

# **Holistic Christian Education for Character Formation in Seventh-Day Adventist Church Sponsored Secondary Schools in Nyamira County, Kenya**

## **Bernard Gechiko Nyabwari (MA)**

Registered Doctoral (Ph.D) candidate in department of Philosophy and Religious Studies - Kenya. Lecturer in the department of Philosophy and Religious Studies of Kenyatta University, Kenya

## **Michael T. KATOLA, PhD**

Senior Lecturer and former Chairman of the Department of Philosophy and Religious Studies, Kenyatta University – Kenya

## **Daniel Muindi, PhD**

Senior Lecturer in Educational Communication And Technology, Kenyatta University, Kenya. He is currently the Registrar Academic, Kenyatta University – Kenya

### **Abstract**

The church has taken a fundamental role as a sponsor in Kenya since 1968 in providing Holistic Christian Education in her schools. Without this education, church schools risk graduating students who are not well prepared socially, spiritually, morally, physically, economically, emotionally and intellectually disintegrated. This paper is about Holistic Christian Education for character formation in Seventh - Day Adventist (SDA) church sponsored secondary schools in Nyamira County, Kenya. Specifically the paper explores the SDA church's educational philosophy, assesses efforts made in the schools to educate for holistic Christian character formation, examines the SDA practices involved in the implementation of the church's educational philosophy, investigates challenges experienced in the implementation and identifies strategies for effective implementation of the SDA Christian education for character formation. Literature review integrated with data from the field research focuses on Holistic Christian Education in general, philosophy and centrality of Christian education, church schools for Holistic Christian Education for character formation and the SDA educational philosophy. Data were analyzed in the light of John P. Miller's (1998) Holistic Curriculum theory which examines the philosophical, psychological, religious and social foundations of holistic Christian education. Miller posits that holistic education interrogates practical application of knowledge in the classroom and in the wider society. Data were collected from students, teachers, parents, clergy and Nyamira County education officers using questionnaires, participant observation, individual in-depth interviews and focus group discussion methods. The paper emphasizes the importance of holistic Christian education curriculum in secondary schools as a way of preparing them to successively face challenges of their day-to-day life.

## Introduction

Holistic Christian education for character formation is a subject that has received ample attention in both secular and religious circles. This education is geared towards producing socially, morally and mentally developed persons. Students are introduced to the sense of responsibility, ideas of right in relation to the surrounding world and are inculcated with skills necessary for life and service. By so doing, Christianity helps students to attain satisfactory social adjustment, develop a responsible attitude towards life, understand the relationship of law and freedom and importance of physical work. From a Christian perspective Christian education help students to develop their God-given abilities, desire to continue the process of education after school, develop physical and mental disciplines, and fashion a biblical life pattern. The Seventh-Day Adventist (SDA) church which is the focus in this paper borrows the Christian education goals to develop her philosophy: “Holistic Christian education for learners’ character formation” (Anderson, 2009:17).

Since her inception in Africa, Christianity has largely contributed to intellectual development. In the whole of Africa, the church has got educational institutions ranging from universities, secondary schools to primary schools with educational policies geared towards producing holistic persons. The church in Kenya for instance has participated aggressively to ensure that holistic education is fairly given to both boys and girls. The Kenya Catholic Secretariat for example through her development office maintains programmes that offer holistic education to the youth in Catholic institutions of learning. Most outstanding of her programme is the Development Education Leadership Teams in Action (DELTA) aimed at equipping students with leadership skills to enable them to deal with life’s challenges after school. Most churches in Kenya have constructed schools which not only act as centers of evangelism but also as avenues of providing holistic education for character formation among learners.

Kenya as the rest of the world has not been left out in providing the ‘all dimensional’ education. Since her independence in 1963, there have been a number of commissions set by the government to interrogate the education systems concerning provision of all round education. For instance, in 1976 the Gachathi Report recommended that secondary schools should provide education that focuses on the social, mental and moral development. This recommendation was realized through the Mackay Report of 1988 which introduced Social Education and Ethics to develop students on mutual social responsibility. In spite of these reports, Kenya especially between 1991 and 2001 experienced a sequence of indiscipline cases which included rape, violence, riots, murder and wanton destruction of property among others (*The Daily Standard*, 15.1.1991; *Daily Nation* 2.11.1991; 16.7.1996; 20.10.1997; 12.6.1999; 15.8.2000 and 9.10.2001). The multiplicity of indiscipline cases in secondary schools despite the government’s efforts to implement the commission reports is a clear indication for the need of holistic Christian education for character formation which includes the spiritual dimension excluded in the government reports.

Holistic Christian education for character formation is the basic premise that education addresses the development of the intellectual, affective, aesthetic and spiritual aspects of a person (Miller 2000:34-35). Such education was recognized in 1870s by the SDA church founders at the General County (GC). The church's interests in education grew from the philosophy that students at all levels of schooling are uniquely valuable persons and should be educated to use their God-given capacities to become principled individuals, qualified for any position of life. Educating for Christian character formation was to begin in the home where the basic values of redemptive discipline and mental and physical health were to be balanced with the importance of work. Since those early days, SDAs have embraced the philosophy that Christian education should be redemptive in nature, for the purpose of restoring human beings to the image of God (2 Corinthians 4:4). Mental, physical, social, and spiritual health, intellectual development, and service to humanity form core values that are essential aspects of the SDA educational philosophy in Nyamira County.

### **1. SDA Church Holistic Education in Nyamira County**

The Seventh –Day Adventist church as Nyaundi (1997:121) states came to East Africa in 1906. In Kenya, its first station was in Gendia in the present day Kendu-Bay County. It spread to Gusii in 1913 and established her first schools at Kamagambo and Nyanchwa in 1927 and 1936 respectfully. Several schools were started later as the church extended her frontiers to the interior parts of Gusii. These schools were meant to provide holistic Christian education for character formation to the students; education that developed students physically, morally, intellectually and spiritually. This is the kind of education which Ellen Gould White who is the most eminent SDA mentor promotes among SDAs (White 1968: iii).

The SDA church through the activities of missionaries was among the chief agents in establishing formal education in Nyamira County in various ways. For instance, the church spearheaded in establishment of schools almost in every place a church was built. In the schools, the church recruited teachers who were former graduates of SDA Teachers' Training Colleges (TTCs) such as Nyanchwa and Kamagambo. The graduates had basic training on the SDA educational philosophy and policy besides their professional training. Such teachers not only offered formal education as prescribed in the school curriculum but also taught students the importance of physical work, body health, home economics, evangelism, interpersonal relationship and true worship. In the classroom, the teachers interpreted the secular curriculum in the light of SDA philosophy of education. As a result, the schools produced mentally, socially, spiritually, physically and morally developed persons. The students were transformed to become responsible socially, morally and spiritually both at school and at home (Nyaundi, 1997:122). Educating for holistic Christian education for character formation in Gusii continued up to the adoption of the Ominde Report (1964) which separated religious teaching in schools from particular church doctrines.

In 1968 the Education Act was passed with a view to taking away the control of education from the church to the Ministry of Education (MoE). The MoE from 1969 took over the management of church-owned schools. This was meant to promote national unity among communities,

racism and religions. Despite that, churches were in the Education Act given a central role in the education system in their former-owned schools (Education Act 1968: Section 15). Similar to other churches having a central role in the education system in the country, the SDA church became one of the key partners with the government in education as sponsor. It was given the right to maintain the church's educational philosophy and worship traditions.

Despite the continual provision of Christian education, church sponsored schools still struggle with issues inconsistent with her education philosophy. Njoroge (1999:58) states that Christian schools should not be places where drug-peddling, wanton destruction of property and other social messes are practiced. The schools should be marked with Christian spirit and focus on moral character formation among students. Similarly, it is assumed that SDA sponsored secondary schools are agents of the church's tradition and goals of Christian education. The education is believed to underscore a wholesome character development of a person: physical, social, moral, spiritual, intellectual and emotional. Contrary to the expectations the problems that face Kenyan schools are also witnessed in some SDA sponsored secondary schools in Nyamira County. These include drugs and substance abuse, student unrest, national examination irregularities, sexual immorality and harassment, unwanted pregnancies, and abortions among others (Anderson, 2009:17). Moreover, the social, moral and spiritual lives of graduates formerly in SDA schools in Nyamira County clearly reveal that the intended objectives of the SDA educational philosophy are not achieved. Similar to other youth in the secular society, some of them are accused of use and sale of drugs, drunkenness, promiscuity, prostitution, fornication, violence, stealing and misuse of family and public resources. These experiences during and after secondary school education indicate that some SDA schools in NC do not attain the SDA goals of education geared towards producing socially, morally, spiritually, intellectually and physically developed youth.

The SDA church in Nyamira County (NC) through the Education Department has a vision for the schools; Holistic development in young people. The church has the highest number of church-sponsored schools compared to the Catholic, Pentecostal Assemblies of God (PAG) and the Church of God (CoG). The church subscribes to a variety of traditions, groupings and practices which are also used as agents of transmission of Holistic Christian Education for Learners' character formation. The traditions, practices and groupings include: work program, nature walk, physical activities/games, Bible study groups, full day Sabbath observance, Sabbath school lesson discussion groups, mid-week prayers, week of prayer, annual camp meetings, talents afternoons, camping and campouts, pathfinder club, adventure's club, master guides drills, Adventist Youth Society (AYS), community service, outreach Sabbaths, home economics and cookery, choir practices, inter-house matches and youth rallies. These practices and groups as Bullard (1993:9) suggests give students opportunities to put into practice whatever is learned formally or non-formally for character formation. Further, the church recommends to the Teachers Service Commission (TSC) about who is to be either the principal or the deputy in the schools through the Education Department of the church (Education Act, 1968: Section 15).

The above activities reveal that the church considers schools as avenues of student evangelism and centers for producing socially, morally, spiritually and mentally well prepared persons. The

only concern is that while the church has a total of 86 sponsored secondary schools which have been excelling in Kenya Certificate of Secondary Education in the County since 1997, the objective of academic seems to be more emphasized than holistic character formation as shown earlier in the paper.

## **2. Overview of Holistic Christian Education**

Most respondents in Nyamira County viewed holistic education as the only route to making character among the youth. Their views support Oanda (1995), Eisler (2000), and Lemkow (1990) who observe that throughout the 200-year history of public schooling, a widely scattered group of critics have pointed out that the education of young human beings should involve much more than simply preparing them as future workers or citizens. Waithaka (1996) and Capra (1996) add that education should be understood as the art of cultivating the moral, emotional, physical, psychological and spiritual dimensions of developing children.

Holistic Christian Education is based on the premise that each person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to spiritual values such as compassion and peace. It aims to call forth from people an intrinsic reverence for life and a passionate love of learning. This is done, not through an academic "curriculum" that condenses the world into instructional packages, but through direct engagement with the environment. Miller (1988: 6, 7) asserts that holistic Christian education nurtures a sense of wonder and helps the person feel part of the wholeness of the universe.

Giussani (2001) makes four central claims on education. First, he proposes that education must be oriented towards what he describes as an experience with total reality in which Christ can come to be seen as fulfilling what it is for us to be authentically human. Second, he posits a respect for tradition as a necessary pre-condition for the possibility of education, since it is only from within the concrete specificity of a person's location in a family, culture, and society that one can face the question of reality and engage it in a truly critical way. Thus, rootedness in a living tradition can serve as a way of encountering the past and as a guard against unbridled innovation or skepticism. Third, he suggests that the Christian community must play an important and intentional role in education by providing an ecclesial environment in which Christ is made known in relationships and actions. Finally, he sees the teacher as embodying the experience of reality in a particular way, with a coherence that carries with it a certain kind of authority, though not one that is perceived as external or imposed. In Nyamira County, the four elements suggested by Guissani 2001 are lacking. Thus, the school graduates chunned out lack basic skills of coping with life's challenges.

## **3. Philosophy and Centrality of Christian Education**

The role of Christian education is to enable students in church sponsored schools to grow spiritually, intellectually, physically and socially. To be a responsible member of society a person must understand the world around him/her and recognize what it needs. In this way, Christian education helps students to be able to discern what is good and evil by imparting

wisdom which offers students the ability to communicate and understand each other despite their social, religious, cultural and intellectual diversities. One is therefore led to agree with John Sturm, the great reformation educator who said that the goal of his Christian academy was to instill “a wise and eloquent piety”.

Bogonko (1992) and Groome (1991) concur that the purpose of Christian education is to deepen spiritual understanding through belief in a divinely ordered universe as a necessary means of understanding oneself and one's place in the world. It encourages students to interpret their lives, relate to others and engage in the world in ways that reflect a faith perspective. It aims to make fundamental differences in how people should realize their being in relation with God, self, others and the world. This is the reason why teaching Christian education in church sponsored secondary schools should engage all dimensions and dynamics of a human being.

Christian education has a humanizing import in people's lives that informs and forms them in how to think critically, act responsibly and create imaginatively. The educators' task in Christian schools is to invite students to imagine the consequences of their praxis and envision how an aspect of it can or should be reshaped to promote the well being of others. Veith (2006:45) discusses key principles students require to make worthwhile decisions: creation of enabling environment, accommodation of other people's opinions, respect for other people's choices, following authorized procedures, doing interactive interrogation and consultation, facilitating group planning, maintaining support and being willing to take initiatives.

Christian education offered in homes, churches and schools must be Christ-centered and should be effective. It must take the Bible as its primary source and the only criterion for the truth. In Christian education, all presumed facts and opinions are tested by the Word of God. Understanding of the nature of biblical revelation has tremendous implications for Christian education. Biblical revelation sets standards and provides basis for all Christian education: content taught and methods of teaching applied. In so doing all education factors must be in harmony with the teachings of the Bible.

Christian education is said to be Christian when “it is an outgrowth of God's revelation ... and... an outgrowth of the Christian worldview” (Ilori, 2005: 146). Ilori adds that it is also Christian when its concepts are “derived directly from sources provided by Christian theology, the Bible and Christian philosophy”. Its curriculum should integrate the Bible in theory and practice with the Bible being a vital part of the content and integrated with all subject matter. Apart from being Bible based, it must be life-related. As such, the relevant theologically sound material that address real-life issues become the means of improving, developing and nurturing students.

Christian educators must know the purpose of Christian education and the rationale of instituting church schools. Tolbert (2000:13) says that Christian educators should take teaching as a calling to inculcate the character of Christ in the hearts of students in the event of acquiring intellectual knowledge. He also maintains that educators in the class-room should

endeavor to make students disciples of Jesus. This should be done through teaching them to love, respect and obey God and to live in accordance to biblical principles. Indeed, Moses as the educator for the Israelites, sought to plant the image of God among the Israelites.

Most of the ministry of Christ on earth involved teaching (John 3:2; Mark 1:22). When He instituted what has become to be known as the great commission, teaching was a major factor in His instruction. Babeiri (1983:94) says that Jesus' commission is applicable to all his followers involved in one command, "make disciples" which is accompanied by the participles in Greek: going, baptizing and teaching. In spite of this, chaplains who ought to model students to discipleship in Nyamira County were found not to be meeting the objectives of holistic Christian education for character formation.

Hayes (1991:7-8) states that Christian schools are found all over the world. The schools are over enrolled compared to secular ones because of the values they cuddle making parents and guardians to choose them. Students are taught risks and effects of drug abuse, sexual immorality, lack of discipline and negative peer influences. While this is a commendable exercise the teachings are not fully understood because as there are many cases of drug and substance abuse, riots and indiscipline cases among students despite the Christian perceived foundations. This raises doubts if the educators and students put the Bible at the centre and evaluate all they see in the world through the 'eye' of God.

#### **4. Church Schools for Holistic Christian Education**

Church schools are avenues of character moulding and formation of persons who later become protagonists in the society. In secondary schools, students are helped to develop a sense of ethical and moral judgment. By implications, schools should aim at enabling learners to become critical and creative thinkers when faced with technological, social and economic challenges. This may explain why educators in Nyamira County are expected to be role models.

The family as an institution is charged with the responsibility of educating young people the centrality of holistic development. Discussing the role of parents, siblings and schools in moulding a child, Mweru (2008) and Guissani (2001) state that the family is extremely important in the individual's life as it interprets the meaning of reality, teaches life's fundamentals and is generally the first place of education for a child. These authors further indicate that families and educators in church schools should collaborate to ensure consistence in holistic development content for students in both home and school. Giddens (2005) add that parents and elderly persons in both the nucleus and extended families have a responsibility to form solid foundations for moral, intellectual, physical and emotional education.

In Kenya, students spend nine months in schools and three months on holidays. Teachers still use the holidays to load students with academic work in what is commonly known as tuition. Holidays which should be utilized by families to equip students with social, economic, spiritual and emotional contents are used for remedial teaching, tests and evaluations to equip students

for National examinations. This shows how teachers have interfered with holistic development objective of church schools by solely preparing students for academic excellence.

Social and emotional education to students as Ogeno (2008:55-58) opines helps them to make decisions with adequate consultation before action. Such education as he further remarks enable students to develop positive self-image, self-appreciation, self-understanding, self-forgiveness and self-acceptance. It also helps them to cope with academic, interpersonal, intercultural and social challenges. Discussing the urgency of instituting more SDA schools, Hill (2006) asserts that the future of young people depends on how their spiritual, social and emotional foundations are laid especially in their secondary schools system. It is for this reason that secondary school education should provide academic, intra-personal, inter-personal and social skills necessary for changing times.

Formation of character among students is the work of many people and institutions. Parents and teachers need to cooperate in taking responsibilities to facilitate character formation and introduce students to knowledge that would make them efficient self-managers. Such knowledge would prepare students with skills to enable them adjust to all situations and make worthwhile decisions without violating rights of others. This will make them appreciate others in order to co-exist despite the social, cultural and religious diversities.

### **5. SDA Christian Education for Character Formation**

The SDA philosophy of education according to McDonald (1996:87) is, “holistic Christian educating for character formation”. The philosophy is Christ-centered. This means that distinctive characteristics of SDA education in her schools are derived from the Bible. Nyaundi (1997) observes that SDA education imparts more than academic knowledge: it fosters a holistic development of the whole person; spiritually, intellectually, physically and socially. Its time dimensions span eternity, seeks to develop a life of faith in God and respect for the dignity of all human beings, builds character akin to that of God, nurtures thinkers rather than mere reflectors of others’ thoughts, promotes loving service rather than selfish ambition, ensures maximum development of each individual’s potential, embraces all that is true, good and beautiful. Members of the SDA clergy lament that in Nyamira County church sponsored schools produce graduates who do not conform to the objectives of holistic Christian education for character formation.

Alexander (1975:11, 12) states that SDA education is started at home which is the society’s primary and most basic educational agency. He further states that parents are the first and most influential educators and have the responsibility to reflect God’s character to their children. In this regard, the whole familial setting shapes the values, attitudes and worldview of students. Parents with children in SDA schools insist that congregations as a community should provide an atmosphere of acceptance and love in which it disciplines those within its sphere of influence in a personal faith in Jesus Christ and in a growing understanding of the Word of God. This understanding includes both an intellectual aspect and a life in harmony with God’s will. This is because the Christian teacher functions in the classroom as God’s minister.



It is important to note that preparing students for a life of service to their family, church, and the larger community is a primary aim of SDA schools. With reference to the school as an educational agency, its functions are ideally accomplished by institutions established by the Church for that purpose (Beenson, 1999:312). The student is the primary focus of the entire educational effort, and should be loved and accepted. Ideally, the teacher should be both a committed SDA Christian and an exemplary role model of the Christian graces and professional competencies.

The instructional program of the classroom as Kimani (1985) and Mugambi (1999) explain places appropriate emphasis on all forms of true knowledge, purposefully integrating faith and learning. Instructional methodology will actively engage the needs and abilities of each student, giving opportunity to put what is learned into practice, and be appropriate to the discipline and to the culture. Discipline in an SDA schools is built upon the need to restore the image of God in each student and recognizes the freedom of the will and the work of the Holy Spirit. It should not to be confused with punishment which seeks the development of self-control. In redemptive discipline, the student's will and intelligence are engaged.

A blended emphasis of worship, study, manual work and recreation characterizes the total learning environment, with careful attention given to balance. Thus, a well taught SDA education for character formation in schools, colleges, or universities gives clear evidence that the church fulfils objectives of her educational philosophy. Such evidence as this paper indicate is found in the written curriculum, in teaching and learning activities in campus ethos, and in the testimony of students, graduates, constituents, employees, and the community at large.

## **6. The Need for Genuine Holistic curriculum in Nyamira County**

The need for holistic education is not only important in character formation but a requirement for preparation in a youth for a future fulfilled life. Miller's (1998) Holistic Curriculum Theory expounds on the requirements for attaining a holistic youth. Miller, a Canadian educator in 1979 developed the theory of "The Holistic Curriculum" which greatly improved the education systems in Canada. Since then, the perspective of "Holistic Christian Education" worldwide is central in promotion of education that prepares students for mutual development. Miller's theory examines the philosophical, psychological, religious/spiritual and social foundations of Holistic Christian Education. The theory states that Holistic Christian Education interrogates practical applications of knowledge. This makes learning real and enjoyable to both learners and educators. Miller explores the roots of holistic thinking in various religions and philosophical traditions and shows how emphases of connectedness, interdependence, context and meaning in all aspects of life have consequences for educational theory and practice.

Miller's theory suggests five paradigms which holistic Christian education for character formation should address to produce holistic persons. The five paradigms include: physical competencies, emotional competencies, spiritual competencies, intellectual competencies and

social competencies. These competencies help learners in all aspects of their day-to-day living. They make learners established mentally, emotionally, intellectually, socially and spiritually to benefit oneself and society in general. The competencies are discussed in turn on how they relate to holistic Christian education for character formation in Nyamira County.

#### **a. Physical Competencies**

Introducing students to physical activities helps them to develop competent activity habits. Physical education plays a central role in educating the whole student. It provides them with opportunities to become skilled mentally, develop fitness and gain understanding about the importance of physical activities. Development of physical competencies in students in Nyamira County church sponsored secondary schools would help students to develop a positive attitude towards physical activities/work.

#### **b. Emotional Competencies**

Students are faced with various challenges which affect their emotional development. There is need to provide them with skills needed to manage their emotions both at home and school. This provides them with a set of competencies in their daily life to increase their abilities consecutively to maintain superior relationships with others and develop a better outlook on life. Emotional competency development helps students to understand why human beings react differently to given situations, times and circumstances. This makes them learn to co-exist with others despite diversities. Further, emotional competences enable them to know how to survive through the challenges which interfere with their emotional wellbeing. This will be achieved through enlightening students in Nyamira County on effects of uncontrolled emotions, haste reactions to various issues and the importance of self-acceptance, self-worth, self-forgiveness and self-esteem.

#### **c. Spiritual Competencies**

Spiritual competence enables students interpret meaning of Christian education in their present and future lives, developing in them a sense of purpose, value of belief in God and solutions to their day-to-day dilemmas as well as teaching them the role of religion in their lives. It further makes them more caring, tolerant, convicted and actively engaged in the spiritual quests. Spiritual competence would require Nyamira County church sponsored schools to appreciate holistic Christian education for moral formation which inculcates the aforementioned values.

#### **d. Intellectual Competencies**

Intellectual growth is progression from ignorance to consciousness of things, issues, and concepts little known to them. Intellectual competence among students is attained through interaction with other talented colleagues in academics, teachers during curriculum coverage and their life experiences as they practice what they learn in class. Holistic Christian education

for character formation helps students to become aware that not all knowledge is certain. Intellectual competence gained through holistic Christian education for character formation in SDA sponsored secondary schools in Nyamira County confirm to the public that Christian education does not only prepare learners spiritually but also intellectually.

#### **e. Social Competencies**

Social competence refers to the social, emotional and cognitive skills that students need for successful social adaptation. It describes a student's effectiveness and ability to establish and maintain a high quality of mentally satisfying relationships with others. Development of social competence among students in Nyamira County through holistic Christian education for character formation enables students to establish and maintain social connections during and after school. It also increases tolerance and cohesion among students to reduce hatred, malice, antagonism and other social pressures witnessed in schools nowadays.

The aforementioned five paradigms suggested by Miller (1998) fit into the objectives of SDA educational philosophy which seeks to offer holistic Christian education to produce the physical, spiritual, emotional, social and intellectual competencies among students. The competencies guides the traditions and practices which serve as instruments for the implementation of the theory and practice of holistic Christian education for character formation among students in Nyamira County.

#### **Conclusion**

The SDA church considers schools as avenues of student's future career development as well as centers for their character formation. In view of this, the church has an educational policy: Holistic Christian education for character formation. The policy guides SDA schools on how to equip students spiritually, physically, socially, emotionally and intellectually. The church in Nyamira County has the highest number of church sponsored schools. Out of 115 church sponsored secondary schools, the SDA sponsored schools are 86 in number. This seems to give the church a greater opportunity to implement her educational policy. However in Nyamira County, there is inadequate implementation of the SDA educational policy because emphasis is on the MoE goals due to the national competition for intellectual excellence consequently the SDA sponsored schools in Nyamira County perform well in Kenya national examinations making them to attract students from other denominations. Inadequate implementation of the SDA educational philosophy in Nyamira County has resulted to drug and substance abuse, drunkenness, sexual abuse, violence, early marriages, elopement, pregnancies and school dropouts among students. These problems show that there is a disconnect between the theory and the practice of the SDA church's educational policy in Nyamira County. The secular goals of education seem to override the SDA church's educational goals. Indeed, one can argue that the church has not given adequate training to holistic Christian education's content and relevance to the principals, deputies, teachers, students, parents and pastors who facilitate its transmission through the church's' traditions and practices in the policy. It is for this reason

that Miller's (1998) Holistic Curriculum Theory is proposed as the solution to the problems experienced by the SDA church sponsored schools in Nyamira County, Kenya.

## References

### A. Books

Anderson, S. (2009). *How to Kill Adventist Education*. City. Review and Herald Publishers.

Bullard, P., & Taylor, B. O. (1993). *Making School Reform Happen*. Needham Heights, MA: Allyn and Bacon.

Eisler, Riane (2000). *Tomorrow's Children: A Blueprint for Partnership Education in the Twenty-First Century*. Boulder, CO: Westview Press.

Giddens, A., et al., (2005). *Introduction to Sociology*. USA. W.W.Norton Company.

Groome, (1991). *Sharing Faith*. Eugene: Wipf Stock.

Giussani, L. (2001). *The Risk of Education. Discovering our Ultimate Destiny*. New York. The Cross Road Publishing Company.

Hayes, E. (1991). *Establishing Biblical Foundations in Christian Education*. Ed. Clerk et al. Chicago. Moody Press.

Ilori, J.A (2005). *Principles and Methods of Teaching Christian Religious Education In Post-Primary Institutions: An African Perspective*. Rev Ed. Bukuru. African Christian Textbooks.

Kimani, L. (1985). *Guiding the Youth to Cope with the Complexities of a Changing Society*. Nairobi: Budget Mercantile Publishers.

Lemkow, Anna. (1990) *The Wholeness Principle: Dynamics of Unity Within Science, Religion and Society*. Wheaton, IL: Quest Books.

McDonald J. P. (1996). *Redesigning School: Lessons for the 21st Century*. San Francisco: Jossey-Bass.

Miller, John P. (1988). *The Holistic Curriculum*. Toronto: Ontario Institute for Studies in Education Press.

Miller, John P. (2000). *Education and the Soul: Toward a Spiritual Curriculum*. Albany, NY: SUNY Press.

Mugambi, J.N.K. & Nasimiyu, W (ed) (1999). *Moral and Ethical Issues in African Christianity*, Nairobi: Acton Publishers.

Mweru, M, (2008). *Moulding the Child: Siblings, Parents and School in Education and*

*Relaity. Reflections of Luigi Guissani's book the Risk of Education.* Eds Sanna P et al. fondazione AVSI. Kenya.

Njoroge,L.M (1999). *A century of Catholic Endeavor.* Holy Ghost and Consolata Mission in Kenya. Pauline Publication.

Nyaundi, N (1997). *Seventh- Day Adventism in Gusii, Kenya.* African Herald Publishing House.

Ogeno,J.O., (2008). The Meaning of Education: Introduction to Total Reality in *Education and Relaity. Reflections of Luigi Guissani's boo the Risk of Education.* Eds Sanna P et al. fondazione AVSI. Kenya.

Veith, G. (2006). *"Dependable Treasure". A Lutheran Perspective on Vocation, Career Preparation and Higher Education Today.* Concordia Seminary. St. Louis MO Publication.

White, G. E. (1968). *Counsels on Education.* Mountain View. California. Pacific Press. Publishing Association.

#### **B. Newspapers**

The Daily Nation (Kenyan)

The Daily Standard (Kenyan)

#### **C. Unpublished Works**

Bogonko, S (1977). Christian Missionary Education and its Impact on Abagusii of Western Kenya 1909-1963. Nairobi Kenya.

#### **D. Reports**

GOK (1968). *The Educational Commission Report.* (Ominde Report 1964). Government Printer. Nairobi.

Hill, Barry. (2006). *Adventist Secondary Schools: A More Complete Report.* South Percific Division. Review and Herald.

#### **E. Commentary**

Babeiri, L. (1983). *"Matthew"*. The Bible Knowledge: An Exposition of the Scriptures. Ed. John F. et. al. 256-324. Wheaton IL. Victor Books.