

Applicability of Seventh-day Adventist Philosophy of Holistic Education in Enhancing Vision 2030 and Beyond, Nyamira County

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Abstract: Seventh-day philosophy of Holistic education is system where all students regardless of color, gender and disability attend school at an appropriate age and where all students are reachable to holistic syllabus of physical, social and intellectual (mind/character) development. The paper is an outcome of a study which was conducted whose objective three was to investigate the applicability of the Adventist Church teachings on the volatile perennial Borabu/Sotik border violence with special reference to the 2007/8 post-election violence, Kenya. The area of study was Borabu Sub County. The research is anchored on Dewey's educational theory of school and society (1900), which holds that education and learning are societal interactive progressions and a place of both character and potential development. Descriptive survey methods were used. A sample size of 207 from a total population of 2003 was used. A questionnaire with a 5 point likert type scale, interview schedule and observation technique were used. Simple random sampling and purposive were used to select respondents for questionnaire and interview data collection. Concerning data collecting procedures 174 church members and 21 IDPs, copies of the questionnaire were administered. As regards to interview data, the researcher deliberately interviewed 7 pastors and 5 IDPs. As regards analysis, data collected from the field was sorted, coded, classified and entered into the computer for analysis. A number of questions were designed to measure respondent's views on the two objectives of the study by the use of the 5 point scoring keys with responses ranging from strongly agree = 5, agree = 4, undecided = 1, agree = 3 and strongly disagree = 2. Qualitative data from interview was analyzed using descriptive statistics such as percentages and frequency counts. Major findings of the study were; In order for Nyamira County to realize the goals of vision 2030 it has to incorporate the core teachings of the Adventist philosophy of holistic education of: integration of faith and learning, intellectualism, economic development, integrity, free society and non-violence. The paper concluded that the Seventh-day philosophy of holistic education is the basis that would be instrumental in addressing challenges of academic standards, poverty, oppression, insecurity, historical injustices, and negation of both Christian and secular values.

Key words: Adventist philosophy of education, integration of faith and learning, violence, values

1. Introduction

The envisioned vision of the Seventh day Adventist church philosophy on education is to provide holistic

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education capable of equipping her adherents socially, intellectually and economically. It is the projection of this paper that Kenya's vision 2030 shall be realized through the implementation of holistic education this paper investigated.

Vision 2030 envisions Kenya to be a newly middle income and industrializing county by the year 2030 through the long term millennium development goals whose inhabitants shall be entitled to a high quality life. This is the vision which the paper visualizes for the Nyamira County. The paper established that the vision shall be realized through holistic education geared towards improving the three basic socio-economic and political pillars in Nyamira County. According to sessional paper number 10 on Kenya vision 2030 (2012), Kenya's economic growth is projected at 10% per annum till the year 2030. The study projects this to be realized in Nyamira County through inclusive education which will positively affect the growth in agriculture industry, health care, clean water and environment. However the paper identified educational and knowledge gap which has negatively impacted the applicability of the Seventh-day Adventist Church teachings and posted a challenge to realizing the 2030 vision. Palmer (2013) argues that shared knowledge is the key towards society's economic growth, free society, infrastructural development, industrial enhancement attainable through innovation, critical thinking, security, peace, land reforms and national values.

Akers (1993) argues that inclusive education is a system designed where all students attend school at an applicable age, adequate classes, fully supportive parents, motivational teachers and enthusiastic students. According to Elixil et al. (1991), inclusive education is to design our schools, classes and programs to cater for all students to empower them improve individual strength, abilities and gifts. According to the Seventh day Adventist philosophy of education, holistic education accords each person identity, meaning and purpose in life. Gulley (1994, p. 22) observes that holistic education offers physical, mental, moral, spiritual and vocational faculties to students arising from God who is the source of true knowledge and wisdom (Joel 1:3), Proverbs (22:6). Palmer (2013) argues that there must be clear parameters to incentivize people to avail their knowledge towards society's economic growth. To contextualize Palmer's view, the people at the border of Nyamira and Bomet counties (Sotik/Borabu Border) through this study are advised to refrain from harming the rights of others and transform to respect the rule of justice and equip themselves mentally as a first step towards peaceful social cooperation. Similarly, Butler (2013) observes that a focused government must be aware of the importance of both the private and the public education sectors in the growing society as stepping stones to economic growth.

In this paper we define inclusive education according to Harris (2004) who views inclusive education as the integration of faith and learning. White (patriarchs and prophets, 1970) observes that holistic education and inclusive education is a system premeditated where all learners attend school at a proper age, satisfactory classes, fully sustained, motivational teachers and passionate scholars. She (ibid) further argues that this kind of education empowers the heart, soul and the mind of the learner. Burtchal (1998) concurs with Harris by asserting that inclusive education must develop the student to be of service to the community.

The Borabu/Sotik border point has been experiencing periodic violence which becomes worse at every electioneering year. This has been witnessed as from 1992, 1997, 2002, and 2007. Even when it is not an election year still violence as a result of cattle rustling is the order of the day from both sides of the Kisii and Kipsigis communities living along the borderline. This has caused tangible insecurity along the Borabu border which may have been one of the causes for the slow rate of development at Borabu Sub County and the larger Kisii Community. According to Ledarach (1995), religion and peace have been almost natural companions in the minds of humans in different periods of history and in different cultures of the world in maintaining harmony, a tangible

reason which led the research to investigate the applicability of the Seventh-day Adventist philosophy of education to sustainable social-economic and political development in Nyamira Sub County.

Dabrowski (2005) reveals that the Adventist Church is a global organization already operating in more than two hundred countries of the world having a specific teaching of the second return of Christ. In comparison with other protestant churches, the Seventh-day Adventist has the largest educational system in the world with 6,745 elementary schools and 101 universities and colleges (ibid). The Seventh-day Adventist Church's teaching on her philosophy of education emphatically emphasizes on the integration of faith and learning to all her institutions of learning. According to, Kermode (1987) all Adventist Universities and colleges have to integrate faith and excellency in learning in the process of providing a worldview capable of containing the basic challenges in life.

The Seventy-day Adventist church has twenty eight (28) fundamental teachings which guide adherents in enhancing her core values and responsibilities. The paper pays maximum attention to fundamental teaching numbers nineteen (19) and twenty one (21) in the Church manual of the Seventh-day Adventist Church (2010), which are the law of God and the Christian behavior respectively. On the teaching of conduct, the book of Deuteronomy has these to say, "But, If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sins and will heal their land." (2 Chron. 7:14). It could be that one of the reasons why the nation of Kenya is in trouble today is probably because most of the professing "Christians" have the knowledge of the word of God, but they do not have a relationship with God. They are converted, but, have not been transformed. They, like Lucifer, Adam, and Cain, have rejected the known ways of God and have brought on the consequences for their disobedience. It might be also that the pastors/leaders of most of the churches in Kenya are in reality self-serving, not Jesus Christ and His church.

Concerning education, Gulley (1994) observes that the work of restoration and Christian education are one and identical, and that parents are anticipated to train their offspring in the reprimands of the Lord as exposed in both old Testament and new Testament (Deuteronomy 6: 3-5, Proverbs 22:6, Isaiah 54:13 and Ephesians 6:4). On the same note Akers (1993), claims that Adventist schools acts as the agents of change. Furthermore, Stanified (2005) records that missionaries recognized that it was not conceivable to spread the Gospel of Christ to the people without giving them basic education. Writing on education in Kenya, Stanfield (ibid), perceives that there should be a blend for industrial development, technical education, and the teaching of religion as an ethical foundation in Kenyan schools with the objective of equipping the Kenyan youth with all round education as opposed to today's education tailored towards white collar jobs, which are scarce against the many job seekers, who often think of rebellion to the incumbent government in order to change their economic situation in society.

It could be that majority of the youths who participated in the 2007/8 post-election violence were unemployed. Baur (1992), in his writing summaries that at independence, church leaders, in a honest assertiveness of patriotism, were enthusiastic to offer the governments of their young nation any possible moral support, to the extent of overlooking deficiencies and evading public disapproval. In 1969, the protestant Church unanimously agreed that the church must support government development planning and call her people to play an active role in upholding freedom, justice and democracy but the church should never identify with any single political regime (ibid). Furthermore, According to Baur (1994), development is the growth of the entire population. He argues that for Africa, development should be more society-oriented and follow the path of love, justice and liberation. He observed that the quality of Education should be improved as well as health services, community development, social welfare of the needy, and the conscientization of all to the duty of stimulating essential growth.

It is in the light of this that Gulley (1994) observes that the purpose of the Seventh-day philosophy of education is seeking to provide spiritual, intellectual, emotional and physical education as we read in the Holy scriptures (Luke 1:52). As regards to occupational skills, each student is to be presented to some trade aimed at preparing the student for a livelihood. According to White (Education, 1970), an observation is made that in order to prepare the young people for their success in the twenty first century and future, the mission of the Seventh-day Adventist philosophy of educational system, has to integrate faith and learning to all of her students entrusted upon her care. This is so because religion permeates into all the six institutions of the society. Religion cannot be separated from community as the whole world of the people is said to be holistic and is constantly animated all round by religion. Furthermore, white says that the fundamental objective of the Seventh-day philosophy of education is to restore the broken relationship with God and the student, where all other purposes of education are anchored. Students are challenged to reach the highest point of intellectualism, making God their wisdom.

In addition, White (ibid), notes that Adventists value every person as distinctively created in the very image of God along with unique gifts, talents and abilities which leads to the development of the whole person. It is in this view that White (Partriachs & Prophets, 1970) records that the major objective of the Seventh-day Adventist philosophy of education is to seek to brand students for existence, career, and conduct, which is also the concern of this paper. He further argues that this kind of education stimulates the students to learn, respect others and to positively contribute to transform their society. According to Mugambi (1990), the solution to the problem of poverty and oppression is through proper education. “if the ignorant of the people could be eliminated, all other problems of society could disappear and the people would be able to live in honor and dignity”. He further argues that education — is the key to self mastery, “he who learns but not thinks is lost, and he who thinks but not learnt is greater danger”. “He at the same time taught that position and rank should be acquired through academic qualifications.

2. Statement of the Problem

According to Kenya’s long term millennium goals, Kenya is envisioned to be an industrialized nation by the year 2030 in line with vision 2030. Vision 2030 is a child brain of former president of Kenya Mwai Kibaki launched in 30th October 2006 as a long term development strategy for Kenya. The then minister for planning and economic development Hon Henry Obwocha in conjunction with the steering committee composed of major stakeholders developed a sessional paper in 2005 which was ratified by the Kenyan parliament in 2008 as sessional paper number 10, and adopted in 2012. The sessional paper envisages that by 2030 Kenya shall be able to transform her economic and social-political structures which are now (2014) the primary targets of the jubilee government for jumpstarting Kenya’s economy.

The vision projects to transform Kenyans rhetoric political structure to issue bases, people centred and result oriented (sessional paper no. 10, 2012). However, the study noted that propaganda and rhetoric politics which raises the emotive land question and violation of individual rights has been triggering the Sotik/Borabu perennial violence by politicians from both the political divide. It is in this view that this paper scrutinized the applicability of the Seventh day Church philosophy of education in enhancing inclusive education towards realizing vision 2030 and beyond in Nyamira County in the process of implementing two of her six doctrinal teachings relevant to this paper. The envisioned holistic education this paper subscribes to is guided by the rule of law and the Christian behaviour as clearly spelt out in the Seventh-day Adventist Church teachings (SDA Church Manual:162). Butler

(2013, p. 127), observes that self-determination, self-ownership of your own body and freedom to move and locate anywhere you choose have to be addressed as a basis for the society's economic growth. The researcher agrees with Butler when the findings of this paper revealed that the challenges of poverty, ignorance, diseases, insecurity, injustices and corruption along the Borabu/sotik border have to be appropriately addressed in order to enhance a free society of peace love and unity in the borderline of Nyamira and Bomet Counties as a major springboard to vision 2030 and beyond.

2.1 Objectives

(1) To investigate the applicability of the Seventh-day Adventist Church philosophy of Holistic Education in Enhancing Vision 2030 and beyond at Nyamira County

(2) To investigate the contribution of the SDA Philosophy of education in enhancing security and peaceful coexistence at Nyamira County border points

2.2 Objective Questions

(1) What is the applicability of the Seventy SDA Church philosophy of Holistic Education in Enhancing Vision 2030 at Nyamira County?

(2) How is the Seventh day Adventist church Philosophy of education the basis for enhancing security and peaceful coexistence at Nyamira County border points?

3. Area of Study

The researcher's study area is Borabu Sub-county of Nyamira County in Kenya as shown in Figure 1. The Sub County is one of the three districts that were carved out of the former Nyamira County, now Nyamira County. Borabu Sub-County is one of the smallest Sub Counties in Kenya both in area coverage and total population. It was one of the worst hit by the 2007/8 PEV. It is sparsely populated as compared to its neighbors since much of it is in the settlement scheme formerly held by the white settlers. It borders with Bomet to the south, Buret to the east, Nyamira to the north, Masaba to the west and Transmara to the South west. It has three divisions of Kiangeni, Esise and Mekenene. This area borders Borabu and Sotik area which was one of the 2007/8 post-election violence zones worst hit in Kenya and that is why the researcher deliberately chose it. The area lies on the border of the Kipsigis and the Kisii communities (Nyamira and Bomet counties).

Economically, the area is fertile for the production of both cash and food crops. Agriculture, lumbering, brick making, retail, and matatu business are the main economic activities. The government generates a lot of income from the three giant tea company estates identified as Kepkebe, Ng'oina and Sotik tea estates which were once occupied by the white settlers, a bone of contention of the two communities among others. On one hand the Gusii people living on this border are mixed farmers. They grow crops and at the same time domesticate animals, though, their major occupation is rearing of crops both cash crop and food crop. On the other hand, the Kalenjin people who are also living along this border are majorly cattle keepers. Cattle rustling are frequently practiced here by both communities and this has been for a long time a serious cause for violence between these two communities.



Figure 1 Map of Nyamira County Showing Borabu Sub-County: Location of the Sampling Size of the Study
Source: Kenya map

4. Research Design and Methodology

Simple random sampling was used to select 10% of the church members and IDPs from the established records. However, the study area has ten churches with a total population of one thousand, seven hundred and forty four (1744). Sampled at 10% this formed a sample size of one hundred and seventy four (174). The sample size of IDPs was 26 from the possible 260, forming a total of 207 sample size of both church members and IDPs. 195 respondents were subjected to a likert scale of 1–5 while 12 other respondents were taken through interview schedule.

4.1 Theory

The research is anchored on Dewey's educational theory of school and society (1900), which holds that education and learning are social interactive processes and that the school is a social institution of gaining knowledge, how to live and a place of potential development. According to Seventh-day Adventist Church teachings, the school is an institution of learning the universal love of God which builds ethical behavior in humanity (White, 1970). It is through the school that students learn how to respect both the Christian and national values. The students learn to live with neighbors irrespective of color, ethnicity, language and creed.

4.2 Findings

The results showed that Kenyan's mental education should be blended with industrial development, technical education, and the spiritual education (teaching of the law of God) as a moral foundation in Kenyan schools. This ought to be done with the objective of equipping the Kenyan youth with all round education (mental, physical and social) as revealed by white (1970), as opposed to today's education tailored towards white collar jobs, which are scarce against the many job seekers, who often think of rebellion to the incumbent government in order to change their economic situation in society. This is summarized in the Holy Scriptures (Luke 2:52) "and Jesus increased in wisdom, stature and in favor with men". In line with her teachings The Seventh-day Adventist Church has contributed to the economic development in Borabu Sub-County by constructing church maintained and sponsored schools, church maintained hospitals and health centers.

Concerning poverty, this paper reminds the church of her prophetic role of teaching her adherents on the legitimate means of alleviating poverty, one of them being holistic education which leads to self-sufficiency citizens. Concerning the challenge of cattle rustling on the border, the paper indicated that the Seventh-day Adventist philosophy is contrary to the vice as recorded in the law of God because stealing affects negatively the harmonious relationships of society members. The study established that through a series of peace meetings presided over by the SDA church, the two communities often meet and resolve to stomp out cattle rustling and forge unity of purpose as a first step towards realizing vision 2030 and beyond.

The study further established that the church has to advise her adherents to strive to acquire the Microchip implants which may reduce the perennial problem of cattle rustling by tracking the stolen animals from among them. In addition, the study established that establishment of cottage industries would create employment for the unemployed youth along the volatile border point. The paper also found that there is gross violation of democracy and human dignity which have negatively impacted sustainable development and implementation of vision 2030 and beyond in Nyamira County. The paper recognized that land nationalization in Kenya may possibly be a possible mitigation effort to emotive land question as the first step towards addressing security of the people of Nyamira County.

The above facts were investigated and carefully analyzed as illustrated in the Tables 1–8. The paper was guided by eight questionnaire questions which were answered by the respondents in an attempt to test the applicability of Seventh-day Adventist church's holistic education (spiritual, mental, social and physical) to the perennial Borabu border fierceness and the associated challenges of ignorance and poverty.

The paper established that for the Nyamira County to attain vision 2030 and beyond, the spirit of patriotism and devolution are to be envisioned and implemented. The findings in Table 1 revealed that democracy, patriotism and devolution of power are not well applied in BorabuSub County, which may have been a possible reason for the perennial violence at BorabuSotik border point. In addition the results in Table 1exhibited that a total of 71%

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respondents exposed that democracy and devolution are not practiced by both the leaders and the citizens. Only 28% of the respondents were of the opinion that there is democracy in Borabu. This finding is also similar to NCKK report (2009) which holds that the Kalenjins at the Borabu/Sotik border were up in arms against the Kisii community as revenge of the declared Kibaki win. The kisii community was also up in arms in defending the ferocious advancement of the Kalenjins along the border, a clear sign of negligence of patriotism and democracy.

**Table 1 Responses on Whether Democracy and Patriotism Are Practiced at Borabu/Sotik Borderline as a Basis for
Industrialization May Help to Minimize the Borabu/Sotik Violence**

Scale	Frequency	Percentage	Cumulative
Strongly agree	05	03	03
Agree	50	25	28
Undecided	02	01	19
Disagree	86	44	73
Strongly disagree	52	27	100

Source: Research data 2009

As regards to patriotism, corruption of cattle rustling has negatively impacted the peace, love and unity along the Borabu border. The violence along this border became worse as it was claimed by the respondents because of the careless and reckless utterances of the politicians across the political divide. This is lack of integrity and rule of law amongst our leaders which has negatively impacted the political pillar towards realizing vision 2030 and beyond. This is not similar to Mugambi (1990) who argues that when proper education is given to the people, the society attains peaceful co-existence and free from the challenges of ignorance, poverty and violence. The political pillar to vision 2030 envisages politics of issue based, people centered, result oriented and accountable governing structures. In line with Butler (2013, p. 122), “the role of the rule of law is to safeguard society members against the exercise of oppressive power and the law has to be applied irrespective of personality, gender, status and race.” However, the findings of the research paper disagree with this fact which calls for investigations under this current study to address the vices through the practical aspects of the teachings of the Seventh-day Adventist philosophy of holistic education.

**Table 2 Responses on Whether Human Dignity and Equality Are Practiced in Borabu/Sotik Border Point
As a Springboard to Vision 2030**

Scale	Frequency	Percentage	Cumulative
Strongly agree	10	05	05
Agree	15	08	13
Undecided	10	05	18
Disagree	65	33	41
Strongly disagree	95	49	100
Total	195	100	

Source: Research data 2009

The findings in Table 2 show that 18% respondents were of the opinion that the national value of human dignity and equality is applied against the 82% who believe that human dignity and equality were violated. The results of the current study are not in agreement with the Kenyan Constitution (2010) which says that there should be equitable sharing of the national economy. Because of the scarcity and uneven distribution of land in Borabu

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sub-County; her nationals have extended their settlement towards the Rift Valley by buying consents. This may have been one of the reasons for the perennial Borabu/Sotik violence which has been witnessed over time resulting to the violation of human dignity through loss of life and property. This calls for transformation of education system in both Nyamira and Kisii Counties to address these emotive problems. Our schools at the grassroots level may have to develop a holistic education curriculum geared towards the eradication of ignorance, poverty, and violence. This showed gross violation of the free society social pillar which impacts negatively on the social pillar towards realizing vision 2030 at Borabu.

The findings of the paper showed that gross violations of human dignity as a result of the land question are dissimilar to the Adventist philosophy of education which teaches on love and obedience to the law. The teaching of Gods law is the curriculum of the Seventh-day philosophy of education. The results in Table 2 above may be addressed through the nationalization of land in Kenya so that in line with vision 2030, the people of Kenya may enjoy their fundamental rights of residing anywhere within the republic of Kenya free from the danger of fear. The paper identified the weakness of land policy in Kenya and still that the current land reforms are not directly and firmly addressing the emotive land factor in Kenya. The study revealed that land factor should be subjected to the referendum for the people of Kenya to decide on land ownership, however, the findings showed that the government should firmly nationalize land in Kenya as a first step to firmly deal with land violence related cases similar to land cleansing from the rift Valley during the 2007/8 Post election violence and a base for industrialization

Table 3 Responses on Whether There Is Sustainable Development in Borabu/Sotik Border Point As A Base to Vision 2030

Scale	Frequency	Percentage	Cumulative
Strongly agree	09	05	05
Agree	28	14	19
Undecided	08	04	23
Disagree	80	41	64
Strongly disagree	70	36	100
Total	195	100	

Source: Research data 2009

The findings in Table 3 demonstrate that sustainable development is not appealing in Both Kisii and Nyamira Counties according to the results recorded at 77% against the question, while 24% respondents were for the idea that sustainable development is appealing in Borabu. Apart from the tea Estate Company and lumbering industry, there are no other industries for job creation in Boarbu. There are no Church based technical institutions to train the youth on industrial training and talent oriented programs aimed at equipping the youth for employment opportunities. This is a gap the study identified and envisions that this paper may bridge this gap through some of the recommendation made at the end of this paper. This may have been the reason for the rampant poverty in the area which may have been the reason for some of the members who extended their settlements to the Rift Valley by buying consents where they were evicted from during the 2007/8 post election violence. Low development in Borabu sub County may perhaps be attributed to poor transport and communication networks and inadequate industrial enhancement.

This finding is not similar to the teachings of the Seventh-day Adventist Church on poverty. The study established that the Seventh-day Adventist church has set up one primary school and one secondary school in

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Borabu Sub-county which are church maintained. There are also two Church maintained health centers. As regards to poverty, the Seventh-day Adventist Church manual (2010) teaches that the fruits of sin are greed, war and ignorance. The Seventh-day Adventist teaching on poverty is based on the books of (Micah7:8) and (Isaiah 58) with strong emphasis on eradication of corruption and historical injustices. Poverty may have been one of the causes for the violence because majority of the youths who were involved in the Post-election violence of 2007/8 as stone throwers were unemployed. If the vision is to be realized in Borabu Sub-County of Nyamira County, poverty has to be eradicated by the legitimate means possible as suggested in the recommendation at the end of this paper.

Table 4 Responses Whether Seventh Day Adventist Teaches the Adventist Philosophy of Education to the Adherents

Form of Teaching	Frequency	Percentage	Cumulative
Strongly agree	25	13	13
Agree	155	80	93
Don't know	03	01	94
Disagree	08	04	98
Strongly disagree	04	02	100
Total	195	100	

Source: Research data 2009

According to Table 4, 93% respondents revealed that they receive more of the Adventist teachings on holistic education as opposed to only 6%. The problem noted here is poor implementation of the teachings received.

Table 5 Responses to Whether the Seventh-day Adventist Church Members Teach Their Adherents Concerning the Law of God As Spiritual Aspect

Scale	Frequency	Percentage	Cumulative
Strongly agree	25	13	13
Agree	155	80	93
Undecided	03	01	94
Disagree	08	04	98
Strongly disagree	04	02	100
Total	195	100	

Source: Research data 2009

According to Table 5, majority of the respondents rated at 93% agreed with the question of the questionnaire which sought to know whether the Seventh day Adventist Church members teach their adherents concerning the law of God as one of the tenets of the Seventh-day philosophy of education. The findings reveal that 0.1% respondents did not respond to the question because possibly they were not regular church attendants. The findings show that only 0.6% respondents disagreed with the question. The law of God when effectively taught enhances development of character to both the young people and the old. The findings in the current study concurred with the biblical teachings concerning the law according to the Holy scripture book of the Bible (Deuteronomy (5:3-5)), where Moses was instructed by the Lord to teach the children of Israel both at dawn and dusk so that when they became grownups they did not depart from the law.

However it was observed that a key factor that influenced this study was the eruption of the Post-election Violence of 30th December 2007 after the pronouncement of the victor of the presidential election. This would

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have been avoided if the Church would have carried out her duty of teaching and overseeing the execution of the law of God to the people of Kenya in complimenting the national values to be observed. Basing the argument on the findings there is dissimilarity between the findings and the practical application of the law of God possibly because of negligence or hostility of the members themselves.

Table 6 Responses Whether the Seventh-Day Church Teaches about Mental (Intellectualism) Education as Enshrined in Her Teachings

Scale	Frequency	Percentage	Cumulative
Strongly disagree	140	45.4	45.4
Disagree	38	23.3	68.7
Undecided	06	02	70.7
Agree	40	13	83.7
Strongly agree	50	16.3	100

Source: Research data: 2009

The findings of the current study in Table 6 demonstrated that 68.7 respondents disagreed to the question which sought to know whether the adherents are guided to become intellectuals (mental teachings). In the book of 1 Peter 3:15 the Christian bible teaches that students must become aware that they can strengthen their faith by strengthening their minds, “always be prepared to give the answer to everyone who asks you to give the hope in you” faith is developed by understanding the world God has made, (Romans 1:2). The study also found out that whereas the teachings of the Seventh-day Adventist church do not support violence, adherents still were involved in the 1992, 1997, 2002 and 2007/8 violence, an indication of lack of better reasoning based on intellectual growth. The findings are also contradictory to the SDACHurch teachings on obedience to leadership which is anchored on the holy book of the Christian Bible (Deuteronomy 18). Wise people are vulnerable to obey God, His law, the constitution and earthly leadership. The results are also in divergence with Dabrowski (2005) who advanced that the basic fundamental position of the church is to minimize the root causes of war by the use of legitimate means to be acquired through attaining knowledge.

Table 7 Responses on Whether the Seventh-day Adventist Church Teaches Her Adherents about the Economic and Vocational Faculties

Scale	Frequency	Percentage	Cumulative
Strongly agree	32	16	16
Agree	125	64	80
Undecided	05	01	81
Disagree	25	12	93
Strongly disagree	04	02	100

Source: Research data 2009

Table 7 shows that 14% respondents disagreed with the question of the questionnaire which sought to probe as to whether the Seventh day Adventist church teach her members about the economic aspects as enshrined in the Seventh-day philosophy of education. However, 81%: agreed with the question. The current study reveals that the ancient purposes that education played as one of the economic aspects in Kenya’s socio-economic and political development have been disregarded by the school curriculum and governance institutions leading to slanted youth products who are susceptible to vehemence as was experienced during the 2007/8 in the Borabu/Sotik border.

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Responding on the contribution of Kenya's economic situation to the 2007 post-election violence, an interviewee (2009) observed, "the current education that Kenyan youths are given does not help them develop economically even when they drop out of the education system, it is more theoretical than what the Europeans introduced," He said.

Table 8 Responses Whether Social Teachings of the Adventist Philosophy of Education Would Minimize the Borabu/Sotik Border Violence

Scale	Frequency	Percentage	Cumulative
Strongly disagree	03	01	01
Disagree	10	06	07
Don't know	03	01	08
Agree	122	63	71
Strongly agree	57	29	100
Total	195	100	

Source: Research data 2009

It is evident that from the findings in Table 8 above, Majority of the respondents agreed that the teaching of the Seventh day Adventist church on holistic and inclusive education, especially the social teachings of loving neighbor and non-violence may help to reduce the historical Borabu dispute to a large extent at 92%. Nevertheless 7% disagreed. The study is in agreement with Kermode (1987) who characterizes the phrase "religion and violence" as "jarring", asserting that "religion is thought to be contrasting to violence and a force for peace and reconciliation". It is therefore worthy noting that our schools should rethink of restructuring a curriculum of enhancing holistic education as envisioned by the Seventh-day philosophy of education to cater for the development of the whole person spiritually, socially, mentally and physically which the basic pillars to vision 2030 and beyond.

5. Conclusion

The conclusion was arrived at by filling the two objective questions of the paper:

(1) The guiding question in objective one was; what is the applicability of the Seventy SDA Church philosophy of Holistic Education in Enhancing Vision 2030 at Nyamira County?

The Seventh-day philosophy of inclusive education envisions character development, rule of law, sustainable development, good governance unity and social fabric. The paper showed that challenges of insecurity, land question, infrastructure, corruption, health care and poverty, shall be properly addressed by a functioning inclusive holistic education, well-structured devolved County government, and diversified agriculture, infrastructure and industrialization. The Seventh - day Adventist teaching develops character, body and mind. It was also found that if applied it has a possibility of restoring staple economic, social political pillars as a prerequisite for vision 2030 at Borabu, though this was a gap that the paper investigated and filled.

(2) The guiding question in objective two was: How is the Seventh day Adventist church Philosophy of education the basis for enhancing security and peaceful coexistence at BorabuSub-County border points?

Unless Violence and ignorance are removed from among the people, it is very difficult for both Nyamira and Bomet Counties to realize vision 2030, capable of creating a globally competitive, industrializing and prosperous nation. Inclusive education in Borabu Sub-County of Nyamira County would be possible if curriculum of holistic education is implemented. Integration of faith and learning is a key component as revealed in this paper towards

the development of inclusive education in Borau Sub-County. Right from the grass root levels to the highest, the student gift has to be nurtured by parents teaches and the community. Inclusive education takes into account a hardworking student, a committed teacher and a supporting parent. This inclusive education must develop the mind intellectually; the physical faculties have to be nurtured and it must make the student to be of service to the community. It has to inculcate the love which leads to patriotism, free society, freedom of movement, freedom of relocation and individual security.

6. Recommendations

Recommendations were drawn according to the two objectives of this paper:

(1) To investigate the applicability of the Seventh-day Adventist Church philosophy of Holistic Education in Enhancing Vision 2030 at Nyamira County

In relation to policy makers, holistic education on which the paper is based to realizing the goals of vision 2030, should be incorporated in the school curriculum and taught in schools as a subject. In order to provide education to all, basic education should run from pre-primary to secondary level whereby every school shall have classes running up to form four nonstop. On poverty, the paper recommended for the establishment of cottage industries as is envisioned in the Adventist philosophy of education to provide for employment to County youths attainable through the provision of inclusive education. Also Borabu Sub-County has to create ennobling environment for investors in agricultural sector to create job opportunities for our young people. Concerning practitioners, the papers recommended that they be good ambassadors of their holistic teachings, especially the concern of this paper of: character development, both the biblical and national laws and praxis as a basis to vision 2030 and beyond.

(2) To investigate the contribution of the SDA Philosophy of education in enhancing security and peaceful coexistence at Nyamira County border points

Concerning perennial violence and border insecurity, the paper recommended for the teaching of holistic education of intellectualism, character and faith education in all schools in larger Nyamira County. It also recommended for the office of the presidency to be redefined, in this case the office of the presidency has to be rotational across the larger former eight regions for a period of five years in each, renewable through competitive process for another five years depending on performance. On land question, the paper recommended land nationalization in order to deal with land related classes and land historical injustices at the Borabu/Sotik border.

On the culture of impunity, the paper recommended the teaching of holistic education as is envisioned in the Seventh-day philosophy of education is a possible complimentary tool alongside the teaching of the national law to the residents of Borabu/Sotik border point.

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