

**REVIVAL AND ITS LEGACY: A CASE STUDY OF THE EAST AFRICAN
REVIVAL MOVEMENT IN BUGANGARI ARCHDEACONRY NORTH KIGEZI
DIOCESE**

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DECLARATION

I **Nimusima Lewin** hereby declare that this research work is my original work except where references was made and has never been submitted to any institution of higher learning for the award of a diploma or degree in divinity .

Nimusima Lewin

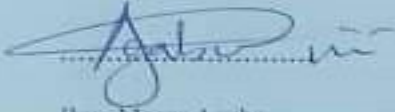
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25/07/2025

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APPROVAL

I hereby certify that this research report has been under my supervision for the award of bachelor's degree in divinity



Rev. Moses Agaba



DATE

DEDICATION

This study is dedicated to my beloved husband, Mr. Ngabiro Moses, for his unwavering support throughout my research period. May God continue to richly bless him. I also thank my mother, my brothers, a few of my classmates, the churches in Bugangari Archdeaconry, the pioneers of the Revival Movement, and my university supervisor for their assistance in helping me complete this research report.

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LIST OF ABBREVIATIONS

C.O.U	Church of Uganda
REV.	Reverend
RT.	Right
Ven.	Venerable
CAN.	Canon
Ucu.	Uganda Christian University
BBUC.	Bishop Barham University
BD.	Bachelor of divinity
S/warden.	Senior warden
M22.	May intake 2022

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ABSTRACT

The East Africa Revival Movement (EARM) has significantly influenced many Protestant churches in Eastern Africa for years. It has renewed their spirit and challenged individuals to seek a deeper experience of salvation in Christ, along with a stronger commitment to Christian discipleship and evangelism. Despite the presence of other revivals in the region, the Revival Movement has played a vital role in the growth of the church in East Africa. This report focuses on Bugangari Archdeaconry within the North Kigezi Diocese. The parish faces significant controversies among Christians regarding the values, beliefs, and practices of EARM. This study aimed to investigate how EARM teachings, beliefs, and practices affect evangelism and the spiritual lives of Christians in Bugangari Archdeaconry. Specifically, the study sought to accomplish the following objectives; To explore how the East African Revival Movement influenced the spiritual life of Christians in Bugangari Parish. To identify the challenges posed by the East African Revival Movement in Bugangari Parish. To suggest strategies the church can implement to address these challenges related to the East African Revival Movement in Bugangari Parish. The area of study consists of five churches within the parish, namely Bugangari, Rwanyanja, Burembo, Kitunguru, and Nyakariro. The report is organized into six chapters: introduction, literature review, methodology, data presentation, theological reflection and discussions, summary, and conclusion.

The research findings indicate that EARM has affected the church's efforts to nurture Christians both socially and spiritually. However, those associated with EARM, known as Barokole, have different spiritual practices in their beliefs. The researcher recommended strategies to enhance the beliefs and practices of EARM among the Christians of Bugangari Archdeaconry. The findings also suggest that Christians are familiar with Barokole, or born-again Christians, and they have observed the movement's effects on their spiritual lives through their feedback.

Additionally, the researcher proposed further study on EARM beliefs and practices and encouraged the church to adopt strategies that address the spiritual challenges facing their congregation.

CHAPTER ONE: INTRODUCTION

1.0 Introduction

The aim of this study was to examine the effects of the East African Revival Movement to the spiritual life of Christians in Bugangari archdeaconry North Kigezi Diocese. This chapter presented background of the study, statement of the problem, purpose, and objectives, the research questions /hypotheses, scope of the study, justification and significance are also considered.

1.1 Back ground of the study

The East Africa Revival Movement (EARM) has significantly impacted many Protestant churches in Eastern Africa over the years. It has renewed their vitality and offered individuals the challenge of a deeper experience of salvation in Christ, along with a stronger commitment to Christian discipleship and evangelism. The Revival Movement is seen as a key factor in the growth of the church in East Africa, even with other revivals occurring in the region. This report focuses specifically on Bugangari Archdeaconry, North Kigezi Diocese. The parish is facing serious controversies among Christians regarding the values, beliefs, and practices of EARM.

This study aimed to investigate how EARM's teachings, beliefs, and practices affect evangelism and the spiritual lives of Christians in Bugangari Archdeaconry.

Objectives of the study

- i. To explore how the East African Revival Movement has influenced the spiritual life of Christians in Bugangari Parish.
- ii. To identify the challenges posed by the East African Revival Movement in Bugangari Parish.
- iii. To propose strategies that the church can implement to tackle the challenges from the East African Revival Movement in Bugangari Parish.

The study area includes five churches that make up the parish: Bugangari, Rwanyanja, Burembo, Kitunguru, and Nyakariro. The report is organized into six chapters: introduction, literature review, methodology, data presentation, theological reflection discussions, and conclusion.

The research findings indicate that EARM has affected the church, which has worked to nurture Christians both socially and spiritually. However, the followers of EARM, known as the Barokole, demonstrate different spiritual disciplines in their beliefs.

The researcher recommended strategies to improve the beliefs and practices of EARM among Christians in Bugangari Archdeaconry. The findings also reveal that Christians are familiar with the Barokole, known as born-again Christians, and have seen how the movement has impacted their spiritual lives through their responses.

The researcher proposed further study on EARM's beliefs and practices and recommended that the church engage in strategies that address spiritual issues affecting its members.

Historically, the East African Revival Movement represents fellowships of laypeople sharing testimonies about how they sought God and how His Spirit renewed their lives. This revival sparked a deep passion for love, service, ministry, and unity among its members, who came to be known as the congregations in Jesus Christ.

According to Kevin (1989), congregations in Jesus Christ refer to "saved people." In another work, Ward Kevin describes the beliefs of the brethren (Balokole) related to salvation, stating that, "Salvation comes only through being washed in the blood of Christ, the blood shed on Calvary." He adds that "the experience of being saved in the blood comes through a deep awareness of one's sinfulness," often expressed by the brethren (Balokole) as feeling broken. The term "Brethren" itself symbolizes unity among people and their shared beliefs. Kevin and Wild-Wood further note that "Brethren" called each other "owoluganda" or "Aboluganda," which translates to "brotherhood" or "brethren" in English.

Therefore, "Brethren" or "congregation," based on these scholars' insights, means a group of people set apart to serve the Lord, closely united by the Word of God. In Bugangari Archdeaconry, the term "brethren" is often used interchangeably to refer to people who have accepted Jesus Christ as their Lord and Savior through confession of

their sins and are united by the Word of God. While "brethren" is a common term in literature, it will be specifically utilized in this research.

Theologically, the East African Revival, which dates back to the 1920s and 1930s, had a significant impact on the North Kigezi Diocese, including Bugangari Archdeaconry. This movement renewed the focus on personal conversion, public confession of sins, and deeper commitment to Christianity.

In pre-Christian African societies, family life was extended, and the grandfather held undisputed authority. All family members showed him deep respect, and they were collectively referred to as "Ab'oluganda" due to their shared descent. There was strong unity in all aspects of life, including spiritual matters, as they worshiped similar gods. Rules of life such as marriage, childbearing, and food regulations were respected. In times of trouble, it was the responsibility of the nearest family member to help without hesitation, even at great personal risk.

With the arrival of Christianity in Africa, and in Uganda specifically, this family view transformed to signify that those who became Christians now belonged to one family, with God as the father figure rather than a human grandfather.

The birth of the East African Revival made this new familial relationship in local communities like Bugangari even more evident, uniting them as Brethren. This mirrors Acts 2:44-45, where "All the believers were together and had everything in common.

Selling their possessions and goods, they gave to everyone as he had need.” This type of love and care attracted many people to join the Apostles and accept the Lord Jesus Christ. Similarly, the revivalists emulated this example. Coomes (1990) states, “They formed a circle of young and old, men and women, educated and illiterate, each one precious to all others.” He adds that “Hundreds were converted, drawn by the joyful spontaneous love of Christians who traveled miles to speak to them about Christ.”

1.2 Problem statement

East African Revival Movement as a Christian renewal movement dated from 1920s and 1930s in east African countries has been the strongest pillar for the spread and growth of Christianity in Uganda and other parts of East Africa particularly Rwanda, Kenya, Tanzania emphasizing Christians personal conversion, public confession of sins, and deeper commitment to Christ. In Uganda today, East African revival promoted spiritual warfare in Christians and it has been through the Christian values of walking in light, fellowshiping as brethren, witnessing for Christ, unity and love among Christians. East African revival promoted the spiritual warfare of Christians in Bugangari archdeaconary promoting unity and laity leadership. The dioceses vibrant spirituality and emphasis on evangelism can be attributed to this movement and today the diocese continues to celebrate the legacy of the revival through various events Though there is inadequate church implementation measures of spiritual culture of east African revival movement in Bugagari archdeaconary. this can be observed through worshiping attendances, outreaches, and other ministries where Christian values will be observed, Thus there is a need to examine the spiritual effects of revival movement and its legacy in Bugangari archdeaconry because it will intend to explore the effects of the East African Revival

Movement to the spiritual life of Christians in Bugangari Archdeaconry, in North Kigezi Diocese today.

1.3 Purpose of the study

The research was examining effects of the East African Revival Movement to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese.

1.4 Specific objective of study

- I. To examine how the East African Revival movement affected the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese.
- II. To investigate the challenges of East African Revival Movement that made it difficult for Bugangari Archdeaconry to implement its spiritual values.
- III. To suggest strategies Bugangari Archdeaconry in North Kigezi Diocese can put in place to address the challenges associated with the East African Revival Movement.

1.5 Research Questions

- I. What were the effects of East African Revival Movement in the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese?
- II. What were the challenges of the East African Revival Movement in Bugangari Archdeaconry in North Kigezi Diocese?
- III. What can Church leaders do to address the challenges of East African Revival movement in Bugangari Archdeaconry in North Kigezi Diocese?

1.6 Scope of Study

1.6.1 Geographical scope

The study was conducted in four churches that make up Bugangari Archdeaconry and they include; Bugangari, Rwanyanja, Burembo, and kituguru parishes in North Kigezi Diocese

1.6.2 Content scope

The researcher examined the effects of the East African Revival movement to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese in North Kigezi Diocese, challenges, and strategies that can be put in place to address the challenges.

1.6.3 Time scope

The research was carried out between march to June in the year 2025.

1.7 Significance of the study

The researcher examined the effects of the East African revival movement to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese, and suggesting measures to restore the fading values and teachings of the movement can restore the glory of spiritual growth and Christian virtues established by the movement. This could help both the church leaders and the Christians to gain deeper understanding of revival dynamics like spiritual renewal, evangelism and mission and lessons for the contemporary ministry and also contextualizing the gospel for cultural relevance and indigenous leadership

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction

This chapter involved explored past studies related to the topic looking at gravity variables, how other researchers have written about the challenge of disunity among the congregation in Christ. Literature therefore reviewed stressing on the already above outlined objectives of the research under the study.

2.1 The East African Revival Movement effects on the spiritual life of Christians

The Barokole referred to each other simply as brothers and sisters ab'oruganda. They viewed themselves as a close and responsible family. They realized that in their new community of faith, cultural backgrounds did not matter. "The ground is level at the foot of the cross," they said. Spirituality was their sense of connection and fellowship. The Pentecostals also used the same term for one another, but not with the same affection and responsibility as the Barokole from the East Africa Revival.

When the Barokole met unfamiliar people, the conversation typically did not progress until one asked, "I am saved, are you?" What they meant was, "Have you been born again, and are you following Jesus in a life-giving way? Have you left the world to live as 'children of light?'" This implied not just conversion but also a commitment to following Jesus with obedience. It included living in love and honesty with one another.

The revival highlighted their distinct identity. They refused to compromise with traditional spirituality and the idolatrous practices of their former religion. They discouraged participation in rituals that enforced group divisions and social status.

According to Kevin, Ward & Emma (2012), the revivalists insisted on monogamy and promoted cleanliness, maintaining tidy homes, and sending their children to school. They also arranged marriages for their members. They rejected certain lifestyles and fashions, which helped make the revival Christians stand out.

They encouraged Christians to confess and share their spiritual experiences in the presence of Christ, where everyone met on equal ground. They promoted living in the light, which meant being transparent and sincere. This involved being known for who one truly is, rather than presenting a false image. They supported constructive criticism rooted in love and discouraged rejection of correction. Another significant aspect of the East African Revival movement was the emphasis on public forgiveness and confession of sins. There was a focus on repentance and returning to the cross daily with a broken and humble heart.

The Revivalists had a strong sense of responsibility, different from the focus on giving or tithing seen among some Pentecostals, who often required donations from those seeking prayers. For the Barokole, it meant being trustworthy with the good of others, such as managing money and being reliable at work. Many Barokole members were not wealthy and did not gain respect through wealth. They earned respect through trust, which is now scarce in public life in Uganda. Most importantly, the Revival stressed the idea of purity. This helped the Church as many harmful and un-Christian practices, such as drunkenness, witchcraft, immorality, and polygamy, were confessed and abandoned.

The East Africa Revival ignited a wave of evangelism in Uganda. Its members became eager preachers. They shared their message with anyone they encountered—at home, work, or even on the road. They traveled abroad to spread the gospel. Their lifestyles and enthusiasm revitalized the church. Their gatherings were filled with life and energy, making the entire church more vibrant wherever they went.

The Revival Movement produced many committed and dependable leaders for the church. Many members became evangelists, teachers, pastors, bishops, and even archbishops. These leaders generally lived up to expectations, being honest, hardworking, and reliable.

The Movement's emphasis on cleanliness help ending discarding many dirty practices and habits. Church members usually became much cleaner in their bodies, homes, even drinking boiled water. They made sure schools, churches and offices were kept as clean as possible .There was a common saying that cleanliness is next to godliness. It's no doubt that the East Africa Revival brought a commendable degree of unity which no other system was able to bring. Members usually lived, prayed, fellow shipped and worked together without minding where they came from, tribes they belonged to, status they held or any other differences. They brought the ones hence fulfilling the scripture, "in Christ there is no Jew or gentile." The financial muscle of the church was boosted where the Revival members fellowshipped. The members tended to be more generous in giving to the Church. So where there were more members of the revival the church also tended to have more money from the collection.

Members of the East African revival often found it easy to send their children to school, both boys and girls. Many young people from Barokole families had better opportunities for a good education. Additionally, the revival organized meetings for church planning called synods within the Church of Uganda. These meetings took place in Kampala every two years at Namirembe. The revivalists wanted to wake up the sleeping Church of Uganda. They composed songs and choruses, such as “Spirit of the Living God, fall afresh on me...” People like Ezekiel Balaba and Yusuf Biangwa played important roles in this effort. Biangwa even taught the song “What can wash away my sin?” These songs and hymns supported the revival and encouraged people to turn away from sin.

2.2 The challenges of the East African Revival Movement

There was a challenge of less preaching. In some places some members preached condemnatory sermons, at times even mentioning names and sins committed. Some of these were aimed at some leaders of the Church who did not become members of the Revival movement. This was yet another weakness which left the ministry at serious risk of collapsing as others would develop enmity. This seems to be continuous in some churches

The weakness of unwise confession cannot go unmentioned. In some places revivalist members made confessions, which were offensive to people concerned, for example some confessed adultery mentioning names of people with whom they committed the act. Others confessed such in the presence of their grown up children. This offended their children and society at large which some Christians persist when uncontrolled to date.

Disunity among the brethren. The East African revival Christians used to refer to them as brethren, and when the word Brethren is mentioned, the least would be to expect anything like disunity reason being that it describes a tightly united group of people. It is therefore unfortunate that the opposite is true; indeed, disunity exists among the Brethren. But also disunity is also as a result of guilt from sin as Coomes highlights about Kivengyere's experience when the latter had backslidden saying that, "when his friends tried to help him, he grew prickly: 'I would have none of it by now,' instead, 'the more guilt I felt, the more mischief I wanted to do. However,¹states that preaching against sin also causes disunity among saved people. He argues that, "the preaching of sin is never palatable to the natural man."

And also Lawrence Barham writing about the Mukono crisis that resulted into the expulsion of 26 born again students agrees with Church saying "that the preaching of the need of second birth, and a clear cut from sin, and surrender to the Holy Spirit have produced a wave of spiritual opposition. This still applies in the current church where some Christians do not believe in salvation.

Coomes,(1990) also states that poor approach in preaching of the gospel also continues to create disunity among the Brethren as he agrees that, "The Balokole could be really harsh and undiplomatic in the way they sometimes tackled people. It was almost guaranteed to drive them further away. Coomes (1990), further mentions theological differences as another problem while writing in Kivengyere's (1978) biography, he

states that “Festo began to see the theological tensions which were between the very conservative ‘Keswick- based Ruanda mission, and the ‘broader’ CMS and the Church of Uganda had only increased as revival spread.

Coomes,(1990) also mentions that, Festo and Wakabi, having been sent as missionaries in Dodoma, Tanzania, got some challenges in preaching to the people there due to the different understanding of salvation. Their interpretation was totally different there by leading to misunderstanding from there would be supporters and hearers in Tanzania as Coomes states, “Festo and Wakabi discovered that they had a powerful opposition, but from a totally unexpected source: the local doctrinally correct, devout evangelical church and especially its leaders, their overwhelming conviction of sins forgiven was emphatically rejected by the church in Dodoma.”

Coomes further writes that Kivengyere and Wakabi were rejected among the Wagogo people in Dodoma because of their testimony as Kivengyere said, “Our testimony revealed their own spiritual deadness, so they fought back by calling us self-righteous, extreme, madmen. This is still continuous in the current church.

Legalistic tendencies in the name of being fully for God were yet another challenge. Coomes writes, “Enthusiasm for being 100% for the Lord; as the saying went also began to lead to the formation of many rules similar petty rules evolved governing hairstyles and clothes.”

The challenge of superiority against inferiority among some of the Brethren particularly the Europeans and Africans was and remains a deterrent to disunity. From the days of the missionaries, some Europeans maintain the superior position over their African

brothers and sisters and some members of the Brethren from Europe have fallen suit. writes in Kivengyere's biography clarifying this problem that, "having travelled on the back of the lorry from Kabale to Bukoba and then on the deck of the steamer, (since they were Africans), they were still surprised to reach the station and find no house for them but, (a shabby mud-brick hut, originally built as house boy's quarters)."Coomes continues to write about this missionary experience that, "white feelings of superiority had been met head on and dealt with in Kigezi; here they were back to square one. African teachers who had joined them at the school were their fellow workers in Christ, in practice but they treated them as anything but fellows"

Church also does not differ from Coomes,(1990) in agreeing that superiority and prejudice lead to disunity. He testifies that, "we found out that when we had repented and in some cases asked forgiveness for our prejudices and white superiority, a new realm in relationship was entered into which altered the character of all our work."

The way of testifying also causes some problems among the Brethren as Kivengyere says. It was wrong to tell people, God did this for me, and therefore he should do it for you in exactly the same way. If he does not there must be something wrong with you."

2.3 The suggested strategies for the church in trying to address the challenges of the East African Revival Movement.

For what the church can do to address the challenges of the East African revival Movement. I will base on what the different scholars have put forward as discussed below;

Church states that the Brethren are holding seriously to the Bible as their only source of truth for correction, rebuke and guidance. There is a feeling that it was from reading this Word of God that the great fathers of the East African Revival (Dr. Joe Church and Simeon Nsibambi) drew their unity. In fact connected with this, Church Joe writes, “For both Church and Nsibambi as they studied the Bible together, there was a sudden release of a new grace, the only basis for true unity. In support of the above, Stott calls it Bible Study and he assures the Brethren that, “Bible study enables Christians to grow to maturity thereby professing what they believe and exhibiting the fruits of the Holy Spirit.”

The theology of unwise public confession of sin should be properly managed because of its detrimental effects. It may not be necessary for a believer to tell the congregation their past sins, what matters is that Jesus transforms people from their dark past. So people should be discouraged from confessions that may negatively affect their relationships with families and brethren. In case one really wants to confess his past sin, it can be done under the guidance of a pastor or church elder without necessarily involving the whole congregation.

The revivalists should encourage people with spiritual gifts to exercise them and help to nurture those identified with different gifts. It should be noted that having spiritual gifts is biblical and gifts are God given as seen 1Corinthians 12:1-11. This will help many to stay in church, without going to other denominations where they are encouraged to use their gifts freely.

The idea of Revivalist members that their homes and wealth is in heaven should be tackled based on scriptural teaching. The Bible teaches Christians to work hard and provide for their families' and the church. The bible still continues to teach that "God will bless the works of your hands." So, much as revivalists have hope of going to heaven, they should have money and food to sustain them while still here on earth. In long run, when the fellowship members have food and money, they can sustain their lives and church hence making it stronger and vibrant.

The revival movement can be made vibrant through its members getting involved in church leadership and the politics of Uganda. With their members in respected positions of authority and decision making, it helps in formulating policies that favor the Movement. This helps also help in popularizing it when the public gets to know of influential people in the society who subscribe to the Revival Movement.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction

This chapter included the methods applied in undertaking this research. It described different issues such as research design, study area, study population, sample size, determination of data, methods and procedures of sample selection, data collection approaches, data quality verification, data analysis and procedure for the research.

3.1 Research Design

Research design is a theoretical framework in which research is carried out. Research Design is the 'glue', so to say, without which all the components in a research study remain loose (Kombo& Tromp, 2006). Research design, which in turn the researcher shall apply, shall be descriptive survey design. According to Kothari (2008), descriptive survey facilitates the researcher to describe individuals who are involved in the research.

According to Denvir and Millett (2003), research design provided the glue that holds the research project together. It was a scheme, an outline or plan that was used to generate answers to a research problem or phenomena. An institution based cross-sectional study design will be adopted. The design applied both qualitative and quantitative methods to data collection and analysis. A cross sectional design is a kind of design that involves measuring different variables in the population of interest at a single point in time. The design is suitable for the study because it will help in determining the relationship between variables. Quantitative methods were involved the use of questionnaire to capture quantifiable responses while the qualitative approach involved

the use of interview to the church leaders and revival elders. The aspect of survey was based on the fact that, the study was conducted at a specific point in time, and the respondents were cut across different groups.

3.2 Data collection methods

Both quantitative and qualitative methodologies were implemented in this study and it is an implication where numeric and descriptive data were respectively collected. Ideally, a quantitative methodology provides numeric data; while a qualitative methodology provides descriptive data, in essence it is necessary to specify in advance sources and nature of data to be gathered, so that additional methodological aspects are determined in advance. Further, from the study's primary objective of examining effects of EARM to Christians spiritual life in Bugangari Archdeaconry in North Kigezi Diocese the primary sources of information were church leaders of the 18 churches constituting Bugangari Archdeaconry in North Kigezi Diocese. Further, it implicated where the study was primary in nature since data to be acquired was solely for this study and from first-hand participants only. However, after the results are analyzed, a comparison against literature from the theoretical and theological models articulated previously will occur.

3.3 Research area

Study area encompasses 18 constituent churches of Bugangari Archdeaconry of North Kigezi Diocese. church leaders in Bugangari Archdeaconry will act as the primary means of communication.

3.4 Population of study

Study population refers to a collection of individuals, things or entities from whom the samples are to be drawn for measurement (Kombo and Tromp 2011). Study population included Christians i.e. church leaders, revival elders of Bugangari Archdeaconry in North Kigezi Diocese and other stakeholders including church leaders, church employees and church heads of department. They are to offer the needed data needed for the study

3.5 Sample Size

For the survey to succeed, it was necessary to select a few representatives of the population, in a way that made the procedure speedy and inexpensive. Therefore, the sample was a subset of the entire population who are of similar characteristics of the population from whom they are sampled. Further, for inferences from a sample to be valid for the entire population, a major portion was selected in terms of magnitude of the entire population. Best practice was for sample to be 42 respondents. These included; 6 coordinators of missions, 12 Revival elders, 12 church leaders, 12 Christians from each of the 18 churches.

3.5 Sample Procedures and Strategies

Purposive and stratified sampling method was applied as indicated in the table below. A purposive sampling method shall be applied where the researcher shall be able to achieve a sample size of 42 respondents and any further response shall not affect anything. Such respondents shall be; mission coordinators, Revival elders, church

leaders and Christians among others. It shall provide a balanced representation of each category of the respondent.

Table 1.1 Sample size description

Sample Description	Number of Sample		Total	Sampling Technique
	Male	Female		
1. Mission Coordinators	5	4	6	Purposive sampling
2. Revival Elders	10	4	12	Purposive sampling
3. Youth leaders	5	6	12	Stratified sampling
4. None Brethren Members	4	4	12	Purposive sampling
Total	24	18	42	

Source: Researchers Sampling Scheme

3.6 Sampling procedure

Musoke et al., (2014) defined sampling as the strategy on how the units or elements of a population shall be selected in such a way as to become the subjects of the study. Both simple random and purposive sampling are applied in the studies in getting up to the desired respondents.

3.6.1 Simple random sampling

Simple random sampling (where the researcher avails themselves of non-probability methods) was utilized in choosing the respondents. Simple random sampling technique

was used due to the reason that it is best in coping with numerous respondents as it saves on time and money.

3.6.2 Purposive sampling

Purposive sampling technique (in which the researcher selects the respondents according to characteristics) will be adopted for key informants for the reason that it is a technique helpful in the collection of data from informed respondents on a given phenomenon. Key participants had brought forward further data not brought forward by the rest of the respondent groups.

3.7 Source of data

Data was gathered from both primary and secondary sources. Primary data was gathered from the respondents through the application of questionnaire and interview. Secondary data on the other hand shall be accessed from sources such as; child health registers, text books, internet, newspaper, magazines, and journals. Such data was reviewed through visiting places such as; libraries and internet cafes and is utilized in filling in the retrieved data from various classes of the respondents.

3.8 Data collection methods

Questionnaires and interview methods were utilized for data collection.

3.8.1 Questionnaire

The study utilized a semi-structured questionnaire to gather data from the respondents. The questionnaire consists of both open and closed ended questions which are filled by respondents through writing down their responses. The questions in this tool were originally designed in English and later translated into local languages to make the

questions more simple, clear and understandable to the respondents. The questionnaire was given to the respondents in order to gather more reliable data as the respondents were allowed to answer in their own language and time without being frightened by the researcher's presence. Secondly, it was used because of being cheap as well as collects responses with minimum errors and high level of confidentiality. The instrument was divided into sections that included Background Information of respondent, Effects of EARM to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese, Challenges of EARM among the Christians of Bugangari Archdeaconry in North Kigezi Diocese and Strategies to address challenges of EARM among the Christians of Bugangari Archdeaconry in North Kigezi Diocese

3.8.2 Interview guide

An interview guide was drafted with questions that the researcher asked during interview sessions with key respondents. The researcher administered interviews to the church leaders and revival elders with a help of an interview guide reflecting the study objectives. With this instrument, the researcher engaged key respondents in oral questions. The interviews were used widely to supplement and extend the researchers' knowledge about individual (s) thoughts, feelings and behaviors. While interviewing, probing was applied in cases where respondents do not give inadequate answers. This method was used to gather data about spiritual effects, challenges of east African revival movement in bugagari archdeaconary and the strategies that the church should put to address the challenges of east African revival movement

3.9 Data quality control

Data quality shall be handled through two main principles that are validity and reliability

3.9.1 Validity of instruments

Validity was described by Latunji and Akinyemi, (2018) as a proof that an instrument measures what it is meant to measure. For the instruments to be valid, the researcher presented the instruments to two senior researchers who are well-experienced and they provided the data whose responses are seeking to answer the study's questions. Content Validity Index (CVI) shall be calculated in determining validity of instruments.

3.9.2 Reliability of instruments

Reliability refers to the likelihood of getting the same outcome where the measure is to be replicated through the use of the same subjects under the same situations (Hjelmand Atwine, 2011). For the study case, reliability is attained through the standardization of the questionnaire through pre-testing. Questionnaires were to be pre-tested from a sample out of the main target sample but having similar or close demographic features of the study area. Reliability of the questionnaire regarding the stability of the responses of the respondents will be calculated through the use of the Cronbach's Alpha Coefficient.

3.10 Data management and analysis

3.10.1 Data management

The data collected was be cleaned, edited and coded to avoid incompleteness during entry. Minor mistakes committed during data collection will be corrected in the field. Upon the completion of data collection and editing in the field, systematic organization

of raw was done to facilitate data analysis. Questionnaires with missing variables, information or mistakes will be left out.

3.10.2 Data analysis

Data shall be examined against two key principles, namely quantitative and qualitative analysis

3.10. Quantitative data analysis

The data collected was cleaned, coded and entered into statistical package for social sciences (SPSS) version 21. Using SPSS version 18, descriptive statistics will be used to determine indices. Data will be analyzed at the Univariate level. At the Univariate level demographic characteristics of the respondents will be described using largely descriptive statistics such as frequencies and percentages.

3.10.2.2 Qualitative data analysis

Qualitative data was coded through the formation of themes (headings) or sub themes, to be drawn from the objectives of the study. Information recorded was translated word for word and from local dialects to English. Observational fieldwork notes shall be included in the data for coding. Transcripts were read over and over and words having a similar meaning were placed in a category. Same categories were merged in themes and subthemes which shall be put up in the form of results

3.11 Research procedure

The study was approved by research supervisor of the Department of Theology, Uganda Christian University Bishop Barham University College - Kabale. Further approval will be obtained from the leaders in Bugangari Archdeaconry in North Kigezi Diocese the main source of information were the leaders of the 18 churches that make up Bugangari

Archdeaconry in North Kigezi Diocese. And finally informed consent from the participants themselves. Participants were guaranteed confidentiality of the information collected. This was preceded by thorough explanation of the aim and objective of the study. Participation was based on informed and voluntary consent. Respondents for the study were informed of their right to withdraw from the study at any time they deemed necessary. They were fully assured of their confidentiality and anonymity. Confidentiality of data was maintained by use of identification numbers rather than names and limiting access to the data. The questionnaire administered to the in-patients was prefaced with a consent form requesting consent of the respondents before participation in the study.

3.12 Data Collection Instruments and Procedure

As already mentioned, the study relied on both quantitative and qualitative data collection procedures. Instruments were applied in that regard were the questionnaire and focused on group discussions. The questionnaire will have four main parts i.e. the background information of respondent as part one, part 2 included questions on how EARM affected the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese, part 3 covered challenges facing the Christians in regard to EARM and lastly the strategies to address challenges. The questionnaire was for all respondents while focused group discussions will be conducted among the revival elders of the all churches that make up the archdeaconry

3.13 Data Analysis Techniques

Manual coding was adopted for data analysis by the researcher. Initially, the researcher adopted a thematic analysis method whereby codes shall be assigned from 1 to 10, and

their responses shall be summarized in a table (thematic analysis map), to facilitate generation of themes for reporting. Results were presented as numbered and descriptive assisted with actual responses in addition for purposes of analysis.

CHAPTER FOUR: PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

4.0 Introduction

This chapter provided the real results and analysis of the research titled “Effects of East African Revival Mission in Bugangari Parish.” Information displayed in counts and proportions utilizing charts and tables. The results are displayed according to the research questions and structured into these sections:

Information on respondents from Bugangari Parish, the impact of the East African Revival Mission on the spiritual lives of Christians in Bugangari Parish, the obstacles faced by Christians in Bugangari Parish related to EARM, and the strategies that Bugangari Parish can implement to tackle the challenges confronting Christians concerning EARM.

4.1 Background information of youth respondents

Background details of the respondent were categorized into age, gender, marital status, education level, and duration of service in the church, as outlined below.

4.1.1 Description of respondents' ages

Age groups of the young respondents were classified into the following categories: 18 to 24 years, 25 to 30 years, 31 to 35 years, and 36 years and older. Among 42 respondents, the majority, 24 (57%), were aged 35 and older, while 10 (24%) were between 31 and 35 years old, and 8 (19%) were aged between 25 and 30 years. This suggests that most of the respondents were adults with understanding and familiarity with revivalism in the parish.

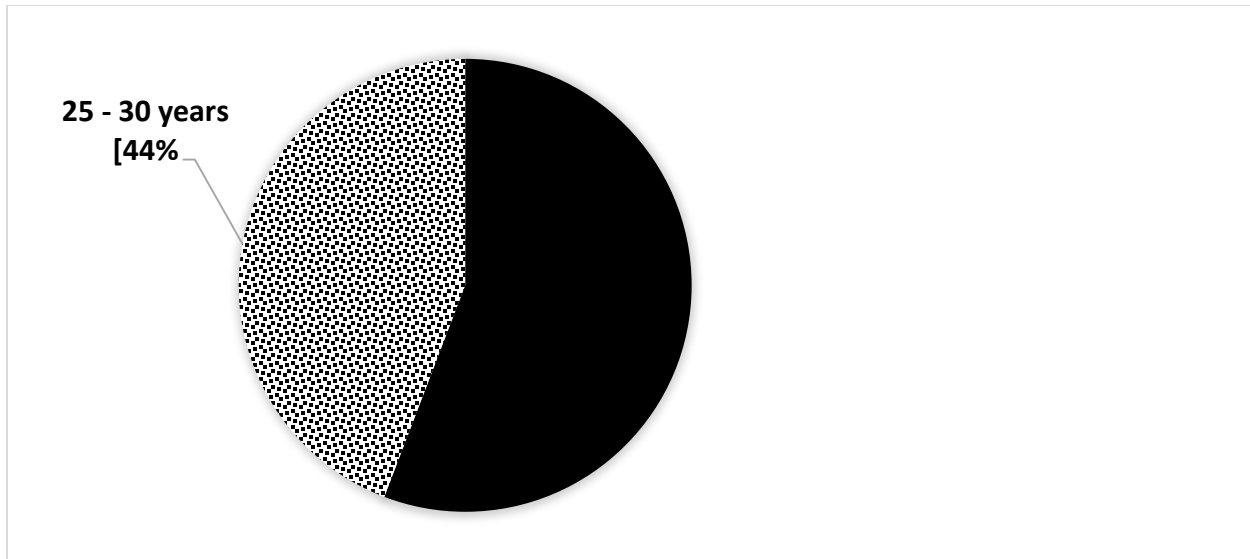


Figure 1.1 Presents age brackets of respondents

3.1.2 Gender of Respondents

Concerning the gender of the participants, 27 (64%) of the 42 respondents were male, whereas 15 (36%) were female. This demonstrates a gender imbalance among the respondents, of whom most are parish leaders .

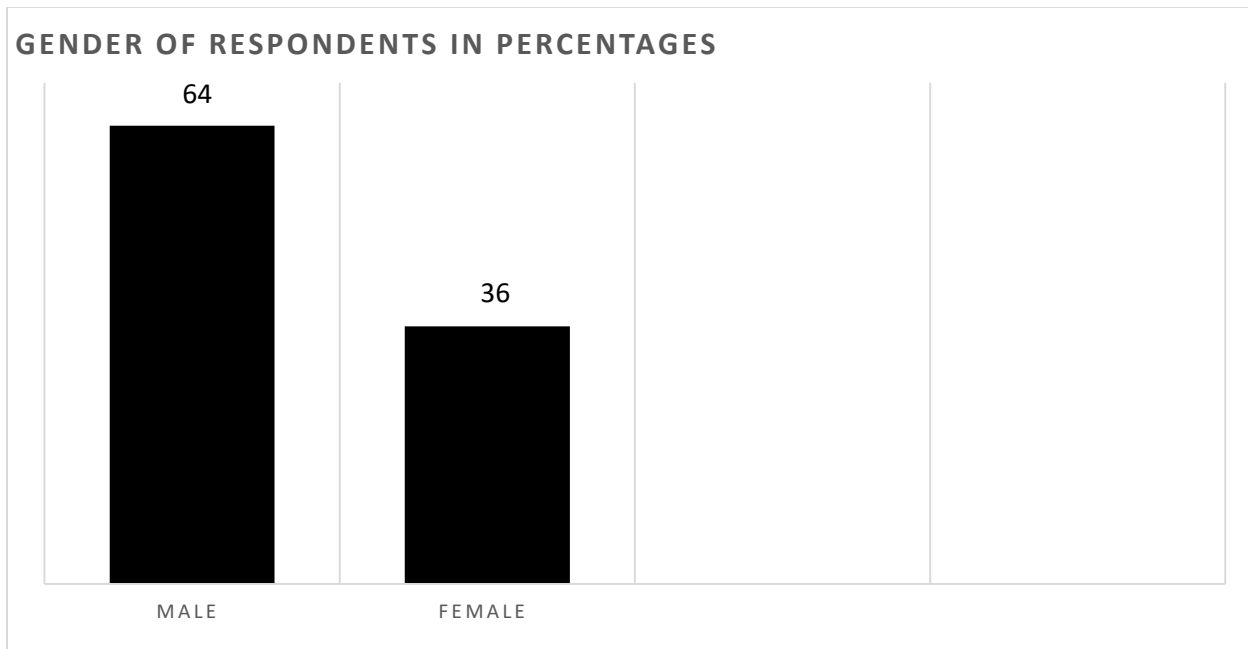


Fig 2.2 Gender of respondents

4.1.3 Education status of respondents

The educational status of respondents was classified into four categories: Ordinary (O-Levels), Advanced (A-Levels), Tertiary, and None

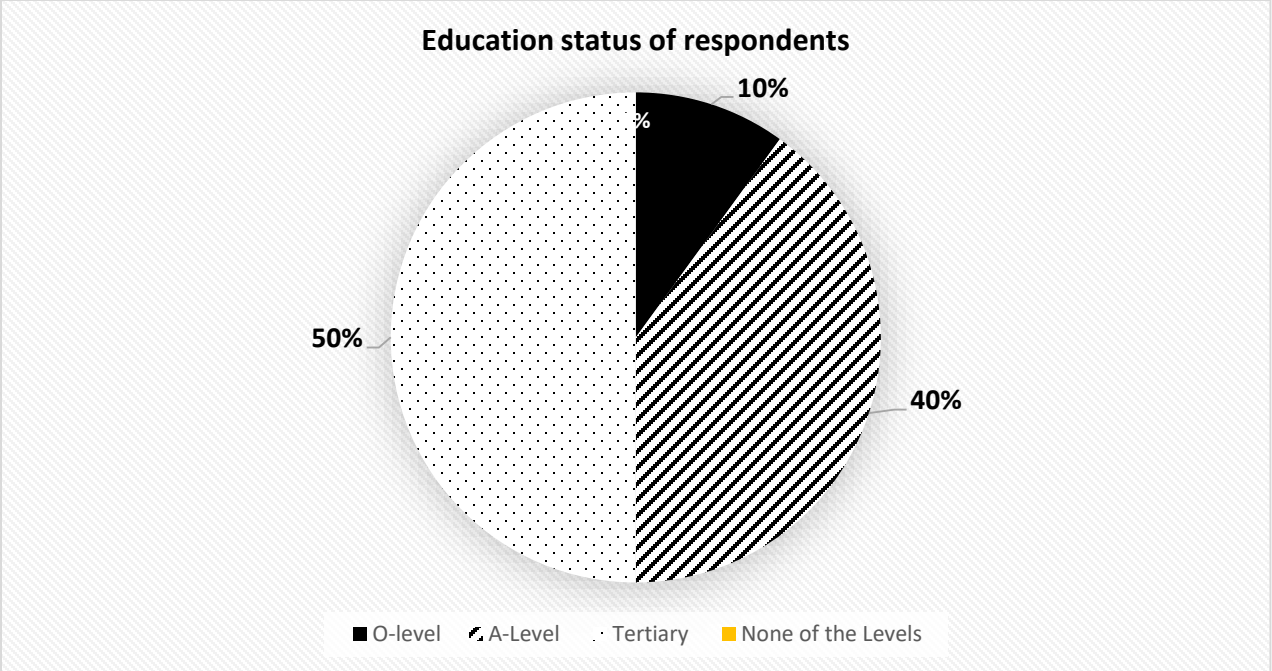


Figure 3.3 Presents education status of respondents

4.1.4 Respondents time serving the church

To understand the experiences and insights of respondents regarding the revival mission, it was considered essential to learn about the duration of their service in the church. This was classified as 2 - 4 years, 4 - 6 years, 6 - 8 years, and 8 years or more. Eighteen (43%) of the participants have served their churches for 2 to 3 years, ten (24%) have been involved for four to six years, nine (21%) have dedicated 6 to 8 years, and five (12%) have served for eight years or more

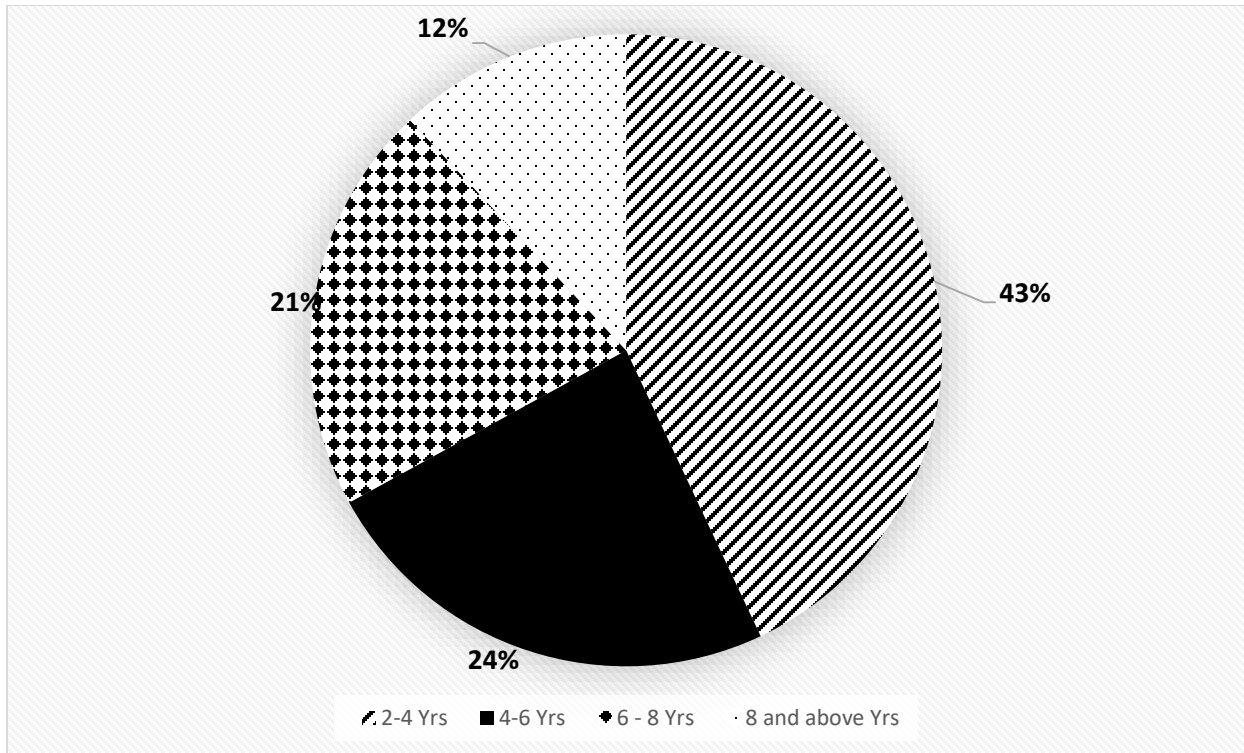


Figure 4.4: Presents the time respondents have spent serving their respective churches

4.2 Effects of EARM to spiritual lives of Christians in Bugangari parish

This part of the study focused on examining how EARM impacts the spiritual lives of Christians in Bugangari parish. Results are both quantitative (survey answers) and qualitative (input from focused group discussions with leaders). In this part, the researcher's aim was to examine the impact of EARM on the spiritual lives of Christians in Bugangari parish

4.2.1 Quantitative and quantitative Responses from questionnaire

This section of the questionnaire included 4 open-ended and closed-ended questions, and the responses are as follows.

Question 1 was "from the phrases below, choose one that you are quite familiar with." A) Brothers, B) Renewal, C) Reborn, and D) Not any of these. Among the 42 participants, 35 (80%) were highly acquainted with the term "Born Again." The others were acquainted with either "Brethren" 4 (10%) and the rest (7%) were familiar with Revival. This suggests that most people are acquainted with the term Born Again (Balokole).

Phrase	Frequency of Respondents	Percentage
Brethren	4	10%
Revival	3	7%
Born Again	35	83%
Total	42	100%

Table 2.2: Presents 3 phrases (Brethren, Revival, Born again) and the rate at which respondents are familiar with them.

The second question was "Are you a born again?" The possible answers were A) Yes and B) No. Out of 42 respondents, 35 (83%) chose A (Yes), while 4 said they were not born again.

The third question asked, "If you answered A, list three ways the beliefs and practices of being born again have affected you spiritually." Many respondents shared testimonies about their spiritual and material achievements. They provided various effects but often expressed similar ideas in different words. Common effects mentioned included:

Respondents no longer worry about what to eat or their material wealth. They have hope because they believe in Jesus. For instance, Mrs. Constance A Tuyagasiriza, the mothers union coordinator, said she accepted the Lord as her savior and believes He will always provide, just as early revivalists did.

Many, including Catherine Nahabwe, feel innocent in front of their families and communities because they know their actions are right.

Revivalist elders expressed that they do not fear enemies of any kind since they have the Lord as their personal savior.

Airet Kyogaba and others mentioned that they pray, and the Lord answers their prayers.

All respondents have hope of the eternal Kingdom of God.

Respondents believe they are setting a spiritual example for their family and community due to their achievements in both spiritual and material aspects.

The fourth question focused on how long respondents had spent as brethren. The goal was to clarify the effects they witnessed due to their involvement with EARM. Possible answers were: 2-4 years, 5-7 years, 8-10 years, and 10 or more years.

The majority of respondents, 21 (50%) out of 42, had spent 5 to 7 years as brethren. Sixteen (38%) had spent 2 to 4 years, 3 (7%) had spent 8 to 10 years, and 2 (5%) had spent 10 years or more. With most respondents indicating a duration of 5 to 7 years, it suggests that an average of 6 years is a suitable timeframe for gaining experience and knowledge about the values and benefits of being born again.

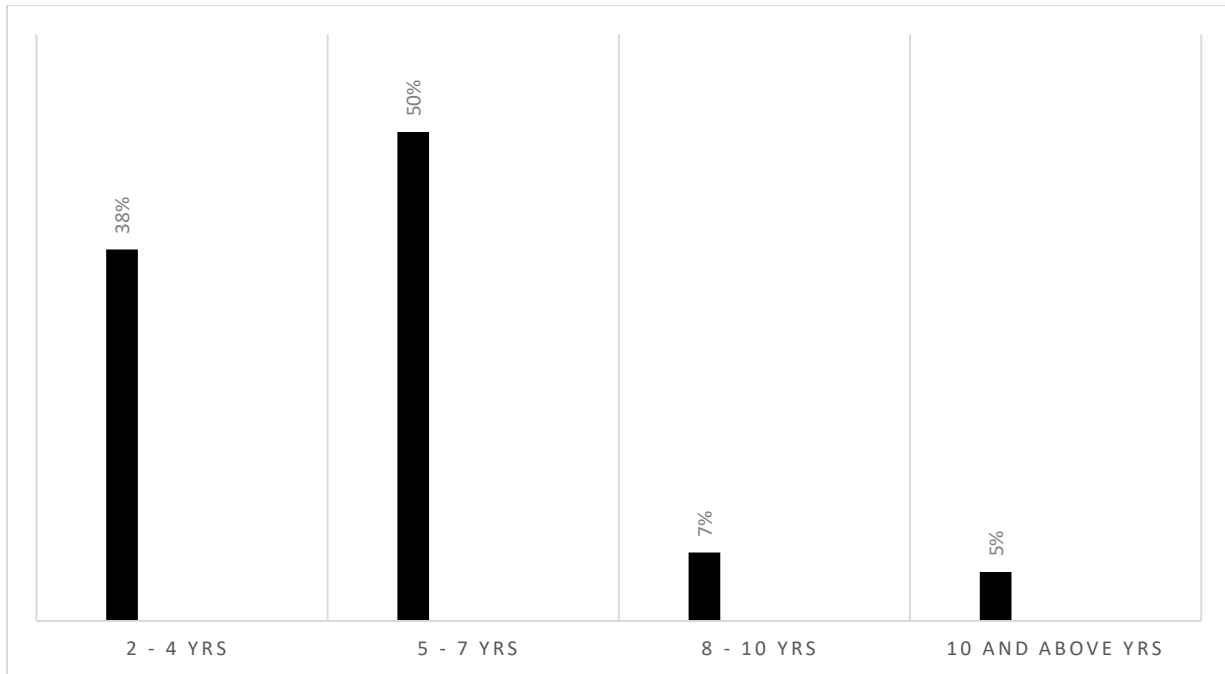


Figure 5.5: Presents the period of time respondents have spent as brethren

In this part of the study, one group focused discussion was conducted among elders of the revival mission to react on the effects of EARM to the spiritual lives of Christians in Bugangari parish. It included 3 priests and 10 elders of the revival mission from the three churches. The discussions were guided by a 3 questions that would spark debate and reflections on effects of the revival mission. The questions were:

- i. Have you ever had about the phrase East African Revival Mission?
- ii. If YES, how can we describe it in our Christian context today?
- iii. What are the effects of the revival mission on the spiritual lives of our Christians?

In line with the guide questions, most participants of the discussion group had had about the East African Revival Mission and were able to paraphrase it in today's Christian

context of Anglican Church. Priests being participants in this group were very much knowledgeable about the mission and they said in simple language that, it was the beginning of the concept of being born again or being brethren.

In the discussions, it clearly came out that when you talk about being born again, most Christians are familiar with it but how it came about, most Christians are not aware. This supports the responses from the questionnaire where by respondents were given three phrases to select which one they are familiar with. 80% were familiar with “Born again” refer to table 4.1 in the previous pages.

Again in the discussions, it came out clearly that the EARM have had great effects on the spiritual lives of Christians in Bugangari parish. This was evidenced by the testimonies the brethren give during worshipping or other evangelical missions in communities served by the parish. Key effects of EARM on the spiritual lives of Christians in Bugangari parish were summarized as:

- a) Rev.fred kwesiga stated that Christians are justified by faith; meaning that they have been declared free from power of sin, penalty of sin, free from presence of sin.
- b) Mr elias Byaruhanga together with others Declared EARM as innocent in the eyes of God as well as being declared in their daily actions
- c) Many respondents Declared EARM Righteous
- d) Mrs keihangwe hope together with other respondents said that Christians are at Peace with God. The condition of man reveals his need for peace. It is sin that

breeds the quarrel between us and God. Not only quarrel but enmity with God (Rom 8:7).

- e) Respondents said that Christians have access to God because of our state; it is the state of Grace (Rom 5:2).
- f) Many respondents including flora mpumwire said that Christians have hoped (Rom 5:2). Hope, anticipate, usually with pleasure, expectations or confidence. They emphasized that our hope as brethren is for the future Glory of God. “We have that assurance right now”.

4.3 Challenges of EARM among Christians of Bugangari parish

In the second research objective, the study aimed to explore the challenges facing the concept of EARM among Christians in Bugangari parish. In the questionnaire, each respondent was asked to identify four major challenges affecting the EARM concept in their lives. Many challenges were listed, but they mainly pointed to one issue. They included.

Most respondents noted that many Christians have married more than one wife.

- a) Ven Erasmus Bagirana, the archdeacon of Bugangari, mentioned that open confession of sins remains a significant challenge among the brethren.
- b) This affects the beliefs and practices of being born again, just as it did at the beginning of EARM.

c) Mr. Onesmus Namara, the lay reader at Karama, and others indicated a lack of resources to strengthen and expand the concept of being born again in the communities served by the parish.

d) Doreen Ndyamusiima and others pointed out hostility among family and community members who reject the concept of being born again, particularly in families involved in witchcraft and other harmful traditions.

Additionally, during a group discussion with priests and elders of the revival mission, corruption in the church emerged as a major challenge hindering EARM among Christians. Participants noted that the current church resembles a business more than a worship place. One EARM elder commented that the church today is plagued by corruption due to its commercialization. This situation has caused leadership conflicts and violence, particularly concerning church resources, which could stunt the spiritual growth of church members who look to these leaders as role models.

Another challenge discussed was the differing understanding of EARM doctrines among church leaders. One elder noted that sometimes various interpretations of EARM practices lead to conflicts within the church. In more severe cases, this could lead to divisions or block the spiritual growth of church members.

Lastly, participants highlighted the decline in church discipline. Byamukama James noted that church discipline has become very lax. However, the Revival Movement has developed its own strict code of conduct for those who do not follow the rules. This has created tension among members, to the point where people from rival factions do not consider each other as brethren, even though they all identify as communicants, adherents, or followers of the Anglican Church.

Strategies to Improve the Beliefs and Practices of EARM Among Christians of Bugangari Parish

The final objective of this study was to suggest strategies to enhance the beliefs and practices of EARM among Christians in Bugangari parish. To achieve this, each questionnaire respondent was asked to list two strategies for improvement. The following strategies were commonly cited

- a) Strengthening fellowship to improve unity among Christians and church leaders.
- b) Increasing efforts in teaching Christians about walking in the light of Christ and confessing sins.
- c) Canon Byarugaba Charles stated that the church should develop strategies to address socioeconomic issues affecting Christians, promoting a faith with live souls.

d) Rev. Medius Twinomugisha emphasized the need to strengthen counseling for women and youth ministries focused on spiritual discipline.

e) Docus Gumisiriza and others stressed the importance of emphasizing Christian teachings on discipleship, particularly on discerning right from wrong.

f) Providing teachings on revival movements for both Christians and church leaders.

In another group discussion with priests and elders of the revival mission, additional strategies were suggested. These included Christian mission outreach, teaching Christian doctrines, biblical interpretation, and forming Christian study groups for fellowship and support. One EARM elder reiterated that the church is currently affected by corruption due to its commercialization. We have lost the true essence of the church, leading to leadership disputes and violence, primarily over resources. These issues can hinder the spiritual growth of members who look up to these leaders as role models. He emphasized the importance of applying Christian principles for both members and leaders.

CHAPTER FIVE: THEOLOGICAL REFLECTION

5.0 Introduction

This entailed the biblical view, theological scholars, also like early church fathers, orthodox who has special position of how the church can handle the issues related to revival movement.

5.1 Old testament

Three characteristics mark the Old Testament understanding of revival: a) revival can only be seen in the light of the covenant which the Lord made with Israel at Sinai; b) revival is a revival of Israel; c) the salvation aspect of revival is often a material and earthly blessing. While discussing revival in the Old Testament, believe that revival needs to be seen in the following context: it is a renewed commitment on the part of the Israelites to the covenant with the effect of renewing God's favor towards Israel. Put differently, revival seems to follow the act of coming back to the covenant. As evidence for this conclusion, Priest appeals to the cases of 2 Chronicles 15 where the people vowed to seek the Lord wholeheartedly and with soul, 2 Kings 11-12 where the people brought low Baal's house and renovated the house of God, 2 Kings 18 where God-forsaken idolatry was eliminated and devotion was made to Yahweh, and 2 Kings 22-23 where King Josiah and his people renewed their covenant with Yahweh.

Concluding finally, Priest says, "No doubt during these times of renewal many Israelites individually repented and were truly saved". Such a pattern linking obedience to the law of God with revival draws on a theology of retribution which we outline as a pattern

whereby everybody gets what they deserve either in consideration of human criteria or God's conditions. Having accepted the covenant with God, the people had committed themselves to serve the Law contained in it as well, including provisions delineating what shall happen in case they disobeyed (i.e. Deuteronomy 28 and Leviticus 26). So it can be said that the history of Israel represents an unbroken circle of retribution experience (compare to Revolt and rebellion toward God, either in the form of idolatry or social injustice, will result in many forms of penalties, including oppression by other nations. God's blessings of peace, security, prosperity and liberation from enemies come as a result of obedience to God. Therefore, it is reasonable to conclude that the concept of revival finds its natural place within the Sinai covenantal theology of retribution which defines obedience to God's voice as the fulfilling of the law which brings blessings, just as disobedience brings various curses.

4.2 Aspects of the Idea of Revival in the New Testament

New Testament acknowledges the concept of revivification and renewal, but the semantic equivalence or correspondence with the Hebrew terms does not necessarily entail they always describe the same things or realities, nor broker the same theologoumena. Such disparities are difficult to reconcile, as is clear from the subsequent examples. Nigel Scotland (2013, 121-122) argues that the word "revival" is not technically Biblical since the New Testament's Greek text lacks a correspondent for that Old Testament word. But thereby it does not entail Scripture (he refers to the New Testament, I presume) says nothing on the topic. The New Testament deploys the term *anakainoo* meaning renewal. It means renewal of the inward man in 2 Corinthians 4:16, renewal of the mind in Romans 12:2, and in Titus 3:5 for a renewal of the Holy Spirit.

And then there's the word anapsychsis employed in Acts 3:19 meaning "refreshment". He says in conclusion, "There is nevertheless a gap between these New Testament words and our use of the word 'revival' which at its most basic level implies the bringing back to life of something which had previously been dead. It is therefore not surprising that the term 'revival' has been, and is, a contentious word among bible scholars and historians of the Christian Church" (Scotland, 2013, 121-122). Stella Paterson (2012) contends the word "revival" does not feature in the New Testament whatsoever, and the closest to it is the word anapsuxis (Strong G403) meaning "cooling", "comfort", or "refreshment", and appears only in Acts 3:20. Robert E. Coleman points out, in turn, that the Old Testament word for "awakening" has a comparative New Testament word "to live again" occurring in Revelation 20:5, and in Romans 14:9 and 7:9. In Jesus' parable of the prodigal son, this New Testament word means a change in the life of the repentant son in a sense that one who was dead lives again (Luke 15:24, 32). He also mentions some other words (without specifying exactly which Greek words he refers to) connecting revival with the stoking of a slowly dying fire (2 Timothy 1:6), or a plant that has blossomed and flourished again (Philippians 4:10) (compare to Coleman, 2005, 3). David L. Larsen (1992, 165), as an equivalent of the Hebrew word chayah ("to make alive", "to cause life"), points to the Greek word anazao (Strong G326) which implies revival, occurring twice in the New Testament in Luke 15:24 and Romans 7:9. Alvin Reid (2009, 104) points to the Greek word anakainosis (Strong G342) which implies "to make new again" (Romans 12:2; 2 Corinthians 4:16; Colossians 3:10; and Titus 3:5), eknepho (Strong G1594) meaning "to get sober" (1 Corinthians 15:34) and egeiro (Strong G1453) meaning "to wake up", "to rise" (Romans 13:11; Ephesians 5:14). Finally, J. Edwin Orr

(1981, ii) says that a term synonymous to Old Testament revival must be looked for within the phrase “times of refreshment coming from the presence of the Lord” (Acts 3:19) because this phrase speaks of God’s source, but also God’s people as an object of promise, people who know the hope of the revival to which this text refers.

Finally, in the New Testament, of particular interest in this cross-cultural environment of renewal are the words anakainizo (Strong G340), meaning a "renewal" or "make something new" (Hebrews 6:4), and anakainoo (Strong G341) to "make new" (e.g. 2 Corinthians 4:16 where it is

employed for daily renewal and en-strengthening through the Spirit in the face of external pressures, and Colossians 3:10 where it is employed in a moral renewal to God's image), anakainosis (Strong G342) meaning "restoration" (Romans 12:2; Titus 3:5) (cf. Behm, 1985, 388), suzoopoieo (Strong G4860) meaning "to live again with" (Ephesians 2:5; Colossians 2:13), zoopoieo (Strong G2227) meaning "to make alive", "to give life", anazao (Strong G326) "to revive", "to come back to life" (Luke 15:24; Rom 7:9), and the verb zao (Strong G2198).

Revival Is in Christ

We have shown that the New Testament does not agree with the old covenant definition of the concept of awakening/revival in the Old Testament. Wolfe therefore rightly poses the question: ". What is the analogy of renewal experience in the old covenant dispensation and today with the Holy Spirit eternally indwelling in the true believer? He warns further, ". Surely we must wrestle with whether or not there are any

consequences for revival of a people who are indwelt permanently by the Spirit of God (the Church) as compared to those who are not (OT saints).

While knowing the fact that the origin of revival lies in the Old Testament and knowing again the very sensitive issue of revival in the Old and the New Testaments, affirms the validity and correctness in searching for revival. But he identifies searching for revival in the spiritual state of the church, rather than in the state of society. According to him, revival is necessary in the event the church fails to demonstrate the fruits of the Spirit and inner unity, and in the event the church does not labor for the aim of completing the Great Commission given in Matthew 28:19-20 (compare to While this seems reasonable, and while the New Testament is familiar with much on such matters as a lack of the fruits of the Spirit, lack of unity and the danger of closing the church (for some reason) in itself, the Old Testament word of "revival" is not set out as a solution. For instance, Paul, in Galatians and Philippians, confronts the issue of a lack of unity of Christians, but he does not use the word "revival" in the solution to the issue. But it is even more significant to observe the fact that the New Testament words "revival", "salvation", "renovation", "healing", etc. related to the doctrine on revival are not related to revival, 7 but rather related to Christ and his salvific activity. It is the good news, which made the impact on the lives of the people of the New Testament in contrast to those who lived prior to Christ. So in 20:30 John says that through belief in Jesus as the Christ and Son of God believers already possess eternal life. Through repentance and water baptism, believers are forgiven sins and baptized in the Holy Spirit (Acts 2:38), and in Jesus they receive healing for those who are sick (Acts 3:16). Paul, in the book of Romans, refers to the death of the old self and living in a new life

(6:2-4), liberty from the power of sin (6:18), receiving the Spirit of being a child (8:12-16), and justification and salvation through faith (1:16-17; 4:25).

5.3 Biblical Perspectives on Old Testament and New Testament Revival Principles

Similarities and Differences

It is obligatory to mention here that the contemporary Christian notion of revival presupposes that the church dropped into spiritual torpor and Christians are residing in transgression. Because of that (among additional factors), the church/Christians is/are not capable of touching unbelievers with the Gospel message and converting them. Or, as Finney (2006, 29) acknowledges, revival can only purge the guilt of the church. If such a definition of revival is contrasted with the concept in the New Testament, then a question appears here: can such a definition in both Testaments be adequately correlated given that, according to one version, the word "revival" in the New Testament cannot be found for the succeeding reason:

The term 'revival' is absent in the New Testament. Jesus, Paul, and no Biblical author called for prayer for 'revival'. It's a word coined in Church history, not in Church origin. It's not in place, for instance, in the Book of Acts where we are introduced to the Church newly born in the power and life of the Holy Spirit. It occurred only later, when the Church had institutionalized and had forfeited the power and life of the Holy Spirit, before it was proper to talk of the necessity for 'revival' or 'life again' (Hyatt, 2009, 36)? I believe Hyatt is correct when he defends the argument that the word "revival" is a word coming from church history, not from the New Testament. But there are two remaining questions. The first one regards the argument of silence (when the Bible does not treat

the subject), and it may go both ways. We can say that since the New Testament does not mention revival on a semantic level, we have no authority to speak of it. Or we might try to uncover why the New Testament does not mention it, and finding out, we then may speak of a revival today. Another question is, does the New Testament talk only of the first generation Christians, or does it talk, as Hyatt says, of the "very beginning of the Church," or are the texts of the New Testament penned for second and even third generation Christians? It is a significant question since one does not quite understand whether the New Testament looks forward enough time to show a cyclic movement of ups and downs, the very same movement which is evident, for instance, in the Book of Judges, a so called "generation gap" which in turn leaves enough time in the Old Testament in order to see the whole narrative regarding the fall and restoration of God's people. Responses to these and various other questions hold the clue for our approach and understanding of the concept of a New Testament revival.

CHAPTER SIX: SUMMARY OF FINDINGS AND CONCLUSION RECOMENDATIONS

6.0 Introduction

This chapter summarizes the study findings in relation to the study objectives and presents conclusions. It also includes recommendations and areas for further investigation.

6.1 Summary of the Study

The effects of EARM on the spiritual life of Christians in Bugangari parish, Bugangari Archdeaconry in North Kigezi Diocese, can be summarized as follows: Most Christians are familiar with the term Born Again (Balokole). They noted various effects they have experienced, but many of these effects were essentially variations of the same idea. The most common effects reported by respondents include reduced worries about food or material wealth. They believe that Jesus, whom they accept as their savior, will provide for them. They feel less worried about enemies of all kinds. They pray, and the Lord answers their prayers. They have hope in the eternal Kingdom of God and have set a spiritual path for their families and communities, experiencing benefits in both spiritual and material aspects. Over time, individuals gain experience and knowledge about the values and benefits of being born again. Discussions revealed that while most Christians understand the concept of being born again, many are unaware of its origins. The discussions also indicated that EARM has profoundly impacted the spiritual lives of Christians in Bugangari parish. This was supported by testimonies shared during worship and other evangelical missions in the communities served by the parish.

Key effects of EARM on the spiritual lives of Christians in Bugangari parish include:

- Justification by faith, meaning freedom from the power, penalty, and presence of sin
- Being declared innocent in God's eyes and in their daily actions

- Being declared righteous and at peace with God. The human condition reveals a need for peace, as sin breeds conflict between us and God. They have access to God because of their state, which is one of grace (Rom 5:2). They have hope (Rom 5:2)—an anticipation, usually with pleasure and confidence. They emphasized that their hope is for the future glory of God, stating, “We have that assurance right now.” However, challenges exist, especially for Christians married to more than one wife. Openly confessing sins remains a significant challenge among the community, affecting the beliefs and practices of being born again, as it did at the beginning of EARM. There is a lack of resources to strengthen and expand the idea of being born again in the communities served by the parish. Additionally, there is hostility from family and community members who reject the concept, particularly in families involved in witchcraft and other harmful traditions. Suggested strategies to improve beliefs and practices of EARM among Christians include strengthening fellowship to promote unity, enhancing Christian teachings on following the light of Christ and confessing sins, and engaging in strategies to address socio-economic issues affecting their community. It is also important to improve or strengthen counseling for women and youth ministries.

6.3 Conclusion

In conclusion, the East African Revival Movement played a significant role in transforming communities, including Bugangari parish, Bugangari Archdeaconry, and the entire North Kigezi Diocese. Christian values such as walking in the light, confessing sins, and testifying for the Lord's goodness, along with fellowship, have made a substantial impact. However, the areas for improvement identified by the researcher, if managed effectively, can make this movement increasingly vibrant for future generations who have not witnessed its transformative power through the Word of God.

6.5 Suggestions for Further Study

This study suggests further research on the contributions of EARM to evangelism among Christians in Bugangari parish. Additionally, it recommends examining the existing connections between the spread of EARM, EARM theology, and beliefs and practices related to evangelism, as well as the challenges EARM faces among Christians today. The decline in church discipline and declining values and beliefs of EARM among Christians in Bugangari parish is also an important area for further study.

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APPENDIX ONE

RESEARCH QUESTIONNAIRE

Dear Respondent, My name is Nimusima Lewin a student at Uganda Christian University and specifically Bishop Barham University College, researching on, Effects of the East African Revival Movement to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese. I kindly request you to fill this questionnaire as honestly as you can, the information that you provide is set to help the Diocese in laying better strategies for developing the spiritual life of Christians in the parish. Please all the information given will strictly be used for academic purposes and will be treated with utmost confidence.

SECTION ONE: Background Information of respondent

1. Which of the following describes your age bracket?

- a) 18 - 24 years
- b) 25 - 30 years
- c) 31 - 35 years
- d) 35 and above years

2. Which of the following is your gender?

- a) Male
- b) Female

3. What describes your education status in the following alternative answers?

- a) O-level
- b) A-Level
- c) Tertiary
- d) None of the above

4. In the following options, what describes the period you have served your church?

- a) 2 - 4 years
- b) 4 - 6 years
- c) 6 - 8 years
- d) 8 and above years

5. Have you been attending this church?

- a) Yes
- b) No

6. If YES, above how long have you been in this church?

.....

SECTION - TWO

Effects of EARM to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese

1. Have you ever had about the phrase “Revival Mission”?

a) Yes

b) No

2. Are you born again?

a) Yes

b) No

3. In the following space given below, provide positive effects of EARM in your spiritual life as a Christian.

i.

ii.

iii.

iv.

SECTION - THREE

Challenges of EARM among the Christians of Bugangari Archdeaconry in North Kigezi Diocese

1. In the space provided below, list 4 key challenges you think that affect the revival mission values among Christians.

- i.
- ii.
- iii.
- iv.

SECTION - FOUR

Strategies to address challenges of EARM among the Christians of Bugangari Archdeaconry in North Kigezi Diocese

1. List 2 strategies how challenges of EARM among Christians that can be addressed

- i.
- ii.

APPENDIX TWO

INTERVIEW GUIDE

Dear Respondent, My name is Nimusima Lewin a student at Uganda Christian University and specifically Bishop Barham University College, researching on, Effects of the East African Revival Movement to the spiritual life of Christians in Bugangari Archdeaconry in North Kigezi Diocese. I kindly request you to respond to the questions asked as honestly as you can, the information that you provide is set to help the Diocese in laying better strategies for developing the spiritual life of Christians in the parish. Please all the information given will strictly be used for academic purposes and will be treated with utmost confidence.

1. How long have you been attending church programs in your parish?

.....

2. In which year did the east African revival movement reached in bugagari archdeaconry?

.....

3. What were the spiritual effects of east African revival movement in bugagari archdeaconry?

i)

ii)

iii)

4. Did the Christians of bugagari archdeaconry implement all the east African revival movement values? (tick appropriately)

Yes

No

5. If no, suggest the challenges that made it hard to implement their values

i)

.

ii)

....

6. Suggest the strategies that should be put in place by the church to address the challenges of east African revival movement?

i)

ii)

iii)

Thank you for your cooperation