**A Theology of Creation, Innovation and Entrepreneurship**

Theological underpinnings of creativity that leads to innovation and entrepreneurship. Sociological analysis of

A Theology of Creativity

+ A Theology of Management

Leads to a Theology of Innovation

+ A Theology of Faith

Leads to a Theology or Entrepreneurship

**Theology of Creativity**

 Wealth comes from the Creativity of God Out of his creativity came the elements, then the gasses, then the stars, then the fruit-bearing earth. Humanity extends that creativity of nature. Creativity is of the very essence of our Godness (i.e of spirituality). The coming of the Holy Spirit releases creativity in people. The freedom from bondages to soul and Spirit that he brings releases creativity.

**Creative Capital**

We have considered land as capital There is also social capital – the relationships that can be turned into wealth But creative capital is a key element of the new informational society. Ideas are multiplying exponentially

**Innovation**

combines creativity with management skills. Results in freedom

**Psychological theories and the Gospel**

Weber: Identified religious beliefs as a driving or restraining force for generating entrepreneurial activity. Entrepreneurship is built on ethical values

McLelland: n-achievement (1969) Massive research globally as to how entrepreneurs develop vs

Marx (1974) in contrast wrote, “The mode of production in material life determines the general character of the social, political and spiritual processes of life. It is not the consciousness of men and women that determine their existence, but on the contrary their social existence that determine their consciousness”.

**Value Systems are a Particular Contribution of Christianity to the Development of Entrepreneurs**

The Bible affirms the internal value systems as causative of national prosperity, though not neglecting systems, structural changes and institutionalisation of values. Jesus moved from legal structures that bound his nation to values systems as preeminent. It is from within, from the heart of a person that come lust, theft, murder, adultery covetousness, wickedness, deceit... (Mark 7:20-22). The whole focus of Jesus is captured in the beatitudes of the Sermon on the Mount (Matt 5:1-12). The Kingdom which he brought is a Kingdom not of food and drink, but of joy and peace in the Holy Spirit (Rom 16:17 ). Christian growth occurs as we are not conformed to this world, but transformed by the renewal of our minds (Rom 12:2). This is a transformation of values. Value Systems are a Particular Contribution of Christianity to the Development of Entrepreneurs

**Family Dynamics and Entrepreneurship**

Studies of the family have shown, for instance, that for a boy three factors are important in producing high “n” achievement (a measure of achievement orientation), parents’ high standards of achievement, warmth and encouragement, and a father who is not dominating and authoritarian… Other studies have shown that fathers must be respected by their sons; but after the boy is capable of achieving something for himself, his father must stop directing every step he takes if the boy is to develop a strong concern for achievement. (McLelland, 1964, pg. 176)

**Revival and Entrepreneurship**

Another study shows that the two great waves of achievement concern in England were each associated with Protestant reform or revival. For example, “The strong concern for Christian perfection in this world tended to produce an achievement orientation in Methodist parents and their sons, which turned boys to business” (McLelland, pg. 177). Fifty years after the revivals the country reached a peak of achievement as these men and women entered national leadership. As the Bible says, Righteousness exalts a nation (Isa 32:17).

**Oppressed Minorities, Migration and Entrepreneurship**

Toynbee developed the thesis in his massive *Study of History*, where he studied 6000 civilizations. An oppressed minority, when liberated generate immense energy that transforms culture. The oppressed minority needs to have sustained a residual of education (as have the Jews) or technical skills, that when social access and access to capital are returned, can enable them to rapidly create new ideas, technology and social directions.

**Woodberry on the Impact of Church Growth Movements (CPs)**

Woodberry (2012), in a more recent, ground-breaking, statistically analysed study expands on McLelland and Max Weber. This article demonstrates historically and statistically that conversionary Protestants (CPs) influenced both the distribution of resources in societies and the rise and spread of stable democracy around the world. CPs influenced democracy directly by shaping democratic theory and institutions and indirectly by creating religious incentives for elites to disperse economic and political power. CPs wanted people to read the Bible, thus they initiated mass education and mass printing. Moreover, organizational forms and tactics that CPs developed to spread their faith proved useful for sustaining long-term, nonviolent social movements.

CP’s used these new organizational forms and tactics to transform their home societies and to moderate colonialism. When faced with CP competition, other groups copied these innovations. Without CP competition, they did not and these innovations were delayed for decades, even centuries. Thus, CP competition drastically increased ordinary people’s access to education, printed material, news, and organizational resources – whether or not they converted to Protestantism. Moreover, the reform movements spurred by CPs increased the rule of law and fostered the creation of early political parties. Together these factors increased the probability of stable democratic transitions.

**Hagen contrasting Modern and Animistic Societies**

Hagen also tells us of a necessary change in worldview from traditional to modern society. In modern society, an achiever is one who sees the world as an orderly place (77). He is one who is in control of his destiny. This is not possible in animistic societies, subject to the whims of spirits, with a cyclical view of life. It is a return to the Biblical concept, that humanity was made to rule and to have dominion over the earth that Hagen discovered here.

**Values Underlying Entrepreneurship**

These have become the basis for the emergence of both a literature on entrepreneurship, and jumped disciplines into spiritual formation and organizational psychology in a literature on values. Benjamin Tonna , a Catholic bishop in Malta (who I first met, discussing his book on The Gospel for the Cities), and Brian Hall, an Anglican psychotherapist developed a whole progressive system of 125 values in the Hall- Tonna values system ( Hall, 1995 , pg. 32 ).

These build on the classical Greek question as to what is a virtuous person? Aristotle developed a short list including prudence, temperance, fortitude, and justice. Aquinas added Paul’s list of faith, hope and charity to become the seven Christian virtues. From the 1960’s a values clarification movement developed, differentiating values form virtues. The human development theories of Kohlberg (1981) on moral development in education, Maslow (1954) on psychological development stages, and Fowler (1981) on Stages of Faith contributed to attempts to identify the various life stages and the emergence or prioritising of different values at each stage. These they related to organizational development processes and phases of lifestyle growth.

**The Church at Forefront of Entrepreneurial Development**

In my classes on urban spirituality, I often begin with a presentation on entrepreneurial spirituality. Faith, wisdom, work, are all essential elements of the spiritual man or woman. They are also integral to Pentecostal teaching. It is also an interesting exercise to contrast the PEC’s with the character of disciples. That character is often forged in contexts of noisy, emotional poor peoples’ churches where a vision of vocation is taught, where a sense of destiny is clear, where a constant spirit of faith is encouraged, where hard work, diligence, thrift, and integrity are expected.