

# The Contemporary Challenge of Hindu-Christian Relations in Kenya

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## Abstract

This study analyses the historical background of the relationship between the Hindu and Christian communities in pre-independent and post independent Kenya and how this has influenced Hindu-Christian relations in modern Kenya. It focuses on specific occurrences during this period that had a bearing on the direction of this connection and the interactional patterns that emerged between these two communities in the pre-colonial and colonial eras. The target population that this study focused on comprised Kenyan Hindus of Indian ethnicity and African Christians of native ethnicity. Nairobi county was selected due to the large number of Hindus and Christians residing in this city.

The sample size comprised 50 Indian Hindus and 520 African Christians. Probability and non probability sampling techniques were employed. A descriptive design was utilized, while data was collected using oral interviews, questionnaires and participant observation. Data analysis was done qualitatively using the grounded theory approach. The study concludes that there is a connection between the state of Hindu-Christian relations in Kenya today, with the socio-economic and political environment during the pre-colonial and colonial periods. It also argues the case for a possible re-orientation of the relationship patterns between the two faith communities for future posterity and continued harmonious co-existence.

**Key Words:** *Caste system, Indentured Indians, Indian coolies, raj, Devonshire white paper, rockets, dukawalla.*

## 1.1. *The Advent of European Rule in East Africa*

The background of European settlement in Kenya is traced to the 1884-5 Berlin Conference which was concluded with no specific declaration as to which imperial power was to occupy what part of East Africa which was under the influence of the Sultan of Zanzibar. But later, political and military strategic maneuvers played a key role in bringing this region under the influence of Britain and Germany. The British Government, due to its vast interests in the interior of East Africa, decided to construct a railway line from Mombasa to Kisumu which upon completion was named the Uganda Railway. This venture was aimed at opening up the interior of Kenya and extending the route up to Uganda in order to facilitate the British administrative rule and commercial interests (Sabar, 2002). The construction of the Uganda Railway began in 1896 at Mombasa and reached its completion at port Florence, the current Kisumu in 1901.

Due to lack of sufficient labour force locally, the British Government was compelled to source for workers from India. There is no significant literature on the coming and settlement of Hindus in Kenya. But, some scanty information can be derivatively generated from documents which record the history of Asian immigrants in general and the South Asian immigrants in particular. Among those who have carried out such general studies include; J. S. Mangat (1989), P. Heizig (2006), G. Delf (1963), Z. Rajan (2011), S. Somjee (2000), Z. Patel (2000), G. O. Onyango (2011), J. M. Nazareth (1981) and C. Salvadori (1989). It is noted that Hindus migrated from India to Kenya either as indentured labourers for the construction of the Uganda Railway or as independent migrants-‘rockets’ who migrated into the country at their own cost and risk taking advantage of and exploiting the numerous business opportunities that were rapidly emerging as a result of the completion of the Uganda Railway (Salvadori, 1989; Somjee, 2000). It is estimated that over 30,000 Indian coolies were engaged by the British during the entire railway construction period. This number was slightly reduced, when some of the indentured Indians returned to India. A critical analysis of the reasons for Hindu migration into Kenya reveals two broad categories of the ‘push and pull’ factors which are closely related to the situation in India by the last half of the nineteenth and the first half of the twentieth Centuries CE. These factors included prolonged famine

and drought in most parts of India, natural disasters such as earthquakes and volcanic eruptions, population explosion, the caste system and general unemployment that led to acute poverty, hunger and general suffering among the majority of Indian folk. (Mangat, 1989).

The construction of the Uganda Railway line, the stable and predictable geological conditions and a favourable climate, the availability of large tracts of agriculturally rich land, the potential for trade and commerce were some of the pull factors for Hindu migration into Kenya (Mangat, 1989; Salvadori, 1989; Somjee, 2000). After completion of the Uganda Railway in December 1901, opportunities for self-advancement were created in the East African region leading to more Asians of Hindu affiliation to come to Kenya. However, more Indians, continued to flow into the country in pursuit of business and job prospects. And, by eve of independence, the total population of Indians in Kenya was approximately 100,000 with the majority being Hindus (Salvadori, 1989). It is also important to note that World War I (1914-18) played an important role in triggering the emergence of African nationalism that eventually drove Kenya to political independence in 1963. The 'white highlands' policy that was promulgated by the colonial government restricted the ownership of the best farming lands to Europeans (Kapila, 2011). The Indians (Hindus included) were not allowed to own land in the designated 'White Highlands'. It is this exclusive rule that triggered anti-colonial sentiments among Indians that characterized the early years of colonial administration. For the first time, white settlers were allowed to elect members to the legislative council in 1919. But, the African and Indian communities were excluded from representation. This move did not please both the African and Indian communities because it reflected the discriminative and paternalistic nature of the colonial administration. Anchored by their relative economic power, the Indians were the first to react and demand for their civil rights. This provided an important impetus to the native Africans who also joined the fray in asserting for equal and proportionate political representation.

In 1920, Kenya became a colony and the colonial rule which was established paved way for racial hostilities. By this time, more European settlers had come into the colony and invested in the farming sector. This made the colonial powers to enact land legislation which favoured the interests of white settlers (Kapila, 2011). The most affected group of people of course, was the indigenous African community whose large parcels of their most productive land were seized rendering them landless, only to be confined in reserved villages. And, while this was going on, Christianity was gaining inroads into Kenya.

### ***1.2. The historical background of Christianity in Kenya***

It is recorded that Christian evangelization in Kenya took place in two phases. The first phase consisted of the largely unsuccessful attempt by Portuguese missionaries to plant Christianity at the East Coast of Africa in the 15<sup>th</sup> - 18<sup>th</sup> centuries CE led by Vasco da Gama who arrived in Mombasa in the first half of 1498. He sailed from Portugal and navigated his way around the west coast of Africa before finally landing in Mombasa that was under the control of Arabs and was predominantly Muslim (Heizig, 2006). At this time, Europe was fighting the Muslim Moors hence, the need to mount attacks on them from the rear. This was the main reason which made Vasco da Gama to explore an alternative route to India so as to circumvent this attack on the moors. He worked under the direction of King Henry the Navigator who was also enthusiastic to find an African ruler that was willing to become an ally in this struggle against the Muslims. The king also wanted to spread the Christian faith privately in Africa (Nthamburi, 1991).

The arrival of Francis Xavier in Mombasa early in the sixteenth century boosted Christian evangelization in this area. But, these efforts were, however, greatly thwarted by the low morals displayed by the Portuguese residents because, it was difficult for the indigenous African residents in Mombasa to distinguish between a Christian and a non-Christian Portuguese. To them, the Christian message that was being shared by some Portuguese missionaries was a collective venture and, therefore, its authenticity had to be judged on the basis of Portuguese conduct and character (Nthamburi, 1991). In 1599, a message was relayed to Portugal indicating that the Church in Mombasa was nearly complete and that evangelization was gaining momentum under the Augustinians (who were responsible for missionary outreach (Nthamburi, 1991). Efforts to trace this ancient Church as well as numerous other symbols of early Christian presence in Mombasa have been hampered by the fact that most Christian icons were destroyed after the Muslim conquest in the early eighteenth century. The Augustinian fathers reported that 600 people had been converted to Christianity. But, in 1729, the Portuguese lost control of Mombasa and this, according to Nthamburi (1991), marked the end to the first phase of Christian evangelization efforts in this region.

The second phase of Christian evangelization in Kenya took place during the modern missionary era. This was a more effective bid at planting Christianity in Africa through the proliferation of mission societies in Europe during the 18<sup>th</sup> and 19<sup>th</sup> centuries. Although some scholars have claimed that imperial and commercial motives

were the major driving forces behind Christian missionary interest in Africa as a whole, it is also possible that the missionaries were motivated by sheer zeal to spread the gospel. In an effort not to downplay the possibility of the missionaries being driven by factors other than their missionary zeal, Nthamburi (1991) observes that imperial and commercial interests could have served merely as the *modus operandi* for missionary activity rather than an end in themselves.

During the modern missionary enterprise, both Roman Catholic and Protestant mission societies participated in bringing the Christian message to the indigenous African communities. The Church Missionary Society (CMS), was the first group to evangelize Kenya through the efforts of Johann Ludwig Krapf who arrived in Mombasa in 1844 beginning a new era for Christianity in East Africa (Nthamburi, 1991). Other missionary societies that participated in introducing Christianity to Kenya included the Methodist Missionary Society (MMS), Inland Missionary Society, East African Scottish Mission (EASM), Holy Ghost Fathers, the Seventh Day Adventists, among others. These mission societies later became instituted as Churches according to their sponsoring organizations (Nthamburi, 1982).

Christian evangelization during the pre-colonial and colonial periods largely targeted the indigenous African communities to the exclusion of Indian nationals. This scenario could have emerged out of the early missionaries' wish to work with the indigenous African communities. It could also be attributed to African communities being an easier target for evangelistic work due to their receptive attitude. It is noted, however, that Indians who were in the country by this time were critical of the harsh treatment they received at the hands of European administrators. This made them to develop a hard stance in their response to European advances generally and in particular those of Christian missionaries. Indians in Kenya kept in touch with whatever was going on back in their homeland and were aware of the wanton mistreatment meted out by the British 'raj' (reign) against the people of India. The Indian immigrants were more economically endowed than the indigenous Africans. This gave them relative power to question whatever came their way from the side of Europeans. Indians in Kenya, just as their Arab counterparts in earlier periods, measured the authenticity of Christian message being spread by the missionaries on the character and behavior of European administrators, which in most cases was unchangeable. This may be the major explanation behind the general failure of Christian missionaries to attract as many converts from the Indian community as they did among the indigenous Africans.

### ***1.3. The background of Hindu and Christian relations in Kenya***

It is believed that Christianity was introduced in India by St. Thomas the Apostle. And, the Mathoma Church in India claims to have been in existence since the first century CE. If this is true, then it may be possible that among those Indians who conducted commercial activities across the Indian Ocean and off the East coast of Africa comprised some Christians. But, this information cannot, unfortunately be authenticated due to lack of written records. It is for this reason that it cannot be confidently ascertained as to whether or not the indentured Indian workforce that was brought to Kenya by the Imperial British East African Company (IBEAC) to work on the Uganda railway included some Christians. Hindus, however, formed the bulk of this workforce and more of them continued to flow into the country as free migrants in pursuit of the economic opportunities that were emerging in this region.

In Kenya, the majority of Hindus live in Nairobi and have their origins in the Indian states of Gujarat, South India, Western India, Central India, Bihar and Uttar Pradesh just to mention a few (Kapila, 2009). This is so because, it is not possible to exhaustively list all the states in India from which Hindus originated due to difficulties in obtaining such information. It is evident that most of the independent migrants did not have to register their personal details with any central authorities and, therefore, their areas of origin remain undocumented (Salvadori, 1989).

The Origins and Development of Hindu-Christian relations in Kenya has its roots in the pre-colonial and colonial epochs of Kenyan history. This relationship in pre-independent Kenya is basically underlined by the prevailing conditions within the socio-political and economic environment of that time. The commercial links between India and the East coast of Africa was in place long before the coming of the Europeans to this region. It was also during the later part of 1860s, that the fight against slave trade which had already gained momentum in West Africa was also introduced in East Africa. Enforcement of the ban on slave trade was enhanced by the British naval ships which patrolled the Indian Ocean and captured slave ships and released all slaves therein. As a result, both the Church Missionary Society (CMS) and the London Missionary Society (LMS) found themselves preoccupied with efforts to resettle the rescued slaves. Sir Battle Frere, Britain's special envoy to Zanzibar, encouraged Christian missions to assist in the settlement of freed slaves. A large settlement for freed slaves was established at Freretown in the Kisauni area of Mombasa where most of the former slaves were

brought in by British warships. Later, the freed slaves popularly referred to as the 'Bombay Africans' played a key role in propagating Christianity among indigenous African communities.

On September 19, 1891 Dr. James Stewart of the East Africa Scottish Mission (EASM) led other missionaries to the interior of Kenya with a group of seven missionaries and 273 porters. After several unsuccessful attempts, the party landed at Thogoto and became the first mission society to move to the proximity of Nairobi (Philip, 1936: 17 and C.P. Groves, 1964). At the same time, the Roman Catholic Church spearheaded by the French Congregation of the Holy Ghost Fathers and the Italian Congregation of Consolata Missionaries, moved to Nairobi soon after the railway line reached there in 1899. These two congregations were later joined by the English congregation of the Mill Hill Fathers. The establishment and expansion of the Roman Catholic missionary work around Nairobi is however, largely attributed to the work of the Holy Ghost and Consolata missionaries (Anderson, 1977: 145). One of the greatest strengths for the Roman Catholic Church was its strategic investments in farming and in service oriented institutions. In Nairobi for example, the Church owns huge parcels of land across the county. It has also numerous Churches within predominantly Asian residential areas, and therefore in close proximity to Hindu Temple locations. Good examples include, the Consolata Shrine in Westlands, St Peter Clavers and Francis Xavier Catholic Churches which are surrounded by numerous Hindu temples (Moywaywa, 2013).

Apart from the Protestant and the Roman Catholic Missions, the phenomenon of African Indigenous/instituted Churches has also played an important role in popularizing Christianity among the indigenous Africans. The emphasis on African traditional culture, African religion, missionary paternalism, the colonial legacy and the conditions of modern society were some of the key factors that led to the emergence and faster growth of the African Initiated Churches in Kenya (Barret, 1963).

The first indigenous Church in Kenya, the Nomiya Church was founded in 1914 by Johana Owalo, who was initially a Roman Catholic seminarian before joining the Church Missionary Society (CMS) mission. It is from the CMS mission that he broke away to form the Nomiya Luo Mission, the precursor of the Nomiya Church. Two years later, Alfayo Odongo started the Roho movement, which later became the Roho Musanda Church. Another movement broke away from the Friends Mission to form Dini ya Roho, or the Church of the Holy Spirit (Nthamburi, 1991). Today, Independent Churches have increasingly emerged and form a significant number of the Christian population in Kenya. But, the current Christian clamour in the 21<sup>st</sup> century is the emergence of the prosperity gospel. Under this brand of Christianity, charismatic preachers organize congregations based on certain materially oriented transitional needs and require some form of monetary contributions from their followers for spiritual solutions to their socio-economic, political and religio-cultural problems. These contributions are usually solicited from would-be worshippers through the *panda mbegu* (plant-a-seed) and similar other platforms (Akaranga and Ongong'a, 2015).

The commercial motif is therefore considered to be the major reason for the proliferation of the so-called 'ministry' churches that now decorate the Nairobi spiritual space. It is important to note that not all the new 'ministry' brand of Churches are necessarily driven by the get-rich-quick motif. There is however, a general observation that these new breed of Churches concentrate on making the life of their pastors comfortable rather than engaging in social and economic investments geared towards uplifting the lives of common people who are the poor and marginalized in society (Akaranga and Mwikamba, 2015). The policy on relations with people of other religions such as Hindus is unclear. In principal, most of these new Churches maintain a paradigm of exclusivism as far as their approach towards other religions (Hinduism included) are concerned. These ministerial Churches, however, present a new frontier for exploration of new models in inter-religious dialogue and in inter-faith studies. It is also surprising to note that there are a number of previous Hindu temples in Ngara and Parklands that have been transformed into prosperity gospel churches. But, these temples have been disfigured to eliminate any notable symbols of the previous religion!

The captive audience of prosperity gospel is largely made up of the young people who are looked upon as the dynamic force that will eradicate inter-ethnic and inter-religious polarization. While much is known about Asian Africans as labourers and shrewd business people, little is known of their contribution in politics and law in Kenya. Yet over the years, there has been notable participation from people such as Joseph Murumbi, Kenya's second Vice-president who was. He was at the forefront in the struggle for Kenya's political independence during the emergency period. He joined the Kenya African Union (KAU), thereby representing, and agitating support for the views of oppressed colonized people in India and later in Britain, together with Mbiyu Koinange. Other prominent politicians of Indian ethnicity included Pio Gama Pinto, Alibhai Mulla Jeevanjee and Manilal A. Desai (Rajan, 2011). These and other political activists of Asian descent are highly respected within the

Hindu fraternity in Kenya for their remarkable contributions. Some of them are non-hindu, nonetheless they command much respect within the Hindu community as they do elsewhere (Patel, 2000 and Somjee, 2000).

In the beginning of the twentieth century, the Asian African community raised concern about their representation in the country's Legislative Council. This was against the backdrop of the 1923 Devonshire White Paper that gave greater recognition to the interests of the indigenous African communities than to any other group within the colony, a feat that gave rise to the 'Indian question'. The White settlers still enjoyed political power and were reluctant to relinquish this power, either to Africans or Asians. By the time Kenya gained her independence in 1963, the Indian question remained unanswered but the Asians had to realign their political orientation to suit the situation. Members of the Hindu community however, kept a low profile politically especially in the post-independence period (Kapila, 2009; Nazareth, 1981; Somjee, 2000). This could have been due to the wish of safeguarding their business interests in this country.

In as much as Kenya's Asians are considered to be secluded, the community has over the years responded to the needs of the Kenyan society and made notable contributions in education, health, literature and sports. For example, through the Social League, the Hindus have addressed the health needs of Kenyans in general. The Asian African community has been commended for tackling the question of who they are and what their identity is in a homeland where they are visibly different from its other citizens (Patel, 2007). This could mark the beginning of a new era in which free social interaction between Hindus and members of other faiths shall be experienced in an increasing manner.

A critical examination of Hindu-Christian relations in pre-independent Kenya reveals the following.

- i) Christian missionaries, for unclear reasons, ignored Indians in their evangelistic work and chose to focus more on the indigenous African communities, perhaps due to the fact that the latter presented an easier target for evangelization due to their comparatively low economic power.
- ii) Hindus and indigenous Kenyan Africans came into close contact as they provided labour for construction of the Uganda Railway. As co-workers, they shared in the mistreatment that was meted out against all non-european employees by the white-dominated railway construction management team.
- iii) Christian missionaries did not speak out against the evils of colonial rule, a fact that portrayed them as collaborators of the unjust colonial government. This created a scenario where general resentment harboured against the colonial government was extended to include all institutions associated with the West, including the Christian faith.
- iv) Hindus, unlike members of indigenous Kenyan communities struggled on their own to eke out a living by engaging in business and industrial activities. They restrained themselves from becoming over-reliant on financial assistance from the West as was channeled through Christian organizations. In this way, they maintained independence of thought becoming increasingly self-reliant economically.
- v) Hindus in Kenya have, for reasons of nationalism maintained a close-knit intra-communal unity that in most cases transcends discrimination, the caste system, ethnicity and occupation. This makes them a formidable group that can influence policies especially in the business sector.
- vi) Politically, Hindus are generally reserved and choose to concentrate in their business interests. But those who dare to make public their political inclinations tend to follow a conservative path.
- vii) Hindus also tend to choose exclusive residential areas, a pattern which is now changing because more Africans have acquired economic power and taken up residence in up market areas predominantly occupied by Asians such as Parklands, Pangani and Kileleshwa. However, Asian residential seclusion may take long to be eroded.
- viii) The caste system may not be emphasized among Kenyan Hindus but, the mentality it fosters exists and sometimes serves as a barrier for gainful engagement between members of Hindu and Christian communities (the latter being Africans and by extension falling below the lowest class of Hindu caste system, the sudras (Mbiti, 1990).
- ix) A few African Christians have converted to Hinduism. For example, the Arya Schools complex in Ngala area of Nairobi has an African Hindu chaplain converted from Christianity.
- x) Some Hindu followers have converted to Christianity here in Kenya. This includes Sunil Kapul and Kamlesh Paul Pattni. However, these new converts have started their own churches or choose to congregate in Churches where Asians form the majority. An example is the International Christian Centre, which, although open to membership has a sizeable Asian membership (Moywaywa, 2013).

### 1.3. Contemporary Hindu-Christian Relations in Kenya

In the foregoing discussions, it has been noted that Kenyan Hinduism has features which makes it well oriented for inter-religious engagement with Christianity. The all-inclusive religious perspective, the devotional worship at the temple, the office of the priest as well as belief in Samsara (the cycle of rebirth) and the vedic sources, remain the central pillars of Hinduism in Kenya as they are for followers of this religion elsewhere in the world. Kenyan forms of Christianity and Hinduism have many characteristics in common that could serve as a suitable platform to cultivate mutually enriching relationships. There are of course some doctrinal and cultural differences between these two religions. But, their followers have co-existed peacefully throughout the post-independence period despite these differences. It is a paradox that Hindus and Christians are far removed both in terms of historical background and doctrinal inclinations. Yet, the two religions have co-existed with greater harmony in this country than for example between Christians and Muslims (though the latter two are more closely related doctrinally and historically). This calls for further investigation into the commonly espoused notion that religious difference can in itself be a direct cause of Christian-muslim conflicts in Kenya and Africa. For if this were the case, then such conflicts will be most prevalent among parties with greater religious differences.

The Hindus in Kenya have various strands of heritage in which their participation has brought them into closer interaction with indigenous African communities. These strands include; labour, education, health, business as well as socio-political, economic and religio-cultural forums. The Hindus are engaged in various occupations either as employees or employers. In such situations, they are usually in close interaction with Africans of native ethnicity either as colleagues or employers. Hindu organizations have contributed immensely to the establishment and expansion of educational facilities in this country. Many educational institutions, both public and private, Hindu-sponsored or Christian sponsored attract learners from both communities, thus providing an apt ground for inter-religious and inter-communal exchange. Hindus and Christians interact in sports, marriage ceremonies, welfare associations and inter-family visits. Politically, Hindus are non-partisan although a few of them participate in active politics either as contestants or as supporters of political parties where they interact with fellow Kenyans of African ethnicity (most of whom are Christians).

The economic sector in Kenya is dominated by Indian operators, some of whom are Hindus. Through these activities, they come into contact with Christians of African ethnicity as business partners, suppliers, creditors or customers. Religious festivals such as the Hindu Diwali and Christian Christmas serve as rallying points for Hindu-Christian interaction. Other aspects include philanthropic activities such as the funding and support of orphanages, disability rehabilitation centres and destitute children rehabilitation centres. These numerous points of encounter serve as suitable forums of bringing closer members of the two faiths for a common goal.

These forums avail enormous opportunities for enhancing Hindu-Christian relationships which has hitherto, remained largely unutilised. There is need therefore, for the re-orientation of Hindu-Christian relationship patterns so as to strengthen the quest for national cohesion in present-day Kenya (Somjee,2000). Such reconstruction is based on the contingency of misconstruction. In other words, there is recognition that the way systems that support social operations have been structured in this country is far from the ideal (Mugambi, 1995). African countries embraced a liberation mentality which arose out of their struggle for political independence. But, political liberation has already been won for majority of African nations. These nations must now face the reality that most of their socio-economic systems were destroyed or erroneously instituted due to unsound policies and practices of the colonial era. The best way to sort out the mess is to reconstruct these failed or faulty systems (Mugambi, 1995). This challenge is perhaps more demanding in an era of increased globalisation as the one we currently live in. Kenichi Ohmae (1982) has labelled globalisation as the process through which the world has been rendered borderless. It is therefore a paradox that in this borderless world, some individuals or groups still maintain socio-economic, religio-cultural and political barriers which prevent other people from participating in the mainstream operations of society. Sen Amartya (2000) states that, it is not what you possess that matters, but what you do with that which you possess.

In arguing the case for re-orientation of Hindu-Christian relations, this study presents the view that there exists a misnomer in the orientation of current social structures that support inter-religious interaction between Hindus and Christians in Kenya, hence the need for a re-orientation of these structures. Such a perspective must address ethnic and religious stereotyping, economically-inspired racial hostility, competition over scarce resources and the caste mentality.

## 1.5. Conclusion

The relationship between Hindus and Christians in present-day Kenya is, to a large extent reflective of the relationship patterns that were established by the European settlers both before and after the advent of colonialism. It has been argued that for the existence of a meaningful and mutually enriching relationship between members of these two communities, there is need for a re-orientation of the relationship patterns so as to render them contextually relevant. We are living in a dynamic social environment holding to customs and traditions that have become old-fashioned which is not the best way to move forward. In order to unleash the enormous potential for growth availed by the globalized context of modern society, all people of goodwill are called upon to position themselves above religious and cultural balkanization. Despite the various challenges facing Hindu-Christian relations in Kenya, new frontiers are emerging that - if properly utilized may bring change to the direction of these relations. Among these new frontiers is the phenomenon of new religious movements. There are numerous new religious movements both in Hinduism and in Christianity. For example, the Hare Krishna movement which attracts the youth and welcomes all groups of people into its congregation, including non-Indians. Similarly, most of the new breeds of Prosperity Gospel appeals to the youth and helps them to overcome the ills of racial polarization and engage each other more gainfully irrespective of racial and religious barriers. The increased use of social media such as What's up, facebook, twitter, email, radio and television talk shows in the current age of information technology enables the youth to interact more freely. It is also evident that most religious affiliations have launched radio and television stations which are also very appealing to the youth. The potential fora for accelerating Hindu-Christian inter-faith relations is prevalent at workplaces, schools, colleges and other social institutions. As members of both groups interact, it is hoped that they can gain greater understanding of one another and improve on the frequency and quality of inter-racial or inter-religious interactions and cooperation.

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