

# QUADRUPLE EXCELLENCE AS A TRANSFORMATION MODEL FOR MALAGASY INSTITUTIONS : AN INTEGRATED BIBLESHIP-FREIRE APPROACH

Auteurs :

(1) RAZANADRAHONA Rivo Nirina

(2) RAKOTONDRABE Andrianaharijaona Nrianja

(3) RALANDISON Gilde Paul

(1) Student and Teacher, Sociales Sciences, Oniversity FJKM Ravelojaona (OniFRa), Madagascar

(2) Reverend Doctor, Pastor FJKM, CANADA

(3) PhD and Teacher researcher, strategy and Management organisational, Institut National des Sciences Comptables et de l'Administration d'Entreprises (INSCAE), Madagascar

## ABSTRACT

Malagasy public institutions face a dual crisis : the **disenchantment** of the world (Weber, 1917 ; Gauchet, 1985) and the **alienation** of workers within bureaucratic structures (Marx, 1844). Conventional quality management systems (ISO 9001, TQM, Lean) respond to the first crisis with technical optimization but remain silent on the second. This conceptual article proposes the **Quadruple Excellence** model, operationalized by the **BibleShip-Freire Framework**, as a response to both crises. Drawing on Marx's (1844) critique of religion as « the opium of the people » and his theory of alienation, the article demonstrates that the framework avoids Marx's critique by transforming religion from a tool of passive consolation into an engine of active liberation. Integrating Freire's (1970) critical pedagogy (conscientization, dialogue, praxis) with biblical spiritual leadership (Fry, 2003 ; Fry & Nisiewicz, 2020), the framework cultivates **Spiritual, Professional, Operational, and Organizational** excellence. Grounded in Malagasy « fihavanana » (Rabekolo & Giraud, 2022 ; Rasoamparany, 2010) and responding to Gauchet's (1985) analysis of Christianity as « the religion of the exit from religion, » the model offers a scientifically rigorous, post-secular pathway for re-enchanted public institutions without regressing to pre-modern heteronomy or passive religiosity.

**Keywords :** Quadruple Excellence, disenchantment, alienation, opium of the people, liberation theology, BibleShip-Freire, Fihavanana, Madagascar.

## 1. INTRODUCTION : THE DOUBLE CRISIS OF MODERN PUBLIC ADMINISTRATION

### 1.1. THE CRISIS OF DISENCHANTMENT (WEBER, GAUCHET)

Max Weber (1917/2003) diagnosed modernity's defining feature as *Entzauberung der Welt* – the disenchantment of the world. This process signifies the progressive elimination of the sacred as an operative force in public life. In the disenchanted world, « one can master all things by calculation » (Weber, 1917/2003, p. 85). Bureaucracy replaced charismatic community with the cold logic of rules and efficiency metrics. Marcel Gauchet (1985) radicalized this diagnosis, arguing that disenchantment is the logical culmination of

Christianity itself – « the religion of the exit from religion » (p. 12). While Christianity opened space for democratic autonomy, it left behind a « vacancy of sense » (p. 210). Malagasy public institutions are embedded in this disenchanted world, governed by ISO 9001, TQM, Lean, and Six Sigma (Deming, 1986 ; Juran, 1992). Yet this instrumental logic generates an « axiological vacuum » – a void of meaning and purpose (Adeyemi, 2025). Employees follow procedures but lose sight of purpose, meeting indicators but feeling no calling (Maruta, 2024).

## 1.2. THE CRISIS OF ALIENATION (MARX)

The crisis of disenchantment intertwines with a second crisis: the alienation of the worker. Marx (1844/1975) identified four forms of alienation (pp. 270-282). **First, from the product** : the civil servant's work belongs to the institution. **Second, from activity** : standardized procedures reduce work to mere rule-following. **Third, from species-being** : the worker is reduced to a replaceable cog. **Fourth, from other humans** : bureaucratic hierarchy undermines genuine solidarity. This bureaucratic alienation is exacerbated by conventional quality management systems (Maruta, 2024 ; Adeyemi, 2025). The Malagasy public servant bears a double burden: disenchantment—loss of meaning—and alienation—loss of agency.

## 1.3. MARX'S CRITIQUE OF RELIGION : « OPIUM OF THE PEOPLE »

Marx (1844/1975) wrote : « Religion is the sigh of the oppressed creature... It is the opium of the people » (p. 175). For Marx, religion soothes pain without addressing its causes. His solution was to abolish the real suffering that makes religious consolation necessary (p. 176). This poses a fundamental challenge: Can any spiritually grounded framework avoid being mere opium ?

## 1.4. THE RESEARCH GAP: CAN RELIGION BE LIBERATING ?

Liberation theology offers a response. Gutiérrez (1971) argued that Marx's critique is accurate when religion is otherworldly and passive, but proposed a theology beginning with the « preferential option for the poor » (p. 113), rejecting the dichotomy between spiritual and material salvation (pp. 85-92). Freire (1970/2000) provided the methodology : **conscientization** develops critical consciousness ; **dialogue** establishes horizontal encounter ; **praxis** unites reflection and action (pp. 87-140). Gauchet (1985) guarantees that re-enchantment operates within irreversible democratic autonomy (pp. 201-205). The Bibleship-Freire Framework synthesizes these insights, transforming religion from opium into liberation.

## 1.5. OBJECTIVE, RESEARCH QUESTIONS, AND HYPOTHESES

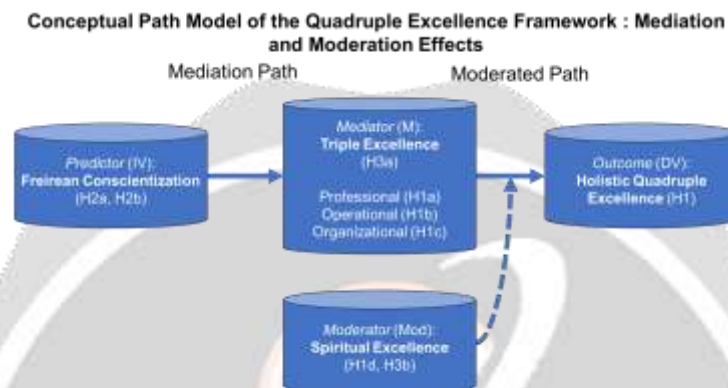
This article proposes the **Quadruple Excellence** model, operationalized by the **Bibleship-Freire Framework**, as a response to the double crisis. Two research questions guide the article : (1) How can biblical spiritual leadership and Freirean conscientization be articulated within a quality management system in a Malagasy public institution ? (2) How does the Biblical Transformation Pyramid structure the path from inner transformation to Quadruple Excellence ? The main hypothesis (H1) posits that higher levels of servant-transformational spiritual leadership are positively associated with Quadruple Excellence (Emerald, 2021).

These questions connect theological and pedagogical concepts with concrete issues of governance, process design, and institutional performance in contexts such as CNaPS Madagascar, where formal quality initiatives coexist with deep ethical and cultural challenges (Maruta, 2024 ; Mostafa & El Ansary, 2024).



**Figure 1.5-1 : Objectives Tree of Quadruple Excellence Ecosystem**  
Source: Author 2025

The main hypothesis (H1) posits that higher levels of servant-transformational spiritual leadership are positively associated with Quadruple Excellence (Emerald, 2021). Secondary hypotheses specify that Bible-ship-oriented leadership is positively related to Professional Excellence (H1a), Operational Excellence (H1b), Organizational Excellence (H1c), and Spiritual Excellence (H1d). Freirean conscientization hypotheses (H2) suggest that dialogical practices are positively associated with employee participation (H2a) and perceptions of justice (H2b). Integrative hypotheses (H3) argue that the relationship between spiritual leadership and organizational excellence is mediated by professional and operational excellence (H3a), and that spiritual excellence moderates the link between triple excellence and sustainability (H3b).



**Figure 1.5-2 : Conceptual Path Model of the Quadruple Excellence Framework**  
Source : Author 2025.

## 1.6. STRUCTURE OF THE ARTICLE

The article is organized into nine sections. Section 2 establishes theoretical foundations. Section 3 develops the Quadruple Excellence model. Section 4 introduces the Biblical Transformation Pyramid. Section 5 presents the Bible-ship-Freire Framework. Section 6 addresses operationalization within public quality management. Section 7 articulates methodological orientation. Section 8 discusses contributions, implications, and limitations. Section 9 concludes.

## 1.7. SECTION 1 SYNTHESIS

Malagasy public institutions face a double crisis: disenchantment, which has emptied administration of meaning, and bureaucratic alienation, which reduces the civil servant to a replaceable cog. Marx's critique of religion as « opium » poses a fundamental challenge, but liberation theology and Freirean pedagogy demonstrate that religion becomes opium only when otherworldly and passive. When integrated with conscientization, dialogue, and praxis, and operating within Gauchet's democratic autonomy, religion becomes a force of liberation. The Bible-ship-Freire Framework responds to this double crisis by integrating spiritual formation with critical pedagogy, guided by two research questions and testable hypotheses.

## 2. THEORETICAL FOUNDATIONS : ALIENATION, LIBERATION, AND RE-ENCHANTMENT

This section establishes the conceptual bedrock upon which the Quadruple Excellence model and the Bible-ship-Freire framework are constructed. It weaves together three distinct yet complementary theoretical streams: (1) the critique of alienation and religion drawn from Marx, (2) the response of liberation theology and Freirean critical pedagogy, and (3) the historical framework of disenchantment provided by Gauchet. To this foundation, it adds the Malagasy cultural value of *\*fihavanana\** as indigenous grounding for spiritual excellence.

### 2.1. MARX'S THEORY OF ALIENATION : A DIAGNOSTIC FOUNDATION

Karl Marx's critique of capitalism, developed in his *Economic and Philosophic Manuscripts of 1844* (Marx, 1844/1975), identified four forms of alienation affecting the worker's relationship to labor, humanity, and community (pp. 270-282). **First, alienation from the product of labor** : the worker produces goods owned by another. In public administration, the civil servant produces reports and decisions belonging to the institution. **Second, alienation from the activity of labor** : work becomes forced and monotonous. The worker « does not feel content but unhappy » (p. 274). Standardized procedures reduce work to mere « following rules. » **Third, alienation from species-being** : the worker is separated from free, conscious, creative activity (p. 276). The civil servant is reduced to a replaceable cog. **Fourth, alienation from other human beings** : competitive relations replace cooperative ones (p. 280). Bureaucratic hierarchy undermines genuine solidarity.

In public administration, Marx's critique applies to what we term bureaucratic alienation (Bouckaert & Halligan, 2008 ; Osborne, 2006). This alienation is exacerbated by conventional quality management systems, which reduce workers to mere executors of standardized procedures (Maruta, 2024 ; Adeyemi, 2025).

Marx's (1844/1975) famous formulation on religion states : « Religious suffering is at the same time an expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature... It is the opium of the people » (p. 175). For Marx, religion is ambivalent : it gives voice to pain but soothes it without addressing causes. Marx's solution was to abolish the real suffering that makes religious consolation necessary (p. 176). This critique poses a fundamental challenge: Is any spiritually grounded framework merely sophisticated opium ?

## 2.2. LIBERATION THEOLOGY : FROM OPIUM TO PRAXIS

The most serious response to Marx comes from Liberation Theology. Gustavo Gutiérrez (1971) argued that Marx's critique is accurate when religion is otherworldly and passive. Gutiérrez proposed a liberation theology that : (1) begins with the « preferential option for the poor » – God's justice revealed through liberation of the oppressed (p. 113) ; (2) rejects the dichotomy between spiritual and material salvation (pp. 85-92) ; and (3) employs socio-economic analysis to diagnose oppression (pp. 55-68). Leonardo Boff (1978) added that the Church must become a « liberating community » empowering the poor as subjects of their own history (p. 45).

The core insight is that religion is not inherently opium. It becomes opium when privatized, otherworldly, and passive. But when politicized, this-worldly, and active – mobilizing the oppressed to transform their conditions – it becomes a force of liberation.

## 2.3. PAULO FREIRE : THE PEDAGOGY OF THE OPPRESSED AS METHODOLOGICAL BRIDGE

Paulo Freire (1970/2000) provided the methodology for this transformation. Key concepts directly address Marx's critique. **Conscientization** develops critical consciousness that perceives contradictions and takes action (pp. 87-102). **Problem-posing education** positions the worker as subject, not object (pp. 71-86). **Praxis** unites reflection and action in this world (pp. 125-140). **Dialogue** establishes horizontal, democratic encounter among subjects (pp. 87-102). Freire demonstrated that education can function as domestication or liberation. In organizational contexts, conventional quality management training often functions as banking education. Freirean pedagogy transforms workers from passive recipients into active co-creators of change – the methodological bridge connecting spiritual formation to structural transformation.

## 2.4. GAUCHET AND THE « EXIT FROM RELIGION » : A POST-SECULAR SYNTHESIS

Marcel Gauchet (1985) provides the historical guarantee against regression to pre-modern heteronomy. Christianity is « the religion of the exit from religion » (p. 12). The radical transcendence of God opened space for human autonomy. The Incarnation transferred the sacred to interior subjectivity (pp. 101-115). For Gauchet, the « exit from religion » is irreversible. Modern democratic autonomy – separation of church and state, popular sovereignty, individual conscience – is a permanent achievement (pp. 201-205). Therefore, re-enchantment cannot mean a return to theocracy but must operate within democratic autonomy (Gauchet, 1997,

pp. 112-115). The framework is thus post-secular : Bibleship operates in the private sphere of conscience ; Freire operates in the public sphere of democratic deliberation.

## 2.5. THE FHAVANANA : MALAGASY CULTURAL FOUNDATION

The *fhavanana* – solidarity, spiritual kinship, mutual care – is the foundational value of Malagasy society (Mbigi, 2005 ; Razafindrakoto & Roubaud, 2010). Rabekolo and Giraud (2022) demonstrated that *fhavanana* significantly influences CSR practices in Madagascar (p. 45). Rasoamparany (2010) showed that *fhavanana* functions as an effective HRM tool, reducing conflict and increasing loyalty (p. 189). The Quadruple Excellence model grounds Spiritual Excellence in \**fhavanana*\*, honoring indigenous cultural resources while connecting them to biblical understandings of community (Mbigi, 2005, pp. 23-28).

## 2.6. SYNTHESIS : THE BIBLESHIP-FREIRE FRAMEWORK AS POST-SECULAR LIBERATION

The Bibleship-Freire Framework rests on a fivefold theoretical foundation. **Marx** provides diagnosis of alienation and warning against opium. **Liberation theology** offers the preferential option for the poor and this-worldly salvation. **Freire** supplies conscientization, dialogue, and praxis. **Gauchet** guarantees democratic autonomy and post-secular re-enchantment. **Fihavanana** provides indigenous cultural grounding.

From Marx, the framework inherits rigorous diagnosis of alienation and warning against religion as passive consolation. Liberation theology provides the affirmative response: religion becomes opium only when otherworldly and passive, but can become liberation when integrated with critical analysis and transformative action. Freire supplies the methodological bridge, transforming workers from passive objects into active subjects. Gauchet guarantees that re-enchantment operates within irreversible democratic autonomy. Finally, *fhavanana* grounds the framework in indigenous wisdom, ensuring contextual relevance.

This fivefold foundation positions the Bibleship-Freire Framework as a scientifically rigorous, post-secular, culturally grounded pathway for institutional transformation – neither regression to pre-modern heteronomy nor religious opium, but a critical, liberating praxis for re-enchanting Malagasy public institutions.

## 3. QUADRUPLE EXCELLENCE MODEL

The Quadruple Excellence model constitutes the conceptual heart of this article, offering a holistic framework for institutional transformation that integrates spiritual, professional, operational, and organizational dimensions. This section develops the model in detail, defining each dimension, exploring their interrelationships, and demonstrating how together they form an integrated whole that transcends conventional quality management approaches. The model is grounded in both biblical Scripture and contemporary management literature, directly responding to Marx's critique of alienation and Gauchet's diagnosis of disenchantment.

### 3.1. FOUNDATIONS AND RATIONALE

The Quadruple Excellence model emerges from the recognition that conventional quality management frameworks remain insufficient for addressing deeper ethical, relational, and spiritual dimensions of organizational life (Pollitt & Bouckaert, 2017 ; Osborne, 2006). Frameworks such as ISO 9001, TQM, Lean, and Six Sigma operate primarily within instrumental rationality, privileging efficiency while neglecting questions of meaning, justice, and human dignity (Fry & Nisiewicz, 2020 ; Maruta, 2024). The term « Quadruple Excellence » builds upon Santos's (2014) « quadruple bottom line » and Fry and Nisiewicz's (2013, 2020) spiritual leadership research.

The rationale rests on four foundational premises. **First, holistic anthropology** affirms that human beings are persons created for meaning, relationship, and vocation (Colossians 3 : 23-24 ; Genesis 1 : 26-28), directly countering Marx's alienation from species-being. **Second, systemic interdependence** recognizes that the four dimensions mutually reinforce each other (Fry & Nisiewicz, 2020). **Third, contextual relevance** acknowledges that in the Malagasy context, where *fhavanana* permeates organizational life, any meaningful approach must engage with spiritual dimensions (Mbigi, 2005). **Fourth, transformational ambition** aims at fundamental institutional transformation (Wright, 2013).

### **3.2. THE FOUR DIMENSIONS OF QUADRUPLE EXCELLENCE**

#### **3.2.1. SPIRITUAL EXCELLENCE : RE-ENCHANTING THE SOUL OF THE INSTITUTION**

Spiritual Excellence serves as the model's unifying horizon, anchoring institutions in transcendent values of justice, service, and vocation (Fry, 2003, 2005 ; Santos, 2014). It fosters a shared sense of calling – work's meaningful contribution to the common good – and membership in a caring community (Fry & Nisiewicz, 2020). In Malagasy contexts, it resonates with *fihavanana*, embodying solidarity and mutual care (Mbigi, 2005). Biblical foundations include Romans 12 : 1-2 urging transformation through mind renewal (Ruggerio, 2020) and Colossians 3 : 23-24 framing daily work as divine calling (Adesegun-David, 2023). Indicators include shared sense of purpose, ethical climate, mutual care, collective spiritual practices, and institutional repentance capacity (Fry et al., 2005 ; Hwang, 2024 ; Jemal, 2017).

#### **3.2.2. PROFESSIONAL EXCELLENCE : FROM ALIENATION TO VOCATION**

This dimension transforms individuals by blending technical competence, character, and vocational clarity to enable ethical service (Adesegun-David, 2023 ; Fry & Nisiewicz, 2013). It directly responds to Marx's alienation from the product and activity of labor, transforming the civil servant from a replaceable cog into a subject of their own labor. Biblical foundations include Genesis 1 : 26-28's *imago Dei* (Wright, 2010), Exodus 31 : 1-6 portraying skills as divine gifts (Adesegun-David, 2023), and Colossians 3 : 23-24 affirming work as prepared good works (Knight, 2021). Components include technical competence, ethical integrity, vocational clarity, reflective practice, and relational competence (Repository Sustech, n.d. ; VGMU HSE, n.d. ; PMC, n.d.).

#### **3.2.3. OPERATIONAL EXCELLENCE : JUST AND DIGNIFIED PROCESSES**

Operational Excellence centers on efficient, reliable, fair processes for service delivery (Deming, 1986; Juran, 1992). It reframes technical goals ethically : waste reduction as stewardship, equity as dignity (George, 2003 ; Wright, 2010). It responds to Marx's alienation from other human beings by ensuring processes treat all stakeholders equitably. Biblical foundations include Matthew 25 : 14-30 on stewardship (Havard, 2017), Leviticus 19 : 35-36 demanding procedural justice (Wright, 2010), and Deuteronomy 10 : 17-19 prioritizing vulnerable care (Freire, 1970/2000). Components include process reliability, efficiency, fairness, transparency, stakeholder orientation, and continuous improvement (QMSUK, n.d. ; ISO, 2015 ; Hwang, 2024).

#### **3.2.4. ORGANIZATIONAL EXCELLENCE : PARTICIPATORY GOVERNANCE AND INSTITUTIONAL WITNESS**

This dimension aligns culture, governance, and systems with values for trust and justice (Bouckaert & Halligan, 2008 ; North, 1990). It responds to Marx's alienation from other human beings by replacing bureaucratic hierarchy with participatory governance, and to Gauchet's framework by embodying democratic autonomy within the institution. Biblical foundations include Acts 6 : 1-6 modeling responsive governance (Ruggerio, 2020), Micah 6 : 8 calling for institutional justice (Wright, 2010), and Matthew 5 : 13-16 envisioning institutional witness (Coram Deo, 2022). Components include value-structure alignment, ethical climate, trust, participatory governance, learning orientation, and institutional witness (Ansell & Gash, 2008 ; Caldwell et al., 2010 ; Bouckaert & Van de Walle, 2003).

### 3.3. INTERRELATIONSHIPS AMONG THE FOUR DIMENSIONS

The four dimensions are dynamically interrelated. **Spiritual excellence** occupies a unique position as both foundation and horizon (Fry, 2003 ; Santos, 2014). As foundation, it provides motivational and ethical grounding. As horizon, it integrates and crowns the other dimensions. **Professional excellence** functions as a critical bridge between spiritual formation and operational outcomes (Adesegun-David, 2023 ; Fry & Nisiewicz, 2013). **Operational excellence** represents the concrete embodiment of values in daily work (Deming, 1986; George, 2003). **Organizational excellence** provides the context within which other dimensions flourish (North, 1990 ; Scott, 2014). Together, they create potential for virtuous cycles of institutional transformation (Jemal, 2017).

### 3.4. THE BIBLESHIP-FREIRE FRAMEWORK : FROM OPIUM TO LIBERATION

The Bibleship-Freire Framework transforms the model from static categories into dynamic, praxis-oriented process. **Bibleship** avoids Marx's opium critique by being grounded in prophetic justice, cultivating calling as active service, forming character for resistance, and respecting democratic autonomy (Wright, 2010; Havad, 2017 ; Gauchet, 1985). **Freirean pedagogy** provides methodological safeguards: conscientization ensures collective analysis; problem-posing education positions workers as subjects; praxis demands this-worldly action; dialogue establishes horizontal deliberation (Freire, 1970/2000). The Quadruple Excellence model directly counters each of Marx's four alienations: Professional Excellence counters alienation from the product; Operational Excellence counters alienation from activity; Spiritual Excellence counters alienation from species-being; Organizational Excellence counters alienation from other humans.

### 3.5. CONTRAST WITH CONVENTIONAL QUALITY FRAMEWORKS

The Quadruple Excellence model differs fundamentally from conventional frameworks. Conventional frameworks assume a rational-actor anthropology ; the model adopts a theological anthropology of persons as image-bearers. Conventional frameworks employ generic instrumental values ; the model grounds itself in specific biblical values of justice and mercy. Conventional frameworks remain primarily operational; the model holistically integrates spiritual, professional, operational, and organizational dimensions. Conventional change theory is linear; the model adopts dialectical, praxis-oriented approaches. Conventional frameworks treat stakeholders as customers; the model positions them as co-creators. Conventional success criteria rely on technical metrics; the model expands to multidimensional excellence including spiritual and relational health (Santos, 2014 ; Fry & Nisiewicz, 2020 ; Mbigi, 2005).

### 3.6. RELEVANCE TO MALAGASY PUBLIC INSTITUTIONS

The Quadruple Excellence model is particularly relevant to Malagasy public institutions. First, its engagement with spiritual and relational dimensions resonates with *fihavanana* (Mbigi, 2005). Second, its attention to justice and participatory governance addresses corruption, favoritism, and exclusion (Maruta, 2024 ; Transparency International, 2023). Third, its holistic orientation responds to the complexity of institutional transformation in developing contexts (Mostafa & El Ansary, 2024). Fourth, its grounding in both biblical values and Malagasy traditions provides a foundation both transcendent and contextual.

### 3.7. SUMMARY

The Quadruple Excellence model offers a holistic framework integrating spiritual, professional, operational, and organizational dimensions. Responding directly to Marx's critique of alienation, it transforms the worker from an alienated object into a conscious subject. Responding to Gauchet's diagnosis of disenchantment, it offers a post-secular pathway for recovering meaning within democratic autonomy. Grounded in both biblical Scripture and contemporary management literature, and enriched by *fihavanana*, the model provides a theo-managerial framework uniquely suited to the Malagasy institutional context, offering a path toward public institutions that are more just, more humane, and more worthy of public trust.

## 4. THE BIBLICAL TRANSFORMATION PYRAMID : SPIRITUAL ARCHITECTURE FOR INSTITUTIONAL CHANGE

The Biblical Transformation Pyramid constitutes the spiritual architecture of the BibleShip-Freire Framework, providing a structured pathway from inner transformation to institutional change. This section develops the pyramid in detail, explicating its structure, grounding it in Scripture, elaborating the eight steps of transformation, and demonstrating how it integrates with the Quadruple Excellence model. The pyramid offers a theological and pedagogical framework for understanding how spiritual formation progressively reshapes individuals, relationships, processes, and structures, directly responding to Marx's critique of alienation and Gauchet's diagnosis of disenchantment.

#### 4.1. FOUNDATIONS AND RATIONALE

The pyramid emerges from the recognition that sustainable institutional transformation requires more than technical interventions or structural reforms. Conventional quality management approaches operate primarily at the level of processes and systems, neglecting the deeper formation of persons and communities that sustains change efforts (Fry & Nisiewicz, 2020 ; Pollitt & Bouckaert, 2017). The pyramid addresses this gap by providing a spiritual « architecture » connecting inner transformation with outer practice.

Five foundational premises guide the pyramid. **First, transformation proceeds from inside out** : genuine change flows from transformation of persons – identities, characters, motivations – rather than merely from changes in procedures (Ruggerio, 2020 ; Havard, 2017). **Second, spiritual formation is foundational** : the most fundamental level is spiritual – reorientation of the whole person toward God (Willard, 1998 ; Foster, 1998). **Third, transformation unfolds developmentally** : it progresses over time through growth, learning, and practice (2 Peter 1 : 5-8 ; Romans 12 : 1-2). **Fourth, transformation integrates multiple levels** : individual, relational, procedural, and structural. **Fifth, spiritual excellence integrates and crowns all** : the ultimate horizon is organizations oriented toward God's purposes (Santos, 2014 ; Fry, 2003).

#### 4.2. STRUCTURE OF THE BIBLICAL TRANSFORMATION PYRAMID

##### 4.2.1. FOUNDATION: SPIRITUAL TRANSFORMATION IN CHRIST

At the base lies Spiritual Transformation in Christ – the radical reorientation of identity, character, and motives through union with Christ. Romans 12 : 1-2 provides the classic foundation : « Do not conform to the pattern of this world, but be transformed by the renewing of your mind. » This foundation encompasses union with Christ (Romans 6 : 1-14), indwelling Spirit (Galatians 5 : 22-23), identity reconfiguration (1 Peter 2 : 9-10), character formation (Galatians 5 : 22-23), and motivational purification (2 Corinthians 5 : 14-15).

##### 4.2.2. LEVEL 1 : PROFESSIONAL EXCELLENCE

This level represents the outworking of spiritual transformation in personal vocation. Colossians 3 : 23-24 anchors this level : « Whatever you do, work at it with all your heart, as working for the Lord. » It directly responds to Marx's alienation by restoring the worker's sense of ownership and creative capacity. Components include technical competence, ethical integrity, vocational clarity, reflective practice, and relational competence (Adesegun-David, 2023 ; Fry & Nisiewicz, 2013).

##### 4.2.3. LEVEL 2 : OPERATIONAL EXCELLENCE

This level represents the transformation of processes through renewed minds. Operational excellence encompasses efficient, reliable, fair processes (Deming, 1986 ; Juran, 1992). It responds to Marx's alienation from other human beings by ensuring equitable treatment. Biblical grounding includes Matthew 25 : 14-30 on stewardship and Leviticus 19 : 35-36 on procedural justice (Wright, 2010).

##### 4.2.4. LEVEL 3 : ORGANIZATIONAL EXCELLENCE

This level represents the transformation of systems, culture, and governance. Acts 6 : 1-6 models responsive governance, and Micah 6 : 8 provides the prophetic lens for institutional justice (Wright, 2010). Components include value-structure alignment, ethical climate, trust, participatory governance, and institutional witness (Bouckaert & Halligan, 2008 ; Ansell & Gash, 2008).

#### 4.2.5. CROWN : SPIRITUAL EXCELLENCE AS INTEGRATING HORIZON

Spiritual Excellence points beyond professional success to the goal that « in everything Christ might have the supremacy » (Colossians 1 : 18). This horizon responds to Gauchet's « vacancy of sense » by providing ultimate meaning within democratic autonomy (Gauchet, 1985; Wright, 2013).

#### 4.3. THE EIGHT BIBLICAL STEPS OF TRANSFORMATION

**Steps 1-2 (Foundation) :** Step 1 – Awakening to God's Mercy (Romans 12 : 1-2). Step 2 – Surrender and Repentance (Acts 2 : 37-38). In organizational contexts, this involves acknowledging institutional sins and committing to new patterns (Jemal, 2017).

**Steps 3-4 (Foundation → Professional) :** Step 3 – Renewal of the Mind (Romans 12 : 2 ; Joshua 1 : 8). Step 4 – Reconfiguration of Identity and Gifts (Romans 12 : 3-8 ; 1 Corinthians 12). This marks transition toward Professional Excellence.

**Steps 5-6 (Professional → Operational) :** Step 5 – Practice of Concrete Virtues (2 Peter 1 : 5-8). Step 6 – Transformation of Relationships (Romans 12 : 9-21 ; John 13 : 34-35). This completes the move to Operational Excellence.

**Steps 7-8 (Operational → Organizational) :** Step 7 – Reshaping Structures (Acts 6 : 1-6 ; Micah 6 : 8). Step 8 – Anchoring New Culture and Institutional Witness (Matthew 5 : 13-16 ; 1 Peter 2 : 9-12). This achieves Organizational Excellence integrated with Spiritual Excellence.

#### 4.4. INTEGRATION WITH QUADRUPLE EXCELLENCE

The eight steps map directly onto the four dimensions. Steps 1-2 establish the foundation for Spiritual Excellence. Steps 3-4 cultivate Professional Excellence. Steps 5-6 build the bridge to Operational Excellence. Step 7 embodies Operational Excellence. Step 8 achieves Organizational Excellence integrated with Spiritual Excellence.

#### 4.5. THE PRAXIS CYCLE: A METHODOLOGICAL RESPONSE TO MARX

The pyramid's eight steps are operationalized through a praxis cycle that directly responds to Marx's critique. **Conscientization** involves collective diagnosis of institutional contradictions and alienating structures (Freire, 1970/2000 ; Jemal, 2017). **Dialogue** involves horizontal conversation among all stakeholders (Habermas, 1984; Ansell & Gash, 2008). **Inspired Action** involves pilot changes and process redesign addressing material causes of alienation (James 2:17). **Evaluation and Celebration** involves assessment of outcomes and learning to begin the next cycle (Freire, 1970/2000).



**Figure 4.5-1 : Praxis Cycle**  
Source : Author, 2026

**4.6. SUMMARY**

The Biblical Transformation Pyramid provides a structured pathway from inner transformation to institutional change. Its four levels correspond to Quadruple Excellence dimensions, while its eight steps provide granular guidance. The praxis cycle ensures spiritual formation issues in structural transformation, directly responding to Marx's critique and Gauchet's diagnosis. The pyramid equips leaders to navigate institutional change with wisdom, recognizing that sustainable transformation requires attention to multiple levels simultaneously – individual, relational, procedural, and structural – with spiritual excellence as the integrating horizon that crowns all other forms of excellence.



**Figure 4.6-1 : Biblical Transformation Pyramid and Quadruple Excellence**  
Source : Author, 2025

**5. THE BIBLESHIP-FREIRE FRAMEWORK : OPERATIONALIZING TRANSFORMATION**

The BibleShip-Freire Framework constitutes the operational engine of the Quadruple Excellence model, providing the methodological apparatus through which spiritual formation and critical pedagogy are integrated to drive institutional transformation. This section develops the framework in detail, explicating its two foundational components – BibleShip (inner spiritual formation) and Freirean critical conscientization – and demonstrating how their synthesis generates a dynamic praxis cycle that moves institutions toward Quadruple Excellence. The framework offers a theo-pedagogical methodology uniquely suited to the Malagasy institutional context, directly responding to Marx's critique of alienation and Gauchet's diagnosis of disenchantment.

## 5.1. FOUNDATIONS OF THE BIBLESHIP-FREIRE FRAMEWORK

The framework emerges from the recognition that sustainable transformation requires integrating inner formation of persons and outer engagement with structures. Neither dynamic alone suffices. Spiritual formation without critical consciousness may produce pious individuals complicit in unjust structures (the opium risk). Critical consciousness without spiritual formation may generate analysis without motivational depth (Fry & Nisiewicz, 2020 ; Jemal, 2017 ; Lawton, 2022).

The framework is built upon three foundational premises. **First, transformation is holistic** : addressing heart, mind, soul, and strength, and the whole organization (Ruggerio, 2020 ; Santos, 2014). **Second, transformation is dialogical** : emerging from encounter with God, others, and the world (Freire, 1970/2000 ; Habermas, 1984). **Third, transformation is praxis** : holding reflection and action together (Freire, 1970/2000 ; Armitage, 2013). The term « BibleShip-Freire » signals the synthesis : BibleShip designates Christ-centered spiritual formation (Anderson, 2018 ; Havard, 2017) ; Freire provides methodological tools for conscientization, dialogue, and praxis (Freire, 1970/2000).

## 5.2. BIBLESHIP : INNER SPIRITUAL FORMATION (STEPS 1-4)

BibleShip corresponds to Steps 1-4 of the Biblical Transformation Pyramid, forming leaders and agents through Scripture, prayer, ecclesial life, and spiritual disciplines (Willard, 1998; Foster, 1998). It encompasses scriptural immersion (Joshua 1 : 8 ; Psalm 1 : 2), prayer and communion (1 Thessalonians 5 : 17), ecclesial embedding (Hebrews 10 : 24-25), vocational discernment (Ephesians 2 : 10), and character formation (Galatians 5 : 22-23). BibleShip operationalizes Step 1 (Awakening to God's Mercy, Romans 12 : 1-2), Step 2 (Surrender and Repentance, Acts 2 : 37-38), Step 3 (Renewal of the Mind, Romans 12 : 2 ; Joshua 1 : 8), and Step 4 (Reconfiguration of Identity and Gifts, Romans 12 : 3-8 ; 1 Corinthians 12). BibleShip integrates with Spiritual Leadership Theory (Fry, 2003, 2005) by specifying formation processes for servant-transformational leadership (Greenleaf, 1977 ; Bass, 1985).

## 5.3. CRITICAL CONSCIENTIZATION : FREIREAN PEDAGOGY (STEPS 5-7)

Freirean critical pedagogy operationalizes Steps 5-7, providing tools for extending transformation to collective and structural levels (Freire, 1970/2000 ; Freire, 1973/2005). Key concepts include **conscientization** – developing critical awareness and capacity for action (Freire, 1970/2000, pp. 87-102) ; **dialogue** – cooperative encounter for « reading the world » (Freire & Horton, 1990, p. 45) ; **praxis** – unity of reflection and action (Freire, 1970/2000, p. 87) ; **problem-posing education** – co-creating knowledge for transformation (Freire, 1970/2000, pp. 71-86) ; and **generative themes** – issues from lived experience (Freire, 1970/2000 ; Majola et al., 2025). Freirean pedagogy operationalizes Step 5 (Practice of Virtues, 2 Peter 1 : 5-8), Step 6 (Transformation of Relationships, Romans 12 : 9-21 ; John 13 : 34-35), and Step 7 (Reshaping Structures, Acts 6 : 1-6 ; Micah 6 : 8). Applications include participatory action research, dialogue circles, and co-design processes (Armitage, 2013 ; Benz et al., 2024).

## 5.4. THE PRAxis CYCLE : INTEGRATING BIBLESHIP AND FREIRE

The praxis cycle – conscientization, dialogue, inspired action, evaluation and celebration – provides structured methodology for ongoing transformation.

**Phase 1 : Conscientization (Critical Analysis).** Collective diagnosis of contradictions, alienating structures, and generative themes (Freire, 1970/2000 ; Jemal, 2017). BibleShip contributes spiritual discernment and prayerful reflection.

**Phase 2 : Dialogue (Collective Discernment).** Horizontal, democratic deliberation among stakeholders (Freire, 1970/2000 ; Habermas, 1984 ; Ansell & Gash, 2008). Bibleship cultivates humility, patience, and love for authentic dialogue.

**Phase 3 : Inspired Action (Design and Implementation).** Translation of analysis into concrete changes in processes, structures, and practices (Edwards, 2017). Bibleship provides motivation grounded in calling and ethical guidance.

**Phase 4 : Evaluation and Celebration (Learning and Institutionalization).** Assessing impact, learning from experience, and institutionalizing successful changes (Fry & Nisiewicz, 2020). Bibleship contributes gratitude, humility, and hope.

The cycle is an ongoing spiral, not a linear process, reflecting both Freire's praxis and biblical conversion (Romans 12 : 2 ; 2 Corinthians 4 : 16).

## 5.5. SCIENTIFIC VALIDITY AND EPISTEMOLOGICAL FOUNDATIONS

The framework rests on a threefold epistemological foundation. **Marx as Diagnostic, Not Dismissive :** It accepts that religion can be opium but demonstrates that integrated with conscientization, dialogue, and praxis, it becomes liberation (Gutiérrez, 1971 ; Boff, 1978). **Gauchet as Historical Guarantee :** It operates within democratic autonomy, respecting separation of church and state (Gauchet, 1985, pp. 201-205). **Inter-Epistemic Epistemology :** It integrates theological rationality, Marxian critical theory, Freirean pedagogy, and indigenous knowledge (Sousa Santos, 2014 ; Wright, 2010 ; Rabekolo & Giraud, 2022).

## 5.6. BIBLESHIP-FREIRE AND QUADRUPLE EXCELLENCE

The framework directly generates Quadruple Excellence: Bibleship forms Spiritual Excellence and foundational Professional Excellence; Freirean conscientization extends to Operational and Organizational Excellence; the praxis cycle sustains ongoing development; institutional witness embodies Organizational Excellence integrated with Spiritual Excellence (Fry & Nisiewicz, 2020; Adesegun-David, 2023).

## 5.7. SUMMARY

The Bibleship-Freire Framework integrates inner spiritual formation with critical pedagogy to create a comprehensive approach to institutional transformation. Bibleship operationalizes Steps 1-4 ; Freirean pedagogy operationalizes Steps 5-7 ; the praxis cycle integrates both components into dynamic, iterative process. Grounded in a threefold epistemological foundation, the framework positions spiritual formation as foundation for critical engagement, generating holistic transformation toward Quadruple Excellence – a theopedagogical framework uniquely suited to the Malagasy institutional context.

## 6. OPERATIONALIZATION FOR PUBLIC QUALITY MANAGEMENT

The Bibleship-Freire Framework must be operationalized within concrete public institutions to effect genuine transformation. This section addresses practical implementation within public quality management systems, with particular attention to the Malagasy context and institutions such as CNaPS. It provides a clause-by-clause analysis of how the framework can infuse ISO 9001 : 2015, presents indicators for measuring Quadruple Excellence, and offers illustrative applications. The operationalization directly responds to Marx's critique by demonstrating that spiritual formation issues in measurable, structural transformation, and to Gauchet's diagnosis by operating within democratic autonomy.

### 6.1. FOUNDATIONS FOR OPERATIONALIZATION

Operationalization requires several foundational considerations. **Contextual sensitivity** demands adaptation to Malagasy culture, including *fihavanana* (Mbigi, 2005 ; Nkomo, 2011). **Integration with existing systems** seeks to infuse established standards with spiritual depth (Fry & Kriger, 2009 ; ISO, 2015). **Phased implementation** respects organizational readiness (Kotter, 2012 ; Bridges, 2009). **Stakeholder engagement**

requires meaningful participation from all stakeholders (Ansell & Gash, 2008 ; Freire, 1970/2000). **Leadership commitment** depends on leaders embodying framework values (Fry, 2003 ; Greenleaf, 1977).

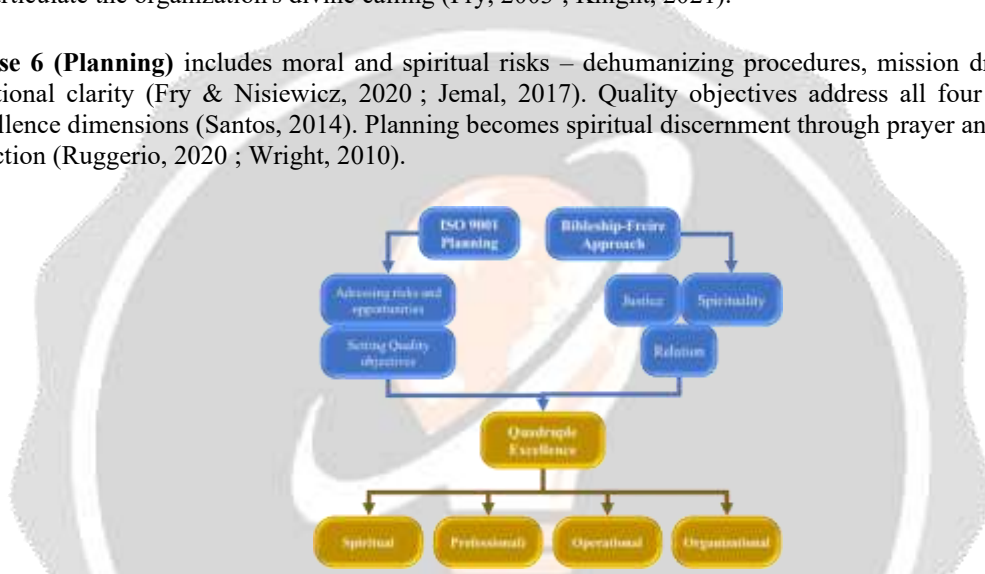
### 6.2. INTEGRATING WITH ISO 9001 :2015

ISO 9001:2015 structures quality management around seven clauses: context (4), leadership (5), planning (6), support (7), operation (8), performance evaluation (9), and improvement (10) (ISO, 2015).

**Clause 4 (Context)** expands to include moral and spiritual dimensions. Organizations must attend to the most vulnerable stakeholders (Deuteronomy 10 : 17-19 ; Micah 6 : 8), identify indigenous cultural resources like *fhavanana* (Mbigi, 2005), and analyze systemic injustices (Freire, 1970/2000 ; Jemal, 2017).

**Clause 5 (Leadership)** reconceptualizes leadership as servant-transformational spiritual leadership. Leaders serve first (Mark 10 : 45), embody virtues of integrity and humility (Havard, 2017 ; Caldwell et al., 2010), and articulate the organization's divine calling (Fry, 2003 ; Knight, 2021).

**Clause 6 (Planning)** includes moral and spiritual risks – dehumanizing procedures, mission drift, loss of vocational clarity (Fry & Nisiewicz, 2020 ; Jemal, 2017). Quality objectives address all four Quadruple Excellence dimensions (Santos, 2014). Planning becomes spiritual discernment through prayer and Scripture reflection (Ruggerio, 2020 ; Wright, 2010).



**Figure 6.2-1 : Articulating Quadruple Excellence with ISO 9001 and BibleShip-Freire**  
Source : Author, 2025

**Clause 7 (Support)** includes formation in spiritual disciplines, biblical reflection, and vocational discernment (Willard, 1998 ; Foster, 1998). Core competencies include dialogue facilitation and critical analysis (Freire, 1970/2000 ; Armitage, 2013). Communication becomes communal discernment (Habermas, 1984).

**Clause 8 (Operation)** transforms operations into « laboratories of liberation » where daily work is opened to collective critical analysis (Freire, 1970/2000 ; Darder, 2018). Process design criteria include fairness, accessibility, transparency, and respect for human dignity (Hwang, 2024). Operations become forms of worship (Colossians 3:23-24 ; Wright, 2010).



BibleShip-Freire approach, based on Freire (1970/2018) and Darder (2018)

**Figure 6.2-2 : Operations as Laboratories of Liberation**  
Source : Author, 2025, based on Freire (1970/2018) and Darder (2018)

**Clause 9 (Performance Evaluation)** includes spiritual and relational indicators – trust levels, fairness perceptions, alignment with mission (Fry & Nisiewicz, 2020 ; Hwang, 2024). Internal audits become dialogical encounters (Freire, 1970/2000). Evaluation becomes spiritual discernment (Ruggerio, 2020 ; Wright, 2010).



**Figure 6.2-3. : Performance Evaluation**  
Source : Author, 2025

**Clause 10 (Improvement)** becomes a cycle of conversion and institutional sanctification. Nonconformities signal structural injustice or unfaithfulness (Freire, 1970/2000 ; Jemal, 2017). Corrective actions include structural and cultural measures (North, 1990 ; Scott, 2014). Continuous improvement is reinterpreted as continuous sanctification (Romans 12:1-2 ; 2 Corinthians 3 : 18).



**Figure 6.2-4. : The Improvement Cycle as a Process of Institutional Sanctification**  
Source : Author, 2025

### 6.3. INDICATORS FOR QUADRUPLE EXCELLENCE

**Spiritual Excellence** indicators include sense of calling (Fry et al., 2005), sense of membership (PMC, n.d.), ethical climate (Victor & Cullen, 1988), collective spiritual practices (Ashmos & Duchon, 2000), and institutional repentance capacity (Jemal, 2017).

**Professional Excellence** indicators include technical competence (Repository Sustech, n.d.), integrity (VGMU HSE, n.d.), vocational clarity (PMC, n.d.), reflective practice (Armitage, 2013), and relational competence (Caldwell et al., 2010).

**Operational Excellence** indicators include process reliability (QMSUK, n.d. ; ISO, 2015), efficiency (George, 2003), fairness (Hwang, 2024), stakeholder satisfaction (BPR Hub, n.d.), transparency (Bouckaert & Halligan, 2008), and continuous improvement (Deming, 1986).

**Organizational Excellence** indicators include value-structure alignment (North, 1990), ethical climate (Hwang, 2024), trust (Caldwell et al., 2010), participatory governance (Ansell & Gash, 2008), learning orientation (Senge, 1990), and institutional witness (Bouckaert & Van de Walle, 2003).

## 6.4. ILLUSTRATIVE APPLICATIONS

**Leadership Development Program** : Structured around the eight steps of the Biblical Transformation Pyramid, including spiritual retreats, Scripture meditation, virtue ethics formation, and training in participatory governance (Fry, 2003; Samul, 2024).

**Participatory Diagnostics** : Engaging staff and beneficiaries in Freirean praxis through generative theme investigation, critical analysis, co-design workshops, and pilot implementation (Benz et al., 2024 ; Donetto et al., 2015 ; Freire, 1970/2000).

**Values-Based Governance Reform** : Reviewing governance structures and HR policies to embed biblical values of justice, dignity, and mercy, including anti-favoritism provisions and restorative justice approaches (Fox, 2025 ; Acts 6 : 1-6 ; Micah 6 : 8).

## 6.5. PHASED IMPLEMENTATION STRATEGY

**Phase 1 : Foundation (0-6 months)**. Secure leadership commitment, conduct baseline assessment, train facilitators.

**Phase 2 : Pilot (6-18 months)**. Implement pilot projects, document learning, build capacity.

**Phase 3 : Expansion (18-36 months)**. Scale successful pilots, integrate into core management systems, establish communities of practice.

**Phase 4 : Institutionalization (36+ months)**. Embed framework in organizational culture, develop sustainable structures, contribute to knowledge sharing.

## 6.6. SUMMARY

Operationalizing the BibleShip-Freire Framework requires contextual sensitivity, integration with ISO 9001 : 2015, robust indicators, and phased implementation. The clause-by-clause analysis demonstrates how conventional quality management can be infused with spiritual and emancipatory depth. This operationalization directly responds to Marx's critique by demonstrating that spiritual formation issues in measurable, structural transformation, and to Gauchet's diagnosis by operating within democratic autonomy, equipping public institutions to move beyond technocratic management toward Quadruple Excellence.

## 7. METHODOLOGICAL ORIENTATION

The BibleShip-Freire Framework requires a methodological orientation capable of honoring its interdisciplinary foundations and capturing the complexity of its object of study. This section articulates methodological commitments guiding research: an inter-epistemic epistemology integrating multiple knowledge traditions, biblical rationality as praxis, coding grids, and mixed-methods approaches for rigorous empirical investigation.

### 7.1. INTER-EPISTEMIC EPISTEMOLOGY

The framework embraces an **inter-epistemic epistemology** that integrates multiple ways of knowing into dialogical relationship (Sousa Santos, 2014 ; Bhaskar, 2014). This responds to the marginalization of indigenous knowledge systems in Madagascar, including *fihavanana* (Mbigi, 2005 ; Nkomo, 2011).

Four intellectual traditions inform this approach. **Epistemologies of the South** (Sousa Santos, 2014) calls for an « ecology of knowledges » recognizing multiple knowledge traditions. **Critical realism** (Bhaskar, 1975, 2014) distinguishes between the real, actual, and empirical, enabling research on spiritual phenomena not directly observable. **Pragmatism** (Dewey, 1938 ; James, 1907) emphasizes practical consequences as validity criteria, aligning with transformative ambition. **Faith-based epistemologies** offer resources from divine revelation and spiritual discernment (Wright, 2010 ; Smith, 2018).

Guiding principles include **epistemic humility** – no single tradition monopolizes truth (Sousa Santos, 2014) ; **dialogical engagement** – bringing traditions into dialogue, not hierarchy (Freire, 1970/2000) ; **contextual appropriateness** – honoring indigenous knowledge in Madagascar (Mbigi, 2005) ; **transformative orientation** – seeking knowledge for transformation (Freire, 1970/2000) ; and **integration without reduction** – avoiding scientism and fideism (Smith, 2018).

In practice, this means integrating theological and social scientific perspectives (Horne, 2024), honoring indigenous knowledge as resource (Nkomo, 2011), employing multiple methods (Creswell & Clark, 2017), and attending to spiritual dimensions (Smith, 2018).

## 7.2. BIBLICAL RATIONALITY AS PRAXIS

**Biblical rationality** is a mode of knowing shaped by Scripture's narrative, categories, and normative claims (Wright, 2010 ; Smith, 2018). It operates as hermeneutical lens and praxis orientation.

Characteristics include **narrative coherence** – understanding reality through creation-fall-redemption-consummation (Wright, 2010) ; **wisdom orientation** – practical understanding for faithful living (Havard, 2017) ; **virtue-based knowing** – right knowing requires right formation (2 Peter 1 : 5-8) ; **discernment-focused** rationality – seeking to participate in God's work (Ruggerio, 2020) ; **teleological** rationality – oriented toward God's purposes (Wright, 2013) ; and **integrative** rationality – refusing sacred/secular dualisms (Colossians 3 : 23-24).

In the research process, biblical rationality shapes research questions (asking about faithfulness, not just efficiency), interprets data (patterns of exclusion as « structural sin »), evaluates outcomes (justice for vulnerable as criterion), guides action (research contributing to transformation), and maintains humility (recognizing partial understanding).

## 7.3. OPERATIONALIZATION THROUGH CODING GRIDS

**Coding grids** derived from the framework's conceptual structure enable systematic qualitative analysis (Miles, Huberman, & Saldaña, 2014 ; Saldaña, 2021). The grid is theory-driven yet emergent.

Six coding domains structure analysis : **Spiritual Formation** (Steps 1-4) – awakening, surrender, renewed mind, reconfigured identity, virtue cultivation, transformed relationships, spiritual practices. **Critical Conscientization** (Steps 5-7) – critical analysis, dialogue, generative themes, participatory action, structural critique, liberation orientation. **Quadruple Excellence Dimensions** – spiritual, professional, operational, organizational excellence. **Praxis Cycle** – conscientization, dialogue, inspired action, evaluation, celebration. **Contextual Factors** – cultural resources, institutional constraints, stakeholder dynamics, external environment. **Outcomes and Impact** – individual, relational, process, structural transformation, institutional witness.

Application involves preparation, first-cycle coding, second-cycle coding, code refinement, reliability checking, and interpretation. Integration with quantitative methods enables quantifying qualitative data, triangulation, instrument development, and case selection.

#### 7.4. MIXED-METHODS RESEARCH DESIGN

Mixed-methods designs combine quantitative and qualitative approaches (Creswell & Clark, 2017 ; Greene, 2007). Rationale includes complementarity (breadth and depth), triangulation (convergence), development (one method informing another), expansion (different questions), and complexity (multiple dimensions).

Potential designs include **exploratory sequential** (qualitative first to explore, then quantitative to test), **explanatory sequential** (quantitative first, then qualitative to explain), **convergent** (simultaneous, integrated interpretation), **embedded** (one method within another), and **transformative** (oriented toward emancipation) (Mertens, 2009).

Quantitative methods include surveys (Fry et al., 2005 ; Hwang, 2024), longitudinal studies (Bryman, 2016), quasi-experimental designs (Shadish et al., 2002), performance metrics (ISO, 2015), and social network analysis (Borgatti et al., 2018). Qualitative methods include case studies (Yin, 2018), ethnography (Hammersley & Atkinson, 2019), participatory action research (Armitage, 2013), narrative inquiry (Clandinin & Connelly, 2000), phenomenology (van Manen, 2016), and focus groups (Krueger & Casey, 2015).

#### 7.5. CROSS-CULTURAL RESEARCH CONSIDERATIONS

Research in Madagascar requires cultural adaptation. **Cultural adaptation of instruments** includes translation (back-translation by bilingual experts), cultural appropriateness assessment (pretesting with target populations), norm development (local norms), and measurement invariance testing (Van de Vijver & Leung, 1997).

**Culturally appropriate methods** include relationship-building before data collection (Mbigi, 2005), language use in preferred languages, attention to power dynamics (Freire, 1970/2000), community engagement (group methods may be more appropriate), and reciprocity – research benefiting participants (Smith, 2020).

**Engaging indigenous knowledge systems** requires honoring *fihavanana* in research relationships, collaborating with knowledge holders (elders, community leaders), integrating local categories, and respecting spiritual dimensions of Malagasy life (Horne, 2024).

#### 7.6. ETHICAL CONSIDERATIONS

Research raises distinctive ethical considerations. **Respect for persons** requires informed consent, confidentiality, respect for autonomy, and attention to vulnerability. **Beneficence** requires minimizing harm, maximizing benefit, and reciprocity. **Justice** requires fair distribution of burdens and benefits, inclusion of marginalized groups, and attention to power. **Integrity** requires honesty, transparency, and accountability. **Spiritual and cultural sensitivity** requires respecting spiritual practices, avoiding exploitation, cultural humility, and beneficial engagement.

#### 7.7. SUMMARY

The methodological orientation integrates inter-epistemic epistemology, biblical rationality as praxis, coding grids, and mixed-methods designs. Key commitments include dialogical integration of knowledge traditions, normative framing by Scripture, systematic qualitative analysis, and cross-cultural sensitivity. Research becomes transformative inquiry – participating in God's transforming work – directly responding to Marx's critique by contributing to material transformation and to Gauchet's diagnosis by operating within democratic autonomy.

### 8. DISCUSSION : THEORETICAL CONTRIBUTIONS, PRACTICAL IMPLICATIONS, AND LIMITATIONS

The Bibleship-Freire Framework and Quadruple Excellence model represent significant theoretical and practical contributions to public management, quality improvement, spiritual leadership, and critical pedagogy. This section discusses the framework's contributions, implications, limitations, and directions for future research.

## **8.1. THEORETICAL CONTRIBUTIONS**

### **8.1.1. INTEGRATION OF SPIRITUAL LEADERSHIP AND CRITICAL PEDAGOGY**

The framework's most significant contribution lies in systematically integrating spiritual leadership theory (Fry, 2003, 2005 ; Fry & Nisiewicz, 2020) and Freirean critical pedagogy (Freire, 1970/2000). While both have generated substantial research, they have rarely been brought into dialogue in public management (Figueiredo, 2019 ; Martínez Soto, 2024).

Spiritual leadership theory has demonstrated that leaders cultivating vision, hope/faith, and altruistic love generate calling and membership, enhancing commitment and well-being (Fry et al., 2005). However, it has been less attentive to structural critique. Critics note spiritual leadership could mask injustice without critical consciousness (Ruggerio, 2020 ; Sernak, 2006). The framework addresses this by incorporating Freirean conscientization as safeguard.

Freirean critical pedagogy provides tools for analyzing oppression and transformation (Freire, 1970/2000 ; Jemal, 2017), but its organizational application has been limited, lacking integration with leadership theory (Lawton, 2022 ; Majola et al., 2025). The framework addresses this by grounding Freirean praxis in Bibleship's spiritual formation.

### **8.1.2. THE BIBLICAL TRANSFORMATION PYRAMID AS DEVELOPMENTAL MODEL**

The pyramid traces the path from inner transformation through professional, operational, and organizational excellence to spiritual excellence. In spiritual formation theory, it demonstrates how formation extends beyond individuals to reshape relationships and structures—responding to Marx's critique of otherworldly religion. In leadership development, it integrates spiritual, moral, and professional formation (Havard, 2017 ; Ruggerio, 2020). In organizational change theory, it specifies multiple levels for sustainable transformation, countering purely structural interventions (Kotter, 2012).

### **8.1.3. QUADRUPLE EXCELLENCE AS HOLISTIC PERFORMANCE FRAMEWORK**

The model extends existing frameworks by integrating spiritual and ethical dimensions. Beyond the triple bottom line (Elkington, 1997), it provides a horizon of ultimate meaning responding to Gauchet's « vacancy of sense » (Santos, 2014). In quality management theory, it challenges instrumental rationality, insisting quality be understood through justice and dignity (Pollitt & Bouckaert, 2017). In public value theory, it specifies multiple value dimensions beyond efficient service delivery (Moore, 1995).

### **8.1.4. CONTRIBUTION TO CONTEXTUALIZED THEORY**

The framework contributes to decolonizing management theory by engaging *fihavanana* (Mbigi, 2005 ; Nkomo, 2011), taking seriously spiritual dimensions central to African worldviews, addressing specific Malagasy challenges (corruption, weak legitimacy), and integrating multiple knowledge traditions through inter-epistemic epistemology.

## **8.2. PRACTICAL AND POLICY IMPLICATIONS**

### **8.2.1. LEADERSHIP DEVELOPMENT**

Leaders need character, vocation, and spiritual depth (Havard, 2017 ; Ruggerio, 2020). Programs should include spiritual formation opportunities, virtue cultivation (2 Peter 1 : 5-8), critical consciousness

development (Freire, 1970/2000), and participatory skills (Ansell & Gash, 2008). **Recommendation :** Develop programs structured around the eight pyramid steps.

### 8.2.2. QUALITY MANAGEMENT

Quality management should embrace participatory, values-driven practice (Fry & Kriger, 2009 ; Lawton, 2022). ISO 9001 should serve deeper purposes. Measurement should include all four Quadruple Excellence dimensions (Fry et al., 2017 ; Hwang, 2024). **Recommendation :** Integrate framework into existing QMS using clause-by-clause analysis.

### 8.2.3. GOVERNANCE AND ORGANIZATIONAL CULTURE

Governance structures should enable meaningful participation (Ansell & Gash, 2008). Institutions should regularly assess value-structure alignment (North, 1990) and cultivate ethical climates (Hwang, 2024). **Recommendation :** Conduct regular governance audits and establish participatory forums.

### 8.2.4. POLICY IMPLICATIONS

National quality policies should recognize multidimensional quality. Civil service reform should attend to character formation. Anti-corruption strategies should address ethical climate cultivation. **Recommendation :** Review policies through Quadruple Excellence lens.

### 8.2.5. MALAGASY CONTEXT

The framework mobilizes *fihavanana* for transformation, addresses corruption through character formation, rebuilds public trust, and honors Malagasy spirituality. **Recommendation :** Pilot framework in CNaPS.

## 8.3. LIMITATIONS

**Conceptual limitations** include theological specificity – Christian grounding may limit applicability in other religious or secular contexts (Horne, 2024) ; cultural specificity – engagement with *fihavanana* may limit generalizability (Mbigi, 2005) ; and normative commitments that may be contested (Smith, 2018).

**Methodological limitations** include need for empirical validation (Bryman, 2016) ; measurement challenges (Van de Vijver & Leung, 1997) ; causal inference difficulties (Shadish et al., 2002) ; and praxis-research tensions (Armitage, 2013).

**Practical limitations** include implementation complexity (Kotter, 2012), time horizon (years not months), resistance from those benefiting from existing arrangements, resource constraints in Madagascar, and capacity gaps in spiritual formation and participatory methods.

**Contextual limitations** include political resistance, religious diversity requiring careful navigation (Horne, 2024), colonial legacies requiring critical discernment (Nkomo, 2011), and global pressures from international standards.

## 8.4. DIRECTIONS FOR FUTURE RESEARCH

**Empirical validation** requires quantitative testing of causal models (Fry et al., 2005 ; Hwang, 2024), longitudinal studies (Bryman, 2016), comparative case studies (Yin, 2018), and measurement development (Van de Vijver & Leung, 1997).

**Adaptation and generalization** requires cross-cultural adaptation (Mbigi, 2005), interfaith adaptation (Horne, 2024), secular adaptation (Smith, 2018), and sectoral adaptation (Scott, 2014).

**Process research** requires ethnographic studies (Hammersley & Atkinson, 2019), action research (Armitage, 2013), micro-process studies (Lawton, 2022), and resistance studies.

**Critical and normative inquiry** requires critical analysis of the framework's blind spots (Sousa Santos, 2014), normative reflection on values (Wright, 2010), theological development (Havard, 2017), and deeper indigenous knowledge engagement (Dei, 2010).

## 8.5. SUMMARY

The Bibleship-Freire Framework makes significant contributions by integrating spiritual leadership and critical pedagogy, providing a developmental transformation model, offering a holistic performance framework, and contributing contextualized theory for Madagascar. It has practical implications for leadership development, quality management, governance, and policy, directly responding to Marx's critique (spiritual formation as liberation, not opium) and Gauchet's diagnosis (providing meaning within democratic autonomy). However, conceptual, methodological, practical, and contextual limitations must be addressed. Future research should pursue empirical validation, adaptation, process studies, and critical inquiry. Despite limitations, the framework offers a promising approach honoring spiritual depth, critical engagement, technical excellence, ethical commitment, local context, and universal values.

## 9. CONCLUSION : FROM OPIUM TO LIBERATION, FROM DISENCHANTMENT TO RE-ENCHANTMENT

This concluding section synthesizes the main arguments, reaffirms the Quadruple Excellence model as a holistic response to Malagasy institutional challenges, identifies the framework's distinctive contributions, and offers final reflections on the path forward.

### 9.1. SYNTHESIS OF MAIN ARGUMENTS

The argument has unfolded across eight preceding sections. **Section 1** established the dual crisis facing Malagasy public institutions: disenchantment (Weber, 1917/2003; Gauchet, 1985), which has emptied public administration of meaning, and bureaucratic alienation (Marx, 1844/1975), which reduces civil servants to replaceable cogs. Marx's critique of religion as « opium » posed a fundamental challenge. **Section 2** wove together five complementary traditions : Marx's diagnosis, liberation theology's response (Gutiérrez, 1971 ; Boff, 1978), Freire's methodological bridge (1970/2000), Gauchet's historical guarantee (1985), and Malagasy *fihavanana* as indigenous grounding.

**Section 3** developed the Quadruple Excellence model's four interdependent dimensions : Spiritual (calling, membership), Professional (competence, integrity, vocation), Operational (reliability, efficiency, fairness), and Organizational (value-structure alignment, governance, witness). **Section 4** introduced the Biblical Transformation Pyramid, tracing the path from spiritual transformation through eight steps to institutional witness. **Section 5** presented the Bibleship-Freire Framework as operational engine, integrating inner formation with critical pedagogy through the praxis cycle.

**Section 6** addressed operationalization within public quality management, providing clause-by-clause analysis of ISO 9001:2015 integration. **Section 7** articulated methodological orientation : inter-epistemic epistemology, biblical rationality as praxis, coding grids, and mixed-methods designs. **Section 8** discussed theoretical contributions, practical implications, and limitations.

## 9.2. THE QUADRUPLE EXCELLENCE MODEL : A HOLISTIC RESPONSE

The model offers holistic integration of multiple dimensions – technical efficiency must be accompanied by professional competence, organizational health, and spiritual meaning. This addresses the limitation of conventional quality management, which neglects person formation and organizational culture (Pollitt & Bouckaert, 2017). For Malagasy institutions, this resonates with *fihavanana* – the interconnectedness of all community members (Mbigi, 2005).

**Grounding in spiritual formation** addresses a critical gap : sustainable transformation requires transformed persons (Fry & Nisiewicz, 2020). This responds to Marx's critique by demonstrating that spiritual formation produces agents of transformation, not passive recipients of consolation.

**Commitment to critical engagement** through Freirean pedagogy ensures spiritual formation does not degenerate into complicity with injustice. Conscientization enables analysis of power dynamics and structural injustices (Freire, 1970/2000 ; Jemal, 2017). This addresses corruption, exclusion, and injustice in Malagasy institutions (Maruta, 2024).

**Participatory methodology** ensures transformation emerges from collective wisdom, honoring the dignity of all persons and building ownership for change (Ansell & Gash, 2008). **Contextual sensitivity** ensures the framework is not an imported imposition but engages Malagasy culture, addresses local challenges, and contributes to decolonizing management theory (Nkomo, 2011).

## 9.3. DISTINCTIVE CONTRIBUTIONS

The framework makes several distinctive contributions. **Integration of spiritual formation and critical pedagogy** addresses gaps in both traditions: spiritual formation often inattentive to structural critique (Ruggerio, 2020), critical pedagogy lacking spiritual depth (Lawton, 2022). **Developmental model of transformation** – the eight steps – provides diagnostic and prescriptive value. **Praxis cycle methodology** provides structured yet flexible ongoing transformation, responding to Gauchet's diagnosis by providing re-enchantment within democratic autonomy.

**Inter-epistemic epistemology** integrates multiple knowledge traditions, responding to the epistemicide of colonial knowledge systems (Sousa Santos, 2014). **Contextualized theory** contributes to decolonizing management theory for the African context (Mbigi, 2005). **Response to Marx and Gauchet** demonstrates that spiritual formation, integrated with critical consciousness, becomes liberation, not opium, while operating within democratic autonomy.

## 9.4. THE PATH FORWARD : FROM FRAMEWORK TO PRACTICE

Implementation requires several interconnected movements. **Piloting in Malagasy institutions** should begin with CNaPS, following the phased strategy : Foundation (0-6 months), Pilot (6-18 months), Expansion (18-36 months), and Institutionalization (36+ months). **Building capacity** in spiritual formation, critical pedagogy, participatory methods, and organizational change requires partnerships with universities and theological institutions.

**Conducting research** should use mixed-methods designs, testing hypotheses H1, H1a-d, H2a-b, and H3a-b. **Adapting and refining** based on implementation learning treats the framework as a living document. **Scaling and spreading** requires attention to organizational capacity, political support, and resource availability. **Contributing to broader conversations** about public sector reform, quality management, spiritual leadership, and critical pedagogy advances the decolonization of management theory.

## 9.5. FINAL REFLECTIONS

The Bibleship-Freire Framework emerges from a conviction that public institutions can be more just, compassionate, effective, and worthy of trust. Transformation is possible through the patient work of forming persons, cultivating cultures, redesigning processes, and reshaping structures. For Malagasy public institutions, this framework honors cultural heritage, addresses deepest challenges, and opens possibilities for genuine transformation.

Marx was right: religion can be opium – passive consolation. But religion is not necessarily opium. When integrated with critical consciousness, democratic dialogue, and transformative action – when it becomes liberation theology and critical pedagogy – it becomes a force of liberation. Gauchet was right: the « exit from religion » is irreversible. But the vacancy of sense left by disenchantment is not inevitable. The Bibleship-Freire Framework is a post-secular, post-Marxian, post-Weberian pathway for re-enchanting public institutions – operating within democratic autonomy while providing a horizon of ultimate meaning.

May this framework serve the transformation of Malagasy public institutions. May it contribute to the flourishing of the Malagasy people. And may it bring glory to God, from whom all good things come.

« *Hitan'Andriamanitra izao rehetra izao nataony, ary indro, tsara indrindra.* » (Genèse 1 : 31)

May the results of this research be very good for Madagascar.



**Figure 9.5-1** : Bibleship-Freire Framework: democratizing knowledge and cultivating Transformation  
Source: Author, 2025

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