

Pentecostalism and Its Implications on Social-Economic Development in Post-Independence Nigeria

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Abstract

This study explores the influence of Pentecostalism on Nigeria's socio-economic development since independence, with a focus on how Pentecostal churches foster economic empowerment, entrepreneurship, education, and social values. Anchored in Max Weber's The Protestant Ethic and the Spirit of Capitalism (1930), the research views Pentecostal teachings on hard work, discipline, and divine reward as drivers of entrepreneurial ambition and financial independence. Many Pentecostal churches offer practical skills training in areas like tailoring, ICT, farming, and small business development, thereby promoting a form of spiritualized capitalism rooted in religious ethics. Additionally, using Social Capital Theory, the study examines how Pentecostal congregations foster strong social networks built on trust, shared values, and mutual support. Through fellowship, charity, and community service, Pentecostalism enhances social cohesion and collective responsibility. However, the study also critiques the excessive focus on prosperity in some Pentecostal teachings, which may fuel materialism, widen the gap between clergy and laity, and divert attention from structural poverty and inequality. The findings underscore Pentecostalism's potential to drive positive change, but also warn against imbalances that could hinder inclusive development. A more holistic theological and social approach is recommended—one that merges spiritual growth, economic upliftment, and communal care for national transformation.

Keywords: community participation, entrepreneurship, Pentecostalism, prosperity gospel, socio-economic development

1. Introduction

This study explores how Pentecostalism - one of the fastest-growing Christian movements in Nigeria - has shaped the nation's social and economic development since independence in 1960. Pentecostalism is known for its lively worship, emphasis on personal encounters with God, and belief in the power of the Holy Spirit. Since its rise in Nigeria, the movement has gone beyond religious practices to influence values, social behaviour, and economic practices (Obadare, 2023; Omenyo, 2021).

Many Pentecostal churches have introduced programs that promote self-reliance, personal development, and economic empowerment. These include training in entrepreneurship, support for education, and various forms of charity aimed at improving people's lives. In doing so, Pentecostalism has played a role in reshaping family structures, encouraging youth development, and boosting community participation. It has empowered many Nigerians to take charge of their economic futures and has introduced new ideas about success and progress (Ukah, 2022).

However, critics point out that Pentecostalism's emphasis on prosperity messages - often called "prosperity gospel" - can lead to unhealthy materialism and may widen the gap between the rich and the poor. Some argue that this focus on individual success can take attention away from addressing broader social and economic inequalities (Adedibu, 2020a). This study, therefore, aims to investigate whether Pentecostalism has ultimately been a help or a hindrance to Nigeria's overall development.

Historically, Pentecostalism emerged as a global Christian revival movement in the early C20th, gaining widespread attention through the Azusa Street Revival of 1906 in Los Angeles. In Nigeria, it began to spread rapidly in the 1970s and 1980s, largely through indigenous revival movements and charismatic leaders (Ukah, 2022). It emphasizes spiritual gifts such as speaking in tongues, healing, and prophecy, which believers see as signs of divine empowerment. These spiritual experiences appeal deeply to many Nigerians who seek personal and transformative encounters with God in their daily lives (Omenyo, 2021).

Scholars such as Ruth Marshall (2020) and Ebenezer Obadare (2023) argue that Pentecostalism in Nigeria is more than a religion: it is a social force. Churches use radio, television, social media, and public crusades to influence public behaviour and national values. They often promote messages of hard work, honesty, personal discipline, and financial prosperity (Obadare, 2023; Marshall, 2020). These values have helped shape the aspirations and lifestyles of millions of Nigerians, especially young people.

At the same time, Pentecostalism's focus on individual financial success and miraculous breakthroughs may reduce attention to systemic problems like poverty, unemployment, and corruption. Critics warn that this individualistic outlook can overshadow the importance of collective responsibility and social justice (Adedibu, 2020b).

This study addresses a critical gap in research by examining how Pentecostalism has practically had an impact on Nigeria's social and economic development. While Pentecostal churches are known for their focus on charity, education, and financial empowerment, it remains to be seen whether these efforts produce long-term societal benefits or simply offer short-term emotional or financial relief.

1.1. Study Objectives and Questions

The primary objective is to assess the positive and negative impacts of Pentecostalism on Nigeria's post-independence development. Specifically, the study asks:

1. How has Pentecostalism influenced Nigeria's socio-economic development, especially in entrepreneurship, education, and charity?
2. In what ways do Pentecostal churches support self-reliance, personal growth, and financial empowerment?
3. How has Pentecostalism shaped social values such as family, community life, and moral behaviour?
4. Has the prosperity gospel contributed to materialism or increased economic inequality?
5. What overall role has Pentecostalism played in Nigeria's post-independence progress?

1.2. Significance of the Study

This study is important because it sheds light on how religious movements can influence a country's development. Pentecostalism not only teaches spiritual values but also promotes economic self-sufficiency and social engagement. The study shows how Pentecostal churches have helped many Nigerians gain skills, education, and financial confidence. It also explores whether their prosperity teachings are helping or hurting society in the long run.

Understanding this relationship can help religious leaders, policymakers, and development experts create better strategies for social and economic growth. It also offers insight into how faith-based institutions can either support or challenge development goals.

1.3. Scope and Limitations

The study focuses on Pentecostal churches in Nigeria and their influence on social and economic development since independence. It examines church-led programs in entrepreneurship, education, and welfare, as well as how these influence social structures like family and community life. However, it does not cover all Pentecostal denominations or account for all individual experiences due to Nigeria's large religious diversity. Data limitations and regional variations in church practices may affect the generalizability of findings.

The study practically clarifies the following relevant definitions of terminologies:

Pentecostalism: a Christian movement emphasizing spiritual gifts like healing and prophecy.

Socio-Economic Development: growth that improves people's social welfare and economic opportunities.

Entrepreneurship: creating businesses to generate income, employment, and economic growth.

Community Participation: active involvement in community projects and social improvement efforts.

Prosperity Gospel: belief that faith and giving lead to material wealth blessings.

This study aims to fill key gaps in understanding how Pentecostalism affects Nigeria's social and economic growth. Although Pentecostal churches are known for supporting entrepreneurship, education, and charity, little research has been done on whether these efforts bring lasting improvements or only short-term help. Past studies also tend to miss how Pentecostal values shape social behaviours, family life, and moral standards, and how these factors impact economic development. Additionally, there has been limited focus on the effects of prosperity preaching, which may encourage materialism and increase economic inequality. By examining these areas, this study provides a clearer picture of both the benefits and potential challenges of Pentecostalism in Nigeria's progress since independence.

2. Literature Review

2.1. Theoretical Framework

This study is based on two major theories: Max Weber's Protestant Ethic and the Spirit of Capitalism and Social Capital Theory. These help explain how Pentecostalism affects social and economic development in Nigeria after independence. Max Weber (1930) believed that certain Christian teachings, especially among Protestants, encouraged people to work hard, save money, and avoid wasteful lifestyles. These habits, he said, helped societies to grow economically. Today, many Pentecostal churches in Nigeria also teach their members to work hard, start businesses, stay disciplined, and trust God for success. These teachings can help people become more financially stable and confident (Weber, 1930).

The second theory, Social Capital Theory, focuses on the importance of relationships, trust, and support among people. Scholars like Bourdieu (1986) and Putnam (2000) say that people who are part of close-knit communities often share help, ideas, and opportunities. In Nigerian Pentecostal churches, members often support each other through mentoring, business partnerships, prayers, and welfare support. These relationships can help reduce poverty and promote personal growth.

By using these two theories, the study shows how Pentecostal churches in Nigeria provide not just spiritual help but also practical support for development. These churches influence how people live, work, and relate with others, which can lead to better lives and stronger communities.

2.2. Understanding Pentecostalism in Nigeria and How It Has Affected the Nation's Growth

After Nigeria gained independence in 1960, the country went through many changes, politically, economically, and spiritually. One of the biggest spiritual movements that took root and grew rapidly in this period was Pentecostalism. Simply put, Pentecostalism is a type of Christianity that strongly believes in the power of the Holy Spirit, miracles, speaking in tongues, healing, and lively worship. Unlike older churches like the Catholic or Anglican churches, Pentecostals focus more on personal experience with God, modern preaching styles, and practical teachings about success, wealth, and personal breakthroughs (Kalu, 2008).

Pentecostalism started slowly in Nigeria during the early C20th, but it became much more noticeable after independence. Many Nigerians, frustrated by the economic hardship, political instability, and corruption that followed independence, were attracted to the hope and promises of a better life that Pentecostal churches preached. By the 1980s and 1990s, popular churches like the Redeemed Christian Church of God (RCCG), Winners' Chapel, and Christ Embassy became household names, attracting large crowds with their energetic worship and teachings on prosperity (Marshall, 2009).

These churches did not just grow in numbers but they also they began to play a big role in the country's socio-economic development. Many Pentecostal leaders began to encourage entrepreneurship, education, and hard work. Churches started building schools, universities, and vocational centres. For instance, Covenant University (established by Winners' Chapel) and Redeemer's University (established by RCCG) have helped thousands of young Nigerians access quality education (Ukah, 2020).

Also, Pentecostal churches became platforms for social mobility. Members are often taught to dream big, start small businesses, and trust God for success. Through teachings, mentorship, and even financial support like church-run cooperatives and business seminars, these churches have empowered people, especially the youth and women, to start businesses and become financially independent (Ojo, 2010).

However, it is not all positive. Some critics argue that the prosperity message can sometimes lead people to ignore hard work or social responsibility, focusing only on personal wealth. There have also been concerns about manipulation and the lavish lifestyles of some church leaders (Adedibu, 2020a). Despite this, many still see Pentecostalism as a force for good, helping people cope with Nigeria's tough economic conditions and providing hope where the government often fails.

In summary, Pentecostalism in post-independence Nigeria has been more than just a religious movement. It has shaped the way many Nigerians think about success, wealth, and community support. While not without its flaws, its influence on education, entrepreneurship, and youth empowerment has played a role in Nigeria's socio-economic development.

Pentecostal churches in post-independent Nigeria have significantly contributed to the economic empowerment of their members, particularly by promoting skills development, financial assistance, and social values. First, many Pentecostal churches offer practical skills training, like tailoring and farming, which enable members to launch their own businesses and work towards financial independence (Ilo, 2020). Additionally, these churches often provide microloans or financial support, helping members start small businesses, especially when traditional loans are unavailable (Ukah, 2016). Another critical component is Pentecostal teachings that promote discipline, hard work, and saving, encouraging members to manage their finances responsibly (Obadare, 2018). Furthermore, churches provide networking opportunities where members support each other's businesses, fostering growth through shared resources (Gifford, 2004).

Pentecostalism in Nigeria also profoundly influences social values, particularly in areas like family life, community involvement, and moral standards. Firstly, Pentecostal teachings emphasize strong family bonds by encouraging marriage, fidelity, and child-rearing within a Christian framework,

which strengthens family unity and instills values such as respect and discipline (Gifford, 2004). Secondly, these churches advocate active participation in church and community activities. Members support one another through prayers, financial help, and community service, which fosters social ties and builds support networks for those in need (Marshall, 2009). Lastly, Pentecostal teachings promote moral living by encouraging behaviours like honesty and integrity while discouraging actions such as premarital sex, smoking, and drinking (Asamoah-Gyadu, 2005). This clear moral guidance benefits individuals and families (Gifford, 2004). Thus, Pentecostal teachings have a positive impact on Nigerian social values by nurturing family relationships, encouraging community engagement, and promoting high moral standards.

However, the emphasis on prosperity preaching within Nigerian Pentecostalism, known as the "prosperity gospel," has both economic and social implications. This doctrine often links financial success with strong faith, prompting members to give money to the church in exchange for promises of material blessings. Many church leaders grow wealthy from these donations, while much of the congregation remains poor, widening the economic disparity between leaders and followers (Gifford, 2004). Additionally, this message sometimes shifts focus away from practical poverty solutions, such as education and saving, causing members to rely on miracles rather than their own efforts (Ukah, 2016). Prosperity preaching can also lead to materialism by framing wealth as a symbol of God's favour. This viewpoint encourages people to pursue luxury items as a demonstration of their "blessed" status, which contributes to consumerism and materialistic values (Marshall, 2009; Asamoah-Gyadu, 2005). In summary, while the prosperity gospel offers hope, it can also increase economic inequality and encourage materialism.

Pentecostalism's effects on Nigeria's socio-economic growth are both positive and negative. On the positive side, Pentecostal churches promote entrepreneurship and self-reliance, inspiring members to start businesses and become financially independent, which boosts job creation, skills development, and economic progress (Ojo, 2008). Many Pentecostal churches also engage in charitable work, such as providing education, healthcare, and social services, especially in areas lacking government support. These efforts help reduce poverty and support local communities (Ukah, 2016).

Conversely, the prosperity gospel's unbalanced emphasis on wealth as spiritual success may contribute to materialism and create a wealth divide between church leaders and members. By focusing on individual prosperity, some teachings overlook larger social challenges like corruption and unemployment, thus limiting the church's capacity to address systemic socio-economic issues (Ilo, 2020). While Pentecostalism aids economic growth through entrepreneurial support and charity, it may also encourage materialism and fall short of addressing broader socio-economic challenges.

2.3. An Overview of Other Historians on the Concept of Pentecostalism/Pentecostals

Pentecostals are Christians who highlight personal experiences with God through the Holy Spirit. This movement began in the early C20th and has rapidly expanded globally. A defining belief among Pentecostals is the practice of speaking in tongues, viewed as evidence of the Holy Spirit's presence. They assert that being filled with the Holy Spirit enables believers to express their faith more powerfully. Furthermore, Pentecostals place significant importance on divine healing, prophecy, and miracles, holding the belief that God can intervene in daily life to instigate positive changes.

Worship services in Pentecostal churches are characterized by their lively and energetic nature, often incorporating contemporary music, dancing, and passionate preaching. This vibrant worship style fosters a strong sense of community and belonging among congregants. Many Pentecostals believe their faith should translate into practical action, motivating them to participate actively in their communities through social work and evangelism.

Pentecostalism encompasses a broad spectrum of groups and churches, ranging from those adhering to traditional practices to those embracing modern approaches. Despite these variations, what unites

Pentecostals is their focus on personal spiritual experiences and a desire to share their faith with others (Adogame, 2013; Olowu, 2015).

Several scholars have investigated the role of Nigerian Pentecostals as a public policy issue, emphasizing moral reform through disciplinary functions rather than engaging in deliberative discussions. Afe Adogame (2013) highlights that Nigerian Pentecostalism responds to perceived moral decay in society, advocating for values such as honesty and family cohesion while limiting open discussions of differing opinions. This focus on moral rectitude fosters a community centred on conformity to specific Christian values.

Dele Olowu (2015) supports this view by describing these churches as "disciplinary institutions" that promote certain moral standards through teachings designed to ensure adherence among members. The emphasis on controlling individual behavior and reinforcing communal moral codes tends to prioritize discipline over dialogue, making these communities less willing to consider varying perspectives. Birgit Meyer (2014) also notes that Nigerian Pentecostal churches often position themselves as moral guardians in a swiftly changing society, providing spiritual solutions to social challenges. This further strengthens their role as advocates for moral reform, focusing on behavioural change instead of fostering public debate on broader societal issues. Together, these scholars demonstrate that Nigerian Pentecostals function as a counter public that promotes specific moral values while sidelining the need for deliberation and dialogue. Adeboye (2016) asserts that Nigerian Pentecostals represent a counter public with primarily "disciplinary" functions, emphasizing moral reform over deliberative debate. She further states that Pentecostalism is a public phenomenon, not as a state creed, but in terms of its visibility in public life. Her perspective views Pentecostalism from a functional and output-driven angle. John Ojo (2017) contends that Pentecostalism has transformed the Christian message by emphasizing the Holy Spirit and creating an environment to practice spiritual gifts. Ojo represents Pentecostalism as a litmus test for the Christian message, suggesting that the presence of the Holy Spirit signifies the potency of that message. Meanwhile, Rosalind Hackett (2018) notes that in Nigeria, the term "Pentecostal" is often used by revivalist movements to highlight the centrality of the Holy Spirit in church activities. Finally, Adedibu and Benson (2019) argue that "Pentecostalism" should be understood as experiential Christianity, culminating in believers' baptism in the Holy Spirit, evidenced by speaking in tongues. Thus, Pentecostalism is inherently linked to tangible expressions of faith through speaking in tongues.

2.4. Brief History of Pentecostalism in Nigeria: Pre- and Post-Independence

Christianity was introduced to Nigeria with the return of Christian slaves, starting in 1838. However, missionary efforts began earlier in 1786 when the Methodist Wesleyans from England initiated their work. The slave trade was also significant during this time. On September 24th, 1842, Freeman arrived in Badagry from a ship that brought him from Cape Coast, marking the true beginning of missionary activities in Nigeria. Other important figures in the early church establishment included Rev. Henry Townsend of the Anglican Church, who arrived in 1842; Rev. and Mrs. Hope Wadhell of the Presbyterian Church in 1846; T.J. Bowen of the Baptist Church in 1850; and Father Joseph, who began Catholic missions in Lagos in 1862 and in Onitsha in 1885. These churches are collectively known as the mainline churches (Falk, 1997).

The post-independence era of Christianity in Nigeria can be classified into several stages. According to Maxey's classification, the civil war revival in the 1960s and 1970s marked one significant period, followed by the emergence of Neo-Pentecostal churches in the 1980s. Komolafe (2013) categorized these as Neo-charismatic churches, which include both 3rd Generational Pentecostals and independent Pentecostals. Adeboye noted that a remarkable aspect of Nigerian Pentecostalism is its local roots, which have been enhanced by external influences from the global Pentecostal movement (Komolafe, 2013).

Matthew Ojo (2008) described the characteristics of the Holy Spirit's movement in Nigeria as a charismatic movement. He pointed out that while the charismatic renewal began as an indigenous

initiative, by late 1972, the influence of American Pentecostalism became apparent. This was facilitated by U.S. Pentecostal evangelists who either visited Nigeria to conduct evangelistic programs, often labeled as crusades, or sent literature that spread their teachings. Ojo (2008) outlined three phases in the development of this movement in Nigeria. The first phase, from 1974 to the late 1970s, saw Christian Corps laying the foundation of the renewal. The second phase, from the late 1970s to the mid-1980s, involved the movement's growth, primarily sustained by southern Nigerians moving to the North. The third phase began in the mid-1980s, characterized by indigenous Northern Christians taking on leadership roles and adapting the movement to reflect regional and cultural factors (Ojo, 2008).

Gaiya, in his analysis of the Pentecostal revolution in Nigeria, cited Gifford, stating that the terms "Charismatic/Pentecostal" and "Evangelicals" or "Fundamentalists" are often used interchangeably in Africa. He argued that much of African Pentecostalism is influenced by American and British teachings on faith, prosperity, miracles, speaking in tongues, and the concept of being born again. Gaiya concluded that Nigeria's Charismatic/Pentecostal churches are not uniform; they vary from conservative to innovative and even syncretic (Gaiya, 2002.). This raises questions about how the influences of early Pentecostal leaders in Nigeria shaped the responses and developments seen in the post-independence period.

2.5. The Public Impact and Responses on Socio-Economic Development in Post-Independence Nigeria and Future Prospects

The following points highlight the public impact and responses regarding socio-economic development in post-independence Nigeria, along with future prospects:

- a. **Addressing Local Issues/Epidemics/Pandemics:** Joseph Babalola and Garrick Braide from the Anglican Church effectively addressed local health crises. Their use of blessed water to treat serious diseases was a notable aspect of the Pentecostal movement. According to Omoyajowo (1995), many individuals suffering from various illnesses were healed when they visited Oke-Oye. Significant miracles were reported through prayer bells and the consumption of a consecrated stream called Omi Ayo, meaning "Stream of Joy." This practice was essential to the early Pentecostal movement in Nigeria.
- b. **Social-Political Context:** Pentecostals engaged actively in political activities, forming associations that influenced contemporary politics. Their response to colonial authorities was advantageous, despite enduring significant persecution and, ultimately, sacrificing their lives for their beliefs (Odukoya, 1999).
- c. **Eliminating Gender Barriers for Ministers:** Adedibu and Igboin (2013) note that the spiritual awakening led by Pentecostalism, especially African Pentecostalism, challenged traditional roles in ministry, breaking down gender barriers. This shift represented both a new opportunity and a challenge for established churches in Africa and beyond.
- d. **Promoting Integrity and Honesty in Business:** Pentecostalism aimed to eradicate dishonesty and corruption. Adherents who embodied the principles of true Pentecostalism were often recognized for their integrity in business practices. However, recent trends indicate a decline in these values (Hawthorne, 2020).
- e. **Education:** The establishment of schools and the provision of scholarships significantly contributed to the growth of Pentecostalism. Notable institutions include the CMS Grammar School in Bariga, Lagos, and Barth Freeman Secondary School in Obalende (Adeyemo, 2002).
- f. **Employment Opportunities:** The growth of schools resulted in increased job openings for teachers and lecturers. This expansion created numerous employment opportunities linked to the educational institutions established by Pentecostal churches (Akinyemi, 2015).

g. *Healthcare Service Delivery*: The construction of new hospitals, equipped with medication and qualified medical staff offering free services, was a critical advantage of the Pentecostal movement, positively impacting community health (Ogundipe, 2018).

h. *Contextualizing Salvation and Empowerment Programs*: Pentecostalism shifted from traditional evangelism to include empowerment initiatives for its members. This change led to rapid growth, particularly in the development of evangelistic programs and liturgical practices (Adeleke, 2017).

i. *Probity and Accountability*: Initially, the values of integrity and accountability characterized Pentecostal communities. However, these principles have diminished over time. The future of Pentecostalism appears promising if these values are retained and strengthened (Olayiwola, 2019). In conclusion, the Pentecostal movement has had a significant impact on socio-economic development in Nigeria. By addressing local health issues, promoting education, and fostering employment, it has established a foundation for future growth. Retaining core values like honesty and accountability will be essential for sustaining this progress.

3. Discussion

Pentecostalism has changed the landscape of Christianity worldwide since it began during the Azusa revival in 1901. This movement found its way to Nigeria both before and after the country gained independence. The early reactions to Pentecostalism were largely positive and widely accepted. The movement has significantly contributed to education by establishing schools that offer free tuition, leading to increased employment opportunities. In the health sector, Pentecostal churches have built hospitals and provided free medical services. Additionally, the values of integrity, honesty, and good character were central to the early movement, promoting positive responses from the community.

However, it is important to note that the original characteristics of Pentecostalism, along with its key principles, seem to be fading. This decline is concerning because if the values of integrity, accountability, and holiness - hallmarks of the early Pentecostal pioneers in Nigeria - are not maintained, the movement could face negative reactions from the public. Such a shift could threaten the future of Pentecostalism in Nigeria.

Since Nigeria's independence, Pentecostalism has grown into a significant movement, impacting millions of people. Its teachings combine faith with practical advice, providing both hope and challenges for Nigeria's development. Many Pentecostal churches promote economic empowerment, entrepreneurship, and education. They encourage their members to start businesses and acquire essential skills. This focus on personal growth has resulted in numerous success stories, with churches offering programs on financial management and business development, which ultimately benefits the community.

However, there are drawbacks to this movement. The growing emphasis on prosperity in sermons often shifts the focus to material wealth, overshadowing important spiritual and social values. The concept of the prosperity gospel implies that wealth is a sign of divine favour, which pressures individuals to pursue riches. This can lead to materialism and create a divide between church leaders and ordinary members, especially when financial blessings are not realized by everyone. Moreover, this focus on wealth can divert attention from critical social issues like inequality and unemployment.

While Pentecostal teachings have fostered strong family bonds and encouraged community involvement, the emphasis on personal success can also detract from a sense of collective responsibility. This shift may result in neglecting broader societal issues that require communal action.

In conclusion, Pentecostalism has empowered individuals in Nigeria, providing them with spiritual and economic uplift. However, it also presents risks of increased economic inequality and materialism. By maintaining a careful balance, Pentecostalism can continue to have a positive impact

on Nigeria, fostering both spiritual growth and economic development. It is crucial for church leaders and members to focus not only on personal success but also on the collective well-being of the community to ensure a brighter future for Pentecostalism in Nigeria.

The study examines how Pentecostalism has positively impacted Nigeria, particularly in education and health. It highlights the establishment of free schools, which have provided many young people with opportunities for learning and employment, and the building of hospitals that offer free medical care, improving community health. Additionally, it emphasizes the importance of core values like honesty and integrity practiced by early leaders of Pentecostalism, which helped create trust and a positive reputation for the movement. However, the study also warns about the risks of focusing too much on wealth and success, which can lead to materialism and the neglect of important social issues. By addressing both the positive contributions and potential challenges of Pentecostalism, the study contributes to our understanding of its role in Nigerian society and encourages further research on how the movement can continue to uplift individuals and communities while tackling issues like economic inequality and the need for collective responsibility.

5. Conclusion

Even though this study is a desk research, recommendations for this study can strengthen its practical impact and guide future research. Based on the findings of the study, several recommendations can be made for future research and practice regarding Pentecostalism in Nigeria. Future studies should explore how Pentecostal churches can maintain and promote core values like honesty, integrity, and accountability, as this can help preserve the positive reputation of the movement and foster community trust. Researchers should also examine how Pentecostal churches can engage more actively in addressing critical social issues such as poverty and unemployment. This involvement can strengthen the church's role in the community and demonstrate a commitment to collective responsibility.

In addition, future studies should investigate how churches can balance the emphasis on prosperity with spiritual and social values, including teaching members that wealth is not the only measure of success and that helping others is equally important. Research should focus on how churches can develop programs that support economic empowerment and education; by offering skills training and financial management courses, churches can help members improve their lives and contribute positively to society. Lastly, future research should assess the long-term effects of Pentecostalism on individual and community development, as understanding these impacts can guide church leaders in making informed decisions that benefit their members and the wider community. By following these recommendations, scholars and church leaders can work together to enhance the positive impact of Pentecostalism in Nigeria while addressing potential challenges.

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