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# War On Waste

## The contributions of Pentecostal eco-theology in creating inclusive, safe, resilient, and sustainable communities[1]

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**Abstract**

The 11th Sustainable Development Goal (SDG) of the United Nations is to "Make cities and human settlements inclusive, safe, resilient and sustainable." This goal aims to promote inclusivity, safety, resilience, and sustainability, addressing various urban issues also implicated in other SDGs (1, 6, 7, 8, 9, 12, 15, and 17). The Mangaung Metropolitan Municipality recently embarked on a campaign, 'War on Waste,' in an effort to create a healthy and safe environment for the inhabitants of the city. All over the city, heaps of waste accumulate on nearly every corner, and despite regular cleaning, they reappear. Faith communities have a role to play in meeting the SDGs to fight in the War on Waste campaign. Drawing on biblical and historical sources about care for the environment and theological contributions that reflect sustainable development and the environment, the article explores the contribution that Pentecostal eco-theology can make to create inclusive, safe, resilient, and sustainable communities. The study uses comparative literature analysis and follows a multi-disciplinary and trans-disciplinary approach, covering the fields of Environmental Studies, Development Studies, and Theology to find the root causes of such harmful behaviour and actions and to develop environmental stewardship through the tenets of a Pentecostal eco-theology.

**Keywords:** ecological well-being; environmental stewardship; faith communities; inclusivity; Pentecostal; pneumatological imagination; resilience; safety; sustainability; waste

## 1. Introduction

The war on waste is both a local and global issue (glocal), requiring a glocal, multi-disciplinary, and intersectional focus, which is the intention of this article, drawing on insights from the fields of Environmental Studies, Development Studies, and Theology, to argue for eco-justice for all citizens and encourage ecological solidarity to fulfil the Sustainable Development Goal of an inclusive, safe, resilient,

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and sustainable society. The concept of 'War on Waste' is taken from the series with the same name that started in Australia seven years ago, where a figure, Craig Reucassel, dived deep into the world of waste, intending to make people aware of waste and alternative ways to deal with it, not just changing hearts and minds, but also legislation to deal better with waste.[3] The Department of Environmental Affairs in South Africa used the same concept in different settings to address waste management. Some of the municipalities with service delivery problems were engaged to address these challenges under the theme, War on Waste and War on Leaks project[4] in Butterworth, Eastern Cape, in the Mnquma Local Municipality (2014) to preserve the environment and to create job opportunities. Recently, the Mangaung Metro Municipality initiated a War on Waste project to clean up the city and provide job opportunities for over 2 000 people for the year.[5]

The paper firstly relates the theme, War on Waste, to the 11th Sustainable Development Goal and its implications for the glocal context in the fight against the ecological crisis. The focus shifts thereafter to the complicity of the Christian religion to the ecological crisis and the biblical and historical contributions of the worldwide ecumenical movement and the Pentecostal and Charismatic movements to address it. A Pentecostal eco-theology may inspire active citizenship that works towards an inclusive, safe, resilient, and sustainable society.

## 2. War on Waste and SDG 11

The United Nations Environment Program (UNEP)[6] call waste a "ubiquitous sight" in the environment, and given the complexity and visibility of waste, proper waste management has become crucial. UNEP challenges individuals and cities to become more proactive and holistic in their approach to waste, starting with reducing, reusing, and recycling waste. The call by UNEP for a change in attitude towards waste and viewing it as a valuable resource is a glocal call with ramifications for global and local contexts. The United Nations Sustainable Development Goals (2030), adopted by all United Nations Member States, call for a shared blueprint for peace and prosperity for people and the planet, both now and in the future. They acknowledge that achieving these goals is intrinsically linked to protecting the environment,

[3] The concept, War on Waste, is about more than changing hearts and behaviours. Available at: https://www.thegaurdian.com/lifeandstyle/2017/may/16/change-behaviour-and-the-law-craig-reucassel-gives-rubbish-a-dirty-look and also a video from the Australian Institute at https://australianinstitute.org.au/event/the-war-on-waste-with-craig-reucassel/.

[4] War on Waste and War on Leak projects. Available at: https://www.gov.za/news/media-statements/deputy-minister-water-and-envorinmental-affairs-launches-war-on-waste-and-war.

[5] War on Waste project, Bloemfontein. Available at: https://www.ofm.co.za/centralsa/329327/war-declared-on-waste-in-bloemfonetin.

[6] UNEP.Available at: https://www.unep.org/ietc/who-we-are.

which is threatened by the triple planetary climate change crisis, biodiversity loss, and pollution (UNEP, 2023:1).

This call is also echoed within the South African context, and the South African Municipal Waste Management System[7] is the vehicle through which it can be achieved (UNEP, 2020). Unfortunately, South Africa faces the same challenges with waste management as other Global South countries. Fadhullah et al., (2022) view poor waste disposal practices as hampering integrated solid waste management (SWM) in households and that knowledge from these practices can help with the necessary decision-making for a more sustainable approach.

Abubakar et al., (2022) consider the outcome of such practices on the Global South and the huge environmental and public health costs on residents, with the most harmful effect on the marginalised. They argue further that effective SWM can mitigate certain adverse health and environmental impacts, conserve resources, and improve the liveability of cities. Mugambi (2019:109, 111) agrees that the African continent as an ecological region is adversely affected by industrial pollution. However, they are the least responsible, having the least means to alleviate the ecological crisis.

Okedu et al., (2022) illustrate how the populations of the Gulf utilise a fully integrated waste management system that is a more environmentally sustainable path for waste disposal that mitigates pollutant emissions with controlled technologies. They submit that the high cost of these technologies makes them unaffordable in developing countries, where the best option remains low-cost landfilling. Mugambi (2016:117) agrees that the notions of "empirical science" and "appropriate technology" in the energy sector further exacerbate the exclusion of marginalised populations from mainstream economies, with electricity and gas afforded to the rich, with firewood, charcoal, and other biomass for the poor in rural and informal settlements.

Mugambi (2016:117) argues that as there is no culture-free science and technology, it should be culturally adapted. Africans should embrace ecological stewardship that aims to design and apply scientific, technological, and culturally attained innovation to meet their respective needs and contexts, especially among the youth. Maseno and Mamati (2021) support this concern when they identify an environmental consciousness that has become part of the youth's care for the well-being of creation. The appropriate use of science and technology should be determined glocally, considering both the local and global context. On this, Mugambi (2016:118) concludes that there is great dissonance between proposed "global solutions" and "local perceptions" and that "the hope for successful ecological stewardship in Africa is in endogenous innovation, provided that it passes the test of

[7] In South Africa, waste management is governed by the Constitution of the Republic of South Africa Act 106 of 1996, the National Environmental Management Waste Act No 59 of 2008, and the local municipalities' by-laws to assist waste managers to fulfil their mandate.

scientific rigor and contextual applicability." Parris et al., (2013) argue that poor communities of colour look at environmental issues through a prism of environmental justice that focuses on the unequal distribution of environmental burdens across groups of people. The need exists to move beyond individual beliefs towards more collective behaviour and larger social change.

## 3. SDGs and faith communities

The Sustainable Development Agenda 2030 provides a binding commitment to a substantial transformation of the current development paradigm (Conradie et al., 2016:b104). Scholz (2019:337) opines that environmental problems are intrinsic to social relations, presented by the 2030 agenda of the United Nations and the Paris Agreement (2015) as a "new normative horizon." Average global warming and global zero emissions are addressed as some of the aims of the Paris Agreement (2015) under the United Nations Framework Convention on Climate Change (UNFCCC). Having the principle of "leaving no one behind" and the commitment to human rights, these agreements "mean that transformation processes have to be designed so that they not only avoid harm to climate and ecosystems but promote improvements in human prosperity" (Scholz, 2019:337).

Sponsel (2016:220) uses spirituality as an umbrella term to designate how vast, complex, diverse, and dynamic the interface between religions, spiritualities, and environments is. Radical environmentalism as an ecological consciousness emerges from the heart and goes to the root causes and solutions of environmental concerns (Sponsel, 2016:222). Spiritual ecologies are not just radical, but it is also regarded as revolutionary, contributing to re-thinking, re-feeling, and re-visioning the place of human nature, proving to be a turning point in addressing environmental concerns, the so-called "Great Turning" (Sponsel, 2016:222).

Pellow and Guo (2016) state that there is nothing anti-ecological or environmentalist about religion and spirituality, but it depends on how institutions and leaders articulate, frame, and deploy it, rejecting any claim that religious and spiritual traditions are not suited to promote ecological sustainability. A call for eco-justice captures the need for a comprehensive sense of justice that responds to both economic inequalities and injustice and ecological degradation (Conradie, 2009:31). It serves as a dynamic framework to interlock the web of concern for the carrying capacity of the earth and the interrelatedness of issues, fostering ecological integrity and socio-economic justice.

## 4. Ecumenical contributions that address the ecological crisis

The Greek word for crisis, *krino,* means to decide, as a turning point or a time of danger, suspense and making crucial decisions (Conradie, 2022:215). The roots of

the ecological crisis can be described as a cultural crisis and a failure, having not just an effect on the natural ecosystems, but also on the global economic system and cultural, spiritual, and moral values (Conradie, 2009:14). Conradie (2016: a70) highlights how Lynn White (1967) provides an ecological criticism of Christianity's role in the historical roots of the ecological crisis. Besides the criticism, Christianity also provides ecological wisdom embedded in its resources that can respond to ecological destruction and environmental injustice (Conradie, 2016:a71). This calls for a change of hearts and minds, addressing the environmental footprint of the church, a process Conradie (2016:a72) is glad is happening in all branches of Christianity, including Pentecostalism.

Conradie et al., (2016:99) posit that many Christian communities discern the need for an ecological reformation based on the reformation principle of *ecclesia semper reformanda* expressed in the ecumenical prayer: *Veni, Creator Spiritus,* which means "Come, Holy Spirit, renew your whole creation." The need for an ecological reformation is manifested differently in many parts of the world, with Christians in the Global South (the Pacific, Africa, Asia, and Latin America) being affected the most as exposed and vulnerable through the exploitation of natural resources, industrial production, and environmental degradation by the countries in the Global North (Conradie et al., 2016:100).

Together with Christians from all over the centuries, the ecumenical church believes that the One God, the Almighty Father, is the Creator through the Son (Colossians 1:16) and through the Holy Spirit (Psalm 104:30). The world is the good creation of the Father,. Its God-given goodness is inherent in the cosmos and human beings, a gift from God to us (WCC, 1991:38). There is no "dualism or separation between 'material' and 'spiritual' in the Christian understanding of the world." There are tensions between these two understandings in our present time, but they will be overcome by realising the eschatological vision (1 Corinthians 13:12).

The above confirms the trinitarian understanding of God's relation to the world as creation, the one and same Triune God who is active in all aspects of God's work, with the Son holding all things together (Col. 1:15) and the Holy Spirit giving life, inspiring, and empowering creation to the fulfilment of its destiny (WCC, 1991:39). It means that "the entire creation through the presence and activity of the Triune God in it, is full of his glory (Isa. 6:3) and in the end will be transformed by participation in God's glory (Rom. 8:21)." Creation is constantly under threat by death and decay, natural catastrophes, and suffering created by humans so that the whole of creation are still in bondage to decay and groaning travail (Rom. 8:21-22).

Human beings are called to be co-operators with God, stewards of God in creation care, but have become disobedient and abuse and exploit God's nature, destroying the environment and human beings through science and technology (WCC,

1991:41). Through Christ the first-born of creation, his followers are now set free to discover their stewardship in relation to God's creation. It places an ethical responsibility on them in dealing with creation and the environment, knowing that the destiny of creation is in God's hands and will bring its fulfilment in a new heaven and a new earth.

Andrianos et al., (2019:9) invite the global ecumenical movement to adhere to the Wuppertal Call towards a comprehensive ecological transformation of society, answering to an urgent crisis that demands of them to read the signs of the times, hear God's call, follow the way of Christ, discern the movement of the Spirit, and recognise positive initiatives from the worldwide church. Ecumenical concerns for justice amid poverty, unemployment, and inequality, a participatory society over violent conflict, and sustainability over ecological degradation were not always addressed.

The Wuppertal Call admits the complicity of Christians to the root causes of the ecological crisis, calling it a bondage to sin that, among others, includes arrogance and pride to assume the whole creation centres around humans; trapped by the desire for unlimited material growth driven by consumerist greed; exploited God's gifts and hurt the human dignity of our fellow humans; alienated from ancestral land and indigenous wisdom, animals as co-creatures, and the earth as our home; overcome by folly, injustice, denial and greed; and slow to take responsibility to address the crisis (Andrianos, 2019:10).

The authenticity of an ecumenical witness is undermined by a range of distortions of the gospel, toxic narratives, and theologies that legitimise death and destruction, like the pseudo-gospel of emphasising the accumulation of wealth and prosperity. The comprehensive ecological transformation hoped for by a groaning creation is found in the Triune God, that Covenant with all of creation and all generations (Genesis 9:12), that reveals God's presence in Jesus Christ (Colossians 1:15) and the renewing power of the Holy Spirit (Psalms 104:30). It requires both criticism of oppressive structures and a commitment to the healing of creation (2 Chronicles 7:14).

A paradigm shift is needed "from anthropocentric orientation to that of the whole house of God (*oikos*), which inclusively means to deal with ecological justice, economic justice and ecumenical solidarity," which requires "a cross-disciplinarian cooperation and mutual contributions" (Sartorius, 2016:92). Van der Westhuizen (2020:4) views biblical creation as constructing and maintaining activity, whereby different interrelated creatures create and take part in the creating activity and are brought into differentiated interrelations and forms of interdependence that are both fruitful and life-furthering.

Personal and structural ecological sin demands a conversion that goes beyond the personal confession of sin to encompass cosmic dimensions—an earth-centred faith requiring total and comprehensive transformation (Conradie, 2022:231).

Kritzinger (1991:13) regards the interconnectedness and interrelatedness of all living and non-living forms as one important theological product of the ecological crisis. The way to promote the well-being of humans is to foster moral ecological behaviour (Kritzinger, 1991:14). Kritzinger (1991:15) argues that human beings and the created order are not the centre of the universe, but God, and proposes a comprehensive missionary approach.

Kaoma (2016:161) asserts that the Christian mission should participate in the ecological crisis, loving, and caring for creation as part of God's sacred garden, focusing firstly on God as the Creator, the one who loves, cares, and sustains creation *(missio Creator Dei),* and secondly on Christ as the ancestor of all creation. Kaoma (2016:163-164) broadens the concept of *missio Dei,* which tends to focus more on the anthropocentric element in God's mission, to the concept of *missio Creatoris Dei,* which encompasses the entire cosmos. Kaoma (2016:172) points out that the Nicene Creed limits redemption to humanity and proposes an ecological creed that accepts Christ as the redeemer, guardian, and ancestor of all creation. In confessing Christ as our ecological ancestor, we find our common humanity as ontologically and morally related beings, dealing with ecological sin as personal and structural towards humans and the non-human world (Kaoma, 2016:175).

Ecumenical calls for climate justice and the recognition of climate debt align with the prophetic tradition of speaking truth to power. Orthodox, and Evangelical Christians may well be concerned that external criteria (ecological sustainability) are applied to critique Christianity. The centre of gravity in global Christianity is moving South and East and finding proliferation in the multiple forms of Pentecostalism. Christianity in the Global South needs to figure out what this truly means, given the contested and tainted legacy of Christianity and the vibrancy of other religious traditions.

Conradie (2019:43) admits that this story can only be told ecumenically, acknowledging the deep confessional divides in an understanding of consummation as restoration (Reformed), elevation (Roman Catholics), divination (Orthodox), replacement (Anabaptist), and recycling (liberalism). Conradie (2019:44) expresses the hope of keeping these voices together and providing an interpretive lens to tell the story of our times. As already indicated in the sections on the impact of the ecological crisis on marginalised communities, the Global South bears the brunt of it in various ways. With Pentecostalism growing the fastest in the Global South, its adherents are also affected by it, and Pentecostal eco-theology is now of utmost importance.

## 5. Pentecostal eco-theology promotes the "full gospel"

Davis (2021:5) uses the understanding of the five-fold gospel in Pentecostalism, the doctrines of Christ as Saviour, Coming King, Sanctifier, Healer, and Spirit Baptiser, to

provide the theological basis for a Pentecostal eco-theology. From this theological basis, Davis (2021:16) argues against an individualistic and anthropocentric understanding of ecology, opting for a Pentecostal perspective that "sees all of creation as being redeemed and set apart for worship and eschatological participation in the life of the Spirit."

Kgatle and Chigorimbo (2024) regard a pneumatological imagination as a relevant framework to address the SDGs. Priorly, Kgatle (2022) asserts that Pentecostal and Charismatic Christianity do not emphasise their theology of pneumatology in engaging with the environmental crisis. Part of the pneumatological framework is a holistic Pentecostal eco-theology that transcends the anthropological and anthropological focus of the full gospel towards the inclusion of creation, environmental cleansing, ecological healing, and renewal, and an eschatologically inspired environmental stewardship (Kgatle & Chigorimbo, 2024:8). Based on Acts 2, such imagination has certain contours like a multisensory hermeneutic that transcends a focus only on the afterlife towards this worldly involvement, the ability to function in multicultural and multilingual domains, and to elevate marginal voices.

Although Kgatle and Chigorimbo (2024:9) apply these contours of pneumatological imagination specifically to the SDGs of hunger and poverty eradication, it is also applicable to SDG 11, which concerns this article, namely to create safe, inclusive, resilient, and sustainable spaces. Odey et al., (2023) argue that a Pentecostal theological spirituality should include ecological preservation, biodiversity conservation, ecological ethics, and sacred places. With their theological and religious traditions that are built around sacred places and the influence they have on adherents, Pentecostal movements can have a positive impact to create a better and safer space for the conservation of biodiversity, environmental ethics, and a sound eco-theology (Odey et al., 2023:2).

A true account of the "full gospel" for Pentecostals would be to expand gospel proclamation from the salvation of individual souls and otherworld heaven to the cosmic scope of the Spirit's redemptive and transformative work (Davis, 2021:18). Swoboda (2015) prefers that Pentecostal believers see the Spirit in creation in the Old Testament and the baptism of the Spirit in the New Testament as a continuation of the same Spirit. With eschatology being the main cause of Pentecostal ignorance of ecology in the past, Swoboda (2015) opts for care for the earth as part of the eschatological mission of the church, "The Spirit-baptised Creation is always preparing the human person for fuller expressions of the Spirit-filled life… creating a space where God can be 'all in all' (1 Corinthians 15:28)."

## 6. Prosperity gospel and ecological care

The charismatic vision of a prosperous African future and the relationship between neoliberal, consumerist capitalism, and charismatic Pentecostalism have both

economic and environmental consequences. De Witte (2018:80) illustrates how a church is located close to a dumpsite of technological waste in Ghana, deriving from this that there exists a link between the new opportunities for economic success and prosperity preached by the church and the bare economic survival of the poor. De Witte (2018:80) states that "charismatic Pentecostalism, it seems, thrives on this insecurity surrounding the tension between the ever more visible possibilities and promises of participation in the global economic order and the harsh realities of marginalisation and exclusion from economic success." This link between "buy something new" of consumerist capitalism and "do something new" of charismatic Pentecostalism results in churches that celebrate wealth, consumption, and material progress, and them operating as business enterprises, taking over the role of the state.

The limits of these success stories lie in the encroaching poverty outside the walls of these wealthy auditoriums (De Witte, 2018:82). She further points out that these characteristics are indicative of the individualised prosperity promoted by Pentecostalism—a prosperity gospel that is partially reactionary and exploitative It is not a liberation theology that challenges structural inequality and oppression, but rather grows on capitalist principles of concentrated wealth accumulation and consumerism. Prosperity theology and God's blessing can be an excuse for people to be greedy and choose religious competition above nature-based practices that preserve creation; individualised conversion can stand against communal understandings of earth care (Robert, 2015:83). The prosperity gospel finds its roots in classical Pentecostalism but developed extensively within the Neo-Pentecostal movement as a part of the redemption package for Christians (Ijaola, 2018:138).

There are three concerns about the prosperity gospel. The first is a theological concern about the hermeneutical basis for the prosperity gospel; the second is sociological, unravelling its modes and impacts on society, individuals, and families; and the third is philosophical, interrogating its rationality and morality. Conradie (2022:232) identifies a prophetic critique of the propagation of the prosperity gospel in society as important in the struggle towards an ecological reformation, which addresses the complicity of the Abrahamic religions to the root causes of climate change, especially the Christian traditions. Maseno and Masati (2021:2) agree that the prosperity gospel, with its emphasis on materialism, consumerism, abundance and prosperity, contributes to a lack of environmental concern with Pentecostals.

## 7. The Spirit that creates and sends (mission Spiritus)

Emphasising conversion, Pentecostal practices can start with acknowledging their complicity in harming and destroying God's creation and, through responsible hermeneutics, turn members into agents of information and advice to the community

(Davis, 2021:19). After citing some global efforts by Pentecostals, embedded in their local contexts, Davis (2021:24) concludes that there is huge "potential for Pentecostal denominations, churches and individuals to participate in the holistic redemptive activity of the Spirit."

As the Wuppertal Call indicates, it starts firstly with an admission of our complicity and bondage to sin that includes our arrogance to think the whole universe revolves around us as humans, our sinful desires and consumerist greed, our exploitation of the dignity of others, our alienation from nature and the animal world, and our slow response to responsibility for our common home. Pentecostal eco-theology can contribute to a more inclusive, safe, resilient, and sustainable home for all when they see conversions as part of the "great turning." As indicated by some of the contributions above, it means helping find the root causes of such harmful behaviour and actions and activating members as citizens of this common home to work for eco-justice and eco-wellbeing.

Yong (2015:125) finds a connection between a theology of creation and missiology within pneumatology because the Spirit that creates is the Spirit that empowers us for mission (*missio Spiritus*). Yong (2015:127) contends that the Christian mission is always primarily *missio Spiritus*, which is evident from the doctrines of creation, redemption, outpouring of the Spirit, and the last days. Yong (2015:29) states that "the Spirit who empowered the Son and who was poured out upon and filled the apostles is the same Spirit who continues to accomplish the redemptive work of God in Christ and through the church in the post-apostolic period."

At this point, we find the basis for our continuation of the *missio Dei;* as people of the eschatological Spirit that have a glimpse of the world that is to come, we can enact the works of the kingdom in anticipation of the full glory that is to be revealed. Yong (2015:130) states that "the Spirit is both present (having already introduced the coming reign of God) and yet also absent (still fully to establish the righteousness of God)." The Spirit becomes the eschatological engine that drives the redemption, reconciliation, renewal, and restoration of creation to become a dwelling place for the Spirit.

## 8. Towards a Pentecostal eco-theology of stewardship

A Pentecostal eco-theology of stewardship forms an important part of this dialogue, and Pentecostals should seriously engage their own obstructionist attitudes to care for God's creation. Robert (2015:84) chooses to replace a paradigm of dominion with a paradigm of stewardship where ecologically unsustainable practices are criticised for being signs of privilege and consider the theologies of place environmentally. Rice (2014:377) proposes a Pentecostal ecology that is measurable and in line with the complex web of science, not overstepping its boundary in areas where

it is unqualified to speak and cultivate an intellectual climate among Pentecostals. This requires two changes from Pentecostalism: firstly, a care for the earth that is highly valued as a Christian virtue and, secondly, not to look at science with suspicion and as an enemy of faith, but how it enhances each other (Rice, 2014:278).

Pentecostal eco-theology should take the need for a radical ecological reformation of Christianity seriously, moving beyond notions of just being stewards and priests of environmental care towards greater human responsibility. The proposal for ecological stewardship in the African context by Mugambi (2016:117) is also helpful to find traces of what such stewardship entails for an intergenerational approach to ensure that no one is left behind. A Pentecostal eco-theology is possible and authentic "if it stays in the Spirit and expressed in the form of a humble prayer: *Veni, Creator Spiritus*! Come Holy Spirit, renew your whole creation!" (Conradie et al., 2016:b106). Pentecostals are people of the Spirit and, as Yong points out, regard themselves as the ones sent by the Spirit (*missio Spiritus*), but a more trinitarian approach is inclusive of the *missio Dei*, the Father as Creator (*Creators Dei*), the Son as Redeemer and more specifically within an African perspective as our ancestor.

A trinitarian approach does not separate the person and work of the Spirit from the other three persons in the Godhead but finds within this perichoretic relationship a basis for us to exist with one another in our common home. Davis (2021) proposes a comprehensive Pentecostal eco-theology, which is a step in the right direction, answering the Kairos call to the ecumenical movement, "the urgency of the situation implies that a comprehensive response cannot be delayed" (Adrianos et al., 2019:12). It is a commitment towards the renewal of liturgical and spiritual practices and church traditions on creation; an ecologically sensitive reading and study of biblical texts; nurturing eco-congregations; an intersectional focus that is inclusive of gender justice and intergenerational solidarity; includes eco-theological reflections in education; cultivates an ecological ethos; and has an ecologically responsible laity in the workplace, lifestyle, and worship (Andrianos et al., 2019:11). Maseno and Masati (2021) also support a Pentecostal eco-theology that is culturally relevant, are sensitive to local contexts, and sustainable ecological engagement and praxis that finds expression in their worship, sermons, prayers, and pilgrimages.

## 9. Conclusion

The concept of the War on Waste situates our conversation about the right of every human being and community to a safe, inclusive, sustainable, and resilient environment envisioned by the SDGs and frameworks in the local and global contexts. It has become evident that a comprehensive ecological transformation is needed to

address the fight against waste through a circular approach in the "triple hierarchy" of reuse, recycle, and dispose, and to get eco-justice for marginalised communities and eco-wellbeing for all.

A comprehensive Pentecostal eco-theology should take the proposed critical and constructive task inherent in a radical ecological reformation seriously, engaging the root causes for the ecological crisis, especially considering the biblical basis of the prosperity teachings that are so prevalent in the Global South that feed consumerist greed which encourages a "culture of waste," as a people that puts a high value on conversion, to consider including eco-wellbeing as an integral part of personal transformation. Considering themselves as a "people of the Spirit," Pentecostals should engage with an eschatology that regards the material world as only prepared for the fire in order to develop a comprehensive Pentecostal eco-theology that activates members as being part of the whole church that takes the whole gospel to the whole world, wherever they live, work, or worship to seek eco-justice and eco-wellbeing for all in our common home.

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