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This edited volume, part of Palgrave Macmillan's Non-Governmental Public Action Series, further expands this view by examining the relationship between Pentecostalism and social development. Dena Freeman provides an insightful introduction to the field, which shows how the Weberian model of church and politics can be applied and critiqued, and ...

Dena Freeman (ed.), 2012. Pentecostalism and Development ...

Development was founded on the belief that religion was not important to development processes. The contributors call this assumption into question and explore the practical impacts of religion by looking at the developmental consequences of Pentecostal Christianity in Africa, and by contrasting Pentecostal and secular models of change. 'Scholars have for some time sensed that in many parts of the world development projects and Pentecostal Christianity stand in complex relations of ...

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Dena Freeman The Pentecostal ethic and the spirit of ...

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Pentecostalism And Development By Dena Freeman

A previous book, Pentecostalism and Development: Churches, NGOs and Social Change in Africa (Palgrave Macmillan, 2012), looks at the way in which Pentecostalism, one of the fastest growing religious forms in much of the global South, articulates with local development processes. It explores the ways in which Pentecostal belief and practice can lead to new values and forms of sociality, which in turn can lead to changes in economic behaviour.

Dr Dena Freeman - LSE Home

The central argument of the book is that Pentecostalism affects development by creating in followers an economic ethos that works on individuals in ways analogous to Weber's thesis on the Protestant ethic, and that this ethos comes with social and religious practices that make Pentecostalism more successful in bringing economic change than secular NGOs.

Pentecostalism and Development: Churches, NGOs and social ...

Introduction. Development was founded on the belief that religion was not important to development processes. The contributors call this assumption into question and explore the practical impacts of religion by looking at the developmental consequences of Pentecostal Christianity in Africa, and by contrasting Pentecostal and secular models of change.

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Dena Freeman 's edited volume tackles head on whether this is good or bad for development. This is done in the context of 30 years of neoliberalism and an explosion in numbers of non-governmental organisations (NGOs) as well as Pentecostal churches. The role of both in alleviating poverty and improving living conditions for Africans is considered.

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