

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

*A Missiological Study of the Influence of Hindu Beliefs
and Practices upon the Response to the Gospel Among
Hindus in Nairobi*

BY
ABRAHAM IRUDHAYARAJ

*A Thesis Submitted to the Graduate School in Partial
Fulfillment of the Requirements for the Degree of
Master of Arts in Missions Studies*

JULY 2007

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

A MISSIOLOGICAL STUDY OF THE INFLUENCE OF HINDU BELIEFS
AND PRACTICES UPON THE RESPONSE TO THE GOSPEL
AMONG HINDUS IN NAIROBI.

BY
ABRAHAM IRUDHAYARAJ

A Thesis submitted to the Graduate School in
partial fulfillment of the requirements for the degree
of Master of Arts in Mission Studies

Approved:

Supervisor: -----


Dr. Caleb Kim

Second Reader: -----


Dr. Henry Mutua

External Examiner: -----


Dr. Julius Muthengi

July, 2007

ABSTRACT

This is a missiological study of the influence of Hindu beliefs and practices upon the response to the gospel among the Hindus in Nairobi. It seeks to find out hindrance to the gospel message and thus build appropriate bridges for effective Christian witness to the Hindus in Nairobi. In order to achieve this, the researcher undertook an extensive review of the related literature. Mainly the data was collected through face to face interview to five pastors who are involved in Hindu evangelism, seven Hindu converts and five Hindus who have heard the gospel and have not responded to it. The interview questions were open ended.

The findings clearly revealed that clearly revealed that, the Hindu concept of god, incarnation (Avatar), Karma (good deeds), Moksha (salvation), and Dharma (law) can influence Christian witnessing both positively negatively among the Hindus in Nairobi. Hindus and there is no need to defend the existence of God to a Hindu. But Hindus worship many manifestations of that are God where as Christianity restrictive to one and only one God. Hindus believe in ten incarnations of Vishnu to destroy sinners but the incarnation of Jesus Christ in Christianity is to seek and save the sinners once for all. Incarnation in Hinduism is inadequate. In Hinduism salvation means liberation from the cycle of births, deaths and rebirths and can be achieved in four ways. Christianity is rigid and offers one and only way to salvation and can be achieved only through Jesus. The doctrine of Karma (good deeds) is found in both Christianity and in Hinduism can attract Hindus to the gospel message.

The concept of sin and sacrifice to atone for sins can easily be major theological block or bridge to Hindus. There are other Hindu concepts like devotion, idol worship, trinity, and festivals like Diwali, Easter and Christmas can be effectively used as bridges to communicate the gospel to Hindus in Nairobi. The caste system practiced among Hindus in Nairobi, their food habits (vegetarianism), dowry system, false assumption that Christianity is a foreign religion and foreign money is used for conversion and it is also a threat to Hindu culture and sovereignty can be major hindrance in advancement of gospel to Hindus. The success of the future evangelism is to contextualize the gospel message to Hindus and communicate it in a way that is relevant meaningful to their context.

TO

My loving wife Regina Irudhayaraj and my children Renita and Solomon who have encouraged me and supported me to explore my potential and become all that I can be for the sake of the Kingdom of God.

ACKNOWLEDGEMENTS

I would like to acknowledge my Savior Lord Jesus Christ who shepherd me gently and firmly during this important chapter of my life. I feel heavily indebted to my supervisor and an inspiring pastor Dr. Caleb Kim for his guidance and encouragement. He was committed to see me succeed in every step of this thesis.

My gratitude also goes to my mentor who is my second reader Dr. Henry Mutua and an able teacher. I am grateful to external examiner Prof. Julius Muthengi and Dr. Stephen Sesi for their contributions. Special thanks to Mr. Mutuma and Mr. Mburu for proof reading this thesis and suggesting grammatical corrections.

Most importantly I extend my heart felt gratitude to my beloved wife Mrs. Regina Irudhayaraj for her constant support, help and encouragement given to me to accomplish this most important Christ Kingdom's task in my life.

TABLE OF CONTENTS

ABSTRACT	iv
ACKNOWLEDGEMENTS	vi
CHAPTER ONE: INTRODUCTION.....	1
Brief Background of Hindus in Kenya	1
Statement of the Research Problem	5
Purpose of Study	6
Research Questions	6
The Significance of the Study.....	6
Delimitation and Limitations of the Study.....	7
Definition of Terms.....	8
CHAPTER TWO: LITERATURE REVIEW	9
Hindu Core Beliefs	9
Dharma: The Temporal Goal of Hinduism.....	9
Moksha: The Eternal Goal of Hinduism.....	10
The Essence of Hindu Faith: The Concept of God in Hinduism	11
Three Major Gods	12
Multiplicity of Gods.....	14
Hindu Worship.....	14
The Hindu Sacred Literature.....	16
The Socio cultural Beliefs and Practices	17
The Structure of Hindu Society	17
Marriage, Dowry and Child Marriage	19
Death and Cremation	20
The Hindu Vegetarianism	21
Important Festivals of Hindus.....	21
Festival of Raksha Bandhan.....	21
Festival of Diwali.....	21
Festival of Holi	22
Festival of Navratri	22
The Socio- Economic Status.....	23
Christian Evangelism	25
The Purpose of Evangelism	25
The Message of Evangelism	26
The Modes of Evangelism	26
Biblical Evaluation of Hindu Beliefs and Practices.....	27
Bridges to Christian Truths.....	31
CHAPTER THREE : METHODOLOGY	34
Entry Procedure	34
Phenomenological Study	34
Population	35
Sampling	35
Research Design.....	35

Interview	36
Validation and Verification.....	37
Data Analysis Procedures	37
CHAPTER FOUR: DATA ANALYSIS AND FINDINGS	38
Hindu Religious Beliefs that Hinder Christian Witness	38
Concept of God.....	38
Incarnation (Avatar).....	39
Moksha.....	40
Socio-Cultural Aspects of Hindus that Hinder their Response.....	41
Casteism.....	41
Food Habits.....	42
Samsara (Life Style)	43
Rites of passage.....	43
Hindu Prejudices against Christianity.....	44
Other Hindrances	44
Bridges to Communicate the Gospel to Hindus.....	46
The Concept of God.....	46
The Person of Jesus Christ.....	47
The Doctrine of Karma	47
Incarnation (Avatar).....	48
Wedding, Funeral and Festivals.....	48
Devotion (Bhakti)	49
Idol Worship	50
The Concept of Sacrifice	50
CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS	52
Conclusions.....	52
Recommendations.....	56
Recommendations for Further Research.....	57
REFERENCE LIST	59
APPENDIX- A: INTERVIEW QUESTIONS FOR PASTORS.....	63
APPENDIX- B: INTERVIEW QUESTIONS FOR HINDUS CONVERTS.....	64
APPENDIX- C: INTERVIEW QUESTIONS FOR HINDUS.....	65
APPENDIX- D: TIM LINE AND BUDGET	67
APPENDIX- E: VITA	68

INTRODUCTION

CHAPTER ONE

Hinduism has been described as rich jungle which has grown and spread in tropical profusion. It can lay no claim to any historical single founder, a specific theological system, a single system of morality, or a central religious organization (Shookhdeo 1977, 14). It consists of “thousands of different religious groups that have evolved in India since 1500 BCE” and it has grown to become the world’s oldest and third largest religion, after Christianity and Islam (Robinson 2003).

Hindus are found mainly in the nation of India, where over 90% of the Hindus live. In addition there are large populations of Hindus in Nepal, Mauritius, Fiji, Guyana, Suriname, Bangladesh, Malaysia, Trinidad and Tabago, and Bhutan. Estimates for the population of Hindus are between 800 million and 825 million (Reid 1998). It is estimated around 140,000 live in Kenya and 70 000 in Parklands alone (NPC-Parklands, 2004). Given below is the brief history of Asian settlement in Kenya.

Brief Background of Hindus in Kenya

Africa was considered a continent, unexplored and unknown to many outsiders. Zanzibar, an island close to East Africa, was ruled by an Arab Sultan. There were a few Indian families, mostly from Cutchh, who had settled down 1000 years ago (Mohamed 1990, 127).

Dodhia (2005, 107) observes that Kenya was a part of East Africa under British rule. The British wanted to develop it. Mombasa was the main harbour. In 1895 A.D, when the construction of Kilindini Harbour was started Indian labourers were imported. The British Government also decided to build a railroad from Mombassa to Uganda to explore interior for settlement. To build the railroad they had to import labourers as the local natives did not have skill and would not work. In 1886 A.D the government therefore imported thousands of labourers from India. Along with the labourers there was need for technical and clerical staff. Most of them were Sikhs, Hindus and Muslims. The Gujarati Hindus mostly came from Saurashtra, Gujarat and Cutchh. The labourer's daily needs had to be met. The Government therefore encouraged people to come and settle down and open small businesses.

Most of the Indians who were in business came from Cutchh, Saurashtra and Mumbai. They were Hindus, Jains and Muslims. Non-trading communities were made of potters, tailors, silversmith and goldsmiths, masons and other craftsmen. Many people from Cutchh and Saurashtra specially the Khojas, Lohanas and Bhatias migrated and opened small businesses to meet the needs of the Indian labourers (Mohamed 1990, 145).

Four courageous sons of the Halari Oshawal community, Hirji Kara, Papat Vershi, Devji Hirji and Nalhoo Devji came and settled in Mombasa and later in Nairobi. They became honest and reliable big business men. Their success spread fast all over the land of Gujarat in India and more people decided to follow their path. The early settlers were either illiterate or had very little education. Most of them had worked as farm labourers back home. They were used to hard work and long hours. Most of them chose to work as labourers. Since a lot of development was going on and there was need for more housing, many worked in the construction industry either

as masons or bricklayers. As the catering business was booming, many opened restaurants. Some opened small shops selling groceries and clothing. They took jobs in any type of work and were not ashamed of it. As they lived frugally and had no time or very little time for entertainment, their expenses were few. They were able to save enough and send money back home to their families (Dodhia 2005, 11-12).

From Mombasa the railway line reached Nairobi. The central offices of the government were moved to Nairobi, which was made the capital. A lot of construction work began in Nairobi. From Mombasa many moved to Nairobi, as the opportunities were even better. Thus the migrant Indians settled down in Mombasa, Mwanza and Nairobi. After opening small private businesses, many called for their family members and permanent settlement thus began in East Africa (Mohamed 1990, 145).

As time passed by, better educated people started coming. With good references and contacts they were able to procure better jobs as clerks and accountants in bigger and wealthier firms run by Indian Muslims. Because of honesty clean hard work they were given more and more responsibilities and received better salaries. Most of them after acquiring enough experience started their own small businesses. Many people followed their examples. Soon a few businesses flourished in Mombassa and Nairobi. The Indian community started gaining foothold in small business. More and more people started coming to East Africa. They were encouraged to open their own businesses. The main businesses were provision stores, clothing shops, soda and ice factories, timber sawmill, and flourmills. Indians played a pivotal role in opening the continent of Africa to the rest of the world (Dodhia 2005, 113-114).

Parklands, in Nairobi, is a predominantly Asian residential area and most of them are Hindus. It is estimated that up to 98% of the residents are Asians and the 2%

of the others represent Africans who work in different institutions of Parklands. A majority of Asians came from North West India, mostly from the states like Punjab, Gujarat and Goa. They are businessmen either owning their own business or working for other Asians. These businesses are located mainly in the City Centre, Industrial area, Highridge and Westlands (NPC-Parklands, 2004).

Kibuthu observes that the Asian community in Kenya is considered as one of the un-reached people groups. There have been efforts in the past to reach out to the Asians in Kenya by different groups in Nairobi. African Inland Mission (AIM) initiated this process in 1957 followed by Parklands Baptist Church, Bible Fellowship Church, International Christian Church (ICC), Solid Rock Fellowship and South Asian Outreach. The latest of these efforts are by CITAM from 1998. Nairobi Pentecostal Church Parklands (NPC-P) was started on 18th October 1998. It was planted by Christ is the Answer Ministry (CITAM) with the sole purpose of reaching out to Asians living in Parklands and beyond. NPC-P is easily accessible by private means of transport from Westlands, Highridge shopping centre and from Mobil station on Limuru Road (NPC-Parklands 2004, 1). Despite these efforts which now span for fifty years the response of Asians to the Gospel is negligible (Kibuthu 2001).

The writer is an Asian Christian and also a member of NPC-P. He loves the Asian people and has the passion and burden to take the Gospel to them so that they may not perish but live. According to Strand, God's plan remains the same. In the past He called people to be his disciples and to make disciples and this calling is still for all believers. His goals have not changed! Every believer is to be a participant in the harvest. Every believer is important to the mission (Strand 1981, 8). God loves 800 millions Hindus out of which 70,000 live in Parklands alone (NPC-Parklands, 2004). They need to hear the Gospel otherwise they will be lost. This is a great challenge to

all believers in NPC-P and also to every believer in Nairobi. Many Christians are reluctant to get involved in this kind of active evangelism because of the fear of rejection or for fear that they will invade another person's privacy.

There are different walls within which Asians live in Kenya which are not physical walls made of stone or brick. These barriers of walls are invisible. The first wall that encloses the Asians of Indian origin is their social system. They are not free to move out of their place. Then there is cultural system that holds their people together as one unit. There are other walls of Hinduism that bind people together in their system of beliefs. Besides these basic value systems that enclose people, there is also the bondage of sin and guilt that keeps people from being free to choose new directions in their lives. On the top of all this, there is the system of evil headed by the originator of evil who is Satan. By these various stages, Satan seeks to prevent people from hearing and understanding the good news of Jesus Christ (David 1998, 2).

In Act 1:8 (NIV), Jesus spoke to his apostles, "but you will receive power when the Holy Spirit comes on you and you will be my witnesses in Jerusalem, and in all Judea and Samaria and to the ends of the earth". Jesus had instructed his disciples to witness to people of all nations about him (Mathew 28: 19, 20) the gospel was to spread geographically from Jerusalem, into Judea and Samaria and finally to the whole world. It would begin with the devout Jews in Jerusalem and Samaria, spread to the mixed race in Samaria and finally offered to the gentile in the uttermost parts of the earth. Asians belong to this gentile world.

Statement of the Research Problem

This study seeks to examine the Hindu socio- cultural hindrances to Christian witness and implications for Christian Evangelism among Hindus in Nairobi.

Purpose of Study

The study is an investigation of how cultural hindrances influence the response to the gospel of Jesus Christ among Hindus in Nairobi in order to find ways on how to build bridges for effective Christian witness among Hindus.

Research Questions

1. To what extent do the Hindu religious beliefs in Nairobi hinder Christian witness?
2. In what ways does the socio-cultural aspect of Hindus hinder their response to the gospel?
3. What are the elements in Hinduism that can be used to bridge the gaps between the Hinduism and Christian truth?

The Significance of the Study

In India, where Hindus live, it has been very difficult to win the caste Hindus, even though Christianity has been there since the first century. Hindus from Gujarat, Punjab and Goa have been here in Nairobi, Kenya for more than a century, but the Hindu community is still numbered among the un-reached people groups of Kenya with negligible Christian populations. The failure must be attributed to the human agency, the church, and the individuals whom God uses for the task. This study is important to the universal church, and all those who are currently involved in witnessing to Hindus in Nairobi Kenya and beyond.

This study, to my knowledge, is the first of its kind by an Asian in Nairobi Kenya who has passion to witness to Hindus in Nairobi. Despite the response of the Hindus to the Gospel being negligible in Kenya, so far no similar study has been conducted and therefore I consider this a new initiative which can give birth to a

unique approach to witness to Hindus. In this context the researcher expects the following

1. This study will give insight and understanding of Hindu core beliefs, their prejudices against Christianity and their attitude towards other religions and how this resulted in their low response to the Gospel. This understanding should immensely help the human agency, the Church, and the individuals in Nairobi or elsewhere who are out to witness to the Hindu community with Gospel of Jesus Christ.
2. With a clear understanding of strong cultural hindrances that contribute to Hindu low conversion to Christianity, the author is better placed to make recommendations that can contribute to effective witnessing to Hindu community and can result in an increased harvest for the Lord and His kingdom.
3. The outcome of this research can be useful to everyone concerned with witnessing to Hindus in their cultural context in order to reflect critically on their methods and to identify appropriate methods and tools of communicating the Gospel.

Delimitation and Limitations of the Study

The writer is an Asian residing in Parklands that has for generations housed the largest Asian community in Nairobi. We have number of churches and organisations that endeavour to evangelize Christianity to the otherwise multi-religious Asians. The use of participatory and observational approaches is the ideal way to study the Asian community. Though the writer stays in Parklands, he is unable to participate in their cultural activities like worship, festivals, celebration, and so forth. For this study, the use of content analysis and fieldwork is appropriate to attain

the results required on the study of the Asian community. Therefore the selected tool of data collection is through personal interviewing but it is time consuming as the writer is a full time teacher in a school and also an extension student at NEGST.

Definition of Terms

For a better understanding of this work the following terms are defined.

Hinduism: “It is a religious tradition of Indian origin, comprising the innumerable religious beliefs or cults, of customs and rituals and practices of Hindus. The word Hindu was primarily derived from the river *Sindhu* or Indus”. Hindu was primarily a geographical term that referred to India or region of India (near *Sindhu*) as long as the 6th century BC (Sharma 2004). It may also refer to a great variety of religious beliefs, and practices but in this paper it generally applies to the one who believes in Vedic revelations or followers of Vedas, or better still, the *Vedantists*, followers of *Vedanta* (Vivekananda 1937, 8).

Hindu Cultural Barriers: It is the integrated system of learned patterns of behaviour, beliefs, ideas, values, customs and institutions which binds the Hindu society together and gives it a sense of identity, dignity, security and community (Heibert 1994, 25) which also hinder Christian witness.

Witnessing: In this paper the term “witnessing” encompasses every effort to share good news of Lord Jesus Christ to all who do not know him, through words, deeds, life style and above all with the power of the Holy Spirit that people may understand God’s offer of salvation and respond in faith and discipleship (Graham 1989, 11).

CHAPTER TWO

LITERATURE REVIEW

This chapter mainly deals with a review of pertinent literature relevant to the topic being studied. The objective is to incorporate into the study what observers and experts on Hindus have written or said on the subject.

Hindu Core Beliefs

The core beliefs of the Hindu religious traditions cluster around two concepts, *Dharma* and *Moksha* (Boa 1977, 185). Over the centuries, the Hindu tradition has been able to affirm with uncompromising force the truth that a human being is both a social animal governed by physical needs who must live with other humans and uniquely spiritual and solitary animal who at some point yearns to transcend all physical and social limitations. The *Dharma* traditions emphasize the former aspect of being human and the *Moksha* tradition emphasizes the latter (Kinsley 1982, 82).

Dharma: The Temporal Goal of Hinduism

Dharma is the individual personal code of conduct: It is to be followed in all situations to effect correct practices. The *Dharma* tradition is firmly rooted in *Vedic* literature. *Vedic* religion focused primarily on human existence in the world and emphasised that after life was continuation of earthly life in most respect. Health, wealth, sons and long life were the chief concerns of *Vedic* religion. *Vedic* rituals aimed at maintaining an overarching cosmic order, which when functioned properly insured a long, robust life full of blessings. Every action, according to the law Book

Gita is a ritual having cosmic consequences if properly understood and undertaken. A person's first obligation is to others, to social groups such as family, caste, religion and kingdom (Kanikar 1989, 39). A human is called upon to strive steadfastly to create and maintain a habitable world within which one may not only survive but prosper. All the law books advise rulers to use punishment liberally to maintain an orderly world and they teach that without firm controls human society would return to the law of the fishes, in which the strong destroy the weak (Kinsley 1982, 83).

In the *Dharma* tradition, then, the social order is believed to be divinely sustained. Humans, for their part, are responsible for observing the rules of *Dharma*, which results in the *Brahmins* performing their rituals, which nourish the gods, whose task it is to maintain the world by protecting it from demons. Every person has a part to play, and each part is held to be necessary in some way to the ultimate end, the preservation and perfection of a habitable world for humanity (Flood 1996, 57)

Moksha: The Eternal Goal of Hinduism

Moksha is a release or liberation from all limitations and restrictions. *Moksha* is the end of the lifecycle and represents a human's ultimate spiritual goal in Hinduism. It is described as release from *Karma* and *Samsara*. It is the end of birth and usually is characterised as an anonymous, impersonal, blissful state. Hindus do not believe in hell or heaven. Their aim is the realisation of their true identity with the supreme soul- *Brahma*, to be absorbed into *Brahma* as a drop of rain is absorbed in the sea. Salvation means liberation from the ever-grinding wheel of births, deaths and re-births. Three basic approaches are used to achieve salvation. The first approach is salvation by knowledge (*Jnana Yoga*) which is acquired by listening to the sages, and scriptures, preaching meditation by turning awareness inward and realising the

Atman-Brahman identity. The second method is salvation by devotion (*Bhakti Yoga*). In this technique, god is thought of in a more personal manifestation of god, and hopes to break through to a union with god. The third way to gain salvation is by correct works (*Karma Yoga*): one must perform ceremonies, sacrifices, pilgrimages and other good actions without attachment or desire for their rewards (Kanitkar 1989, 100-101).

The Essence of Hindu Faith: The Concept of god in Hinduism

It is necessary for every believer to know and understand the essential features of Hinduism, about god, man and salvation. This will immensely help the believers to witness to Hindus effectively.

Before proceeding further, it is worthwhile, even necessary to know something about the concept of god in Hinduism. According to Harshananda (1988, 2, 3) the god of Hinduism is the creator. He created the entire world, not out of nothing which is illogical, but out of himself. After creation, he sustains it with his power, rules over it like an all powerful emperor, meting out justice, as well as reward and punishment, in accordance with the deeds of the individual beings. At the end one cycle of creation Hinduism advocates the cycle theory of creation-He withdraws the entire world-order into himself (The Hindu scriptures are eloquent while describing the qualities of god). He is all knowing and all powerful. He is the very personification of justice, love and beauty. He is ever ready to shower His grace, mercy and blessings on His creation. He is easily pleased by the prayers and supplication of His devotees. However, His response to these prayers is guided by the principle that it should not be in conflict with the cosmic law concerning the general welfare of the world, and the law of *karma* concerning the welfare of the particular individual. The Hindu concept of god has two special features: depending upon the needs and tastes of his votaries. He can

appear to them in any form they like to worship and respond through that form. He can also incarnate Himself amongst human beings in order to lead them to His own kingdom.

Harshananda (1988, 4, 5) further observes that, there is the other aspect of god, as the absolute. "*Brahman*" is the name usually given to this aspect. It means what is infinitely big. It is the infinite itself. It transcends everything that is created. Yet, it is immanent too, immanent in all that is created. It is also unlike anything we know in that it defies all description. It is the basis or substratum of all existence, consciousness and joy.

The polytheism of the Hindus has remained a mysterious riddle. There are three aspects to this polytheism. The three main cult deities, the trinity consisting of *Brahma*, *Vishnu*, and *Shiva*-along with their consorts, form the first aspect. Here all the cult deities are considered to be different facets of god, the supreme (*Ishvara*). The minor deities like *Ganesh* and *Kumara*, form the second aspect. Though these deities also are sometimes described as the facets of god the supreme, their position is usually inferior to that of trinity. They represent limited manifestation of the supreme god. The *Lokapalas* (protectors of the world) also called as *Dikpalas* (protectors of the cardinal directions) like *Indra*, *Varuna*, *Agni* and others, comprise the third aspect.

Then there are many numbers of village deities and demigods who can be regarded either as very limited manifestations of the supreme god or as forces of nature defied or as human beings who by virtue of some special merit and power are elevated to godhood in course of time after their death. The supreme lord will respond to the devotees in whichever form they worship him and in whichever way they approach him, and can form philosophical basis, typical to Hinduism, for this

polytheism. So god can be all things to all men, and human beings can supplicate to Him for anything—from the sublime to the ridiculous.

Three Major Gods

Broadly speaking, Hindus can be divided into three main groups: *Saivas* or those who worship *Shiva*, *Saktas* or those who worship *Sakti* (consort of *Shiva*), and *Vaisnavas* or those who worship *Vishnu*. The fundamental theological belief is in one immanent, all inclusive impersonal being or spirit called *Brahma*. Since *Brahma* is impersonal, this gave rise to many other deities, but the centre of all was the *Trimurthi* (trinity) of *Brahma*, *Vishnu* and *Shiva*. *Brahma* is widely respected and recognised as being creator of the world. His chief wife, *Sarasvati* is the goddess of knowledge, speech, poetry and wisdom. *Shiva* is the most popular god who is also known as the destroyer. He is the god of death, destruction and disease. He is also the god of vegetable and animal and human reproduction. Numerous goddesses are associated with him, but the most important and most popular is *Kali* who is more terrible than *Shiva*. *Vishnu* is the preserver; he is a god of life benevolence and forgiveness. He represents *sattvaguna* and is the centripetal force as it were, responsible for sustenance, protection and maintenance of the created universe. He is the inner cause and power by which things exist.

The chief feature of *Vishnu* is his concern for humanity which he expresses by appearing on earth ten times in various forms (*avatars*). Nine have already come. The earlier ones are in animal and sub-human forms such as fish, monkey, tortoise, and so forth. The last three and the most prominent ones are *Rama*, *Krishna* and *Bala*. He appeared as *Krishna*. The tenth *avatar* of Vishnu will occur at the end of the age, when he will appear as *Kalkin* on a white horse. He will bring time to an end, punish

the wicked, and reward the virtuous. *Lakshmi* is the wife of *Vishnu*. She is the goddess of fertility, wealth and also victory (Hopfe 1998, 100-104)

There is, however, no limit to Hindu gods and goddesses. They are associated with every aspect of life, such as *Shitala*, the goddess of smallpox. There are half-animal deities, such as *Ganesh* with the elephant head, the god of wisdom and prosperity and Hanuman the monkey god. There are deities associated with rivers, lakes, with trees and stones (Burnett 1992, 155-160).

Multiplicity of Gods

According to scholars, gods represent forces of nature. *Agni* represents fire, *Vayu* the wind, *Indra* the thunderbolt, soma the god of plants and liquor and so on. Here we find one tendency in the prayers of *Vedic* Aryans when *Varuna* or *Indra* is glorified, that particular god has all the attributes of the highest. As Sri Ramakrishna says, there can be many spiritual paths as there are spiritual aspirants. There can be as many gods as there are devotees. As long as the central fact viz., that these gods are the doorways leading to the one godhead, is not forgotten, polytheism, pantheism, henotheism or “theism” is acceptable. The bewildering variety of the Hindu gods should be viewed from this angle (Ramakrishna 1943, 36)

Hindu Worship

A *mandir* is a temple where worship is performed. *Mandirs* are large temples, special rooms in peoples home or corners of a home or shop and are formed, where the Hindus reside (South Asian outreach 2005, 18). In Parklands and Westlands there are 23 temples. All temples are very magnificent structures, some valued at hundreds of millions of shillings. There is also an altar in every Hindu home and business premises, dedicated to one or many Gods (NPC-Parklands 2004). Before entering

mandir, shoes must be removed. Inside, the temple is highly coloured and decorative, containing shrines of gods and goddesses. A temple is usually frequented more by women than men. Women visit frequently to make their prayers and offerings or to secure some favour. There is no set form of worship, each family following its own pattern, which can have ancestral implications. Music is considered a most essential part of reaching out to god in worship. The creative arts have been harnessed in Hindu worship, and now music, sculpture, dance and drama are considered religious rather than secular in inspiration. There are set times when the gods and goddesses are woken up ceremoniously and fed on saffron coloured rice. This is accompanied by bell ringing, incense and loud classical music (Shookhdeo 1977, 20).

Worship is also done at home. There is no definite practice for every Hindu to perform, and therefore, worship is very much an individual matter. Some times on the mantelshelf will be a picture of *Shiva* or *Krishna*, or highly coloured picture serving as a household god or shrine. This could be surrounded by flowers and incense. Prayers will be said facing the god, with hands together in a *namaste* (Hindu way of greeting) position. Children are taught to read from Gita at a very early age. The Gita is read aloud daily, and mothers teach their children how to worship gods at home. The mother thus plays a very important part in the training of Hindu children. In any home a visit from a guru or spiritual teacher would be welcomed. An orthodox Hindu wakens early, bathes, and then says prayers. Of all the prayers the *Gayatri Mantra* is as familiar and a necessary to the Hindu as the Lord's Prayer to the Christian. It is chanted at all Hindu ceremonies, at birth, marriage, and formal openings. Basically it is worship of the Sun as a manifestation of god known as *Savitri* (Shookhdeo 1977, 19, 20)

The Hindu Sacred Literature

The oldest sacred books of Hinduism are the *Vedas*. They were developed as the Aryans settled in India. Initially they were composed passed on orally for several generations by *Rishis* to their disciples before they were written down in Sanskrit (Salvadori 1983, 28), the word *Veda* meaning, the knowledge or sacred lore. The four basic *Vedic* books are *Rig-Veda* (songs of wisdom), *Yajur Veda* (knowledge of rites), *Sama Veda* (Knowledge of chants) and *Atharva- Veda* (knowledge given by the *Sage Atharva*). Each *Vedic* book contains hymns (*mantras*), ritual materials for hermits and philosophical materials called *Upanishads* (Hopfe 1998, 84). Upanishads are so important because they are the earliest texts to advocate withdrawal from society and the use of ascetic and meditation techniques in the quest. They interpreted the *Vedic* religion and boiled all the gods down into a single principle or absolute universal soul (Boa 1977, 13).

In later Hinduism, the law of *Karma* presupposes that all wilful actions have consequences becomes more astute in the Law book called Bhagvad Gita. The Bahavad Gita teaches that a person must perform his appointed duty (*Dharma*) in a spirit of detachment (Burnett 1992, 74). In Bahgavat Gita *Krishna* becomes the exponent of the *Vedatic* philosophy. The modern Hindu student of the Gita, however, is very apt to read into it ideas which are really derived, from his western education and indeed from the Christian religion. To the educational Hindu the Gita is the most treasured sacred book for three reasons. Firstly, the idea of a personal Lord to whom *bhakti* (devotion) can be rendered; secondly, the importance of yoga and the techniques of religious control of the mind; and thirdly, that ordinary daily life can be just as religiously observed as retreat into the life of an ascetic. These new emphasis

has left a permanent mark on the more educated Indian outlook on life (Burnett 1992, 135-136).

In the period 400 BC to AD 400, two great Hindu epics, the *Mahabharata* and *Ramayana*, were written. Both sets of epics heroes must wander for many years in the forest away from civilization and the realm of *dharmic* order among men who have renounced the world before gaining world sovereignty and achieve final liberation (Kinsley 1982, 17).

The Socio cultural Beliefs and Practices

The Structure of Hindu Society

Hindus themselves refer to their religion as "*Santana- dharma*", the way of life. It is also called *varna, asharma-dhama*, a term based upon the duties of a way of life founded on *varna* (caste) and *asharma* (order of life). (Mackenzie 1950, 34). The Hindu society is formed into fourfold caste system which is divinely arranged structure of superimposed, mutually exclusive strata to be accepted without question. The castes were called *Varna*, meaning colour derived, in turn, from Sanskrit word "*vrni*" meaning occupation (Salvadori 1989, 30).

According to Kanitkar, the *varnas* were the four hierarchically arranged divisions within the Aryan society. At the head was the *Brahmin*, who was the teacher and priest, then the *Kshatriya*, the ruler and warrior, then the *Vaishya*, the merchant and peasant. The three higher *varnas* are known as twice-born; the members of the Aryan elite are permitted to study *Vedas* but the *Brahman* alone to teach it. He is the lord of all *varns*. Finally, in the social structure is the *sutra*- the labourers (Kanitkar 1989, 39).

According to Lipner the *Sutra* has only one birth only and is ineligible for the study of *Veda*, and the performance of the higher spiritual functions and for

investiture with the sacred thread. The positive disabilities under which the *Sutra* traditionally lives are numerous and varied, but all of them are related to the root conception that he is a slave. In the modern times the *Sutra* is no more a slave, in the eyes of the law he and the *Brahman* are equal with the same protection in the enjoyment of their rights and subject to the same penalties for their misdeeds. But they are still the victims of the spirit of social exclusiveness (Lipner 1994, 89).

Untouchables are outside the system altogether. It has been common for Europeans to call them as *pariahs*; it means the lowest, in South India. But there are many communities of them, each with its hereditary occupation, and with its own customs, governing behaviour both within the community and in relation to members of other community. If they were counted as Hindus at all, then they were excluded from many of the privileges to which the Hindu is entitled (Kanitkar 1989, 39-41). They were condemned to the performance of the most menial tasks; they were segregated outside the village walls, they were subject to a great variety of social and economic disabilities, including for example, the right to use public wells, and their touch was said to defile the caste Hindus. An outcast's position was the fruit of his own deeds. In a passage from *Upanishad* it is said that "those whose conduct is evil will quickly attain an evil birth, the birth of a dog or a hog, or an outcast" (Hopfe 1998, 112-113).

Modern Hinduism has become ashamed of un-touchability, and drastic legislation providing for its removal has been passed by the new government of India. This is the fruit of the work of a succession of social reformers, primarily Mahatma Gandhi. But untouchables still are the victims of the spirit of social exclusiveness. The individual social position is hereditarily determined (Zaehner 1962, 173).

Thus the practice of caste dictates to each member customs to be observed in the matter of diet, the observance of ceremonial uncleanness and marriage. It prescribes to some extent (or at least limits his choice of) ritual to be observed at birth, initiation, marriage and death. An individual will always eat, merry, and behave in the manner prescribed by his caste. Conscious awareness of caste background is both universal and important in all areas of Hindu society (Burnett 1992, 95).

Marriage, Dowry and Child Marriage

Although marriage ceremonies are most elaborate and in many ways they are the most important of all ceremonies. Marriages are held within the same sects of Hindus in general. The producers are held either according to the *Vedic* rites or *Puranic* rites (Boodhoo 1993, 505). Most marriages in India are arranged either through matrimonial advertisements in news papers or through recommendations by friends of the family seeking a suitable match for their son or daughter. Very few young men and women choose their marriage partners by themselves. Their parents make detailed inquiries about the other family to make sure that both families are of equal social, cultural and financial status (Kanitkar 1989, 23).

The family astrologer then examines the horoscopes are compatible, the parents give their consent and marriage can go ahead. A lucky day is chosen for the ceremony on the advice of the family priest, a hall is hired for the occasion, and printed wedding invitations are sent to friends and relations. A number of rituals are performed according to *Vedic* or *Puranic* rites. The whole ceremony lasts for about three hours. Special worship is offered to the bride's family deities on the morning of the wedding day (Kanitkar 1989, 23-24). Inter caste marriage considered very polluting and hence impossible to purify; the guilty member may be cast out (Kinsley 1982, 125).

The dowry, *dahej* in Hindi is a universal custom. Dowry signifies the money, goods or estate that a woman brings along with her to her husband in marriage. It consisted of a few valuable items like cars, houses, garments, gold ornaments, wardrobes, refrigerators, T.V sets presented by the bride's parents to her at the time of bridal send off. The dowry is however something more substantial, a security for the future and ensures that the bride receives her share of her father's property. In *Vedic* times, the dowry was a gracious gift, gracefully given by the father to his daughter for her marriage. It depended on how much he could afford and no pressure was exerted on him. But with the passing time, it generated into evil practices like bridal burning in India and represents the bane of the Hindu society. When pre-puberty marriages became established in medieval India, the girl child's father had to find a match for her within a short period. He could probably have used the dowry to attract a bride groom, (Boodhoo 1993, 505).

Death and Cremation

Death to the Hindu is just another step into a new life, so he/ she does not care for particulars or ceremony at death. The body is cremated and the ashes are scattered with the words of *Brahmin*, "He goes where he comes from". During this life the Hindu accumulates good or bad *Karma* which determines the state of the new body or mind. If the *Karma* of this life is bad, then he will be reincarnated in a lower form; if the *Karma* is good then the nature of the new life will be better. The Hindu seeks liberation from the cycle of rebirths (*Samsara*), so looks upon death as just another stage in the endless cycle (Shookhdeo 1977, 18). The Hindu believes that once the soul obtains release it is absorbed into the ultimate where it ceases to exist. It becomes a part of all. Thus there is neither heaven nor hell.

The Hindu Vegetarianism

Vegetarianism is widely practiced by many Hindus, for religious reasons. For them, to eat the flesh of an animal would harm a living thing, which shares a part of God. Vegetarianism ranges from abstaining from meat, eggs and mushrooms to beef. Some Hindus only abstain from meat during holidays. In some families, it is found that men eat meat and women will neither eat nor prepare it in their kitchens (Dwyer 2002)

Important Festivals of Hindus

The message of the festivals of Hindus is a beautiful symphony of India's spiritual, cultural and national images. The message is as much appealing to the highest impulses of the individual for his self-realisation, as for the all-round fulfilment of social purpose (Seshadri 1983, 8).

Festival of Raksha Bandhan

This festival stirs up one of the deepest and noblest emotions in the human breast—the abiding and chaste bond of love between the brother and the sister. The dedicate cord tied by the sister to the brother on this day pulsates with this sublime sentiment. In the Hindu tradition the *Raksha* has indeed assumed all aspects of protection of the forces of righteousness from the forces of evil. In short, *Raksha Bandhan* affords a most auspicious occasion to recharge Hindus every year with the true spirit of service and sacrifice for the welfare of the society, and find there in the highest spiritual fulfilment of human life (Kanitkar 1989, 31).

Festival of Diwali

If there is one occasion which is all joy and all jubilation for one and all, young and old, men and women, for the entire Hindu world, it is *Diwali*: the festival

of lights. Even the humblest of huts will be lit by a row of earthen lamps. Crackers resound and light up the earth and sky. Illumination in temples and all sacred places of worship and on the banks of rivers symbolise the scattering of spiritual radiance all round from these holy centres. The radiant sight of everybody adorned with new and bright clothes, especially ladies decorated with the best of ornaments, captures the social mood at its happiest. And all this illumination and fireworks, joy and festivity, is to signify the victory of divine forces over those of wickedness. In northern parts of India, *Diwali* is associated with the return of *Sri Rama* to *Ayodhya* after vanquishing *Raavana*, the evil king. The people of *Ayodhya*, overwhelmed with joy, welcomed *Rama* through jubilation and illumination of the entire capital (Seshadri 1983, 48-50).

Festival of Holi

This is pre-eminently the spring festival of India. The trees are smiling with their sprout of tender leaves and blooming flowers with the harvest having been completed. The winter also just ended; it is pre-eminently a festival of mirth and merriment. People sprinkle *Gulal* (coloured powder) on each other. Elders and children, men and women, rich and poor are all involved in the activity. As in the case of all Hindu festivals, *Holi* too has its plentiful share of spiritual significance. Fire is the symbol of *yajuna* in which all our bodily desires and prosperities are offered in the pure and blazing flame of spiritual enlightenment, lit within our hearts (Hopfe 1998, 113).

Festival of Navratri

Navratri is another longest festival of Hindu calendar. "During the nine nights Asian community in Kenya becomes vibrantly alive. Every evening there are worship and celebration in the temples and community halls. During the celebration day

music, dance, drama and sometimes poetry are performed and on the last day *Ambaji pooja* is performed” (South Asian outreach 2005, 11).

The Socio- Economic Status

According to the code of *Manu*, the purpose of life is fourfold; *dharma* (righteousness), *arth* (acquisition of wealth and property by righteous means), *kaam* (physical and mental pleasure) and *Moksha* (salvation). The pursuit of *arth* is as valid as the pursuit of *Moksha*, each in its own proportion (Salvadori, 1989, 95). The socio-economic activity of the community is based on *arth*.

As Hindus saw the economic opportunities in Kenya, they began to bring over their families. As time passed, their business started doing well. In time they organised themselves into number of communities or associations. These communities include the Bhtias, Bhoi Raj, Brahmins, Gurjan Sutrass, Kathiawani, Jausaris and Surti Mochis, Lambachias and Meisurias, Lohans, Luhars, Patels, Patnis and rirmar sonis, Prajapatis, Panjabi Hindus, Rajputs, Rajput Dhobis, Wanzas and villa Navsaris and Sindhis. Each of these communities builds community centres, guest houses, temples, schools, sports facilities, hospitals and libraries. The main objectives of these facilities were to promote, preserve and protect the cultural, economic and religious welfare of their members and therefore that of the Hindus in Kenya (Dodhia 2005, 120-138).

Salvadori (1989, 95-119) observes that through these community associations, the Hindus in Kenya have specialized and organized themselves around the following businesses: transport, petrol stations, automobile or lorry spare parts, crafts, tailors, carpenters, tinsmiths, mechanics, printers, confectionaries, restaurants, shoemaking, leather works, weaving, textiles, blacksmith, metal works, shop keeping (retail and

wholesale), construction, goldsmiths, artistic, general grocery shops, laundries, curio trade and garment factories. Apart from businesses, Hindus have also infiltrated into all professional areas, for example, administration, teaching, and clerical, medical, so on.

Warah states that Asian businesses use unfair tactics to stay on top of the money game. She is of the view that though Asians have high stake in economy they however do not control all sectors of the economy. She also adds that indigenous Kenyans complain that Asian businessmen are dishonest and deceitful, clannish, suffering from a superiority complex, desperate for profit such that cheating comes naturally, little respect for the law and national and social institutions outside their community organizations and collusion with some politicians, all of which restricts the African initiative (1998, 39).

Kibuthu points out that The National Chamber of Commerce and Industry also acknowledges that many Asians use restrictive practices to undermine African business and lodge the following complaints against Asians; Asian manufacturers and wholesalers frustrate upcoming African businessmen by refusing to extend any credit facilities. They use monopoly in wholesale and manufacturing business to refuse African traders such facilities as deliveries, discounts and prompt supplies in times of shortage. Manufacturers sell merchandise to Africans at higher prices than their colleagues in the distributive trade, thus reducing African competitiveness. Many new African traders find that they have to pay higher rent than are payable by Asian traders, while hiring Asian premises (Kibuthu 2001). There are various issues that hinder evangelizing the Hindus in Kenya. Some of them are very important and should be made known to the evangelist who has passion to reach out to the Asian community.

Christian Evangelism

“The English word evangelism is derived from a Greek term meaning literally to bring or to spread the good news” (Stott 1974, 20). Christians, Pastors and Evangelists have the responsibility for presenting the gospel (the good news) to those who do not know Christ. They should specifically help people to come to the place of making a choice to follow Jesus Christ and submit to His Lordship (Graham 1989, 8).

The Purpose of Evangelism

The first motive according to Graham (1989, 12, 13) is found in Paul’s words in 2 Corinthians 5:14 NIV: “Christ love compels us”. Therefore the greatest act of love we can ever perform for others is to tell them about God’s love for them in Christ. Another motive for evangelism is the approaching judgment (Acts 17:30-31). This is a time for the Christian evangelist to proclaim the hope of the return of Jesus Christ, coupled with a warning of the impending judgment (Graham 1989, 12-13).

But our primary motive, in the researcher’s view, is the command of our commander-in-chief, the Lord Jesus Christ. We engage in evangelism today not because we want to, because we choose to, or because we like to, but because we have been told to. In Mathew 28: 18-19, our Lord has commanded us to go to preach and to make disciples of all nations. Hence Hindus, who are a nation, need to hear the gospel.

These are other reasons that demand evangelism. Lawlessness of our world is one of them. The scriptures tell us, “As it is written, then is none righteous, no not one: There is none that understandeth, there is none that seeketh after God” (Romans 3:10-11, KJV). The lostness of mankind urges evangelism. Scripture tells us, “For all have sinned, and come short of the glory of God” (Rom 3:23, KJV). A primary

motive for evangelism is the lostness of a person without faith in Jesus Christ. We cannot evangelize aright until we believe that the person outside of Jesus Christ is lost and undone, without hope in this world or the one to come (Amsterdam 2000, 16). Therefore evangelism is not optional. We have no choice. But we are ambassadors under authority.

The Message of Evangelism

Graham states that any message other than the Gospel of Jesus Christ is not evangelism. Jesus Christ by His death and resurrection became the gospel. It is not just a new set of morals, or a guide for happy living. It is the solemn message that we are alienated from God and only Christ by His death and resurrection can save us (Graham 1989, 15). Paul sums up this gospel as “Christ died for our sins according to the scriptures, He was buried... He was raised on the third day according to the scripture” (1 Corinthians 15:3-4, KJV).

The Modes of Evangelism

Green is of the view that the early church employed various methods of evangelism Green groups these methods in to four categories. (1) Public Evangelism- this includes synagogue, open air preaching, prophetic preaching, teaching, proclamation and testimony. (2) Household Evangelism-dealing with small numbers with interchange of views and informed discussion. This included prayer meetings, fellowships, Holy Communion services and gatherings or planned meetings. (3) Personal evangelism- one individual shares his faith to others through personal encounters and visits. (4) Literacy evangelism- Today this will include tract distribution (Green 1990, 234-235). The Lausanne committee for world media has another method of evangelism. This includes literature distribution, radio evangelism, film ministry, television and indigenous media.

Biblical Evaluation of Hindu Beliefs and Practices

In philosophical Hinduism, God is generally an It, not person as in the Bible. Hinduism of the masses is an extremely idolatrous in practice and polytheistic religion, as evidenced by the millions of gods and goddesses and innumerable temples and cults (Boa 1977, 17). In Hinduism it may be found, the worship of ancestors; of cosmic elements; of mother goddesses; of defied cultured heroes; of animals; birds and snakes; of trees and plants; of sacred stones; of countless godlings, spirits, ghosts and celestial beings; of high gods such as *Varuna*, *Vishnu* and *Shiva* and the worship of god in feminine form (Stutley 1985, 10). But the Christian way of worship is predominantly non- idolatry. Popular Hinduism also abounds in immoral practices, superstition, fear and occultism. Demon worship and possession by the gods can also be found (Boa 1977, 17).

According to Hinduism the root problem that humanity therefore faces is the inability to see the oneness of the divine self. This essential ignorance binds one to endless cycle of birth and rebirth. This contrasts with Christianity where the basic problem is original sin, not ignorance. For Hindus, salvation is achieved through higher knowledge formed in mystical experience. In contrast, in Christianity, salvation results from the grace of God through personal faith in the person and work of Jesus Christ (Burnett 1992, 184).

According to the teaching of the Bible there is no reincarnation and the human soul does not take birth in the form of animals or birds or other creatures. It is appointed for a man once to die and after that there is the judgement. Human beings are different from other bodily creatures living on this earth. Animals are not created by God in the image of the creator. It is only man and woman who are created in the image of God (David 1998 128).

The Hindu caste system is rigid, unjust, and cruel. There were very few attempts to reform this system before the time when Hinduism was influenced by Christian ideas of the most important of these is man is created in the image of God, to be fruitful and increase in number; fill the earth (Boa 1977, 17). Indian caste system is extremely oppressive. Individuals are locked in to ascribed social roles from birth with no hope of changing their role and rank. Strict vegetarianism is fundamental to some caste (usually high ones), where as eating of meat may be allowed in other castes (usually low ones), (Kinsley 1982, 29). Members of a particular caste will only marry their daughters to associated caste members (Burnett 1992, 95).

The encouragement of widows by the community elders to sacrifice themselves on their husband's funeral fire, the marriage of children long before they reached the age of puberty, enforced widowhood, and temple prostitution are considered inhuman and many Christian missionaries have condemned these practices as evil (Burnett 1992, 99).

In Hinduism there is no recognition of sin and moral guilt. Sin is an illusion in an ultimate sense; man is god. He is therefore not separated from god by his sin, as the Bible teaches. Hinduism is a work system. Forgiveness of sin does not fit in to the picture of *Karma* (the law of cause and effect). Each person has many lives in which to achieve salvation. There is slow, evolving process toward the height. Hinduism denies the exclusive claim of Christ that He is the only way to salvation and despises the Christian teaching that Christ is the only way to God (Boa 1977, 17). Most Hindus will struggle over the idea that Jesus paid the penalty of all our sins by his death and set us all free once for all. This struggle comes from the teaching of *Karma* that everyone must suffer for his sins and little they know about the personality of God

and that he is a God of love, mercy and compassion who chose to set us free from our sin (South Asian Outreach 2005, 19).

It appears to Hindus that western culture has been injected into Asian culture as an acceptable form of Christianity, thus alienates them to a large extent. Many Hindus believe that Christianity is a religion of European and African people and its origin is from the west. They believe that religion is a matter of birth not choice. The truth is that Christianity reached India before it reached Europe, America and most of Africa. Since Hindus believe that Christianity is a western religion, they associate western dress, entertainment, immoral behaviour and meat eating with Christianity. Therefore some see it as a very immodest religion (South Asian Outreach 2005, 19).

For Asians, the food habits among Christians (like beef eating), are totally contrary to their Hindu religious sentiments. According to them Christianity is a Western religion and hence it is a threat to the Indian culture and identity. They also have wrong notions that Christians are not patriotic and only *harijans* (untouchables) embrace Christianity. Many Hindus fear the wrath of *Kula Deva* (family God), if they accept the God of other religion and also the fear of excommunication by the community thus losing social and economic support (Lausanne Committee for World Evangelism 1980, 12)

Hindus fear that conversion to Christianity could mean loss of family property, privileges and position in society because of the non- recognition of caste distinction in Christian faith. They also have the wrong understanding that the church in Kenya is supported by the influence of foreign money. Western missionaries give bribes, such as scholarship to study in the west, financial help to the needy and poor with a view to convert people to the Christian faith. The fact is that genuine conversion can come only from God. This notion is partly due to the huge, widely

published gospel crusades conducted by foreign evangelists in the cities (Gamadia 1993, 4).

Hindus are often very happy to worship Jesus alongside their own gods, but will not accept him as the only and only God. Many will tell that the story of Jesus is just like legends of their gods such as *Krishna* and *Ram* and will draw parallel for you, what they have not realised is the uniqueness of Jesus Christ and his witness through his own life (South Asian Outreach 2005,19). Most of the Hindu worship form is individual. Christian witness as a corporate witness is a real challenge to them. Christian's corporate worship is intended by God to be a witness to the non-Christians people among whom they are living. However the seeming division among Christians mar their unity and love (David 1998, 31) and at the same time affect their witness to Hindus.

A Hindu sees no reason to change his faith. They believe that since they are born as Hindus they should remain as Hindus (Gidoomal 1994, 137). A Hindu will usually object if we say that Jesus is the only way to God. Most Hindus have no missionary vision and believe that it does not matter what spiritual path a person follows; we are all on the way to God (South Asian Outreach 2005, 19). Most Hindu scriptures contradict one another and hence a Hindu cannot consistently accept all the Hindu scriptures. But all the books of the Bible present a harmonious picture of God's plan of redemption (Boa 1977, 17).

The followers of *Santa Dharma* are most resistant people to the gospel. Some of the reasons for the lack of response arise from the very character of Hinduism. Christian must be aware of the characteristics that make Hindus and Hinduism resistant to the gospel. Other reasons that limit the communication of the gospel are found within the church. For example, the failure of the church to adapt to the Hindu

culture, failure to understand their beliefs and failure to meet them where they are and to enter into the personal relationship with them (David 1998, 66).

Bridges to Christian Truths

We must recognise that Hinduism revolves around a different centre than does Christianity, asking fundamentally different questions and supplying different answers. The use of any theological bridge therefore is fraught with difficulty, particularly if we attempt to use a specific terms or concept to demonstrate that Christ is the fulfilment or crown of Hinduism. No concept of Hinduism can be accepted into Christianity without change. By way of illustration, the following bridges can be considered while witnessing to the Hindus.

The Hindus' respect for the sacred writings can be developed in the context of the unique authority of the Bible. Unlike any other religious community, Hindus will listen attentively to an exposition of scripture. The sole authority of the Bible must be stressed without any compromise whatsoever. Another point of contact is the concept of God. In evangelism among Hindus we are speaking into a pantheistic world view, and although classification and re-definition are required, it is not necessary to defend the existence of God (Lausanne Committee for World Evangelism 1980, 10)

Hindus also believe that there is only god-supreme *Brahma*, but there are many manifestation of that one god. People of different religions call that one god by different names. Some people approach god through one manifestation like *Ram* or *Krishna* and others like Buddha or Christ. All people are seeking through various ways to approach the same *God*. In other words all the religious will ultimately lead the people to the same god. They respect all gods including Christ, and regard all religions good and their teachings the same. This attitude helps them to go to Christian fellowships and also allow their children to participate in Christian

meetings. Such meetings are good opportunities to assert Christian faith that Jesus is the unique revelation of God to our world, that in Him the divine world, the lightener of all men, “became flesh and dwelt among us,” and that He died and resurrected. He has made atonement for human race including the Hindus (Gamadia 1993, 5).

Gamadia further states that it is this claim of uniqueness which the Hindu finds abhorrent, believing that all religions are equal roads to God. He would gladly accept Christ with other divinities into the Hindu pantheon, and accord Him a place among the highest, as one of them. He will not, however, admit that Christ alone is the way, the truth, and the life, and that without Him no one can get to the Father. It will be our responsibility to show them that the Incarnation of Jesus was different from all others and that what He has accomplished.

The Hindus also believe in, the intervention of God in human history through incarnation (*avatars*). But their doctrine of incarnation is totally inadequate. It may serve as a point of contact but its inadequacies should be brought out against the unique incarnation of Jesus Christ. Hindu *avatars* enter the world to destroy sinners, and this requires repeated *avatars*. The Incarnation of Christ is unique, historical, and sufficient for all time, and is rooted in the love of God, saving sinners. The incarnation of *Krishna* came to destroy the sinners, not the sin, but Jesus came to seek and save the sinners and destroy sin. Against this background of Hindu incarnations, the final Incarnation of Jesus Christ is unique in all respects (Lausanne Committee for World Evangelism 1980, 11).

While the doctrine of *Karma* is a barrier in terms of defining *Moksha* (salvation), it also can serve as a bridge while communicating the Gospel to the Hindu. The Hindu seeks to get free from the cycle of rebirth which his sin causes. He must be told of the saviour Jesus Christ, who by his various sufferings and death on

the cross triumphed over sin, and has taken upon himself the penalty of the sins of mankind. The quality of Christ's relationship with people, His teachings (particularly the Sermon on the Mount), and His unique vicarious self-giving and sufferings have a strong appeal to the Hindus. As the Christian communicator fills this respect for Christ with an understanding of the unique and absolute claim to be "the word made flesh", significant bridges may be built.

Many of the practices of the Hindus for personal devotion are good practices; for instance, before they seek to meet their particular god or make their *puja* (a common form of Hindu worship), they will have a bath. They are very regular in getting up early in the morning and with great faithfulness carry out their particular rituals. Some of these things when Christians learn and apply in their Christian devotions would attract Hindus (David 1998, 41- 42).

CHAPTER THREE

METHODOLOGY

This section outlines the method used to understand the influence of Hindu beliefs and practices upon response to the gospel among the Hindus in Nairobi and the perception of Pastors involved in Hindu evangelism, Hindu converts and Hindu non-believers in Nairobi.

Entry Procedure

First and second readers approved this study, and the researcher went ahead to introduce himself to pastors doing Hindu evangelism, Hindu converts and Hindu non-believers who had heard the gospel. Thus the entry procedure was carried out through friendship with 5 pastors, 7 Hindu converts and 5 Hindu non-believers.

Phenomenological Study

The field work was preceded by attending Hindu evangelism activity conducted by NPC Parklands and visiting Hindu temples, houses and attending some Hindu festival and celebrations. The purpose was for the researcher to get acquainted with the real situation of Hindu beliefs, practices and culture and also the methods and bridges used in Hindu Evangelism. According to Creswell (2003, 181), qualitative research takes place in a natural setting. The qualitative researcher often goes to the site (home, office) of the participant to conduct research. This enables the researcher

to develop a level of detail about the individual or place and to be highly involved in actual experiences of the participant.

Population

Mugenda and Mugenda (1999, 9) define a population as “the aggregate of all that conforms to a given specification” the population of this include pastors doing Hindu evangelism, Hindu converts and Hindu non believers the Nairobi.

Sampling

According to Mugenda and Mugenda (1999, 10-11) sampling refers to the process of selecting a number of individuals for study in a way that individuals selected represent the large group from which they are selected, thus the individual selected form the sample. They add that the purpose of sampling is to secure a representative group which is available and has the ability to provide information needed for the research. The sampling includes 5 pastors doing Hindu evangelism, 7 Hindu converts and 5 Hindu non-believers.

Research Design

Interviews were conducted to collect data experience of pastors doing Hindu evangelism, Hindu converts and Hindu non believers the Nairobi. Data was collected through interview with five pastors, seven Hindu converts, and five Hindu non-believers who have heard the gospel but have not yet fully responded. Assistance in identifying Hindu converts from Asian believers was provided by the pastors. An appointment was made with each interviewee for one meeting, which was divided in to two parts. The first part was a pre-interview conversation of ten minutes aiming at briefing the respondents about the objectives of the study, enquiring informants’

participation in Hindu evangelism in the case of pastors and Hindu converts and in the case of Hindu non-believers whether the participant had any contact with Christianity or heard the Christian message at any time. The second part was the actual interview of ninety minutes and focus on the influence of Hindu beliefs and practices upon the response to the gospel among the Hindus in Nairobi.

Interviews started on March 2007 and ended in April 2007. Interviews were preceded by a simple and friendly conversation, which helped the researcher to determine participants were competent informants. According to Creswell (2003, 182) the qualitative research systematically reflects on who he or she is in the inquiry and is sensitive to his or her personal biography and how it shapes the study. This introspection and acknowledgement of biases, values and interests (or reflexivity) typifies qualitative research today. It also represents honesty and openness to research.

Interview

Interviews were directed to the Hindu non believers, and also pastors and Hindu converts who are actively involved in Hindu evangelism belonging to New City Fellowship, International Christian Centre, Nairobi Pentecostal Church Parklands and Baptist Church. The questions for the interviews with three groups of participants namely, Hindu converts and Hindus were different and was designed as open ended. The same questions were posed by the researcher to all the participants in each category during the interview in order to get as accurate information as possible. This is the way to increase or maintain reliability of research.

All women were interviewed in their homes in the evening on different days in the month of April and the men were interviewed in their workplaces during lunch time on different days in the month of April. Since all of them spoke in English, the

medium of interview was in English. Most participants were highly educated and well paid in their work places. Each interview lasted about 100 minutes. An open-ended guiding question was framed and used for all respondents, but other questions came from the interviewee's response to the questions and testimonies. Weiss (1992, 66) wrote that the most significant events of people's lives could become known only through interviews because they are internal events of thoughts and feelings.

Validation and Verification

Validity is an essential element to the gathering of data. In validity, the quantity of the instrument or procedures for data collection is achieved. Creswell (2003, 196) discusses eight primary strategies to check the accuracy of the findings. In this study, the researcher used the triangulation and member checking approach suggested by Creswell. In triangulation, information from different sources is put together to shed light on central theme of the study. In the member check, the researcher solicits participant's views of the credibility of the findings and interpretations. The member check approach was done by tacking the final report back to the participants to determine whether the information and results are accurate.

Data Analysis Procedures

The process of analysis data consisted of various steps including making sense out of the response of the interviewee, grouping words and ideas of the same meaning, then letting categories emerge from the shared experiences of the individual pastors and Hindu converts. Finally a theme was given to each cluster of ideas. Weiss (1992, 154) says that the idea of coding is to link what the respondent says in his or her interview to the concepts and categories that will appear in the report.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

In this chapter the researcher's findings are stated fully, after collecting and analysing the required data. The purpose of this study was to investigate how cultural religious beliefs and practices of Hindus influences the response to the gospel of Jesus Christ among the Hindus in Nairobi in order to find ways in which to build bridges for effective Christian witness among the Hindus. This chapter presents the researcher's findings and interpretations.

Hindu Religious Beliefs that Hinder Christian Witness

Research question 1 states "To what extent does the Hindu religious beliefs hinder Christian witness?" The objective is to establish how the religious beliefs like *Avatar* (incarnation), *Moksha* (salvation), and *Dharma* hinder the communities' response to Christianity. The response to this research question was obtained from Pastors, Hindu converts and non-believers through Question 8 (Appendix A), Question 4 (Appendix B), on Question number 6 (Appendix C) respectively.

Concept of God

Most participants were of the view that Hindus in Kenya believe in one supreme god but they worship the many manifestations of that one god. These views are in agreement with Boa (1977, 17) that Hindus worship millions of gods and goddesses. Also with Stutley (1985, 10) that Hindus worship ancestors, cosmic

elements, animals, birds and snakes, trees and plants, spirits, ghosts and celestial beings, high gods such as *Varuna*, *Vishnu* and *Shiva*. Hinduism provides its followers with more freedom and flexibility to worship any god and goddesses than Christianity does. Worship can take place in a temple or at a household shrine. Hindus do not go to temple to practice corporate worship but attend worship as individuals concerned only with their own relationship with their god. For many Hindus the Christianity appears to be restrictive. This prevents them from responding positively to Christianity.

Incarnation (Avatar)

Almost all Pastors, Hindu converts and non-believers are of the opinion that *Vaishnavas* among Hindus believe in incarnation. For them the word *avatar* in itself means “to come down”. The Supreme Being comes down into the earth in to the system of *samsara*, the system of bodily existence. Hindus do not think of single *avatar* coming or that he always comes as man. They say that the supreme being because incarnate in various forms including animal forms. This is because they believe that *jivatma*, the essential being; in animals and other living creatures is the same as that in human beings. This incarnation is said to happen whenever “*adharma*”, disorder or incongruence with the cosmic law, increases and *dharma* performance of spiritual duty decreases. Therefore, in Hindu understanding, when god becomes incarnate it is only a temporary appearance to do temporary work and then goes away. In another section of Hindu beliefs, according to one of the pastors, it is taught that it is impossible for the Supreme Being to become finite in the form of man or any bodily form. For them god can not be limited by time and space. Hence they reject the teaching of incarnation as ridiculous. There is an incarnation within

Hinduism itself concerning the teaching about avatars. In Hinduism, there are many *avatars* god *Vishnu* which are not fully man, and *avatars* can commit moral sin but it is not sin for him since Supreme Being can not be polluted by sin. But, even the avatar teaching that is believed in some strands of Hindu belief is quiet different from Biblical understanding of Incarnation. With this background, it is difficult for Hindus to understand the incarnation in the person of Jesus Christ, who is fully God and fully man and yet without sin.

For a Hindu Christ is an *avatar*. They are often happy to worship Jesus along their own god, but will not accept him as their one and only God. Many non-believers argued during the interview that Jesus is like the legends of their gods such as *Krishna* and *Rama*. It is difficult for them to understand beyond that. Hence the belief of *avatar* is a major block to a Hindu in accepting Christianity.

Moksha

There was consensus in the opinions of pastors, Hindu converts and non-believers that Hindus believe that there are four important religious paths or ways to attain salvation (*Moksha*). *Moksha* according to them means ultimate liberation. It is the liberation from the cycle of births and deaths to remain eternally in the presence of God. Each individual may choose the paths most appropriate to his or her nature and abilities. These four paths are the path of *Bhakti* (devotion), the path of *Karma* (action), the path of *Jnana* (knowledge) and the path of *yoga*. The path of devotion is the path simplest and most popular for Hindus. The path of knowledge is the most difficult one and only a few choose it. Most non-believers shared that they were free to choose any path to achieve salvation; Christianity however is very rigid and they rejected that Christ is the only way to salvation. Most of them also believe that salvation is through good works. One reaps what he or she sows. Behaviour of the

past determines the future. The cycles of rebirths keep recurring till finally “*Moksha*” (salvation) is attained. Although concept of salvation exists within Hinduism, its understanding as liberation from the life cycle of rebirth is radically different from the Christian view point; hence, salvation in Christianity is a difficult terminology for Hindus.

Socio-Cultural Aspects of Hindus that Hinder their Response

Research Question 2 states “In what ways do the socio-cultural aspects of Hindus hinder their response to the gospel?” The objective is to establish how the socio-cultural aspects like casteism, vegetarianism, life cycle, rites of passage hinder the community’s response to the gospel. The response to this research question was obtained from pastors, Hindu converts and Hindu non-believers through Question 9 (Appendix A), Question 5 (Appendix B) and Question 7 (Appendix C) respectively.

Casteism

Most Hindu non- believers stated that, the four castes are recognized as divinely instituted by God. They consider that the caste system is a major hindrance in Hindu response to Christianity. Christianity is seen as a threat to the caste system because once they become Christians the caste barriers should be broken and mixing should take place. Equality as preached in Christianity against is the concept of *Dharma* which plays out in the society through the caste system. Some of those who may wish to become Christians, also fear loss of positions and privileges in society because of non- recognition of caste distinction among Christians. Eighty percent of participants are of the opinion that the caste system among the Hindus in Nairobi is losing its grip but still it is practiced.

Hindu caste system is extremely oppressive. It is rigid, unjust and cruel. Some castes are higher than others, some are lower and others are of the same status. When a person is born into a certain caste, by virtue of that birth, he inherits his caste *dharma*. There are written and unwritten laws that prescribe his life. People within a caste are afraid to break any of their caste rules because the extreme punishment would be thrown out of the caste so that nobody else would talk to the family or have any dealings with them. The worst sin that a person could commit in Hinduism is to try to change his caste, because the idea behind the caste system is that you have been born in to this particular caste because of your *Karma* (action) from your previous life. Only by faithfully following your caste *Dharma* (rule) will you have the privilege of being born the next time into a higher caste. According to the Bhagvad Gita it is better to die fulfilling your caste *dharma* imperfectly than to adopt the *dharma* of another. This thinking and understanding make Hindus, who are approached with the gospel of the Lord Jesus Christ, tremble because the implication of accepting Jesus Christ as one's saviour and the Lord is to forsake their caste and adopt the caste of another. Therefore Hindus normally fear the idea of conversion.

Food Habits

The interviews with Hindu converts and Hindu non-believers confirm that 50% of them are still vegetarians and the remaining either have become half vegetarians or non- vegetarians. According to them most Hindus in Nairobi do not eat meat products. They consider Christians as meat (especially beef) eaters. For them, beef is the most polluting of all. The food habits among Christians, which are totally contrary to their Hindu sentiments; hence, they don't like to associate with African or European Christians. Thus vegetarianism influences a negative response to the gospel from Hindus.

The belief behind this practice of vegetarianism is the doctrine of *Ahimsa* (non-injury), which forbids killing of animals with a consequence that meat is forbidden. To eat the flesh of an animal will harm a living thing which shares a part of god. Hindus are also vegetarians because of an emphasis on simplicity and avoidance of bodily indulgences.

Samsara (Life Style)

Almost every interviewee stated that Hindus believe that man has to go through a cycle of successive births, deaths and rebirths until one finally achieves liberation. In this case man is given many chances of birth, death and rebirth to perfect him so that one day he/ she can free himself/ herself from the cycle of rebirth and become part of the supreme god. But in Christianity, the Bible does not teach reincarnation. Man dies physically only once and faces eternal death or eternal life after the second coming of Jesus Christ. Therefore, Christianity offers only one chance no second chance whereas Hinduism offers thousands of chances until liberation is attained. Hence *samsara* (life style) is a hindrance for Hindu conversion to Christianity.

Rites of passage

Some pastors shared that in Christianity marriage is until death does people apart but Hindus consider marriage is beyond death; therefore the Christian idea of marriage is a hindrance in some cases. Most non-believers were of the opinion that traditionally, the girl's family pays dowry at the time of marriage, which varies depending on the family's wealth and the social status of the groom. This brings real wealth to the groom's family. Christianity does not allow such traditions and hence marriage does not bring wealth to the family. Many Hindus do not like the idea of becoming a Christian. Also the majority of Hindu participants in the interview believe

that once born in a caste it is the one within which one must marry. They further observe that intermarriage with lower caste person, though it rarely ever happens, would merit one being cast out. This is because intermarriage involves the most intimate and therefore the most polluting contact for the most castes; it is held to be so polluting that purification is impossible and therefore the guilty member must be cast out. Since Christianity advocates equality among the believers, and a believer from lower caste can marry a believer from higher caste and it is not considered as a polluting act. This is totally against Hindu *Dharma*; hence marriage is a hindrance to conversion to Christianity.

Hindu Prejudices against Christianity

According to most Pastors and Hindu converts to Christianity, there is a false preconceived notion` false preconceived notion that Christianity is a religion of the white and black people and Western missionaries convert Hindus to Christianity by giving money. This hinders their sympathetic consideration. The notion that Christianity is religion of white people is not true. Christian faith originated in Palestine, which is in Asia, in the East. So Christianity is one of the Eastern religions. It was taken to the west by the Asians. It is true that Western missionaries provide scholarship to study in the West, financial help to the needy and poor. This is not to convert Hindus to the Christian faith because the fact is that genuine conversion can only come from God.

Other Hindrances

Other hindrances mentioned by the participant pastors are that most Churches in Nairobi have no Hindu converts as co-workers to pastors in the evangelism ministry except in New City Fellowship and also most pastors who are doing Hindu evangelism can not speak in the language of Hindus. There is still racial reserve

between the Asian community and the native Africans. The Africans find that the Hindus are a closed community and this makes it extremely difficult for them to penetrate the community with the gospel.

According to most Hindu converts and Hindu non-believers who participated in the interviews, the Hindus are organised in communities or associations. Through these communities they promote and preserve their economic welfare. But there is fear among them that if they become Christian they would lose the economic support and privileges from their community. The affluent in the community consider their riches as a blessing from God, as the result of past *Karma*. They strongly believe riches have to do with their faithfulness in the past. This makes it difficult for them to accept Christianity. Two of the Hindu participants believe in Christ Jesus but they can not openly declare their faith due to the fear of persecution from the family and the community. This is true because the writer himself had experienced persecution from his family member when he accepted Jesus Christ as his personal saviour.

Most Hindu non-believers expressed their view that the Hindus see no reason to change their faith because they believe that since they are born Hindus they should remain as Hindus and die as Hindus. They believe that all religions lead to the same God who is called by different names, implying therefore by that there is no need to change from one religion to another. Indeed, Hindus find the very mention of change of religion by Christian highly objectionable. Such demands must be presented with clarity and respect. Most participants are also of the view that the churches in Nairobi have not taken witnessing to Hindus as one of their priorities. Hence nothing much has been done apart from minimal efforts by a few churches in Parklands and Westlands.

Bridges to Communicate the Gospel to Hindus

Research Question 3 states “What are the elements in Hinduism that can be used to bridge the gaps between Hinduism and Christian truth?” The objective is to identify the elements in Hinduism that can be used as points of contact or points of caution and clarification so that the gospel can be communicated effectively to the Hindus. The response to this question was obtained from pastors, Hindu converts and Hindu non-believers through Question 10 (Appendix A), Question 6 (Appendix B), and Question 9 (Appendix C) respectively.

From the three different groups of interviewees some elements in Hinduism can be used to bridge the gap between the Hinduism and Christianity. These elements can be grouped into two categories. The first one is the points of contact: the concept of God, respect for scripture, the person of Jesus Christ and doctrine of *Dharma*. And these concepts require radical change of content. The second category consists of incarnation, devotion, idol worship and concept of sacrifice. They require clarification and redefinition.

The Concept of God

All participants were of the opinion that Hindus believe in one supreme god called *Brahma*, but there are many manifestations of that one god. Christians too believe in one God but the Hindus have pantheistic world view and it needs a lot of clarification and redefinitions; hence, there is no need for any one who is witnessing to Hindu to defend the existence of God. This is a point of contact.

Most pastors view that the Hindus respect their sacred writings like *Vedas*, *Bhagvat Gita*, and *Mahabharata and Ramayana*. This Hindu respect for sacred writing can be developed in the context of the unique authority of the Bible. The

Hindu participants and the pastors view that the Hindus listen very attentively to an exposition of scripture. They even read the Bible with great respect. Some of them even attend Bible study in Christian fellowships. Therefore this respect of Hindus for the scriptures is a bridge to continue with the communication of the gospel and stress the sole authority of the Bible without any compromise whatsoever.

The Person of Jesus Christ

Most participants agree that Hindus respect all gods including Jesus Christ. They consider Christ as a caring God, who healed the sick, fed the hungry and taught the people. Therefore the quality of Christ's relationship with people, his teachings (particularly the Sermon on the Mount) and his unique vicarious self-giving and suffering have strong appeal to the Hindus. As the person witnessing fills this respect for Christ with an understanding the unique and absolute claim to be "the word made flesh" a significant bridge may be built.

The Doctrine of Karma

Though many of the Hindus and Hindu converts express that *Karma* is a barrier in terms of defining *Moksha* (salvation), and most pastors were of same opinion, it can serve as a bridge while sharing the gospel to Hindus.

There is, apart from Brahma, a cosmic power of justice named *Karma*. This is an impersonal "law of dead" which administrates due retribution to every person for his deeds by assigning to him the next incarnation: a higher or lower social status or a place in animal world. Karma teaches that every one must suffer for his or her sin because God does not give free pardon (Gidoomal 1994, 140). Therefore the hope of attaining salvation is left for the second chance through the cycle of rebirth. The Hindu seeks to free from cycle of birth which his sin causes in order to become part of God. He must be told that the saviour Jesus Christ, by his vicarious suffering and

death on the cross triumphed over sin and has taken upon himself the penalty of the sin of mankind. His hope can be put in Jesus Christ for forgiveness of his sins and thus obtain salvation. Forgiveness of sins and release from the Law of *Karma* should be as welcome to the Hindu as the living water was to the Samaritan woman.

Incarnation (Avatar)

Almost all the interviewees strongly suggested that the Hindu believe in the intervention of God in human affairs through *avatars*. *Avatars* enter the world to destroy the sinners and the wicked in order to protect the righteous, and this requires repeated avatars. Christians too believe in Incarnation of Jesus Christ. Hence incarnation can be used as a bridge, which is believed by both Hindus and Christians.

There is a need for the communicator of the gospel to clearly spell out that the Incarnation of Christ is unique, historical and sufficient for all time. There was only one Incarnation and the Bible does not teach reincarnation. The incarnation of Jesus Christ is rooted in the love of God because God so loved the world that He sent His only one son Jesus Christ to pay for our sins by his death so that we may live eternally with the Father in heaven. He came to seek and save the sinner and destroy sin but the Hindu avatar came destroy the sinner not the sin. Such an explanation can convince the Hindu about the only one Incarnation of Jesus Christ.

Wedding, Funeral and Festivals

Two of the Hindu converts expressed the view that many Hindus attended Christian weddings and funerals. These services may be used as opportunities to teach Hindus the Biblical doctrines of creation, man, life beyond and so on, Christian festivals, such as Christmas, Easter, and others, should be celebrated in a way that clearly spells out the meaning of the festivals- thus opening the possibility of the presentation of the gospel to Hindu spectators, many of whom would enthusiastically

participate. One of the pastors views that Kenyan Hindus celebrate *Diwali* in a very big way. It is the festival of light, and Christ is the light of the world. Christian themselves can celebrate the festival of light together with Hindus and present Jesus as the light of the world.

Devotion (Bhakti)

Most participants consent that one of the elements that can bridge the gap between Christian and Hindu truth is devotion. According to them, Hindus are very religious people. There is deep desire for spiritual experience among the Hindus. This is noticeable, for example, among the *Bhakti Margis*. The emphasis on meditation, austerity, and willingness to accept physical suffering are a commendable aspect of the Hindu way of life. They worship god through singing of *Bhajans* (songs of praise) to the lord during meditation. They are very regular in carrying out their particular rituals to meet their particular god in the morning.

Christian meditation is always dynamic when a Christian reads the word of God and meditates on it; he hears the voice of the living Lord speaking to him in accents of love and tenderness. He speaks to the Lord in prayer expressing his devotion, willingness to obey and serve Him giving his whole being into His hands to be used by Him as He wills.

Therefore, the Christian witness must stress the degree of personal freedom that comes in Christian worship, and the Christians understand that devotion is not an end in itself; it is merely by spiritual exercise not a means to inherit the kingdom. Essentially, the value of this bridge lies in the importance of the spiritual qualities of the evangelist in gaining credibility by practicing the discipleship of Jesus in the context of Hindu culture. Hindus enjoy singing Indian *Bhajans* (songs of praise to God) of Christian faith with Indian musical instruments, corporate worship, reading of

the scriptures, testimonies, extemporaneous prayers, and sermons with stories will attract the attention of Hindus. Before Hindus seek to meet their particular God or to make their *puja* (rituals), they will have a bath. They are very regular in getting up early in the morning and with great faithfulness carry out their particular rituals. Believers should learn and apply these good habits in their devotions in order to contextualize Christian devotion to suit the needs of Hindus.

Idol Worship

In response to Question 14 (Appendix B) for non-believers and Question 10 (Appendix C) for Hindu converts, most participants agree that Hindus believe that all creation is a part of god. Hence god is also in the stone, silver or the gold out, of which idols are made. Therefore they say that idol worship is not wrong. They worship the idols with great devotion. Most of the participants from the Hindu converts group strongly feel idol worship can be used as a point of contact, as Paul did in Athens (Acts 17:22-23). Paul addressed to the gentile people in Athens who were idol worshippers like Hindus. This is an excellent illustration of point of contact. He did not condemn them for their idol worship but picked up positive elements to introduce the gospel. "In all things you are very religious people". "You worship an unknown god". The Hindus are very religious people too. They worship many unknown gods like gentiles in Athens. Therefore believers must use the books of Hindus to find a contact for making the gospel clear.

The Concept of Sacrifice

Another point of contact, according to the group of Hindu converts, is the concept of sacrifice. According to them, the simple *Vedic* religion was gradually transformed into elaborate ceremonies, with material offerings and even bloody animal sacrifice, all are under the control of the *Brahman* priests. This give rise to a

new type of literature called the *Brahmnas* which contain chiefly directions for various prescribed sacrifices and some religious legends. The special emphasis in the *Brahmanas* is on the sacrifices. The most important and elaborate is the *Asvamedha* (horse sacrifice), which occupies a whole year for completion. This sacrifice is believed to redeem all sin.

This Hindu concept of atonement through animal sacrifice which has some resemblance to the animal sacrifices under the Mosaic law in the Old Testament can help the Hindus to recognize the supreme sacrifice the saviour made of His own body to atone for the sin of the whole world once for all. The idea of sacrifice to atone for the sins persisted down the centuries and found place even in the Bhagvad Gita (about 1AD). It mentions that sacrifice was instituted by God since the beginning of creation as we find in the book of Genesis in the Bible. Therefore the concept of sacrifice is a good bridge to share the gospel to the Hindus.

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

The purpose of this study was to investigate how cultural hindrances influence the response to the gospel of Jesus Christ among Hindus in Nairobi. This is crucial in establishing ways in way to build bridges to effective Christian witness among Hindus. Both Library research and interviews were used to collect data. From the findings of both methods the following conclusions are made:

Conclusions

Hindus in Nairobi believe in one supreme god *Brahman*. The longing of Human heart for a personal God gave rise to worship of many subsidiary deities, but at the centre of all was the “*Trimurti*” (Trinity) of *Brahma*, *Vishnu* and *Shiva*. There is no limit to Hindu gods and goddesses. They are associated with every aspect of life. There are deities associated with animals, rivers, lakes, trees and stones. They worship millions of gods in a temple or at household shrines. Hinduism provides its followers with freedom and flexibility to worship any god or goddess. Since Christianity appears restrictive, it prevents them from responding to the Gospel. Since both Hindus and Christians believe in one supreme God, while witnessing to Hindu, there is no need to defend the existence of God and this could be used as a point of contact.

Hindus believe in *avatars*, of which there are ten. All of them are associated with *Vishnu*. *Avatars* enter the world to destroy sinners and hence require repeated avatars. The only Incarnation of Jesus Christ in Christianity is to save sinners. The

doctrine of incarnation in Hinduism is inadequate. It may serve as a point of contact, but its inadequacies should be brought out against the unique Incarnation of Jesus Christ. There is contradiction within Hinduism itself concerning the teaching about *avatar* that God can not be limited by time and space. Therefore, it is difficult for Hindus to understand the Incarnation in the person of Jesus Christ who is fully God and fully man can be a major block to Hindu in embracing Christianity.

Hindus in Nairobi do not believe in either hell or heaven. Their aim is the realization of their true identity with the supreme soul-*Brahma*, to be absorbed in to *Brahma*, as a drop of rain gets absorbed in the sea. *Moksha* (salvation) means liberation from the ever grinding wheel of births, deaths and rebirths. This is achieved through four ways: the way of knowledge, the way of devotion to any favourite deity, the way of yoga and way of good deeds. Hindus' understanding that salvation is liberation from the cycle of rebirth is radically different from Christianity. Christianity advocates that salvation can be achieved only through Jesus Christ, who is the only way, the truth, and the light. Hinduism offers many paths and one may be free to choose any path to achieve *Moksha*. Since Christianity is rigid and offers one and the only way to salvation, it could be the major hindrance for Hindus to become Christian.

Since the concept of salvation exists in both Hinduism and Christianity it could also serve as a point of contact to Hindus to understand the Christian view point of salvation. Since there is a lack of guarantee of salvation after death the gospel message can be a hope. The doctrine of good deeds can also be another bridge to draw the attention of the Hindus to the gospel message.

A Hindu has a very shallow concept of sin. He is supposed to be a god, which in reality of life, he realizes that he is not. Just as the Lord helped the Samaritan

woman to see her sinful life, a gospel communicator can help the Hindu to see his sinful condition. Then the gospel can become clearer and more meaningful. There are hints of sacrifice to atone for sins, but no incarnation in Hinduism has claimed to be a propitiation for the sins of the world as Jesus did. Hence the concept of sin and sacrifice to atone for sins can easily be a major theological block as well as a bridge to Hindus.

The Hindu religious caste system in Nairobi which provides strong social security can excommunicate or physically assault and persecute a Hindu who converts to Christianity. There is a wrong understanding among Hindus that Christianity is only for untouchables (outcastes) not for High caste Hindus. Such a wrong understanding and fear of excommunication or physically assault and persecution prevents Hindu from conversion. Other reasons which prevent Hindus in Nairobi from becoming Christians are the fear of loss of prosperity, damage to the family reputations, wrath of the family god, the loss of economic privileges and position in the society and termination of marital prospects upon conversion to Christianity.

One of the purposes of life in Hinduism is the acquisition of wealth and prosperity through righteous means (*arth*). To a Hindu therefore the pursuit of wealth and prosperity is a valid as pursuit of *Moksha*. This is the driving force behind all Hindus socio-economic activities. The indigenous Kenyans complain that Hindu businessmen are dishonest, deceitful, cheat and show disrespect for the law and other social institutions. This perception prevents African Christians to witness to Hindus.

There are wrong notions among Hindus in Nairobi that Christianity is a foreign religion, and that the Kenyan church uses foreign money to convert Hindus and others to Christianity. To them Christians are not patriotic and Christians do not practice what they preach.

The church in Nairobi has tried in a small way to reach out to Hindus and has not succeeded to a large extent because it has not contextualized the gospel to the Hindus. There are not many Asian pastors who are well versed with Hinduism in Nairobi. There are no Hindu converts to Christianity who are co-workers to pastors involved in Hindu evangelism, and most methods used by the church in Nairobi to evangelise Hindus proved to be ineffective. The church in Nairobi has not involved itself in social action in the Hindu community. All these are hindrances to the gospel message among the Hindu community.

Apart from bridges mentioned above, there are other Hindu concepts like devotion, idol worship, the concept of sacrifice and trinity, which can be effectively used as bridges to communicate the gospel. Hindus in Nairobi are religious people. They wake up early in the morning to perform *puja* (rituals) and offer prayer to their gods. They worship many unknown gods. Instead of condemning them for their devotion and worship to idols, Christians too can identify with them by waking up early, taking bath before their devotional time, singing hymns in Hindi language using Indian musical instruments. This can provide an opportunity to explaining to them that unknown god they worship is Jesus Christ. Another point of contact with Hindus in Nairobi is the interaction between Hindu businessmen and Christian businessmen. Such interaction provides an excellent opportunity for witnessing in situations need. Inviting Hindus for Christian festivals, such as Christmas and Easter and using such celebration to clearly spell out the meaning of these festivals and thus presenting the gospel to Hindu spectators can serve as an effective bridge.

The Hindu concept of trinity serves as a bridge in explaining the concept of the Christian Trinity. *Diwali*, the festival of light, can be effectively used to explain Jesus is the light of the world and he came to remove darkness of all evils and bring

truth and life to all men. Marriage, which is sacred in both Hinduism and Christianity, can also be used as a point of contact for pre-evangelism.

Recommendations

Hindus have been in Kenya for more than hundred years. For the church to have a breakthrough in Hindu evangelism it should mobilise the church in Nairobi to “stand in the gap” through intensive, believing and cooperate prayer for the Hindu people. The church is tempted to stand on strategies and methods alone. This is a real danger. It is the author’s belief that only within the context of prayer should we develop and carry out new evangelist strategies in the light of theological blocks and bridges to Hindu evangelism.

The churches involved in Hindu outreach should recruit Hindu converts in Nairobi, send them to a Bible school and equip them well for Hindu evangelism. These churches should have full time trained Asian pastors in charge of Hindu evangelism so that they are able to share the gospel in the languages spoken by the Hindus in Nairobi. They should be also readily available to meet their spiritual needs in terms of discipling, counselling and prayers.

It is important for the Christians involved in Hindu evangelism to know the background of Hindus in Nairobi, to whom God has commended to be his witnesses. As a matter of common experience, most Christians do not have adequate knowledge of Hindu religion thus hindering effective communication. It is, therefore, essential to organise training seminars and workshops giving instructions regarding the Hindu religion and culture. Evangelists for Hindus should be made aware of the blocks and bridges to Hindu evangelism so that the gospel message can be effectively communicated.

High priority should be given to the ministry among Hindu women. The God-given gifts, talents and abilities of women should be recognised in the church, so that women can be involved in various aspects of the ministry to much greater measure than occurs at present. The local churches which are in Hindu outreach should motivate and encourage Christian's women to work chiefly among Hindu women in a holistic ministry using bridges like Christian festivals, sewing and cooking classes, English classes, aerobic classes, hospitals visitations, neighbourhood children classes and neighbourhood Bible studies and fellowships.

There is a need for close operation between the churches and the Para church organisations involved in outreach of Hindus in Nairobi. Such cooperation can help them in the use of personal and facilities efficiently for evangelisation. There has been a social, cultural and economic divide between Africans and Asians. The historical association of Asians with colonizers and exploiters has not been adequately addressed at the community and neighbourhood levels. The church in Nairobi needs to create forums (informal) where Africans and Asian could interact and see each other as human beings and God's creation. This socialization would be critical to acceptance of the Gospel message. The church must spearhead this understanding as an evangelistic mission work.

Recommendations for Further Research

This missiological study sought to find out the hindrances and bridges to Hindu evangelism. The findings give a picture of the current situation in Nairobi. Based on these findings the researcher makes the following recommendations for further research.

1. How to make the Christian faith more contextualized to Hindus in Nairobi so that the gospel can be easily understood and made relevant to them?

2. How can Bible schools and theological institutions in Nairobi and in Kenya effectively participate in Hindu evangelization?
3. How can the co-operation between the churches and Para church organisations involved in Hindu Evangelism be encouraged to coordinate and channelise their efforts to maximise the harvest?

REFERENCE LIST

- Amsterdam.2000.*The mission of an evangelist: A conference of preaching evangelist*. Minneapolis: World Wide Publication.
- Aurobindo, Sri.1959. *The foundations of Indian culture*. Pondicherry: Sri Aurobindo Ashram.
- Bahadur, Om Lata. 1994. *The book of hindu festivals and ceremonies*. New Delhi: UBS Publishers' Distributors Ltd.
- Balasubramaniam, Sunil. 1997. Hinduism: The World's Oldest Religion. [database on-line]; available from evangelism/beliefs/hinduism.html-30k-Internet; accessed 8 August 2005.
- Boa, Kenneth. 1977. *Cults, world religions and you*. Illinois: Victor Books.
- Boodhoo, Sarita. 1993. *Kanya dan*. Port Louis, Mauritius: Mauritius Bhojpuri Institute.
- Burnett, David. 1992. *The sprit of Hinduism: A christian perspective on hindu thought*. Monarch: Tunbridge Wells.
- Creswell, John W. 2003. *Research design: Qualitative, quantitative, and mixed methods approaches*. London: Sage Publication.
- David, George. 1998. *Communicating Christ among hindu people*. Chennai: CBTM Publications
- Dodhia, Rati. 2005. *Rise and glory history of halari visa oshwals*. Nairobi: Halari Visa Oshwals of America.
- Dwyer, Johana. 2002. "Vegetarianism." [cd-rom]; available from Encarta Interactive World Atlas.
- Flood, Gavin.1996. *An introduction to Hinduism*. Cambridge: Cambridge University.
- Gamadia, Dr. Sam.1993. *How to approach hindus with the gospel*. Nairobi: International Missions Inc.
- Gidoomal, Ram.1994. *Karma "n" chips: The new age of Asian spirituality*. London: Wimbledon Publishing.

- Graham, Billy. 1989. *Choose ye this day: How to effectively proclaim the gospel message*. Minneapolis: World Wide Publication.
- Green, Michael. 1990. *Evangelism in the early church*. Bungay Suffolk: Richard Clay Ltd.
- Harshananda, Swami. 1988. *Hindu gods and goddesses*. Madras: Sri Ramakrishna Math.
- Hierbert, P. G. 1994. *Anthropological reflection on missiological issues*. Grand Rapids, Michigan: Baker Books.
- Hopfe, Lewis M. Mark R Woodward. 1998. *Religions of the world*. New Jersey: PrenticeHall.
- James, E.O. 1968. *Christianity and other religions*. New York: J.B. Lippincott Company.
- Jhingran, Saral. 1989. *Aspects of hindu morality*. Delhi: Motilal Banarsidass Publishers.
- Kanitkar, V. P. (Hemant). 1989. *Hinduism*. Cheltenham: Stanley Thornes (Publishers).
- Kibuthu, I. M. 2001. A study of the Asian community in Nairobi: Implication for Evangelism to Hindus. M.A. thesis, Nairobi Evangelical Graduate School of Theology.
- Kinsely, David R. 1982. *Hinduism*. New Jersey: PrenticeHall, Inc.
- Lausanne Committee for World Evangelization. 1980. *Lausanne occasional papers No 14. Thailand report. Christian witness to hindus*. Pattaya, Thailand.
- Lipner, Julius. 1994. *Hindus: Their religious beliefs practices*. London: Routledge.
- Machenzie, Donald A. 1950. *Indian myth and legend*. London: The Gresham Publicating Company Ltd.
- McGavaran, Donald A. 1998. *The founders of the Indian church*. Chennai: Church Growth Association of India.
- Mohamed, H. E. 1990. *The golden age of Africa: The classical period and Asian legacy in Africa part (II)*. Calgary: Highlight Publication of Calgary.
- Morgan, Kenneth. 1953. *The religion of the hindus*. Madras: Motilal Banarsidass.
- Mugenda, Abel G. and Mugenda Olive M. 1999. *Research methods: Qualitative and quantitative approaches*. Nairobi: African Centre for Technology Studies Press.

- Nairobi Pentecostal Church Parklands, 2004. Review and Proposed Way Forward. Minutes of the meeting of Pastors and Elders, held on 4th June 2004 at NPC-Parklands.
- Nigosian, S.A. 1975. *World religions*. London: Edward Arnold.
- Nikhilananda, Swami. 1982. *Hinduism: It's meaning for the liberation of the spirit*. Madras: Sri Ramakrishna Math.
- Ramakrishna, Sri. 1943. *Parables of sri ramakrishna*. Madras: Sri Ramakrishna Math.
- Reid, Paul and Dr. Winfried Gorduan. 1998. "Witnessing to Hindus." [database on line]; available from <http://www.christiananswer.net/evangelism/belief/hinduism.html-30k-Internet>; accessed 8 august 2005.
- Robinson, B.A. 2003. "Hinduism: The world's third largest religion." [database on line]; available from <http://www.religioustolerance.org/hinduism.htm-33k-Internet>; accessed 8 August 2005.
- Salvadori, Cynthia. 1989. *Through open doors. A view of Asian cultures in Kenya*. Nairobi: Kenway Publications.
- Seshadri, H.V. 1983. *Our festivals*. Nairobi: Bharatiya Swayamsevak Sangh.
- Sharma, Arvind. 2004. "Hinduism." [cd-rom]; available from Encarta Interactive World Atlas.
- Shookhdeo, Patrick. 1977. *Asians in Britain: A christian understanding*. Exeter: The Paternoster Press.
- South Asian Outreach. 2005. *Love thy neighbour: Reaching out to your hindu and jain neighbours. A hand book*. Nairobi: South Asian Outreach Publication; Revision and Third Printing.
- Stott, John. 1974. *The Lausanne covenant: An exposition and commentary*. Minneapolis: World Wide Publication.
- Strand, Robert J. 1981. *Evangelism... the unfinished task*. Missouri: The Gospel Publishing House.
- Stutley, Margaret. 1985. *Hinduism the eternal law*. Northamptonshire: The Aquarian Press.
- Venkatesananda, Swami. 1969. *The spirit of the bhagavad gita*. Hyderabad: The Divine Life Society.
- Vivekananda, Swami. 1937. *Essentials of hinduism*. Calcutta: Advaita Ashrama.

Warah, Rasna. 1998. *Tripple heritage: A journey of self-discovery*. Nairobi: Colour Print Ltd.

Weiss, Robert S. 1992. *Learning from strangers: The art and methods of qualitative interview studies*. New York: Free Press.

Zaehner. R. 1962. *Hinduism*. London: Oxford University Press.

APPENDIX- A

INTERVIEW QUESTIONS FOR PASTORS WHO ARE INVOLVED IN WITNESSING TO THE HINDUS IN NAIROBI

1. What is the name of the Church that you Pastor? For how long have been involved in Evangelising Hindus?
2. What is the response of Hindus to the gospel that you preach?
3. How many Hindu converts attend your Church regularly/ how many of your co-workers are of Hindu origin?
4. Do you speak the language of the Hindus residing in your area?
5. Is the timing of your witnessing activities convenient for the Hindus living in the area?
6. Can you give a case of success or failure in your witnessing efforts to Hindus?
7. How do the Hindu beliefs and practices like Avtar (incarnation), Moksha , Dharma and Karma influence the Hindu response to the gospel?
8. In what ways does the socio-cultural aspect of Hindus like casteism, vegetarianism, life cycle, rites of passage, marriage, death, cremation and festivals influence or hinder their response to the gospel of Jesus Christ?
9. What are the elements in Hinduism that can be used to bridge the gaps between Hinduism and Christian truth?
10. It is the view of some scholars that one of the reasons why very few Hindus in Kenya have converted to Christianity is because the church has neglected them. What is your comment about this?

APPENDIX- B

INTERVIEW QUESTIONS FOR HINDU CONVERTS TO CHRISTIANITY

1. What is the name of the Church you go to?
2. How did you become a Christian?
3. In your view, what is the response of Hindus to the gospel?
4. How do the Hindu beliefs and practices like Avtar (incarnation), Moksha, Dhama and Karma influence the Hindu response to the gospel?
5. Do the customs and practices of Hinduism like casteism, vegetarianism, life cycle, rites of passage, marriage, death, cremation and festivals influence or hinder Hindu response to the gospel of Jesus Christ?
6. What are the elements in Hinduism that can be used to bridge the gaps between Hinduism and Christian truths?
7. Hindus have been living in this country for almost a century and one of the reasons why very few Hindus in Kenya have converted to Christianity is because the church has neglected them. What are your comments about this?
8. Did you face any persecution from your family and community after you became a Christian?
9. Does the church understand Hindu beliefs and adapt to their culture and make the gospel message relevant and meaningful in their life situation so that the gospel can be well understood in a way that can respond a positive response?
10. The Christian way of worship is predominantly non-idolatry but Hinduism of masses is extremely idolatrous. Does this in anyway prevent a Hindu from becoming a Christian? Explain your answer.
11. Some outsiders criticize Hindu social practices like child marriage, enforced widowhood, caste system, sati and temple prostitution as evil. Explain in what ways it has influenced or hindered the Hindu conversion to Christianity?

APPENDIX- C

INTERVIEW QUESTIONS FOR HINDUS (NON-BELIEVERS)

1. What is the religion that you follow?
2. How long have you lived in Kenya?
3. What is your core belief in God?
4. Did you at any time hear the gospel of Jesus Christ preached? If so when and by whom?
5. Do you want to become a Christian? Explain your answer.
6. How do the Hindu beliefs and practices like Avatars (incarnation), Moksha, Dharma and Karma influence your response to the Christian message?
7. In what ways do the customs and practices of Hinduism like casteism, vegetarianism, life cycle, rites of passage, marriage, death, cremation and festivals influence or hinder Hindu response to the gospel of Jesus Christ?
8. Does the Economic status and activities of Hindus in Nairobi influence or hinder your response to the Christian message?
9. What are the elements in Hinduism that are common with Christian truths?
10. Are you aware that there is a Nairobi Pentecostal Church in Parklands which is keenly interested in the welfare of Hindu community?
11. According to you what is the involvement of NPC-Parklands or any other church in the Hindu community living in Nairobi?
12. Most Hindus believe that Christianity is a Western Religion and that it is a threat to the Hindu culture and sovereignty. What is your opinion of this?
13. Does the church appreciate Hindu beliefs and culture or condemn them totally? What is your opinion?

14. The Christian way of worship is predominantly focused on one God, but Hinduism is said to hold beliefs in many gods and goddesses. Does this in any way prevent Hindus from becoming a Christian? Explain your answer.
15. Some outsiders criticize Hindu social practices like child marriage, enforced widowhood, caste system, sati and temple prostitution as evil. Explain in what ways it has influenced Hindu conversion to Christianity?

APPENDIX- D

TIME LINE AND BUDGET

Time Line

Activity	Month
Develop Instrument for field study	December 2006
Pilot - testing	January 2007
Refining Instruments	February 2007
Actual field study	March 2007
Analysis of the data	April 2007
The write up	May 2007

Budget

Items	Cost (ksh)
Transport	3000
Typing services	8000
Photocopying	4000
Contingent	2000
Total	17000

APPENDIX- E

VITA

Personal Data

Name	Abraham Irudhayaraj
Date of Birth	02.05.1958
Gender	Male
Marital Status	Married
Nationality	Kenyan

Educational Background

Institution	Degree	Year
NEGST	Master of Art (Mission)	Joined in 2004
NEGST	Post graduate Diploma	2004-2005
University of Bombay	Bachelor of Education	1981-1982
University of Madras	Bachelor of Science	1975-1978
University of Madras	Pre- University	1974-1975

Professional Experience

Position	Institution	Year
Elder	NPC-Parklands, Nairobi	2006-to date
Head Usher	NPC-Parklands, Nairobi	2000-2003
Couples Ministry	PC-Parklands, Nairobi	2006-to date
Sunday School Teacher	NPC-Parklands, Nairobi	2006-to date
Teacher & HOD	Oshwal Academy Nairobi	1995-to date
Teacher	St. Francis Xavier High, Bombay, India	1985-1993
Teacher	Little Flower High, Bombay, India	1979-1984
Head Master	Vidya Vikasini High, Bombay, India	1984-1985