A Strategy to Share the Gospel with the Hindu Community in the South Kenya Conference

Willys M. Oruta
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ABSTRACT

A STRATEGY TO SHARE THE GOSPEL WITH THE HINDU COMMUNITY IN THE SOUTH KENYA CONFERENCE

by

Willys M. Oruta

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Title: A STRATEGY TO SHARE THE GOSPEL TO THE HINDU COMMUNITY IN THE SOUTH KENYA CONFERENCE

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Date completed: October 2014

Problem

The Adventist Church in the South Kenya Conference has not developed a strategy to share the Gospel with the Hindu community. The Hindu community is generally looked at as an idol worshipping group. However, this community conducts most of the business in many towns in Kenya. For this reason, they should not be neglected because God wants them to be part of His kingdom. Jesus died for the salvation of the whole world; therefore, a strategy to share the Gospel with the Hindu community is a divine command. In the South Kenya Conference, particularly in Kisii, the Hindu community has been there for a long time doing business, but very little has been done to share the Gospel with them.
Method

The development of this strategy involved an analysis of the Bible passages both in the Old and the New Testaments on God’s attitude towards unreached people groups. It also reviewed Ellen G. White’s writing, Adventist authors, and other Christian literature. The social cultural context of Kisii County and the religious background of the Hindu community was analyzed. A Gantt chart and logical framework approach was used in the organization of the project, indicating activities and time frames. The implementation process involved interviewing focus groups, training, and the use of Indian informants. Finally, monitoring and evaluation was conducted and results analyzed.

Results

The researcher was able to create contact with key Hindu leaders within Kisii County and has managed to enlist 14 members from the community with whom discussions are ongoing. Among the 14 one lady from an Adventist background has shown interest for her sons to be baptized into the Adventist church. The churches within Kisii New Life District are also willing to continue reaching out to the Hindu community.

Conclusions

The Hindu community is an unreached people group in Kenya and particularly Kisii County that should not be neglected. This project has demonstrated that if time and resources are focused on taking the Gospel to the Hindu community, progress can be made in sharing the gospel with Hindus.
Andrews University
Seventh-day Adventist Theological Seminary

A STRATEGY TO SHARE THE GOSPEL WITH THE HINDU COMMUNITY IN THE SOUTH KENYA CONFERENCE

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Willys M. Oruta
October 2014
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Date approved
Dedicated to my wife Rachel Nyamoita,

and my lovely children

    Elizabeth,
    Evergreen, and
    Theophilus
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CHAPTER 1

INTRODUCTION

Background

The Adventist Church in the South Kenya Conference has not developed a strategy to share the Gospel with the Hindu community. The Hindu community is generally looked at as an idol worshipping group. However, this community conducts most of the business in many towns in Kenya. For this reason, they should not be neglected because God wants them to be part of His kingdom. Jesus died for the salvation of the whole world; therefore, a strategy to share the Gospel with the Hindu community is a Divine command.

Purpose of the Project

The purpose of this project is to develop and implement a strategy to share the Gospel of Jesus Christ with the Hindu community in the South Kenya Conference.

Problem

In the South Kenya Conference, particularly in Kisii, the Hindu community has been there for a long time doing business, but very little has been done to share the Gospel with them. The Seventh-day Adventist Church in the South Kenya Conference has never developed a strategy to reach this Asian community.

Sharing the Gospel of Jesus Christ with the Hindu Community fulfills the Great
Commission that Christ gave to His disciples. If the church membership are involved in witnessing, it will help them grow spiritually and will also result in church growth. This study will also bring about a change of attitude on how Christians relate to the Asian community by increasing their understanding of their religious and cultural background.

**Significance of the Project**

Preparing a strategy to reach the Hindu Community in the South Kenya Conference is a process that is aimed at creating awareness among the Adventist Church members and leaders of the importance to be all inclusive in sharing the Gospel with the whole world. Many people in the world religions do not know who Adventists are. Some who know the Adventist Church, know it as a sect. Others know it just as one of the many Christian churches that is often viewed as insensitive.

The Hindu Community believes in an ultimate God whom they do not understand. They have a culture that often does not value women and female children. On the other hand, Adventists see Hindus as materialistic idol worshipers, and as people who will be lost because of their way of life. What Adventists think of the Hindu Community is just speculation because most Adventists have not taken the time to interact with them to know who they are and what they believe.

This strategy seeks to begin a process where Adventists begin to interact and come to know Hindus with the future goal that will allow Adventists to witness to them.

**Limitations**

The implementation of this strategy was limited to Kisii town involving the members of only five churches within Kisii New Life District where the researcher is a
pastor. Even though this strategy will be used in the South Kenya Conference, it was not possible to carry out the research throughout the whole conference because of limited time and other logistics. Besides, the main concentrations of Hindus live in Kisii. However, the findings of this research will be shared not only with the conference but also with other conferences in Kenya and beyond.

**Personal Basis for Ministry**

**Introduction**

Self-knowledge and self-assessment are crucial and biblical in evaluating one’s ministry. Leaders in the Bible frequently reflected a high degree of self-understanding. It is necessary to understand how we have become who we are. It is for this reason that in this section of my dissertation I will conduct a self-assessment. Gaining insight into who I am and how I became what I am requires some serious digging and inspection, much the way an archaeologist unearths the origins and artifacts of ancient civilization by excavating long-buried ruins. I therefore welcome you, to know more about me.

**General Background**


I married my beloved wife, Rachel Nyamoita, on May 3, 1998. We have been blessed with three lovely children: Elizabeth, born on February 14, 2001, Evergreen, born

I joined the ministry in the South Kenya Conference in January 2003. I served as a chaplain with three institutions under one management: Nyanchwa Adventist College, secondary school, and primary school from 2003-2005. Later I served as a district pastor in the Suneka District with eleven churches from January 2006 to December 2006. I became the South Kenya Conference Youth/Chaplaincy and Adventist Muslim Relations Director from January 2007 to December 2010. In January, 2011, I was transferred to the Kisii New Life District with six churches and four companies. I was ordained into the ministry in April 2012.

Six Subplots

When I look at my life story on how I came to be a minister of the Gospel, I realize that McNeal’s research applies to my life. McNeal denotes that a leader’s life is informed by six major subplots that God uses to develop a leader’s life. These subplots are culture, call, community, communion, conflict, and the commonplace (McNeal, 2000, pp. xiv-xv). I recognize and appreciate God’s shaping work in my own life in reference to these subplots in my spiritual and leadership journey. What follows is the way my life has been shaped in the light of these subplots.

Culture

Culture is the way of life of a people. Culture also serves God’s purpose to shape the hearts of spiritual leaders. We enter the world in a human family with human experiences. Language, race, geography, demography, and economic status all influence and shape the world in which we live (McNeal, 2000, p. 73).
I was born and brought up in an environment where people did not care about God. Drinking and smoking were the order of the day. For this reason, poverty invaded my family and community. The people did not value education because they believed education was expensive and therefore it was meant for the rich. In this kind of situation, I decided that, by the grace of God, I would make a difference in my family and community. I first prayed and asked God, whom I did not know so well as a child though I believed He was there and that He controlled the world and human affairs, to enable me to acquire the highest education possible, though I did not know how. I further promised God that if He would help me study, I would serve Him.

Later on I decided that I would be a pastor if it was God’s will, so that I would be an example in my community. Had it not been for the poor environment in my hometown, I would not have been challenged to study theology and promise God to serve Him.

While studying in India, I visited Indians in poor villages just to get acquainted with them. I wanted to tell them about God and His love for them, but I did not know how. This interest in Hindus has influenced my choice of a research topic: Reaching the Hindus in the South Kenya Conference with God’s Good News.

My Call

McNeal writes that God shapes the heart of a leader through a call (McNeal, 2000, p. 95). A call is not a religious career or position. A call in not mediated through human appointments or elections. God’s part of the call is to initiate, guide, and intervene. The leader’s part is to search for order or reorder his life.

God called me to the ministry when I was in primary school. I used to be asked by
my primary teachers to teach and preach at school during pastoral programs, which were on Fridays in all public schools. Through such experiences I felt that God was using me and that He was calling me to serve Him. While I was a high school student, there were Adventist students in an Anglican sponsored school who requested to be exempted from attending classes and taking exams between Friday evenings and Saturday evenings. This created in me an urge to know more. I enrolled in the Voice of Prophecy Bible correspondence course to enable me to better understand the Bible and specifically to know about the Sabbath.

In high school I struggled with school fees because of my family background. At the same time I continuously promised God that if He would enable me to finish high school, I would surely join the ministry. When God provided, I was sure He wanted me to become a full-time minister.

Another evidence of God’s call was that the Lord used me to begin Adventist student groups in various schools that surrounded my school. I would go to a school, find out from the registrar’s office if there were any Adventist students and teachers, and then begin a group. I also went to the Kenyan army camp to find Adventist soldiers and start a fellowship group there.

Immediately after I finished high school, even without any hope of getting finances to study, I began to apply for admission to several Adventist colleges. I received acceptances from three colleges. It took me two and half years of waiting but finally I went to Spicer College in India in 1996. I had a burden to serve the youth and other unreached groups. I was first hired by the conference to serve an institution with the youth for three years. Later, after a year in the district, I came to the conference to serve
as the youth director and coordinator of outreach to Muslims. This confirmed to me that God indeed wanted me to serve in these two areas.

**Community**

A good or bad community helps shape a leader’s heart. In my life as a pastor, I have learned from the mistakes of others. I also train my church leaders with examples of those who have had good or bad leadership qualities. One cannot underrate the role the community plays in shaping a leader (McNeal, 2000, p. 115).

**Communion**

Communion refers to the leader’s personal relationship with God. Leaders who neglect communion as a heart-shaping element, can be cut off from genuine, divine intervention on their behalf. Personal Bible study, prayer, meditation, and fasting are some of the indicators of a leader who depends on God (2000, p. 139). In my life as a spiritual leader, I admit that I have not allocated sufficient time to God. I therefore wish to prioritize time with God. In my work schedule, every week I take one day off from my work so I wish to allocate this day to God to allow him to rejuvenate my spiritual life. In the past I have attended to my regular work on the day I should have spent with God. I ask God to help me to have weekly time with Him. Quality time with God is what I lack. I want to be in touch with heaven so that I can have the spiritual energy to be effective in the ministry.

**Conflict**

Conflict exists in two ways; one is when a person has conflicting desires in his heart that requires him to make a choice for God. The other is where a leader is called to
solve a conflict between two parties. I have been more involved in the second type of conflict which places me at risk of becoming hated by one party. God always helps one to be fair in judgment between the two parties. The Word of God provides a wonderful tonic to the soul. McNeal points out that the book of Psalms is helpful when one is either in conflict or solving a conflict. David, as King, was involved in court intrigues, betrayal, political maneuverings, and crafty opponents. Yet in his communion with God, he held nothing back (McNeal, 2000, p. 167). This is why the Psalms are such good friends for leaders in conflict. In my ministry, one thing I know is that there will always be conflict, so, I expect it. When it comes I deal with it with a positive attitude. Finally, I have learned that people are different, so they have to differ and the best medicine is to learn to forgive and to be patient.

Commonplace

McNeal points out that through the common, everyday experiences, and how the leader responds to them, the foundations of spiritual character are formed. The leader’s choice and behavior in the common place can open doors for ministry opportunities. How people know you in the common, everyday experiences will also determine how they receive you when you have an opportunity to give them directions (pp. 176-177).

Sometimes a person may embarrass or abuse me in public but I choose to be calm. In ministry I have learned to control my temper. We need to look to God, keep learning, and say yes to God in every situation. In my pastoral ministry, it is my prayer that God may guide my life so that my behavior may be attractive to the community that I serve. This will enable me to have greater opportunities to guide people in God’s way. I have decided to follow what McNeal suggests to leaders. I will look for God, keep learning,
say yes to God, and stay grateful for all He has done for me.

The six subplots discussed above have played a major role in shaping me as a leader. My responsibility is to choose to be shaped to be a better leader and not remain as I am.

Specific Personal Assessment

This section deals with my personal life journey, conversion, how I spend my time, my finances, and how I manage my emotions. It also deals with my worldview, my temperament, and how I relate with people.

Conversion and Assurance of Salvation

Conversion is a change of one’s heart from the old life of sin and hatred to a new life with Jesus. Conversion involves repentance which also requires confession of sins. Repentance is the basic message of Jesus in the Bible. In Matt 4:7 Jesus preached the same message.

At the beginning of my ministry, I had a zeal for God. I served him as a student in different capacities as a spiritual leader. Later, I trained as a pastor and was hired by the conference to serve as a chaplain, district pastor, conference youth director, and now as a district pastor again. But while I was a conference youth director, I did not get along well with the conference president and that experience damaged my spiritual life so that I almost quit the ministry. I had been working with hatred in my heart until June 2012 when I learned that I needed to experience true conversion. I thank God for speaking to me in a special way and I now rejoice in the Lord for His full salvation. I thank the Lord for this class. I can now open my heart for God to fill me with the Holy Spirit so that I
may enjoy serving Him with a truly converted heart.

Time and Resources

Time is a gift from God to all human beings to be used wisely for His glory. However, many have no margin and are constantly under time pressure (Swenson, 2004, p. 111). I work all day long and never have enough time to finish my work. The suggestion to create time to be alone with God, to think, to study God’s word, to pray, and to be with family and friends is ideal. While I try to complete my work and have time to be alone with God, I often fail in this area. I have learned that I need to plan to have time alone with God, time in solitude, and with my wife and children. I need to do better at creating margin to be with God and family.

Finances

Swenson (2004, pp. 131-148) also deals with financial margin. The greatest problem in creating financial margin is debt. I incur debt because I spend more than I earn or because I live beyond my means. The Bible discourages us from getting into debt. In our consumer-oriented society, we are always yearning for things that exceed our earnings. The solution is to control our expenditures. We are advised by Swenson to live within our harvest, discipline our desires, decrease spending, increase our income, increase our savings, discard our credit cards, and make a budget. In my life as a pastor, I have always lived in debt. This book has been of great help to me and therefore I will ask God to help me get out of debt even though it will take some time.

Emotions

Another area where people often lack margin is in the area of emotions. Swenson
also deals with this topic in his book (Swenson, 2004, pp. 79-108). Emotional imbalance refers to the time when our emotional reserves are depleted. When I assess my life as a minister, I find that I am emotionally wounded. I do not have time for myself and my family. I need to be attended to as I attend my church members. For this reason, I need support from friends and family members. I need to forgive and have good relationships with all people. I also need time to cry, laugh, to give thanks; I need to establish boundaries. I need an abundance of God’s grace to enable me to acquire emotional health.

Physical Margin

Lack of margin in physical energy is also mentioned by Swenson in his book (2004, pp. 95-108). Lack of margin in this area results into poor conditioning, lack of sleep, and obesity. In some ways progress has been hard on us. Progress provides electricity but robs us of sleep. There is an overabundance of food but many lack restraint. There is transportation and convenience, but many miss out on physical activity. As a result, we sleep too little, eat too much, and hardly move at all. In my life as a pastor, I admit I have not created physical margin. I do not exercise enough, or sleep enough. I need God’s help to restructure my life to create physical margin for my wellbeing and as an example to others.

Spiritual Path

The spiritual path refers to one’s personal experience with God. In my own assessment, I find that I belong to the sharing type of a Christian. I have passion to share the grace of God and I love evangelism. As 2 Cor 5:20 indicates, I consider myself to be
an ambassador of Christ to reconcile the world to God. However, in my devotional life, I am not doing as well as I should be. At home I have regular worship with my family only in the evenings but not in the morning. I lack consistent time to be alone with God. Thursdays are supposed to be my personal devotional day, but I admit, I hardly take time to be alone with God on that day.

God invites me to become involved with Him in His work. God speaks to me through the Holy Spirit, through the Bible, prayer, meditation, and circumstances to reveal Himself and His purpose in my life. God invites me to work with Him and to join His program. However, I need to make time with God a much higher priority.

My Worldview

Worldview refers to those deep underlying mostly unconscious core concepts that influence all of life. I was born and brought up in a home that was neither Christian nor pagan. My parents knew about church but did not attend. I did not go to church either but later on two of my nine siblings attended church with the neighbor’s children. Because of the parents of these children, my sisters lived a better life. After a while I determined to learn more and later, while in school I decided to be baptized. When I examine the five possible worldviews, I identify myself as a theistic Christian (Dybdahl, 2008, p. 101).

Temperaments

My temperament according to the Myer-Briggs Type Indicator test shows that I am an ESFJ. This indicates that I am an extrovert who is energized by the outer world, focusing on people and things. Ultimately I go more by felt values than by rational thinking. I can be superbly rational and an excellent thinker though my sense of value
rules. I also feel relief when decisions are made, assignments are completed, and jobs are finished.

Damage Factor

David A. Seamands, in his book, *Healing Damaged Emotions* (1981, pp. 12-18), explains that it is impossible to know how “Christian” a person is merely on the basis of his outward appearance. He advises that a person’s roots impact one, and roots are affected by hurts of the past. Many people have scars from the painful hurts and emotional problems of the past.

I realize that my emotions have been damaged in the past. From the age of eight until twelve I helped my mother brew a traditional alcoholic drink. This troubled me because my parents forced me to do it. It made me hate my parents because they asked me to do what my conscience did not approve of as a child.

Second, when I was called to serve as a conference youth director, I had a problem with the conference president over the way he ran the committees. I opposed some of his motions. This created such sharp differences between us that he held up my ordination until the end of the quinquennium. I had very negative feelings towards him but this program has taught me to forgive him.

The practical teachings of the DMin class have helped me to face the challenges without fear. I have also learned to forgive for my own healing. I have also learned to forgive myself and all those who have hurt me. The Holy Spirit has become my divine counsel and psychiatrist (Seamands, 1981, pp. 20-22). I am now healed.
Assessment in Relation to Others

Spiritual Gifts

Dan R. Dick and Barbara A. Dick in their book, *Equipped for Every Good Work* (2001, p. 5), define gifts and graces as the God-given empowerment to make a meaningful difference in the world through the guidance of God’s Spirit. They point out that there is a fundamental desire among Christians, not only to live faithfully but to contribute to a purpose much greater than themselves.

Using their Spiritual Gifts Inventory score sheet, I found that my first spiritual gift is Evangelism. Evangelism is the ability to share the Gospel of Jesus Christ with those who have not heard it before or with those who have not yet made decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small (p. 39).

My second spiritual gift is Faith. Faith is the exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressure, problems, and obstacles to faithfulness. More than just belief, faith is a gift that empowers an individual or group to hold fast to its identity in Christ in the face of any challenge. The gift of faith enables believers to rise above pressures and problems that might otherwise cripple them (p. 40).

My third gift is Prophecy. Prophecy is the gift of speaking the Word of God clearly and faithfully. Prophets allow God to speak through them to communicate the message that people need to hear most. While often unpopular, prophets are able to say what needs to be said because of the spiritual empowerment they receive. Prophets do not foretell the future, but they proclaim God’s future by revealing God’s perspective on current reality (p. 42).
Leadership/Interaction Styles

Dick and Dick say that while the Spiritual Gifts Inventory names the spiritual dimension of our relationships, the Leadership/Interaction Style tool points to the ways we behave with one another. It is in our interactions that our gifts are seen, known, and cherished or blocked and ignored (2001, p. 53).

When I assessed my leadership/interaction styles I discover that I am a pleaser. According to Dick and Dick, pleasers are people-oriented, often more concerned with others than with themselves. Pleasers seek to maintain balance, harmony, and civility in every setting. Pleasers try to keep everyone happy and, therefore, are often frustrated. Other people’s needs and feelings always take precedence over risks; therefore pleasers are sensitive relationship builders (p. 59).

Pleasers are flexible, adaptive, open to new ideas, and willing to share both responsibility and authority. Pleasers are not blamers and they take full responsibility for problems and difficulties even when they belong more appropriately to someone else.

Pleasers are patient, kind, and easy to get along with. They are sometimes underestimated since they are so nice, but their concern for justice and the general wellbeing of others makes them effective leaders (Dick & Dick, 2001, p. 87).

Task Type Preferences

Dick and Dick also describe Task Type preferences, which shows four ways people gather together to do the work for which they are equipped (2001, p. 87). The four ways are: Project, Work, Process, and Fellowship. In my personal assessment, I belong to the Fellowship type. For this reason, I enjoy social ministries. Dick and Dick say that the people who prefer the fellowship task type perform tasks together with a sense of
community and common purpose. The work done is secondary to the sense of connection and shared experience (Dick & Dick, 2001, p. 87).

Self-Assessment and the Project

Self-assessment will help my project in several ways. For one, knowing my family background has given me strength to continue trusting in God because I have trusted Him in the past and He has proved faithful. The six subplots are also helpful. In my project I am dealing with East Indians who have a culture that is different from my own. While trying to reach them, I have learned that I need to understand their unique culture and approach them in the context of their culture. I also know that God has called me to minister to them without any prejudice.

As I develop a strategy to reach East Indians, my own conversion experience has helped me know that conversion is the work of the Holy Spirit and so the strategy I design will need to factor in the role of the Holy Spirit in the whole process. I will also need time and resources to be able to complete my project. The self-assessment has also reminded me that I do not need to work in isolation; I need the help of the community to assist me to develop a working strategy that will be implemented by all of us together.

Understanding worldview will help me in my research project to understand the group I intend to evangelize. Moreover, it will help me not to allow my own worldview to be a hindrance in my intention to reach the Indian people. I will also need to know my temperaments. Being an extrovert, who is mainly energized by other people, will help me seek the help of other people in completing my project. I have also learned that I am going to deal with people with different temperaments. The need to incorporate others in my research is what I have learned in my assessment on temperaments.
My spiritual gifts have given me the ability to share the Gospel of Jesus Christ with the friends I am concerned about. I also realize that I need to design a method of one-on-one outreach which will also embody my spiritual gifts. My second gift, prophecy, has made me even more enthusiastic to share the Gospel with the unreached. I want to allow God to speak through me.

In relation to my leadership interaction style, being a pleaser should help me mingle easily with the people who will help me with my project. Moreover to reach my Indians friends should be easier since my task type is fellowship. This also will have a positive impact on my project.

On the other hand the Indians are a very unique kind of people, so my temperament and my task type preference could also hinder my project in interacting with them; therefore, I will need to pray for the Lord to give me wisdom to work at their level as I seek to reach them.

**Summary**

For the years I have been in the ministry, I have been working without a deep knowledge of myself or the people I have served. Knowing myself is helpful, and as I know whom I am this will help me, not only in my project but also in my life as a minister to be more effective.

**Overview of the Project**

Chapter 2 will involve theological reflection: First, the power of God’s Word concerning biblical religion will be focused on in contrast with the claim that Hinduism is the oldest religion in the world. Second, the founder of biblical religion will be examined
in contrast with Hinduism that claims to have no founder. Third, the importance of the Scripture, the foundation of the Christian religion, will be looked at in contrast with the Hindu religion that has three different scriptures. Fourth, the biblical concept of the purpose of life will be looked at in order to lay a firm foundation for Christianity.

Current literature will be reviewed, including books, articles, and dictionaries. Additionally, Andrews University dissertations on related subjects will be examined and on-line resources accessed.

In Chapter 3 demographic information will be accessed to determine the approximate number of Indians in Kisii, the caste they belong to, and their religious practices. Seventh-day Adventist beliefs will be scrutinized to determine the best entry points in witnessing to Hindus. In Chapter 4 a strategy will be developed that includes a survey to determine Christian attitudes to witnessing to Hindus. The strategy will include study groups to train people on how to witness to Hindus.

In Chapter 5 a report on the experience of those trained to witness to the Hindu community will be written. At the beginning and at the end a survey will be taken to determine the change in attitude towards witnessing to Hindus.
CHAPTER 2

BIBLICAL AND THEOLOGICAL BASIS FOR
REACHING THE UNREACHED

Introduction

This chapter presents the biblical and theological basis for the successful implementation of the dissertation project. There are four parts to this chapter: (a) the biblical understanding of ministry to the unreached, (b) the writings of Ellen G. White on reaching the unreached, (c) Adventist authors’ views on reaching the unreached, and (d) other authors’ theological perspective on reaching unreached peoples.

Biblical Understanding of Ministry to the Unreached

The Bible speaks in both from the Old and the New Testament on God’s concern and care for the unreached. Genesis 1 and 2 show that we were all created by God and our Creator God wants to save all humanity through Jesus Christ.

God the Creator of All

In Gen 1:26-31 the Bible clearly indicates that the Godhead, after creating the world and all that is in the world, created human beings in God’s own image. He created man and woman and asked them to multiply and fill the earth, as indicated in verse 28. God gave them food to eat and asked them to be in charge of God’s creation. From this
first man and woman all human beings in the world have come, including the Hindu community in Kisii.

In Gen 2:7 Scripture records that the first man was formed out of the dust of the ground and God breathed into his nostrils, and he became a living soul. God realized that the first man was lonely (v. 18), and in verses 21-24, God created a woman as a companion of the first man. These two multiplied, as commanded by God in verse 28, and formed all the people in the world, including the Hindu community in Kisii and other parts of the world. This God who created the whole of humanity, wants to save all humanity through Jesus Christ.

God’s General Concern

We find God’s general concern for all His people in His response to the salvation of the people of Nineveh. Nineveh is mentioned for the first time in Gen 10:11. Nineveh was an ancient Assyrian city on the eastern bank of the Tigris River and was the capital of the Neo-Assyrian Empire. It was the largest city in the world for some 50 years until it was sacked by the Medes, Persians, Babylonians, Scythians, and Cimmerians in 612 BC (Nineveh, n.d., Wikipedia).

During the days of Jonah, Nineveh is described as an “exceedingly great city of three days journey in breadth” (Jonah 3:3; 4:11). The book of Jonah depicts Nineveh as a wicked city that deserved destruction. God sent His prophet Jonah to preach that if they did not listen, the people would be destroyed along with the city. However, the Ninevites fasted and repented. As a result, God spared the city. Jonah protested against this, but God stated that He showed pity for the population who were ignorant of the difference between right and wrong and the animals in the city. Here we see God’s general concern
for all the Ninevites and their animals. In the same way God has a plan of salvation for the Hindu community.

God’s Specific Concern

Naaman, mentioned in 2 Kgs 5, was commander of the armies of Ben-Hadad, King of Aram II in the time of Joram, King of Israel. He was a great man in the sight of his master and highly regarded, because through him the Lord had given victory to Syria. He was a valiant soldier, but he had leprosy. Because of God’s concern for him as an individual and for the slave girl in his house, God used the Jewish girl to direct Naaman to the prophet Elisha, who brought healing to him. God’s name was glorified. The story of Naaman indicates that God is concerned to save every individual including Hindus in the town Kisii.

God’s Concern for the Gentiles

In Col 3:11, Paul, the apostle who was appointed to preach to the Gentiles, reminds people that in Christ there is neither Greek nor Jew, slave nor free. All are the same before God. In Acts 10:1-38 the story of Cornelius describes a Gentile who came to belief in Jesus. Jeremiah 16:19 says that the Gentiles will come and say that God is their father. In Acts 15:7-9 God gives the Gentiles the Holy Spirit, and Isa 56:3 says there is no foreigner who will be separated from God. All these texts point out that this same God wants to save all people including the Hindu community in Kisii.

The Apostle Peter says, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward not willing that any should perish, but that all should come to repentance” (2 Pet 3:9). According to the Seventh-day
Adventist Bible Commentary, any apparent delay in the Lord’s coming is due to God’s unwillingness to close the door of salvation while there is hope of any sinner’s repentance (Nichol, 1957, 7:615). Lenski (1945), interpreting this text, argues that the Lord does not hold back from the promise, from fulfilling it as some count holding back. He concludes that the Lord’s waiting is because of His long suffering towards people who still need to repent (pp. 345-346).

In Matt 28:19-20 Jesus commissions His disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen!” According to the Seventh-day Adventist Bible Commentary (Nichol, 1956, 5:557), the Great Commission constitutes the great charter of the Christian church. Christ’s sending out includes all believers to the very end of time. As disciples, the eleven had been learners in the school of Christ, now as apostles, they were sent forth to teach others. It is the responsibility of all believers in Christ to go out and tell others about Christ. In teaching all nations, God’s people are to make disciples of all nations including all ethnic groups in every nation (p. 557).

This commission is sometimes referred to as the “charter of foreign missions.” According to the Seventh-day Adventist Bible Commentary, Christianity was the first religion to assume a truly international charter. The pagan religions did not have a missionary zeal. The Gospel Commission effectively eliminates national boundaries and people of all nations find themselves members of one great family, in which “there is neither Jew nor Greek, there is neither bound or free, neither male or female, for all are one in Christ” (Gal 3:28). Christianity effectively destroys all barriers of race, nationality,
society, economics, and social customs. Christianity depends for success on its
disentanglement from all national peculiarities, forms of government, social institution,
and everything of a purely local character (Nichol, 1956, 6:557).

In his comment on the Great Commission, Wright, in his book *The Mission of
God: Unlocking the Bible’s Grand Narrative*, writes, “In the wake of all these indicators
in the body of the Gospels, it is not surprising to find the risen Jesus making fully explicit
the universal implications of His identity as Messiah and his commission to Israel and the
nations” (2006, p. 512). He further points out the international aspects of Jesus by
showing the four Gentile mothers in the family tree of Jesus, which included Tamar, a
Canaanite; Rahab, a Canaanite; Ruth, a Moabite; and Bathsheba, a Hittite; and concludes
that Jesus had Gentile blood in his veins (p. 512).

Henderson (1974) describes three great facts contained in the Gospel
Commission: Jesus announces that all power in heaven and earth belongs to him. He adds
that the same power that brought Christ from the grave would be operative in the lives of
His followers. The phrase “Go ye,” reveals that the task for the church was to spread the
Gospel by teaching and baptizing. He adds that the expanding, conquering, dynamic
gospel was moving out to the whole world. Third is the great promise, “I am with you
always even to the end of the world.” He argues that countless Christian workers in
barren deserts, lofty mountains, or crowded cities could testify to His presence
(pp. 24-25).

Warren (1976) confirms that in the Great Commission, the Gospel is for the
whole of mankind; and it is addressed to the whole world. Also, the growth of the gospel
around the world can be seen in specific ways as people accept Jesus as Lord (p. 171).
Kostenberger and O’Brien (2001) indicate that God the Father gave His Son all authority. The use of the word “All,” according to them, dominates the entire passage in the commission. In their view, this suggests that Jesus has all the authority and hence His followers are to go and make disciples of all nations (p. 102).

All sources cited above confirm that Jesus gave His disciples and all subsequent believers the authority needed to take the Gospel to the whole world. They were not to discriminate against any nation, tribe, clan, or individual. This is a clear indication that a strategy to reach the Hindu community in Kisii is a mandate from the One with all authority.

**Ellen G. White on Reaching the Unreached**

In this section a brief study on Ellen G. White’s counsel on reaching those who have not been reached by the gospel will be presented.

White (1911) supports evangelizing unreached people groups. In *The Acts of the Apostles*, an entire chapter discusses “The training of the twelve” to go out and witness to those who had not been reached by the Gospel of Jesus Christ. Ellen White, quoting John 15:26-27, says: “He shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning” (p. 22). She goes on to say,

Wonderfully were these words fulfilled. After the descent of the Holy Spirit, the disciples were filled with love for Him and for those for whom he died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit and under the influence of that power, thousands were converted. (p. 22)

White quotes the Bible, “Him that cometh to me I will nowise cast out. To you, my disciples, I commit this message of mercy. It is to be given to both Jews and Gentiles, to Israel first, and then to all nations, tongues, and peoples. All who believe are to be
gathered into one church” (1911, p. 27). Concerning special groups she says, “Let there be special efforts made for the enlightenment of the Jews” (White, 1981, p. 138).

Ellen White believed that the Great Commission is given to all. We are bidden to go forth as Christ’s messengers, to teach, instruct, and persuade men and women to urge upon their attention to the word of life. To Christians, the assurance of Christ’s abiding presence is given. In our mission things may be difficult, yet whatever difficulties we may meet, whatever the trials we may have to endure, the gracious promise is always ours. She says the message given by Christ is to be given to the world as a living force. She further puts lots of emphasis in her words, “The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included” (1946, p. 15). She warns against human teachings such as traditions, theories, church legislation, and others. According to her it is the gospel that changes lives (p. 16).

In Gospel Workers White asks all workers in God’s vineyard to have a burden for souls. Winning souls to the Kingdom is to be the first consideration in life. Christians are to do this with sorrow for sin and with patient love. God’s workers have to be determined and unceasing in their efforts to reach the unreached. She gives an example of a gospel worker by the name John Welch, who had a great burden for souls. When his wife told him to mind her health, he assured her that he had over 3,000 souls to answer for. Christians should have that kind of zeal to labor for the salvation of souls that are perishing (White, 1915, p. 31).

In the book, Desire of Ages, Ellen White has a whole chapter titled, “Go Teach All Nations.” She writes that Christ repeated the commission to His disciples again and
again. They were to proclaim the Gospel to all the inhabitants of the earth, high and low, rich and poor. Christians are to collaborate with the Redeemer in the work of saving the world. Jesus’ power is revealed in healing the sick, controlling satanic agencies, exerting power over nature, and many other ways. He commissioned His disciples to proclaim a faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, and all classes of people (White, 1940, pp. 818-820).

In the above statements Ellen White supports a strategy to witness to the unreached. Among those who should be reached is the Hindu community in Kisii.

**Adventist Authors on Reaching the Unreached**

This section will consider the views of Adventist authors on reaching those who have not been reached by the Gospel.

Edson Nunes Jr., an assistant pastor in New Seed Adventist Church in Brazil, in his article in the *Journal of Adventist Mission Studies*, says:

In answer to the question on who we are, I would say we are the voice in the wilderness, shouting to Jerusalem, shouting the message of comfort. The opportunity to be Adventist pastors in an academic environment has been a bridge builder for a relationship between Judaism and Adventism. (2009, p. 43)

Zaldua (2009) in his article entitled, “Church Planting in Unentered Areas,” in the *Journal of Adventist Mission Studies*, says, “Satan in an effort to prevent the inevitable, will attempt to halt the progress of God’s people to preach in new places and to plant churches in unentered areas” (p. 51). He further observes that it is possible that some members would never discover their personal skills of leadership if they had not left the old church to work in planting a new one. In his comment on Paul’s missionary journey he observes that the Adventist force for evangelism should not focus too much attention
Adventist authors indicate that it is our mandate to preach the Gospel. Zaldua says, “We should be aware that the devil is out to hinder us from preaching and discovering our potential in missions. Moreover, we should focus on the important areas, in this case, the unreached” (2009, p. 51).

Other Authors on Reaching the Unreached

Kent L. Yinger, an evangelical, wrote an article “Paul and Evangelism: A Missiological Challenge from a New Testament Specialist.” He points out that evangelism is the prerogative and duty of every church member and that it is based on three phrases: (a) love the lost, (b) share your faith, and (c) reach the world for Christ (2009, p. 385). In the same article he hopes that the believers’ conversation and lifestyle in everyday situations will support God’s desire that more Jews and more Gentiles would hear the Gospel of Jesus Christ, accept it by faith, and join the church (p. 384).

Tom Stalltor in his article, “Cultural Intelligence: A Module for Cross-Cultural Problem Solving” says,

Taking the message of Christ to the world is an essential task of eternal consequences for the church, yet we often carry it out at a service disadvantage. We continue to be ill prepared for the problems of crossing cultural boundaries with the message. Nevertheless, we must not ignore our responsibility to become contextual problem solvers. (2009, p. 543)

Yinger reminds all church members of the need to be involved in reaching the unreached both in lifestyle, in reaching out to them, and in not discriminating against them. Stalltor emphasizes that it is a task of eternal consequence, so Christians must be aggressive and careful to make efforts to reach the unreached. I have a mandate to reach the Hindus in Kisii town (Stalltor, 2009, p. 384).
Methodology of Reaching the Hindu With the Gospel

This section will briefly discuss texts that apply to the concepts in biblical theology of reaching the unreached in order to share the gospel with the Hindu Community.

Incarnation: Philippians 2

In Phil 2:2, Paul, whose mission was specifically to reach the Gentiles, tells the Philippians to recognize the work that he had done with them. To fulfill his joy, they needed to be like minded, having the same love for one another as he had for them. In v. 3, he tells them to consider their fellow human beings better than themselves. To be able to do this they needed to imitate Christ, who created all human beings from Adam, and had a concern to reach all. To be able to reach them he had to leave His honored position as God and become a human being.

In Phil 2:5-7 we are reminded by Paul to have a mind like that of Christ. To be able to reach sinful beings, Christ became a human being like them. This requires me to go where the Hindu community lives, to their places of business, to their temples, to make friends with them. Our church cannot wait for people to come to us. Mission requires that Christians go to where the unreached group is.

Learning Language and Culture of Indians

Learning the language of the Indians means more than just learning words. It includes learning about their scriptures, their culture, their religion, and their festivals. In this way, I will be able to better understand possible entry points.

In 1 Cor 9:19-20, Paul takes occasion to illustrate what it means to reach the
unreached. Mathew Henry, in his commentary, verifies that the Apostle Paul asserted his liberty despite the fact that he was a freeborn citizen of Rome, in bondage to no one, not dependent on anyone. Yet, he made himself a servant to all that he might gain more converts to Christianity. Although Paul looked at the ceremonial laws as a yoke taken off by Christ, in many instances he submitted to those laws that he might work with the Jews, remove their prejudices, prevail with them to hear the Gospel, and win them over to Christ. To the Gentiles, whether converted to the Christian faith or not, in harmless ways Paul could comply with the people’s culture and ways of living. He could reason with the philosophers in their own way, and as to converted Gentiles, he behaved among them as one that was not under bondage to the Jewish laws. He would transgress no law of Christ to please or humor any person. He would accommodate himself to all to lawfully gain some. He denied himself so that he might gain their affection, and gain their souls. Henry points out that the Apostle Paul would not sin against God to save the soul of his neighbor, but he would very cheerfully and readily deny himself (Henry, 1991, pp. 444-445).

The Seventh-day Adventist Bible Commentary adds that “Paul returns to his theme . . . that he will not permit his liberty to become a stumbling block to them that are weak” (Nichol, 1956, 6:733). Moreover, “Paul was willing to labor for others as a slave does without a reward or pay to advance their welfare. . . . He was willing to comply with the habits, opinions, and customs of others as far as possible without compromising Christian principles” (pp. 733-734). Citing the writings of E. G. White, there is an admonition that “God’s ministers must be ready at all times to adapt themselves and their ministry to the nature of those for whom they labor” (6:733).
Summary

This chapter suggested the following principles to guide in reaching the unreached.

1. God is the Creator of all things, both those we see and do not see, and He created all humanity. For this reason, He cares about the salvation of the billions of people who have not been reached by the Gospel, including the Hindu community in Kisii.

2. Ministry is all about God the Creator looking for His creatures.

3. God is not only concerned about groups of people like the city of Nineveh, but he is also concerned about the salvation of single individuals like Naaman.

4. God does not discriminate or divide people into groups; they are all His creatures. He does not look at people like Catholics, Adventists, Hindus, or Muslims. He intends to reach all groups.

5. Christ left heaven and came down to search for all lost sinners. In the same way, Christians who have been redeemed should go out to seek the lost in obedience to the Great Commission.

In this chapter, I have dealt with the biblical and theological basis for successful witnessing to the unreached Hindu community in Kisii. In the next chapter I will look at the socio-political, cultural, and religious contexts of the South Kenya Conference and the town of Kisii in particular.
CHAPTER 3

POLITICAL, CULTURAL, AND RELIGIOUS ANALYSIS

OF KISII COUNTY

Introduction

In Chapter 2 I dealt with a biblical and theological basis for reaching the unreached. In this chapter we will look at the political, cultural, and religious contexts of Kisii where am carrying out the research.

By analyzing politics, culture, and religion in this area and within the community that am researching, one is able to present the Gospel in the context of the targeted place or group. David J. Hesselgrave defines Christian contextualization as follows: “Christian contextualization can be thought of as the attempt to communicate the message of the person, work, word, and will of God in a way that is faithful to God’s revelation, especially as it is put forth in the teachings of Holy Scripture, and that it is meaningful to respondents in their respective cultural and existential context” (1995, p. 115).

A contextual analysis in my strategy is significant because it will inform my ministry style and my strategic planning as it discovers not only the religious, cultural, and worldview realities prevalent in my context, but also ministry challenges and opportunities. If the presentation of the Gospel to the Hindu Community will have an impact within the South Kenya Conference, it needs to be culturally relevant and receiver oriented to minimize rejection by that any Hindu misunderstanding may cause and to
help avoid the many pitfalls of witness to Hindus (Howell & Paris, 2011, pp. 256-257).

This chapter is built on an analysis of Kisii County and the Hindu Religion. The analysis will cover geographical, historical, political, social, and cultural aspects. The history of the Adventist Church in this region will also be looked at.

Geographical Description of Kenya

The Republic of Kenya is a sovereign state in East Africa. The largest city and the capital of this country is Nairobi. Kenya is divided into 47 semi-autonomous counties that are headed by governors who were elected in the first general election under the new constitution in March 2013. These 47 counties now form the first order divisions of the country. Under the old constitution, Kenya was comprised of eight provinces, with each headed by a provincial commissioner (centrally appointed by the president). The provinces were sub-divided into districts. Today, constituencies are an electoral subdivision, with each county comprising a whole number of constituencies. An interim boundaries commission was formed in 2010 to review the constituencies and in its report it recommended creation of an additional 80 constituencies. Prior to the 2013 elections that were 210 constituencies in Kenya. The details of the description of Kenya’s political context are taken from Ganiyu Temitope Otunba’s study on the impact of the post-election power-sharing agreement (2013, pp. 6-10).

Geographical Description of Kisii County

The research will be done in Kenya but specifically in Kisii County. The South Kenya Conference is located in Kisii County. Kisii County is one of the 47 counties of Kenya. It shares common borders with Nyamira County to the north east, Narok County
to the South and Homa-Bay and Migori counties to the West. The county lies between latitudes 0.30’ and 10’ south and longitude 3438’ and 35 East. It is the second smallest county in the Nyanza region after Nyamira County and has an area of 13,175 sq km. This county has 9 constituencies, 9 sub-counties, 24 divisions, 75 locations, and 190 sub-locations (Kisii County Development Plan, 2008-2013, p. 1). See Figure 1 and 2 below:

*Figure 1. Map of Kenya, showing county boundaries. Taken from http://softkenya.com/map/Kenya-county-map/*
Kisii County’s climatic conditions exhibit a highland equatorial climate resulting into a bimodal rainfall pattern with an average annual rainfall of 1,500 mm. The long rains are between March and June while the short rains are received from September to November. The months of July and January are relatively dry. The maximum temperatures in the county range between 21c-30c while the minimum temperatures range between 15c-20c (Features of Kisii County, n.d., under “Climatic conditions”).
Demographic Description of Kisii County

According to the 2012 census, Kisii County has a population of 1,236,966. Out of these, 597,934 are males, and 639,049 are females. By 2017, this number is projected to increase to 1,367,049, which indicates 660,810 males and 706,239 (Kisii County, under “Population size and composition,” p. 1). Kisii County has five major towns: Kisii town, Suneka, Ogembo, Tabaka, and Keroka. The population in Kisii town by 2012 was 33,266 males, and 32,452 females, a total of 65,718. By 2017, this population is expected to increase to 65,718 of which 36,764 are males, and 35,866 are females. Among the towns is Kisii County, Kisii town is the largest and has the highest population (p. 5).

I could not find a specific demographic report of the Indians in Kisii town, but according to the chairman of the Hindu community in town, there are 250 Hindu families. And if a person would say on the average that each family has two children that would be approximately 1,000 members of the Hindu community in Kisii town.

Historical Description of Kisii County and the Hindu Community

Before the creation of counties, there used to be eight provinces in Kenya. Kisii County used to be a large district in Nyanza province that was combined with the current Nyamira County which formed one large district. Later it was divided into two districts in an effort by the government to bring services nearer to the people. With the coming of the new constitution in 2010, it became a county.

Hinduism in Kenya

The Asian people in Kenya have changed in population many times as Barret, Mambo, McLanghlin, and McVeish have written.
The Kenya census of population over the years have recorded the growth of the Asian community from 11,787 in 1911, to 43,623 in 1931, 97,687 in 1948, 176,613 in 1962 (of which 55 per cent were Hindus and 12 per cent Sikhs), falling to 139,037 in 1969, and rising again to an estimated 155,000 in 1972. In the 1969 census, 60,994 Asians were recorded as Kenya citizens, the rest being Indian citizens and British passport holders with a few thousands whose status was still to be determined. (Barret, Mambo, McLanghlin, & Mcveish, 1973, p. 302)

It is further said that the Hindus in Kenya do not belong to one single community nor to one religious system as there are over 50 different Hindu organizations with geographical and linguistic distinctions and traditional differences (p. 303). Although some Hindu communities and sects such as Arya Samaj and International Society for Krishna Consciousness (ISKCON) accept converts from non-Asians, Hinduism does not actively desire to make converts (1973, p. 305).

The Hindu Council of Kenya, formed in 1971, was a step forward in bringing together all Hindus, Jains, and Sikhs. They have a common fellowship which provides a platform of “discussion and joint action for all Kenya Hindu associations on social, religious, and cultural problems” (p. 305). This also serves as a platform to express the rights and responsibilities which all Kenyan Hindus share with other social and religious communities of Kenya (p. 305).

**Political Context of Kisii County**

Kisii County is one of the counties created by the new constitution of 2010. It is headed by the county governor, James Ongwae, assisted by his deputy governor, J. Maangi. The County Assembly Executive Committee is made up of the members of the County Assembly, headed by the Speaker of the County Assembly.

The creation of county governments by the constitution of Kenya 2010, is one of the most significant changes introduced to Kenya governance framework. Under the fourth schedule, the constitution spells out the functions that have been devolved to
county governments with the objective of bringing services to the people and ensuring public participation in determining and charting out development agenda at the grassroots level. (Kisii County Government, 2008, p. iii)

Kisii County is divided into 9 sub-counties, which in the previous constitution were known as districts. The county has 24 divisions headed by divisional officers, 75 locations headed by the chiefs, and 190 sub-locations headed by assistant chiefs. Kisii County has 45 electoral wards where members of the county assembly that represent the people in the county government are elected from (pp. 2-3).

**Social and Cultural Context of Kisii**

We all live in a society where people relate to each other. As they interact and do things together, they form a lifestyle that with time is accepted in the society that they live. This becomes the culture of these people (Hiebert, 2009, p. 138). The Abagusii people are not exceptional. In Kisii County however, the majority of the people are Kisiis who have great respect for the elderly. They speak the Kisii language and have Kisii elders who are there to maintain the Kisii culture. However, it is not only the Kisii culture that is dominant because there are other communities who live in Kisii, especially Kisii town, and among them are the Indian people.

The Indians are a very closed society that is family oriented. They live as an extended family where married sons live with their parents, brothers, unmarried sisters and grandparents. Once a lady gets married, she goes to stay with her husband’s family. You will hardly find a nuclear family in the Indian setting (Bhaskarananda, 2002, p. 40).

Indians practice arranged marriage. It is very rare for young people to be allowed to choose lovers for themselves. In case young lovers fall in love and wish to get married; they must seek permission from their parents (p. 41).
When it comes to funeral services, Hindus have a unique way of conducting a funeral service. When a Hindu dies, at a funeral service the body is given a birth, dressed in fresh clothes, and then decorated with flowers and garlands. After that, they sprinkle gold dust on his head and face before the body is placed on a pyre facing north or south, then a close relative or the oldest son would walk round the body chanting prayers for the soul before cremation. The ash thrown into a river that drains into the sea (Bhaskarananda, 2002, p. 47).

**Religious Context of Kisii**

In research done by Eunice Karanja Kamaara on Religions and Emerging Religious Movements in Kenya, she indicates that 10% of Kenyans adhere to Traditional African Religions. Further, she proves that Kenyans of all religions including Christians are affected by the African Traditional Religion in the way they think and act. In her 13 page article, she indicates that Kenya has more than ten religions which include: Protestants, Roman Catholics, a host of Pentecostals, African Independent Churches that call themselves Indigenous churches, the Seventh-day Adventist Church, Friends or Quakers, the Salvation Army, Emerging Charismatic Churches (e.g., Deliverence, Jesus is Alive, Kuna Nuru Gizani, etc.), Islam (Sunni and Shiite), Hinduism, Sikhism, Buddhism, Baha’i, The Reformed Catholic, and Mungiki (Kamaara, n.d., pp. 1-13).

**Hinduism in Kisii**

There is one temple where Hindus go for worship. According to the information gathered from the chairman of the Hindu council in Kisii, there are over 250 Hindu families in Kisii town. This is the group in which this research is targeted. Therefore, the
overall understanding of the Hindu religious beliefs is important.

The Concept of God in Hindu Religious Beliefs

There are over one billion people in the world today who practice Hinduism. Hinduism has no clear beginning date, neither a founder (Woods, 2008, p. 97). Victoria Keanic Urubshurow says, “Hinduism is an umbrella term that covers an almost bewildering array of religious expressions, including 330 million gods” (p. 231). She indicates that that this religion holds four assumptions: (a) that the world goes round in cycles and it has no end nor beginning, (b) that human beings also go through cycles called Karma hoping to be liberated someday, (c) that Hinduism encourages ascetic practice to bring a person to a rebirth, and (c) Vedic scriptures were revealed only to the priestly class and are memorized by them (p. 231).

At an early stage of their civilization, the concept of God, according to their ancestors, was that they were polytheistic. They deified water, fire, wind, sky, sun, dawn, night, thunderstorm, and others, as gods to be adored. Each one was referred by the vedic hymn as the Supreme God, the Lord of all gods, and creator of the universe (Bhaskarananda, 2002, p. 65). Later, the Indo-Aryan mind discovered the Nasadiya Hymn or “Creation Hymn” that gave the principle of Pure Consciousness or Pure Spirit that is unknowable by the ordinary mind. They called this one, Brahman, who is referred as the ultimate God. In Hinduism, God in this transcendent state of existence is called Nirguna Brahman, the Supreme Spirit, the impersonal and Attribute less God (pp. 65-67).

Hindu Scriptures

The Hindu Scriptures are called Vedas, a Sanskrit word that means knowledge.
Hindu priests who were entrusted with this knowledge were called Sages. The scriptures were memorized and only taught to deserving students through oral instruction.

The Hindu priests practiced celibacy for they believed that if a person is celibate and does not waste his energy through unrestrained sensual pursuits, especially sexual activity, it enhanced one’s memory. They also believed that celibacy gave them the ability to understand the deeper meaning of the scripture (Bhaskarananda, 2002, p. 11).

**The Hindu Concept of Salvation and the Human Predicament**

The central belief of the Hindu religious tradition cluster around two concepts, _dharma_ and _moksha_. These concepts impose different demands upon human destiny. At the heart of the Hindu tradition, there lies this twofold, and to some extent paradoxical assertions. To fulfil one’s human destiny it is necessary to uphold, preserve, perpetuate, and refine the physical world generally, and human society specifically (_dharma_), and (2) it is necessary to find ultimate release from the world (_moksha_), which is often accomplished by renouncing society. This places the human being in a confused state. Man is unable to renounce the world because he lives in the world, at the same time he is unable to get ultimate release from the world to attain salvation. According to Hinduism, an individual’s destiny in _samsara_ is determined by actions (deeds and thoughts) the person performs. Good deeds eventually bear good consequences, while bad deeds result to bad consequences. This natural law that operates throughout _samsara_ and affects the destiny of man is called _Karma_, a complex term whose meaning is often oversimplified. (World Religions, 2009, p. 312)
Three Paths to Finding Salvation in Hinduism

According to Ann S. King, there are three paths to attaining salvation. These three paths (margas or yogas) to spiritual fulfillment are: *jnana* (knowledge, insight, wisdom), *karma* (action), and *bhakti* (ecstatic devotion). A section of Hindus believe that each of these paths need exclusive concentration and this is enough to liberate a Hindu to eternal bliss. However, modern Hindu teachers believe that all three are needed for a Hindu to be saved (King, 2005, pp. 149-151).

The first path is *jnanayoga*. This is considered to be the path of wisdom or knowledge. This path is believed to liberate an individual from karma and rebirth, and also from sickness, old age, and death. To find wisdom refers to one’s religious practices, meditation, self-purification, and more so, the study of the Hindu scriptures. The scriptures, particularly the *Upanishads* provide knowledge of Brahma and of one’s true condition. The *Upanishads* teach that in spirit (*atman*) humans are identified with *Brahman*. According to some Hindu schools, if human beings realize this truth they can be liberated-in-life, what they call *jivan-mukta* (p. 151).

The second path to finding salvation in the Hindu Religion is *karmayoga*. This is the path of good works. According to this belief, good works enable ordinary people to give spiritual meaning of their everyday lives. The Hindu scripture, particularly the *Bhagavad Gita*, teaches that action can be a positive means of personal transformation if people perform their duty selflessly and do the works without desire for reward or status. Gandhi, the father of the Nation of India reinterpreted *karmayoga* by equating it with social commitment and struggle. He found in the Hindu scriptures authority for his philosophy of non-violence and peaceful resistance to British rule (p. 151).
The third path is Bhaktiyoga. It refers to the path of loving devotion. It emphasizes intense personal relationship between the deity and devotee. It means selfless love for God and this is said to consume past karma and that it results in a state of intimate, blissful, and loving communion with the deity. The Hindu scripture often speaks of complete self-surrender in love to Vishnu. It is said that God-intoxicated saints are depicted as immersed in blissful devotion. Today many Hindus follow the path of Bhakti. Their spiritual discipline (sadhana) may vary, but is broadly characterized by selfless services and loving devotion to God (King, 2005, p. 151).

The Seventh-day Adventist Church in Kisii

History

The first Seventh-day Adventist missionaries came to Kenya in 1906. They were Canadian born Arthur Asa Granville Carscallen and Malawian Peter Nyambo. The two had been studying at Duncombe Hall Training College. (Newbold College) in England when they felt called to go to East Africa. On November 27, 1906 Carscallen and Nyambo opened the first mission station at Gendia. It took nearly six years before the first converts were ready for baptism (Nyaundi, 1997, pp. 21-24).

Following that first baptism, the mission continued to grow. The first ten Kisii converts to be baptized were baptized in 1922 (p. 44). New stations were opened and included Nyanchwa in Gusii land, which introduced a new phase for Adventism in the area. From the account of the late Pastor Nathaniel Nyanusi, Adventism entered Gusii just a short while before the colonial government embarked on conscripting young men to clear the forest where Kisii town stands today.

The First World War affected the mission work which was taking root at
Nyanchwa. During the war, the mission station at Nyanchwa was closed. After the war, Ira R. Evanson who had started to raise the mission at Nyanchwa did not return to Nyanchwa. Instead, Leonard Lane who took over the challenge to jump-start the mission work which had stalled for about five years. The record indicates that it was Yakobo Olwa and Barnaba Okumu who together with Lane started the mission activities soon after launching of the work in 1918. Lane left in 1920 and was succeeded by Eric A. Beavon, perhaps the most popular of the missionaries, known as Bwana Bebeni. Beavon worked among the Abagusii for many years and saw the work grow in many ways by the time he left.

Seven years ago there were no Christians in Kisii, only fifty-five raw savages anxious to learn to how to read and write at the mission school and out-schools. The first Kisii church was organized in 1923, with a nucleus of ten zealous young men. Today, there are four churches in Kisii, with a total membership of 313, eighty-six bush schools with 3,286 students enrolled, and forty-two Sabbath schools with a total average attendance each Sabbath of 3,080. (Nyaundi, 1997, p. 28)

Ever since the missionaries left, God’s work has continually grown. The seeds the missionaries planted have always been on an upward trend. The membership of the South Kenya Conference has improved in the past ten years and the trend is shown in Table 1 and Figure 3 below.
Table 1

South Kenya Conference Membership

<table>
<thead>
<tr>
<th>Year</th>
<th>Membership</th>
<th>Percent Growth/Loss</th>
</tr>
</thead>
<tbody>
<tr>
<td>2003</td>
<td>119,543</td>
<td>(.2)</td>
</tr>
<tr>
<td>2004</td>
<td>119,293</td>
<td>6.8</td>
</tr>
<tr>
<td>2005</td>
<td>127,391</td>
<td>2.0</td>
</tr>
<tr>
<td>2006</td>
<td>129,976</td>
<td>5.6</td>
</tr>
<tr>
<td>2007</td>
<td>137,297</td>
<td>3.0</td>
</tr>
<tr>
<td>2008</td>
<td>141,416</td>
<td>2.9</td>
</tr>
<tr>
<td>2009</td>
<td>145,550</td>
<td>3.2</td>
</tr>
<tr>
<td>2010</td>
<td>150,221</td>
<td>8.3</td>
</tr>
<tr>
<td>2011</td>
<td>137,744</td>
<td>(3.4)</td>
</tr>
<tr>
<td>2012</td>
<td>142,443</td>
<td>7.2</td>
</tr>
</tbody>
</table>

Note. From South Kenya Conference records office.

Figure 3. Church growth of membership for ten years in South Kenya Conference.
**Finances for Past Five Years**

The conference has experienced growth in giving of tithes and offerings due to the continued seminars, visitation, auditing of and nurturing of individual members (see Table 2).

**Table 2**

*Tithes and Offerings for Five Years*

<table>
<thead>
<tr>
<th>Year</th>
<th>Tithe</th>
<th>Offerings</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>67,263,197.70</td>
<td>4,658,105.00</td>
</tr>
<tr>
<td>2009</td>
<td>65,756,367.00</td>
<td>6,763,772.94</td>
</tr>
<tr>
<td>2010</td>
<td>75,388,405.00</td>
<td>7,269,641.16</td>
</tr>
<tr>
<td>2011</td>
<td>84,689,159.57</td>
<td>8,307,714.43</td>
</tr>
<tr>
<td>2012</td>
<td>96,843,355.38</td>
<td>9,785,952.25</td>
</tr>
</tbody>
</table>

*Note.* Analysis taken from the South Kenya Conference stewardship office.

**Figure 4.** Tithes and offerings for five years.
The growth in tithe and offerings has been aided by members returning tithe and offerings in kind when visited in their homes by church leaders.

**Church Attendance**

The Adventist Church services throughout the South Kenya Conference begin at 8:30 a.m. Every Sabbath the attendance at the start of the service is around 60% of the full attendance. The church attendance is not recorded nor reported in the South Kenya Conference. However, by the time for the Divine service attendance is close to 100%. Afternoon meetings are poorly attended, with about 40% of the membership attending. The church register is only used during business meetings and the Lord’s Supper to take attendance.

**Summary**

In Chapter three I have dealt with the historical, political, social, cultural and religious context of the research. In an effort to reach the Hindus, the issues that I have dealt with in this chapter may hinder or enhance the efforts to reach them. The Hindu Council of Kenya has played a major role in the establishment of the Hindu religion. Even if Hindus are a minority, the Adventist Church needs a strategy to reach them. They have been in the country since before independence and they also need Christ.

Chapter 4 will describe a strategy to reach out to the Hindus in Kisii town. The strategy will use a Logframe and a Gantt chart to summarize the various aspects of the strategy.
CHAPTER 4

A STRATEGY TO SHARE THE GOSPEL WITH THE HINDU COMMUNITY IN SOUTH KENYA CONFERENCE

Introduction

In the development of an appropriate strategy to help the South Kenya Conference share the Gospel with the Hindu community in Kisii, a logframe and Gantt chart will be used. The Logical Framework Approach (LFA) outlines a strategy in a step-by-step manner to address a problem. A Gantt chart is a graphical representation of the duration of activities against the progression of time.

General Methodology: Logical Framework Analysis and Gantt Chart

The LFA is a way of sequentially structuring the main elements in a project, highlighting logical linkages between intended inputs, planned activities, and expected results. The LFA is a tool for improving the quality of projects (NORAD, 1999, p. 2). A logframe is a management tool used in designing, monitoring, and evaluating international development projects (NORAD, 1999, p. 3). A logframe consists of a four-by-four matrix that summarizes the most important aspects of a program under consideration. The framework describes what is to be achieved and the means by which the achievements will be verified (Gijsbors, Janssen, & Hambley, 1996, p. 273).

The Logical Framework was created by the United States Agency for
International Development (USAID) to assist in the planning, management, and evaluation of its development interventions (Coleman, 1987, p. 251). It is a planning tool used by a range of major multilateral donors (USAID, 2003, p. 5). Constant monitoring and evaluation allows one to determine whether or not a project is moving in the direction envisioned during the design phase (Middleton, 2005, p. 47).

Logframe

A logframe is defined as a tool that is used to improve the planning, implementation, management, and monitoring and evaluation of projects. It is used in structuring the main elements in a project and it highlights linkages between these elements (Department for International Development of the United Kingdom, 2002, p. 548).

A logframe has the following elements: (a) goal or objective, (b) purpose or short-term objective, (c) outputs, (d) inputs (e) measurable indicators, (f) means of verification, and (g) risks and assumptions which are factors that may affect the project either negatively or positively (NORAD, 1999, pp. 64-78). The logframe has components distributed as indicated in Figure 5.
<table>
<thead>
<tr>
<th>Narrative summary</th>
<th>Objectively Verifiable Indicators</th>
<th>Means of Verification</th>
<th>Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goal</strong>—the overall aim to which the project is expected to contribute</td>
<td>Measures (direct or indirect) to show the project’s contribution to the goal</td>
<td>Sources of information and methods used to show fulfillment of goal</td>
<td>Important events, conditions or decisions beyond the project’s control necessary for maintaining the progress towards the goal</td>
</tr>
<tr>
<td><strong>Outcomes</strong> (or objectives— the new situation which the project is aiming to bring about)</td>
<td>Measures (direct or indirect) to show what progress is being made towards reaching the objectives</td>
<td>Sources of information and methods used to show progress against objectives</td>
<td>Important events, conditions or decisions beyond the project’s control, which are necessary if achieving the objectives is going to contribute towards the overall goal</td>
</tr>
<tr>
<td><strong>Outputs</strong>—the results which should be within the control of the project management</td>
<td>Measures (direct or indirect) to show if project outputs are being delivered</td>
<td>Sources of information and methods used to show delivery of outputs</td>
<td>Important events, conditions or decisions beyond the project’s control, which are necessary if producing the outputs is going to help achieve the objectives</td>
</tr>
<tr>
<td></td>
<td>Measures (direct or indirect) to show if project outputs are being delivered</td>
<td>Sources of information and methods used to show that activities have been completed</td>
<td>Important events, conditions or decisions beyond the project’s control, which are necessary if completing activities will produce the required outputs</td>
</tr>
<tr>
<td><strong>Inputs</strong></td>
<td>Resources—type and level of resources needed for the project. Finance—overall budget Time—Planned start and end date</td>
<td></td>
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</tbody>
</table>

*Figure 5. Typical logical framework format. Taken from B. Mikkelsen, *Methods for Development Work and Research: A Guide for Practitioners.* New Delhi, India: Sage.*
Goal

This is the higher level objective towards which the project is expected to contribute (NORAD, 1999, p. 17).

Outcomes or Purpose

This is the effect that is expected to be achieved when the project has been implemented (NORAD, 1999, p. 17).

Outputs

These are the products or services that are needed for one to achieve the objective, the outcome, or the purpose of the project (Chaplowe, 2008, p. 3).

Activities

Activities are the regular efforts needed for one to be able to produce the outputs (Chaplowe, 2008, p. 3). They are the activities that are to be undertaken by the project in order to produce the outputs (NORAD, 1999, p. 17).

Performance Indicators

These are quantitative or qualitative means to measure achievements or to reflect the changes connected to the stated goal (Chaplowe, 2008, p. 3).

Means of Verification

Means of verification are measurement methods, data, sources, and frequency of data collection for stated indicators (Chaplowe, 2008, p. 3).
Assumptions

Assumptions are important events, conditions, or decisions necessary for sustaining objectives in the long run (NORAD, 1999, p. 17).

Advantages of a Logframe

The use of a logframe has many advantages: (a) it brings together in one place a statement of all the key components of the project, (b) it presents the components systematically and concisely, thus clarifying and exposing the logic of how a project works, (c) it separates various levels in the hierarchy of objectives, (d) it clarifies the relationship between efficiency and effectiveness, (e) it identifies main factors related to the success of the project, (f) it provides a basis of monitoring and evaluation, and (g) it also encourages a multidisciplinary approach to project preparation and supervision (NORAD, 1999, p. 8).

Gantt Chart

A Gantt chart is a bar chart that show the tasks of the project and when each task will take place, and the time it will take to accomplish all the tasks. As the project goes on, bars are shaded to indicate which tasks have been accomplished. The persons assigned to each task can also be represented in this chart (ASQ, n.d.).

Elements of a Gantt Chart

A Gantt Chart (see Figure 6) usually includes the following elements: (a) major activities, (b) tasks of the project, (c) the project milestones, (d) the interdependence between faces, activities, and tasks, (e) a unique identifier for each face, (f) a timeline, and (g) the person or resources responsible for each item (ASQ, n.d.).
<table>
<thead>
<tr>
<th>Activity</th>
<th>Jan</th>
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*Figure 6.* Sample Gantt chart for conducting a seminar on outreach to Hindus.

**Advantages of a Gantt Chart**

A Gantt Chart has many advantages: (a) it helps to know the time the activities and tasks will take, (b) it shows the relationship between the items in the project, (c) it assists in delegation of the management of the project, (d) it assists in the identification of project risks, (e) it helps with the management of the risks by showing the effect on the project timeline, (f) it also confirms a common understanding of the project timeline and project management (Taskman, 2008, p. 2).

**Description of the Mission Strategy**

Every project requires a good strategy to succeed. This has been clearly explained and graphically mapped out in the Logical Framework Matrix in Figure 7. However, according to Soper (1943), no matter how excellent and perfect the strategy may be if it is not backed by tactics (implementation) it will just be a library decoration occupying space on a shelf (p. 235).

According to Dayton and Fraser (1990) a strategy is an overall approach, plan, or way of describing how to go about reaching a goal or solving a problem. Its concern is not with the small details (p. 13). Malphurs (1999) points out that tactics are a way of
dealing with the aspect of carrying out a plan in its details using various instruments. According to him, strategy dies for lack of implementation (p. 175). It is in this light that this section will look at the detailed activities which constitute the building blocks of this project.

The activities, as explained in Figure 3, deal with the steps that will bring about the achievement of the outputs of the logframe. As shown in Figures 4 and 5, there are tasks and subtasks that have starting and ending points as well as persons or specialists to execute them. Following is a discussion of how the project’s outputs will be realized.

Application of a Logframe

Overall Goal

In my Logical Framework application my goal is that more Hindus be reached with the Gospel of Jesus Christ and that more members become involved in witnessing to the Hindu population. I need to establish a baseline for the number of Indians in Kisii town and a baseline for the number of Adventists who are presently witnessing to Hindus in Kisii. This project will encourage both those who are already involved as well as those who need to be shown the importance of involvement.

Purpose

My purpose is to develop ways of presenting the Gospel to the Hindu community in the South Kenya Conference. Not all unreached people groups can be reached through evangelistic campaigns. When I worked as the Adventist Muslim Relationship Coordinator, I learned that Muslims can only be reached through dialogue and debates and so, there is a need for a unique method that would work for Hindus. Even when
invited, some groups will not attend evangelistic meetings and therefore, I need to find ways that work well with the Hindu community in Kisii.

**Outputs**

The main outputs in this project are to form focus groups, exegete biblical outreach passages, prepare seminar materials, and train the members on how to reach the Hindu community in Kisii. According to *Webster’s College Dictionary*, a “focus group is a representative group of people questioned together, usually in a controlled setting, about their opinions on issues of politics, productive marketing, and so forth” (1975-1980, p. 477). The same dictionary defines exegesis as a critical explanation or interpretation of the Scripture (p. 431). Seminars are trainings sessions for selected leaders with an interest in reaching out to Hindus.

**Inputs or Activities**

Inputs or activities are resources needed to produce the outputs of a project. They include finances, other physical resources, and human resources. In order to accomplish this project and achieve the outputs, several activities will have to be completed. An activity according to *Webster’s College Dictionary*, will be a specific need, action, or function (1975-1980, p. 13). Activities for my project include engaging the focus group in discussions, engaging an Indian informant, exegeting the outreach passages in the Scripture which also utilizes material from Chapter 2, preparing seminar materials, conducting seminars, assigning territories to the trained church members, visiting Hindu friends in the community, and designing evaluation tools.
Measurable Indicators

The logframe also contains measurable indicators that are pointers to direct or to show that the project is moving in the right direction, and that indicate whether or not outputs are being achieved. They are measurable in that they show progress or lack of progress.

In my project I expect to see 30 members trained in how to witness to Hindus and 10% or three of them in contact with and witnessing to Hindus by February 2014. Other indicators include friendships established with Hindus, Indians involved in church social activities, focus group interviewed, and seminars planned and conducted.

Means of Verification

Means of verification are also called performance indicators. They provide evidence that the project has achieved the stated developmental outcomes (Logical Framework, 2001, p. 4). Means of verification also serve as sources of information and methods used to show the fulfillment of a goal, the progress of the outcomes, delivery of outputs, and activities accomplished. My means of verification will be certificates issued to the trained members, contacts with the Indian friends, printed documents, and reports.

Assumptions

Assumptions are identified as “the necessary conditions that must exist for the cause-effect relationships between the outputs and outcomes to behave as expected” (Logical Framework, 2001, p. 4). Assumptions are identified as significant factors, conditions, or constraints which are essential for a successful implementation of a project but over which the project personnel have no control. Assumptions are stated in positive
language because, unlike risks that look at the negative side, they look at the favorable conditions that need to be met for the project to succeed.

In my project I assume that the church members will get involved in witnessing to the Hindu community and that the church leaders and members will create a conducive environment for the new Hindu friends to feel accepted. I also assume that focus group members and church members will cooperate, leaders will be willing to attend the seminars, and that the leaders will support the program. I also assume that the Hindu community will be willing to interact with Adventist members.

Conclusion

A Logical Framework has the power to communicate a project’s objectives clearly and simply on a single page. Its power comes from the ability to incorporate the full range of views of all the stakeholders (International Fund for Agricultural Development, 2003). This is the reason why I have chosen to use the logframe to describe my project as shown in Figure 7.
<table>
<thead>
<tr>
<th>Objectives</th>
<th>Measurable Indicators</th>
<th>Means of Verification</th>
<th>Important Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOAL:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindu community</td>
<td>Thirty members</td>
<td>Certificates issued</td>
<td>Administration and members support the</td>
</tr>
<tr>
<td>reached by the</td>
<td>trained to witness to</td>
<td>trained members</td>
<td>program</td>
</tr>
<tr>
<td>Gospel</td>
<td>the Hindu, and 10% of</td>
<td>Personal ministries</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the trained contacted</td>
<td>departmental reports</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indians by February</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2014</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ways to present</td>
<td>Initial contact to</td>
<td>Indians friends’</td>
<td>Church climate</td>
</tr>
<tr>
<td>the Gospel to the</td>
<td>Hindus made by March</td>
<td>contacts collected</td>
<td>conducive for integration and</td>
</tr>
<tr>
<td>Hindu</td>
<td>2014</td>
<td></td>
<td>friendship</td>
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<tr>
<td>developed and</td>
<td>Indians and Adventists</td>
<td>Social activity report</td>
<td></td>
</tr>
<tr>
<td>implemented</td>
<td>involved in social</td>
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<tr>
<td></td>
<td>activities by April</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2014</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OUTPUTS:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Kisii Hindu</td>
<td>Focus group</td>
<td>Focus group findings</td>
<td>Focus group members</td>
</tr>
<tr>
<td>community surveyed</td>
<td>interviewed by</td>
<td></td>
<td>cooperate</td>
</tr>
<tr>
<td></td>
<td>December 2013</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Biblical</td>
<td>Seminars on reaching</td>
<td>Printed intervention</td>
<td>Leaders are willing to</td>
</tr>
<tr>
<td>intervention</td>
<td>out to other religious</td>
<td>documents</td>
<td>attend seminars</td>
</tr>
<tr>
<td>for reaching out</td>
<td>groups planned by</td>
<td>Seminar Certificates</td>
<td></td>
</tr>
<tr>
<td>to other religious</td>
<td>January 2014</td>
<td></td>
<td></td>
</tr>
<tr>
<td>groups developed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Hindus studied</td>
<td>Four seminars</td>
<td>Reports from trained</td>
<td>Hindus respond to</td>
</tr>
<tr>
<td>and seminars for</td>
<td>conducted by April</td>
<td>leaders received and</td>
<td>friendshipt contacts</td>
</tr>
<tr>
<td>selected leaders</td>
<td>2014</td>
<td>kept by personal</td>
<td></td>
</tr>
<tr>
<td>conducted</td>
<td></td>
<td>ministries department</td>
<td></td>
</tr>
<tr>
<td>4. Territories</td>
<td>20 Hindus befriended</td>
<td></td>
<td></td>
</tr>
<tr>
<td>assigned</td>
<td>by April 2014</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Monitoring and</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>evaluation of</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>project conducted</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Objectives</td>
<td>Measurable Indicators</td>
<td>Means of Verification</td>
<td>Important Assumptions</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------</td>
<td>-----------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>ACTIVITIES</td>
<td>INPUTS</td>
<td></td>
<td>Permission obtained to conduct activities</td>
</tr>
<tr>
<td>1.1 Engage focus group discussion</td>
<td>• Budget</td>
<td>Attendance list</td>
<td>Church leadership support the program and provide venue for meeting</td>
</tr>
<tr>
<td>1.2 Engage Indian Informant</td>
<td>• Hall for seminar</td>
<td></td>
<td>Time to do the activities is available</td>
</tr>
<tr>
<td>2.1 Exegete outreach passages in the Bible</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.2 Biblical basis for outreach developed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1 Prepare seminar material</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.2 Conduct seminar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.1 Territories assigned to trained leaders by board action</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2 Organize visitation of Hindu friends</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.1 Design evaluation tools</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Figure 7. Logframe for reaching Hindus.*

**Implementation of Strategy**

**Obtain Permission**

First, I will obtain permission from the South Kenya Conference to allow me to carry out my project/research within the conference territory. I will use my approved proposal letters to request this permission. Second, I will also send a request to the five churches within my district through the church boards, attaching my approved proposal letters and the written permission from the South Kenya Conference requesting them to allow me form focus groups and use the church facilities in my research. When I obtain
### ACTIVITIES

<table>
<thead>
<tr>
<th>Output 1: Survey conducted</th>
<th>YEAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Activity 1</strong>: Engage focus group discussion</td>
<td></td>
</tr>
<tr>
<td>1.1.1 Participants selected</td>
<td></td>
</tr>
<tr>
<td>1.1.2 Information gathered</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 1.2</strong>: Engage informant</td>
<td></td>
</tr>
<tr>
<td>1.2.1 Informant selected</td>
<td></td>
</tr>
<tr>
<td>1.2.2 Information gathered</td>
<td></td>
</tr>
</tbody>
</table>

**Output 2: Biblical Intervention done**

<table>
<thead>
<tr>
<th>Activity 2.1: Exegete outreach passages</th>
<th>YEAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1.1 OT passages</td>
<td></td>
</tr>
<tr>
<td>2.1.2 NT passages</td>
<td></td>
</tr>
<tr>
<td>2.1.3 E. G. White writings</td>
<td></td>
</tr>
<tr>
<td>2.1.4 Contemporary authors</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 2.2: Biblical basis developed</strong></td>
<td>YEAR 1</td>
</tr>
</tbody>
</table>

**Output 3: Hindu community studied**

<table>
<thead>
<tr>
<th>Activity 3.1: Seminar material prepared</th>
<th>YEAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1.1 Hindus understood</td>
<td></td>
</tr>
<tr>
<td>3.1.2 Hindu bridges built</td>
<td></td>
</tr>
<tr>
<td>3.1.3 Hindus reached</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 3.2: Conduct seminar</strong></td>
<td>YEAR 1</td>
</tr>
</tbody>
</table>

**Output 4 Territories assigned**

<table>
<thead>
<tr>
<th>Activity 4.1: Territories assigned to leaders</th>
<th>YEAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1.1 Obtain a map of Kisii Town</td>
<td></td>
</tr>
<tr>
<td>4.1.2 Witnessing territories assigned</td>
<td></td>
</tr>
<tr>
<td><strong>Activity 4.2: Visitation to Hindus organized</strong></td>
<td>YEAR 1</td>
</tr>
<tr>
<td>4.2.1 Supply tracts</td>
<td></td>
</tr>
<tr>
<td>4.2.2 Run a vegetarian school</td>
<td></td>
</tr>
</tbody>
</table>

**Output 5 Monitoring and evaluation done**

<table>
<thead>
<tr>
<th>Activity 5.1: Design evaluation tools</th>
<th>YEAR 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1.1 Prepare leaders report form</td>
<td></td>
</tr>
<tr>
<td>5.1.2 Analyze reports</td>
<td></td>
</tr>
</tbody>
</table>

*Figure 8. Gantt chart for year 1.*
<table>
<thead>
<tr>
<th>ACTIVITIES</th>
<th>YEAR 2</th>
<th>YEAR 3</th>
<th>ONE IN CHARGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Output 1: Survey conducted</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity 1: Engage focus group</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1.1.1 Participants selected</td>
<td></td>
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<tr>
<td>1.1.2 Information gathered</td>
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<tr>
<td>Activity 2: Engage informant</td>
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<tr>
<td>1.2.1 Informant selected</td>
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</tr>
<tr>
<td>1.2.2 Information gathered</td>
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</tr>
<tr>
<td>Output 2: Biblical Intervention done</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Activity 2.1: Exegete outreach passages</td>
<td></td>
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<tr>
<td>2.1.1 OT passages</td>
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<tr>
<td>2.1.2 NT passages</td>
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<tr>
<td>2.1.3 E. G. White writings</td>
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<td></td>
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</tr>
<tr>
<td>2.1.4 Contemporary authors</td>
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<td></td>
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</tr>
<tr>
<td>Activity 2.2: Prepare a paper</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Output 3: Hindu community studied</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity 3.1: Seminar material prepared</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.1.1 Hindus understood</td>
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<td></td>
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<tr>
<td>3.1.2 Hindu bridges Built</td>
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<td></td>
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<tr>
<td>3.1.3 Hindus reached</td>
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<td></td>
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</tr>
<tr>
<td>Activity 3.2: Conduct Seminar</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Output 4 Territories Assigned</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity 4.1: Church board action</td>
<td></td>
<td></td>
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<tr>
<td>4.1.1 Obtain a map of Kisii town</td>
<td></td>
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<tr>
<td>4.1.2 Witnessing territories assigned</td>
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<td></td>
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</tr>
<tr>
<td>Activity 4.2: Visitation to Hindus organized</td>
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</tr>
<tr>
<td>4.2.1 Supply tracts</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.2.2 Run a vegetarian cooking school</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Output 5: Monitoring and evaluation done</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Activity 5.1 Design evaluation tools</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.1.1 Prepare leaders report form</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.1.2 Analyze reports</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Key: A= Researcher  B = Head Elder  C = Trained Leader  D = External Evaluator

Figure 9. Gantt chart for years two and three.

permission letters from the relevant authorities, I will begin the implementation of the rest of the strategy.

Conduct Survey

The importance of understanding the culture and general behavior of the Hindu
community cannot be overestimated. When Adventist members understand the Hindu culture it will help them be more willing and ready to witness to them. Two tasks will be implemented: a focus group to be selected and a key Indian informant chosen to give essential information. These activities will be done by the researcher in September and October 2011.

Selection of the Focus Group

The first task is to select a focus group. This involves the composition of the group by considering factors such as gender and age. Moreover, I will involve the church leadership in selecting focus group participants. In addition, it will be important to include members who are interested in evangelism. We will also consider if the members selected can be interviewed in their churches to minimize the expense of transport to the district center and also to obtain independent views from each local church’s setting.

After the selection of the participants, we will select and inform them of convenient dates to meet them. After this I will pick my male district clerk and one additional person probably a lady, who will help in the recording of information. Then arrangements will be made for transportation to the agreed upon venue.

Before meeting the focus group, we will make sure that we have the questions ready, typed, and printed. Pens and notebooks will also be provided to record the focus group information. We will spend forty-five minutes to one hour discussing with the group. Later, the three of us will analyze the data collected and do a write up. This will be done in June and September 2011.
Selection of the Indian Informant

The second task will be the selection of an Indian informant. This will be either an Indian or someone who has worked with Indians. Priority will be given to a person who is an Adventist in the Kisii New Life Church. The assignment of this person will be to gather important information on the culture and other issues that are important to the research. That person will also introduce us to an Indian who could give us the background information that we need to better understand Hindu customs and culture.

After we find a suitable Indian informant, we will meet and give the person a list of questions we would like to discuss in our meeting. The information received will be used to help our church members better understand Hindu people and will be included in the write up for Chapter 5. This will be done in the months of September and October 2011.

Prepare Seminar Materials

The second output in this project is to develop seminar materials for a biblical intervention in reaching out to unreached people groups. This output is the focus of Chapter 2. The biblical intervention will be based on the New Testament, Old Testament, the writings of Ellen G. White, and other contemporary Christian authors.

I will first do a lot of research on the Old Testament passages that teach on how God is in the business of reaching the unreached with salvation. I will also consider the New Testament passages that point to God’s concern for the unreached.

Ellen G. White and other contemporary authors will also be studied with particular interest on what they say on evangelism or on reaching the unreached.
This study will form my theology on reaching unreached people groups and will be used in my seminars. This will be done from August to December 2012.

Study Hindu Community

The third output in this project is conducting seminars for selected leaders to help them understand the importance of witnessing to other groups as presented in the Scripture. Before the seminars are conducted, the first activity will be the preparation of the seminar material. This material will be based on the Scriptures, Spirit of Prophecy, contemporary authors, and information gathered on Indian culture. The material will focus on understanding Indians in Kenya, how to build bridges to them, and how to witness to them.

Before the preparation of the seminar material, accurate and comprehensive information will be gathered from the focus group discussions. It is from these discussions that we will know what to include in the seminar material. The focus group will give a picture of the church’s attitude towards unreached Hindus.

After the seminar material is written, revised, and considered for use, the final copy will be printed and copies prepared for use during the seminar.

Thereafter, the seminar dates and time will be scheduled and leaders invited to a selected venue. Before the seminar day, the deacons of the church where the seminar will be conducted will be asked to prepare the venue. They will also assist in distributing material for this seminar. After the training, the leaders will be given time to ask questions and to make comments. After this, they will be ready to be assigned territories to witness. This will be done from August to December 2011.
Assign Territories

The fourth output in this project is assigning territories to the trained leaders. Having surveyed the Hindu community, prepared the material and trained the leaders, it will now be time to assign these leaders territories of witness. I will discuss this work with the church board and seek its approval to allow these trained leaders to be allocated territories of activity.

Before discussing this with the board, I will obtain a map of Kisii town. Since the town is not so big, I will also map out shops in town that belong to the Indians, know their residential areas, know their temples, and where they carry out their festivals, including cremations. Moreover, I would have also known from the Indian informant approximately the number of Indians and the approximate number of Hindu families in town.

Having obtained the detailed information about the Hindu community, the church board’s action to allow the trained leaders to be assigned territories will now be implemented.

The second activity will be to encourage these leaders to befriend Hindus, give them free non-offensive literature, invite them to cooking classes on a vegetarian diet, and do house to house visitations. This should be done with a lot of tact and much prayer. These activities should help us know which Indian families need to be visited or prayed for.

Literature is a powerful witnessing tool that can be left in the homes of non-Christians. The choice of literature to be distributed to the Hindu community (both free literature and that which they can purchase) will help us find interested people. Later on
testimonies of other Indian converts to Christianity will be printed and given to them to encourage them and show them that they are not the first ones to accept Jesus.

With time, there will be a need to run a vegetarian cooking school because most Indians are vegetarians. This will help build bridges of friendship. The fourth activity will be done from the fourth quarter of 2012 to the third quarter of 2013.

Monitoring and Evaluation

The last and final output in this project involves constant monitoring and a final evaluation of all the activities. Since no human plan is perfect, there is need for constant monitoring and evaluation of both the plan itself and also the indicators. Furthermore, it has been observed that in spite of the advantages the Gantt chart provides in terms of an orderly sequential coordination of activities and personnel, projects are often more complex than can be communicated effectively with a Gantt chart. This happens because the further plans stretch into the future the less likely the implementers are able to describe what will actually happen. For this reason, there will be need for constant evaluation in this project as I progress.

Under this section of monitoring and evaluation, the first task is to prepare an evaluation instrument. This will help me monitor the progress of the project. I will prepare some forms that I will use as I continue with the implementation. Copies of this instrument will be given to the trained leaders so that they use them in their assigned territories. After they have carried out their assigned work, they will make regular reports. A file will be used to keep the reports for future reference and information purposes.
Conclusion

In this chapter I have looked at the strategy to share the Gospel with the Hindu community using the logframe and the Gantt chart as planning and implementation tools. I have also looked at the practical steps to be taken in this project. In the next chapter, I will be dealing with the implementation of the strategy, the lessons learned, and recommendations.
CHAPTER 5

PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

Introduction

This project developed and implemented a strategy to share the gospel with the Hindu community in the South Kenya Conference. In chapter 4 the strategy was placed in a logical framework matrix to indicate how the strategy would be conducted. Chapter 5 shows how the leaders and members witnessed to the Hindu community.

The project did not only focus on church member involvement in evangelism to the Hindu community, but also involved the church leaders and the youth.

Project Report on Implementation

In the implementation I had five outputs to work on. The outputs included: conducting a survey, preparing a biblical intervention, studying the Hindu community, organizing visitation, and monitoring and evaluating the project.

Conducting Surveys

Preparations were made prior to the data collection. A questionnaire was prepared that would be used in the collection of data (see Appendix 2). The questionnaire consisted of eight questions for the focus group and seven questions for the Indian Informant. The interviewer used them to guide in receiving the needed information for the project.
Focus Groups

The target group was selected that included five churches in the Kisii New Life district in the South Kenya Conference: Kisii Newlife church, Gesonso Adventist church, Nyangena Adventist church, Botori Adventist church, and Daraja Central Adventist church. In each of the churches, a focus group was identified that consisted of seven members including the first church elder, two women representatives, two men, and two youth—a male and a female. All those in the group were expected to have been in church for a minimum of two years. I also had two assistants, a male and a female who accompanied me to these churches and helped me to record and compile the information gathered. The male assistant is a graduate from a public university, a church elder from one of my churches and at the same time, he is my assistant clerk in the district who keeps records for all churches. The female assistant is also a graduate from an Adventist university, and a leader of special ministries in one of my churches.

Arrangement for means of transport was made prior to the day of data collection. A personal car was used to pick my assistants from their residents to take us to the scheduled churches where we had to interview the focus groups for three consecutive Sabbaths. Only two churches could be visited on a Sabbath so this phase took three weeks. Each interview took approximately 45 minutes to 1 hour.

I discovered that among the five churches, none of them had ever had any programs or evangelism that focused on the Hindu community. This has been due to various reasons as outlined by the churches: (a) lack of information on the Hindu way of life (social and cultural life), (b) a big difference in social status, (c) their religious beliefs, and (d) racial differences. Also some participants thought it was due to members’
fear of rejection and a general negative attitude towards Hindus. Others felt that the Hindu community was distant and that Hindus do not want to socialize with other communities. Historically, Africans have been considered second class citizens by Hindus, so many church members feel they are a lesser community compared to Hindu people.

In the smaller communities here in Kenya there are not many Hindus living among the Kenyan communities since they tend to stay mostly in the urban areas due to their occupations. This also hinders evangelism. The Adventist Church at the local level has no department that deals with preparing material to reach the Hindu community and thus there is no outreach to them. When the project started none of the churches had any plans to meet and make friends with Hindus.

Engage an Indian Informant

The second activity was to engage an Indian informant. We asked Benard Nyarega who has worked with the Indians for more than ten years to help us. When we approached him to give us information about the Indians he was excited because he had never heard of any Christian wanting to know about Hindus. Being an Adventist and a church elder, he was willing but he suggested that in addition to what he could tell us, he should meet his employer.

His report was very beneficial to the research. He told us that Hindu people are very friendly and are willing to work with the Christians in all aspects. They tend to be reserved but do not put off any person approaching them. They are a busy community and do not waste time. He requested us to allow him to make an appointment with his employer so that his employer could tell us more about Hindus. He told us his employer
is a friendly man, so we agreed to his suggestion and waited for that appointment.

Even though it took a long time to get an appointment, we finally were able to have a time to have a discussion with his employer. The man’s name is Hanif Hasham. He told us that he has owned the business in Kisii town for a very long time but it was his first time to speak to a Christian on matters of religion, more so to a Christian pastor concerning faith issues. According to him there are about 200 Indian families in Kisii town. He says his parents were Hindu converted to Islam and so he was born a Muslim. He knew very little about the Hindu culture but he says they are very social. Those who come from India have a difficult time in coping with the Africans but with time they work well without any difficulties. Mr. Hasham asked if we would be willing to discuss with the chairman of the Hindu council to get more information. We agreed and he gave us his number so we could make an appointment with him. We were able to make an appointment and when the day came we went to meet him in his shop.

This third informant is Hathika Patel, the chairperson of the Hindu council in Kisii town. He also owns some of the businesses in town. He heads about 250 families and according to him and his son, Patel Kamlesh, they have very positive attitudes towards Christians. They do not mind working with them on projects in the community, and even though there is no common ground between Christianity and their religion they are able to work well with them. He says that they view everyone as a human being despite the differences in religious beliefs.

From these three informants, it is very clear that the Hindu people are able to interact with Christians and can be converted. They have been converted to Islam before and so they can also be converted to the Seventh-day Adventist faith. We also see that it
is Christians who have a negative attitude towards them and that they do not mind mixing with Christians.

Biblical Intervention

My second output was to prepare a biblical intervention to help the Adventist Church in the South Kenya Conference to reach the Hindu Community. This material was presented in Chapter 2 where I referred to Genesis 1 and 2 to inform the church that we were all created by God. I further cited the Old Testament on how God was concerned with the city of Nineva, and later on how God was concerned to save an individual like Naaman. From the New Testament, Paul reminds the Church that there should be no divisions between Jews and Gentiles (Gal 3:28). To God, we are all the same and are worthy of salvation. I referred to the writings of Ellen G. White and other writers on reaching the unreached. In addition I encouraged the church to consider the assignment Jesus gave, the great commission, to His disciples and to the church.

Hindu Community Studied

My third output was to study the Hindu Community. In Chapter 3, I presented a political, cultural, social, and religious analysis of the Hindu community and described a little bit about their culture and religion. Hindus are very religious people, they value family unity, and all aspects of their lives are connected to religious ceremonies, celebrating births, marriages, and even deaths. I also learned that they can be befriended and invited to social and religious functions. Moreover, through the Indian informant I came to understand that they can become followers of Jesus Christ.

It took me time to find or prepare seminar materials because, (a) the church
boards took a long time to grant me permission to conduct focus groups in the churches, perhaps because the idea of reaching out to Hindus was new for them, (b) I did not have access to a modern library or Internet to acquire material to enable me to prepare relevant material, and (c) the most important thing needed by the churches was information on Indian culture, which I was unable to find. This was clearly pointed out by the focus groups.

Visitation in the Hindu Community

The fourth output was to organize visitation in the Hindu community. I intended to assign territories to the trained members after the seminar. Since I did not conduct a seminar it was not possible to assign territories to trained members. However, after I conducted the focus group discussions, the members of the focus group were excited and ready to witness to Hindus. The elders, on the very day we met the focus group, asked for feedback of the findings so that they could implement the project. Realizing that I had no time to conduct a seminar and they had requested feedback on the findings of focus groups, I wrote a report on the findings and personally delivered them to the churches. In every one of the five churches the elders gave me ten minutes to present. The result is that all the members present, indicated a willingness to engage in witnessing to Hindus (see the feedback given to the churches in Appendix 3). Later, I placed the document in the church files awaiting further implementation.

I was not able to find appropriate tracts to share with the Hindu community or to start a vegetarian cooking school. These activities will hopefully be implemented in the near future. One thing was clear, as the members received the reports, they confessed that they realize that they needed to witness to the Indians.
Some of the members, especially my assistants in the research, said that they could not wait to witness, and indeed they started to witness immediately. I had asked them to report to me whenever they made contacts or friendships with Hindus. So far 8 members have engaged in making friends and a total of 14 Indians have been contacted and befriended.

Of the 14, three are youths, two are ladies, and nine are men. Of the nine men, one is a Muslim. Of the two ladies, one is a Hindu interested in becoming a Christian and one is from an Adventist background who left the church several years ago and no one has visited or befriended her. Of the youth, two of the boys study in an Adventist school in form four, and are from an Adventist background. When I talked to them they told me that they feel discriminated against so do not attend church, another boy is a Hindu, the son to the chairman of the Hindu community in Kisii. We met him in his father’s shop and he was excited to talk to us and even exchange phone numbers with us.

**Monitoring and Evaluation**

I was able to prepare a monitoring tool that was to be used and it is attached in Appendix 5. However, another powerful monitoring and evaluation tool was the logframe and Gantt chart. These tools were helpful in preparing the strategy and helped me think logically.

**Activities That Were Not Achieved**

In my efforts to implement the project, some activities were not done. These activities include training leaders as TOTs through seminars and training sessions, assigning the trained members territories to visit the Hindus, and the actual visitations.
Trainings or seminars were not conducted but tentative seminar material or a training manual is in place (see Appendix 4). The researcher plans to use this material even after the research has been completed. The reasons why I did not conduct the training sessions is because I was not able to prepare a training manual in time for lack of materials and because I did not have access to the internet. Besides it took the church boards along time to sit and deliberate on my request to select focus groups and begin the research in their churches.

I also did not assign territories to the TOTs. This did not take place because I had not trained them. However, now that I have the tentative training manual, I will carry on the training even after the project is done. Failure to train TOTs also led to failure to do the actual visits and supply the tracts. This also caused me to delay in looking for suitable tracts to give the Hindus during the visits.

I also wish to acknowledge that due to the pressures of work, I did not find enough time to do the implementation as it was scheduled.

**Lessons Learned**

From the implemented project several things did not work out due to limited time, delay in implementing some point, and lack of resources. This included a failure to train people who could witness to the Indians as planned. We also did not conduct seminars for the church members on how to approach Indians. We were also not able to produce a handbook though it is underway. We identified social activities that could bring Adventists and Indians together but we did not manage to conduct these activities.

However, we were able to conduct focus groups and talked about how to reach out to the Indian community. From this activity we came to understand that Adventists do
have the potential to reach out to Indians in the South Kenya Conference. What has been lacking is an emphasis in this area. We also came to understand that there are some members who are already interacting with Indians who need to be brought on board and help more of the church members better understand the Indian community.

We also were able to meet several Indian informants as well as Hindus, among whom was the leader of the Kisii Hindu council.

A tentative training manual has also been prepared (see Appendix 3) that can be used to shed light on the Hindu culture and their beliefs. The manual includes a brief introduction to the Hindu religion, how they worship, and possible similarities to Christianity.

Some of the lessons learned include the need for enough time to be completely away from work so as to concentrate fully on the implementation. We have also learned that people’s attitude towards Hindus can hinder them from witnessing. Involving those people who have worked or stayed with Indians by identifying them right from the beginning will also be an encouragement to other members to know how to interact with the Indian community.

To help the church venture into this ministry, the members need to learn ways to befriend Hindus. Learning their culture, religion, and way of living is an aid in understanding the Hindu community. The members of the Adventist community should also find various social activities and invite Hindus to take part in them. This will create an opportunity to develop friendships and search for common ground that will allow Christians to evangelize them. Through these activities the church members who have Hindu friends, workmates, and neighbors or have studied with them will be of great help.
in reaching out to them as well as in understanding the Hindu community. It is very important to keep praying for them in their difficult times as well as during the evangelism period.

One of the means of reaching out to Hindus is to find a supply of printed materials that are written for the Hindu community. It will be necessary to set up a committee that focuses on planning and implementing the outreach programs for Hindus.

Those witnessing to Hindus are bound to have certain challenges in this ministry. Language is one of the greatest challenges. The Hindus in the community come from different states in India so speak different languages. Most of them do not speak English or Kiswahili which are the languages used in Kenya. Another unknown at this time is what kind of reception Adventists would receive if they tried to visit them in their homes. Indian people tend to be very busy and will only take time to listen when you talk business with them.

According to mission theory, it is important to learn a little bit of people’s language, such as common greetings and a response to them. Members also need to learn as much as possible about their cultural, religious beliefs, and social behavior before venturing out on this mission.

One of the lessons learned was that the reluctance to interact with this community was largely on the Adventist side, for the Indians we met were very open to interacting with us. This indicates that church members need to be educated and encouraged to get rid of their negative attitudes towards Hindus. Church members who have Indian friends or work associates should invite them to social gatherings including weddings, birthday celebrations, community service work, and school gatherings.
Suggestions to the Adventist Church Administration

The participants had several suggestions for church leaders concerning this ministry. They felt that the church should set up a department that deals with Hindu-Adventist relations. The coordinator of such a department could make an inventory of church members who have friends, school mates, work mates, or neighbors who are Hindus as the first step in reaching out to Hindus in the community. The coordinator could also lead out in the implementation of various evangelistic activities and could encourage more churches to get involved. The coordinator could also organize orientation sessions to help sensitize Adventists about Hindu cultural and religion.

Adjustments

One of the adjustments that I would make if I was starting over on this project would be to do a survey in the churches at the very beginning to identify those members who had worked or interacted or had friendships with Indians. I would also include a larger section on the study of Indian beliefs, and more emphasis needs to be placed on working to overcome the member’s negative attitudes towards Indians.

Future Impacts

Considering that this was a pilot study, not much has been accomplished. It is therefore my duty to implement this project at a deeper level involving the whole conference, its leadership, and members.
Conclusion and Recommendations

It is of great importance to set aside time for the implementation of this ministry. More Hindu people can and should be reached if only time and the required resources are put in place. It is of key importance to have personal motivation and dedication to the implementation of this project.

For those who are willing to do this kind of a project, patience is a key. It takes time and a lot of effort to reach the Hindu community. One needs to study their culture and beliefs in order to reach them. Much of the problem lies with the negative attitude of many Christians. Members of the church and the community at large generally have a negative attitude towards the Hindu community and feel that they are unreachable.

Church leaders from the General Conference to the local churches need to be at the front line in empowering church members to evangelize Hindu people. There is a need to come up with a department that deals with Hindu evangelism at the local church level as well as at the conference level that would prepare materials and conduct training sessions for church members. With the existence of such a department, a budget is also needed to take care of the expenses incurred. Special Sabbaths, time, and resources must be made available for Hindu outreach. It is the duty of the leaders to ensure that there are books and needed materials for learning about the Hindu community. This will encourage the church members to start working for Hindus. Members who are associated with Hindus in any way should be fully involved in such a department.

The church desperately needs the use of its human resources for this project to be a success. Members interested to reach Hindus should be encouraged to reach the Hindus in their respective communities. To empower them, the church needs to organize learning
sessions for those willing to help with the ministry. These should include special seminars and training programs sponsored by the church. In these sessions the members should learn about possible strategies to reach Hindus, learn a little of their language, be introduced to Hindu culture and way of living, and have a basic understanding of their religious beliefs. If these things are done, then outreach to Hindus could take a giant step forward here in Kenya.
APPENDIX A

LETTERS

AUA ETHICS REVIEW BOARD

I, William M. Oniga, a student of the AUA/Andrews DMin Program, do hereby submit to the Ethics Review Board my project dissertation proposal, together with the questionnaire/survey/interview schedule (choose one) I will use. I am hereby asking permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: A Strategy to Share the Gospel within the Hindu Community in the South Kenya Conference.

Place where the project will be carried out: Kisii.

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project dissertation. After my defense, I will destroy the collected data.

Signature of student: ____________________________ Date: 23/06/2011

Signature of adviser: ____________________________

Permission has been granted: Y --- denied: N

For the ETHICS REVIEW BOARD of AUA

Signature: ____________________________ Date: 23/Jul/2011

Position: ____________________________
November 14, 2011

TO WHOM IT MAY CONCERN

RE: PR. WILLYS M. GORUWA

The above named is a student at Andrews University (AU) campus pursuing Doctor of Ministry program.

The purpose of this letter is to grant him permission to carry out the research data collection for his research at South Kenya Conference entitled "A STRATEGY TO SHARE THE GOSPEL WITH THE KIMU COMMUNITY IN THE SOUTH KENYA CONFERENCE."

Any assistance extended to him is highly appreciated.

Sincerely,

[Signature]

EXECUTIVE SECRETARY

[Stamp]

14 NOV 2011

Fr. Siobhan Moten 
EXECUTIVE SECRETARY SKC

Cc: SKC Officers
To Pr. Willys M. Orutu

Dear Sir,

RE: PERMISSION TO DO RESEARCH IN KISII NEW LIFE CHURCH

Christian greetings!

This is to inform you that your request to conduct your research in our church has been granted by the church board sitting on Sunday, February 2nd 2014. As the church we wish you all the best.

Yours Faithfully,

Alice Magara
Church Clerk

Matthew 24:14 (King James Version (KJV))

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."
PR, WILLYS ARUTA
NEW LIFE DISTRICT
OF THE S.D.A CHURCH

Dear Sir,

RE: PERMISSION TO UNDERTAKE RESEARCH

We have received your request to undertake a research in our church. We have made a decision to allow you to do the research and give you the necessary support you need. Thank you.

Yours faithfully,

Geoffrey Moya Temu
Church clerk.
Seventh-Day Adventist Church  
Daraja Central  
Kisii Newlife District  
South Kenya Conference  
P.O. Box 1946 – 40200, Kisii  
Email: dscadventist@gmail.com

Pr. Willys Oruta

27th February 2014

Re: Your request to conduct research at DCC Church

Greetings in the name of Lord and Savior Jesus Christ.

Your request to conduct research at our church is hereby referred to.

I am pleased to convey the decision of the Church Board to grant your request as prayed. The Church Board sitting on 26th February 2014 voted yes to your request and wished you every success as the Lord promises in Deuteronomy 13:28. The members have been requested to cooperate fully with you as will be necessary.

Yours faithfully,

Elijah G. Nyarangi
Church Clerk (0733888587)
enyarangi@gmail.com
Dear Mr. Ondaci,

RE: PERMISSION TO CONDUCT A RESEARCH AT GESONSO CHURCH

Following your request to carry out a research at Gesonso church, I wish to let you know that the board has granted the permission. Kindly carry out the research between the 17th of January to the 2nd of February 2014, or any other time convenient for you.

Thank you,
Yours in the Lord's vineyard,

Elizabeth B. Keros
Church Clerk
Nyangena SDA Church
P.O. Box 3719-40200
Kisii
12th Feb. 2014.

To Pastor Willis Dedza
New Life District

Dear Sir,

RE: PERMISSION TO UNDERTAKE RESEARCH.

We acknowledge to have received your request to conduct research in our Church. The church board sitting on 9/2/2014 agreed to permitted you to continue with the same.

Thank you.

Yours in Christ,

Josephine Nyamano
Church Clerk.
APPENDIX B

QUESTIONNAIRE

KISII NEW LIFE DISTRICT CHURCHES

Project Task
Developing and Implementing a Strategy to Share the Gospel with Hindus

Purpose Statement
The purpose of the three focus groups is to discover ways to interact and reach out to the Hindus in Kisii.

Participant Selection
The members for the five focus groups will be selected from the five churches. Seven members will be selected from each of the churches and will include church leaders, members and the youths.

Focus Group Questions
1. Can you remember any Adventist program or evangelism that focused on the Hindu community?
2. What do you think are the major reasons why we haven’t focused on them?
3. Does your church have a plan to reach them? If not why?
4. Is there any initiative that you could take to help the church reach them?
5. What are some of the hindrances that you imagine you will face in trying to reach them?
6. Is there anything that you would wish to know about Indians before you begin to interact with them?
7. What are some possible ways the church can begin to interact with the Hindu community? How can we share our faith with them?
8. Do you have any suggestions to the church leadership to ensure that the Hindu community is reached with the Everlasting Gospel?
KISII NEW LIFE DISTRICT CHURCHES

Project Task
Developing and Implementing a Strategy to Share the Gospel with Hindus

Purpose Statement
The purpose of the three focus groups is to discover ways to interact and reach out to the Hindus in Kisii.

Participant Selection
The members for the five focus groups will be selected from the five churches. Seven members will be selected from each of the churches and will include church leaders, members and the youths.

Hindu informants questions.
1. How many Hindus are within Kisii town?
2. For how long have you been interacting with the Hindus?
3. How many temples are in Kisii town?
4. Are there Hindus whom you know of that have joined other religions?
5. According to you, are they social people?
6. Would they be willing to intercut with Christians in the social gatherings when invited?
7. Are there some of their celebrations that other people are allowed to join despite the religious background?
This manual is to be used by the evangelists willing to preach to the Hindus. It introduces their religion and also shows the relationship with Christianity.

Introduction

Hinduism is generally regarded as the world's oldest organized religion. It consists of thousands of different religious groups that have evolved in India since 1500 BCE. Because of the wide variety of Hindu traditions, freedom of belief and practice are notable features of Hinduism. Most forms of Hinduism are henotheistic religions. They recognize a single deity, and view other Gods and Goddesses as manifestations or aspects of that supreme God. Henotheistic and polytheistic religions have traditionally been among the world’s most religiously tolerant faiths. As a result, India has traditionally been one of the most religiously tolerant in the world.

Hinduism has grown to become the world’s third largest religion, after Christianity and Islam. It claims about 950 million followers--about 14% of the world's population. It is the dominant religion in India, Nepal, and among the Tamils in Sri Lanka.

Name of the religion:

This religion is called:

- **Sanatana Dharma**, "eternal religion,"
- **Vaidika Dharma**, "religion of the Vedas,"
- **Hinduism** -- the most commonly used name. Various origins for the word "Hinduism" have been suggested:
  - It may be derived from an ancient inscription translated as: "The country lying between the Himalayan mountain and Bindu Sarovara is known as Hindusthan by combination of the first letter ‘hi’ of ‘Himalaya’ and the last compound letter ‘ndu’ of the word ‘Bindu.’" Bindu Sarovara is called the Cape Comorin Sea in modern times.
It may be derived from the Persian word for Indian.

It may be a Persian corruption of the word Sindhu (the river Indus)

It was a name invented by the British administration in India during colonial times.

**Early history of Hinduism:**

Beliefs about the early development of Hinduism are currently in a state of flux:

- **The classical theory** of the origins of Hinduism traces the religion's roots to the Indus valley civilization circa 4000 to 2200 BCE. The development of Hinduism was influenced by many invasions over thousands of years. The major influences occurred when light-skinned, nomadic “Aryan” Indo-European tribes invaded Northern India (circa 1500 BCE) from the steppes of Russia and Central Asia. They brought with them their religion of Vedism. These beliefs mingled with the more advanced, indigenous Indian native beliefs, often called the “Indus valley culture.” This theory was initially proposed by Christian scholars in the 19th century. Their conclusions were biased by their pre-existing belief in the (Old Testament). The Book of Genesis, which they interpreted literally, appears to place the creation of the earth at circa 4,000 BCE, and the Noachian flood at circa 2,500 BCE. These dates put severe constraints on the date of the “Aryan invasion,” and the development of the four Veda and Upanishad Hindu religious texts. A second factor supporting this theory was their lack of appreciation of the sophisticated nature of Vedic culture; they had discounted it as primitive. The classical theory is now being rejected by increasing numbers of archaeologists and religious historians. The originators of the theory were obviously biased by their prior beliefs about the age of the earth and the biblical story of the flood of Noah.

**Sacred texts:**

Hindu sacred texts are perhaps the most ancient religious texts still surviving today. Some appear to be millennia older than the Hebrew Scriptures (Old Testament) which conservative Christians date to circa 1500 BCE and liberal scholars date to circa 900 BCE.

- The primary sacred texts of Hinduism are the **Vedas**: the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The Vedas contain hymns, incantations, and rituals from ancient India. The Rig Veda (a.k.a. Rigveda) may be the oldest of the four. The Yajur and Atharva Vedas refer to the vernal equinox having occurred in the Pleiades constellation -- an event dating to about 2500 BCE. The Upanishadas deal with Vedic philosophy and form the conclusions of each of the Vedas. "They elaborate on how the soul (Atman) can be united with the ultimate truth (Brahman) through contemplation and mediation, as well as the doctrine of Karma-- the cumulative effects of a persons' actions."

- An important text is the Ramayana. Various sources have dated it to:
- The first century CE in written form, based on oral traditions dating back six or seven centuries earlier.
- 4th century BCE in written form, based on oral traditions dating back to 1500 BCE.
- Between the 8th and 9th century BCE for the origins of the text.
- 4000 BCE in oral form, based on astronomical constellations and other features mentioned.

It is “a moving love story with moral and spiritual themes that has deep appeal in India to this day.” It concerns the exploits of the hero Rama who is viewed as an avatar of Vishnu, and as “…a principal deity in his own right.” The written form has been attributed to the poet Valmiki.

- The Mahabharata is a group of books attributed to the sage Vyasa. They have been variously dated as having been composed between 540 and 300 BCE, between 200 BCE and 200 CE, and to the 15th century BCE. They record “the legends of the Bharatas, one of the Aryan tribal groups.” The Bhagavad Gita is the sixth book of the Mahabharata. It is a poem describing a conversation between a warrior Arjuna and the God Krishna. It is an ancient text that has become a main sacred text of Hinduism and other belief systems.

- Other texts include the Brahmanas, the Sutras, Puranas, and the Aranyakas.

**Hindu beliefs and practices:**

Categorizing the religion of Hinduism is somewhat confusing:

- Hinduism has commonly been viewed in the west as a polytheistic religion -- one which worships multiple deities: gods and goddesses. Although a widespread belief, this is not particularly accurate.

- Some have viewed it as a monotheistic religion, because it recognizes only one supreme God: the panentheistic principle of Brahman that all reality is a unity. The entire universe is seen as one divine entity who is simultaneously at one with the universe and who transcends it as well.

- Some view Hinduism as Trinitarian because Brahman is simultaneously visualized as a triad -- one God with three persons:
  - **Brahma** the Creator who is continuing to create new realities
  - **Vishnu** (Krishna) the Preserver, who preserves these new creations. Whenever dharma (eternal order, righteousness, religion, law and duty) is threatened, Vishnu travels from heaven to earth in one of ten incarnations.
  - **Shiva**, the Destroyer, is at times compassionate, erotic and destructive.

- The earliest Hindu scriptures are henotheistic; they recognize a multiple male and female deities, but recognize one as supreme.
Most urban Hindus follow one of two major divisions within Hinduism:

- **Vaishnavaism**: This generally regards Vishnu as the ultimate deity.
- **Shivaism**: This emphasizes Shiva.

However, many rural Hindus worship their own village goddess or an earth goddess. She is believed to rule over fertility and disease -- and thus over life and death. The priesthood is less important in rural Hinduism: non-Brahmins and non-priests often carry out ritual and prayer there.

Hindus believe in the repetitious Transmigration of the Soul. This is the transfer of one's soul after death into another body. This produces a continuing cycle of birth, life, death and rebirth through their many lifetimes. It is called samsara. Karma is the accumulated sum of one's good and bad deeds. Karma determines how you will live your next life. Through pure acts, thoughts and devotion, one can be reborn at a higher level. Eventually, one can escape samsara and achieve enlightenment. Bad deeds can cause a person to be reborn as a lower level, or even as an animal. The unequal distribution of wealth, prestige, health, disability, suffering, etc. are thus seen as natural consequences for one's previous acts, both in this life and in previous lives.

Hindus organize their lives around certain activities or "purusharths." These are called the "four aims of Hinduism," or "the doctrine of the fourfold end of life." They are:

- The three goals of the “pravritti”-- those persons who are in the world, are:
  - **dharma**: righteousness in their religious life. This is the most important of the three.
  - **artha**: success in their economic life; material prosperity.
  - **kama**: gratification of the senses; pleasure; sensual, sexual, and mental enjoyment.

- The main goal for the “nivritti” -- those persons who renounce the world -- is:
  - **moksa**: Liberation from "samsara." This is considered the supreme goal of mankind.

Meditation is often practiced, with Yoga being the most common. Other activities include daily devotions, public rituals, and puja, a ceremonial dinner for a God.

Hinduism has a deserved reputation of being highly tolerant of other religions. Hindus have a saying: “Ekam Sataha Vipraha Bahudha Vadanti,” which may be translated as: "The truth is One, but different Sages call it by Different Names"

**Yama: the basic human values in Hinduism**

**Reincarnation and karma**

**Yama:**
“As a Hindu, I have to believe in and accept certain basic human values. If I can adopt and practice them, so much the better.” These values are sometimes referred to as “Yama”: some scholars say there are five Yama, others say there are ten, yet others say there are eight. On a comparison of various views, the following emerge in consensus:

1. **Satyam:** As a Hindu, I believe that I should speak the truth. Here, truth must be tempered with kindness and compassion when needed. If the truth causes harm, when it may sometimes do, it is better not to say it. For example, it is sometimes better not to reveal to a terminally ill patient the terminal nature of his illness. This depends upon a variety of circumstances including the personality of the patient. Individual circumstances, and no general rule, must decide which truth must be tempered in which manner. Our great Texts are full of many discussions, illustrations, stories, etc., on this very point. It is said, “Satyam Brooyat, Priam Brooyat,” i.e., the truth and the pleasant truth should be spoken.

2. **Ahimsa:** A Hindu believes in non-violence. This does not mean vegetarianism, for there does not appear to be any reason for destroying plant life if animal life is not to be sacrificed, too. One reason a vegetarian gives for not eating meat is that meat comes from violence – “Himsa”; then, if taking life is cruel, why does he eat at all? After all, even plants have life and also feel pain as well as pleasure. In India, cows are milked by first using their calves to begin the flow of milk from the udder. As soon as the first few drops of milk begin to emerge, the milkman forcibly drags the calf away and collects the milk to sell it to the “pure” vegetarian (for some reason, the vegetarian likes to refer to himself as “pure”!): Is such snatching away of from the mouth of an innocent and helpless creature, all for the pure vegetarian person's selfish consumption, not Himsa? No, the meaning of Ahimsa is not vegetarianism. Rather, Ahimsa means not doing violence beyond that bare minimum without which we ourselves cannot survive. As a Hindu, at least I do not cause untold suffering to an animal by slowly bleeding it to death in the name of religion. Muslims have been known to make very small incisions in the windpipes of large animals like camels and leave them to die a slow, hours-long and agonizing death.

Non-violence towards human beings is too well-known a concept to merit discussion in a small article such as this one.

3. **Asteyam:** This means not taking that which does not belong to one. "Stena" means "stealing" (notice the phonetic similarity between the two words -- an example among many hundreds of similar sounding words across Sanskrit and many languages, indicating the widespread dissemination of Sanskrit culture all over rather than Sanskrit borrowing from other cultures. (And, for the benefit of the vocational critics who journey through life with the sole self-assigned goal of picking perceived holes in others’ arguments -- and being vocal and vituperative about it rather than counter/educate with cogent debate -- yes, I know about the common root of Sanskrit and Latin, the ancient Indo-European Language et al. I submit my statement does not contradict this theory of a common linguistic root). As a Hindu, I will not steal or appropriate for myself that which
is not rightly mine. Greed and selfishness have no place in the scheme of things of a practicing Hindu.

4. **Daya:** A Hindu has compassion and sympathy for all living creatures. Hinduism is a "religion" of love, kindness, mercy, selflessness and rendering assistance to the needy even at great cost to oneself.

5. **Kshanti:** This is an amalgam of related virtues -- the combined virtues of patience, forgiveness and tolerance and withstanding suffering. As a Hindu, I am catholic of outlook, believing in a live and let live policy. I am not a fundamentalist or a bigot. Religious persecution is rarely found in the history of Hinduism. When Charvak propounded his anti-Vedic and materialist theories, no order (or the equivalent of the Muslim Fatwa) was passed by any religious head baying for his life. On the contrary, the merit of his scholarly approach to his theory was recognized (though the theory itself was not accepted) by the very people against whose ideology he wrote and they called him Maharshi Charvak. Such is the catholicity and tolerance of Hinduism. Similarly in the case of Gautama the Buddha - although Buddhism is anti-Hindu, anti-Sanskrit and anti-Brahmin, Buddha has been recognized as accorded the place of the ninth Incarnation of the Supreme Godhead (Vishnu).

6. **Arjavam:** This refers to simplicity, straightforwardness and absence of deceit. A Hindu is one who believes in such openness and who is free from hypocrisy. Kayena Manasa Vacha (by body, mind and speech -- this last includes deed), he is one and only one person. The Shantipaatha of the RgVeda begins thus: "May my speech (this includes deed) be established in (meaning be in conformity with) my mind and may my mind be established in my speech..."

"Aum Vaang Me Manasi Pratishthitaa Mano Me Vaachi Pratishthitam ..."

This was a prayer written about eight millennia ago, showing the refinement of the Hindu mind even at an age so ancient. Which other culture had such heights of thought as early in human history as then?

7. **Madhuryam:** A Hindu believes in possessing sweetness of disposition and a pleasing and pleasant personality. He is not rude or impolite and comes across as a balanced and likeable person.

8. **Dama:** This is self-control, i.e., the control of passions. A Hindu does not allow his baser impulses to the get the better of him. He does not surrender to the demands of his sense organs to perverse limits.

9. **Dana:** This means to give, to teach, to distribute, to share, to purify and to protect. A Hindu is ever ready with these attributes. He gives till it hurts.

10. **Akalkata:** This means being free of sin. In Hinduism, the word "sin" is not used in the same way as it is used in a religion like Christianity. In Hinduism, sin is not an action. It is the reaction to an action. The abovementioned nine values prevent a person from committing a bad deed (a "sin" in the Christian sense of the word). This value of
Akalkata prevents one from reacting negatively to perceived evil. It does not mean being proactive in remedying the wrong. It merely means not being judgmental and condemning somebody without a full appreciation of the facts and circumstances. It means not adopting a superior, virtuous "holier-than-thou" mental attitude.

In one of our Texts, a story is told of a righteous vegetarian Brahmin who would leave home every morning on his daily work. His rounds would take him along a certain narrow lane in which there was a butcher's shop. As the Brahmin would pass the shop, he would say to himself, "My God, my God, what a sinner this butcher is. He kills many innocent animals every day". When both died, the butcher went to heaven and the Brahmin went to hell. The butcher had not sinned (because he did not think about his actions) but the Brahmin had, by his reaction to the butcher's actions.

**Reincarnation and the law of Karma:**

Apart from these basic humanistic values, the Hindu believes in reincarnation and the law of karma. These two concepts are interlinked:

The law of karma says that one reaps as one sows. Reincarnation is the principle of rebirth and there is no way other than acceptance of this principle of reincarnation by which all humans phenomena can be rationally explained.

*Christians do not believe in reincarnation. Rather, they believe in eternal life after death, either in heaven playing harps and hanging out with other harp playing angels or in hell, suffering eternal damnation of the most horrifying kinds. I cannot conceive how a kind, compassionate, loving, forgiving God who is all mercy can condemn one to eternal damnation in hell -- for all times to come, without hope of redemption -- on the basis of ill deeds committed in one and only one lifetime of say, fifty or sixty or seventy or eighty or even a hundred years. And what about those who die young, as children or maybe as six-month old infants? Do they get eternal hell or do they get to play the harp forever in heaven? No, I cannot accept this logic. Our Hindu ideas of rebirth and the law of karma are far more reasonable. More, on account of the law of karma, Hinduism -- and only Hinduism -- reflects the principle of justice and the scientific process so completely accurately.*

**The caste system:**

Although the caste system was abolished by law in 1949, it remains a significant force among Hindus throughout much of India.

Each Hindu belonged to one of the thousands of Jātis (communities/sub-communities) that existed in India. The Jātis were originally defined by the person's profession. They were grouped into four Varna (social castes). A fifth group called the "untouchables" were outside the caste system. A person's Jat determined the range of jobs or professions from which they could choose. Marriages normally took place within the same Jat. Typically, parents passed on their professions to their children.
Over time, successive generations became trapped within a single profession and thus a single community.

There were rules that prohibited persons of different groups from eating, drinking, or even smoking with each other. People were once able to move from one Varna to another. However, at some time in the past (estimates range from about 500 BCE to 500 CE), the system became rigid, so that a person was generally born into the Jat and Varna of their parents, and died in the same group with no possibility of upward mobility.

InvestIndia.com once concluded:

"The caste system splits up society into a multitude of little communities, for every caste, and almost every local unit of a caste, has its own peculiar customs and internal regulations."

The Rigveda, a collection of ancient Vedic Sanskrit hymns dedicated to the Gods, defined four varnas (castes). In decreasing status, they are normally described as:

- **Brahmins** (the priests and academics)
- **Kshatriyas** (rulers, military)
- **Vaishyas** (farmers, landlords, and merchants)
- **Sudras** (peasants, servants, and workers in non-polluting jobs).

The Dalit were outcasts who are not even considered to be part of the caste system. Until the late 1980's they were called Harijan (children of God). They worked in what are considered polluting jobs. They were untouchable by the four castes. In some areas of the country, even a contact with their shadow by a member of the Varnas was considered polluting.

Practicing untouchability or discriminating against a person because of their caste is now illegal. The caste system has lost much of its power in urban areas; however the tradition has been preserved largely unchanged in some rural districts. The government has instituted positive discrimination by reserving a percentage of civil service jobs for Dalits, in order to help them.

Many Dalit have converted to Buddhism, Christianity, and other religions in recent years. This has often been motivated by a desire to escape the caste system. On 2001-NOV-4, one million low-caste Dalits were scheduled to meet in Delhi, India, for a mass conversion to Buddhism. According to Gospel for Asia, Dalits feel that:

"The only way for our people to find freedom from 3,000 years of slavery is to quit Hinduism and Casteism and embrace another faith."

Mass conversions to Christianity have also occurred. This has generated massive anger and even instances of violence and murder directed at proselytizing religions by some Hindus.
Devaluation of females:

The status of women is typically discussed on a nation-wide basis. However, about 80% of the citizens of India are Hindu, 14% are Muslim and 6% are of other religions or no religion. Most of the negative behavior towards girls and women across the country can probably be safely attributed to the practices of Hindus.

Infanticide has been widespread in India for centuries. R.J. Rummel reported:

"In India, for example, because of Hindu beliefs and the rigid caste system, young girls were murdered as a matter of course. When demographic statistics were first collected in the nineteenth century, it was discovered that in "some villages, no girl babies were found at all; in a total of thirty others, there were 343 boys to 54 girls. ... [I]n Bombay, the number of girls alive in 1834 was 603."

A Reuters article in 2007-JUL reported on the high level in India of:

Female feticide: This is the practice of using ultrasound instruments to determine the sex of a fetus, in order to abort fetuses that are found to be female.

Infanticide: This involves the actual murder of a newborn female, typically because of her gender.

Widespread neglect of girl children has been on the increase.

Mob violence, including murders, victimizing women believed to be evil sorcerers.

The Gendercide web site reports:

"A study of Tamil Nadu by the Community Service Guild of Madras ... found that 'female infanticide is rampant' in the state, though only among Hindu (rather than Moslem or Christian) families. 'Of the 1,250 families covered by the study, 740 had only one girl child and 249 agreed directly that they had done away with the unwanted girl child. More than 213 of the families had more than one male child whereas half the respondents had only one daughter.'"

"Most strikingly, according to UNICEF, 'A report from Bombay in 1984 on abortions after prenatal sex determination stated that 7,999 out of 8,000 of the aborted fetuses were females. Sex determination has become a lucrative business.'"

Using ultrasound techniques to determine the sex of a fetus with the intent of aborting it if it is female is illegal in India. However, the law is widely ignored because local officials are reluctant to fight the will of the people.

Reuters reports that:

"Around 10 million girls have been killed by their parents over the last 20 years, the government says, as female infanticide and foeticide, although illegal, are still prevalent with boys preferred to girls as breadwinners."
Data on infanticide is quite unreliable. However, if we assume that the 10 million deaths is an accurate estimate and that the cases involved 98% feticide and 2% infanticide, then the three most serious instances of genocide over the past two decades may have been:

Reuters reports:

"Domestic violence and sexual abuse involving young girls is reported frequently in the country and a 2006 government survey found that 45 percent of girls were married before the legal marriageable age of 18."

"India's adult female literacy rate was 47.8%, compared to the adult male rate of 73.4 percent in 2004."

"The sex ratio in the country is still one of the world's lowest, with an average of 933 females recorded for every 1,000 males in the 2001 census."

"'Education of girls even in big cities was dismal and census figures show that the population of the girl child was dropping,' said Chakraverti, adding that tough laws and education of parents were needed to force change. 'Most cannot complete primary education'."

Ipsita Roy Chakraverti, mentioned above, is a Wiccan and social activist. She has been nominated by the government's National Commission for Minority Educational Institutions (NCMEI) to head a panel given the task of improving the status of young girls.

What does the mark on the forehead mean?

The colored dot is variously referred to as a "tilaka," "bottu," "bindiya," "kumkum," or "bindi." It is a sign of piety, and it reveals to other people that the wearer is a Hindu. It symbolizes the third eye -- the one focused inwards toward God. Both men and women wear it, although the practice among men is gradually going out of style. In the past, many unmarried women wore black marks, whereas many married women wore red. But in recent times, women often wear dots that match the color of their saris.

**Specific similarities between the lives of Jesus and Krishna**

Implications of points of similarity between the lives of Jesus and Krishna:

Krishna is the second person of the Hindu Trinity. He is considered to be one of the incarnations of the God Vishnu. Some Hindus believe that he lived on Earth during perhaps the 2nd or 3rd century BCE. However, "Traditional belief based on scriptural
details and astrological calculations gives Krishna's birth year as 3228 BCE. Yeshua of Nazareth is generally regarded as having been born in Palestine circa 4 to 7 BCE. Thus, if there are many points of similarities between these two individuals, most skeptics and some religious liberals would accept that elements of Krishna's life were incorporated into the legends associated with Jesus rather than vice-versa.

**Correspondences between events in Jesus' and Krishna's life:**

Author Kersey Graves (1813-1883), a Quaker from Indiana, compared Yeshua's and Krishna's life. He found what he believed were 346 elements in common within Christiana and Hindu writings. That appears to be overwhelming evidence that incidents in Jesus' life were copied from Krishna's. However, many of Graves' points of similarity are a real stretch.

He did report some amazing coincidences:

#6 & 45: Yeshua and Krishna were called both a God and the Son of God.
7: Both was sent from heaven to earth in the form of a man.
8 & 46: Both were called Savior, and the second person of the Trinity.
13, 15, 16 & 23: His adoptive human father was a carpenter.
18: A spirit or ghost was their actual father.
21: Krishna and Jesus were of royal descent.
27 & 28: Both were visited at birth by wise men and shepherds, guided by a star.
30 to 34: Angels in both cases issued a warning that the local dictator planned to kill the baby and had issued a decree for his assassination. The parents fled. Mary and Joseph stayed in Maturea; Krishna's parents stayed in Mathura.
41 & 42: Both Yeshua and Krishna withdrew to the wilderness as adults, and fasted.
56: Both were identified as "the seed of the woman bruising the serpent's head."
58: Jesus was called "the lion of the tribe of Judah." Krishna was called "the lion of the tribe of Saki."
60: Both claimed: "I am the Resurrection."
64: Both referred to themselves having existed before their birth on earth.
66: Both were "without sin."
72: Both were god-men: being considered both human and divine.
76, 77, & 78: They were both considered omniscient, omnipotent, and omnipresent.
83, 84, & 85: Both performed many miracles, including the healing of disease. One of the first miracles that both performed was to make a leper whole. Each cured "all manner of diseases."
86 & 87: Both cast out indwelling demons, and raised the dead.
101: Both selected disciples to spread his teachings.
109 to 112: Both were meek, and merciful. Both were criticized for associating with sinners.
115: Both encountered a Gentile woman at a well.
121 to 127: Both celebrated a last supper. Both forgave his enemies.
128 to 131: Both descended into Hell, and were resurrected. Many people witnessed their ascensions into heaven.
Points of similarity found by other writers:

In addition, there are other points of similarity between Krishna and Yeshua:

"The object of Krishna's birth was to bring about a victory of good over evil." Krishna "came onto earth to cleanse the sins of the human beings." Krishna "was born while his foster-father Nanda was in the city to pay his tax to the king." Yeshua was born while his foster-father, Joseph, was in the city to be enumerated in a census so that "all the world could be taxed." Jesus is recorded as saying: "if you had faith as a mustard seed you would say to the mountain uproot yourself and be cast into the ocean" Krishna is reported as having uprooted a small mountain.

Krishna's "...foster-father Nanda had to journey to Mathura to pay his taxes" just as Jesus foster-father Joseph is recorded in the Gospel of Luke as having to go to Bethlehem to pay taxes.

"The story about the birth of Elizabeth's son John (the Baptist), cousin of Jesus, corresponds with the story in the Krishna myth about the birth of the child of Nanda and his wife Yasoda." Nanda was the foster-father of Krishna.

The Greek God Dionysos, Jesus and Krishna were all said to have been placed in a manger basket after birth.

Were Krishna and Yeshua both crucified and later raised to heaven?

In addition to the above points of correspondence between Yeshua and Krishna, there may be one more similarity: they may have both been crucified.

In his book, Graves stated flatly that both Yeshua and Krishna were crucified between two thieves, at the age of about 30 to 36 by "wicked hands." However, this may have been wishful thinking. The "common, orthodox depiction of Krishna's death relates that he was shot in the foot with an arrow while under a tree."

The author Jacolliot, referring to the "Bagaveda-Gita and Brahminical traditions," states that the body of Krishna: "was suspended to the branches of a tree by his murderer, that it might become the prey of the vultures...[Later] the mortal frame of the Redeemer had disappeared--no doubt it had regained the celestial abodes..."

M. Guigniaut's Religion de l'Antiquité, which states: "The death of Crishna is very differently related. One remarkable and convincing tradition makes him perish on a tree, to which he was nailed by the stroke of an arrow."

There are other references to Krishna being crucified, and being shown with holes in his feet, hands and side.

In the Christian Scriptures (New Testament) Yeshua's crucifixion on a cross or stake is often referred to as being "hung on a tree:"

Acts 5:30: "The God of our fathers raised up Jesus...hanging him on a tree.

Acts 13:29: "...they took him down from the tree..."

Galatians 3:13: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree."

1 Peter 2:24: "...who his own self bare our sins in his body upon the tree..." (All ASV)

Correspondences between Hinduism and some branches of Christianity:

At least some branches of Christianity share the following beliefs with Hinduism:

- A future reward in heaven or punishment in Hell.
- Hinduism and Catholicism share the concept of Purgatory.
- A day of judgment.
- A general resurrection.
- The need for repentance for sin.
- Salvation requires faith in the Savior.
- A belief in angels and of evil spirits.
- A belief that disease and sickness is caused by evil spirits.
- A past war in heaven between good and bad angels.
- Free will.
- God is considered the “Word of Logos.”
- Their religious texts talk of “the blind leading the blind,” “a new heaven and a new earth,” “living water,” “all scripture is given by inspiration of God,” “all scripture is profitable for doctrine,” “to die is great gain,” etc.
- Fating
- Being born again

Other points of similarity between Hinduism and Christianity:

Symbols: The trident -- traditionally carried by the Hindu God-Goddess Shiva, is somewhat similar to the Christian cross. Adding a vertical horn at both ends of the horizontal bar of a cross will convert it into a trident with three prongs. This actually was done to a Christian cross erected by a Baptist community of 1,200 in Ranalia, India. For decades, the Baptists had annually whitewashed a cross symbol on a large rock in a hill above the town. In early 1999, someone added two horns, turning the cross into a trident. When the smoke cleared (literally) more than 150 mud huts owned by Christians had been gutted by arson. Some named the Hindu nationalist Bharatiya Janata Party as perpetrators. However, that was denied by the local head of the party. This is a very unusual event, because Hindus in India are known for their unusually high level of religious tolerance. Many Hindus believe that all religions can lead their members to God.

The role of water: Most Christians baptize either mature members or infants in the congregation. Sometime this is done by total immersion in water; sometimes by sprinkling water over the individual's head. In the Roman Catholic Church, baptism is a sacrament that washes away the person's original sin. Immersion in water by Hindus is also an important ritual. "Water in Hinduism has a special place because it is believed to have spiritually cleansing powers...In the sacred water distinctions of caste
are supposed to count for nothing, as all sins fall away....Every temple has a pond near it and devotees are supposed to take a bath before entering the temple."
APPENDIX D

FEEDBACK TO CHURCHES

A STRATEGY TO SHARE THE GOSPEL WITH THE HINDU COMMUNITY IN THE SOUTH KENYA CONFERENCE

PREAMBLE
Adventists are considered as the remnant church. The angel in revelations 14:6 had the everlasting gospel to preach to them that dwell on the earth, to every nation, kindred, tongue and people. It is of great importance to be involved in the great commission of Jesus to make disciples of all nations as stated in Mathew 28:19-21. It is therefore our duty to evangelize to the Hindu community.
This is the response from the research made on evangelism to the Hindu community.

A SUMMARY OF THE ANSWERS TO THE QUESTIONS

i. Ever had any Adventist program or evangelism that focused on the Hindu community?
Among all the five churches used in the study, none of the has had any programs or evangelism done to the Hindu community.

ii. The major reasons why the church has not focused on them.
These were the reasons the various churches had to give.
- Lack of know-how on their way of living and thus no point of interaction between the church members and them.
- The big difference in social status. They tend to be very rich in most cases and with major business and it became very hard to reach them.
- The participants were not aware of where they congregate.
- They are few and therefore unnoticed by the evangelism team.
- They are of a different race.
vi. Anything you would wish to know about Indians before you begin to interact with them
   - Part of their language especially greetings
   - Religious and cultural beliefs
   - What they think about Christianity
   - Are they free to share or not

vii. What are some of the possible ways the church can begin to interact with the Hindu community and share our faith with them
   - Through education get rid of the negative attitude towards the Hindu community
   - Invite them to social gatherings including churches, weddings, community service work and also in schools

viii. Any suggestions to the church leaders to ensure that the Hindu community is reached with the everlasting gospel.
   - Have a department that deals with the Hindu community.
   - Have an inventory of church members who have Hindu friends, study with them, work with them or have lived with them
   - Organize for the members who will evangelize to have learning sessions on the Hindu religion and their culture as a whole.

RECOMMENDATIONS

It is important that all this can be put to considerations especially the change of attitude towards the Hindu people. With the help of the church leaders and members, the church should begin planning and setting aside a budget to reach this community. Those that already have friends in this community should be at the forefront in the evangelism team. It is also of great importance to involve them and get involved in social places and projects. Invitations to the Christian gatherings will improve the attitude.

Training sessions on the Hindu cultures, and religion is a way to shed light to those willing to evangelize. This training should be done beginning with the various leaders. It is my prayer that all churches will adopt this strategy in order to evangelize.

NEW LIFE CHURCH PASTOR

WILLYS ORUTA
APPENDIX E
EVALUATION DOCUMENT

KISII NEW LIFE
P.O.BOX 3970-40200 KISII
www.knl.church.or.ke

TRAINING EVALUATION FORM ON HINDU EVANGELISM

What is your gender?  Male □    Female □
Circle the number that indicates how long you have been a baptised seventh day Adventist
Not baptised □
Less than 1 year □
1-5 years □
6-10 years □
More than 6 years □
Are you a leader in church?  Yes □    No □
If yes, which?
……………………………………………………………………………………………
…………………………………………………………………………………………
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…………………………………………………………………………………………

Please indicate your impressions of the items listed below.

<table>
<thead>
<tr>
<th>Item</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<tbody>
<tr>
<td>1. The training met my expectations.</td>
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<td>2. I will be able to apply the knowledge learned.</td>
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<tr>
<td>3. The training objectives for each topic were identified and followed.</td>
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<td>4. The content was organized and easy to follow.</td>
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<td>5. The materials distributed were pertinent and useful.</td>
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<td>6. The trainer was knowledgeable.</td>
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<td>7. The quality of instruction was good.</td>
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<tr>
<td>8. The trainer met the training objectives.</td>
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<td>○</td>
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</tr>
</tbody>
</table>
9. Class participation and interaction were encouraged.

10. Adequate time was provided for questions and discussion.

11. How do you rate the training overall?

   Excellent  Good  Average  Poor  Very poor
   ○        ○        ○        ○        ○

12. How would you be willing to support the ministry? Tick where appropriate. More than one option is accepted.

   Prayers   Finance   Evangelism   Reading materials   sharing and socializing
   ○        ○        ○        ○        ○

   Other
   ..............................................................................................................................
   ..............................................................................................................................
   ..............................................

13. What aspects of the training could be improved?

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   ..............................................................................................................................
   ..............................................

14. Other Comments?

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   ..............................................................................................................................
   ..............................................

THANK YOU FOR YOUR PARTICIPATION!
APPENDIX F
ADDRESS FOR GLOBAL MISSION STUDY CENTER

The Seventh-day Adventist Church has a global mission religious study center that has established five study centers that are involved in steering the spreading of the Gospel to non-Christian territories. Here is where we have the Hindu study center as one of their focus. The global mission department was established in 1990. That is when the church moved to spreading the gospel to the hardest areas to reach. This center provides holistic approach to sharing the Gospel.

The director of Global Mission Study Center of Adventist mission is Rick McEdward. The website address is www.adventistmission.org
REFERENCE LIST


Kisii. Retrieved from VLUrbIUM%253Bhttp%25253A%25252F%25252Fwww.informafrica.com%25252Fn25252Finformation%25252F252525africa-information-about-kisii-county-in-kenya%25252F&source=iu&usg


Kisii County Map. (n.d.). Taken from https://www.google.com/search?q=kisii+county+map&rlz=1C2NNVC_enKE492KE539&tbm=isch&imgil=Z1yz-9Nr2LnedM%253A%253Bhttps%253A%252F%252Fencrypted.gstatic.com%252Fv%25252Fimages%252F253Fq%252525Dtnb%252525AA%252525N9GeRa%252525fSL%252525Ei_Biw%252525w9%252525QBmpklls%2525253KcZFSgX4BNbi7Rb2J9zoynBfxg%2525B500%2525B472%2525B3rhwuc

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**Education**

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<td>1996-2000</td>
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**Employment**

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<td>Youth/Chaplaincy/Adventist Muslim Relations Director</td>
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<td>South Kenya Conference</td>
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<td>2006-2006</td>
<td>District Pastor, Suneka District</td>
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<td>2003-2005</td>
<td>Chaplain, South Kenya Conference (Nyangoma Adventist College, Secondary School, and Primary School)</td>
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