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CHRISTOLOGYAND *KAIZEN*INTHE CONTEXT OF MORALDECADENCEINTHE AFRICA LEADERSHIP THROUGHADYNAMIC INCULTURATION FOR THE DEEPER EVANGELIZATION OF AFRICANS AND ENHANCED POLITICO-SOCIO-ECONOMIC DEVELOPMENT

A DISSERTATION SUBMITTED TO THE SCHOOL OF THEOLOGY OF ST. PAUL'S UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER'S IN THEOLOGYIN SYSTEMATIC THEOLOGY AND PHILOSOPHY

by

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DECLARATION

This dissertation is my original work and has not been submitted for academic work in any other institution of learning.

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DEDICATION

This dissertation is dedicated to my late parents, Julius OtuliaImongura and Naomi Toto Otulia, and family.

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ABSTRACT

The study aimed to determine the effect of the insertion of the values of Christology and Kaizen on the Moral decadence in African leadership through dynamic inculturation for the deeper evangelization of Africans and enhanced politico-socio-economic development. The study was library-based. This dissertation argues that the work of Christ should be considered in entirety, from incarnation to death and resurrection as well as glorification as salvific. The dissertation surveyed some of the classicaland contemporary period Christology doctrines that attempted to explain the work of Christ as salvific. It realized that some Western theories are not fully accepted in contemporary Africa due to differences in worldview. Further, the secular interventions to moral decadence in African leadership are not satisfactory in contemporary society. For this reason, this dissertationused the method of dynamic inculturation to address moral decadence in African leadership. The study applied the principle of *nexus mysteriorum*in which lie revelation approaches*analogia fidei* and *analogia entis* for the good news brought by Jesus Christ contained in the Christology doctrine as the solution. Italso usedthe philosophy of *Kaizen*(change for the good) as *logoi spermatikoi* for managerial incapabilityin the context of moral decadence in African leadership.The study found that Africa was characterized by social, political, and economic problems and to overcome quality and productivity failures, some companies had to embrace change for good (*Kaizen*)as the foundation for numerous management systems on quality, production, productive maintenance, standards, assurance, and audits.Once the received Christianity and *Kaizen* were purified by purging interpolations incompatible with cultural context and then inserted into the cleansed traditional and contemporary culture then African leadership acquireda character of servant leadership virtues.Finally, inculturation removed the foreignness of Christianity and enabled African Christians to be in proper community with God in Christ and that development wasthen driven by spiritual and material factors, with economic, technical, and structural causes.The study concluded that integrating Christian values and science values into African leadership through Dynamic Inculturation led to deeper evangelization and enhanced development.It demonstrated that the neotic approach resolved pastoral problems in social action, allowing humanity to trust in Christ instead of relying on other means.Dynamic inculturation with emendation aimed at helping African Christians convert to their roots, allowing them to live their faith in depth and express it in their own way. The study recommended using the approach in addressing pastoral issues like moral decadencethrough inculturation because they involved understanding divine truths through cultural practices. Dynamic inculturation should be integrated into business and theological education to promote kaizen and Christian faith. Finally, knowing Christ as the ultimate redeemer encouraged humanity to emulate his servant leadership.

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WORKING DEFINITIONS

Acculturation: The process through which the people of one culture absorb and internalize the norms of another culture and internalize the forms of another culture during the period of encounter between the two cultures; internalization may be spontaneous or forced (Jesse Mugambi, 1995:7).

***Analogia entis*:**Human having been created in God's own image and likeness takes some concepts from nature and applies them to God because He provides humanity with the gift of reason to use to infer from the created order (nature or the general revelation), His existence and derive principles of human morals(Kiboi, 2017:187).

***Analogia fidei*:**Where God Himself who chooses some of the concepts used by humansto tell humanity something about Himself; first He sent prophets, priests, and kings to reveal Him; but since this failed, God incarnated into humansand came to reveal His total self to humanity (Mondi, 1967:467).

Authentic Human: The true human in the image of God who responds to the command of the creator in free and unrestrained obedience; Christ's humanity (Loewe,1985:7-8).

Christology: The doctrine of the person and work of Jesus Christ (Barth,1976:3; 1981:52-61).

Deification (*Theosis*):The process of joining humansinto perfect communion with God, of learning to discern good of obedience from the evil of disobedience and choosing accordingly and of becoming fully human; Learning "good" and "evil" is the beginning of coming to know and see God; the process of maturing to become like Christ, first in his humanity and then in his divinity; not becoming God but becoming divinely human (Loewe,1985:7-8).

Development: The process through which a community creates wealth and uses it to improve the well-being and reduce poverty levels of its members (Giugale, 2017:1); human's response

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to a definite divine vocation, thinker and ruler of creation (Gheddo, 1973 :4; Gen 1:28); "to have more in order to be more" (*Development of People*, 6). Economic and social growth is for human service and their moral and spiritual growth. "A man is more precious for what he is than for what he has" (*Church in the Modern World*, 35).

Dynamic Inculturation: The divine mysteries and cultural practices are ever-changing in time and space with continuity and discontinuity (Kiboi, 2021:14-18); the intrinsic message is constant in place and time but ever-changing as it deals with different cultural situations such that values espoused by Christ and expounded in the Christology when inserted into the authentic contemporary culture of moral decadence to transform it through integration into a Christ-like culture.Jean-Claude Loba-Mkole (2005:x,1-2,29) calls inculturation a constructive dialogue between an original biblical culture and the culture of the receptive audience, taking cultures of the Christian traditions as well. This includes both their secular and sacred culture as well as their social and historical experiences (Ukpong, 1996:190). The secular aspect includes the traditional system of society.

Enculturation: The cultural learning process of the individual, the process by which a person is inserted into his or her individual culture (Shorter,1988:5).

***Evangeliipreparatio*:**Preparation for evangelization.

Evangelization: The declaration, preaching, bringing, announcing or proclaiming the gospel (good news) to those who have not yet heard it or believed including establishing the church (that is, mission) in places where there is none; one of the gifts to the Church (Fleming, 2004)

Freedom:A liberating transcendence of all limits and mastering of all conditions of life in relationship or with belonging given by God, other people, and nature; with God, other people, and nature; and for God, other people, and nature; from oppression, domination,

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poverty, disease, including relative independence of other people that is important (Bauckham, 2002:49); liberation from others only if it is also liberation for others; of choice, speech and worship. But these are no more than the necessary conditions for becoming fully free by freely choosing the good (Bauckham, 2002:27, 49); a power to act and to obey God's will as a gift of His Word (Barth,1962:599); a climate of all virtues in which all things develop and grow (Jacques Ellul, 1976 :103-106).

***Kaizen*:**A Japanese term that means change (*kai-*) for good (*-zen*) or improvement, a management philosophy and know-how that brings about total, continuous, participatory (bottom-up reinforced by top-down approach), incremental, and inexpensive improvement systemized through management tools and processes for solving problems, deploying policy or achieving tasks at all levels in order to attain given goals and objectives such as quality, productivity, cost, delivery, safety, morale, and environmental sustainability (Sugimoto, 2018:71); a process of customizing foreign knowledge and technologies, and improving along own context (Sawamura, 2002); the grafting of scientific and rational way of working into traditional system of the society (Yoshida,1989:1; Brunet and New, 2003).

Kenosis: means the idea that Jesus the eternal Son of God left heaven and came on earth; his self-emptying.

Morality: Concerned with the rightness or wrongness of human conduct which often translates into efficiency and pointstoward what a person values, things which human beings consider worthwhile;For Aristotle, it is a virtue that is an ideal or golden mean situated between extremes whereby each virtue is a midpoint between deficiency and excess (Mojola, 2020: 75).

Moral Decadence: An adverse variation (deficit or excess) in human conduct according to Aristotle; inequality for Jan Pen; a ''violation of human dignity and a denial of the possibility

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of everybody's human capability to develop'' (Mojola, 2023:93-99); For Barth among other theologians, its sin and evil which is the root cause of all forms of corruption due to disobedience of God's command and will.

***Nexus mysteriorium*:** The principle of the interconnectedness of divine mysteries as recommended by the Vatican I Council (1869-1870) in such a way that it is possible to achieve a deeper and more comprehensive understanding of one particular mystery by examining it from the perspective of any other mysteries. This principle provides two ways to God's revelation of *analogia fidei* and *analogia entis.*

Leadership: The process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives (Yukl, 2013:7); a value-laden activity or practice (Heifetz,2009). Such stewardship is wanted in Africa, to serve like Christ did,a good shepherd.

***Logoi spermatikoi*:** God in his divine foreknowledge has planted a seed of grace in every human community; a human being, made in God's image and likeness is a reasoning being and in response to the revelation, which God has made, uses this rationality to apprehend God (Kiboi, 2017); human is infused with the spark of divine light; therefore, every culture, as the creation of human beings, is also infused with God's grace.

Translative Adaptation: The process of systematic merger and resultant dynamic interaction between a dominant foreign system and a local society with the latter reinterpreting and adjusting foreign elements to fit their own system and value structure (Maegawa, 1998:66-77). The adapted method emphasized process orientation, worker participation and hands-on pragmatism (Ohno and Mekonen, 2022 :36-37).

ST. PAUL'S UNIVERSIRT

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TABLE OF CONTENTS

DECLARATION.....ii

DEDICATION.....iii

ACKNOWLEDGEMENTS.....iv

ABSTRACT.....v

WORKING DEFINITIONS.....vi

CHAPTER 1: GENERAL INTRODUCTION.....1

1.0 Background to the Study.....1

1.1 Problem Statement.....2

1.2 Aim.....3

1.3 Objectives.....3

1.4 Research Questions.....4

1.5 Hypothesis.....4

1.6 Justification of the Study and Dynamic Inculturation.....4

1.6.1 Rationale for the study.....4

1.6.2 Rationale for the dynamic inculturation methodology.....5

1.7 Thesis Organization.....8

1.8 Limitations.....8

CHAPTER 2: MORAL DECADENCE IN AFRICAN LEADERSHIP.....10

2.0 Introduction.....10

2.1 Moral Decadence in African Leadership.....10

2.2 Attempted Solutions to Moral Decadence in African Leadership.....13

CHAPTER 3: PERSPECTIVES OF CHRISTOLOGY, KAIZEN PHILOSOPHY, LEADERSHIP AND DEVELOPMENT.....16

3.0 Introduction.....16

3.1 Christology.....16

ST. PAUL'S UNIVERSIRT

3.1.1 Martin Luther's Christology....16
3.1.2 Karl Barth's Christology....17
3.1.3 Waltke's Christology....20
3.1.4 Irenaeus's Christology....20
3.1.5 Richard McCormick's Christology....24
3.2 Kaizen Philosophy....25
3.3 Leadership....30
3.4 Development....34
3.5 Summary of Previous Studies....36
CHAPTER 4: THEOLOGICAL REFLECTION....42
4.0 Introduction....42
4.1 Inculturation Approaches....49
4.2 Nyamiti's Stages in Inculturation....51
4.2.1 Identification....51
4.2.2 Explication....55
4.2.3 Principle of Interconnection of Mysteries (*Nexus Mysteriorum*)....58
4.2.4 Pastoral Implications....60
4.3 Theological Reflection....62
CHAPTER 5: SUMMARY, CONCLUSION, CONTRIBUTION AND RECOMMENDATION OF THE STUDY....65
5.0 Introduction....65
5.1 Summary....65
5.2 Conclusion....69
5.3 Contribution....70
5.4 Recommendation....70
REFERENCES....**71**

ST. PAUL'S UNIVERSIRT

St. Paul's University Repository

CHAPTER 1: GENERAL INTRODUCTION

1.0 Background to the Study

Moral decadence is a phenomenon that human societies have experienced and attempted to overcome for ages. It is rooted in the disobedience referred to as the original sin. Current discussions, especially among scholars often centeron the issue of moral decadence as a characteristic of developing countries. While this may be true, especially in Africa, moral decadence remains a universal phenomenon.

Despite efforts in many parts of the world to contain it, moral decadence was still a prominent feature in everyday life. For example, Africa enjoys an abundance of resources, but its plight and flight persists due to moral decadence in leadership in Africa which robs the continent of dignity and development arising from the politico-socio-economic problems in its fullness.

In Kenya, the concern about moral decadence especially regarding corruption, inequality, unemployment and low productivity is pervasive and significant. However, since the 1990s, there has been a revitalized concern about moral decadence not only in Kenya but also globally. The reasons for these are varied, ranging from expanded democratic space, constitutionalism, and speeded communication because of advances in Information and Communication Technology which brought about awareness of the gravity of the suffering and pain people faced.

The purpose of this dissertation is to devise an effective response to sin and evil, which is the root cause of moral decadence in our society. There is vast literature about moral decadence. Most approaches to moral decadence center around politico-socio-economic aspects. However, in this dissertation, we argue that these approaches are inadequate. This study,

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therefore, took a moral theological approach and examined how the dynamic inculturation method was used to combat moral decadence in African leadership especially in Kenya from both a Christology, which points to the science of faith seeking understanding, love and hope,and Kaizen, which points to the science of human reason or wisdom that may be inspired perspective.

1.1Problem Statement

In systematic theology and philosophy, Christology and Kaizen affect moral decadence(Otsuka, Jin, andSonobe (Eds.) (2018); Marga (2007)). Scholars recognize that Christology and Kaizen matter but there are limited studies, which have examined theirjoint effect on moral decadence. Studies have not measured transformation, but instead inferred them from Kaizen characteristics (Otsuka, Jin andSonobe(Eds.), 2018).

Locally, there have been limited studies to identify the inherent limitations of moral decadence, and it therefore calls for the need to examine Christology, kaizen and moral decadence (Kiboi, 2017). Mbugua (2013:278) did a study on a Christian moral response to corruption in Kenya and argued for effective strategies against corruption through designing and developing self-regulatory systems, which provide incentives for ethical behaviour by avoiding corrupt practices by the participation of all members of society.

Most of the studies were done in both developing and developed countries. It was necessary to undertake a study in Kenya, which is in a different environment. Hope and Muehleman (2001) concluded "that national culture influences management behaviour so that management differs from nation to nation.'' Flynn and Saladin (2006) supported this view and held that national culture has a significant effect on the implementation of performance excellence. In their study,Pike and Barnes (1994) also found that every organization is different with characteristics and cultures of their own which are a product of a unique combination of different variables.

ST. PAUL'S UNIVERSIRT

There are challenges experienced in the African context in relation to morality and particularly among the so-called Christians. Such individuals still exhibit immoral acts such as corruption etc. Methodologically, previous studies have focused mainly on the direct effect of culture on moral decadence (Kiboi, 2017; Nyamiti, 2005).

In this study, therefore the researcher seeks to explicate the doctrine of Christology as expounded by renownedthinkers and theologians such as Karl Barth alongside Kaizen, a quality and productivity improvement approach, and to apply in the African context as a remedy to the moral challenges exhibited by Africansby addressing the various unresolved issues or research gaps that are eminent. In bridging this gap, the study sought to ascertain the effect of insertion of the values of Christology and Kaizen on the Moral decadence in African leadership through dynamic inculturation for the deeper evangelization of Africans and to enhance politico-socio-economic development.

1.2 Aim

The main objective of the study was toinsert the values of Christology and Kaizen into the Moral decadence in African leadership through dynamic inculturation for the deeper evangelization of Africans and to enhance politico-socio-economic development.

1.3Objectives

The specific objectives were:

i. Determine the effect of the insertion of the values of Christology on moral decadence in African leadership.
ii. Determine the effect of the insertion of the values of Kaizen on moral decadence in African leadership.

ST. PAUL'S UNIVERSIRT

iii. Determine the joint effect of the insertion of the values of Christology and Kaizen on moral decadence in African leadershipconsidering the African cultural context through dynamic inculturation

iv. Evaluate the influence of the transformed African leadershipon the deeper evangelization of Africans and the enhancement of politico-socio-economic development.

1.4 Research Questions

i. What werethe effect of insertion of the values of Christology on moral decadence in African leadership?

ii. What werethe effect of insertion of the values of Kaizen on moral decadence in African leadership?

iii. What werethe joint effect of the insertion of the values of Christology and kaizen on moral decadence in African leadership considering the African cultural context through dynamic inculturation?

iv. What werethe influence of the transformed African leadership on the deepening evangelization of Africans and the enhancement of politico-socio-economic development?

1.5 Hypothesis

This dissertation argued that the insertion of Christian values espoused by Christ and expounded in the Christology and science values espoused in Kaizen into the moral decadence of African leadership through Dynamic Inculturation led to deeper evangelization of Africans and the enhancement of their development.

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1.6Justification of the Study and Dynamic Inculturation

This section dealt with the worthiness of this study including the reasons for the choice of the methodology applied to solve moral decadence in African leadership.

1.6.1 Rationale for the study

There is a broad consensus on the need to develop policies and measures to overcome moral decadence in our society. For this reason, this study firstly was based on the recognition that systematic theology and philosophy had a social responsibility in guiding the fight against moral decadence.

The second rationalewas based on the perceived need for literature derived from concrete research, that will guide people, policymakers, and all those involved in preventing, reducing and progressively eliminating moral decadence. If the public and governmentmust deal with moral decadence in all its forms, there isa need for scientific knowledge on the same. Only in that way can a realistic, rational and morally coherent fight against moral decadence be waged.

The results of the study contributed to the existing body of knowledge on managerial capital. The research output was a source of literature among the study variables on theories and policies that inform them.

Regulatory bodies would find the study useful when they might need to develop regulations relating to the wise use of resources and assessing standards. Organizations and the public would also find the study as an aid in information sharing and for benchmarking for competitiveness and making decision-making on the benefits of social capital.

ST. PAUL'S UNIVERSIRT

To the government, the study had policy implications in terms of explaining organizational factors that determine productivity by likely inclusion to the existing policy tools that may guide in resource use toward competitiveness and interventions to improve productivity.

This study would contribute to managerial practice bythe establishment of a proper link between Christology and Kaizen philosophy to ensure effective fight against moral decadence.

Moreover, an evident lacuna in literature that is rational and morally oriented, and with pastoral concern in this area, had moved the researcher to take up this study.

1.6.2 Rationale for the dynamic inculturation methodology

Dynamic inculturation assumes Divine mysteries and cultural practices are dynamic in nature with continuity and discontinuity both in the culture of the people and in the divine mystery (Kiboi, 2021:14-18). Dynamics means ever-changing situations in social, political, economic, spiritual, cultural, environmental, and historical life. The intrinsic message is constant in place and time but dynamic as it deals with different cultural situations.

On the one hand, Paul Hiebert (1985:97) observed that in conducting a mission among a people, '' we need to understand the people and their thinking to translate the gospel into their thought patterns; we need also to understand the scriptures within their cultural context so that we translate them into the local culture without losing their divine message.'' This is rooted inPaul Knitter's (2003:172) principle that, ''There has been a genuine evolution of self-understanding, of doctrine and morals, throughout the history of Christianity. 'Evolution' means that such new ideas are both continuous and discontinuous with what went before; they are not totally new but are genuinely new.'' This evolution depends on a particular place and time in history. Secondly, as doctrines evolve, culture has also been evolving. Therefore, it is advisable that contemporary culture of the people is used instead of resuscitating the long

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dead cultural practices. Knitter observes that understanding a doctrine such as Christology only based on its historical context is not adequate. He asserts that a text and the context ''be understood only within the 'horizon' of experience and meaning as that horizon expands through history.'' Raimundo Panikkar calls this ''the 'universal' context or the 'texture' of the text- the constantly expanding human universe of new experiences, allowing new insights, and calling forth new judgments and decisions.'' This means that proper understanding of the text and its context are continually being reheard in the emerging texture with changes within the texture, especially when human experiences evolve.

On the other hand, people know that society prefers to maintain its own traditional and cultural system as core values in development while accepting technologies and external knowledge. Knowledge is linked with the culture and environment from which it comes, and (knowledge) is deliberately interpreted to apply to the environment and social values it goes into (Jin, 2018:37). This balance is one of the key factors for successfully introducing new knowledge. Therefore, there is a need for first understanding the management technologies, and then attempting to communicate it to the people in their cultural context-in this case African wisdom, problems, and aspirations, so that the former may find proper rooting in the lives of the people and thus impacting on their worldview and hence becoming transformative. This is built on the philosophy of continuous improvement (*Kaizen*) in the African context. Both perspectives therefore justified the use of dynamic inculturation supported by the following four reasons that inform the use of inculturation in this study: the Christian message was introduced to Africa largely from the Western style with a Eurocentric culture quite different from that of the Africa, inculturation is the ideal method for dealing with the different realities; it mirrors incarnation where the word becomes flesh and dwells in its midst implying good news for our world in the saving message leading to newness and fullness of life ; it is an ontological approach (theology from above) which is

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preferred to liberation theology that is a functional approach (theology from below) in that: Christian mysteries transcend human problems, theologies which start from functional approach end by impoverishing Christianity by reducing it to the human level by dismissing properly theological questions; and in order to understand better and properly the relevance of something one must first know what it is in itself.

Moreover, inculturation helps to deal with the problem of absolutism- holding the position that Jesus is the only way, truth and life (John 14:6); exclusivism- a belief that there is no salvation outside the Church; ethnocentrism- an attitude that criticizes everything in the new culture as being inferior to that of the missionaries; misconception- a delusion that African people as less human, people without any idea of God or any spiritual reality even of the devil and with no sense of morality; and ignorance- not learning from the other text, which was prevalent among the early missionaries to Africa which hindered effective evangelization (Kiboi, 2021:97-98).

1.7Thesis Organization

This study was organized into five chapters. Chapter one was the general introduction which presented the background, the problem statement, the aim, the specific objectives, the research questions to be answered, hypothesis, and the justification of the study and methodology used to include the scope and limitations of the study. Chapter two dealt with literature review concerning moral decadence in Africanleadership. Chapter three dealtwith perspective of Christology and Kaizen philosophy as a solution to the concern on moral decadence in African leadership in relation to evangelization and development. Chapter four shows how the method of dynamic inculturation was used to resolve the problem statement within the African context including its theological reflection. Finally, chapter five consisted of the study summary, the conclusion, contributionsand recommendations.

ST. PAUL'S UNIVERSIRT

1.8 Limitations

First, the scope of the study was limited to Kenya, but it can be generalized to other situations in Africa and elsewhere in the world. Notwithstanding the possible variants of the problem of moral decadence from one country to another, the basic facts remain the same. It is human-engaging moral decadence.

Second, this desk research was limited to inculturation methodologyas a contextual approach which was neotic. Liberation theology which is functional was not applied. The generalization of the findings of the study should be made with caution.

Third, this research was deskbasedanddespite its cost-effectiveness due to time and financial constraints it may not have answered the researcher's specific research questions or contained specific information that the researcher would have liked to have. However, it was most appropriate for this study.

Fourth, even though library design is effective in getting insightinto the dynamics of moral decadence, a cross-sectional survey or longitudinal studies may perhaps result in better and different perceptions.

Fifth and finally, while conducting the study the researcher encountered a challenge in getting literature for desk review. To counter this problem, the researcher sought the assistance of professional librarians to source research data.

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CHAPTER 2: MORAL DECADENCE IN AFRICAN LEADERSHIP

2.0Introduction

This chapter dealt with the review of literature on the state of moral decadence in African leadership and the attempted solutions which have not yielded much.

2.1 Moral Decadence in African Leadership

Agang et al. (2020:3) argue that although we passionately and deeply love Africa and that there is much that is good and beautiful in it, and that we are proud of, there are still many things around us that are not well, and we do not want to be part of. These things are what Kinoti (1994:54-55) called moral decadence which are at the heart of the prevailing crisis in Africa characterized by social, political, and economic problems in its fullness. These include poor political leadership, ethnicity, corruption, poor economy, dishonesty, poverty, greed, poor management, laziness, socio-economic injustices, exploitation, tribal and ethnic conflicts, fear,and political domination.

The yearbook 2015 gave Kenya a Gini index of 40.8% compared to South Africa with 63% which is a more equitable society. *Transparency International* in its corruption perception index for 2022 in the public sector gave Kenya a score of 32 % and global ranking 132 out of 180 compared to the least corrupt Denmark with a score of 90 % and ranking of 1 out of 180. The global average is 43 with only four African countries above average (Botswana, 60; Rwanda, 51; Mauritius, 50; Namibia, 49). However, Mojola (2023:118) says the chronic widespread corruption in Africais not without its foreign beneficiaries and initiators.For this reason, Agang et al (2020:3) acknowledge the reality stated by the African Union in its Agenda 2063 which advocates ambitious public policies to tackle the continent's darkest

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demons ofmoral decadence because of the disconnect between the sacred life and secular life as espoused by Jesus Christ in Luke 4:18-19.

On the economic front businesses experience challenges in quality and productivity limiting their competitiveness.Kenya's productivity level has remained relatively low at a multi factor index of 0.84 in 2023. On labour productivity Kenya has been ranked as 155 out of 189 globally, and 27 out of 53 in Africa (ILO survey, 2023). Both the private and public sectors were observed to have inadequate work ethics demonstrated through inefficiency in time management and wastage of resources.

For Taguchi (1989), it is the quality loss function, because any deviation from the target value of quality characteristic results in extra costs to some segment of society. Following the effects of the Covid-19 pandemic, climate change, Russian- Ukrainian war 2022/24, soaring of exchange rates, high cost of living is presently felt in many countries especially in sub-Saharan Africa. Kenya's poor economic situation was aggravated by prolonged post 2022 Presidential elections outcome contestation.

From a Christian perspective, Barth (1953:193) defines moral decadenceas sin and evil;the suffering, destruction, and pain occasioned by humans to other humans and creatures. Barth defines sin as ''the fall of humanity, enmity against God and the breaking of his law'' andevil as ''nothingness albeit malignant, perverse, and potent … that which God did not will or elect to create or that which he bypassed in his creativity; stands in opposition to God and to his creatures; a being devoid of grace which is chaos.'' St. Augustine, 354-430 (Trans. Dodd, 2000: iv) calls evil the privation of goodness or perversion of the will, for example,religious competition, and cultism ''where people feel that certain elements of their culture are more respected'' (Joachim Msaki, 2012:6). This resulted to episodessuch as the 'Shakahola massacre' in Kenya exposed in 2023 and the Generation Z revolution which erupted in

ST. PAUL'S UNIVERSITY

2024.African Christians still consult other ways to freedom instead of turning to Christ. These represent things around us that are undesirable or change for the worse.

For Waltke (2007:259), because of what Adam and Eve did at the garden of Eden, sin spread throughout humanity, including to what they do. They disregarded God's commandment out of own free will, and tempted by Satan incarnated in the serpent, then sin arose. Sin consists of an illicit reach of unbelief, an assertion of human autonomy to doubt God and know good and evil apart from him.The human inclination to seize autonomy in sin and death and transform into God was reflected in the desire for this knowledge apart from God (Waltke 2007:257-8). Humans have been evading God since the fall because they are obstinate and have hardened hearts. For example, the parable of the young rich man narrated by Jesus.

Irenaeus' (1997:12) view of sin and the fall is that the fall is rooted in impatience or immaturity because Adam and Eve were created as children who were set to grow up into adulthood in order to grasp their full humanity, their full perfection. At maturity they would then be given access to both the tree of life and the tree of knowledge of good and evil. The fall was a mistake about means more than ends for they tried to take quickly what can only be graciously bestowed to them and therefore forfeit the ability to obtain immortality (Vogel,2007: 443.168). For Irenaeus, the fall resulted in ''humanity losing that which it did not in actuality possess'', that is, the fall is caused by humanity giving up their fullness in hope of obtaining something sooner. However, this fall protected humankind by introducing death "as a limitation to the effects of sin.'' Death enables humanity to gain a deeper understanding of good through experience of the contrary. It taughtthem the limitations of their nature and thus enabled to truly comprehend God and human. Because sin could only distort to the point of death, humanity could only become distorted to a certain extent. Adam brought about disobedience and descent via a tree with forbidden fruit. Adam and Eve were

ST. PAUL'S UNIVERSIRT

tempted and defeated by the devil. Adam was tempted, not being hungry and plunged all into death by sin.

Thus, by eating the forbidden fruit in order to satisfy their desire human beings committed sin by failure to trust in God; disbelief and assertion of autonomy; doing what God has forbidden and failing to do what he has commanded. Nature was created for man it was his responsibility to make it subservient to himself and to raise it into the sphere of the spirit and further its glorification. Satan's goal is to steal, destroy and cause death.

Sin is the voluntary separation of human from God (Grudem, 1994); "any failure to conform to the moral law of God in act, attitude or nature"; and a perverted tendency of human nature.

From the African perspective, sin means "that which happens'',"things forbidden" / taboo or ''things (customarily) not done'' (Adeyemo, 1997:50-51). It recognized sin as evil, upsetting the equilibrium of society or of personal relationships. Its effects also extend into the cosmic realm. Thus, to sin is to appropriate the evil way of an evil power; it is to identify oneself with sinfulness. Therefore, humans are personally responsible for bringing about sin; a moral wrong which fits into the description of moral decadence. It is graded according to the degree of its seriousness and its implication.

2.2 Attempted Solutions to Moral Decadence in AfricanLeadership

On conflicts, the international and regional organizations have endeavored to bring peace, but this has not been lasting as similar incidences recur. Recent examples are Democratic Republic of Congo, Ethiopia, Sudan, and South Sudan. Implementation of the Sustainable Development Goals(SDGs) to complement local initiatives. The African Union and African States on their ownvolition have suggested policies, laws, and regulations such as the need to prioritize inclusive and sustainable socio-economic development to ameliorate the calamity

ST. PAUL'S UNIVERSIRT

(Agang, 2020:401). Rwanda successfully dealt with its post-genocide situation using the local mechanism instead of relying on the International Criminal Court mechanism. Kenya has faced perennial post-election conflicts because recommendations given are not usually fully implemented, for example, the Agenda Four after the infamous 2007/8 post-election violence concerning legal and institutional reforms, poverty, unemployment, inequality and regional imbalance, land reforms, national cohesion, and accountability (Kagwe, 2010:451-453). Political tribalism in electoral system which privileges numeric strength of groups or regions, make the state and its institutions fragile because they deepen vertical politico-socio-economic inequalities based on ethnic discrimination (Lonsdale, 1994:141; Mamdani, 2001). Electoral reforms undertaken have significantly improved things but not resolved them. On the socio-economic fronts promises are decimally met (Banda, 2020:113-125). Spirituality, cultism founded on heretical, seductive, and false doctrine continues unabated because of misunderstanding on how to regulate the exercise of freedoms inherent in the Constitution, for example, conscience and religion (Murigi, 2023). Despite the command to enjoy and care for the environment (Gen 2:15), environmental degradation due to bad stewardship has contributed to adverse climatic changes (Ndereba, 2021:524-534) with calls for reparation from the global North rather than loans for mitigation including a 'Jubilee' on existing debt burden. Because of politico-economic factors, citizens of Africa have sought refuge in other continents. This resource and brain drain exacerbate this continent's hemorrhage, that is, lack of managerial capabilities. Paradoxically, diaspora remittances have become a huge source of inflow to the continent. To overcome quality and productivity failures some companies have embraced *kaizen*(see 3.2).

African leaders have adopted different approaches on morality depending on their own persuasion founded on rules, character, self-interest, conventions, legal positivist, realism,

ST. PAUL'S UNIVERSITY

community, results, Marxism, or tradition (Mojola, 2022). African leaders have exhibited a wide array of unethical ways of capturing, retaining, and exercising political power leading to a tendency of denying people the right to free choice of their leaders; instead, they choose voters rather than voters choosing them (Mkandawire, 2008).Bruhn, Karlan, and Schoar (2010) argue that what Africa lacks is managerial capital in that without good management, productivity can only improve serendipitously. Management here means a shared responsibility at all levels for the retention, for the improvement, and for the breakthrough of desired level already achieved (Tsuda, 1995). Finally, leadership is the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives (Yukl, 2013:7). Such stewardship is wanted in Africa, to serve like Christ did.

Despite all these efforts there was no sustainability as moral decadencerecurredpartly because of ignorance and wavering commitment or lack of seriousness in the implementation of recommended measures. Therefore, it is this gap regarding insertion of both Christology and Kaizen that this study sought to fill using dynamic inculturation with emendation.

ST. PAUL'S UNIVERSIRT

CHAPTER 3:PERSPECTIVES OF CHRISTOLOGY, KAIZEN PHILOSOPHY, LEADERSHIP AND DEVELOPMENT

3.0 Introduction

This chapter dealt with the doctrine of Christology as expounded by renown thinkers and theologians such as Martin Luther, Karl Barth, Waltke, Irenaeus, McCormick, Aristotle, Pope John Paul II, Patterson and Charles Nyamiti. Their primary concern was on the word of God as an ontological or neotic solution for the moral decadence in African leadership. It further dealt with the management philosophy of Kaizen (change for the good) as a scientific solution for the moral decadence in African leadership. It then proceeded with leadership issues related to the above two and ended with related perspective on development.

3.1 Christology

Christology refers to the doctrine of the person and work of Jesus Christ (Kiboi, 2017). Jesus is Godman through his place in Trinity, his incarnation, his birth,his life on earth, before his death, resurrection, ascension and his reign in glory.

3.1.1 Martin Luther's Christology

Martin Luther (1535) in what George Hunsinger (2000:282) called substantive Christology pointed out that Jesus Christ who is Godman in his grace alone started and finished the mediation of the reconciliation of fallen humanity to God for all who believed in him; that Jesus died for us and made us to be reckoned as righteous before God even though sins are still in us.Since human reason and morality are under the control of sin, death and the devil, it was faith alone, a mode of cognition of the knowledge of God, that dealt with moral decadence because it went beyond the natural endowment of the former (*Luther's Works (LW)*, in the *Galatians* commentary, 26:234). Faith, Luther emphasized, neither destroys

ST. PAUL'S UNIVERSITY

reason nor renders it impotent. Reason operated on its own sphere of history. Faith binds the sinner to Christ; it is inseparably connected to Christ's personal presence to us and to the destabilized lives that we live as saint-sinners; the task of the Holy Spirit. Faith is the epistemological underpinning of Luther's understanding of the ''I yet not I'' in Christ- that the life lived in flesh is lived based on faith (LW 26:170). Christ, the mediator, comes to us continually, that is, he is dynamic. ''Today Christ is still present to some, but to others He is still to come. To believers He is present (through faith) and has come; to unbelievers He has not yet come'' (LW 26:240 as cited in Marga, 2007 :263). Karl Barth agreed with Luther on this aspect (Marga, 2007:267); the rational and moral constitution of the autonomous individual does not help us get better and better. As Marc Lienhard (1973:290) puts it, '' Christ is in us and for us but remains a reality outside of us, he is beyond our rational and moral control.'' This means humanity alone cannot deal with moral decadence apart from God in Christ.

3.1.2 Karl Barth's Christology

Barth (1976:3; 1981:52-61) argues that the good in human nature is found in their creatureliness, pardoned sinners, and future redemption. This fosters determination for God, the event of our relation to God, and the goal of our fulfilment in God. Christ is God in all fulness, the primary form of the word of God, and the key to understanding God and the bridge between God and human in every respect (CD, II/2,4). The secondary form is the scriptures as means by which God conveys the word in so far as God lets it be. The tertiary form is the preaching, the proclamation of the church, the body of Christ (Parsons, 1987:48-65; CD, II/2,517).

God in Christ wills to live in community and be elected in eternity, preserving his creation out of his faithfulness (Barth, 1981:475). He loves in freedom and gives humanity freedom to

ST. PAUL'S UNIVERSIRT

return love for love and enjoy the glorious assurance of belonging to God as redeemed human. Freedom means liberation from limits on thought or behavior aimed at alleviating human situations, including poverty, suffering, oppression, repression, powerlessness, exploitation, and discrimination. For Barth, to be free is for humans to conform decisions to the divine decision, become what they are, and actively do those things which correspond to their role as co-partner in the new covenant (CD, IV/3ii, 599-614). This is to be in true relation to God only as his gift and to choose to act responsibly under God's command such as in prayer, confession, observing holy day and reading scripture (CD, I,2:689,710; III,4:73). God in Christ defeated evil at the cross through the sin-bearing death upon the cross, appeasing the righteous anger of God toward all who would put trust in Him (CD, II/2,270; Lawson, 2018:65-66). Jesus propitiated the divine fury we rightly deserved by taking that divine wrath upon Himself. The cross is cherished by all followers of Christ, but it remains folly and a stumbling block to the unbelieving world.

Barth argues that true authentic human is human in the image of God who responds to the command of the creator in free and unrestrained obedience (Loewe, 1985:7-8). Deification is the process of joining human into perfect communion with God, learning to discern good from evil, and becoming fully human manifested in their love relationship with both God and their fellow human and other creature. For humans to be authentic, they must live in an ethical way under faith in Christ, believe in and trust in Christ, repent from sin, receive forgiveness, and lead an ethical life.

Morality, according to Aristotle, is a virtue situated between extremes, with each virtue being a midpoint between deficiency and excess manifested in corruption- *integrity*- legalism; foolishness-*discernment*- judgementalism; selfishness-*love*-enablement; disregard-*respect*-idolatry; pride- *humility*- degradation; slothfulness-*diligence*- workaholism; licentiousness-*temperance*- strictness; and cowardice-*courage*- foolhardiness; the midpoint (*italicized*) are

ST. PAUL'S UNIVERSITY

the virtues that Christ espoused (Mojola, 2020:75). Barth (1981:19), on the other hand, views morality as the doctrine of God's command, challenging human's living encounter with the command of the living God in Christ (CD, II/2,543; III/2, 174-175,207). He believes that humans are structurally and essentially related to other humans, and not helping or assisting others is unreal, unnatural, or inauthentic (McLean, 1981:40-43).

Barth believes that the good corresponds to God's grace in Christ, who accepts and assents to God's self-humiliation on human's behalf so that they might live and rejoice. Jesus considers the blessed as those who hear the word of God and obey it. The Holy Spirit establishes genuine human life in harmony with the will and command of God, the dynamic basis of the community in Christ (CD, III/1,195,263,409; O'Grady, 1968:248-249). The Holy Spirit helps confront human by the word of God in three ways: as indication of the believer's living relationship to Jesus Christ, warning and correction, and teaching and instruction (Parson, 1987:48-65). Love is the sum and substance of the ethic which originates in the Holy Spirit, which binds, builds, and sustains community.

Man's unbelief is his theological ignorance of God, whose solution is faith. The conception of human's theological problems of sin, which is rooted in human's ontic separation from God, is solved by the person and work of Christ in which God is reconciled with human (CD, IV/1, 22-26, 88).

Barth's position is between the objective of God's revelation and the subjective of faith in the human aspect of revelation and the work of the Holy Spirit. Faith requires the believer to think beyond their self-consciousness and to think upon the truth of God as it is revealed to oneself. The Spirit is seen as the mediator between objective revelation and subjective faith, not allowing the believer to withdraw from Christ due to the Spirit's work and testimony to the truth (CD, I/2, 278, 331,338, 506, 706).

ST. PAUL'S UNIVERSITY

3.1.3 Waltke's Christology

According to Waltke (2007), the covenant of works is the basis of the need for redemption because we have violated it through sin becoming debtors who are not able to pay our own debt to God. Our hope of redemption through Christ by his grace alone which fulfilled its terms for us; covenant of grace by which salvation became possible and actual for all who trust him in faith by justification. This covenant shows that God indeed loves everyone and does everything possible for them to return to him after they have sinned. By this covenant, God relates to man through history in terms of cementing the mutual relationship between God and his people after the redemption. Redemption is linked to God's providing cover for human sin (Gen 3:21). According to Waltke (2007), Christ's action deals with rather than covers sin thus returning humanity to have a moral relationship to God and possessing a duty of obedience to Him without any inherent claim to reward or blessing for it.

3.1.4 Irenaeus's Christology

For Irenaeus (II.22.4), Jesus Christ alone dealt with the moral decadence in humanity by restoring them to the original potential by way of recapitulation; it deals with both personal and systemic sin. Every aspect of Christ's life was redemptive of something and allows humanity to live a fully human life while maturing into individuals they were created to be:First, it begun in the incarnation when Christ set aside his glory in heaven and took on flesh at birth. As Jesus was an infant, he redeemed infancy, as a child, childhood. Its primary purpose was to re-create and re-establish human in the image and likeness of God. So, Christ was a re-enactment of Adam in reverse (Knudsen, 1963). This union of Christ with humanity leads humankind on the eternal life including moral perfection (Barclay, 1961:100).
Second, Jesus lived through every human experience, and by his obedience reversed the effects of Adams disobedience. During his life he teaches the truth and renews in his works

ST. PAUL'S UNIVERSITY

all that was destroyed and regains all that was lost through his patience, compassion, and goodness. This renewal starts with *baptism* which marks entry into the New Eden, the Church, where a human is first grafted into Christ's vine; the believers' body begins to be prepared for immortality; it is cleansed, solidified, anointed, and reconciled to God; where the rule of truth/faith is acquired (Irenaeus, 1.9.4). In some sense Christ "re-thought" and "re-spoke" and "re-lived" the entire scope of human existence since the fall of Adam. Christ as an elder/Master redeems old age.

Third, Christ *suffered and died* through a vicarious penalty for our sins though a perfect sinless sacrifice, making it possible for believers to be forgiven (Rom 3:21-26; 2 Cor 5:21). Christ on the cross forgives his enemies out of infinite love. The cross joins goodness and truth where God becomes human and human becomes God as he displays divine forgiveness; in the union of God and human, human is brought to life (Irenaeus III.18.2 as cited by Osborn,2001). The cross is Christ's final ''yes'' to combat Adam's final ''no.'' Where Adam sought to be eternal, to be like God, Christ, being' 'very nature God,'' submitted to death, and this allows him to pull the whole humanity out of the march to death. When Christ died on the cross, he redeemed death. In remembrance, a believer partakes the Holy Communion/ *Eucharist*as a vehicle by which we fallen humanity is replaced with the recapitulated humanity of Christ. "The Eucharist thus establishes the faith of the church and imparts to humankind the very divine life of the creator through the life of creation''(Kurz,2009:115). It is the nexus of the creator's redemptive work.

Fourth, Christ *resurrected* to triumph over the Enemy (the devil) and restored the image and the likeness of God lost in the fall for a regenerated believer. When Christ was raised on Easter, he defeated death. Christ's obedience until death leaves Satan bound and powerless for his lies and sins deserving punishment upon judgment (Loewe, 1985; Irenaeus, V.21.3).

ST. PAUL'S UNIVERSIRT

Fifth and finally, Christ is *glorified* by the Father to gather all things in one, and to raise up anew all flesh of the whole human race and in exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love (Irenaeus, I.10.1).

Christ's work of recapitulation is completed by his patience in living fully every aspect, in direct contrast to Adam's haste, restoring to all communion with God (Vogel, 2007:444; Irenaeus, AH, III, 18.7).Irenaeus placed great stress on Jesus being the last Adam, reversing the effects incurred by the first Adam. If Adam descended, Christ ascended. Whereas infants were born in sin, Christ in holiness. Whereas in adolescence we erred, he lived in purity. The sin of the adult was dismissed by the righteousness of the human Jesus. Irenaeus asserted that just as Christ rectified the disobedience of Adam, and that mortality be absorbed in immortality.

Christ recapitulates humanity in himself.Christ effected obedience and ascent on a tree at the cross. Christ was tempted while hungry but conquered the devil. Christ elevated all to life by obedience. Jesus lived and did successfully what Adam and all his posterity failed to do in every stage of life and effected our deification. "For it was for this end that the Word of God was made man, and He who was the Son of God became the Son of man, that man, having been taken into the Word, and receiving the adoption, might become the son of God" (Loewe,1985:7-8). Deification and sanctification were given priority over the removal of guilt.Irenaeus defines this deification (*theosis)*as a better fit, in particular "the rendering of any one partaker of the divine nature"; the process of maturing to become like Christ, first in his humanity and then in his divinity; not becoming God but becoming divinely human. Based on the texts in Galatians 5 and 1 Corinthians 15, Irenaeus concludes that deification is a relational process through adoption and communion that culminates in the resurrection life of incorruption and immortality (Ben Blackwell,2011:50).*Theosis* preserves and saves the

ST. PAUL'S UNIVERSIRT

created order of human nature, which remains incommensurable to God; it is maintained without commingling and unseparated as in Christ (Kazhdan,1991). It is the result of unifying fallen humanity and true humanity; the process of humans living a fully human life by coming under the lineage of the Second Adam (Jesus) and allowing their fallen nature to be replaced by a fully human nature. This power to live as fully human is a combination of grace being showered upon humanity and humanity looking to Jesus as a moral guide and patriarch. Humanity does not become less human as it is deified, or rejoined, rather it becomes more human by having a soft heart. That is, not the belief that in Christ humanity becomes gods, but rather that in Christ humanity becomes fully mature human living in the New Eden, the Church. It bears the same reward: the fruit of the knowledge of good and evil and the fruit from the trees of life. Salvation/life/life eternal were just the positive consequences of being fully human.

In Irenaeus' mind, it is not of human power and human will that humans are made "partakers in salvation." Rather, it is by basking in the light of the savior, in submitting to the life God has created us to live, and by living into the recapitulated creation. Once joined to full humanity, humans are also fully restored to relationship with the Divine as it was in the garden.

Theosis, therefore, is both an instantaneous process in the acknowledgement of Jesus as a new lineage where one is adopted into the family of God to be children of God. It is an incredibly slow process in a lifelong following after Christ and living a life in line with full humanity and ends in union with God. This process of joining into perfect communion is also the process of learning to discern good of obedience from evil of disobedience and choosing accordingly. This is the process of becoming fully human. So, while attaining participation in the resurrection may happen in an instant, the act of theosis is a life-long journey. Humanity continues as God's stewards (Gen 1:26-28, 2:15). Learning "good" and "evil" is essentially

ST. PAUL'S UNIVERSIRT

the beginning of coming to know God, and the immortality that results which end with seeing God.

3.1.5 Richard McCormick's Christology

According to McCormick (1985:102, 196), the Christian story is about being immersed in the values of poverty, humility, and compassion that are characteristic of the Gospel. This immersion is based on "God's relentless gift of himself" in Jesus. Believing in Jesus means accepting that (a) the events of his life, teachings, and mission are "an absolutely originating and grounding experience"; (b) Christ is both the law and the giver of law; (c) God's deed in Jesus reveals and presents to us "a new (Christocentric) basis or context for understanding the world"; (d) Jesus, as a new fact and centre of thought, finds "its deepest meaning in the absoluteness and intimacy of the God relationship"; and (e) "the empowered acceptance of God's engendering deed in Jesus (faith) totally transforms the human person".The Christian is able to appreciate life as a fundamental but not absolute good, the fundamental equality of all people, and the necessity of providing special care for the impoverished and needy in our communities through reason informed by faith in the life, death, and resurrection of Jesus Christ. There is a general value judgement on the meaning and value of life as we currently live it based on the facts that Christ has conquered death and is alive, that we are pilgrims led by him now, and that we will also live with him hereafter.

1.3.5 Summary of the Christocentric Approaches

In summary, the above western style thinkers and theologians adopted a Christocentric approach which began from the revelatory point of view with Jesus Christ as the Word of God who reveals who God is to us. Jesus' mission was to free the soul and body (Luke 4:18-

ST. PAUL'S UNIVERSITY

19). The latter entails social action which is enabled using*Kaizen* in the African context as explained below.

3.2 Kaizen Philosophy

According to Chen Hua Cung (2018), Kaizen is the power of One which integrates ancient values and contemporary thoughts, process-oriented philosophy, edification, true-mindfulness, completeness and improving perfection in quality and productivity.Quality is the ability to meet or exceed customers' expectations; an essential factor for determining the strength of a business and industry, and for creating customer satisfaction and trust. Quality is a ''demand shifter'', that is, anything that moves the demand schedule outward at every price, including such things as technical excellence of the product itself, after sales service or brand image (Sutton, 2012).

Productivity is simply the ratio of output to input; a concept that describes the relationship between results and sources to produce these results (Felix and Riggs, 1983:386-387). Productivity is the ''cost shifter'' including modifications of such things as the organization of production, waste reduction or better supervision of the workforce to lower unit cost at every quality level (Sutton, 2012). Higher productivity in business leads to improved efficiency and good production competitiveness in their target markets. Thus, to improve productivity, organizations increase goods and services and/or decrease resources. However, goods and services can be increased by both their amount and by their value. That is, we can produce the same amount of a product, but if they are of higher quality, their value rises and, therefore, so does productivity. Likewise, if we are quality conscious when making the product, we minimize resources necessary to produce the product, and productivity rises even further. Factors like timeliness, downtime, attendance, yield, safety, housekeeping, attitudes,

ST. PAUL'S UNIVERSIRT

and employee turnover may also affect an organization's productivity. Therefore, organizations need to know where their productivity levels are. Quality and productivity are part of the organization's capabilities, the knowledge possessed by workers and working practices used by firms during production and in developing new products, that are improved through training.

Japan learnt and internalized Western technologies and knowledge and selectively adopted and adapted them into their own culture and system to become their own way of production management in a changing environment. The Japanese transformed the US-originated Scientific Management into their own way of efficiency, which pays more attention to the human element adapted from the harmonious labour-management relations promoted by the British Productivity Council (Tsutsui, 2001:441-46); optimized efficiently the ability of people, the full capacity of equipment and technology, as well as the functionality of industrial materials. This process is called ''translative adaptation''which focused on the human and technical dimensions. They also created the necessary institutional mechanisms and organized a series of nationwide activities for igniting a mindset change in their people in form of movement over a long period. Other countries including Africa may do likewise in developing their own Kaizen as an indispensable step in transforming their economies and realize their potential so that African industries and services can develop and compete in international markets and global value chains to ensure their success in a modern economy. Page (2020:29–41) agrees that accessing global value chains as well as succeeding in other markets requires a strong focus on productivity and quality as essential aspects of capability. For Africa, these ideas point towards answering the question of making products available and accessible, that is, making life more abundantly as espoused by Christ in John 10:10.

ST. PAUL'S UNIVERSITY

Mueller (1984: 1) defines a method as a tool that extends our abilities, improves upon our limitations, reminds us of forgotten procedures, shows us how we arrived at an answer and allows others to see how we arrived at our conclusions. Here improvement is assumed to be given under the guidance of the Holy Spirit as attested by its life and works (Jones and Lakeland, 2005: 248-49). Kaizenis the foundation for numerous management systems on quality, production, productive maintenance, standards, assurance, and audits wholistically (total) created in Japan and used in other nations (Akio Hosono et al., 2020:4). But organisations frequently miss opportunities to improve productivity and quality because of a lack of perception or motivation (Page, 2020:5). By providing employees more voice, Kaizen, encouraged learning (Katai and Ishigame, 2020:171–193; 197–216). Where Kaizen adoption increased, managers observed that many operational workers started to pinpoint production issues and suggested adjustments to the underlying processes at the plant level, had Kaizen committee, a floor plan, daily cleaning at the end of the workday, and properly stored tools; were aware of the company's sales goals or objectives, and mission; better communication between employees, managers, and engineers and created an environment where all members of the organization were involved in the process of problem-solving and learning.Since Kaizen places a special emphasis on inclusive and interactive learning, Akio Hosono (2020) emphasizes how this distinguishes Kaizen's learning component from other strategies for enhancing quality and productivity which contributed to high-quality growth.

The core idea of Kaizen is to reduce overloading, waste, and inconsistency from the worksite through effective utilization. This further reduces environmental burdens and improves the safety of employees. Kaizen alters managers' and employees' mindsets, develops workers who can think and act independently, and fosters teamwork by encouraging team-based problem-solving (JICA, 2016). Improvements in teamwork, communication, and learning attitudes were among the mindset shifts which Jin (2018) observed in Ethiopian workers

ST. PAUL'S UNIVERSIRT

fromgroup Kaizen initiatives like 5S, the quality control circle (QCC), and waste elimination. It also addressed the development of "core capacity" as well as the technical capacity of employees and management. Identifying needs and important issues, planning, budgeting, carrying out, and monitoring actions are just a few of the core competencies that make up an individual's capacity. But learning new information and skills is perhaps the most crucial of all.

Employability skills, such as learning to learn, self-management, critical/logical thinking, communication, teamwork, and problem-solving, are closely related to core capacity(Suzuki and Sakamaki, 2020). Product and process innovation rose after Kaizen is put into practice (Lage de Sousa, Canêdo-Pinheiro, Pereira Cabral, and Estefania de Sousa Ferreira, 2020).

While "innovation" which is abrupt and dramatic calls for significant financial outlays, kaizen which is based on personal ideas and initiatives requires only modest outlays but intense effort to keep moving forward (Imai, 1986). The Kaizen way of thinking and numerous Kaizen tools can be viewed as innovation inputs that empower businesses to take innovative actions, experiment, adopt new technology, and ultimately produce innovation (JICA, 2018:9-10; Dertouzos et al. 1989). Kaizen tools are innovation inputs that help businesses experiment, take innovative actions, adopt new technology, and achieve innovation which is healthy for the economy.

Kaizen is social innovation essential knowledge to achieve equitable growth (Shimada,2020) by encouraging sharing the profits generated from such improvements fairly between labour and management; increased employee loyalty to organisations through lifetime employment and boosting firm-level competitiveness through the expansion of company-specific labour unions which is crucial for the sustainability of Kaizen. According to Shimada, both developing and developed nations can modify the social innovation embodied in Kaizen to

ST. PAUL'S UNIVERSIRT

address inequality.Kaizen also boosts employment by prioritizing long-term social return over short-term private return.

In Ghana, average employment increased and employees' attitudes towards their jobs were more positive in Kaizen firms as compared to non-Kaizen firms (Ackah, Atta-Ankomah and Kubi,2020).

In the Philippines, Kaizen empowered employees to play a bigger role in the operations of the company (Raneses et al., 2020). In Ethiopia, once employees came to believe in the value of Kaizen, they began to apply it even at home; and basic Kaizen tools such as 5S (Sort, Set-in-order, Shine, Standardize, Sustain), Kaizen Promotion Team (KPT), and waste elimination that can be used to target a variety of production process bottlenecks were taught in workplaces (Jin, 2020). Practitioners in businesses perceived the effects of introducing Kaizen as (i) shifting workers' perspectives, (ii) enhancing material flow, (iii) increasing machinery efficiency, (iv) improving communication flow, (v) boosting workers' technical skill levels, and (vi) management leadership, (vii) better teamwork, and (viii) learning attitudes.

Government, public-private organizations, and the private sector all play significant roles in the introduction and spread of Kaizen (Toru Homma, 2020). Through training to improve students' fundamental skills in vocational education and training (TVET) institutions or universities, Kaizen is being introduced in a novel way in that Kaizen course encourages teamwork and learning to learn (self-confidence, self-awareness, and willingness to learn) (Suzuki and Sakamaki,2020).

An active government role is critical when Kaizen is not widely known, foreign direct investment is constrained, and local businesses do not participate in global value chains, according to Ethiopia's experiences. A process led by the private sector may be successful in

ST. PAUL'S UNIVERSIRT

other situations. Collaboration between the public and private sectors can help introduce Kaizen in both scenarios. When there is a deep mistrust between employers and employees regarding how any productivity increase will be distributed, an active government role may be especially crucial (2020). Kaizen has primarily been learned and applied in workplaces (factory floors), and the primary means of introducing Kaizen has been through manager and employee training and on-site consultation. However, it is beginning to take root also in the services and research arena. More recently, the introduction and spread of Kaizen through formal education, such as TVET and universities, has proven effective in raising the employability of younger workers.However, competitiveness is not solely determined by productivity. Low wages can, in some circumstances, make up for low productivity, but they cannot make up for poor quality.

Micro, Small, and Medium-Sized Enterprises (MSMEs) in developing nations are served by Kaizen. This is crucial for raising workers' living standards as well as for the success of the business. In Ghana,programmes were successfully carried out by local trainers who were initially trained by Japanese experts whichoffers proof that Kaizen can boost MSMEs' productivity and can be successfully implemented by local human resources.However, case studies and the history of Kaizen in Japan suggest that it takes time to build a win-win relationship between managers and employees through dialogue.

3.3 Leadership

Patterson (2003) described servant leadership virtues as constructs that are components of the servant leader's character which have a moderating effect on the leader's behavior. God in Christ entered into earthly life and had a genuine human experience. Jesus Christ was fully God, and he took on full humanity. Jesus willingly "emptied himself, taking the form of a bondservant, and being made in the likeness of men, humbled himself and became

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obedient unto death on the cross" (Philippians 2:6–8) —doing the will of His heavenly Father for man's ultimate redemption. Jesus did not lose His divine essence during His incarnation—He remained very God and very man. At the incarnation, Christ gave up his right to honour and recognition due to his deity. He gave up the glory he received with his father. Basically, it was his right to glory, that he emptied himself of, and he took on humility and obedience. He entered a world where few recognized him (John 1: 10;11), and where many abused him and killed him. This is a self-giving love of God, which condescended to enter his world in order to conquer evil and to achieve salvation through dying and rising again, the self- emptying of love on behalf of mankind.

This kenosis is the idea that leaders, whose obligation is to fulfill the responsibilities they must, to those who appointed them and those they lead, willingly limit personal privileges, perks, preferences, power, and predispositions as required to ensure that the highest purposes of their leadership calling are achieved. Paul says: "for you know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, so that you, through his poverty may become rich" (2 Corinthians 8:9). By imitating Jesus, African leaders can gain in values-based leadership that seeks to adapt to a changing world through self-examination and release of those characteristics within the leader that stand in the way of authentic presence: greed, fear, tyranny, dictatorial power, pride, arrogance, insecurity, and all the worst of human traits. It is God who transforms; and adaptive, authentic, and flexible leadership requires a transformation of the one leading as well as the ones being led. Christ's authority is based in love and compassion, authority consistent with and appropriate to who God is in human form. While new strategies are required, it is also important to learn from the past and build on what has been successful rather than simply start afresh. Kenotic leadership seeks to serve all the people of God with courage and authenticity. A good shepherd who loved his sheep, led them in a particular direction where they found nourishment, he corrected course when

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something blocks their progress, he adapted to new circumstances; translated vision into reality, influenced and empowered others. Kenosis calls on Christians to see the fulfillment of life not in accumulation but in relinquishment of the very sinful human claims of pride, greed, and destructive power in order to be more perfectly human as God intended before the fall. Regained the fruits of the Spirit, love, joy, humility, etc. by the image of God that exists in human beings.

Edgardo-Colón-Emeric (2018:184) understands that in order to truly embrace those on the margins, a kenosis that includes repentance and purification is necessary for those who live with privilege. This repentance includes a repentance of taking for granted the advantages we have in our privileged lives and of all the ways we who are privileged have been trained to think and feel about the poor and the marginalized that are demeaning and dehumanizing. Purification comes in the form of baptism, but also in practice. By intentionally cleansing ourselves of excess, greed, and all forms of hatred, Christ, offers purification of the spirit each time we take the elements of communion. In the gospel of Matthew, chapter 5, verses 23-25, we are told to examine ourselves before we come to the altar to offer our sacrifice, asking forgiveness, and offering repentance. If we, as Christians, have offended or hurt someone by misusing our privilege, or for not using it to help others, we are to purge it from ourselves and seek reconciliation before we try to offer our service to God. When we have done that and we offer our sacrifice, Christ offers the needed purification.

Reconciliation in this context, however, is not just an apologetic halting of bad behavior but also a genuine renewal and adaptation. The essence of kenotic leadership is putting the needs of the whole (organization, staff, church, etc.) above the leader's own need for things like power, prestige, or privilege. It is making space for others to participate in, and even lead, the work themselves. It is letting go of harmful power so that life-giving power might be shared

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by all—so the whole organization benefits. Kenotic leadership begins with a process of self-examination that seeks to discover those traits, patternsof thinking, and behaviors in us that stand in the way of being authentically present with others.

Brown (2018)calls us to "wholeheartedness," or having the capacity to love and be loved, to establish genuine connections with others, and to bring our whole selves into leadership roles.Power-in-vulnerability requires that leaders spend time in self-reflection to acquire a deeper understanding of and relationship with themselves. It suggests that when leaders are able to allow themselves to be vulnerable, they allow room for their own empowerment and the empowerment of those around them.

Vulnerability is a key component of kenotic and all effective leadership. A leader who can be vulnerable enough to be truly present with others, to hear and understand perspectives that are different from one's own, and to set aside one's own agendas and preferences in favor of emotional "presence" will be perceived as genuine and trustworthy. When a leader is seen as trustworthy, it empowers others to express their own vulnerability and thereby develop trust with others. Vulnerable leadership allows God's presence to guide our choices and behaviors rather than armored leadership, which only allows for the thoughts and beliefs of the individual with power.

Kenosis exists in the realm of already-not yet. Christ's kenosis has already happened and has impacted human existence. Kenosis on an individual level is ongoing, letting go of those things within that keep people from experiencing all God has to share and all that is available through other people. Kenosis was a choice for Jesus, he did it of his own will in order to experience the fullness of God's intention for humanity. Human beings can also choose kenosis.

Organizations in Africa need to draw on both leadership and management skills in order to

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accomplish their goals (Anderson, 2020:16-17). Leadership decides overall direction, influence people to achieve, strive for effectiveness, encourage change, facilitate decisions, align people, create systems and look for opportunities to improve. Management to plan in detail, encourage people to perform, aim for efficiency, react to change, make decisions, organize people, ensure that resources are appropriate and available.

3.4 Development

Spiritually, human beings are the driving force behind development but materialistically, development has economic, technical and structural causes. Development has many interrelated ingredients: healthy and educated workers, more machines, conducive policies and programs, better infrastructure, advanced knowledge and pathbreaking ideas, savers and financiers, peace and rule of law, social inclusion and individual rights.

For the mechanistic theory of classic economic liberalism, development is caused principally by the accumulation of capital understood as the increment of physical means of production; that is, savings and investment, the multiplication of mechanical and technical improvements. It stresses the fact that man is the author his own development; therefore, the first thing to be done is to waken man, instruct him, enable him to work, give him an understanding of his rights and the opportunity to raise his standard of living and so forth.

Marxism teaches that development is the result of liberation from external oppression, in other words, liberation from exploitation by the owner on the business level, and from imperialism on the international level. It affirms that development depends on the struggle against othersfor liberation from an external oppression that hinders human's growth.

The Christian concept of development does not exclude a struggle against oppression when this is necessary. But it does not agree that all failures in development are caused by external

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oppression and hence where there is no development there is necessarily oppression and exploitation. For the Christian, the principal obstacles to development are to befound in insufficient human preparation and inadequate formation of the human factor and lack of education; a transition from the less to more human condition.More precisely, "less human" means hunger, oppressive social structures, injustice, illiteracy, and the like. Conversely, ''more human" means the access of those in want to the possession of what they need, victory over social wrongs, the recognition of Supreme values, faith in God, and "union in the charity of Christ (ibid., 21). Therefore, according to the Pope: ' Development cannot be limited to mere economic growth or simply having more. In order to be authentic, it must be complete, that is, it has to promote the good of every man and of the whole man (n. 14). Development means "to have more in order to be more" (*Dev. Ppls., 6*). Therefore, economic and social growth is for man's service and his moral and spiritual growth. "A man is more precious for what he is than for what he has" (*Church in the Modern World, 35*). Jesus commanded us to first seek the kingdom of heaven and its righteousness, and the rest will be given to you.

Giugale(2017:2-8) argued that meaningful development in Africa requires, change in relationship between ‘’the state and people’’ to becoming one between ‘’the state and the person’’; the combination of more democracy and better data for smarter decisions, both by government and the people; there being no reason to leave anyone behind or disadvantaged; not only will citizens have better tools to change how governments behave, but the reverse will also be true; the main tenets of economic management are clear and broadly accepted; the countries that will succeed are those that will be able to balance economic discipline with social solidarity; Africa becoming self-integrated, and Africa finally making it because the technologies for harnessing its riches are getting, cheaper, faster, and cleaner. But challenge, chance, and change remain the driving force.

ST. PAUL'S UNIVERSITY

3.5 Summary of Previous Studies

The studies reviewed in section 2.3 present mixed findings on influence of Christology and Kaizen on moral decadence, arising from different methodologies used, and definition of variables or contextual factors. These studies have not tested the causal linkages of all the variables and consequently their joint impact on moral decadence. This study addresses the identified gaps (see Table 3.1 below) by investigating the joint effect of Christology and Kaizen on moral decadence on African leadership.

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Table 3.1: Summary of Previous Studies

Author(s) / Year	Topic	Objectives	Methodology	Findings	Knowledge Gap/ (Nature of gap)	Gaps Addressed by this Study
Kamau, J.C. (2023)	A social scientific reading of Jeremiah 35:1-19; towards a social-cultural fight againstCorruption in Kenya	To examine social and scientific original meaning of Jeremiah 35:1-19 for the inculcationof a value system; To analyse social, cultural and geographical setting of the Rechabites community and the theme of *Halakah* in the Old Testament; To analyse the effects of corruption in Kenya and how it has been mitigated in the past; To show the *Agĩkũyũ'*sways of inculcating value system in comparison with the Rechabites.	Social-Scientific Biblical Criticism hermeneutical method	The Rechabites though enticed by Jeremiah remained obedient to their father unlike the Judanians who did not hid instruction by the prophets and disobeyed God. The verb used by former was imperative, not causative as the latter, hence bore fruit. Secondly the respect and significance of the authority giving the message.They remained faithful to their belief amidst negative influence by the environment and prophet Jeremiah due to their social cultural authority.Corruption was propagated through social networks and social communication Corruption was mitigated through values inculcated by the social system.	Inculcation of value systems is not the only factor.	This study seeks to deal with this
Nyland, A.L. (2021)	Kenotic leadership: a model for clergy	Looked at Kenosis concept in Philippians 2, as a model of	Rowan Williams method	Kenosis exists in the realm of already-not yet. Christ's kenosis		

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		values-based leadership that seeks to adapt to a changing world and a changing church through self-examination and release of those characteristics within the leader that stand in the way of authentic presence.		has already happened and has impacted human existence. Kenosis on an individual level is ongoingletting go of those things within that keep people from experiencing all God has to share and all that is available through other people.		
Chianain, E. (2018)	Inculturation: A *Conditio Sine Qua Non* for Effective Evangelization in Cameroon in the Light of the Post-Synodal Apostolic Exhortation, *Ecclesia in Africa*	To ascertain what the Cameroonian cultural beliefs contribute to a better understanding of the communion of saints and vice versa; the similarities and differences; and what can be transposed and corrected with the light of the gospel or out rightly rejected	David Tracy's critical correlational method	Ancestors and Christian saints are both classic role models who led heroic virtuous lives on earth, bequeathed a powerful legacy of life witness by the example of their character and are now contemplating the glories of heaven in the communion of saints in heaven from where they exercise the dual functions of protectors and mediators between God and humans.	Problem of polygamy not settled.	Maintaining fidelity to the Church's teaching
Kiboi, J.M. (2017)	The tripartite office of Christ in the light of Worgoodet: Towards a Sabaot Christology of Inculturation.	To investigate why Sabaot Christians still consult the Worgoodet for protection instead of Jesus Christ.	Dynamic inculturation	Jesus as God incarnate, and a universal ancestor of humanity is also the ancestor of the Sabaot as Worgoodet par excellence to be trusted.	Role of reason not considered	Incorporated Africanized kaizen as reason
Nche, G.C.,	Revisiting the concept	Concept of	Historical	Three silent issues – the	Inculturation of	Both faith and

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Okwuosa, N.L. &Nwaoga, T.C., (2016)	of inculturation in a modern Africa: A reflection on salient issues	inculturation in a modern or contemporary Africa; highlighted the challenge before African theologians in search of African Christianity	phenomenological method	Evolutionary African Culture, the Unity of Christendom (ecumenism), and the Christian ecological concern, were advanced as indispensable issues which those involved in the process of inculturation in Africa would not take for granted, in order to achieve a satisfactory homemade Christian faith in the continent	Christianity in modern Africa is a herculean task that demands absolute caution.	reason were applied.
Kiarie G.K. (2015)	An Inculturative critique of Holy Communion symbols within the Anglican community of the Diocese of Thika Kenya	To investigate how the diocesan Christians in Thika have constructed meaning around Holy Communion symbols and the extent to which these symbols have been indigenized in the diocesan context	Inculturation theory	There is discontent in use of Holy Communion symbols in the Anglican tradition due to different contexts. These symbols are understood as a symbol of the body and blood of Jesus Christ as universally shared Christian experience in the globe.	Limited to only one mystery.	Cuts across whole spectrum Of Christ's mysteries in recapitulation.
Mbugua, D.K. (2013)	A Christian moral response to corruption in Kenya	To ascertain the most promising and effective Christian moral response to eliminate corruption in Kenya; what is corruption; whether corruption is a moral theological issue; what	Methodological pluralism-theological, historical, critical, and analytical tools plus theological speculative	Moral formation, education, social teaching of the church and African values, in promoting virtuous behaviour and personal moral integrity as effective Christian response to eliminating	Leading by example, decline in social values, addiction, equity and empowerment	This study brought on board the concept of obedience and social innovation.

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		it takes to change the widespread practice of corruption in our society; the moral theological treatments of corruption that show the most promising and effective remedies.		corruption in Kenya; using partnership approach and exemplary witness.		
Kanu, I.A. (2012)	Inculturation and the Christian faith in Africa	The Church to reappraise her evangelizing mission to maintain and exceed the present successes and redefine its orientations and goals.	Inculturation via library research method	Evangelization in post-missionary Africa, to be intensive and not just extensive, must imbibe the principles of inculturation; This provides the fertile ground for adding the culture of particular peoples into the life of the Church.	For the African the sacred and secular sphere are inseparable	This study dealt with both spheres.
Kurgat,S.G. (2009)	The theology of inculturation and the African church	Examine the demand and relevance of inculturationfor cultural development, assess inculturation message to Africa; Determine the role of Small Christian Communitiesand Examine the impact of inculturation in African Church	Library and field research	Inculturation is a prerequisite for the Gospel to be rooted in a particularpeople to Christianize their culture from within. For an effective Inculturation, facilitationof active local participation motivated and controlledfrom bottom-up approach through Small Christian Communities is very crucial for sustainability of		

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				Inculturation process. Not a prerogative oftheologians and pastoral workers but also the Christian Community as a whole.		
Odozor, P.I. (2008)	An African moral theology of inculturation: Methodological considerations				Situation of imbalance in the contact between Africa and the Christianity introduced into Africa by Western missionaries. Limits of natural law as a means of moral justification	God in the Word calls humanity to love and to do what is good and avoid evil
Ukpong, J. S. (1996)	The Parable of the Shrewd Manager (Luke 16: 1-13): An Essay in Inculturation Biblical Hermeneutics	Reread the biblical passage considering the contemporary socio-cultural context	Inculturation biblical hermeneutics	Prudence in the face of a crisis Work to reverse oppressive structures	One of the possible valid interpretations	Be catalysts in devising new order of justice in the world.
Nevile, D.C. (1992)	Liturgies of the Future: The Process and Methods of Inculturation	Cultural Adaptation of the Liturgy	Dynamic equivalence whereby the Roman rite is 'translated' into other patterns of thought, language, and rite	Although uniformity may be a blessing, it should notpreclude cultural variation and adaptation. Inculturation will not go away; nor will it tolerate restraint or deterrence, whether it be creative and forward looking or retrospective.	Role of indigenous creativity not extended secular aspects of modernization	This study dealt with this though translative adaptation

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Source: Author (2024)

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CHAPTER 4: THEOLOGICAL REFLECTION

4.0 Introduction

This dissertation usedinculturation method instead liberation theology as the scientific approach to contextual African Christian theology.Liberation theology is functional, that is, it begins from human experience and uses scripture or divine mysteries to address the human situation in three stages by observing, by judging and by acting. Bernard Lonergan elaborated this as: '' experience, understanding, judgement, decision'' (Mueller, 1984:16-17). In other words, liberation theology is a way of expressing the Christian truth in terms that are relevant to the situation of the people such as the poor, the oppressed and otherssuffering among the disadvantaged (Gichure, 2008:100). For Mueller (1984:67), ''As Christ was committed to the poor and oppressed, the marginal and outcast, so must the Gospel be if it is to be preached in its fullness.'' Further, ''In fact, liberation theologians say that unless one experiences the Gospel as siding with the poor, one does not know the Gospel'' (:68). He further states that, '' In its fullness, love also concerns with dehumanizing conditions of people and commits itself to overturning those structures'which cause it through a process known as 'conscientization'. Both oppressor and oppressed are victims of fear with reconciliation through dialogue as a solution arising from 'love chasing away fear.' Christ offers not a vision of society as did Karl Marx, but a vision of humanization based on love of God and neighbour that is profoundly practical and easily understandable (Mueller, 1984:67).

Inculturation on the other hand is ontological in approach and uses cultural data or reason to explain divine mysteries or in other words, uses divine mysteries and science to illuminate cultural categories with the intention of transforming them and as a presentation of how Christ would respond to a particular African situation on the other (). According to Pope John Paul II in *Ecclesia in Africa*,59, inculturation is"the intimate transformation of authentic

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cultural values through their integration in Christianity and insertion of Christianity in the various human cultures". For Laurent Magesa (2004:15), it is the process whereby the faith already embodied in one culture encounters another culture" to become part and parcel of this new culture and simultaneously transformit into a novel religious-cultural reality. Waliggo (1986:12) notes that cultures are important instruments and means for realizing the incarnation process of the Christian religion, making it truly ''feel at home'' in the cultures of the people.

For Nyamiti (2005:17) inculturation is a ''Christianization of the African cultures rather than an Africanization (indigenization) of the Christian message" which means that by inserting Christian gospel or values into cultural elements, African cultural data is Christianized. This approach is known as ontological. From this perspective, inculturation becomes a process that plies the pattern of the 'Word made flesh', which would involve the gospel taking life and flesh in the beliefs of people who welcome Christ and the values of the gospel. Just as Christ became human to win salvation for all, the gospel must become 'culture' so as to win the heartsof 'local people'.Loba-Mkole (2005:x,1-2,29) calls inculturation a constructive dialogue between an original biblical culture and the culture of the receptive audience, taking cultures of the Christian traditions as well. This includes both their secular and sacred culture as well as their social and historical experiences (Ukpong, 1996:190). The secular aspect includes the traditional system of society.

Christianity is a universal religion which is always incarnated and expressed in a particular time because the ''Christian faith never exist except as 'translated' into culture'' (Bosch, 1991:447). This makes it stay alive, relevant, and credible and thus influences their behaviour and enables them to attain full humanity. Pope John Paul II (16th January 1982) rightly noted

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that, ''faith that does not become culture is not wholly embraced, fully thought out, or faithfully lived.''

Culture is defined as that whole complex of learned social human behaviourpatterns and perceptions which includes knowledge, ideas, belief, art, morals, law, custom, symbols, institutions, products of human work and thought, and habits acquired by man as a member of society as they adopt to a satisfying life- or at least survival in their changing environment (Tylor, 1971;Kobimbo, 2015:184). Ikenye (1994) defines culture as a ''life way of the people as mediated by language and articulated in a social, political, economic, psychological, and spiritual structure for optimal functioning in a particular context.'' Culture is constantly changing; an ever-present ethereal medium in which members live, think and through which they act (do or make things) as they pursue human perfection, survival and solve their problems of external adaptation and internal integration (Schien, 1990). For Lonergan (1973:301) says that culture is a set of meanings and values informing a common way of life. African personality is ''notoriously religious'', and individually and communally based (Mbithi, 1969) with a unified vision of reality in which there is no room for irreducible dichotomies between matter and spirit, religion, and daily life, and between body and soul (Manobo, 2018:213). The sacred and secular are inseparable in African traditional life and ethos. There is no sense of paganism or Gnosticism which could deny the existence of God. According to Pope Paul VI (7th December 1965: 11) the seed of the gospel is present in every culture.

According to Ehimuan (2021), although Christianity is a faith experience, it can be expressed by cultural means and rituals. For the Africans, it is impossible to dissociate Christian practices from their cherished and esteemed cultural background. That was the mistake of missionaries who came to evangelize Africa by making Christianity a religion that

ST. PAUL'S UNIVERSIRT

dissociated itself from the African ritual and religious instruments. Culture is something ordained by God. Therefore, those who do mission ought to respect people's culture and find ways in which Christ's message can bear fruit in these cultures (Acts 2:5-11), preserving that which is good (Katole, 1984:8); and no culture is superior to another. Christ's great commission to go and make disciples of all nations (Mat 28:19) and the mandate to be His witnesses everywhere defy cultural boundaries. At the fall, all cultures were tainted with sin and therefore they requiredredemption through the gospel. African Christianity grew tremendously due to the translatability of the Christian message into African vernacular languages as this was the way to let the gospel speak to the African situation ''in its own right'' (Sanneh, 1989 and Bediako, 1995). This would help to exorcise the ''phantom'' foreignness' of Christianity.

However, other scholars have defined the Christianization of African culture as enculturation which is a sociological concept that has been used analogously by theologians for the theological notion of inculturation, and this refers to the cultural learning process of the individual, the process by which a person is inserted into his or her individual culture (Shorter,1988:5). This means that enculturation is the insertion in one culture with the prime goal of learning it.Also, Mugambi (1995:7) uses acculturation which is the process through which the people of one culture absorb and internalize the norms of another culture and internalize the forms of another culture during the period of encounter between the two cultures. This process of internalization may be spontaneous or forced. For Schineller (1990:21), inculturation "at its best, combines the theological significance of incarnation with the anthropological concepts of enculturation and acculturation to create something new".
The Dutch Dominican Edward Schillebeeckx examines the words of scripture in the cultural context to have the Gospel challenges live authentic discipleship in that place, time, and cultural demands (Mueller, 1984:56-57). God in Christ as immediately and salvific

ST. PAUL'S UNIVERSIRT

allypresent as people attempt to solve the problems of suffering and resisting acts of dehumanization. Therefore, he invited everyone of good will to enter dialogue with the Christian message and interpret this message in the cultural context. He emphasized overturning the dehumanizing process by living a committed life in Christ. To this end, Schillebeeckx defined salvation in Christ in two perspectives: minimally salvation implies the humanization of the world by the eradication of suffering; maximally by revelation salvation implies love of God and neighbor even to the apparently extreme absurdity of loving an enemy, that is, ''mediated immediacy'' (Mueller, 1984: 56-57).

Adeyemo (1997:49-58) argued that sin is the root cause ofhuman suffering. Therefore, to free humanity from such a predicament, sin must be addressed. It is, an inculturationist advocates for first understanding the revealed Word of God, and then attempting to communicate it to the people in language or categories that are familiar to them, so that the Word of God may find proper rooting in the lives of the people and thus impacting on their worldview and hence becoming transformative (Kiboi, 2020:23).

For Orobator (2008:117-123), inculturation means refinement or civilization; a process which is relational in that it involves an encounter between different realities with each party having something to contribute to the process of encounter, dynamic being a relationship which grows over time and in space, and changes, Integral as it is not limited to only one facet of life but it covers all aspects of life; authentic as one that responds to a local situation in life and makes a creative contribution to the meaning and truth of the other situation, Christianity; and transformative as the realities involved in the encounter do not remain the same as the process unfolds. He adds that the prerequisites for true inculturation are; Freedom and free commitment to a relationship and an encounter recognizing and respecting the innate sense of the faith of the people, Mutual enrichment because it is a positive experience with creative possibilities, Dialogue: a free communication between the parties involved, listening to

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other's sensibilities and learning to read the other's text, Manifest a sincere desire to create something new; be creative; a creative fidelity to various traditions within the different realities, remaining open to new ideas, approaches, and ways of understanding and living, mutual respect; affirmation of complementary truths present in each reality, each believing in the genuineness and richness of the other, recognizing the uniqueness and greatness of each reality; Humility, Conversion of mind and attitude; willingness to let go of something and to embrace a new way of looking at reality and living out that reality, Mutuality in terms of an exchange of gifts and values, and Charismatic experience which is animated by the Spirit of the risen Christ. The gifts that we exchange come from the Spirit. However, one should be careful not to gloss over the shortcomings, aberrations, and limitations.

Nathaniel (1994) observed that some factors hinder inculturation either by reducing the speed of its implementation or stopping its movement entirely: the problem of language, the problem of skepticism, the fear of syncretism and the distrust for things African.

In response, this dissertation explores how the doctrine of Christology, especially with reference to salvation, can be explained using the African cultural element of freedom and Kaizen philosophy. In so doing,the African people can understand the Christian message better and their lives will be transformed. The Vatican II documents, *Lumen Gentium* no. 9, declared that '' among every people, God has given welcome to whosoever fears Him and does what is right (conf. Acts 10:35)'' (Nyamiti, 2002). This is confirmed in the *Nostra Aetate* no. 2 where the Council Fathers declared that the non-Christian faith as cultures with some truth or values which open room for dialogue and inculturation between Christian faith and African cultures without losing focus on the fact that it is the Church with the truth and the life to offer.

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God in his divine foreknowledge has planted a seed of grace in every human community, *logoi supermatikoi*, as a preparation for evangelization. Moreover, the Council, in the constitution (*Dei Filius* DS 3016), argued against the rationalistic emphasis on reason above and against faith. In its fourth chapter, it reads, '' Reason, enlightened by faith, when it seeks earnestly, attains, by God's gift, some understanding of the divine mysteries; this undertaking is partly from the analogy of those things which reason knows naturally'' (Henricus and Schnomtzer, eds. 1965: art. 3016). This points to the interconnectedness of mysteries.

According to Nyamiti (2005:5), African (Christian) theology is the scientific and systematic effort, guided by reason, illumined by faith to understand, and present the very self-same Christian faith in line with African needs and way of thinking. Therefore, it is not a syncretism that attempts to combine Christian divine mysteries with incompatible African religious or cultural elements.

Christ liberated us from bondage to sin which is the root cause of evil into the new life of grace, fruit of justification. Nyamiti (2005:31) avers that ''The Christian mysteries not only give adequate answers to all our human problems and legitimate aspirations, but they also immeasurably transcend them.'' Further he argues that divine mysteries (Divine Logos) or gospel message is salvific in itself. Therefore, if the gospel message is properly used, it addresses the root cause for all human suffering, sin leading to the liberation of both the oppressor and the oppressed, a movement from darkness to light.

Galgalo (2012:35-36) from a missiological viewpoint arguedthat ''For Christianity to be fully rooted and understood, there is need to enculturategospel message by re-expressing, reinterpreting and reapplying the gospel truth using the right cultural codes, meaningful thought forms and relevant images.'' He further states that ''The incarnational model of mission inspires inculturation and in following the example of Christ, makes the cultural

ST. PAUL'S UNIVERSIRT

rebirth of the gospel message imperative for mission.'' Therefore, the Church needs to investigate African cultural practices that are enduring Christian teachings and modernity.

Msaki (2012:6) calls for heralds of the Gospel to study and understand the culture of the people to discourage many African Christians in crisis moments reverting to traditional solutions. It demands a proper approach to theologizing in Africa. Pope Paul VI (28th October 1965) encouragedthe Church to present Christian doctrines in a manner adapted to the needs of the times. He further exhorted the Church to guard against heresies because it is the Church with the truth and life to offer.

4.1 Inculturation Approaches

Inculturation theology does not refer to a specific theological discipline, but rather it indicates a hermeneutical process of theologizing that cuts across all theological disciplines by seeking to interpret biblical text from the present socio-cultural perspectives and make them the subject of interpretation (Gatimu, 2020:67-69). Justin Ukpong (1996: 189 – 210) used it to read the parable of the shrew manager concerning exploitation in the context of African Christianity. The methodological framework has five steps. The first step in the process of the hermeneutics of inculturation is to identify the interpreter's specific context that dynamically corresponds or approximates to the historical context of the text and clarifyhis or her perspective in relation to the text. The second step is analysis of the context of interpretation, that is, the interpreter's background which forms the context in which the text is to be interpreted. They may be analyzed into five levels- phenomenological, socio-anthropological, historical, social, and religious analysis. The third step of analysis is the historical context of the text, which is important for gaining a proper focus for discussing the text. The fourth step is to analysis of the text in the light of the already analyzed contemporary context of interpretation. This has several facets- critical review of current interpretations of the text and

ST. PAUL'S UNIVERSIRT

textual analysis. The fifth step is gathering the fruits of the discussion and commitment to actualizing the message of the text in a real-life situation.

Because this is not a biblical textual interpretation, this dissertation adopts Nyamiti's (2015:28) approach using inculturation which is based on the principle of the interconnectedness of divine mysteries (*Nexus mysteriorium*) as recommended by the Vatican I Council (1869-1870). This means that each of the Christian mysteries is organically connected with all the others in such a way that it is possible to achieve a deeper and more comprehensive understanding of one particular mystery by examining it from the perspective of any other mystery. This principle provides two ways to God's revelation of *analogia fidei* and *analogia entis*as divine mysteries informing the cultural elements and transforming them (Mondi, 1967:467). In the special revelation (*analogia fidei*) where God Himself who chooses some of the concepts used by humansin order to tell humanity something about Himself. It is said that during creation, God implanted His image in humanity as a means towards knowing Him. However, the fall made it difficult for humanity to come to the true knowledge of God. It is for this reason God sent prophets, priests, and kings to reveal Him; but since this failed, God incarnated into humansand came to reveal His total self to humanity.

In the natural revelation (*analogia entis*)human takes some concepts from nature and applies them to God. This is because God provides humanity with the gift of reason to use to infer from the created order (nature or the general revelation), the existence of God(Kiboi, 2017:187).God at creation created humankind in His own image and likeness. It is by this *imago Dei,* that humankind can reason. It is also by this divine element that principles of human morals are derived. Thus, human morality is patterned after God's own moral principles. The language used is just but analogous.

ST. PAUL'S UNIVERSITY

4.2 Nyamiti's Stages in Inculturation

In line with this, Nyamiti uses four stages in inculturation: identification, explication, interconnection of mysteries, and pastoral implications which is distinguished from those used by Ukpong.

4.2.1 Identification

This takes the form of divine and human mysteries.

4.2.1.1 Divine Mysteries

The first was to identify the Christian mystery from the biblical text or from Church tradition. In this study, the divine mystery chosen was *salvation*. This term assumes many forms: reconciliation, atonement, redemption, liberation/ freedom, justification, and righteousness by imputation.This mystery was subjected to a combination of hermeneutical methods (biblical or theological) including the Historical Critical Method, to identify cultural interpolations that are inconsistent with divine revelations for the purpose of purging them. This is because Scriptures and Church doctrines are not without human interpolations (*The Confessions of 1967: Inclusive Language Text*, article 9.29, a church document of the Presbyterian Church of United States).It is therefore imperative for one doing inculturation of Christian mystery to strive to purge it off such cultural interpolations before inserting into the new culture. Colonial Christianity jeopardized authentic African aspirations, values, and culture. This was what requires to be purged. However, Nyamiti misses out on this important step that would purge the doctrines or the gospel off such cultural wrappers. It is for this reason that Kiboi makes an emendation to Nyamiti's approach by requiring biblical texts and doctrines be subjected to some thorough hermeneutics before they are inserted into the receptor cultures, hence the dynamic inculturation.

ST. PAUL'S UNIVERSIRT

4.2.1.2 Human Mysteries

The second step was to identify an appropriate human mystery to employ for theological elaboration of the Christian mystery (biblical and or church traditions) to purge off any human elements incompatible with Christian teachings. This takes the form of either cultural theme or philosophy. *Ubuntu*, an African concept, reflects God's gift of freedom, rooted in the Holy Trinity (Mojola, 2020:120). This dissertation used*Ubuntu* concept to explain the Christian mystery. It emphasizes the importance of treating others with dignity, respect, honor, justice, and compassion without discrimination. Ubuntu is a moral virtue that is deeply rooted in African cultures and belief systems, including synthesis, dynamism, gradation, communalism, experientialism, humanism, and circumscription (Mojola, 2023:5). It is a moral quality that has inspired African heroes and freedom fighters, and is a foundation for freedom, justice, and peace. Ubuntu promotes solidarity, cooperation, friendship, helpfulness, caring, sharing, compassion, unselfishness, interdependence, and complementarity, forming the foundation of the human family.

For Okolo (1991:7) freedom from an African context is the self-consciousness, self-actualization, independence, and mastery of their world in economic, cultural, political, technological, psychological and social spheres: ‘’Africa for Africans.’’ Further, it is the struggle against such obstacles as colonialism, racism, violence, exploitation, (external); tribalism, nepotism, oppression, suppression of democracy and dissent, personal ambition for naked power, morbid desire for self-perpetuation in office, physical elimination of political opponents and possible rivals and abuse of power/corruption (internal) and economically it is the battle against ignorance, poverty, and disease. Africans in the Augustinian imagery are members of two cities, namely, the city of God (Church), the world of grace, and the earthly city (State), the world of sin, in the same geographical and historical setting. The language of liberation commonly used in Africa is deeply rooted in the past and present experiences of

ST. PAUL'S UNIVERSIRT

the people. According to Jean Paul Sartre the suffering such as Africans face ''carries with it its own refusal which opens itself to violence/revolt and to freedom.'' For Frantz Fanon (1967), people are ''no'' and ''yes''- ''no'' to suffering; ''yes'' to life and its survival. Several liberations theologies including Latin American, Asian Liberation, Black South African and the United States Black liberation were born out of people's own life experiences, for example, their situation of being unjustly and politically exploited, racially oppressed, and discriminated against, poor, and violently dehumanized. This spurred a desire to abolish the current unjust situation and to build a different society, freer and more human. The Vatican II documents also inspired the African Church to join in the liberation struggles against unjust social structures. Liberty is people's right and prime value.

On philosophy, the theme chosen was *Kaizen*. Therefore, we can use the human management principle of *Kaizen* to explain the divine mystery of Christ's salvation as redemption. Furthermore, using the principle of *nexus mysteriorum*, we argued that God has revealed His will to all human beings in every place at every time (Rom 1:19-20). Therefore, *kaizen* is a management principle which is a revelation of some kind to humankind. If *kaizen* is accepted, then it can be used in understanding the revealed divine doctrine of redemption.This was critically studied in relation to the past, present and future African socio-cultural situations taking cognizance of the mutual influence among different dynamic cultures. According to Richard Bauckham (2002:27), freedom in a contemporary sense means ''something infinitely desirable'' or a liberating transcendence of all limits and mastering of all the conditions of life. It is freedom from oppression, domination, poverty, disease, including relative independence of other people that is important (:49). But liberation from others is true freedom only if it is also liberation for others. Also, freedom of choice, speech and worship is important. But these are no more than the necessary conditions for becoming fully free by freely choosing the good. True freedom is freedom in relationship or freedom with belonging:

ST. PAUL'S UNIVERSITY

freedom given by God, other people, and nature; freedom with God, other people, and nature; and freedom for God, other people, and nature. Thus, for oppressed people who believe in God as the source of freedom, struggle for liberation and faith in God go together. But also, for those who understand God as a symbol of oppression and precisely for the sake of freedom reject God, freedom wears a halo. John Stuart Mill from an individualistic libertarian approach defines freedom as ‘’pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs or impede their efforts to attain it'' (A. Passerind'Entreves, 1967:204-5). However, the socialist tradition holds that freedom must be fostered and extended, not only by protecting the individual's rights against infringement by society but also by creating an equitable social order as the social and economic condition for freedom. The interaction of these two traditions of political thought about freedom only partly accounts for current ideas of freedom in Western society. However, this creates a tension between freedom, equality and social justice.

The biblical understanding of freedom is voluntarily pursuing the good of others by promoting their liberty in a variety of interrelated dimensions which are flexible such as the psychological, the physical, the immediate social, the economic, the cultural, the political, the cultural, the spiritual, the technological, the environmental. It embraces freedoms, for example from exploitation, of choice, for service to others and to hope. Freedom corresponds to a multidimensional model of human life and experience (Moltmann,1973:329-35). God is the Creator, Lord and Saviour of human life in all of its dimensions. To know God is to relate to him in all dimensions of life. However, in the political sphere, it creates a tension between freedom and coercion. The interrelation between the dimensions of freedom is most frequently posed in terms of the relation between inner and outer freedom, or spiritual and secular freedom, or existential and structural freedom (Dyson, 1985:55-72) or public and

ST. PAUL'S UNIVERSIRT

personal freedom which is possible even despite oppressive structures (Gerhardsson, 1982:76-8).

It is at this point the purified mystery was inserted into the culture of the people via the purified cultural element. The pure Christian mystery will transform the culture of the people. The latter would be modified before it is adapted/inserted into the receptor cultures, that is, the traditional and contemporary system of the society. It then introducesthe rational and scientific way of working in human creativity through the word of knowledge inspired by the wisdom of the Holy Spirit.

4.2.2 Explication

This process involves analysis and development of ideas in detail which entails comparative approach and creative interpretation.

i. Comparative approach

In the comparative stage it entails making a close and detailed analytical study of both the cultural theme and the Christian mystery to find out their various components as well as the similarities and differences between them and ascertain their points of departure and convergence. Similarities found are signs of the good African cultural values and Africanized Kaizen which are from God as a seed in preparation for evangelization. When these positive values are reflected upon in the light of the Word of God, African Christology of dynamic inculturation with emendation is realized. Differences show the inadequacies of the African cultural elements and the need for their purification and elevation (transformation) in the mystery of Christ who transcends immeasurably the African traditional saviors. Therefore, this kind of interpretation also has apologetic value. It is also possible to interpret the similarities and differences by accounting for their existence in terms of philosophy or other sciences. Examples of similarities and differences are as follows:

ST. PAUL'S UNIVERSIRT

Similarities:

a.Any leadership position such as presidency is a symbol of unity to whom all citizens look for service just as Christ is the symbol of universal unity/oneness achieved through the sanctifying work of the Holy Spirit.

b. Society generally expects high moral standards of any genuine leader just as Jesus is the good shepherd and his moral teaching. In Kenya, leaders are expected to be exemplars of the social moral standards espoused in chapter six of the Constitution, 2010.

c.African leaders are supposed to liberate their people from all forms of oppression just as in Christ's messianic liberation. Jesus did not discriminate whom to serve and restored them to their rightful human state, liberation for both the victim and the oppressor.

d. Christ being utterly pure with no defect in character points to zero defect.

e. God's righteousness which gives rise to and upholds the moral order corresponds to the institutionalization of 5S.

f. Goodness of God manifested in continually seeking the welfare of his creation is equated to quality of work life and social innovation/equity.

g. Christ came that humanity may have life and have it more abundantly (John 10:10) and the source of all altruistic deeds and acts of liberating love, justice, and peace. Kaizen contributes to this life of abundance through quality and productivity improvement.

h. In Kaizen the Japanese adapted the American Taylor's scientific management (engineering dimension- blueprint approach) in addition to valuing the needs of workers (human-focused participatory dimension- social context-specific). This compares to repentance, a turning away from sin to a life of obedience that flows from trust in God, a return to faithfulness to the covenant.

i.There is a convergence between the virtues espoused in the Gospel and Ubuntu such as forgiveness, repentance, and justice.

ST. PAUL'S UNIVERSIRT

Differences:

a. The freedom from oppression is reduced to class struggle.

b. The whole life of Jesus worked towards the salvation of humanity, but some leaders are only ''saviours'' of their people.

c. Leaders are mortal and provide a temporal solution to our problem of moral decadence. Jesus saves by reconciling humanity to the Creator and fulfilling his threefold offices of teaching, sanctification, and governance perfectly as God himself, as one sent to represent God and do his will, and as the owner of the message and the message itself.

d. In Christ, savior par excellence, there is neither deceit or malevolency and he is the source of morality and truth. In ordinary leaders' insincerity, favoritism and corruption is possible.

e. Jesus was both a political and spiritual leader and liberator because his gospel was a message of freedom and a force for liberation. In the latter he addressed the root cause of oppression, sin. He proclaimed the good news that whosoever accepted it would be liberated from spiritual as well as political oppression through a change of attitude.

g. God in Christ is love which is absolute, relational, sacrificial, for the unworthy and a life of service for the needy people manifested in care and deliverance.

Therefore, the statement that Christ is saviour can be used to examine its implications for the understanding not only of the whole of Christology, but even the entire Christian message. It is thus possible to construct an African theology of each of the themes or mysteries of the Christian faith based on one particular African theme. It is theoretically possible to relate each Christian mystery with any other for the sake of theological elaboration. For inculturation, it is possible to link such mysteries in a way like the manner according to which its African counterpart is connected with other African cultural themes parallel to the Christian elements.

ST. PAUL'S UNIVERSIRT

ii. Creative Interpretation

At the creative interpretation stage, Nyamiti proposes two stages: First, ''Theological interpretation of the similarities and differences between the African theme and its Christian counterpart by showing the theological implications behind the similarities and differences, for example by pointing out the theological insights gained by the reflection on the meaning and relevance of the Christian mystery in the light of similarities and differences'' (2005:25). Secondly, is the ''Theological interpretation of the Christian mystery in terms of its African counterpart with which it is analogically or even dialectically identified'' (2005:27). At this stage, the cultural element and kaizen (human mystery) are purged of any elements that are incompatible with Christian or biblical teachings.

4.2.3 Principle of Interconnection of Mysteries (*Nexus Mysteriorum*)

4.2.3.1 On the Christian Mysteries

Through the principle of *nexus mysteriorum*, each revealed Christian mystery is organically connected with all the others divine revealed mysteries. In this way, a study of one divine mystery gives a deeper understanding of any other (divine) mystery or mysteries. (Nyamiti, 2005:28). Franz Xavier Scheuerer (2001:117) opines that inculturation should be based on the entire mystery of Christ. For example, the Creation narrative of Genesis was an early example of dialogue between faith and culture which shows God freely and serenely creating as a gift to humanity, and indeed portraying God as an artist rejoicing in the sheer goodness of the finished work. It is rooted in God's continuing relationship with us in our responsibility for each other and human history. When God tells us to multiply and rule the earth, he gives us the mandate of continuing his work of creation; and this provides a biblical basis for us to see culture as a human response to God's continuing creative gift, since culture is a product of human ingenuity and creativity. And if all that God has made is good, human culture is

ST. PAUL'S UNIVERSIRT

also good (Gallagher, 1997:105). Moreover, Christian faith is not only compatible with whatever is good and noble in other cultures but that different cultures were inspired by God and should be appropriate for his service; prefiguration's of Christ seed bearing word (reason) implanted in the heart of every human culture since all things were created through him, with him and for him (Justin cited in Shorter, 1988:76); culture would need redemption due to its proclivity to become sour and lose its beauty. This is where Christianity has the capacity to transform human cultures, where necessary, so that they follow the logic proper to the mystery of redemption. This is achieved through the process of inculturation, which brings the divine in contact with the human (John Paul II, 1995:105).

Paschal is the unified total event of Christ's Passion, death, Resurrection, in so far as it reveals and accomplishes God's previously hidden plan of salvation. John Paul II (1995) contends that every culture needs to be transformed by the Gospel values in the light of the Paschal Mystery: 'Unless a grain of wheat falls on the ground and dies, it bears much fruit' (Jn 12:24). Jesus says: 'And I, when I am lifted up from the earth, will draw all men to myself' (Jn 12:32). This emptying of self (*kenosis*)is necessary for exaltation, which is the way of Christ and of each of his disciples (cf Phil 2:6-9), sheds light on the encounters of cultures with Christ and his Gospel (John Paul II, 1995). During the Pentecost religious people gathered in Jerusalem from all parts of the world, culturally diversified but united as a Church and hearing the Gospel in their own various languages was the beauty of this Church and the cause of feeling at home for new believers thanks to the outpouring and action of the Spirit (Acts 2:5-7; John Paul II, 1995:85). In Revelation the seed of the Word of God is present in every culture, even though in an imperfect and hidden ways. Therefore, cultures, both traditional and modern, remain the *locus* for God's past, present and future revelation (Schineller, 1990:47). Grace is offered to all men and women, and in some ways present in cultures and contexts beyond the explicit Christian pale (Schineller, 1990:47). It remains

ST. PAUL'S UNIVERSIRT

unchanged and integral and must be allowed to penetrate the African cultures and situations and transform them.

4.2.3.2 On the Human Mysteries

Further, each of the African themes is organically connected with all the others in such a way that it is possible to achieve a deeper and more comprehensive understanding of one particular theme by examining it from the perspective of any other theme (s) parallel to the Christian elements (Nyamiti, 2005:29). He further states that it is possible to construct an African theology of each of the themes or mysteries of the Christian faith based on one particular African theme (:28).

4.2.4 Pastoral Implications

Under pastoral implications, the purpose is to search for the relevance of the theological insights gained by the above hermeneutical efforts for human welfare in Africa in the present and future as the functional task of theology which is the continuation of the principle of the interconnection of mysteries. Here the Christian mysteries were examined as they appear to us from the insights gained by our speculative hermeneutical efforts from the angle of the mystery of our integral salvation with issues concerning secular life in contemporary Africa, for example, problems of hunger, disease, ignorance, socio-economic liberation, oppression, discrimination, and development.

This contrasts with its ontological or task which is primarily concerned with the understanding of the revealed mysteries as they are in themselves, irrespective of their relevance to human welfare. This helps shed more light on the knowledge gained from the ontological quest with the problem of African spirituality. These two aspects are complementary and inseparable as indispensable dimensions of a well-balanced theology. The ontological quest should come first; for it is the theological principles or insights gained

ST. PAUL'S UNIVERSIRT

from such quest that should serve as guide for practical life. This is because Christian mysteries give adequate answers to all our human problems and legitimate aspirations, but they also immeasurably transcend them.

The transformed culture through knowledge acquired from the theological reflections can be used in the Church for pastoral relevance through a critical symbiosis for the purpose of solving the human problem of moral decadence: faith criticizes the culture, and the culture enriches the Christian faith.

Both the purified cultural theme and the purified Africanized Kaizen are inserted into the traditional and contemporary culture and worldview (the human mystery), by way of comparison, transforming it and thereby forming the spirituality of the believer. These then find expression through the freedom unleashed and becomes a force that animates, orients, and innovates this culture to create a new unity and communion within this culture and enriches the universal organization or community of the church (Kiboi, 2020:9). Christ, the 'Godman', is at the center of this transformation, pointing to the centrality of the triune God. This approach is justified on the grounds that divine mysteries transcend cultural values and human experiences such as kaizen. It is therefore right to continue incarnating the Word of God in all human cultures to restore the image of God.

At the cross, Christ overcomes violence by persuasion. This was a struggle between the powers of darkness and light; a battle against the demons that afflict the life of humanity; against the temptation to consider self above the will of God; and the limitation of knowledge in effective and efficient use of resources.Therefore, Christ is considered a liberator, protector, exemplar, interceder worth emulating.

ST. PAUL'S UNIVERSIRT

4.3 Theological Reflection

From a doctrinal perspective, Adeyemo (1997:91) observed that the world which Jesus incarnated was rich in religions, in philosophical ideas, in rules and regulations and in humanistic efforts to give meaning to existence, wherein moral decadence prevails. He proceeds to state that ''Christ by coming put an end to these rituals and religions. He fulfilled the law in himself, unveiled the personal creator God. He offered life. Through a life of sinless obedience, he manifested the highest degree of morality and ethics. By his acts of mercy and compassion he demonstrated the love of God. His teaching about what is right, good, and just is unparalleled. He met the quest of philosophers concerning reality and truth. He lifted the poor; released the oppressed; healed the broken-hearted; set the captives free; fed the hungry; raised the dead; opened blind eyes; and proclaimed good news of God's kingdom. Above all, he suffered and died on the cross in the place of all sinners- not for any crime he had committed but to pacify the wrath of God. He died to reconcile man to God! He rose again so that justified human may be able to live by the power that raised Christ from the dead.'' This is the salvation/freedom that restored the original relationship, fellowship, and communion with the living personal creator-Father God. It is wholistic: body, mind, soul, and spirit. It is both vertical and horizontal. The ones who are reconciled with God are sent to their world to their neighbor and to their community to live out a righteous, holy, and just life in the power of Holy Spirit. All of this is by God's grace totally unmerited and underserved. Christ has finished it. All that humanity does is believe and even faith is gift from God. Salvation by grace is not human trying to reach God but God reaching down and out to human. It is full and free. This salvation from moral decadence is both for time and eternity, now and in the eschaton.

ST. PAUL'S UNIVERSITY

True knowledge in Christ is the answer to moral decadence, hence Christology through dynamic inculturation with emendation. Christ is the way, the truth, and the life. The Word of Truth is the instrument that God uses to impart new life to the spiritually dead soul (Lawson, 2018:17). By the work of sovereign grace, God gives spiritual eyes to those who are blinded by sin to see the truth. God gives spiritual ears to hear the truth. He gives a new heart to receive the truth. God placed the Holy Spirit within us as His resident truth Teacher to guide us into all the truth. Thus, reception of the truth of God is necessary if it is to save and sanctify any person's life. Jesus came into this world to testify the truth; the gospel message concerning our eternal destiny. The Truth testified to us and set us free. Outside truth, people will remain bound in their sin especially moral decadence.

Kimbangu, whose mission was contextualized Bible-based, at his farewell message pointed his followers and co-workers to the Bible and commanded them to read it regularly ("at every instant") because it had the solutions to human problems (Jesse, 2008:35). He believed that the encounter with the word in the scriptures offered the means for humans' conversion from moral decadence. Therefore, it is our conviction that the Bible is God's full and final revelation and justifies a systematic study of what it teaches about moral decadence in leadership as in the case of Africa.

From a practical perspective, improvement (*kaizen*) considered contextually is an approach that is consistent with the works of Mutongu (2016:2-3, 56) on development. Mutongu says ''throughout the history of human civilization, the methods of science (reason) have permitted humanity to create a coherent understanding of the laws and processes governing physical reality, and, to a certain extent, the workings of society itself; the insights of religion (faith) have given understanding to the deepest questions of human purpose and initiative.'' When the two constructively interact, peoples and cultures are freed from destructive habits and practices and gain new levels of technical, artistic, and ethical achievement through

ST. PAUL'S UNIVERSITY

generation, application, and diffusion of knowledge. Therefore, if a community controls the means of knowledge, and is guided by spiritual principles, it will be able to develop material resources and technologies that serve and match its real needs.

From the foregoing, our knowledge of the fact that Christ died for our sins and thus is our universal redeemer of both Africans and non-Africans, is an assurance to us that by accepting him and doing what he taught us we are made to enter his kingdom. This knowledge, Kiboi (2017: 219) states, is not only informative, but also transformative and formative. Once this knowledge is obtained and becomes part of the African psyche through dynamic inculturation, our lives are transformed, and we can live a life of integrity and respect for others and nature. It is also an assurance of safety, and we can all now live in understanding, peace, love, unity and hope in Christ our universal redeemer. We are all reconciled in him and in God. This knowledge is a turning point in our spiritual and secular life. Africans can now live a Christ-like life. Hence, a fulfilment of our hypothesis which states that, the insertion of Christian values espoused by Christ and expounded in the Christology and science values espoused in Kaizen into the moral decadence of African leadership through Dynamic Inculturation led to deeper evangelization of Africans and enhancement of their development.

ST. PAUL'S UNIVERSIRT

CHAPTER 5: SUMMARY, CONCLUSION, CONTRIBUTION AND RECOMMENDATION OF THE STUDY

5.0 Introduction

This chapter presents a summary of findings, conclusions, contribution and recommendations of results of this study.

5.1 Summary

The first objective of this thesiswas to determine the effect of insertion of the values of Christology on moral decadence in African leadership.The study found that Africa was characterized by social, political, and economic problems which include poor political leadership, ethnicity, corruption, poor economy, dishonesty, poverty, greed, poor management, laziness, socio-economic injustices, exploitation, tribal and ethnic conflicts, fear, political domination, low productivity and high cost of living.From a Christian perspective, the above is sin and evil; a voluntary separation of human from God due to disobedience on the one part and the suffering, destruction, and pain occasioned by humans to other humans and creatures on the other part.Waltke (2007:259) and Irenaeus (1997:12) viewed the fall of humanity as rooted in impatience or immaturity, leading to the fall of humanity giving up their fullness in hope of obtaining something sooner.From an African perspective, sin means "that which happens," "things forbidden," or "things (customarily) not done." It recognizes sin as evil, upsetting the equilibrium of society or personal relationships and extending into the cosmic realm. Therefore, humans are personally responsible for bringing about sin.

International and regional organizations have attempted to bring peace to conflicts in Africa, but these efforts have not been lasting. Examples include the Democratic Republic of Congo, Ethiopia, Sudan, and South Sudan. The African Union and African States have suggested

ST. PAUL'S UNIVERSIRT

policies and regulations to prioritize inclusive and sustainable socio-economic development. Rwanda dealt with its post-genocide situation using local mechanisms, while Kenya faced post-election conflicts due to incomplete implementation of recommendations. Political tribalism in the electoral system deepens inequalities and makes the state fragile. Environmental degradation due to bad stewardship contributes to adverse climatic changes. African citizens have sought refuge in other continents, exacerbated by politico-economic factors.African leaders have adopted different moral approaches, leading to unethical ways of capturing, retaining, and exercising political power.However, moral decadence recurred due to ignorance, wavering commitment, or lack of seriousness in implementing recommended measures.

The reconciliation came through Christology.This from a Western thinkers and theologians viewpoint focused on Jesus Christ as the Word of God, aimed to free the soul and body through evangelization and social action.For example, Luther argued that faith alonedealt with moral decadence by binding sinners to Christ and is inseparably connected to Christ's personal presence and the task of the Holy Spirit. He also argued that Christ, the mediator, is dynamic and beyond our rational and moral control, implying that humanity alone cannot deal with moral decadence without God in Christ.For Barth, God in Christ is the primary form of the word of God, the secondary form is the scriptures, and the tertiary form is the preaching and proclamation of the church; that morality is the doctrine of God's command concern with challenging human's living encounter with the command of the living God in Christ to respond to God's word.

Waltke argued that the hope of redemption through Christ's grace fulfills its termsof repaying the debt of sin, demonstrating God's love and commitment to returning to Him, restoring humanity's moral relationship with God and obedience.For Irenaeus, Jesus Christ redeemed humanity by restoring them to their original potential through recapitulation, addressing

ST. PAUL'S UNIVERSIRT

personal and systemic sin, allowing humanity to live a fully human life while maturing into the individuals they were created to be.Therefore, faith in Christ enjoined one in this redemption.And for McCormick, believing in Jesus means accepting his life, teachings, and mission as grounding experiences, as well as his role as both the law and giver of law. This faith transforms the human person, allowing them to appreciate life as a fundamental good and provide special care for the impoverished.

The second objective of this thesis was to determine the effect of insertion of the values of Kaizen on moral decadence in African leadership. The study found that to overcome quality and productivity failures, some companies have embraced kaizenas the foundation for numerous management systems on quality, production systems, and productive maintenance.By providing employees more voice, Kaizen encourages learning and creates an environment where all members of the organization are involved in problem-solving and learning.

Kaizen focused on reducing overloading, waste, and environmental burdens in the workplace thus lowering costs. It fostered teamwork, communication, and learning attitudes, improving overall productivity and safety. Kaizen is based on personal ideas and initiatives, required modest outlays but intense effort to continue progress. It was essential for achieving equitable growth by encouraging fair profit sharing between labor and management, increasing employee loyalty, and boosting firm-level competitiveness through the expansion of company-specific labor unions.

Government, public-private organizations, and the private sector were found to play significant roles in introducing and spreading Kaizen. Training in vocational education and training institutions or universities encouraged teamwork and learning to learn. Collaboration between public and private sectors helped introduce Kaizen in both scenarios, especially when there is mistrust between employers and employees regarding productivity distribution.

ST. PAUL'S UNIVERSIRT

In Ghana, average employment increased and employees' attitudes towards their jobs were more positive in Kaizen firms compared to non-Kaizen firms. In the Philippines, Kaizen empowered employees to play a larger role in company operations. In Ethiopia, employees began applying Kaizen at home, teaching basic tools like 5S, Kaizen Promotion Team, and waste elimination.Micro, Small, and Medium-Sized Enterprises (MSMEs) in developing nations served by Kaizen, boosted workers' living standards and business success.

Japan learned and internalized Western technologies and knowledge, transforming Scientific Management into their own way of production management. This process, called "translative adaptation," emphasized process orientation, worker participation, and hands-on pragmatism. This approach focused on the human and technical dimensions and created necessary institutional mechanisms and nationwide activities for igniting a mindset change in their people.African leadership could benefit from adapting this. Therefore, good management and leadership are essential for productivity improvement.

The third objective of this thesiswas to determine the joint effect of the insertion of the values of Christology and Kaizen on moral decadence in African leadership considering the African cultural context through dynamic inculturation.The study found thatonce the received Christianity and kaizen were purified by purging interpolations incompatible with cultural context and then inserted into the cleansed traditional and contemporary culture then African leadership acquiredservant leadership virtues in their character. This kenotic leadershipsuggested that leaders must limit personal privileges, perks, preferences, power, and predispositions to achieve the highest purposes of their leadership calling. This approach is based on the teachings of Jesus Christ, who willingly emptied himself, taking on humility and obedience, and entering a world where few recognized him. This leadershipwas to serve all people of God with courage and authenticity, focusing on repentance and purification of human traits such as greed, fear, tyranny, dictatorial power, pride, arrogance, and insecurity.

ST. PAUL'S UNIVERSIRT

Christians should see the fulfillment of life as relinquishing these sinful human claims to be more perfectly human as God intended before the fall.

Finally, it found that African organizations required leadership and management skills to achieve goals, with leadership guiding direction, influencing performance, and facilitating decisions, while management plans, encourages efficiency, reacts to change, and ensures resource availability.

The fourth and final objective of this thesiswas to evaluate the influence of the transformed African leadership on the deepening evangelization of Africans and the enhancement of politico-socio-economic development. The study found thatinculturation removed the foreignness of Christianity and enabled African Christian to be in proper community with God in Christ. It further found that development was driven by spiritual and material factors, with economic, technical, and structural causes. It involved healthy workers, better infrastructure, advanced knowledge, and social inclusion.Development should promote the good of every man and the whole man, promoting moral and spiritual growth.

5.2 Conclusion

The dissertation argued that integrating Christian values and science values into African leadership through Dynamic Inculturation led to deeper evangelization and enhanced development. It used the principle of *Nexus Mysteriorum*, which connects divine and human mysteries, and demonstrated that foreign knowledge interfaces with local knowledge.

The study also demonstrated that the neotic approach resolved pastoral problems in social action, allowing humanity to trust in Christ instead of relying on other means.

The dissertation emphasized the importance of inculturation in intensive evangelization in Africa, as it helped converts transform their lives, laws, customs, moral values, and worldviews.

ST. PAUL'S UNIVERSIRT

Dynamic inculturation with emendation aimed at helping African Christians convert to their roots, allowing them to live their faith in depth and express it in their own way.

5.3 Contribution

The dissertation sought to determine the effect of the insertion of Christian values and science values on moral decadence in African leadership through Dynamic Inculturation regarding evangelization and development. This study adds to existing knowledge inChristology, *Kaizen*and moral decadence. This study shows through dynamic inculturation with emendation that faith inspires reason and the latter in turn enriches Christian life which in their purged form transform cultural data to enable deeper evangelization and enhance development.

5.4 Recommendations

The approach addresses pastoral issues like moral decadence through inculturation, involving understanding divine truths through cultural practices.

Inculturation should be integrated into business and theological education to promote kaizen and Christian faith.

Recognizing Christ as the ultimate saviour, humanity should emulate his servant leadership.

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