

**THE SOCIO-ECONOMIC ACTIVITIES OF THE ARYA
SAMAJ HINDU COMMUNITY IN NAIROBI, A SPIRITUAL PERSPECTIVE**

BY

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DECLARATION

This thesis is my original work and has not been presented for the award of a degree in any other University.

 14/9/99

Otsola John Kennedy

This thesis has been submitted for examination with my approval as University Supervisors.

 13/9/99

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 14/9/99

Dr. Samson Kamau Gitau

DEDICATION

To my beloved mother Rebecca Masicha Otsola, father Japheth Otsola and my beloved wife Sheila Okech Otsola whose immense sympathy and interest in my efforts made this work a success.

ACKNOWLEDGEMENT

It is penitent that scarcity of space will not make it possible to enumerate all the names of those people who made this study a success. May I take this opportunity to thank all of them, nonetheless I shall enumerate a few names.

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This acknowledgement notwithstanding, the views in this thesis are my own independent views and not a creation of the people mentioned above. Consequently, they have got nothing to do with the views.

ABBREVIATIONS

A.P.S.E.A.	-	Arya Pratinidhi Sabha East Africa (Supreme Council of Arya Samaj Churches in East Africa).
A.S.S.	-	Arya Sarvadeshik Sabha (International Aryan League).
D.A.V.	-	Dayanand Anglo-Vedic College.
I.B.E.A.	-	Imperial British East African Company.
S.S.L.	-	Social Service League.
Y.M.C.A	-	Young Men Christian Association.
Y.W.C.A	-	Young Women Christian Association.

ABSTRACT

The objective of this study is to examine the religious motive of the socio-economic activities of the Arya Samaji in Nairobi. Lack of information explaining the basis of these activities has led to distrust and suspicion by outsiders regarding the underlying motive beneath them. In part, due to the Arya Samaj's exclusiveness, outsiders do receive benevolence with suspicion – benevolence and exclusiveness appear to be contradictory. This study examines the religious motive of these activities with the hope that this may generate information that may lead to a better understanding of the benevolence.

Understanding this motive entailed: investigating the basic tenets of the Arya Samaj as they relate with charity; examining the socio-economic activities of the Arya Samaj in Nairobi and identifying the religious correlates of the Arya Samaj's benevolence. Hypothetically, it was assumed that commitment to charity is necessitated by political, social and economic environments. Conversely, it is based on fulfilling religious duties. Using Streng's theory of the relation of religiousness to cultural situations, this study concerns itself with the socio-cultural modes of expressing religious phenomena by the Arya Samajists. It relates the dynamics of religious awareness to social life and conceptual formulations. It therefore attempts to correlate the devotees' social expression of religious experience with social compassion.

Collection of this kind of data entailed the use of certain methodologies. Firstly, the use of secondary sources helped to shed light on the background information regarding the Arya Samaj. Secondly, understanding the activities of the community required the author to examine specific concrete phenomena using direct

observation. Thirdly, the author used participant observation approach to acquire first hand information on the way some of the facilities are actually utilized by the public for instance the sports facilities. Fourthly, ethnographic interview method (in-depth interviews) was employed for gathering of in-depth information. Lastly, a questionnaire was administered to those respondents who were not in a position to be engaged in ethnographic interviews. The data was recorded in a small notebook and also on tape. The study employed qualitative methods of data analysis with the correlation between various variables being derived from the number of responses.

The findings of this study identified four spiritual correlates of the Arya Samaj's acts of charity. Firstly, the Pandit was correlated with charity. He positively influences the laity to participate in charity. Secondly, the Arya Samaj symbol was correlated with benevolence. High level involvement in charity signifies conformity to the symbol. Thirdly, the community's doctrine is conducive to the adepts' participation in social compassion. Those committed to the doctrine are more likely to take a stand consonant with the welfare of others than the marginally committed members. Fourthly, participation in charity is one way of expressing the faithfuls' commitment to the community's ethical code as well as an implementation of the divine will.

This study has contributed a lot to knowledge by enhancing an understanding of the motive beneath the charitable acts of the Arya Samaj. By and large, they tend to be based on and motivated by the community's religious ideals. There seems to be no ulterior motive. This may be the case with other Asian groups.

In spite of this observation, a lot still needs to be done on the Arya Samaj. Firstly, initiative should be taken to translate the community's literature from Hindi into English. Secondly, there is need for facilitating seminars and possibly courses

tailored to enhance a prior understanding of various oriental heritages to potential researchers.

Thirdly, it may be desirable for potential researchers to adopt a comparative approach that may extend in either time or space as the situation may possibly demand. Spatial comparison may entail studying the Arya Samaj in Nairobi and comparing with other branches in the country for instance Mombasa or even with others outside the country. The former entails comparing the Arya Samaj today and a few years or decades back. Fourthly, potential researchers may wish to examine how the different Asian communities have co-existed in Nairobi.

In conclusion, it can be stated that any oversights emerging from the delivery of charity notwithstanding, the Samaj's acts of charity are spiritually motivated.

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CHAPTER 1

INTRODUCTION

1.0 Statement of the Problem

This study seeks to examine the religious motive of the socio- economic activities of the Arya Samaj. Lack of information explaining the nature of the socio-economic activities of the Arya Samaj in Nairobi has led to suspicion regarding the underlying motive of these activities. This study seeks to address itself to this problem by generating information on the religious motive of these activities.

There is very little literature describing the nature of the socio-economic activities of the Arya Samaj in Nairobi. This lack of information on the Arya Samaj among other Hindu groups (and also other Asian groups) has led to speculation by some people on the motive behind their activities. The Arya Samaj like many other Hindu groups contribute a lot to the general welfare of Kenyans like supporting the provision of educational facilities, health facilities, charitable organisations and generally taking care of the depressed classes in society. However despite this interest in the welfare of other people who do not belong to their community, the Arya Samaj like many other Hindu groups has not been keen on converting these people to Hinduism. This has led many people to believe that this interest in the welfare of others is grounded upon the Arya Samaj's other motives (other than spiritual) which include trying to please the government authorities as a means of "buying" their stay here in Kenya.

On the contrary, the Arya Samaj is one of the better known Indian communities in Kenya today mainly due to its contribution in the provision of social services and other facilities to other local Kenyan communities. It has been involved in the fields of

education, health care and sports in the country since the 1910's. However its roles in these fields is either underestimated or simply not acknowledged¹.

In a word, while the Arya Samaj could be committed to benevolence, the problem of lack of information explaining the nature of such goodwill has led to suspicion and distrust of the charitable acts. This study addresses itself to this problem by investigating the religious motive of the socio - economic activities of the Arya Samaj with the hope that this information will help in explaining the nature of such activities so that there may be a better understanding of the underlying motive. Consequently, this may help in reducing the suspicion and distrust placed on such activities due to lack of information.

A number of Kenyan politicians have publicly uttered that Asians must leave this country. They speculate that the Asians have stolen from the Kenyan Africans and that their charitable acts are a cover up for such ills. This study generates data explaining the basis of the Arya Samaj's charitable acts to eliminate such generalised speculations and assertions.

1.1 The Research Objectives

This study is guided by the following objectives:

1. To investigate the basic tenets of the Arya Samaj as they relate with charity.
2. To examine the socio - economic activities of the Arya Samaj in Nairobi between 1903 and 1998.
3. To identify the religious correlates of the Arya Samaj's benevolence.

1.2 The Research hypotheses

This study intends to test the following hypotheses:

1. The Arya Samaj's participation in welfare activities is necessitated by political, social and economic environments.
2. The Arya Samajists participate in welfare activities as a fulfilment of religious duties.

1.3 Rationale for the study

Despite the fact that the Arya Samaj has manifested a great degree of benevolence, little (if anything) has been written about it. This lack of information has led to distrust and suspicion levied on this benevolence. This study seeks to examine the religious motive of these charitable activities with the hope that it will generate information that will create a better understanding of the intentionality of the Arya Samaj's involvement in the activities.

The literature on the Arya Samaj is very scarce. There is much less literature in English on the Arya Samaj than on other nineteenth century movements such as Brahma Samaj and Ramkrishna mission hence this study in English. Most of the movement's publications are in Hindi².

Literature available on the Arya Samaj is scanty and fragmented. Books dealing with either the Asian or Hindu community in general dedicate just a page or so and worse still just a few paragraphs to the Arya Samaj. A good example of this is portrayed in the work of Ghai and Ghai³.

Most of the available literature likes Seidenberg (1983), Mohammed (1979), Ghai and Ghai (1965, 1970) among other works deal with the Asian or Indian community in

general leading to generalised assertions. There is need to study specific Asian communities in detail. This is because the broad Asian or broad Hindu community is a complex society to understand. The view of complexity is a consensus among great scholars like Chan *et al*⁴ and Salvadori⁵.

There is misunderstanding and suspicion between the entire Asian community and some Africans hence the need for information about specific Asian groups. This misunderstanding results from little knowledge or understanding of the Arya Samaj and other such specific Asian communities. This study seeks to provide information on the role of the Arya Samaj in the welfare of other local communities in Nairobi that might lead to a better understanding of the Arya Samaj and hopefully other Asian communities.

1.4 Literature Review

Salvadori's work, Through open Doors: A view of the Asian Cultures in Kenya⁶, is an invaluable source of information regarding the Arya Samaj in Kenya. This work provides a precise account of the organisation of the Arya Samaj in Kenya. A fraction of this work gives a historical account of the Arya Samaj in Kenya. The problems faced by the pioneer members of the Arya Samaj in Kenya are enumerated. There is also a brief account of the basic characteristics of the Arya Samaj.

Whereas salvadori's work remains an invaluable source of information, there is still more to be done on the Arya Samaj in the light of her work. She presents the Arya Samaj as a universal movement that is casteless, attracts even Africans and that it is grounded on principles with a universal appeal. This may be true about the Arya Samaj for it cherishes the concept of world unity and universal sisterhood and brotherhood. This study seeks to proceed from here and investigate the relationship that exists between doctrine and

involvement, that is to say, to determine whether this doctrine influences the Arya Samajists' involvement in welfare activities.

The Arya Samaj is presented as one of the mainstays of many public welfare institutions and programmes in Kenya, of public service organisations and contributors to the innumerable Harambee (self - help) drive. She maintains that in as much as sceptics may carp that such a contribution is conscience money or political money where it is well publicized, the constant flow of donations to both local and national projects and charities reflects a sincere spirit of generosity. Salvadori, at this point in time points out that in some cases such contributions can be termed as conscience money. It is important to investigate the underlying motive behind such contributions to vet them.

Salvadori's presentation is precise and to the point. It is a clear testimony of good quality work. Nevertheless, since she presents her work on almost all Asian cultures in Kenya, it might not have been possible to exhaust all the aspects of the Arya Samaj because she only affords to dedicate about three pages of her work to the Arya Samaj. By studying the spirituality of the socio-economic activities of the Arya Samaj, this study hopes to generate additional knowledge to Salvadori's work.

Ombongi's work, "Hindu Socio - Religious Organisations in Kenya: A case of the Arya Samaj, 1903 - 1978" is a very important source of information to consider when studying the Arya Samaj in Kenya⁷. He examines the origin and formation of the Arya Samaj movement in Kenya. The work is an evaluation of the place of Arya Samaj within the wider Hindu community in Kenya with the view to discovering particularly its role in the creation of the Hindu Council of Kenya. Further, it identifies and analyses the socio - religious activities of the Arya Samaj and its contribution to the Kenyan society from an historical perspective. Finally, the study traces the course and the causes of the Arya Samaj's conflict with the colonial administration in Kenya. Ombongi's historical analysis

of the Arya Samaj is very scholarly, however his study objectives do not allow him to deal with the basis of the activities of the Arya Samaj. This study seeks to examine the religious basis of these activities. Ombongi concentrates on the period between 1903 - 1978. This study analyses the activities of the Arya Samaj upto and including 1998.

Vedalankar and Somera in their book Arya Samaj and Indians Abroad⁸ provide a detailed historical account of the Arya Samaj outside India. There is some information about the life of Dayanand Sarasvati the founder of the Arya Samaj. There is also some information on the ideals and achievements of the Arya Samaj. The ideals cover the basic teachings of the Arya Samaj while the achievements refer to the activities and services of the Arya Samaj. This book brings a wealth of knowledgeable information to bear on the study of the Arya Samaj. Nevertheless, whereas Vedalankar and Somera's work deal with the activities and doctrines of the Arya Samaj in general terms, this study sets out to examine the relationship that exists between the doctrines of the Arya Samaj and its achievements, that is to say, if the former influences the latter. Vedalankar and Somera do not look at the relationship between doctrine and charity.

Pandit Ram Krishan Sharma of the Nairobi Arya Samaj, in his Vedic Teachings⁹ engages in an exposition of Vedic teachings. During the elucidation examples are drawn from contemporary life experiences. Doctrine is interpreted in the light of living examples. This study wishes to go beyond Sharma's work and establish whether this exposition directly influences the Arya Samajists to engage in welfare activities or not.

An important source of information on the Arya Samaj that needs to be considered is Shah's, "The study of Arya Samaj in Kenya"¹⁰. This dissertation directly deals with the Arya Samaj in Kenya. It concentrates on the internal politics of the Arya Samaj in Nairobi and explores inter - caste struggle for leadership. Shah deals with the formation of the Arya Samaj in Nairobi. She dedicates part of her work to some of the activities of the

Arya Samaj's in Nairobi upto 1973. This study seeks to critically examine the Arya Samaj activities upto 1998 and also determine the motivational force behind these activities from a spiritual perspective. Her contribution notwithstanding, Shah's work is an historical analysis. Her work does not deal with the basis of the Arya Samaj's activities. This study attempts to fill in this gap by examining the spiritual basis of the activities.

Verma (1996)¹¹ is another contributor who dedicates a whole essay to the Arya Samaj in Nairobi. This essay briefly mentions the features of the Arya Samaj in Kenya. Five pages are dedicated to some of the activities of the Arya Samaj in Nairobi. The essay is based on empirical evidence after a primary research. However, as a result of limited space and time, Verma does not explore these issues in detail. This study seeks to provide additional information to Verma's work and also examine the spiritual basis of the activities of the Arya Samaj. Verma's essay is an historical analysis. His essay does not deal with the basis of the activities of the Arya Samaj. This basis is main stay of this study.

Ghai and Ghai in their edited book Portrait of a Minority : Asians in East Africa¹² deal with contemporary issues and dilemmas facing the Asian community in East Africa. These issues are illustrated with examples drawn from specific Asian communities like the Arya Samaj. They set out the historical factors against which the past and contemporary situation of the Asians in East Africa can be understood. The basic themes that emerge are the persistent relative weakness of the Asians, the control of society first by the colonialists and more recently by the Africans and the tensions of a multiracial society.

The nature and scope of their work might not have made it necessary that they deal with the religion and culture of these communities. This study seeks to provide the information that Ghai and Ghai's work opted not to concentrate on by virtue of their study objectives, that is, the spiritual basis of the activities of the Arya Samaj.

"The Dawns of Traditions" (1984)¹³, a Souvenir marking the successful completion of Maharishi Dayanand Bhavain in Parklands, Nairobi is an essential reading for anyone interested in the activities of the Arya Samaj in Kenya. In this souvenir, some leaders in the society both Arya Samajists and non-Arya Samajists acknowledge the role that the Arya Samajists have played in the Kenyan Community. Such remarks include the following:

I have always been aware of the great contributions your organisation has made towards the progress of Kenya¹⁴.

It has a number of achievements to its credit in the fields of education, social reform, Social Service, relief and protection works¹⁵.

The Souvenir states some of the basic tenets of the Arya Samaj¹⁶. This study seeks to provide more information on the tenets of the Arya Samaj and determine if these tenets influence Arya Samajists to participate in charitable activities.

In this Souvenir, Sharma in an article entitled, "Arya Samaj as a Vedic mission: Unique Synthesis of Science and Religion"¹⁷ concentrates on the concept of the universality of the Arya Samaj. This study seeks to examine the place of this concept of universality in influencing individual Arya Samajists to participate in benevolence.

In an article entitled "Total commitment to the welfare of all Kenyans,"¹⁸ Bhalla portrays the Arya Samaj as a Cosmopolitan Organization whose cardinal principles are applicable equally to all people everywhere in the world. He also points out that the Arya Samaj has done a splendid job in the fields of education, social welfare, medicine and so on. Bhalla says that in Kenya, the Arya Samaj runs schools, dispensaries, sports clubs and other institutions without any bias or discrimination. Finally, he maintains that the organisation will continue to work tirelessly for the benefit of all and will keep on doing its best for the betterment of the country. This is a very good observation made by Bhalla. However, it is not clear why the Arya Samaj affords to do all these and yet maintain some

aloofness. It is not clear if these activities are tied to the religious beliefs and practices of the Arya Samaj. This study seeks to investigate if the former influences the latter.

Sharma's article, "Vedic Religion : True Universal Humanism"¹⁹ is an important article to consider as far as the Arya Samaj are concerned. Sharma observes that the Vedas have four types of practical ways : Vijnan (Supreme knowledge); Karma (duties or rituals); Upasana (worship and meditation) and Jnana (empirical knowledge). Whereas this is a very vital observation, the scope of Sharma's article does not allow him to establish if the practical way of the Vedas influence the Arya Samajists to participate in charitable activities. This study seeks to examine this relationship. Sharma further points out that Vedic religion takes the whole human community as sons and daughters of the same Almighty Father. This study seeks to go slightly beyond his assertion and establish if the Arya Samaj's notion of universal brotherhood correlates with the devotees' socio - economic activities. According to this article, the human society suffers from four diseases; scepticism, infidelity, indifference and materialism. Using such a premise this study is interested in determining if the activities of the Arya Samaj are an expression of the eradication of these diseases.

The first chapter of Sarasvati's (1988), From the pen of South African Indian Women: An Anthology of Papers. "Arya Samaj and Indians Abroad : Immigration of Indians to Foreign Countries" provides very good information regarding the Arya Samaj in Kenya²⁰ . The author, Svamini, gives a brief historical account of the establishment of the Arya Samaj in Kenya and a brief account of some of the doctrines of the Arya Samaj. He notes that the Arya Samajists believe that the goal of human life is to know oneself and by acquisition of truth to realise God. He also points out that the Arya Samaj believes that God can be realised through the combination of three media : righteous action, right knowledge and sincere devotion. This is a very important assertion as far as this study is

concerned. Because this study seeks to find out the spiritual basis of the activities of the Arya Samaj, it might be important to establish if charitable activities are visualised as righteous action and if they indicate the adherents' devotion to the movement's doctrinal assumptions.

Svamini also enumerates the four vedic Ashramas of Brahmacarin, Grhasthya, Vanaprastha and Sannyasin²¹. The Vedic rishis have worked out a definite programme which would help in the development of a human being. The first stage is considered as the preparatory stage where education is greatly emphasized. The second stage is a period of activity and fulfilment of personal desires. The third stage is the period of life of selfless service and lastly is that one of union with the supreme being. In the third stage, the recluse withdraws from the world while in the fourth stage, the Sannyasin renounces the world. This is very important information presented by Svamini, nevertheless, in the light of this study, there is need for more information regarding the relationship between these Ashramas and the socio - economic activities of the Arya Samaj. This study proceeds by assuming that these Ashramas positively influence the activities of the Arya Samaj.

He also highlights a cardinal premise on which the Arya Samaj is grounded -the development of Social consciousness and emphasis on world unity and brotherhood/sisterhood. This consciousness lays emphasis on how human beings can best use their aptitude for the benefit of the society. It states that every individual must place the interest of the society above his or her personal interests. Whereas Svamini makes such an important assertion, this study hopes to generate more information on this cardinal premise by establishing if it influences the devotees commitment to benevolence.

Another important contributor in this book in the light of this study is Newoor in his article, "The Social, Educational and Political Reforms brought about by Swami Dayananda"²². Neewoor asserts that the Arya Samajists have contributed towards the needs

of other communities while making financial sacrifices. This study seeks to probe this issue further and find out the basis of such sacrifices, that is, if these sacrifices are tied to the community's doctrines and ideals.

A souvenir entitled "Hindu Council of Kenya : All Africa Hindu Conference"²³ is another important source of information to consider while studying the Arya Samaj. One of the contributors in this Souvenir is Pandya in his article entitled "Why Hinduism?"²⁴ According to this article one of the guiding principles of Hinduism is to improve the lot of human society. Dharma is seen as that which sustains human society. Hence, Hindu Dharma embraces all the factors responsible for human welfare and growth. As an addition to Pandya's observation, this study seeks to determine the kind of relationship existing between Dharma and devotees activities, that is to say, if the former influences the latter.

In a nutshell, very few people have written about the Arya Samaj. The few who have written have mainly concentrated on some historical developments. A few deal with some doctrinal issues and some activities of the Arya Samaj. Very little if any seems to have been done on the spiritual basis of the activities of the Arya Samaj. Where this happens, it is mentioned in a few statements once in a while. This implies that this study does not replicate any resources and consequently, will generate additional knowledge on the Arya Samaj - additional to what has already been done.

1.5 Theoretical framework

This study has adopted the theory of the relation of religiousness to cultural situations as used by Streng (1985)²⁵. The cardinal premise of this theory states that an effort to understand religious meaning according to different modalities of sacredness in

particular cultural -historical situation shows a deep sensitivity to the fact that religious experience is always formed within a particular cultural context. The religious experience of the Arya Samajists can only be understood from the Arya Samajists own cultural context. In essence, the way individual Arya Samajists apprehend the Holy might not be similar to that of the Christians. Arya Samajists might express their doctrinal devotion in a mode considered as "secular" in a different culture. Such an expression can only be understood from the Arya Samajists' cultural context. The socio - economic activities of the Arya Samaj could be one way of expressing their religious commitment. In a word, this study recognizes the inexplicable quality of religion while emphasizing that religious meaning is heavily dependent on cultural forces and human capacities.

Another premise of this theory states that people (whether scholars or devotees) use the same modes of apprehension (for example language, emotion, social relations, visual experience, attitudes) in both religious and nonreligious experience. Against such a background, how can one distinguish between religious and non religious elements? This study has adopted the method of investigating the underlying motive of the Arya Samaj's modes of apprehension. If the charitable activities of the Arya Samaj are based on certain doctrines and ideals of the Arya Samaj, that is to say, doctrine influences such activities, then such activities become religious modes of apprehension adopted by the devotees.

This theory deals specifically with cultural forces in the formation of religious expression without reducing the religious content to social, historical, or semantic elements.

The Arya Samaj as a religious community is a set of relations between religiousness and historical - social - cultural contexts of meaning. As a matter of fact, the Arya Samaj does not have a clear dichotomy distinguishing things religious from things non religious. It is a way of life. The religious life of the Arya Samajists is intertwined with historical, social, economic and political events. The Arya Samajists use social, economic and political

activities to express their religious commitment. Nevertheless, this does not mean that the religious content of the Arya Samaj should be reduced to these elements.

A major concern of this theory is the social - cultural modes of expressing religious phenomena. It relates the dynamics of religious awareness to social life and conceptual formulations. Religious expression always reveals ultimate reality to the adherent (and thus religious life cannot be reduced to other cultural forms). In religious life people use modes of expression that are also used in the secular world. According to this theory, religious experience is found in different human modes of apprehension : thought, action and fellowship. The Arya Samajists have their own social - cultural modes of expressing religious phenomena. Could it be that charitable activities of the Arya Samaj is a mode of expressing their spirituality? This study seeks to establish if the dynamics of the religious awareness of the Arya Samaj are related to their socio - economic activities. These activities can be seen as positively related to religion if they are used as an expression of the adherents' spirituality. If the socio - economic activities of the Arya Samaj are a mode of religious expression then their concern should be to reveal the absolute to the adherents (therefore the religious life of Arya Samajists cannot be reduced to these activities).

This theory rests on the premise that a genuine religious experience is always expressed socially, ritually, and conceptually if it is to be identified and preserved in history as a religion. Every religious tradition has developed social, ritual and conceptual forces to express this experience. A researcher of the Arya Samaj must be sensitive to the fact that Arya Samajists express their religious experiences socially, ritually and conceptually. This study seeks to find out if the socio - economic activities of the Arya Samaj are one of the forms of religious expression adopted by the Arya Samajists. To understand their activities means to comprehend the dominant traits in their self expression by grasping intuitively their orientation and piecing together clues to their intellectual meaning. Such

understanding requires a sensitivity to the significance of the Arya Samaj's concepts and presuppositions.

This theory maintains that because religious phenomena are human expressions, one must be sensitive to the character of the individual's involvement as that person expresses himself or herself in prayer, ritual, or social responsibility. The investigator, must distinguish between a religious person's personal faith and the cumulative tradition that is the object of study of the historian and of the scholar who studies forms.

This study has adopted a method that can expose the unfathomability of that personal faith. The first step is to understand the role of personal faith in Arya Samaj. This understanding involves not only observing cultural phenomena but also recognizing that the interaction between individual Arya Samajists and the transcendent takes place through cultural forms. The transcendent cannot be directly observed. However, the believer's apprehension of the transcendent can be inferred by an imaginative sympathy disciplined by intellectual rigor, and cross - checked by vigorous criticism. This implies that the faith of the Arya Samajists can be studied by being sensitive to their living quality as they express their faith in cultural forms. In essence therefore, the more religious an Arya Samajist becomes, the more he or she expresses his or her faith in benevolence.

This theory postulates that the major religious traditions have different "foci"and these differences must be taken into account in a descriptive phenomenological analysis. Hence this theory repudiates a common assumption held by such scholars as Otto and Wach that some kind of universal core experience is common to every religious phenomenon.

This theory rests on an assumption that the focus of a religion is both the object of ritual activity and the public norm for group behaviour. This study seeks to find out the public norm for group behaviour among the Arya Samajists and the way this norm relates to their socio - economic activities. This study is interested in finding out if the Arya

Samaj's public norm for group behaviour influences the devotees' participation in charitable activities.

In conclusion, although the "principles of numinous power" - the essential qualities of divine influence - in theistic worship and sacraments provide a special content for believers, they cannot be understood independently of the linguistic, psychological, economic, and political structures of society in which myth making occurs. Any attempt to understand the activities of the Arya Samaj starts from an assumption about what constitutes the life of Arya Samajists. The basic assumption here is that they are symbolizing, feeling and reflecting makers of things. They express themselves in, and are limited by, emotions, behaviour, and patterns of thought. Every Arya Samajist's expression tells something about them. The symbols and social patterns they use to express themselves are part of the reality they find. The religious life of the Arya Samaj (like any other religious life) is a complex process that includes the personal, cultural, and ultimate dimensions. Although religious expression always reveals ultimate reality to the adherent, one should be very conscious of the fact that in religious life people use modes of expression that are also used in the secular world. Nevertheless, the believer's apprehension of the transcendent can be inferred by empathy, intellectual rigor and vigorous criticism.

1.6 Scope of the study

This study investigated the socio - economic activities of the Arya Samaj. It is engaged in a number of activities concentrated in four regions in Nairobi. The regions which were the main areas of focus include Ngara area where the Arya Samaj supports schools and a dispensary. The schools include Arya Girls Secondary School, Arya Boys,

Arya Primary and Arya Vedic Nursery, Arya Vedic Primary and Arya Vedic Secondary schools.

The second major area of focus was Parklands area where the Arya Samaj supports Parklands Arya Girls and Shradhanand Arya Nursery Schools. This area also has a library open to the public. Maharishi Dayanand hall in Parklands is open for hire to members of the public. The Mohinder Pall Hall provides sporting facilities to the members of the public.

Another important area of focus was Nairobi South "C" where the Bhavain (Hall) is also available for hire by members of the public. A last area of focus was Vedic House on Mama Ngina Street in Nairobi. The seventh floor of this building constitutes of the Arya Samaj's head Office. These four regions were also used as areas of interview because they were easily accessible to the respondents.

1.7 Methodology

This social enquiry used both literary and field researches.

Secondary Sources

Over two months were spent on library research. Relevant literature on the Arya Samaj was consulted. The secondary sources used include journals, pamphlets, archival materials, magazines, books, dissertations, newsletters, souvenirs, dictionaries and encyclopedias.

Primary Sources:

(i) Direct Observation

Understanding the activities of the Arya Samaj required the author to examine specific, concrete phenomena like schools, dispensaries, clubs and social - cultural groups run by the Arya Samaj and how they function. This method had many advantages for this study. First, it made it possible to observe and record phenomenon exactly as it occurred in a specific situation. Second, it was possible to establish what Arya Samajists are actually engaged in compared with other methods for example interviewing. In interviewing one gets only what people say they are doing and not necessarily what they actually do. Third, this study was able to record some events that may otherwise could have been unnoticed. For instance, whereas this study was not set up to investigate the relationship between African and Asian students in the schools supported by the Arya Samaj, it was observed that in most cases there exists a harmonious relationship between them indicating that such services are extended to the Africans in a good spirit. In essence, the only way that the author could understand such events was through observation. Fourth, there were situations where respondents could not give a verbal report or account of a situation. The Arya Samajists could not provide accurate descriptions of some phenomena like buildings. In such a case direct observation was the only panacea.

(ii) Participant Observation

This technique enabled the author to understand the socio - economic activities of the Arya Samaj within their natural environment. It entailed the immersion of the author in

the daily lives of the respondents. This enabled him to see what the respondents were doing, listen to what they were saying and participate in some of their activities. The author participated in some of the activities of the Arya Samaj like in the sports leading to an acquisition of first hand information on how these activities are carried out and the basic motive behind them in the light of the doctrines of the Arya Samaj.

The participant observation technique was very significant for this study in many ways. First, in conjunction with other qualitative techniques the author was able to obtain indepth data. Second, the actual behaviour of the respondents was recorded as it occurred, not only what they said or what they felt ought to be. Third, the truth of statements made by the respondents was cross - checked. For instance a respondent said that the sporting facilities were open to all. When the author requested for a table tennis match, he was given a chance to play without any prejudice. This confirmed the point that such activities are open to all.

(iii) Interview method

This study also used the ethnographic interview method. Ethnographic interview generally refer to an unstructured in - depth interview. The author and the respondent(s) were involved in face - to - face interactions. This technique suited this study because respondents were selected purposively. This method was used on the respondents with thorough enculturation and with current involvement (those who are currently involved in the charitable activities of the Arya Samaj). This method was relevant for this study in the sense that it requires that the researcher should belong to a different cultural scene because if it is in a similar culture, then the respondent might assume that the researcher has answers to the questions being asked. The author belongs to a different cultural scene.

This was a very important technique for this study because of various reasons. First, this technique gave a lot of room for gathering in-depth information from the respondents. For instance during one such interview with Pandit Ram Krishan Sharma, it was revealed that after a teacher in one of the Arya Samaj schools passed away, one Arya Samajist opted to pay fees for all his five children. Whereas a structured interview might not have given room for such exploration, ethnographic interview led to the revelation that the Arya Samajist also engage in charitable activities on a personal level. Second, this method left the respondents in a natural state hence giving information without any intention of impression management. Because of the rapport developed from such an interview with a Mr. Baldev Kapila, he felt so free with the author that he handled the necessary details. He mentioned that his own father brought in a teacher from India at his own cost to teach in one of the schools and that his own sister accepted to teach voluntarily. This showed a picture of genuine charity from the Arya Samajists.

Recording of Data

Notes were recorded in a small notebook during direct observation. Summary notes were made on the spot with full notes being made immediately after vacating the setting. This was done to ensure that the respondents were not cautious that they were being observed as this could have led to impression management. During participant observation notes were taken in a small notebook but in a manner that would not explicitly expose the respondents as research objects. Information gathered from the ethnographic interviews was recorded in a small notebook in summary form and full notes developed immediately after the interview. Information was also recorded on tape using a mini tape recorder which was hidden in the author's small bag to avoid explicit exposure of

respondents as research objects. This was played immediately after interview for making of notes.

Use of a questionnaire

A questionnaire was administered to those respondents who for one reason or another were not in a position to be engaged in an ethnographic interview and also most of the respondents in cluster II of the sampling frame. Cluster II of the sampling frame constituted of institutional administrators like school administrators, dispensary administrators and officials of the education board. The questionnaire had both fixed and open ended questions. It was faster, easier and cheaper to administer questionnaires. Nevertheless, where the information provided was not clear there was probing.

Data preparation and analysis

This study employed qualitative methods of data analysis. The correlation between various variables was determined by the number of responses. That is to say that the higher the number of respondents acknowledging a certain correlation between certain variables, the more important the correlation.

In examining the relationship between religious commitment and acts of charity, this study correlated spirituality with acts of charity. Involvement in religion entailed examining respondents involved in the ethics, doctrine and symbol of the Arya Samaj and also those influenced by the Pandit. Using percentages, this study determined the importance of such a correlation. Numerical salience was the only method used to determine the importance of a correlation - that is, the numerical salience of the

respondents. The importance was then described in prose form backed by some percentages.

In a word, understanding the charitable activities of the Arya Samaj required the author to examine specific, concrete data, such as ideas in literature and descriptions of rituals, social institutions, historical developments, live history of the founder of Arya Samaj, and political and social conditions.

Sampling Procedures

First, multistage sampling techniques were used to categorise the respondents into clusters.

Second, purposive sampling techniques were used to identify resourceful respondents.

Third, random sampling techniques were used to select respondents in clusters IV, V and VI.

A detailed sampling frame is given below.

The Sampling Frame

Cluster	Designation	Actual number of respondents interviewed	Actual number of respondents sampled
I	Best contributing family	20	25
II	Institutions	20	25
III	Clergy and Elders	15	20
IV	Beneficiaries	20	25
V	The Youth	10	15
VI	Outsiders	15	20
	Total	100	130

1.8 Limitations of the Research

There were some restraints that beset the path of this work. First, language caused communication problem. Most of the community's publications are done in Hindi. This left this study with very little available literature in English. The author handled this situation by travelling widely to look for literature. The literature in the University of Nairobi library was exhausted. The author then visited the Arya Samaj library in Parklands, used the Arya Samaj collections at Vedic house, used the personal collections of Pandit Ram Krishan Sharma, used some souvenirs and Newsletters from the Hindu Council of Kenya and used personal collections by various people whose names cannot all be enumerated here. Most of the respondents spoke Hindi. Among the few who could speak English, articulation of issues was a problem. This called for a lot of patience by the author. The few who spoke English well and who had a good grasp of the doctrines of the Arya Samaj were engaged in longer and at least three ethnographic interviews at their own convenience. Pandit Ram Krishan Sharma helped in identifying those respondents who could communicate in English.

Secondly, it was not possible to have access to all the sampled respondents. Some failed to show up for interviews. Some simply refused to co-operate for example an administrator from one of the schools who kept on postponing interview schedules. After six times of failed appointments, the author struck him off the sampling frame. The author used the Arya Samaj clergy to fix interview appointments, however some cases proved difficult.

The attempt to reach the Arya Samaj community in Nairobi through their own Pandit, Ram Krishan Sharma was a boon to the author's efforts. This cultivated their confidence and interest in this study.

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CHAPTER II

2.0 THE BASIC TENETS OF THE ARYA SAMAJ AND ITS ESTABLISHMENT IN NAIROBI.

2.1 *Introduction.*

In the light of the first objective of this study, that of investigating the basic tenets of the Arya Samaj as they relate with benevolence, this chapter attempts to identify the tenets against which the religious basis of the Arya Samaj's socio-economic activities rests. The explanation of this basis is to a large extent to be found in the basic precepts of the Arya Samaj.

2.2 *The basic tenets of Hinduism that enhance unity in diversity.*

2.2.1 *The Prelude.*

Hinduism is one of the oldest of the living religions. It is practised by most of the Indian people. The majority of the East African Indians are Gujarat speaking Hindus¹. It is not easy to define the word Hinduism¹. The difficulty of framing a definition of Hinduism arises from the fact that under the general title "Hindu" are included classes of people whose belief, ritual and mode of life are strangely diverse - the learned Brahman, who is a follower of the Vedanta philosophy; the modern theist or agnostic, trained in the learning of the west; the semi-barbarous hill person, who eats almost any kind of food without scruple, knows little of Brahmanical mythology, belief or ritual, and in time of need bows before the stone supposedly occupied by a god and lastly, there is the vagrant, or member of a caste.²

Nonetheless, here are some attempted definitions of Hinduism:

"Hindu" is a Persian word: it means simply "Indian". Hinduism is thus the "ism" of the Indian people, and the only examples that readily come to mind are Hellenism and Judaism.³

Hinduism is, in fact ... both a way of life and a highly organised social and religious system.⁴

The religion of the people of the Indus valley is an important source for determining the roots of Hinduism. The Indus valley civilization arose at about the middle of the third millennium BCE as a late contemporary of Egyptian and Mesopotamian civilizations. It suffered a long period of intermittent and multifaceted decline culminating in its eclipse around 1600 BCE, apparently "before" the coming of the Aryan peoples and their introduction of the Vedic religious current. It was apparently dominated by the two cities of Mohenjo - Daro and Harappa⁵.

The determination of the residual impact of the Indus valley religion on Hinduism is problematic. Although archaeological sites have yielded many suggestive material remains, the interpretation of such finds has been thwarted especially by the continued resistance of the Indus valley script found on numerous steatite seals⁶.

The notion that the features of the Indus valley religion form a stream with later non Aryan religious currents that percolate into Hinduism has been called the substratum theory by opponents who argue in favour of treating the development of Hinduism as derivable from within its own sacred literature. There is indication that a two way process was initiated as early as the Vedic period and has continued to the present⁷.

The urban civilization of the Indus valley had run its course by the time of the arrival of the Aryans in about 1500 BCE. The Aryans invaded India and Iran from Central Asia between 2000 and 1500 BC. They entered the plains of the Indus river with horses and chariots, and destroyed the cities of the more cultured Indus valley peoples⁸.

The newcomers met heirs of this civilization in settled agricultural communities. The contrast between cultures was striking to the Aryans, who described the indigenous population as having darker skin, defending themselves from forts, having no gods or religious rituals but nonetheless worshipping the phallus⁹.

The Aryans were illiterate and despised the religion and civilization of the literate peoples they conquered and enslaved, thus strengthening their class system in which their own priests and warriors were leaders. They were lighterskinned than the Indus valley peoples, and class distinctions were reinforced by colour and conquest. The religion of the Aryans was expressed in the hymns of the Vedas and developed in the Upanishads¹⁰.

In contrast with the predominantly agricultural population, the invading Aryans were mobile, warlike people, unattached to cities or specific locations, entering northwest India in tribal waves. Their society inherited an organising principle to have great impact on later Indian civilization in the formation of the caste system. The ideal arrangement, which myths and ritual formulae propounded and society was to reflect called for three social "functions": the priests, the warriors, and the agriculturalist stockbreeders. Early Vedic hymns already speak of three such interacting social groups, plus another one - the indigenous population of dasa (literally slaves), first mythological as demon foes of the Aryans and their gods. By the time of the late Rigveda these people were recognized as a fourth caste in the total society and were known as Sudras¹¹.

Most crucial to the inspiration of the early Vedic religion was the interaction between the first two groups: the priesthood, organised around sacerdotal schools maintained through family lines and a warrior component, originally led by chieftains of the mobile tribal communities. Whereas the priests served as repositories of sacred lore, poetry, ritual technique and mystical speculation, the warriors served as patrons of the rites and ceremonies of the priests. These two groups, ideally complementary but often having

rival interests, crystallized by late Vedic and Brahmanic times into distinct "classes": the Brahmanas (priests) and the Ksatriyas (warriors)¹².

At the core or "axis" of the Hindu pantheon, are certain deities with clear Indo-European or at least Indo-Iranian backgrounds : the liturgical gods Agni and Soma and the deities who oversee the three "functions" on the cosmic scale : the cosmic sovereign gods Varuna and Mitra, the warrior god Indra, and the Asvins, twin horsemen concerned with pastoralism, among other things. Intersecting this structure is an opposition of Indo-Iranian background between Devas and Asuras. In the Rigveda both terms may refer to ranks among the gods. But Asura also has the Vedic meaning of "demon" which it retains in later Hinduism. Speculations on Brahman as the power inherent in holy speech and on the Atman (self) as the irreducible element of personal experience are both traceable of Vedic writings. The elaboration of Vedic religion into the sacrificial religion of the Brahmanas is largely as a result of systematization¹².

A period of consolidation sometimes identified as one of "Hindu synthesis", "Brahmanic synthesis" or "Orthodox synthesis" takes place between the time of the late Vedic Upanishads (500 BCE) and the period of Gupta imperial ascendancy (cc 320 - 467 BCE). Discussion of this consolidation, however, is initially complicated by lack of historiographical categories adequate to the task of integrating the diverse textual inscriptional and archaeological data of this long formative period¹³.

Hinduism is not simply a system of theology but is essentially a school of metaphysics, for its aim is not merely to make one a perfect human being on earth or a happy denizen of heaven, but to make him/her one with the ultimate reality. This goal cannot be reached by merely improving human conduct or reforming human character; it can only be attained by transforming human consciousness¹⁴.

A general understanding of Hindu scriptures show that the ultimate end of human life is liberation (Moksha) from the Samsaric cycle (finite human consciousness). The end of this finite human consciousness is the ultimate goal of the human being. The ultimate goal can be realized through various means for instance social-political institutions, arts, sciences, creeds and rituals. The goal entails one in becoming one with Brahman (that ocean of pure Being as known in the Hindu scriptures).

Since the transformation of human consciousness is impossible in the course of a single life, Hinduism believes in a series of lives for each individual and the continuity of the self in all of them. The present life only becomes one in a series of lives. People are at different stages of their journey. Hinduism prescribes the kind of discipline which can suit one's condition and enable him/her to pass to the next stage. If the metaphysical ideal is too advanced and abstract for someone, a theological ideal is set before him/her. At this stage, the impersonal absolute, Brahman, becomes a personal God. If one is not fit even for this stage, a course of ritualistic and moral action is prescribed. At this level the personal God is represented by an image in a temple, ritual and prayer take the place of meditation, and righteous conduct takes the place of love.

These three stages are only illustrative, not exhaustive. Therefore, Hinduism has room for all sorts of people, from the mystic, to the illiterate peasant and does not thrust everybody into the pigeonhole of a single unalterable creed¹⁵. This is to say that according to Hindu teaching, liberation can be obtained by knowledge (Jnana) works (Karma) or devotion (Bhakti)¹⁶.

Hinduism boasts of religious hospitality. This is manifested in the Hindu doctrine of spiritual competence (Adhikara) and doctrine of the chosen deity. The doctrine of spiritual competence requires that the religious discipline prescribed for a person should correspond to one's spiritual competence. For example, it is useless to teach abstract

metaphysics to a person whose heart hungers for concrete gods. A labourer requires a different type of approach to religion from a scholar. The doctrine of the chosen deity means that, out of the numerous forms of the supreme being conceived by human beings, the worshipper should be taught to choose that which satisfies his/her spiritual longing. It may be any one of the gods and goddesses of the Hindu pantheon or it may be a tribal deity, rendered concrete to the eye of the flesh by means of an image. These two doctrines have created a great complexity of worship and belief within the Hindu fold¹⁷.

However, it is important to point out that there is some unity within the diversity. Sarma (1966) identifies five elements that contribute to the unity in Hinduism. It is on this ground of unity in diversity that the various Hindu groups like the Arya Samaj can be understood. The five elements include common scriptures, common deities, common ideals, common beliefs and common practices¹⁸.

2.2.2 The common precepts of Hinduism.

The first element is the common scriptures. The most important common scriptures include the Vedas, the Epics (the Ramayana and the Mahabharata) and the Bhagavata Purana. It is important to note that the Arya Samaj is grounded on the Vedas. It is therefore important that they be addressed in detail. The Vedas are called Srutī (that which is heard) while the rest of the sacred writings are known as Smriti (that which is remembered). Great sages and seers are said to have heard the eternal truths of religion and to have left a record of them for the benefit of others. The Vedas are said to be eternal, their composers being only the channels through which the revelations of the supreme have come. All the other scriptures which form the Smriti are secondary, deriving their authority from the Vedas and accepted as authoritative only in so far as they follow the teachings of primary scriptures. The secondary scriptures are seen as

elaborations of the truths revealed in the Vedas and include the epics, the codes of law, the sacred romances (Puranas), the manuals of philosophy (Darsanas) and the sectarian scriptures (Agamas)¹⁹.

There are four Vedas, the Rigveda, the Samaveda, the Yajur Veda and the Arthava Veda, each one consisting of four parts: the Mantras (the basic verses); the Brahmanas (explanations of the verses), hymns and related rituals; the Aranyakas (meditations on their meanings); and the Upanishads (mystical utterances revealing profound spiritual truths). As the Upanishads come at the end of the Vedas, the teaching based on them is called Vedanta (anta in sanskrit means the end). The Upanishads were later systematized in the Vedanta Sutras. The teachings of the Upanishads were summarized in another and more attractive literary form in the Bhagavad Gita which forms part of Mahabharata²⁰.

A second element contributing to the unity in Hinduism is the common deities. They are derived from the common scriptures. There is one supreme spirit of which the various gods worshipped by human beings are only partial manifestations. That is why the Vedas state that reality is one although sages speak of it in different ways. Every god whom people worship is a symbol of one aspect of the Absolute. The common people generally hunger for some concrete embodiments of the Divine while the learned are tolerant and even encourage all popular forms of worship. In the course of time the three most important functions of the Absolute : creation; protection and destruction came to be established in the imagination of the people as the three great gods, Brahma, Vishnu and Siva, known as the Hindu Triad, or Trinity.

The power that was associated with each of these three gods was also later personified and represented as his consort. The consort of Brahma the creator was called Sarasvati (the goddess of speech and learning), that of Vishnu, the protector was called Lakshmi (the goddess of wealth and prosperity), and that of Siva the destroyer was called

Sakti (the goddess of power and destruction). As Vishnu is the protector of creation, he is represented as coming down as an Avatara, taking human form whenever the world order is disturbed by some colossal form of evil. Rama and Krishna are regarded as such avatars or incarnations of Vishnu and are objects of worship for all Hindus. Popular imagination has provided the great gods with their own appropriate heavens, attendants and vehicles²¹.

Common ideals form the third element enhancing unity in Hinduism. Virtuous living is greatly emphasized in Hinduism. All the sects and offshoots of Hinduism have the same moral ideals. The cardinal virtues of Hinduism include purity, self control, detachment, truth and Ahimsa²². These virtues will be visited again in detail in the next section.

Common beliefs form another element that enhance unity in Hinduism. All schools of religious thought in Hinduism are grounded upon certain fundamental beliefs which include beliefs concerning the evolution of the world, the progress of the individual, the four fold end of human life and the law of Karma and rebirth²³. These beliefs are developed further.

Firstly, the Upanishads reveal the law of spiritual progression underlying creation. The law of spiritual progression decrees that spiritual values (like truth, beauty, love) are of the highest importance followed by intellectual values (like skill) the biological values (strength) and at the lowest level are material values (pleasures)²⁴. Secondly, the Hindu law givers tried to construct an ideal society where human beings should be ranked according to the spiritual progress and culture. A social system which embodies this ideal is called Varnadharma. This could have been the birth of the caste system²⁵. Thirdly, in Hinduism individual life is built upon the same concept of spiritual progression which should control community life. The Hindu sages divided the ideal life of an individual into

four successive stages, called Asramas : the student, the householder, the recluse who withdraws from the world and finally the Sannyasin (religious mendicant who renounces the world). These four Asramas are referred to as the Brahmacharin, Grihastha, Vanaprastha and Sannyasin²⁶.

This system is adhered to by the Arya Samaj and hence the need to look at it in detail. The first stage (child to youngman) is devoted entirely to study and discipline. It is the preparatory stage of life. One undergoes physical, mental and spiritual development. Learning is a predominant aim making education a very important aspect. The student should neither have other responsibilities nor indulge in any pleasures but should be subjected to a rigorous discipline²⁷. The student serves and learns from a spiritual teacher of the Vedas. He or she is trained in the capacity of the Chela, disciple, of a Guru²⁸.

The second stage (the age of adulthood) is a period of fulfilment of personal desires. After the first stage is over, the student settles down into marriage as a householder or the Grihastha Ashrama. It is the age of responsibility towards children, towards parents, towards the community and towards the world at large²⁹. The third stage is a period of selfless service, the Vanaprastha. After the stage of the householder one retires to a quiet place in the country and meditates on the higher things of the spirit. One becomes free from all social bonds and takes a detached view of all problems of human life. The retired life of the recluse is a preparation for the renunciation of all earthly ties in the final stage of life³⁰.

After this, the recluse becomes a Sannyasin, one who has renounced all earthly possessions and ties. In this stage one does not observe any distinctions of caste, or perform any rites and ceremonies or get attached to any particular country, nation or religion. Looking upon all beings as so many forms of the universal spirit, the Sannyasin wanders from place to place, feels at home everywhere, and gives himself up entirely to

the service of the supreme spirit. When one begins to serve human kind selflessly, he/she establishes oneness with God/Brahma. The aim of life is God realization³¹. These four stages are an ideal situation accepted by all Hindus and act as a unifying factor among the Hindu, hence unity in diversity³².

The belief in the law of Karma or the law of moral causation is yet another common belief in Hinduism. This is a moral law corresponding to the physical law of causation. Just as the law of cause and effect works in the physical world, the law of Karma works in the moral world. The law of Karma postulates that every individual has to pass through a series of lives, either on earth again or somewhere else before attaining Moksha or liberation. It also explains that what people are today is the result of what they thought and did in the past life and that what they shall be in future will be the result of what they think and do now. According to the Hindu belief, God is not a judge sitting in a remote heaven meting out punishments, but an indwelling spirit whose will works in humankind through the moral law here and now³³.

The last element enhancing unity in Hinduism is common practices. Every Hindu is advised to have his/her own chosen deity or Ishta-Devata. At the same time, the adherent is taught to recognize the deity only as a means to the realization of the supreme spirit. The Hindu view of ritualism is that all people need the help of ritual but in varying degrees and kinds until the end which the ritual is designed to secure is gained. The ultimate purpose of ritualistic worship is the realization of the supreme. Rituals include prayers, meditation and pilgrimages among others. A Hindu may choose to lead an active life on the world and make everyone of his/her actions an offering to God, or may devote all his/her life to the loving worship of God or may even choose to seek to realize God through philosophical inquiry³⁴.

In a word, the five elements that enhance the unity in the diversified Hinduism include common scriptures, deities, ideas, beliefs and practices.

2.3 The life and Theology of Dayananda Sarasvati (1824 - 1883) and the basic teachings of the Arya Samaj.

Dayananda came on the Indian scene during one of the country's most critical periods in almost every field : political, economic, educational and religious³⁵. The priests twisted the Vedas and other Hindu scriptures. Numerous gods and goddesses and deities were being worshipped by innocent people at the instigation of the priests. Dayananda repudiated the distortion of the scriptures by selfish priests³⁶.

Dayananda was born in a village in Morvi, Kathiawar (now part of Gujarat state). He was born as Mool Shankar in a Brahmin family, the highest caste against which he later raised his voice³⁷. He claimed to have spent his childhood in a small town, most likely Tankara in northern Kathiawar. His father was a high caste Brahman landowner and revenue collector and a devout worshipper of Lord Siva. By the age of 14, Dayananda had learnt the Yajurveda and several portions of the other Vedas by heart³⁸.

An experience in the local Siva temple undermined his faith that the temple icon was God, and turned him away from Siva ritual practice involving images³⁹. On the night of Shivatri in 1837, he kept night long vigil at the Siva temple with the hope of seeing Lord Siva face-to-face. By midnight, all the devotees including his father had fallen asleep but he remained awake. However, he did not meet Siva. Instead he saw something very strange. He saw a mouse climbing up and down the idol of the Lord. This seemingly inconsequential occurrence had a strong impact on him. He wondered why the idol of the supreme Lord of the universe, Siva, the destroyer could not defend himself against the pranks of a little rat. This incident marked the genesis of socio-cultural and religious

revolution in India. It implied to Dayananda that the idol was not the real God. Idol worship, therefore was a futile exercise⁴⁰. The deaths of a sister and a beloved uncle made him realize the instability of worldly life and when he learned that his family had secretly arranged his marriage, he fled to become a homeless wanderer⁴¹.

He spent most of his time in small towns along the Ganges river meeting representatives of various Hindu communities and debating sectarian pandits. These experiences confirmed his early doubts about image worship and led him to reject all the Hindu sectarian traditions - not only Vaisnavism but also the worship of the formless Siva. In the place of sectarianism and the related religious and caste restrictions he argued for a united Hinduism based on monotheism and morality of the Vedas⁴².

He left Calcutta with an unchanged message but a broader perspective and a new style lecturing and writing in Hindi and seeking a receptive audience for his message. He found the first such audience in Bombay, where he founded the Arya Samaj on 10th April 1875⁴³. On that day, a few public spirited persons imbued with religious fervour met in Bombay India under Dayananda. They founded a new movement with the prime object of doing good and to bring about the physical, spiritual and social improvement of all. This led to revolutionary changes in the religious, social and educational spheres. The movement was called the Arya Samaj.⁴⁴

The word Arya had its origin in the Sanskrit language. It means a pure, noble, righteous and progressive person. The word Arya is not indicative of any particular sect or race. There are two types of individuals in this world, that is, noble and ignoble. All individuals who make up the society should aim to be noble. Arya Samaj is a society of pure, noble and righteous persons. The word Samaj means association or society⁴⁵. In Sanskrit, Aryan denotes noble, honourable or belonging to the Aryan people of India

(related to Iran and Eire). This was the name given to them by the peoples who invaded India and Iran from central Asia between 2000 and 1500 BC⁴⁶.

2.3.1 The Concept of God.

The Arya Samaj believes in the existence of God who is seen as the controlling power of the universe. There is only one God. He has many attributes, performs various tasks and is known by many names. There are no gods and goddesses possessing their own powers⁴⁷. All humanity serves this one God. This belief makes the Arya Samaj a universal religion⁴⁸. The Arya Samaj is a highly monotheistic institution.

God is portrayed as All knowledgeable, Almighty, All - pervading, has no genesis or end, Unborn and Immortal, a Creator, Sustainer, Destroyer, Unchangeable and Formless. Because He is Formless, it is not possible to create an image of Him. God evolves the universe out of matter. God does not take a human form depending upon His power of Maya. The Arya Samaj rejects the view that the soul is part of God for it enjoys the fruits of its good deeds and suffers as a result of its evil deeds⁴⁹.

The destiny of human life is to realize God by first knowing oneself (acquiring the truth of oneself). Humans experience joy and peace after attaining communion with God. He can be realized through the combination of three media - deed, knowledge and devotion. One does not require the services of a prophet or a messenger to know God. A guru or a learned individual can act as a guide to human beings. One does not gain knowledge from such beings but can realize God through prayer, worship and meditation. Nobody, however much learned, religious or pious can become God. God and the individual are absolutely distinct in their qualities, deed and nature. God is presented as the knower and the human person as the knowee. God is all powerful and all present and therefore He has the capability of performing

all tasks without assuming a human form. Confining Him into a body is to limit His powers⁵⁰.

2.3.2 The Vedas.

When Dayananda founded the Arya Samaj, he had written a statement of doctrinal principles published later as Satyarth Prakas. The Central element in Dayananda's position was his belief in the truth of the Vedas. He declared that the Vedic hymns revealed to the rsis were the sole authority for truth. He had lost his faith in image worship as a youth and was an active opponent of Vaisnava Sectarianism. He rejected the worship of Siva and abandoned the Advaita ("nondualistic") philosophy of the Upanishads. He decided that neither the Upanishads nor the Vedic ritual texts, the Brahmanas, had the authority of revelation; this was an honour due only to the collections of Vedic hymns (that is the four Mantra Samhitas of the Rigveda, Samaveda, Yajur veda and Arthavaveda) because they alone were directly revealed by God to the rsis (seers). True religion, that is, Aryan religion, must thus be based only on the hymns, which convey eternal knowledge of the one true God⁵¹.

Dayananda rejected Brahmanic control of Vedic religion. He maintained that Vedic knowledge should be available to everyone including women and members of the traditionally impure Sudra caste. Vedic rituals that Dayananda prescribed could be performed by any Arya or member of the movement. Vedic hymns proved the existence of a single supreme God. He is eternally co-existent with the Jivas (Conscious and responsible human selves) and with Prakriti (the unconscious material world). The Jivas bind themselves to rebirth in the world by their Karman (actions). God cannot release the Jivas from the responsibility for their deeds, but in His mercy, He has revealed the Vedas

to guide the Jivas to Moksha (freedom from rebirth and union with God). The cause of Moksha is finite human action⁵².

Human beings first acquired the knowledge about God from God Himself in the form of the Vedas. This knowledge was first revealed by God to four pure rsis. The term Veda means knowledge. The Vedas are not an individual creation. The divine and pure knowledge was presented to human beings by the rsis. This divine knowledge is universal and meant for everybody. Unfortunately Vedas have been misinterpreted. The teachings of the Vedas are universal, eternal and meant for all⁵³. The Vedas that had existed in their purest form were misunderstood. Dayananda then redeemed the lost glory of the Vedas by providing an interpretation that suited their initial intention.⁵⁴ The philosophy of the Arya Samaj is the same as that of the Vedas : to unite all human beings under the umbrella of one God, one religion and one humanity⁵⁵.

2.3.3 Outlook towards the world.

The aim of the Arya Samaj is to unite all people following different paths. The Vedas reject the notion that this world is unreal or full of suffering. It also rejects the notion that this life is meant to be enjoyed by oneself to the utmost. The world is seen as a reality with human life as its basis. This world is made of pleasures and sorrows. Every individual has the right to live in this world and to get enjoyment out of it. People should strive towards the lessening of an individual's sorrows so that the individual can lead a happy life⁵⁶. The happiness of this world is not considered as the ultimate aim of life because life continues after death. The soul is immortal and for its evolution, it has to be reborn again and again. True happiness only occurs when one attains a state of God realisation⁵⁷.

A human being must not attach himself/herself tenaciously to worldly objects but instead should rise above them and seek spiritual unity with God. Worldly objects are seen as an impediment to God realisation. The Vedic way of life enables a householder to enjoy worldly pleasures only upto a certain stage in life. After this, one renounces worldly pleasures to pursue the path of purity, divinity and God realisation. The stages after the age of fifty are called Vanaprastha and Sannyasa⁵⁸. In an interview with one elder of the Arya Samaj a Mr. Baldev Kapila, it became clear that at this stage in life an individual must not concern himself/herself with worldly pleasures and wants⁵⁹.

2.3.4 Ethics and the Individual.

The Arya Samaj lays a lot of emphasis on the practice of virtues. The individual is expected to be virtuous and disciplined. To be able to make good progress in one's life, a sound character is a prerequisite. The Arya Samaj desires that one should be truthful, loving, kind, tolerant, forgiving, reliable, generous, pure, just and dutiful. Life celibacy is highly recommended. Chastity and self control are important virtues of the Arya Samaj. It rejects unlimited freedom given to matters concerning sex⁶⁰. The Vedic way of life makes provision in marriage for the householder to derive pleasures. Exposure of sensitive parts of the body and dancing in close embrace are condemned. According to the Vedic scriptures, a man should regard every female besides his wife as his sister or mother. A female should regard every male besides her husband as a brother or father⁶¹.

The section on an overview of Hinduism indicates that Vedic rishis worked out a definite programme to help in one's development. It is discussed in detail and also as pointed out, the Arya Samaj fully accepts this programme. It is revisited here in a nutshell. The first stage deals with preparation for life and education becomes a very important constituent. The second stage is the period of activity and fulfilment of personal desires.

Here one ventures into the world to gain the things that he/she wants because it is important to take care of oneself, one's family and one's society. To achieve one's aims and objectives, education and ability play a prominent role⁶².

The third stage is the period of life of selfless service and lastly the stage of Union with the supreme Being. One is primarily concerned with salvation and spiritual progress.

An individual provides selfless and voluntary service to the world. One gets detached from the world and severs relationship with Kith and Kin. The major concern is that of the welfare of other beings. This is a period of selfless service and establishing contact with God⁶³. These four Asramas are Brahmacharin, Grihastha, Vanaprastha, and Sannyasin⁶⁴.

2.3.5 Development of Social Consciousness.

Development of Social consciousness aims at strengthening the bonds between individuals with the aim of bringing about social consciousness. The principal means of attaining it are knowledge and education; power and stable government; production and wealth; and industry and organisation⁶⁵.

Individuals in society differ in terms of tastes, mental and physical powers. However this should not create any feelings of superiority. Instead, feelings of oneness should be encouraged. This aims at creating a society that works for the common good of all. People are guided by certain instructions aimed at making them achieve such a state working for the common good of all people. Everyone must be treated on an equal basis. Every individual is entitled to equal respect and honour. It is expected that everybody places the interest of society above that of himself/herself. One is required to suppress personal interests and liberty for the good of society. Everybody is expected to work with

others. No individual, race or nation should be considered superior or inferior to others. All are children of God and must remember that they all belong to that one God⁶⁶.

Dayananda raised his voice very strongly against social injustices and prejudices, superstition and blind faith. He was opposed to the caste system which brought untold misery to the so called untouchables, segregation in educational institutions and other places and degeneration of the caste system whereby the so called higher castes (especially Brahmins) could exploit the so called lower castes (Shudras, the untouchables), and hoodwink the Kshatriyas and Vaishyas (the two other castes below Brahmins) into contributing to the priests coffers⁶⁷.

2.3.6 World unity and Universal Brotherhood/Sisterhood.

The Arya Samaj cherishes one ancient maxim: Vasudhaiva Kutumbakam which means that the whole world is a single family⁶⁸. The Arya Samaj does not believe in abstract spirituality but in active social service. It preaches the equality and general brotherhood/sisterhood of all. It supports the physical, intellectual, social and moral progress of the people. The community subordinates everything to piety and uprightness, and requires all acts to be done in strict conformity with the laws of God⁶⁹.

While emphasizing the universality of the Vedic religion, Dayananda preached in Hindi, the lingua franca of India. Its universality is also stressed in the fact that in the Arya Samaj terminology, an Aryan is a noble child of God and any individual irrespective of race or creed who acts in an exemplary manner can be considered an Aryan. Any individual can become a Brahmin by inclination and training⁷⁰.

2.3.7 The ten Principles of the Arya Samaj.

The Arya Samaj is grounded on ten cardinal principles: ⁷¹

1. God is the primary source of all true knowledge and all that is known by its means.
2. God is existent, conscious, blissful, almighty, just, merciful, unbegotten, infinite, unchangeable, beginningless, incomparable, the support of all, the Lord of all, all pervading, omniscient, unaging, immortal, fearless, eternal, holy and the creator of this universe. To Him alone is worship due.
3. Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryans to read them, teach them and hear them being read.
4. All persons should always be ready to accept truth and renounce untruth.
5. All acts ought to be performed in conformity to Dharma, that is, after due consideration of what is right and what is wrong.
6. The prime object of the Arya Samaj is to do good to the world, that is, to ameliorate physical, spiritual and the social condition of all.
7. All ought to be treated with love, justice, righteousness and with due regard to the merits.
8. Ignorance ought to be dispelled and knowledge disseminated.
9. No persons should remain content with his/her own well being but should regard his/her well - being in the well - being of others.
10. In all matters affecting the well - being of the society (all others) the individual should subordinate personal likings; in matters affecting him/her alone, one is to enjoy the freedom of action.

2.4 The Arrival of the Indians in Kenya and the establishment of the Arya Samaj in Nairobi.

Contrary to popular misconception, the Asians did not all arrive in the British colony simply as cheap labour for building of the Uganda railway. Indian ships were

calling in at East African ports centuries before the British even knew East Africa existed, long before the railway was built. Before Vasco Da Gama sailed into Mombasa in 1498, there were trade contacts between the East African Coast and India. The Omani Arabs struggled with the Portuguese for hegemony over the East African Coast and the lucrative trade that lay behind it. The Omanis financed by the Indian entrepreneurs finally ousted the Portuguese and seized Fort Jesus. In 1839 the British (since the Indians were all British subjects) signed a treaty with the Sultan and Indian law was introduced into the region ⁷².

This resulted into an influx of traders and artisans. By 1875 there were over 300 Hindus in Zanzibar. In 1870 the Sultan posted a Bhatia Hindu as his chief customs controller in Mombasa. The British government's quest for imperial adventures declined. A private Briton, Sir William Mackinnon, who had vested interests in the Indian Ocean took up the challenge and founded, in 1887, the British East African Association. The Government then decided to have Mackinnon in its political interests (that is, to thwart German interest in the same area). That is why in 1888 the association was given a royal charter and its name changed to the Imperial British East African Company -IBEA. It made treaties with native chiefs and encouraged trade with their people. In 1895, the British government cancelled the IBEA charter. The protectorate took over most of IBEA's assets and personnel - hence the Indian Orientation. Currency continued to be counted in the Indian currency (rupees). All lower echelons and a number of the higher posts in the protectorate were filled by Indians ⁷³.

It was only logical that when the decision was made to build the IBEA surveyed railway, the foreign trade office should look to India for help. The contract to supply material, labour and personnel was given to a Karachi - based Indian entrepreneur, A. M. Jeevanjee. Punjab was his recruiting ground. By 1899 there were 18,000 Indians working on the railway. Most Asians came to Kenya as members of already existing communities.

The Asians, forbidden (with very few exceptions) by political law from owning farmland, settled in townships. This concentration in towns facilitated the development of community associations and services. Each major community established its own places of worship and its own schools. The Asians' social aloofness was reinforced by racial segregation ⁷⁴.

When over 20,000 Punjabis came to Kenya to work on the Railway line shortly after Dayananda's death (1883), their number included members of the Arya Samaj. Since they were generally a well educated group, they came over predominantly in clerical and professional capacities. Among the Punjabis were a number of dedicated individuals who took the responsibility of seeing to the spiritual and social welfare of their fellow Asians. Among the most notable pioneers were Inder Sign, Lalchand Sharma, Baisakhi Ram, Mathura Das and Mahashaya Badrinath. They devoted much of their time to prachar (missionary work)⁷⁵.

Weekly religious services were held in private homes for some time. On 5th July 1903, with forty five people present, the first Arya Samaj was officially formed in the home of Sri Jaigopal. By 1916 the Nairobi Arya Samaj built a substantial stone Vedic temple and a school in the city center (now vedic house on Mama Ngina Street). In 1929, the Arya Samaj built a new Vedic temple up on Fort Hall (now Murang'a Road) road. In 1963-64 a large complex was started in Parklands. In 1966-8 a Vedic Temple was opened in South "C", and in 1967 another was opened on Juja road. These centres were not only prayer halls, but also incorporated social halls, rest houses and schools. The buildings and activities of the Arya Samaj were financed by both members contributions and the efforts of various wealthy Arya Samaj industrialists for example Seth Nanji, the merchant of Uganda. Although the family business was based in Uganda, he gave generously to the Kenya Arya Samaj and donated the whole plot on which the Parklands complex has been build ⁷⁶.

2.5 Organisation of the Arya Samaj in Nairobi.⁷⁷

The basic unit is the individual Arya Samaj itself. The Nairobi Arya Samaj is affiliated to the supreme council. The organisation is totally democratic. It holds an annual meeting to elect delegates to the supreme council. These delegates elect the officers to the supreme council which oversees all Arya Samaj activities in its domain. An independent judicial committee is also appointed by each Arya Samaj.

Once a year each supreme council holds a meeting and elects, in turn delegates to the Sarvadeshik Arya Pratinidhi Sabha, the international Aryan League, which has its headquarters in Delhi and which all Arya Supreme councils are affiliated. The Arya Samaj community in Kenya sends some delegates. The assembled delegates then elect the officers of the international body. This body has its judicial committee to which all matters of dispute are referred.

All properties of the Nairobi Arya Samaj are vested in the supreme council, as its constitution stipulates. The Nairobi Arya samaj can change its constitution (if two thirds of its members so wish) by making request to the national and consequently, international bodies. It is important to note that it was on this ground of good organisation that the administration in Kenya, for a while accepted it as the only Hindu body whose documents, such as marriage certificates were accepted unquestioningly.

An Aryan Youth wing was formed in 1980. It sponsors recreational programmes for example mountain climbing and oratorical contests and also converting the whole world to Aryanism. There is also an active ladies wing, the Arya stree Samaj. The Nairobi Arya Samaj publishes a weekly "Journal of the Arya Samaj Nairobi, Arya Pratika". Religious activities remain its core although secular programmes are also carried out. It holds a weekly (Sunday morning) Yagna followed by a communal lunch. There is also an annual

holy week which occurs in September (when most Arya Samajists have enough time to participate). During this holy week communal Yagnas are performed everyday.

It is with such a background that the Arya Samaj's involvement in acts of charity can be understood. In a word, the activities of the Nairobi Arya Samaj can be understood in the light of the community's doctrines and establishment.

Notes

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48. The feelings of most of the Arya Samaj elders interviewed for example Baldev Kapila, Vasant Dharmadhikary etc.
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CHAPTER III

3.0 THE MANIFOLD SOCIO-ECONOMIC ACTIVITIES AND SERVICES OF THE ARYA SAMAJ IN NAIROBI.

3.1 *Introduction.*

This chapter seeks to examine the current socio-economic activities of the Arya Samaj in Nairobi. When Dayananda founded the Arya Samaj in 1875, his aim was to promote the spiritual, social and physical well-being of all human kind. To accomplish this objective, the Arya Samaj rendered and still renders commendable service in a number of spheres¹. In Nairobi, it is involved in a number of activities including the fields of education and health. However, it is important to understand some of the colonial policies that determined and influenced the socio-economic activities of the Asians in Kenya in general and the activities of the Arya Samaj in Nairobi in particular.

Stretching back to the pre-colonial period, we find that documentary and archaeological evidence show that trade between India and the Western Coast of Africa had flourished centuries before the advent of the Europeans. This trade was largely controlled by the Indians. At this time, Indian settlements were already established along the East African Coast².

The European attitude and that of other non-Asians towards the Asians was influenced by their image of the latter as coolies, people of low caste. The policies of racial segregation were justified on these assumptions. The Europeans based the superiority of their claims vis-a-vis the Asians during the colonial period on their superior pioneering record. According to them the Asians owed their presence in East Africa to the Europeans³. The opportunities open to Asians were limited. They had the option of junior appointments in the civil service. This pattern of activity was defined by the colonial

system. The Asians made attempts to widen their activity by increasing emphasis on education which made it possible for some to qualify and practice in the professions⁴.

Such professions include medicine and teaching.

The colonial society was organised on the principles of divide and rule. This relationship was characterized by racial tensions and communal rivalries. However, Asians too were socially exclusive. Racism produced segregation, exclusiveness and stereotypes. Consequently, the behaviour of a few offending members served to condemn the entire community with the traits of a few being ascribed to all. The Asian was portrayed as a dukawalla (shopdweller) who cheats and insults the African customers. The African is dull and unintelligent, lazy as well as dishonest. The European is tough and aggressive and has done much for the country⁵.

Concisely, the earlier period was characterised by conflict between the Europeans and the Asians, and the attempt by the Europeans to stir up anti-Indian feelings among the Africans. The Asians were depicted as users, exploiting the illiterate African and preventing the African from any form of progress. Asians were depicted as people without any real stake in the country. They were temporary residents whose sole purpose was to make as much money as possible before returning to India. Their religions and cultures were depicted as backward and unwholesome. Many of these accusations have stuck and the anti-Asian speeches of some of the African leaders today are reminiscent of the early south African settlers who encouraged racist attitudes⁶.

There were few incentives for closer social relationships. The disparities of religious and cultural backgrounds between Asians and Africans made contact difficult. In their home societies Asians had been used to exclusiveness. They had certain business and formal dealings with members of other communities, but their social relationships were confined to members of their own community. Therefore, the Asians felt it unnecessary to

establish social contacts with their African neighbours. Also, Asians had an intense feeling of snobbery born of a belief in the superiority of their own culture. Consequently, they disregarded the African socially and treated him/her in other contacts as less than human⁷.

3.2 The Nairobi Arya Samaj's services in Education.

The Arya Samaj believes that the progress of any race and nation is dependent upon the education that its people receive. Dayananda laid great emphasis on the education of both boys and girls. In 1901, the Gurukul Kangri was established by Swami Shraddhanand. It was the first national institution in India. It was an institution conducted independently of the efforts made by the British government to educate the masses. On a similar basis, other national institutions of education were founded. The Arya Samaj was instrumental in opening many gurukulas, Dayananda Anglo Vedic Colleges, Girls' colleges and primary schools throughout India⁸.

The Arya Samaj has been praised by so many people because of its contributions in the field of education. Nehru in The Discovery of India congratulates the Arya Samaj because of its role in the spread of education among boys and girls, in improving the condition of women and raising the status and standards of the depressed classes⁹.

Before embarking on the Nairobi Arya Samaj's current services in education, it is important to understand the colonial climate that influenced the development of Asian education in Kenya. From the early interwar years, basic literacy and arithmetic were necessary for the successful operation of retail business. The establishment of the first schools was due wholly to the initiative of various Indian communities¹⁰.

The colonial administration followed a policy of racial segregation leading to the establishment of schools for Asians separate from those for Africans and Europeans. There was scarcity of girls schools in colonial times and so the Asian communities' first

schools were almost inevitably girls primary schools. These soon expanded into secondary schools. Boys schools were also established¹¹.

Although most Asian communities established their own informal nursery schools, education at primary and secondary levels was left to large and well organised communities like the Arya Samaj for the Hindus¹². Over the years the Arya Samaj has established complete school systems all over the country. The first schools were established primarily for the children of a particular community for example the Arya Samaj. As the schools developed and required more funds, almost all of them came to be grant aided and thus under the jurisdiction of the department of education but still managed by the founding community. In accordance with colonial regulations, schools could be communal but not interracial. Half-caste children were unwelcomed in the Asian schools¹³.

However, scholastic integration eventually came about for instance the Aga Khan Nursery school in Nairobi began accepting a few African students in the 1940's. In 1950, an Ismaili family faced with the problem of educating their own children started an interracial school. As a result of the Lancaster house conference in 1960, at which plans were made to prepare Kenya for independence, moves were made to integrate all schools. The Kenya education act (1968) prohibited racial and religious segregation in schools. Today the majority of students in most "Asian" schools are Africans.¹⁴

It is important to note that Asians built half the foundation of higher education in Kenya. After the assassination of Mahatma Gandhi, Kenyan Asians wanted to build a fitting memorial to him. They founded the Mahatma Gandhi Memorial Academy of Science and Commerce which was incorporated into the Royal Technical College. This was transformed into a university college, the basis of today's university of Nairobi¹⁵.

It is with such a background that the nature of "Asian" education in general and specific Asian community educational systems can be understood. The specific community

of interest here is the Arya Samaj. The activities of the Arya Samaj include four major areas namely, the propagation of the Vedic religion, welfare work (orphanages and hospitals), teaching of the Hindi language and formal education for the entire community¹⁶.

The colonial government had not accepted the responsibility of providing the immigrant Indians with educational facilities. Where some provision was made for primary education, it was of a very limited nature. The authorities did not consider it necessary that all the children of the immigrant Indians should be educated, with the result that the provision of education for their children became the responsibility of the Indians themselves¹⁷.

The Arya Samaj started its first school, Arya Kanya Pathasala in 1910 at the home of a Mr. Mathura Dass who also paid the salary of the teacher. Following the enactment of the Kenya Education Act (1968), the school was taken over by the Nairobi City Council and is presently managed as an aided school. It has over 700 pupils. The school has more than twenty members of staff and eleven members of the subordinate staff. Any observer walking into the school notices many African teachers, pupils and subordinate staff members. It is located in the Ngara area of Nairobi and is currently known as Arya Primary School, Nairobi.

The Arya Nursery School is another school located in Ngara, Nairobi. It was founded on 15 May 1950 by the Arya Samaj's women's Association of Nairobi. Although it has an Asian headmistress, most of the teachers and students are African while all its subordinate workers are African. Arya Girls Secondary School is also located in Ngara. It was established in 1957. At its inception it shared facilities with the primary school. Infact the two were housed in one building. An active Arya Samajist, Mr. N. K. Mehta agreed to donate land and money for the erection of the school building. There was a

shortage of girls schools at this time leading to the expansion of facilities and the official establishment of Arya Girls Secondary school in 1957.

The next school to be formerly established was Arya Boys Secondary School in 1968. It is located in Ngara Nairobi with a population of about 400 students. Parklands Arya Girls Secondary School was established in 1956 and was formerly known as the Arya Girls Senior School. It is managed by a Board of Governors in conjunction with the Ministry of Education. It has over 300 students and is located in Parklands area in Nairobi. The need for a nursery school by Parklands residents led to the establishment of Shradnanand Arya Nursery School on 12 June 1982. It has over fifty pupils. In 1984, the women's league of the Arya Samaj founded Vedic primary school. Currently the school is under the Nairobi City Council.

3.2.1. The place of this education system in the wider Nairobi community.

In Nairobi, the Arya Samaj supports the dissemination of knowledge and the eradication of illiteracy among all races. Beneficiaries of these services include people of all origins irrespective of their nationality, race or creed. There are many non-Asian students in these schools. Arya nursery school has over seventy percent of its students as Africans. Other schools with the majority of students being african include Arya Primary School in Ngara, Arya Boys Secondary School in Ngara and Parklands Arya Girls Secondary School. The respondents attributed this to the movement's cardinal principle of ameliorating physical, spiritual, and social condition of all people. This stance was explicitly taken by elder Baldev Kapila and Pandit Ram Krishan Sharma. It was supported by the majority of the respondents.

The needy and brilliant students in these schools are awarded bursaries. This is consequent upon Dayananda's wish of accessing education to all and of treating others with

love. Those who support this scheme felt that it is a fulfilment of the doctrine of universal brotherhood/sisterhood cherished by the Arya Samaj.

According to the management of the Arya Samaj educational system, schools are encouraged to be self reliant. They are supposed to settle their own bills. However, this is not usually possible. At this point, the Arya Samaj community comes in and offsets the shortfall. Asked why such offsetting should be facilitated, an active Arya Samajist held that the Community is concerned about the welfare of all and in a situation where an institution addresses itself to the interests of all and more so the well being of the less privileged in the society, then at all costs such an institution enjoys the community's support.

The Arya Samaj Education Board plays a significant role in the wider Nairobi society. It was formed in 1914. Its aim was to administer and promote the Arya Educational facilities in Nairobi¹⁸. According to the Arya Samaj constitution, the Board consists of fourteen members elected during the annual general meetings. The Board also appoints respective managers for each school to run the day to day activities.

The board plays a number of roles in the development of education in Nairobi. Firstly, it provides incentives for both the teaching and non-teaching staff. The Teachers Service Commission scales are paid to the staff and an additional gratuity on completion of three years of continuous service¹⁹. Secondly, the board awards scholarships and bursaries to deserving students. Thirdly, it supports the International Vedic Institute and a Religious correspondence Course. Various courses have been organized leading to the attainment of degrees and diplomas by correspondence with well known Indian universities. The Samaj also ensures that bright students who have the quest for higher education are given an opportunity to pursue their studies. A number of African students have been beneficiaries.

Apart from schools and the Education Board, Library services become an important area to consider while trying to understand the educational services of the Arya Samaj in Nairobi. The community has a library located at Parklands in Nairobi and it is open to the public. When it was established in 1947, it was only open to members of the Arya Samaj. Later it was opened to other communities²⁰. The Library has various types of books written in Hindi, Sanskrit, English and Swahili. Some are distributed free of charge to the public. For instance a book entitled Vedic Teachings by Pandit R. K. Sharma (Nairobi, 1992) was presented to the author of this study.

3.3 The Arya Samaj's Medical Services in Nairobi.

Before embarking on the Nairobi Arya Samaj's welfare and medical services in Nairobi, it is important to shed some light on the historical development of the Asian involvement in the fields of welfare and health in Kenya. This notwithstanding, since historical developments do not form the gist of this study it will be a concise one. The Asians have contributed a lot to the welfare sector. The various welfare institutions and programmes were founded originally for the benefit of the Asians themselves, but have increasingly been extended for the benefit of all Kenyans. Presently Asians are the mainstays of many public welfare institutions and programmes in Kenya, of public service organisations, and contributors to the innumerable Harambee (self-help) drives. Sceptics may term this as "conscience money". Nonetheless, the constant flow of donations reflects a sincere spirit of generosity²¹.

It was acceptable to the colonial government for the Individual Asians who flourished in commerce to amass wealth if it was used for the common good. The precedent was set when the Zanzibar Ismaili community contributed a lot of money to fund a school and a hospital in Zanzibar in 1887. This was the British Consul's (Sir John

Kirk's) project. Other generous philanthropists include Allidina Visram Sheth, Abdul Rasul, Karimjee Jivanjee and A. H. Khaderbhoy²².

Individuals from different Asian communities got together and formed Social Service Leagues (SLLs). These leagues initially concentrated on food supply for the needy Asians and assistance in arranging passages for those who wished to return to India. However, later they opened free dispensaries to provide medical attention for the poor Asians. Specific Asian communities developed welfare programmes to help their own members. Rotary clubs were formed in Kenya which were strictly "Europeans only" in colonial Kenya. A men's association was formed in Mombasa in 1947 when some well educated Asians were refused membership in the then exclusively European Rotary Club. They formed their own Saturday Club. The members devoted much energy to charitable projects. The first Lions Club in Kenya was also provoked by the European exclusiveness of the Rotary Club in Kenya²³. With this kind of background, the following is the nature of the Arya Samaj's services in the field of health and general welfare.

The managing Committee of the Nairobi Arya Samaj proposed to provide medical care to the people of Nairobi who could not afford the expenses of private doctors²⁴. The proposition was made in 1960 leading to the establishment of a charitable dispensary, the Dayanand Free Dispensary which later came to be known as the Arya Samaj Dispensary, Nairobi. It was established on 21 July 1961²⁵. It is situated in Ngara, Nairobi. An employee of the dispensary, Mama Sarah Waka consents that it serves anybody indiscriminately. It operates between 9:00 am to 12:30 pm during the morning sessions and 3:00 pm to 6:00 pm during the afternoon sessions from Monday to Friday and between 9:00 am to 12:30 pm on Saturdays. The Arya Samajists, staff and their families and the students of the schools supported by the community enjoy free medical cover. Other members of the public are charged sixty shillings for consultation and a hundred

shillings for antibiotics and any such drugs. According to Mama Sarah Waka, over ninety five percent of the beneficiaries are usually Africans.

The dispensary is sustained by the community. It has one doctor, (a doctor J.S. Ahluwalia), an administrator, Mama Sarah Waka and one groundsman. The dentist passed away and the dispensary is awaiting another one. The community spends between 30 - 40,000 shillings every month on the dispensary. The activities of the dispensary include Pap-smear test for the early detection of cancer of the cervix and a baby clinic for general advice and immunization. Others include general sickness that can be diagnosed and treated at a dispensary and dental advice. The Arya Samaj medical committee in conjunction with the Kenya Medical Association has organized medical camps for the community and the public at large.

3.4 The Arya Samaj's Services in other welfare related activities.

Historically speaking, Asians had enough leisure to indulge in their passion for European style games and sports, a passion fostered since the earliest days of the British rule. In the forefront, the Goans formed the Portuguese cricket club in Nairobi in 1899 and later founded the sports - centred Goan Institutes and Gymkhana. The Sikhs formed the Sikh union. The general Asian Clubs were then formed. In Nairobi (in 1912), an Asian sports Association was formed leading to Asian sports clubs sprouting up. The initiative for holding the first cricket match between the Europeans and the Asians came in 1932 from E. P. Nowrojee a (Kenyan born) Pasi. The match became an annual fixture, and slowly other interracial games followed suit. At first the matches were interracial but with time the clubs became integrated. The Asian population grew with time and the initial spirit of co-operation fragmented into community association. Every community developed its own facilities for games and later opened such facilities for public use²⁶.

The Nairobi Arya Samaj financially supports the Aryan Club. Until 1968, the Samaj had been the main financial supporter of the club. In 1974, the club acquired a proper hall for games, Mohinder Pall Hall, donated by an Arya Samajist, Mr. Mohinder Pall in 1974²⁷.

According to the beneficiaries of the Arya Samaj sporting facilities interviewed, over eighty seven percent of them consented that the facilities are open to members of the public indiscriminately. It was observed that the Arya Samaj's sporting facilities are of very high quality. For example, there is a stiga robot machine to help in improving the standard of table tennis players. Other sporting activities include Darts, Badminton, Volleyball and Hockey. Maharishi Dayanand Bhavain (Hall) in South "C" in Nairobi is open for hire by members of the public at a relatively cheap fee. The nature of the fee is determined by the duration of the hire and the number of people to be accommodated and so on. The government also utilizes such facilities. For instance, members of the public have been able to obtain the second generation identity cards at the Maharishi Dayanand Hall (over 350 people benefited from the exercise).

3.5 The Arya Samaj Headquarters and its services to other communities.

The Nairobi Arya Samaj headquarters are situated at Vedic House on Mama Ngina street in the city centre. The Samaj owns the seven storied building with most of the office space rented out to other private organisations and individuals. The rent realized from the tenants is used to maintain the building and offset any shortfalls incurred by the other institutions managed by the community.

The head office co-ordinates all the activities of the Nairobi Arya Samaj. It has employed ten people. Out of these, eighty percent of them are Africans. The head office also mobilizes the collection of contributions from members of the Arya Samaj community

to offset any shortfalls in the institutions and also assist catastrophe hit Kenyans for instance drought victims (and any other such deserving cases).

It is in the field of education welfare and sports that the Arya Samaj community has made greatest (non-commercial) contributions to Kenya. The Arya Samajists take, quite justly, great pride in the contributions both as a community and as individuals, to the education, welfare and sports sectors. They not only look after themselves, but are also the mainstays of many public welfare institutions and programmes in Kenya and of public service organisations. Nonetheless, these contributions will have to be looked at analytically in the following section.

3.6 A critical analysis of the Arya Samaj Community in the light of benevolence.

It would be doing the Arya Samaj Community a disservice if its contribution to the Kenyan community is not acknowledged. This notwithstanding, the major oversights surrounding the benevolent acts need to be addressed. This may require a stretch in time or space as the situation may possibly demand.

The colonial administration followed a policy of racial segregation leading to the establishment of facilities (for example schools) separate from those of Africans and Europeans. What appeared most uncustomary as it does now was the manner in which the Arya Samaj established some of its facilities. For instance when Arya Kanya Pathshala (now Arya primary school) was established in 1910, the classes were conducted at a Mr. Mathura Dass's house in Hindi. One may not rule out the idea that initially such a facility could have been established for the community's own members. It may therefore be speculated that the African might have benefited from such facilities merely after some historical developments for example the Lancaster house conference and The 1968 Kenya

Education Act that agitated for interracial institutions. Nevertheless, the religious correlates of such activities discussed in chapter four indicates that such activities are partly based on spirituality.

A commercial element in some of these facilities may not be precluded. It is evident that most students at the Vedic pre-primary, primary and secondary schools are Asians with a few Africans from well to do families. This has a negative implication on the Arya Samaj's concept of concern others. This notwithstanding, the idea of awarding African students bursaries and full scholarships at the expense of the community may be indicative of the community's devotion to benevolence.

Some of the services offered by the Arya Samaj in the fields of education, health and general welfare, in some ways may be similar to those offered by other Christian and Muslim religious organisations. It is important to note how Arya Samaj tends to have come close with both Islam and Christianity. With both, it shares the belief in monotheism and also the belief in conversion. It also shares concern for female education, eradication of superstitions and to the priestly monopoly of scriptures. On the organisational level, the pattern of the Arya Kumar Sabha and of the Arya Stri Samaj suggests imitation of the Y.M.C.A and Y.W.C.A models²⁸. Probably, the Swami might have adopted these models and organisation so that Christian missionaries inspite of their worldwide organisation, resources and government patronage could make little headway in India during the British rule. This stylistic proximity notwithstanding, benevolent activities of the Arya Samaj may be unique in the sense that though a minority group, it is actively involved in charity (stirring despite of malcontentence).

On the ground of health, an average of five patients a day are treated at the community's only dispensary in Ngara. This number may sound numerically insignificant in the large Nairobi city where thousands of people fall sick in a single day. This

seemingly numerical insignificance has a negative implication on the community's commitment to charity. Conversely, the idea that the facility is maintained at the expense of the community and also the relatively affordable fee of sixty shillings charged for consultation and treatment of minor ailments could indicate the community's commitment to good will. It is important to note that the majority of Nairobi residents may not be aware of the dispensary. The reason being lack of publicity because of the religious convictions of the Arya Samaj. According to their dharma, it is the duty of all Arya Samajists as human beings to do good to other human beings without making such help public as this is considered to be paap (sin). That is why there has never been an emphasis on publicity of its activities.

The Arya Samaj claims to be a universal religious organisation and that this belief in universal brotherhood/sisterhood facilitates the amelioration of suffering worldwide. That is, benevolence is based on the doctrine of universal brotherhood/sisterhood. However, this doctrine of universality may be questionable because of various reasons. Firstly, if it is truly universal, then why does it maintain that everything worth knowing, even the most recent inventions of modern science are alluded to in the Vedas? With the advantage of hindsight, we know that the commitment of the Arya Samaj to the Vedas has been more ceremonial than real. Historically speaking, the clarion call about the Vedas and proclaiming them as the repository of all knowledge was a cultural challenge to the West (it protested British imperialism)²⁹.

Secondly, to Christian missionaries, the close allies of British imperialism, Dayananda's reply was emphatic and sharp as it became manifest in the chapter on Christianity in the Satyarth Prakash which was written in Hindi to set forth his ideas on institutions and creeds. The style used is bellicose and the language contains unconcealed shafts of ridicule bordering on contempt³⁰.

Thirdly, implicitly, the Arya Samaj might have had some contention with Christianity and Islam. Since it got involved in the Shuddhi (conversion) movement, it vigorously supported intercaste marriages and removal of disabilities afflicting the lower castes. This was seen as a counter measure against the conversion efforts directed against the lower castes by Christianity and Islam³¹.

Fourthly, Dayananda's philosophy manifests an uncompromising rejection of every foreign impulse. Its claim to universality is based on the extension of the Indianess contrary to the tendencies of most reformers who seek universality for their beliefs by defining them in their broadest possible terms. Dayananda was conscious of the struggle between contending religions particularly in India³².

These kind of facts make the Swami's doctrine of universality wanting. Conversely, his stance on this was maintained. For instance, when an aged Mahatma suggested to Dayananda to give up active life and seek salvation through meditation, his commitment to bettering the conditions of the wretched of this earth becomes manifest. Dayananda said:

I am not anxious about my own salvation. I am particularly anxious about those lakhs of people who are poor, weak and suffering. I do not mind if I may have to take birth several times. I will attain salvation when these people attain it³³.

In a word, some developments make the concept of universal brotherhood/sisterhood (the very basis of Charity) wanting. This oversight notwithstanding, the Arya Samaj's commitment to charity may be manifested in such activities as granting bursaries to African students and also maintaining the dispensary and paying its staff even when most of the beneficiaries are non Arya Samajists.

A strong point about the Swami was his agitation for female education. Nairobi benefits from two girls schools in Ngara and Parklands respectively. Credit goes to the

Swami for his precedent. The second generation of leadership that succeeded Dayananda grasped the opportunity of pressing with programmes for women's emancipation and abolition of untouchability³⁴.

It is important to note that in spite of the veneration of the Vedas, the Swami's outlook was not necessarily archaic. He appreciated scientific advancement that was coming from the West but insisted that its roots lay in the Vedas. His followers, therefore imbibed the spirit and kept on adapting rather than literally sticking to the Swami's tenets³⁵.

The issue of membership to the Arya Samaj being open for anyone who accepts its ten principles is wanting. The author did not come across any non-Asian members of the Arya Samaj. The explanation probably was that it is hard to get literature on the Vedas in English. This raises new questions on the community's commitment to the doctrine of universality. This oversight notwithstanding, the community's commitment to the welfare of all is explicitly seen in its running of institutions that benefit the public.

It is also important to note that the gist of this study is to investigate the basis of the socio-economic activities of the Arya Samaj. The fact that these activities may be characterised by certain oversights and in part because of the exclusive nature of the Arya Samaj, non Arya Samajists may receive this gesture with suspicion. They may feel that such activities are grounded upon other motives. It is on this ground that this study therefore attempts to identify the spiritual basis of these activities in chapter four. This may help in explaining and consequently in understanding of the nature of this benevolence.

3.7 Conclusion.

In as much as the Arya Samaj extends benevolence to other Kenyan communities in terms of educational, health and sports facilities at its own cost, certain developments may undermine its commitment to goodwill. These include the original intention of these

facilities, some degree of exclusiveness and the use of Hindi language (both oral and written) as the primary mode of communication.

In spite of these oversights, chapter four seeks to identify the religious correlates of this benevolence. Such correlates provide one reliable mode of finding out the basis of the charitable activities. The magnitude of this correlation will shed light on the religious basis of the activities.

Notes

1. P. N. Vedalanker and Somera M. Arya Samaj and Indians Abroad, New Delhi, S. A.P.S 1975 p.200.
2. D.P. Ghai & Ghai Y. P., Potrait of A minority: Asians in East Africa, O.U.P., 1970 p.2.
3. *Ibid* p.3.
4. *Ibid* p.4.
5. *Ibid* pp 4 – 5.
6. *Ibid* p. 5.
7. *Ibid* p.8.
8. Vedalankar and Somera *op.cit* p.204.
9. *Ibid* p.204.
10. Ghai and Ghai *op. cit* p.128.
11. C. Salvadori, Through open Doors : A view of Asian Cultures in Kenya, Nairobi, Kenway Publications, 1989, p.337.
12. *Ibid* p. 337.
13. *Ibid* p.338.
14. *Ibid* p.338.
15. *Ibid* p.338.
16. Vedalankar and Somera *op. cit* p.53.
17. *Ibid* p.56.
18. An interview with an Arya Samaj elder, Mr. Baldev Kapila.
19. S. Verma "An Historical Analysis of The Activities of the Arya Samaj in Nairobi" -An essay, 1996, p.10.

20. *Ibid* p.11.
21. C. Salvadori *op. cit* p.338.
22. *Ibid* pp 338 – 339.
23. *Ibid* p.339.
24. *Ibid* p.340.
25. *Ibid* p.340.
26. *Ibid* p.340.
27. S. Verma *op. cit* p.12.
28. P.Narain, "The Arya Samaj : Essence and Effervescence - An Interpretation" in "The Punjab Past and Present" vol xxv - II, Punjab University, 1991 pp.59-60.
29. *Ibid* pp 58-59.
30. *Ibid* p.59.
31. *Ibid* p.64.
32. *Ibid* pp.67-68.
33. *Ibid* p.69.
34. *Ibid* p.161.
35. *Ibid* p.161.

CHAPTER IV

4.0 The Spiritual correlates of the Arya Samaj's Acts of Charity.

This chapter aims at investigating the spiritual correlates of the socio-economic activities of the Arya Samaj in Nairobi. It hopes to test the hypothesis that the Arya Samajists participate in welfare activities as a fulfillment of religious duties.

It is evident from the third chapter that the Arya Samaj is involved in the welfare of other communities in Nairobi. It has contributed in various ways towards the progress of such communities. The more fortunate among the Arya Samaj have extended a spirit of generosity and charity towards the less fortunate not just to other Arya Samajists but also towards the indigenous communities.

The Arya Samajists did not depend on the state to make all the provision as far as education is concerned. They resorted to self-help and personal sacrifices to ensure that such institutions are maintained. Where the Arya Samajists have settled, for instance in Ngara and Parklands areas of Nairobi, there is ample evidence of schools, a health dispensary and sports facilities. Such projects are financed by the Arya Samajists in proportion to their means. The various welfare institutions and programmes were founded originally for the benefit of the Arya Samajists themselves, but have now increasingly extended for the benefit of all Kenyans

In essence, the Arya Samajists have contributed towards the needs of other communities. In as much as they make financial sacrifices to solve, their own educational and social problems, they have at the same time been sufficiently charitable towards the needs of others. Basically, the beneficiaries of most Arya Samaj institutions are Africans. Schools have most of the students being Africans; the Arya Samaj dispensary has over ninety five percent of the patients as Africans; the sports facilities have many African

beneficiaries; many Africans have benefited from the community's educational system, and just before it was closed down, the Arya Samaj Dayanand Home in Nairobi had many African children as inmates. The home was closed down after experiencing serious cash-flow problems. Unlike other charitable institutions that sustain themselves to a given level, the home could not generate any money. Running the home also faced major logistical problems. The inmates eventually could not be rehabilitated due to lack of enough administrators. According to Mr Anil Kapila, the chairman of religious affairs, the home had to be substituted with a more viable project, a school (Shradnanand Arya Nursery School). These charitable activities are being quoted to illustrate the type of assistance extended to the Africans by the Arya Samaj.

Whereas the Arya Samaj can be seen to be contributing a lot to the welfare of the African people, nonetheless, it is important to find out the underlying motive beneath this kind of gesture. Since the Arya Samaj is a religious institution, an understanding of the spiritual basis of this gesture will help in explaining the nature of such acts. Therefore, with such a background, this chapter seeks to systematically present the spiritual basis of the socio-economic activities of the Arya Samaj.

4.1 The Pandit (Priest) Correlate.

The first spiritual correlate to the acts of charity is that of the Pandit. A correlation of the Pandit with charitable activities results from a majority of responses from the respondents. Among the Arya Samaj in Nairobi, the Pandit naturally plays an especially important role. By virtue of his office, he is acknowledged as a leader in the religious community. This does not mean that he is automatically a leader in all other spheres; nevertheless, because of the interdependence of religion and the community, and the

limited development of formal organizations within the Arya Samaj community, the Pandit normally exercises considerable influence there as well.

The power of the Pandit stems from two main sources. Firstly, he derives it from the attitude of the laity and their respect for the office. The laity in general, and the more active laity in particular, expect the Pandit to be a leader and are prepared to take his ideas and proposals seriously. While obviously there are limits to the areas in which the laity are prepared to follow his leadership, the position he holds as a leader of the community affords greater scope than leadership roles in most other types of organizations.

Secondly, the Pandit derives his power by virtue of his position in the communication network of the Arya Samaj community. Both preaching and pastoral functions bring the Pandit far more than other people, into intimate contacts with other members of his community. While some other people in the community have an access to an even larger number of the community's members than does the Pandit, their relationship is not distinctively relevant to the community. This is because the Pandit besides enjoying sacred authority over them, he also manages to speak as a member of this particular community, since he is not directly dependent upon anyone outside it. Hence, the views, opinions, beliefs and actions of the Pandit, are of special interest and importance.

The centrality of the Pandit to this study lies in the fact that he, more than other members of the community has been exposed to the distinctive teachings of the Arya Samaj. Also, by virtue of his office, he has been more confined to his own community than most of the laity and thus more exposed to its influences.

As a fulfillment of religious duties, the Pandit is much more often highly involved in the community than are the laity. Nearly all of his close friends and relatives were

highly committed to the spirit of charity. He emerged in this study as the proponent of a humanitarian outlook.

How then does the Pandit generate and activate the spirit of charity in the temporality? He does this in several ways. Firstly, he elucidates the Vedic basis of benevolence. He teaches the laity on the infallibility of the Vedas that were revealed by God to four pure oracles. In part because of this concept of infallibility, and in part, because of the charismatic authority conferred on the Pandit by the laity, any information contained in the Vedas and the exposition made on them is held as true and of God. Respondents expressed their belief in the infallibility of the Vedas. Vedic verses are elucidated during the Sunday morning Satsangs and Yajnas. During the exposition living examples are drawn to enable the adherents to live the Vedas practically. One such elucidation is discussed below.

According to Pandit Ram Krishan Sharma, the Rigveda 7.41.2, is a strong vedic basis for benevolence. It reads:

Om pratarjitam bhagamugram huvam
Vayam putramditeyryo vidhati
aadhaschidam manyamanstu - chid
raja - chidam bhakshi yaya.¹

In prose order, this means:

We at dawn long for the wealth earned through hard labour by superior and pure means which looks after all and is the protector of health. I state that my wealth will be shared by the helpless, poor, sufferer and weak, and also by those who work for the welfare of the society, dispelled of ignorance from the minds of the people and also from the ruler.²

In the exposition, he maintained that the first part of this hymn emphasizes the importance of wealth and also stresses that the wealth should be earned through hard labour and fair means. On the other hand, the second part of the hymn deals with the

utility of wealth. It should be shared with the poor. The Vedas condemn strongly those people who are bestowed with the capability to share wealth but decline to do so. Such greedy people are seen to be very sinful.

Such an exposition was correlated with commitment to the spirit of charity. It influences faithfuls to participate in charity. Over eighty nine percent of the respondents maintained that the Pandit's expositions influences them to participate in charity. Increased benevolent acts were reported on Sundays after the Yajnas and Satsangs.

Secondly, the Pandit acts as an archetype for the laity. The findings of this study indicate that as far as the Pandit is concerned, participation in charity tends to be a trait. He came out as one more actively involved in charity than the general laity. The data in this study show that he is more likely to belong to a charitable organization and also more likely to attend meetings of such an organization than the general laity. Consequently, he participates in a number of benevolent acts. Over eighty per cent of the respondents acknowledged the Pandit's influence over them to participate in charity.

Thirdly, the Pandit goes beyond acting as a mere archetype. He identifies and encourages those that are able to participate in charity to do so. For instance, he pointed out that a very hard working teacher in one of the community's based schools passed away leaving behind five children and a jobless widow. The Pandit identified a potential sympathizer and requested him to assist the family of the late African teacher. He not only pledged to assist it but is currently paying the fees of the children. This seemingly inconsequential phenomenon indicates the genuine attitude of the participants. He did not do this so as to receive public applause.

Fourthly, the Pandit also co-ordinates the charity activities. He not only identifies the participants but also identifies the potential beneficiaries. He links the latter to the former and facilitates the process of charity between them.

In a word, the respondents respect the office of the Pandit and are influenced by him to participate in charity. The findings of this study correlated the Pandit with the spirit of charity.

4.2 *The Symbol Correlate.*

In examining the relationship between the spirit of charity and the Arya Samaj symbol (myths and rituals), it was found that those who were actively involved in this symbol were also actively involved in welfare. High level involvement represents conformity to the symbol. The data in this study reveal that commitment to the spirit of charity is one way in which Arya Samajists express their conformity to the symbol.

The Arya Samaj uses myths and sacraments to express the nature of things as sacred reality. In this sense, it emphasizes the transforming power of symbols. A fundamental finding here is that benevolence is an expression of conformity to the myths and rituals of the Arya Samaj. The problematic state in the human condition, that is, meaninglessness, selfishness and even impurity can be cured by an appeal to myth and ritual. At one time one's life is troubled with greed and selfishness. The individual experiences pain and disappointment leading to frustration with oneself and one's physical and social environment. This person is considered uninformed by ultimate significance. Pandit Ram Krishan Sharma attributed this to the forgetfulness of conformity to the Arya Samaj Symbol. Non-conformity to this symbol leads to an impure state characterized by misfortunes. Through a series of mistakes including ignorance or willful non-conformity, human beings have allowed the pure source of life to become contaminated.

Whereas there is this problematic state in the human condition of the Arya Samajist, one strives to break from this state and get into a harmonious relationship with the ultimate reality. This reality is transcendent, mysterious and all-powerful. It is infinite

and awesome and reveals inherent characteristics that are reflected in everyday existing forms. The proper response to it entails the careful performance of symbolic activities and everyday actions with the divine model. It sets the limits for human behaviour. When human behaviour is contrary to the structure known for divine actions, human beings suffer.

As far as this symbol is concerned, the means to ultimate transformation entails the devotees' conformity to it. For the Arya Samajist, benevolence is one way of expressing such conformity. To explain this in detail, let us look at the relationship between good will and the Arya Samaj myth and ritual.

In accordance with the modern usage in theology and in comparative study of religion, the term "myth" is not used to mean that the content is false. The term "myth" in relation to religious phenomena is quite neutral as to the truth or falsity of the story enshrined into the myth.³ It is convenient to use the term "myth" to include not just stories about God or gods, but also the historical events of religious significance in a tradition. This implies including stories relating to significant historical events without prejudice as to whether stories accurately describe what actually occurred in history.⁴

The respondents acknowledged their belief in the infallibility of the Vedas. According to the Pandit, the Vedic ritual texts, the Brahmans have no authority of revelation. Only the four Mantra Samhitas and Atharaveda were directly revealed by God to the rishis and consequently the only source of true information from God. Anything contained in these Vedic scriptures is held to be true. The human being first acquired knowledge from God in the form of the Vedas. The knowledge was first revealed by God to four pure rishis. It was revealed by God at the beginning of the universe for all of the human race. The teachings contained in the Vedas are universal and eternal.

The data in this study strongly indicate that the relationship of the individual Arya Samajist to the Vedic teachings antedates commitment to the spirit of charity. There is a steady progression from Arya Samajists actively involved in the Vedas with the percentage of responses consonant with the spirit of charity steadily increasing. Over eighty nine percent of the respondents representing the Arya Samaj in Nairobi read the Vedas at least twice a week. They expressed that Vedic teachings strongly correlate with benevolence. According to the Pandit, wealth should be shared by the helpless and the poor (Rgveda 7.41.2 and 10.117.6). He elucidated that the Vedas condemn strongly people who are bestowed with the capability to share their wealth but are selfish.

Commitment to good will is a correlate of the main objective of Dayanand Sarasvati in the light of welfare: the provision of service to human kind. Most Arya Samajists give valuable time and energy to help the needy as an accomplishment of the precedent set by the founder. This correlation was marked by a majority of responses.

The Arya Samajists believe in the teachings of Dayanand Sarasvati. He is also taken as an archetype. This study attributed three themes to this concept of an archetype. Firstly, devotees are influenced by Dayanand's preaching for equal treatment and opportunity for both boys and girls in education and career development. For the laity who lay significance on the archetypal nature of the Swami, this preaching was correlated with the Arya Samaj's participation in the provision of educational facilities to all. Secondly, they are influenced by Dayanand's idea of setting up of orphanages and ashrams to support orphans, the old and the needy. These data revealed that their motivation is positively correlated with his precedent.

Lastly, the Swami's desire to dispel ignorance and disseminate knowledge is significantly correlated with the laity's commitment to kindness. The desire motivates

them to support institutions that help in dispelling ignorance and disseminating knowledge for example schools.

In short, the Arya Samaj mythology conveys a deep sensitivity to the inherent structure of the sacred realm. It is more than a possible interpretation of life and more than a literary technique to express the devotees personal hopes and fears. It is the power for salvation, the dynamic power embodied in language and gesture that expresses the most profound, wholly encompassing, eternal reality in everyday existence for instance benevolence.

In examining the relationship between involvement in the rituals of the Arya Samaj and participation in charity, it was found that the more ritualistically involved an Arya Samajist gets the more he or she participates in charity. The ritual is conducive to participation in welfare activities. Before developing this further, there is need to look at some background information regarding the ritual.

Ritual appears in all religions and societies, even the nominally antiritualistic. The ritual is centered on the individual who participates in it with the aim of attaining a religious experience. The infant builds up an understanding of the world out of sensory - motor experience. According to the likes of Jean Piaget and Sigmund Freud, among others, this understanding underlies and sustains our adult experience of space, time, number, and personal identity.⁶Physical experiences and actions engage consciousness more immediately and irresistibly, and bestow a much stronger sense of reality, than any merely mental philosophy or affirmation of faith. The simplest and most intense sensory experiences such as eating are transformed into symbolic experiences of the divine.⁷

Religion tends in part to express itself through rituals like worship, prayers, and so on. Even the simplest service involves ritual. Ritual involves both an inner and an outer

aspect. It proves convenient to extend the meaning of ritual beyond its inference to the forms of worship, sacrifice and so on directed toward God or the gods. For instance such acts as Yoga aimed at the attainment of higher states of consciousness, through which the adept has experience of nirvana or of ultimate reality (the interpretation partly depends on the system of doctrines against which the adept tests his or her experience) can be considered ritualistic. The meaning of ritual cannot be understood without reference to the environment in which it is performed.⁸

This study reveals that the better part of the Arya Samaj ritual is a basis on which the spirit of charity rests. The majority of the responses correlate the rituals with the spirit of charity. Nevertheless, it is important to note that the thesis of this study is not involved in a detailed study of the Arya Samaj rituals. In examining the relationship between exposure to the Vedic texts and commitment to social compassion, it was found that the more an adept gets exposed to the texts the more he or she participates in charitable activities. Textual exposition is conducive to participation in benevolence. High level involvement is consonant with frequent exposition.

Therefore, these data indicate that the relationship of the adept to Vedic exposition antedates social compassion. On the overwhelming majority of the questions asked, Arya Samajists frequently exposed to Vedic texts were more likely to take a stand consonant with social compassion than were the marginal members of the community.

While examining the interrelations between charity and the Vedic ritual of sacred fire, it was found out that a high degree of involvement in it was consistently linked to increased commitment to the spirit of charity. Those who were highly involved in the ritual were more likely to have participated in charity than those who were marginally involved. In religious gatherings, the Pandit performs the Vedic ritual of sacred fire which involves the lighting of fire using firewood and ghee. Faithfuls then recite prayer Mantras

(verses) meditatively and in chorus form. This ritual symbolizes purification of the devotees. This correlation is developed further.

The Arya Samajists believe that righteousness can only be achieved by following the path of devatas (path of righteousness). This is synonymous with the Vedic concept of Yajna which means renouncing one's own requirement in favour of those who have greater needs. The results of this study show those who place a high value on this ritual to be rather high on social compassion. Such respondents were anxious to help others and were generally sympathetic to the plight of the poor. They supported the community's involvement in good will.

By and large, the Vedic Yajna was correlated with social compassion. During an annual holy week (mostly observed in September when most Arya Samajists are free) communal Yajnas are performed everyday. The Poornahuti Yajna is held on the last day. It is important to note that during this holy week there is increased participation in charity. Therefore, it can be concluded that the more frequent the Yajna the higher the commitment to good will. In a nutshell, the Arya Samaj symbol, that is both myth and ritual positively influences the faithfuls participation in charity.

4.3 The Doctrinal Correlate.

The Arya Samaj doctrine is conducive to the devotees' participation in welfare activities, it was found out that the more doctrinally involved an Arya Samajist gets, the more he or she participates in charitable activities.

There are two related senses of the term doctrine: the affirmation of truth and a teaching.⁹ Doctrines are an attempt to give system, clarity, and intellectual power to what is revealed.¹⁰ Religious doctrines are usually characterised by their practical intent. When

a doctrine appears in the form of an abstruse theoretical disquisition, any speculative interest is strictly subordinated to the spiritual."¹¹

High level participation in charity represents conformity and even over conformity to the Arya Samaj doctrines. Children of devout Arya Samajists were more likely to participate in good will. These data indicate that the relationship of the individual Arya Samajist to his or her religious doctrines antedates participation in benevolence. A high degree of involvement in the Arya Samaj doctrines stimulates the devotees' participation in welfare activities. Arya Samajists actively involved in doctrinal matters were more likely to take a stand consonant with the spirit of charity than were the marginally involved members. There is a steady progression from actively involved faithfuls with the percentage of responses consonant with the spirit of charity steadily increasing.

The doctrine of God influences their participation in charity. The Arya Samaj believe in the existence of one God who is also the controlling power of the universe. Respondents held that the act of charity is pleasant before God. Similarly, neglecting others annoys Him and damages one's relationship with Him. Regarding the utility of wealth they held that it should be shared with the poor and the under-privileged. They condemned strongly the selfish people bestowed with the capability to share.

According to the Pandit, the words of the Rigveda Vishvasya mishto vashi (the Lord is the controller of the universe) are very significant words. God is the controller of the universe and the goal of any human person is God realization. God can be realized through a combination of three media: deed, knowledge and devotion. Good will is considered as a fulfillment of the medium of deed. Charity was correlated with the medium of deed. An elder analogized that just like a human father would feel bad if some of his children neglected their own brothers and sisters, likewise God would feel bad. God is considered as the source and owner of wealth hence it should be shared with others.

As a general finding, the acts of charity and philanthropy are visualized as righteous actions. Charity is correlated with righteousness. It (charity) is seen as a manifestation of sincere devotion. The doctrine of man is linked to benevolence. The four Vedic ashrams and especially the Vanaprastha and the Sannyasa antedate participation in welfare activities. They are a motivational force for the provision of selfless service to the entire world voluntarily and facilitate a process of renunciation for the sake of others. The findings of this study indicate that a high degree of involvement in these Ashrams stimulates the devotees' social compassion. The Vedic rishis plan for the development of individuality strongly correlates with social compassion.

Pragmatism is a central concept in the Arya Samaj doctrine. It does not believe in abstract spirituality but is an active social service. It was found out that this concept makes a difference in the behaviour of the Arya Samajists in the realm of charity. The magnitude of this influence should not be exaggerated, neither should it be minimized. The Arya Samaj lays more emphasis on rendering social services than on preaching. Over eighty three per cent of the respondents felt that helping the underprivileged in society could make one more pious than if one simply chose to go to the temple regularly but without any practical expressions of the doctrines. To them religion is a phenomenon more practical than theoretical. To be religious denotes an ability to practically express one's beliefs. Active participation in social service is seen as a vital way of expressing one's spirituality.

4.4 The Virtue Correlate.

The findings of this study indicate that participation in charity is one way of expressing the faithful's commitment to the Arya Samaj's ethical code. This correlation is important by virtue of the majority of the responses attained. The Arya Samaj is more

than a mere system of beliefs. It is an institution with communal and social significance. Its social shape to some extent, is determined by the religious and ethical ideals and practices that it harbors.

Ethics concern the behaviour of the individual and also the code of ethics of the dominant religion's controls of the community. Ethics cover the norms of rational behaviour in this world expressed in externals like good sense and justice in addition to others. The term ethics is translated from the Greek word "ethe" which means moves, manners, customs, character or disposition.¹²

On the basis of the findings of this study, the ethical teachings of the Arya Samaj are correlated with social compassion. Pertinent to this point is the consideration that the Arya Samaj is not just a personal matter but is part of the life of the community where it is built into the institutions of daily life. The results show those who place a high value on virtuous living to be rather high on social compassion. Such respondents were anxious to help others and were generally sympathetic to the plight of the poor. They supported the community's involvement in welfare activities.

The Arya Samaj community teaches faithfuls a distinctive system of moral values. These guide their everyday relations with others toward higher, nobler or more human level. The active faithfuls do indeed have a distinctive system of moral values that sets them apart from others. These values have relevance for life in today's Nairobi society, they facilitate rather than hinder the growth of concern for the welfare and well-being of other members of humankind.

Among the Arya Samaj community charity provides channels for expressing human values especially those sets of values that can be labelled as "morality" or "ethics". Moral actions reveal the parts of human existence that deal with rights and obligations in

relation with others. For the Arya Samajist, the role of charity is an essential ingredient in religious expressions.

The data in this study indicate that charity inspires devotees. Charity, considered as a moral relationship to other human beings (expressed through social action) is considered as a means to ultimate transformation. According to the Arya Samaj faithfuls, being religious is recognizing and acting on behalf of the value of human life; charity implies expressions of social justice and equality. In this context, the full development of charity fosters social-ethical relationships which give a religious significance. The examples of ethical teachings that are geared towards charity include the virtues of self denial, honesty, love, kindness, tolerance, purity, just and generosity. These virtues correlated with social compassion. They are conducive to participation in charity. Arya Samajists who place a high value on these virtues tend to be rather high on social compassion. They are motivated by these virtues to engage in charitable activities. Such activities indicate conformity to these virtues.

4.4.1 Charity as an implementation of divine will.

The Arya Samaj is a theistic society that recognizes God's will as preserved in divine laws. The morality of an individual's activity is often measured against the ideal ethical behaviour set by Swami Dayanand Saraswati. The life of the founder is a true expression of God's will and purpose for the noble people. The community members participate in charity as an imitation of the goodness of God (to the best of their ability) and live according to the precedent set by the founding Swami. When the Arya Samajist is committed to virtuous living, he or she is living according to the laws set down by God in

the Vedas and elucidated by Swami Dayanand. Acceptance of the direction of the Pandit is living in accordance with the will of God.

God is a caring God of charity and has created a world in which that charity is an active force. Because charity is part of God's will, it is an expression of God's loving care. God has revealed the patterns of charity through the precedent set by Dayanand's social compassion. If one follows the models inspired by God, one will live a moral life; and if society is structured according to the revealed law, it is regarded as a just one. Therefore, charity in all its expressions is ideally a response to God. When devotees respond to divine revelation, ethics take the form of putting God's will into practice in their personal and social lives.

Faithfuls have developed two ways of expressing an awareness of God's will in charitable behaviour: through accepting and supporting social obligations revealed by God to the Vedic rishis and through a demonstration of personal faith modelled after the life of Dayanand. The former pattern stresses conforming to divine laws and emphasizes the consequences of charity for the total communal life. The latter emphasizes purity of heart, clarity of conscience and right motives in charitable undertakings.

In a word, commitment to the spirit of charity is one way through which faithfuls express their commitment to the Arya Samaj virtues. Therefore, virtuous living positively correlates with social compassion. Those with a higher value placed on virtues are more likely to participate in social welfare. Adherence to the Vedic rishis code of conduct is one of the sanctions used by the community to enforce and practice these virtues.

The Vedic hymns prove the existence of one single supreme God. Nonetheless, God co-exists with the Jivas (conscious and responsible human beings) and with prakriti (the unconscious material world). In their ignorance the Jivas bind themselves to rebirth in

the world by their Karman (actions). God cannot release the Jivas from responsibility for their deeds but in His mercy has revealed the Vedas to guide the Jivas to Moksha (freedom from rebirth and union with God). The cause of Moksha is finite human action. Moksha itself is finite. Jivas are eventually reborn into the world. Each Jiva is eternally active, moving from worldly involvement to freedom in God's bliss and back again to the world.

The Arya Samaj places emphasis on individual responsibility and full religious participation. This necessitates individual Arya Samajists to assume individual responsibility by participating in welfare activities as an expression of religious commitment.

4.4.2 The Self and the Whole.

The way in which the self relates to the whole is well defined. The wealthy have an obligation of helping the poor. The basis of this is the belief in the existence of one God who is the Father of all. The wealthy and the poor belong to this one Father. The majority of responses correlated this obligation with commitment to charity. Attachment to worldly objects tenaciously is repudiated. There is no single rightful owner of wealth because the ultimate concern of the Arya Samaj regarding earthly possession is renunciation. The case in mind is the third and fourth Ashram.

The Pandit held that a human being's relationship with the universe should be like that of a traveller who keeps the relationship with the road momentarily and keeps on advancing further and further towards his/her destination. The road is only a means towards someone's destination and everybody has the right to enjoy the comforts of this universe provided one can readily abandon such comforts when the right time comes.

Manu does not allow people to become rich at the expense of others and the wealthy have an obligation to take care of the less privileged. The Vedic Concept of Yajna expects an Arya Samajist to renounce personal requirements in favour of those whose needs are greater. This concept influences the faithfuls' participation in charity.

The results of this study show that the maxim Vasudhaiva kutumbakam which means that the entire world is a single family positively influences the Arya Samaj's participation in benevolent acts. The various communities that live in this world are seen as a single family. According to Pandit Ram Krishan Sharma, there is a strong believe in the notion that:

Mata blumih putroaham prithivyah.¹⁴

This means:

This earth is my mother, and I am her child.¹⁵

On such a ground, the caste system is repudiated. This is because the same dharma applies to all. Repudiation of the caste system and a general propagation for universal brotherhood/sisterhood was correlated with good will. Societal interests are placed above individual interests. Respondents pointed out that the idea of dividing the Hindu society by the pernicious caste system into thousands of sub-sections is unacceptable because the Vedas do not sanction the notion of caste superiority by birth and as such differences by birth, colour or caste do not exist. Non-caste organization is conducive for social compassion.

4.5 Conclusion.

In examining the relationship between spirituality and commitment to charity, it was established that the more an Arya Samajist is involved in spiritual matters of the community, the more he or she participates in charity. The spiritual basis of the spirit of

charity is drawn from four sources: the Pandit; the Arya Samaj symbol; its doctrine and its virtues. These four were positively correlated with social compassion.

Those who accept the charismatic leadership of the Pandit are more likely to participate in charity. Faithfuls who are actively involved in the community's symbol are more likely to take a stand consonant with social compassion. The more doctrinally involved one gets the higher the involvement in welfare activities. Those who place a high value on the Vedic virtues tend to be rather high on social compassion.

To put it succinctly, these data strongly indicate that the relationship of the individual Arya Samajist to his/her spirituality antedates participation in welfare activities. There is a steady progression from active Arya Samajists with the percentage of responses consonant with the spirit of charity steadily increasing. Benevolence is one way of expressing one's commitment to the Arya Samaj Symbol, doctrine and virtues.

Notes

1. Rig Veda 7.41.2.
2. This is a translation courtesy of Pandit Ram Krishan Sharma.
3. N. Smart, The Religious Experience of Mankind, New York, Charles Scribners Sons, 1976, p.8.
4. *Ibid* P.8.
5. N. Vedalankar Arya Samaj and Indians Abroad, New and Somera M., Delhi, S.A.P.S, 1975 P.198.
6. E. M. Suesse, "Ritual" in M. Eliade, *Ed.*, The Encyclopedia of religion, New York, Macmillan Co., 1987 P.406.
7. *Ibid* P. 406.
8. N. Smart *op. cit* pp 6-7.
9. W.R. Comstock, "Doctrine" in M. Eliade, *op. cit*, P.384.
10. N. Smart *op. cit* p.8.
11. W.R. Comstock *op. cit* P.385.
12. N. Smart *op. cit* P.9.
13. J. J. Hopkins, "Arya Samaj" in M. Eliade *op. cit* P. 432.
14. The Arthava Veda.
15. Translation courtesy of Pandit Ram Krishan Sharma.

CHAPTER V

5.0 CONCLUSION.

5.1 SUMMARY.

It was necessary to carry out this study because little, if any, has been done on the spirituality of the socio-economic activities of the Arya Samaj. This lack of information has led to speculation by some people regarding the motive behind these activities. People tend to believe in certain stereotypes with regard to the Asian societies. Nevertheless, systematic research invariably reveals glaring discrepancies between the idealised image formed and the hard reality.

Understanding the motive behind the activities of the Arya Samaj objectively will help create a better understanding of them. To foster such an understanding, this study was carried out to examine the relationship between spirituality and the socio-economic activities of the Arya Samaj in Nairobi. This entailed investigating the basic tenets of the community; examining their socio-economic activities and investigating the spiritual correlates of these activities. Hypothetically, it was assumed that participation in welfare is necessitated by the political, social and economic environments. Conversely, participation is a fulfilment of religious duties. Using Streng's theory of the relation of religiousness to cultural situations (1985), the author sought to find out if the beneficent deeds of the Arya Samaj are an expression of their religious devotion.

Guided by the third objective of this study, that one of investigating the religious correlates of the socio-economic activities of the Arya Samaj in Nairobi, religious commitment was correlated with benevolence. It was established that the charitable activities of the Arya Samaj bear a spiritual orientation. Spirituality remains vigorous and influential in these activities. This can be explained in four ways.

Firstly, the Pandit influences the devotees involvement in charity. In his expositions, he explains the scriptural basis of charity. He not only acts as an archetype for the laity but also identifies and motivates potential participants to participate in charity. He co-ordinates these activities by providing leadership. Secondly, the Arya Samaj symbol, that is both the ritual and myth antedates commitment to the spirit of charity. The more committed one gets to the symbol, the higher he or she becomes involved in charity. Thirdly, the Arya Samaj doctrine was correlated with commitment to the spirit of charity. Those respondents with a high doctrinal commitment were more likely to participate in charity. Fourthly, in examining the relationship between charity and the Vedic virtues, it was found out that respondents who placed a high value on these virtues were more likely to take a stand consonant with the spirit of charity than were the marginal members of the community.

This correlation has an implication on the study of hypothesis. It implies that the second hypothesis of this study, that one of the Arya Samajists participating in welfare activities as a fulfilment of religious duties is confirmed. Although the third chapter identified certain oversights in the execution of good will, such may not be an indicator that benevolence is not a spiritual correlate.

The oversights in this execution include the presence of a commercial element in some of the activities, the seemingly numerically insignificant number of beneficiaries of some of these activities and the implicit exclusiveness of the Arya Samaj who at the same time claim to be universalistic. Other factors indicating the inattention of the community include the primary target group of these activities (Arya Samajists themselves) and the use of Hindi language (both oral and written). These makes the doctrine of universal brotherhood/ sisterhood deficient. However, even with such disfunctions the positive

correlation between spirituality and benevolence as indicated in chapter four, denotes that charitable activities are based on the teachings and ideals of the Arya Samaj to a very large extent.

These findings are especially important in the view of the very different situation of the Arya Samaj among other Asian groups. If one has to adopt the position of anti-Asians, he or she would inevitably assume that the Arya Samaj would occupy a position lower than Africans and Europeans as far as genuine charity thought and action are concerned. There has been stereotyped reference made to people of Asian origin. These findings indicate, however, that despite the marked differences which still divide the Arya Samaj, and other groups of African and European origin, all these groups are currently quite similar in their basic charity values.

As a general finding, commitment to the spirit of charity by Arya Samajists is: especially frequent among devoted Arya Samajists; much less frequent among the marginal Arya Samajists; positively linked with commitment to the Arya Samaj doctrines; negatively correlated with social, economic and political environments; linked with a high level of devotionality and stands in no consistent relationship to the social, political and economic situations.

To assert that spirituality is a factor influencing charity attitudes and actions of the Arya Samajists raises ultimately the question of why this should be so. Two major schools of thought present themselves at this point. On the one hand there are those who look for an explanation in terms of factors external to religion. On the contrary, the second school focuses on the attributes of the religious group itself, especially its theology, and seeks to find an explanation there. Members of the first school assume that charity is a mere epiphenomena shaped by economic forces and social conditions in general. Members of the second school believe that the origin and subsequent development of charity is governed

to some degree by its own immanent principles, and to attempt to treat social conditions as the sole cause and explanation of charity is to be guilty of the fallacy of reductionism.

The data obtained in this study do not permit the author to prove or disapprove either of these theories, but they do shed some light on the problem. Much of the evidence turned up in this study fits well with the theory that devotionism determines participation in charity. For instance it seems more than a coincidence that devoted Arya Samajists are the most likely to express commitment to the spirit of charity followed by marginal adherents. There is a positive relationship between the degree of devotionism and social compassion. This then confirms the hypothesis that benevolence is a fulfilment of religious duties. This correlation denotes the charitable activities as genuine and without any sinister motives - to a large extent.

In analyzing this relationship this study constantly sought to determine whether spirituality is a major causal factor itself, increasing or decreasing the probability of participation in charity. Some controls were applied to make sure that a given relationship was not merely a by product of other factors such as social, political and economic environments. In the majority of instances such controls did not appreciably affect the relationship in question, and when they did have some substantial effect, they were almost as likely to strengthen the relationship as to weaken it. The application of the controls entailed probing the respondents' responses to establish if other motives other than religious were a driving force in their commitment to charity. This included social, economic and political motives.

It is important to note that to a large extent, the study objectives were achieved. The second chapter is a detailed account of the basic tenets of the Arya Samaj. This is in tune with the first objective of this study, that one of investigating the basic tenets of the Arya Samaj. This led to an indepth understanding of the community. This objective was a

very essential component of this study for it was established that the social compassion of the respondents positively correlated with the doctrines, rituals, ethics, myths and the community's religious leadership. It was established that the basic tenets of the Arya Samaj are a basis on which the faithfuls' benevolence rests.

The third chapter is an indepth examination of the socio-economic activities of the Arya Samaj. These activities are characterised by charity. This chapter is guided by the second objective of this study. It was important to analytically describe these activities before investigating their spiritual basis. It created a good understanding of these activities in the light of the third objective, that one of identifying the spiritual correlates of the charitable socio-economic activities of the Arya Samaj in Nairobi. The fourth chapter identified these correlates and found out that they are based on the Pandit's charisma, and the Arya Samaj's symbol, doctrines and virtues.

It was hypothesised that participation in charity is based on political, social and economic environments. Conversely, it is based on religious obligations. Much of the evidence in this study fits well with the hypothesis that benevolence is grounded upon some religious motives. That whereas these environments might have been convenient for the practice of charity, it was not because of them that charity is practised. Consequently, the first hypothesis is dropped.

From the findings of this study it can be concluded that the core of the Arya Samaj religious system involves a set of assumptions about the nature of charity. But individual Arya Samajists are seldom content with assumptions which are unsupported by some greater authority. Hence the majority of them turn to the Pandit to guide them through the Vedic scriptures and the theology propagated by their founder. They conform to the founder's theological elucidations. The need for public cultus requires the Pandit whose presence implies social and charismatic control of the community.

Because the Pandit holds charismatic authority over the community, his elucidation of the spirit of charity has a significant impact on the devotees. The Arya Samaj leadership expects members to participate fully in charity and other institutional systems of the rest of humanity and only to separate themselves from the wide community at large for specifically religious purposes, such as worship.

Failure to perceive the role of the Arya Samaj among other Asian groups in the social and economic fields is chiefly responsible for the failure of some people to recognize their importance in the larger Kenyan society. To them, the Arya Samaj and many other such communities are basically here for money making and exploitation of the Africans and only cover their motives with benevolent acts. However, such communities should never be thought of merely as structures set up to cover the ills of other Asian individuals. There is need to understand such communities as entities in themselves. The subculture of every such community is always profoundly affected by the religious, social economic and other norms of such groups. These are influenced by the theology and ideology of the specific groups.

Good will among the Arya Samajists is more than frivolity generated by contact with the hard realities of social, political and economic environments. The spirit of charity among Arya Samajists is based in part on the characteristics of the individuals who practice it; and this in turn is based, in part, on the theology of the Arya Samaj.

Since this study has drawn so heavily upon the work of Fredrick Streng it is only fitting in this concluding chapter that the relevance of this theory for this study is examined. Firstly, he holds that religious meaning is heavily dependent on cultural forces and human capacities. This study found out that the inexplicable quality of the Arya Samaj faith is recognized while emphasizing that its religious meaning heavily depends on the social and personal expressions adopted by the adherents. The spirituality of such expressions can

only be comprehended from the faithful's own vantage point. Benevolence is one such expression that has religious significance for the pietists.

Secondly he denotes that people use the same modes of apprehension in both religious and non-religious experience. To establish if charity is used as a mode of apprehension in religious experience, this study adopted the method of investigating the underlying motive beneath the Arya Samaj's benevolence. Charity as a mode of apprehension can be said to have a spiritual orientation if it is based on and motivated by certain doctrines and ideals of the Arya Samaj. Charity turned out to be a religious mode of apprehension adopted by the devotees as a result of correlating doctrine and charity.

Streng's theory also deals specifically with cultural forces in the formation of religious expression without reducing the religious content to social, historical or semantic elements. As a general finding, the Arya Samajists use charitable socio-economic activities to express their religious commitment. Nonetheless, the religious content was not reduced to any of these activities.

He relates the dynamics of religious awareness to social life and conceptual formulations. The spirit of charity as a dynamic of religious awareness was correlated with the doctrinal formulations of the Arya Samaj. On the overwhelming majority of the questions asked, Arya Samajists actively involved in the doctrinal formulations were more likely to take a stand consonant with social compassion than were the marginal members of the group.

This theory postulates that a genuine religious experience must be expressed socially, ritually and conceptually if it is to be identified and preserved in history as a religion. The findings established that the spirit of charity is a social expression of religious commitment. In a word, the Arya Samajists express their religious commitment socially in charitable activities.

It stresses that because religious phenomena are human expressions, it is important to be sensitive to the character of the individual's involvement as that person expresses himself or herself in prayer, ritual or social responsibility. This study was sensitive to the living quality of the respondents as they expressed their faith in social responsibility. Faithfuls who were involved in social compassion also happened to be people highly committed to the Arya Samaj doctrine. There is a steady progression from devoted Arya Samajists with the percentage of responses consonant with social compassion steadily increasing.

Streng maintains that the focus of a religion is both the object of ritual activity and the public norm for group behaviour. It was established that the normative structure of the Arya Samaj strongly correlated with social compassion. The results show those who place a high value on these norms to be rather high on good will. Such respondents are anxious to help others and also have a high sense of social responsibility.

To put it succinctly, although the "principles of numinous power" - the essential qualities of divine influence in theistic worship and sacraments - provide a special content for Arya Samajists, they cannot be understood independently of the socio-economic structures in which myth making occurs. The faithfuls are symbolizing, feeling and reflecting makers of things. The symbols and social patterns they use to express themselves are part of the reality they find. The religious life of Arya Samajists is a complex process that includes personal, social and ultimate dimensions. They express their religious commitment using certain modes of apprehension like charity and the entire realm of social responsibility. This then confirms the hypothesis that benevolence is a fulfilment of religious obligations. This denotes the spiritual basis of the faithful's good will.

This study has contributed greatly to knowledge by enhancing an understanding of the motive beneath the benevolent acts of the Arya Samaj. By and large, they tend to be based on and motivated by the community's religious ideals. This stems from the fact that there is a correlation between the community's Pandit, symbol, doctrines and virtue with benevolence. Consequently these findings help in explaining the basis of the benevolence. There seems to be no sinister motive. That any oversights surrounding charity notwithstanding, the activities are based on the community's theology. Such activities therefore need not be treated with suspicion and distrust inspite of any surrounding disfunctions.

5.1 Recommendations.

This study has many implications not only for the general understanding of the Arya Samaj but also its future course of development as far as charity work is concerned. In this section the latter will be briefly examined. It should be noted that the need for charity is greatly escalating in Nairobi because of the increasing number of destitutes and the high cost of living.

People are beginning to get interested in the Arya Samaj and other Asian groups in Kenya. It should be understood that this is not a prediction that these developments will occur, but only that they are likely to be encouraged by more objective studies on such groups. For such studies to produce tenable results, some points need to be noted.

Firstly, the Arya Samaj like most other Hindu groups use the Hindi language in literature and in spoken language. More initiative should be undertaken to translate most of these works into English. This poses a challenge to future researchers. Secondly, the study of the relatively exclusive communities like the Arya Samaj needs a lot of time. Accessibility to such groups may not be easy. The first phase of any potential research

should be dedicated to rapport building. This can be worked out through charismatic leadership mercenaries. Since this is time consuming, a researcher intending to undertake such a study must set aside enough time for rapport building.

The department of religious studies, University of Nairobi, in conjunction with the Hindu Council of Kenya and other organisations representing oriental heritages should facilitate seminars and even courses to teach oriental languages and cultures to potential researchers to enhance a prior understanding of such heritages.

Potential researchers need to probe further into issues raised in this study. The nature of this study and the available resources may not have enabled the author to address certain issues in great detail - there is need to conduct indepth studies on the Arya Samaj doctrines, ethics, rituals, mythology and other socio-economic activities for instance the place of women and also the role of this particular community within the wider Hindu society.

It may be desirable for potential researchers to adopt a comparative method. This is a reliable method in research. The comparison may be extended (as the situation may demand) in either time or space, for instance how the Arya Samaj has changed in Nairobi as compared to India or how it has changed in Nairobi during the decades that it has been in Kenya. One could also compare how the Nairobi Arya Samaj differs from the Kisumu or Mombasa branches. In India the leaders of the Arya Samaj have been very active in freedom struggle. The Arya Samaj background was a solid foundation for their antipathy to the west. How about in Kenya?

In India, the Arya Samaj is well known for its Anti-Islam stance. What is its stance in Kenya and why? From Punjab the other Hindu organizations in Kenya include Sikh institutions and Sanatan Dharm Sabha (Hindu temple in Westlands, Lower Kabete Road). How far have they co-existed in Nairobi? The founder of the Arya Samaj had castigated

these two organizations in India. Even now, there is some sort of disagreement between the Arya Samaj and the Sanatan Dharm Sabha in India.

In India the Arya Samaj is not very active. The leaders have branched off to the political arena at the expense of religion. One may be interested in finding out its position in Nairobi. This study looked at some of their contributions in the socio-economic fields. Other scholars should also look at the major oversights of the Arya Samaj - especially in the light of other religious organizations. In a word, there is still a lot to be done not only on the Arya Samaj but also on other such minority groups. However this task is not easy - it is very challenging.

APPENDICES.

APPENDIX I

GLOSSARY.

Adhikara	-	The Hindu doctrine of Spiritual Competence which requires that the religious discipline prescribed for a human being should correspond to one's Spiritual Competence.
Advaita	-	(Sanskrit) non-duality, not twoness, the doctrine of fundamental identity of the Supreme Divinity (Brahman) with the human soul (Atman).
Agama (s)	-	Traditional religious teaching(s).
Agni	-	God of fire in the Indian Vedas.
Aranyakas	-	Meditations on the meanings of the sacred verses.
Arya	-	(Sanskrit) Pure, noble, righteous, and progressive person.
Aryan	-	Noble (Sanskrit), belonging to the Aryan people of India (related to Iran and Eire).
Arya Patrika	-	A weekly journal published by the Nairobi Arya Samaj.
Ashram	-	A "hermitage" (Sanskrit), or dwelling of ascetics or sages of India.
Ashrama/Asrama	-	Name of the four stages into which the life of the individual Arya Samajist is divided.
Ashvins	-	Twin "horsemen" in the Indian <u>Rig Veda</u> .
Asuras	-	(Sanskrit) Spiritual, divine, used of the Supreme deity general in early Hinduism.
Atharva Veda	-	The fourth of the <u>Vedas</u> .
Atman	-	The soul, principle of life, self or individual in Hindu thought.
Avatar, Avarata	-	Sanskrit term for manifestation or incarnation of a Hindu divinity.
Bhagavad - Gita	-	The song (<u>Gita</u>) of the Lord (<u>Bhagavad</u>) - A Hindu Scripture.

Bhagavata Purana	-	The most popular of the <u>Puranas</u> (ancient tales) of the Hindu myth and legend.
Bhakti	-	(Sanskrit) Love or devotion, from a root meaning to share.
Bhavan	-	Hall.
Brahma	-	A Hindu creating deity but does not appear in the <u>Veda</u> Scriptures.
Brahmacharya	-	The first of the four <u>Ashramas</u> .
Brahman	-	The Absolute in Hindu Philosophy.
Brahmanas	-	Belonging to the Brahmins, ancient Sanskrit Scriptures.
Brahma/Brahmo Samaj	-	The "Society" (<u>Samaj</u>) of one God, a Hindu reform movement.
Brahmin	-	Person of <u>Brahmana</u> caste - priestly caste.
Chela	-	Disciple of a <u>Guru</u> .
Darsanas	-	Manuals of philosophy.
Dasa	-	Slaves.
Deva	-	Sanskrit name for a god.
Dharma	-	Right, virtue, morality, righteousness, duty.
Diwali/Diwali/Dipavali	-	"Feast of the Lamps" at the end of the Hindu old year and beginning of the new.
Dukawalla	-	Shopdweller.
Ekam	-	One.
Grhasthya	-	The second of the four <u>Asramas</u> .
Guru	-	A teacher in Hinduism, a spiritual instructor.
Homa	-	Vedic offering of clarified butter.
Indra	-	The greatest god of the Indian Vedic Scriptures.

Istadevata/Ishta - devata	-	A chosen deity.
Jiva	-	Conscious and responsible human selves.
Jnana	-	(Sanskrit) Knowledge.
Karma/Karma	-	(Sanskrit) 'doing', deeds, action, work.
Kshatriya	-	The second of the four classes of traditional Hindu Society (the warriors).
Lakshmi	-	Hindu goddess of fortune and wife of the god Vishnu.
Mahabharata	-	"Great (battle) of the Bharatas," the longest of two great Indian epic poems.
Mantra	-	(Sanskrit) "Instrument of thought", sacred text or speech.
Maya	-	(Sanskrit) Art, power, Unreality.
Mitra	-	A god of the Indian Vedas.
Moksha	-	(Sanskrit) release, liberation, salvation.
Nirvana	-	An indescribable state of bliss achieved by enlightened and liberated beings after death.
Pandit/Pundit	-	(Sanskrit) <u>Pandita</u> means a learned or wise man. Title mostly given to priests in Arya Samaj.
Pap	-	Sin.
Path of Devatas	-	Path of righteousness.
Poomahuti	-	The last <u>Yajna/Yagna</u> of the Holy week.
Prachar	-	Missionary work.
Prakriti	-	The unconscious material world.
Punya	-	The acquisition of merit.
Puranas	-	The sacred romances.

Ramakrishana Mission -	-	A modern eclectic Hindu movement founded by Vivekananda in 1897 to propagate the teachings of Rama Krishna.
Ramayana	-	“The story of Rama”. An epic of India.
Rig Veda	-	The <u>Veda</u> of praise.
Rishis/Rsis	-	Seers.
Rupees	-	Indian currency.
Sakti/Shakti	-	(Sanskrit) energy.
Sama - Veda	-	The Veda of chants, one of the three principal Vedas.
Samaj	-	Society.
Samhita	-	(Sanskrit) Collection.
Samsara	-	(Sanskrit) “going through”, transmigration.
Samsaric Cycle	-	Finite human consciousness.
Samskaras	-	Hindu personal religious ceremonies.
Sannyasa/Sannyasi	-	(Sanskrit)“laying aside”, one who has given up worldly affairs.
Sannyasin	-	The fourth <u>Ashrama</u> .
Sanskar	-	to purity, reform .
Sanskrit	-	Classical language of the Hindu Scriptures.
Sarasvati	-	An Indian river identified with a goddess of the waters.
Satsang	-	In Nairobi, the Arya Samaj’s Sunday Service.
Satyarth Prakas	-	A statement of doctrinal principles written by Dayananda Sarasvati.
Shudra/Sudra	-	The fourth of the four castes of traditional Hindu Society.
Siva/Shiva	-	A Hindu deity.
Smriti	-	That which is remembered.

Soma	-	The juice of a plant whose stalks were crushed and fermented and then offered to the gods in ancient India.
Sruti/Shruti	-	That which is heard.
Sutra	-	(Sanskrit) "Thread", "row", a short verse and a collection of rules and sayings.
Swami	-	A title for a holy man.
Upanishads	-	Sacred Hindu scriptures.
Vaisnava/Vaishnava	-	The followers of <u>Vishnu</u> .
Vaishya	-	The third of the three upper classes of Hinduism.
Vanaprastha	-	The third of the four <u>Asramas</u> .
Varna	-	Name applied to the four castes.
Vasudhaiva kutumbakam	-	The whole world is a single family.
Vedas	-	The most ancient and sacred scriptures of the Hindus.
Vijnana	-	Wisdom.
Vishnu	-	One of the greatest gods of Hinduism.
Yagna/Yajna	-	The Vedic ritual of sacred fire.
Yajur - Veda	-	The "Sacrificial Veda". The second of the <u>Vedas</u> .

APPENDIX II :

QUESTIONNAIRE.

I A. IDENTIFICATION.

Name of interviewer

Date of interview

Time begun Time finished

B. RESPONDENT'S PROFILE.

1. Name of respondent

2. Gender: Male (1)
 Female (2)

3. Marital Status : Single (1)
 Married (2)
 Divorced (3)
 Other (sp.) (4)

4. Age : ≤ 20 (1)
 21 - 30 (2)
 31 - 49 (3)
 ≥ 50 (4)

5. Place of birth

6. Nationality

7. Educational level:

 None (1)
 Primary (2)
 Secondary (3)
 University (4)
 Vocational (5)
 other (sp.)

8. Membership category:

 Registered (1)
 Unregistered (2)

9. Date when you became a member of the Arya Samaj and why?

10. How many times do you attend the Satsang in a month?

11. (a) Apart from the Satsangs, are there other occasions when you worship?

(b) Identify any four such occasions

- 1.
- 2.
- 3.
- 4.

C. THE SOCIO-ECONOMIC ACTIVITIES

12. Please list some of the schools, dispensaries, charitable organizations and sporting institutions you know about that are supported by the Arya Samaj.

(a) Schools	(b) Dispensaries
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(c) Charitable Institutions	(d) Sporting Institutions
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13. (a) In your own opinion, do you think it is necessary for the Arya Samaj Community to support schools, dispensaries, charitable institutions and sporting institutions that benefit non- Arya Samajists?

- Yes (1)
- No (2)

(b) Please explain your answer

14. (a) Do you contribute towards the welfare of these institutions?

- Yes (1)
- No (2)

(b) If yes, why do you do this?

15. What do you think are some of the reasons that influence Arya Samajists to contribute towards the welfare of such institutions?

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16. If you support such institutions, please answer the following questions:

16.1 What kind of support do you give? (e.g. financial etc.)

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16.2 How long have you been doing this?

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16.3 What motivates you into supporting such institutions ?

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D. THE SPIRITUAL CORRELATES

17. What role do you think the Pandit plays in influencing the Arya Samajists to participate in welfare activities? Please explain your answer as much as possible.

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18. Do you believe in the infallibility of the Vedas?

- Yes (1)
- No (2)

19. What do the Vedas teach you about helping others?

20. What do you learn from Dayananda Sarasvati's teachings with regard to the following:
- (a) Education for boys and girls?
 - (b) The needy in society?
21. In your own opinion, do you think that the following rituals motivate or hinder Arya Samajists to participate in charity? Please explain your answers.
- (a) The Vedic ritual of sacred fire
 - (b) The path of devatas
 - (c) The Vedic Concept of Yajna
22. In your own opinion, do you think that the following doctrines/teachings motivate or hinder Arya Samajists to participate in charity? Please explain your answers.

- (a) Vishvasya mishto vashi (the Lord is the controller of the universe)

 - (b) The four Vedic Ashramas and especially the Vanaprastha and the Sannyasin

 - (c) Participation in social service.....
23. In your own opinion, do you think that the following virtues hinder or motivate Arya Samajists to participate in charity? Please explain your answers.
- (a) The virtue of generosity

.....
(b) The virtue of selflessness

24. Are there any other rituals, doctrines or virtues that you feel hinder or promote charity? Explain briefly how they do this.

(a) Rituals

(b) Doctrines

(c) Virtues

25. In your own opinion, do you think that there are other factors other than religious that motivate the Arya Samajists to participate in charity?

Yes (1)

No (2)

Explain your answer

II. QUESTIONNAIRE FOR THE BENEFICIARIES OF THE ARYA SAMAJ'S ECONOMIC ACTIVITIES

1. When did you start benefiting from facilities supported by the Arya Samaj?

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2. Who introduced you to these facilities and why?

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3. Mention some of the facilities supported by the Arya Samaj that you have benefited from:

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4. Do you know of any other people who have benefited from these facilities? About how many do you know?

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5. Were there any conditions set by the Arya Samaj before you started benefiting from their facilities? Which ones?

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6. Who are the people that qualify to benefit from these facilities?

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III. QUESTIONNAIRE FOR THE CLERGY AND ELDERS

In addition to answering part I of the questionnaire, the clergy and elders ought to answer the following:

1. For how long has the Arya Samaj participated in the provision of social amenities to other societies in Kenya?
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2. Why does the Arya Samaj support the provision of these amenities to other people who do not belong to the Arya Samaj?
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3. Who are the people who qualify for these facilities?
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4. What do you base on when selecting the people to benefit from your facilities?
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5. What are some of the requirements you expect the beneficiaries to have?
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6. Personally, do you support any of the institutions providing social amenities?
Why?

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7. Do you support the fact that the Arya Samaj supports the provision of social amenities to other communities? Why?

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8. What do you think motivates individual Arya Samajists to participate in the provision of these amenities?

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IV. QUESTIONNAIRE FOR THE ADMINISTRATORS OF THE VARIOUS INSTITUTIONS SUPPORTED BY THE ARYA SAMAJ

1. Why do you allow people other than members of the Arya Samaj to benefit from the activities of the Arya Samaj?

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2. Are your institutions profit making?

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3. How do you run these institutions? Where do you get the funds to run these institutions?

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4. In your own opinion why do you think members of the Arya Samaj are concerned with the welfare of other Kenyan communities? List some of your reasons.

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5. What do you think is the most important reason that influences the Arya Samaj to get involved in the welfare of other Kenyans? Why do you think so?

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V. QUESTIONNAIRE FOR OUTSIDERS

1 What do you think is the basis for the Arya Samaj's charitable activities? Explain your answer as much as possible.

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2. Do you think that the activities are:
(a) Economically motivated? Explain your answer.

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(b) Politically motivated? Explain your answer.

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(c) Socially motivated? Explain your answer.

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(d) Religiously motivated? Explain your answer

(c)
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3. Do you consider the activities to be genuine acts of charity or there are ulterior motives. Explain your answer in detail

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APPENDIX III.

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B. PRIMARY SOURCES

1. THE KEY INFORMANTS

These names only include those respondents who participated in the study.

Name

1. Baldev Kapila
2. Pandit Ram Krishan Sharma
3. Anni Kapila
4. Usha Nalhotra
5. S. Varma
6. Vasant Dharmadhikary
7. Prem Narain
8. Shrin Walji
9. J.S. Ahluwalia
10. D. K. Bhalla
11. Raju Kapila
12. Jesca Adagala
13. Susan Ndung'u
14. Sarah Waka

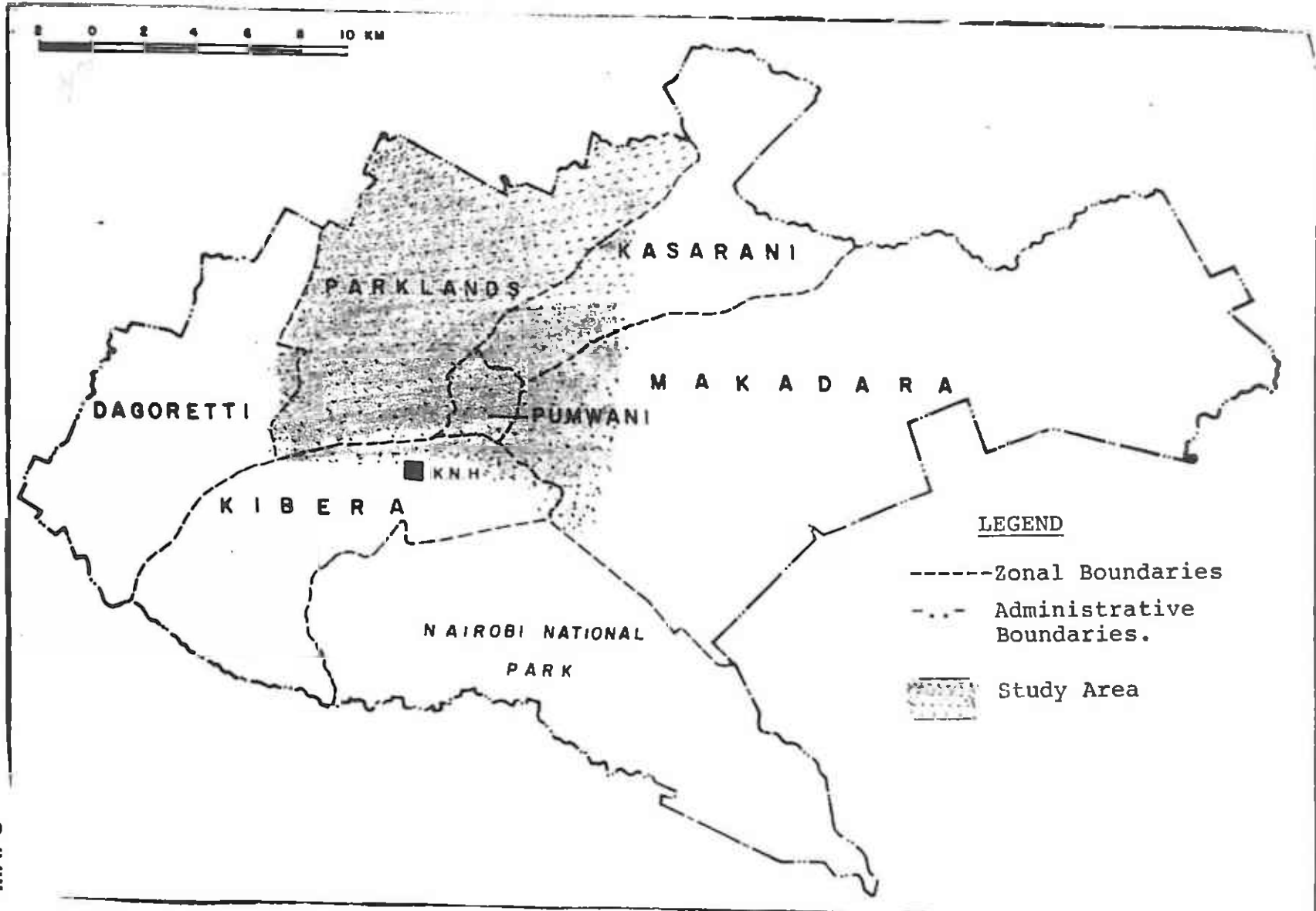
*** Age Category**

- | | | |
|---|---|---------------------|
| A | - | Below 20 Years. |
| B | - | 21 - 30 Years. |
| C | - | 31 - 49 Years. |
| D | - | 50 and above years. |

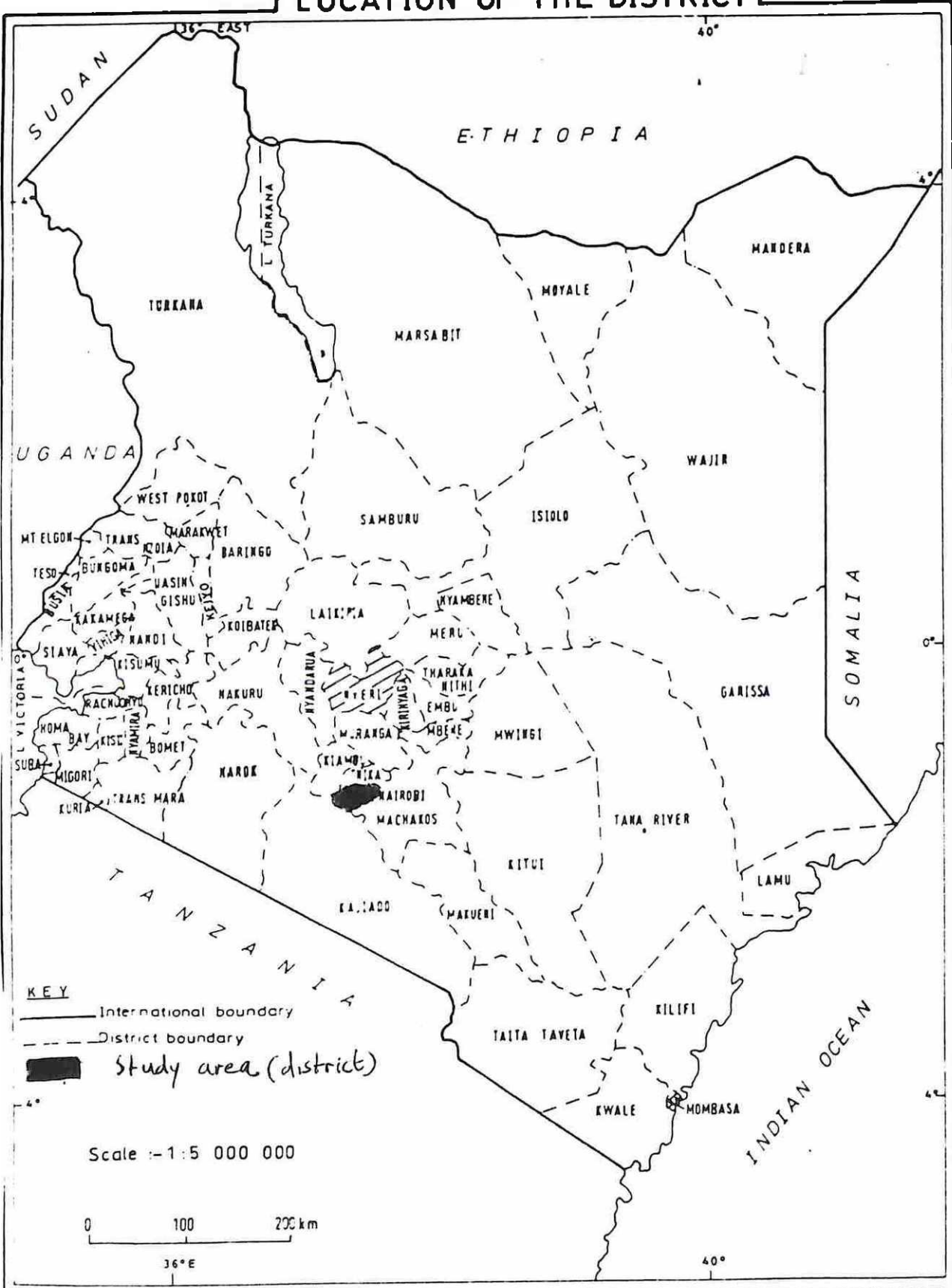
2. RESOURCEFUL INSTITUTIONS

1. Aryan Club
2. Arya Stree Samaj
3. Aryan Youth
4. Vedic House Administration
5. The Pandit's office

MAP OF NAIROBI: ZONAL BOUNDARIES



LOCATION OF THE DISTRICT



Prepared by DRSSS

Source : Nyeri District Development Plan 1997-2001, p.3