

Article

Not peer-reviewed version

The Theology of Innovation: Unveiling the Divine Spark in Human Creativity

[Pitshou Moleka](#) *

Posted Date: 27 November 2024

doi: 10.20944/preprints202411.1738.v2

Keywords: Theology of innovation; divine spark; spiritual intelligence; ethics of innovation; African theology; African philosophy; Indigenous traditions; African philosophy of technology; eschatology; innovationology; transdisciplinary; sustainability; ecological design; complexity theory; digital humanities; artificial intelligence; cultural heritage; evangelism; virtual church platforms; remote worship; instantaneous translation of sermons; personalized spiritual guidance; religious communities; meditation guides; customized liturgies



Preprints.org is a free multidisciplinary platform providing preprint service that is dedicated to making early versions of research outputs permanently available and citable. Preprints posted at Preprints.org appear in Web of Science, Crossref, Google Scholar, Scilit, Europe PMC.

Copyright: This open access article is published under a Creative Commons CC BY 4.0 license, which permit the free download, distribution, and reuse, provided that the author and preprint are cited in any reuse.

Article

The Theology of Innovation: Unveiling the Divine Spark in Human Creativity

Pitshou Moleka

Managing African Research Network/Kinshasa, DR Congo; pmoleka@resanet.org

Abstract: This article presents a comprehensive exploration of the emerging field of the “theology of innovation,” which seeks to reframe the understanding of human creativity and technological progress within a theological and spiritual framework. Drawing from diverse sources, including biblical hermeneutics, the spirituality of innovation, the ethics of innovation, and the inspiration of spiritual intelligence, the article unveils the divine spark that animates the innovative impulse. Engaging in dialogue with contemporary thinkers from various disciplines, as well as the groundbreaking work of Congolese scholar Pitshou Moleka and his transdisciplinary science of “innovationology,” this article offers a transformative vision for innovation that celebrates its sacred nature and its role in the ongoing work of the divine Creator. By embracing a holistic, spiritually-informed approach to innovation, this paradigm shift empowers us to navigate the complexities of the modern world with a renewed sense of purpose, responsibility, and reverence for the creative potential embedded within the human condition.

Keywords: theology of innovation; divine spark; spiritual intelligence; ethics of innovation; African theology; African philosophy; Indigenous traditions; African philosophy of technology; eschatology; innovationology; transdisciplinary; sustainability; ecological design; complexity theory; digital humanities; artificial intelligence; cultural heritage; evangelism; virtual church platforms; remote worship; instantaneous translation of sermons; personalized spiritual guidance; religious communities; meditation guides; customized liturgies

1. Introduction

The intricate relationship between theology and innovation has long captivated the scholarly mind, challenging the traditional boundaries between the realms of faith and technological progress. Historically, these domains were often perceived as disparate, if not outright antagonistic, spheres of human endeavor. However, a deeper examination reveals a harmonious interconnectedness, where the timeless wisdom of theology can serve as a wellspring of inspiration and guidance for the dynamic and transformative nature of innovation (Volf, 1991; Newbigin, 1989). This groundbreaking article, written from the perspective of a seasoned Christian theologian and philosopher, delves into the emerging field of the theology of innovation. It unveils a paradigm-shifting perspective that transcends the conventional dichotomies between the spiritual and the material, the sacred and the secular. By drawing upon a rich tapestry of theological traditions, philosophical insights, and cross-cultural perspectives, this work offers a radically integrative understanding of the divine spark that resides within the creative impulse of humanity.

2. The Origins and Evolution of the Theology of Innovation

The concept of the theology of innovation is not a novel one, but rather has its roots deeply embedded in the rich tapestry of human history and the Judeo-Christian tradition. From the ancient Mesopotamian civilizations to the biblical narratives, the interplay between the divine and human creativity has been a recurring theme, shaping the course of technological and social progress. In the biblical accounts, we encounter early examples of this interplay, such as the story of Joseph in Egypt,

who was imbued with the Spirit of God and employed his creative ingenuity to devise solutions that transformed the economic and social landscape of the ancient world (Gen 41:37-57). Similarly, the construction of the tabernacle, as recounted in the book of Exodus, reveals the divine inspiration and guidance that empowered Bezalel and Oholiab to design and craft the intricate artistry and functional elements of this sacred sanctuary (Exod 31:1-11). The theological significance of these narratives lies in the recognition that human innovation is not merely a product of individual genius or the forces of nature, but rather a collaborative endeavor between the divine and the human. The biblical writers, in their inspired accounts, underscore the notion that the creative impulse within humanity is a reflection of the *imago Dei*, the image of God, endowing us with the capacity to participate in the ongoing work of creation (Gen 1:26-28) (Middleton, 2005; Brueggemann, 1982). This theological perspective on innovation found further expression in the writings of early Christian thinkers, such as Augustine of Hippo, who emphasized the role of the divine illumination in shaping the creative faculties of the human mind. Augustine's concept of "divine ideas" – the eternal archetypes within the mind of God that serve as the blueprint for the created order – laid the foundation for a deeper understanding of the theological underpinnings of human ingenuity and technological progress (Augustine, *De Trinitate*).

In the medieval period, the theology of innovation found further elaboration in the works of Aquinas, Bonaventure, and other Scholastic theologians, who grappled with the relationship between faith, reason, and the creative endeavors of humanity. These thinkers explored the notion that the human capacity for innovation is a reflection of the divine imprint upon the human soul, and that the pursuit of knowledge and the development of new technologies can be sanctified as a means of honoring the Creator and serving the common good (Aquinas, *Summa Theologica*; Bonaventure, *Itinerarium Mentis in Deum*).

The Reformation era witnessed a renewed emphasis on the theological significance of human creativity and innovation, as thinkers such as Martin Luther and John Calvin stressed the importance of the divine vocation and the sanctification of ordinary human labor and ingenuity. This perspective paved the way for a more robust engagement between theology and the emerging fields of science and technology, setting the stage for the later developments in the theology of innovation (Luther, *On the Freedom of a Christian*; Calvin, *Institutes of the Christian Religion*). In the modern era, the theology of innovation has continued to evolve, drawing inspiration from the insights of process theology, eco-theology, and the emerging field of "science and religion" dialogue. Thinkers such as Pierre Teilhard de Chardin, Thomas Berry, and Sallie McFague have articulated a vision of the creative process as a divine-human collaboration, where innovation is seen as a means of participating in the ongoing unfolding of the cosmos and the flourishing of all creation (Teilhard de Chardin, *The Phenomenon of Man*; Berry, *The Universe Story*; McFague, *The Body of God*). Contemporary theologians and philosophers, such as Jürgen Moltmann, Miroslav Volf, and the African scholar Kwame Bediako, have further developed the theological foundations of innovation, exploring the ethical dimensions, the spiritual significance, and the eschatological implications of human creativity and technological progress (Moltmann, *The Trinity and the Kingdom*; Volf, *Work in the Spirit*; Bediako, *Christianity in Africa*). These thinkers have helped to reframe the discourse on innovation, moving beyond the traditional dichotomies and towards a more integrative, holistic perspective that recognizes the sacred nature of the creative endeavor.

3. The Divine Spark of Innovation

At the heart of the theology of innovation lies the recognition of the divine spark that resides within the creative impulse of humanity. This perspective is firmly grounded in the Judeo-Christian tradition, where the creation narratives in the book of Genesis serve as a foundational text. In the opening verses of Genesis, we encounter the majestic portrayal of the divine Creator bringing forth the wonders of the universe through the power of creation (Gen 1:1-2). Significantly, this narrative then proclaims that human beings are created in the image of God (*imago Dei*), endowed with the capacity to participate in the ongoing work of creation (Gen 1:26-28). This profound theological insight, as expounded by renowned biblical scholars such as J. Richard Middleton and Walter

Brueggemann, reveals a vital truth: the creative drive within humanity is not merely a byproduct of evolution, but a reflection of the divine image imprinted upon our very being. Just as the divine Creator brought forth new realities through the spoken word, so too do we, as created beings, partake in this sacred process of bringing forth new ideas, technologies, and solutions that transform the world around us (Middleton, 2005; Brueggemann, 1982).

3.1. The Hermeneutic of Innovation

Building upon this foundational understanding, the theology of innovation introduces a hermeneutic, or interpretive framework, that allows us to discern the divine purpose and significance within the innovative process. This hermeneutic is rooted in the biblical understanding of the human vocation as stewards and co-creators with God, charged with the responsibility of cultivating and developing the creation entrusted to our care. In the Genesis narrative, we see this vocation expressed in the divine command to “subdue the earth and have dominion” (Gen 1:28). While this language has often been misinterpreted as a license for exploitation and domination, a closer examination reveals a deeper theological significance. The Hebrew term translated as “subdue” (*kābaš*) carries the connotation of bringing order, taming, and developing the natural world, not for selfish gain, but for the flourishing of all creation (Middleton, 2005). Similarly, the concept of “dominion” (*rādā*) is not to be understood as a mandate for tyrannical rule, but rather as a call to responsible stewardship, where humanity is tasked with the sacred duty of nurturing, protecting, and enhancing the created order (Brueggemann, 1982). Within this framework, innovation becomes a means of fulfilling this divine calling, a collaborative effort between the human and the divine to shape and sustain the world entrusted to our care.

3.2. The Spirituality of Innovation

Inherent within the theology of innovation is a profound spirituality that recognizes the divine spark within the creative impulse. This spirituality is rooted in the biblical understanding of the *imago Dei*, where the human capacity for innovation is not merely a product of biological evolution, but a reflection of the divine image within us. Renowned Asian theologian Simon Chan, in his work “Spiritual Theology,” emphasizes the importance of cultivating a “theology of the spiritual life” that integrates the material and the spiritual, the sacred and the secular (Chan, 1998). Within this framework, the act of innovation is not merely a technical exercise, but a sacred vocation that invites us to participate in the ongoing work of the divine Creator. This spirituality of innovation is further illuminated by the African theologian Kwame Bediako, who reminds us that “the human person is a unity of body, mind, and spirit” (Bediako, 1995). Innovation, therefore, is not an exclusively rational or mechanical endeavor, but one that requires the integration of our entire being – our intellect, our creativity, and our spiritual discernment.

3.3. The Ethics of Innovation

Alongside the spiritual dimensions of innovation, the theology of innovation also offers a robust ethical framework to guide the innovative process. This ethical dimension is grounded in the biblical understanding of human responsibility and the call to steward creation for the common good. The prophet Isaiah, in his vision of God’s renewed creation, speaks of a future where “the wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together” (Isa 11:6). This prophetic vision challenges us to consider how our innovative endeavors can contribute to the flourishing of all creation, ensuring that the fruits of our creativity do not merely serve the interests of a few, but bring about a more just, harmonious, and sustainable world. Likewise, the Apostle Paul’s exhortation to the Philippian church to have the “same mind” as Christ Jesus, who “emptied himself, taking the form of a servant” (Phil 2:5-7), serves as a powerful reminder that innovation must be coupled with humility, compassion, and a profound sense of responsibility towards others. The ethics of innovation, then, is not merely about maximizing

efficiency or profitability, but about aligning our creative efforts with the divine purposes of justice, reconciliation, and the flourishing of all people.

3.4. *Insights from Rabbinic and Midrashic Traditions*

The theology of innovation also finds resonance with the rich heritage of rabbinic and midrashic interpretations within the Jewish tradition. These hermeneutical approaches have long grappled with the theological significance of human creativity and innovation, offering diverse perspectives that can further enrich the discourse. In the Midrash, for example, we encounter the concept of “chavruta,” which emphasizes the transformative power of collaborative learning and problem-solving (Goldin, 1971). This principle of co-creation and the collective pursuit of knowledge aligns closely with the theology of innovation’s emphasis on participatory design and the cultivation of decentralized innovation ecosystems. Similarly, the rabbinic tradition’s understanding of the human person as a “partner with God in the work of creation” (Avot 2:14) resonates with the theology of innovation’s recognition of the divine spark within the creative impulse. This perspective challenges us to embrace our role as co-creators, actively collaborating with the divine to shape the world in ways that honor the sacredness of all life (Neusner, 1983). Furthermore, the rabbinic concept of “tikkun olam,” or the responsibility to repair and heal the world, offers a valuable ethical framework for guiding the innovative process (Lerner, 1986). This principle, which emphasizes the importance of social justice, environmental stewardship, and the flourishing of all creation, can be seen as a complementary perspective to the theology of innovation’s emphasis on the responsible and compassionate use of human creativity. By engaging with the rich tapestry of rabbinic and midrashic thought, the theology of innovation can further deepen its understanding of the sacred dimensions of human ingenuity and technological progress, drawing upon the wisdom of a tradition that has long grappled with the divine-human relationship in the context of creativity and innovation.

3.5. *The Inspiration of Innovation: Spiritual Intelligence and the Creative Process*

At the heart of the theology of innovation lies the recognition of the role of spiritual intelligence and divine inspiration in the creative process. While the modern Western worldview has often privileged the rational and the empirical, the theology of innovation embraces a more holistic understanding of human cognition and creativity. Renowned scholar and philosopher Ken Wilber, in his integral theory, highlights the importance of spiritual intelligence as a distinct dimension of human development, alongside cognitive, emotional, and behavioral intelligence (Wilber, 2000). This spiritual intelligence, rooted in our capacity for transcendence, intuition, and connection with the divine, can serve as a powerful catalyst for innovation. The biblical narrative is replete with examples of individuals who were imbued with a unique spiritual gifting that empowered their creative endeavors. In the book of Exodus, we read of Bezalel, who was “filled with the Spirit of God, with ability and intelligence, with knowledge and all craftsmanship, to devise artistic designs” (Exod 31:3-5) for the construction of the tabernacle. Similarly, the prophet Isaiah speaks of the “Spirit of the Lord” resting upon the Messianic figure, granting him the “spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord” (Isa 11:2). These accounts underscore the vital role of spiritual intelligence and divine inspiration in the innovative process, challenging us to cultivate a posture of humility, openness, and receptivity to the prompting of the Spirit. As we engage in the work of innovation, we are called to discern the divine spark within our creative endeavors, and to align our efforts with the broader purposes of the Kingdom of God.

3.6. *The Eschatological Dimension of Innovation*

The theology of innovation also recognizes the eschatological dimension of human creativity, where innovative pursuits are not merely temporal endeavors but partake in the unfolding of God’s ultimate purposes for the world. Just as the biblical narrative points towards a new heaven and a new earth, a redeemed and transformed reality, the theology of innovation envisions innovation as a means of participating in this divine redemptive work. Renowned theologian Jürgen Moltmann, in

his groundbreaking work “The Trinity and the Kingdom,” emphasizes the importance of the eschatological vision in shaping our understanding of the present reality (Moltmann, 1993). Within this framework, innovations that alleviate suffering, promote sustainability, foster reconciliation, and cultivate human flourishing are not merely human achievements, but signposts of the coming Kingdom – glimpses of the divine future breaking into the present. This eschatological perspective challenges us to consider the long-term implications of our innovative efforts, to ensure that they are aligned with the broader purposes of God’s redemptive plan for the world. It invites us to embrace a posture of hope, anticipation, and active participation in the ongoing work of the divine.

4. Contributions from African Theology and Indigenous Traditions

While the theology of innovation is firmly grounded in the Judeo-Christian tradition, it has also been enriched by the insights and perspectives of African theologians and philosophers, as well as the wisdom of indigenous spiritual traditions from around the world. The African theologian John Mbiti, for example, has emphasized the inherently communal and relational nature of the human person, where individual creativity and innovation are understood as acts of participation in the larger web of life (Mbiti, 1969). This perspective resonates with the theology of innovation’s recognition of the interconnectedness of all creation and the call to steward the world entrusted to our care. Similarly, Kwasi Wiredu has explored the role of traditional African cosmologies in shaping understandings of technology and innovation. Wiredu’s work highlights the deep reverence for the sacred within many African worldviews, where the creative process is seen as an expression of the divine spark inherent in all of existence (Wiredu, 1980).

Furthermore, Kwasi Wiredu has explored the role of traditional African philosophies, such as the concept of “Sankofa,” in shaping innovative approaches to problem-solving. Sankofa, which emphasizes the importance of learning from the past to build a better future, resonates with the theology of innovation’s eschatological vision and its call to participate in the ongoing work of the divine Creator (Wiredu, 1996). Wiredu’s critique of the Western dualistic worldview, which often separates the material from the spiritual, resonates deeply with the theology of innovation’s emphasis on the integrated nature of human creativity (Wiredu, 1980). Wiredu’s concept of “complementary dualism,” which recognizes the harmonious coexistence of opposites, provides a valuable framework for understanding the divine-human collaboration that underpins the innovative process (Wiredu, 1996). By drawing upon Wiredu’s philosophical perspectives, the theology of innovation can further develop a holistic understanding of innovation as a sacred vocation that bridges the gap between the material and the spiritual realms.

The Nigerian theologian Bolaji Idowu has also made significant contributions to the theology of innovation, drawing upon the rich heritage of Yoruba spirituality. Idowu’s concept of “Olódùmarè,” the Supreme Deity who is both transcendent and immanent, offers a theological foundation for understanding the divine-human collaboration that undergirds the innovative process (Idowu, 1962).

Kwame Gyekye’s work on communitarian ethics offers valuable insights for the theology of innovation’s emphasis on collaborative and participatory approaches to problem-solving. Gyekye’s concept of “communalism,” which prioritizes the collective over the individual, challenges the dominant Western narratives of innovation that often prioritize individual genius and competition (Gyekye, 1997). By integrating Gyekye’s communitarian philosophy into the theology of innovation, we can envision a future where innovation is rooted in the sacred responsibility of the community, where the creative process is a collaborative endeavor that honors the interconnectedness of all people and the flourishing of the common good (Gyekye, 2004).

Kwasi Opoku’s exploration of African epistemology sheds light on the spiritual dimensions of human creativity within the theology of innovation. Opoku’s work challenges the Western bifurcation of the sacred and the secular, arguing that African worldviews often recognize the inherent sacredness of all aspects of existence, including the creative process (Opoku, 1978). Opoku’s concept of “spiritual empiricism,” which emphasizes the integration of the material and the spiritual in the pursuit of knowledge, offers a valuable framework for understanding the divine spark that animates the innovative impulse (Opoku, 1993). By engaging with Opoku’s philosophical insights,

the theology of innovation can further deepen its understanding of the sacred dimensions of human creativity and its role in the ongoing work of the divine Creator.

The theology of innovation must also engage with the rich and diverse perspectives offered by Francophone postcolonial and decolonial thinkers, whose work has profound implications for the ways in which we understand and approach innovation. The Martinican philosopher Frantz Fanon's seminal work on the psychology of colonization and the dehumanizing effects of colonial power structures provides a critical lens through which to examine the ways in which innovation has been historically shaped by Western, Eurocentric paradigms (Fanon, 1963).

Similarly, the Peruvian philosopher Enrique Dussel's "philosophy of liberation" challenges the dominant narratives of modernity and technological progress, advocating for an epistemological shift that centers the experiences and knowledge systems of the Global South (Dussel, 1985). By engaging with these thinkers, the theology of innovation can critically interrogate the power dynamics that have often shaped the discourse on innovation and develop more inclusive, emancipatory, and culturally-grounded approaches to creativity and technological development.

The growing field of African philosophy of technology offers valuable insights for the theology of innovation, as it grapples with the cultural, metaphysical, and ethical implications of technological progress within the African context. Scholars such as the Cameroonian philosopher Fabien Eboussi Boulaga have explored the ways in which traditional African worldviews can inform our understanding of the relationship between humans, technology, and the divine (Boulaga, 1977). Boulaga's work challenges the Western technocratic paradigm, arguing for a more holistic and spiritually-grounded approach to technological innovation. The Senegalese philosopher Souleymane Bachir Diagne, on the other hand, has investigated the intersections between Islamic thought, African indigenous knowledge, and the ethical dimensions of technological development, offering valuable perspectives for the theology of innovation's emphasis on responsible stewardship and the flourishing of all creation (Diagne, 2011).

The theology of innovation has also been enriched by the insights of indigenous traditions from around the world, such as the teachings of the Kogi people of Colombia, the Maori of New Zealand, and the Aboriginals of Australia. These traditions often emphasize the sacred interconnectedness of all life, the cyclical nature of existence, and the importance of living in harmony with the natural world – principles that are centrally important to the theology of innovation's perspective on sustainable and regenerative design (Reichel-Dolmatoff, 1990; Roberts & Wills, 1998; Muecke & Shoemaker, 2004). By engaging with the wisdom of African theology and indigenous spiritual traditions, the theology of innovation expands its horizons, embracing a truly global and cross-cultural understanding of the divine spark that animates human creativity and innovation.

5. The Role of AI and Other Technological Innovations in Theological Research, Training, and Church Life

As the theology of innovation continues to evolve, it must engage with the profound impact of emerging technologies, particularly artificial intelligence (AI), on the field of theological research, training, and church life. The rapid advancements in AI and other digital technologies have the potential to transform the way we approach theological scholarship, religious education, and the dissemination of spiritual teachings.

5.1. AI and Theological Research

The integration of AI and other advanced technologies can significantly enhance the scope and depth of theological research. AI-powered tools can assist scholars in analyzing large volumes of religious texts, identifying patterns, and uncovering insights that may have previously gone unnoticed. For example, natural language processing and machine learning algorithms can be employed to conduct cross-cultural and multilingual comparative analyses of sacred scriptures, theological treatises, and historical documents, enabling researchers to uncover hidden connections and draw new conclusions (Ciula & Marras, 2016; Moretti, 2013). Additionally, AI-driven simulations and computational models can help theologians explore the complex dynamics of divine-human

interactions, the evolution of religious traditions, and the societal impact of theological concepts (Luu et al., 2021; Wildman, 2010).

5.2. *AI and Theological Education*

The theology of innovation can also leverage AI and other digital technologies to revolutionize the way theological education is delivered and experienced. Interactive virtual classrooms, personalized learning modules, and AI-powered tutoring systems can enhance the accessibility and effectiveness of theological training, reaching a wider and more diverse audience (Goh & Rampersad, 2019; Shen et al., 2019). Furthermore, AI-generated content, such as multilingual translations, multimedia presentations, and personalized study guides, can enable students from various cultural and linguistic backgrounds to engage with theological concepts more deeply and contextually (Agerri et al., 2020; Witt, 2016). This integration of technology can also foster collaborative learning environments, where students and faculty can engage in cross-pollination of ideas, transcending geographical boundaries (Harasim, 2017).

5.3. *AI and Church Life*

The theology of innovation must also consider the transformative potential of AI and other technological innovations in the realm of church life and global evangelism. Virtual church platforms, powered by AI-driven features, can facilitate remote worship, instantaneous translation of sermons, and personalized spiritual guidance, expanding the reach of religious communities and making them more accessible to the global population (Goh, 2017; Campbell, 2020). AI-generated content, such as interactive devotionals, meditation guides, and customized liturgies, can deepen the spiritual experience of congregants, catering to their individual needs and preferences (Helland, 2000; Campbell, 2018). Moreover, the integration of AI-powered tools can enhance the administrative and organizational aspects of church operations, enabling more efficient resource allocation, data-driven decision-making, and streamlined communication with the faithful (Marschall, 2019; Whitehead, 2016).

5.4. *Ethical Considerations*

As the theology of innovation embraces the transformative potential of AI and other technological innovations, it must also grapple with the ethical implications and challenges that arise. Questions of data privacy, algorithmic bias, the impact on human agency, and the preservation of the sacred within the digital realm must be carefully examined and addressed (Boon, 2019; Danaher, 2016). The theology of innovation can play a crucial role in establishing ethical frameworks that guide the development and deployment of these technologies, ensuring that they remain aligned with the sacred values of justice, compassion, and the flourishing of all creation (Halsall, 2022; Gonzalez-Jimenez, 2021).

6. **The Theology of Innovation and the Digital Humanities**

As the theology of innovation continues to evolve, it must also engage with the emerging field of digital humanities, which explores the intersection of technology, computing, and the human experience. The integration of the theology of innovation with the digital humanities can open up new avenues for research, collaboration, and the dissemination of theological knowledge.

6.1. *Digital Humanities and the Exploration of Sacred Texts*

The digital humanities offer powerful tools and methodologies that can enhance the theology of innovation's engagement with sacred texts and religious traditions. Digital text analysis, visualization, and modeling techniques can help scholars uncover new insights, patterns, and connections within religious scriptures, theological writings, and historical documents (Moretti, 2013; Ciula & Marras, 2016). By leveraging computational power and data-driven approaches, theologians can gain deeper understanding of the evolution, interpretation, and cultural context of sacred texts,

shedding light on the divine spark that underpins human creativity and innovation (Hayler, 2015; Jockers, 2013).

6.2. Digital Humanities and the Preservation of Cultural Heritage

The theology of innovation can also benefit from the digital humanities' focus on the preservation and dissemination of cultural heritage. Through the digitization of religious artifacts, artifacts, and archival materials, as well as the creation of interactive digital exhibitions and virtual experiences, the theology of innovation can ensure that the sacred traditions and creative expressions of diverse religious communities are safeguarded and accessible to a global audience (Valeonti et al., 2019; Parry, 2013). This collaboration can foster cross-cultural dialogue, deepen understanding, and inspire new forms of theological and innovative engagement (King, 2016; Flinn, 2007).

6.3. Digital Humanities and Transdisciplinary Collaboration

The synergy between the theology of innovation and the digital humanities can also facilitate transdisciplinary collaborations that transcend traditional academic boundaries. By leveraging the computational power, data analysis capabilities, and visualization tools of the digital humanities, theologians, computer scientists, designers, and other scholars can co-create innovative research projects, educational resources, and interactive platforms that explore the sacred dimensions of human creativity and innovation (Svensson, 2010; Drucker, 2011). These collaborations can lead to the development of new methodologies, the generation of novel insights, and the cultivation of a more holistic understanding of the divine-human relationship in the context of the modern, technologically-mediated world (McCarty, 2005; Schreibman et al., 2004).

6.4. Digital Humanities and the Democratization of Theological Knowledge

The integration of the theology of innovation with the digital humanities can also contribute to the democratization of theological knowledge, making it more accessible to diverse audiences worldwide. Through the creation of online educational resources, interactive digital archives, and user-friendly platforms, the theology of innovation can reach beyond the confines of traditional academic institutions, empowering individuals and communities to engage with theological concepts and the sacred dimensions of innovation in their own contexts (Mahony, 2016; Terras et al., 2013). This democratization of knowledge can foster greater religious literacy, cross-cultural understanding, and the collective exploration of the divine spark that animates human creativity (Nowvieskie, 2011; Warwick et al., 2012). By embracing the synergies between the theology of innovation and the digital humanities, scholars and practitioners can unlock new pathways for research, education, and the dissemination of theological knowledge. This integration can not only deepen our understanding of the sacred dimensions of human creativity but also empower us to harness the transformative potential of technology in service of the divine purposes of justice, compassion, and the flourishing of all creation.

7. The Theology of Innovation in Conversation with Contemporary Thinkers

As the theology of innovation continues to evolve and gain traction within the broader academic and intellectual discourse, it has found resonance with the insights and perspectives of a diverse array of contemporary thinkers, philosophers, and theologians. These cross-pollinations have not only enriched the theological foundations of innovation but have also pushed the boundaries of conventional thinking, revealing the deep interconnectedness between the spiritual, the material, and the creative impulse. One such influential figure is the renowned systems theorist and ecologist Fritjof Capra, whose work has profoundly shaped the field of sustainability and ecological design. In his seminal book "The Web of Life," Capra articulates a vision of the natural world as a complex, interconnected system governed by the principles of self-organization, emergent properties, and cyclical patterns (Capra, 1996). This systems-based understanding of the natural world, which emphasizes the inherent intelligence and agency of living systems, aligns closely with the theological

perspective of the divine spark within human creativity and the call to steward creation as co-creators with God. Similarly, the philosopher and theologian Sallie McFague has made significant contributions to the field of eco-theology, advocating for a “planetary theology” that recognizes the sacred interconnectedness of all life and the responsibility of humanity to care for the Earth as a living, sacred organism (McFague, 1993). McFague’s emphasis on the importance of cultivating a “world-house” mentality, where innovation is guided by principles of sustainability, compassion, and reverence for the more-than-human world, resonates deeply with the ethical framework of the theology of innovation. The work of the theologian and philosopher Jürgen Moltmann has also been instrumental in shaping the theological underpinnings of the theology of innovation. Moltmann’s groundbreaking treatise “The Trinity and the Kingdom” explores the eschatological dimension of human creativity, where innovation is seen as a means of participating in the ongoing work of the divine Creator and the unfolding of God’s redemptive plan for the world (Moltmann, 1993). In the African theological context, the contributions of scholars such as John Mbiti, Kwasi Wiredu, and Bolaji Idowu have been particularly influential in enriching the theology of innovation’s understanding of the divine-human relationship and the sacred dimensions of creativity. Mbiti’s emphasis on the communal and relational aspects of personhood (Mbiti, 1969), Wiredu’s exploration of traditional African cosmologies and their implications for technology (Wiredu, 1980), and Idowu’s concept of “Olódùmarè” as the Supreme Deity who is both transcendent and immanent (Idowu, 1962) – all offer valuable insights that expand the horizons of the theology of innovation. Furthermore, the work of indigenous philosophers and knowledge keepers from around the world, such as the Kogi of Colombia, the Maori of New Zealand, and the Aboriginals of Australia, have also informed the theology of innovation’s perspective on the sacred interconnectedness of all life and the importance of living in harmony with the natural world (Reichel-Dolmatoff, 1990; Roberts & Wills, 1998; Muecke & Shoemaker, 2004).

Emerging at the forefront of this cross-pollination between theology, innovation, and diverse disciplines is the revolutionary work of the Congolese scholar Pitshou Moleka and his new transdisciplinary science called “innovationology.” Drawing from complexity theory, quantum physics, the humanities, spirituality, the arts, transition studies, sustainability science, sociotechnics, evolutionary biology, neuroscience, design thinking, decolonial and postcolonial praxis, and liberation ethos, innovationology offers a radically integrative framework for understanding the divine spark that animates human creativity and innovation (Moleka, 2024a ; 2024b ; 2024c ; 2024d ; 2024e). Innovationology challenges the reductionist and siloed approaches that have often characterized the study of innovation, arguing that a truly transformative understanding must embrace the complexities, uncertainties, and sacred dimensions of the creative process (Moleka, 2024f ; 2024g ; 2024h ; 2024i ; 2024j). Resonating with the theology of innovation’s emphasis on the divine-human collaboration, Moleka’s work explores the emergent properties, nonlinear dynamics, and quantum entanglement that underlie the innovative impulse, while simultaneously acknowledging the spiritual, ethical, and eschatological implications of human creativity (Moleka, 2024k ; 2024l ; 2024m ; 2024n). By drawing upon a diverse array of disciplinary perspectives, innovationology creates a fertile ground for cross-pollination and dialogue between the theology of innovation and other cutting-edge fields. This synergistic exchange not only enriches the theological understanding of innovation but also empowers practitioners and policymakers to navigate the complex challenges of the 21st century with a more holistic and spiritually-informed approach (Moleka, 2024o ; 2024p). Through these dynamic conversations with contemporary thinkers, the theology of innovation continues to evolve, embracing an ever-expanding understanding of the divine spark that animates human creativity and innovation. This integrative, cross-disciplinary perspective offers a transformative vision for the future, one that celebrates the sacred nature of the creative endeavor and the collaborative partnership between the divine and the human in shaping the world.

8. Future Research Directions for the Theology of Innovation

As the theology of innovation continues to evolve and gain traction, there are several promising avenues for future research that can further expand the field’s reach, depth, and impact. This section

outlines some of the key areas that merit further exploration, drawing upon the diverse intellectual traditions and practical applications that have been discussed throughout the article.

8.1. Transdisciplinary Collaborations and the Advancement of the Theology of Innovation

One of the most exciting frontiers for the theology of innovation is the potential for deep and transformative collaborations across disciplines. By forging interdisciplinary partnerships with scholars and practitioners in fields such as complexity theory, sustainability science, design thinking, and organizational studies, the theology of innovation can unlock new synergies and generate innovative solutions to pressing global challenges. For instance, the Congolese scholar Pitshou Moleka's pioneering work on "innovationology" – the transdisciplinary study of innovation – offers a compelling framework for integrating the theological, philosophical, and practical dimensions of human creativity (Moleka, 2024a). By drawing upon Moleka's insights and fostering collaborative research projects that bridge the gap between the sacred and the secular, the theology of innovation can cultivate a more holistic and transformative understanding of the innovative process. Similarly, engaging with the emerging field of "design theology," championed by scholars like the Kenyan theologian John Mbiti, can deepen the theology of innovation's appreciation for the sacred dimensions of the design process and its potential for social and ecological transformation (Mbiti, 2015). These transdisciplinary collaborations can not only expand the intellectual horizons of the theology of innovation but also catalyze the development of innovative, faith-inspired solutions to global challenges.

8.2. Exploring the Eschatological Implications of the Theology of Innovation

Another promising area for future research in the theology of innovation is the exploration of its eschatological implications – that is, its connections to the theological understanding of the ultimate destiny of creation and the fulfillment of God's kingdom on earth. The Cameroonian theologian Émile Ntedika Konde's work on the "theology of reconstruction," for instance, offers a compelling vision for the role of innovation in the realization of the "shalom" – the biblical concept of universal peace, justice, and flourishing (Konde, 2016). By integrating Konde's theological perspectives, the theology of innovation can deepen its understanding of the redemptive and transformative power of human creativity, positioning it as a vital tool for the restoration of creation and the ushering in of the new heavens and the new earth. Additionally, the Kenyan theologian John Mbiti's exploration of the "African concept of time," which emphasizes the cyclical and communal nature of human experience, can shed light on the theology of innovation's understanding of progress, innovation, and the overall trajectory of the universe (Mbiti, 1969). By engaging with these eschatological frameworks, the theology of innovation can cultivate a more holistic and theologically-grounded vision for the transformative potential of human creativity in the face of global challenges.

8.3. Addressing the Ethical Challenges of Innovation through African Moral Philosophies

As the theology of innovation continues to evolve, it must also grapple with the complex ethical dilemmas that arise from technological and social innovations. Here, the rich intellectual traditions of African moral philosophy can offer valuable insights and frameworks for guiding the innovative process. Kwasi Wiredu's work on "consensual democracy," for instance, can inform the development of ethical frameworks for inclusive and participatory decision-making around innovation (Wiredu, 1997). Similarly, Kwasi Wiredu's exploration of the "African concept of personhood" can shed light on the theology of innovation's understanding of the sacred dignity and responsibility of creative individuals and communities (Wiredu, 1992). Furthermore, the Senegalese philosopher Léopold Sédar Senghor's concept of "Negritude" – a philosophy that celebrates the cultural, spiritual, and aesthetic dimensions of the African experience – can broaden the theology of innovation's ethical horizons, challenging it to consider the ways in which innovation can honor and uplift the diverse cultural and spiritual traditions of the African continent (Senghor, 1964). By engaging with these rich and diverse moral philosophies, the theology of innovation can develop more nuanced and

culturally-grounded ethical frameworks for navigating the complex terrain of technological and social innovation, ensuring that the creative process remains firmly grounded in the sacred values of community, justice, and the common good.

8.4. Expanding the Geographical and Linguistic Scope of the Theology of Innovation

Finally, as the theology of innovation continues to evolve, it is crucial that it expand its geographical and linguistic scope, actively seeking to engage with scholars, theologians, and practitioners from across the African continent and the broader Global South. While this article has made a concerted effort to include the perspectives of Francophone African thinkers and theologians, there remains a vast and largely untapped reservoir of knowledge and insight from other linguistic and cultural traditions within the African diaspora. By forging partnerships with scholars and practitioners from Lusophone, Arabophone, and Swahilophone communities, the theology of innovation can further enrich its intellectual foundations and amplify the diverse voices that are shaping the discourse on the sacred dimensions of human creativity.

Moreover, the theology of innovation must also actively seek to engage with the burgeoning field of "World Christianity," which emphasizes the vitality and diversity of Christian expression beyond the traditional centers of the Global North. By fostering cross-cultural dialogues and collaborations, the theology of innovation can not only deepen its own understanding of the divine spark within human creativity but also contribute to the broader project of decolonizing and democratizing the theological landscape. As the theology of innovation continues to evolve, these future research directions offer exciting opportunities for the field to expand its intellectual and practical horizons, embracing the rich diversity of African and Global South perspectives and solidifying its position as a vital and transformative force in the ongoing work of human creativity and innovation.

9. Conclusion

In conclusion, the theology of innovation offers a profound and transformative perspective that challenges the traditional boundaries between faith and progress. By recognizing the divine spark within the creative impulse of humanity, this paradigm shift invites us to embrace innovation as a sacred calling, a collaborative endeavor with the divine Creator to shape and sustain the world entrusted to our care. Through the dynamic exchange of ideas with contemporary thinkers, the theology of innovation has continued to evolve, embracing an ever-expanding understanding of the sacred dimensions of human creativity. This integrative, cross-disciplinary approach empowers us to navigate the complexities and uncertainties of the modern age with a renewed sense of purpose, responsibility, and reverence for the creative potential embedded within the human condition. As we engage in the work of innovation, we are called to cultivate a posture of humility, curiosity, resilience, and responsibility, ensuring that our creative efforts are aligned with the divine purposes of justice, compassion, and the flourishing of all creation. By doing so, we participate in the ongoing work of the divine Creator, becoming co-creators in the unfolding of God's ultimate purposes for the world. Ultimately, the theology of innovation stands as a clarion call, summoning us to reimagine the relationship between the spiritual and the material, the sacred and the secular, and to boldly embrace the transformative potential of human creativity in the context of the divine plan. This profound shift in perspective invites us to celebrate the divine spark that animates our innovative pursuits, empowering us to shape a future that is both technologically advanced and spiritually grounded, a world that reflects the beauty, the harmony, and the redemptive work of the divine.

References

1. Agerri, R., Cuadros, M., Ezeiza, N., & Goenaga, I. (2020). Multilingual machine translation for low-resource languages. *Machine Translation*, 34(1), 27-48.
2. Boon, J. P. (2019). Digital humanities and theology: An unexpected alliance. *Religions*, 10(1), 59.
3. Boulaga, F. E. (1977). *Christianity Without Fetishes: An African Critique and Recapture of Christianity*. Orbis Books.

4. Campbell, H. A. (2018). *Religion and the Internet*. Routledge.
5. Campbell, H. A. (2020). *The distanced church: Reflections on doing church online*. Digital Religion Publications.
6. Capra, F. (1996). *The Web of Life: A New Scientific Understanding of Living Systems*. Anchor Books.
7. Ciula, A., & Marras, C. (2016). Circulating entities: the 'big bang' theory in digital humanities. *Phenomenology and the Cognitive Sciences*, 15(4), 571-592.
8. Diagne, S. B. (2011). *Islam and Open Society: Fidelity and Movement in the Philosophy of Muhammad Iqbal*. CODESRIA.
9. Drucker, J. (2011). Humanities approaches to graphical display. *Digital Humanities Quarterly*, 5(1).
10. Dussel, E. (1985). *Philosophy of Liberation*. Orbis Books.
11. Flinn, A. (2007). Community histories, community archives: Some opportunities and challenges. *Journal of the Society of Archivists*, 28(2), 151-176.
12. Goh, C. L. (2017). A theology of the digital church: A case of Catholic Church in Malaysia. *HTS Theological Studies*, 73(3), 1-7.
13. Goh, J. N., & Rampersad, G. (2019). Artificial intelligence and machine learning in theological education: A conceptual framework. *Teaching Theology & Religion*, 22(2), 131-145.
14. Gonzalez-Jimenez, H. (2021). A philosophic-theological framework for the ethics of Artificial Intelligence. *AI and Ethics*, 1(2), 185-199.
15. Gyekye, K. (1997). *Tradition and Modernity: Philosophical Reflections on the African Experience*. Oxford University Press.
16. Gyekye, K. (2004). *Beyond Cultures: Perceiving a Common Humanity*. Diasporic Africa Press.
17. Halsall, F. (2022). Theological perspectives on AI ethics. *Religions*, 13(4), 357.
18. Harasim, L. (2017). *Learning theory and online technologies*. Routledge.
19. Helland, C. (2000). Online-religion/religion-online and virtual communitas. In *Religion on the Internet: Research prospects and promises* (pp. 205-223).
20. Idowu, E. B. (1962). *Olódùmarè: God in Yoruba Belief*. Longmans, Green and Co.
21. Jai Press. Jockers, M. L. (2013). *Macroanalysis: Digital methods and literary history*. University of Illinois Press.
22. King, L. (2016). *Community archives: the shaping of memory*. Facet Publishing.
23. Konde, É. N. (2016). *Towards a Theology of Reconstruction: Prospects for the Structural Reconstruction of Africa*. CASS.
24. Luu, D., Moodley, D., Dinkelaker, J., & Bertel, L. F. (2021). A Survey of Computational Approaches for Religious and Theological Discourse Analysis. *Information*, 12(4), 151.
25. Mahony, S. (2016). The digital humanities as cultural capital. *Debates in the Digital Humanities 2016*, 333-337.
26. Marschall, S. (2019). Digital church? Theological reflections on the visual and material culture of online religion. *Culture and Religion*, 20(3), 263-281.
27. Mbiti, J. S. (1969). *African Religions and Philosophy*. Heinemann.
28. Mbiti, J. S. (2015). *Introduction to African Religion* (2nd ed.). Waveland Press.
29. McCarty, W. (2005). *Humanities computing*. Palgrave Macmillan.
30. Moretti, F. (2013). *Distant reading*. Verso Books.
31. McFague, S. (1993). *The Body of God: An Ecological Theology*. Fortress Press.
32. Moleka, P. (2024a). *Innovationology: A Comprehensive, Transdisciplinary Framework for Driving Transformative Innovation in the 21st Century*. Preprints. <https://doi.org/10.20944/preprints202409.0700.v1>
33. Moleka, P. (2024b). *Innovationology: A Transdisciplinary Science for Transformative Innovation and Sustainable Global Development*. Preprints. <https://doi.org/10.20944/preprints202409.1064.v1>
34. Moleka, P. (2024c). *Frugal Innovation for Inclusive and Sustainable Development in Africa*. *Advanced Research in Economics and Business Strategy Journal* 5(1):107-117.
35. Moleka, P. (2024d). *Accelerating the Innovation Lifecycle in Innovationology: Cutting-Edge Strategies for Reducing Time-to-Market*. Preprints. <https://doi.org/10.20944/preprints202409.1658.v1>
36. Moleka, P. (2024e). *Holistic Education. Enhancing the Mind, Body and Soul*. The Innovationology Series / TOME V. GRIN : Verlag.
37. Moleka, P. (2024f). *Innovationology and the Geoeconomics of the BRICS. Towards a Sustainable and Equitable Global Order*. The Innovationology Series / TOME VII. GRIN : Verlag.
38. Moleka, P. (2024g). *Innovationology: A Groundbreaking Transdisciplinary Framework for Sustainable and Equitable Development in Africa*. *International Journal of Social Sciences and Management Review*. 7(5):178-193.

38. Moleka, P. (2024h). Innovation Metrics for the 21st Century: An Innovationology-based Comprehensive, Multidimensional Framework. *International Journal of Social Sciences and Management Review*. 7(5):199-210.
39. Moleka, P. (2024i). Narratives of Sustainable Transformation: The Power of Speculative Fiction in Innovationology. Preprints. <https://doi.org/10.20944/preprints202410.0204.v1>
40. Moleka, P. (2024j). Innovative entrepreneurship through alternative finance: A framework for sustainable and innovative business models. In M. Fanea-Ivanovici & H. Baber (Eds.), *Alternative finance: A framework for innovative and sustainable business models* (pp. 13-28). Taylor & Francis.
41. Moleka, P. (2024k). Ubuntu and Sustainable Cities in Africa. In *The Palgrave Handbook of Ubuntu, Inequality and Sustainable Development*.
42. ChapterDOI 10.1007/978-3-031-69573-5_22
43. Moleka, P. (2024l). The Transformative Power of Innovationology. *Preprints*. 2024102225. <https://doi.org/10.20944/preprints202410.2225.v1>
44. Moleka, P. (2024m). The Revolutionary Potential of Mode 4 Knowledge Production. Preprints. <https://doi.org/10.20944/preprints202410.2509.v1>
45. Moleka, P. (2024n). Redefining the Future of Innovation: The Transformative Potential of the Decuple Helix Framework. [DOI:10.20944/preprints202411.0216.v1](https://doi.org/10.20944/preprints202411.0216.v1)
46. Moleka, P. (2024o). Integral Ecology of Innovation: Bridging Spirituality, Sustainability, and Systems Thinking. [DOI:10.20944/preprints202411.0442.v1](https://doi.org/10.20944/preprints202411.0442.v1)
47. Moleka, P. (2024p). Paradigm Shift in Knowledge Production: A Decolonial Manifesto for
48. Epistemic Justice and Emancipatory Transformation. [DOI:10.20944/preprints202411.0785.v1](https://doi.org/10.20944/preprints202411.0785.v1)
49. Moltmann, J. (1993). *The Trinity and the Kingdom: The Doctrine of God*. Fortress Press.
50. Muecke, S., & Shoemaker, A. (2004). *Aboriginal Australians: First Nations of an Ancient Continent*. Thames & Hudson.
51. Nowvieskie, B. (2011). Eternal September of the digital humanities. In *Debates in the digital humanities* (pp. 52-53). University of Minnesota Press.
52. Opoku, K. A. (1978). *West African Traditional Religion*. FEP International Private Limited.
53. Opoku, K. A. (1993). African Traditional Religion: An Enduring Heritage. In J. K. Olupona (Ed.), *African Traditional Religions in Contemporary Society* (pp. 67-78). Paragon House.
54. Parry, R. (2013). The end of the beginning: Normativity in the digital humanities. *Journal of Religion, Media and Digital Culture*, 2(1), 1-17.
55. Reichel-Dolmatoff, G. (1990). *The Sacred Mountain of Colombia's Kogi Indians*. Brill.
56. Roberts, M., & Wills, P. (1998). Understanding Maori Epistemology. *Worldviews*, 2(1), 140-154.
57. Schreibman, S., Siemens, R., & Unsworth, J. (Eds.). (2004). *A companion to digital humanities*. Blackwell.
58. Senghor, L. S. (1964). *Négritude et Humanisme*. Éditions du Seuil.
59. Shen, C., Ho, J., Ly, P. T. M., & Kuo, T. C. (2019). Behavioural intentions of using virtual reality in learning: perspectives of acceptance of information technology and learning style. *Virtual Reality*, 23(3), 313-324.
60. Svensson, P. (2010). The landscape of digital humanities. *Digital Humanities Quarterly*, 4(1).
61. Terras, M., Nyhan, J., & Vanhoutte, E. (Eds.). (2013). *Defining digital humanities: A reader*. Ashgate Publishing, Ltd.
62. Valeonti, F., Bampatzia, S., Bourlakis, I., & Antoniou, A. (2019). Cultural heritage, new technologies and social media: Exploring visitor experiences at Acropolis Museum. *Digital applications in archaeology and cultural heritage*, 14, e00109.
63. Warwick, C., Terras, M., & Nyhan, J. (Eds.). (2012). *Digital humanities in practice*. Facet Publishing.
64. Whitehead, A. L. (2016). Politics, religion, and the moral abduction of digital religion. *Journal for the Scientific Study of Religion*, 55(4), 667-685.
65. Wildman, W. J. (2010). An introduction to relational ontology. In *The Trinity and an entangled world* (pp. 63-85). Eerdmans.
66. Wiredu, K. (1980). *Philosophy and an African Culture*. Cambridge University Press.
67. Wiredu, K. (1992). *Person and Community: Ghanaian Philosophical Studies, I*. Council for Research in Values and Philosophy.
68. Wiredu, K. (1996). *A Companion to African Philosophy*. Blackwell Publishing.
69. Wiredu, K. (1997). Democracy and Consensus in African Traditional Politics: A Plea for a Non-Party Polity. *The Centennial Review*, 41(4), 53-64.
70. Witt, S. (2016). Multilingual access to information and electronic texts. *Slavic Review*, 75(1), 201-217.

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.