

The Role of Social Entrepreneurship in Sustainable Pentecostal Theology

A Missional Perspective¹

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Abstract

The notion of sustainable development has garnered considerable prominence in recent years as global civilizations combat the problems presented by climate change and environmental deterioration. This article aims to investigate the Pentecostal theology of sustainable development, analysing its impact on societal change and the role of social entrepreneurship in sustainable Pentecostal theology within the mission framework. Pentecostalism is an energetic and active Christian strand that highlights the Holy Spirit's influence. This concept is based on the continuous existence and influence of the Holy Spirit, which enables believers to demonstrate their faith actively through practical actions. This religious framework offers a distinct viewpoint on sustainable development. The article uses a qualitative methodology, combining desktop data collection methods with document analysis of scholarly literature that explores the influence of social entrepreneurship on sustainable Pentecostal theology from a missional standpoint. The Pentecostals regard social entrepreneurship as a crucial instrument for achieving sustainable development. Social entrepreneurship integrates business principles with a dedication to achieving social impact. It aims to provide creative solutions to urgent social issues while assuring economic sustainability. From a Pentecostal standpoint, social entrepreneurship can be viewed as a manifestation of divine ingenuity in society, where individuals receive aid and are introduced to Jesus Christ. Pentecostals have a distinctive advantage in making valuable contributions to sustainable development initiatives because they focus on spiritual abilities like healing, prophecy, and discernment, which individuals actively pursue inside the church. These gifts can be used to tackle the fundamental reasons behind environmental degradation and social inequality. Pentecostals exhibit a robust sense of community and frequently participate in grassroots endeavours that advocate for ecological practices.

Keywords: Pentecostalism; social entrepreneurship; sustainable; theology

¹ This article forms part of a special collection on Pentecostalism and Environmental Degradation, and was presented at the conference of the Southern African Society of Pentecostal Studies conference, 27-28 February.

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1. Introduction

The approach of social entrepreneurship dates back to the 18th century, with individuals such as Robert Owen and William Booth leading the way in utilising economic strategies to address social issues (Boddice, 2011). Nonetheless, it was not until the latter part of the 20th century that social entrepreneurship gained widespread recognition and admiration. Social entrepreneurs have a significant impact in various fields, ranging from poverty alleviation to environmental sustainability, by blending their economic expertise with a strong sense of social responsibility (Zahra & Wright, 2016).

Babban Gona, a Nigerian agricultural firm, demonstrates social entrepreneurship by offering small-scale farmers training, funding, and market access. It is considered a significant example (van Eekelen, 2023). Babban Gona has successfully bolstered several farmers' productivity and economic benefits through a viable agricultural methodology, thus eliminating poverty in rural areas. Furthermore, Muhammad Yunus serves as another exemplar. In 1983, he founded the Grameen Bank in Bangladesh after realising that traditional banks were unwilling to lend money to impoverished people (Uddin, 2014). Yunus pioneered a microcredit concept that offered modest loans to individuals, particularly women, enabling them to establish their own businesses. This project not only alleviated the poverty of individuals but also enhanced women's agency and catalysed a ripple effect of economic progress in communities.

Social entrepreneurship is an emerging discipline that integrates business principles with a primary emphasis on generating a beneficial social influence (Saebi, Foss & Linder, 2019). This field has garnered significant interest in recent years as global populations confront the challenges posed by climate change and environmental degradation. It involves applying creative and enduring methods to tackle significant social and environmental problems. Social entrepreneurs are driven by a profound aspiration to enhance the world and tackle issues such as poverty, inequality, and climate change (Lubberink, 2020). They aim to create inventive solutions and business structures that not only generate financial benefits, but also foster lasting social transformation. Social entrepreneurs aspire for their enterprises to foster a future that is both equitable and environmentally sustainable.

This article will initially focus on the methodology used to determine the most suitable approach to address the problem, utilising desktop methodology. It will then go into a Pentecostal theology of sustainable development to comprehensively analyse the theological aspects. Examining the implications of social transformation on developing communities, specific implications need to be considered. One crucial aspect to consider is the role of social entrepreneurship in sustainable Pentecostal theology. This can help Pentecostal churches fulfil their role, perspective, and responsibility in the community.

2. Methodology

Bowen (2009) defined document study as a systematic procedure for reviewing or evaluating documents, which may be both printed and electronic (computer-based and Internet-transmitted). In this study, document analysis requires that data be examined and interpreted to elicit meaning, gain understanding, and develop empirical knowledge, as quoted by Bowen (2009) referring to Corbin and Strauss (2008) and Rapley (2007). Documents contain text (words), images, and cultural artefacts that have been recorded without a researcher's intervention.

Documents that may be used for systematic evaluation as part of a study take a variety of forms. They include advertisements; agendas, attendance registers, and minutes of meetings; manuals; background papers; books and brochures; diaries and journals; event programmes (i.e., printed outlines); letters and memoranda; maps and charts; newspapers. Press releases, programme proposals, application forms, and summaries; radio and television scripts; organisational or institutional reports; survey data; and various public records. Scrapbooks and photo albums can also furnish documentary material for research purposes. These types of documents are found in libraries, newspaper archives, historical society offices, and organisational or institutional files (Bowen, 2009).

Morgan (2021) contends that document analysis is a significant research tool despite its limited utility compared to other methods, such as interviews and questionnaires. The process of using documents entails the examination of numerous sorts of documents, including books, media articles, academic journal articles, and institutional reports. Any document containing text is a potential source for qualitative analysis (Patton, 2015). Merriam and Tisdell (2016) state that a document is a term that is used to refer to a wide variety of materials; these may include visual sources, such as photographs, video, and film. Documents consisting of text, such as visual material, can be a source for qualitative analysis (Flick, 2018). This study used documents, and the researchers started by organising the desktop method by sourcing published articles related to the study, which is the role of social entrepreneurship in sustainable Pentecostal theology.

This research study's data gathering, and analysis included materials on the importance of social entrepreneurship in sustainable Pentecostal theology from a missional perspective. The researchers specifically considered resources that appeared between 2015 and 2023, except for one document, which was influential, although published 14 years ago. These articles assisted in building the content to analyse social entrepreneurship.

The data collected from articles were analysed using content analysis, a technique employed in desk research to examine the use of specific words, themes, or concepts in qualitative data, such as written material or documents (Thiel, 2014).

Ethical considerations in research encompass a collection of principles that govern research designs and safeguard the rights and well-being of participants, maintain the integrity of research findings, and contribute to the positive influence of research endeavours. In this research by nature of its methodology, we ensured that all the publications used were properly cited to avoid plagiarism.

3. Missional perspective

The concept of missional perspective has evolved as an important paradigm in contemporary ecclesiology and missiology. It marks a change from traditional definitions of mission as a church's duty or programme and towards a more integrated and holistic view of the church's existence and function in the world. This approach is based on a theological framework that sees the church as fundamentally missional and engaging in the *missio dei*, or God's mission that encompasses all of creation.

Trinitarian theology provides a solid framework for the missional perspective. The *Missio Dei* notion, which emerged in the mid-20th century, holds that mission is not just a church activity, but an essential quality of God. According to this viewpoint, the Father sent the Son, who then sent the Holy Spirit. In turn, the Triune God sends the church into the world to carry out this purpose (Bosch, 2011). This theological perspective reframes the church's purpose as a component of God's redeeming work in the world rather than a collection of isolated initiatives or projects.

From an ecclesiological position, the missional perspective highlights that the church is both the consequence of God's mission and the principal instrument through which God works to accomplish His purposes in the world. According to Guder et al. (1998), the church does not have a mission; rather, it is one. This entails a reorientation of the church's identity and activity, with each part of its life, including worship, community life, and outreach, contributing to its missional purpose.

Contextualisation is an integral part of the missional worldview. We challenge the church to engage with the cultural, social, and economic realities of its context in a way that is both loyal to the gospel and relevant to the surrounding culture. To effectively communicate the gospel message, it is important to recognise the context and modify methods and practices accordingly. According to Newbigin (1989), the church must continually translate the gospel into the language and idioms of its culture in order to effectively communicate its eternal truths.

The missional approach marks a significant shift in our understanding of the church's role and identity. It necessitates a shift from viewing mission as a task to be completed to seeing it as the very essence of the church's existence. This paradigm calls churches to reconsider their structures, practices, and world interactions in order to better accord with God's holistic, redemptive mission.

4. A Pentecostal theology of sustainable development, viewed from a missional perspective

With an emphasis on ecological sustainability, the term “sustainable” has distinct dimensions in the context of mission, specifically within Pentecostal theology, spiritual life, community empowerment, and long-term influence (Anderson, 2014). This description exemplifies a comprehensive methodology that integrates pragmatic considerations for enduring mission endeavours with religious concepts. From this view, a sustainable mission encompasses not only the maintenance of resources or activities over an extended period, but also the development of a Spirit-infused, dynamic presence that is capable of adjusting and flourishing in diverse conditions, which is understandable based on the Pentecostal theology defined above.

Pentecostal theology originated in the early 20th century, particularly at the Azusa Street Revival in Los Angeles, California (Kärkkäinen, 2018). The revival, spearheaded by William J. Seymour, an African American preacher, placed great stress on the use of charismatic abilities, such as glossolalia, and the baptism of the Holy Spirit. The movement rapidly disseminated across the United States and then extended to other global regions, leading to the emergence of several Pentecostal denominations and congregations (Ramírez, 2015). The revival was distinguished by potent spiritual experiences, such as glossolalia and miraculous healing, which drew numerous individuals from diverse backgrounds and denominations to embrace Christianity. The Azusa Street Revival played a crucial role in solidifying Pentecostalism as a distinct and rapidly growing branch of Christianity (Lacy, 2020). Today, pentecostalism is one of the largest and most rapidly expanding branches of Christianity globally. The rapid expansion and progress of biblical interpretation in Pentecostal theology have had a substantial impact on the global church (Adogame, 2010). However, many traditional Christian groups have voiced their rejection of Pentecostalism, citing concerns about specific behaviours and ideas associated with it. A contentious matter revolves around the emphasis on glossolalia as an indication of the presence of the Holy Spirit, which certain individuals regard as *exclusivist* and fostering discord. In addition, the prosperity gospel, commonly linked to Pentecostalism, has received substantial criticism for placing greater importance on worldly wealth and success rather than spiritual development and selfless actions during missionary work and preaching within the church (Kwateng-Yeboah, 2016).

However, Pentecostalism persists in attracting a substantial worldwide following due to its vibrant worship and focus on individual experiences with the divine. The theology of this belief system is founded on the perpetual presence and influence of the Holy Spirit, empowering adherents to manifest their faith through tangible actions (Richie, 2020). Pentecostal theology emphasises the belief in the baptism of the Holy Spirit, the practice of speaking in tongues, and the occurrence of mi-

raculous healing (McClymond, 2016). The experience of Holy Spirit baptism is considered a significant milestone in the spiritual growth of a believer, granting them access to the power and abilities bestowed by the Holy Spirit. This empowerment also enables them to share the message of salvation with non-believers.

Glossolalia, commonly referred to as speaking in tongues, is considered to be a manifestation of Spirit baptism and a direct means of communion with God. Pentecostals emphasise the practice of divine healing, asserting that God has the ability to miraculously cure those who are sick and suffering (Pondani, 2019). The Pentecostal worship experience is shaped by these core features, which contribute to the vibrant and expressive nature of Pentecostal churches. The principle of sustainable development in Pentecostalism is based on the belief that humanity is responsible for protecting and conserving the earth (Anim, 2020). This involves lobbying for ecological conservation, championing fair social practices, and ensuring the welfare of future generations, including humans, by embracing Jesus as the sovereign ruler.

Pentecostal churches often emphasise the need for harmonious coexistence with the natural world and actively engage in endeavours to address climate change (Bratton, 2018). Pentecostals strive to construct a world that is not only abundant in spiritual matters, but also capable of being maintained in an environmentally responsible manner.

Satyavrata (2016) asserts that Pentecostal theology offers significant benefits to impoverished individuals by effectively addressing their immediate material requirements, while offering profound spiritual inspiration and communal assistance to enhance their overall quality of life. Recent research conducted by Tomberlin (2022), Williams (2021), and Nyanni (2023) has demonstrated that the engagement of the Pentecostal mission in destitute regions stimulates significant revitalising forces, leading to the upward socio-economic progress of followers.

The brilliance of Pentecostalism lies in its ability to connect with and empower the powerless while effectively penetrating the repressive power systems that exist within socially and economically disadvantaged communities. In addition, Kgatle and Manyaka-Boshielo (2023) asserted that Pentecostal theology is renowned for its focus on establishing a direct connection with God through the Holy Spirit and promoting comprehensive salvation that addresses the physical, mental, and spiritual aspects of individuals. Within the context of Pentecostalism, salvation encompasses more than just the process of converting individuals to Christianity. It also involves the empowerment of marginalised individuals via the influence of the Holy Spirit. Comprehensive salvation encompasses the physical, emotional, and spiritual aspects of a person. Pentecostals maintain the notion that when a Christian accepts Christ, their prosperity is not limited to their spiritual well-being, but physical and mental aspects. This comprehensive perspective on salvation and prosperity is not only a belief, but rather a

theological comprehension that is firmly grounded in the Pentecostal emphasis on the profound transformative influence of the Holy Spirit. Pentecostals frequently reference biblical passages like 3 John 1:2, which conveys a desire for complete physical and spiritual prosperity, as proof that God's blessings are meant to encompass all areas of life. They hold the belief that embracing Christ leads to a spiritual rejuvenation that should be evident by noticeable enhancements in one's bodily well-being and mental condition, demonstrating the comprehensive extent of God's kindness and favour. This conviction is not merely a component of the Pentecostal doctrine, but rather its fundamental nature, highlighting the dynamic and immediate influence of the Holy Spirit in all aspects of a believer's existence, including their material well-being.

5. Analysing the consequences for social change in developing communities when spreading the gospel

An important factor to analyse when assessing the impact of social change in developing areas is the degree of educational accessibility. Education is essential for empowering individuals and communities by equipping them with the knowledge and skills needed for economic progress and social mobility (Stephens et al., 2015). In addition, education fosters the development of critical thinking and problem-solving skills, empowering individuals to actively engage in moulding their communities and promoting beneficial transformations. Hence, it is crucial to prioritise the provision of fair and excellent education to all individuals in developed, undeveloped, and developing societies, as it is essential for both social progress and long-term sustainability.

Social transformation denotes a profound and enduring alteration in the fundamental structure of a society over an extended period of time. Social transformation refers to a fundamental societal alteration that results in significant change. It is encountered during a period of change that might impact the demographic, cultural, social, political, and economic aspects of communities. Both collective and individual actors contribute to instigating societal change. Developmental projects possess the capacity to facilitate societal transformation. This alters the way societies are structured and linked to broader frameworks and operations. The term 'transformation' has historically been employed to describe profound alterations in particular social domains, such as technology and the economy (Ayres, 1990a, 1990b; Castles et al., 2011; Polanyi, 2001 [1957]).

6. The significance of social enterprise in promoting sustainable Pentecostal theology within the framework of mission

Social entrepreneurship is paramount in the current context, considering both the domestic challenges faced by South Africa and the similar concerns encountered

by surrounding African nations. Protestant churches have previously introduced the notion of social entrepreneurship (Austin, 2019). Many Protestant churches prioritised the provision of bursaries and food boxes as well as caring for the impoverished. Missionaries were motivated to aid those in need by constructing educational institutions, medical facilities, and shelters for orphans around South Africa (Manji & O’Coill, 2002). These churches had a pioneering role in incorporating social entrepreneurship into Protestant theology while spreading the gospel. Pentecostal churches and other denominations have a wide range of ministries, including educational institutions, medical facilities, and numerous projects that address societal challenges, all with the ultimate purpose of reducing poverty. They expand upon the groundwork established by Protestant churches. Pentecostal congregations currently prioritise a larger array of social issues than contemporary Protestant churches. Protestant churches are experiencing a lack of ability to maintain their institutions; they rely on the government for support. A considerable proportion of individuals who contribute to Protestant churches originate from Pentecostal households and possess knowledge of the prosperity gospel, a belief system that promotes the act of donating in return for personal benefits (Nel, 2020).

According to many authors, social entrepreneurship is the use of entrepreneurial strategies to try to solve social problems or issues. After identifying social ills, social entrepreneurs suggest solutions to problems such as poverty, unemployment, and unequal wealth distribution across societies (Kgatle & Manyaka-Boshielo, 2023; Santos, 2012).

These distinctive projects are not provided for monetary gain. Individuals who are motivated to establish a community and prioritise collective well-being rather than individualism can be categorised as social entrepreneurs. These individuals create non-profit organisations inside communities to address social issues (Austin, Stevenson & Wei-Skillern, 2003; Dees, 1998).

Concepts included in social entrepreneurship include resources to create opportunities to create social change (Mair & Marti, 2006), identify, evaluate, and exploit opportunities using commercial, market-based activities, and the use of different resources (Bacg & Janssen, 2011). For this study, social entrepreneurship is identifying the gap and bringing solutions through the spirit of helping others and bringing development for humanity.

Pentecostalism is a Christian praxis encompassing the Holy Spirit’s entire action, going beyond individual salvation. The emphasis is on individual encounters that involve acquiring spiritual abilities, supernatural recovery, speaking in unknown languages, and witnessing extraordinary phenomena. This approach encompasses not just an individual’s spiritual well-being, but their physical and emotional well-being. Pentecostalism extends beyond the notion of salvation to empower individu-

als by promoting the cultivation and welfare of both their physical and spiritual beings via diligent effort and personal advancement (Kgatle & Manyaka-Boshielo, 2023). Pentecostalism fundamentally recognises that God is the ultimate owner of all creation and has bestowed upon humanity the responsibility of stewardship over it. This comprehension underlies a Pentecostal theology of sustainable development, which aims to improve the welfare of individuals, communities, and the environment as a whole. It acknowledges that effective growth should consider both tangible aspects, such as material requirements, and ethereal elements, such as spirituality and social relationships. Sustainable development necessitates a profound transformation in societal values, attitudes, and behaviours, leading to the embrace of more just and impartial procedures. Pentecostals maintain that this form of metamorphosis can be achieved by harnessing the influence of the Holy Spirit, which functions within individuals and among communities.

7. The Pentecostal community's perspective and responsibilities for social entrepreneurship in the context of mission

The classical Pentecostals and charismatic community hold a positive view towards social enterprise. Pentecostals, a Christian denomination that emphasises faith and spiritual gifts, believe that social entrepreneurship encompasses more than mere financial gain; it also entails creating a beneficial impact on the world (Benyah, 2018). They see it as an opportunity to practise their faith and complete their duty to assist others. They perceive it as aligning with their principles of altruism and fostering a constructive impact on society. They perceive social entrepreneurship as a method to tackle societal issues and bring about positive transformation through inventive and enduring company tactics. The Pentecostal community encourages its members to engage in social entrepreneurship and utilise their abilities and resources for the betterment of society (Benyah, 2021).

Pentecostals view social entrepreneurship as a means to achieve societal reform by addressing not just financial needs, but also spiritual and emotional matters (Werber, Mendel & Derose, 2014). For example, a Pentecostal businessperson may create a not-for-profit entity with the purpose of offering vocational education and job prospects to people living in disadvantaged communities, reducing their poverty, and motivating them to attend religious services.

The Pentecostal community holds a diverse responsibility for promoting social entrepreneurship. Pentecostal churches place a strong emphasis on community development and empowerment, making them ideal platforms for spreading social entrepreneurship concepts (Akuma, 2018). Many Pentecostal leaders and adherents exhibit a robust entrepreneurial mindset and aspire to effect positive change within their localities. Moreover, the Pentecostal community's focus on faith and

spirituality can provide social entrepreneurs with a distinctive perspective and motivation to address social issues and provide sustainable solutions.

The Pentecostal community significantly contributes to promoting social entrepreneurship by supporting initiatives that effectively address critical social issues (Oham, 2019). For instance, they may establish vocational training programmes aimed at empowering disadvantaged individuals and supporting them in launching their own businesses, thus providing opportunities for economic expansion and sustainable progress within their communities. Öhlmann, Gräß and Frost (2020) assert that African-initiated churches place a high emphasis on fostering business and entrepreneurship. Many African Pentecostal churches propagate the prosperity gospel throughout their sermons, while actively encouraging empowerment and engaging in economic endeavours.

Furthermore, Myers (2015) claims that social missions are broad for classical Pentecostals and charismatic churches. Mercy ministries offered food, clothing, and shelter. Emergency services responded quickly to floods, famines, and earthquakes. Educational options included crèche, primary and high schools, and tuition assistance. Counselling services included assistance with addiction, divorce, and oppression. The economic development aid encompassed microloans, help for enterprise start-ups, job training, and affordable housing initiatives. While no individual church provided all of these activities, there was evidence that this form of assistance in relief and development was a customary aspect of the life of forward-thinking Pentecostal and charismatic churches. In addition, Nyandoro (2018) contended that Pentecostalism might be perceived as a movement committed to effecting social change across various socio-economic strata. Their engagement encompasses various areas, including emergency services like earthquake and flood response, medical assistance, economic development involving job training, urban development programmes, youth programmes, and microenterprise loans. They also engage in mercy ministries such as homeless shelters, food banks, clothing services, and elderly services. Additionally, they focus on policy change by opposing corruption and advocating for a living wage.

8. The challenges and opportunities encountered by Pentecostal social entrepreneurs during mission work

Pentecostal social entrepreneurs encounter various challenges, including the clash between their religious convictions and the secular society, limited resources and funding, societal bias, inadequate comprehension, addressing intricate social problems, and seeking assistance from their own religious communities (Dambula, 2022). Furthermore, Pentecostal social entrepreneurs frequently face challenges while seeking financial backing and acquiring additional resources due to their unique methods in tackling social problems, as indicated above. Despite these challenges, Pentecostal social entrepreneurs tackle their work with a unique per-

spective and passion, as they strongly believe in the transforming power of faith in enhancing the well-being of individuals and communities.

Pentecostal social entrepreneurs face obstacles such as limited financial and resource availability. Several Pentecostal churches and groups function in economically disadvantaged neighbourhoods with restricted financial means for entrepreneurial pursuits (Haynes, 2012). This poses a challenge for social entrepreneurs in obtaining the necessary money and infrastructure to implement their innovative ideas and initiatives. In addition, due to the religious aspect of their endeavours, Pentecostal social entrepreneurs may encounter resistance or doubt from conventional institutions, which might restrict their abilities.

The potential impact on society is considerable when different religious beliefs collaborate through co-operative efforts in social entrepreneurship (Saebi & Linder, 2019). Religious organisations can more effectively tackle significant societal issues such as poverty, education, and healthcare by combining their resources, expertise, and connections. These collaborations not only foster concord among diverse religious communities, but also exemplify the capacity of collective endeavour to effectively influence the world. They can collaborate to foster tolerance, comprehension, and reciprocal admiration, all with the aim of producing a more equitable and empathetic society.

For instance, religious leaders could unite to establish a social enterprise providing vocational education and employment opportunities to underprivileged children. They might leverage their collective resources and networks to actively pursue funding, mentors, and collaborations in order to efficiently address poverty in their local community.

9. Examining entrepreneurial actions from a missiological perspective

Entrepreneurial behaviours reveal a fascinating convergence between commercial operations and mission work when viewed through a missiological lens. This junction emphasises the ability of entrepreneurial efforts to contribute to the church's mission in new and sustainable ways. Understanding this link entails investigating how entrepreneurial efforts might advance the mission, improve community development, and embody Kingdom principles.

- **Economic Empowerment:** Entrepreneurial initiatives can create economic opportunity, particularly in underprivileged populations. These measures contribute to poverty alleviation and sustainable development by creating jobs and stimulating economic growth. This is consistent with the missiological ideal of holistic transformation, which includes both spiritual and material needs (Samuel & Sugden, 1999).

- **Societal Innovation:** Entrepreneurs frequently propose novel solutions to societal concerns. In a missiological context, this can entail creating businesses that fulfil local needs in novel ways, such as social enterprises that reinvest revenues in community initiatives or services. This demonstrates the Kingdom ideal of helping others and addressing their needs (Yong, 2010).
- Entrepreneurial efforts can contribute significantly to community development by instilling a sense of action and ownership in local inhabitants. Mission activities that include communities in the entrepreneurial process can create empowerment and self-sufficiency, both critical for long-term mission impact (Hiebert, 2009).
- **Ethical Business Practices:** From a missiological standpoint, entrepreneurial practices must reflect the ethical precepts of the gospel. This includes fair employment standards, environmental care, and honesty in commercial operations. Such activities reflect the Kingdom's ideals and foster trust and credibility in the community (Clarke, 2011).

10. Conclusions

In essence, social entrepreneurship plays a diverse and extensive role in sustainable Pentecostal theology. The integration of social entrepreneurship ideas within Pentecostal theology enables individuals and communities to tackle societal issues effectively and enduringly in a comprehensive manner. This approach not only leads to favourable progress, but also aligns with the fundamental principles and doctrines of Pentecostalism, which highlight the importance of empathy, fairness, and empowerment. Moreover, social entrepreneurship plays a significant role in sustainable Pentecostal theology by extending beyond mere acts of charity and relief efforts. Its objective is to devise enduring solutions that tackle the root causes of social problems. The rapid expansion and dissemination of Pentecostalism across many locations worldwide have significantly influenced the global church. It has sparked diverse Christian movements highlighting the significance of individual experiences and insights in comprehending the Bible. However, Pentecostalism is open to scrutiny and critique, which involves evaluating its theological approach and the importance of upholding doctrinal consistency while avoiding extremism. Notwithstanding these challenges, Pentecostalism maintains its influence within the worldwide church, and its social and cultural effects are substantial.

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