

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

A STUDY OF THE ASIAN COMMUNITY IN NAIROBI:
IMPLICATIONS FOR EVANGELISM TO HINDUS

BY

ISAAC M. KIBUTHU

A Thesis submitted to the Graduate School
in partial fulfilment of the requirements for the degree of
Master of Arts in Missions

June, 2001

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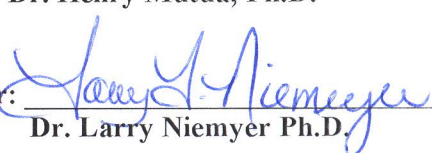
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Student's Declaration

**A STUDY OF THE ASIAN COMMUNITY IN NAIROBI:
IMPLICATIONS FOR EVANGELISM TO HINDUS.**

I declare that this is my original work and has
not been submitted to any other college
or University for academic credit.

The views presented herein are not necessarily those of the Nairobi Evangelical
Graduate School of Theology or the Examiners

(Signed) _____

Isaac M. Kibuthu

June, 2001

Dedication

To my dear wife Rosemary, who shares my deep concern for the outreach of the Asian Community, my children – Grace, Edwin, Brian and Christopher and to all men and women who have a passion for the Asian ministry

ABSTRACT

The objective of this study was to investigate how the socio-cultural, socio-economic and the religious beliefs and practices of Asians in Nairobi have influenced their response to the Good News of the Gospel of Jesus Christ, and what implications this has for the future efforts to evangelize the community. In order to achieve this purpose an extensive review of related literature was carried out. This dealt with the Hindu religious beliefs (Hinduism), socio-cultural beliefs and practices and the socio-economic status of the Asians in Nairobi.

The data collection involved the use of three questionnaires. One open-ended questionnaire was directed to pastors and heads of para-church organizations involved in outreach to Asians in Nairobi. Two closed-ended questionnaires were used, one directed to Asian believers and the other to Asian non-Christians who have heard the gospel but have yet to respond. In total, five pastors and two heads of para-church organizations were interviewed, while 82 Asians (57 believers and 25 non-Christians) completed the questionnaires.

Findings indicate that while Hindus in Nairobi believe in the common Hindu belief which includes faith in Vedas, Karma, Moksha and Varna. Very few of them have read the Hindu scriptures. The Hindu socio-cultural, socio-economic and religious beliefs have negatively influenced their response to Christianity. Success of future evangelism of the Hindus in Nairobi will depend on commitment, patience, sustained vision and an endeavour to meet them in their context.

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CHAPTER ONE

INTRODUCTION

There are about 750 million Hindus in the world, with the majority living in the Indian sub-continent (South Asian Outreach 1999, 3). About 50 million of these Hindus are scattered in other countries around the world (David 1998, 1) with 75,000 of them living in Kenya (South Asian Outreach, 3). There are about 13 million Hindu Christians in India, which is less than 3% of the total population (David, 1).

There has been a significant Asian community in East Africa for well over 100 years. The term Asian is used in Kenya as well as in the rest of East Africa to refer to a person (or anything) from the Indian sub-continent. This term came into vogue throughout East Africa after 1947 when partition divided India into two nations, India and Pakistan (Salvadori 1989, 5). The first Asians made their voyage across the Indian Ocean nearly 1000 years ago as traders. The British Empire was responsible for the major migration of Asians to East Africa when some 30,000 came to build the railroad from the coast to the interior under the British East African Protectorate, at the turn of the century. Many other Asians came as merchants, skilled artisans, accountants, engineers and medical officers, to pioneer a new, developing country. Others have come more recently in hope of a better life or through marriage (Daystar University 1995, 13, 31, 47).

The Asian communities are differentiated by their place of origin, by their language, religion and traditional occupation. A majority of Kenyan Asians come from north western India - mostly from Punjab, the Sindh, Gujarat (comprising Gujarat proper, Cutch, Kathiawar and Surat) and Goa. A few also come from

Rajasthan and Maharashtra. All major religions of India are represented in Kenya. These includes Hinduism, Sikhism, Jainism, Islam and Christianity (Catholic Christians) (Salvadori, 7). They speak basically three major languages. These are Gujarati, Hindi and Punjabi. About 70% of Asians in Kenya speak Gujarati (South Asia outreach, 6). Hindus in India however speak 16 major languages (Gujarati being one of them) and hundreds of dialects (Fray, James, Eugene and Hierbert 1984, 3). The Asians are mainly in the business sector of the economy and would therefore be found in large numbers in the major towns of Nairobi, Mombasa, Kisumu, Nakuru, Eldoret and Kitale.

Warah (1998, 39, 47, 49) observes that Asians in East Africa are a profoundly conservative community. Consequently, despite being in East Africa for more than 100 years they have made no deliberate attempt to integrate culturally and socially with the Africans or other races living in the region. They have also remained spiritually intact. Warah further observes that Asians have a high stake in the economy of Kenya. Though it is true that they control most of the economy, they however do not control all the sectors. Warah is also of the view that many “Asian businessmen use unfair tactics to stay on top of the money game”.

South Asian Outreach observes that the Asian community in East Africa has struggled through many hardships, such as the Asian exodus in 1960, where many were forced to leave homes and business as a result of political oppression and fear. This was when the countries of East Africa were attaining independence and immediately thereafter. Other hardships have come by way of the Asian expulsion from Uganda in early 1970s and racial tension which provoked organized looting of their shops and homes during the failed “attempted coup” in Kenya in 1982 (South Asia Outreach, 6).

There have been efforts to evangelize the Asians in Kenya and in particular in Nairobi. These efforts date from 1957 when the African Inland Mission (AIM) invited a mission group from India to come and minister fulltime to all Asians

(Daystar University, 13). This was followed by the efforts of the African Asian Concern Kenya (ASCKEN), Bible Fellowship Church, International Christian Centre, New City Fellowship, Solid Rock, Baptist Church Parklands and South Asian Outreach. The latest of such efforts to evangelize the community is by the Nairobi Pentecostal Church, who have opened a branch of the church in Parklands with a vision to reach out to the Asian community (South Asia Outreach, 37).

Despite these efforts now spanning over 40 years, the response of the Asians to the gospel is negligible. By 1995 Christians among the three major Hindu communities of Cutchi, Gujarati and Punjabi were 0.06%, 0.03% and 0.1% respectively (Daystar University, 13, 31, 47). Daystar University further observes that, the Asian community in Kenya is considered as one of the “unreached people groups.” They fall in the category of “Hidden Peoples” a people group among whom there is no indigenous self reproducing church movement in their midst. The community has no strong churches pastored by their own people and actively evangelizing their people and planting daughter churches.

In Hindu, like any other communities there are different walls within which the people live. These walls or barriers are invisible. They include the social system, the cultural system and belief or religious system. Besides these three 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. There is also the system of evil, headed by the originator of evil who is Satan. By his various strategies, Satan seeks to prevent the people from hearing, understanding and responding to the Good News of Jesus Christ (David, 2).

In John 10:16, we hear the voice of the Lord Jesus Christ saying,

I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice and there shall be one flock and one shepherd (John 10: 16 NIV).

In the context of John 10:16, “This sheep pen” or “fold” refers to the sheep pen of Judaism. However, Jesus would reach out beyond Judaism to “other sheep” that were not of “this fold” and bring them also into that one flock created by Him as the one shepherd (Allen 1970, 306). But in our context today it would refer to the community of those who know and love the Lord Jesus. Within the Hindu community today, there is the fold of Hinduism, there is the fold or enclosure in which the Muslims are held, the Sikh fold and the Jains fold (David, 1), who do not yet know Christ as Lord. Christ desires to bring them also into his fold.

The Lord has therefore given His followers the commission:

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age (Matthew 28: 18-20).

The Asians are included in this great commission.

Statement of the Research Problem

This study is to examine the Hindu’s socio-cultural, socio-economic and religious beliefs and practices and their implications to the evangelization of the community in Nairobi.

Purpose of Study

The purpose of this study is to investigate how the socio-cultural, socio-economic and the religious beliefs and practices of the Asians in Nairobi have influenced their response to the Good News of the Gospel of Jesus Christ, and what implication this has for future efforts to evangelize the community.

Research Questions

From the stated research problem the following research questions have been raised.

1. What are the main religious beliefs of the Asian community?
2. What are the socio-cultural beliefs within the Asian community?
3. What is the socio-economic status of the Asian community?
4. How have the socio-cultural, socio-economic and religious beliefs of the Asian community influenced their response to Christianity?
5. What are the implications of the socio-cultural, socio-economic and religious beliefs of the Asian community to the evangelization of the community in Nairobi?

The Significance of the Study

This study is of importance to all those who are currently and those who might in the future be involved in the evangelization of the Asian community in Nairobi and in Kenya as a whole. Despite efforts spanning over 40 years to evangelize the Asian community, the community is still numbered among the “unreached people groups” of Kenya, with less than 0.1% Christians. This is despite the fact that Kenya is said to be a Christian country, with over 80% of the population being Christians.

This study, to my knowledge, is the first of its kind in Kenya. Despite Asians being an “unreached people group”, so far no similar study has been conducted and I therefore consider this as a new approach. The researcher therefore expects the following:

1. This study might lead to the opening of windows of understanding of the socio-cultural, socio-economic and religious beliefs of the Asian community and how this has influenced their low conversion to Christianity. This understanding

should motivate the church in Nairobi to reach out to the Asian community with the Good News of the Lord Jesus Christ.

2. With an understanding of the socio-cultural, socio-economic and religious beliefs of the Asian community and how this has influenced their evangelization, this should enable the researcher to make suggestions/recommendations of ways that should in future enhance the sharing of the Good News of the Lord Jesus Christ with the Asian community in a way that will yield positive responses.
3. The outcome of this research should not only be useful to those who are already involved in the evangelization of the Asian community in Nairobi and other towns of Kenya but also to all those who may be involved in future.

Delimitation

The Asian community in Kenya are either Hindus, Muslims, Jains, Sikhs or Catholic Christians. This study concentrated on Asians whose origin is India and who are Hindus. The study focused on their socio-cultural, socio-economic and religious (Hinduism) way of life. The study focused on the Asians in Nairobi and in particular areas with a high concentration of Asians which includes Parklands, Westlands, Ngara, Nairobi West, South B, South C and Hurlingham. This is also the area where we have churches and organizations that are involved in the evangelization of Asians.

Limitations

The ideal way to study the Asian community in Nairobi would have been to live with them over a period of time and study them by participation and observation. Since this was not possible due to time factor and other logistics, the researcher carried out literary research in as far as the Hindu socio-cultural, socio-economic and religious beliefs are concerned. This was supplemented by field study

economic and religious beliefs are concerned. This was supplemented by field study using survey methods where by open-ended interviews and closed-ended questionnaires were used.

Definitions of Terms

The words “culture”, “religion”, and “evangelism” have been chosen for definition mainly because they are used several times in this study and they are the key words in the investigation.

Culture: The word culture involves the behaviour of the people and their belief. “Culture is closely bound up with language, and is expressed in proverbs, myths, folk tales, and various forms of art, costumes, food, social activities, customs, lifestyle, cues, rituals, rites of passage, standards of conduct etc. Culture is never static, there is often a continuous process of change, modification and addition of the new to the original (Winter and Hawthorne 1981, 509, Kraft 1978, 45-66, Hiebert 1985, 30-53).

Evangelism: A number of scholars are in agreement on the definition of evangelism as sharing the Good News of the Lord Jesus with those who do not know him, in the power of the Holy Spirit, so that men may come to put their faith in God through Him, accept him as their Saviour and serve Him as their Lord and King in the fellowship of his church (Green 1979, 1, Peters 1999, 11, and Packer 1979, 37-90).

Religion: In the Webster’s Dictionary, Mackechnie J. M. defines religion as

Belief in a divine or superhuman power or powers to be obeyed or worshipped as the creator(s) and ruler(s) of the universe. Expression of this belief in conduct and ritual; any specific system of belief, worship, conduct etc. often involving a code of ethics and a philosophy; loosely a system of belief practices, ethical values etc. resembling, suggestive of or likened to such a system, as humanism in his religion; A state of mind or way of life

expressing love for and trust in God, and one's will and effort to act according to the will of God, especially within monastic order or community as he achieved religion; Any object of conscientious regard and pursuit, as cleanliness was a religion to him; The practice of religious observances or rites, religious order or state of monastery (Mackachmie 1968, 1527).

This broad definition of religion was adopted in this study.

CHAPTER TWO

LITERATURE REVIEW

This chapter contains a review of substantive literature relevant to the topic being studied. The aim is to incorporate into this study what other men and women of ideas and experts on Hinduism have said on this subject. Appropriate methodological literature has also been reviewed.

Hindu Religious Beliefs

Hinduism refers to the beliefs based on the *Vedic* Scriptures and the *Puranas*. Hinduism excludes doctrines such as Buddhism, Jainism and Sikhism, which although originally from the Indian sub-continent, specifically reject such beliefs in their -ism. Hinduism also excludes the beliefs of the autochthonous peoples who, although indigenous to India, remained on the fringes of Vedic - Brahmanic belief-based society and retained their own animism (Salvadori, 5). According to Cyril Papali (1977, 1-2) Hinduism is a religion of Indo-Aryans which through millenia of evolution from within and from without has grown into a complex mass of religious, philosophical, and social systems, loaded with traditions and myths of all peoples that at various times entered into its fold. Papali further observes that, Hinduism is not just one religion, but as it is sometimes called, a parliament of religions all held together by certain common beliefs and practices, which may be considered the essentials of Hinduism. The important common beliefs are faith in the Vedas (Hindu scriptures) faith in *Karma/Samsara* (transmigration/reincarnation), faith in *bhakti*/devotion (Liberation), and the observance of verna (the law of life according to ones caste). Papali is also of the view that apart from these common beliefs:

The rest of Hinduism is very wide. From rank atheism to the most elevated bhakti (devotion) from the crudest forms of polytheism to the most subtle shades of pantheistic monism, everything finds place in it. Opposing creeds and cultures have found compromise in it. The speculations of Aryans and the superstitions of aborigines have eventually mixed with it (Papali 1977, 2).

Anderson (1984, 56) is also of the view that while Hinduism is the oldest of all living world religions, it is also the most baffling for it is made up of so many strata includes such a welter of heterogeneous concepts and it means many different things to its vast number of devotees.

These views are also supported by Geoffrey W. Parrinder as quoted below:-

Of all the religions of the world, those of India are the most complex, the most fascinating and the most difficult to describe. Any attempt to describe Hinduism as one whole leads to startling contrasts. The same religion enjoins mortification and orgies: Commands human sacrifices and yet counts it a sin to eat meat or crush an insect; has more priest's rites and images than ancient Egypt or medieval Rome and yet outdoes Quakers in rejecting all externals (Parrinder 1975, 31).

Parrinder further observes that throughout the centuries, Hinduism has been the most important influence on the culture of India. As Hindus have migrated to other parts of the world, they have taken Hinduism with them. Braswell (1983,12) and Fray, James, Eugene and Hierbert (34) observes that Hinduism has no founder, no creed, no criterion for doctrine, hence no distinction between truth and heresy. Hinduism also has no universality accepted rites. In this section we look at the key *Hindu* beliefs which include the *Hindu* idea of God, *Hindu* scriptures, reincarnation and liberation. *Varna* the *Hindu* social system is considered under the socio-cultural beliefs.

Hindu Scriptures

One of the common Hindu beliefs is faith in the *Vedas* (Papali, 2). Hinduism has many scriptures all of which have contributed to its fundamental beliefs. Hindu scriptures are all written in Sanskrit, now a dead language. The books in their entirety are called *Vedas*, which means “knowledge”. They are divided into three main groups, *Veda* proper, *Upanishads* and *Bhagavad-Gita* (Field Enterprises Educational Corporation 1977, 224). The *Veda* proper is divided into four main groups, the *Rig-Veda*, (the “song of wisdom”), *Sama-Veda* and *Yajur-Veda*. These three *Vedas* are known as the *Trayi Vidya*, the threefold knowledge. The fourth collection is the *Atharva-veda* (holy charm), a handbook of incantations and spells (Salvadori, 29). Within each of these books are four types of compositions - *mantras* (psalms of praise to the deities), the *Brahmanas* (prose manuals for rituals and guidance for priests) *aranyakas* (forest books for hermits and saints) and *Upanishads* (works of philosophy) (Kanitkar, 68).

The *Upanishads* are philosophical writings. Some of the things that they teach includes the oneness of *Brahman*, *atman* (soul) and all creation, self control and *Moksha*, selfless action and *atman* (soul) (Menon 1982, 21, Kanitka, 79). The *Bhagavad-Gita* is a philosophical book. Its teaching mainly centres on the moral duty of everyone to work without expecting return, devotion to a personal god, the indestructible nature of *atma* (soul), and the supremacy of the spirit of *Brahman* (Kanitkar, 77 - 79). Other major *Hindu* scriptures which are derived from the *Vedas* include *Puranas*, *Vadanga*, *Mahabharata* and *Ramayana*, and *Smriti texts* (Kanitkar, 75 - 83, Field Enterprises Educational Corporation, 224).

Hindu idea of God

World Book Inc, (1994, 243) defines God as a religious term for the “Supreme Reality.” In many religions God is the creator of the universe and the ultimate source of knowledge, power and love.

According to Kanitkar (93 - 94) the *Hindu* idea of God developed from about 1200 B.C.E. to 6th Century B.C.E. The early hymns of the *Rig-Veda* praise the spirits of the natural forces such as Fire, Thunder, Sky, Dawn, Water, Rain, Earth, and Sun. Although some deities such as Dawn and Earth are feminine, the majority of vedic deities are male. Kanitkar further observes that there are 33 principal deities in the *Vedas* which are divided into several categories: eight *varsus* (the guardians of eight directions), eleven *Rudras*, (the storm deities), twelve *Adityas*, (the deities of light), *Indra*, (the Lord of heaven), and *Prajapati*, (the Lord of creatures). Within these categories, these 33 deities remain distinct, each having a personal responsibility e.g. some of the twelve *Adityas* are *Varuna* (one who surrounds and binds), *Daksha* (the skillful), *Savita* (the enlightner), and *Vishnu* (the all-Parvader), *Bhaga* (the giver), *Mitra* (the friend) and *Aryaman* (the destroyer).

Kanitkar further observes that in modern Hinduism, these deities are considered as 33 different “kinds” or “types”, a translation of the Sanskrit word “koti.” Kanitkar is also of the view that the word “koti” has lead to confusion in Hinduism since it also means a “crore” (one “crore” is 10 million). This difference in meaning has lead to the saying that “Hindus worship 330 million gods” whereas it is 33 different “types” or “kinds” of deities.

There is concensus among Hindus that though these divinities appear in different “types” or “kinds”, they represent one Universal Spirit called Brahman. (Field Enterprises Educational Corporation, 224-225). The universal spirit is also referred to as “Supreme Power” or “Truth” (Kanitkar, 93). Brahman is without quality or form and can be male or female and permeates all that exists from stones, plants to human beings (Hardy 1990, 177). World Book, Inc. (207) also observes that Brahman is everywhere and is beyond the understanding of ordinary people, so symbols and images are created to represent Brahman in worship. Since Brahman is

abstract he can be represented as male or female, human or animal or a combination of both. Kinsley (1982, 13, 37, 44-45, 47, 61, 69, 94-97, 155) also observes that Brahman is One, without delimiting attributes, impersonal, present in all people in form of *atman* (soul), absolute, eternal, unqualified, anonymous sense of reality, universal, cannot be polluted, transcends any physical or mental picture, unchanging, inactive, ground of being itself, ground of consciousness itself and the very fullness of bliss itself. Brahman is the god of all men who is worshipped through meditation and a pious life.

Brahman controls the world through three major aspects – Brahma who creates the world, Vishnu who preserves it, and Shiva who destroys a part of it at a time so that Brahma can continue his work of creation. These three aspects are represented in a single image (trinity) called *Trimurti* (Kanitkar, 94). The female consorts of Brahma, Vishnu and Shiva are Sarawati (the goddess of learning and arts), Lakshmi (goddess of good fortune) and Shakti (the Mother Goddess) respectively (World Book, Inc., 207). Shakti is best known as Durga, Kali, Parvati or Uma.

Hindus believe in *Avatars* (incarnations). An avator is the “coming down”, a descent, a manifestation of the divine in human form (Parrinder, 14,20,103, 120-126). Avatars are parts of creation, or technically a manifestation of the “Ultimate Reality” (Hierbert, 108-110). The concept is associated with Vishnu who is believed to have appeared on earth in nine avatars to protect humanity. Vishnu’s traditional incarnations are Fish, Tortoise, Boar, Man-Lion, Dwarf, Parashurama, Krishna, Buddha, and Kalki. Hindus believe that the last incarnation still to come will appear when the end of the world approaches (Kanitka, 94, World Book Inc., 208 and Parrinder, 22).

Menon (22) observes that Hindus enjoy a great deal of freedom in matters of belief. Individuals, even members of the same family are free to worship any god and as many gods as individuals may wish. He also observes that particular areas seem to have their favourite god or gods. Kanitkar (97) is however of the view that *Hindus* fall into three main categories of worshippers: those whose primary devotion is to Vishnu and his incarnations, those who worship Shiva as the principal deity, and those who worship *Shakti*. The main deity worshipped depends on family tradition.

Kanitkar in discussing worship observes that, there is no standard form of worship in Hinduism. Hindus worship in many different ways, “depending on which region of India they come from, on the local climate, whether they live in the city, a town or a village, the social status of their family, whether the act of worship takes place in a temple or at a household shrine”. Underneath this variety, however, lies one common factor, “all Hindus begin the day with some kind of religious ritual”. Most *Hindu* rituals are done at home. Visiting the temple is not necessary for a *Hindu*. A temple may be visited once a week or only at certain festivals (Kanitkar, 2). Menon (16) also observes that Hindus do not practice corporate worship but attend worship as individuals, concerned only with their own relationship with whatever god they are approaching. Their goal as individuals is to achieve a common unity with the “Ultimate Reality” (*Brahman*) who lies behind the various gods. This state of blessedness is called *Moksha*.

Reincarnation And Moksha

Hindus have a firmly held belief in a moral law of cause and effect, known as *Karma* (the total effects of one’s actions) (Menon, 16), by which one reaps what he sows, and *Samsara* (cycle of successive births, deaths and rebirths) which is determined by one’s past actions (Kinsley, 85). Consequently Hindus believe that

the soul never dies but once a person dies it is reborn. They also believe that every soul has lived in another body before and when one dies it passes on to another body. This continuous process of rebirth is known as reincarnation. The soul may be reborn in an animal or a human being. Hinduism is not clear at this point. However the law of *Karma* states that every “action influences how the soul will be reborn in the next reincarnation”. If a person performs honourable deeds and lives a good life, when he dies the soul will be reborn into a higher state, perhaps into the body of a *Brahmin* (a priest). If a person leads an evil life, the soul will be reborn into a lower state, perhaps into the body of a worm. Hindus therefore believe that bad deeds in one life receive punishment in the next, while good deeds give a person a good start in the next life (World Book, Inc., 237).

David Kinsley is of the view that Hindus have used this belief to justify their social caste system as indicated below.

Karma, the moral law of cause and effect by which one reaps what one sows, and Samsara / rebirth combine to teach that particular caste into which one is born is determined by one's past actions and that the caste that one will be reborn into in future is being determined in the present by ones acts. Brahmins have earned their high birth by faithfully serving society in the past, undoubtedly in a variety of roles and castes, whereas low caste Hindus have earned their present rank by poorly serving society in the past perhaps even as Brahmins (Kinsley, 85).

Kinsley further observes that given the beliefs in *Karma* and *Samsara* *Hindus* believe that each individual is continuously recycled to play endless social roles forever. Hindus therefore believe that many of the gods, even *Brahma* himself are said to be trapped in these cycles too, for gods (except *Vishnu*, *Shiva* and the Great Goddess) are also reincarnations of superrighteous individuals from the past who eventually will fall from their high position.

According to Encyclopedia Britanica Inc. (989), *Hindus* believe that every individual is predestined to innumerable rebirths (*Samsara*) and one's *Karma* determine both the length of each life and the specific form of each birth. The prospect of innumerable lives is therefore envisaged with a lot of dismay. Hindus are therefore never sure of their destiny. To escape the dreaded rebirths is to achieve liberation (*Moksha*). According to Kinsley (87) *Moksha* is the end of the end of the cycle of rebirths and represents a human's ultimate spiritual goal in Hinduism. It is the end of births and is characterized as an anonymous, impersonal blissful state.

Kanitkar observes that *Hindus* believe that there are four paths of expressing belief through daily life. Path of *Bhakti* (devotion), Path of *Karma* (action), Path of *Jnana* (knowledge), and Path of *Yoga*. These four paths lead to release from constant rebirth. The path of Devotion is the simplest for most Hindus. Devotion is centred on a personal god (*Ishwara*) e.g. *Laxmi, Shiva, Rama, Krishna* etc. The image of the deity is used to help the thoughts of those following the path of devotion. Those following this path practice four actions which enable them to form a close relationship with their *Ishwara* - delight in hearing the praise of god, bowing low before the image of god and chanting his name, trying to remember him at all times and serving the deity by offering daily worship and serving others by doing good deeds in his name. The path of knowledge is the most difficult for individuals. This path under the guidance of a teacher, brings enlightenment and leads to *Moksha*. The path of Yoga needs a teacher to guide an individual in exercises and meditation. After many years of study, *atman* can achieve *moksha* in this way. There are three types of Yoga - *hatha yoga* (exercises one's postures) *Dhyaan yoga* (meditation) and *Raja yoga* (spiritual discipline rather than physical exercises). In the path of *Karma* (actions), it is expected that, every action throughout life must be performed according to *dharma* (religious or moral duty of a Hindu based on his/her age, education, occupation and social position) and without expecting any reward.

By so doing, the burden of *Karma* will not attach to atman. This does not mean that individuals have to go through life without receiving just and fair rewards for their labour. Selfless action in this case means action performed as dharmic duty, not action with ulterior motive (Kanitkar, 52 - 53, 100, Braswell, 76-79).

From the four paths it is evident that for a *Hindu* to achieve *Moksha* or liberation it has got to be through his own works and not a work of grace.

Socio-Cultural Beliefs

Social Structure

The distinctive feature of Hinduism resides in its social structure which is generally known as the caste system (Kinsley, 122). The original Aryan social system is based on three classes solidified into a structure of castes, endogamous groups within which membership is immutably determined at birth. The castes are called *Varna*, meaning colour, derived, in turn from the older Sanskrit root “urni” meaning occupation (Salvadori, 30). According to Lipner (1994, 89), it appears that in the beginning *varna* was a term which had racial, indeed racist connotations. It heralded a *Hindu* preoccupation with social and religious hierarchization based on natural attributes. *Varna* was therefore used to differentiate the vedic Indians who called themselves “mobile ones (Aryans)” from the indigenous people.

Kinsley observes that traditionally it was believed impossible to be a *Hindu* apart from the caste system. For the vast majority of Hindus life is lived entirely in Indian villages and this means living the caste system day to day, every day of their life. Both the history and the present caste system is complex. It is a social system that is composed of closed endogamous groups, most of which perform a traditional occupation and all of which are ranked in a hierarchical order. Kinsley further observes that the caste system as it exists today seems to be the result of the historical blending of two social systems, the *varna* system which dominates vedic

religion and traditional law books, and jati system which is only vaguely described in Hindu literature but which dominates Hinduism at village level. Both systems emphasize the importance of hierarchy and occupational specialization (Kinsley, 122). The four *varnas* or “caste orders” made up in descending orders are *Brahmins*, *Kshatriyas*, *Vaishyas* and *Shudras* (Lipner, 89). The light skinned Aryans comprised the three upper twice born castes while the dark Dasus, the indigenous and basically Dravidian population, are the Shudras (Salvadori, 30).

The *Brahmins* (priests and scholars) are the most exalted and are set up as unattainable models of society in many respects. They presided over sacrificial rituals, and are referred to as “gods among humans” or “human gods”. As a caste, *Brahmins* are ritually the most pure. Their special duty is to serve the Veda by reciting, practising and teaching it. The *Kshatriyas* (kings, rulers or warriors), currently consists of government officials. Their role is to ensure justice, reigns and that suitable milieu prevails for all members of the society to observe their appropriate *dharma*. The *Vaishya* engage in trade and commerce to build up a flourishing community so that *dharma* can be established in a social economic basis. The three higher groups are called “twice-born” because they alone are permitted to study *Vedic* Scriptures and perform sacred thread ceremony, the vedic ritual of initiation in which the participants are reborn. The lowest *varna* which is not “twice-born” is the *shudras*. By birth members of this *varna* are not eligible to be initiated into the rights and responsibilities of a life based directly on *Veda*. Described as surfs, the duty of the *shudras* is to serve the three upper castes (Lipner, 89 – 91, Braswell, 79).

According to Kinsley (123) the aim of the society according to vedic literature and the Law Books is “to support the Brahmins at the head of society, who their aim in turn is to perform *Vedic* rituals that ensure the stability of cosmos by nourishing the gods who control it”.

Kinsley further observes that Hindus believe that the caste system puts order in society above the needs of the individual, but rewards individuals with a secure place, a niche in the society, that is ascribed at birth. They further believe that one's relative rank in the caste system is determined strictly by one's own past actions and one's future social role is being determined in the life according to one's present action. Contact with someone lower in the caste leads to pollution. Consequently intermarriage between castes is forbidden and settlement patterns almost always ensure that castes will live in carefully segregated quarters (Kinsley, 123, 125, 131). These views are supported by Braswell (79) who observes that Hindus believe that none is by accident in their social position and that there is no injustice in being in any caste. One gets what he merits. Lipner commenting on castes, points out that, though some castes have in the past made attempts, it is almost not possible to move from one's caste in the present life. This could only be possible in the next rebirth depending on one's *karma*. However it is only those who have renounced the world e.g. Hindu monks, who transcend the caste. They are reckoned dead to the world's distinguishing features (Lipner, 10 - 11).

Life Cycle

Hindus believe that a person's life is divided into four stages. These stages which are known as *Ashramas*, are the student, (*Brahmacharya*), householder or head of family (*Grihastha*), hermit or forester (*Vanaprastha*) and holyman/renouncer (*Sannyasi*) (Salvadori, 89, Barton 1969, 178). Salvadori further observes that the first three stages are obligatory in theory for all males of three upper castes but the fourth stage is optional. The transition from one stage to the other is marked by the performance of a ceremony or a "rite of passage".

Kinsley (7) observes that the four stages of life have different obligations designed primarily for men and only rarely do women follow the pattern. Ideally the

high caste male is supposed to follow all these stages.

The student stage is between the ages of 5 to 12 years. It begins by being initiated into religion. The student is supposed to study the traditions and particularly the *vedas* if he is a *Brahmin*. The student is under the instructions of a *guru* (Lipner, 258, Salvadori, 87). The householder is the stage where one should marry, foster a family, undertake an occupation appropriate to his caste, perform rituals, usually *vedic* rituals that help ensure the stability of the world (Lipner, 259, Braswell, 77). These first two stages (student and householder) involve obligations to society - serve society by means of one's *dharma* (Kinsley, 89-90). Passing from the stage of householder to the third and fourth stages represents a dramatic shift in lifestyle, which is marked by various rituals. In these last two stages the participants seek to release themselves from the world that they formerly sought to uphold. They renounce, or die to, one way of life, and this shift is marked by appropriate rituals (Kinsley, 110). The forester by choice retires from his everyday family concerns and his particular occupation to devote himself to religion (Salvadori, 89). The forester leaves his home, retires to the forest with his wife, continues *vedic* rituals, and meditations on those realities that will bring about liberation (*Moksha*) from the world of rebirth (Lipner, 259). Prior to leaving home, the forester gives his property to his family, performs the fire sacrifice for the final time and finds a *guru* to be his spiritual guide. He takes up the ascetic and meditative style of life far away from family, friends and worldly disturbances (Braswell,77).

Entering the last stage (*Sannyasi*), the renouncer, then performs his own funeral ceremonies, shaves his head, erases all signs of caste identity, clips his nails and takes a bath to purify himself and burns all his ritual instruments to signify the end of his former mode of life, which centred around the household (Kinsley, 110). The holyman finally abandons his wife, gives up *vedic* rituals, and wanders continually begging his food and striving for knowledge that will emancipate him

from the cycles of rebirth (Lipner, 259). The wandering renunciators become nobodies, having died to the social world. Being without village, caste identity and rank, they then accept food from anyone and may be given food by anybody without any transfer of pollution (Kinsley, 30 - 31).

Rites of Passage

Encyclopedia Britannica Inc, (1994, 798) defines the rites of passage as ceremonial events existing in all historically known societies, that mark the passage from one social or religious status to another.

According to Julius Lipner, (Lipner, 264-265) the rites of passage in *Hindu* are known as *samskaras*. They are intended to purify and transform the individual at particular phases of life's journey. Hindus believe that by these rites the individual is progressively and cumulatively protected from hostile influences and made whole. Since *vedic* utterances are used in these rituals, they are intended paradigmatically for the twiceborn male. But the female, either as child or adult, is also included in their scope in various ways, namely as the recipient, or partner, or conditioned for implementation. It is however noted that *Shudras* could receive some *samskaras*, for instance at marriage and death, though not with *vedic* utterances (other purifying *mantras* are used). Many low caste groups have evolved their own rites of passage, administered by their own priests. However it is by no means unknown for *Brahmins* priests (discretely) to apply *veda* for *Shudra* clients in which case they try to distinguish between touchable and untouchable *Shudras* and minister to the former. The major *samskaras* are contained in *Arhya Sutras* and the Law Codes *Puranas*.

Lipner further observes that there is no unanimity concerning the number of rites of passage. As Hindu society changed, the number was added to and the rites

elaborated. The calendar used in administering *samskaras* is generally the lunar calendar. Though Lipner identifies sixteen rights of passage only seven are considered in this study. These include the Naming of the Child, First Child Outing, First Solid Food, First Haircut, Right of the Sacred Thread, Marriage and Cremation.

Naming of the Child

Before the birth of a child, prayers are held to protect the mother and the baby and to bless the parents with a son, for the first born (South Asia Outreach, 7). These rites referred to as *Jatakarma*, are meant to prepare the mother and the household for the child's coming, to ensure a smooth delivery and to celebrate a successful birth. They also seek the mental and physical welfare of the child. The time of birth is important for preparing the child's horoscope which will be used in the rest of the child's life to mark important events such as the best date for his or her marriage (Lipner, 265).

The naming of the child ceremony takes place on the twelfth day after birth. The ceremony is very important. Hindus believe that choosing the right name will bring the child good luck (South Asia Outreach, 7). According to Lipner, *Samskaras* text give rules as to how and what a child should be named, even in some cases to the extent of the number of syllables allowed. Lipner further observes that Hindu personal names are not just sounds but are often in commemorative of or in connection with some deity (Lipner, 265). Kanitkar, in discussing this rite, observes that the ceremony is more elaborate for a boy than for a girl, and that in devout Hindu families the ceremony is directed by a priest. Kanitkar further observes that the earlobes of the child are also pierced at the naming ceremony (Kanitkar, 20). This rite must be completed within six months of birth (Lipner, 265). Gennep (54) is also of the view that a child is normally given two names, an ordinary one which incorporates him among the living in general and another which may be known only to his family.

Child's First Outing

This rite, known as *Niskramana*, is the first formal outing of the infant, its first exposure to the outside world (Lipner, 266). According to Kanitkar, this rite is performed during the day (so that the life-giving sun can be seen) on the third or fourth month after birth. The procedure is that, the child “dressed in new clothes is taken out of the house to look at the gentle rays of the morning sun”. This is followed, on the same day, by the mother and child accompanied by an older female relative visiting the shrine of the village deity, usually a goddess. In the same month or perhaps a couple of weeks later on a moonlit night the child is shown the moon (Kanitkar, 21). Genep (54) observes that the father presents the child to the moon in a rite which he considers to be a cosmic incorporation.

First Solid Food

The weaning rite is more common in non-westernised households, where breast feeding can continue for upto a year and a half or more. The recommended time for this rite is on the sixth or seventh month (Lipner, 266). However the timing depends on the health of the child but must take place before the end of the eighth month after birth. The child is fed a small portion of boiled rice mixed with some yoghurt, ghee and honey. In some poor families boiled rice and milk is given to the child as its taste of first food (Kanitkar, 21).

Hair Cutting Ceremony

The hair cutting ceremony among the Hindus takes place during the fourth, sixth or eighth month after birth (Kanitkar, 21). This is when the boy (and in some families the girl) has his/her first hair cut. The head is shorn leaving a small tuft of hair at the front. This ceremony symbolizes the removing of any bad *karma* from a previous life and a final cleansing from birth (South Asia Outreach, 7). Genep (55) is of the view that this is both a rite of separation and incorporation. Since every family has a particular hair style by which members are recognized, this is imposed

on the child when this rite is performed.

The Rite of Sacred Thread

The rite of sacred thread - *Upanayana* ceremony, is regarded as crucial by many Hindus. It is an important ceremony socially if not always religiously (Lipner, 266 - 67). This rite is performed on boys and sometimes on girls, between the ages of 7 and 12 years when they are considered to have reached manhood/womanhood (South Asia Outreach, 7). According to Kinsley, this rite is only permitted to the three highest social groups who are twice-born clans, and is believed to result in a second birth for initiates (Kinsley, 16). The ceremony marks the beginning of the boy's formal education - begins to learn *sanskirt* prayers, and starts training in the responsibilities and duties of an adult member of the family. Unless this ritual is performed he cannot marry. It is also the transmission ritual between childhood and adulthood and marks the boys passing from the care and authority of his mother to the influence and direction of the senior male members of the household (Kanitkar, 21 - 23). Lipner observes that the initiate is enjoined to live a chaste life, devote himself to *vedic* study and to be obedient to his elders. The youth is given a sacred thread in which the gods are asked to dwell and strengthen him. He may also be given a staff, a sign of the medicant and the mark of the traveler on the road to spiritual knowledge and to enable him to follow the right path in his education (Lipner, 266 - 267). Through this rite the initiate is also bound to obey his father, his teacher and family priest (Kanitkar, 23). Kinsley (107) observes that, after the initiation, the initiate is from then onwards, entitled to study the *vedas* and thus is qualified to learn the *vedic* rituals, establish his domestic alter and when the time comes, to marry and begin a household. Kinsley further observes that it is the direct result of the ritual that the initiate becomes "twice-born" since the ceremony represents for the initiate a second birth. Through this ceremony Hindus consider the initiate to have died to the profane world of childhood and is reborn to a world of sacred responsibility.

Marriage

Marriage among the Hindus, is without doubt the most important occasion in the ordinary person's life. The purpose is to bind the two families and the community together (South Asia Outreach, 8). According to Lipner, among many village communities betrothal and marriage take place when the couple are still young children (though they only come together after puberty). Reasons for this practice include custom, localized sastric injunction, parental need to earmark in an unpredictable market a suitable spouse for their child within the constraints of caste-parameters and advance warning of economic security or liability (in form of dowry) (Lipner, 269). Among the Westernised Hindus, marriages are arranged either through "matrimonial advertisements" in newspapers or through recommendations by friends of the family seeking a suitable match for their daughter (Kanitkar, 23). Where marriages are arranged by parents, they are rarely done without the cooperation and the actual approval of the young people. There are today, even parents who leave the choice of marriage partner entirely to their children, but strongly encourage that the prospective person be from their community (South Asia Outreach, 8). Other requirements include the need that the horoscope of the boy and girl must agree, and that both families be of equal social, cultural, and financial status (Kanitkar, 23).

However, Lipner (270) observes that sometimes, horoscopes are interpreted to conveniently endorse a much desired match. He further observes that those related in the same clan upto the seventh generation cannot marry. However the three top castes, the twice-born, intermarry. Kinsley (124, 125, 135) observes that the majority of Hindus believe that once born in a caste it is the one within which one must marry. He further observes that, intermarriage with a lower caste person, although 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 most castes, it is held to be so polluting that purification is impossible and

therefore the guilty member must be cast out.

Lipner (2, 259, 269) is of the view that many old ideas about marriage remain unchallenged among many Hindus. “Love-marriages” (Marriages based on mutual attraction) are still generally a taboo, while arranged marriages are the order of the day. Living together before marriage or even openly courting in public is unacceptable.

Traditionally, the girl’s family pays a dowry, which varies depending on the family’s wealth and the social status of the groom. Most brides wear red and gold or deep pink or purple on their wedding unlike the traditional Western “bride in white”, because colours have meaning. Bright colours in Hindu are for celebrations, while white or “cool” are for mourning. Red is the colour of the goddess Lakshmi who Hindus believe bestows prosperity. The wedding reception among the Hindus is an elaborate celebration with lots of food and usually hosts several hundreds of people depending on the families’ wealth (South Asian Outreach, 8). The rites performed during the wedding, some supported by the *vedic* utterances, symbolize fertility, bonding, fidelity, long life, steadfastness and prosperity (Lipner, 271).

Cremation

Hindus cremate their dead except for children up to seven years old, who are buried, and renunciators who are either buried or immersed in rivers. Cremation stems from the *vedic* belief that *Agni* (the god of fire) “consumes the dead person’s physical and mental impurities caused by the appetites of the flesh”, causing the soul to be released and ascend to heaven to assume a glorious pure body. Young children and renunciators are however not supposed to be defiled by carnal appetites so they do not need to be cremated (Lipner, 271). Lipner further observes that Hindus believe that the soul does not die but continues to live. The death rites that are

performed include a ritual bath, the sprinkling of Ganges water, covering the body with new clothes, daubing parts of the body with clarified butter and *vedic* utterances for the twice-born. The belief is that through these rituals the deceased is purified and strengthened for the postmortem journey and the bereaved are consoled and derive satisfaction from this send off.

According to South Asian Outreach (8 - 9), only men are allowed to attend the cremation and so the women remain at home having completed their task in preparing the body. The cremation pyre is lit by the first born son or the last born son or any other close male relative. The ashes and the remaining bones are buried, or sent to the Ganges or put in the sea because Hindus believe that all holy rivers finally mix in the sea.

Hindus believe that ceremonies performed after cremation nourish the deceased on their long journey to the world of the dead, the kingdom of *Yama*, where they join their ancestors, and to create new bodies for them. The popular belief is that this journey takes a year (Lipner, 273). Kinsley observes that, though these ceremonies should last for one year in practice they last for twelve days or less. The period of mourning varies according to how close the kin relationship is. At the death of an immediate family member, one's father for example, the period of mourning is twelve days, but for a distant relative it may be only thirty six hours (Kinsley, 107, 108, 135). The *shraddha* performed during the first anniversary of the dead is believed by Hindus to be very important, since it is the last chance of putting the dead in the best light before *Yama's* (The Lord of the dead) judgement (Lipner, 273).

Festivals

Hinduism has many colourful and happy festival occasions, which are deeply religious and social. Hindus believe that they are a means of purification and

strengthening of the spirit within (South Asia Outreach, 9). The festivals also encourage the continuance of religious traditions and enable Hindu children to learn about the various deities to whom the festivals are dedicated. In India, some festivals are regional in emphasis while others have an all India appeal. Some involve fasting and private worship in homes, while others are celebrated as public, festive occasions, with the whole community taking part (Kanitkar, 30). Kinsley (125, 129) observes that during festivals a certain amount of contact between castes is unavoidable and therefore a variety of rites are performed to minimize socially awkward situations in order to ensure that high caste Hindus receive only manageable amounts of pollution which later may be erased ritually. Consequently certain restrictions are modified or held in abeyance, social roles are reversed, or normally prohibited behaviour is allowed so that people are allowed to play the roles of their caste superiors.

Hindu festivals include birthday celebrations of four deities, *Raksha-Bandhan*, *Genesh Chaturthi*, *Navaratri*, *Dusserah*, *Diwali*, *Mahashiva Ratri*, *Holi*, *Ratha Yatra*, *Saraswati Puja* and Village Fair (Kanitkar, 30 - 38). For purposes of this study only five of these festivals were studied.

Birthdays of Deities

Kanitkar (30 - 31) observes that Hindus celebrate the birth festivals of four deities with great enthusiasm and faith. Prince Rama's birth is celebrated at noon, on the ninth day (*navami*) of the first month of the Hindu calendar. Celebrations are held in the Rama temple. The birthday of Hanuman (the monkey-god) is celebrated before sunrise on the day of the full moon in the same month. At sunset, on the fourteenth day of the second month, Hindus celebrate the birth of the man-lion (*narasimha*). Hindus believe that the man-lion is another incarnation of the god Vishnu. The final celebration is that of Lord Krishna, who is also believed to be an incarnation of Vishnu. Kanitkar is of the view that Lord Krishna's birthday is a

festive occasion not only to Hindus in India, but also wherever Hindus have settled outside India. The celebration takes place at mid-night of the eighth day of the fifth month at home, at the family shrine and in a Krishna temple as an act of collective worship.

Dewali

Dewali, the festival of lights, is the greatest festival of the Hindu religion (South Asia Outreach, 9). The other well - known alternative of the word *Dewali* is *Depavali*, meaning “a row of oil lamps” (Lipner, 295). Dewali is a festival of illumination, which is celebrated for 5 days, though the core of the festival lasts for 3 days during the third or fourth week of October. In Britain and North America, Hindus celebrate *Diwali* for only one evening with fire works for children and dinner for everyone (Kanitkar, 34 - 35).

Dewali is the Hindu New Year. It is associated with several legends and it is therefore looked upon as the celebration of the forces of good over evil. This is portrayed in the tale of Rama and Sita. The beautiful Sh the help of the monkey god, Hanuman, and his army. As the united couple return to their home in celebration, the population lights little lamps, called *deevas* to show them the way. Another story tells of Lakshmi, the goddess of wealth and good fortune who visit homes around this time. People therefore tidy up their houses and shops, decorate them lavishly and light rows of candles or oil lamps, in front of their homes, to welcome the goddess and show her the way (South Asia Outreach, 9 - 10). There is also a belief that these lights show the wandering spirits, especially those of ones forefathers, the way to their next world (Lipner, 296). Traditionally, the feast of *dewali* does not have a single religious focus, rather it is a feast of renewal (Lipner, 295 - 296). According to Kanitkar (34-35), the festival is celebrated in a variety of ways in different parts.

Navaratri

Navaratri means “Nine Nights” and is the longest festival of the Hindu year. It starts in September or October (the first day of Ashwin, the seventh month of the Hindu calendar) and is devoted to the goddess Durga (South Asian Outreach 1999, 10). Hindus believe that, Durga is the most famous warrior goddess, the wife of Shiva. She is a great battle queen, who periodically defeats the forces of evil to protect the world and also defeats demons who have threatened the position of the gods (Kinsley, 3, 85 and Kanitkar, 32).

Some Hindus celebrate this festival with great devotion (Kanitkar, 32). During the nine nights, Asian neighbourhoods become vibrantly alive. Every evening there are special worship celebrations in the temples and community halls. During celebrations, music, stick dance, dance, drama and sometimes poetry are performed. The climax of the festival occurs in the last day when a communal fire sacrifice known as “*Ambaji Puja*” is performed. The sacred fire is lit and kept through out the day. The finale consists of placing a specially decorated coconut on the fire. It is both an offering from the whole community to the Mother Goddess and a symbol of cleansing the community of all the sins and evils of the previous year. The belief is that all the sins and evil have been “put into” the coconut which is then burned (South Asia Outreach, 10). Kinsley (5) also observes that, during this festival animals (goats) are sacrificed to Durga.

Holi

Holi is a spring festival which is celebrated both privately and publicly, on the day of the full moon in March. In India farmers take full part in celebrations since the festival comes after the spring harvest is gathered in. In middle class homes *puja* is offered to a small bonfire before the midday meal, when a portion of the special food is thrown into the fire in thanksgiving (Kanitkar, 36).

During the *Holi* festival, people amuse themselves by splashing coloured water and throwing coloured powder on their friends, relatives and neighbours. This playing with coloured water and powder takes place five days after the *Holi* bonfire. *Holi* is reported to be a noisy but colourful festival during which people forget all enmity and friendships are renewed. During this festival women plant grains of wheat in small pots or coconut and present them to the golden goddess Gouri (South Asian Outreach, 10, Kanitkar, 36). Another feature of this festival is the lighting of a big bonfire in the neighbourhood during which coconut is roasted and eaten by everybody attending (Kanitkar, 36). During this celebration, normally prohibited behavior is allowed and people are encouraged to play the roles of their caste superiors (Kinsley, 129).

Raksha-Bandhan

Raksha-Dandhan is celebrated in the day of the full moon in the month of July/August. During this festival women tie red silk thread with a bauble strung on it, round the right wrist of each of their brothers. The thread is called *raksha* or *rakhi*, and the actual binding is *bandhan* (Kanitkar, 31). This tying of *raksha* symbolizes protection against evil in the coming year and the renewal of ties of affection (South Asia Outreach, 10). According to Kanitkar (31), friends also exchange these silk threads to renew their friendship. Brothers also give their sisters gifts of money, clothes, and other valuable things, while sisters feed their brothers with sweet delicacies. In the coastal towns people throw coconuts into the sea as an offering to the sea god. A sweet dish containing coconut is prepared for the mid day meal.

Kinsley observes that there have been attempts in the past to do away with the Hindu festivals, but these never succeeded as indicated below:

For Ram Mohan the essence of Hinduism was founded in the Upanishads. There, he said, was revealed the One Nameless Absolute God of all men,

who was to be worshipped through meditation and pious life. Such Hindu customs as image worship, pilgrimage, festivals and the rules of caste, he held were superfluous in the service of God. He instituted worship services and a type of piety that were rationalistic, humanistic and devoid of Hindu symbols and customs. Many westerners applauded this movement, but it never gained popularity among Hindus (Kinsley, 21).

Vegetarianism

Most Hindus are vegetarians, meaning they don't eat any meat or meat by-products (South Asian Outreach, 9). The belief behind this practice 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 be to 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. Mahatma Gandhi, who championed this, preferred those foods that need little preparation and are easily obtainable. (Kinsley, 128). Kinsley further observes that strict vegetarianism may be fundamental to some castes (usually high ones) whereas eating meat may be allowed to other castes (usually lower ones). In this situation eating meat incurs bad *karma* to vegetarians, whereas it does not for the non-vegetarians. To the strict vegetarians, meat in any form is polluting for them and certain meats are more polluting than others. Beef is the most polluting of all.

South Asian Outreach (10) observes that there is a range of vegetarianism among Hindus. It varies from total abstinence from meat, eggs and mushrooms to only beef. Some Hindus will only abstain from meat during holy days.

Socio-Economic

India's population of 600 million divides itself approximately into 10 million (1.7%) wealthy, 90 million (15%) middle class and the rest 500 million (83.3%) below poverty level. Within the last group are 250 million (41.65%) who are hopeless and separated from any contact with any level above the poverty level (Lausanne Committee for World Evangelization 1980, 20). Despite this deplorable

state of the majority of Indians, according to the code of Manu, one of the purposes of life is *arth* - the acquisition of wealth and property by righteous means. The other life purposes are *Dharma* (righteousness), *Kama* (physical and mental pleasures in accordance with the moral code of one's society) and *Moksha* (liberation) (Salvadori, 95, Brown 1975, 79). To a Hindu therefore the pursuit of *arth* is as valid as the pursuit of *moksha*. This is the driving force behind all the Hindu socio-economic activities.

Salvadori(95-119) observes that Hindus in Kenya are organized into 16 communities or associations. These communities are based on the occupation of its members which is determined by their place of origin in India. These communities include the Bhatias, Bhoi Raj, Brahmins, Gurjar Sutars, Kathiawari Jansaris and Surti Mochis, Lambachias and Meisurias, Lohans, Luhars, Patels (Kadva, Kaira and Leva), Pattnis and Girmar Sonis, Prajapatis (Sorothia and Surat), Punjabi Hindus, Rajputs, Rajput Dhobis, Wanzas and Villa Navsaris and Sindhis. Each of these communities has a community centre (hall) which also houses a shrine for their patron deity, a library or a reading room. Some have guest houses and produce a newsletter for their members. The objectives of these community associations is the promotion / preservation and protection of the social, economic, religious and cultural welfare of their members and therefore that of the Hindus in Kenya.

Salvadori further 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, restaurant, shoemaking, leather works, weaving, textiles, blacksmith, metalworks, shopkeeping (retail and wholesale) construction, goldsmiths, artisans, general grocery shops, laundries, curio trade and garment factories. Apart from business, Hindus have also infiltrated into all professional areas e.g. administration, teaching, clerical, medical, etc.

Rasna Warah observes that Asian businessmen use unfair tactics to stay on top of the money game. She is of the view that though Asians have a high stake in economy they however do not control all sectors of the economy.

Asians have dominance in certain industries namely flour milling, bakery products, garment manufacturing, saw milling, furniture manufacturing, pulp paper and paper board manufacturing, plastic products, glass and glass products, and basic metals. Other industries where Asians have a large stake are sugar factories and textile mills. However Asians don't control bigger sectors of the economy, namely banking and insurance both of which are dominated by foreign multinationals. Nor do they control Kenya's main produce - agricultural goods - although many are involved in the distribution, and export of horticultural produce. Also the vast majority of Asians are neither in industry nor in manufacturing, but earn their living either as professionals or petty shopkeepers. It is the latter's high visibility, especially in urban areas, which creates the impression that only Asians are reaping economic profits at the expense of indigenous Kenyans (Warah, 39).

Rasna Warah also highlights many of the complaints by indigenous Kenyans against the Asian businessmen. These include exploitation of Africans, being 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 to restrict African initiatives.

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.

- (1) Asian manufacturers and wholesalers frustrate upcoming African businessmen by refusing 90 days credit facilities.
- (2) Asians and other non-Africans use monopoly in wholesale and manufacturing business to refuse African traders such facilities as deliveries, discounts, and prompt supplies in times of shortage.
- (3) Manufacturers sell merchandise to Africans at higher prices than their colleagues in the distributive trade thus reducing African competitiveness and

(4) Many new African traders find that they have to pay higher rents than were payable by Asian traders, while hiring Asian premises (Warah 1989, 39).

Evangelism

Little (1997, 16, 39) identifies two components in evangelism. First is to make the gospel message known. Here the aim is at peoples minds so that they may be informed about God and their relationship to Him, what God has done to improve that relationship and what they must do to respond to God's action. Secondly evangelism seeks to convert. The aim here is at people's wills so that they will act on the message.

Little (1989, 39) further observes that for evangelism to be effective, there is need to meet people where they are, meet them in their context. He defines context as the sum of an individual's experience, such as education, church, religion, friendships, job, family life, and his or her values and beliefs. Little also observes that refusing to take time to discover elements of context in someone's life is refusing to discover the person himself.

Evangelistic Message

J. I. Packer is emphatic that the evangelistic message must be right if one is to expect the right response. In this case he says:

The evangelistic message is the gospel of Christ, and Him crucified, the message of man's sin and God's grace, of human guilt and divine forgiveness, of new birth and new life through the gift of the Holy Spirit. The gospel is a message about God, about sin, about Christ and a summons to faith and repentance (Packer 1979, 57).

Packer further observes that in evangelism one must not present the person of Christ apart from His saving work and neither should one present the saving work of Christ apart from His person. In essence the gospel of Christ must be presented in

total.

Motivation for Evangelism

Packer (1976, 73 – 82) identifies two motives that should spur believers to constantly evangelize. First is the love to God and concern for His glory. In this case the chief end of man is to glorify God. Men glorify God by obeying His word and fulfilling His revealed will. Secondly one should be motivated by love to man and concern for his welfare. This should spur the believer to assiduous evangelism in love for his neighbour and the desire to see his fellowmen saved.

Evangelistic Methods

Michael Green (1990: 234 - 283), is of the view that the early church employed various methods of evangelism. Green groups these methods into 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 discussions. This included prayer meetings, fellowships, holy communion services, impromptu evangelistic meetings / gatherings or planned meetings. (3) Personal evangelism - one individual shared his faith with others - through personal encounters and visits. (4) Literary Evangelism - these were the first century apologetics. Today this will also include tract distribution. The Lausanne Committee for World Evangelization (21) identifies mass media as another method of evangelism. This includes literature distribution, radio evangelism, film ministry, television and indigenous media.

Methodological Literature Review

Methodological literature review serves the purpose of accessing the researcher with the various research methods. The review was intended to show the

researcher what possible options are available in carrying out research work.

Much of educational research and research in other fields is largely limited to observations and classification (Engelhart 1988, 12). This is a descriptive research and as such the researcher has included into this study literature review relevant to a descriptive study. The purpose of a descriptive study is to provide an accurate description of the phenomenon (Sogaard 1996, 98).

Collection of Data and Formation of Questionnaires

All research, whether descriptive or otherwise, begins with the definition of the problem (Engelhart, 12). The problem may be unexplained or inadequately explained phenomenon. Engelhart further observes that, after the recognition of the problem, the next stage is the definition of the research objectives followed by the formulation of the actual research plan. The researcher has to decide on data collection, whether it is by observation, using questionnaires or by personal interviews. Hillway (1964, 201) observes that personal interviews require skills in winning confidence of the respondents and the ability to record accurately and at the time of the response the answer is given by the respondents.

Where it is not possible to collect information from every element of the population, a sampling method is used. "In a sample we choose the subset from a large group to represent the whole group" (Sogaard, 110). This requires that the sample should be carefully chosen to be truly representative of the whole population. The advantages of sampling, according to Sogaard, among other things includes the saving of time and money.

After the subject has been identified the researcher may choose to obtain the information from it by using a questionnaire. A questionnaire is a "formalized way of collecting data from respondents" (Sogaard, 128). John Best, identifies two types

of questionnaires - open and closed forms of questionnaires. Open form questionnaires (also known as unrestricted) call for a “free response in the respondents own words” while the closed form questionnaires (also known as restricted) on the other hand, “Provide for marking yes or no, a short response, or checking an item from the list of suggested responses” (Best 1981, 168 - 169).

Barg and Gall are of the view that, “each item on a questionnaire must be developed to measure a specific objective or hypothesis” (Borg and Gall 1989, 427). They also emphasize on the importance of framing questions in a language that respondents will easily understand. Best is in full agreement with them and urges for careful thought in the construction of questionnaires (Best, 69 - 72).

According to Engelhart (101) the questionnaire should go through several stages of formation before it is administered to the respondent. He observes that, “the first draft of a questionnaire should be submitted to a competent person for criticism”. Thereafter it should go for a preliminary trial by persons typical of the proposed respondents. The Process of forming the questionnaires for this study is discussed in chapter three. The researcher headed Engelhart’s and Best’s views that an attractive-looking questionnaire is more likely to receive better attention than the one that is not appealing to the respondent.

Data Processing

Engelhart (104) is of the view that if data is to be tabulated by hand, then a tabulation form should be designed in advance. According to Sogaard, the most helpful tabulation is the frequency count. It is helpful in providing a general picture without the underlying dynamics (Sogaard, 190). In this study appropriate tables were designed.

CHAPTER THREE

METHODOLOGY

Research Design

This is a descriptive study which took the form of a survey aimed at examining the socio-cultural, socio-economic and religious beliefs and practices of Hindus in Nairobi, and their implications to the evangelization of the community. Two methods were used to obtain the information for this study. These are library research and field research survey. In field research, questionnaires and interview were used.

Interviews

Interviews were directed to pastors and heads of para-church organizations that have been involved or are currently involved with Asian evangelism in Nairobi. These included African Asian Concern Kenya (ASCKEN), South Asian Outreach, New City Fellowship, International Christian Centre, Fellowship Bible Church, Nairobi Pentecostal Church Parklands and Parklands Baptist Church. The questionnaire used for the interview with the pastors and heads of the organizations was open-ended (Appendix B). Solid Rock could not be reached through the available address while the Presbyterian Church of East Africa (PCEA) did not have an Asian Outreach.

The researcher first had audience with the pastors and heads of organizations to be involved. The aim was to seek their personal participation in the interview and also to seek their approval that members of their churches, organizations who are Asians to participate in the study. The purpose of the study and the method of data collection was explained to the pastors / heads of organizations before asking for

their support in ensuring the cooperation of their members in answering and returning the questionnaires. The researcher also obtained a formal letter of introduction from the NEGST Deputy Vice-Chancellor for Academic Affairs (Appendix J) to back his request and cooperation in carrying out the research.

Questionnaires

Two types of questionnaires were used, one directed to the Asian believers (Appendix C). The aim was to interview about 20 believers from each of the five churches identified above. The second questionnaire was directed to Asians who have been reached with the Gospel but have not yet responded (Appendix D). About 30 were to be interviewed. Assistance in identifying Asian non-Christians was sought both from the pastors/heads of organizations and from the Asian believers. The questionnaires were closed-ended.

Preparation of Questionnaires

This study has five substantive research questions. The questionnaires were therefore designed to obtain information along the lines of the five substantive research questions. There was at least one question item on the questionnaire addressing each research question. The questionnaire for the interview with the pastors and head of organizations was open ended and questions were posed by the researcher during the interview. The questionnaire for the Asian believers and non-Christians were different and were given to them to fill. The questionnaire for Asian believers had 24 questions while that for non-Christians had 21 questions. The questions in the two questionnaires were similar except for three questions in the Asian believers questionnaire and one in the Asian non-Christian questionnaire. These sought to establish for how long they had been born again Christians, whether there are other members of their family who are Christians and which religion they followed before becoming Christians. The different question in non-Christians questionnaire sought to find which religion they are currently following.

In preparing the questionnaires the goal was to design an instrument that is user-friendly with questions that are simple and straight forward. The formulation of the questionnaires went through a four stage process.

In the first stage in forming the questionnaires, the researcher carried out literature review on the socio-cultural, socio-economic and religious beliefs and practices of the Hindus. The information obtained was used by the researcher in forming questions.

After the questions were formulated, the researcher took them, together with research questions and research objective, to five NEGST students (four pursuing MA Missions and one M.Th.) who by virtue of having taken Educational Research Methods course, have some idea of what a good questionnaire should look like. The researcher discussed the questionnaire with them in light of the research questions and the research objective. The researcher made relevant changes to the drafts based upon comments received from his colleagues. After that the researcher took the second draft and a copy of the draft research proposal to his supervisor for further comments and criticism. The researcher again modified the questionnaire in accordance with the supervisor's comments.

Pre-Testing of Questionnaire

When the researcher was satisfied with the questionnaires developed at the end of the consultations with other students and the supervisor, he then pre-tested the instrument before taking it to the actual intended groups. The Nairobi Pentecostal Church Parklands and New City Fellowship were used for pre-testing the questionnaires for Asian believers and non-Christians. Four believers were used. One from Near City Fellowship and three from NPC. The questionnaire for interviews with pastors and heads of organizations was given to the Executive Director of ASCKEN and to the pastors in-charge, Nairobi Pentecostal Church

Parklands and New City Fellowship for pre-testing. The aim of pre-testing was to ensure that the questions on the questionnaire were not vague or too general. Based on the results of the pre-test, no amendments were made to the questions. The questionnaires were then administered to the three target groups.

CHAPTER FOUR

DATA ANALYSIS AND FINDINGS

The purpose of this study was to investigate the socio-cultural, socio-economic and religious beliefs and practices of the Asians in Nairobi, how this has influenced their response to the Good News of the Gospel of Jesus Christ and what implications this has for the future efforts to evangelize the Hindu community. In this chapter the researcher's findings and interpretation are presented.

Churches involved in Asian Outreach

Pastors from five churches were interviewed. Questions 1,2,3, and 4 on the questionnaire for pastors/heads of organizations involved in Asian outreach were meant to provide information on the names of the churches, how long they have been involved in Asian outreach, average attendance every Sunday and number of Asians who regularly attend the church every Sunday. The information on these churches is presented in Table 1. Two churches, Solid Rock and Nuru Lutheran Church, though listed as having churches in Nairobi, turned out not to be the case.

Table 1. Churches with Asian Outreach

Name of church	Year Established	Average Attendance	Number of Asians	Percentage of Asians %
Nairobi Pentecostal Church –Parklands	1998 (Two and a half years)	250	45	18%
International Christian Centre	1984 (18 years)	1500	50	3.33%
New City Fellowship	1997 (three and half years)	50	35	70%
Bible Fellowship Church	1980 (22 years)	25	10	40%
Parklands Baptist Church	1969 (32 years)	1200	16	1.33%

The five churches are located within Parklands, Westlands, Hurlingham, Nairobi West and South C. Table 1 shows that Parklands Baptist Church, which is the oldest, was established in 1969 while the youngest church is Nairobi Pentecostal Church – Parklands established in 1998. Except for the New City Fellowship which has 70% Asians, the population of Asians in the other churches is a minority ranging from 1.33% to 40%. The total population of Asian Christians in the five churches is about 156, half of whom are children thus giving the number of adults to be about 78. Of the six pastors involved in Asian outreach (this excludes Parklands Baptist since they have lost the vision) two have other full-time jobs, two are theological students and four are intern-pastors (one intern pastor is also a student). In all these churches English is the medium of communication.

Organizations Involved in Asian Outreach

Questions 1,2,3, and 4 on the questionnaire for pastors and heads of organizations were meant to seek for information on organizations involved in Asian outreach in Nairobi. It was established that South Asian Outreach and African Asian Concern Kenya are the only para-church organizations involved in Asian Outreach in Nairobi. The information obtained is as shown in Table 2.

Table 2. Organizations Involved in Asian Outreach

	South Asian Outreach	African Asian Concern Kenya
Year Established	1994 (6 years)	1996 (four and half years)
No of employees	2	1
Asian employees	0	1
Percentage of Asian employees	0%	100%
Objectives	<ul style="list-style-type: none"> • Grass roots evangelism among Asians • Resource centre (Library). • Training • Challenge churches in Asian outreach 	<ul style="list-style-type: none"> • Networking of churches involved in Asian outreach. • Resource centre. • Leadership training. • Involved in media evangelism – radio and TV.

Table 2 shows that South Asian Outreach and African Asian Concern Kenya (ASCKEN) were started around the same period 1994 and 1996 respectively. Prior to ASCKEN becoming operational in 1996, a few pastors in Nairobi had been meeting regularly from 1992, to pray for Asian Outreach. The objectives of the two organizations are very similar which involve networking the churches involved in Asian outreach, provide a resource centre (library), leadership training and grassroots evangelism among Asians. While ASCKEN had up to 2000 two missionaries who are Asians, South Asian outreach has maintained two missionary couples, one from America and the other from Germany. South Asian Outreach is a project of Africa Inland Mission. ASCKEN received a lot of support from CROSS LINKS and South Asia Concern upto 2000 after which they now have to seek their support locally.

Discussion

From the information on churches and organizations involved in Asian outreach it is evident that the Asian outreach in Nairobi is a very recent

phenomenon. Excluding Parklands Baptist Church which started in the 1960s but lost its vision, two other churches were started in the 1980s while the other two in late 1990s. The two organizations involved were also started in the 1990s. Pastoral staffing for Asian outreach is still lacking in that there is no full-time trained pastor in any of the churches. This could be a contributing factor to the small number of Asian Christians.

Returned Questionnaires and Respondents

Having established the number of Asian Christians in the five churches to be about 78, 80 questionnaires for Asian believers and 35 for Asian non-Christians, were administered. The questionnaires for Asian non-Christians were given to only those Asian believers who had Asian colleagues who had heard the gospel but had not responded. Except for two churches where the researcher issued the questionnaire and collected them, the pastors of the three other churches, after meeting with the researcher, issued the questionnaires to their members who filled them and returned them to the church, from where the researcher collected them.

Table 3 gives the figures concerning the returned and not-returned questionnaires.

Table 3. Returned and Not-returned Questionnaires

Category	Frequency	%
Returned	82	71.3
Not-returned	33	28.7
Total	115	100%

Table 3 shows that 71.3% of the respondents returned the completed questionnaires while 28.7% did not. Of the 82 who returned, 57 were Christians (which represents 73% of all adult Asian Christians) while 25 were non-Christians.

Since the returned questionnaires were in the majority, there is a great rate of reliability on the data given. All the analyses are based on the responses given by this group which constitutes 71.3% of the population. The interviews with the pastors and heads of organizations as well as the observations and the researchers personal contacts supplements that analysis.

Respondents' Characteristics

The respondents information was obtained through questions 1,2,3,4,5,6,7 and 8 on the questionnaire of Asian believers and questions 1,2,3,4,5 and 6 for Asian non-Christians. The objectives of these questions were to establish the characteristics of the respondents in as for as gender, marital status, level of education, how long they have lived in Kenya, how long they have been born again Christians and whether there are other members of their families who are Christians. This information was considered relevant since it is likely to influence how they respond to other questions. Tables 4 to 10 presents the characteristics of the respondents.

Table 4. Category of Respondents

Category	Frequency	Percentage
Asian Christians	57	69.5
Asian-non-Christians	25	40.5
Total	82	100%

Table 4 shows that 69.5% of the respondents were Christians while 30.5% were non-Christians. Some of the reasons that negatively influenced the return of the questionnaires included respondents' difficulty with understanding English, unwillingness to reveal their background, difficulty in identifying non-Christians who had heard the gospel, some of the respondents who have been attending

churches lacked assurance of salvation and were therefore unwilling to fill the questionnaire and some respondents claimed to come from Christian backgrounds and therefore didn't know much about Hinduism.

Table 5. Respondents' Ages (years)

Category (years)	Frequency	Percentage	Cumulative Percentage
No Response	5	6.1	6.1
21 – 30	7	8.5	14.6
31 – 40	27	32.9	47.6
41 – 50	26	31.7	79.3
51 – 60	10	12.2	91.5
Over 60	7	8.5	100.00

Table 5 shows that 32.9% and 31.7% of respondents fall between category 31-40 and 41-50 years respectively, giving these two categories a majority of 64.6%. The majority of those who have heard the gospel among the Asians are therefore in their mid-life. Only 20.7% are over 50 and 8.5% below 30 years.

Table 6. Marital Status of Respondents

Category	Frequency	Percentage
No Response	1	1.2
Single	9	11.0
Married	70	85.4
Divorced/Separated	2	2.4
Total	82	100.00

Table six shows that 85.4% of respondents are married while 11% are single and 2.4% are divorced or separated. The majority therefore when making a decision to be Christian, had other very close members of their family to consider.

Table 7. Education Level

Category	Frequency	Percentage	Cumulative Percentage
No Response	1	1.2	1.2
Certificate	23	28.04	28.3
Diploma	20	24.4	53.7
Degree	26	31.7	85.4
Others	12	14.6	100.00

Table 7 shows that 85.4 of the respondents have an educational level of between a certificate and degree while 14.6% have other qualifications which would be either below certificate or above undergraduate level. This is an indication that the majority of the respondents are well educated. This is considered important in their ability to understand and to fill the questionnaire.

Table 8. Length of Time in Kenya

Category	Frequency	Percentage	Cumulative Percentage
Since Birth	34	41.5%	41.5%
Less than 5 years	10	12.2	53.7
6 – 10 years	15	18.3	72.0
11 – 20 years	15	18.3	90.2
More than 20 years	8	9.8	100.00
Total	82	100.00	100.00

Table 8 shows that 41.5% of the respondents were born in Kenya while 58.5% migrated to Kenya. 30.5% of those who have migrated have been in Kenya for less than 10 years, while 18.3% have been in Kenya for between 10 and 20 years. Only 9.8% of the respondents have been in Kenya for more than 20 years.

Table 9. Religious Background of Asian Non-Christians

Category	Frequency	Percentage
Hinduism	21	84
Islam	1	4
Other	3	12
Total	25	100

Table 9 shows that 84% of the Asian non-Christians who have heard the Gospel of Jesus Christ were practicing Hindus, while 4% were Islam and 12% others. The fact that the majority are Hindus is important particularly when we come to Hindu religious beliefs and practices, as well as socio-cultural and socio-economic features because we will be dealing with a majority of people who are practicing these things.

Table 10. Length and Period since Conversion to Christianity

Category	Frequency	Percentage	Cumulative Percentage
No Response	2	3.5	3.5
Less than 1 year	6	10.5	14.0
1 – 3 years	17	29.8	43.9
4 –6 years	11	19.3	63.2
7 – 10 years	10	17.5	80.7
More than 10 years	11	19.3	100.00
Total	57	100.00	100.00

Only two respondents (3.5%) did not respond on how long they have been born-again Christians. The table also shows that 40.3% are less than three years since they converted to Christianity, while 36.8% are between 4 and 10 years. In total 77.2% are less than 10 years since they were born again. Only 19.3% are more than 10 years since they were born again. This indicates that the Asian Christians are very young in their Christian faith.

The respondents' characteristics indicate that the majority are Christians, who are middle aged, married, well-educated and who have recently migrated to Kenya. A majority come from Hindu background and most of those born-again have been Christians for less than ten years. These characteristics place them in a position where they should be able to understand and correctly fill the questionnaires.

Religious Beliefs

The related research question on religious beliefs is question number one “What are the main religious beliefs of the Asian community.” To answer this question the five pastors and two heads of organizations were asked question 5A. The objective was to find from their experience in relating with Hindus what they

considered as the key Hindu religious beliefs. The Asian believers were asked questions 10, 11 and 13 while the Asian non-Christians were asked questions 9, 10 and 11. The questions for Asian believers and Asian non-Christians were similar. The objective was to establish which Hindu scriptures they had studied, which path they had followed or were following in expressing their belief to God and which stages of life are practiced by Hindus in Nairobi. The findings were as indicated below.

Responses from interviews with the five pastors and two heads of organizations, revealed that Asians in Nairobi believe in God (Brahman), in Vedas, Moksha, Karma, Dharma and reincarnation. They also believe that all religions lead to God and therefore there is no need to change from one religion to another. They also consider Christianity as a white man's religion and therefore foreign. The pastors in particular were of the view that though many consider themselves Hindus they do not strictly practice Hinduism but are involved in a lot of sacrifices and rituals.

Table 11. Hindu Scriptures Studied

Category	Frequency	Percentage	Cumulative Percentage
No Response	20	24.4	24.4
Vedas	5	6.1	30.5
Upanishads	5	6.1	36.6
Bhagavad-Gita	32	39	75.6
Total	20	24.4	100.00

Table 11 shows that 24.4% did not respond which is an indication that they had not read any of the Hindu scriptures. 6.1% only had read Vedas and a similar percentage Upanishads. 39.0% had read Bhagavad-Gita, while 24.4% had read other

Hindu scriptures. From these findings the most read Hindu scriptures among Hindus in Nairobi is Bhagavad-Gita. Very few have read the other Hindu scriptures. This confirms the views expressed by pastors and heads of organizations that many Hindus in Nairobi do not know what they believe, because very few have read the main Hindu scriptures. What they know has been passed to them through tradition.

Table 12. Paths Followed in Expressing Belief

Category	Frequency	Percentage
No Response	23	28
Bakhti (Devotion)	37	45.2
Jnana (knowledge)	2	2.4
Karma (Action)	20	24.4
Parth of Yoga	0	0
Total	82	100.00

Table 12 shows that 28% of the respondents did not respond on the path they followed in expressing their Hindu beliefs. 45.2% of the respondents followed the path of devotion while 24.4% followed the path of Karma (action). The path of knowledge had only 2.4% of the respondents. This confirms the views expressed by Kanitkar (52-53, 100) that the paths of devotion and actions are the simplest and are the ones followed by a majority of Hindus.

Table 13. Stages of Life Cycle Practiced

Category	Frequency	Percentage
No Response	10	12.19
Student	20	24.39
Householder	4	51.22
Forester	2	2.44
Holy man/Renouncer	8	9.75
Total	82	100.00

Table 13 shows that 12.19% of the respondents did not respond on which stages of life they had practiced while 20.39% had practiced the student stage. 51.22% had practiced the stage of householder while 2.44% and 9.75% had practiced forester stage and holy man/renouncer stage respectively. Except for the householder stage less than a quarter of respondents had practiced the other stages.

Conclusion

While Hindus in Nairobi believe in the common Hindu beliefs, very few have however, read all the Hindu scriptures. The paths of devotion and action seem to have more followers than the paths of knowledge and Yoga. More than half have practiced the householder stage.

Socio-cultural

The socio-cultural beliefs relate to research question number two which states “What are the socio-cultural beliefs within the Asian community?” The objective was to establish which Hindu socio-cultural beliefs are practiced in Nairobi. The pastors and heads of organizations were asked question 5B. The Asian believers were asked questions number 12, 14, 15, 16, 17, 18 and 19, while the Asian non-Christians were asked questions 10, 12, 13, 14, 15, 16 and 17 which are

similar to those of Asian believers. The findings are as indicated below:

Table 14. Caste System

Category	Frequency	Percentage	Cumulative Percentage
No Response	11	13.4	13.4
Very Strong	18	22.0	35.4
Strong	33	40.2	75.6
Neutral	13	15.9	91.5
Weak	6	7.3	98.8
Very Weak	1	1.2	100.00
Total	82	100.00	100.00

Table 14 shows that 13.4% respondents did not respond. 22% thought the caste system was very strong while 40.2 thought it was strong. In total 62.2% thought the caste system among the Hindus in Nairobi was strong to very strong. 15.9% were neutral while 7.3% and 1.2% thought the caste system was weak to very weak respectively. From these findings, it is evident that the caste system is losing its grip among the Asians in Nairobi.

Table 15. Rites of Passage (Percentage)

Rite of Passage	No Response	Very Important	Important	Not important
Child Naming	19.5	56.1	19.5	4.9
First solid food	32.9	22	14.6	30.5
First Hair Cutting	35.3	12.2	26.8	25.9
Sacred thread	18.3	51.2	19.5	11
Marriage ceremony	24.4	31.7	20.7	23.2
Cremation	14.6	72.0	11.0	2.4

Table 15 shows that the number of no responses received ranged from 14.6% for cremation to 35.2% for first hair cutting. On the responses received the respondents indication of very important ranged from 12.2% for First Hair cutting to 72.0% for cremation. It is only child naming, the rite of the sacred thread and cremation that had more than half of the respondents indicating they were very important. On whether the rites were important, the returns ranged from 11% for cremation to 26.8% for first hair cutting. The combined returns for very important and important for all rites were 75.6%, 36.6%, 39%, 70.7%, 52.4% and 83% for child naming, first solid food, sacred thread, marriage and cremation rites respectively. The three most important rites of passage are therefore cremation, child naming and rite of sacred thread. Details of responses for each rite are provided in Appendix G.

Table 16. Who Decides for Choice of Marriage

Category	Frequency	Percentage
No Response	9	11.0
Parents	23	28.0
Young couples with parents involvement	45	54.9
Advertisement	2	2.4
Others	3	3.7
Total	82	100.00

Table 16 shows that 28% of respondents were of the opinion that parents alone are the ones who decide on the choice marriage for their children, while 54.9% were of the opinion that the young couples with the involvement of parents decide on their choice of marriage partners. Advertisement received 2.4% while others received 3.7%.

Table 17. Intermarriage Between Castes

Category	Frequency	Percentage
No Response	10	12.19
Yes	27	32.92
No	45	54.87
Total	82	100.00

Table 17 shows that 54.87% of the respondents were of the opinion that intermarriage between the various castes in Nairobi was not common while 32.92% thought it was common. 12.19% did not respond.

Table 18. Festivals and Birthdays of Deities (Percentages)

FESTIVALS	No Response	Very Important	Important	Not Important
Rakshna-Dadhan	14.63	58.53	26.82	-
Holi	14.63	24.4	42.7	18.3
Dewali	12.2	72.0	14.6	1.2
Navaratri	14.6	65.9	17.1	2.4
BIRTHDAYS				
Prince Rama	24.4	51.2	23.3	1.2
Hanuman	31.7	23.2	28.0	17.1
Man-Lion	40.24	7.32	14.63	37.8
Lord Krishna	17.1	62.2	18.3	2.4

Table 18 shows that 58.53%, 24.4%, 72.0% and 65.9% were of the view that Raksha-Bandhan, Holi, Dewali and Navaratri respectively are very important festivals. 26.82%, 42.7%, 14.6% and 17.1% considered Raksha-bandhan, Holi, Dewali and Navaratri respectively as important. Those who considered these

festivals as very important and important are Raksha-bandhen 85%, Holi 67%, Diwali 86.6% and Navaratri 83%.

As for the birthdays of deities, 51.2% of respondents thought Prince Rama's birthday was very important while 62.2% thought Lord Krishna birthday was very important. As for Hanuman and Man-Lion only 23% and 7.32% respectively thought they were very important. However 23.3%, 28.0%, 14.63% and 18.3% were of the opinion Prince Rama, Hanuman, Man-lion and Lord Krishna's birthdays respectively as important. Those who considered these birthdays as not important were 1.2%, 17.1%, 37.8% and 2.4% for Prince Rama, Hanuman, Man-Lion and Lord Krishna respectively.

Tale 19. Vegetarianism

Category	Frequency	Percentage
No Response	7	8.53
All	6	7.31
Majority	44	53.66
Half	19	23.17
Very Few	4	4.87
None	2	2.43
Total	82	100.00

Table 19 shows that 53.66% were of the opinion that the majority of Hindus in Nairobi are vegetarians while 23.17 thought only a half were vegetarians. The other categories had very few respondents ranging from 2.43% for none to 7.31% for all.

The interviews with pastors and heads of organizations seem to confirm the findings on socio-cultural patterns as presented above. They pointed out that Asians in Nairobi are very divided among themselves depending on which part of India they come from and this definitely affects their opinions on socio-cultural beliefs. They were definite that the caste system, the four stages of life, rites of passage, birthdays for deity and cremation are still being practiced, but with different intensity by different communities. They also noted that Hindus in Nairobi are slowly losing their culture. Details for the tables of socio-cultural are shown in Appendix G.

Socio-Economic

The socio-economic relates to research question number three, which states “What is the socio-economic status of the Asian community in Nairobi? The objective of the question was to establish the economic status of the Asians who have responded and those who have heard the gospel. To answer this, one question (5C) was posed to pastors and heads of organizations, three questions to Asian-believers (20,21 and 23) and two questions to Asian-non-Christians (18, and 19). The findings are as follows:

The pastors and heads of organizations were of the opinion that the majority of the Asians responding to the gospel fall within the lower and middle class level. They are mainly from business and professional backgrounds. One church, however was of the opinion that their members are composed of 60% upper class (run their own business or in very good jobs), while the other 40% are in lower and middle class. There are however a few who are very poor (unemployed).

Table 20. Occupation

Category	Frequency	Percentage
No Response	6	7.31
Skilled Labour	9	10.97
Clerical	4	4.87
Managerial	12	14.63
Professional	23	28.05
Proprietorship	9	10.97
Others	19	23.18
Total	82	100.00

Table 20 shows the occupation of the respondents as being 10.97% skilled labour, 4.87% clerical, 14.63% managerial, 28.05% Professional and 10.97% proprietorship. Those with no response, and other included those retired, unemployed and women who are home makers.

Table 21. Monthly Earnings

Category	Frequency	Percentage
Undisclosed	59	71.95
Less than Ksh. 50,000	15	18/29
Ksh. 50,000 – 100,000	4	4.88
Ksh. 100,000 – 150,000	2	2.44
More than Ksh. 200,000	2	2.44
Total	82	100.00

Table 21 shows that 71.95% did not disclose their earnings. Those who responded being the minority would therefore not give a balanced opinion. However

it is important to note that those who responded 18.25% earn less than Ksh. 50,000, 4.88% between Ksh. 50,000 and 100,000, 2.44% between Ksh. 100,000 and 150,000 and the rest 2.44% earn over Ksh, 200,000 per month.

Table 22. Community

Category	Frequency	Percentage
No Response	12	21.05
Bhatias	11	19.30
Brahmins	6	10.53
Boi-raj	5	8.77
Gurjar-Sulars	2	3.51
Kathiawari Jandsari	2	3.51
Patels	1	1.75
Prajapatis	1	1.75
Punjabi	5	8.77
Sindhis	2	3.51
Others	10	17.54
Total	57	100.00

Table 22 shows that 21.05% did not disclose their communities possibly as a sign of fear to disclose their background. However, those who disclosed indicate that they are distributed in nine communities ranging from the Patels and Prajanatis 1.75% to Bhatians who are 19.30%. The other communities who fall in between these margins are 3.51% for Kathiawari, Sindhis, and Gurjar Sutars, 8.77% for Boi Raj and 10.53% for Brahmins.

The majority of those who have responded and those who have heard the gospel are among the professionals with a majority of those who responded earning

less than Ksh, 50,000. Those who responded fall within nine communities with the majority being in Bhatias.

The Influence of Socio-cultural, Socio-economic and Religious Beliefs in Hindus Response to Christianity

Research question number 4 stated “How have the socio-cultural, socio-economic and religious beliefs of the Asian community influenced their response to Christianity?” The objective was to establish how these factors have either positively or negatively influenced the community’s response to Christianity. The response to this research question was obtained only from the pastors and heads of organizations through question number 6 on their questionnaire.

The pastors and heads of organizations were of the view that the Hindu religious beliefs provide its followers with a more of freedom or flexibility than Christianity does. Christianity appears to many Hindus as restrictive. This prevents them from responding positively to Christianity. The flexibilities in Hinduism includes the different gods of which Hindus are free to worship any of them and as many as they want, style of worship, different paths to salvation/moksha of which one is free to choose any. Hinduism is also considered as their security blanket. You take away their religious beliefs and this will affect their socio-cultural and socio-economic.

Hindu religious beliefs however do not guarantee its devotees the assurance of their destiny after death. This may positively influence them to turn to Christianity which guarantees salvation through Jesus Christ.

In socio-cultural patterns 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. Apart from the caste, Hindus are very divided depending on where they

come from in India. This makes it very difficult even for them to reach out to one another with the gospel of Jesus Christ. Some of those who may wish to become Christians also fear loss of positions and privileges in society because of the non-recognition of caste distinction among Christians. Becoming a Christian also involves a change in culture which is looked at as becoming a Westerner. On the positive side, the in-built in equality (caste system) provides an opportunity to witness of God's equal love for every person. This is attractive to those in lower castes and who have no hope.

In socio-economic patterns, Hindus are organized in communities or associations. Through these communities they promote and preserve their economic welfare. There is fear that by becoming a Christian one stands to lose the economic support and privileges from the community. The rich in these communities also look at their riches as a blessing from God, as a result of their past Karma. They believe riches have to do with their faithfulness in the past. This makes it difficult for them to embrace Christianity. Another negative implication is the strained relationship between the Asians and Africans (Christian) as a result of the perceived exploitation of indigenous Kenyans by Asian businessmen. On the positive side, the growing interactions between the African (Christians) and Asian (Hindu) businessmen is providing an opportunity for the Christians to witness to the Asians especially in situations of need i.e. illness, financial problems, etc. Because Hindus believe in fatalism, they easily respond to the Christian message of hope. Asians who have tried all they could through good works but have not succeeded economically, respond positively to the Christian message of hope.

Implications for Evangelization

The implications for evangelization are based on the research question number five, which asked "what are the implications of the socio-cultural, socio-economic and religious beliefs of the Asian community to the evangelization of the

community in Nairobi?” To answer this research question, pastors and heads of organizations were asked three questions (No. 7.8 and 9), while the Asians believers and Asian non-Christians were asked two questions (no 22 and 24, and 20 and 21 respectively). The objectives of these questions was to establish where the Asian believers and Asian non-Christians heard the gospel for the first time, what are the issues that alienate the Hindus and have proved a hindrance for them to become Christians, whether the church has neglected the Hindus in the past, and the methods of evangelism the church has used in the past. The findings are as indicated below.

The pastors and heads of organization indicated that a number of methods have been used in an effort to evangelize the Asian community. The approach has been to create forums for Asians to gather and then utilize it to communicate the gospel to them.

These methods have included prayer for Asians, friendship, celebrations of festivals (Christmas, Easter, Maranatha Mela etc) Bible studies, newsletters, magazines, radio ministry, monthly meetings for Asians, (using Hindi or Gujarati), teaching women to cook, resource centres/library, provision of scholarships, one-to-one evangelism, camping for the youth, mountain climbing, teaching of English, film ministry, health seminars, shop to shop visits at specific times, need-oriented outreach (handicaps) and crusades. The successes of these methods have varied.

Table 23. Where the Respondents Heard the Gospel for the first time

Category	Frequency	Percentage
No Response	8	9.75
Crusade	4	4.87
Church	15	18.29
Street Preaching	4	4.87
Friends House	21	25.6
Individuals Testimony	16	19.51
Christian Book/Pamphlets	5	6.1
Radio	3	3.66
Others	6	7.32
Total	82	100.00

Table 23 shows that the respondents heard the gospel for the first time through different methods. The three leading methods being in a friend's house (25.61%), individual's testimony (19.51%) and in a church (18.25%). The other methods include reading a Christian book (6.1%), crusades and street preaching (4.87% each) and through radio (3.66%).

On whether the church in Kenya has in the past neglected to evangelize the Asian community, the pastors and heads of organization confirmed this to be true. They however indicated that there has been increased efforts by the church during the 1990s. The main reason for this neglect was identified as a historical problem. The missionary followed the colonial pattern of separation of Asians and Africans. The missionary then concentrated to evangelize the African and the Asians were neglected since they were considered to have a religion. The church in Kenya has followed this pattern, thus losing great opportunity to evangelize the Asian community. Other reasons for neglect have included the fact that Asians are a very

closed community thus making it difficult to penetrate them. The strained relationship between the Africans and Asians, lack of knowledge on Hinduism, lack of vision as far as the Asian ministry is concerned and few labourers. Failure of the past efforts to reach the Asian community were also identified as a cause. When African Inland Mission invited the International Mission to work among Asians, they brought in American missionaries but never passed the vision to Africans. These efforts failed. Others who have followed and tried to evangelize Asians, soon lost vision due to fear, fatigue and fallacy. The Asian ministry is not an instant result ministry, it requires a lot of time and labour before any results can be seen. This calls for commitment, sustained vision and skills in cross-cultural evangelism.

There was consensus in the opinions of the pastors and heads of organizations that there has been an increased awareness among the churches, since the mid-1990s of the need to evangelize the Asians. This has mainly been through para-church organizations which include African Asian Concern Kenya, South Asian Outreach, Life Challenge Africa (interested with reaching Muslims) and the Friends of India (based in Nakuru).

Table 24. Factors that have Alienated Hindus (Percentage)

	No Response	Strongly Agree	Agree	Undecided	Disagree	Strongly disagree
Food habits among Christians which are contrary to Hindu religious beliefs e.g. eating Beef	19.5	41.5	15.9	6.1	14.6	2.4
Christian way of worship which is predominantly non-Indian	23.2	17.1	29.3	19.5	8.5	2.4
Excessive social mixing of boys and girls in Christian families and in religious activities	19.5	14.6	25.6	13.4	23.2	1.2
Christianity appears as foreing religion.	22.0	35.4	20.7	7.3	11.0	3.7
Christianity is seen as a threat to Indian culture	22.0	29.3	18.3	9.8	14.6	6.1
Fear of excommunication from the community	22.0	26.8	25.6	12.2	11.0	2.4
Fear of causing damage to family reputation	22.0	26.8	31.7	9.8	4.9	4.9
Fear of physical assault or persecution	24.4	13.4	19/5	15.9	18/3	8.5
Fear of invoking the wrath of the Kula Davata (family god) if they accept the god of other religions	28.0	19.5	14.6	18.3	12.2	7.3
Fear of loss of property on becoming a Christian	19.5	12.2	18.3	15.9	25.6	8.5
Loss of privileges and position in society because of the non-recognition of caste distinction among the Christians	22	20.7	25.6	11.0	18.3	2.4
Loss of economic priviledges and support from the community	22.0	26.8	24.4	6.1	12.2	8.5

Table 24 shows a very high mixture of opinions from the respondents. This may be because of the respondents' places of origin in India and how these

issues/factors are perceived there. There was also a high rate of non-response which ranges from 19.5% to 28.0%. The respondents' opinions range from 12.2% to 41.5%, 14.6% to 31.7%, 6.1% to 19.5%, 4.9% to 25.6% and 1.2% to 8.5% for strongly agree, agree, undecided, disagree and strongly agree respectively. There was not a single one of these factors where we have more than 50% of the respondents being of the same opinion. When the respondents for strongly agree and agree are combined for all the factors we get a combined range of 30.5% to 58.5%. Only five factors have a combined respondents of over 50%. These are, causing damage to family reputation (58.5%), food habits (57.4%), Christianity as a foreign religion (56.1%), fear of excommunication (52.4%) and loss of economic priviledges and support from the community (51.2%). Details of specific issues are presented in Appendix H. While not neglecting the other factors, these five should be taken seriously by those involved in Asian evangelism.

Hindus being a socially closed community, if they are to be evangelized should be reached within their context i.e business, homes, festivals and ceremonies. In so doing, there is need to build trust between the Christians (Africans) and Hindus in order to overcome the suspicions that have existed between them. Those involved in the Asian outreach need to have a thorough understanding of the Hindu religious beliefs, as well as socio-cultural and socio-economic patterns. The Christian message should be Christ and not religion. It should be relationship with Christ. The evangelists should also be careful not to present Christ as another god whom the Hindus can add to the gods they worship. Evangelism to Hindus calls for patience, commitment, sustained vision and skills in cross-cultural evangelism. The fact that Hindus believe in devotion (*Bhakti*) and would accept the testimony of those who are religiously devoted is a challenge to those involved in the Asian outreach. They should live and practice the gospel message. The communication of the gospel is also critical. David (1998,88) observes that “as we communicate the gospel, as we deal with people, there has to be not only words but actions, we must sit with them,

and talk with them. We must serve them. We must express our love and care for them in actions. These forms of non-verbal communication have a very important place in the communication of the gospel.” This observation agrees with the views expressed by the interviewed pastors and heads of organizations. Interviews also revealed that while reaching out to the Asians there is need to consider where they are coming from. Apart from coming from Hinduism, many feel very insecure because of the suspicions that have existed between the Africans and Asians. Consequently as the Christians endeavour to evangelize the Hindus, an environment must be created where they (Hindus) can express their fears and doubts in confidence. In this case, large public gatherings (e.g crusades) will have no impact. Neutral places – Asian homes, hotels, individual witness, friendships and special invitations to meeting in churches are likely to yield much result.

Summary of Findings

A majority of Kenyan Asians come from South West India, while a few come from Rajasthan and Maharashtra. All major religions of India are represented in Kenya, and these include Hinduism, Sikhism, Islam and Christianity. The Asians are mainly in the business sector of the economy.

Efforts to evangelize the Asian community dates back to 1957 by the Africa Inland Mission. More recent efforts have been through ASCKEN, Bible Fellowship Church, New City Fellowship, Baptist Church Parklands Solid Rock, South Asian Outreach and Nairobi Pentecostal Church. The response of the Asians to the gospel is negligible, with less than 0.1% Christians, and therefore they are considered as one of the unreached “people groups” in Kenya.

Hinduism, the oldest of all living religions, is based on Vedic scriptures and Puranas. It is the religion of Indo-Aryans which has grown into a complex mass of religious, philosophical and social systems. Hinduism has no founder, no creed and

no criterion for doctrine. It is however held together by common beliefs and practices which include faith in Vedas, Karma/Samsaras, reincarnation, Moksha and Varna.

The Hindu idea of God developed from 1200 BCE to 600 BCE. There are 33 principal deities in the Vedas. Though these divinities appear in different “types” or “kinds” they represent one “Universal Spirit” also referred to as “Supreme Power” or “Truth”, known as Brahman. Brahman controls the world through three major aspects – Brahma who creates the world, Vishnu who preserves and Shiva who destroys. These three aspects are represented together in a single image called Trimurti. These three aspects have female consorts. The female consorts of Brahma, Vishnu and Shiva are Sarawati, Lakshmi and Shakti respectively. Hindus also believe in avatars (incarnations) of which there are ten and are all associated with Vishnu.

Hindus enjoy a great deal of freedom in matters of belief. They are free to worship any god and as many as they wish. There is no standard form of worship in Hinduism. Worship can take place in a temple or at a household shrine. Hindus do not practice corporate worship but attend worship as individuals concerned only with their own relationship with their god. Their goal as individuals is to achieve Moksha.

Hindus have a firmly held belief in a moral law of cause and effect (the total effects of one’s action) by which one reaps what he sows. Consequently one has to go through a cycle of successive births, death and rebirths until one finally achieves Moksha. Hindus believe there are four paths of expressing belief through daily life, that would lead to Moksha. These 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 considered the simplest while the path of knowledge is the most difficult.

The distinctive feature of Hinduism resides in its social structure, generally known as the caste system. The system emphasizes the importance of hierarchy and occupational specialization. The caste orders made up in a descending orders are Brahmins, Kshatriyas, Vaishyas and Shudras. The caste system is believed to put order in society above the needs of an individual but rewards individual with a secure place in the society, that is ascribed at birth. One's relative rank in the caste system is believed to be determined strictly by ones own past actions and ones future role is being determined in the life according to ones present actions. Hindus believe that a person's life must go through four stages – student, householder, forester and holyman/renouncer. The first three stages are obligatory in theory for all males of three upper castes but the fourth is optional.

There are sixteen rites of passage in Hindu. They are intended to purify and transform the individual at particular phases of lives journey. By these rites, Hindus believe that, the individual is progressively and commulatively protected from the hostile influences and made whole. Since the vedic utterances are used in these rites they are intended for the twice born male.

Hinduism has many colourful festival occasions which are deeply religious and social. Festivals are believed to be a means of purification and strengthening of the spirit within. They also encourage the continuance of religious traditions and enable the Hindu children to learn about the deities to whom the festival are dedicated. Some festivals involve fasting and private worship in homes while others are celebrated as public festive occasion with the whole community taking part. Hindus are vegetarians thus they don't eat meat or meat bi-products. The belief behind this practice is the doctrine of non-injury which forbids killing of animals with a consequent that meat is forbidden. Vegetarianism is fundamental to the higher castes whereas meat eating may be allowed to the lower caste.

One of the purposes of life in Hinduism is the acquisition of wealth and property through righteous means (arth). To a Hindu therefore the pursuit of wealth and property is a valid as a pursuit of Moksha. This is the driving force behind all Hindus socio-economic activities. Hindus in Kenya are organized into sixteen communities or associations. Through these community associations Hindus have specialized and organized themselves in certain businesses. Apart from business they have also infiltrated into all professional areas. Though Asians have a high stake in the economy they however do not control all sectors of the economy. The indigenous Kenyans have many complaints against the Asian businessmen. These includes exploitation, dishonesty, deceitfulness, clannish, superiority complex, cheating and disrespect for the law and national and social institutions outside their community organization.

The objectives of evangelism is to make the gospel message known and to have the hearers respond (converted). For evangelism to be effective there is need to meet people in their context and present to them the gospel of Christ in total. In so doing the evangelist must be motivated by love to God and concern for His glory, and love to man and concern for his welfare. The early church employed four evangelistic methods which included public evangelism, household evangelism, personal evangelism and literary evangelism.

The findings indicate that five churches and two para-church organizations are involved in Asian outreach in Nairobi. Except for one church with 70% Asians, Asians are a minority in the other churches. Though the church in Kenya had for a long time neglected to evangelize the Asian community, there now seems to be increased efforts since the 1990s. There are about 156 Asians (children included) who attend the five churches. The characteristics of respondents were – both Christians and non-Christians: the majority were aged between 31 and 50 years, married, well educated, migrants to Kenya, and from the Hindu background. Those

born-again have been Christians for between less than 1 and 10 years. Very few have read the Hindu scriptures, while a majority have followed the paths of devotion and action. Only two stages of life seem to be popular – that of student and householder. A majority seem to place the caste system among Indians in Nairobi as strong and very strong while three rites of passage are considered very important. These are child naming, sacred thread and cremation. A majority of respondents are of the opinion that marriage is now being decided by young couples in consultation with parents, while at the same time they consider intermarriage between the castes as still not possible. Hindus in Nairobi celebrate all the festivals and birthdays of deities. A majority consider Dewali, Navaratri and Raksha badhan as very important while it is only Lord Krishna and Prince Rama's birthdays that they consider very important. Vegetarianism is still being practiced by the majority. The majority of the Asians who attend church are from the middle and lower class. They are either professionals or own their own business.

The socio-cultural, socio-economic and religious beliefs of the Hindus have both negatively and positively influenced their response to Christianity. Factors that influence their negative response include – pride in Hinduism as the oldest living religion, freedom and flexibility in Hinduism, the caste system, Christianity seen as foreign religion, food habits, support and priviledges in the community, fear of ex-communication and riches which are seen as a blessing for past actions. Factors that influence positive response include lack of guarantee of salvation after death, , the gospel seen as a message of hope and the interaction between Asian businessmen and Christian businessmen provides an opportunity for witnessing.

The implications of the Hindu socio-cultural, socio-economic and religious beliefs to the evangelization of the community indicates that they have to be reached in their context (homes, business, festivals etc). There is also need for patience, sustained vision and commitment. There is need to present to them Christ and not

CHAPTER FIVE

CONCLUSION AND RECOMMENDATIONS

Conclusion

The purpose of this study was to investigate how the socio-cultural, socio-economic and religious beliefs and practices of the Asians in Nairobi have influenced their response to the Good News of the Gospel of Jesus Christ and what implications this has for future efforts to evangelize the community. Library research and field survey methods were used. From the findings of both methods the following conclusions are made:

While Asians have been in Kenya for more than a hundred years they have remained socio-culturally, socio-economically and religiously a closed, secluded community. Because of this, efforts spanning over a period of fifty years to evangelize them have had negligible response. Thus the community remains one of the unreached people groups in Kenya.

The majority of the Hindus in Nairobi have not read for themselves all the Hindu scriptures and therefore all they know is what has been passed to them through tradition. This is an advantage to those seeking to evangelize the community, because many do not understand/know what they believe and why, and are therefore likely to respond to the Gospel.

While the church in Kenya has for a long time neglected to evangelize the Asian community in Nairobi, there now seems to be increased efforts to reach the community with the gospel. The initial efforts by AIM in the 1950s failed, the recent efforts which were started in the 1990s seem to be making some progress. However

pastoral staffing is still an issue, in that there is not a single church with a trained, full-time pastor(s) involved in Asian outreach. The current pastors are either employed elsewhere on full-time, theological students or pastor-interns. Know-how on Hinduism among the members of congregations in these churches is lacking such that they have no confidence to reach out and evangelize the Asian community.

There is strained relationship between the Asians and Africans in Kenya. This phenomenon is historical since it dates back from the colonial period. Indigenous Kenyans have a lot of complaints against Asian businessmen which includes exploitation, dishonesty, deceitful, clannish, a superiority complex, little respect for law and national and social institutions outside the community organizations. As a result of this, there is a lot of suspicion between the Asians and indigenous Kenyans. Unfortunately the indigenous Kenya Christians are also victims of this strained relationship thus leading to the neglect to evangelize the Asian community or most of those who attempt it receive poor reception from the Asians.

Except for one church where the Asians are the majority, the Asians are a minority in all the other churches engaged in Asian outreach. The majority of the Asian Christians are also very young in faith, 40.3% being less than 3 years since they converted to Christianity and another 40% being between 4 and 10 years.

Various methods of evangelism are being tried in an effort to evangelize the Asian community. However the popular methods – crusades, street preaching and radio have proved not very effective in evangelizing Asians. Friend's houses, special invitation to churches and individual's testimonies seem to be the main avenues through which Asians have heard the gospel for the first time.

The Hindu religious beliefs, as well as socio-cultural, and socio-economic patterns have had both positive and negative influence on Asian response to Christianity.

There are also issues that have alienated Asians and prevented them from becoming Christians. The major ones include food habits, Christianity appears as a foreign religion, fear of excommunication, fear of causing damage to family reputation, loss of privileges and position in society and loss of economic privileges.

Recommendations

For the church in Kenya to succeed in evangelizing the Hindu community, there is need to bring about the healing of the strained relationship between the indigenous Kenyans and the Hindus. The church in Kenya should give the lead in seeking ways and means to achieve this. This should include forgiveness of past ills committed against each other and the church making its stand known concerning issues that arise from time to time concerning Asians.

The churches involved in Asian outreach should endeavour to have full-time pastors in these churches. This would make the pastors more available to meet the needs of their congregations than the case is at the moment. This is likely also to stimulate the growth of these churches. Where you have pastors who are not Asians it might be necessary to have assistant pastors who are Asians to be in charge of Asian outreach.

Since Asians are a minority in the majority of the churches with Asian outreach, it is important that the churches should be aware of where they are coming from (Hinduism) and endeavour to meet their spiritual needs in terms of discipling. The churches should also endeavour to equip the Asian believers with evangelistic skills so that they are able to reach their own.

The churches involved in Asian outreach should equip their congregations with information on Hindu socio-cultural and socio-economic patterns, religious beliefs and practices, and skills in evangelism so that they can be effective in

reaching out the Asians. This will be useful in sustaining the vision and encouraging commitment.

The church should endeavour to reach the Asians in their context. This should include homes, businesses, festivals and other neutral places (hotels, sports clubs etc). The church should also organize functions and make special invitations for Asians to attend, e.g. visitors days in churches, celebrations (Christmas, Easter etc). Since Asians love festivals, the church should also consider how to contextualize the Hindu festivals. The church should also address issues that have alienated Hindus and prevented them from embracing Christianity.

Recommendations for Further Research

1. This research has only looked at one of the Asian religions-Hinduism. To get the full picture research may be conducted on Jainism and Sikhism.
2. To get the overall picture in Kenya research should be conducted to know what is happening in Asian outreach in the other towns of Kenya (Mombasa, Kisumu, Nakuru, Eldoret and Kitale).
3. A research should be conducted to establish whether there are special needs for Asian Christians, coming from the Hindu background, in a minority situation.

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APPENDIX A**COVERING LETTER FOR QUESTIONNAIRES**

Dear

This questionnaire is aimed at finding out your personal opinion on Hinduism in Nairobi. The information provided will naturally be of great help to churches and organizations currently involved and those who will be involved in future in Asian outreach. Your participation and cooperation will therefore be of great value. I wish to assure you that the information provided will be treated with confidence and will be used only for the purpose of this research.

May I therefore, request you to kindly complete this questionnaire as frankly as possible by ticking the alternative that best describes your personal views concerning Hinduism in Nairobi.

Thank you for your cooperation.

Yours sincerely

Isaac M. Kibuthu

APPENDIX B

QUESTIONNAIRE FOR PASTOR/HEAD OF ORGANIZATIONS INVOLVED IN ASIAN OUTREACH

1. What is the name of your church/organization?
2. For how long have your church/organization been involved in evangelization of Asian in Nairobi?
3. How many people on average attend your church every Sunday/work for your organization?
4. How many Asians regularly attend your church every Sunday/how many members of your staff are Asians?
5. From your involvement with the Hindus in Nairobi, what would you say are
 - a. The key Hindu religious beliefs?
 - b. The key socio-cultural beliefs and practices of Hindus?
 - c. What is the economic status of the Hindus who attend your church compared to the majority of Asians in Nairobi?
6. How do the Hindu religious beliefs, socio-cultural and economic status influence their response to Christianity?
7. What methods of evangelism have your church/organization been using in reaching out the Hindus?
8. What are the implications of the Hindu religious beliefs, socio-cultural and socio-economic status to the evangelization of the community in Nairobi?
9. It is the view of some scholars that one of the reasons why very few Hindus have converted to Christianity is because the church has neglected them, what are your comments about this?

APPENDIX C**QUESTIONNAIRE FOR ASIAN BELIEVERS**

Please try to answer all questions

1. Name _____ (optional).
2. Sex:
 A. Male
 B. Female
3. Age _____ years.
4. Marital Status:
 A. Single
 B. Married
 C. Divorce/separated
5. Highest level of education:
 A. Certificate
 B. Diploma
 C. Degree
 D. Others (specify).
6. How long have you lived in Kenya?
 A. Since birth
 B. ___ years (specify)
7. For how long have you been a born again Christian? _____ years.
8. Are there other members of your family who are Christians?
 A. Grandfather

- B. Grandmother
 - C. Father
 - D. Mother
 - E. Brother
 - F Sister
 - G. Any other (specify) _____
9. Before becoming a born again Christian which religion did you follow:
- A. Hinduism
 - B. Buddhism
 - C. Jainism
 - D. Islam
 - E. Any other (specify) _____
10. Which of the following Hindu Scriptures have you studied:
- A. Vedas
 - B. Upanishads
 - C. Bhagavad-Gita
 - D. Any other (specify) _____.
11. Which path did you follow, before becoming a Christian, to express your belief in God?
- A. Path of Bakhti (Devotion)
 - B. Path of Jnana (Knowledge)
 - C. Path of Karma (Action)
 - D. Path of Yoga
12. How strong is the caste system among the Hindus in Nairobi?
- A. Very strong
 - B. Strong

- C. Neutral
- D. Weak
- E. Very weak.

13. Which of the following stages of life cycle (Ashramas) are practiced by the Hindus in Nairobi.

- A. Student (Brahmachary)
- B. Householder (Grihastha)
- C. Forester (Vanaprastha)
- D. Holy man/renouncer (Sannyasa)

14. Which of the following rites of passage are practiced by Hindus in Nairobi.

Please indicate whether very important, important or not important.

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT
Naming of child.			
Child's first outing			
Child's first solid food			
First hair cutting ceremony			
Sacred thread ceremony			
Marriage ceremony			
Cremation			

15. Who decides for the choice of a marriage partner for couples?

- A. Parents only
- B. Young couples with the involvement of parents
- C. Through advertisement in News Papers
- D. Any others (specify) _____.

16. Is intermarriage between the various castes common among Hindus in Nairobi?

- A. Yes
- B. No.

17. Which of the following festivals are celebrated by Hindus in Nairobi?

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT
Raksha Bandhan			
Holi			
Diwali			
Navaratri (Nine nights)			

18. Which of the following birthdays for the Hindu gods are celebrated in Nairobi?

Indicate their importance.

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT
Prince Rama			
Hanuman (Monkey god)			
Man-Lion (Navasimha)			
Lord Krishna			

19. Who among the Hindus in Nairobi are vegetarians:

- A. All Hindus
- B. Majority of Hindus
- C. Half of Hindus
- D. Very few Hindus
- E. None of Hindus

20. What is your occupation?

- A. Unskilled labour
- B. Skilled labour
- C. Clerical work
- D. Managerial work
- E. Professional (please specify)
- F. Proprietorship (please specify)
- G. Others (please specify) _____

21. What is your average earning per month? Ksh. _____

2. Where did you hear the gospel/Christian preaching for the first time before accepting Jesus Christ as your Lord?

- A. In a Christian crusade
- B. In a church
- C. Someone preaching in a street
- D. In a friend's house (prayer meeting, fellowship etc).
- E. From an individual who shared his testimony with me.
- F. Read a Christian book/pamphlet
- G. Through Radio
- H. Through Television.

3. Which community do you belong to?

- A. Bhatias
- B. Boi Raj
- C. Brahmins
- D. Gurjar Sutars
- E. Kathiawari, Jansaris and Surtimochis
- F. Lambachias & Meisurias
- G. Lohans
- H. Luhars
- I. Patels (Kadva, Kaira & Leva)
- J. Pattins & Girmar Sonis
- K. Prajapatis (Sorothia & Surat)
- L. Punjabi Hindus
- M. Rajputs
- N. Rajput Dhobis
- O. Sindhis

[] P. Wanzas & Villa Navsaris

[] Q. Any other (specify) _____

24. The following are some of the issues that have alienated Hindus and proved a hindrance to them becoming Christians. Please indicate what you believe rather than what you think you should believe.

A. I strongly agree

B. I agree

C. I am undecided

D. I disagree

E. I strongly disagree

	A	B	C	D	E
1. Food habits among Christians which are contrary to Hindu religious beliefs e.g. eating beef.					
2. The Christian way of worship which is predominantly non-Indian					
3. Excessive social mixing of boys and girls in Christian families and in religious activities					
4. Christianity appears as a foreign religion					
5. Christianity is seen as a threat to Indian culture.					
6. Fear of excommunication from the community					
7. Fear of causing damage to family reputation.					
8. Fear of physical assault and persecution.					
9. Fear of invoking the wrath of the Kula Davata (family god) if they accept the god of other religions.					
10. Fear of loss of property on becoming a Christian.					
11. Loss of priviledges and position in society because of the non-recognition of caste distinction among the Christians.					
12. Loss of economic priviledges and support from the community.					

THANK YOU FOR FILLING THIS QUESTIONNAIRE

APPENDIX D**QUESTIONNAIRE FOR ASIAN NON-CHRISTIAN**

Please try to answer all questions

1. Name _____ (optional).
2. Sex:
 A. Male
 B. Female
3. Age _____ years.
4. Marital Status:
 A. Single
 B. Married
 C. Divorce/separated
5. Highest level of education:
 A. Certificate
 B. Diploma
 C. Degree
 D. Others (specify).
6. How long have you lived in Kenya?
 A. Since birth
 B. ___ years (specify)
7. For how long have you been a born again Christian? _____ years.
8. Are there other members of your family who are Christians?
 A. Grandfather
 B. Grandmother

- C. Father
- D. Mother
- E. Brother
- F Sister
- G. Any other (specify) _____

9. Before becoming a born again Christian which religion did you follow:

- A. Hinduism
- B. Buddhism
- C. Jainism
- D. Islam
- E. Any other (specify) _____

10. Which of the following Hindu Scriptures have you studied:

- A. Vedas
- B. Upanishads
- C. Bhagavad-Gita
- D. Any other (specify) _____

11. Which path did you follow, before becoming a Christian, to express your belief in God?

- A. Path of Bakhti (Devotion)
- B. Path of Jnana (Knowledge)
- C. Path of Karma (Action)
- D. Path of Yoga

12. How strong is the caste system among the Hindus in Nairobi?

- A. Very strong
- B. Strong
- C. Neutral

D. Weak

E. Very weak.

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A. Student (Brahmachary)

B. Householder (Grihastha)

C. Forester (Vanaprastha)

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Please indicate whether very important, important or not important.

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Child's first outing			
Child's first solid food			
First hair cutting ceremony			
Sacred thread ceremony			
Marriage ceremony			
Cremation			

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C. Through advertisement in News Papers

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Holi			
Diwali			
Navaratri (Nine nights)			

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Indicate their importance.

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Hanuman (Monkey god)			
Man-Lion (Navasimha)			
Lord Krishna			

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- B. Majority of Hindus
- C. Half of Hindus
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- B. Skilled labour
- C. Clerical work
- D. Managerial work
- E. Professional (please specify)
- F. Proprietorship (please specify)
- G. Others (please specify) _____

21. What is your average earning per month? Ksh. _____

22. Where did you hear the gospel/Christian preaching for the first time before accepting Jesus Christ as your Lord?

- A. In a Christian crusade
- B. In a church
- C. Someone preaching in a street
- D. In a friend's house (prayer meeting, fellowship etc).
- E. From an individual who shared his testimony with me.
- F. Read a Christian book/pamphlet
- G. Through Radio
- H. Through Television.

23. Which community do you belong to?

- A. Bhatias
- B. Boi Raj
- C. Brahmins
- D. Gurjar Sutars
- E. Kathiawari, Jansaris and Surtimochis
- F. Lambachias & Meisurias
- G. Lohans
- H. Luhars
- I. Patels (Kadva, Kaira & Leva)
- J. Pattins & Girmar Sonis
- K. Prajapatis (Sorothis & Surat)
- L. Punjabi Hindus
- M. Rajputs
- N. Rajput Dhobis
- O. Sindhis

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- F. Lambachias & Meisurias
- G. Lohans
- H. Luhars
- I. Patels (Kadva, Kaira & Leva)
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- K. Prajapatis (Sorothis & Surat)
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[] Q. Any other (specify) _____

24. The following are some of the issues that have alienated Hindus and proved a hindrance to them becoming Christians. Please indicate what you believe rather than what you think you should believe.

F. I strongly agree

G. I agree

H. I am undecided

I. I disagree

J. I strongly disagree

	A	B	C	D	E
13. Food habits among Christians which are contrary to Hindu religious beliefs e.g. eating beef.					
14. The Christian way of worship which is predominantly non-Indian					
15. Excessive social mixing of boys and girls in Christian families and in religious activities					
16. Christianity appears as a foreign religion					
17. Christianity is seen as a threat to Indian culture.					
18. Fear of excommunication from the community					
19. Fear of causing damage to family reputation.					
20. Fear of physical assault and persecution.					
21. Fear of invoking the wrath of the Kula Davata (family god) if they accept the god of other religions.					
22. Fear of loss of property on becoming a Christian.					
23. Loss of privileges and position in society because of the non-recognition of caste distinction among the Christians.					
24. Loss of economic privileges and support from the community.					

THANK YOU FOR FILLING THIS QUESTIONNAIRE

APPENDIX E**TIME SCALE FOR THESIS WRITING**

Activity	Month
Entry (Proposal Prepared and submitted to DVCA)	January 2001
Collection of Data	February 2001
Processing of Data	March 2001
Writing of Thesis	April 2001

APPENDIX F**BUDGET**

Item	Cost (Ksh)
Transport (visits to churches and organizations)	2,700
Typing Services	6,000
Photocopying (Questionnaires)	4,500
Photocopying (Thesis)	1,500
Contingent	<u>1,500</u>
Total	<u>16,200</u>

APPENDIX G
SOCIO-CULTURAL PRACTICES

Q 14 A. Rites of Passage: Child Naming

Category	Frequency	Percentage
No Response	16	19.5
Very Important	46	56.1
Important	16	19.5
Not Important	4	4.9
Total	82	100.00

Q 14 B. Rites of Passage: Child First Solid Food

Category	Frequency	Percentage
No Response	27	32.9
Very Important	18	22.2
Important	12	14.6
Not Important	25	30.5
Total	82	100.00

Q. 14 C. Rites of Passage: First Hair Cutting

Category	Frequency	Percentage
No Response	29	35.3
Very Important	10	12.2
Important	22	26.8
Not Important	21	25.6
Total	82	100.00

Q.14 D. Rites of Passage: Sacred Thread

Category	Frequency	Percentage
No Response	15	18.3
Very Important	42	51.2
Important	16	19.5
Not Important	9	11.0
Total	82	100.00

Q. 14 E. Rites of Passage: Marriage.

Category	Frequency	Percentage
No Response	20	24.4
Very Important	26	31.7
Important	17	20.7
Not Important	19	23.2
Total	82	100.00

Q. 14 F. Rites of Passage: Cremation

Category	Frequency	Percentage
No Response	12	14.6
Very Important	59	72.0
Important	9	11.0
Not Important	2	2.4
Total	82	100.00

APPENDIX H
FESTIVALS AND BIRTHDAYS OF DEITIES

Q. 17 A. Festivals: Raksha-bandhan

Category	Frequency	Percentage
No Response	12	14.6
Very Important	48	58.6
Important	22	26.8
Total	82	100.00

Q. 17 B. Festivals: Holi

Category	Frequency	Percentage
No Response	12	14.6
Very Important	20	24.4
Important	35	42.7
Not Important	15	18.3
Total	82	100.00

Q. 17 C. Festivals: Diwali

Category	Frequency	Percentage
No Response	10	12.2
Very Important	59	72.0
Important	12	14.6
Not Important	1	1.2
Total	82	100.00

Q. 17D. Festivals: Navaratri

Category	Frequency	Percentage
No Response	12	14.6
Very Important	54	65.9
Important	14	17.1
Not Important	2	2.4
Total	82	100.00

Q. 18A. Birthdays: Prince Rama

Category	Frequency	Percentage
No Response	20	24.4
Very Important	42	51.2
Important	19	23.2
Not Important	1	1.2
Total	82	100.00

Q. 18 B. Birthdays: Hanuman

Category	Frequency	Percentage
No Response	26	31.7
Very Important	19	23.2
Important	23	28.0
Not Important	14	17.1
Total	82	100.00

Q. 18. C. Birthdays: Man-Lion

Category	Frequency	Percentage
No Response	33	40.2
Very Important	6	7.3
Important	12	14.6
Not Important	31	37.8
Total	82	100.00

Q. 18 D. Bithdays: Lord Krishna

Category	Frequency	Percentage
No Response	14	17.1
Very Important	51	62.2
Important	15	18.3
Not Important	2	2.4
Total	82	100.00

APPENDIX I
ISSUES THAT HAVE ALIENATED HINDUS.

1. FOOD HABITS

Category	Frequency	Percentage
No Response	16	19.5
Strongly Agree	34	41.5
Agree	13	15.9
Undecided	5	6.1
Disagree	12	14.6
Strongly disagree	2	2.4
Total	82	100.00

2. CHRISTIAN WAY OF WORSHIP

Category	Frequency	Percentage
No Response	19	23.2
Strongly Agree	14	17.1
Agree	24	29.3
Undecided	16	19.5
Disagree	7	8.5
Strongly disagree	2	8.5
Total	82	100.00

3. Excessive Social Mixing

Category	Frequency	Percentage
No Response	17	21.7
Strongly Agree	12	14.6
Agree	21	25.6
Undecided	11	13.4
Disagree	19	23.2
Strongly disagree	2	
Total	82	100.00

4. Christianity a Foreign Religion

Category	Frequency	Percentage
No Response	18	22.0
Strongly Agree	29	35.4
Agree	17	20.7
Undecided	6	7.3
Disagree	9	11.0
Strongly disagree	3	3.7
Total	82	100.00

5. Christianity as a threat to culture

Category	Frequency	Percentage
No Response	18	22
Strongly Agree	24	29.3
Agree	15	18.3
Undecided	8	9.8
Disagree	12	14.6
Strongly disagree	5	6.1
Total	82	100.00

6. Fear of excommunication

Category	Frequency	Percentage
No Response	18	22.0
Strongly Agree	22	26.8
Agree	21	25.6
Undecided	10	12.2
Disagree	9	11.0
Strongly disagree	2	2.4
Total	82	100.00

7. Damage of Family Reputation

Category	Frequency	Percentage
No Response	18	22.0
Strongly Agree	22	26.8
Agree	26	31.7
Undecided	8	9.8
Disagree	4	4.9
Strongly disagree	4	4.9
Total	82	100.00

8. Physical Assault

Category	Frequency	Percentage
No Response	20	24.4
Strongly Agree	11	13.4
Agree	16	19.5
Undecided	13	15.9
Disagree	15	18.3
Strongly disagree	7	8.5
Total	82	100.00

9. Invoking the wrath of family god

Category	Frequency	Percentage
No Response	23	28.0
Strongly Agree	16	19.5
Agree	12	14.6
Undecided	15	18.3
Disagree	10	12.2
Strongly disagree	6	7.3
Total	82	100.00

10. Fear of Loss of Property

Category	Frequency	Percentage
No Response	16	19.5
Strongly Agree	10	12.2
Agree	15	18.3
Undecided	13	15.9
Disagree	21	25.6
Strongly disagree	7	8.5
Total	82	100.00

11. Loss of Privileges and Position

Category	Frequency	Percentage
No Response	18	22.0
Strongly Agree	17	20.7
Agree	21	25.6
Undecided	9	11.0
Disagree	15	18.3
Strongly disagree	1	1.2
Total	82	100.00

12. Loss of Economic Privileges and Support

Category	Frequency	Percentage
No Response	18	22.0
Strongly Agree	22	26.8
Agree	20	24.4
Undecided	5	6.1
Disagree	10	12.2
Strongly disagree	7	8.5
Total	82	100.00



NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY

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FAX : 254-2-

E-Mail : NEGST@

20TH Feb., 2001

TO WHOM IT MAY CONCERN

RE: RESEARCH WORK

The bearer of this letter, Mr. Isaac M. Kibuthu is a student at Nairobi Evangelical Graduate School of Theology and is doing research towards the completion of the Master of Arts in Missions programme. The research is on "*A Study of Asian Community in Nairobi: Implications for Evangelism to Hindus*".

The School will very much appreciate whatever assistance you can give to his research.

Sincerely,

For: Victor B. Cole

Deputy Vice-Chancellor for Academic Affairs

VBC/mo.