

## **Abstract**

The purpose of this work is to contribute to the on-going debate on inculturation by projecting a trajectory that appreciates the authenticity of all cultures. The chief objective for inculturation is to make Christianity more relevant, more appealing, more understandable or even more feel-at-home to the African continent (Walligo, 1986:12). Inculturation, as a concept, was coined to satisfy the need for addressing the mistakes made by some of the pioneer white missionaries who condemned indigenous culture as devilish and therefore one of the evils from which Africans required to be liberated (Kanu, 2012; Mugambi, 2002). To undo this erroneous ideology, African theologians began to push for a more sympathetic theological approach that could give credence rather than general condemnation of their indigenous traditions. But the truth of the matter is \*\*\*\*\*that the damage was already done. Pro-western cultural attributes have already become entrenched in African mentality such that to completely remove them from people's minds is like a mission in vanity. For this reason, there is need to appreciate the fact that indigenous cultures may not always provide an adequate material for inculturation. In some instances, it may well be the case that a more suitable material is available in the western culture, or any other foreign culture. This paper focuses on the following areas: examination of the prevailing approaches to inculturation in African Christianity; the need for a global model and an analysis of a proposed model. This work is underpinned by Grenham's (2001) observation that the process of inculturation infers a transformative and dialogical engagement involving Christian and non-Christian values aimed at revealing God's vision for humanity.