

## The Influence of God's Law on the National Values in Enhancing Sustainable Development at Borabu Border, Nyamira County

Tom Mong'are Nyagwoka<sup>1</sup>, O. M. J. Nandi<sup>1</sup>, Robinson Mong're Gisemba<sup>2</sup>

(1. Department of Social Science Education, Masinde Muliro University of Science and Technology;

2. Department of Education and Human Resource, Kisii University)

**Abstract:** This paper presents The Influence of God's Law to the National Values in Enhancing Sustainable Development at Borabu Border. The paper is an outcome of a study which was conducted by the researcher whose major objective was to investigate the challenges of Seventh-Day Adventists on observance of God's law on perennial Borabu border violence. The area of study was Borabu Sub County. The research was anchored on Bartelmus theoretical framework (1797, p. 115) which records that there are three main statistical systems for economic growth which he identified as economic, Social-demographic and environment. Descriptive survey methods were used. A sample size of 200 from a total population of 2003 was considered appropriate. A questionnaire with a 5 point likert type scale, interview schedule and observation technique were employed. Simple random and purposive samplings were used to select respondents for quantitative and qualitative data. Collected data was sorted, coded, classified and computer analyzed. Qualitative data was examined using descriptive statistics. Major findings of the study were; God's law has a great influence on the implementation of the national values at the Borabu border as the whole law of God teaches love toward God and neighbors. The four tenets of the national values of unity, social justice, good governance and sustainable development are embraced in six doctrinal teachings of the Seventh Day Adventist Church. It was concluded that these national values should be implemented in the light of God's law and that the integration of faith and learning ought to be enhanced to improve harmonious co-existence that is a key to sustainable development. The paper recommended that God's law should be integrated in the process of implementing the tenets of the national values to ensure sustainable development.

**Key words:** adventist teachings, god's law, national values and sustainable development

### 1. Introduction

The constitution of Kenya (2010, p. 16) records four major values which ought to govern every individual in Kenya. These values are: (1) unity/patriotism, (2) human divinity, equality and social justice, (3) good governance,

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Tom Mong'are Nyagwoka, Dr., Social Science Education Department, Masinde Muliro University of Science and Technology; research areas/interests: religion- Christianity, church history, church mission. E-mail: [nyagwoka@rediffmail.com](mailto:nyagwoka@rediffmail.com).

O. M. J. Nandi, Professor, Social Science Education Department, Masinde Muliro University of Science and Technology; research areas/interests: religion — new religious movements.

Robinson Mong're Gisemba, Department of Education and Human Resource Development, Kisii University; research areas/interests: educational foundations.

integrity, transparency and accountability and (4) sustainable development. These values ought to unite and foster unity in the republic of Kenya, the home of Borabu Sub-County. However, the paper was limited to national value number four of sustainable development.

The first national value gives power to the people of Kenya to promote and observe patriotism and national unity. They are also obliged to adhere to the rule of law, democracy and participate in nation building even as they enjoy the devolution of power (ibid). It is worth to note that this national value is similar to the doctrinal teaching of the Christian behavior of the Seventh-day Adventist church as revealed in the Seventh day Adventist church manual (2010, p. 163) where it states that the ten commandments concerns human relationships and are binding upon all people. The brotherly love commandment of God which is one of the Christian values ought to unite all peoples in Kenya (ibid). Unfortunately as evidenced in the study under this objective, both these national values and the teachings of the Seventh-day Adventists were seen to be violated during the perennial Borabu border violence in Kenya.

The second national value accentuates human dignity, equality, social justice, inclusiveness, human rights, non-discrimination and the protection of the marginalized (The constitution of Kenya, 2010). This value is analogous to God's law numbers six (do not kill), seven (do not commit adultery), eight (do not steal), nine (do not accuse anyone falsely) and ten (do not desire another man's property — house, wife, cattle, donkeys or anything else that he owns) (Exodus 20:13-17, NKJV). These national values and the identified God's laws were not observed during the perennial Borabu border violence. As a result people were displaced, women raped, property stolen and others were killed. All these vices were against the aspirations of these national values and the teachings of the Seventh-day Adventist church as revealed in God's law of love.

The third national value is good governance, integrity, transparency and accountability (ibid). This value is in line with the Christian virtue of justice. God's law number eight (do not steal), and nine (do not bear false witness) elaborates the same tenets as they are unfolded in the national value number three. In line with good governance, Asafa and Wachira (1996), notes that good governance is a product of the blend of modern government structures and the age-old traditional elders' courts. It is worthwhile to observe that Nyerere and Kaundas' philosophies of Ujamaa and humanism respectfully may be a springboard to good governance (ibid). The bible can rightly be counted as one of the sources of the age old traditions that still shape and guide communities. It was therefore expected by the researcher that the Seventh-day Adventist of Borabu boarder would have abstained from breaking the said laws of God. Thus a predictable reduced prevalence of the perennial violence due to good living. This then would have triggered the health ground for development to grow. It was noted and reported that people's property were destroyed, life stock stolen, crops were either destroyed, stolen, or the farmers skipped a planting season. The situation was not conducive for sustainable development. The paradox that the researcher noted was that the population ratio of Seventh-day Adventist and other Christians were high which should have been a good indicator for responsible living but the violence is perennial.

The fourth national value identified by the constitution of Kenya (2010), and which is the major objective of this paper is sustainable development. Good governance for development is built on concepts of community, compassion and continuity that is capable of addressing current issues in Kenya. This was investigated and found deficient in Borabu as evidenced in the previous discussions above. According to vision 2030, Kenya is envisioned to be a middle level income earner country, whose dwellers shall be able to sustain themselves economically. This will be achieved through industrial development, infrastructure and innovations which the study takes as good indicators of sustainable development. The three pillars of infrastructure; agricultural

development, industrial enhancement and innovations, were identified as the major causalities to sustainable and economic development at Borabu border and this has been projected as one of the major contributing factors of the witnessed perennial violence. The researcher found out that agriculture is the main activity among the communities that live along the Borabu boarder. This led to the construction of tea factories, milk processing plants and cereals board stores. But as a result of the perennial violence, cattle rustling has hindered the production of milk while insecurity lead to the casual workers who pluck tea to run a way to IDP camps and the tea that was ready grew into bushes that had to be cut when order has been restored. The crops in the fields were either destroyed, unattended, or the produce in stores stolen or burned up. The other infrastructures like schools, churches and shopping centers were vandalized or deserted. These episodes have hindered sustainable development in an area inhabited by a people who if they had minded God's law would have averted the apparent economical dwarfism and dwindling.

Brudtland (<http://www.iisd.orgsd>, 2013), defines Sustainable development as the today and tomorrow socio-economic and environmental wellbeing. According to this report, sustainable development is intended to meet the immediate wants and needs without negatively affecting the possibility of the future generation in the process of meeting their own needs. Sustainable development focuses on two major tenets. On one hand is the need geared towards the essential needs of the underdeveloped worlds. On the other hand is the limitation due to technology and social organization in the process of implementing these present and future needs, a phenomenon that the researcher identified as having been affecting and still affecting the Borabu sub-County. For instance, during the 1980s the Kenyan educational curriculum was revised to in-cooperate technical subjects in primary Schools, a move aimed at revolutionizing the Kenyan economy based on industrialization. Workshops mushroomed in every public primary school. The pupils went in the classrooms expecting to interact with the dream knowledge that was meant to transform their lives and the country into a vibrant industrialized economy. They were met with a rude shock by the technological limitations of their teachers and equipment that was crucial in the implementation of the plan. Today, the workshops are white elephants and a failed dream monument in many schools. Akers, George H. (1993, p. 73), records that inclusive education is the basis for economic growth, which the Nyayo government envisioned but failed to implement. However the paper noted that the Jubilee government is rectifying the past error by accentuating on the implementation of the indicators for economic development.

Bearing upon that the world is a system over space, it has been recorded that sustainable development from one continent affects other continents positively or negatively, while the world as a system over time means that the now decisions affects the future policies (ibid). Quality of life is another component of sustainable development to be attained through access to holistic education, secure income, and good health, clean environment, freedom of religious expression and enough food. Thus sustainable development in Borabu boarder can at best be measured by an objective comparison with other places that have attained or failed to attain such achievements.

In order to achieve sustainable development, identified goals have to be implemented ([www.Thegurdian.com/global-development/2015/jan/19/sustainable-development-goals-unitednation](http://www.Thegurdian.com/global-development/2015/jan/19/sustainable-development-goals-unitednation)). This writer further argues that "Sustainable development goals are new, universal set of goals, targets and indicators that UN member states will be expected to use to frame their agendas and political policies over the next 15 years to the close of 2030 (ibid)." It is worth noting that the first millennium development goals that were envisioned in 2000 ended in the year 2015. Another second phase which will run up to 2030 will begin. It is also expected that these

MDGs will solve the problem of poverty, hunger, ignorance, gender disparity, HIV pandemic, malaria, child and maternal deaths and holistic nature of development. It is worthwhile to note that, the deadline for MDGs is fast approaching, but, still about 1 billion people have no access to enough food and millions of women die while on labor pains. The following are the envisioned millennium development goals:

(1) Eradication of poverty- it is targeted that by 2030 the total number under poverty shall be reduced to half (people living on \$1.25 a day).

(2) Food security and sustainable agriculture

(3) Health improvement

(4) Equitable quality education

(5) Gender equality and women and girls empowerment

(6) Management of water tower and sanitation

(7) Accessible to modern energy for all

(8) Full and productive employment

(9) Infrastructure, industrialization and innovation

(10) Equity

(11) Make cities and human settlement

(12) Sustainable consumption and production

(13) To combat climate change and its impact

(14) Control desertification

(15) Promotion of peace, access to justice for all and accountability (promotion of rule of law and justice)

(16) Strengthen the means of implementation and global partnership for partnership

## **2. Statement of the Problem**

Kenya's vision 2030 projects to transform Kenya's 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 ethnical divide. It is in this view that this paper investigated the Influence of God's Law to the National Values in Enhancing Sustainable Development at Borabu Border. The researcher argues that since national values are enshrined in God's law which guide the day to day lifestyle of the local people, how come they practice the same vices God's law and the national values prohibit? Bulter (2013, p. 127) observes that self-determination, self-ownership and freedom 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 as stipulated in God's law and national values in the borderline of Nyamira and Bomet Counties as a major springboard to vision 2030.

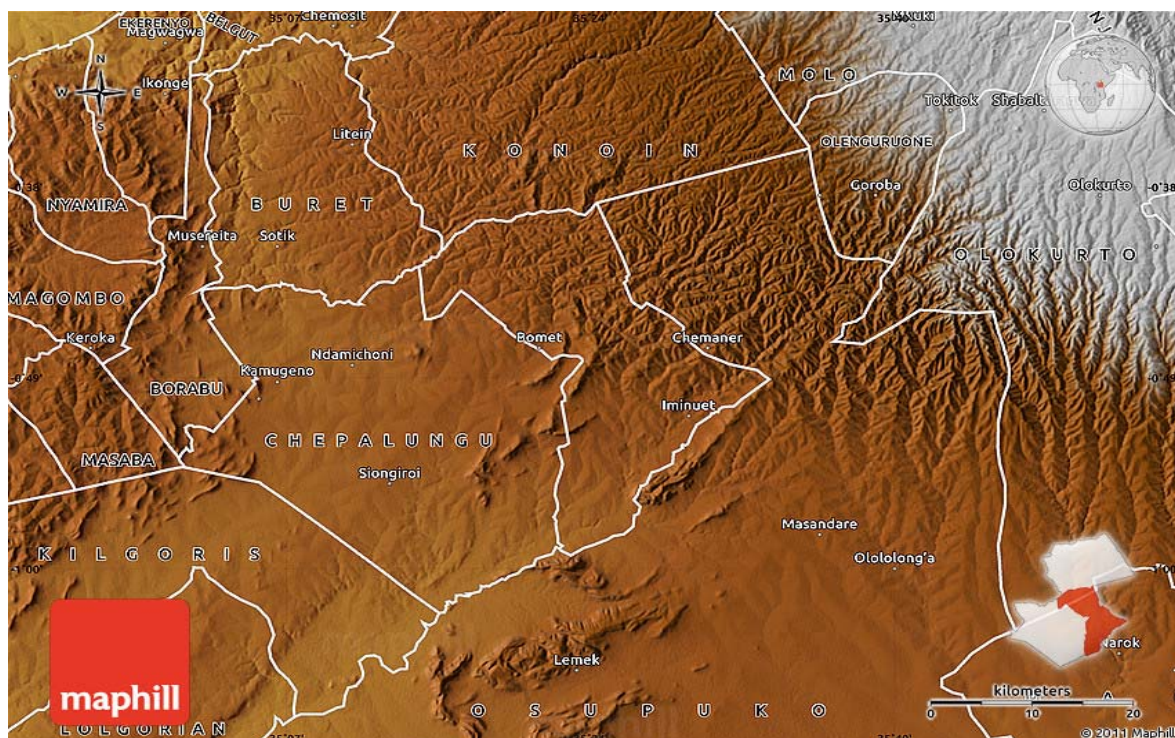
### **2.1 Objectives of the Paper**

- To establish whether the national values were upheld by the SDA during the perennial violence at the Sotik/Borabu border.
- To establish whether God's law was observed by the SDA at the perennial Borabu border violence.
- To investigate whether the observance of God's law can enhance sustainable development.

## **2.2 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 curved out of the former Nyamira County (Nyagwoka, Nandi & Njino, 2015, p. 874). Borabu Sub County is one of the smallest Districts in Kenya both in area coverage and total population. It was one of the worst hit by the 2007/8 post-election violence (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 as his study area. 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, (ibid). The government generates a lot of income from the three giant tea companies 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 (ibid). 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 Borabu and Her Neighbors**

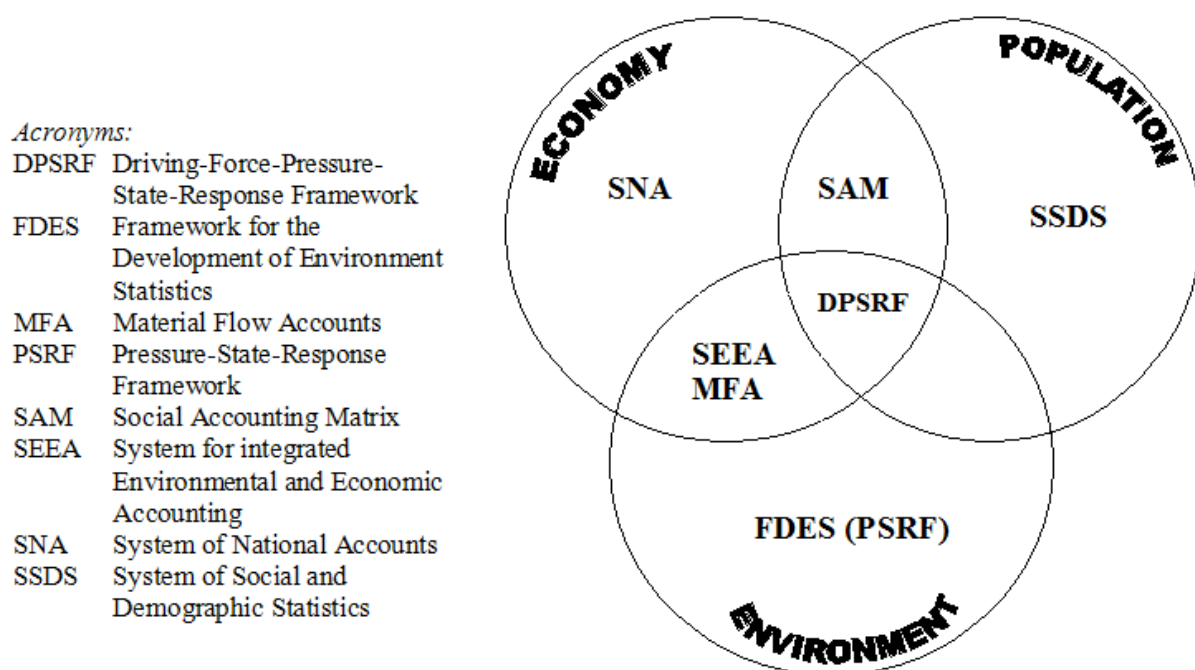
Source: Kenya map



### 2.3 Theory

The paper was guided by Bartelmus framework (1797, p. 115) illustrated in Figure 2 below, which records that there are three main statistical systems for economic growth which he identified as economic, Social-demographic and environment. These are further organized into the United Nations systems of national accounts (SNA), social and demographic statistics (SSDS) and framework for the developed statistics (FDES, PSRF). According to Bartelmus all these systems overlap one another towards the integrative concept of sustainable development which he recorded as social accounting matrix of MFA/SEEA and PSRF/DPSRF of human activities, their impact on environment and governmental and individual response to these impacts.

The researcher adopted Barltemus framework to address the problem of economic stagnation in Kenya with special examples drawn from Borabu border Sotik. Economically, Borabu Sub county's revenues have been directed to respond to the effects of the perennial violence. The sub-County boasts of agricultural industries such as tea processing, creameries and milk cooler plants which are either destroyed or deserted during the violence. Instead of directing resources to the improvements and upgrading of these established industries, much of it is diverted to the establishment of security posts, rehabilitation of schools and churches, feeding and resettlement of internally displaced persons. This situation would have addressed if the Kenyan citizens obeyed the tenets of God's law. The adopted framework is illustrated in Figure 2 below.



**Figure 3 Indicators for Economic Development**

Source: Bertelmus, 1987

The researcher anchored his study on this theory bearing upon the fact that the populations at the border of Borabu/Sotik live in fear of uncertainty created by the historical perennial violence. It is a population which has lived to witness local militias ("chinkororo and Morans" apparently moved in to attack and counter attack. This population has also fresh memories of burning of schools and churches, however, some have been relocated to safe zones. It is a traumatized population. As a result of these, many people have moved out for relocation or

temporal settlement. The elites and potential investors have moved out and invested in safer environments. When the elites of the society move out, investors relocate, how do we drive economic growth?

To augment further, the environment of Borabu County apparently is not conducive for economic development for the above social economic characteristics (economic and population indicators). The apparent environment at Borabu is characterized by hostility, anxiety, insecurity (cattle rustling and historical electioneering rattles. There is no maximum production since most citizens of this area are demoralized by the volatile security at the Borabu border. Maximum trust of citizens is also affected since the government has failed to implement the rule of law as a basis for correct decisions. For economic development to be realized in Kenya the paper draws attention to the integrated engagements amongst the three systems of population and socio-economic indicators. Nevertheless, the paper identifies the four bottlenecks as the major setback to economic development at Birabu Sub County:

(1) Limitation due to technology and social organization in the process of implementing

(2) Failure to address the causes of poverty like PEV — desire of another's property, killings, stealing, false witness, e.g., The Hague (ICC) — someone is falsely testifying (either the prosecution or the defense), but one thing is true, there was PEV and its effects.

(3) Insufficient food and healthcare – due to destruction of plantations, production and relocation.

(4) Social disunity

### **3. Research Design and Methodology**

The study adopted a descriptive survey design in which a sample size of 200 from a total population of 2003 was used. A questionnaire with a 5 point likert type scale, an interview schedule and observation technique were employed in the collection of data. Simple random and purposive samplings were used to select respondents for quantitative and qualitative data respectfully. The collected data was then sorted, coded, classified and computer analyzed. While the qualitative data was examined, analyzed and classified according to emergent themes.

### **4. Findings**

**Table 1 Responses as to Whether the National Values Were Upheld by the SDA Church Members during the Perennial Violence at the Sotik/Borabu Border**

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

Source: Research data 2009

The findings in Table 1 above demonstrate that 87% respondents disagreed that national values were upheld during the perennial during the Borabu violence. Since national values to a large extent were found not observed, the implication is that sustainable development is not appealing in Nyamira County. Largely, the situation at Borabu County seemingly is not favorable for economic expansion for the above fore mentioned social economic

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characteristics (economic and population indicators). As per the findings majority of the Borabu population do not observe the national values enshrined in the constitution (2010). The superficial environment at Borabu is extremely embedded by aggression, uneasiness, uncertainty and insecurity (cattle rustling and historical electioneering rattles). There is no determined output because the greatest numbers of the people of this area are demoralized by the volatile security. Concerted confidence of inhabitants is also affected for the simple reason that the government has aborted to implement the rule of law as a basis for correct decisions. The issue of insecurity has also been raised by the catholic bishop as captured in the local dairies "Kenya conference of Catholic Bishops has faulted the government over failure to restore security following the killing of more than 200 Kenyans in a span of one month" (the standard 2015, 9th May: 2). The statement is wide-ranging on the basis of the contagious massacres such as the 2nd April 2015 Garisa University students, the 21st September 2013 Westgate shopping mall raid, where 69 Kenyans were killed and the massacre of the 28 north eastern teachers who were on their way to Nairobi. It is believed that these attacks are executed by the radicalized Kenyan youth, whom the paper established that they should be firmly dealt with by the power of the justice of the law and powerful community vetted vigilante.

**Table 2 Responses as to Whether God's Law Was Observed by the SDA Members at the Perennial Borabu Border Violence**

Scale	Frequency	Percentage	Cumulative
Strongly agree	10	05	05
Agree	03	02	07
Undecided	01	01	08
Disagree	101	51	59
Strongly disagree	80	41	<b>100</b>
<b>Total</b>	<b>195</b>	<b>100</b>	

Source: Research data 2009

92% respondents disagreed that God's law was observed. This translates that God's law was not observed. This has resulted to corruption of cattle rustling along the Borabu border and ethnic perennial crashes which greatly affect sustainable development. The historical Borabu violence has been triggered by cattle rustling which is against God's law number eight recorded as "do not steal" and settlement extensions into the Rift valley by buying consents where they were evicted from during the 2007/8 post-election violence. This may have been one of the reasons for the rampant poverty in the area.

The indicators of good governance entail trust of the citizens, due process of law and efficient production, which are not well reflected at Borabu Sub-county. The Sub-county is having a very poor network of road systems. Majority of the rural homes do not have electricity and access to clean water. According to the writings of Saint Paul in the Holy Scripture (Romans 13: 1-4), good governance comes from God and it is God himself who chooses leaders over His people. God has given his leaders the instruments of power to ensure that people enjoy good governance. However, this current study established that in Borabu, cattle rustling and perennial inter-tribal violence is experienced, which are indicators of poor economic development and misuse of God's gift of leadership. Both God's moral law and civil law are disobeyed by the people of Borabu border who often times participate in the border violence.



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**Table 3 Responses as to Whether the Observance of God's Law Can Enhance Sustainable Development**

Scale	Frequency	Percentage	Cumulative
Strongly agree	127	65	65
Agree	51	26	91
Undecided	02	01	92
Disagree	09	05	97
Strongly disagree	06	03	100
<b>Total</b>	<b>195</b>	<b>100</b>	

Source: Research data 2009

According to the findings, 91% respondents agreed to the question of the study which sought to establish whether observance of God's law can enhance sustainable development at Sotik/Borabu border. Concerning the challenge of cattle rustling on the border, the Seventh-day Adventist teaches her members against the vice as recorded in the law of God (Exodus 20:1-19). The three endemic obstacles to economic development identified as corruption, impunity and ignorance to a large extent may be eradicated by adherence to God's law, the goodwill of the people of Kenya in consultation with the government. Mega scandals in ministries and institutions have to be dealt with by the full force of the law enshrined in chapter six of the Kenyan constitution in conjunction with the observance of God's law.

Concerning poverty, the church teaches her adherents on the legitimate means of alleviating poverty and this leads to self-sufficiency citizens, one of them being industrial education. Furthermore, 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 (Micah 7:8) and (Isaiah 58). Poverty may have been one of the causes for the violence because majority of the youths who were involved in the PEV as stone throwers were unemployed.

In relation to economy the study revealed that Kenyan's education ought to be integrated with industrial development, technical education, and the teaching of the law of God as a moral foundation in Kenyan schools. This have to be done with the goal of providing the Kenyan formative years with all round education (mental, physical and social as opposed to today's education tailor-made in the direction of white collar jobs, which are occasional against the numerous job hunters, who often contemplate of insurgence to the incumbent administration in order to change their economic situation in society. This is recorded in the book of Luke 2:52 and Jesus increased in wisdom, stature and in favor with men.

As regards to land question, the biblical teachings on land ownership that land belongs to God, and therefore all people are tenants (Malachi 3:1), may reduce the land related violence at Borabu border. Still on economy the findings of the study found out that the church must support government development planning and call her people to play an active role in promoting freedom, justice and democracy but the church should never identify with any single political regime.

## 5. Conclusions

The conclusions of this paper were drawn according to the three objectives:

According to objective one, God's law has a great influence on the implementation of the national values at the Sotik/Borabu border as the whole law of God teaches love toward God and neighbors. The four tenets of the

national values of unity, social justice, good governance and sustainable development are enshrined in God's law as well as embraced in six doctrinal teachings of the Seventh Day Adventist Church that are cardinal to sustainable development

As regards to objective two, it was concluded that these national values should be implemented in the light of God's law and that the integration of faith and learning ought to be enhanced to improve harmonious co-existence that is a key to sustainable development.

And in objective three the paper concluded that Sustainable development is the ultimate goal/ aim of God's law and national values. In their absence infrastructures like schools, churches and shopping centers were vandalized or deserted. These episodes have hindered sustainable development in an area inhabited by a people who if they had minded God's law would have averted the apparent economical dwarfism and dwindling.

## **6. Recommendations**

This paper established that mankind is made in the image of God and so he possesses the intuitive faculties which enable him to be capable of acquiring some of God's requirements of the law and innovations. Therefore, the people of Borabu border ought to nature the requirement of God's law as a basis for economic development, basing the fact that God's law apart from being written in the Christian scripture, it is also written in their hearts (Rom 2:14-15, 26-27). Secondly, the government should invest in communities for crucial information concerning community animosity. Thirdly, the paper recommended that the people at the Borabu border ought to strive to acquire the electronic chip which may assist to track the stolen animals from among them.

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