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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



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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



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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.

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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,

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and that ethos comes with social and religious practices that make Pentecostalism more successful in bringing economic change than secular NGOs.

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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

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