THE ROLE OF THE YOUTH IN EARM FROM 1938-2016: A CASE OF THE ANGLICAN DIOCESE OF BONDO

BY

Carolyne Adhiambo Adhola

This dissertation is submitted in partial fulfillment of the requirements for the award of Masters in Theology from St. Paul's University

May 2017

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Supervisor 1: Rev. Dr. Emily Onyango

Supervisor 2: Prof. Esther Mombo

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DECLARATION

This dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution. I agree that this dissertation may be available for reference and photocopying, at the discretion of St. Paul's University.

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Abstract

Globally and locally, the youth constitute a greater percentage both in churches and in non- religious circles. In the 21st century, Protestant churches have experienced mass exodus of the youth to charismatic and Pentecostal movements. The EARM was a movement began by the vibrant youth within the Protestant Church in Ruanda. The movement has been experiencing mass exodus of the youth charismatic movements in the 21st century. The aim of this research was to analyze the role the youth played in EARM from its inception in Nyanza and particularly in Bondo and also try to find out the allegation that it appears that the youth have been withdrawing from the same Movement. The research was conducted in what was then central Kavirondo which is today known as Siaya County with specific reference to ACK Bondo Diocese. The research was based on written and oral narratives where by old members of the EARM were interviewed; the leadership of the EARM was also interviewed. The youth who were saved but were not members of the EARM were also interviewed. Some clergy of the Anglican Church were also interviewed. The research discovered that EARM was initiated by vibrant youth who have now grown old. Their nature and legalism pushed the youth of new generation away from the movement. The research also discovered that there was need for another revival to change the world views of the EARM members and the youth so that they can be able to work together. This could be achieved through theological training, attending conferences, seminars and initiating vibrant programmes that attract the youth.

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Abbreviations & Acronyms

ACK - Anglican Church of Kenya

CMS - Church Missionary Society

CPK - Church of the Province of Kenya

EARM - EARM

UNICEF - United Nations International Children's Emergency Fund

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CHAPTER ONE

1.0. Introduction

The EARM was a protestant spiritual movement which was initiated by young energetic men with the aim of reviving the church of Christ in Ruanda in 1920s and 1930s. The EARM then spread to East and Central Africa. The aim of the EARM was to bring spiritual redemption to Christians who had become luke-warm in their spirituality. In 1938, EARM reached Nyanza and found a place in a center called Maseno which was an Anglican center. The movement was an initiative of youth who have currently grown old. It is also important to note that there was another revival in the 1960s called Eastern Africa Reawakened Revival. Musoke and Baddu (2016:xi) reckons that The Eastern Africa Reawakened Revival hinges on the determination of spiritual parents to walk the way, being zealous in repentance, ardent in prayer, and obedient to the Holy Spirit. However, this dissertation focused on the EARM which seemed not to attract the youth anymore because of their conservative nature, rituals and practices. This posed a concern because Kenya is a youthful country. There has been a mass exodus of the youth from the main line churches where the EARM was planted, to Pentecostal and charismatic movements. The research choose to use the Revival movement but not fellowship because a movement is a group of people working together to advance their shared ideas which in this case the spiritual ideas whereas a fellowship is a friendly association with people who share one's interest. This dissertation therefore analyzed the role the youth played in the establishment of the EARM in Nyanza from 1938 to the present. This was achieved through oral narratives from different groups of people in Nyanza. The research was conducted among the Luo speaking people in the ACK Diocese of Bondo which has been hosting the EARM Convention center (Ramba) to the present.

1.1 Background to the research

Mills (1984:3) comments that, "while every day in the West, roughly 7500 people in effect stop being Christians, everyday in Africa roughly double that

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number become Christians...". Isichei (1995:1) provides statistics that the expansion of Christianity in twentieth-century Africa has been so dramatic that it has been called 'the fourth great age of Christian expansion'. She adds that according to much quoted, if somewhat unreliable, statistics, there were 10 million African Christians in 1900, 143 million in 1970, and there will be 393 million in the year 2000, which would mean that 1 in 5 of all Christians would be an African. In this projection Galgalo (2012:52) reckons that if numbers are anything to by, these figures are sure indication that there can be no doubt that the emerging Christian world will be anchored in the Southern continent". He also observes that Christianity in Africa is vibrant and pervasive. Christianity is increasingly becoming a way of life for most Africans of East, Central, South and West Africa, (Galgalo, 2012:1). In Kenya, approximately 70% of Kenyans are Christians (38% Protestant, 28% Catholic); about 25% are adherents of indigenous religions; 6% are Muslim (East Africa Living Encyclopedia).

The Demographic UNICEF Data of June 2016 state that some 1.1 billion adolescents aged between 10 and19 years today make up 16% of the world's population.

The data also tried to bring out the similarity between the definition of the terms 'youth' and the 'young people' as conceived differently in various parts of the world. The two terms most commonly refer to adolescents and young adults between ages of 10 and 24. Adolescents describe those between 10 and 19 youth describes those between 15 and 24. Young people can be used to describe either grouping. Despite these commonly used categories, countries often used different distinctions, and 'youth' can include people up to ages of 29 or 35 (Demographics UNICEF Data June, 2016).

Youth is thought to be a transition stage between childhood and adulthood, but it is a very challenging period of time when many significant life events occur and decisions are made.

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According to Demographics UNICEF Data 2016, youth between ages 15 and 24 is 1.1 billion. Youth therefore constitute 18 % of the global population. Geographically speaking, the largest population of youth is concentrated in Asia and Pacific. Approximately 60 per cent of youth live in Asia; 15 per cent live in Africa; 10 % live in Latin America and Caribbean; and the remaining 15 % live in developed countries and regions (Demographics UNICEF Data of June, 2016).

Alex Awiti and Bruce Scott in their report of the Kenya Youth Survey describe Kenya as a very youthful country. They assert that the median age is estimated at 19 years, with about 80% of Kenya's population below 35 years. To a very large extent, the two authors agree that Kenya's youth is defined as individuals between the ages of 18 and 35. The youth also identify themselves first based on faith and tribe (Awiti & Bruce, 2016:1). This therefore determines the shape of the country's future and the future of the Church in Kenya and for this study, the future of the EARM which is part and parcel of the Anglican church of Kenya (ACK).

Currently, many teenagers and youth in their 20s and 30s are not going to church leave alone participating in church activities. The reason is that today, the religion of the youth is expressed differently from that of older generation, from watching church services on TV and online, to listening to gospel music…the reasons for dropping out of the church seem to be highly interrelated. The young people who choose to disconnect perceive the church as irrelevant because they sense they are unaccepted and their needs are neglected (Wakhisi, 2014:1).

John Karanja an author in Kevin Ward's book notes, that by the mid-1930s, thousands of young East African Christians had received Western education in mission - founded schools (Ward, 2012:143). However, in the 21st century, there appears to be an alienation of the youth from the EARM. It is from this context that the researcher sought to fill the gap by analyzing the role of the youth in the EARM with special reference to Bondo- Nyanza.

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1.2 Thesis Statement

This thesis analyzed the role of the youth in the EARM. The thesis is borne out of two facts. Firstly, the engagements of youth in EARM and secondly what appears to be an alienation of youth from EARM.

1.3 Research Objectives

- To analyze the History of the EARM.
- To analyze the role of the youth in the EARM from 1938-2016.
- To evaluate the impact of the youth on EARM from its inception.

1.4 Research Questions

- What is EARM?
- What role did the youth play in the establishment of EARM?
- What impact did the youth have on EARM?

1.5 Research Justification

There are a number of reasons that make the study important. First, it was meant to help the church to understand the facts that created problems between the EARM and the youth and enable the church to reconcile the two groups to come together to serve in harmony. Secondly, it showed the agency of the youth; thirdly, it showed the contributions that were made by the youth during the establishment of the EARM. Fourthly, the study was to add knowledge of the EARM and the youth in the field of theology and religious studies.

1.6 Scope of the study

The research was conducted in ACK Bondo Diocese area situated in the headquarters of Bondo Sub- County. Bondo is a town in Siaya County. It is the

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largest town of the County. It is located 50 kilometers west of Kisumu, the Provincial capital of Nyanza. Bondo forms a town council with a population of 157,522 (Statistical Abstract, 2015:11). Bondo was therefore an important site for the study because the first EARM convention center was established in Ramba in bondo location in 1942 from Maseno[1]. Ramba remained the convention center for the EARM in Nyanza today. It was a place holding an important annual event in the life of the EARM members, what is known as "Ramba Day'.

Even though there were individuals from other denominations who were attracted the EARM in the area, the study focused on the Anglican Diocese of Bondo because it was where the first convention center was established at Ramba pastorate. Ramba was also a critical place for accurate History of the role the youth played on the EARM because the Church was planted by the youth among them Shadrack Adem. The study also focused on the Anglican Church because, the EARM in Nyanza and in Bondo largely identified with the Anglican Church.

1.7 Literature Review

Literature on the EARM has been recounted in general using different approaches focusing on the demographics of the youth globally and locally, some scholars had written about the youth and the church focusing on their participation on different areas.[2] Some scholars had also written about the EARM focusing on

[1] The story is told by William Okello Aliwa who witnessed the establishment of EARM in Ramba in 1942.

[2] Patricia St. John, *Breath of Life: story of Ruanda Mission*, The Norfolk Press: London, 1971; Joe Church, *Forgive them*, Hodder & Stoughton Ltd: London, 1966; Kevin Ward, *The East African Revival: History and Legacies, Ashagate, 2012;* Kevin Ward*, 'Tukutendereza Yesu: The Balokole Revival Movement in Uganda'*, in Z. Nthamburi (ed.), From Mission to church : A Handbook of Christianity in East Africa, *Nairobi: Uzima, 1991:* Derek Peterson, *Ethnic patriotism and the East African Revival: a history of Dissent, C. 1935-1972*, Cambridge University Press: USA, 2012; F.B. Welbourn & B.A Ogot, *A place to Feel at Home: A Study of Two Independent Churches in Western, Ashgate, 1966*; J.N.K. Mugambi, *A church come of Age*: *Fifty Years of Revival in the CPK Diocese of Embu 1942-1992, Nairobi; Kenya, 1992;*Elizabeth Isechei, *A history of Christianity in Africa: from antiquity to the present, Great Britain: London, 1995.*

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different topics such as how it was began, how it spread from Ruanda to different parts of the East African countries, its characteristics, others have written about agency of the women, its leadership, its challenges with the entire church, however, no literature has been written about the role the youth played in EARM in Bondo- Nyanza from its inception to the present time. The reason is that most of the literatures that have been documented about the EARM and the youth were the works of the white missionaries; therefore it was the work of the white missionaries that has always been acknowledged but not that of the youth (young African's).

It is significant to review all the arguments and explanations regarding the EARM because they have come from diverse intellectual positions. This section therefore reviewed some of the historical books on EARM and the role the youth played in the movement and in the Anglican Church which was interrelated with the EARM. It also reviewed journal articles and texts about the youth in terms of demographics both globally and locally. Some literature which asserted that they had been massive exodus of the youth from the church or what appeared to be alienation of the youth was also reviewed.

Patricia St. John (1971:15) the Archbishop of York begins with a question, "Where did it start? If 'the blood of the martyrs is the seed of the church', then East African territory is a field richly sown". He asserts that "the dawn had broken and no power could turn it back. Twelve years later Pilkington was struck down, but before he died revival had swept the land, and he had left his legacy in the hands of the Baganda (the people of Uganda) - the Bible in their own language" (St. John, 1971:15).

Joe Church (1966:22) explains the experiences of two men who were sent by God from Uganda to help at Gahini in Ruanda in the time of need. Joe Church affirms that the two young men who joined him starting the movement were Yosiya Kinuka and Rev. Blasio Kigozi who were newly ordained. Even though Kinuka

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and Kigozi did commendable work at the inception of the EARM, the History of their role and impact as young people then, has not been documented.

Lang-ford Smith emphatically argues that, as so far as human origins can be indicated, revival began with the longing of an African and a missionary for clearer witness in the church to Jesus as Saviour and Lord. He adds that the missionaries were soon joined by others. The early days were marked by periods of prayer, fasting and confession, sometimes in isolation, sometimes in the Movement of the few who shared their burden (Smith, 1954:77).

Welbourn and Ogot (1966:28) narrated how the EARM landed in Nyanza and how it spreads to Ramba in Bondo where the first convention center for the EARM was established, by who and when. Welbourn and Ogot assert that, the EARM reached Nyanza from Uganda in 1938. Several teams of the Uganda Revivalists visited Maseno in that year. This was under the leadership of Dr. Joe Church of Rwanda and Dr. Norman Green who was a Medical Officer in charge of Maseno Hospital between 1930 and1945. A strong centre of Revival was established in this spiritual home of the Anglican Church in Nyanza. It was from Maseno that the Revival Movement spread to Ramba Under the leadership of few Africans who had been converted in 1938.

By 1944, the group which numbered 2,000 was organized in small armies led by the faithful disciples. The armies toured the then Bondo Division of Central Nyanza, moving from market place to market place, they were preaching and witnessing using megaphones made manually. They were asking their critical listeners "straighten the crooked paths" (Welbourn & Ogot, 1966:28, 29). It is significant to acknowledge that from Maseno to Ramba, the major work in the establishment of the revival center was done by young men who had been trained at Maseno. Finally they were to be sent to go and evangelize the community. This points out the critical role played by the young people, which went untold in the EARM.

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According to Welbourn & Ogot (1966:10), the leaders of the EARM understand it as a Movement which starts from critical awareness of sin and involves public confession. Their preaching followed the same direction. The leaders' emphasized acceptance of salvation from sin by 'the blood of Jesus Christ'. The converts were 'letting Christ into their lives' and their incorporation into a fellowship of prayer, Bible-reading and mutual encouragement which tends to dictate their behaviour and to live little to individual responsibility.

The movement was established between 1930 and 1945 at Maseno. The Movement engulfed some parts of western Kenya. The main aim of the Movement was to strengthen the old religious links between Nyanza and Uganda that had been forged at the beginning of the century. The young Africans who were at Maseno School got converted and took the initiative of spreading the gospel of salvation by the blood of Jesus from Maseno to Ramba pastorate. They insisted on 'being saved by the blood of Jesus' and that people who accepted Christ were to confess their sins publicly (Welbourn & Ogot, 1966:28).

Derek Peterson describes the characteristics of the newly converts in the revival Movement reckoning that, the newly converts believed that their belongings were as saved as they were, meaning that the non-converts were not to share with them their properties because of contaminating such belongings with sin. The converts never allowed their properties for example, chairs, cups and clothes to be shared by the non- converts. The older men and women who got converted and joined the EARM refused to hang pictures on their walls because they thought that would lead them to sin. They argued that light cannot mix with darkness as Paul puts it in his second letter to the Corinthians *"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? What does a believer in common with unbeliever? What agreement is there between the temple of God and idols? …" (2 Cor. 6.14-16).* They also refused to take part in funerals, even for their own nuclear families. The converts argued that the dead should burry themselves as Jesus said. *"But Jesus*

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told him, "Follow me, and let the dead burry their own dead' (Matt.8:22) (Peterson, 2012:141).

Revival from its inception in Nyanza attracted young and energetic people, including Mathew Ajuoga who was converted in 1948 at the age of 23 years and joined the revival Movement, later became the Bishop. Ezekiel Apindi even defied the Luo culture and established a home as young man before marriage. This was unheard of in the Luo culture. Lawi Obonyo, Kefa Usenge, Ishmael Noo, and Musa Amoke among others were attracted by the love of God which was evident among the brethren. They were empowered in different ways by the EARM. The young men were allowed to give their testimonies, they were given opportunity to go out and evangelize the society. People like Mathew Ajuoga got opportunity to join St. Paul's theological College (Welbourn & Ogot, 1966:31).

Peterson, (2012:144) reckons that Samwel Ayany was converted in 1956, when revivalists organized a convention at Maseno with 10,000 people in attendance. After conversion, Ayany came to see the past as darkness, not as a source of inspiration. At a convention, he testified that "I knew that I was walking only by the light of the tiny lamps I had made for myself". Ayany was a young and energetic school teacher of his time, he evangelized his area in Oware village in the then Bondo location.

Maseno (2015:29) reports that the East African *Balokole* (saved ones) has been said to be the most famous movement of renewal within the Protestant churches of East Africa. She explains that the *Balokole* (saved ones) revival grew out of Rwanda mission, which was a conservative evangelical wing of the Church missionary society (CMS). It was through the spiritual movement between the English doctors and African orderlies in Rwanda which led to the emergence of the revival that spread to other countries in East Africa.The movement was mainly the young people's initiative. Maseno alludes to this fact by confirming that a young leader Kosiya Shalita, a Tutsi from Ankole was among the group, who later was ordained the Anglican Bishop of Ankole.

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Sundkler & Steed, (2000:865) asserted that the spread of the EARM in different parts of Kenya particularly in Western Kenya and more specifically in Nyanza could be attributed to the railway men who spread the gospel through evangelization as they moved from station to station as employees. The men stood confessing their sin in public and at times crying, asking for forgiveness.

Derek Peterson (2012) describes East African revival as a Christian conversion Movement that began in northern Rwanda in the mid and 1930s. He has also traced the History of EARM which was an evangelical movement that spread through much of eastern and Central African. Peterson has also argued that the converts of EARM offered a subversive reading of culture, disavowing their compatriots and disregarding their obligations to kin. He also argues that the book casts religious conversion in a new light: not as inward reorientation of beliefs, but as a political action that opened up novel paths of self-narration and unsettled the inventions of the tradition.

Sookhdeo (2014:296) the autobiography of Archbishop David Gitari has written about the Revival Movement narrating when and how the Movement began and the impact it had on different groups of people. He observes that the EARM that began in Rwanda in the early 1930s and spread to places like Uganda, Kenya and Tanzania made great impact between 1930 and 1970 however; he argues that the Movement needs to be revived because he considers the Movement as having lost its momentum due to its introvert nature and legalism. He also argues that the revival Movement seems to have lost its influence in evangelism. Sookhdeo further explains that initially the revival could meet for Movement and spiritual encouragement; members would go out to evangelize and to encourage members of the church who appeared to be lukewarm Christians. The lukewarmeness was seen in the behaviour of Christians and church leaders. Immorality and drunkardness was the order of the day among Christians and Church leaders . According to Sookhdeo this is no longer the practice (Sookhdeo, 2014:296).

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Elizabeth Richards (1906-1956): asserts that some small boys namely; Onduso, Odindo, Owiti and Orao who were the sons of Luo chiefs came from the Friends' Mission Kaimosi to be the first pupils at Maseno School. The chiefs being heathen had no idea on education even though they were given opportunity to send two boys each to the boarding school...later Maseno became a base of Christian influence because the young boys were sent by the missionaries to go out in the villages to teach what they knew and evangelize the whole village (Richards, 1956:16). It is important to point out that the four boys' witnessing and evangelism to different parts of Nyanza gave birth to East African Revival centres in many parts of Central Nyanza.

Mugambi (1992:57) talks widely about the EARM in his book, A Church Come of Age from Embu context. He also focuses on the challenges between the youth and the Movement in general. He explicitly highlight some of the reasons why there seems to be lack of the youth in the Movement today. Some of the challenges he highlights are fashion, teaching and preaching among others. On Fashion Mugambi says that Revival movement in particular, has serious norms about fashion. He further argues that, some Christians think that the New Testament can be used as a manual which instructs believers, in a minute detail, on how to behave and how to dress. Mugambi concludes that fashion has changed considerably in every culture since the first century. He emphatically says that, moreover, the dressing is greatly influenced by climatic.

Mugambi addresses the challenges facing the youth and the EARM in general and also brings in the name of Bishop Obadiah Kariuki as one of the pioneers of the EARM in Kenya, there has been no historical documentation on the role and impact of Obadia Kariuki on the EARM even though as a youth he was the first person to convene the first EARM in Kenya at Kabete at the age of 34 in 1937, (Obadia, 1985:47).

Mugambi observes that the Revival Movement members tend to insist on the maintenance of the fashion which was set by the missionaries according to the

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way they dressed in Europe and North America at that time. Mgambi argues that missionaries have changed their fashions from time to time. He gives an example of Uganda women who have maintained Victorian dress since it was introduced by the missionaries in the 1870s. According to Mugambi, "Some Christians have insisted that women should dress according to Paul's instructions in 1 Timothy 2:9-15. However, letters are valuable for the principles they specify, but not for specific instructions. Mugambi explains what Paul meant by his letter". He asserts that the principle in Paul's letter was that one should not be over dressed in public. He argues that the principle should apply to both men and women. He therefore concludes both the Church and the EARM ought not to make rules which appear burdensome for any group of the congregation (Mugambi, 1992:58).

On the issue of teaching and preaching, Mugambi argues that it is important to ensure that those who are involved in preaching are properly trained for the purpose. He also argues that not everyone who professes to be a Christian is able to preach well, the assumption that has been embraced by the EARM members. He advocates for the church to make arrangements for all those involved in preaching duties to be guided in preparing for the sermons according to the prescribed readings in the lectionary (Mugambi, 1992:58). However, the revival members are not guided by the lectionary but by the gospel of the season.

Most of the literatures on the EARM discuss how it was begun, the reasons why it was begun, the challenges the movement faced among other factors. However, there has been no record of the role the youth played during the inception of the EARM. Elizabeth Richards, (1956:16) argues that there were young boys who began school in Maseno and later were sent to go to the village to evangelize the community. The argument is that it was these boys who began the work of the revival Movement in Nyanza but their role and impact went untold because the History was documented from the missionary perspective who could hardly acknowledge the work of Africans. The thesis focuses on documenting the role

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and impact the youth played researching on the historical roots of the establishment of the EARM.

The mission of the CMS was to found a station at Maseno in Luo country seventeen miles North of Kisumu. In 1907, at a meeting of representatives of Protestant missions at work in the lake area of Kenya, it was decided that the Luo 'should be regarded as the special sphere of the CMS (Welbourn & Ogot, 1966:21).

The development of the Anglican Church in Nyanza region can be analyzed by focusing on different mission stations which were opened by the missionaries. The main aim of the missionaries as they were thinking of opening various mission stations were to be used as a tool for evangelism, training centers hence propagating literacy in Nyanza. Richards (Richards, 1956:18) writes, "What vision these had! They had known the Kavirondo people as they were a pathetic, suspicious and uninterested. The young men were taught all skills – carpentry building, printing, tailoring, telegraphy, clerical work etc" The main aim of Bishop Tucker and J.J Willis when they were establishing the church was evangelism to be achieved through education. Through education evangelism would be effective. Henry Venn's theory of 3s: self –supporting, self- propagating and self-governing and the theory of 3Rs: reading, writing and arithmetic. Such approach would create a stable and sustainable African Church.

Even though some scholars like Elizabeth Richards and other scholars attribute the development of the Anglican Church in Nyanza and the spread of the EARM to the white missionaries. It is important to point out that the major work of evangelism and establishment of churches which later became the first EARM centers in different parts of Nyanza was done by the first four boys who attended Maseno School, mainly the sons of chiefs; Reuben Omullo, Jacob Ochola, Mathew Onduso and Peter Osare.

The first church was planted by the students who were the first candidates for baptism in 1910 after several years of preparation. The first people to be baptized came from different parts of Nyanza. Isaya Aloo from Sakwa and Daniel Odindo

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from Asembo. Andrea Owiti and Yona Orao from Kisumu, Joel Jagaro and Samwel Alaka from Seme. Ismael Noo from Yimbo and Yona Omollo, Zakayo Ojuok and Enoka Oloo from Bunyore. The chiefs from central Nyanza attended the service (Rabong'o, 1983:21).

The students used various methods of evangelism to attract the youth and the old alike. For example, they used agriculture which was also very prominent in the curriculum of the school as a tool for evangelism. The students had the farms where they did practical farming using the right methods of farming. Through the lessons they learnt from agriculture, the students went to the villages and taught new farming methods and they also introduced new varieties of crops. All the students had demonstration farms. Whenever students went back to their homes, their farms attracted people. They used this as an opportunity for evangelism. The students also helped the old women in the old women's farms as a means of inviting them to attend the church services (Hay, 1976:100).

To attract more youth, the first boys also formed a choir to sing at festivals and funerals. This attracted young people who finally joined the school because they wanted to be like the youth. It was the first students (Reuben Omullo, Jacob Ochola, Mathew Onduso and Peter Osare) who helped in establishing several churches in the interior parts of Nyanza (Onyango, 2006:97). The aim of Maseno School was therefore to provide an all round training body, mind and soul…Maseno graduates like Alfayo Odongo used bricks laying and building skills to build schools and churches and to expand the territory of the church (Hoehler-Fatton, 1996:36).

Maseno became a normal school whose main aim was to train teachers. It was linked to several other schools in the district. The out schools were elementary and bush schools most of them founded on the catechetical classes. They were the main centres of evangelism in the villages, later the centers became strong revival movement centers. Maseno School focused on training teachers for these schools. The teachers were Godly inspired teachers who were respected and honoured in the community. This approach led to a big movement towards Christianity.

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Samwel Alaka was among the students sent from Seme to the new school. Through Samwel's work, a day school was established, whose aim was to teach the fundamentals of Christianity through reading and writing (Hay, 1976:99).

The youth also helped the missionaries in their itinerary. Yona Orao one of the seniour boys became Miss Edith Hill's tour guide. Miss Hill said that, Yona pointed out to her his home along a thickly populated ridge saying, "You English people are doing a very wrong thing. You are educating us boys and leading us to Christ but you are doing nothing to our girls. In all that mass of huts there is not one Christian girl whom I can marry. Are we to be only half Christians? What will our children be like" (Richards, 1956:25).

The youth therefore played an important role in the initiation of girl's education in Nyanza. Their impact was evident when Ng'iya girl's was started as a School for girls and training center for women in different skills of life. The vision for girl's School was attributed to a young man called Yona Orao whose provocative statement triggered Miss Hill in their itinerary. Even though it took some time to get a boarding School for girls, there was an attempt for the girls to begin learning the language and they also began a practical class for sewing. Finally, the girls as well as the boys helped in evangelism.

Ezekiel Apindi a great church leader who devoted his energy and his intellect in serving God in Nyanza. The work Apindi accomplished testifies itself. It was because of Canon Apindi that the EARM centers and the Anglican Church flourished among the Luos of Nyanza. Apindi was the figure who initiated majority of the Churches in South Nyanza which remained strong revival centers. By 1944, he had established over fifteen churches in Siaya District and a similar number in South Nyanza. Hardly any church which he initiated failed. Apindi should be remembered as a young person who played a vital role over against his colleagues. He relied very much on the assistance of Maseno, the head office of the Anglican Church in Nyanza then. (Ogot, 1963:4).

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Apindi defied the luo culture and tradition. Ogot aptly says that Apindi met opposition from every possible direction even from the parents. He violated the tradition of the elders by establishing his home as a bachelor. However, according to the elders, a bachelor to set up a new home was a great offence which resulted in severe punishment. However, Apindi was fully convinced that to change his people would mean entire rejection of whatever bad customary law that the elders had enacted (Ogot, 1963:7).

Next to church work, Apindi devoted his time in starting schools. He emphasized on the education of girls. He started an equal number of schools in both central and south Kavirondo. Some schools which he founded such as Ng'iya, Sawagongo, Ogande and Pe-Hill became secondary schools of which remained girls and boys high schools. In his own village in South Nyanza there emerged many graduates and lecturers in the university than any district. This indeed testifies how deeply concerned he was with the growth of schools and fighting illiteracy. It was from this area that the first Kenyan African lady lawyer came – Mary Okaka (Ogot, 1963:6). All the schools Apindi began became the big Anglican churches and stronghold centers for the EARM.

Apindi played a significant role in the establishment and development of the EARM and the Anglican Church. The underlying factor was the kind of preaching and teaching he carried out. This was because Apindi had gone to school and received education. Education is therefore a very important tool for evangelism. For the role and impact of the youth to be felt in the EARM and the church, the youth need proper education on ministerial work.

Even though the work of Ng'iya mission station was attributed to the white missionaries, there was need to point out that both young men and women in Luo Nyanza also played a very significant role in the development and establishment of the station and the school which later became a center for EARM up to today.

Luo women recaptured their dignity, got opportunity for leadership and reconnected with some aspects of their past traditions through establishment of

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the Christian faith and mission work. The women participated in the leadership and establishment of the church. The Luo women used their Christian faith to challenge some of the ideas and rituals from Luo Religion and culture, which had contributed to their empowerment (Onyango, 2006:87).

Miss Fanny Moller moved to Ng'iya in October, 1923 and began the work amongst Luo girls and women which has continued ever since and grown into a prominent Girl's boarding School and Training College for Elementary teachers, it is important to take into account that men, women and girls in Siaya District (central Kavirondo) also contributed to the building of Ng'iya Girl's School. According to Richards, "Most of the builders were members of the church and all belonged to the district. Chief Ng'ongo gave several trees for the roof and the general structure, men and women who were members of Ng'iya church also gave timber, and the women and girls cut and brought the grass for thatching; (Richards,1956:44).

Since girl child education was not regarded by the Luo men, Apindi was accused of forcing girls to go to school; this was because the parents of the girls thought their girls would never get married and brings them wealth (Okaro-Kojwang', 1989:8).

The spirit of evangelism by the young people and the role they played in reviving the Church was way back before 1938. However, the fact that the writers of the work on the Church were white Missionaries, they neglected the role and impact of the work done by the young Africans. For example, Ezekiel Apindi began evangelism in Ng'iya area in the Central District of Siaya. Apindi moved to South Nyanza and established churches and schools that remained important even to date. It was from Ng'iya mission which gave birth to the Diocese of Bondo after ninety-four years. Apindi was a young man who had not married defied the Luo cultural practice by establishing a home before marriage. It was Ng'iya mission station which became the home for the East African brethren in Nyanza.

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Towards the end of 1913, Apindi started evangelism in Alego and the neighboring localities. He considered it significant to start among his own lineage whose customs, traditions and ways of life were conversant. Before the actual evangelism he allocated a place on the slopes of Ng'iya hill to act as a centre from where the gospel would spread to neighbouring places. This was a common phenomenon with early missionaries of the African continent. The place was favourite for a church and a school. From the place one would see Maseno, the only school which was existing in the province then, which had been started some seven years ago i.e 1906. It was started under a tree, locally known as 'Ober', that was where he started his first church which later on became a permanent place for future development into a large educational institution in the country. Apindi named the place 'Ng'iya', meaning visible from all directions. At Wagwer not far from Ng'iya, Shadrack Auma and Jeremiah Ndunga, who were former pupils at Maseno School began a Movement meeting and became members of the new church (Ogot, 1963:6).

In 1919, the next mission station was opened at Ng'iya. The C.M.S. felt that Ng'iya was a favourable place situated at the centre of Luo speaking peoples as compared to Maseno station. They argued that the mission would serve the Luo community in a much better way. Chief Ng'ong'a of Alego donated the land on which the station was to be built (Nzioka, 1986:45).

The revival movement came to western Kenya from Uganda through Rwanda. The revivalists were led by Dr. Joe from Rwanda. Maseno being the mission station and headquarters of the Anglican Church then, revivalists visited Maseno and captured Dr. Norman Green who was the medical officer in charge of Maseno hospital. It was from Maseno that the EARM came to Ramba. When EARM arrived in Ramba in Bondo location, it advocated a new life in Christ. Eventually the Injili sect (*a faction which separated from EARM because doctrinal differences)* was faced by fierce opposition (Rabong'o, 1983:48). The main aim of the EARM was to awaken the spiritual seriousness of those who had been saved

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and bring in to the fold those who had not been saved and also to strengthen the church spiritually.

The establishment of Ramba Church which became the convention centre for the EARM to date has always been attributed to the white missionaries according to Elizabeth Richards, however, the truth was that the practical work of evangelism and the establishment of Ramba church and revival centre was done by the first young men who first studied at Maseno School. Rabong'o (1983:20, 21) gave credit to Shadrack Adem who by coincidence as a young man escorted the chief of his area, Adhola Odindo to witness the baptism ceremony at Maseno. Shadrack eventually refused to go back home after baptism. Instead, he decided to join Maseno School. After studying at Maseno, Shadrack finally became the pioneer of Ramba Church as teacher-evangelist in Asembo Location. Later, he became the founder of Ramba Church which was expanded to Ramba Parish which has remained the central meeting place for all the EARM brethren in Nyanza. They meet once in a year, the convention has been known as "Ramba day". Other students also became founders of other churches. For example, in 1912, Alfayo Odongo Mango a Maseno student founded a church at Musanda Hills. In 1913, Mathayo Onduso a Maseno student became the first Christian chief in Gem Location. Through his Christian influence he managed to begin a church at Ulumbi in Gem location which has also remained the center for EARM to date. Yona Omolo who was also a student at Maseno school and later trained as a teacher began a church in Yimbo Location a place called Ugwena and he also build a chapel near Yala River. Yona as a young man did a splendid work by training local preachers in Yimbo location. He also taught them how to read and write. The young men taught by Yona became the missionaries within their locality and established churches and revival movement centres.

Ramba Church from time immemorial has remained a renowned Church and the EARM Convention centre in ACK Bondo Diocese. Shadrack Adem and Mariko Tindi who became the first teachers of the church, ensured that through their efforts, a mud walled house was erected to be used as a church. However, the

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contribution of the missionaries could be realized in 1919 when Archdeacon Walter Owen visited the church and brought with him some builders to complete the church. It is important to point out that even the builders brought by the missionaries were also young African men namely Benjamin Oriambo, Yusuf Rwaka and Andrea Wambi. Shadrack Adem's main aim for establishing a Church at Ramba was to remove 'Maranda' in the lives of the Luo people of Bondo so that people could turn to Christianity. 'Maranda' was a Luo word which means full acceptance in traditional life. However, Shadrack was faced with numerous challenges of explaining Christianity and its philosophical meaning and concepts to the people who had perceived Christianity as a destructive religion brought about by the white missionaries to ruin the lives of the poor Africans in the rural areas (Rabong'o, 1983: 28).

Ramba became the headquarters of the EARM in Nyanza. People from all parts of Nyanza gathered at Ramba for a convention. The EARM members referred to themselves as "jolalruok" (*fellowship brethren)* they finally became known as "Joremo" meaning those who have been washed by the blood of Jesus Christ. In the movement each member was to give a testimony as to how the Lord Jesus Christhad sustained him/her. If the person had indulged in any form of sinful act, he/she was to confess it publicly. It was mandatory for a person to remember when he / she was born and tell the congregation (Barett, 1973:112).

When the Movement arrived in Ramba even non Christians got saved. However, some Christians ran away and joined the Movement. The first converts in Ramba Parish were young men and women. The fire of the revival in Bondo area was attributed to the following young men and women: Gad Nyang'wara, Agneta Awino from Lwala church, Esau Rabong'o, Gladis Odila from Saradidi church, Wilson Owiti, Obadha, Harun Obudho, Jeconia Okello and Judith Odero from Siger Church, Ishsmael Osodo and Dorsila Abor from Ndwara (Rabong'o, 1983:50). Okaro-Kojwang' acknowledged that many young people impacted the lives of the people through witnessing and evangelism. He attributed the establishment of the EARM to both young men and women.

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The EARM maintained that salvation and spirituality were rooted in the respect among the brethren. The EARM members understood salvation as a form of a new birth or spirituality. Their emphasis was on new birth and they held that for a man and a woman to claim that he or she was saved, every man and woman must be born again. They argued that the new birth was based on accepting Jesus Christ as a personal savior. The secret of new birth was laid on the blood of Jesus Christ whom the revivalists claimed to shed his blood to save the whole world. The revivalists held that the blood of Jesus was able to wash all the sins away from the saved person hence making him or her spiritual. They also believed that so long as one accepted Christ as his or her personal savior then all the sins were forgiven (Rabong'o, 1983:49).

The revivalists attacked the churches complaining of being headed by those who were not saved and that church elders were polygamists. They also complained that the Church was full of heathen who were smoking cigarettes, pipes and drinking alcohol. The church was in danger. The revivalists preached the gospel of heaven and hell. According to the revivalists, salvation was a ticket to heaven. However, going to heaven was only meant for those who accepted Jesus as their personal savior while those who did not accept Christ as their savior were destined to hell. The revivalists also held that a saved person who accepted Christ as a personal savior and born a new must stand and confess his/ her sins in public. Public confession was the measure of spirituality (Rabong'o, 1983:49).

There was much resistance because many people did not want to join Christianity. Indeed, some of the community members wondered why the young boys decided to join the religion of the strangers. Despite these young men continued propagating the gospel by preaching. Rabong'o (1983:49) notes that the young men organized Sunday services under trees or in the open air. Here, large crowd gathered to hear the word of God.

Even though there was resistance and numerous challenges in doing evangelism, the number of evangelists kept increasing. In the second half of 1916, there were more young men who wanted to work as evangelists who were ready to help

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Shadrack evangelize the whole of Asembo Location. The evangelists were boys from Maseno who had completed their training. The group comprised of Mariko Tindi, Mathayo obonyo, Gad Nyang'wara, Isaka Obonyo and Elija Owade. Isaka and Elija evangelized the whole of Omia area and founded a church at Kandaria, Mathayo evangelized Kanyingoro and founded a church at Nyagoko. Mariko evangelized Kanyakala and Kabondo clans and founded a church at Mahaya, and gad Nyang'wara evangelized Kochieng', kanyikela, Kakia and Kanyingoro and founded a church at Lwala (Rabong'o, 1983:30). All these churches founded by the young men are the backbone archdeaconries of the current ACK Diocese of Bondo same time, they are the major Revival Movement centres that form the Bondo District Revival Movement.

1.8. Methodology

In this thesis the researcher used the case History of members of EARM, the youth who are saved but not members of the EARM and the church leaders' life histories and their EARM experiences as a way of getting the historical roots of the EARM. In this way, the researcher got the information about the future of the EARM. It illustrated the youth's engagement with EARM and the entire Anglican Church in Nyanza and particularly in Bondo. The case method enabled an in-depth investigation of some of the historical roots and also the study of several factors at work in the EARM within the Anglican Church in Nyanza. The researcher also used the youth narratives to illustrate their agency, work, capacity and capability. However, this thesis goes beyond that. It illustrated the youth's engagement with the EARM and the entire Anglican Church in Nyanza and Bondo in particular. The case was used as a way of studying the History of the EARM and studying an aspect of the historical contribution of the youth in the establishment and development of the Anglican Church in Nyanza and in Bondo. Data was collected mainly from primary sources which included; oral narratives through unstructured questions, which enabled the people who were interviewed to speak about their life experiences. The narratives of the men and women, young and old were formidable resources in analyzing the Revival movement.

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The researcher also attended the Bondo district EARM meetings both a participant and an observer. As a participant, the researcher was there as a worshipper having been brought up in the same movement and her spirituality and theology was influenced by the EARM in her youthful days. As an observer, the researcher was to distance herself from deep engagement to an analytical researcher. The researcher evaluated and analyzed the activities of the members in view of understanding it from within.

1.9 Conclusion

The chapter gave the thesis background, stating the thesis statement. It also highlighted the objectives, research questions. Justification of the study was equally described. The scope of the study was highlighted and certain related literature was reviewed in line with the objectives of the study, and finally the methodology was used to achieve the objectives outlined.

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CHAPTER TWO

THE HISTORY OF THE EARM

2.1. Introduction

The History of EARM has been recounted in different ways but its relationship with the youth in relation to the role the youth played in the movement has not been documented. However, it is difficult to tell the history of the EARM without bringing in the Anglican Church in Nyanza. This is because the first EARM centers were founded in the already established Anglican Churches like Maseno. This chapter first described the relationship between the Anglican Church in Nyanza and more particularly in Bondo focusing in Ramba pastorate and the EARM[3]. This was because for one to understand the EARM in Nyanza, the Anglican Church in Nyanza must be part of the history. The EARM in Nyanza found its existence in the Anglican Church largely. The stories in this chapter were narrated by the two EARM District team leaders (William Okello Aliwa and Albeta Wasonga) who were the pioneers of the movement in Nyanza and in Bondo region.

Before the researcher embarks on the history of the EARM, it was important to describe the relationship between the EARM and Anglican Church of Kenya particularly in Bondo.

2.2. The relationship between the EARM and the Anglican Church of Kenya-Nyanza; Bondo

At the inception of the Anglican Church in Nyanza and EARM and their spread to other parts, the youth played a major role and made a great impact through evangelism and witnessing. Rabong'o (1983:28) affirms this fact by testifying about Shadrack Adem who evangelized the area by talking to people, teaching them the word of God and influencing them to become Christians…his fellow

[3] The stories were recorded between March and April 2017. The interviews were conducted in Dholuo by the researcher using a question guide. There were two different question guides; one was for the EARM members and another one was for the youth who are saved but not members of EARM. The interviews were translated by the same researcher.

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youth were attracted by the way Adem explained the concept of the new religion; they also admired Adem's behaviour and his dress code (Rabong'o, 1983:228, 30). The reason for focusing on the EARM and Anglican Church is because, the two are interrelated. The white missionaries first came to Western Kenya from Uganda. They found a place at Maseno which was a station for Anglican Church. It therefore, implies that the Anglican Church provided a soft landing for EARM. All the EARMs convention centers in Nyanza and Bondo in particular are situated in the Anglican churches. The EARM centers comprise of various small EARM fellowship groups from the local churches coming together to advance the spiritual ideas of the EARM.

2.3. The description of the Relationship between EARM and the Anglican Church

One of the seniour *leader (to mean who witnessed the coming of missionaries with the idea of EARM in 1930s)* of the EARM in Bondo, Okello Aliwa describes the relationship between the EARM and the Anglican Church in Nyanza and more particularly in Bondo in these words:

> When the Revival came to Western Kenya from Uganda through Dr. Joe Church, it first landed in Maseno in 1938 where Dr. Norman Green was working as a Medical Officer and it was also the centre for the Anglican Church in Nyanza. From Maseno, the EARM spread to Gobei where they was a man called Ishmael Noo. It was from Gobei that revivalists separated into different factions because of misinterpretation of the scripture. One faction of Noo believed that when you are saved Christ kills all the human desires or the desires of the flesh were to die. His group formed what was known as *"par jolendo"* meaning the brethren's mat. In this mat, both men and women were allowed sleep together. The other faction which opposed the idea of "par Jolendo" then separated and moved to begin their fellowship at Ramba pastorate in 1942 which also became a strong centre for the EARM up to today. Ramba as Anglican Church was started by a young man called Shadrack Adem after he had been trained at Maseno School and sent to go and witness and evangelize the locals. The relationship is therefore the kind of integration between the Anglican Church and EARM which implies that the EARM founded a place to propagate and witness the gospel. The relationship is that the EARM is a spiritual movement

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> that has been within the Anglican Church in Nyanza. Although the movement has experienced challenges leading to different separatist groups due to power struggle and misinterpretation of the scripture, the original form of EARM has always remained in the Anglican Church. Even though some denominations have since joined the EARM, it has remained a strong movement in the Anglican Church.[4]

Okello narrated that as Maseno became a home for the EARM in 1938 in the hands of Joe Church when he came from Uganda and joined Dr. Norman Green, Ramba also became a spiritual home for many youth in 1942 when the movement first landed in Ramba. It has remained the EARM strongest center to date. Ramba has also remained one of the pillars Archdeaconry of the ACK Diocese of Bondo. The face of EARM today is full of elderly men and women but lack the young energetic people who can be referred to the youth. The EARM also lack proper structures that can help in pursuing the vision and mission of the EARM.

2.4 The history of EARM (EARM): By William Okello

I was born in 1920 in Maranyona Village. My father was called Aliwa Agot and the mother was Hanna Ouma. I went to school at an old age. In 1934, I started going to school at Mbeka sector. I joined baptism class in 1932. In 1937, I was baptized. I dropped out of school in 1936 and went to be a fisherman at Ndeda/ Oyamo Islands for one year, returning to school in 1939. In 1940, I accepted the Lord Jesus Christ while singing a song *"Yesu in Miheroa" "*Jesus you loves me" as I was on my way to inform my aunt about the death of my step mother.

William Okello narrates the history of EARM asserting that Dr. Green brought EARM in Nyanza in Maseno in 1938. Ishmael Noo then joined EARM at Gobei at brought the revival in Gobei in Bondo area. This was after Noo and his group accepted Jesus Christ as savior. William reports:

> Shadrack Adem began Ramba Church after training at Maseno. He also says that Ramba EARM center was started in 1942 led by Oyola who later died of leprosy. After Oyola's death, Musa Amoke took charge in 1948. When Musa Amoke took leadership of the East

[4] William Okelo Aliwa, interview with the researcher,14th April 2017, ACK Maranyona

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> African Revival Movement, the rules of the EARM became difficult and strict. That was the genesis of the alienation of the youth from the Movement. For example, there was no putting on shoes except *'akala'* the Luo traditional shoes. Amoke argued that Christ who they were following led a simple life. It was life of poverty and chastity. He also argued that western Christianity was different from salvation *(kwo)*. He also argued that women should keep short hair to avoid attracting men. Okello argues that, that was contrary to the scripture since apostle Paul taught that it was men who should keep their hair short while the women were to cover their hair. Even though Amoke made the EARM rules strict, it was during Musa Amoke's era as EARM leader in Ramba center, when Canon Ongile got saved as a young man and also joined the EARM.[5]

Even though the rules became very strict in the movement and there were a lot of separations and mass movement of the youth from the EARM, some youth decided to remain in the movement and continued reviving the church from within. Okello says:

> Most of the young people of my age whom we joined EARM with who did not want to detach from their families and at the same time did not want to be corrected left the Movement. Some did not want to be separated with their other wives because they were polygamists. The condition during that time was that a man had to be a husband of one wife and a woman was to be legally married to one husband. It was a difficult decision to make because as Africans, the strength of man was pegged on how many wives one had. A Luo man married to one wife was not allowed to be a leader and was also not allowed to speak in the presence of other men. When the men went out to celebrate a beer party, all men who were not polygamists were not allowed to sit near the door. The Luo men argued that 'If such a man gets information of the death of his wife, he was likely to jump and break the beer pot and spoil celebration'. They argued that such a man will simply know that his only wife was dead whereas a polygamist would take time to ask "you are talking of wife number what?"[6]

Okello asserts that EARM shaped the life of many young people. He cites that most of the retired bishops, some of them a live and some dead were products of the EARM. The EARM taught them the truth and they stood by the truth. Such

[5] William Okelo Aliwa, interview with the researcher on 14th April, 2017

[6] William Okelo Aliwa, interview with the researcher on 3rd March, 2017

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bishops and many clergy who were strong members of the EARM condemned injustices which were done by the previous governments. Church leaders such as Festo Olang', Alexander Muge, Henry Okulu, David Gitari among others were the strong members of the EARM who stood firm and spoke on behalf of the people. Some of them were executed because of their stand in the light through condemning sins of the nation. According Okello, these were young men at the time the EARM was becoming popular in various parts of Kenya. They were nurtured by early revivalists. They joined EARM as young men and stood for the truth of the gospel as Church leaders.

The EARM across East Africa believed in monogamy which was propagated by the missionaries during colonial times. Some similarity in EARM include; keeping short hair among the women, the practice of equality when it came to confession of sins among others.

2.5 The history of EARM: By Albeta

I am Albeta Odera, I was was born in 1938 in Gem Kathomo in Siaya County , my parents then migrated to Asembo Wang'arot and settled at Gobei in Bondo Sub-County. I was born to the late Elekia Asudi and Lorna Warinda. I got married to Boaz Wasonga of Wagoma village in Bondo Sub- County in 1954. I did a church registration in the same year at St. Stephen Church Cathedral in Nairobi. In August 1956, I got saved and joined the EARM in Nairobi as a young woman in her teens. Culturally she I was married off by my parents because they wanted wealth.

I appreciated the EARM and I also confessed that the Movement shaped my spirituality as a young woman in my teens. The EARM as a fellowship *(Lalruok)* which began at Gahini by the people like Yosiya Kinuka and Blasio Kigozi was meant to help awaken the Christians from sin. Musoke and Baddu (2016:58) alluded to Albeta asserting that "Brother Kigozi, a youth worker then, on his official trips around Uganda, was staying in the brethren's homes and noticed that most of the brethren were spiritually cold in many aspects- family prayers were

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no more; wrangles among brethren were rampant, especially between married couples and others had financial debts."

The EARM which I joined in Nairobi had a lot of compassion to the youth who joined the movement. The youth played a significant role in nurturing other youth who joined the EARM in Nairobi. Among the youth were Jonathan Dickson from Taita, John Mwangi who later became an Archdeacon in the Kajiado in 1970s. Dickson and John had older women teaching the young women. The EARM fellowships were not restricted to members only. Even those who had not confessed Christ were allowed to attend the conventions, even the fellowships. Many young people got saved in the EARM fellowships. The young people were corrected in love and they never felt offended. The public confession of sins was done willingly. The members would then sing *"Tukutendereza Yesu"* meaning "We praise you Jesus", as they welcomed the repentant sinner in the EARM fellowship as a member. The members had a policy of praying to those who did public confession of their sins. The public confessions were not to make the story of the day. It was each member's spiritual burden to pray for the members who indulged in sin. There was no gossip among the EARM members; they practiced the art of sharing what they had as members using Acts of the Apostles model, '*They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and prayer… All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as they had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favour of all the people and the Lord added to their number those who were being saved (Acts.2:42-47).* The youth did a lot of mission work and evangelism which brought newness in the church of Christ. Many Christians were attracted by the lifestyle and love of the EARM members[7].

During 1950s and 1960s when I was still new in the EARM, some young people used to keep their hair without covering. Some young ladies also used to dress in

[7] Albeta Odera, interviewed by the researcher at St ACK St. Mark's Orengo, 7th March, 2017

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a way that would not look presentable according to the EARM rules but, their dress code and hairstyle never formed part of the sermon in the Revival fellowships. Preachers were preaching the gospel of Christ. Finally the young people would change their dress code and hair style without being condemned.

In 1983, when my husband and I went back in the village from Nairobi, I joined EARM in Bonde Center which was situated in church in Ramba pastorate in the Diocese of the then Maseno South headed by the late Bishop Henry Okullu. I met men and women, boys and girls in the Movement. The revivalists had love and compassion. The only difference between the EARM in the urban set up and that in the rural was that the EARM members in the rural were passionate about personal testimony whose central focus was confessing that you were to be washed by the blood of Jesus. The EARM members in the rural were also passionate about confession about the sin of adultery. This was the genesis of the young new converts who had not grown salvation withdrawing from the EARM slowly by slowly.

When the youth in the EARM gave their testimonies about their personal life and personal walk with Christ, some elderly members would boldly stand up and comment on the young people's way of giving testimonies. Such comments demoralized the young people within the movements.

Albeta narrated a case of what happened to her daughter in-law Marceline who received Christ at her youthful stage and joined the EARM. One day when her daughter in-law stood to give her testimony, she was met with a rude shock when one of the old ladies interjected her with the "*Tukutendereza Yesu*" song. After the song ended, the woman ordered Marceline to sit down and these were her words, "the youth do not want to walk in the blood. That is not our culture, you must learn to confess the sins you have indulged in throughout the week". It was such an embarrassment to the youth who attended the fellowship and many of them decided to vacate the movement and just became church members. Albeta says that her daughter in- law vowed never to attend any EARM fellowship. From 1990s to 2000, the EARM experienced mass exodus from the youth. But the few

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who persisted and never cared about the elderly members comments have tried to act as agents of change to the church and society and to the movement itself.

The EARM seemed to have lost its saltiness because in the 1950s, to the 1980s, the brethren used to keep the secrets of all the testimonies. The obligation of the members was to offer prayers to different people with their different testimonies. The testimonies were made prayer items and once *"Tukutendereza Yesu"* had been sung, it was an assurance that the sins were forgiven and such a person reconciled with God. Today it is contrary some of the testimonies are used as stories by some EARM members. Testimonies are also used for gossip. This has resulted in members shying off from giving their testimonies openly in the EARM fellowships.

The problem that has been experienced between the EARM and the youth was that of forcing the youth to give public confession all the time they attended the fellowship. Albeta says that testimony is personal and if someone felt like not talking about his or her experience with God, then the person should not be condemned or judged to be sinful.

2.6. The history of EARM: A case of Rev. Canon Jacob

The Rev. Canon Jacob Obare was born in July 14th, 1938 in a place called Usenge in Bondo Sub-County. His father was called Justin Oduma and the mother was called Catherine Maduri. His father died when he was five years old. He was a third born in a family of five. Both parents were staunch Christians who married in the church but they were not born again Christians. Canon Jacobs mother could not allow him to go to sleep without praying.

Canon went to school and later as a youth started working with railways but he could not go his house after work without passing by the church to offer a prayer. He says, "I dedicated that life of prayer to my mother Catherine who taught me

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how to pray."[8] Canon narrates that his colleagues and neighbours knew that he was a born again Christian.

In 1968, February 18 on a Sunday, Canon committed his life to Christ. This came as a surprise to many because it was known by everyone around him that he was a born again Christian. He joined the EARM in 1968 as a youth of thirty years of age. However, he had attended the EARM fellowship before getting saved because of influence from some youth who had received Christ earlier. Canon emphatically says:

> During my first days in the EARM fellowships, their words never pleased me but the words cautioned me and reminded of my old life and how I could put my life in order. The old EARM members had a lot of condemnation. EARM members were not allowed to put on shoes. They argued that shoes were put on by sinful people. They advocated for simplicity. Members were also not allowed to keep dogs. They argued that dogs were shameless creatures because they could begin mating before people and took time so EARM members were prohibited from rearing dogs. When a daughter of an EARM member conceived outside wedlock the parents who were members of the EARM were to be *"keto tenge"* put aside and were stopped from fellowship. I got annoyed with that act because the EARM were not concerned with the man who impregnated the lady. As youth who had just joined EARM, we were not allowed to read the bible; however, being denied to read the bible did not stop me from joining Emmaus Bible College by correspondence. When I finished my course and got ordained in the Anglican Church, the EARM members who did not allow me to read the bible all became proud of me, so I remained a youthful priest in the EARM until today.[9]

Canon have a strong belief that the future of the revival is becoming brighter and brighter because he argues that the kind of strictness that the elderly members of EARM used to have is being swept away. He says that Revival team members who are referred to as *"Jotene"* the owners of revival had become tired and are ready to work with those who are still energetic. The youth who are working class

[8] Rev. Canon Jacob Obare, Interview with the researcher in the Ack Bondo Cathedral Church in April, 2017.
[9] Rev.Canon Jacob Obare, Interview with the researcher in the Ack Bondo Cathedral Church on 14th April, 2017.
"Keto tenge" this word means putting a side especially when a person does a horrible mistake.
"Jotene" Luo word those who feel that they are the owners or those who possess something.

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though few in numbers in the movement but have got new methods of evangelism which is changing the movement from inside have been incorporated in the EARM. The youthful members who are in EARM have been allowed by their members to join theological training. Even though some of the EARM elderly members believe that priests and bishops are not born again Christians, they believe that their youthful members when become ordained remain born again priests. They proudly say that even EARM have priests who are saved.

Rev. Canon also believes that the future of the revival is bright because revival was a Godly inspired mission began by zealous youth; so there is no way it would die. He argues that the few youth who were in the EARM had decided to change the situation of EARM from above, working with *'Jotene'* the owners or team leaders in consultation. According to Canon the youth in the EARM had began a new wave of evangelism where by the elderly were involved by being technical advisers while the real work was done by the young people in the EARM. This approach brought back more youth in the revival. The young leaders invited their colleagues at work place to come and facilitate in the EARM seminars. This influenced some youth and youth have started perceiving EARM positively. Even though the elderly do not participate during the session, their joy was that the youth recognized their presence and carried on with their advice. This was a clear indication that as time elapses, the youth would leadership roles in the EARM in Bondo District. Finally the change would possibly extend to the whole of Nyanza region and to other parts of the country.

Rev. Canon Jacob observes that there have been a lot of changes within the EARM. The fact the EARM members have partially accepted dancing during worship was one of the great changes witnessed in the EARM today. In fact, it was sinful for the EARM members to shake their body during worship. The EARM members argued that dancing was evil. According to the EARM members, dancing was meant for traditionalists as they perform different rituals.

The fact that *'Jotene'* (the owners of the revival movement) who used to own *'Lalruok'* (Fellowship) and used the Movement as personal properties have

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decided to work with the youth is a sign of a brighter future of the movement. Just as EARM was began by the youth who were zealous and wanted to bring spiritual newness in the church, through experience, the movement is moving toward those earlier days because the youth who are within the movement are changing the status quo within the EARM slowly by slowly.

The few youth in the revival movement are playing a significant role of reaching out to the young people with the gospel; they organize evangelistic missions and practice the social gospel to the needy Christians. All the changes happening in the EARM is because the world is not static, culture is also dynamic and the EARM culture of conservativeness is also being transformed by the transforming world. Some of the youth within the EARM are engineers, doctors, teachers and all classes have taken the initiative of creating a new wave of leadership.

The impact of the youth in the revival is felt because they have decided not to condemn the elderly because of their status quo but to work together with them as technical advisers, something that is appreciated by the EARM team leaders. The role played by the youth in the EARM points to a very bright future of the EARM. The youth within the EARM have decided to mobilize the youth who are not saved to be attending the EARM conventions. They provide free transport for any youth who would like to attend such conventions. For example, they have been mobilizing funds through the revival centers for the transport to take both members and non-members of the EARM to a convention in Kapsabet in August 2017. This is a new wave of incorporating both members and non-members of the EARM. The youth in the EARM are using Jesus' approach of seeking for the lost.

2.7. Conclusion

In the chapter, the EARM leaders and members narrated the history of the EARM from its inception in Nyanza in 1938 and how the Movement reached Ramba in Bondo location in 1942. It also described the relationship between EARM and the Anglican Church focusing in Nyanza and Ramba in Bondo. It has also narrated some of the practical reasons and life experiences which led to a mass exodus of the youth from EARM.

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CHAPTER THREE

THE ROLE OF YOUTH IN EARM

3.1. Introduction

The history of EARM had recounted in different approaches but the role the youth played and their impact on preaching and evangelism remained untold. This had been so because most of the scholars who have written on the EARM have been white missionaries who only tried to acknowledge their fellow white scholars. This section will document the stories of the role played by the youth and their impact on EARM and the Church in terms of preaching and evangelism. It will mainly focus on their evangelistic zeal and their preaching. It will also explain whether the youth were attracted to the Revival Movement and what made them remain on the Movement. It will mainly provide oral narratives from different members of the revival who were youth at EARM's inception and youths who are in the revival movement now, the senior church leaders and the youths who claim to be saved but are not members of the Movement.

3.2. Preaching and Evangelism

Preaching and evangelism have been the core business of the EARM in Kenya and other parts of East Africa. It is argued that it was the initiative of those who were students at a theological school who began the fire of revival. The approach and skills the youthful students used from the inception of the EARM in Nyanza and its environs impacted the lives of many people. However, the role and impact of such youth have not been recorded. It is therefore important to highlight practical examples of the role and the impact of the youth in Nyanza and in Bondo, regions where the EARM set foot and yield fruits.

The youth of the earlier days remained in the EARM because of the kind of compassion they received from the elderly members. Rev. Oluoch acknowledges the love and compassion which compelled him to the EARM. He observed:

> I joined revival when I was only 20 years old after accepting Christ as my personal saviour. The love and compassion the brethren had for the young people like us could not

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> allow anybody come out of the EARM. The kind of sermons that were preached in the revival meetings were touching because they were about sin and forgiveness of sin. The kind of testimonies that were given during the fellowships, were glorying God's name since the testimonies were about the doings of God. The youth were encouraged to detach from sinful acts. The consequences of sin were talked about; the youth were cautioned by engaging in sinful acts. The youth organized missions, reached out with evangelistic and the act of brotherhood was experienced. However, as time elapses, there has been a great change in the types of the sermons that are being delivered within the EARM. The place of preaching has been taken over by the elderly members of the movement whose main aim has been to condemn the youth of their dress code, hairstyles and dancing in the church. As the young people who have been brought up in the EARM, we do not blame the elderly members of their preaching because most of them are illiterate; some just want to maintain the status quo and others are ignorant. As youth in the revival movement we have decided to bring change from within not without.[10]

The EARM's main aim was to reform the spiritual life of the Church. The EARM was critical of the moral and spiritual standard of clergy and Christians. The young boys who first attended Maseno School were the first evangelists.

An Anglican archdeacon called Ven. George Omil gave a brief history of his grandparents who pioneered the work of preaching and evangelism in Uyoma. He was brought up in the family of the EARM members. He said that he was attracted with the life of the EARM members. The honest life his grandparents and parents lived convicted him that the EARM was the best place to be in. The grandparents began ACK Ranalo Church. The grandparents started evangelism by donating the land where the first church was built. When the Church was build many people became Christians and joined the EARM which was directly in the church. The elderly members used their children who were youths during that period of time to join the EARM. The youth who were employed at that time did a lot of evangelism through good works in the EARM. One such kind of work was providing transport for non-saved brothers and sisters to a convention where many young people attended and left saved. He said as youth of his time, they did evangelism with other members of the EARM and many youth were attracted to

[10] Rev. Oluoch, interview with the researcher in ACK Cathedral Bondo, on 3rd March 2017

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their lifestyle of salvation, they accepted Christ and followed them. The youth were also given opportunity to lead church services; these were the factors which made the youth love the church and the EARM. The working class youth provided transport for their fellow youth whenever they were a convention at Ramba. The youth helped in the providing human resource during the construction of churches. Churches like ACK Ranalo, ACK Ogoya, ACK St. Mathews Ujwang'a among others.

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3.3. Arranged marriage

In the earlier days of EARM, the choice of a marriage partner was viewed both as a strong positive and negative aspects within EARM. Positively it was undertaken by the elderly in the movement. It served a purpose in the growth of the EARM. The finding of a marriage partner within the EARM was perceived as positive because both partners were known by the EARM members. The partners' testimonies were known by the members of EARM. The EARM gave spiritual, financial and moral support. The level of honesty and faithfulness among such couples were not questioned. The bride wealth was a collective responsibility of the EARM members from various EARM centers.

However, some of the youth within EARM did not buy the idea of arranged marriage. The idea made some youth withdraw from the EARM. Ven. Omil recalled how one day he differed with senior members of EARM when it came to his time of getting a marriage partner. In fact he asserts that getting a marriage partner has been one of the factors that contribute to the alienation of the youth from the EARM. In highlighting his history he said that, the elderly members of EARM approached him and told him about how he has been disciplined in the EARM and they proposed to get him a girl who was also in her youthful stage for marriage. The leaders of the EARM insisted that the girl had a good character. According to him, he was not for the idea because he wanted to get a marriage partner for himself. When the leaders insisted that it was their tradition that the EARM had to provide him a marriage partner, George decided to walk out of the

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EARM. This move affected young people in the EARM. Other youths also walked away from EARM. However, after getting a marriage partner, George decided to introduce her to the EARM Members.

3.4. Arranged marriage – A case of Eunice Atieno

I was born in 1973 in Bondo Location into a Roman Catholic family; I later began to engage with the EARM. I was evangelized by the Anglican Church and I began worshipping in the Anglican Church. I then joined the EARM at the age of 23 years old. The youth in the EARM during the time I joined engaged in mission and evangelism. Youths in the EARM, did evangelism, preaching to the young people. Many youth came to Christ during that period at the crusades. However, not many of the youths joined the EARM because they complained of the EARM conservative rules.

At the age of 25 years, that is two years after I had accepted Christ as my personal Saviour, the EARM members proposed to me a young man (name with held) to be my marriage partner. Due fear of what the members would say, I accepted. The EARM did all the marriage preparations. They joined hands with the man's parents and went for bride-wealth payment at my parents' home. After the bride-wealth, they started wedding plans. In the wedding Committee I engaged my work mates who were saved but were not members of the EARM. This did not make the EARM members happy but they kept it in their hearts. I looked for the bridal party but EARM members refused that such were sinful. Even though there was tension during preparations, things moved on.

On the eve of the wedding things turned upside down. I went to visit a hair dresser at night while the EARM members thought I had gone to sleep. With my hair covered in a red scarf, one of the women who were to take care of me as best maid told me to uncover my hair. When I uncovered my well weaved hair, the woman shouted, "*Satan*" which meant "devil".

The next episode on the wedding day was what made me quit the EARM immediately after the wedding. The EARM women washed my hair forcefully

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and covered my hair with a white head scarf. They also refused the cake cutting. The wedding cake which I bought to surprise the EARM members was not used. I felt humiliated and finally thought of going back to the Catholic Church but fortunately the priest in charge who was a woman walked with me, encouraged me and ensured that I remained in the Anglican Church. However, my husband remained in the EARM. My husband never lived a happy man after the wedding, with what happened during our wedding but, because he did not want to disappoint his elderly parents who had worked in the church as staunch members of EARM, he had to pretend that nothing was wrong. He lived a stressful life. Finally he got depressed and died after three years of our Marriage. I attached my husband's death to the humiliation they both received from the EARM. I remained testifying of the goodness of Christ but vowed never to join or be associated with EARM. The EARM members only implement the rules to the youths who are not their children. I had been in a wedding of a young girl whose parents were EARM members but the girl made her hair, she had flowers girls, the music was played and the maids danced and finally there was cake cutting. I therefore concluded that the rules of the EARM do not apply to all members and their families. It only applied to specific individuals who are vulnerable[11].

In the engagement between the youth and the EARM fellowship, there seemed to be lack of communication skills. There is also misunderstanding of scripture and poor interpretation of scripture among the current EARM members. They also lacked methodology of teaching. These are some of the factors that have contributed to the absence of the youth in EARM. The youth need to be heard, they also need to be involved in decision making organs, they also need to be given opportunities to do evangelism and preach the gospel just as the youth of the earlier days did. If the youth are denied all these chances, they seek chances in the Pentecostal churches where there is a lot of freedom.

[11] Grace Atieno, interviewed by the researcher in Bondo town on 14th March, 2017

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3.5. The EARM as a family – Rev. George Oluoch's story

Oluoch believes that the EARM had been a family to young people like him. He says that when he got saved as a youth of 20 years, he joined the EARM. He was welcomed by the brethren who treated him like their biological son. He found comfort within EARM.

Oluoch says:

> We used to go as a group of youth to revival fellowships because the EARM members practiced genuine love among the EARM members and even outside the spheres of EARM. Youth would always long for "Ramba day" which was an annual event. Even the youth who were not saved would go for Ramba day and through that a number of youth got saved in during such convention. When young people joined revival fellowship, they were nurtured by the elderly members. The youth were also guided on the issues of testimonies and this made the youth to love the EARM fellowships. When a young person was found in a mistake, there was a way he or she was to be corrected in love until the person would see the sense and repented. The EARM was a family, it didn't matter whether one was economically stable or challenged.[12]

At the inception of EARM, youth were attracted to EARM because the EARM members practiced equality in the sense that all members including the youth were involved in leadership positions and decision making plans. There were also no formal structures in EARM since election of leaders was not allowed. The members were spirit led by the Holy Spirit. This was remarkable because in the revival meeting, each voice was regarded as the voice of God. No one was allowed to comment or criticize the voice of God. In the meeting, the members would only sing a chorus of *"Tukutendareza Yesu"* meaning "We praise you Jesus). The youth had the opportunity to organize missions and conduct evangelism. The youth worked with the elderly to decide on where to plant the churches. The youth were also allowed by the elderly members to plant churches with the help of the church leaders and the Revival leaders. The earlier EARM leaders used to have a good approach of correcting the young people when they were found on the wrong. Every elderly member of the EARM acted as a parent to the young people.

[12] George, Interview with researcher in ACK Bondo Church House office on 03/3/2017

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Things seem to have changed with new technology and with coming of modernity and the aspect of individualism. The youth today hardly listen to the elderly people. Most youth today are not ready to be corrected. In the EARM fellowship, elderly men and women had sessions with young men and women, teaching Christian values. It was the same as Luo traditional culture where young men were brought together in *"duol"* a place meant for teaching the young men by their grandfather and in *"siwidhe"* where the girls were taught moral values in the society by the grandmother. However, with coming of technology, young people have access to other sources of information which are not Christian based. The youth today do not need be taught anything because most of the information is from social media and television, among others. Most of the EARM members have also become so individualistic in such a way that they no longer nurture the youth.

For example, in 2011, a young man accepted Christ during a church service at Bondo Cathedral Church. In the service there were members of EARM, who praised the Lord with the young man. As usual the EARM members remained after church service for their usual fellowship. The newly converted young man was invited to remain so that he could be welcomed officially in the fellowship. Two Sundays elapsed and the man reported to the priest in charge, that he could not continue with the EARM fellowship since a member (a woman) called him and told him that since he joined the EARM fellowship he had never 'walked in the blood' a language the young man claimed he did not understand. This implies that the culture of nurturing new converts in the EARM is no longer practiced. The love and compassion that compelled the youth in the movement had also been not demonstrated to them. In the recent past, there has been a vacuum that has made the youth to alienate from the EARM in terms of preaching and evangelism.

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3.6. EARM within the educational institutions an attraction for the young people

When EARM first set foot in Nyanza, it was embraced by the youth who had the opportunity to be in schools such as Maseno and Ng'iya. The youth had a close engagement with the EARM leaders. The youth were taught by missionaries such as Dr. Green was who also a medical officer at Maseno. They engaged with EARM leaders to stabilize the EARM. The aim of the movement was to spread the gospel of Christ and preach the salvation about the Cross of Christ and forgiveness of sin.

William Okello narrates the stories of how the young people from prestigious institutions such as Ng'iya and Maseno engaged in mission and evangelism. The young girls played important roles of teaching their own.

> He reckons that Abishag Opigo who was the first Ng'iya girl to pass the Elementary Teachers Examination in 1931. She continued to teach at Ng'iya and later went to Kisumu to teach in the CMS school. Ng'iya Church later developed to become a strong EARM centre. It is also important to highlight the work done by the young people like Ezekiel Apindi with reference to Ng'iya girls. Ezekiel Apindi who was regarded as notable student of Maseno because of his extra ordinary-evangelistic work which he began even before he joined Maseno School. Apindi founded Ng'iya Church and made it a base of spreading Christianity. Through the influence of Pleydell, a missionary, Apindi joined Maseno School and finally became a teacher, a profession he later left to concentrate on the ordained ministry. In his ministerial work, Apindi as a young man who was not yet married took the risk of travelling from one location to another, preaching the word of God and converting people to Christianity. In Alego Location he founded many churches including, Hono Church, Nyadhi Church, and Mulaha Church. He also founded churches in Ugenya Location namely; Ambira and Simenya. All these churches have become the pillars of Anglican Church and the EARM centres in the current Diocese of Maseno West which the Diocese of Bondo was extracted from in 1999[13].

However, it was said that for education to be effective at Ng'iya, Apindi used force. With the help of chief, young men were forced to go to school. Apindi banned all harp parties, local dances. He also stopped forced marriages. His

[13] Okello Aliwa Interviewed by the researcher at ACK Maranyona on 3rd March 2017

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interventions enabled the girls and women to start feeding on eggs and poultry, something which was traditionally forbidden. This highlighted how prestigious institutions attracted and impacted the youth positively.

3.7. Conclusion

This chapter showed practical engagement of the EARM and the youth. It had a lot of narratives from different youth and what attracted the youth to the Movement. It has also explained some of the rules and practices of the EARM which have made the youth alienate from the movement.

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CHAPTER FOUR

THE FUTURE OF EARM

4.1. Introduction

The future of EARM seems to have a lot of complexities. The chapter discussed the negative stories of the EARM. Young girls have talked about how the movement accuses the youth on many areas. The good things that enabled the EARM to grow in the earlier days have become its undoing, for example fellowship and marriage among others.

4.2. The future of EARM: A case of Esta Apondi

Esta was born in 1985 in a Christian family where her mother has been a long time member of EARM. Her mother is also a church lay reader in the Anglican Church in Ramba Archdeaconry. Esta being the only girl and last born child enjoyed all the fellowships of the EARM because she could go with her mother. She finished her Form Four and joined Lwak Girl's High School, a Roman Catholic school. Even though Esta joined a Roman Catholic school, she kept her faith as a youth. However, she started drifting from attending revival fellowships since some elderly EARM would condemn her braided hair style. In 2006 she decided to get married to a young man outside the church. This was because she could not go for mix matching that was done in the EARM. She wanted a man of her choice not be chosen for by the members of EARM as was their principle.

Esta believes that the future of the EARM may not be very bright unless they accept to accommodate the youth in the movement. She says:

> Some elderly members of the EARM are the ones who think that they own the EARM. They condemn the youth especially those who are not their children or grandchildren. The so called team leaders *(jotene)* are the ones who are decision makers and they judge the youth from outward appearance. For example, they have a lot of discrimination even on how they greet youths and other members. If you just decide to keep short hair with no

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> make-ups then they will automatically believe that you are born again irrespective of your character.[14]

The future may not also be bright for the EARM, if members continue with their strict principles. For example, the EARM members do not allow cake cutting in the weddings but when it comes to the youth who are the team leaders' grand children or their own children they accept. This implies that the rule only applies to the less fortunate members' of EARM families. There is a lot of discrimination in the EARM when it comes to following their set principles.

Esta believes that for the EARM to be effective in future there is need for the youth to be part of EARM. She suggests that EARM leaders should stop condemning the youth because of their dress-code and hairstyle instead they should preach the gospel of love to the youth and when the youth get saved then God will be able to change them from within. She argues that there is no need of condemning youth activities such as praise and worship but whenever the EARM members have functions such as funerals; they call upon the youth to go to their homes and spend night vigils in the name of praising God.

4.3. The future of EARM: A case of William Okello

William Okello who had narrated denounced cigarette, alcohol, fighting but continued with adultery. William gives this confession:

> We killed people in the war but I was still having faith in God. However, in 1950 November at 9.00pm that was when I got *'kwo'* meaning that was when Christ washed me with his blood. As a youth of 30 years, I joined EARM. There were set conditions for "Dar" meaning abandoning the old lifestyle and adopting a new life with Christ. As a youth I was forced to keep on testifying to my parents who were heathens and clan members, I abandoned all the rituals; I called all my girls friends and apologized to them for having misused them. I also learnt so many things from the EARM as a youth and I loved them. For example, the sitting arrangement was very important because initially people used to sit facing each other and men used to put on shorts. So women complained that the entire private organs of men were out and it was distracting and shameful in the fellowship. Men also complained that women were putting on short dresses without pants

[14] Esat Apondi, interview with the researcher in Bondo town on 4th March, 2017

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> and so to safeguard the situation in the fellowship and to avoid temptations in the church, it was unanimously agreed by the EARM members that men sit on one side and women also sit on the other side facing the one direction.[15]

The future of the revival is not determined by the number of youths in the movement. Revival is God's work. God does not need a big number; however, challenge is that the youth fear EARM because the truth is said. 1John1: to the end *"…this is the message we have heard from Him and declare to you: God is light; in Him there is no darkness at all…" (1John.1:1-10).*However, concerning the age of the current members especially in Bondo District EARM, there is need for young people to take over but the truth of the gospel cannot be changed. For example, God has brought few young people in the Bondo District EARM who mkwas zealous for the revival work. They have been given the positions of leadership in the district. They are able to reach to the youth in their language and therefore God is using them to bring in the EARM. Williams says:

> What I would like to tell my fellow brethren is that as members of the EARM we should not condemn the youth but teach them the word of God. Some of us who God saved from various sins, we always judge the youth from our past which is wrong. For example, some of us were saved from the love of women, so some of us think that when a man and a woman are seated together they only talk about sexual relations which may not be the case. For I know that at my old age God has called me in another which ministry to the 'boda boda riders' that is motorcyclists. Most of them are young people who are lost in alcohol and different types of drugs, each Sunday I go to Church and then at 2pm I go to Bondo every Sunday and meet them at their shade. I have been buying for them porridge one cup and Mandazi. It is not easy but I prayed and I told God that I want to reach youth riding boda boda. Some of my fellow revival members have condemned my efforts to reach such young people. The question I asked them, 'f Christ Jesus Comes today in Bondo town, where would we find him'? [16]

William recommends that the youth should join the EARM. He argues that EARM have sessions where older women teach younger ones and the men too as

[15] William Okello Aliwa, interview with the researcher on 14th April, 2017
"Kwo" Luo word used by EARM members meaning born again or washed by the blood of Jesus. The same word may also mean stealing
[16] William Okello Aliwa, interview with the researcher on 14th April, 2017

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St. Paul recommends. However, the challenge is that today Christians do not keep secrets as they used to do before. He argues that earlier on testimonies were items for prayer and that was the goodness of revival but today testimonies have been changed to stories and gossips making people to die with depression and stress.

4.4. Alienation of the youth from EARM: A case of Elsie Onyango

Elsie is a youth of around 27 years old. She works at the ACK Diocese of Bondo as the Bishop's secretary. Elsie confesses Christ as Lord and savior but she has never joined EARM even though there are members of EARM who worship with her at the Bondo Cathedral Church. During the interview, this was what Elsie had to say:

> It is difficult for the youths like me to join EARM because the members of the EARM tend to have a special spirituality and a mentality that youth s are sinful because of their hairstyle and their dress code. It is as if salvation of souls is based on the dress code and hairstyle. Some of the reasons why the youths have alienated from EARM include; choosing of marriage partners, the EARM members cannot allow the youth to choose a person of their own choice, the issues of bridal team during the wedding and cake cutting have been serious issues that have made the youth to alienate from the EARM. However, as a youth, there are some good things we can learn from the EARM. For example, the issues of faithfulness in marriage and integrity.[17]

The EARM slogan of *"Ne Yesu"* meaning see Jesus has made many youth to alienate from the EARM even the youth who were ones saved and joined the movement decided to join other groups in the church and abandon the movement. The reason being that even if a young person falls in to sin, after confession you meet the members they will keep telling you *"dada ne Yesu"* meaning sister see Jesus or rather continue confessing. Elsie observes that the youth have alienated from the EARM because after one is saved and joins the EARM, members believe that you must, *donjo eremo"* meaning you must deep yourself in the blood of Jesus through confession, a language which the youth do not understand and members are not ready to explain to the youth.

[17] Elsie Onyango, interview with the researcher on 3rd March, 2017
"Ne Yesu" It is another way of telling someone to confess to Christ or literally see Jesus.

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4.5. Alienation from EARM: A case of Eunice Okothe

Eunice who was born in 1972 in Uyawi village in Bondo sub –county narrates her history on how she was involved in East African Movement activities right from her childhood. She says that her mother and her father were staunch members of the Revival. Her father was a church lay reader. Eunice says that she admired the life her parents lived. The parents showed a lot of compassion to their children and the community. The parents would always teach Eunice and her siblings the ways of God. Eunice began attending revival fellowships before she got saved because that was the life style. She loved the song '*Tukutendereza'* which she equated with the Kenya National anthem. At the age of fifteen Eunice accepted Christ in her life. She became a committed member of the EARM as a youth. She kept testifying to her fellow youths in Primary because she was in class eight. Eunice preached the gospel in youth conventions and boys and girls who heard her testimonies and sermons compared her life with what she was preaching and accepted Christ too. In high school, Eunice kept the fire of revival burning in her life and her testimonies about Jesus Christ influenced her classmates to accept Christ as savior.

Eunice's agony with EARM members came after she finished high school then *'ler ne okalo'* to mean that 'an announcement was passed' in the fellowship meeting that there was a young brother who was looking for a marriage partner. Since the woman who brought the information was one of the team leaders, no body doubted her. All the members proposed Eunice whom they had nurtured. It was not easy for Eunice but due the respect she had for her parents and the elderly members, she accepted. All the arrangements were done, the EARM members from Oyugis paid bride-wealth and the wedding was set. Little did Eunice know that she was marrying a herd's man, a person who was a caretaker at the sister to the woman who brought the information to the EARM fellowship.

When Eunice realized the kind of man she married, she shared with her parents who in turn pleaded with her never to shame Jesus. Her parents encouraged her to stay in that marriage telling her that 'everything happens for good'. Eunice

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narrates that she was faced with numerous challenges in life, she could not continue with the revival fellowship any longer because the woman they lived in her homestead knew that her sister brought Eunice also to work for her as a house help. She never broke the marriage because she wanted her parents to be happy and never to be put aside *(Keto tenge)* in the revival because those days when your daughter broke her marriage, the parents had to be suspended from the EARM.

Eunice says that she hated the elderly women in the EARM with passion after she learnt their tricks especially those who perceive in their hearts that they are wealthy and could misuse the less fortunate in the EARM. Eunice and the husband left the home they lived. She began a small business in Oyugis town which has progressed well. She finally registered as a full member in Mothers union. She still has the zeal to preach the gospel and she does preach and testify about Christ. She confesses that she forgave the EARM members who messed her life and shuttered her dreams.

4.6 Challenges facing the youth in EARM:

From different narratives that have been captured in this study, it was clear that EARM has had numerous challenges with the young people. The fact that the young people of the 21st century have not been given chance to preach and carry out mission and evangelism by the EARM leaders, has made the EARM to be a movement for the elderly people. Although EARM insists that they have those whom they refer to youth in the movement, the group the EARM refer to, are much older than the age bracket of the youth as described in this study. The youngest is 45 years old according the EARM district fellowship register.

Public confession all the time during the meeting has also been a great challenge that has pushed the young people to the peripheries of the fellowship. Preaching and evangelism has also been used by EARM members as a tool for condemnation to the youth.

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CHAPTER FIVE

5.1. CONCLUSION

After carrying out the research to analyze the role of the youth in EARM the following were the findings:

The thesis showed the significance of the African church history especially research in the history of the EARM, the Anglican Church in Nyanza especially in Bondo and the youth as a way of understanding their philosophy and their role and impact in the development and establishment of the EARM and the church in Nyanza and Bondo. It is of great significance to focus on case history as a way of understanding the challenges and complexities within the EARM, the Anglican Church and the youth. East African is a diverse sub-continent and there is need of doing research on different EARM fellowships as a foundation for EARM's growth.

The EARM from its inception from Gahini to different parts of East African countries was an initiative of the youth. The youth played important role of reviving the church and their impact was felt when many churches were planted which remained pillars and centers of the EARM.

The EARM was initially used as a social fabric or rather an extended family which embraced the young, the old, both men and women alike. All groups of people of different classes were treated the same way because all members of the East African Revival Movement only had two common terms *'ndugu' na 'dada'* which means brother and sister. East African Revival Movement had no issues with gender and class discriminations. All views from all members were accepted and taken care of.

The main focus of the youth was to revive the church of Christ which had become immoral and lukewarm and brought newness through public confessions, personal testimonies about the sins of omission and commission and also to testify about the cross of Jesus Christ. The youth who were lay people played a significant role in the establishment and development of the EARM centers and the entire

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Anglican Church in Nyanza. The EARM in Nyanza and the Anglican Church in Nyanza was established within the local context and emphasized on the use of Luo language.

The youth have alienated from the EARM because of the leaders strict rules that are overtly conservative. However, it has also been demonstrated that most of the EARM strict rules of marriage partners, cake cutting during weddings, bridal teams are being loosened and it is becoming one's own decision.

The future of the EARM cannot be determined by the absence of the youth in the movement because the EARM is a godly inspired Movement. However, there is need for the youth to be part of the EARM. Th.e few youth who are in the EARM have been given leadership roles; they sit in decision- making forums, and they also began new approaches of evangelism to reach out to their fellow youth. The future of the EARM may not be bleak as it may have been anticipated by non members of EARM.

The researcher made the following recommendations:

The church should organize and plan for lifelong Christian education programmes, seminars, conventions and conferences where basic homiletics, Christian values and Christians ethos are taught and harmonious relationships are cultivated between the youth and the EARM members.

The EARM members should begin programmes which are attractive to the youth for example praise and worship, and bible study.

The clergy should be members of EARM since all EARM centers are in the parishes. This will enable the clergy to be a position to correct the doctrines taught by the EARM.

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The EARM members who are between 40 and 55 years of age should be trained on counseling skills in order to know how to handle the youths appropriately.

The researcher's recommendations were not final; there was room for more researches to be done.

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APPENDIX

APPENDIX: I

LUO TRANSLATED WORDS

Duol	A small hut in the middle of a homestead where young men or boys were taught by their grandfather.
	A concept of a cell group in Roman Catholic Church
	A place where cattle sleeps
Siwindhe	A small hut where girls are taught women issues by the grandmother
Keto Tenge	Separation from a group
	Putting a side
Jotene	The owners of Revival / those who have taken revival as their property
Kwo	Born again
	Mending /Sewing
	Stealing
Ne Yesu	See Jesus
	Repent
Donjo eremo	Deeping into the blood of Christ
	Deep Confession of sin

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APPENDIX II

INTERVIEW QUESTION GUIDE FOR MEMBERS OF THE EARM

1. Give a brief introduction about yourself

2. Give a brief history of the EARM in Nyanza

3. What role did the youth play in the EARM?

4. What impact did the youth have on EARM?

5. What is the future of the EARM without the Youth?

INTERVIEW QUESTION GUIDE FOR THE YOUTH OUTSIDE EARM

1. Give a brief introduction about your self

2. Briefly describe your engagement with the EARM

3. Describe the relationship between the youth and the EARM

4. What is the future of the EARM without the youth?

APPENDIX III

GOOGLE MAP OF BONDO

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