

## Summary of the Study

This study describes Ameru women's spirituality amongst MCK (Methodist Church in Kenya) and Pentecostal Church, as reflected in Christian women's spiritual practices and experiences. It explores how Christian women live out and negotiate both Christian and traditional spiritual practices. The study shows that some Ameru Christian women among MCK and Pentecostal Churches in Igembe Constituency seek out spiritual practices during their life crises while still claiming to be Christian adherents. Christian adherents are constrained by principles of MCK and Pentecostal Church not to adhere to traditional practices. One cannot understand the reason for consulting traditional healers without focusing on the practices performed by traditional healers and the experiences that an individual may have in the process of trying to solve their everyday problems and acquire answers to various problems.

The study aids understanding of what the actors are doing contextually and how they view and perceive numerous practices both outside and inside the sphere of MCK and Pentecostal Church. Ameru Christian women among MCK and Pentecostal Church are the main actors and participants in this study. Traditional healers, prophets and priests are the secondary participants. Their information provides hints to how Ameru Christian women among MCK and Pentecostal Church negotiate both Christian spiritual practices and traditional spiritual practices.

I have described the background of the study through a survey of previous research on first encounter between Christianity and African culture. The survey reveals that some African Christians secretly consult traditional healers because of this encounter, whereby the blame is cast on the early missionaries. Lack of synthesis by missionaries has resulted in a split between African traditional spiritual practices and African Christian spiritual practices. Due to this encounter, some Christians are regarded as untrue Christians and are therefore considered syncretistic. Attempts have been made by African theologians to reinstate the conflicting issues of syncretism by seeking a better synthesis between African Christian practices and African traditional practices.

The main aim of this dissertation was to describe how Ameru Christian women in MCK and Pentecostal Church in Igembe Constituency live out Christian spiritual practices and traditional spiritual practices. This was carried out by handling primary and secondary questions on how both spiritual practices are negotiated and why women engage spiritual practices against Christian Church principles. I also endeavoured to examine whether Ameru Christian women in MCK and Pentecostal Church live out double-standard spiritual practices. The main question of the study, therefore, was: How do Christian women in MCK and Pentecostal Church live out both African Christian spiritual practices and African traditional spiritual practices? The main research question was addressed through the following additional research questions: (1) What are the perceptions of the informants towards spiritual practices? (2) What causes Ameru Christian women to consult traditional healers? This study was accomplished through the employment of empirical methods to collect material from the women in the context showing how the field study was carried out and the methods employed in doing research. The study employed two theoretical perspectives. Namely: contextualization and syncretism to help understand negotiations of women's spiritualities.

The study reveals that some of MCK and Pentecostal Church Christian women secretly consult traditional healers and therefore are deemed to be practicing both spiritualities. The empirical data also shows that there are some MCK and Pentecostal Church women who do not mix Christian spirituality with traditional spirituality. Those who blend are considered to be suffering from syncretic syndrome, while those who do not blend are regarded as true Christian women. The study has shown that negotiation is crucial in order to have proper contextualisation. Good contextualisation is able to deal with issues of negative syncretism that emerge as a result of uncritical contextualisation.

