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# The PCEA Perception of *Mburi Cia Kiama* Rituals and Their Implications on the Spirituality of Presbyterian Church Men Fellowship (PCMF)

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***Abstract*: This article examines the Presbyterian Church of East Africa's (PCEA) perception of *mburi cia kiama* rituals and their implications for the spirituality of Presbyterian Church Men Fellowship (PCMF) members. Guided by Victor Turner's Ritual Symbolism Theory and employing a mixed-methods approach, the study explores the relationship between Christian faith and Gikuyu cultural practices. The findings indicate that the PCEA largely perceives *mburi cia kiama* rituals as incompatible with Christian teachings due to concerns about syncretism and divided spiritual allegiance. However, many PCMF members continue to participate in the rituals because of their cultural, social, and identity-forming significance. The study reveals an ongoing tension between doctrinal commitment and cultural belonging and highlights the need for contextual theological engagement. It concludes that constructive dialogue and informed inculturation can help the Church address cultural realities while maintaining biblical and doctrinal integrity.**

***Keywords*: Mburi Cia Kiama, PCEA, PCMF, Spirituality, Inculturation.**

## 1. Introduction

The encounter between Christianity and African traditional practices often produces tension, particularly in contexts where cultural identity remains strong. Within the PCEA, *mburi cia kiama* rituals are viewed with suspicion due to their association with Gikuyu Traditional Religion. This article examines the Church's perception of these rituals and their impact on the spirituality of PCMF members.

## 2. Background of the Study

The relationship between Christianity and African Traditional Religion (ATR) has remained one of the most debated subjects in African theology and religious studies. Since the introduction of Christianity in Africa through missionary activities, African cultural practices have often been evaluated through the lens of Western theological traditions. In many cases, missionaries regarded indigenous rituals as incompatible with Christian faith, leading to the rejection of numerous cultural practices that were deeply embedded within African communities (Bediako, 1995; Mugambi, 2002). Consequently, African Christians have frequently found themselves navigating between adherence to Christian teachings and loyalty to their cultural heritage.

Within the Gikuyu community of Kenya, traditional rituals continue to play a significant role in shaping social identity, communal relationships, and moral values. Among these rituals are the *mburi cia kiama* ceremonies, which are associated with membership in traditional councils of elders (*kiama*). Historically, these rituals have served important social, political, and religious functions, including the affirmation of communal belonging, conflict resolution, leadership formation, and the transmission of cultural values from one generation to another (Kenyatta, 1938; Leakey, 1977). Participation in such rituals has traditionally been viewed as a mark of maturity, responsibility, and acceptance within the community.

The Presbyterian Church of East Africa (PCEA) operates predominantly within regions inhabited by the Gikuyu people, making the interaction between Christian doctrine and traditional cultural practices particularly significant. As a Reformed church, the PCEA emphasizes the authority of Scripture, salvation through Jesus Christ alone, and the rejection of practices perceived to compromise Christian faith. Consequently, the Church has historically discouraged participation in rituals associated with African Traditional Religion, including *mburi cia kiama* ceremonies. This position has been largely influenced by missionary theology, which often interpreted traditional rituals as forms of paganism, ancestor veneration, or religious syncretism that threatened Christian commitment (Mbiti, 1969; Sanneh, 2009).

Despite these official teachings, evidence from local congregations suggests that a considerable number of Presbyterian Church Men Fellowship (PCMF) members continue to participate in *mburi cia kiama* rituals. This participation reflects a complex reality in which individuals seek to maintain both their Christian identity and their cultural heritage. For many participants, involvement in these rituals is not necessarily viewed as a rejection of Christianity but rather

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as an affirmation of cultural identity, communal belonging, and ancestral continuity. This phenomenon illustrates what scholars describe as religious duality or multiple religious belonging, where individuals simultaneously draw meaning from different religious traditions (Shorter, 1998; Nyamiti, 2006).

The persistence of *mburi cia kiama* rituals among committed church members raises important theological and pastoral questions. While the Church views these practices as incompatible with Christian spirituality, many participants perceive them as cultural rather than religious activities. This difference in interpretation has created tension between ecclesiastical authority and cultural expectations. Furthermore, the continued participation of PCMF members suggests that the spiritual, social, and symbolic needs addressed by these rituals may not be fully met through existing church structures and practices.

Recent discussions on inculturation theology have challenged churches in Africa to engage more critically with indigenous cultures rather than simply rejecting them. Inculturation seeks to express Christian faith through culturally meaningful forms while maintaining fidelity to biblical teachings (Ukpong, 1995; Bujo, 2001). Within this context, understanding the PCEA's perception of *mburi cia kiama* rituals becomes essential for addressing the ongoing tensions between Christian faith and cultural identity among PCMF members. Such understanding may contribute to the development of pastoral approaches that are both theologically sound and culturally relevant.

## 3. Statement of the Problem

The Presbyterian Church of East Africa (PCEA) has traditionally viewed *mburi cia kiama* rituals as incompatible with Christian spirituality because of their association with traditional religious beliefs and practices. Consequently, the Church discourages its members from participating in such rituals and emphasizes exclusive commitment to Christian doctrine and worship. Despite this position, many members of the Presbyterian Church Men Fellowship (PCMF) continue to participate in *mburi cia kiama* ceremonies, revealing a persistent tension between church teachings and the cultural realities of believers.

This situation presents a theological and pastoral challenge, as PCMF members seek to balance their Christian faith with their cultural identity and communal obligations. The continued participation in these rituals raises questions about the influence of church teachings on members' spiritual lives and the extent to which the Church addresses the cultural needs of its adherents. While studies have explored the broader relationship between Christianity and African Traditional Religion, limited scholarly attention has been given to the specific perceptions of *mburi cia kiama* rituals within the PCEA and their implications for the spirituality of PCMF members. Consequently, there is inadequate empirical and theological understanding of how these perceptions shape the spiritual identity, religious commitment, and cultural experiences of church members. This study therefore seeks to fill this gap by examining the PCEA's perception of *mburi cia kiama* rituals and assessing their implications for the spirituality of Presbyterian Church Men Fellowship members.

### *A. Research Question*

What is the PCEA perception of *mburi cia kiama* rituals in relation to the spirituality of PCMF members?

## 4. Literature Review

### *A. Theoretical Perspective*

This study is anchored in Victor Turner's Theory of Ritual Symbolism, which provides a useful framework for understanding the significance of rituals in shaping human identity, social relationships, and religious experiences. Turner (1967, 1969) argues that rituals are not merely ceremonial activities but powerful symbolic systems through which communities communicate values, beliefs, and collective meanings. Ritual symbols function as vehicles of social and spiritual transformation, enabling individuals to understand their place within society and reinforcing communal cohesion.

According to Turner (1967), rituals serve as mechanisms through which societies maintain continuity and preserve cultural values across generations. Through ritual participation, individuals are introduced to accepted norms, responsibilities, and identities that define membership within a particular community. Rituals therefore operate as important instruments of socialization and identity formation. In African societies, rituals often mark significant transitions in life, such as birth, initiation, marriage, leadership succession, reconciliation, and death. These rituals provide individuals with a sense of belonging and continuity with both the living community and previous generations.

Turner's concept of liminality is particularly relevant to this study. Liminality refers to a transitional stage during ritual processes where participants temporarily move from one social status to another (Turner, 1969). During this period, individuals experience transformation, learning, and incorporation into new social realities. The *mburi cia kiama* rituals among the Gikuyu can be understood within this framework as rites that facilitate movement into recognized positions of social responsibility and communal authority. Through symbolic acts, participants affirm their membership within the elderhood structures of the community and internalize values associated with leadership, unity, and accountability.

Another important aspect of Turner's theory is the concept of communitas, which describes the sense of solidarity and shared identity that emerges among participants during ritual experiences (Turner, 1969). Rituals strengthen social bonds and create feelings of mutual belonging. This perspective helps explain why some PCMF members continue participating in *mburi cia kiama* rituals despite church discouragement. The rituals offer social recognition, cultural affirmation, and communal solidarity that remain meaningful within the Gikuyu cultural context.

Applied to this study, Turner's theory helps explain the tension between PCEA teachings and the continued participation of PCMF members in traditional rituals. While the

Church evaluates these rituals primarily from a theological perspective, participants may perceive them as important symbolic expressions of cultural identity and social belonging. The theory therefore provides a lens through which to examine how ritual processes shape perceptions, influence spirituality, and sustain cultural continuity within Christian communities.

### *B. Empirical Literature*

The relationship between Christianity and African traditional rituals has attracted considerable scholarly attention. Early missionary approaches to African cultures were largely characterized by opposition to indigenous religious practices. Missionaries often viewed traditional rituals as manifestations of paganism, superstition, and idolatry that hindered genuine Christian conversion (Mbiti, 1969; Hastings, 1994). As a result, converts were frequently required to abandon cultural practices associated with traditional religion in order to demonstrate commitment to Christianity.

In Kenya, missionary Christianity significantly influenced church attitudes toward Gikuyu traditional rituals. During the colonial period, Christian missions condemned many indigenous practices, including initiation rites, ancestral ceremonies, and traditional leadership structures, viewing them as incompatible with biblical teachings (Kenyatta, 1938; Anderson, 1970). This missionary legacy continues to influence the theological position of many mainline churches, including the Presbyterian Church of East Africa. Consequently, rituals such as *mburi cia kiama* have often been perceived as threats to Christian faith and spiritual purity.

However, contemporary scholarship has increasingly challenged the wholesale rejection of African cultural practices. Scholars argue that Christianity in Africa cannot be fully understood apart from the cultural contexts in which believers live and practice their faith (Bediako, 1995; Sanneh, 2009). The growth and vitality of Christianity in Africa have been attributed partly to its ability to engage local cultures and address existential questions that are meaningful within African societies. This has led to greater emphasis on contextual theology and inculturation as ways of expressing Christian faith through culturally relevant forms.

Shorter (1998) argues that inculturation involves the mutual interaction between the Christian message and local cultures, resulting in forms of faith that are both authentically Christian and authentically African. Similarly, Bujo (2001) contends that African cultural traditions contain ethical and communal values that can enrich Christian spirituality when critically evaluated through biblical principles. These perspectives suggest that not all traditional rituals should be dismissed automatically; rather, they should be examined carefully to determine which elements can contribute positively to Christian life and practice.

Studies on African Independent Churches further demonstrate how indigenous cultural symbols and rituals have been incorporated into Christian worship without necessarily undermining core Christian doctrines (Oduyoye, 1995; Mugambi, 2002). Such developments reveal the possibility of creating contextual expressions of Christianity that resonate with African cultural realities while remaining faithful to biblical teachings.

Research on religious identity in Africa also indicates that many Christians maintain simultaneous commitments to both Christian and traditional cultural systems. Mbiti (1969) observed that African religion permeates all aspects of life, making it difficult for individuals to separate cultural identity from religious identity completely. More recent studies have described this phenomenon as religious hybridity, dual religious belonging, or multiple religious identities (Nyamiti, 2006; Gathogo, 2008). Such realities are particularly evident where traditional rituals continue to provide social functions that churches have not adequately replaced.

Within the PCEA context, emerging evidence suggests that attitudes toward *mburi cia kiama* rituals are not uniform. Findings from the present study indicate the existence of varied perceptions among church leaders and members. Some respondents strongly condemn the rituals, arguing that they involve beliefs and practices that contradict Christian teachings on salvation, worship, and spiritual authority. These respondents maintain that participation in such rituals compromises Christian commitment and encourages syncretism.

Other respondents, however, adopt a more nuanced position. While acknowledging concerns regarding certain religious elements of the rituals, they recognize the cultural significance of *mburi cia kiama* in promoting communal cohesion, social accountability, respect for elders, and cultural continuity. Such respondents advocate for a critical engagement with cultural traditions rather than outright rejection. Their views align with contemporary theological approaches that emphasize dialogue, contextualization, and inculturation as means of addressing the complex relationship between Christianity and African culture (Ukpong, 1995; Bediako, 1995).

The literature reviewed demonstrates that the tension between Christian doctrine and African traditional rituals remains a significant issue across many African churches. While historical missionary perspectives tended toward rejection, contemporary scholarship increasingly advocates constructive engagement and theological reflection. Nevertheless, limited research has specifically examined how PCEA members perceive *mburi cia kiama* rituals and how such perceptions influence the spirituality of Presbyterian Church Men Fellowship members. This study therefore contributes to existing scholarship by providing empirical insights into this important area of African Christianity, cultural identity, and spiritual formation.

## 5. Research Methodology

### *A. Research Design*

This study adopted a mixed-methods research approach, combining both quantitative and qualitative methods to investigate the PCEA perception of *mburi cia kiama* rituals and their implications for the spirituality of Presbyterian Church Men Fellowship (PCMF) members. The mixed-methods approach was considered appropriate because it enabled the researcher to obtain a comprehensive understanding of the

phenomenon under investigation by integrating numerical data with participants' lived experiences, perceptions, and interpretations (Creswell & Creswell, 2018). While quantitative methods facilitated the measurement of attitudes, perceptions, and patterns of participation among respondents, qualitative methods provided deeper insights into the meanings attached to *mburi cia kiama* rituals and their influence on spiritual identity.

The study employed a convergent parallel mixed-methods design, where quantitative and qualitative data were collected simultaneously, analyzed separately, and later integrated during interpretation. This design allowed the researcher to compare and triangulate findings from different data sources, thereby enhancing the credibility and validity of the study (Creswell, 2014).

### *B. Study Area*

The study was conducted within selected congregations of the Presbyterian Church of East Africa (PCEA) situated in regions predominantly inhabited by members of the Gikuyu community. These areas were considered suitable for the study because *mburi cia kiama* rituals remain culturally significant and continue to influence the social and religious lives of many church members. The selected congregations provided an appropriate context for examining the interaction between Christian teachings and traditional cultural practices.

### *C. Target Population*

The target population consisted of Presbyterian Church Men Fellowship (PCMF) members, ordained elders, and parish ministers within the selected PCEA congregations. These groups were purposively chosen because they represent key stakeholders in the discussion surrounding *mburi cia kiama* rituals.

PCMF members were selected because they constitute the primary group most likely to encounter or participate in these traditional rituals. Their experiences provided valuable insights into how church members negotiate the relationship between Christian faith and cultural identity. Ordained elders were included because of their leadership role in congregational governance and spiritual oversight. Their perspectives helped illuminate the Church's position regarding traditional rituals and their implications for Christian discipleship. Parish ministers were also included because they are responsible for teaching doctrine, providing pastoral care, and guiding members in matters of faith and practice. Their views were critical in understanding the theological and pastoral dimensions of the issue.

### *D. Sampling Procedures and Sample Size*

The study employed a combination of purposive and stratified sampling techniques. Purposive sampling was used to identify parish ministers and ordained elders who possessed extensive knowledge of church teachings and congregational experiences regarding *mburi cia kiama* rituals. Their leadership positions enabled them to provide informed perspectives on the subject under investigation.

Stratified sampling was utilized in selecting PCMF members to ensure representation across different age groups, educational backgrounds, and levels of church involvement. This approach enhanced the diversity of responses and ensured that various viewpoints within the fellowship were adequately represented. The sample size was determined based on the accessibility of respondents and the need to obtain sufficient data for meaningful analysis.

### *E. Data Collection Instruments*

The study employed multiple data collection instruments to facilitate methodological triangulation and improve the reliability of findings.

### *F. Questionnaires*

Structured questionnaires were administered to PCMF members to gather quantitative data regarding their perceptions of *mburi cia kiama* rituals, levels of participation, understanding of church teachings, and views concerning the compatibility of these rituals with Christian spirituality. The questionnaires consisted of both closed-ended and Likert-scale items, enabling the collection of measurable data that could be statistically analyzed. The use of questionnaires allowed the researcher to obtain information from a relatively large number of respondents within a limited period.

### *G. Interviews*

Semi-structured interviews were conducted with parish ministers and ordained elders. The interviews provided an opportunity for respondents to explain their experiences, perceptions, and theological interpretations in greater depth. The semi-structured format enabled the researcher to follow a predetermined interview guide while allowing flexibility to explore emerging issues and themes. Interviews were particularly useful in capturing nuanced perspectives regarding the Church's historical stance, contemporary challenges, and possible approaches to addressing tensions between Christianity and traditional cultural practices.

### *H. Observation*

Observation was used as a complementary method of data collection. The researcher observed church activities, fellowship meetings, and interactions among participants to gain a better understanding of how issues related to cultural identity and spirituality were expressed within congregational life. Observation provided contextual information that enriched the interpretation of questionnaire and interview data. It also enabled the researcher to identify behaviors, attitudes, and social dynamics that might not have been fully captured through self-reported responses.

### *I. Validity and Reliability*

To ensure validity, the research instruments were subjected to expert review by scholars and practitioners knowledgeable in theology, religious studies, and social science research. Their feedback helped refine the wording, structure, and relevance of the research instruments. A pilot study was also conducted among a small group of respondents who were not included in the final sample. The pilot exercise helped identify ambiguities and inconsistencies, leading to necessary revisions before the

main data collection process.

Reliability was enhanced through the use of standardized questionnaires and consistent interview procedures. The researcher maintained detailed records of interviews and observations to ensure accuracy and consistency in data collection and analysis. Triangulation of multiple data sources further strengthened the trustworthiness of the findings by allowing cross-verification of information obtained through different methods (Patton, 2015).

### *J. Data Collection Procedures*

Following the acquisition of relevant research permits and institutional approvals, the researcher visited the selected congregations and introduced the study to church leaders and prospective participants. Respondents were informed about the purpose of the study, their voluntary participation, and the confidentiality of the information provided.

Questionnaires were distributed to selected PCMF members and collected upon completion. Interviews with parish ministers and ordained elders were scheduled at mutually convenient times and conducted in environments that facilitated open and honest discussion. Observation was carried out concurrently with the administration of questionnaires and interviews.

### *K. Data Analysis*

Quantitative data obtained through questionnaires were coded and entered into a statistical software package for analysis. Descriptive statistical techniques, including frequencies, percentages, means, and standard deviations, were used to summarize respondents' perceptions and attitudes regarding *mburi cia kiama* rituals. The results were presented in tables and charts where appropriate to facilitate interpretation.

Qualitative data obtained from interviews and observations were analyzed using thematic analysis. The researcher first transcribed interview recordings and organized observation notes. The data were then read repeatedly to identify recurring patterns, concepts, and categories. Similar ideas were grouped together to generate themes that reflected participants' perceptions, experiences, and interpretations. Thematic analysis enabled the researcher to uncover deeper meanings and relationships within the data, thereby complementing the quantitative findings (Braun & Clarke, 2006).

### *L. Ethical Considerations*

Ethical principles were observed throughout the study. Participants were informed about the objectives of the research and their right to withdraw from the study at any stage without penalty. Informed consent was obtained from all respondents before data collection commenced. Confidentiality and anonymity were maintained by ensuring that participants' identities were not disclosed in the reporting of findings. The researcher also respected participants' cultural and religious sensitivities, particularly given the potentially controversial nature of discussions surrounding *mburi cia kiama* rituals and Christian spirituality.

## 6. Findings

Through the application of these methodological procedures, the study generated reliable and credible data for examining the PCEA's perception of *mburi cia kiama* rituals and evaluating their implications for the spirituality of Presbyterian Church Men Fellowship members.

The study sought to examine the perception of *mburi cia kiama* rituals within the Presbyterian Church of East Africa (PCEA) and their implications for the spirituality of Presbyterian Church Men Fellowship (PCMF) members. The findings revealed a complex relationship between Christian faith and cultural identity, characterized by both tension and negotiation.

A major finding of the study was that the PCEA largely perceives *mburi cia kiama* rituals as incompatible with Christian teachings and spirituality. The majority of parish ministers, ordained elders, and active church members expressed concerns that these rituals are closely associated with traditional religious beliefs and practices that may conflict with biblical teachings. Respondents argued that certain elements of the rituals, particularly those linked to traditional covenants, ancestral connections, and cultural obligations, pose challenges to the Christian understanding of salvation, worship, and spiritual allegiance. As a result, participation in such rituals is often viewed as compromising the exclusivity of commitment to Christ and the authority of Scripture.

The study further established that despite the Church's reservations, a significant number of PCMF members continue to participate in *mburi cia kiama* rituals. For these members, participation is not necessarily motivated by religious conviction but by the desire to preserve cultural identity and maintain social relationships within the wider Gikuyu community. Many respondents indicated that the rituals provide a sense of belonging, continuity, and acceptance within traditional social structures. Participation was therefore viewed by some members as a means of affirming their heritage and fulfilling communal expectations rather than abandoning their Christian faith.

Another important finding was the widespread concern regarding syncretism. Church leaders expressed fear that the simultaneous participation in Christian practices and traditional rituals could lead to the blending of incompatible belief systems. Respondents noted that such dual involvement may create confusion regarding spiritual authority, weaken commitment to Christian doctrines, and blur the distinction between biblical teachings and traditional religious practices. This concern reflects the broader theological debate within African Christianity regarding the balance between cultural relevance and doctrinal faithfulness (Mbiti, 1969; Shorter, 1998).

The findings also revealed that participation in *mburi cia kiama* rituals has implications for church involvement and spiritual commitment among some PCMF members. Several respondents observed that individuals deeply involved in traditional ritual activities occasionally demonstrate reduced participation in church programs, fellowship activities, and leadership responsibilities. In some cases, tensions emerge

when church teachings discourage practices that members consider culturally significant. Such tensions can create divided loyalties and challenges in spiritual formation, particularly among those seeking to maintain both their Christian and cultural identities.

At the same time, the study identified a minority perspective that advocates for a more constructive engagement with cultural traditions. These respondents supported the principles of contextual theology and inculturation, arguing that not all elements of *mburi cia kiama* rituals are inherently opposed to Christian faith. They suggested that aspects promoting community cohesion, moral responsibility, reconciliation, and respect for elders could be critically evaluated and, where appropriate, incorporated into Christian practice. According to this group, meaningful dialogue between the Church and culture is necessary to address the realities faced by contemporary believers living within both religious and cultural worlds.

Overall, the findings demonstrate that perceptions of *mburi cia kiama* rituals within the PCEA are not entirely uniform. While the dominant view remains one of caution and rejection based on theological concerns, there is growing recognition among some members that cultural identity cannot be separated easily from the lived experiences of African Christians. This tension continues to shape the spirituality, identity, and religious practices of many PCMF members.

## 7. Conclusion

This study examined the PCEA's perception of *mburi cia kiama* rituals and their implications for the spirituality of Presbyterian Church Men Fellowship members. The findings indicate that the Church's perception of these rituals is predominantly negative and is largely informed by theological convictions, historical missionary influences, and concerns regarding doctrinal purity. Church leaders and members generally regard the rituals as incompatible with Christian spirituality because of their association with traditional religious beliefs and practices.

Nevertheless, the continued participation of many PCMF members in *mburi cia kiama* rituals demonstrates that these practices continue to hold significant cultural and social value. For many participants, the rituals serve as important markers of identity, belonging, social recognition, and communal responsibility. This reality highlights the ongoing tension between Christian faith and cultural heritage within the African context.

The study further concludes that the persistence of these rituals among committed church members points to the need for deeper theological reflection on the relationship between Christianity and African culture. The challenge facing the PCEA is not merely the rejection of traditional practices but the development of contextual theological approaches that address the spiritual, social, and cultural realities of its members. A balanced approach that upholds biblical teachings while engaging constructively with cultural identity may provide a more effective response to the concerns raised by this study.

Ultimately, the findings suggest that the issue of *mburi cia kiama* rituals extends beyond questions of ritual participation and touches on broader concerns of identity, belonging, spirituality, and the contextual expression of Christian faith within African societies.

## 8. Recommendations

Based on the findings and conclusions of this study, several recommendations are proposed.

First, the Presbyterian Church of East Africa should promote sustained theological dialogue on the relationship between Christianity and culture. Such dialogue would provide opportunities for church leaders, theologians, and members to critically examine traditional practices and their implications for Christian faith and discipleship. Open discussion can help reduce misunderstandings and foster greater theological clarity on issues of culture and spirituality.

Second, the Church should develop clear theological and pastoral guidelines regarding cultural practices that are commonly encountered by its members. These guidelines should distinguish between cultural elements that are compatible with biblical teachings and those that may undermine Christian doctrine. Clear guidance would assist members in making informed decisions while minimizing confusion and conflicting interpretations.

Third, theological education and ministerial training programs should place greater emphasis on contextual theology and inculturation. Equipping church leaders with knowledge and skills for engaging cultural issues will enhance their ability to provide effective pastoral guidance in increasingly complex cultural environments. Such training can help leaders address questions of identity and spirituality with greater sensitivity and theological depth.

Fourth, the Church should adopt pastoral approaches that emphasize engagement, dialogue, and accompaniment rather than condemnation alone. Many members who participate in *mburi cia kiama* rituals do so because of cultural obligations and social expectations rather than deliberate rejection of Christianity. Pastoral responses that seek to understand these realities are likely to be more effective in fostering spiritual growth and commitment.

Finally, the PCEA should explore opportunities for developing contextualized Christian rituals and practices that address the social and symbolic needs currently fulfilled by traditional ceremonies. Such initiatives may strengthen members' sense of belonging within the Church while providing culturally meaningful expressions of Christian faith. Through thoughtful contextualization, the Church can contribute to the development of an authentic African Christianity that remains faithful to the Gospel while engaging constructively with local cultural realities.

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