checklist of answers within such a questionnaire.

The question that seems to have caused the most confusion is found under the Doctrine section. This particular question is a part of an overarching enquiry that asks the respondent to detail the “Biblical position that you accept as guide for your life in the following areas . . .” The area that caused the most confusion, as evidenced by the question being largely unanswered, was entitled “Managing versus changing reality.” The question hoped to address whether the respondent believes that God calls them to *manage* their reality (including, for example, the reality of living under a corrupt government), or to take action to *change* that reality. The majority of respondents did not answer this question at all, and although a few respondents attempted to provide an answer, almost all of those who did seemed to have misunderstood the question’s intention. Two respondents in particular wrote, “I don’t quite understand this,” and “I don’t know you’re [sic] intention.” I find it unfortunate that the confusion over this question lead to it being largely unanswered, as it speaks directly to the issue at the heart of this study – the Pentecostal Christian’s perspective on their power and freedom to change their reality.

Having identified these and a few more minor areas of confusion within the questionnaire, it became evident that it might be helpful to reword some questions and explain others in greater depth to ensure that the future responses we receive are relevant, and fully address what is being asked. Nevertheless, this has certainly opened my eyes to the challenges involved in creating questionnaires and surveys for use in such a research project. Though I once imagined doing so to be a relatively straightforward task, I now see the various difficulties that can arise through the process. The reality of these difficulties became all the more apparent as I began to analyse the questionnaire in terms of how its nature may have influenced the responses we received.

Presumptions and Question Format

This exercise has alerted me to how the construction of a questionnaire and its questions might influence the responses it receives. Overall, it seems to me that the majority of the questions in this questionnaire do not appear have any bias associated with them, and the responses do not indicate otherwise. However, it can be argued that there are a few questions under the National Development section of the questionnaire that presuppose the underlying opinions of the respondents surveyed, thereby possibly influencing their response. There is also one question, though, that may have had a significant impact on responses, simply based on its construction.

The first question under the National Development section of the survey asks, “Why do you think Nigeria is in the backward and underdeveloped state it is [?]” This question *assumes* that the respondent believes that Nigeria is indeed in a backward and underdeveloped state, when this may not be true. This is evidenced by the responses of two respondents: “Nigeria is not in the backward and underdeveloped state!” stated the first, and, “Nigeria is making progress, Niger[ia] of ‘today’ cannot be compared with Nigeria of ‘yesterday’,” emphasised the second. Although the responses of all other respondents surveyed indicate their support for the basic premise of this question (with exception of five respondents who did not respond to the question), it is possible that if the question was written from a neutral perspective, responses would change and possibly become more balanced as a whole. Perhaps the question would have been clearer if it was divided into two parts. The first part might ask, “*In your opinion*, is Nigeria in a backward and underdeveloped state?” while a second part, such as, “Why or why not?” would allow the respondent to support their opinion with relevant information. A similar issue is raised with the second question in this section, which asks, “In what area of political life does the Pentecostal movement in Nigeria already have an impact [?]” To a lesser extent, it can be argued that this question too assumes that the respondent believes that the Pentecostal movement *is* having a political impact in Nigeria, and might therefore influence them to answer in favour of that perspective. With that in mind, the responses we received do not indicate such an influence. Eighteen respondents answered by either expressing that the Pentecostal movement is having little if any impact on political life, or by indicating that they were unaware of any impact it might be having. This suggests that the respondents surveyed were more than able to express their opinion regardless of how the question was worded. Although it appears that this question is simply testing one of Marshall’s conclusions regarding the impact of the Pentecostal movement on the respondent, it might be better to make an effort to eliminate this presupposition from the question entirely - this could be achieved rather easily by rewording the question or dividing it into two parts as suggested above with the previous question.

When reading through the completed questionnaires and trying to establish patterns and relationships in responses, I was intrigued by the consistency in responses to one particular question under the National Development section. The question reads, “What should guide who Pentecostal Christians should vote for in Nigerian elections (e.g. records of performance; being B.A [born-again], or Christian, or being popular) [?]” Of the forty-eight respondents who replied to this question, an astounding forty-one listed records of performance as one of the necessary guides to the Pentecostal Christian vote. This volume of consistent responses led me to question whether the same pattern would be present were a list of potential guidelines not included with the question. In reading the questionnaires again, I noticed that multiple respondents were using the examples listed in brackets as a checklist. Instead of writing out a response, many respondents underlined or circled one or more of the guidelines listed. Having recognized this, I do not believe it is unreasonable to suggest that were these suggestions not listed, not as many respondents would have mentioned records of performance when answering.

There was not as much consistency in the responses concerning other potential guidelines (i.e. being B.A, being a Christian, and being popular). This suggests that including a list of potential guidelines may not have influenced the responses we received as much as I initially supposed; many respondents may have genuinely believed records of performance to be an important guideline, and may have included it even if it were not listed.

It is also worth noting that the note written at the end of the survey may have had influenced the responses to the questionnaire overall. At the end of the questionnaire, Dr. Kolapo wrote a brief note that outlines the major goals of his research project [b]:

... to map out, however subtle it may be, how or whether Pentecostal Christianity . . . has impacted the Pentecostal Christian and the larger Nigerian society, especially, its politics . . . and whether the Pentecostal Christians see themselves as a force with concrete ability to effect change by impacting policies and governance.

Including this note with the questionnaire may have had one of two effects. On one hand, it may have brought greater context to the purpose of the questions asked and thus fostered more relevant answers. On the other hand, upon realizing the implication of the study on views of the Pentecostal movement and its role in Nigerian society, it may have led respondents to write more favourably of the movement and its impact on the political realm. When I raised this issue with Dr. Kolapo, his response was to explain that scholars are increasingly cautious not to imply that even the most disadvantaged or ignorant of people are unable to honestly express their opinions when given the opportunity. He also noted the need for researchers to inform their

interviewees of what their intentions are as a matter of respect. They cannot simply begin interviewing respondents without providing an explanation as to why they are demanding that the respondents give them their attention. While I still feel it is important to consider the potential influence this note may have on responses in order to draw the correct conclusions within the larger scope of this study, I appreciate that Dr. Kolapo informed me of some ethical considerations that researchers must deal with in the field. Whatever the case, one of the things I have learnt discussing this with Dr. Kolapo and working on the materials, is the critical importance of ensuring that one does not subtly influence responses by the way the questions are worded or phrased, or by what is included or excluded.

After analysing the completed questionnaires using the electronic database, Dr. Kolapo and I began to discuss a common shortcoming we both agree is present within the questionnaire’s construction. Although the questionnaire contains multiple questions related to the respondent’s political perspective and *beliefs* on political activity, it lacks questions that ask the respondent to provide evidence regarding how they have personally *acted* on those beliefs. Consequently, a situation arises in which almost all respondents indicated their support of voting in elections, but we have no means of verifying that they *actually* did vote, for example, in the recent April 2011 federal election. The design of the questionnaire enables the respondents to indicate their support for a number of other political activities including party politics, contesting for votes, protest, revolution, etc., without providing a history of *practice* that confirms their support for these. This issue is significant when viewed in context of the goal of this study, as it seeks to determine not only what Pentecostal Christians believe they *should* do with respect to political agency, but what they *actually* do. Having said that, Dr. Kolapo and I agree that the addition of a few questions regarding the respondent’s record of political participation will help to address this issue. Examples of such questions might include, “Did you vote in the April 2011 election?”, “Are you currently a registered member of a political party?”, “Have you ever participated in a political protest?”, etc. Responses to questions such as these will help clarify to what extent Nigerian Pentecostal Christian *philosophy* on political agency is actively put into *practice*, thereby making the information collected through the questionnaires more relevant to the goals of the research project.

Earlier in this section and in the previous section, I discussed two instances in which the employment of a checklist question format (or what was used as a checklist) had a potential influence on the responses we received. Since there is a total of eight questions within the questionnaire that make use of a checklist to some extent, as I analysed the information we collected, I began to wonder whether or not the advantages of using a checklist in a survey such as this one outweigh the potential disadvantages. Using a checklist of potential answers following a given question can be extremely useful when looking for a definite answer on a

subject from respondents. For example, one question in the Doctrine section of our questionnaire asks, “. . . what does God allow Pentecostal Christians to do to change bad government to good [?]” The question is followed by a checklist that includes a number of forms of political activity (e.g. voting, protest, party politics, revolution, etc.), in addition to an “other” field. Such a checklist enabled us to directly measure the beliefs of respondents on specific methods of political activity, which may have otherwise not been commented on were the question left open for any answer. This proved to be highly advantageous when we constructed a database with information gathered from the questionnaire as it made quantifying the information much easier. Instead of having to make inferences as to whether or not a given respondent was in support of a certain form of political activity based on their written response, their opinion was more clearly represented. With that in mind, using a checklist in general may mean missing the opportunity to foster answers with greater depth and detail. This is especially significant when dealing with very broad ideas. For example, although we included “protest” and “revolution” as activities in our above checklist, the definition and understanding of these activities can vary considerably. This is particularly true in the case of this study, as some Pentecostal Christians will refer to acts of spiritual discipline, such as prayer and evangelism, as having “revolutionary” influence in and of themselves. Consequently, without constructing the question in a way that leads the respondent to provide more detail, it may become easier to misinterpret the true opinions and ideas of the respondents and thus the larger population they represent. It seems to me that having a balance of questions containing checklists and others left open for more detailed answers might help achieve a survey that is useful for collecting information on specific ideas and perspectives while also providing the context and detail needed to better understand those perspectives.

Constructing an Electronic Database

Another important task accomplished is my creation of an electronic database of the information collected through the questionnaires. At first, this task seemed somewhat daunting, as Dr. Kolapo wanted to construct the database using Microsoft Access – a program that neither of us has used before. Nevertheless, the prospect of acquiring a new skill set and becoming familiar with Access was motivation enough. We began by outlining our vision for the database and its function. In addition to providing the means of organizing information such as the age, church affiliation, profession, and political views of each of the respondents surveyed, the database gave the ability to run searches, or “queries”, on the information collected in order to discern trends and relationships. The database was to be constructed in such a way that, within seconds, one could create a table

that displayed, for example, the church affiliation of each respondent in addition to their opinion on whether or not Christians should vote, protest, contest for votes, etc. As I began to research Microsoft Access, however, I noticed that the use of the program was largely for the purposes of organizing more numeric, and *quantitative* data. The first question I faced, therefore, was how I would be able to quantify what was evidently *qualitative* information so that it could be used in the database.

Before addressing this challenge, Dr. Kolapo and I discussed exactly what information from the questionnaire we wanted to have represented in the database. We decided on a total of seven categories: Individual, Church Affiliation, Professions, Political Action, Explanation for the Nigerian Crisis, Christian Voting Guidelines, and Response to Inter-faith Conflict. The “Individual” category includes information such as the age of the respondent, whether they are a member of the clergy or a layman, whether they live in an urban or rural region and, most importantly, whether their responses to the questions as a whole indicate that they have a “clear” or “unclear” political view. Both the “Church Affiliation” and “Professions” categories are self-explanatory, while the “Political Action” category includes the respondent’s perspectives on Christians’ participation in voting, protests, party politics, contesting for elective positions, revolutions, etc. The “Explanation for Nigerian Crisis” category contains the respondent’s explanation for why Nigeria is in a “backward and underdeveloped state”, while the “Christian Voting Guidelines” category includes perspectives on what should guide the Pentecostal Christian vote. Finally, as the name suggests, “Response to Inter-faith Conflict” details the respondent’s beliefs on the response that Pentecostal Christians should have to the ongoing conflict between Christians and Muslims in northern Nigeria.

Having established these categories as a framework, I began constructing a preliminary version of the database using Microsoft Excel. Because I have far more experience with this program, my goal was to set the structure and organization of the database using Excel before attempting to move the information into Microsoft Access. Using a separate spreadsheet for each of the seven categories, I created tables in which the information under each category could be organized. Since our data was by no means numeric (with the exception of ‘age’), I used headings to represent various questions from the questionnaire. For example, the headings included in the Political Action table are “Vote”, “Protest”, “Contest”, “Revolutions”, “Preach/Speak Out”, “Prayer”, and “Other”. The majority of these headings came directly from three different questions within the questionnaire, which were formatted as checklists. An additional heading, which is present in the table under each category, is “Person”. Under this heading, the ID codes for each respondent, PER_001 to PER_054, was listed. If, for example, when responding to the questionnaire, PER_001 indicated their support for voting and protesting, but not revolutions (by checking

off or not checking off these activities respectively), I simply wrote “Vote” under the “Vote” heading and “Protest” under the “Protest” heading, while leaving the cell under the “Revolutions” heading blank in the row dedicated to PER_001. Although simply entering “Yes” or “No” would be appropriate, I soon found that rewriting the heading name made it easier to read the information in the table. Using this method, I created headings for the remaining categories, and began rereading each questionnaire and filling out each category’s table for each respondent. Filling out some tables proved more difficult than others, as there were no “checklist-style” questions directly associated with the information they included. In such cases, I created headings based on the most consistent responses we received. For example, the information included in the “Explanation for Nigerian Crisis” category, is derived from a single question in the questionnaire. As I read through each response I soon noticed that “corruption”, “greed”, “poor leadership”, and “leaders who don’t fear God” were among the most consistent responses. Logically, I used these as the headings for the table under this category, and included an “Other” category to accommodate responses that do not fit under these headings.

By far the hardest heading to fill out was “Political Idea” found under the Individual category. Filling out this heading required me to make an overarching judgement on whether or not each respondent was found to have a “clear” on an “unclear” political view based on their responses to the questionnaire. Dr. Kolapo and I discussed this process and defined a “clear” political view as one that exhibits a definite perspective on the political realm in Nigeria, and provides evidence of the respondent’s understanding of how to address issues related to bad governance. I understand that this definition is highly contestable, and although entire books could be devoted to arguing either for or against it, this article will not enter into the debate. While the responses of some respondents were very easily identified as relating to a clear or unclear political view, others were more difficult to immediately determine and required more thought and analysis. Although this made for a long process, it once again enabled me to become very familiar with the responses to the questionnaires themselves, which proved helpful when it came to analysing the data as a whole.

With the creation of the Microsoft Excel database complete, it was time to attempt to recreate the database in Microsoft Access. Prior to beginning my work on the Excel database, I spent some time researching Access in order to become more familiar with the program. Initially, I borrowed from the library what can only be described as the Access manifesto, which boasted and astounding 734 pages of detailed explanations for every function of the program. Although I thought reading this book would be helpful, I soon realized that it was far too dense and detailed to be of any

immediate use to me. Instead, I began watching YouTube videos of Access tutorials that Dr. Kolapo found online. These videos were incredibly helpful and after only a few hours, I was confident enough in my understanding of the program to begin constructing the database. In many regards, Access is quite similar to Excel, and at first glance the organization of our data looks nearly identical in both programs. Each category has its own table that is filled out just as it was in Excel. The significant difference between these databases is the ability to create “relationships” between tables in Access which allow execution of queries on the data. With each table in our database containing the “Person” heading, under which the unique ID codes of each respondent were listed, this heading became what is known in Access as the “Primary Key” that connects every table and their respective categories together; after setting up these relationships, the first version of our Access Database was complete. I immediately ran a few test queries on the data to ensure that things were operating smoothly and was extremely pleased to find it working successfully.

When I first began working with Dr. Kolapo, we discussed the research project as a whole including the goals of the study and the desire to incorporate quantitative information using an electronic database. At the time, Dr. Kolapo mentioned that some students and scholars within the discipline of history might look with disfavour on the use of such methodology in a study that deals with people. There seems to be concern that the use of quantitative information can lead researchers to dehumanize the nature of a given study and ignore the reality faced by the people behind the numbers. Indeed, the extent to which quantified and numeric data has its place within a study such as ours may be debateable, but to reject entirely the opportunity to incorporate such information through a database such as we produced, is, in my opinion, to neglect what can be a highly useful tool. The amount of information organized and represented in our database is already immense, and I cannot imagine attempting to analyse so much information without the use of this tool. The value of this database is seen all the more when one considers that it represents the responses of only fifty-four respondents. As I mentioned earlier, Dr. Kolapo has plans to dramatically increase the scope of this study to include many hundreds, if not thousands, of respondents. Furthermore, the database perfectly accomplishes the goals we outlined for it, enabling us to efficiently and almost instantly tally the number of respondents surveyed who, for example, are affiliated with a specific church or believe that prayer is a necessary response to inter-faith conflict. Likewise, we can just as easily establish correlations *between* these categories and analyse how church affiliation is related to perspectives on inter-faith conflict. There is virtually no limit to the number of queries that can be run on the data and therefore the number of ideas that can be tested with respect to what influences

Pentecostal Christians and what perspectives they hold. The database also validates the interdisciplinary nature of the current research, and especially highlights the sociological and ethnographic aspects of it that are clearly amenable to useable quantification.

Having said that, the true value of the database is realized when it is used to point us back to the written responses to the questionnaire. It goes without saying that the database is by no means a replacement for these responses, nor can it fully represent the perspectives or opinions of the respondents surveyed. As Geoffrey Barraclough notes, quantitative history should not be used as a replacement for qualitative analysis, and neither does it seek to be [2]. However, by providing an efficient way to begin establishing trends and correlations within the information collected, databases can indicate what areas and what specific responses of the questionnaire to focus on when analyzing such patterns. In short, as Dr. Ruth Marshall is explicit in pointing out in her book, one must be careful not to become reductionist in analysis when dealing with a topic as complex and abstract as religion and its interaction with other social domains [1]. However, it seems to me that approaching this area of study using a mixed research methodology allows for the benefits that both quantitative and qualitative methods have to offer.

Conclusion

The questionnaire developed by Dr. Kolapo for this research project is in line with the goals of the study and will enable said goals to be accomplished. Even though there is always room for improvement, it seems to me that the overall organization of the questionnaire is excellent and the types of questions it includes foster relevant and specific discussion on both the personal and societal impact of the Pentecostal movement. This is particularly important when viewed in the context of the philosophy underlying Dr. Ruth Marshall’s analysis of this movement and its impact. Dr. Marshall emphasizes the Pentecostal movement’s focus on personal, internal revival, and self-mastery, all of which are equally represented in the first two sections of this questionnaire, which provide the respondent opportunity to detail the impact of Pentecostal Christianity on their life. Just as Dr. Marshall investigates the implication of this personal revival on the political realm in Nigeria, this questionnaire fluidly transitions into questions related to the respondent’s perspective of, and the movement’s role in this domain. Moreover, creating an electronic database to organize the responses to this questionnaire furthers our ability to more thoroughly investigate the perspectives of Pentecostal Nigerians, and to engage directly with the ideas and conclusions set forth by Dr. Marshall. Having spent many hours reading the responses to the questionnaires and running queries through our

database, I have already begun to see patterns that both support and conflict with Dr. Marshall’s findings. I eagerly anticipate the opportunity to expand the scope of this study to include more respondents, thereby providing more opportunity for analysis.

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References

1. Marshall, Ruth. *Political Spiritualities: The Pentecostal Revolution in Nigeria*. Chicago: University of Chicago Press, 2009.
2. Barraclough, Geoffrey, and Michael Burns. *Main Trends in History*. New York: Holes & Meier, 1991 [1979].

Endnotes

- a. From the final note of the questionnaire administered by Dr. Femi Kolapo for his research on the impact of the acclaimed Pentecostal revival in Nigeria on the political realm therein.
- b. Ibid.
- .

Appendix 1

The questions and note listed below comprised the questionnaire used in Dr. Kolapo’s study.

Current Church Affiliation _____ [No need for church address, pls.]

Your native town/village/city & the state _____

Your profession: Pastor, yes [] no [] Other _____

Your age bracket [] 15 -20 [] 21-30 [] 31-49 [] 50-70 [] 71-90

THE STRUCTURE OF NIGERIAN PENTECOSTAL SPIRITUALITY

To remain anonymous, you do not have to write down your name or the address of your church.

1. IDENTITY

- a. Who is a Pentecostal Christian [?]
- b. How are Pentecostal Christians different from non-Pentecostal Christians [?]
- c. Is it what happens to them or how they handle life that makes them different [?]

2. PROCESS

- a. Why did you become a Pentecostal Christian [?]
- b. How did you become a Pentecostal Christian [?] {Your experience of becoming}
- c. Was your process of conversion instantaneous or gradual over time [?]

3. RUPTURE?

How did your conversion to Christianity affect your relationships with

- a. Family (parents, brothers and sisters & extended family) [?]
- b. Immediate family (spouse and children) [?]
- c. Friends you had before you were born again [?]
- d. Work / or study [?]
- e. Your life style [?]
- f. Participation in traditions and customs of your town or village [?]
- g. Development organizations that include Christians and non-Christians [?]
- h. Town meetings [?]
- i. Do witches and wizards still have an impact on the life of a Pentecostal Christian [?]
- j. What part of or type of past life can still affect the Pentecostal Christian [?]

4. PERSONAL DEVELOPMENT

- a. Can/ Should / Did being a Pentecostal Christian affect your progress (career, professional, business, income, etc.?)
- b. What professions or careers do you consider to be out of bounds for Pentecostal Christians [?] [Tick the appropriate ones.]
[] comedian, [] musician, [] modeling, [] politician, [] criminal lawyers, [] soldiering, [] police, [] transport
[] business, [] oil business, etc.

5. NATIONAL DEVELOPMENT

- a. Why do you think Nigeria is in the backward and underdeveloped state it is [?]
 - b. In what area of political life does the Pentecostal movement in Nigeria already have an impact [?]
 - c. How can the Pentecostal movement affect national development and good governance, especially given that more people in Nigeria are non-Pentecostal Christians, Muslims, and traditional worshippers [?]
- Politics
- d. Should Pentecostal Christians go into politics, joining any of the political parties to contest for posts [?] [] Yes [] No
 - e. Can pastors comment publicly about bad government or bad government policies [?] [] Yes [] No
 - f. What should the proper response of Pentecostal Christians be toward bad government [?]
 - g. What should guide who Pentecostal Christians should vote for in Nigerian elections (e.g. records of performance; being B.A. or Christian; or being popular) [?]
 - h. What specific requests do you make to God for better government and development in Nigeria [?]
 - i. Which, do you prefer, [] democracy, [] military rule, or [] rule by a powerful king [?]
 - j. What is the responsibility of a Pentecostal Christian when a bad government gets worse and rigs election to stay on [sic] in power [?]

Analyzing a Pentecostal “revolution” (Burton)

- k. What are the responsibilities of the Pentecostal Christian in the face of Christian-Muslim crises in the northern part of the country [?]
 - l. What are your three list [sic] of how to solve the problem of poor or bad governance in Nigeria [?]
6. DOCTRINE: What is the biblical position that you accept as guide for your life in the following areas:
- a. Sin [?]
 - b. Poverty [?]
 - c. Prosperity [?]
 - d. Government [?]
 - e. Ill-health [?]
 - f. Turning the other cheek [?]
 - g. Prayer versus action [?]
 - h. Managing versus changing reality [?]
 - i. Family planning [?]
 - j. What must we allow God to do and what does God allow Pentecostal Christians to do to change bad government to good [?]
[] protest, [] party politics, [] revolutions, [] voting, [] other _____
 - k. Are Pastors called to prepare church members for heaven or to make them better people to enjoy and recreate the earth [?]
7. How many times have you changed church
- a. In the past 3 years [?] _____
 - b. In the past 5 years [?] _____
 - c. In the past 10 years [?] _____
8. How many times did you attend a different Sunday or weekday service in other churches in the last 12 months [?]
[] once [] twice [] less than 5 times [] more than 5 times [] up to 10 times
9. Are there Christian churches you cannot go [?] [] Yes [] No Why?
10. If you come from a village or a town (not a city); how many Pentecostal churches do you have there [?]

Note:

My major goal in this research is to try to map out, however subtle it may be, **how or whether** Pentecostal Christianity or what some people call the Born Again movement **has impacted** the Pentecostal Christian and the larger Nigerian society, especially, its politics and governance at federal, state and local levels, and whether the Pentecostal Christians see themselves as a force with concrete ability to effect change by impacting policies and governance.

- You are at liberty to withdraw your agreement to participate in this research during the study and before any publication on it goes to press and have your data withdrawn.
- Thanks for answering as many of the questions above as you can. As a guarantee that I will not disclose your name and your responses to these questions, in any type of publication, I ask that don't put down your name, except if you want to.
- The findings from this research will be available to all only after publications as journal articles or as a book or part of a book.
- In addition to your exercising of the right to not write your name on the questionnaire, envelopes are provided for you to put the completed questionnaire, so that when you drop it off, nobody would be able to identify its content with you.

Thank you very much for taking your time to assist me in answering these questions.