

**SCHOOL OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF PHILOSOPHY AND RELIGIOUS STUDIES**

**CONTRIBUTION OF EAST AFRICAN REVIVAL MOVEMENT TO
EVANGELISM IN THE ANGLICAN CHURCH OF KENYA, KISUMU
CENTRAL ARCHDEACONRY, MASENO SOUTH DIOCESE, 1930 -1970**

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C50/CE/23751/2012

**A THESIS SUBMITTED TO THE SCHOOL OF HUMANITIES AND SOCIAL
SCIENCES IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
AWARD OF THE DEGREE OF MASTER OF ARTS IN RELIGIOUS STUDIES
OF KENYATTA UNIVERSITY**

NOVEMBER, 2018

DECLARATION

I declare that this thesis is my original work and has not been presented in any other university/institution for consideration of any certification. This research thesis has been complemented by referenced source duly acknowledged. Where text, data (including spoken words) graphics, pictures or tables have been borrowed from other sources, including the internet, these are specifically accredited and references cited using current APA system and in accordance with anti-plagiarism regulations.

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DEDICATION

This work is dedicated to my husband Chris Ogogo, daughters Nivian, Eddah, Julliet, Sheillah and Hazel, sons Paul and Ephrain. My siblings Doreen, Emmah and George for their emotional and material support and perseverance during this study.

ACKNOWLEDGEMENT

My uttermost appreciation goes to my University supervisors; Dr. John Peter Bwire and Dr. Francis Mwaniki for their invaluable assistance and constructive criticism. Much appreciation also goes to my lecturers for laying the foundation during course work and for providing an enabling environment to my studies. I also appreciate The East African Revival Movement (EARM) leaders Mr. Joseph Oduor Ongoro, Mr. Walter Ominde and Rev. Ondu for providing valuable information during the interviews. I also wish to thank the following individuals for availing themselves for the interview amidst their busy schedules: Rev. Claudio Lombo, Rev. Joseph Omollo Dere, Rev. Mary Oseno and The late Rev. Joseph Ogolla Aduogo. Finally, to all the church members whose contributions made it possible for me to produce this report, I say thank you and may the Almighty God bless you all.

LIST OF ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya
BBC	British Broadcasting Cooperation
CCA	Church of Christ in Africa
CMS	Church Missionary Society
CRC	Calvary Road Crusade
EARAM	East Africa Reawakening Movement
EARM	East Africa Revival Movement
ECUSA	Episcopal Church of United States of America
HTCA	Holy Trinity Church of Africa
NACOSTI	National Council of Science Technology and Innovation
OUP	Oxford University Press
SCM	Student Christian Movement
USA	United States of America
WCC	World Council of Churches

DEFINITION OF TERMS

Archdeaconry- The residence or territorial jurisdiction of an archdeacon.

Evangelism- In Christianity, Evangelism is the commitment to or act of publicly preaching of the Gospel with the intention of spreading the message and teachings of Jesus Christ.

Legalism - A practice by the members of the EARM where they have come up with their own laws not supported by the Bible and which they overemphasize or conform to.

Nominal Christianity - Those who are only Christians by name. They may participate in various Christian functions but have not responded in repentance and faith to Jesus Christ as personal Saviour and Lord.

Pentecostal - relating to or denoting any of a number of Christian movements emphasizing baptism in the Holy Spirit, evidenced by ‘speaking in tongues’, prophecy, healing, and exorcism.

Pentecostalism - Pentecostalism or Classical Pentecostalism is a renewal movement within Protestant Christianity that places special emphasis on a direct personal experience of God through the baptism with the Holy Spirit

Revival - Spiritual reawakening of ACK members of Kisumu after they went through a state of dormancy in their lives as believers.

Schism - To show separation from the main church or within the church due to disagreement to other churches or denomination.

Spirituality - EARM beliefs and how they relate to God and each other.

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ABSTRACT

The East Africa Revival Movement (EARM) has had a great impact on many of the protestant churches in Eastern Africa for many years, renewing their life and offering to individuals the challenge of a deeper experience of salvation in Christ and more radical commitment to Christian discipleship and evangelism. The Revival Movement is considered to have contributed significantly to the growth of the church in East Africa, despite having other revivals that emerged in the region. However, Christian discipleship and evangelistic activities in the ACK Churches in Kisumu Central Archdeaconry is in great danger of decline. ACK is currently struggling with massive controversies, wrangles and conflicts resulting to estranged relationship among EARM members and ACK leadership. There is limited research to explain this phenomenon especially in Maseno South Diocese, and specifically in Kisumu Central Archdeaconry. This study aimed at investigating the spread of EARM between 1930-1970 and the contribution of EARM teachings, beliefs and practices to the evangelism among the Anglican Churches in Kisumu Central Archdeaconry. It further aimed at investigating the challenges facing the spread of EARM among ACK churches in Kisumu Central Archdeaconry. The study employed a mixed research methodology with a descriptive cross sectional survey research design to collect quantitative data, while Focus Group Discuss and key informant interviews were used to collect qualitative data. The area of study has got nine parishes, out of which three parishes were sampled to represent the entire Kisumu Central Archdeaconry. Multistage sampling technique was used to sample the three parishes. A sample size of 143 respondents was used to obtain data. Key informant interviews and focus group discussions were used to obtain qualitative data from the church members, church vicars and EARM leaders. Primary and secondary data, both published and unpublished literature relevant to the subject was consulted and reviewed. The qualitative data was analyzed using thematic content analysis. The study found that historical background of EARM was anchored on revival of the gospel that factored in the African values and ideas and because it got spread majorly through conventions, this could influence the spread of the word of God, given that through these conventions, major components of EARM, which was evangelism was championed. The spread of EARM was based on revival of gospel that was to be led in African way with responsibility of reaching out to the Africans and spreading the gospel to them. Further, it was noted that the historical background of EARM as a lay movement encouraged the importance of lay leadership and responsibility that encouraged evangelism in the church. It was also found that EARM taught about salvation of Jesus Christ and also emphasized the commitment to the Christian discipleship and centrality of Jesus Christ. EARM teachings and practices emphasized the conversion of sinners, spreading of the gospel from one nation to another. Although EARM influenced positively the spread of the gospel, it also encountered certain challenges such as corruption, gospel of prosperity and doctrinal conflict in the church. The study concluded that the Revival movements were mainly ignited following spiritual reflection, fervor and calling to repentance of sins and to preach the word of God to win the souls for Christ. The study recommends that there is need to bridge the doctrinal gap between EARM and ACK. All preaching and teachings within the fellowship should conform to its formularies like the historic creed. It also recommends that the church should take a firmer control of the Revival Movement.

CHAPTER ONE

1.0 Introduction

This chapter provides background to the study, purpose of the study, statement of the problem, objectives of the study, research questions and hypothesis of the study. It also provides justification and significance of the study, as well as scope and limitation of the study.

1.1 Background to the Study

In the early Eighteenth Century, many revival movements such as Moravian, Fetter Lane Watchnight and Charismatics, which arose within Judaism greatly, impacted the church. The movement spread far and beyond the Pentecostal and Holiness churches, it even created a great revival within the mainstream denominations such as the Catholics and Anglican churches. The revival moved into colleges and campuses of major institutions of higher learning and a greater impact was felt amongst the students. The revival spread faster in college and universities, and especially the 1970 Asbury College Revival in Wilmore, Kentucky. Within weeks, the revival had spread throughout the entire country. In 1976, America elected a born again president, Jimmy Carter and evangelism continued to progress and became much stronger (Schori, 2010). The movements were popularly known as the Great Awakening, by many while the British historians often referred to them as the Evangelical Revivals. They included: the Moravian Revival at Hernhutt in Germany, the ministry of Jonathon Edwards and the Surprising Work of God in Northampton in New England, the Fetter Lane Watchnight Revival of England that was the forerunner to the Methodist Church, and the Crossweeksung Indian Revival of David

Brainerd. These revivals kept England and America from the horrors of the French Revolution (Schori, 2010). Another strong revival; the Charismatic Renewal took place in United States in the late 1960s and 1970s.

In Africa, Christian revival movements took place at different times after the introduction of Christian form of worship to the communities. The people reacted to the missionaries' message by coming up with certain aspects of doctrines that awakened the communal interest that would later turn out to contradict the teachings of the missionaries. Most of the revivals sprang up amidst the Africans efforts to cope with colonialism, white settlers' oppressions and missionaries. Most of the African revivals reshaped the face of African Christianity and promoted the massive growth that was part of a shift of the centre of gravity of Christianity to the south (Ndyabahika, 1993). According to Gathogo (2011), most of the African revivals were localized in the nineteenth century, with their spread and formation only realized from 1910-1947. Ring (2014) also asserts that before denominational brands of Pentecostalism became strong, a number of Pentecostal individual missionaries had tried to start revival awakenings between 1906 and 1912 in various parts of Africa and particularly in western Kenya, Liberia and South Africa.

Protestant revival movements can be traced back to the early years of Christianity in the African continent. Since then, more revival movements have merged some of which have withstood the test of time, while others never last for long (Muray, 1976). For instance, the East Africa Revival Movement (EARM) began within the Church Mission Society mission at Gahini, Rwanda in the early 1930s. It then moved to Uganda and quickly

spread to the Presbyterian Church of Eastern Africa and Methodist churches of Kenya and the Mennonite and Lutheran churches of Tanzania in the 1940s and 1950s.

East Africa Revival Movement (EARM) had common characteristics with the similar movements founded in Europe and America. These movements expressed scriptural warrant for all the details of public worship, believing that all the other forms of public worship were popish, superstitious, idolatrous and anti-Christian (Wakefield, 1983). Consequently, they attacked church ornaments, vestments like surplices and rochet, the use of organs, sign of the cross and the role of ecclesiastical courts. They laid corresponding emphasis on preaching Sunday observance and the 'table wise' position of the altar (Wakefield, 1983). The Keswick movement which directly influenced revivalism in East Africa stood out as an evangelical protestant movement with a distinctive emphasis on personal holiness. EARM members having borrowed quite a bit from Keswick, makes the revival a Keswick model. According to (Gehman, 1986), the prominence given to testimonies, and the emphasis on 'commitment' called by some at Keswick as 'the second conversion' were particularly borrowed.

Jackson (2011) posit that the distinctive theology and practice of the East African Revival was its emphasis on the real experience of the saving power of Christ and daily submission to him rather than an emphasis on the gifts of the Holy Spirit, such as speaking in tongues and supernatural healing. EARM taught about holy living, love for one another for the sake of unity.

The controversies and conflicts facing the East African Revival Movement lie in its doctrinal and theological concepts. For instance, Craig (2014), claim that the rot on the fabric of the EARM, is caused by the weaker churches which have allowed themselves to be taken captive by the surrounding cultural values and practices. Moreover, there are powerful and well-funded organizations working to see to it that EARM adopts the same values that negatively affect the faith, family and society.

According to Nthamburi (1991), the revival that occurred among the Quakers at Kaimosi in western Kenya in 1928 was characterized by public confessions, fasting, vigils and spiritual emotionalism. Although this study looked at the causes of the revival in Quakers in Kaimosi, it did not provide how this revival contributed to evangelism especially among the ACK churches, and this forms one of the bases of the present study.

EARM's strictness has made the church to dwindle in terms of numerical strength. Those who feel that the ethical demands of the EARM are too heavy to bear have opted out and formed 'other churches' as observed by Ong'injo (2002) or formed other factions of revival groups. The EARM theology and practices of public confession of sin where sin is called by its name, disapproval of African traditions and culture and legalism among others have resulted into misunderstanding, disapproval and outright opposition from colleagues and some church leaders. This explains why in 1958, a schism occurred in the EARM in ACK churches in Kenya, leading to the establishment of the Church of Christ in Africa (CCA) by Mathew Ajuoga, consisting of *Johera* (people of love) (Ong'injo, 2002). This was the result of the imposition of a stricter doctrinal and theological discipline in the EARM among the ACK Churches that could not be

accommodated by most of the Christian faithful. These doctrinal conflicts and controversies marginalized those believers who could not identify with their experience, and the rejection of traditional African values. This collective isolation from other people of faith made the church's effort to spread the gospel look more like a demand for doctrinal alignment rather than an extension of God's love and grace and the facilitation of a conversation about the faith. A further split occurred soon afterwards to form the Holy Trinity Church in Africa. Since then, there has been many other revival movements such as Calvary Road Crusade (CRC), East African Reawakening Movement (EARAM) just to mention but a few.

The East African Revival Movement (EARM), which reached Nyanza in 1938, is arguably one of the most success stories within the renewal movement, whose main work was and still is, to promote evangelism for spiritual growth among the Christians in Nyanza region. EARM, however, has been characterized by controversies and wrangles over issues of theology, practices, leadership and doctrines.

The Revival Movement had developed its own code of conduct with strict discipline for those who did not adhere to the rules. The movement practiced legalism in which the laws only prescribed to them and this formed part of their theology. The laws included dressing code, certain slogans, hymns like 'Tukutendereza Yesu', testimonies which involved telling others what the Lord had done to them among other things during their own organized fellowships. That would easily make them distinct from other members of the congregation Ominde (2003). This, however, had given rise to hard feelings between the Brethren (The believers), so much so that members of rival factions would not regard

each other as brethren. It also caused estranged relationship between EARM members and ACK leadership hence resulting into schism as stated above. It is against this background that the present study sought to analyse the contribution of EARM to evangelism among the ACK churches within Kisumu Central Archdeaconry.

1.2 Purpose of the Study

The purpose of this study was to analyze the contribution of EARM to evangelism among the ACK churches within Kisumu Central Archdeaconry.

1.3 Statement of the Problem

East African Revival Movement (EARM) is one of the successful renewal movements whose main work is to promote evangelism for spiritual growth among the Christian church members in Nyanza region. However, the work of evangelism had been met with various challenges that threaten its growth among the Christians in the modern society. For instance, EARM has been characterized by controversies and wrangles over issues of practices, leadership and doctrines. This has resulted into schism within the movement; hence, causing the creation of other revival movements such as Church of Christ in Africa (CCA), Salvation Army, Calvary Road Crusade (CRC) and East African Reawakening Movement (EARAM). Owing to these challenges, it is therefore not clear whether the movement has helped in promoting the church or worked to hinder the process of evangelism. Scholars such as Muray (1976), Schori (2010) and Gathogo (2011) highlighted the origin of the East African Revival Movement; however, there is limited empirical literature on how this movement has contributed to evangelism especially among the ACK churches in Kisumu Central Archdeaconry.

1.4 Objectives of the Study

This study set out to;

- i. Establish the spread of EARM among the ACK churches in Kisumu Central Archdeaconry.
- ii. Discuss the contribution of EARM beliefs and practices to evangelism among the ACK churches in Kisumu Central Archdeaconry.
- iii. Investigate challenges facing the spread of EARM among the ACK faithfuls in Kisumu Central Archdeaconry

1.5 Research Questions

In order to establish the above objectives, the study was guided by the following research questions:

- i. How has the EARM spread among the ACK churches in Kisumu Central Archdeaconry?
- ii. What are the contributions of the EARM beliefs and practices to the evangelism among the ACK churches in Kisumu Central Archdeaconry?
- iii. What are the challenges facing the spread of EARM among the ACK faithfuls in Kisumu Central Archdeaconry?

1.6 Hypothesis of the Study

The study was guided by the following hypothesis:

- i. The spread of EARM has no significance in the Anglican Church of Kenya in Kisumu Central Archdeaconry

- ii. EARM beliefs and practices have no significant contributions to evangelism in ACK.
- iii. There are no challenges facing the spread of EARM among the ACK faithful

1.7 Justification and Significance of the Study

The main objective of EARM in the ACK church is to revive and energize the church for the spread of evangelistic activities. This has however been marred by lots of controversies. These include but not limited to leadership wrangles, conflicts in their doctrinal teachings and practices; hence, it is not clear whether the movement has served its purpose of promoting evangelism among its members. Besides, since its establishment, the church has also witnessed schism and other revival movements such as Church of Christ in Africa (CCA), Calvary Road Crusade (CRC) and East African Reawakening Movement (EARAM) among others that have come up, attesting to the existence of lapse within the movement.

It is hoped that the findings of this study could assist the church with the information about the East Africa Revival Movement and their contribution to evangelism in ACK in Kisumu and East Africa as a whole. Church leadership could also benefit from the study since it could enlighten them on the causes of schism within the church and hence come up with possible solutions to avert these challenges. The study could also highlight challenges facing the movement to the Christian church leadership with a view of suggesting solutions to unite the church and the movement and help EARM achieve its intended objectives. Further still, it is hoped that the study could help reduce further splits and diversities that arise in the church from the different revival groups accommodated

within the same church if they adhere to the guiding principles of the host church: ACK. The study was also important because it will contribute more literature in the field of Christian revival and evangelism and hence inform upcoming scholars on research areas uncovered by the researcher as gaps, creating viable research topics.

1.8 Scope and Limitation of the Study

The study was confined into establishing the contributions of East African Revival Movement to the spread of the word of God in ACK Kisumu Central Archdeaconry. The study focused on the East African Revival Movement that took place between 1930s to 1970s. This period is chosen because this is the time when the spread of EARM was still active and was also associated with controversies and wrangles over issues of practices, leadership and doctrines. This then led to schism within the movement; and causing the creation of other movements such as church of Christ in Africa, Salvation Army, Calvary Road Crusade (CRC) and East African Reawakening movement (EARAM).

Thematically, it only looked at the spread of EARM, EARM beliefs and practices and challenges facing the spread of EARM. Geographically, the study only focused Anglican churches within Kisumu Central Archdeaconry and its environs; hence, limiting the generalization of its findings to other regions in the country. The study focused on only The Anglican Church because it has an elaborate structure being a mission church and Kisumu Central Archdeaconry since, it is an urban centre, and it has a large ACK membership. Some of the respondents had poor or negative attitude about the study, feeling uneasy with offering the information. Moreover, some of the respondents especially the church officials were apprehensive and were not readily offering the

information. However, to address this, the researcher assured them of confidentiality of information and explained to them the intention of the study. It was also not easy to access some of the parishes in Kisumu Central Archdeaconry due to ragged terrain of the area, particularly when it rained; roads leading to these parishes were impassable. Therefore, the researcher had to revisit these churches during the dry season for easy accessibility and effective data collection.

CHAPTER TWO: LITERATURE REVIEW

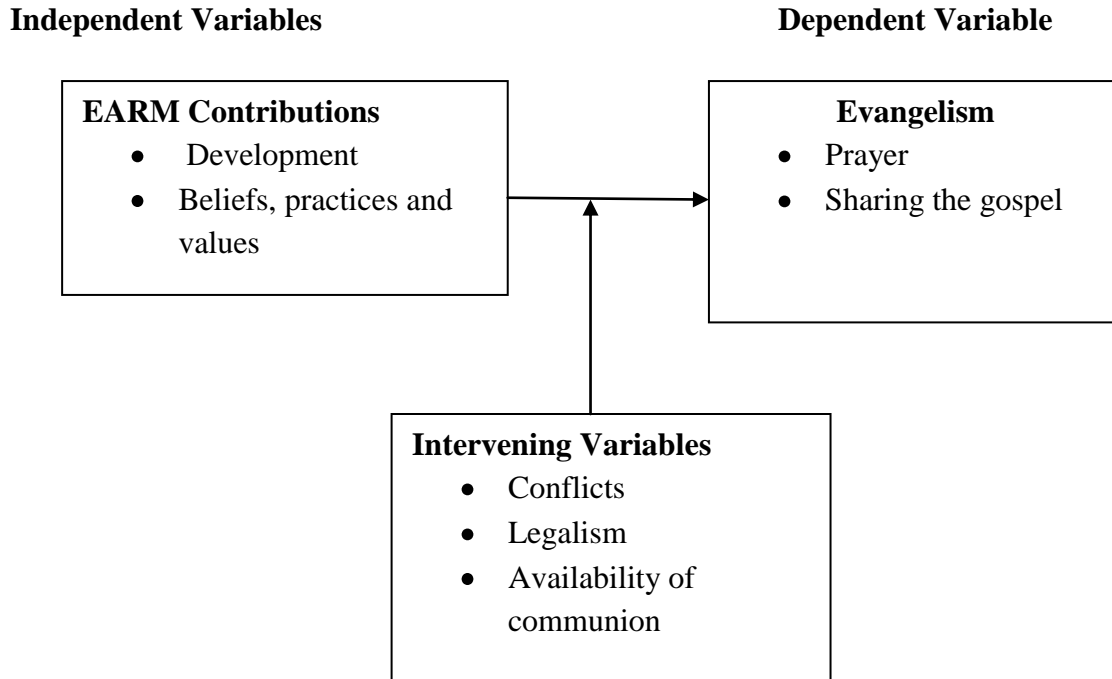
2.0 Introduction

This chapter summarizes selected literature on the contribution of East African Revival Movement on the spiritual growth of ACK, with particular focus on its spread, theology, beliefs and practices in order to reflect the study objectives. From the literature review, a Conceptual Framework has been derived.

2.1 Conceptual Framework

A Christian revival, or revivalism, is an increased spiritual interest or a renewal in the lives of a church congregation or society, with a local, national or global effect (Nthamburi, 1991). This should be distinguished from the use of the term "revival," which refers to an evangelistic meeting or series of meetings. Revivals are seen as the restoration of the church itself to a vital and fervent relationship with God after a period of moral decline (Turner, 2002). Mass conversions of non-believers are viewed by church leaders as having positive moral effects. Within Christian studies, the concept of revival is derived from biblical narratives of national decline and restoration during the history of the Israelites (Schori, 2010). Within modern Church history, church historians have identified and debated the effects of various national revivals within the history of the USA and other countries. In this study, the conceptual framework outlined the contribution of EARM development, beliefs, practices and values to evangelism among the ACK members.

Figure 2.1: Contribution of EARM on evangelism among the ACK members



According to the framework depicted in Figure 2.1, EARM contribution is presumed to influence different aspects of evangelism. EARM contribution has been conceptualized as development, beliefs and practices (independent variables). Evangelism is measured by how the members share the gospel and forms of worship or prayer (dependent variables). However, this relationship hold when intervening variables such as conflicts within the churches, legalism and availability of communion are controlled for.

2.2 Theoretical Framework

This study adopted the Theory of Theology and Identity as discussed by Kwame Bediako (1992). In his model on the Theology and Identity, Bediako argues that theology is called to deal always with culturally rooted questions. He develops this argument by

investigating the impact of culture in the Christian thinking of the Early Church Fathers. From the general perception of African culture as seen from a 'foreign eye" for example, in the current study, the theory shows that EARM subscribed to African Christianity and by doing so EARM which was characterized by African culture made its followers , who were Africans to feel at home despite being despised by the western Christians. Bediako's model guiding the contribution of EARM on the spread of evangelism among the ACK faithful implies that human beings cannot escape the influence of culture in their actions.

Bediako's discussion of these two groups (Greco-Roman and African) of Christian scholars not only shows the significance of culture, but also helps us to observe unity and diversity of thought that Christianity has been experiencing throughout history. While diversity is due to the differences in culture, unity is brought by the experience of the EARM. This theoretical framework also helps us to understand how culture and the need for identity contributed to the origin of the EARM and also makes possible the study of theological ideas through questioning the encounters of the Gospel in the lives and achievements of the EARM who is a significant part of Christian evangelism.

2.3 Empirical Literature

2.3.1 Causes of Christian Revival Movements

Revival encompasses the resurfacing of a love for God, an appreciation of God's holiness, a passion for His Word and His church, a convicting awareness of personal and corporate sin, a spirit of humility, and a desire for repentance and growth in righteousness. Lawmsanga (2010) investigated the emergence of revival movement in Mizoram and he

found that the revival of Mizoram in North East India commenced under the direct influence of the Khasi revival, which in turn was a spill-over of the Welsh revival, although the context of revivals in Wales and Mizoram were quite different. The news of the revival in Wales in 1904 spread far and wide. Moreover, the sister church established by the same Welsh mission in Meghalaya started to experience a similar awakening at the assembly in Cherrapunji, 1905. On hearing this news, the missionaries pleaded with the Christians to pray for such an awakening to come to Mizoram.

According to Agha and Agha (2013), Samuel Bill started the Qua Iboe Mission (QIM) in the nineteenth century from Wales. His parents were adepts of the Welsh Revival. His ministry; therefore, continued a strong public, tent evangelism and church planting. Aruma (2013) further investigated the Qua Iboe Mission among the Ibibio people of south-eastern Nigeria and found that they enjoyed an outbreak of spiritual outpouring during a weekend retreat of church workers. However, a review of this study shows that the setting of the study was in Nigeria and not in Kenya; hence, its findings could not be generalized and applied on the contribution of EARM on evangelism among the ACK churches in Kenya.

Similarly, a study by Nthamburi (1991) found that a revival occurred among the Quakers in Kaimosi in western Kenya in 1928 as a result of public confessions, fasting, vigils and spiritual emotionalism. Although this study looked at the cause of the revival in Quakers in Kaimosi, it did not provide how this revival contributed to evangelism especially among the ACK churches, and this form one of the basis of the present study.

2.3.2 Christian Revival Movements in Africa

In Africa, revivals occurred at different times right from the early insertion of the gospel into communities; people responded to the missionary message by deploying certain aspects of its doctrines to arouse communal interest in ways that the missionaries may not have wanted (Aruma, 2013). Thus, the character of revivals, would include: a response to a prevalent religious structure, message and their implications; a tendency to privilege a certain dimension of the message found most appropriate, especially the charismatic resources; an effort to re-shape the interior of a prevalent religious tradition; by re-directing the core message to deeply felt needs within the community; and thereby provide an answer to socio-economic, political needs and restore moral order by appeal to supernatural intervention and anchor (Robins, 1983). For instance, The Army of God (AOG) had started a rural ministry in Sierra Leone in 1914, Burkina Faso in 1920, and entered the northern region of Dahomey (now the Republic of Benin) in 1947. It should be added that before denominational brands of Pentecostalism, a number of Pentecostal individual missionaries tried between 1906 and 1912 to establish in various parts of Africa especially western Kenya, Liberia and South Africa. Thus, Classical Pentecostals as well as indigenous ones emerged early in the religious landscape. A similar pattern occurred in many parts of the continent (Ong'injo, 2002). The intriguing aspect is that their presence did not cause a revival but supplied a tradition of charismatic spirituality in the African religious landscape. In Eastern Nigeria, some Faith Tabernacle people spoke in tongues, were kicked out, and founded Church of Jesus Christ in 1934.

2.3.3 Christian Revival Movements in East Africa

In East Africa, many revivals appeared amidst the countries' efforts to cope with colonialism, white settlers and missionaries. Later, the challenges of modernity and globalization would trigger widespread revivals in the quest for supernatural responses. However, there should be caution with predominantly functionalist interpretations (Ndyabahika, 1993). It can also be claimed that a series of these charismatic revivals reshaped the face of East African Christianity and catalyzed the massive growth that is a part of the shift of the center of gravity of Christianity to the East. East African Christianity experienced localized revivals in the nineteenth century but the frequency increased in the period, 1910-1947, when some revivals with a wide provenance (beyond country of origin) occurred. For instance, the *Balokole* (Luganda for *Saved Ones*) was a movement that flowed, like the waves of a river, from Rwanda through Uganda to Tanganyika and Sudan (Nthamburi, 1991).

The effects lasted through five decades. Similarly, the massive Pentecostal/charismatic revivals of the 1970s provide another example that has continued with great intensity through decades and covered the entire part of East Africa, including even those claiming either Muslim or communist ideologies. Sometimes, an internal strife occurred amongst the *Balokole*, some healed while others split it. Many of the revival movements that sprout in East African countries such as *Balokole* in Uganda have scanty information on their contribution to evangelism. Moreover, little information is provided on the predisposing factors for the coming up of different movements. The present study; therefore, sought to fill in these gaps in the literature.

2.3.4 Christian Revival Movements in Kenya

In 1958, a schism occurred in the EARM in ACK churches in Kenya, leading to the establishment of the Church of Christ in Africa by Mathew Ajuoga, consisting of *Johera* (people of love) (Ong'injo, 2002). This was the result of the imposition of a stricter discipline than that favored by the missionaries, which marginalized those believers who could not identify with their experience, and the rejection of traditional African values. A further split occurred soon afterwards to form the Holy Trinity Church in Africa. Since then, there have been other many revival movements such as Calvary Road Crusade (CRC), East African Reawakening Movement (EARAM) just to mention but a few.

Similarly, Mugambi (1990) documented that church reawakening movements are mushrooming in big numbers. These movements are characterized by distinctive traits that distinguish them from the established churches, namely a very strong sense of mission, a radical response to evangelism and their belief in spontaneous salvation, powerful preaching that are characterized by the use of loud instruments (Mugambi, 1990). These movements also place great emphasis on Baptism of the Holy Spirit and speaking in tongues, divine healing and the deliverance of people from the possessive and oppressive power of demons. They encourage more active and spontaneous forms of worship, are generally reactionary, mainly against what they see as the decay and worldliness of the dominant or mainline churches (Mugambi, 1990).

2.3.5 How the spread of EARM Contributed to Evangelism (between 1930 and 1970)

A Christian revival, or revivalism, is increased spiritual interest or renewal in the life of a church congregation or society, with a local, national or global effect (Nthamburi, 1991).

The East Africa Revival Movement (EARM) began at a Church Missionary Society in the Belgian territory of Ruanda- Urundi in 1929 and spread throughout Rwanda and Uganda then to Sudan, Tanzania and Kenya during the 1930s and 1940s (Ward, 2012). Isichei (1958); however, says that the EARM started in Rwanda and Uganda in the 1930s but does not give specific dates and places. Isichei (1958) though emphasizes the two major reasons that led to beginnings of EARM, he however does not trace the historical background and origins thus do not have that information. The movement started in the CMS mission fields of Ruanda and Uganda and hence the origin of the Revival in East Africa lies in the life of the Anglican Church of Uganda. The movement has since acted as an avenue through which Christians have deeply revived the gospel.

East African Revival or Balokole (Luganda, ‘saved ones’) is a widespread Christian renewal movement with several independent origins according to (Bower, 1997). In the 1930s it spread among Ugandan Anglicans and then into Kenya and Tanzania, working alongside the churches and avoiding schism, although meeting at first with a mixed reception from church leaders. It is essentially a lay movement, African in style and control, that has transcended tribal, racial, and church divisions, and has produced its own teachings, organization, and hymns; one revival chorus, *‘Tukutendereza yesu’* (‘We praise thee, Jesus’), is now widely known (Bower, 1997).

It is at Gahini in Rwanda where the first manifestations of a large-scale revival occurred at the end of 1933. The seeds of that revival though must be traced back to their origin in Buganda. For over a century, the Balokole Revival has had a deep impact on many of the Protestant Churches of Eastern Africa, invigorating and renewing their life and offering

to individuals the challenge of a deeper experience of salvation in Christ and a more radical commitment to Christian discipleship (Ward, 1992). The Church Missionary Society mission hospital at Gahini was an outpost of the Anglican diocese of Uganda, on the frontiers of the cultural and religious influence of the Ugandan Church. Most of the hospital staff at Gahini and most of the leaders of the awakening were Baganda or from the western parts of Uganda (Guillebaud, 1959).

In Kenya, East African Revival Movement gained deep ground among the Anglican Christians particularly in the Western and Central regions and among several other denominations, such as, Presbyterian, Methodist, Lutheran, African Inland Church and PAG among others. In September 1938, there was a tremendous spiritual awakening where more than two hundred delegates were present from all over Kenya. The Lord had sent a team of six preachers who had set their lives apart to be used by God, namely: Semeon Nsibambi, William Nagenda, Dr. Joe Church, Rev. Ezekiel Baraba, Rev. Yosia Kinuka and Hezron Kinyogo. The team started preaching at Alliance High School in Kikuyu (Ominde, 2013).

According to Omulokoli (1981), the revivalists, among them Festus Olang', Joash Anaminyi and Esau Oywaya espoused the essence of Revival and shot up in the central leadership of the Revival during the Revival Convention at Alliance High School. Adherence to the message of the East African Revival, together with participation in its practices and activities energized Oywaya. The three, consequently, became very proficient in their Christian ministry amidst divergent perceptions of the Revival. Some superiors in the church hierarchy frowned upon activism and involvement of the brethren

as they were later called. This was because the leadership of the church in Kenya, especially the European missionaries had not fully accepted the East African Revival. This really complicated matters as they are the ones who wielded power in the church. In the case of western Kenya, at that time, the greatest opponent of the Revival among the leadership was the all-powerful Archdeacon Walter Edwin Owen, the head of the Anglican Church in that region.

The Revival reached Nyanza in 1938, when a team from Uganda visited Maseno under the leadership of Joe Church of Rwanda and Norman Green the Medical Officer of Maseno Hospital. They thus established a strong centre in the spiritual home of the Anglican Church. It was a repeated history since in 1906, thirty two years later, the gospel had reached this place from Uganda from where it spread to the entire western Kenya. From Maseno, the revival spread to Ng'iya in Siaya County under the leadership of the first converts in 1946 and further moved to Ramba in 1948. Their message was initially ignored by the majority of people who either were indifferent or critical to what they saw as mass hysteria. EARM started as a lay movement and hence emphasized the importance of lay leadership and responsibility.

It thus reaffirmed the spiritual responsibility of the laity in the church which led to natural rise of particular lay leaders. Its development in Nyanza; however, has been characterized by controversies and wrangles over issues of doctrines and leadership (Ong'injo, 2002). Other issues are concerning financial organization, leadership struggles between the young and the old and the stiffness of dogmatic stance of the old generation towards the

younger generation. Most of the reviewed literature underpin the historical spread of the EARM, but provide little on the contribution of the movement to the spread of the gospel. The present study; therefore, sought to address this gap.

2.3.6 Contribution of EARM Practices and Beliefs to Evangelism

Since the EARM operates within a particular church set up, their theology ought to be the theology of those churches. The whole history of the movement has been closely bound up with the mainline protestant churches, and it has continued as a movement of renewal within these churches. It has nevertheless acquired a distinct theology but unwritten, with emphasis on conversion and assurance that one is saved in a personal way by Jesus Christ (Mambo, 1973).

The EARM claims to have received a deeper insight into the meaning of several New Testament passages because of their experience of Jesus as a personal savior. They emphasize the necessity of being born again spiritually, stressing on the new life after death and forgiveness of sin. Emphasis is put on the daily spiritual deliverance cleansing and power of Christian living through the blood of Jesus, which was shed on the cross. The crucifixion of Jesus and shedding of blood stands out as central symbols in their thinking.

In a study done in Zimbabwe by Mpfu (2013) on the 'Third Wave' Religious Right Movement and the growth of Zimbabwean Christianity, the primary methodology in this study was the historical critical method complimented by oral historiography. Both primary and secondary sources were utilized in this research in a holistic framework for

analyzing the historical trends as they unfold in the context of religious declarations and transformations that are part of the phenomenon under investigation. The study found that people's economic fears and hopes in the midst of life's challenges draw them toward religious movements which positively promoted a glorious life with practical results. This study also established that religious movement, specifically charismatic Christianity, was a package of an abundant life in the context of humanity's needs, spirituality and challenges.

There was also a clear obsession, in the charismatic New Religious Right Movement, with wealth and health as pedestals of salvation and a faithful Christian life. The study further revealed that the 'Third Wave Religious Right Movement' promotes a subtle way of making disciples instead of the traditional way of faith response to the gospel proclamation. Reviewing this study shows that it assessed the influence of Religious Right Movement on the growth of Zimbabwean Christianity, hence not empirically providing how East African Revival Movement affected the spiritual growth of Christians. The present study filled in this gap by investigating the contribution of EARM teachings and theology to evangelism of ACK.

Similarly, Ndyabahika (1993) conducted a study in Uganda examining the teaching of the revival movement and its impact on Christianity growth. Ndyabahika (1993) found that a revival was the manifestation of the Holy Spirit in the lives of the individuals enabling them to renew their commitment to the Lord Jesus Christ who in turn commissions them to witness to their country people and share with them the Pentecost experience they have achieved. The study further found that the movement encouraged Bible study,

evangelism, mission, personal piety and victory over sin. A review of this study shows that it focused on the effects of revival movement on the spiritual development of the general Christianity, while the present study narrowed down to the contribution of the teachings of this movement to evangelism of the Anglican Christians.

Mbugua (2011) sought to bring to light the source of faith of Agikuyu Christians who were martyred during the Mau Mau period (1952-1960). The study used the qualitative research approach. The method used was an in-depth interview of individuals, and focus group interviews. In addition, secondary sources mainly from archival material, newspapers, internet, publications and books were employed to clarify the information obtained from the respondents. The study revealed that the source of the faith of those who were martyred was from scripture and teachings of the church but more so from the influence of the teachings of the East African Revival Movement. The movement was characterized by mass conventions with hundreds and at times thousands of attendees.

The revival emphasized public confession of recent sins and restitution for them, a strict code of conduct, and a personal salvation experience with Jesus Christ. The reviewed study looked at the source of faith of Agikuyu Christians who were martyred during the Mau Mau period (1952-1960). However, it did not bring out the contribution of East African Revival Movement teachings to the growth and development of these martyrs. Besides, the study was based on Agikuyu Christian faithful but not the general population of the Anglican faithful. The present study therefore filled in these gaps.

2.3.7 Challenges Facing the Spread of EARM

Gathogo (2011) investigated the challenge of money and wealth in some East African Pentecostal Churches. In its methodology, the article surveys the place of wealth and the church from a historical perspective. It goes on to assess this in light of some Pentecostal churches such as Jubilee Christian Centre (JCC), Deliverance Church of Kenya (DCK), Maximum Miracle Centre (MMC), Redeemed Gospel Church (RGC) and Christ is the Answer Ministries (CITAM), among others. This article was researched through reading of extensive materials, interviews with church members, former members, church leaders, critics and sympathizers and through participant observation. Results of the study show that religion has become big business and as a result, the line between religion and the profane has become blurred. In view of this, there are those who choose to model their churches after businesses; and this could lead to better management of the church or to an invitation to corruption. While the reviewed study focused on only money and wealth factor as a challenge to the spread and establishment of east African movement, the present study focused on other challenges in order to fill in the gaps in the literature.

Gathuki (2015) also sought to find out the causes and the results of this conflict. The study was guided by the Conflict Theory of Karl Marx and the Structural Functionalism Theory of Emile Durkheim that take the sociological approach to social conflict. The research entailed collecting primary data through structured interviews, questionnaires and Focus Group Discussions (FGDs). A sample of 81 respondents comprising 19 Christian Church International (CCI) national church leaders, 22 former CCI Kiria-ini church leaders and 40 former members of CCI Kiria-ini participated in the study.

Thematic analysis was done to establish the factors that led to conflicts in CCI Kiria-ini and to assess the consequences of the conflict. The findings show that the conflict was caused by weak administrative structures, lack of leadership skills, leadership struggles and mismanagement of finances. The study found out that, on the one hand, the conflict in CCI Kiria-ini led to the splitting of the church, rivalry with the GCC and strained relationships among members of the church. However, the conflict provided an opportunity for the spread of the Christian faith and maturity in Christian discipline among those who were involved. Review of this literature shows that it was based on both quantitative and qualitative methodologies and was focusing on the internal conflict in the church that led to schism. It did not also highlight on the external factors that could influence the spread of the gospel and establishment of the movement. The present study looked at both internal and external factors that threaten the spread of the movement in order to fill this gap.

Gichaga (2004) observes that debate on the celebration of the Holy Communion was another divisive factor in Pentecostal churches that would compromise the spread of East African revival movement. There are those churches that regularly observe this rite on a weekly basis (every Sunday). Some of them take a longer period, even years without partaking sacraments. As a result, this brings divisions because the attitude attached to them is varied. He also identifies the teachings on eschatology (study of end times) as another cause of division among Pentecostal churches. Some of these churches give false eschatological teachings which make their followers to behave in unnatural ways. In fact, some Christians have died under mysterious circumstances due to such teachings. The

Apostolic Faith Church is a good example where some of their members in Baringo County locked themselves for forty days of prayer and fasting. At the end of this session some of them died due to starvation. Some Christians encourage others to sell their property, stop working and even commit suicide in order to get to heaven. While the reviewed study only focused on celebration of the Holy Communion as the divisive and centre of conflict, the present study looked at other challenges holistically that may as well affect the spread of the EARM such as corruption, conflicting understanding among others in order to fill the gaps in literature.

Adeyemo (2006) observes that, competition among Pentecostal churches also leads to divisions and splits. He points out that some of the Pentecostal preachers claim to have power to perform miracles. This makes the believers to move from one church to another looking for a place that may satisfy their quest for spiritual deliverance. This movement from one church to the other has left many believers confused and frustrated. Related to competition are the names given to some of these Pentecostal churches. Some preachers brand their churches with attractive names, such as “House of Harvest”, “Mountain of Fire”, “Prayer Palace”, “Miracle Centre” and “Helicopter of Christ” among others. These names create curiosity among the believers and increase movement across these churches due to their pronounced publicity. In most cases, many Christians quit their churches to join other Pentecostal churches a trend that creates animosity among them. While Adeyemo (2006) focused on the competition among Pentecostal churches as one of the challenges facing the modern churches, the present study looked at doctrinal conflicting

among other forms of challenges facing the EARM in order to fill the gaps in the literature.

Similarly, Kamau (1994) observed that among the many causes of church conflicts, the major one is finances. The “gospel of prosperity” has become the sermon of almost every Pentecostal preacher. This has influenced the Pentecostal Christians so much that they judge whether a preacher is anointed or not, depending on his/her material resources. Majority of such preachers insist on generous giving “seed planting” from the congregation in return for the promise of good health, bountiful harvest/income, children for the barren and immense wealth. In other words, these preachers promise miracles to desperate victims in return for giving.

Sande (2004) however observes that, since the Christian faith is not all about material wealth; desperation comes in when some of these Christians do not realize their objectives. They become disappointed and start moving from one Pentecostal church to another seeking for fulfillment. This scenario causes conflict among these churches because in the process of the movement, believers talk ill of one another especially their former pastors. At the same time, some co-pastors defect from their churches as a sign of either disapproval or greed for material things. They pick up the same approach and start their own Pentecostal churches in an attempt to get rich. While the reviewed studies of Kamau (1994) and (Sande 2004) looked at only gospel of prosperity and material wealth respectively as challenges facing the spread of the EARM, the present study looked at other forms of challenges facing the EARM such as corruption, leadership wrangles, misunderstanding, and disunity, among others in order to fill the gaps in the literature.

2.4 Summary of the Research Gaps

This thesis was aimed at reviewing literature related to the contribution of East African Revival Movement to evangelism in the Anglican Church in Kisumu Central Archdeaconry.

Numerous studies have found that revival movements occurred in various parts of Africa and East Africa. While some studies set out to study the cause of the revival, such as Agha and Agha (2013), Aruma (2013) among the Que Iboe Mission, Nhhumbari (1991) among the Quarkers, others set out to study the origin of these revival groups like Ong'injo (2002) looked at the origin and the spread of Church of Christ in Africa (CCA) in Luo Nyanza .From these studies the cause of these revivals differ. Some got spread through evangelism like the Que Iboe Mission and that they spread very fast with large conversions but other studies have found that they revived as a result of fasting, vigils public confessions and spiritual emotionalism like the QIM Aruma and among the Quarkers in Western Kenya. The current study therefore sought to fill the gaps in the study.

Although literature has been reviewed on the contribution of EARM to evangelism among the ACK churches within Kisumu Central Archdeaconry, showing how the EARM doctrines, beliefs and practices have contributed to evangelism, and the challenges facing its spread among the ACK faithful, the reviewed studies have majorly assisted in the systematic recording and periodic analysis of information that has been chosen and recorded. Besides, most of the reviewed studies have been done in other countries whose methodological approach and concept is different from that of

contribution of EARM to evangelism among the ACK churches within Kisumu Central Archdeaconry, Kenya. Most of the reviewed literatures have only covered the contributions of Christian movement on Christian growth as a general and not specifically the spread of evangelism among the ACK faithful. For instance, in a study by Mporu (2013) on the 'Third Wave' Religious Right Movement and the growth of Zimbabwean Christianity, the methodological approach in this study was mainly historical critical method complimented by oral historiography. The present study applied a descriptive survey design to collect the present quantitative data and semi- structured interviews from the study respondents, to bring out in-depth information on the study phenomenon. Moreover, studies such as Mbugua (2011) that sought to bring to light the source of faith of Agikuyu Christians who were martyred during the Mau Mau period (1952-1960, only looked at the source of faith of Agikuyu Christians who were martyred during the Mau Mau period (1952-1960), but did not bring out the influence of East African Revival Movement teachings on the growth and development of these martyrs. Besides, the study was based on Agikuyu Christian faithful but not the general population of the Anglican faithful. Similarly, Ndyabahika (1993) conducted a study in Uganda examining the teaching of the revival movement and its impact on Christianity growth as a general and not on the spread on evangelism among the ACK faithful in Kenya. The present filled these gaps by investigating the contribution of EARM to evangelism among the ACK churches within Kisumu Central Archdeaconry.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter entails research design, target population, sample selection and sample size, research instruments, data analysis and ethical considerations.

3.1 Research Design

The study used a mix research methodology with a descriptive survey design to collect the quantitative data and semi- structured interviews to collect qualitative data from the study participants. Focus Group Discussion session were conducted for ACK members from three parishes within Kisumu Archdeaconry while Key In-depth interviews were conducted for three vicars one from each parish and the three EARM leaders.

3.2 Location of the Study

The research was carried out in Kisumu Central Archdeaconry, Kisumu County. Kisumu County is situated in the Western part of Kenya. It borders Siaya County to the West Nandi County to the North East, Vihiga County to the North and Kericho County to the East. Its neighbor to the South is Nyamira County and Homa Bay county is to the South West. The county has a shoreline on Lake Victoria, occupying northern, western and a part of the southern shores of the Winam Gulf. It has a population of 968,909 (according to 2009 National Census). The land area of Kisumu Coutny totals 2085.9km².

Kisumu Central Archdeaconry which is the area of study is one of the three archdeaconries in Maseno South Diocese: Saint Stephen's Cathedral, Kisumu Central and Maseno archdeaconries.

It comprises of 9 parishes with a population of 4420 registered church members (ACK Diocese of Maseno South Diocese Church records, 2012). The area of Kisumu Central Archdeaconry totals 32.70km². The research was carried out in Kisumu Central Archdeaconry which is situated in an area of diversified population being an urban centre. Kisumu Central Archdeaconry which the research targeted was therefore chosen because of the existing big ACK population as well as a big EARM membership in the Archdeaconry compared to the neighboring archdeaconries (ACK Province of Kenya 2013). The area is cosmopolitan with various tribes. However Luos dominate the area. There are many churches and religious affiliations in the area but notably CCA, Catholic, Voice of Salvation and Healing Church and ACK churches dominate the area.

Map of Kisumu Central Archdeaconry

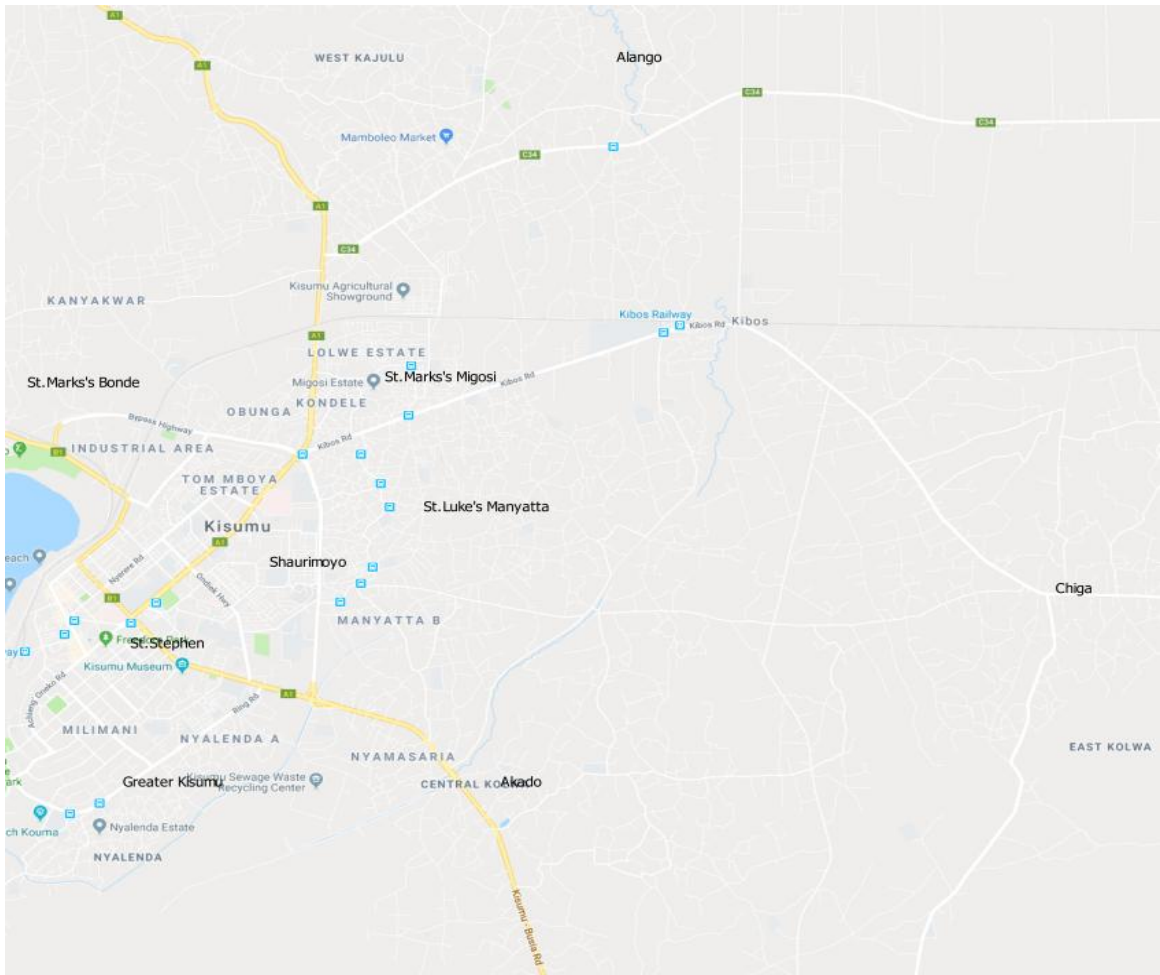


Figure 3.1: Map of Kisumu Central Archdeaconry

Source: Google maps (2016)

3.3 Target Population

The study targeted 9 parishes and all the registered members of Kisumu Central Archdeaconry of age 15 years and above. Each registered member must belong to not more than one parish. Table 3.1 provides a summary of the population distributed in each parish.

Table 3.1: Population in Kisumu Central Archdeaconry

Parish	Population
St. Stephen	739
Greater Kisumu	606
Shaurimoyo	605
St. Marks Bonde	340
St. Lukes Manyatta	491
Alango	351
Chiga	298
St. Marks Migosi	512
Akado	478
Total	4420

Source: ACK Maseno South Diocese (2012), St. Stephen Cathedral, Kisumu Church records

3.4 Sampling Techniques and Sample Size

The 3 parishes in which the study was conducted were selected using a multistage random sampling technique. All the 9 parishes were grouped together and divided into three clusters. Then one parish was randomly chosen from each cluster. Church members were also sampled through this technique. This technique enabled the researcher to give equal chances to all parishes to participate in the study since it uses probability to select each unit from within the population. Simple random sampling technique reduces potential for bias and produces sample that is highly representative. The three parishes included in the study were: Shaurimoyo, Alango and Akado parish.

3.4.1 Sample Size

Sample size is the number of observations in a sample, Evans, Hastings, & Peacock, (2000). According to Mugenda and Mugenda (2003), generally the number of

respondents acceptable for a study depends on the type of research involved and when the population is known, then 10-30% is enough to carry out the study. A total membership of 1,434 from all the three parishes was used to determine the sample size which gave out 143 translating to 10%. These respondents were proportionately distributed in population and sample size as shown in Table 3.2.

Table 3.2: Selected parishes and Sample size

Parish	Registered ACK Members	Sample Size
Shaurimoyo	605	60
Alango	351	35
Akado	478	48
Total	1434	143

Source: ACK St Stephens Cathedral - Church records (2012)

Out of the 143 sampled respondents, the study categorized them as shown in Table 3.3.

Table 3.3: Distribution of study respondents and their sample sizes

Categories of Respondents	Population	Sample Size
EARM members	543	54
Church members	891	89
Total	1434	143

To sample the EARM members from their target population, the study used Mugenda and Mugenda (2003) formula, which says that when the target population is known, then 10-30% is adequate for the study. Therefore, 54 and 89 EARM members and church

members were sampled for the study respectively. The study used purposive sampling technique to select the 54 EARM members from the three parishes. Purposive sampling techniques sample respondents owing to their desired characteristics; therefore, the method was used to select respondents because they were well informed about EARM. This category of respondents knew more about EARM, its background, principles and values.

To sample the 89 church members out of the target population of 891 registered members, the study used simple random sampling technique. Therefore, in every parish under study, the study randomly sampled out 29 members. This technique was preferred because it eliminates biasness and gives every respondent equal chance of participating in the study.

The study also sought the views and opinions of the 3 church vicars and 3 EARM leaders each from every parish. The six were sampled using purposive sampling technique for their vast knowledge in the subject matter having been in the church long enough. This group of respondents was interviewed for qualitative data.

Table 3.4: Summary of the Study Sample Sizes

Parishes	EARM Leaders	Parish Vicars	EARM members	Church Members
Shaurimoyo	1	1	18	29
Alango	1	1	18	30
Akado	1	1	18	30
TOTAL	3	3	54	89

3.5 Research Instruments

The research instruments that were used in this study to collect data were questionnaires, interview schedules, and focus group discussions. (Appendices 1-3). Questionnaires were very instrumental for collecting primary data from the Anglican Church members while interview guide was used to collect data from the vicars and EARM leaders. The reason for using questionnaires as a method of data collection is because it was handy, practical and a large amount of information was collected from a large number of people in a short period of time in a relatively cost effective way.

An interview schedule was the most appropriate because of its flexibility as an interactive and generative tool that explores meanings and language in depth (Orodho, 2008). It also enabled the researcher to understand and interpret social reality through meanings that the respondents attached to their involvement with evangelistic activities. It further allowed the researcher to explore in depth relevant issues to the study.

3.5.1 Questionnaires for Church Members

Questionnaire method was used to collect data. Questionnaire was preferred because the study was concerned with views, perceptions and feelings, and such issues could not be directly observed. Secondly, the sample size of 143 that was used in this study was quite large. Moreover, considering time and other resource constraints, questionnaire was the ideal tool for collecting data within the shortest time possible and it also provide high response rate. Questionnaire was also the most suitable tool for survey research (Oso & Onen, 2009), which this study adopted. Structured questionnaires consisting of both open and closed ended questions were used. Closed questions enabled coding of response

easier and enabled respondents to give their opinions (Chadwick, 1994). The questionnaires were administered to 143 respondents from the three parishes and were structured into six broad categories: demographic, development of EARM, Evangelism, EARM beliefs and practices and challenges facing the spread of EARM.

3.5.2 Interview Guide for Parish Vicars and EARM Leaders

For qualitative data collection method, interviews were used to bring out certain in-depth issues that would not have been revealed by other research tools such as questionnaires. This enabled the researcher to capture the stories behind respondents' experiences through pursuing in-depth information on issues of interest, while at the same time allowing on spot improvements, explanations, adjustments and variations to be introduced at various stages in the data collection process - following respondents' incidental comments - using facial and bodily expressions, tone of involvement, gestures, reactions and feelings and attitudes. The in- depth interviews were conducted for the 3 parish vicars and 3 EARM leaders in the three parishes given to their vast knowledge in the topic of the study and their positions within the church administration.

3.5.3 Focus Group Discussions

Due to the large number of participants in the study, the study used focus group discussions to explore the topic in details for relevant information. The 89 church members were divided into 6 Focus group Discussions of 15 members each before the start of the discussions. The moderator introduced the topic and explained to the participants the objectives of the study. The consents were sought from the participants and were voluntarily allowed to take part in the discussion. Each focus group discussion

session lasted for between 1-2 hours. The participants were asked the questions which were already listed in the topic guide by the moderator and each participant was allowed enough time for discussion on the topic. The moderator ensured that each participant took part in the discussions and the discussions were ended, after attaining the saturation point.

3.6 Reliability of the Instruments

The reliability is the ability of a measuring tool to provide the same results on repeated occasion (Schneider.*et al.*, 2003). Cronbach alpha test of reliability for Likert scale was used to address the question of consistent of the tool. An Alpha (α) value equal or greater than 0.7 was considered an acceptable value for tool to be viewed as reliable (Burns and Grove, 2007). The seven respondents who participated in the pilot study were not engaged in the final study, but their views formed part of the total response.

To ascertain reliability of the questionnaire, Cronbach Alpha was used as a measure of reliability. This is because the questionnaire used in the study was designed on a Likert scale format. The questionnaire had five scales of varying number of items. Each scale measured specific variables of the study. The researcher used 14 questionnaires (5 EARM members and 9 church members) as 10% sample for the pilot study, responses which were not included in the final analysis. Data was analysed using SPSS to return Cronbach Alpha for the number of items in the scale. Reliability coefficients for each of the scales and the overall reliability measure are shown in Table 3.5.

Table 3.5: Reliability of the instruments

Scale	Items	Items Deleted	Reliability
Questions on how the spread of EARM contributed to evangelism among the ACK churches	10	2	0.742
Questions on the contribution of EARM beliefs and practices to evangelism among the ACK churches	10	1	0.630
Questions on the challenges facing the spread of EARM among the ACK faithful in Kisumu Central Archdeaconry	10	1	0.809
Average Reliability	30	4	0.727

From the summary table on reliability, Questions on how the spread of EARM contributed to evangelism among the ACK churches had a reliability coefficient of $\alpha = 0.742$, Questions on the contribution of EARM beliefs and practices to evangelism among the ACK churches had a coefficient of $\alpha = 0.630$, and questions on the challenges facing the spread of EARM among the ACK faithful in Kisumu Central Archdeaconry had a reliability coefficient of $\alpha = 0.809$. The overall reliability coefficient for the 30 items in the questionnaires was $\alpha = 0.727$. Considering the threshold of 0.7 for social sciences (Mugenda & Mugenda, 2009), the questionnaire was thus found to be reliable as $\alpha = 0.727 > 0.7$.

3.7 Validity of the Instruments

Content validity was assured through collation of the structure of questionnaires and interview schedules with the research objectives and literature review. During the pilot study, an analysis of the respondents' reasons for their responses was carried out to establish the comprehensibility, that is, clarity of each item and clarity of instructions, relevance of the items and absence of biased words and phrases. Piloting was therefore assist in making necessary amendments to enhance validity of the instruments. This was done with close consultations with supervisors and research experts in the department of Philosophy and Religious Studies, Kenyatta University.

3.8 Data Collection Procedure

Prior to data collection the researcher sought consent from the department of Philosophy and Religious Studies, Kenyatta University. The researcher further sought for permission from the National Commission for Science, Technology and Innovation (NACOSTI). With the permit and an introductory letter from the researcher's university and consent from the county commission, the researcher visited the sampled ACK churches for data collection. The consent of the EARM leaders, church leaders and parish vicars was also be sought and they were consulted on the day and time for the researcher to administer the instruments.

During the administration of the research instruments, the researcher began by giving a brief explanation of the benefits of the study and ethical considerations. Only those who volunteered were included in the study. The instruments were collected the same day, immediately after the respondents completed filling them.

3.9 Data Analysis Procedures

Data was analyzed both qualitatively and quantitatively.

3.9.1 Quantitative Data Analysis

Quantitative data was analyzed using descriptive statistics (frequency and percentages) using SPSS version 22 given its flexibility and ability to manipulate large amounts of data. This comprehensive analysis represents a good educational research (Frankel, 2006). The data was gathered, and quantified. The data was then edited, coded, classified, tabulated and presented in frequency and percentages to summarise the findings.

3.9.2 Qualitative Data Analysis

Qualitative data were analyzed through thematic content analysis which involves identification, examination and interpretations of patterns and themes in textual data and determining how the patterns and themes help to answer research questions at hand (Boyatzis, 1998). The collected qualitative data was read by the researcher then coded. The codes given were then used to identify corresponding themes, edited, paraphrased and summarised for better understanding before being categorized into the various themes of the research objectives. The researcher then presented the data as direct verbatim or in narrative form. This helped to complement the findings.

3.10 Ethical Considerations

The study began with seeking permission from department of religious studies at the Kenyatta University followed by recruitment of research assistants to help with data collection and processing. A research letter of transmittal was drafted by the student to

the Kenyatta University for approval. The Kenyatta University ethical review committee then wrote the approval letter to assist the student in obtaining permission from the National Commission of Science Technology and Innovation (NACOSTI). The approval letter from NACOSTI was used to obtain a research authorization letter from ACK Diocese of Maseno South Office for the researcher to visit the sampled parishes within the Archdeaconry for data collection. The research assistants were trained for one week and then sent to the parishes to conduct the data collection exercise, after the making the necessary appointments with the parish officials. The researcher created rapport, and emphasized confidentiality to the respondents.

In this study, privacy and confidentiality of the respondents were a major ethical concern. Obtaining a valid sample was also involved gaining access to specific lists and files which itself was an infringement on the privacy and confidentiality of the respondents. However, the respondents were given the freedom to ignore items that they did not wish to respond to (Oso & Onen, 2005). Informed consent was sought from all the study respondents, which culminated in signing of the letter of consent. The research team observed three universal ethical principles, including respect for participants, beneficence and justice. In this regard, all participants gave consent after the researcher had fully explained the purpose of the study, risks and benefits and that participation was voluntary. The participants were informed of the right to withdraw consent at any time without a penalty. The information collected from the participants was used for no other purpose other than the research itself. All reviewed sources were duly acknowledged.

Besides, before data collection authorization from all relevant authorities were sought appropriately (Appendices IV to VI).

CHAPTER FOUR

4.0 DATA PRESENTATION OF FINDINGS, ANALYSIS, INTERPRETATION AND DISCUSSIONS

4.1 Introduction

This chapter presents the findings, their analysis, interpretations and discussions. The findings of the study are presented on the basis of the research objectives to establish the contribution of EARM to evangelism among the ACK churches in Kisumu Central Archdeaconry, analyze the contribution of EARM beliefs and practices to evangelism among the ACK churches in Kisumu Central Archdeaconry and identify challenges facing the spread of EARM among the ACK faithful in Kisumu Central Archdeaconry. With the aid of Statistical Package for Social Sciences (SPSS) version 22, quantitative data was analyzed using descriptive statistics, which was used to describe and summarize the data in form of frequency distribution tables. Qualitative data was analyzed using thematic content analysis.

4.2 Data Analysis

Quantitative data was analyzed using SPSS version 22.0. The data were properly examined for errors and cleaned before the analysis. Descriptive statistics were computed for continuous variables while percentages/frequencies were computed for categorical variables. Thematic content analysis was conducted on the qualitative data using Mvivo software for qualitative data analysis and the reports on the emerging themes from scripts were prepared on Ms Word.

4.3 Questionnaires Response Rate`

The study achieved 96.5% response rate of all ACK registered members who were the major respondents in this study. Out of the 143 sampled respondents, 138 respondents duly filled the questionnaires. However, 5 respondents failed to respond to the questionnaire after being introduced to the study, because they had insufficient knowledge and information regarding the issue being investigated.

Table 4.1: Response return rate

	Freq.	Percentages
Targeted number of respondents	143	100%
Number that participated	138	96.5%
Number that failed to participate	0.5	3.5%

N=143

4.4 Respondents Background Characteristics

The findings from the demographic data reported that majority of the respondents 81 (58.70%) were female while their male counterparts were represented by 57 (41.30%). This implies that female Christians in ACK church are much devoted to spiritual growth compared to male church members (Table 4.2).

Table 4.2: Demographic characteristics of the study participants

Demographic Variables	n	%
<i>Age in years (n=138)</i>		
15-19 years	7	5.57
20-25 years	24	17.19
26-30 years	37	26.34
Above 30 years	70	50.90
<i>Gender (n=138)</i>		
Male	57	41.30
Female	81	58.70
<i>Marital Status (n=138)</i>		
Married	103	74.64
Single	21	15.22
Widowed	8	5.79
Separated/Divorced	6	4.35
<i>Education Level (n=138)</i>		
Primary	35	25.36
Secondary	60	43.48
Tertiary/University	43	31.16

Respondents were also probed on their age to establish the duration they had taken in the church. Table 4.2 shows that most of the respondents 70 (50.70%) were above 30 years. This shows that most of the respondents had stayed in the ACK church long enough and hence, were more equipped with information on EARM and its contribution on the growth of the Anglican Church. The study also established that only 7(5.57%) of the teenagers were more into church, depicting that majority of the youths were not church lovers as compared to the adults and the elderly. Majority of the youths tend to believe that religion is in complete contradiction with the rational and to continue to subscribe to a religion would be hypocritical (Table 4.2).

In terms of marital status of the respondents, the study found out that majority of the respondents 103 (74.6%) were married. 21 (15.22%) were single, 8 (5.79%) were

widowed while only 6 (4.35%) were separated or divorced (Table 4.2). Since most members at 74.6% were married, they were able to face the full force of revival and be in a position to give relevant information on EARM marriage laws such as; no marriage was conducted outside the movement.

Out of the 138 respondents (registered ACK members) 43 (31.16%), respondents had a tertiary/university degree. 60 (43.48%) had secondary education which were the highest, and only 35 (25.36%) were primary school leavers (Table 4.2). Thus, cumulatively, almost three quarters of the respondents at 74.64% had secondary school education and above. In general, most of the respondents were well informed and so could comprehend well the questions and give relevant responses on the study objectives.

4.5 The Contribution of EARM to Evangelism

In the first research objective, the study sought to investigate how the spread of EARM contributed to evangelism among the ACK churches in Kisumu Central Archdeaconry. The study first sought to find out the awareness of the EARM among the church members, and then their opinions on the contribution of the EARM to evangelism among the ACK churches, which was sought through questionnaires, the interviews and focus group discussions.

4.5.1 Awareness of the EARM

In establishing the awareness level of the EARM among the ACK church members, respondents were probed on whether they had heard about EARM, its origin and how it was established in ACK in Kisumu. Figure 4.1 shows the response.

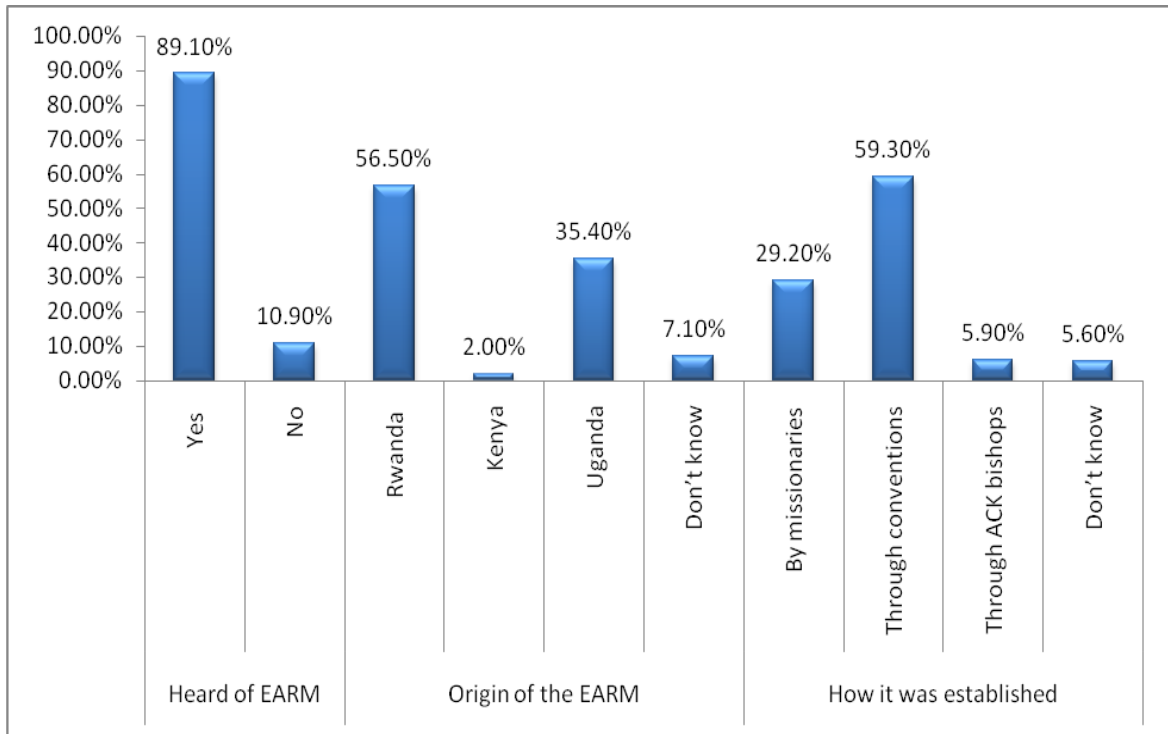


Figure 4.1: Awareness of the EARM

The study found that most of the ACK members in Kisumu 123 (89.13%) had heard about EARM and hence, could explain how the movement had spread in the area. When probed on the origin of EARM, majority of the respondents 78 (56.5%) indicated Ruanda, while 49 (35.4%) indicated Uganda. This concurred with the report by Ward (2012) who also indicated that East Africa Revival Movement (EARM) began at a Church Missionary Society in the Belgian territory of Ruanda-Urundi in 1929 and spread throughout Rwanda and Uganda then to Sudan, Tanzania and Kenya during the 1930s and 1940s. On how it was established in Kisumu, over half of the respondents 82 (59.3%) indicated that the movement was started through conventions while 40 (28.98%) indicated that it was established through missionaries. See Figure 4.1 above.

During the interview of the parish vicars, one of the themes that came out was revival of the gospel. It was found that the historical background of EARM was anchored on revival of the gospel that factored in the African values and ideas. For instance, one of the vicars said

EARM is ideally a lay movement formed in an African style and controlled in an African way, that is; it has risen above tribal, racial, and schism, and through this, it produced its own teachings, organization, and hymns such as one revival chorus, 'Tukutendereza yesu' ('We praise thee, Jesus [Rev. Ondu ,Vicar, Nyamasaria Parish, 12th November, 2016].

This shows that the historical background of EARM as a lay movement encouraged the importance of lay leadership and responsibility that reaffirmed the evangelism growth in the church. This was also supported by what was reported by Ong'injo (2002) who also documented that the EARM movement expressed scriptural warrant for all the details of public worship, and that it established a strong centre in the spiritual home of the Anglican Churches, with strong lay leadership and responsibilities.

These sentiments were also shared by one of the church members during the focus group discussion, when she revealed that;

The EARM movement which directly influenced revivalism in East Africa stood out as an evangelical protestant movement with a distinctive emphasis on personal holiness and bringing reconciliation in the church promoting lay involvement [Church Member, 14, Nyamasaria Parish, 12th November, 2016]

Similarly, one of the EARM leaders also said;

One of the most significant features of the EARM Revival is that the movement started through a spontaneous revival team for evangelization of the region around Gahini in Rwanda. It sprang from the grass roots level through a small group of local evangelists [Mr Joseph Oduor Ongoro Shaurimoyo Parish, 17th November, 2016].

From these sentiments, it can be noted that the historical background of the EARM movement was based on revival of gospel that were to be led in African way with evangelism responsibility of the laity in the church upon which gospel growth among the ACK members were anchored. Similarly, Jackson (2011) posits that the distinctive theology and practice of the East African Revival was its emphasis on the real experience of the saving power of Christ and daily submission to him rather than an emphasis on the gifts of the Holy Spirit, such as speaking in tongues and supernatural healing.

4.6 Contribution of EARM Beliefs and Practices to Evangelism among the ACK Churches in Kisumu Central Archdeaconry

In the second research objective, the study sought to investigate the contribution of EARM beliefs to the spread of evangelism among the ACK churches in Kisumu Central Archdeaconry. Through administration of questionnaires, the study first sought to assess the teachings of EARM, then sought the opinion and views of the church members and the vicars on the contribution of the EARM theology and practices on the spread of evangelism among the church members. This was also done by interviewing vicars and focus group discussions with both EARM and church members.

Table 4.3: Teachings of the EARM

Statement	Agree		Don't Know		Disagree	
	Freq.	%	Freq.	%	Freq.	%
EARM teach about salvation of Jesus Christ	133	96.4	3	2.2	2	1.4
EARM emphasize on commitment to Christian discipleship	122	88.4	10	7.2	6	4.3
EARM has its own set of acceptable beliefs (doctrines)	107	77.5	21	15.2	10	7.2
EARM emphasizes on centrality of Jesus Christ	127	92.0	6	4.3	5	3.6

The study revealed that 133 (96.4%) out of 143 sampled church members agreed that EARM taught about salvation of Jesus Christ while 122 (88.4%) agreed that the EARM emphasized the commitment to Christian discipleship. It was also found that over three quarters 107 (77.5%) agreed that EARM had its own set of acceptable beliefs (doctrines) and 127 (92%) agreed that EARM emphasized on centrality of Jesus Christ.

This is also supported by the findings of Mpfu (2013) in his study on the ‘Third Wave’ Religious Right Movement and the growth of Zimbabwean Christianity, which was a similar movement to EARM, that also found out that such Christian movements specifically charismatic Christianity, is a package of an abundant life in the context of humanity’s needs, spirituality and challenges. The movement also positively promoted a glorious life with practical results. There was also a clear obsession, in the charismatic New Religious Right Movement, with wealth and health as pedestals of salvation and a faithful Christian life. The study further revealed that the ‘Third Wave Religious Right Movement promotes a subtle way of making disciples instead of the traditional way of faith response to the gospel proclamation. Ndyabahika (1993) found that a revival was

the manifestation of the Holy Spirit in the lives of the individuals enabling them to renew their commitment to the Lord Jesus Christ who in turn commissions them to witness to their country people and share with them the Pentecost experience they have achieved.

During the interview with the vicars, some of the themes that emerged were; EARM beliefs, teachings, EARM doctrines, and how these teachings influenced the evangelism among the ACK churches.

4.6.1 How EARM Teachings and Beliefs Contribute to Evangelism

The study found that EARM emphasized scriptures, reformation doctrines, the emphasis of the evangelical awakenings and the Keswick School of holy living. While the particular expressions of the doctrinal beliefs may be questioned, the theology or doctrinal foundation underneath the movement is evangelical beyond question. Great stress is placed on sin and the sinfulness of sin. Sin is traced to the rebellion of Adam and Eve in the Garden. Man's depraved state today is due to the consequences of that sin. Great stress is placed on Christ's death and his blood. From the beginning the blood atonement has been taught as God's remedy for sin. For instance, one of the vicars had to say;

EARM theological teachings stress the need for stewardship of God's truth and word and the spreading of word to all nations. Therefore, our commission is to make disciples by going into the entire world, by leading people to Christ and then baptizing them and by teaching them to obey the Lord. This means we need to reach out to non-Christians with the message of the Gospel, but the very mention of that causes us to experience a parade of fears [Rev. Lombo, Vicar, Akado, Parish, 12th November, 2016]

These sentiments; therefore, imply that the 'fruits' of the revival have not only been realized in East Africa itself, because many Christians throughout the world have been enriched by its message and inspiration. Thousands of Africans were converted, nominal Christianity disappeared practically overnight, people openly acknowledged their sins and turned from them, and the church was thoroughly renewed. This supports the findings of Mbugua (2011) who also found that the revival did spread like the Protestant churches. Its teaching is centered on the cleansing Jesus achieved for us when he died. But perhaps its finest contribution has been the evangelistic zeal which has characterized it. It has played a crucial part in the expansion of the church in Africa.

Similarly, during the focus group discussion with the church members, one of them revealed that through EARM teachings, they were able to renew their personal relationship with God and encouraging their fellows to do the same and spreading the gospel, proclaiming Him as the personal savior. She said;

The East African Revival Movement practices have important common features: they proclaim and celebrate a salvation (or 'healing') that encompasses all of life's experiences and afflictions, and they offer an empowerment which provides a sense of dignity and a coping mechanism for life, and all this drives their messengers forward into a unique evangelistic mission. Their task was to share this all-embracing message with as many people as possible, and to accomplish this, African Pentecostal missionaries travelled far and wide [Church Member 12th November, 2016]

From these statements, it can be inferred that EARM teachings had promoted evangelism among Christian churches. This concurs with the findings of Ndyabahika (1993) who also found that EARM teachings shows Holy Spirit in the lives of its members,

empowering them to renew their personal relationship with the Lord Jesus Christ and the spread of the gospel to the whole world.

4.6.2 EARM Doctrines and Evangelism

The study found that effects of EARM on evangelism were very definite and immediately noticeable, not only upon the individual worker, not only upon the movement members, but upon every person who comes in contact with the movement revival that has had its one great objective the winning of men for God. In one of the interviews with the vicars, he had this to say:

Although the work of evangelism produces marvellous results in the hearts of unbelievers and brings to them the knowledge of the saving Christ, the effect of evangelism is not limited to the unbeliever. The believer who does this work likewise is blessed. If a man would remain true to the Lord, and if he would better understand the doctrines and remember them, he can best do this by a constant telling of these truths to others [Rev. Joseph Omollo Dere, Vicar, St. Marks, Migosi Parish, and 12th November, 2016].

This implies that EARM doctrines and teachings revolved around spreading the word of God as anchored on the teachings of Jesus Christ. Ong'injo (2002) also reported that EARM theological terms to some extent ensured that in the providence of God those who are bearing the burden of His work have been endeavouring to put new life into old methods of labour, and also to invent new plans and new methods of awakening the interest of church members in a united effort to reach the world. Similarly, in one of the focus group discussions, one of the church members confessed that;

EARM doctrines have strengthened evangelism, promoted public confession of sin, reconciliation and ecumenism. These spiritual practices have therefore encouraged the growth of Christianity [Church Member 12th November, 2016].

This shows that EARM doctrines had promoted spiritual practices that manifest the growth in faith and holiness in Jesus Christ among the church members. It has also led members into a personal relationship with God and gives them an opportunity to share what they know about Jesus with others, hence creating unity in the church. Similarly, Ward (2012) reported that one of the greatest achievements of East African Revival Fellowship was bringing healing and unity into the church and also enhancing Ecumenism which was characterized by movement or effort promoting unity among Christian churches or denominations.

4.6.3 Contribution of EARM Beliefs and Practices to Evangelism

The study also sought to find out the contribution of EARM beliefs and practices on evangelism among the ACK churches in Kisumu Central Archdeaconry. Respondents (church members) were therefore probed on major practices of EARM, mode of their confession of sins and ecumenism. Opinions and views of the vicars and church members on these themes were also sought through interviews and focus group discussions.

4.6.4 Major Practices of EARM

Respondents were asked to indicate the major practices of EARM as this would ultimately influence the spread of the gospel (evangelism) among the churches of this movement. Table 4.4 shows the responses.

Table 4.4: Major practices of EARM

Major Practices	Frequency	Percentages
Evangelism	104	75.4
Public Confession of sins	12	8.7
Law on dressing code	03	2.2
Interdenominational worship/prayer	19	13.8
Total	138	100.0

The study found that evangelism was one of the key practices of EARM as indicated by over three quarters 104 (75.4%) of the respondents, followed by interdenominational worship/prayers in second place at 19 (13.8% and public Confession of sins is third with (8.7%). The law on dressing code was the least practiced within the church at 12 (2.2%) See Table 4.4.

During the interviews and focus group discussions organized by church vicars and church members respectively, some of the themes that came out were; practices of EARM and mode of their confession of sins.

Ward (1992) also reported that EARM had a deep impact on many of the Protestant Churches of Eastern Africa, invigorating and renewing their life and offering to individuals the challenge of a deeper experience of salvation in Christ and a more radical commitment to Christian discipleship.

In one of the interviews with the church vicars, it was found that some of the practices as championed by the EARM were keeping the body and soul pure and holy and being committed to the life of love, kindness, caring for others, serving others and giving to others, to reflect St. Paul's teaching according to (Romans 12:9-16). One of the vicars had this to say,

Members of the EARM are expected to lead life that reflect the true teachings of Jesus Christ in their lives and were always expected to be cautious of their movements, what they say and their actions that reflected their holiness before Christ Jesus our Lord [Rev. Joseph Ogolla Aduogo, Vicar, Shaurimoyo Parish, 12th November, 2016].

When probed on the teachings and practices of EARM, it was found that one of the teachings of EARM was reaching out to more Christians, working one into salvation and belief in Jesus Christ as the sole saviour, and "fishing" more men for Christ. One of the church members during the focus group discussion said that;

Based on EARM, churches are rediscovering the tool of revival evangelism. Rather than being their only evangelistic emphasis for the year, it should be one of several evangelism tools in their toolbox that they use to reach for more converts to Christian life [Church Member].

The EARM practices were found to be within the framework of the Scriptures, reformation doctrines, the emphasis of the evangelical awakenings and the school of holy living. It was also all about evangelism for change with major emphasis on living in a loving and holy relationship with God, deeper experience of salvation in Christ and a commitment to Christian discipleship. One of the vicars further echoes these sentiments when he said that:

While the particular expressions of the doctrinal beliefs may be questioned, the theology or doctrinal foundation underneath the movement is evangelical beyond question [Vicar, 2].

4.6.5 Mode of Confession of Sins

Based on the reports from the interviews with the vicars, the study found that the Revival Movement was mainly ignited following spiritual reflection, fervor and calling to repentance of sins and the call to preach the word of God so as to win souls for Christ. In this case, the study found that public confession of sins was an important part of a fellowship meeting, which also consisted of testimony of what the Lord had done in one's life, how he had enabled one to conquer a persistent sin or weakness. One of the vicars had to say,

EARM preached a simple message of the reality and severity of human sinfulness, the need to confess one's sins publicly in order to truly repent and be saved, and the sufficiency of the blood of Jesus to cover those sins that are truly repented of [Rev. Ondu, Nyamasaria Parish, 17th November, 2016].

In a similar breadth, during the focus group discussion, one of the church members offered that;

As the EARM movement spread, many confessed their sinfulness: for instance, husbands revealed adulterous relationships, missionaries' trusted "houseboys" brought their hidden charms to be burned, people experienced supernatural dreams and visions, and others collapsed in despair or ecstasy [Church Member, 3].

From these statements, it can be noted that confession of sins is very much a part of EARM and is closely related to the worship of the True God. This is in line with the findings of Ndyabahika, (1993) who also reported that EARM brings the experience of being saved in the blood and this comes through a deep awareness of one's own sinfulness, often expressed by Balokole as being broken. In this awareness all hypocrisy and self-justification are done away with. That being the case, it is essential to make a full

and open confession before the brethren in a fellowship. Moreover, Kasangaki (1988) also documents that through EARM, the completion of a person's confession during a fellowship meeting is usually (followed by a spontaneous burst of the chorus "Tukutendereza". This serves as a kind of "absolution" by the brethren, in the Lord's name. The problem with increased reticence in confession is that confessions may become increasingly formalized and stereotyped so that they fail any longer really to lay bare the radical brokenness of human beings before their Savior, nor reach out into a deep sharing with members of the fellowship (Kasangaki, 1988).

4.6.6 EARM set of Laws

Based on reports from focused group discussions, the members said the EARM also came up with their own set of laws among them was law on dress code. One of the members had this to say:

The EARM restricted male brethren from wearing jeans trousers and keeping beards. The ladies made clothes with gathers which are long enough to cover their legs. The dresses were free from slits and low neck line, for modesty to avoid body exposure since they believed in holy living (Tang'ne richo in dholuo, meaning being careful not to fall into sin)[Church member 5].

According to the statement, it can be noted that dressing revealed some of EARM moral values which enabled them to uphold piety. On African morality, however, the EARM put very strict rules on their daughters who conceived out of wedlock. They definitely become outcasts. Likewise, believers who had more than one wife, the study revealed were forced to send away other wives and remain with only the first wife. This was revealed by one of the parish vicars during the interview when he said that;

The members of the revival fellowship sought to be given a wife from among the ladies in the revival group when his time for marriage came. They were not allowed to marry from outside the fellowship group. This minimised backsliding and upholding the morals. [Rev. Ondu, Nyamasaria Parish, 17th November, 2016].

Besides being opposed to dowry payment, the revivalists believed in unity and sharing although this was only limited to fellow brethren (EARM believers). The EARM was opposed to traditional beliefs and practices like taking traditional medicine, observing funeral rites of lighting fires, attending cleansing ceremonies besides eating food prepared in a funeral.

4.7 Challenges Facing the Spread of EARM among the ACK Faithfuls

In the third research objective, the study sought to investigate challenges facing the spread of EARM among the ACK faithful in Kisumu Central Archdeaconry. Qualitative data was obtained through interviews and focused group discussions.

During the interview and discussion sessions with the EARM leaders, one of the challenges that came out to be impeding the evangelism among the churches was corruption in the church because the current nature of the churches which is more of a place of business than worshipping place. One of the EARM leaders offered that;

The church of nowadays are marred by corruption because of the commercialization of the church. We have lost meaning of the church and there are many cases of leadership wrangles and violence in the church especially as a result of its resources. These factors can impede the spiritual growth of church members, who look up for these leaders as their role models [Mr Ominde, Yala Parish, 17th November, 2016]

From these statements, it can be deduced that corruption in the church as leadership wrangling for the resources is one of the challenges facing spread of the EARM practices

among church members. These sentiments were also echoed by church vicars when asked to explain the challenges facing the spread of the EARM. The vicar said;

Presently, people or followers and church leaders are more concerned with the materials things they can get from the church than the spread of Christianity. This is very harmful for the spread of EARM doctrines among the church members [Church vicar, 4]

Another church vicar corroborates these sentiments when he said that;

There were rather relaxed attitude towards money and its usage and this created problems for the Brethren. There were misunderstandings between the Brethren as time went on. There were misunderstandings between the Brethren and the official church as well as between the Brethren themselves [Church vicar, 3]

These observations corroborate with the findings of Gathogo (2011) who investigated the challenge of money and wealth in some East African Pentecostal Churches. Gathogo also found that religion has become big business and as a result, the line between religion and the profane has become blurred. In view of this, there are those who choose to model their churches after businesses; and this could lead to better management of the church or to an invitation to corruption. Similarly, Gathuki (2015) also sought to find out the causes of this conflict and the results showed that the conflict was caused by weak administrative structures, lack of leadership skills, leadership struggles and mismanagement of finances. Kamau (1994) also observed that among the many causes of church conflicts, the major one is finances. The “gospel of prosperity” has become the sermon of almost every Pentecostal preacher. This has influenced the Pentecostal Christians so much that they judge whether a preacher is anointed or not, depending on his/her material resources.

Another problem that was identified to be hindering the growth of EARM doctrines and its practices among the church members was conflicting understanding of the EARM doctrines among the church leaders. One of the EARM leaders had this to say;

Sometimes there are differences in understanding EARM practices hence causing conflicts in the church. At worse this could degenerate into schism or discouraging the spiritual growth of the church members [Bro. Joseph Oduor Ongoro, Shaurimoyo Parish, 17th November, 2016]

From these sentiments, it can be inferred that doctrinal conflict could also pose challenge to the spread of the EARM among the church members. These were also echoed by one of the vicars, who said,

The spiritual conflict in the church could promote disunity in the church as different spiritual leaders comprehended the EARM doctrines differently [Rev Lombo, Vicar, Akado Parish, 17th November, 2016]

One of the church vicars also said;

The EARM had virtually become an organisation with a hierarchical structure of its own. This was the source of leadership squabbles. Leadership squabbles were at the heart of the divisions within the Revival Movement in the Diocese. Moreover, Ethnic feelings and biases between the Luo and the Luyia Brethren only made the squabbles worse [Rev. Joseph Omollo Dere, Vicar, St. Marks, Alango Parish, 12th November, 2016].

These statements were also in line with the findings of Gichaga (2004) who observed that debate on the celebration of the Holy Communion was another divisive factor in Pentecostal churches that would influence negatively the spread of East African revival movement. There are those churches that regularly observe this rite on a weekly basis (every Sunday). Some of them take a longer period, even years without partaking sacraments. As a result, this brings divisions because the attitude attached to them is varied.

Another problem that was identified to be hindering the evangelical role of EARM among the church members was Church discipline. One of church vicars said;

Church discipline had become exceptionally lax. But the Revival Movement had developed its own code of conduct with strict discipline for those who did not adhere to the rules. This, however, had given rise to hard feelings between the Brethren, so much so that members of rival factions would not regard each other as brethren. But all of them still claimed to be communicants of the Anglican Church. The commission felt that this was an anomaly [Rev. Joseph Ogolla Aduogo, Vicar, St. Emmanuel Church Shaurimoyo Parish, and 12th November, 2017]

Adeyemo (2006) also identifies the teachings on eschatology (study of end times) as another cause of division among Pentecostal churches. Some of these churches give false eschatological teachings which make their followers to behave in unnatural ways. In fact some Christians have died under mysterious circumstances due to such teachings.

4.8 Hindrances of EARM to Evangelism in the Anglican Church of Kenya

The East African Revival Movement significantly contributed to the spread of evangelism in the Anglican Church of Kenya. As confirmed by the majority of the church members, through the teachings of EARM, they learnt on the mode of confession of sins, nourished spiritually through regular Bible reading and many others as revealed from the research findings.

However, the EARM had a number of hindrances in its mission of spreading the gospel. In one of the interviews with the church vicars, here is what he had to say,

The lifestyle of the church members does not commend the gospel. Evangelism always ultimately includes a clear articulation of the gospel. But too many Christians never get that opportunity to evangelise, because they fail to show Christ in their actions and compassion and as a result of EARM principals, they fear that they may not measure up to the expectations of this movement hence shining away [Rev. Joseph Ogolla Aduogo, Vicar, St. Emmanuel Church Shaurimoyo Parish, and 12th November, 2017]

This shows that EARM had made other people look more holier and superior to others. Gathuki (2015) also documents that one of the ways EARM hinder the spread of gospel is lack of apathy, feeling of being holier than other people who are lost in sin. Many church members did not make time to interact and engage with those didn't know Christ. Lost people were a low priority to them.

Another wall to evangelism from EARM was faith without life. The people's hearts were made heavy by the all frequent failures of sexual chastity and fidelity among the clergy and the church members. This lack of evidence of the reality and truth in the lives of Christians has made it difficult in the evangelism community. In fact one of the EARM leaders had this to say;

Evangelism always ultimately includes a clear articulation of the gospel. But too many Christians brought up as a result of EARM never get that opportunity to share the gospel, because they fail to show Christ in their actions and compassion and also sexual chastity and fidelity among some of the EARM members and the church members.

This shows that EARM may have encouraged more Christians pretenders or hypocrites and hence hindering the spread of the gospel. Similarly, according to Gichaga (2004), the news media loves to make a big deal when a "Christian" preacher commits some sort of

sexual sin, with the most recent example being Ted Haggard, who rabidly preached against homosexual practice, while he himself was involved in it on a routine basis. Everybody loves to hate a hypocrite. It is not surprising that there are hypocrites today, as there were in Jesus' day.

CHAPTER FIVE

SUMMARY OF THE FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a summary of these study findings with respect to the study objectives, as well as conclusions. It also provides study recommendations and also areas for further studies.

5.1 Summary of the Study

The purpose of the study was to find out the contribution of EARM to evangelism among the Anglican Church in Kisumu Central Archdeaconry. Chapter One outlined the background information, statement of the problem and the problem under investigation. These were followed by the objectives of the study: first, to establish the spread of EARM contributed to evangelism; secondly, to discuss the contribution of EARM beliefs and practices to evangelism among the ACK churches in Kisumu Central Archdeaconry and third, to investigate challenges facing the spread of EARM among the ACK faithful in Kisumu Central Archdeaconry.

Chapter Two of the study presented an elaborate review of related literature based on the study objectives. Chapter Three of the project report presents the methodology used in this study. The study was conducted using descriptive research design with qualitative and quantitative research approaches. Out of the 1434 ACK church members in the selected parishes, a sample size of 143 (10%) was used. Quantitative data was analyzed

using descriptive statistics (frequency and percentages) while qualitative data was analyzed through thematic content analysis technique.

5.2 Summary of Study Findings

This section represents summary of the study findings based on the study objectives,

5.2.1 The Spread of EARM in Kisumu Central Archdeaconry

The first objective sought to establish how the EARM spread in Kisumu Central Archdeaconry. When probed on the origin of EARM, majority of the respondents at 78 (56.5%) indicated Ruanda. The study hence concluded that the EARM originated in Rwanda. The findings on the origin of EARM concur with the report of Ward (2012) who also indicated that East Africa Revival Movement (EARM) began at a Church Missionary Society in the Belgian territory of Ruanda-Urundi in 1929 and spread throughout Rwanda and Uganda then to Sudan, Tanzania and Kenya during the 1930s and 1940s. According to the study findings, it was found that historically, the EARM was based on revival of the gospel that would also incorporate African values and ideas. Most of the ACK church members in Kisumu at 123(89.1%) had heard about EARM and were able to explain how the movement got established in their area. On how the EARM was established, over half of the respondents at 82(59.3%) mentioned that the movement was started through conventions, with the intention of spreading the gospel in the area.

Qualitative findings from the church vicars, EARM leaders and church members also mainly pointed out that the historical spread of the EARM was based on revival of gospel that were to be led in African way with responsibility of reaching out to the Africans and

spreading the gospel to them. Further, it was noted that the historical background of EARM as a lay movement encouraged the importance of lay leadership and responsibility that encouraged evangelism in the church. This is in line with Ong'injo (2002) who documented that the EARM movement expressed scriptural warrant for all the details of public worship, and that it established a strong centre in the spiritual home of the Anglican Churches, with strong lay leadership and responsibilities. These sentiments were also shared by one of the church members during the focus group discussions.

Furthermore, findings from the interviews and FGDs also pointed out that one of the most significant features of the EARM is that the movement started through a spontaneous revival team for evangelization of the East African region and sprang from the grass root level through a small group of local evangelists.

5.2.2 Contribution of EARM Teachings, Theology and Practices to Evangelism

On the second study objective, the study sought to investigate contribution of EARM, teachings, theology and practices on evangelism. According to the results of statistical analysis of quantitative data, 133 of the respondents at (96.4%) confirmed that the basis of EARM teachings, beliefs and practices was on salvation of Jesus Christ and the spread of Christianity or gospel among the non-believers, to entrench evangelism role of the movement.

The study also found that EARM emphasized on commitment to Christian discipleship, which would spread the word far and beyond Eastern Africa, as indicated by 122 (88.4%) of the respondents who answered in affirmative. More than three quarters of the

respondents 107 (77.5%) agreed that EARM doctrines emphasized on centrality of Jesus Christ among Africans living within and outside Eastern Africa. On qualitative data, the result from the thematic content analysis generally found that EARM teachings and practices emphasized on conversion of sinners, spreading of gospels from nation to nation.

Further, the death and resurrection of Jesus Christ and the shedding of blood stands out as central symbols in EARM teachings. This shows that EARM doctrines had promoted spiritual practices that manifest the growth in faith and holiness in Jesus Christ among the church members and this was a significant component of evangelical role of the EARM. It also led members into a personal relationship with God and gave them an opportunity to share what they know about Jesus with others, hence creating unity in the church. The findings are consistent with those of Mpofu (2013) and Ndyabahika (1993), who concluded that the Christian movements such as EARM, and specifically charismatic ones, are a package of an abundant life in the context of humanity's needs, spirituality and challenges and revivals were the manifestation of the Holy Spirit in the lives of the individuals enabling them to renew their commitment to the Lord Jesus Christ.

The study sought to find out the contribution of EARM beliefs and practices to the evangelism among the ACK churches in Kisumu Central Archdeaconry. The study found that evangelism was one of the key practices of EARM as indicated by 107(77.4%) of the respondents. Other than spreading the gospel and making converts, the EARM also introduced some African values which they championed in their practice. These include but not limited to laws on dress code, lay leadership and responsibility which gave the

Africans an opportunity to lead in the church as opposed to the western ways from the missionaries. African morality also helped them to live holy lives. Sharing, unity, marriage, fellowship were also part of their beliefs.

Based on the qualitative data from the interviews with the vicars and focus group discussions with the church members, it was mainly found that the Revival movement was mainly ignited following spiritual reflection, fervor and calling to repentance of sins and the call to preach the word of God so as to win souls for Christ. In this case, public confession of sins was an important part of a fellowship meeting, which also consisted of testimony of what the Lord had done in one's life, how He had enabled one to conquer a persistent sin or weakness. This was usually followed with a revival hymn, 'Tukutendereza Yesu'. All these were done to testify the good work of the Lord and to evangelize the word as well. Guillebaud (1959) and Mbugua (2011) concurred with findings that revival movements like EARM made thousands of Africans to openly acknowledge their sins and turned away from them, and the church was thoroughly renewed. This played a very crucial role in expansion of the church throughout Africa.

5.2.3 Challenges Facing the Spread of EARM

Lastly, the study sought to investigate the challenges facing the spread of EARM. The study found out that corruption in the church and leadership wrangling over the resources were some of the challenges facing the spread of the EARM, its beliefs and practices and spreading of the word through evangelism. Gathogo (2011) and Gathuki (2015), while investigating the cause of conflict in churches, found out that some conflicts stem from weak administrative structures, lack of leadership skills and others from church leaders

who choose to model their churches after businesses for better management but end up inviting corruption into the same churches through poor financial management. Another problem that was identified to be hindering the growth of EARM doctrines and its practices among the church members was, conflict and misunderstanding of EARM doctrines among the church leaders. Gichaga et al (2004) observed that the debate on the celebration of the Holy Communion was a divisive factor in Pentecostal churches and negatively influenced the spread of East African Revival Movement. There are those churches that regularly observe this rite on a weekly basis (every Sunday). Some of them take a longer period, even years without partaking sacraments. Teachings of eschatology (study of end times), is another cause of division among Pentecostal churches according to Adeyemo (2006). Another problem that was identified to be hindering the evangelical role of EARM among the church members was lack of church discipline. The conflict within the church may develop as a result of poor relationship between the church leaders and the church brethren. This may in the end lead to lack of confidence in the movement among the church members and eventually destabilize the movement. Haugk (1998), Sande (2004) and Donovan (2006) were in agreement that church conflicts lead to instability of the churches. Depending on the nature of the conflict, members may decide to move out of the church and go to seek spiritual satisfaction in other churches.

5.3 Conclusion

This section presents the conclusions made from the findings of the study which are based on the objectives. The following conclusions were therefore made;

5.3.1 Establish how the Spread of EARM Contributed to Evangelism

Based on the first objective, the study concludes that in establishing the Spread of EARM to Evangelism, EARM got spread majorly through conventions. This could influence the evangelism of the word of God, given that through these conventions, a major component of EARM, which was evangelism, was championed. From the qualitative data, it can also be concluded that the historical background of the EARM movement was based on revival of gospel that was to be led in African way with responsibility of the laity in the church upon which evangelism of the gospel was anchored.

5.3.2 Contribution of EARM Beliefs and Practices to Evangelism

On the second study objective, the study concludes that EARM taught about salvation of Jesus Christ and also emphasized on commitment to Christian discipleship and centrality of Jesus Christ. It was also concluded that EARM had major spiritual teachings revolving around the proclamation that Jesus was and is still the sole saviour and His teachings and that Christians are delivered spiritually.

EARM teachings and practices emphasized on conversion of sinners, and spread of gospels from nation to nation. Further, the death and resurrection of Jesus Christ and shedding of blood stands out as central symbols in EARM teachings. It was also concluded that EARM doctrines stressed on the practices that promote cleanliness and holiness of the Christian body and souls in accordance to the spiritual teachings of Jesus Christ.

Evangelism was one of the key practices of EARM indicating that although EARM was championing other practices such as public confession of sins and law on dress code, evangelism was key. The study also concluded that the Revival Movement was mainly ignited following spiritual reflection, fervor and calling to repentance of sins and the call to preach the word of God so as to win souls for Christ. In this case, public confession of sins was an important part of a fellowship meeting, which also consisted of testimony of what the Lord had done in one's life, how he had enabled one to conquer a persistent sin or weakness.

Qualitative findings from the church vicars and EARM leaders also generally pointed out that the contribution of EARM beliefs and practices to evangelism was based on the point that while spreading the gospel, members of the EARM were expected to lead lives that reflect the true teachings of Jesus Christ in their lives, and were always expected to be cautious of their movements. Their words and actions needed to reflect their holiness before Christ Jesus our Lord. Moreover, as the EARM spread, many confessed their sinfulness and churches rediscovered the tool of revival evangelism.

5.3.3 Challenges Facing the Spread of EARM among ACK Followers

On the last objective, the study concludes that corruption, gospel of prosperity and doctrinal conflict in the church were some of the challenges facing the spread of EARM among the followers. The study also concludes that challenges in EARM movements is basically based on personality differences, ethnic biases and lack of understanding of what the Christian faith is all about. Similarly, based on the qualitative data from the interview with the church vicars, EARM leaders and EARM members the study generally

concluded that major impediments against the evangelism role of the EARM among its followers were corruption in the church because the current nature of the churches which was more of a place of business than worshipping place, corruption also caused leadership wrangles for the resources.

5.4 Recommendations

From the findings of the study, the following recommendations can be made:

- a) The study found out that EARM got spread mainly through convention with the intention of spreading the gospel in the area. It was also found that during such meetings the components of evangelism such as evangelism, prayer and fellowship are championed. The researcher therefore recommends that the diocese through the bishop should arrange for larger and regular conventions in the region so as to bring more souls to Christ.
- b) The study also found that EARM taught on salvation of Jesus Christ and the spread of Christianity among the non-believers. It also emphasized on commitment to Christian discipleship and centrality of Jesus Christ. The researcher recommends that all fellowship meetings should be under the parish vicar's leadership. Speakers at these meetings should be scrutinized to ensure that only those capable of giving sound Biblical teaching are allowed to speak since the gospel is meant to bring people to God through hearing the word of God. It will also give people an opportunity to share what they know with others to create unity in the church.

- c) While investigating challenges facing the spread of EARM, the study found out that leadership squabbles were at the heart of the divisions within the revival movements in the diocese due to corruption, gospel of prosperity and doctrinal conflict hence resulting to estranged relationship among leaders and at its worst, causing schism. The study recommends that the church should take a firmer control of the revival movement. This type of control would invalidate the need for hierarchical structures within the Movement.
- d) The study also found that there were doctrinal misunderstanding between the churches and the EARM leaders and the conflict of interest amongst the EARM leaders themselves. The researcher recommends that a Standing Committee of Synod should be appointed by churches as a commission to investigate the cause of misunderstandings and conflicts between the Revival Fellowship and the Church. The committee should also come up with an appropriate conflict resolution mechanism. There is need to bridge the doctrinal gap between EARM and ACK. All preaching and teachings within the church should conform to its formularies like the historic creed, Book of Common Prayer.
- e) Another challenge that faced the spread and evangelical role of EARM was laxity in discipline among the church members and poor adherence to EARM doctrines and practices. The author recommends that the ACK church's doctrines should be made clearly known to church members and EARM members who should indeed adhere to ACK doctrines who is their host to avoid unity in diversity. Any teaching or preaching by church members must be based on the historic creeds,

the Book of Common Prayer and on the thirty-nine articles of faith. The teaching on salvation by grace alone should be emphasized, but the details of Christian living should be a matter of individual choice. Christian tolerance should be practiced by all. From time to time, convention should be arranged drawing people together for spiritual refreshment from all over the diocese and under the supervision of the bishop.

5.5 Suggestions for Further Study

This study contributed significantly to the body of literature on the contribution of EARM to evangelism among the Anglican Churches in Kisumu Central Archdeaconry. The study has established existing links between the spread of EARM, EARM theology and EARM beliefs and practices on evangelism and the challenges EARM faces in the Anglican Church. The study, therefore, recommends further research on:

- a. Corruption as a cause of conflict in the EARM within ACK in Kisumu Central Archdeaconry.
- b. Other archdeaconries within Maseno South Diocese on the same.

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Appendix I: Tentative Budget

ITEM		UNIT MEASURE	QUANTITY	COST/UNIT (Ksh.)	TOTAL (Ksh.)
Writing Paper		Ream	1	400.00	400.00
Photocopy					
	Research proposal	Pgs	200	3.00	600.00
	Project report	Pgs	400	3.00	1,200.00
	Research Tools	Pgs	1,200	3.00	3,600.00
Printing					-
	Research proposal	Pgs	40	15.00	600.00
	Project report	Pgs	400	15.00	6,000.00
	Research Tools	Pgs	1200	15.00	18,000.00
Typing					-
	Research proposal	Pgs	40	30.00	1,200.00
	Project Report	Pgs	80	30.00	2,400.00
	Writing Pens	Pgs	20	20.00	400.00
	Telephone Costs	Ksh			5,000.00
Data analysis				30,000	30,000
Binding					
	Research proposal	Pcs	7	80.00	560.00
	Project Report	Pcs	5	300.00	1,500.00
Traveling		-	-	-	5,000.00
Allowances					
	Research assistants	Man/days	10	1,000.00	10,000.00
Miscellaneous		-	-	-	5,000.00
Total					90,060.00

Appendix II: Questionnaires for Church Members

This questionnaire will be used to collect data from ACK members about their experience on the contribution of East African Revival Movement on the spiritual growth of Anglican Church in Kisumu Central Archdeaconry. Kindly answer all the questions to the best of your ability in the spaces provided after each question. The information will be treated with confidentiality and will only be used for research purpose.

Shade as appropriate and any writing should be legible and in the space provided

Section A: Demographic Information

Parish: Shaurimoyo Akado Alango

Age: 15- 19Years 20-25Years 26- 30Years 31- 35Years 36Years and Above

Level of Education: Primary Secondary Tertiary (College/University) Others (Specify) -----

Gender: Male Female

Marital Status: Single Married Divorced Separated Others (Specify)

Position in Church: Vicar Lay reader Member Youth Others

(Specify) -----

Section B: Historical development of EARM

1. Have you heard of East African Revival Movement in the Anglican Church in your parish? Yes No

2. If yes, where did East African Revival Movement first originate? Rwanda Kenya Uganda Don't know

3. How was it established in the Anglican Church in Kisumu? By missionaries
 through conventions through ACK bishops Don't know

4. From your experience, who were the pioneers (the first people to be converted into the movement) in your parish? Name them: (a).....
(b).....(c)..... (d).....

5. How did members of the ACK react to its establishment in Kisumu and Nyanza Province as a whole? They: - accepted it readily opposed it completely
 opposed and later embraced it don't know.

6. Has it played any role in the Anglican Church in Kisumu as a revival group? Yes
 No

Give reasons for your answer.....
.....

Section C: Contribution of EARM Theology

7. Does the EARM teach about salvation of Jesus Christ? Yes No
If yes, which among these do they emphasize? Centrality of Jesus Christ
 salvation in Christ Commitment to Christian discipleship None All

8. Does EARM have its own set of acceptable beliefs (doctrines)? Yes No
If yes, which are some of these (a)..... (b).....
(c)..... (d).....

9. Do these beliefs resemble those of the ACK? Yes No Don't Know

10. Do Anglicans suffer any form of hostility with EARM? Yes No

If yes, what causes this poor relationship? Explain.....
.....

11. What has so far been done to curb this vice in the Anglican Church?

.....

Section D: Contribution of EARM beliefs and practices on ACK

12. Which of these are practiced by EARM? Evangelism Public confession of sin

Law on dressing code Interdenominational worship/ prayer

13. Which type of confession do you believe in?

Public confession of sin Private confession of sin Both None

Give reason for your answer.....

14. Would you reconcile with someone if they confessed a sin they committed against you?

Yes No Don't Know

15. Do all members of ACK practice public confession of sin? Yes No

Give reasons for your answer

.....

16. In order to claim salvation, would you rather go for public confession? Yes No

Give reason for your answer

.....

Ecumenism is the practice whereby Christians of different denominations come together for conversation, common mission, or formal agreements.

17. Does ACK teach about ecumenism? Yes No

18. Does ACK get involved in interdenominational fellowship /Prayers? Yes No

If yes, why is it important?
.....

19. Do you think the steps taken by the church in teaching about ecumenism are sufficient?

Yes No

Give your reasons

20. Has EARM brought any positive changes to ACK within the parish? Yes No

Explain your answer

SECTION E: Challenges facing the spread of EARM

21. Have there been any conflicts in the church?

Yes

No

22. If yes, what kind of conflicts have you witnessed?

Leadership conflict

Doctrinal conflicts

Conflicts in church management

23. Do you think conflicts in the church affect the spread of EARM?

Yes

No

24. What are some of the challenges (if any) ACK has experienced as a result of EARM's role in the church? Explain.....

25. How have these challenges been handled by the church?

Section F: Evangelism

26. Do you ever pray? Yes No

27. If yes. How do you pray?

Personally As a group

28. How often do you pray?

Once a day Twice a day weekly others; specify.....

29. What is your most preferred time of prayer?

Early Morning During the day At Night All the above

30. Each time you pray, do you have a specific reason why you pray? Yes No

If yes, specify.....

31. Do you read the Bible?? Yes No

32. How often do you read the bible?

Daily Once a week Once a Month Rarely

33. When do you read the bible?

In Church Before praying When I need encouragement

34. Why do you read the bible?

35. Do you participate in religious services? Yes No

If Yes, specify

36. How often do you participate?

- Daily Weekly Monthly Occasionally

37. Why do you participate in the above service?

.....

38. To whom do you offer the above services?

- Pastor/Priest Disabled Orphans Widows/widowers
 Others (Please Specify).....

Appendix III: Interview guide for the clergy and EARM leaders

This interview will be used to collect data from ACK members about their experience on the contribution of East African Revival Movement on the spiritual growth of Anglican Church in Kisumu Central Archdeaconry. Kindly participate to the best of your ability. The information will be treated with confidentiality and will only be used for research purpose.

SECTION A: DEMOGRAPHIC INFORMATION

Parish: Shaurimoyo Akado Alango

Gender

- Male
- Female

Age

- Less than 30 years
- 30-50
- Above 50 years

Duration in the service

- Less than 3 years
- 3-7 years
- More than 7 years

Level of Education: Primary Secondary Tertiary (College/University)

Marital Status: Single Married Divorced Separated Others
(Specify)_____

Position in Church: Vicar Lay reader Member Youth

Others (Specify) _____

SECTION B: Interview Questions

1. What does the Anglican Church/ EARM base its evangelical teachings on?
2. Who teaches the word of God to members of the ACK?
3. In which forums are the members taught?
4. Do all members attend such forums? Yes { } No { }
If no, why do some not attend such forums?
5. What is the response of the members to these teachings?
6. What role does EARM as a revival group have in the church?
7. Apart from EARM, are there other revival groups in the ACK in your parish?
8. If yes, do these revival groups work as a group or as factions within the church?
9. Give reasons for your answer in 8 above.
10. In your view, which of these EARM contributions differ with those of ACK?
 - Evangelism
 - Public confession of sin /reconciliation
 - Ecumenism
11. Do these practices affect the members of ACK in any way as far as their spiritual growth is concerned?
12. What are some of the challenges you experience in carrying out your duties as a vicar/ EARM leader in the parish?
13. How do you handle them?
14. What are the challenges facing EARM in the area?
15. What are some of the hindrances to evangelism as a result of EARM?

Appendix IV: Focused Group Discussions for ACK Church Members

1. What does the Anglican Church/ EARM base its evangelical teachings on?
2. Who teaches the word of God to members of the ACK?
3. In which forums are the members taught?
4. What role does EARM as a revival group have in the church?
5. Apart from EARM, are there other revival groups in the ACK in your parish?
6. If yes, do these revival groups work as a group or as factions within the church?
7. Do these practices affect the members of ACK in any way as far as their spiritual growth is concerned?
8. What are the challenges facing EARM in the area?

Appendix V: Research Permit

THIS IS TO CERTIFY THAT:
MS. ELIZABETH AKINYI OMER
of KENYATTA UNIVERSITY, 0-40100
Kisumu, has been permitted to conduct
research in Kisumu County
on the topic: CONTRIBUTION OF EAST
AFRICA REVIVAL MOVEMENT ON
EVANGELISM IN THE ANGLICAN CHURCH
OF KENYA, KISUMU CENTRAL
ARCHDEACONRY, MASENO SOUTH
DIocese, KENYA
for the period ending:
5th September, 2018

Permit No. : NACOSTI/P/17/12788/18689
Date Of Issue : 7th September, 2017
Fee Received :Ksh 1000



Elizabeth Akinyi Omer
 Applicant's Signature

Galena

Director General
National Commission for Science,
Technology & Innovation

CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA



National Commission for Science,
Technology and Innovation
RESEARCH CLEARANCE
PERMIT

Serial No.A 15632

CONDITIONS: see back page

Appendix VI: Research Authorization Letters



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471;
22-11349,3310571,2219420
Fax: +254-20-318245,318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/12788/18689**

Date: **7th September, 2017**

Elizabeth Akinyi Omer
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Contribution of East Africa Revival Movement on evangelism in the Anglican Church of Kenya, Kisumu Central Archdeaconry, Maseno South Diocese, Kenya”* I am pleased to inform you that you have been authorized to undertake research in **Kisumu County** for the period ending **5th September, 2018.**

You are advised to report to **the County Commissioner and the County Director of Education, Kisumu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kisumu County.

The County Director of Education
Kisumu County.

**MINISTRY OF EDUCATION
State Department of Basic Education**

Telegrams: "schooling", Kisumu
Telephone: Kisumu 057 - 2024599
Email:
countyeducation.kisumu@gmail.com



COUNTY DIRECTOR OF EDUCATION
KISUMU COUNTY
PROVINCIAL HEADQUARTERS NYANZA
3RD FLOOR
P.O. BOX 575 - 40100
KISUMU

When replying please quote

CDE/KSM/GA/19/3A/V.II/109

11th September, 2017

TO WHOM IT MAY CONCERN

**RE: RESEARCH AUTHORIZATION
ELIZABETH AKINYI OMER
PERMIT NO. NACOSTI/P/17/12788/18689**

The above named is a student at Kenyatta.

This is to certify that she has been granted authority to carry out research on "*Contribution of East Africa Revival Movement on Evangelism in the Anglican Church of Kenya, Kisumu Central Archdeaconry, Maseno South Diocese, Kisumu County, Kenya*" for the period ending 5th September, 2018.

Any assistance accorded to her to accomplish the assignment will be highly appreciated.

EUNICE A. OUKO
For: COUNTY DIRECTOR OF EDUCATION
KISUMU COUNTY



THE PRESIDENCY

MINISTRY OF INTERIOR AND COORDINATION OF NATIONAL GOVERNMENT

Telephone: Kisumu 2022219/Fax: 2022219
Email: ckisumucounty@gmail.com

COUNTY COMMISSIONER
KISUMU COUNTY
P.O. BOX 1912-40100
KISUMU.

Ref: CC/KC/ EDU/ VOL.III/114

Date: 11th September, 2017

All Deputy County Commissioners
KISUMU COUNTY

RESEARCH AUTHORIZATION: ELIZABETH AKINYI OMER

Reference is made to a letter from the National Commission for Science, Technology and Innovation no. NACOSTI/P/17/12788/18689 OF 7TH September, 2017 on the above underlined subject matter.

The above named is a student of Kenyatta University. She has been authorized to carry out a research on "*Contribution of East Africa Revival Movement on evangelism in the Anglican Church of Kenya. Kisumu Central Archdeaconry, Maseno South Diocese, Kenya*". The research period ends on 5th September, 2018.

Kindly accord her any assistance that she may need.


M.A. MAALIM
COUNTY COMMISSIONER
KISUMU COUNTY.

Copy to:

Elizabeth Akinyi Omer
Kenyatta University
P.O. Box 43844-00100
NAIROBI.