HOLISTIC CHRISTIAN EDUCATION FOR CHARACTER FORMATION IN SEVENTH-DAY ADVENTIST CHURCH-SPONSORED SECONDARY SCHOOLS IN NYAMIRA COUNTY, KENYA

NYABWARI, BERNARD GECHIKO

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.
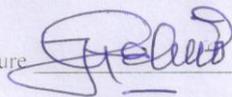
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Bernard Gechiko Nyabwari

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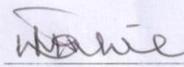
Signature _____ Date 3-11-2016

Dr. Michael T. Katola

Department of Philosophy and Religious Studies

Kenyatta University
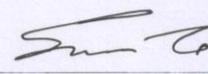
Signature _____ Date November 3, 2016

Dr. Zacharia W. Samita

Department of Philosophy and Religious Studies

Kenyatta University

DEDICATION

To my wife Naomi Nyanchama, our sons Timothy O. Gechiko and Cleopas N. Gechiko, my father Samson Nyabwari Monuri and my late father-in-law Charles Onkendi Maikara. To my mother Jerusha Bangweso; your optimism has brought me this far.

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OPERATIONAL DEFINITIONS OF TERMS

Adventist: A follower of the Seventh-day Adventist (SDA) church

Camporee: Outdoor activities SDA students carry out during school holidays as agents of holistic character formation. They pitch tents for a period of one to two weeks. During the period, they learn how to conduct spiritual discourses, build teamwork, develop social links and enhance survival skills

Character Formation: Inculcation of values to students through church-approved programmes in the SDA-sponsored schools.

Conference: All SDA churches in Nyamira County.

Holistic Christian Education: SDA school system which equips learners spiritually, socially, physically, intellectually and emotionally.

Manual work   General cleaning of the SDA school by the students

Masters Guide Club: Association of certificated youth who have successfully completed training as pathfinders. They were trainers of the pathfinder clubs.

Nature walk: Exploration of creation outside the school compound by SDA-School going students accompanied by teachers.

Outreach Sabbath: Saturday when students with accompaniment of the clergy or teachers go out to the community to do worship services with the community.

Pathfinder: Boy or girl in the SDA church between 12-18years hosted in the youth department.

Quarter: SDA three months' period which culminates with observance of The Lord's Supper.

Sabbath-school Lesson: A periodical study guide booklet for SDA adherents. It has themes to be taught every Sabbath. Each study guide booklet takes three months (Quarter).

Session: Term of office for the NC secretariat

Union: Administrative organization which coordinates conferences and fields in the SDA church.

Work programme   Services rendered to the SDA School by students to earn income which subsidizes their school fees.

Youth Rally: Meeting of Adventist students from church-sponsored secondary schools once a year for a Sabbath service.

ABBREVIATIONS

ABC   : Abstinence, Being faithful and Condom use

ACA   : Adventist College Associates

AIDS   : Acquired Immune Deficiency Syndrome

AY   : Adventist Youth

AYO   : Adventist Youth Organization

AYS   : Adventist Youth Society

BoM   : Board of Management

COG   : Church of God

CQ   : Collegiate Quarterly

EKUC   : East Kenya Union Conference

EO   : Education Officer

ES   : Educational Secretary

FGD   : Focus Group Discussion

GC   : General Conference

GoK   : Government of Kenya

HIV   : Human Immunodeficiency Virus

HRH   : Human Reproductive Health

HRHSE   : Human Reproductive Health and Safety Education

KCS   : Kenya Catholic Secretariat

KCSE   : Kenya Certificate of Secondary Education

KNEC   : Kenya National Examinations Council

MG   : Master Guide

MoE   : Ministry of Education

MoEST	: Ministry of Education Science and Technology
NC	: Nyamira Conference
NT	: New Testament
OI	: Oral Interview
OT	: Old Testament
PAG	: Pentecostal Assemblies of God
PE	: Physical Education
PO	: Participant Observation
PTA	: Parents Teachers Association
SDA	: Seventh-day Adventist
SKC	: South Kenya Conference
SPSS	: Statistical Package for Social Sciences
TSC	: Teachers Service Commission
UEAB	: University of Eastern Africa Baraton
UNESCO	: United Nations Educational, Scientific and Cultural Organization
WHO	: World Health Organization

ABSTRACT

This study examined holistic Christian education for character formation in the Seventh-day Adventist (SDA) church-sponsored secondary schools in Nyamira County. Specifically, it explored the church's holistic Christian education curriculum, assessed its implementation strategies and examined challenges faced in its implementation. The study employed a descriptive research design. Data were collected from Ekerenyo, Nyamira, Borabu, Rigoma and Marani Sub-Counties which constitute the Nyamira Conference (NC) of the SDA church. Questionnaires, oral interviews, focus group discussions, participant observations and analysis of documents from libraries were used to collect data. A total of 974 questionnaires and 119 respondents interviewed were obtained from the 51 sampled schools. The overall data were collected, analyzed, interpreted and discussed in the light of Miller's (1998) Holistic Curriculum Theory which suggests six competencies which test holistic education. Research findings revealed that the SDA church offered the holistic Christian education which sought to produce balanced students. Further, it was established that the government of Kenya (GoK) in 1968 directed the Ministry of Education (MoE) curriculum to offer technical education which was opposed by the missionary churches, claiming that it was not holistic. Consequently, the GoK gave the Church the role of sponsor with permission to uphold their beliefs and programmes in the schools alongside the MoE curriculum. The SDA church was one of the churches in Kenya which took management of schools as the sponsor. The NC had 68 sponsored secondary schools. In the schools, the church implemented her educational curriculum through six main approaches. The first approach was the spiritual character formation. To form the students' spiritual character, Bible study, Sabbath-school, mid-week prayer, week of prayer and annual camp meeting programmes took precedence. Second, was the physical character formation. Activities such as work programme, manual work, nature walk and physical activities and games were offered to enhance physical competencies. Third, emotional character formation. Adventist Youth Society, community service, outreach Sabbaths and student rallies programmes developed students emotionally. Fourth, intellectual character formation. Programmes which augmented intellectual competencies included student choir, Bible drills, home health education, arts, crafts, design, creative writing and debating. Fifth, social character formation. Interactive programmes such as sharing talents and skills, students' camporees, pathfinder clubs and inter-house tournaments furnished students with proficiencies for social fitness. Finally, moral character formation. For students to achieve the moral competencies the schools upheld human reproductive health and safety education, responsiveness of the consequences of female circumcision, gender awareness and equality programmes. In spite of the NC provision of holistic Christian education curriculum ills were exposed which indicated that the objectives of the holistic Christian education curriculum were not fully accomplished. The study established that seminars on the relevance of holistic education were missing, schools did not allocate enough funds for the programmes, there were pressure from the public curriculum, most programmes were not implemented and the chaplains to interpret the church's holistic education curriculum were not professionally trained. Recommendations were made to the government, churches and schools to ensure that holistic Christian education was fully implemented in order to reduce the ills in schools.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Education is a subject that has received attention from both secular and religious circles. According to Giussani (2001:54, 55) and Miller (1998:12), education introduces a person to reality as a whole. Consequently, secular and religious communities worldwide have started educational institutions for learners. Through schools, such learners are expected to develop social adjustment, responsible attitude towards life and skills necessary for self-development and community service.

Before the advent of colonialism, the traditional African communities offered holistic education to young people (Kenyatta, 1972). Such education had social, spiritual, physical, emotional, moral and intellectual contents. Its characteristics, goals, modes of transmission, teaching and learning strategies were geared towards the pursuit of excellence and quality. Informal training constituted the core of indigenous education in Africa. Under the traditional system, each person in the community was practically trained and prepared for his/her role in the society. Storytelling, proverbs and myths played an important role in the transmission of African indigenous education (Gitome, 2003). That education continued to the coming of the Christian missionaries who started schools in an attempt to offer Christian holistic education.

Since her inception in Africa, Christianity has largely contributed to intellectual development through input in curricula used in private and public institutions. The church has established educational institutions with educational policies geared towards producing all-round youth. The Church in Kenya for instance, ensures that holistic Christian education is fairly given to both boys and girls. The Kenya Catholic Secretariat (KCS), for example, through her development offices, has programmes which offer holistic Christian education to the youth within the Catholic institutions. Most churches in Kenya have Church-sponsored schools which not only act as centres of evangelism but also as avenues of providing holistic Christian education. The SDA church in particular has a policy on holistic Christian education.

Holistic Christian education offered in SDA-sponsored secondary schools addresses the development of the intellectual, affective, aesthetic and spiritual aspects of a person (Anderson, 2009:34). In the 1870s, founders of the SDA church at the General Conference (GC) in America recognized the importance of holistic Christian education for character formation. They began to develop a denominationally-based school system. The system was meant to educate students to use their God-given capacities to become principled individuals, qualified for any position in life. It begins in the home where the basic values of redemptive discipline as well as mental and physical health are to be balanced with the importance of physical work. This is the kind of education which Ellen Gould White, the founder of the church promotes among SDAs (White 1968: iii). The SDA education was brought to Africa by American missionaries who started building churches and schools.

The SDA church came to East Africa in 1906 (Kesis, 2014; Nyaundi, 1997). In Kenya, its first station was at Gendia in 1906, in the present day Homabay County. Bogonko (1977:112) notes that the church was brought to Gusii in 1913 and established her first schools at Kamagambo and Nyanchwa in 1927 and 1936 respectively, to provide Christian holistic education. Primary and secondary schools were started later as the church extended to the interior parts of Gusii. In these schools, the church recruited teachers who were former graduates of SDA Teachers Training Colleges (TTCs) of Nyanchwa and Kamagambo. Those teachers had basic training in the church's educational philosophy and curriculum. This was 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 health education, evangelism, interpersonal relationships and worship (General Conference of Seventh-Day Adventists, 2011:249-294). This continued up to the adoption of the Ominde Report (GoK, 1968: Section 15) which recommended to the Government of Kenya (GoK) that churches should not recruit their own teachers. Nevertheless, they could be sponsors of the schools.

In 1968, the Education Act was passed, effectively transferring the main charge and control of education from the church to the Ministry of Education (MoE). From 1969 the MoE took over the management of the church-owned schools. This was meant to promote national unity among communities, races and religions. Despite that, the Education Act recognized the central role of churches in the education

system in their former-owned schools (Eshiwani, 1993:8-9). The SDA church became one of the key partners with the GoK in education as a sponsor. The church was given the right to maintain her educational philosophy, worship traditions, activities and programmes as long as they did not interfere with the MoE curriculum.

Provision of holistic Christian education in Nyamira Conference (NC) was initiated by James Obae Nyakee in 1995 when the NC was created. The NC was split from South Kenya Conference (SKC) which originally covered the Gusii and Maasai communities. As the first Education Secretary, Nyakee invigorated the SDA-sponsored schools to implement the General Conference (GC) policy of holistic Christian education in the schools. The church's holistic Christian education curriculum promoted the spiritual, physical, intellectual, moral, social and emotional fitness of the students. To implement the curriculum, the schools offered various programmes as agents of transmission of holistic character among the students. For instance, work programme, nature walk and physical activities, games helped students to attain physical health. Bible study groups, full-day Sabbath observance, Sabbath-school lesson discussion groups, mid-week prayer, week of prayer and annual camp meetings enabled students to develop spiritually. Other programmes included: talent exhibitions, camporee and campouts, the pathfinder club, adventures club, master guides drills, Adventist Youth Society (AYS), community service, outreach Sabbaths, home health education and catering, choir practises, inter-house matches and youth rallies (ECD, 2010). These programmes among others gave students opportunities to implement whatever was learned formally or informally.

Further, the church also recommended to the Teachers Service Commission (TSC) the preferred principal and the deputy principal to their sponsored schools through the Education Department of the church. The role of the principal and the deputy principal was to ensure that the school achieved the objectives of the church's holistic Christian education for character formation.

The SDA-sponsored secondary schools in NC had educational goals which were guided by the church's educational philosophy: "Holistic Christian education for character formation". In the educational philosophy, the church argued for matters concerning the efficacy of her education system, discipline, improved academic performance and making teachers results-oriented. Besides provision of public education, the church considered the schools as avenues of evangelism to students and centres for producing holistic persons. Despite the church's educational curriculum and mechanisms towards attaining holistic education, the schools experienced numerous challenges in implementing the curriculum.

Despite the church's provision of Christian education curriculum, the schools still struggled with issues inconsistent with the church's educational philosophy. Comparatively, Njoroge (1999:58) reveals that some students in church-sponsored schools get involved in drug-peddling, wanton destruction of property and other social ills. Problems that faced Kenyan schools were also witnessed in the SDA-sponsored secondary schools in NC. Such problems included drug and substance abuse, student unrests, Kenya Certificate of Secondary Education (KCSE)

irregularities, sexual immorality and harassments, unwanted pregnancies, abortions and moral decay (ECD, 2010:17). The NC Session Report of 2015 by the Education Secretary revealed that the intended objectives of the church's educational philosophy were not yet achieved. The report further showed that after finishing Form IV, most students engaged in the use and sale of drugs, drunkenness, violence, stealing and misuse of family and public resources. These observations during and after secondary school education indicated that, most schools did not attain the church's goals of education. Further, this challenged the definition, understanding and execution of the purpose and mission of the church's educational philosophy. In view of this background information, this study investigated the holistic Christian education for character formation in the SDA-sponsored secondary schools in NC.

1.2 Statement of the Problem

The SDA church has a denominationally-based school system with a policy that advocates for holistic education. Her educational philosophy is, "Holistic Christian Education for Character Formation". The physical, social, spiritual, mental, moral and emotional competencies form core values in the church's education system. To achieve these values, the church in NC had an educational curriculum which provided programmes which acted as channels of transmission of the church's educational philosophy. The NC had deployed chaplains in the schools who interpreted the church's educational philosophy. The BoM, chaplains, subordinate

staff, teachers, students, principals and deputy principals spearheaded implementing the curriculum.

In spite of the holistic Christian education curriculum offered in the schools, ills such as drug and substance abuse, drunkenness, riots, early marriages, interpersonal conflicts, idleness, unwanted pregnancies still persisted. In most cases this led to students' suspensions or expulsions from the schools. This raised a number of questions: Did the NC train the stakeholders how to implement the holistic Christian education for character formation curriculum? Were the programmes meant to implement the curriculum given prominence? What happened during weekends and holidays when programmes intended to implement the curriculum were being offered? In response to these questions, the study investigated the holistic Christian education for character formation curriculum and challenges in its implementation in the SDA-sponsored secondary schools in NC.

1.3 Objectives of the Study

1. Explore the SDA philosophy of holistic Christian education for character formation.

2. Investigate how the SDA-sponsored secondary schools in NC implement the holistic Christian education curriculum.

3. Examine challenges facing the SDA-sponsored secondary schools in NC in implementing the holistic Christian education curriculum.

4. Identify ways that the SDA-sponsored secondary schools in NC can effectively offer holistic Christian education for character formation curriculum.

1.4 Premises of the Study

1. The SDA holistic Christian education philosophy forms character among the students.

2. The SDA-sponsored secondary schools in NC implement the church's holistic Christian education curriculum.

3. Implementing holistic Christian education for character formation in SDA-sponsored secondary schools in NC is faced with various challenges.

4. Holistic Christian education for character formation in NC equips students socially, spiritually, physically, intellectually, morally and economically.

1.5 Research Questions

1. What is the role of SDA holistic Christian education in character formation among the students?

2. Which programmes, in the SDA-sponsored schools, help in implementing holistic Christian education for character formation curriculum in NC?

3. Which challenges face the SDA-sponsored secondary schools in NC in implementing the holistic Christian education for character formation curriculum?

4. In which ways can holistic Christian education for character formation curriculum be fully implementation in the SDA-sponsored secondary schools in NC?

1.6 Justification and Significance of the Study

This study will enable readers, institutions, Church and society to know the centrality of holistic Christian education curriculum in character formation. The study will reveal to the Ministry of Education Science and Technology's (MoEST) that their curriculum alone produces learners who lack the spiritual competencies offered in the SDA holistic education curriculum. The spiritual character emphasized in the church's holistic education curriculum produces students who are cognizant of God - in Him the social, moral, emotional, spiritual, physical and intellectual competencies are anchored.

The study would benefit individuals, institutions and the society in various ways: First, the study is hoped to help the SDAs in NC to emphasize the church's educational philosophy "Holistic Christian education for character formation" in the schools. Second, it will make Christians to understand that better performance in national examinations alone does not meet the design for holistic development but

only a part of it. Third, it shows the role of SDA-sponsored secondary schools in character formation amidst demands for better performance in KCSE. Finally, it will contribute to knowledge locally, nationally and internationally in theory and practice of holistic religious education.

1.7 Scope and Limitations

The study focused on the SDA-sponsored secondary schools in NC. Particularly, it analyzed the social, spiritual, emotional, religious, intellectual and physical programmes used to implement the church's educational policy. The study investigated challenges the schools faced in implementing the church's holistic education curriculum. The research investigated solutions to the challenges faced during implementation of the holistic education curriculum. Further, it was limited to the programmes in the SDA-sponsored secondary schools in NC. It targeted the stakeholders who implemented the curriculum: students, teachers, parents, clergy, subordinate staff and NC secretariat. The sturdy covered between 1995 and 2012 when it was proposed to be carried out.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

Many scholars have written on the philosophy of religious education, holistic education and holistic curriculum development in Christian schools. However, little has been written on holistic Christian education for character formation in church-sponsored schools. This study reviewed literature on the Holistic Christian Education in general, philosophy and centrality of Christian education, centrality of church schools in delivery of Holistic Christian Education and the SDA educational philosophy. The review identified gaps in most literature and showed how the study filled them.

2.1 Overview of Holistic Christian Education

Mweru (2008), Eisler (2000) and Lemkow (1990) observe that throughout the history of schooling, a scattered group of critics have pointed out that the education of young people should involve much more than preparing them as future workers or citizens. Miller (2000) and Capra (1996) say that education should be understood as the art of cultivating the moral, emotional, physical and psychological dimensions of developing children. The study examined the SDA philosophy of education and the programmes used in its implementation, challenges of implementation and strategies for effective implementation of the curriculum in NC.

Holistic education as Harris (1980:23-25) and Miller (1997:9, 10) point out, 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. According to Kessler (2000:89), holistic education calls forth from people an intrinsic reverence for life and a passionate love of learning. He observes that this is done, not only through an academic "curriculum" that condenses the world into instructional packages, but also through direct engagements with the environment. Miller (1998: 6, 7) asserts that holistic education nurtures a sense of wonder and helps the person feel part of the wholeness of the universe. While the aforementioned scholars have highlighted the role of holistic education generally, this study analyzed programmes towards implementing the holistic Christian education curriculum in NC.

Giussani (2001) 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. He posits a respect for tradition as a necessary precondition 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. He suggests that the Christians must play an important and an 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. The study sought to illuminate the expression of tradition in the lived faith and experiences of a teacher, embedded within a larger community of the SDA educational philosophy, thereby functioning as a justification ideal of what it means to be human in the image of Christ.

Kelly (1998:132) views holistic education as a multi-levelled experiential journey of discovery, expression and mastery of content that builds the learners' social, spiritual, physical and emotional aspects of life. Further, it is a quest for understanding and meaning of the learners. In this research, it was established that the SDA educators in NC believed that holistic Christian education offered in SDA-sponsored secondary schools aimed at nurturing healthy, whole and curious students in any context.

Introducing students to a holistic Christian education through school systems enables them to appreciate various contexts that shape and give meaning to life. Wainaina (2008) states that holistic Christian education offered in schools should provide potential to students to intelligently, creatively and systematically think. A person, who has gone through a holistic Christian education system, be it formal or informal can only be known through his/her social, intellectual and spiritual behaviour. This implies that holistic Christian education forms a character in a person which is evident in his or her day-to-day life.

Bray (1986:54-56) and Blackemore (1980:12-16) view holistic Christian education as a means through which human beings develop humanitarian values such as compassion and peace. This education helps learners to extend their understanding and meaning of education from a class room situation to the surrounding physical and non-physical world. Miller (1997) discusses holistic education as a humble and democratic type of alternative education which seeks to transform a person. At its general level, holistic Christian education is distinguished from other forms of education through its attention to experiential learning and the significance that it places on relationships and primary human values within the learning environments. Most respondents observed that it was a unique system whose content could not be exhausted only through formal teaching. It was established that challenges facing implementation of the holistic education curriculum included laxity of the stakeholders, ignorance of the relevance of the curriculum and lack of training to the stakeholders by the NC Education Secretariat.

Forbes (2004) and Adler (1992:23-25) assert that the concept of holistic Christian education refers to the idea that the properties of a given system in any field of study cannot be determined or explained by the sum of its component parts. Instead, the system as a whole determines how its parts operate. A holistic way of thinking tries to encompass and integrate multiple layers of meaning and experience rather than defining human possibilities narrowly. This study sought to demonstrate how such holistic character could be developed in a practical context of students in NC,

through specific school programmes which acted as channels of transmission of the holistic education curriculum.

Holistic Christian education is a worldwide system which is approached differently by schools, churches and other institutions. For instance, Forbes (1996:9) states that holistic Christian education system is as old as education itself but approached differently according to the institution implementing it. However, he singles out the originating theorists who include Jean-Jacques Rousseanu, Ralph waido Emerson, Henry Thoreau, Bronson Alcott, Johann Pestalozzi, Friedrich Frobel and Francisco Ferrer. These holistic Christian education theorists share the idea that the core value of holistic Christian education is to transform a person to fit a wider social, intellectual and emotional field. The holistic Christian education offered in SDA-sponsored secondary schools in NC as the study established was guided by the mission, vision and goals explained in the church's educational philosophy.

Forbes (2004) states that the goal of holistic education is to help students to be the most they can be. Abraham Maslow referred to this as "self actualization". Education with a holistic perspective is concerned with the development of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potential. The study established that the main goal of holistic Christian education taught in SDA-sponsored secondary schools in NC was to engage students in the teaching and learning process which encouraged personal and collective responsibilities.

The aforementioned scholars discussed the role of holistic education for character formation in general. They argued that true education cultivated the moral, social, emotional and psychological aspects of a person. They observed that, for holistic education to be practically realized there had to be a holistic curriculum giving one an opportunity to become a learner and another, an instructor. However, the scholars did not provide the approaches through which holistic education should be transmitted from the instructor to the learner. This study presented the social, emotional, intellectual, physical and moral approaches and challenges of implementing the curriculum. The study also recommended approaches through which the curriculum could be fully implemented.

While the above scholars define the role and functions of holistic education, this research was concerned with connections in human experiences: mind and body, linear thinking and intuitive ways of knowing, academic disciplines, individual and community, the personal self and the transpersonal self that all spiritual traditions believe to exist beyond the personal ego. The study discussed the interpretation of holistic Christian education and thinking within spiritual and scientific perspectives in NC. It drew upon humanistic and other radical alternatives to the spiritual, social, mental and physical development of students in the SDA-sponsored secondary schools in NC.

2.2 Philosophy and Centrality of Christian Education

Christian education enables students in church schools to develop spiritually, intellectually, physically and socially. Njoroge (1999) and Littlejohn (2006:18) state that Christian education enables learners to foster the aforementioned faculties in the society. These scholars add that to be of any earthly good, a person must understand the world around him/her and recognize what it needs. In this way, Christian education helps a student to discern what is good and evil. Guissani (2001:58) and Spitz (1995:32) observe that Christian education imparts wisdom which offers students the ability to communicate and understand one another despite their social, religious, cultural and intellectual diversities. These education thinkers refer to John Sturm, the great reformation educator who considered the goal of his Christian academy as being to instill "a wise and eloquent piety" (Spitz, 1995:32). The current study examined the emphasis educators put on the spiritual, physical and social development among the students in SDA-sponsored secondary schools in NC.

Pink (1988:24-25) 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. Groome (1991:14,135) and Handerson (1987) believe that Christian education encourages students to interpret their lives, relate to others and engage in the world in ways that reflect a faith perspective. It seeks to make fundamental differences in how people should realize their being in relationship with God, self, others and the

world. Groome further states that teaching Christian education in church schools should engage all dimensions of a human being. He sees this possibility through shared Christian praxis as purposeful human activity that holds in dialectical unity in theory and practise, critical reflection and historical engagements. Putting academic excellence at the centre that displaces Christ from it has ramification consequences. This research analyzed the ills in NC secondary schools resulting from inadequate implementation of the SDA educational curriculum. It also examined weaknesses of the curriculum which made it less attractive to the students.

Veith (2003) and Faber (1998) view Christian education as having a humanizing import in people's lives which prepares them to think critically, act responsibly and create imaginatively. Faber (1998:48-50) observes that 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 wellbeing of others. Veith (2006:45) and Mwanakatwe (1974:143-45) discuss key principles that 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 willingness to take initiatives. This research established why creativity and responsibility were equally emphasized values in the SDA schools in NC.

Christian education as Wade (1970:27-28) asserts is Christ or God-centered education offered in homes, churches or schools. Such education takes the Bible as its primary source and warrant criterion for truth. In Christian education, all presumed facts and opinions are tested by the word of God through scripture. Understanding the nature of biblical revelation has tremendous implications for Christian education. Hodge (2005:175) observes that biblical revelation in Christian education sets standards and provides basis for all Christian education: content and methods of teaching applied. He maintains that all educational factors must be in keeping with the reality of the Bible. The biggest challenge to Christian education as Campbell (1982) points is secularism. This work investigated whether or not the uniqueness intended by the SDA-sponsored secondary schools is attained or lost through secularism. The study also pointed out pressures from the public curriculum to the SDA schools to extents that focus on delivery of the holistic education curriculum was not given due attention by the stakeholders.

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 education is also Christian when its concepts are, "derived directly from sources provided by Christian Theology, the Bible and Christian philosophy" (ibid 149). Its curriculum should integrate the Bible in theory and practise, the Bible being a vital part of the content. Apart from being Bible based, it must be life-related. Semenya (2006: 148) and Ocitti (1973:58) state that relevant and theologically sound materials that address real-life challenges become the means of improving, developing and

nurturing students. The study analyzed approaches the SDA-sponsored secondary schools in NC use to transmit the church's doctrines teachings geared towards character formation among the students.

Christian educators are expected to know the purpose of Christian education and the rationale of instituting church schools. Covey (1996:13) points out the need for Christian educators to take teaching as a call to inculcate the character of Christ in the hearts of students in their acquisition of intellectual knowledge. He maintains that educators in the classroom 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 with the biblical principles. Deere (1983:321) says that even Moses as the educator of the Israelites, sought to inculcate the image of God among the Israelites. He adds that the priests of the tribe of Levi were to teach God's precepts and law and facilitate over the "…worship in the tabernacle" (Deuteronomy 33:39). The absence of teaching led to misguidance during the reign of Asa (2 Chronicles. 15:3). Teaching brought about revival in the time of Jehoshaphat (2 Chronicles. 17:7-9). The study established that students who go through SDA-sponsored secondary schools were expected to be unique because of the educational philosophy of the church. This study sought to find out why the students do not possess the expected uniqueness despite the holistic Christian education curriculum in the schools.

Most of the ministry of Christ on earth involved teaching (John 3:2; Mark 1:22). When He instituted what is now known as the Great Commission, teaching was a major factor in His instruction. Bullard (1993:94) remarks 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*. The study investigated whether or not Holistic Christian education for character formation in NC has been fully implemented. It further examined the role of the clergy and the NC Education secretariat in interpretation and promotion of the holistic education curriculum in the schools with the aim of producing students who would fit in all life's situations.

Hayes (1991:7-8) and Perkins (2006) say that God has raised thousands of Christian schools worldwide. These schools as Hayes (1991:7) add are to attract many students compared to public ones because of the values they embrace thereby making parents and guardians to choose them. In these schools, students are taught risks and effects of drug abuse, sexual immorality, lack of discipline and peer influences. The research investigated why SDA-sponsored secondary schools in NC still have cases of drug and substance abuse, riots and indiscipline cases among the students despite the church's curriculum which has programmes and stakeholders expected to mitigate the ills.

Defending the Christian philosophy of education, Toussaint (1983:59) and Vandeman (1987:12) declare that the Christian philosophy of education is so

powerful that Christians should recognize and price it. Toussaint adds that the philosophy is grounded in the word of God. Gnanakan (2007) adds that the Christian philosophy of education calls for educators and students to prioritize the Bible in their worldview. This study examined programmes which introduced students to study and knowledge of scripture. It also analyzed issues in the schools which revealed that the holistic education curriculum was not fully implemented.

The aforementioned scholars presented the spiritual aspect of a person as central in character formation. The scholars point out that the social, moral, psychological, and intellectual aspects of a person are incomplete in holistic character formation without spiritual establishment. Further, the scholars credit Christianity for provision of spiritual development attained through study and practise of the teachings of the Bible. The scholars, however, presented holistic Christian education from a general Christian perspective. This study singled out the SDA church focusing on the church's educational policy. The study investigated the centrality of the church's holistic education curriculum in character formation in NC. It further examined challenges in its implementation.

2.3 Holistic Christian Education in Church Schools

Church schools ought to educate students for social, spiritual, moral and mental development (Sarason, 1990:6 and White, 1968:123). The purpose of church institutions especially secondary schools as Sarason (1990:7) states is to form avenues of character molding and formation of persons who later become

protagonists in the society. These authors add that in secondary schools, students are helped to develop a sense of ethical and moral judgment. Decline of moral values in the society revealed the church's inconsistency in ensuring that, in her institutions, students are adequately prepared with the right content and approach. These scholars present the general purpose of education in church secondary schools. The SDA-sponsored secondary schools in NC as investigated by this study had a role to play in preparing students who were socially, morally and mentally fit.

Explaining the strategies to holistic development among the students, Perkins (2006), Black (1992) and Alexander (1991) observe that the educator's role is to disseminate information and specific content to contribute to holistic development among the students. These scholars maintain that schools should aim at enabling learners to become critical and creative thinkers when faced with technological, social and economic challenges. The study revealed the impertinence of having educators in the schools with Christian foundations showing roles they played in implementing the holistic Christian education for character formation curriculum.

As an institution the family is charged with the responsibility to offer children holistic education. Discussing the role of parents, siblings and schools in molding children, Mweru (2008) and Guissani (2001) underline the importance of the family in the individual's life by providing students with a worldview: 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 consistency in holistic development content for students in both home and school. Giddens (2005) and Buchanan (1976) say 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. The study analyzed the role of parents, community and church in transmission of the holistic Christian education curriculum in NC.

Churu (2009:13) observes that in Kenya, nine months are for learning and three months for holidays. She laments that educators still use the holidays to load students with academic workload 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, examinations and evaluations to equip students for end-year and final examinations. Boos (2001:2-3) points out that educators have interfered with holistic development objective of church schools by solely preparing students for academic performance. He also maintains that church schools should create environments that educate the whole person rooted in a definitive moral code. While Churu and Boos have examined how educators and families should collaborate in implementing holistic Christian education curriculum, this study examined the role of the clergy and laity in its implementation in the SDA-sponsored secondary schools in NC.

Mweru (2008), Gnanakan (2007), Semenya (2006) and Guissani (2001) explain that Christian schools are central in grounding students in social and emotional

development. Novick (2002) observes that schools sponsored by churches have a role in cultivating emotional and intellectual competencies of students. These scholars further argue that educators have a duty of making learners realize the need for an integrated development. Churu (2009) observes that social and emotional skills taught in Catholic schools enable students to carry out certain important functions that define maturity of a person. She reasons that students in church schools are able to collect information about themselves, others and the environment. Specifically, this research assessed SDA-sponsored secondary schools in NC to find out whether or not they are serving objectives they are intended for.

Social and emotional education helps students to make decisions with adequate consultation before action (Ogeno, 2008:55-58). Such education further enables them to develop positive self-image, self-appreciation, self-understanding, self-forgiveness and self-acceptance. The church's education system also helps students to cope with academic, interpersonal, intercultural and social challenges. Discussing the urgency of instituting more SDA-sponsored schools, Hill (2006) notes that the future of young people depends on how their spiritual, social and emotional foundations are laid especially in their secondary school system. Further, he observes that secondary school education should provide academic, intra-personal, inter-personal and social skills necessary for changing times. The survey examined the objectives of SDA Holistic Christian Education curriculum in NC to establish their spiritual, social and emotional foundations.

White (1968:43-45) states that church schools should prepare students with skills to enable them to adjust to all situations and make worthwhile decisions without violating the rights of others. They also require from teachers and parents skills in the cultivation of pro-social values and attitudes. The church's educational philosophy also provides opportunities for participation in group work, practise of thoughtful and non-violent conflicts resolution and development of social decision-making and problem-solving skills. This will make them appreciate others in order to co-exist despite their social, cultural and religious diversities (Anderson, 2009:32-34). This research analyzed why some graduates from SDA-sponsored secondary schools in NC lack the expected competencies.

The foregoing authors discussed the role of church schools in the transmission of the social, spiritual, moral and mental developments. They assert that church-sponsored schools have unique programmes used as agents of transmission of the holistic education curriculum. Through the church's schools, the scholars observe that students are given opportunities to make ethical judgments with freedom. In the schools, they are introduced to the character of Jesus Christ who is the model character in Christianity. The scholars, however, presented Christian schools in general. The present study singled out SDA-sponsored secondary schools in NC discussing their implementation of the holistic Christian education curriculum. The study showed how the schools interpreted the curriculum modifying its transmission programmes to fit the local environment.

2.4 SDA Christian Education for Character Formation

Nixon (1998:32), Mcdonald (1996:87) and Noddings (1992:176) describe the SDA philosophy of education as one that provides skills for successful living. The philosophy is Christ-centered. Nyaundi (1997) and White (1968: 15, 16) state that distinctive characteristics of SDA education in her schools are derived from Christ's teachings in the Bible. These authors further observe that the redemptive aim of true education is to create the character of God among the students. In the broadest sense the SDA education as Coffey (1996:43) and Banathy (1991:12) argue is a means of restoring human beings to their original relationship with God. In the light of these SDA thinkers and educators, the study inquired whether or not homes, schools and churches work to realize the SDA educational curriculum offered in NC.

Bullard (1993:11), Dormant (1986:21) and Checkland (1981:22, 23) point out that SDA education imparts more than academic knowledge: It fosters a balanced development of the whole person spiritually, intellectually, physically and socially. Its time dimensions span eternity; seek to develop a life of faith in God and respect for the dignity of all human beings. It also builds character akin to that of God, nurtures thinkers rather than mere reflectors of others' thoughts. Further, it promotes loving service rather than selfish ambition, ensures maximum development of each individual's potential, embraces all that is true, good, and beautiful. Despite the anticipated outcomes of SDA education, the study highlighted why NC church-

sponsored secondary schools produce graduates who do not conform to the objectives of holistic Christian education curriculum.

Hall (1987) and Gregory (1987) discuss the mission of SDA's education as preparing people for useful and joy-filled lives, fostering friendship with God, development of the whole-person, cultivating values, and selfless service. Bronfenbrenner (1979) states that SDA education is started at home which is the society's primary and most basic educational agency. Parents are the first and the most influential educators and have the responsibility to reflect God's character to their children. Greenspan (1997:76) adds that the whole familial setting shapes the values, attitudes and worldview of students. Adding to these, the study showed that the church, school and society were other educational agencies that should supplement the work of the home.

Ojore (2000), Wambua (1989) and Knight (1983) annotate that the local church has a major role in the lifelong educational enterprise. These authors point out that congregations should provide an atmosphere of acceptance and love in which it disciples 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. Waruta (1995) and Nyaga (1988) observe that the Christian teacher functions in the classroom as God's minister. The authors add that the greatest need of students is to accept Jesus Christ and commit to a life of Christian values and service. The study analyzed how formal

and non-formal curricula in SDA-sponsored secondary schools in NC helped students reach their potential for spiritual, mental, physical, social, and vocational development.

Reigeluth (1994:164) and Banathy (1991:312) argue that preparing students for a life of service to their family, church and the larger community is the primary aim of SDA-sponsored schools. With reference to the school as an educational agency, its functions are ideally accomplished by institutions established by the church for that purpose (Banathy, 1991:312). This research inquired whether or not the church made every effort to ensure that all SDA children and youth had the opportunity to attend SDA-sponsored secondary schools in NC.

George (1983:98) articulates that the role of SDA-sponsored schools, colleges, and universities is to inculcate in learners the SDA education. He says the student is the primary focus of the entire educational effort, and should be loved and accepted. Baum (2005:65, 66) adds that the teacher holds a central place of importance. Ideally, the teacher should be both a committed SDA Christian and an exemplary role model of the Christian grace and professional competencies. The thesis analyzed the importance of providing refresher trainings to the teachers, subordinate staff and other stakeholders the church's philosophy of education in SDA-sponsored secondary schools in NC.

Bronfenbner (1979:23-25) states that the SDA education curriculum promotes academic excellence and also includes a core of general studies needed for

responsible citizenship in a given culture along with spiritual insights that inform Christian living and build the community. Such citizenship includes an appreciation for the Christian heritage, concern for social justice, and stewardship of the environment (Blackemore, 1998:261; Waruta, 1995; Mugambi, 1994; and Mwiti, 1977. These scholars seem to have similar views on the role of the church in socio-economic development. They see the church as an institution with the ability to unite a community for common objectives. The researcher exposed the risks of not implementing the content of the philosophy of SDA education in church schools.

The instructional programme of the classroom, 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 practise, and be appropriate to the discipline and to the culture (Mugambi, 1999; Bullard, 1993:7, 9; and Kimani, 1985). Checkland (1981:84) adds that discipline in SDA-sponsored 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. Gitome (2003), Cibulka (1996:26) and Getui (1985) state that, discipline should not to be confused with punishment which seeks the development of self-control. This study exhausted what White (1968: 12) adds that in redemptive discipline, the student's will and intelligence are engaged.

The SDA education intends to produce all-rounded persons. Corvey (1990:34-35) maintains that a blended emphasis of worship, study, manual work and recreation

characterizes the total learning environment, with careful attention given to balance. Banathy (1991:32-34) states that well taught SDA education for character formation in schools, colleges, or universities gives clear evidence that the church fulfils objectives of the church's educational philosophy. Such evidence as this study indicated was 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.

This study, revealed how SDA education for character formation helped learners in the selection and pursuit of their careers, service to the mission of the church and in building a free, just and productive society. The aforementioned scholars presented the SDA-sponsored schools as Christ-centered with key roles to restore the holistic character. The scholars from an Adventist worldview described the church's system as offering a balanced curriculum which inculcates the social, moral, emotional, spiritual, intellectual and physical competencies to the students. The scholars analyzed the church's mission and vision statements as containing key approaches to implementation of the church's educational philosophy. The scholars analyzed the relevance of the SDA curriculum in character formation in the church schools in general without considering the social, economic, geographical and cultural factors in implementation. This study examined implementation of the holistic education from the SDA perspective. It also explored challenges facing effective implementation of the curriculum. It took into consideration the social, economic,

geographical and cultural factors which helped in choosing of programmes for implementing the curriculum.

2.5. Ellen G.White and the SDA Education

The education system in the SDA church follows the teachings of Ellen G. White. Her writings and views on holistic Christian education for character formation form essential pillars of the SDA philosophy of education (Knight, 1983). She counsels that provision of holistic Christian education to learners does not only benefit them but the society as a whole. The Adventist scholars such as Lucy Kum, Rudolph T. Allen and Ishbel Bayne helped to synthesize White's counsels to come up with the church's mission and vision (Greenspan, 1977:23). Up to the time of her death in 1915, Ellen G. White had elementary education but her prophetic gift guided the church on educational matters alongside the church's educational mission and vision. The study sought to find out how Ellen G. White's writings informed the holistic Christian education curriculum in the SDA-sponsored secondary schools in NC. It also investigated why some of the Ellen White's approaches in holistic educations were not applicable in NC giving room for recommendations on how best White's approaches could be modified to fit in the schools.

It is impossible to comprehend Adventist education either currently or historically without understanding the role and impact of Ellen G. White upon its development. She was not only a central figure in its development, but also the only Adventist leader who was in constant prominence from its beginnings up through the end of its

formative period (Anderson, 2009:163). Ellen G. White believes that Christian education guides learners to the understanding of God. Her understanding of redemption as "restoration" lies at the heart of her educational philosophy. These educational principles were developed, on one hand, within the context of nineteenth century attempts to reform education, and, on the other, within the denominational context of "comparative indifference to education reform" (Bullard, 1993:12). Voices that attempted to reform educational systems in the nineteenth century sounded like lonely cries in the wilderness. The nineteenth century was a transition era from centuries of traditional thinking. Anderson (2009) and Bullard (1993) present Ellen G. White as the key authority in SDA education system who wrote literature which gave guidelines on the importance of integration of the church's holistic education curriculum with the secular one. The study investigated how besides White's counsels the stakeholders played key roles in implementing the holistic education curriculum. The study also discovered weaknesses and challenges which faced Ellen White's approaches in implementing the curriculum in the schools in the SDA-sponsored secondary schools in NC.

Kesler (2000) views Ellen White's education system as a special contribution that lies in the unity and clarity of her educational philosophy. Although a few of her contemporaries did not see the religious purpose of her educational philosophy, they later appreciated it. That became evident when parents in NC withdrew their children from public schools to enroll them in the SDA-sponsored secondary schools which implemented the holistic Christian education for character formation curriculum.

The foregoing scholars presented Ellen G. White as the key person in the development of the SDA's holistic Christian education curriculum. They concurred that her books on education helped in the formulation of the church's mission and vision statements on education. This study interpreted White's writings on education to fit the local schools. The study found out that approaches to implement the holistic Christian education curriculum were to be chosen with consideration to the environment or location of the schools.

2.6 Theoretical Framework

Holistic Christian education for character formation has been widely emphasized. Scholars such as Hodge (2005), Norvic (2002), Knoll (1992), Checkland (1981) and White (1968) have developed theories which underline the centrality of spiritual development among the students. First, they point out mechanisms that help to strengthen the students' spiritual development. Second, they maintain that the elderly, clergy and parents take bigger roles in the inculcation of moral values of the youth. The theory works well at home implying that whenever the children are at school need another curriculum for holistic character formation. This study provides the curriculum to be followed to attain spiritual competencies among the students.

While Norvic (2002), Knoll (1992) and White (1968) emphasize on building character through integrated curriculum, Hodge (2005) and Checkland (1981) believe that spirituality makes learners more human and godly. Hodge and Checkland present role modeling and counseling as the means to holistic

development among the youth. This study shows how modeling and counseling are integrated in the six components of holistic character formation: physical, emotional, spiritual, intellectual, moral and social.

Miller's (1998) Holistic Curriculum Theory was the most appropriate for this study because it served the study's objectives. John P. Miller (July 27, 1943 -), a Canadian educator, in 1979 developed the theory of "The Holistic Curriculum" which greatly improved the education systems in Canada in provision of all-round education. Since then, the perspective of "Holistic Education" worldwide is central in promotion of education that prepares students for mutual development. Miller's Theory underlines the physical, intellectual, emotional, psychological, moral, spiritual and social competencies in Holistic Education. He suggests that provision of holistic education makes learning real and enjoyable to both learners and educators. Further, he shows how emphases of connectedness, interdependence, context and meaning in all aspects of life have impacted on educational theory and practise.

Miller (1998) says that to achieve the intended objectives of holistic education, institutions must develop curricula with programmes for transmission of the intended contents. He advises that implementers of the curricula should carefully develop programmes which act as the agents of its transmission. Choice of the programmes should be guided by the environment, nature of learners and human resources. The curricula should be interpreted to suit the context in which they are applied. Miller further argues that challenges which face the holistic education curriculum result

from laxity of the stakeholders, pressure from secular curricula and facilitation costs. Religious organizations around the world have educational institutions which have developed their own holistic Christian education curricula. The SDA church through Ellen G. White's counsels has educational institutions worldwide. The church provides unique programmes intended to produce learners who are physically, socially, spiritually, morally, emotionally and intellectually fit.

The SDA church in her schools puts emphasis on Miller's six competencies to develop a holistic Christian education curriculum. The competencies help learners in all aspects of day-to-day lives. They make learners grow mentally, emotionally, intellectually, socially and spiritually so as to benefit oneself and the society in general. The six competencies are discussed in turn below on how they could relate to holistic Christian education for character formation in NC.

2.6.1 Spiritual Competencies

Spiritual establishment is the attainment of a character in a person that searches for knowledge of God. Spiritual competence enables students to interpret the meaning of Christian education in their present and future lives. It develops 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 Christianity in their lives. It further makes them more caring, tolerant, and actively engaged in the spiritual quests. Applied to this study, spiritual competence required NC church-sponsored schools to appreciate holistic Christian education for character formation which inculcated values which could

make students spiritual. Spiritual competencies aimed at enabling students to develop a deeper relationship with God who moulds character. The schools had programmes such as Bible study groups, prayer, annual camp meetings and Sabbath-day worship to develop students spiritually.

2.6.2 Physical Competencies

Physical Education (PE) plays a central role in educating the whole student. It provides students with opportunities to become skilled mentally develop fitness and gain understanding about the importance of physical activities. The physical activities contained in the SDA holistic education curriculum in NC included manual work, work programme, nature walk and physical activities/games. Development of physical competencies in students in NC church-sponsored secondary schools helped them to develop a positive attitude towards physical activities and work.

2.6.3 Emotional Competencies

Students are faced with various challenges which affect their emotional development. They need skills to manage their emotions, both at home and at school. Emotional competencies provide them with a set of competencies in their daily life to increase their abilities consecutively and maintain superior relationships with others so as to develop a better outlook on life. The study discovered helped students to understand why human beings behaved differently to given situations, times and circumstances. It also made them learn to co-exist despite diversities. Further, it

enabled them to know how to survive the challenges which interfere with their emotional wellbeing. This could be achieved through enlightening students in NC on effects of uncontrolled emotions, hasty reactions to various challenges and the importance of self-acceptance, self-worth, self-forgiveness and self-esteem. The emotional competencies were developed among the students through the AYS, community service, outreach Sabbaths and student rallies programmes. Such programmes exposed students to realities of life through sharing with fellow students from outside their schools. That helped them to accept who they were and where they came from hence establishing their emotional competency. This would make them co-exist with others in and out of the schools.

2.6.4 Intellectual Competencies

Intellectual growth is the progression from ignorance to consciousness of things, challenges, and concepts. Intellectual competence among the students is attained through interaction with other talented colleagues in academics, teachers during curriculum coverage and their life experiences as they practise what they learn in class. Holistic Christian education for character formation helped students to become aware that not all knowledge was certain. Intellectual competence gained through holistic Christian education in SDA-sponsored secondary schools in NC revealed to the public that Christian education did not only prepare learners spiritually but also intellectually. To enhance intellectual competencies among the students in the SDA-sponsored secondary schools in NC programmes such as students' choir, Bible drills,

home health education, arts, crafts, design and creative writing were offered. These porgrammes were brain tasking, required high concentration and memorization of the already learned materials. The programmes helped students to sharpen their intellectual competencies.

2.6.5 Social Competencies

Social competence refers to the social, emotional and cognitive skills that students need for successful social adaptations. It describes the student's effectiveness and ability to establish and maintain a high quality of mentally satisfying relationships with others. Development of social competence among the students in NC schools through holistic Christian education for character formation enabled students to establish and maintain social connections during and after school. It also increased tolerance and cohesion among the students to reduce hatred, malice, antagonism and other social pressures which were witnessed in schools. Programmes such as sharing talents and skills through exhibitions, students' camporees, pathfinder club and inter-house tournaments created opportunities for students to come together as teams. That enabled them to build teamwork and valued one another consequently established their social bonds.

2.6.6 Moral Competencies

Moral competence refers to how students might be brought up to develop virtues expected of good citizens. It makes them to be responsible in the choices they make and treatment of friends of both sexes. Moral teachings to the students enhance

their moral fiber. The SDA-sponsored secondary schools in NC had an educational philosophy which emphasized the importance of provision of moral education to the students. This did not only equip the schools, church and families with moral upright youth but also the society. Moral teachings were provided through programmes such as human reproductive health and safety education, gender awareness, equality and responsiveness of the consequences of female circumcision. The moral competencies equipped students with skills on how to maintain moral uprightness which aimed at helping them to portray a Christ-like image in the school, homes, church and society

The six competencies in Miller's (1998) Holistic Curriculum Theory fitted into the objectives of NC sponsored secondary school's educational philosophy. It sought to offer holistic Christian education to produce physically, spiritually, emotionally, socially, morally and intellectually established students. The competencies were approached through traditions and practises which served as instruments for implementing the theory and practise of holistic Christian education curriculum in the SDA-sponsored secondary schools in NC.

2.7 Conceptual Framework

Since 1870s, the SDA-sponsored schools were started with the purpose of providing holistic Christian education for character formation to both Adventist and non-Adventist students. The SDA-sponsored schools were regarded as centres of evangelism as well as institutions of acquiring secular knowledge. Adventist students in the schools were provided with pastoral care, given opportunities for social

interactions, engaged in physical activities and learnt the curriculum through the church's traditions and programmes. The SDA educational philosophy is geared towards forming character in students tested in their spiritual, physical, emotional, intellectual, social and moral competencies.

Most of the programmes offered in the schools for holistic character formation took place between Friday after the normal classes and Monday morning. Programmes such as sweeping dormitories, wiping tables after meals, spreading beds, mid-week prayer, short scripture reading and singing choruses among others were carried out daily. The week of prayer and annual camp meetings were conducted in selected week once a year with permission from the Ministry. This was to avoid conflict between the church's holistic education curriculum and the MoEST's. See Figure 2.1.

Figure 2.1 *Conceptual Model*
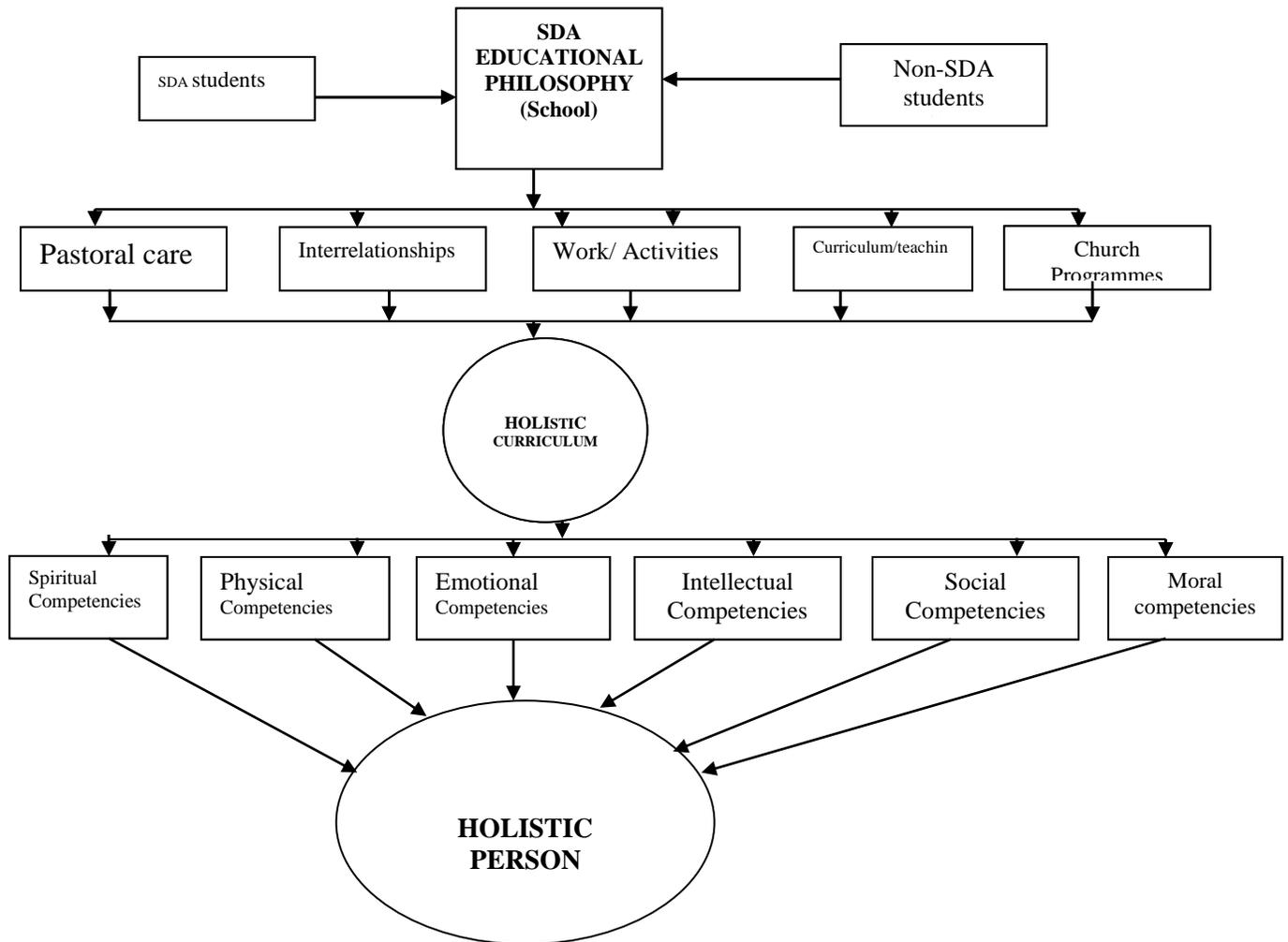
As noted in Figure 2.1, the SDA educational philosophy in NC had a curriculum which accommodated both the Adventist and non-Adventist students. Once they entered the SDA-sponsored schools, students were taken through the holistic Christian education curriculum which offered spiritual care as well as enabling them to form social connections. The curriculum further provided various activities and programmes which enabled them to develop a holistic character which was tested

through the six competencies.   Consequently, the holistic student was formed

through involvement in activities in the SDA holistic Christian education curriculum.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the area of study and the process through which data were collected, stored, analyzed and presented. It also presents the research tools and procedures.

3.2 Area of Study

This research was carried out in Nyamira County which had six Sub-counties: Marani, Ekerenyo, Nyamira, Rigoma, Manga and Borabu. Nyamira County had 116 church-sponsored secondary schools with 68 SDA sponsored. The Nyamira Conference (NC) was in Nyamira County. It was chosen because it had the largest number of SDA-sponsored secondary schools compared to the Catholic, Pentecostal Assemblies of God (PAG), Church of God (CoG) churches which also had sponsored schools in the county. The SDA schools had principals, deputy principals, chaplains and Board of Management (BoM) chair-persons who were SDAs.

3.3 Research Design

A research design as De, Vans (2001) states, is an overall strategy that a researcher uses to integrate different components of the study coherently and logically, thereby, ensuring the researcher effectively addresses the research problem.   It also

constitutes a blue print for collection, measurement and analysis of data. The research problem as De, Vans adds, determines the type of the design to be used.

The study used a descriptive survey. Owen (2002:13) describes the descriptive survey as a method of collecting information by interviewing or administering questionnaires to a sample of individuals. The design helped the researcher to collect information from stakeholders of the schools. The stakeholders gave their opinions, views, feelings, perceptions and attitudes on the holistic Christian education for character formation curriculum offered in the schools. The researcher used both primary and secondary data to meet the objectives of the study. Oral Interviews (OIs), Focus Group Discussions (FGDs) and Participant Observations (POs) were the research methods used to collect primary data from students, parents, teachers, principals, deputy principals, subordinate staff members, NC Education Secretary (ES) and the sub-county education officers (EOs).

3.4 Data Collection

Two techniques of data collection were used to gather information in this research: library and field research. Below are discussions on the procedure through which data in the study were collected.

3.4.1 Pilot Survey

Prior to collection of secondary and primary data, the study conducted a pilot survey in Nyakiogiro, Sensi, Gekora and Rirumi secondary schools, all SDA. The researcher

conducted one OI and one FGD with parents, teachers and students at Nyakiogiro, Sensi and Gekora secondary schools. Ten questionnaires were given to students of Rirumi and Nyanchwa secondary schools. The pilot survey helped the researcher to review the tools of data collection, restructuring questions which were ambiguous and adding questions which would generate relevant data.

The pilot survey helped the researcher to find out through FGDs and OI how programmes such as work programme, manual work, Bible discussion groups and week of prayer among others helped in holistic character formation in the SDA sponsored secondary schools.

3.4.2 Library and Archives

The Post-Modern Library at Kenyatta University and libraries at Chuka University, Karatina University and Hekima University College provided secondary data. These libraries helped the researcher to sharpen the research problem and the rationale for the research. However, they were not sufficiently stocked with the much needed literature on SDA education. Accordingly, the researcher further visited a number of archives: University of Eastern Africa Baraton (UEAB), Adventist University of Africa (AUA) in Nairobi, Nyanchwa TTC and Kamagambo TTC libraries. They contained books by SDA authors worldwide. That helped the researcher to trace the roots of the SDA's educational philosophy.

Analysis of documents in archives was done to enhance data collected from the field. The church's resource centers the researcher visited included the NC, East Kenya Union Conference (EKUC) and the SKC resource centers. The centres contained church records on the SDA-sponsored schools. They had specific dates and events related to the church's holistic education. The researcher also visited the archives of the Adventist College Associates (ACA) in Kisii. ACA was a union comprising Gusii SDA graduates from various universities and colleges committed to evangelism in the SDA schools. This union was instrumental in Gusii community in teaching the holistic Christian education for character formation through activities, events and programmes meant to implement the church's educational philosophy.

3.4.3 Sampling Procedures

Mugenda and Mugenda (1999:143) state that a sample is a sub-group obtained from an accessible population. This sub-group is carefully selected to represent the whole population. Each member in the sample is referred to as a subject, a respondent or an interviewee, where interview is involved. Ogula (2005) defines a sampling procedure as a process of choosing a sub-group from a population to participate in the study. In the process, the number of individuals selected for a study well represents the large group from which they were drawn.

The samples for data collection comprised the stakeholders of the SDA-sponsored secondary schools in NC. The study used different methods to get the samples. Consequently, different sampling procedures were used to select the respondents.

The researcher used the stratified cluster sampling method to select 51 SDA-sponsored secondary schools from the total of the 86 SDA schools in NC. The schools were classified into 5 clusters representing the 5 sub-counties where the study was carried out. Through cluster random sampling method, each sub-county had a maximum of 17 schools. The sub-counties included Marani, Ekerenyo, Rigoma, Borabu and Nyamira. To select 51 SDA sponsored schools from the 5 clusters, 10 schools were to be selected from the 5 sub-counties through the random cluster sampling. To achieve that, 10 cards bearing the names of the schools were randomly picked, one at a time from a carefully shaken box. Table 3.3 shows the names of the 51 schools which were eventually selected through the random cluster sampling techniques.

The study used purposive sampling method to select 9 schools from the 51 schools for FGDs and OIs. After selecting the 51 schools using the procedure above, the researcher sorted the schools according to their nature: day, mixed, single, and boarding. The researcher marked schools according to their nature with different colours. From the 4 categories of the nature of the schools, the researcher picked 9 schools: Menyenya, Rigoma, Nyaikuro, Nyambaria, Sironga, Kebirigo, Kebabe, Kiabonyoru and Nyakeiri secondary schools.

The reseacher gender balance in data collection. In that case, simple random sampling was used to select the study subjects proportional to the population size. The questionnaires, FGD and OIs guides were administered to the respondents

during data collection. The questionnaire, FGD and OIs guides for male and female had yellow and pink marks, respectively. The sample sizes for the male and female respondents are shown in Table 3.2.

The sample size as Gay (1996:65) states is 20% of the target population for a population exceeding 1000 and 10% for a target population less that 1000 people. Target population for the study was 25, 800 students, 8, 600 parents, 602 teachers, 90 clergy, 1 NC ES and 2 sub-county EOs. A total of 157 respondents were sampled from the 5 sub-counties. Table 3.1 shows sample sizes for each category.

Table 3.1: *Sample Size (n)*

Sub-County	Students	Parents	Teachers	Clergy		NC Ed. Secr.	Sub-County EO
				Pastors	Chaplains		
Marani	11	4	12	2	2		
Rigoma	11	4	12	1	2		
Borabu	12	4	12	1	2	1	2
Nyamira	12	4	12	1	2		
Ekerenyo	12	4	12	1	2		
Total	**58**	**20**	**60**	**6**	**10**	**1**	**2**

Purposive sampling technique was used to select 9 SDA-sponsored secondary schools from the 5 sub-counties in Nyamira County for FGDs. The study used purposive sampling technique to select schools according to their nature: day, mixed, single, and boarding schools. Table 3.2 shows the purposively sampled schools and the number of the purposively sampled students, parents and teachers.

Table 3.2: *Sampled schools, students, parents and teachers*

Sub-County	Sampled Sec. schools	Sampled Students		Sampled Parents		Sampled Teachers	
		Boys	*Girls*	*Male*	*Female*	*Male*	*Female*
Borabu	Menyenya High. Sch.	5	6	1	2	6	6
Rigoma	Rigoma Sec. Sch.	4	5	1	2	6	6
	Nyaikuro Sec. Sch.	3	3	1	1	3	3
	Nyambaria High Sch.	3	3	1	1	3	3
Nyamira	Sironga High Sch.	3	3	1	1	3	3
	Kebirigo High. Sch.	3	3	1	1	3	3
Ekerenyo	Kebabe Sec. Sch.	2	2	1	1	2	2
	Kiabonyoru High Sch.	2	2	1	1	2	2
Marani	Nyakeiri Secondary Sch.	2	2	1	1	2	2
Totals	**9 Schools**	**58**		**20**		**60**	

The SDA-sponsored secondary schools which were purposively sampled had students for day, boarding and mixed schools. Menyenya, Nyaikuro and Kiabonyoru secondary schools were provincial mixed boarding secondary schools. Rigoma and Kebabe secondary schools were mixed day and boarding county schools. Sironga and Nyambaria high schools were provincial single boys and girls secondary schools respectively. Nyakeiri Secondary School in Marani Sub-County was situated in a Catholic Church, Pentecostal Assemblies of God (PAG) and Church of God (COG) dominated areas. The schools had more students from Catholic and PAG backgrounds than those who were SDA. This could be an indication of the influence of the appeal of the SDA church's holistic Christian education curriculum to the members of the other Christian faiths. Parents of the students sampled informed the study as to whether or not their objective of taking their children to these schools was to acquire SDA education and also whether or not those schools effectively

implemented the curriculum. Teachers as well informed the study on whether or not holistic Christian education was taught in the schools. Furthermore, teachers, parents and students exposed challenges the schools faced in implementing the curriculum. They also recommended how the curriculum could be implemented in line with the students' social, moral, intellectual, spiritual, emotional and physical competencies.

The 6 pastors and 10 chaplains in the five NC sub-counties were purposively sampled according to their age, years of service in the church, involvement in matters of education in the NC and their status as parents in schools. Out of the 62 clergy, 6 were sampled; 2 from Borabu Sub-County which had the largest number of the clergy and one from each of the 4 sampled sub-counties. The clergy informed the study on the efforts the church made to offer holistic education curriculum in the schools and challenges they faced. They also explained how the church equipped the principals, deputy principals, parents and students on the curriculum.

The ES for the NC ensured that the schools observed the programmes in the church's educational policy. They collaborated with the principals and the BoM to coordinate implementation of the curriculum. The official informed the study of efforts the NC made to implement the church's education philosophy, challenges and strategies towards effective implementation. He further pointed out the ills from the schools which showed that the curriculum was not fully implemented. Moreover, he provided records of student enrolments, the programmes offered and the NC plans towards implementing the curriculum.

There were 5 sub-counties' EOs were responsible for implementing the MoEST curriculum in both public and church-sponsored schools. Through purposive sampling, the study selected 2 out of 5 sub-counties EOs. They informed this study on the general standards the MoEST set to secondary schools and how the SDA-sponsored secondary schools implemented them. The sub-county EOs also provided data on ills among the students in all schools in the sub-counties.

3.4.4 Field Research

Field research was carried out from February to December 2014. In the first month, the researcher prepared research instruments, identified informants and designed strategies for fieldwork. The next six months focused on data collection and management through use of questionnaires, FGDs, OIs and POs. The last three months were spent on data coding, analysis and presentation. For effective data collection, the researcher had two research assistants, one male and the other female. Both of them had the Bachelors' degrees with ability to record findings from OIs and FGDs. They also assisted in distributing the questionnaires, taking notes during the FGDs, OIs and collected the filled questionnaires. Before the field study, the researcher took them through the research ethics, purpose of the study, its significance and justification.

3.4.4.1 Participant Observation

The SDA church programmes in the sponsored secondary schools were useful guides in investigating the church's educational philosophy. The researcher visited schools

and places in NC where the Adventist students were involved in activities such as work programme, Sabbath-school lesson discussions and games. These were activities which were channels of transmission of holistic Christian education. The researcher also participated in events such as the youth rallies in the months of May and June 2014. On 18th May 2014, 78% of the SDA-sponsored secondary schools from the entire Gusii community had a youth rally at Kisii High School. Other youth rallies were concurrently conducted on 25th May 2014 at Sironga, Nyambaria and Kebirigo secondary schools.

The researcher also attended the student campouts on 12th April 2014 for Sironga Girls High School and Nyambaria Boys High School conducted in Nyagware SDA church and Mabariri Market respectively. A total of 300 students from Sironga and 215 students from Nyambaria secondary schools belonging to a pathfinder club attended the campouts. The researcher observed the events of the meetings and how they acted as agents of transmission of holistic Christian education. Students were accompanied by the school chaplains, teachers and subordinate staff. Guests who presented various lessons were invited by the NC and the ACA union.

The researcher also went to Menyenya, Nyamiranga, Kebirigo, Nyaikuro and Omoyo secondary schools during Sabbaths. In the schools, the researcher observed how students participated in the Sabbath-school lesson discussions, checked how they contributed to lessons and Bible study discussions. That helped the researcher to assess the programmes in cultivating students to know how to express themselves in

the Bible discussions. Further, the researcher attended activities such as the pathfinder drills and the inter-house competitions. These activities helped the researcher to understand how holistic Christian education was implemented in the schools. They also gave the researcher chances to observe the nature of physical activities students got involved in during weekends. The researcher observed how competitions among the students became a channel of social and emotional development.

Through POs, the researcher witnessed incidences which revealed challenges of implementing the curriculum in the schools: absence of the church's vision and mission, mismanaged wastes, disorderly dormitories and classrooms, insufficient library Adventist literature, absence of teachers, chaplains and teachers during prayers and Bible study meetings – were contributors to ineffective implementation of the curriculum.

3.4.4.2 Questionnaires, Focus Group Discussions and Oral Interviews

During the research, interviews and questionnaires were used to collect data which are analyzed and presented in the subsequent chapters. A total of 1247 questionnaires in appendices 4-14 were administered to the students, teachers and parents in 51 schools. The researcher explained to them the relevance of the study before they were either given the questionnaires or interviewed. The questionnaires were administered to the students, teachers and the clergy. Through random sampling technique, the researcher distributed questionnaires to 51 sampled schools. To get the

51 schools, the researcher put 86 cards in a box. The 86 cards represented the number of SDA-sponsored secondary schools in NC. The researcher picked after shaking the box, any 51 cards representing 59% of the SDA-sponsored secondary schools in NC. Out of the 1247 distributed questionnaires to the 51 schools, 78% of them were filled and returned. Table 3.3 presents percentages of the questionnaires which were distributed and those which were returned.

Table 3.3: *Questionnaires*

S/N	SDA-sponsored Sec School	Type of the School	Distributed Questionnaires	Returned Questionnaires	(%)
1	Bonyunyu Sec.	Mixed Day & Boarding	22	16	1.64
2	Enkinda mixed Sec.	Mixed Day	23	20	2.05
3	Esani Sec Sch.	Mixed Day & Boarding	23	20	2.05
4	Gekonge Sec.	Mixed Day	33	25	2.57
5	Gesiaga Sec.	Mixed Day & Boarding	33	25	2.57
6	Getari Sec.	Mixed Day & Boarding	12	9	0.92
7	Gucha SDA Mixed Sec.	Mixed Day	32	19	1.95
8	Ikonge SDA Sec.	Mixed Day	23	20	2.05
9	Irianyi Sec.	Mixed Day	22	20	2.05
10	Karantini SDA Sec.	Mixed Day	23	17	1.75
11	Kea Sec	Mixed Day	23	20	2.05
12	Kebabe girls Sec.	Girls Boarding	23	17	1.75
13	Kebirigo High Sch.	Boys Boarding	34	20	2.05
14	Keginga Sec.	Girls Boarding	42	30	3.08
15	Kenyeya Mixed Sec.	Mixed Day & Boarding	29	24	2.46
16	Kiabonyoru High. Sec.	Boys Boarding	23	19	1.95
17	Kiogo Sec.	Mixed Day & Boarding	22	20	2.05
18	Machuririati Sec	Mixed Day	24	19	1.95
19	Magonga Sec.	Mixed Day	15	12	1.23
20	Marindi Sec.	Mixed Day	11	10	1.03
21	Mecheo SDA	Mixed Day & Boarding	24	22	2.26
22	Menyenya SDA High Sec.	Mixed Boarding	19	14	1.44
23	Mochenwa Sec.	Mixed Day & Boarding	32	22	2.26

S/N	SDA-sponsored Sec School	Type of the School	Distributed Questionnaires	Returned Questionnaires	(%)
24	Mokwerero SDA Sec.	Mixed Day	24	16	1.64
25	Mongoni Sec.	Mixed Day	32	28	2.87
26	Motagara Girls Sec.	Girls Day & Boarding	33	25	2.57
27	Nami Sec.	Mixed Day	12	11	1.13
28	Ntana Sec.	Mixed Day & Boarding	22	17	1.75
29	Nyachogochogo Sec.	Mixed Day & Boarding	34	28	2.88
30	Nyagesenda Sec.	Mixed Day & Boarding	12	9	0.92
31	Nyaikuro High Sch	Mixed Boarding	23	18	1.85
32	Nyaisa Manga Sec.	Mixed Day	22	19	1.95
33	Nyakongo High Sec.	Mixed Day & Boarding	35	23	2.36
34	Nyamaiya Sec.	Mixed Day & Boarding	23	15	1.54
35	Nyamauro Sec.	Mixed Day	23	20	2.05
36	Nyambaria High Sec.	Mixed Boarding	12	9	0.92
37	Nyamiranga mixed Sec.	Mixed Day & Boarding	21	18	1.85
38	Nyangoge Sec.	Mixed Day & Boarding	40	29	2.98
39	Nyankoba SDA Sec.	Mixed Day	22	20	2.05
40	Nyariacho Sec.	Mixed Day	24	19	1.95
41	Nyasore Sec.	Mixed Day & Boarding	12	11	1.13
42	Ogango SDA Sec.	Mixed Day	21	20	2.05
43	Omoyo Mixed Sec.	Mixed Day & Boarding	24	20	2.05
44	Riakworo Mixed Sec.	Mixed Day	4	3	0.31
45	Rigoma Sec.	Mixed Day & Boarding	32	28	2.87
46	Riomego Sec.	Mixed Day & Boarding	32	24	2.46
47	Rirumi mixed Sec.	Mixed Day	23	20	2.05
48	Riyabe Sec.	Mixed Day & Boarding	43	29	2.98
49	Sengera Mixed Sec.	Mixed Day	32	23	2.36
50	Sense Sec.	Mixed Day	11	9	0.92
51	Sironga High Sec.	Girls Boarding	32	23	2.36
Totals			**1247**	**974**	**100**

FGDs were also conducted to students, parents and the subordinate staff members in the 9 sampled schools. The study through purposive sampling had 4, 3, and 2 FGDs with the students, parents and subordinate staff respectively. The 9 schools were selected according to the enrollment of students and nature of the school (single, day,

mixed or provincial). The enrollment and nature of the schools dictated the holistic education programmes which were offered in the schools.

OIs were carried out with principals, deputy principals, parents and sub-county EOs from the five sub-counties in the 9 purposively sampled schools. The same categories used to select respondents for FGDs above were used for OIs. A total of 74% of the respondents participated in the OIs.

Figure 3.1: *Targeted and actual OIs*
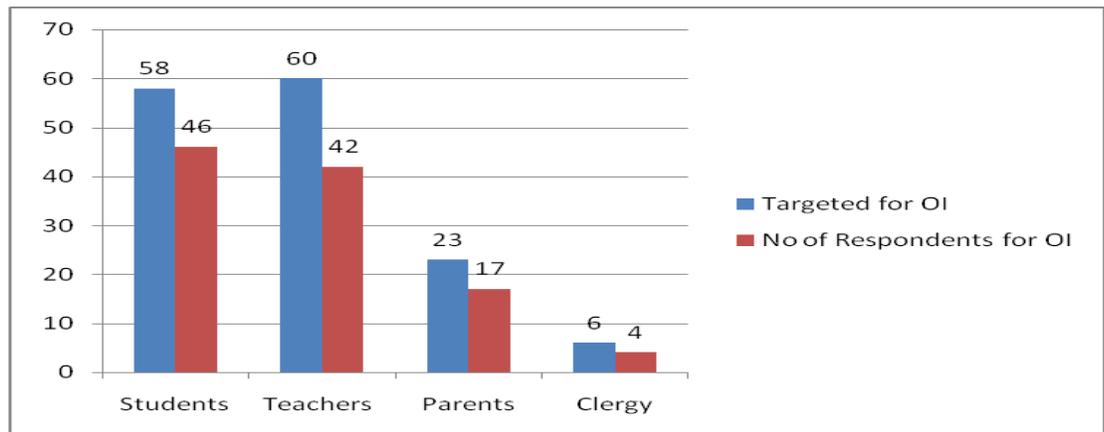
3.5 Validity of the Research Instruments

Owens (2002) defines validity as the degree to which instruments of data collection generate information of the study objectives. For data collection instruments to be considered valid, the content selected and included must be relevant to the need or gap established. All questionnaires, FGDs and OI guides were prepared alongside the study objectives. Before the field study, these instruments were discussed and verified by the supervisors. Recommendations made by the supervisors were done. The researcher ensured they focused on the programmes used as agents of

transmission of the church's holistic Christian education curriculum. The researcher ensured that the list of libraries to be visited contained relevant literature, the questionnaires served the research objectives and the PO checklist contained items in the curriculum.

3.6 Data Presentation, Analysis and Interpretation

During fieldwork, OIs and FGDs from parents, principals, deputy principals, students and subordinate staff members were recorded in notebooks. The data were sorted according to the study objectives. Responses from the questionnaires were coded according to research questions. From the coding, frequency tables and figures were prepared. Through the analytical methods of description, comparison, contrast, percentage and interpretation, the primary and secondary data were synthesized and categorized according to the research objectives. This also helped the study to draw conclusions and recommendations for effective implementation of the holistic Christian education curriculum in the schools.

3.7 Ethical Considerations

Prior to field research, the researcher obtained the research permit from the National Commission for Science, Technology and Innovation (NACOSTI). To maintain integrity and privacy of the respondents, full names of the respondents were concealed. The researcher treated all responses with utmost confidentiality. The researcher presented the research permit from the NACOSTI to the sub-county EOs, principals, BoM and the NC secretariat before issuance of questionnaires, as well as

to conduct FGDs, OIs and POs. The research problem and the relevance of the study

were explained to the respondents and research assistants before data were collected.

All secondary sources cited or paraphrased were acknowledged.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS,

AND DISCUSSION OF FINDINGS

4.1 Introduction

Holistic Christian education for character formation in Seventh-day (SDA) sponsored secondary schools in Nyamira Conference (NC) was the focus of this study. Such education provided students with skills necessary for social, spiritual, moral, emotional and intellectual wellbeing. To attain this, the schools had a curriculum which provided various approaches of its implementation. Implementing the curriculum faced numerous challenges which this study examined.

This chapter presents the analyzed data from the parents, teachers, students, clergy, subordinate staff and NC ES on holistic Christian education for character formation in the SDA-sponsored secondary schools in NC. Data presented in this chapter were analyzed in the view of the Holistic Curriculum Theory of Miller (1988). The theory suggests tests the students' holistic education: physical, emotional, social, intellectual, spiritual and moral competencies.

4.2 Demographic Representation

Data were collected from 51 out of the 68 SDA-sponsored secondary schools in NC. The schools chosen for data collection were from the 5 sub-counties: Marani, Ekerenyo, Nyamira, Rigoma and Borabu sub-counties. Primary data were collected through FGDs, PO, OI and questionnaires. Respondents included students, parents,

teachers, clergy and NC ES. Data analyzed and presented in this chapter reflect 74% of the respondents. The study was carried out between February and December 2014. Table 4.1 shows the respondents through the OI.

Table 4.1: *Demographic data of the Respondents*

S/N	Category	Targeted for Respondents	Actual No of Respondents	Percentage (%)
1	Students	58	45	37.8
2	Teachers	60	42	35.3
3	Parents	23	18	15.1
4	Clergy	6	4	3.4
5	Chaplains	16	10	8.4
	Total	**157**	**119**	**100**

Table 4.1 shows that 119 respondents were interviewed. It gives the percentage of the respondents from the 5 sub-counties who believed that holistic Christian education curriculum in the schools influenced character formation.

Figure 4.*1 Percentage of respondents in the SDA schools in NC*
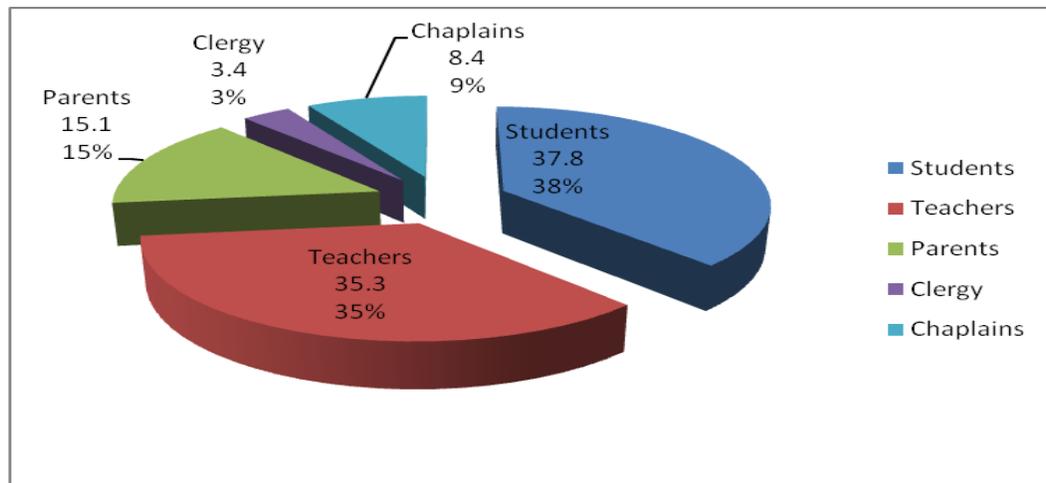
Figure 4.1 presents the general percentage of respondents through OI, FGDs and questionnaires from teachers, students, clergy and parents. As shown, teachers were the most accessible because of their roles in implementing the holistic education curriculum. They helped in organizing for the interviews as well as identifying key informants. Their availability enabled them to inform the researcher the successes and challenges of the curriculum. Through them the researcher was able to reach the students, chaplains, principals, deputy principals, parents and subordinate staff. The students on the other hand were always available because they stayed in schools, unlike the clergy and parents who stayed away from the schools.

Data presented in this chapter were also collected from 51 randomly sampled SDA-sponsored secondary schools in NC through the questionnaires. A total of 1247 questionnaires were distributed to the 51 sampled secondary schools where 974 were filled and returned (see Table 3.3). The questionnaires were administered to students, parents, teachers, clergy and the NC ES. Figure 4.2 shows analyzed data through the questionnaires from the five Sub-Counties.

Figure 4.2: *Percentage of questionnaire returns per Sub-County*
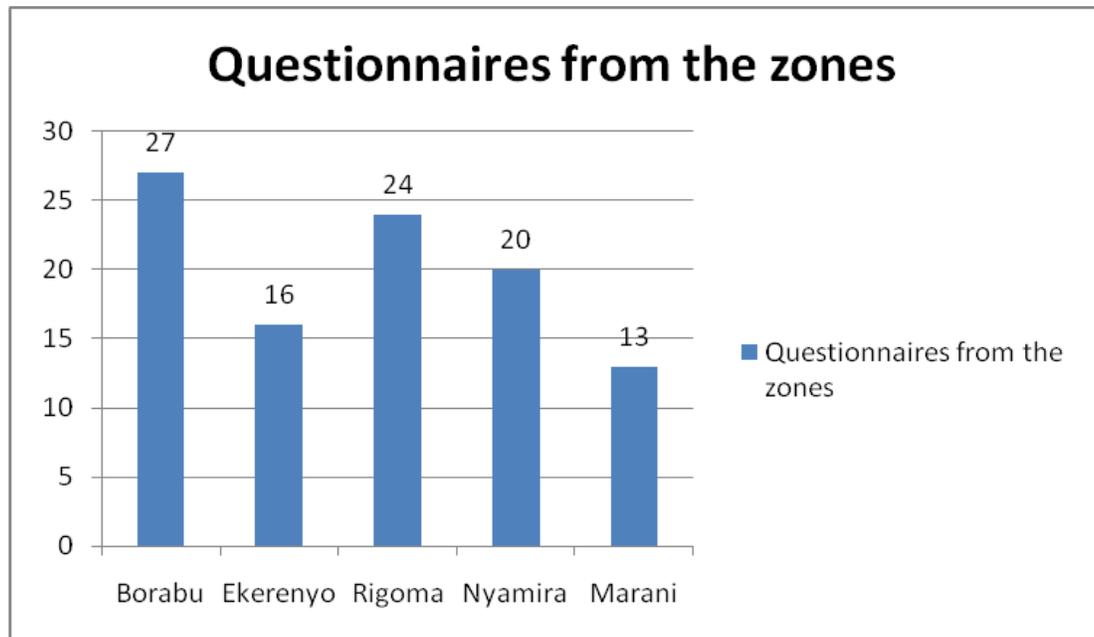
Figure 4.2 shows that the higher percentage of informants were from Borabu (27%), Rigoma (24%) and Nyamira (20%). These three Sub-Counties had more SDA-sponsored secondary schools than the other two. The early SDA missionaries started church stations in these regions. Ekerenyo (16%) and Marani (13%) had few SDA-sponsored secondary schools. The two sub-counties had a higher population of the Catholic and PAG churches whose first missionary stations were also started there.

4.2.1 Students' Responses

The study presents a higher percentage of data from students who were the main targets of holistic Christian education for character formation in NC. They were interviewed in their schools when they had activities geared towards implementing the church's holistic Christian education curriculum. The researcher carried out 4

FGDs with the students. Schools where FGDs were carried out included Nyambaria, Menyenya, Sironga and Nyakeiri secondary schools. The OIs were carried out in Kiabonyoru, Rigoma, Kebabe, Kebirigo and Nyaikuro secondary schools. Questionnaires were distributed equally to boys and girls in the 51 sampled schools.

The researcher through the ES of the NC got the schedule of activities and programmes in the schools geared towards implementing the curriculum. Activities and programmes such as camping, youth rallies, inter-house tournaments, home health education, student choir and debates were being carried out when OIs and FGDs were done.

The synthesized data from students were representative: 45% and 55% from the girls and boys respectively. Figure 4.3 shows the gender representation of the students.

Figure 4. 3: *Gender distribution of respondents*
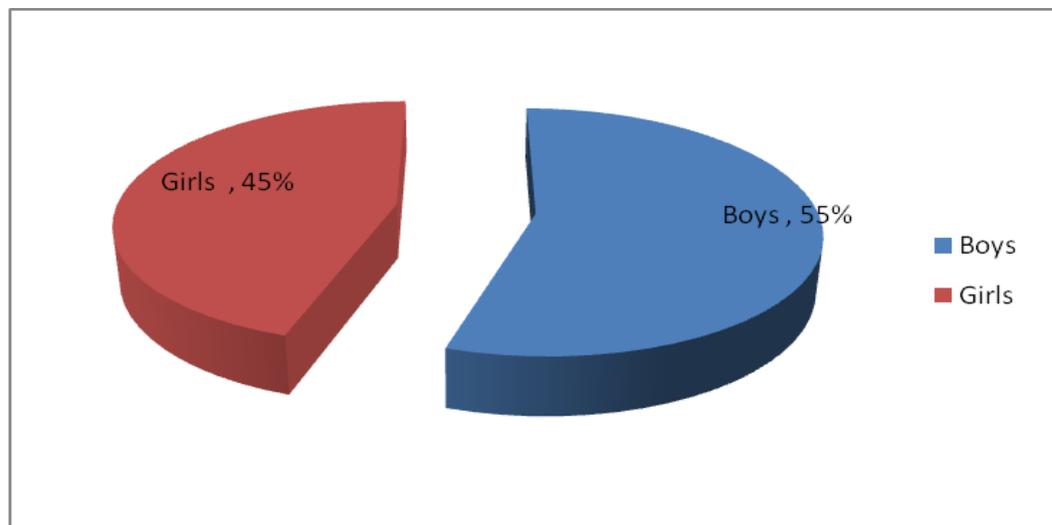
Students from forms I-IV responded through questionnaires on various issues concerneing holistic Christian education for character formation offered in their schools. Figure 4.4 shows the percentages of the student respondents from forms I – IV through questionnaires.

Figure 4.4 *Form I-IV respondents through Questionnaires*
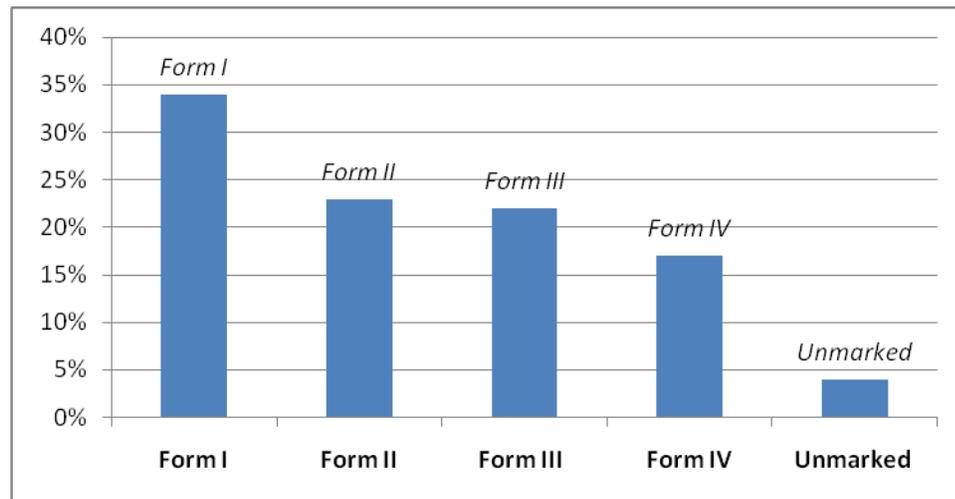
Forms I and II as shown in Figure 4.4 represented the highest percentage of the respondents who filled and returned the questionnaires. This was because as most principals noted, the enrolment of students in the schools had increased between 2011 and 2013. This as the principals further observed was because of the emphasis on the delivery of holistic Christian education for character formation. It was observed by non-Adventist parents that besides the MoEST curriculum, the SDA holistic education curriculum exposed students to programmes which helped them to grow socially, morally, spiritually and intellectually. Figure 4.5 shows Adventist and non-Adventist students who filled the questionnaires.

Figure 4.5: *Adventist and non-Adventist students*
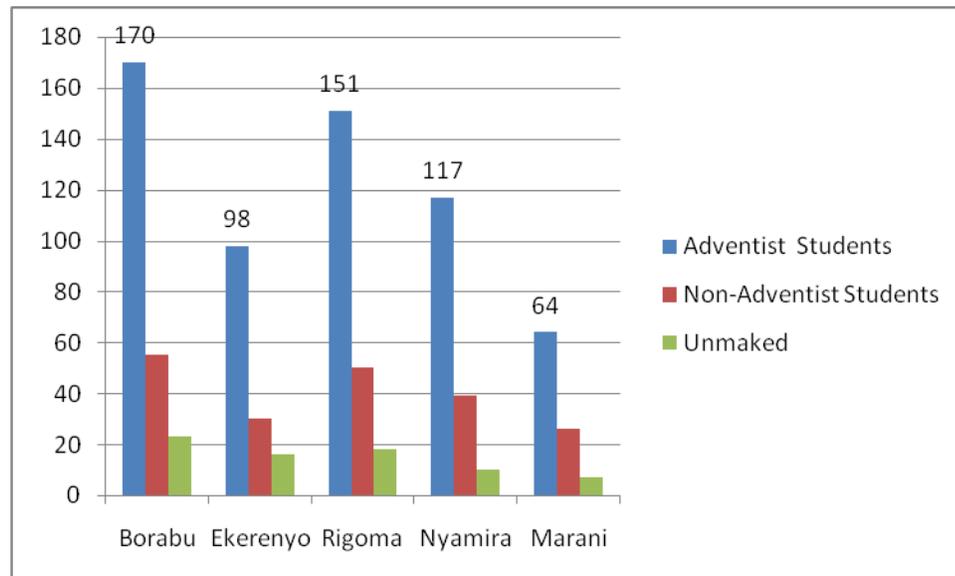
From Figure 4.5, it is evident that the number of Adventist students in the sub-counties was higher than non-Adventists. This was because most people in Gusii area are predominantly SDAs. The presence of the non-Adventist students in the schools implied that the schools did not discriminate against other denominations.

4.2.2 Parents' Responses

The analyzed data in this chapter also represent views from parents who had their children in the SDA-sponsored secondary schools in NC. The parents were interviewed at their homes and work places. They were also interviewed during parents' days in the sampled schools. Data from parents represented 56% and 44% women and men respectively. The secondary schools where OIs and FGDs were conducted for parents included Menyenya, Rigoma, Nyambaria, Sironga, Kebirigo,

Kebabe, Nyakeiri and Kiabonyoru. A total of 18 parents were interviewed on the main objectives of the study.

Parents were classified according to the number of years in which they had direct contact with the schools through taking their children to the schools. That helped the study to analyze how the church's education curriculum had influenced the community. It also enabled the researcher to get the attitudes, perceptions and feelings of non-Adventists on the quality of the pogrammes offered to in the schools to implement the church's holistic education curriculum. Figure 4.6 shows the number of years the parents who were interviewed had interacted with the schools as stakeholders.

Figure 4.6: *No of years as parents in SDA school(s)*
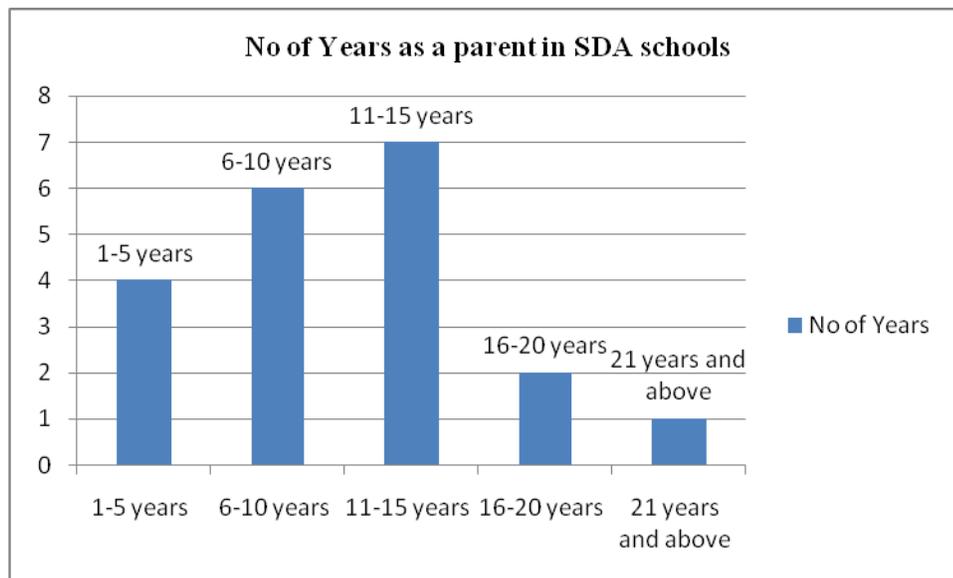
The study purposively sampled 18 parents who lived around the SDA sponsored secondary schools in NC schools. These parents revealed the effectiveness and challenges of the holistic education programmes in the schools. A total of 3 FGDs were carried out in Kiabonyoru, Nyambaria and Menyenya secondary schools. As shown in Figure 4.6, most parents were in the schools for 11-15 years. The number of years the parents had directly interacted with the schools as stakeholders implied they had trust in the SDA education system. They also shared that the ills that had persisted in the schools resulted from laxity of the stakeholders in implementing the curriculum.

4.2.3 Principals and Deputy Principals' Responses

Principals and deputy principals in the sampled schools were SDAs. They were expected to implement the church's educational policy. Principals were interviewed in their offices. Because of many responsibilities and time constraints, they preferred OIs to questionnaires. They were also interviewed during the annual activities such as prize awards of best performers of KCSE, camp meetings, week of prayer and week of spiritual emphasis. The deputy principals were also interviewed in their respective schools. A total of 8 principals and 8 deputy principals were sampled for interviews. The principals and deputy principals informed the study on how the curriculum was implemented.

The principals and deputy principals in the schools were members of the SDA. As stakeholders in the church, they knew the expectations of the church's holistic

education curriculum. The ES was of the opinion that as stakeholders they were expected to prioritize holistic Christian education curriculum offered in the schools. They were also aware of the church's educational curriculum. Data revealed that in spite of this, they had challenges in implementing the curriculum.

4.2.4 Clergy and the NC Education Secretary's Responses

In most SDA-sponsored school in Nyamira County, there were clergy who sometimes ministered in the local SDA churches, especially those which did not have the financial capacity to employ resident chaplains. The clergy were obliged to implement the holistic Christian education curriculum with other stakeholders. The chaplains were deployed in some SDA-sponsored secondary schools between 2001 and 2003. The schools where chaplains were first deployed included Menyenya, Sironga, Kiabonyoru, Kebabe, Nyambaria and Nyaikuro secondary schools. Kepha Matena, Job Mong'are, Richard Obino, the late Charles Ogendi, Yabesh Osindi and Henry Nyamwanda were among the first chaplains in the schools.

Data from the clergy and the NC Education Secretary were collected through questionnaires and OIs. The clergy took key roles in implementing the curriculum. They were interviewed in their offices and work places. The researcher interviewed 16 clergy from the five Sub-Counties.

4.2.5 Subordinate Staff's Responses

The SDA-sponsored secondary schools in NC had subordinate staff members entrusted with various duties by the BoM. Their duties were defined by the SDA and the MoEST education policies. They were part of the stakeholders of the schools consequently involved in implementing of the church's holistic education curriculum.

The researcher randomly sampled 78 members of the subordinate staff from the 9 purposively sampled schools. They informed the study of challenges and successes of the church's holistic education curriculum. They observed that sometimes the teachers, chaplains, principals and deputy principals pushed their responsibilities to them. This was inconsistent with the NC and MoEST education policies. Figure 4.7 shows the number of subordinate staff members who informed this study through FGDs.

Figure 4:7 *Subordinate Staff Respondents per Sub-County*
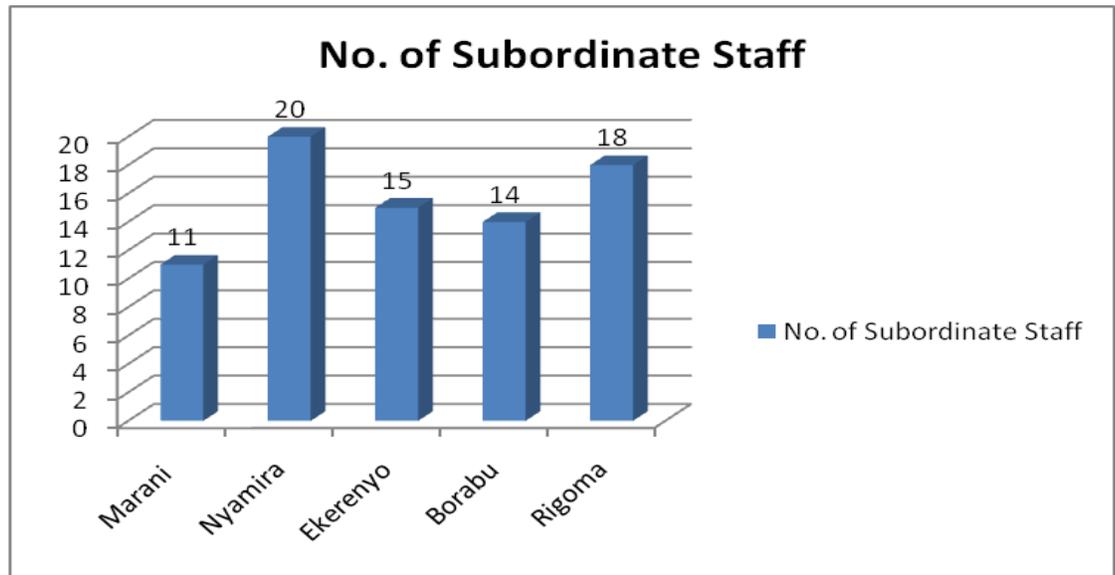
The discussions in this chapter represent the views of the analyzed primary and secondary data on the main objectives of the study. Specifically, the discussions investigate the approaches of implementing the holistic Christian education in SDA-sponsored secondary schools. It also examines challenges facing implementing the curriculum as well as identifying ways through which it can be fully implemented in the schools.

4.3 The SDA Church as a Sponsor

In the Kenyan Constitution, everyone is free to choose the religion of interest to follow. Each religion is allowed to start and establish educational institutions with curricular approved by the MoEST. The Education Act 78 articles 1, 2 and 3 highlight the freedom of worship in Kenya. On this basis, schools were expected to

allow students to express their religious faiths. The GoK allows the church, as the sponsor, to manage schools.

The SDA church sponsored 68 secondary schools in Nyamira County. Together with other churches, the county had a total of 116 church-sponsored secondary schools. Figure 4.8 gives the number of SDA-sponsored secondary schools per sub-county.

Figure 4.8: *No of SDA-sponsored secondary schools per Sub-County*
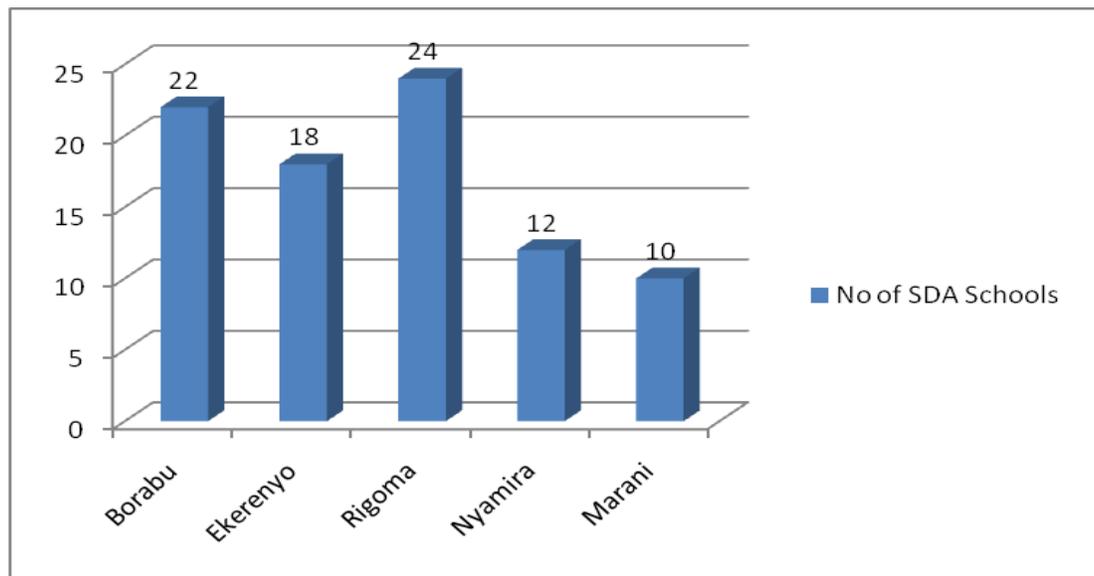
The number of SDA schools, according to Figure 4.8, was higher in Borabu, Ekerenyo and Rigoma than Nyamira and Marani sub-counties. These sub-counties, according to respondents, were the first stations of the SDA missionaries who started church schools alongside the churches. In fact, the first schools such as Kenyenya,

Ogango, Sironga, Bonyunyu, Motagara, Nyakeiri, Kioge, Nyakongo, Tonga, Nyankoba and Kebirichi used church buildings as classrooms.

The NC was formally started in 1995 with Joel Nyarangi as the first conference president and Richard Momanyi Nyakego as the administrative secretary. The education department was headed by James Obae Nyakee as the secretary. Through Nyakee's initiatives, programmes such as students' annual camp meetings, student rallies, week of prayer, camporee and talent exhibitions were emphasized. The programmes which enhanced the spiritual, moral, physical, emotional, intellectual and social developments were encouraged. The church ensured that the schools had chaplains or church elders to interpret the church's holistic education curriculum.

In NC since 1995, the education department has been spearheaded by educationists. Their major role was to guide the schools to implement the church's holistic education curriculum. They coordinated the chaplains and church elders who ran the church's holistic education curriculum in the schools. Table 4.2 shows the names, sessions and academic qualifications of the education secretaries since 1995.

Table 4.2 *Education Secretaries 1995-2016*

S/N	Education Secretary	Session	Qualifications
1	James Obae Nyakee	1995-1997	• P1 Teacher
2	Eliasif Saisi	1998-2000	• P1 Teacher • Bachelor of Theology (BA)
3	Simon Mogeni	2001-2002	• BED (Technical Education) • Bachelor of Theology (BA)
4	Alfred Momanyi Rosasi	2003-2005	• Approved Untrained Teacher (ATS1)
5	David Nyambega	2006-2010	• BED – Elementary Education • MED- Education Management
6	Naftal Masoka Ondiba	2011-2015	• Diploma in Theology • Bachelor of Theology (BtH) • MED - Education Management
7	Robinson Mong'are Gisemba	2016-	• Bachelor of Theology (BtH) • Postgraduate Diploma in Education (BGDE)

Table 4.2 show how the education department of the NC since 1995 has been spearheaded by educationists. Mong'are (OI; 21:05:2015) observed that the church has been appointing the qualified of personnel to improve the holistic education standards in the schools. In spite of their academic and professional qualifications, implementing the church's holistic education curriculum has faced numerous challenges. Former ESs who were interviewed observed that their efforts to interpret and implement the church's curriculum were not fully supported by stakeholders. Parents, teachers, students, deputy principals and principals put more emphasis on the secular curriculum for better results in KCSE. Weekends when the church's holistic education curriculum could be implemented were used for remedial teaching. The 3 interviewed chaplains commented that the stakeholders did not clearly understand their roles in the schools. They lamented that parents and principals did

not fully understand their roles in implementing the church's education curriculum during weekends. Ombui (OI: 22:07:2016) noted that the church had not deployed enough chaplains to the schools. Indeed, 18 out of 68 SDA-sponsored secondary schools in NC had resident chaplains. Schools without chaplains relied on the local church elders who according to teachers and students were not fully equipped for the curriculum.

4.4 Implementation Strategies of Holistic Education

The SDA church has an education department in the local church, conference, union, division and the GC. This department coordinates programmes for effective delivery of the holistic Christian education content in the SDA-sponsored schools. It has committee members who advise stakeholders on educational matters. Further, the department evaluates the progress of the educational systems of the church for ample guidance. That helped the church to meet her educational standards.

Implementing the SDA's educational curriculum is a matter of concern for all the stakeholders and the larger public (Onkware, OI; 21:06:2014). This study established that the schools had identified preparatory strategies for effective implementation of the church's educational curriculum. Stakeholders played different roles with a common target: educating for holistic character of the students. White (1968:212) observes that, for holistic Christian education to be perfectly implemented, teachers, parents, church members, students and the clergy should corporately take it up as their sole responsibility, participating in the church's education system.

The SDA church offers training to the stakeholders on the relevance of the holistic Christian education curriculum alongside the public one. The trainings, as the NC ES (OI: 23:07:2014) observed, equipped the stakeholders with skills for delivery of the curriculum. The trainings were conducted in the church, conferences, fields, unions and schools. In the trainings, Adventist educationists taught various approaches to programmes for transmission of the curriculum.

The clergy explained that the SDA church had the Publishing Department responsible in ordering and distribution of Adventist literature. The Adventist publisher produced books, articles and journals by SDA authors on various concerns on Adventist education. In Kenya, for instance, the Review and Herald Publishing House Ltd. at Kendu-Bay published all materials of the SDA church.

The clergy expected that copies of the SDA holistic Christian education curriculum would be in every school to guide stakeholders on how to effectively implement the curriculum. Otwoma (OI; 17:06:2014) observed that education policy of the church had defined roles for the stakeholders with the view to enhancing effective delivery of holistic Christian education curriculum in the schools. The stakeholders had particular roles for the delivery of the holistic Christian education curriculum.

4.4.1 Role of Parents in SDA Education

White (1968) encourages parents to take active roles in the education of their children. She advises that parents should provide resources to support the children's

holistic education curriculum. She recognizes the crucial role that families, and particularly parents, have on children's academic achievement. White further advises that teachers and school systems clearly cannot do it all on their own without the help of the parents or guardians.

Parents in NC helped in reinforcing some contents in the holistic Christian education curriculum, particularly that which involved physical work, morality, spirituality and social life. Nyaribari (OI; 27:11:2014) observed that parents had a responsibility to help their children academically. Interviewed principals, deputy principals and BoM from Ekerenyo and Nyamira Sub-Counties indicated that parents took lead and worked directly with teachers to determine ways through which they would enhance their children's education at home. They took advantage of the parents-teachers' conferences held occasionally to discuss their role in implantation of the curriculum. Nyaboke (OI; 02:11:2014) noted that teachers, the principals, BoM, subordinate staff members, clergy and parents should involve themselves in implementing the curriculum. The NC Education Secretary encouraged school managements to involve parents in implementing the church's holistic education curriculum.

4.4.2 Role of the Clergy in Implementing Holistic Education

Holistic Christian education is an important aspect in the evangelistic mission of the SDA church. Nyaundi (1997:23) views SDA-sponsored schools as arena where the church works to realize her educational vision of forming all-round youth who can successfully face the social, moral, economic and religious realities of life. The

quality and effectiveness of the educational leadership of SDA-sponsored schools therefore, is a matter of concern. It ensures that the clergy are also involved.

The clergy are at the heart of educational leadership of SDA-sponsored secondary schools. The schools are centres or agents of transmitting holistic Christian education for character formation (Makori, OI; 24:10:2014). The clergy play pivotal roles in the holistic Christian education curriculum. In the schools, the clergy run religious activities which take place throughout the weekend. The activities discussed later in this thesis during weekends form core elements in providing the SDA holistic education curriculum.

The roles of the clergy in the schools as this study established were to make students and the staff members to strive for shared visions and good communications. The clergy also helped to create good relationships between teachers and students through counseling and spiritual guidance. Further, the clergy and ES felt that the stakeholders should be well-prepared for school leadership which valued implementing the holistic Christian education curriculum. The clergy observed that they were inadequately prepared for SDA school administration which produced students who were socially, morally, spiritually, economically and physically fit.

The study affirmed the premise that the SDA holistic education formed character among the students. It was established that through the curriculum, students developed physically, emotionally, socially, spiritually, intellectually and morally. Such people benefited themselves, society and the church.

4.4.3 Role of the BoM in Implementing Holistic Education

The study analyzed the roles of the BoM in implementing the SDA-sponsored secondary schools holistic education curriculum in NC. It was established that the BoM was critical in the success of the schools in all aspects. The BoM in the schools performed many duties: management of school finances, planning for the physical structures and material resources, staff discipline, student discipline, recruitment of the subordinate staff, preparation of the school budget, implementing education policies and school community relations.

The BoM ensured that the TSC deployed principals and deputy principals who were of the Adventist faith to the schools. The ES (OI; 12:08:2014) observed that Adventist principals and deputy principals given that they were expected to be members of the SDA church helped to implement the church's holistic Christian education curriculum. Having an SDA principal seemed to inspire confidence in the parents that their children were in safe administrative hands as well as the indemnity that the students were offered the church's holistic education.

Activities involved in implementing the SDA holistic education curriculum required huge money. The principals noted that for students to achieve the physical, intellectual and physical competencies required heavy budget and planning. Buying equipment for sports, student outings, hosting visitors for week of prayer and camp meetings, providing transport for camporees, inviting specialized guests to equip students with skills for moral, social and emotional developments among others were

expensive. That required either the BoM or the executive committee to convene regularly to budget or advise the stakeholders. To get extra funds they also arranged for fundraisings.

The SDA-sponsored secondary schools BoM comprised at least eleven members: two parents, the principal, the Parents Teachers Association (PTA) chairperson, the area clergy, two community representatives, area Chief and two members of the SDA church. During inauguration of the BoM, the executive committee was set up with the Principal as the secretary. These members were approved by the MoEST for a maximum period of three years. The BoM served within the regulations of the SDA church and in consultation with the MoEST.

The study established that the BoM members were not involved as was required by the church and the MoEST. Omao (OI; 10:06: 2014) noted that management issues of the schools were handled by the principal, the chairperson and the treasurer. The three members in most cases made major decisions on the schools' budget. Parents (FGD: 17:10:2014) noted that some principals were not good stewards of school funds; they took advantage of the trust the BoM bestowed on them to allocate funds to items that were not necessarily and directly linked to holistic education. This made purchase of the equipment necessary for implementing the holistic education curriculum in the schools hard.

Due to lack of enough funds the students lacked facilities, equipment, human resource and materials they required for physical, social, moral, emotional and

intellectual character formation. The BoM was to ensure that schools had the mission and vision statements of the church's educational philosophy. It was also expected to ensure that regular seminars were conducted on holistic Christian education curriculum. The BoM in 23 schools did not carry out these roles as expected. This compromised delivery of the holistic education curriculum. During this research, 19 schools did not have copies of the church's mission and vision statements. According to the interviewed teachers, seminars on the relevance of holistic education in character formation by the NC were not regularly offered to the stakeholders. That made it difficult to achieve the intended objectives of the holistic Christian education curriculum in the schools.

4.5. Approaches and Challenges of Implementing Holistic Christian Education in NC

The SDA church in NC had various programmes which acted as transmitters of the holistic Christian education for character formation curriculum. The programmes were meant to inculcate the spiritual, intellectual, physical, emotional, moral and social values among the students. The programs were expected to enable them to become responsible people in the society. The stakeholders had a range of roles to play in implementing the church's holistic education curriculum. As discussed in this chapter, implementing the curriculum faced various challenges: lack of seminars, inadequate funds, persistence of ills, formalism, misappropriation of funds, laxity in curriculum implementation, resisting change and pressure from the secular curriculum.

The approaches discussed in this study were contained in the church's educational curriculum in NC. The approaches were guided by Miller's (1998) Holistic Curriculum Theory which outlines tests of a holistic education curriculum. Data affirmed the premise that implementing the curriculum required programmes which act as agents of transmission. Discussions below reveal the approaches the NC used to implement the church's holistic education curriculum. The discussions also reveal challenges implementers of the curriculum faced as well as recommendations for implementation.

4.5.1 Approaches and Challenges of Spiritual Character Formation

Spiritual character formation is the development of the whole person, particularly the spiritual life. It is attained through a person's involvement in activities such as prayer, study of scriptures, fasting, simplicity, solitude, confession and worship. Gatere (1975:23-25) states that spiritual formation refers to all attempts, means, instructions and disciplines intended towards deepening of faith and furtherance of spiritual growth. In secondary schools, it includes educational endeavors as well as the intimate and in-depth process of spiritual directions to the students given by the stakeholders.

Ellen G.White advises stakeholders in the SDA schools to offer adequate spiritual guidance to the students through teachers and pastors. Provision of holistic Christian education to the students benefits them as well as the society (White, 1968:14). The SDA-sponsored secondary schools in NC as this study found out prioritized spiritual

formation among the students. Onyambu (OI; 23:09:2014) observed that the activities in the holistic curriculum were geared towards spiritual formation among the students. Parents, teachers, students, principals, deputy principals and other stakeholders played a central role in implementing the spiritual character formation objectives in the educational philosophy of the church.

Data from the field revealed that the ideals of the SDA education in NC had numerous challenges. Notwithstanding the spiritual approaches used to enhance spiritual character formation in the schools, 62% of students were involved in drug and substance abuse, fornication, interpersonal conflicts, destruction of school property, laziness or stealing, among others. That indicated that their spiritual character had not fully formed. This study analyzed various approaches used in NC for students' spiritual character formation. Discussions below present challenges of the spiritual character formation and the general behaviour of students which revealed that the expected spiritual character was not fully formed among the students in the schools. The researcher presents views on what needed to be done in order to improve the spiritual character of the students.

4.5.1.1 Bible Study Groups

The Bible has content which if adhered to forms character among its diligent readers. It constitutes stories of how God through various agents formed character among the people who conscientiously followed His instructions. Comeer (1975:212) explains the correlation between faithful study of the Bible and high-quality character among

those who read and act according to its teachings. He adds that when young people study the Bible, they become properly guided adults. This explains why the Bible is considered as a tool for character formation in the SDA educational philosophy.

The Bible is a book of faith for Christians. Reading and applying its teachings creates and nurtures faith through the Holy Spirit. The 5 parents, 3 chaplains and the NC ES who were interviewed noted that the Bible pointed students to Christ who is the source of wisdom and knowledge. John (OI; 16:12:2014), a student at Nyambaria High School, acknowledged that Bible study helped them to create a relationship with God. Further, this positively influenced their character. Sironga Girls High School students (FGD: 23:09: 2014) were of the view that it helped them to form solid foundations in God.

Parents and teachers from 5 schools in NC were of the view that the Bible derives its authority from the divine authorship of God and it is inspired hence useful for student life. It was of interest to the students for the light it shed on their moral, social and emotional behavior (FGD: 20:09: 2014).

Students in ten schools listed in Table 4.2 had formed Bible study groups. These groups had members ranging from nine to sixteen.

Table 4.3: Sample *of schools with Bible study groups*

S/No.	School	Status	Bible Study Groups	Members in each Study Groups	Teachers in Bible Study Groups	No. of Days for Bible study in a week
1	Sironga	Girls	4	65	1	1
2	Nyambaria	Boys	4	60	1	1
3	Kiabonyoru	Boys	4	50	2	2
4	Rigoma	Mixed	3	40	1	1
5	Kebirigo	Girls	2	30	2	2
6	Menyenya	Mixed	3	28	1	1
7	Nyaikuro	Mixed	4	55	1	1
8	Motagara	Mixed	3	28	3	2
9	Nyamusi	Girls	3	31	3	1
10	Keginga	mixed	3	29	1	2

This study established that schools which implemented SDA programmes performed well in KCSE. Sironga Girls High School followed the SDA programmes for holistic character formation. The NC ES observed that it was one of the best performing schools in the county in KCSE. Kerubo (OI; 12:04:2014) observed that students in Sironga were well mannered and had formed Bible study groups which helped them to develop a deeper understanding of the scripture. Teachers of Nyambaria High School informed the researcher that students in the Bible study groups had other leadership responsibilities in the school. This implied that the teachings they got in the Bible Study groups helped them to become responsible in management of fellow student affairs. The Principal of Sironga Girls High School observed that students in the Bible study groups were least involved in indiscipline cases.

Nyaisa, Manga, Nyamusi and Motagara secondary schools had Bible study groups with principals as members. The principals were the patrons of the groups while the students took the leadership roles of the groups. Group members in the schools noted

that they felt encouraged when their principals attended Bible study groups. All the sampled schools in Table 4.2 had teachers as members of the groups. Kiabonyoru students (FGD: 18:09:2014) observed that this attracted students to the groups. It was established that students who led in SDA church programmes in the sampled schools were already members of the Bible study groups. This made the researcher to conclude that these groups prepared students for responsible leadership.

Bible study groups were conducted either on Saturday or Sunday afternoons. In the schools, one hour was allocated for it. This controlled the students from overspending hours on the programme at the expense of other activities of the day. Kebirigo High School students (FGD: 11:09:2014) noted that Bible study groups were among the highly respected groups in the school. This was because becoming a member of that group was voluntary and those involved in it were well-disciplined. Most students in the groups ensured that they portrayed the spiritual character preferred in the group.

Students of Kebabe, Ekerenyo, Kebirigo, Sironga, Nyambaria and Rigoma schools were asked reasons for belonging to the Bible study groups. A total of 212 students responded through the questionnaires. Figure 4.9 shows reasons the students gave.

Figure 4.9: *Reasons for belonging to Bible study groups*
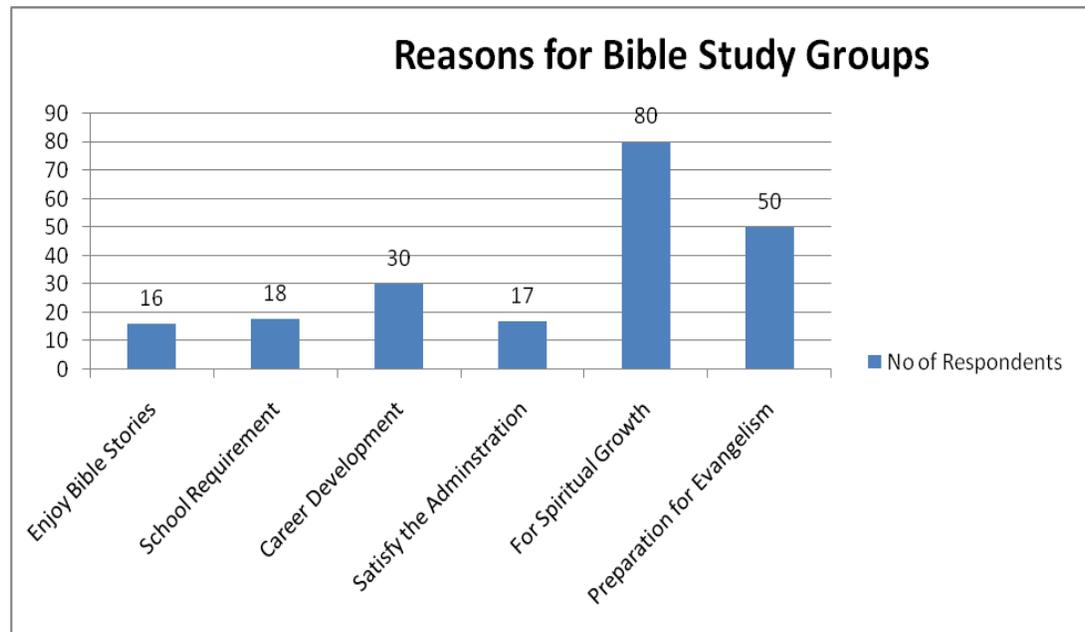
As shown in Figure 4.9, the highest number of students (80%) believed that Bible study groups were the source of their spiritual growth. This made the SDA church members in NC feel that schools were effective centers for evangelism (Manwae, OI; 13:12:2014). Through the holistic Christian education curriculum, students were introduced to Bible study which was instrumental in spiritual character formation.

Data revealed challenges facing Bible study groups as an approach towards formation of spiritual character among the students. It was found out that only 35% of the schools had Bible study groups. A total of 134 Bible Study groups existed in the 51 sampled secondary schools with a total population of 25800 students. Figure 4.10 shows the number of Bible study groups in the five Sub-Counties.

Figure 4.10 *No of Bible study groups per Sub-County*
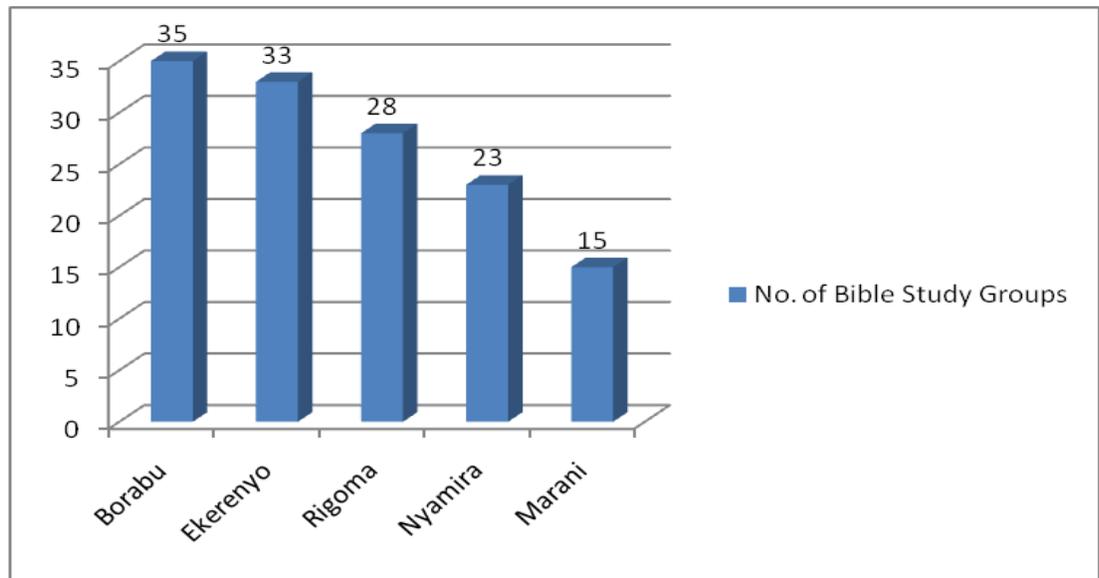
The number of Bible study groups shown in Figure 4.10 clearly indicates that the schools had not achieved the expectations of the programme. According to the church's educational policy, Bible study groups enabled students to become inspirational as well as helping in explaining scripture to others. Further, they also helped them to grow spirituality which enabled them to be firm in their Christian faith.

Bible study groups were not optional in the church's educational philosophy. White (1968) counsels all Adventist schools to ensure that students are sub-divided into small groups for Bible study. This study found out that some principals avoided the Bible study groups in their schools claiming that the church's programmes were too many to manage. Absence of the Bible study groups as Omoro (OI: 23: 11:2014)

noted denied students opportunities to study scripture which gave instructions for character formation.

Interviewed students (FGD; 10:06:2014) observed that the time allocated for Bible study groups was not enough for members to exhaust the selected texts. They also noted that teachers were in most cases absent during Bible Study sessions. This made the groups to have discussions led by students who sometimes lacked explanations of the texts. Besides, some chaplains whose major roles were to ensure that the students understood scripture did not attend nor had any idea about what happened in the groups. The absence of teachers and chaplains from the programme made it to lack its influence in spiritual character formation. Omare (OI; 04: 11:2014) viewed that absence of teachers and chaplains also gave room for students to form opposite sex relationships within the groups. This portrayed bad images of the groups, making those who had not joined to be scared of becoming members.

The Bible was an important book in the Bible study groups. It was established that 35% of the student members of the groups did not have copies of the Bible. Students observed that those who did not have bibles either lacked money to buy their own copies or had lost their copies. Some came from poor families who could not afford to replace the lost copies. It was also discovered that very few copies of the Bible were in the school libraries. Teachers revealed that the schools were not able to buy copies of the Bible since they lacked enough copies of other course books of the

MoEST curriculum. This implied that the Bible study groups were not given due prominence in the schools.

4.5.1.2. Sabbath-school Bible Study Guide Groups

The SDA church has a worldwide programme where all her members participate in small groups. This is the Sabbath-school programme which takes place in churches on Saturdays between 8.30 and 10.30 a.m. It was started in 1870 by the church in America when the leaders in the General Conference (GC) realized that the members needed in-depth study of scripture. This was especially when Sabbath keepers were dismissed as a cult in North America by the public. The North Americans as Bacchiohi (1976) states misunderstood the church's traditions and programmes such as full-day Sabbath worship, the literature of Ellen G. White and their dietary regulations/counsels. The programme was started to give members chances to form small groups on Sabbath to study the Bible. They believed that this would strengthen the church's doctrines as well as the people's faith.

When the SDA missionaries came to Kenya in 1906, they taught the converts the importance of the Sabbath-school programme. During the missionary era, the programme was given more emphasis because through it members were taught in small groups the doctrines. On Saturdays, the missionaries subdivided the members into small groups. In the groups, the members were encouraged to participate in Bible discussions. That helped the missionaries to assess the level at which the

members had grown in the new faith. The programme was continued from the missionary era to the time of this study.

The SDA church has a well-worked out programme followed worldwide to ensure the church meets common objectives. The Sabbath-school Ministries Department in the GC circulates booklets called the "Adult Sabbath-school Bible Study Guide". The booklets majorly contain the church's doctrinal teachings quarterly. Every member buys his/her own copy. Students in primary schools, secondary schools and colleges sometimes use the simplified edition of the booklet known as the Collegiate Quarterly (CQ).

The SDA churches and her institutions have the Sabbath-school department under the Sabbath-school ministries department in the GC. The department in the local church and the institutions implement the instructions given in the Sabbath-school manual. One of the Sabbath-school instructions in the manual as Wandel (1991) states is to give chances to all members to participate in the programme. Nyanchama (OI; 25: 07:2014) viewed that such perception helped the new members to express their faith, also enabling them to discover more truth.

The Sabbath-school programme in the SDA-sponsored secondary schools in NC was strictly followed than in the local church. It was established that students liked the programme because it gave them opportunities to discuss and express their views and understanding of scripture. Moreover, the Sabbath-day was received with excitement by students because it gave them a break from the MoEST curriculum.

The programme, with its interactive nature, relieved them thus made them to participate in it fully (Ayunga, OI; 02:07:2014).

All schools had active Sabbath-school programmes. The ten schools which were visited between June and September 2014 had lively Sabbath-school programmes. Timothy (OI; 13:11:2014) a student at Nyambaria Sec School noted that the school management had created a budget which provided each student with the booklet. He further said that the programme was lively when students were in possession of the booklets. Students in the seven out of the ten schools visited were provided with the Sabbath-school study guides by the BoM. Table 4.4 shows the schools the researcher visited on various Sabbaths and the number of active groups.

Table 4.4: *Bible study guide groups in sampled schools*

	School	Type of School	School Enrolment	No. of Groups
1	Bonyunyu Sec. Sch.	Mixed Day & Boarding	200	10
2	Enkinda Sec Sch.	Mixed day	400	15
3	Gesiaga Sec.	Mixed Day & Boarding	250	12
4	Kebabe Girls Sec.	Girls Boarding	500	15
5	Keginga Sec Sch.	Day/Boarding	200	11
6	Menyenya High Sch.	Mixed Boarding	600	30
7	Motagara Girls Sec.	Girls Day & Boarding	300	12
8	Nyaikuro High Sch.	Mixed Day & Boarding	700	19
9	Nyambaria Sec.	Mixed Day & Boarding	250	11
10	Sironga Girls High Sch.	Girls Boarding	1300	32

The Sabbath-school programme was important in that it involved students in its participation. It enabled them to study scripture to attain the objectives of holistic education. The clergy of Borabu Sub-County informed the study that the programme provided students with teachings which helped them to establish their spiritual

foundations. Samson (OI; 14: 06:2014) noted that through study of the Sabbath-school Study Guide, students were able to warn each other on the consequences of indiscipline and other evils on character.

Teachers of Ekerenyo Sub-County used the Sabbath-school programme as an avenue to reach students with moral teachings which helped their character formation. Okioma (OI; 10:06:2014) observed that when students discussed themes in the booklet, one would hear on how they responded to moral challenges they faced. This, therefore, gave teachers in the group discussions opportunities to reinforce the moral instructions during the discussion. That helped the schools to form character among the students.

The Sabbath-school programme as the researcher observed had entertainments which helped students to steam off tension and pressure attained throughout the week. After the programme, students were involved in activities such as group singing, Bible quizzes, congregational singing, audio music and visual music. These activities within the programme helped students to refresh hence release tension and pressure attained from Monday to Friday while covering the MoEST curriculum.

The programme provided students with opportunities to systematically study the Bible. That gave them chances to discover deeper biblical truth which helped in character formation. This study uncovered various challenges which faced the Sabbath-school Bible Study Guide groups. The challenges made the programme not to produce the intended spiritual character among the students.

Analysis of data established that in as much as all the schools sought to implement the programme, most of them did not follow it as indicated in the Sabbath School manual. Figure 4.11 shows the responses concerning the faithful observance of the Sabbath-school Bible Study Guide according to the manual.

Figure 4.11: *Participation in the Sabbath-school Bible Study Guide*
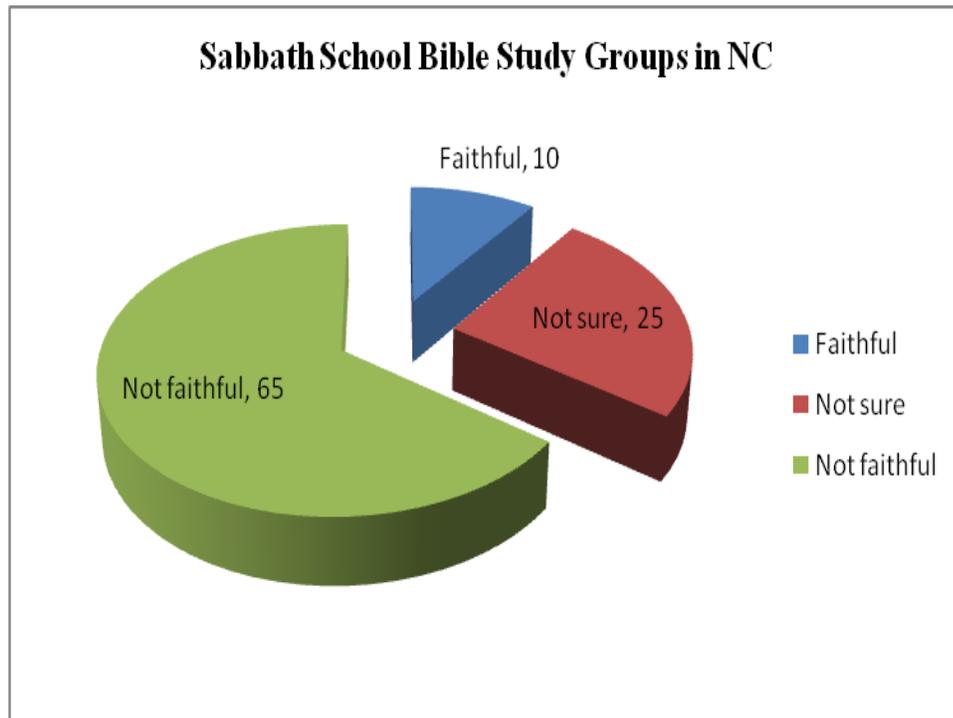
In Figure 4.11, 65% of the responses revealed that the programme was not faithfully observed. This implied that the highest percentage of the schools only conducted the programme as church requirement without strictly implementing its details. Discussions below reveal the challenges Bible study guide groups faced in the schools.

The expectation of the Bible Study guide groups is that members are between eight and twelve. This makes the members to contribute to the lesson discussions exhaustively. It also makes students develop confidence and self-esteem. Contrary to this, the groups in the schools were far less than the required. Table 4.4 in page 90 shows the sampled school, enrolment and the number of Bible study guide groups per school. The number of members per group, as noted in the table, did not meet the requirements. Instead, the groups comprised more than eighty members. Ombui (OI; 23: 07:2014) lamented that the large groups made the coordinator (teacher of the group) either strain to be clearly heard or became the sole discussant of the Sabbath-school lesson.

The SDA church worldwide, as stated earlier, has a Bible study guide called CQ which is a simplified version for students. This edition uses illustrations, pictorials and content appropriate to the students. It was found out that very few schools in NC used the CQ; instead they used the Adults' Edition. The Adults' Edition made the students unable to completely understand the content because it presented the lessons in the approach, language, pictorials and illustration unfitting to them. Teachers and the chaplain as Mong'are (OI; 11: 10:2014) noted needed to accompany the students in the groups to ensure that the contents were clearly explained. The schools as Mong'are further explained needed to discourage use of the Adults' Edition in favour of the CQ.

The Sabbath-school Bible Study Guide was prepared at the GC with authors being non-Africans. The illustrations, images, imageries, stories, sayings, proverbs and analogies used in the CQ were all foreign. This gave the students hard tasks to interpret the lessons in their context. This, as Makori (OI; 24: 10:2014) observed, became difficult for the students. Further, it made them not to completely understand the content consequently not practically applying the teachings in the lessons. Teachers and the clergy viewed that before the lessons were released in each quarter, they ought to have been revised to ensure that only relevant information was retained to make the students feel part of the lessons. This would have opened ways for full implementing the programme.

The Bible Study Guide lessons were expected to last between 40 minutes to one hour. In the sampled schools, they lasted for only 30 minutes. The clergy observed that the 30 minutes discussion was not enough for the groups to exhaust the content in the lessons. It was found out that 66% of the students came late to the groups just to satisfy the school administration of their attendance. That, as parents and teachers (FGD; 21-23:09:2014) in Ekerenyo Sub-County said, made some students graduating from the schools not having the character expected to have been developed through the programme. Omare (OI; 04: 11:2014) observed that failure to fully adhere to the programme had made schools to have students who had shallow biblical knowledge, incompetent in Bible interpretation and established spiritually. As a result some students got babies while in schools there were increasing school

dropouts, contracted HIV/AIDS, early marriages and student riots. That challenged the relevance of the holistic Christian education curriculum in the schools.

4.5.1.3. Mid-week Prayer Programme

Prayer, in Christianity is one of the ways through which a person converses with God (Veith, 2003). Through prayer, human beings form a Christian character. Andrew (OI; 14:12:2014) observed that teaching young people the relevance of prayer and creating a consistent programme to utilize its privileges, made them to grow up with a deeper understanding of God.

Scholars such as Churu (2009) and Getui (1993) have elaborated the importance of school programmes which guide students spiritually. Through prayer, students are able to forgive one another, feel relieved of social and emotional burdens and are encouraged to face life challenges. Through prayer, they trust that God would help them achieve their wishes.

The SDA church's Holistic Christian education curriculum provides special place of prayer among learners in the institutions. The church has special events, days and seasons when students are either individually or collectively engaged to prayer. White (1968) states that students need to be put in a system which reminds them of the benefits of prayer. She further underlines that a week should not lapse without assembling students for prayer regardless of the amount of time spent. White's sentiments about weekly prayers may explain why all SDA-sponsored secondary

schools in NC had mid-week prayer every Wednesday. The chaplains, teachers or student spiritual leaders ensured that the programme was followed.

On Wednesdays from 7:30 to 8:00p.m teachers, students and subordinate staff assembled for the mid-week prayer. All schools sampled during this study participated in the programme. Cleopas (OI; 15: 12: 2014) observed that students liked the programme because it gave them opportunities to present to God their social, economic, academic and moral challenges. The programme also assisted students who were not committed to secret or individual prayer not to miss out the privilege. Sironga Girls High School students were of the view that another day could be added within the week for the programme. They informed this study that when they assembled for prayer on Wednesday, students shouted to God through prayer and singing. This, as they noted, helped them to overcome tension and stresses they accumulated in the MoEST curriculum.

The mid-week prayer programme in NC was a short programme which lasted for about 30 minutes where students met for prayers only. Analyzed data revealed that 65% of the schools carried out this programme either in the morning before normal school lessons or in the evening after the day's lessons. Table 4.5 shows the programme which was usually followed during the mid-week prayer in the schools.

Table 4.5: *Mid-week prayer schedule*

S/N	Time	Activity
1	7:30– 7:35 am	Opening song
2	7:36– 7:45 am	Bible reading (s)
3	7:45– 7:55 am	Prayer in small groups
4	7:56– 8:00 am	Closing remarks/closing song

Chaplains from Ekerenyo Sub-County said that mid-week prayer helped students to grow spiritually. It continually reminded them that God was the sole provider of the privileges they enjoyed. Parents noted that when students were engaged in prayer within the week, it kept their morale of worship instead of waiting until the Sabbath-day worship. This also enabled them to develop a habit of prayer.

Through participant observation in Nyamira and Ekerenyo sub-counties, it was noted that the mid-week prayer programme was the poorly conducted in the schools. Table 4.6 shows the number of schools in the sub-counties which conducted the programme.

Table 4.6: *Mid-week prayer programme*

S/N	Sub-County	Schools with mid-week prayer
1	Borabu	5
2	Ekerenyo	4
3	Nyamira	4
4	Marani	1
5	Rigoma	3
	Total	**17**

As seen in Table 4.6, only 17 out of 51 sampled schools had the mid-week prayer programme. The programme had been ignored in most schools without clear

explanations from the stakeholders. Principals and teachers from Rigoma and Borabu noted that the programme did not take place in their schools because it was offered on Wednesdays, between 7.30 and 8.00 p.m when most teachers were away from school after the normal lessons. The responsibility to ensure that the students conducted the programme was left to the teachers on duty. Teachers said that it became difficult to bring students together for the programme because many other school programmes demanded their attention. Despite teachers' absence during the programme, students tried to carry it out on their own but were as well overwhelmed with other activities: washing, cleaning and preparing for evening preps from 8.00 – 10.00 p.m.

Through this study, it was established that some students tried to observe the programme without fully implementing it. Data from the schools revealed that students were completely unaccompanied by their teachers. Instead, student spiritual leaders tried to coordinate the programme giving students room to meet in small groups outside the assembly halls chatting, making noise and meeting their opposite sex friends. Students in Ekerenyo Sub-County noted that when students were unaccompanied, some got opportunities to engage in immoral activities.

The mid-week prayer programme was important to strengthen students spiritually. Analyzed data revealed that 76% of the respondents opined that teachers, chaplains and deputy principals should have been encouraged to attend the programme. The

programme, as most respondents noted needed to be revised to comprise many activities to make it more interesting and attractive.

4.5.1.4. Week of Prayer

Besides the mid-week prayer already discussed, the SDA church sponsored schools in NC had a one "Week of Prayer" set aside every term. Originally, the week was known as the "Week of Prayer and Fasting" but was later changed. The changes occurred in 1998 when the NC secretariat discovered that fasting was not working well with students given their conditions (Mokaya OI; 23: 06:2014).

The week of prayer, as the study established, did not interfere with the normal running of the MoEST curriculum. The programme was carried out at night between 7:00 and 8:30 pm for the boarding schools and between 4:30 and 5:30 pm. for the day-scholars. The study interviewed 45 students from the five Sub-Counties whether or not the programme was in their schools. Figure 4.12 shows their responses.

Figure 4.12: *Week of prayer in schools*
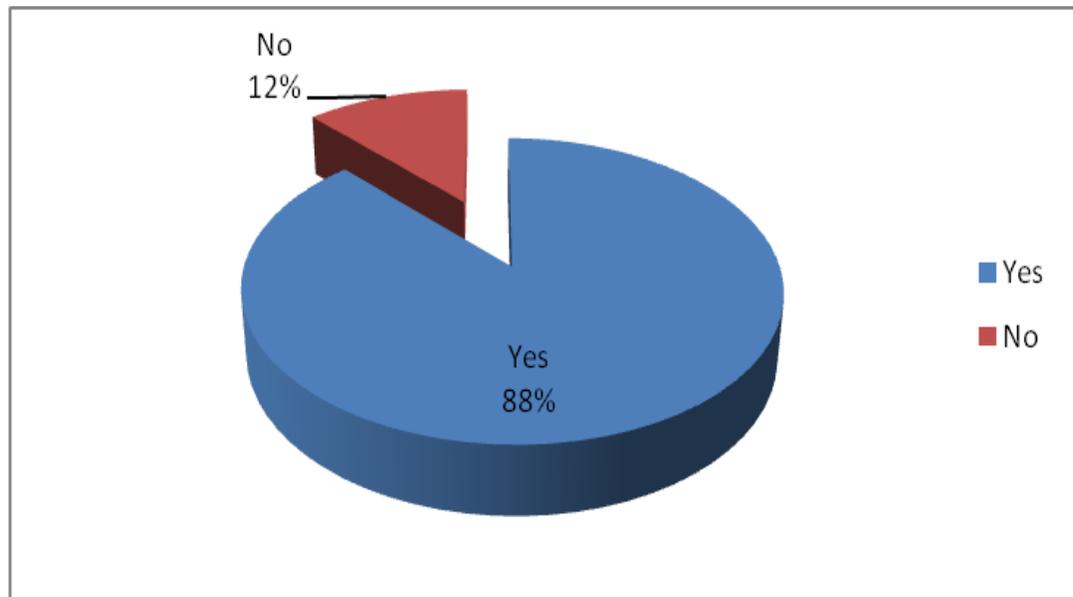
The week of prayer as parents, teachers and principals observed helped students to interact with God for spiritual character formation. The chaplains viewed that students liked the programme because of the belief that through prayer, they conversed with God. The programme made the schools to allocate speakers who took students throughout it. The guests were provided with special rooms where students visited them for prayers and spiritual counseling.

The programme as Figure 4.12 indicates was very common in the schools. This was because it hosted guest speakers from outside the school who carried out the programme. The study found out that 80% of the students liked the week because through the guest speakers, they opened up to them thus offered counseling on social, moral, economic and spiritual challenges to them.

The study uncovered various challenges which indicated that the main objectives of the week of prayer were not fully met. For instance, it was observed that during that week most students sneaked to the nearby villages to take local brew (*chang'aa*), went to disco and cinema halls. Ocharo (OI; 23: 12: 2014) said that during the week of prayer most students were sent home on disciplinary cases. Figure 4.13 shows the ills reported during the week of prayer. The ills were reported by 26 subordinate staff from the 5 sub-counties.

Figure 4.13: *Social ills during the week of prayer*
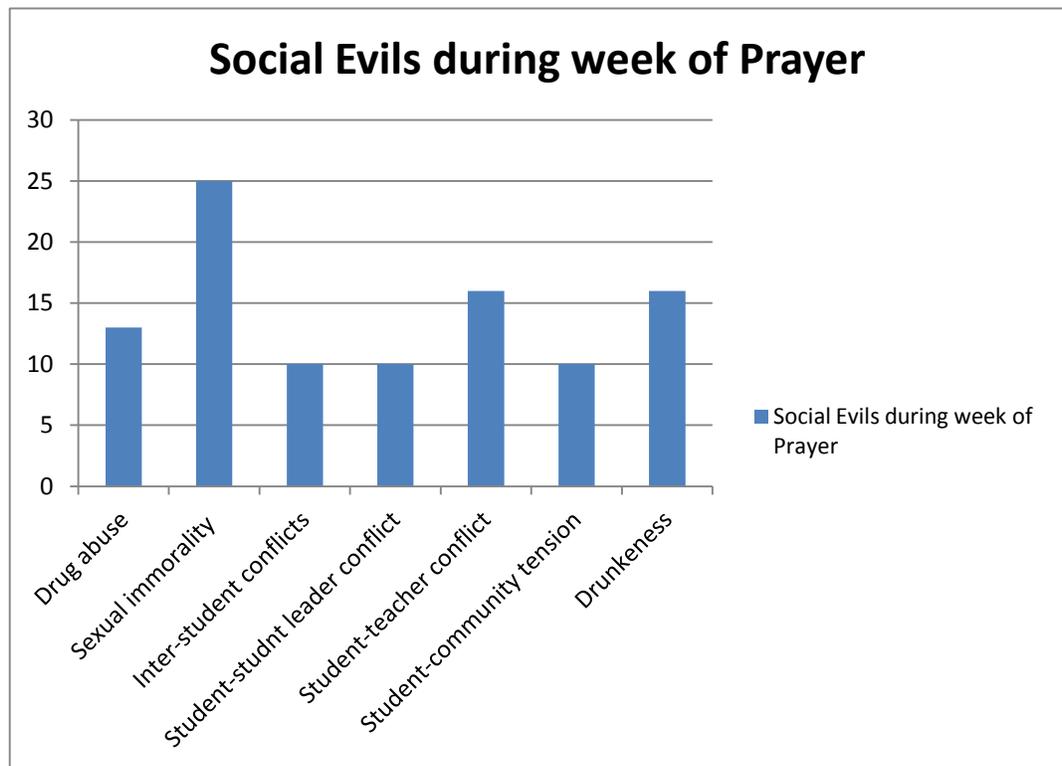
The study established that 65% of the teachers said that because the week of prayer was conducted at night, students used the darkness to indulge drug abuse, sexual

immorality and conflicts with the student leaders, teachers on duty and even the local community. Female teachers who ensured that the girls were disciplined during the programme said that it became impossible for them to leave their families to come to the schools to watch on the girls. Matrons noted that since only one matron was deployed per school, it was difficult to provide adequate leadership to the girls during the programme. Makori (OI; 24: 10:2014) observed that the absence of teachers created opportunities for the students to indulge in ills in Figure 4.13.

To make the week of prayer form the intended spiritual character teachers, chaplains and the subordinate staff ought to have accompanied the students. Their presence and involvement in the programme, as parents from Rigoma and Ekerenyo Sub-Counties said, would give the programme due recognition by the students. The schools needed to ensure that only the guest speakers who were well-conversant with the students' needs were invited for the programme.

4.5.1.5   Annual Camp Meetings

The idea of camp meetings in the SDA church has roots in the OT where God asked the Israelites to assemble at the tents to offer supplication to Him (Numbers 1:22-23; Exodus 33:1-11). Once a year, the Israelites would meet to offer sacrifices at the camps to express their gratitude to God. White (1970) states that annual camp meetings are important in the Adventist church because yearly, members meet for fellowship. It is also duration of celebration for the privilege of crossing over to another year. During camp meetings in NC, people spent a whole week for spiritual

nourishment. The programme was coordinated by the East Kenya Union Conference (EKUC) through the NC.

The Jews in OT brought gifts and offerings during the annual camp meetings. On that understanding, the church believes that during the week, members should offer to God their offering of praise and appreciation to God for the year's care and protection. Adults, youth and children were encouraged to individually participate during the week. Nyangaresi (OI; 03:11:2014) observed that meeting during the week and putting aside the individual's usual activities enhanced social relationships. That was because the members for the entire week shared meals, discussions, worship and prayer.

The annual camp meetings in the local churches took place between the month of July and August yearly. Similarly, the SDA primary and secondary schools conducted the programme in May yearly. For the schools, the NC set aside one week when all schools would conduct the programme concurrently. During the week, with permission from the sub-county EOs, the schools put aside the MoEST curriculum activities to conduct the annual camp meeting. After the programme, teachers arranged for remedial teaching to compensate for the time spent during the week.

The annual camp meetings in schools provided teachings to equip students with skills that developed their social, moral, emotional, spiritual and physical character. Nyanchama (OI; 25:07:2014) observed that the NC allocated guests to schools who had adequate knowledge and experiences on the lessons they offered to the students.

Figure 4.14 shows responses from data collected from 156 students about the common lessons offered during the annual camp meetings.

Figure 4.14: *Common lessons during the annual camp meetings*
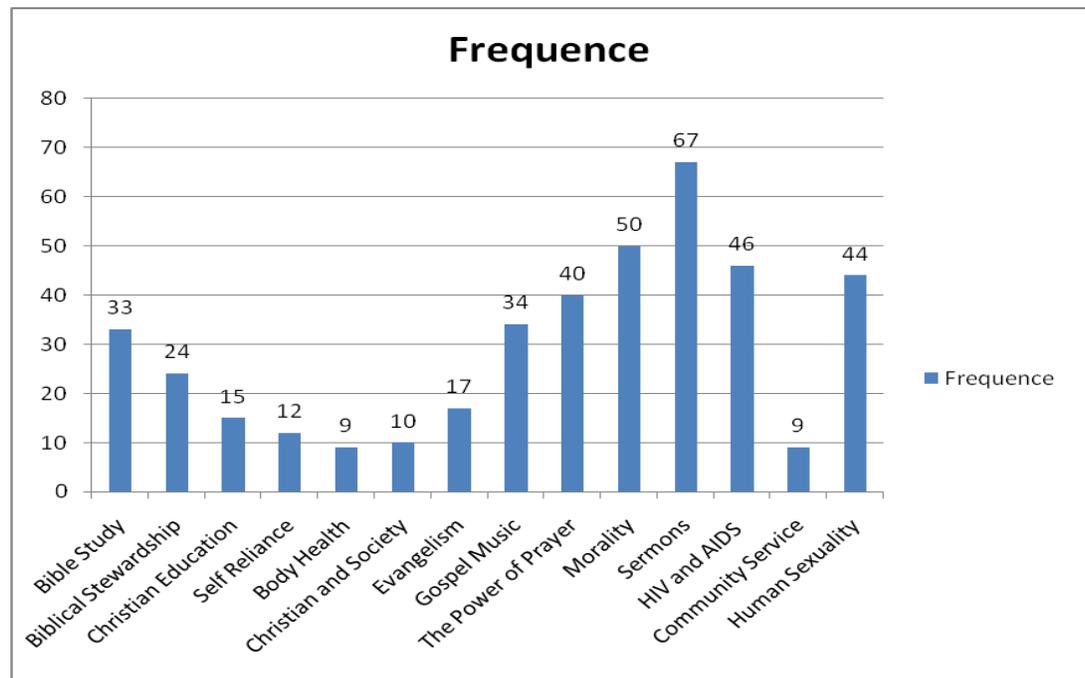
Students, teachers and guests who participated in the schools camp meetings the researcher visited concurred that the lessons offered during the camp meetings were intended to form character. Analysis of the responses from Manga, Nyamira and Ekerenyo Sub-Counties in Table 4.7 revealed the probable character formed through lessons offered during the programme.

Table 4.7: *Expected character through the camp meetings.*

Lesson during Camp Meetings	Intended Character
1. Bible study and Sermons	Spiritual, humble, God-fearing, meek, submissive
2. Biblical stewardship	Giving, generous, thankful, faithful
3. Christian education	Humble, approachable, intellectual, observant, enthusiastic
4. Self-reliance	Hardworking, supportive, reliable, autonomy, self-supporting, independent
5. Body Health	Temperate, moderate, modest
6. Christian and society	Social, understanding, accommodating, loving, generous, humane
7. Evangelism and Community Service	Caring, concerned, loving, humane, interactive
8. Christian music and entertainment	joyous, festive, cheerful, cheery, optimistic, creative, aesthetic
9. The power of prayer	Patient, uncomplaining, serene, tranquil, peaceful
10. Morality and HIV/AIDS	Moral, ethical, honest, straightforward, temperate

The role of chaplains in the schools was to ensure that the lessons in Table 4.7 were taught during the annual camp meetings. The NC provided common timetables to all the schools showing activities and lessons to be offered daily during the week. Further, it also distributed guests to the schools for the lessons. Rodah (OI; 13:12:2014) noted that the guests were notified from the month of January so as to adequately prepare. The guests were allocated the lessons they were conversant with.

The annual camp meeting programmes were designed with a view to provide lessons to the students which helped them to grow spiritually. The programmes also contained teachings which enabled students to develop their social, emotional, physical and moral character.

It was established that not only the invited guests who participated during the annual camp meetings but students also. In the schedules of events from the NC secretariat, students were given a number of activities to perform during the week: singing, giving testimonies, drama, Bible quizzes, accompanying guests to the pulpit, discussion groups, preparing meals for the guests, decorating the camp meeting sites, welcoming and praying for the success of the programme. Ontimu (OI; 08:11:2014) informed the researcher that involving students in the programme helped them to feel part of it.

Interviewed students said that through the annual camp meetings, they learnt several things which helped them to develop physically, morally, socially, emotionally and intellectually. The students further observed that the lessons offered were well-balanced in that they addressed all aspects of life. For instance, they said that through the lessons they knew the importance of physical work in physical health. Onchumbi (OI; 24:12:2014) said that through the programme students were also taught the causes and effects of HIV and AIDS, short-term and long-term effects of abortion, sexual immorality, premarital sex, early marriages, overdependence,

emotion mismanagement, laziness and carelessness. The discussions through the lessons offered helped them come up with solutions to their challenges.

The NC, during the annual camp meeting, through the Education Secretary's office allocated speakers with wider knowledge and life experience. This study found that it was not possible to find enough speakers for all the schools. Given that the week fell within the period when most professionals were engaged in their civil jobs. Figure 4.15 shows the kind of speakers in the schools visited in the annual camp meetings of May 2014.

Figure 4.15: *Education level of speakers in May 2014 annual camps*
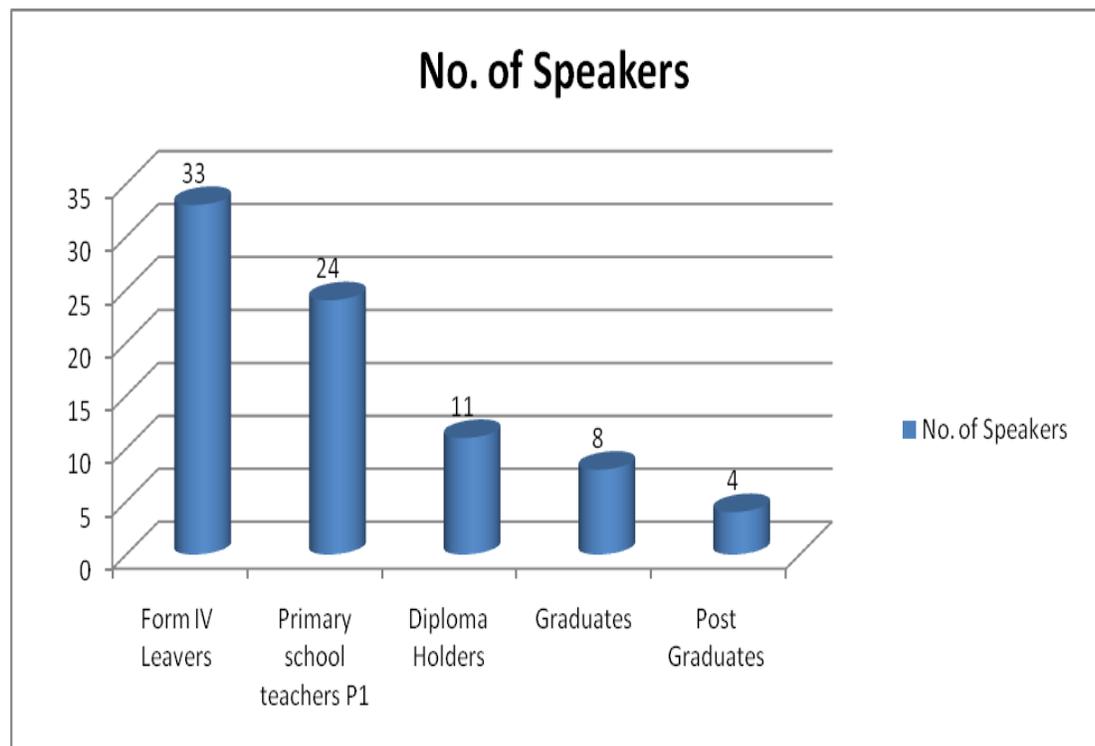
As noted in Figure 4.15, the highest numbers of speakers during the camp meetings were Form IV leavers. Most of them were committed church members who were willing to participate. Despite their commitment, Omare (OI; 23: 10:2014) observed that they strained in communicating in the English and *Kiswahili* languages. That affected the delivery of the camp teachings. The speakers did not have enough experiences to inspire the students towards formation of certain characters. The P1 teachers who participated in the programme were those from the neighboring primary schools. They could not spend the entire week with students because of other duties in their work stations.   This denied the students opportunities to interact and consult with the speakers. It was also noted that students developed low opinions to the primary school teachers. They thought that the P1 teachers were trained to handle primary school pupils. The few bachelors' degree holders the researcher found during the camp meetings as guests had recently graduated from universities. They lacked adequate experience to share with the students. It was noted by the teachers and the principals that the church needed to create vetted lists of speakers who would be able to handle the students other than putting pressure on the principals on programmes which were not well-arranged by the NC.

Analyzed data revealed that 45% of the students were absent during the annual camp meetings either on permission or deliberately. Through this study, it was established in the 10 sampled schools in Table 4.8 that the number of enrolled students in the schools was more than the number of the students who attended the annual camp meeting of May 2014.

Table 4.8: *Sample of camp attendance in May 2014*

S/N	School	Types of School	School Enrolment	Those present in the annual camp meeting week
1	Bonyunyu Sec. Sch.	Mixed Day and Boarding	200	148
2	Enkinda Sec. Sch.	Mixed Day	400	293
3	Gesiaga Sec. Sch.	Mixed Day and Boarding	250	180
4	Kebabe Girls Sec. Sch.	Girls Boarding	800	620
5	Keginga Sec Sch.	Day/Boarding	200	120
6	Menyenya High Sch.	Mixed Boarding	600	420
7	Motagara Girls Sec.	Girls Day and Boarding	300	197
8	Nyaikuro High Sch.	Mixed Day and Boarding	500	410
9	Nyambaria Sec. Sch.	Mixed Day and Boarding	1200	730
10	Sironga Girls High Sch.	Girls Boarding	1300	980
	TOTAL		**5750**	**4098**

Table 4.8 shows that 71.2% of the students in the sampled schools attended the May 2014 annual camp meetings. Parents remarked that some principals sent students home for school fees, while other students cheated the administration of sickness to be away during the week. A total of 56% of the students who felt that the administration would not grant them permission deliberately absented themselves. All these, as most respondents said, affected the smooth running of the programme. Students who were absent missed the camp meeting lessons during the week. As a result, most schools continued to have riots, opposite sex relationships, drug abuse and unwanted pregnancies among the students.

Students (FGD; 11:10:2014) pointed out that the week had many cases: sneaking to the nearby villages, chatting in small groups, sleeping in dormitories while the lessons were on, disappearing to the nearby rivers for washing and hiding in tree plantations. All these, as students noted, were attributed to the laxity of the teachers, deputy principals and chaplains. The students also blamed the low quality of the

guest speakers and the lessons taught rendering them predominantly repetitive, wearisome or mind-numbing.

Analysis of data showed that for annual camp meetings to be channels of character formation as intended, parents observed that the principals, chaplains and teachers should have spearheaded the implementing the curriculum. Students should have also known that interacting with God through the programme was meaningful in their character formation. The principals observed that the NC, needed to make the programme interesting and informative by inviting guest speakers who were conversant with the social, spiritual and emotional needs of the students.

4.5.1.6. Full-day Sabbath Observance

The SDA church considers Saturday as Sabbath or a day for rest from all kinds of work: physical or mental (Bacchiohi, 1976: 8, 9). The members attach this day to a number of verses in the Bible which present the day as holy (Genesis 2:2, 3 Exodus 16: 22, 20:8, Deuteronomy 5: 12 etc). White (1970) states that keeping the Sabbath holy through rest creates opportunities for the members to interact with God; who sanctifies character. She adds that parents, teachers and guardians should ensure that young people at homes and institutions are taught the importance of keeping the Sabbath holy. White urges members to have total rest from physical and mental works. Analyzed data shows that 59% of the members observed that the Sabbath gave them opportunities to pray, praise and worship God. It also enabled them to

grow spiritually. Figure 4.16 shows responses on the benefits of full-day Sabbath observance.

Figure 4.16: *Benefits of Full-day Sabbath observance*
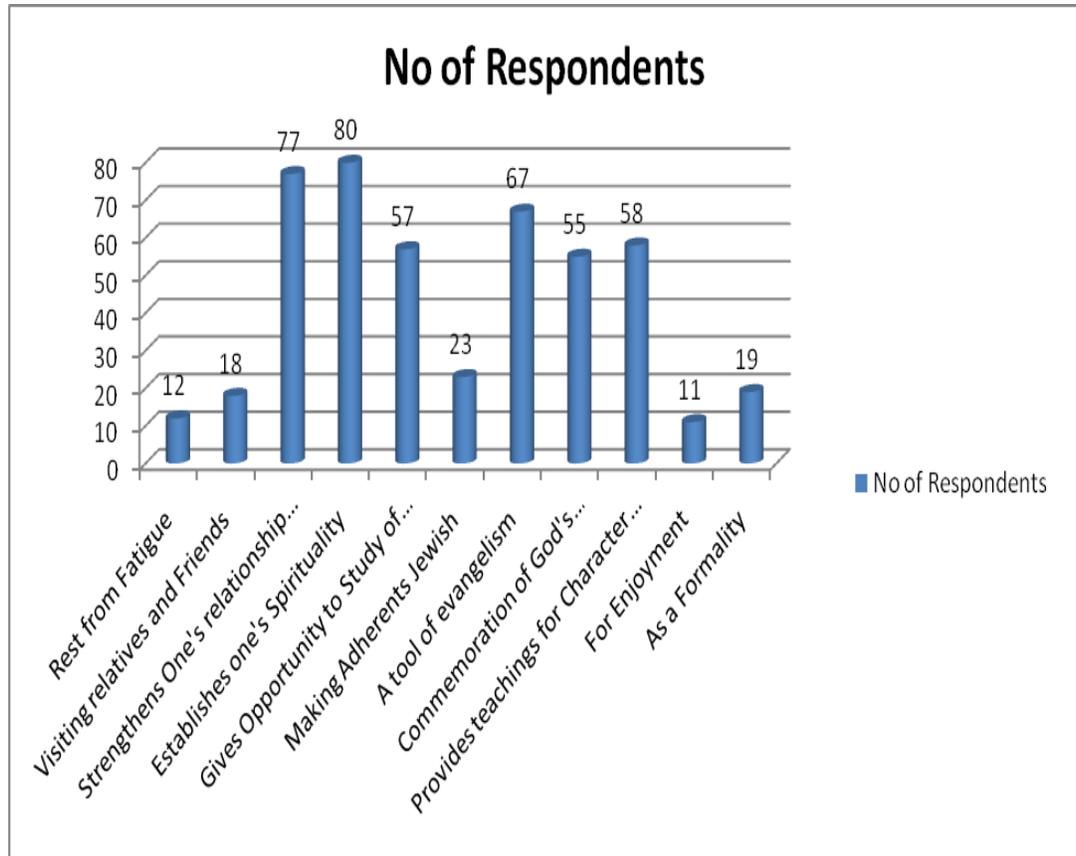
As noted in Figure 4.16, most respondents believed that through full-day Sabbath observance, members were able to strengthen their relationship with God. It also accorded better chances of studying scripture which enhanced their spiritual character. Few respondents however pointed out that the Sabbath enabled people to visit friends, was for enjoyment and was observed just as a tradition. The programme was strictly followed in all the schools in spite of challenges of its implementation.

Scholars such as Anderson (2009), Greenspan (1997) and Knoll (1992) observe that keeping the Sabbath in institutions provides chances for teachings which help students form spiritual character. To attain this, on Sabbaths, students should be involved in activities which enhance their spirituality. The activities should include singing, praying, seminars and Bible discussions. Such activities, as teachers noted helped students to reduce tension sometimes got from the loaded MoEST curriculum offered during the week. Anderson (2009:14) affirms that on Sabbath, students should be completely disengaged from class work activities. That, as he adds, helps them to reduce tension which is the major cause of student unrests.

Omwoyo (OI; 23: 10:2014) observed that the Sabbath made teachers and students to feel equal before God. This made teachers and students to accept each other. This implied that those who attended church on Sabbaths got privileges to interact with God who in turn formed their character. Table 4.9 was the harmonized Sabbath-day programme which schools adhered to.

Table 4.9: *Harmonized Sabbath-day programme*

TIME	EVENT
8.00 – 8.30 a.m.	Sabbath-school
8.30 – 10.00 a.m.	Sabbath-school Bible Study Guide
10.00 – 11.00 a.m.	Song Service
11.00 – 12.30 p.m.	Sermon
12.30 – 2.00 p.m.	Lunch Break
2.30 – 3.00 p.m.	Song Service/ Church Entertainments
3.00 – 5.00 p.m.	Bible Discussion/Study
5.00 – 6.00 p.m.	Closing Sabbath Sermonate/ remarks / announcements

The harmonized Sabbath programme in Table 4.9 provided the main activities which took place on Sabbath. The church and schools, as Nyachoga (OI; 21:06:2014) explained had permission to include any other programme as long as the added programmes did not interfere with the harmonized one in Table 4.9. Strict observance of the Sabbath as most respondents viewed helped students to be socialized as SDAs.

The full-day Sabbath observance in the schools enabled teachers to have friendly interactions with students which were rare within the week. Ombwori (OI; 13: 06:2014) noted that the full-day Sabbath enabled teachers to know the spiritual weaknesses of the students. That gave them opportunities to come up with strategies to strengthen their spirituality. Students from Borabu and Ekerenyo Sub-Counties added that the full-day Sabbath observance mitigated idleness which sometimes led to engagement in immoral sexual behaviour and negative peer influences. The students pointed out that by the time the Sabbath was over, they were psychologically prepared for the MoEST curriculum of the week.

Sabbath observance as data revealed had not yielded the intended character among the students. This was a result of either ignoring or under-observing full details of the programme. Analysis of data showed that the programme had almost lost its relevance in the schools. Non-Adventist students in the schools said that the programme did not make them feel its uniqueness. They further viewed that strict adherence to the Sabbath regulations made God of the Sabbath appear as stringent,

intolerant, prejudiced and harsh. Sarange (OI; 15:06:2014), a student and a member of the Catholic Church informed this study that the teachers, chaplains and principals literally beat students on the Sabbath-day on petty offences such as not in possession of the hymn books, not tacking in, wearing slippers to church, chewing and other trivial challenges. This affected the worship mood of the affected students divergent to what the church advocated.

The students who were interviewed believed that harassments, enforcing school regulations, rebuking and insults to correct errors undermined the spirit of the Sabbath. This study examined records in three schools where students in 2010 rioted over the way they were being treated by teachers, deputy principals and chaplains on Sabbath. Osano (OI; 18:11:2014) said that students' riots were indications that the stakeholders had not explained the importance of some programmes in character formation. Students noted that the teachers and chaplains made the Sabbath to appear as punishment.

Worship in the schools was more or less the same as the worship pattern in the local churches. It also followed the traditional or rather missionary style in carrying out the activities of the church. Students termed the pattern of worship in the schools as boring and least entertaining. Instead of relieving tension attained throughout the congested MoEST curriculum during the week, the programme increased it. Clapping during singing, mouthing incantations, raising hands, dancing and singing with bodily expressions were considered inappropriate in the SDA church. With

inadequate explanations, chaplains claimed that such practises invited pride. The students termed the chaplains' views as personal and without truth.

The researcher asked students (FGD; 21:08:2014) whether they were spiritually uplifted in the manner in which the Sabbath programmes were conducted, 80% of the 128 students said that they were uncomfortable with the out-of-date approaches used during worship. The inflexible approaches made students enter into Sabbath hours with somber dispositions (Sabbath hours started on Friday sundown to Saturday sundown). They said that the programme needed to be reviewed to allow students clap while singing, dance for the Lord and take few hours in church.

Analyzed data revealed that 76% of the clergy presented the Sabbath doctrine from an OT perspective which portrayed it as Jewish. This presentation made the Sabbath to appear foreign and irrelevant to the students. Teachers and students from Borabu and Marani divisions stated that the Sabbath appeared Jewish when the Jewish Sabbath laws were imposed on students. Some of the mentioned Sabbath Jewish traditions mentioned by 278 students through questionnaires are shown in Figure 4.17.

Figure 4.17: *Jewish-like Sabbath practices in the schools*
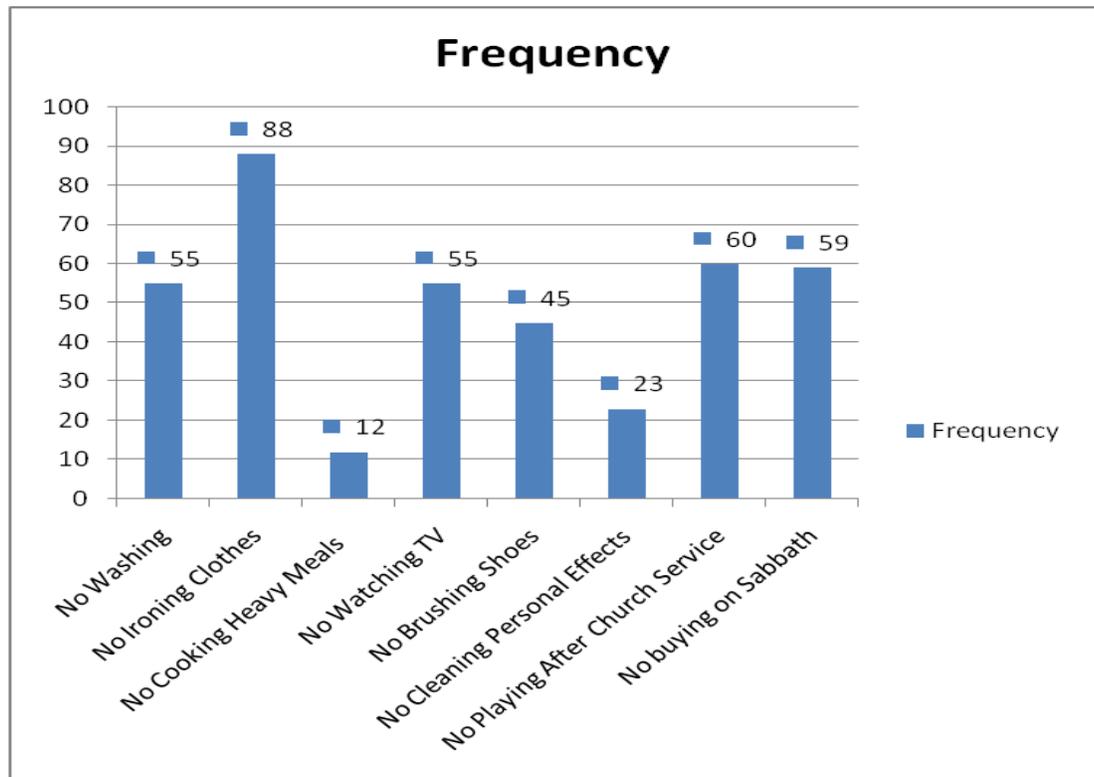
Students observed that Sabbath observance in NC lacked activities which would make it form character among the students. Restrictions such as not washing, ironing clothes, cooking certain foods, watching TV, brushing shoes, cleaning personal items and buying items on the Sabbath-day made the Sabbath burdensome. Instead of enjoying the Sabbath hours, students waited with anxiety the pronouncement of its end so that they would be free to do what they were prohibited. Principals who were interviewed pointed out incidences where students burnt down the school's kitchen in one of the schools in Borabu Sub-County when the administration firmly maintained that on the Sabbath-day, the cooks could not cook *ugali*. Teachers noted that on Sabbath, most students sneaked out of school to the nearby villages to buy

meals which were not served in the school kitchen. This had contributed to student-teacher conflicts resulting from enforcement of the Sabbath regulations.

Secular sports activities by the MoEST were mostly conducted during weekends to avoid time wastage in teaching the MoEST curriculum. A higher percentage of students stated that they enjoyed the sports activities and became disillusioned whenever they were not allowed to attend because of the Sabbath. In most cases, as teachers revealed, students threatened to riot for not being permitted to attend. For fear of riots, some principals allowed students to attend the sports activities on Sabbath. In schools where the principals did not allow them to participate, students did not attend the Sabbath proceedings. Sindo (OI; 16:02:2014) blamed this for controversies between the administration and the students. The church as he further observed, needed to sort out the issue with the MoEST to have sports for the SDA-sponsored secondary schools being conducted on Sunday in order for the students to attend church services. This would give students the morale of keeping the Sabbath rest without thinking of the sports activities. It would also lessen student teacher conflicts which resulted from denial to attend sports activities on Sabbath.

For the full-day Sabbath observance programme to form a spiritual character, the NC needed to revise the programme in order to suit the students' interests. This could be done without undermining the intended objectives. In the formulation of the regulations for full-day Sabbath observance, the students could be involved so as to come up with fitting programmes acceptable to them.

4.5.2 Approaches and Challenges of Physical Character Formation

Body health is basic in an individual's performance in any given activity. A human body as Wasanga (2004:18) points out needs to be engaged in activities which improve its capacity to overcome opportunistic diseases and attacks. Veith (2003:119) notes that God created human beings and gave them work to do for physical fitness. This implies that God required human beings to be constantly engaged in physical activities for their body health. On that understanding, the SDA church's philosophy of education emphasizes physical work to improve the physical health of the learners.

To achieve the physical competencies of the students in the schools, the church had various approaches. They included programmes such as, work programme, manual work, Nature walk, physical activities and games.

Development of physical competencies of the students in the schools was meant to enable them to develop a positive attitude towards physical work. It was also meant to develop their mental competencies. However, analysis of data revealed that the objectives of physical character formation among the students were not fully attained. Work programme, manual work, nature walk and physical activities were not prioritized. It was observed by respondents that students were not well-sensitized about the importance of the programmes.

Students had low opinion towards programmes for the physical character formation saying that they strained their bodies thus making them fatigued. Teachers, parents and church members had not committed their time and resources on the programmes. As a result most students in the schools lived in unhealthy environments and were unable to do most activities which required physical energy. Below are discussions revealing the benefits of implementing the programmes for physical character formation and the consequences of not to implementing them in the SDA-sponsored schools in NC.

4.5.2.1 Work Programme

The church as Mwiti (1997: 231) states is God's ordained vessel to reach out the poor, needy, vulnerable and disadvantaged groups. According to Eisler (2000), churches should ensure that the needy groups in their congregations are provided with the basic human needs. Besides provision of the basic needs, Eisler adds that the youth from the needy families should be given both Christian and public education: Christian education for character formation and public education for career development. In so doing, the church forms a morally, socially, economically, intellectually and spiritually integrated society.

Analyzed data revealed that 67% of the secondary schools in NC were located in the rural areas with most parents having financial constraints. This sometimes made most students drop out of school for lack of school fees and some other personal items. To cater for the needs of students who came from poor families, the church

had a special programme commonly known as "Work Programme". This programme engaged students with acute financial needs. Onyoni (OI; 14: 04:2014) told the researcher that the "work programme" in the schools had enabled students who would have otherwise not got a chance to acquire education to do so.

In Kenya, work programme started in 1928 and 1936 at Kamagambo and Nyanchwa SDA TTCs respectively (Nyaundi, 1997:115). The programme was started by the missionary teachers who identified needy and bright students from the villages willing to be trained as teachers in SDA-sponsored schools. Through the programme, the students would raise school fees and money for subsistence. Analysis of information from respondents of Ekerenyo and Borabu Sub-Counties revealed that during the missionary era, students who were involved in the work programme paid their college fees through it. The programme was designed for the students to work after regular class hours or during weekends. They would work in the kitchen, clean the compound, clear the bushes around the school, work in the library, open the trenches and attend colleges' daily farm. The colleges credited the school fees accounts of the students using the money they had worked for during the term.

Besides raising school fees, the work programme helped the students to develop physically, emotionally and intellectually. It also helped them to appreciate the value of work hence becoming responsible citizens after college. Keriago (OI; 17: 11:2014) revealed that the programme helped him to learn skills for successful daily farming which he had practiced to date of the interview. He also noted that through

the programme, he raised extra money which he used to start the poultry farming and bee keeping projects after college.

The NC adopted the programme for her schools especially those in Borabu Sub-County which were located in the former White Highland settlement schemes. The schools in the Sub-County such as Menyenya, Keginga, Omoyo and Mecheo had large portions of land for farming and other economic activities. It was established that the common work programme activities carried out in the schools were dairy farming, maize farming, tree planting, tea farming, coffee and vegetable growing.

The economic activities undertaken by the schools made them spend less on purchases of animal and farm products such as milk, maize, vegetable, eggs and firewood. Instead of the school hiring many farm workers to pay remunerations, students were assigned duties which they carried out either in the morning or in the evenings after the normal classes. In the daily worksheet, students in the work programme recorded the number of hours they worked which was later calculated for their pay. At the end of each term, the school accounts clerk calculated the number of hours a particular student had worked to debt their accounts.

Work programme was noted by most students as having enabled those from poor families to raise money for their school fees. It also made the schools to generate income from the resources within. The programme helped the students to learn how to do certain economic activities which benefited them even after school. It also enhanced the physical, economic and emotional growth of the students. Nyamosi

(OI; 20:12:2014) observed that through work programme, schools with large portions of land could utilize the land hence supporting students from financially strained backgrounds.

It was established that only 25% of the schools had implemented work programme. It was further realized that even for the schools which had implemented the work programme proper guidelines were not adequately followed. For instance, it was discovered that even students from able families competed for the opportunities. That, as Onkundi (OI: 23:08:2014) said, reduced the opportunities available for the needy students. He added that the affected schools had not come up with strategies to identify needy students for the programme. This had made most parents to withdraw their children from schools to local day schools where Adventist holistic education was not offered. The pastors noted that most needy students who were taken away because of being denied the work programme opportunities dropped the SDA church's faith, insisting that the church did not keep her promises. This affected the church's reputation in the area as one which was uncommitted to her promises.

Work programme in the schools had numerous challenges. Those with the programmes had not revised the payment rates per hour for fifteen years. It was found out that an average of Kshs.150 was paid to the students per hour of work. In a week, an average student earned Kshs.500 for the work done. Students and parents observed that the amount earned from the programme was so little that it could not subsidize school fees for the needy students. That had discouraged most of them

from the programme. Cleopas (OI: 15: 12: 2014) said that the amount of work students did was not equivalent to the payment. They opined that the rates per hour needed to be raised to around Kshs.500. That would enable an average earner to earn about Ksh.7000 per month. Parents from Borabu Sub-County observed that raising the amount would make students from needy families raise school fees.

The schools which did not have the work programmes explained why they dint. First, the church had not trained the stakeholders on the approaches to efficiently implement the programme. Nyanchoga (OI; 21:06:2014) intimated that before asking teachers to implement the programme, they needed training from the NC secretariat. He was of the view that teachers who were non-SDAs would not have knowledge of the programme. Second, parents and principals said that to implement programmes such as farming, tree planting, tea farming, cattle keeping and sugarcane planting large parcel of land was required. According to this study 28% schools had small parcels of land therefore could not start the abovementioned economic activities. Third, some principals noted that the schools did not have enough funds for the programme. Fourth, it was established that some work programme activities needed people with technical knowhow and long-term experiences which the students lacked. That made the schools to hire such people limiting chances for the students. Finally, more than 65% of the schools were boarding. The day scholar students noted that they did not have enough time for the programme. That made it impossible for the schools to achieve the purpose of the work programme as an approach to the physical character formation.

Some students from Borabu Sub-County observed that they dropped the work programme because of the accumulated arrears. They said that they were discouraged as they were not paid for more than a year. The school managements revealed that the schools did not have enough funds to clear the arrears. Parents of the needy students said that their expectations were frustrated. Some had already withdrawn their children from the schools.

To ensure full implementation of work programme in the schools, respondents gave various suggestions. First, they said that the stakeholders needed to identify projects which could be manageable to both students and the schools. Second, principals in partnership with the NC secretariat ought to have arranged for trainings on the work programme. Third, payment rates for the programme had to be revised to come up with new rates to sustain the financial needs of the needy students. Finally, students needed to be taught the importance of physical work in character formation.

4.5.2.2. Manual Work

God created human beings with the capacity to reason, act and create an environment of their desired choice unlike animals whose capacity to do so is incomparable with that of human beings. An environment which is not well-attended threatens the people's wellbeing socially, physically and emotionally. Greenspan (1997) states that, God did not create human beings to become idle but to work in order to improve their environment. Human beings are held responsible by God if their physical wellbeing is affected as a result of their irresponsibility towards the

environment. Convey (1990) states that God provides human beings the protection, energy, health and resources to improve the environment through work.

The SDA philosophy of education aims at producing people who are responsible in all dimensions. It teaches students the importance of living in clean and healthy environments. Anderson (2009: 19) points out that the SDA holistic education curriculum teaches students to understand the health rationale of living in an environment with fresh air, clean water, clean houses, well-ventilated rooms and wearing clean garments. He further states that teachers in the church's schools should ensure that students do not perceive manual work as punishment but as a responsibility. White (1970) counsels students to emulate Jesus Christ who was not only a diligent worker but also a perfect steward of the environment.

The SDA-sponsored secondary schools in NC had a mandatory manual work programme in the schools. Through this study, it was observed that all schools had manual work schedules for all students. The physically challenged students also had their special schedule of manual work. Obiero (OI; 17:10:2014) pointed out that manual work was a must programme for every student. Through it they were able to ensure that their dormitories were clean, the compound was well-attended, there was fresh air circulation in their classrooms and wastes were properly disposed. In Menyenya, Sironga and Nyambaria High Schools, teachers noted that the schools had stern rules against students who defied the programme. The teachers maintained

that because everybody benefited from the clean environment it was everyone's responsibility to participate in the manual work.

Manual work in the schools was carried out daily. Students did manual work between 6.30 and 7.15 am daily accept weekends. On Sundays, manual work started from 8:00 – 1:00 am. The manual work included, cleaning the dormitories, collecting litter, cleaning toilets, washing utensils and spreading and washing their personal items. The work was supervised by the house captains and the boarding masters/mistresses. It was also established that manual work enabled students to be responsible with the environment. Otwori (OI; 25:08:2014) said that the students' involvement in the programme made them conscientiously use facilities such as toilets, litterbins and wastes disposal sites.

Manual work in the schools experienced numerous challenges. Teachers revealed that it was the most disliked and detested by students. For boys, the programme influenced conflicts between them and teachers. Little care was taken by boys to make certain that they lived in a hygienic environment. Chabumba (OI; 20:11:2014) pointed out that students did not heed to Ellen G. White's counsels on the importance of living in environments with fresh air, clean water, clean dormitories, well-ventilated classrooms and wearing clean clothes.

The school compound, the classrooms, dormitories, kitchen and the toilets of the sampled schools clearly indicated that manual work programme was not well-implemented. For instance, there were no duty rosters for cleaning toilets, kitchen,

dormitories and classrooms. Students said that whenever duty rosters were drafted and displayed on the notice boards, they were removed by those who had an aversion to manual work. This, as Osindi (OI; 23:10:2014) added, provided evidence that students abhorred taking responsibilities to ensure the wellbeing of the environment. Further, it revealed that they were uninformed of the significance of staying in well-managed surroundings.

Students with physical challenges in most schools were exempted from manual work. In some schools, they were allocated special rooms where the subordinate staff members were assigned to do the manual work for them. The subordinate staff in the affected schools noted that they washed the physically challenged students' clothes, spread their beds, fetched them water and did other general cleaning. The physically challenged students reported that they found life in the schools different from home because of the assistance they received from the subordinate staff. At home, as Onchong'a (OI; 07:11:2014) noted, they did most of the manual duties which the subordinate staff did for them at school. Parents noted that unnecessary assistance from the subordinate staff made the physically challenged students lazy, indolent and lethargic. It also made them perceive disability as inability which later impinged their emotional, physical and spiritual wellbeing.

Living in a well-managed environment did not only lead to physical health but also to social, spiritual, intellectual and emotional wellbeing. To improve the physical health, parents, teachers, students and the principals said that schools needed to make

certain that students were sensitized on the relevance of manual work. Students needed to understand that they were the immediate beneficiaries of a clean and a well-managed environment. Duty rosters should have been drafted to ensure that students made the toilets, bathrooms, litter bins, disposal sites, dormitories, class rooms, kitchen and footpaths clean.

4.5.2.3. Nature walk

Nature, as Wade (1970) argues, discloses the existence of God. Through it, people appreciate and understand the existence of God who is its creator and sustainer. Nacci (1989:12) says that a walk through the valleys, forests, hills and mountains authenticates the being of God.

In the SDA-sponsored secondary schools in NC students went for 'nature walk' every Saturday from 3 - 5 p.m. accompanied by either their teachers or the chaplains. Through nature walk, students went out of the school to explore nature. Through the programme, they visited places outside the school to interact with a new environment. Additionally, they did physical exercises which were also important in their physical health. Binyanya (OI; 16:07:2014) said that through nature walk, students released the tension attained through sitting in church from 7.30 a.m. to 2 p.m. Further, they were able to refresh their minds in preparation for other activities.

Nature walk, as respondents observed exposed students to the reality of the things they studied in scripture. Through seeing the things happening around the school,

they appreciated the workmanship of God through creation. It also made them concede the Bible as a book of truth.

All students, teachers and subordinate staff were expected to participate in the nature walk. For schools with large numbers of students such as Sironga, Nyambaria, Menyenya and Manga High schools, students were subdivided into smaller groups for easy administration. Ombui (OI; 19:11:2014) explained that during nature walk, students were not allowed to sing or make any noise to avoid public nuisance and irritation. It was a journey through nature to invigorate them.

Analysis of data revealed that nature walk was liked more by students than teachers and the chaplains. Teachers (FGD; 12:08:2014) observed that they did not like walking with students out of the school compound. Rather, after church service, the teachers preferred relaxing with their families. They also noted that nature walk on Saturdays interfered with time they required to relax and prepare for the MoEST curriculum of the week.

The study found out that 28 out of the 51 sampled schools were situated either on the hills or on the valleys of Gusii land. The terrain, as students lamented, scared them since walking up the hills or down the valleys was a task most students disliked. This contributed to producing graduates who could not cope with village life with such terrains.

In the sampled schools, some students hid in their dormitories to avoid nature walk. Nyaboke (OI; 02: 11:2014) observed that during nature walk, most girls pretended to be sick in order to be exempted. She added that some claimed spinal problems hence could not afford going up or down the hills. This as parents observed contributed to graduating lazy and sluggish girls from the schools.

To implement nature walk for physical character formation students needed to be sensitized on the importance of the programme. Principals, chaplains and teachers should have come up with strategies on how to engage the students into the walk. The public should have also been made aware of the programme so that they would accommodate students whenever they were out for nature walk.

4.5.2.4. Physical Exercises/Games

Physical activities enable the body to develop the capacity to handle complications which come as a result of too much stored energy in the body (Guissani, 2001:24). For the body to function well, people are advised to engage themselves in physical work to enable them to burn calories stored in the body. In the schools, physical activities are sometimes carried out as indoor games.

The church's educational philosophy emphasizes physical activities in the schools. Physical activities such as games enable students to build their bodies to develop the capacity to overcome health complications. Physical exercises as White (1970) indicates should be done not with the spirit of competition but with the motive to

enable students to exercise their body muscles. White maintains that in SDA-sponsored schools, stakeholders should ensure that they have enough space for games activities. Osero (OI; 12:06:2014) said that through games, students discovered their hidden talents besides good performance in national examinations.

Data further indicated that games activities such as football, netball, volleyball, table tennis, rugby, darts, athletics and drama were common in the NC schools. The same games activities were encouraged by the MoEST which supported the schools with equipment such as balls and nets.

Games in the schools were done differently from the way the MoEST carried them out in the inter-school contests. The schools had special programmes in games which involved everyone unlike in the MoEST which targeted the gifted in selected games activities. While the SDA schools engaged students in sports to improve their physical wellbeing, the MoEST contests were for competition purposes and for future careers. This discouraged the ungifted in sports activities.

The games in the schools were not carried out according to the months and terms in the year as the MoEST did. Masara (OI; 21:11:2014) explained that the schools conducted the games continuously. To manage it, students were divided into smaller groups and were given term dates for tournaments with their colleagues in the other friendly groups. That helped   them to prepare for the friendly competitions.

Games in the schools were not based on the winner-loser concept. The winner-loser concept, as Andrew (OI; 02:08:2014) stated, if allowed would affect the student's social relationships in case of losing the contests. This, however, did not imply that in the games, the rules could not apply to determine the losers or winners. Students in the schools were always taught to accept outcomes of the contests.

Physical exercises and games as discussed above were meant to develop students physically, emotionally and mentally. Each school, according to the SDA policy, was expected to have variety of games activities for the students – both the physically able and the physically challenged students. Nevertheless, data analysis showed that 73% of the schools did not have some sports activities for their schools. Figure 4.18 shows the frequencies of the games in the sampled schools.

Figure 4.18: *Frequencies of games activities*
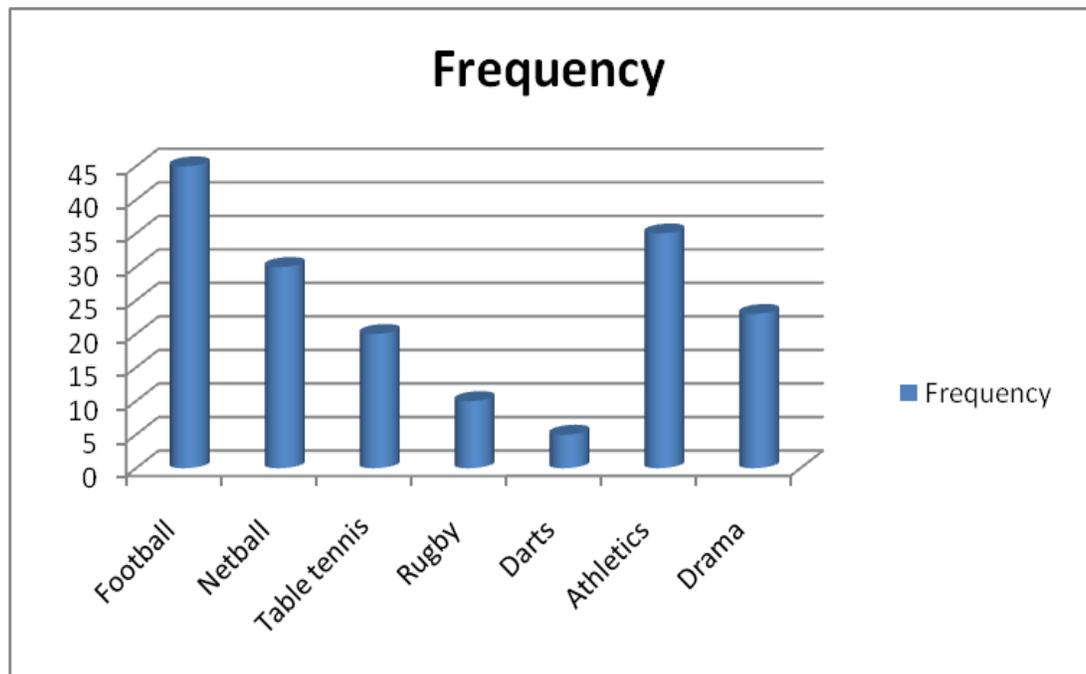
Figure 4.17 shows that football, netball and athletics were the most preferred games in the sampled schools. This implied that only physical games which exercised body muscles were offered most in schools. Notably, 73% of the schools, as students and teachers explained, had not introduced games which would help students to develop their mental and emotional health.

Nyamwega (OI; 25: 10:2014) said that games in the schools only involved the physically able students. They assumed that the physically challenged who also needed to develop their physical competencies as well. The physically challenged students complained that the schools had completely abandoned them in games activities which would help them equally participate in the church's holistic education curriculum. Principals said that putting up games facilities for the students with special needs was expensive. Chaplains lamented that this undermined the church's educational policy which advised church schools to put more resources on children with special needs. There were 139 physically challenged students in the schools. Only 26 (19%) of them were actively involved in physical activities and games. Figure 4.19 shows the number of physically challenged students per sub-county.

Figure 4.19: *No. of physically challenged students per Sub-County*
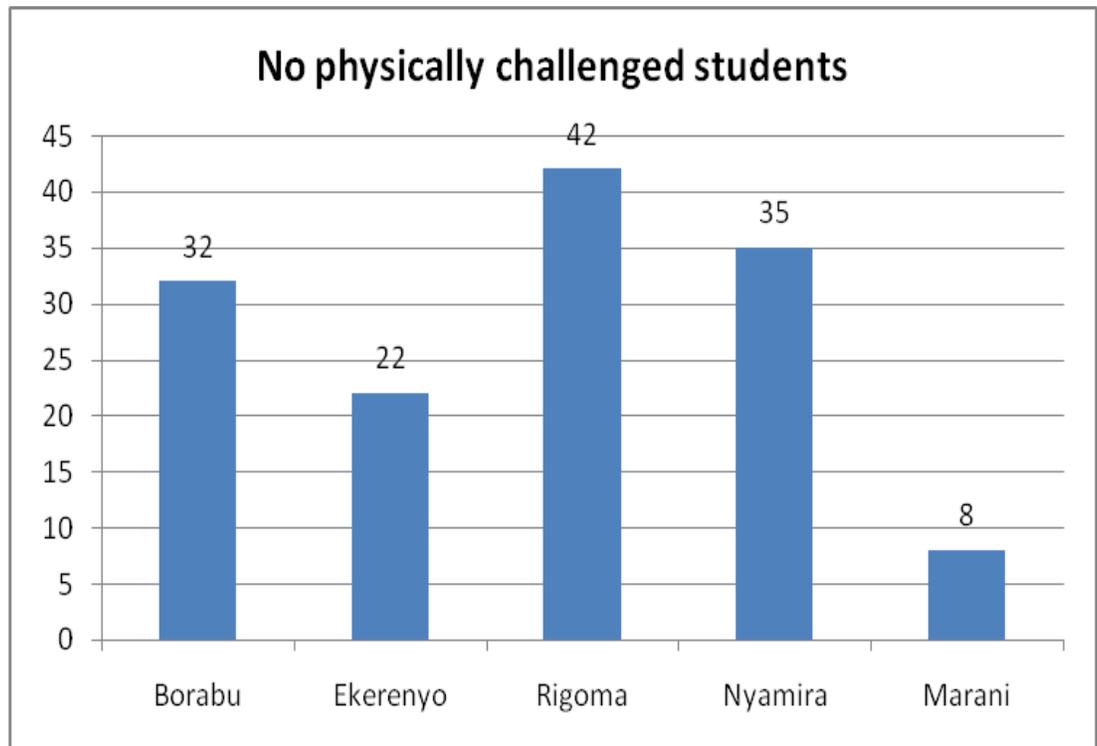
Students observed that games in the SDA-sponsored secondary schools were handled as the MoEST sports activities. They said that games teachers who prepared students for the MoEST games did not present the games with the church's holistic education curriculum in view. Guto (OI; 05: 02:2014) observed that games teachers used time for physical development activities to prepare students for MoEST games. Further, the games teachers only targeted the talented students for volleyball, netball, basketball, football, athletics, rugby and table tennis for school competitions. This made the programme shift its emphasis on physical activities and games as an approach to character formation to mere competitions among the students.

Principals complained that some students stole games equipment: nets, games kits and balls. That questioned the spirituality of the students. The principals in schools without the games activities lamented that it was expensive for the schools to budget for the equipment which were mismanaged by students who were the beneficiaries. It was observed that most students did not have games kits. Inquiring reasons, students said that their parents or guardians had not bought them. Parents said that the school management should have used part of the school fees to purchase the games kits and other games equipment for the students.

Analysis of data revealed that the SDA-sponsored secondary schools performed poorly in sports activities in the inter-school sports competitions in the County. Mong'are (OI; 11: 10: 2014) said that students had no morale because the schools only put emphasis on programmes such as week of prayer, mid-week prayer, Sabbath and work programmes than games activities. This affected nature of talents for the games department.

To improve the games for physical character formation, most respondents noted that all schools should have ensured that students were taught the importance of physical activities and games. Further, students said that schools should have distinguished the SDA schools' games department from the MoEST ones. This would have given room for everyone to participate in the programme to improve the physical competencies of the students. Schools should have budgeted for the games facilities

and parents should have bought the games equipment to their children. Play-fields, rooms for in-door games and other sports fields needed either renovation or creating.

4.5.3 Approaches and Challenges of Emotional Character Formation

Baum (2003) states that moods affects people's perceptions, judgments and reactions. Additionally, it affects the way human beings learn, judge and remember the past. This study examined the effects of mood on character formation among the students in the SDA-sponsored secondary schools in NC. The church's educational philosophy encourages programmes which act as agents of emotional character among the students. The schools encouraged students to form groups with activities which helped to improve student's emotional growth. The groups included Adventist Youth Society (AYS), Community Service, Outreach Sabbaths and youth rallies. These were interactive groups which enabled them to participate as members. It was noted that these groups helped them to adjust their feelings, emotions, perceptions, moods and views of life.

Study findings revealed that approaches to emotional character formation in the schools had numerous challenges. This was because the AYS, community service, outreach and student rally programmes were not fully implemented. Parents (FGD; 10:10:2014) noted that without the programmes students could not fully develop emotionally. Discussions below are about the approaches used in the schools to attain the emotional competencies among the students. The discussions also reveal challenges which faced implementing the emotional character formation

programmes. They also focus recommendations how the curriculum could have been effectively implemented to produce emotionally fit students.

4.5.3.1. Adventist Youth Society (AYS)

The AYS is a youth movement which was started in North America in 1978 by the SDA church. Anderson (2009:43) observes that the purpose of the movement was to bring the church's youth together to share their experiences, socialize and encourage one another in the Adventist faith. The movement solved certain social problems the youth faced when they dropped their former church faiths to join the SDA church. They faced rejection from the members of their former churches and family members in their former churches. Later, the group requested the church to be allowed to operate as a department. Their request was accepted and the group developed the curriculum which guided the youth.

The AYS movement is as old as the SDA church in Gusii. Nyaundi (1997) states that the missionaries who came to Gusii mobilized the youth and organized them into a group called Adventist Youth Organization (AYO) which adopted the AYS programmes. They shared the youth manual with the AYS in North America. As time went on, the church adopted the AYS to replace the AYO which was started by the missionaries in Gusii. This was meant to harmonize the departments for easy management from the GC (Ongwae OI; 22:07:2014). During the missionary era, the youth were instrumental in evangelism in Gusii. They literally left their homes to join the missionaries to spread the Adventist message.

Analysis of data from the five Sub-Counties helped the researcher to conclude that the AYS was a strong movement in the schools. The group helped the students to emotionally stabilize. This was attained through the programmes they undertook: singing, preaching, organizing outings and sharing personal experiences. The school chaplain invited guests for AYS's professional counseling. Ombui (OI; 28:07:2014) observed that most of the students joined the AYS because of singing which helped them to overcome stress, extreme anxiety, desperation, anger, distraction, acrimony and bitterness. Figure 4.20 shows responses through questionnaires from 102 students with frequencies of activities carried out by the AYS for emotional character formation.

Figure 4.20: *Frequencies of activities performed by the AYS*
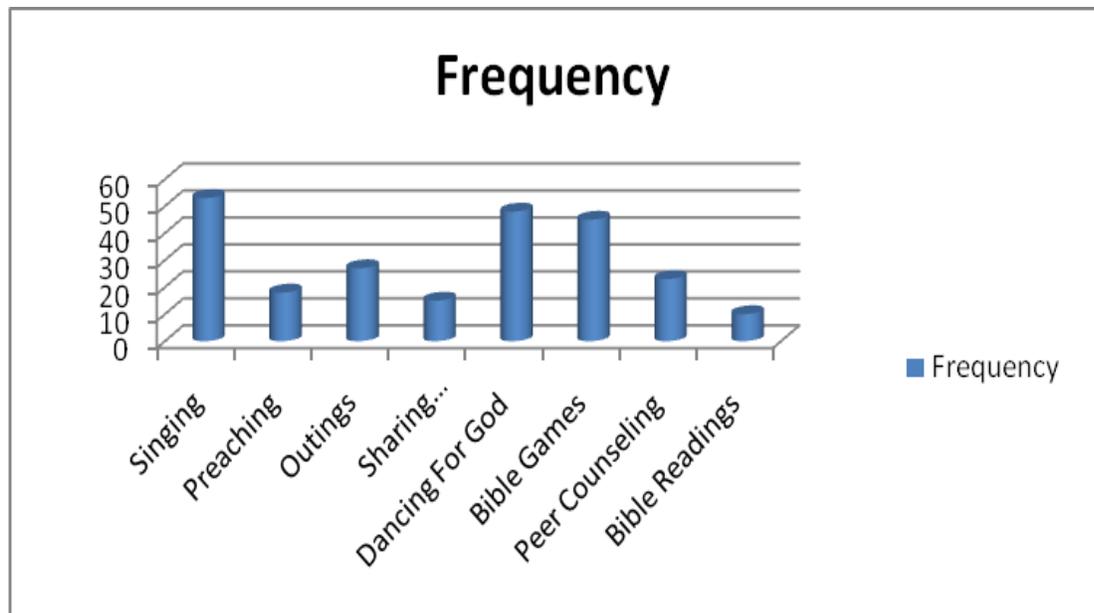
As revealed in Figure 4.20, students in the AYS preferred singing, dancing for God and Bible games in excess of all the other activities. Students noted that they

preferred activities which were more invigorating and exciting. They also preferred activities which attracted fellow students to the groups. It was further realized that peer counseling was not prioritized in schools which would have helped students in emotional character formation.

In Borabu Sub-County, it was discovered that students in the AYS groups met without the accompaniment of the teachers. Consequently, in 2012, ten students, in one of the schools in the sub-county, were expelled from schools for having sexual relationships with members of the opposite sex during AYS meetings. Similar cases were reported in other sub-counties. This as church leaders (FGD; 14:10:2014) pointed out, undermined the role of the AYS groups in emotional character formation. To mitigate that, parents, teachers and students underlined need for chaplains and teachers on duty to accompany students during the AYS meeting days. That would ensure that the AYS attained the objectives of emotional character formation.

4.5.3.2. Community Service

Communities have members with various needs: physical, spiritual and social. The Gospels narrate stories how Jesus helped the sick, poor, vulnerable and the oppressed within and outside the Jewish community. Jesus' interface with the needy in the society served as the foundation upon which the SDA church developed the Community Service Programme.

God's word, in the Bible, gives special responsibility to the people to care for the disadvantaged members of the society. The ethics of generosity in helping the poor is rooted in the person and work of Jesus Christ himself (2 Corinthians 8:9). Christ's example should make Christians acknowledge their responsibility as well as using their time and resources to share with the poor and the needy. Mwiti (1997: 14) observes that Christ's love should compel Christians to compassion for the suffering. Jesus agreed that caring for others is an essential part of what it means to love others as oneself (Luke 10:25-37).

The SDA church teaches that human beings were created in the image and likeness of God and that it concerns Him whenever there is gross inequality. Omwega (OI; 30:07:2014) said that when Paul led relief effort, for the poor believers in Judea, he reasoned with the Corinthians that they should give generously. The church teaches members to care for the poor. However, the church clearly explains that helping the disadvantaged is a matter of private conscience. It should not be legislated by the church leadership. This position of the church is emphasized by St. Paul in 2 Corinthians 9:7 "Let each do just as he has purposed in his own heart in not under compulsion".

The church's educational philosophy advocated helping the poor and needy members. Besides offering technical education through a public curriculum, the church used schools as agents of reaching out to the needy around the school. The targeted people were needy within and without the church (OI; Nyabaro,

19:12:2014). Teachers, students, BoM, parents and the subordinate staff identified and proposed such cases for help.

The NC had a programme through which the church-sponsored schools reached out to the needy surrounding the school. Community Service Programme was emphasized in the schools. Close to 67 % of the schools in NC were in the rural setup, demonstrating that those needy cases were many. The schools had mechanisms to attend to such challenges; which they could manage. Schools, as parents and teachers observed, prioritized reaching persons with acute needs. Through the principals, the schools vetted the needy people especially the sick and the aged who deserved help through the community service programme. Omwenga (OI; 31:07:2014) observed that the schools engaged students in renovating locally made houses, cleaning their compounds, setting up litter disposal ditches, raised toilets and other homespun amenities.

Within a year, each school targeted three to five needy cases for the Community Service Programme. Students did not spend money on the needy cases; the school set a small budget for that. Further, students were not allowed to carry out community service activities during normal learning hours of the MoEST curriculum for that would interfere with learning.

Analysis of data from the five Sub-Counties revealed activities carried out during the community service programme. Table 4.10 presents analysis of 114 questionnaires from students and teachers on the common activities in the programme.

Table 4.10 *Common community service activities*

Community Service Activities	Frequency
Building grass thatched houses for the aged	45
Cleaning up the blocked footpaths	43
Opening up the blocked springs of clean water	36
Disinfecting the toilets of the poor and sick	15
Visiting orphaned children in the community	39
Filling the potholes on roads around the school	45
Clearing the bushes along the public roads around the school	34
Disinfecting the jiggers among the poor and vulnerable	14
Disinfecting public toilets	12
Planting trees on public land	34

The activities listed in Table 4.10 helped students to be charitable. Getting involved in the Community Service programme also helped them to understand the hardships that some people faced. These experiences made them to become humane, compassionate, interactive and social. As they got involved in the programme, it made them comprehend the works of Jesus Christ while on earth, therefore, making them cognizant of their responsibilities as co-workers with Christ.

Data on community service activities to enhance emotional development revealed that the intended objectives of the programme were not fully achieved. Respondents totaling 71% pointed out that when the programmes are not to fully implemented, students became emotionally unstable. For instance, it was noted that, when students were not involved in programmes such as visiting the disadvantaged and vulnerable persons in villages, they were isolated from real life situations. The programme exposed them to peoples' real lives enabling them to become humanitarian,

charitable and considerate. Figure 4.21 shows percentages of participation in the community service programme in the schools.

Figure 4.21: *Community Service Activities*
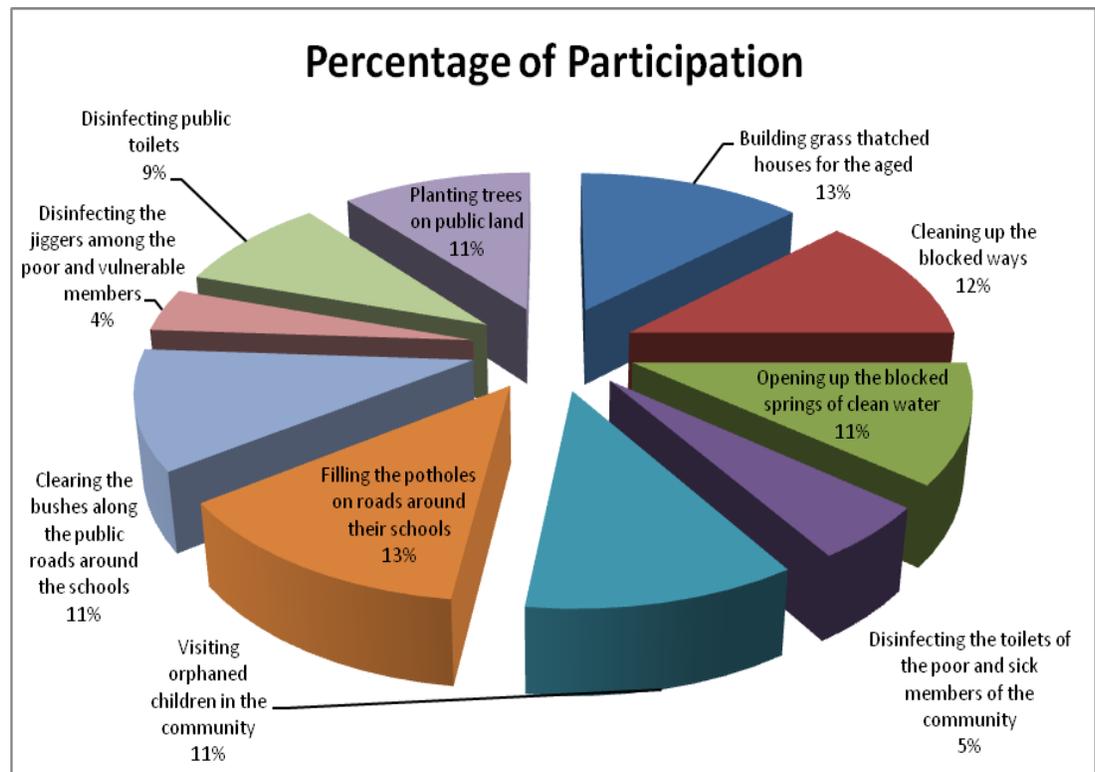
Figure 4.21 shows percentage of participation of 317 students who informed the study through questionnaires on activities of the Community Service Programme. As aforementioned, the activities were approaches of attaining emotional enhancement among the students. Caleb (OI; 12:4:2014) viewed that the activities enabled students to release tension, stress, apprehension, trepidation, pressure and excessive anxiety attained during the week days. Further, they enabled them to interact with society then prepared them as full members of the community.

As noted in Figure 4.21, activities such as building grass thatched houses for the aged; cleaning up the blocked ways and filling the potholes on roads around the schools were common. As was revealed, boys were more involved in community service activities than girls. Girls of Sironga (FGD; 10:10:2014) remarked that they could not join boys for community service for fear of sexual harassment since in most cases teachers could not accompany them. Boys of Nyambaria (FGD; 11:10:2014) said that activities such as disinfecting public toilets and those of the poor and sick members were not liked. They noted that they were uncomfortable treating toilets with decrepitating disinfectants. Chaplains and teachers as the study unveiled seldom participated with the students claiming that they were overwhelmed with other personal and school assignments.

4.5.3.3   Outreach Sabbath Programmes

Outreach in organizations provides services to the target populations who may not have access to services offered by the organization. Key components of outreach are that the groups providing it are not stationary, but mobile (Littlejohn 2006:23). In addition to delivery of services, outreach has an educational role of raising awareness of existing services. For Christianity, Kessler (2000) advises adherents to take their services nearer to the people other than waiting for them in church. Outreach is given prominence in the SDA church because through it the church has spread to most parts of the world.

The SDA-sponsored secondary schools in NC had a programme of taking Sabbath-day activities to the community once a term. The students through mid-week campaigns invited the non-Adventists and fellow Adventists from the local church to what was commonly known as "Outreach Sabbath". Ombui (OI; 19: 11:2014) said that the schools created awareness of the outreach Sabbath to the community through leaflets and poster displays.

It was established that non-Adventists attended the outreach Sabbaths because students made the programme interesting and attractive. They inspired congregations with songs, testimonies, non-doctrinal presentations, sermons, recitations and drama. Onkoba (OI; 04: 04:2014) observed that Outreach Sabbath also called "Sabbath of Evangelism" had the most successful form of ministry from the schools. Through it members were introduced to health diet, hearts touched by testimonies, leant scripture through songs and shared prayer requests. People receptive to the messages in these meetings were later encouraged to enter the intensive Bible study spearheaded by the older members of the church.

After the Outreach Sabbath programme, Ombui (OI; 28:07:2014) noted that the local clergy, in collaboration with the school chaplain, ensured that the new members were spiritually nourished. They provided quarterly schedules of events such as Bible study classes, seminars and baptismal classes for the new members. The schools after a successful Sabbath Outreach Programme visited the new members after one year to assess their progress.

Students at Sironga, Kebabe, Kebirigo, Keginga and Nyambaria noted that the programme helped them to explore their talents in evangelism. They added that the programme also motivated them to come up with more evangelistic approaches, composed new songs, prepared new biblical skits, recitations and experiences to share whenever the programme was conducted. Teachers also added that the programme was one of the most liked in the schools. The programme provided students with opportunities of breaking the monotony of being in the same environment through going to new places for fellowship as well as gaining new experiences. This, in turn, formed their social, spiritual and emotional character. Further, it reduced tension attained throughout the week in the MoEST curriculum. It also psychologically prepared them for the weeks' MoEST curriculum.

The Outreach Sabbath as most respondents viewed helped students to develop emotionally, socially, spiritually and intellectually. The church's educational philosophy states that activities involved in this programme were to be mainly carried out by students. Teachers, chaplains and other members of staff were to use that opportunity to reach non-Adventist students.

To attain the objectives of the Outreach Sabbath Programme, a number of activities were involved: creating the adults and children divisions, organizing for discovery classes led by Form IIIs and IVs. In the groups, newly baptized members shared their experiences. Further, Ombui (OI; 19:11:2014) observed that the local people congregated with students to learn, share and allow the Holy Spirit to impress their

hearts. This as the principals noted helped the schools to develop amicable relationships with the surrounding.

Data revealed that the outreach Sabbath programme faced many challenges. Out of the 51 sampled schools, only 25 carried out the programme. Figure 4.22 shows the percentage of schools which carried the out the programme in the five sub-counties.

Figure 4.22 *Schools with the Sabbath outreach programme per sub-county*
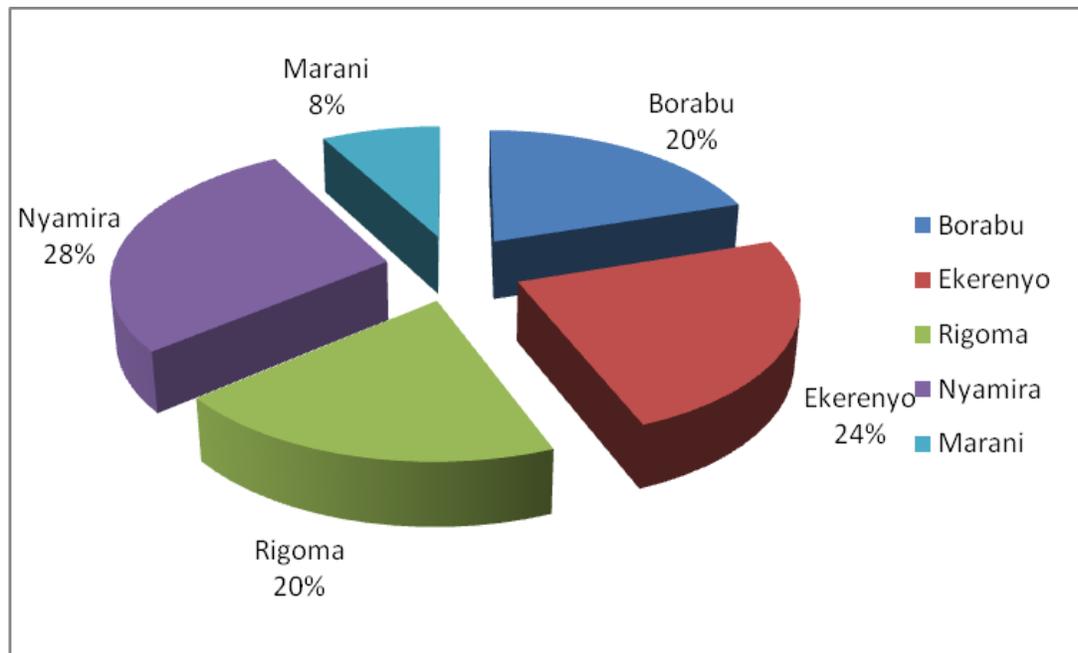
As shown in Figure 4.22, only 49% of the sampled secondary schools had the Sabbath Outreach Programme. Nyamira and Ekerenyo Sub-Counties had higher number of schools which observed the programme. This was because of the influence of the high concentration of the SDA congregations and nearness to the NC headquarters. Marani had the lowest number of SDA-sponsored secondary schools

compared to the rest of the Sub-Counties. The absence of well established SDA church in Marani made it difficult to have the programme because of resistance from the Catholic and PAG followers who were dominant.

Schools with the Sabbath Outreach Programme revealed a number of challenges. Teachers noted that during the programme, students became unruly, disappeared to the villages to report back when the Sabbath was over. The area chiefs complained that such outings became openings through which some villagers sold illicit brews to the students.

Principals feared releasing students for programme because most parents did not understand its importance. They further noted that the community sometimes when students were released for the programme, thought that the schools wasted students' time for learning. Bangweso (OI: 03: 04:2014) observed that the school administration did not have a forum to explain to the community the importance of the programme to the students emotional character formation. She added that NC should have given adequate information to the community on how the programme helped students to release tension, pressure and congestion of the week.

4.5.3.4. Student Rallies

The youth, as Kombo (OI; 27: 11:2014) noted, liked going to new places to learn different social, religious, intellectual and economic activities of the people. Visiting new places helped them to develop emotionally through sharing. It gave them

opportunities to share experiences with outsiders. Such experiences made them to adjust their perceptions to become accommodative and tolerant to others.

Going out on special Sabbaths to meet with students from other schools was commonly known as "Student Rallies". This was a programme which was conducted annually where schools met for common Sabbaths. To manage the numbers of students who attended, each Sub-County had a center where students within the Sub-County met. Table 4.11 shows the main centres and number of schools which sent their students per Sub-County.

Table 4.11: *Student rally centers*

Sub-County	Student Rally Centre	No. of Schools
Borabu	Menyenya High School	20
Ekerenyo	Kiabonyoru High School	17
Nyamira	Sironga Girls High School	16
Marani	Nyakeiri Secondary School	12
Rigoma	Nyambaria High School	21

The student rally venues in Table 4.11 were in the SDA-sponsored secondary schools. These venues had hosted student rallies for more than 15 years. They had enough space to accommodate the visiting students. The rallies were done annually and concurrently in the venues. During the rallies even the local church members were allowed to attend. That gave opportunities for non-Adventist students to attend making the programmes more evangelistic.

The SDA church in Gusii through the Adventist College Associates (ACA) movement conducted annual grand students' rallies at Kisii High School yearly in

the month of June. The ACA movement comprised the alumni of various universities and colleges who had SDA associations while in college. A higher percentage of the members according to this study were teachers and civil servants who were graduates from various public universities in Kenya. During the grand rally, students from the schools in NC and South Kenya Conference (SKC) attended. The SDA-sponsored secondary schools from outside NC and SKC were encouraged to attend.

The student rally Sabbaths were dominated with activities for social, emotional, spiritual and moral character formation. Nyaswabu (OI; 22:11:2014) noted that students were involved in the programme. The schools used the student rallies as opportunities to invite experienced visitors to guide the students on social, moral and spiritual matters. Besides, students used that opportunity to share with colleagues from other schools. That helped them to grow socially as well as form interpersonal links which were useful after school.

Student rallies were the most implemented programmes in the year. That, as most respondents noted was because they brought students together from other schools for a common Sabbath. They also liked them up because they provided opportunities to socialize, share experiences, network and interact. The programme helped them to learn what they shared in common hence helped them to cope with challenges they faced. Figure 4.23 shows the percentage of the schools which attended the student rallies in 2014.

Figure 4.23: *Student Rally Attendance in 2014*
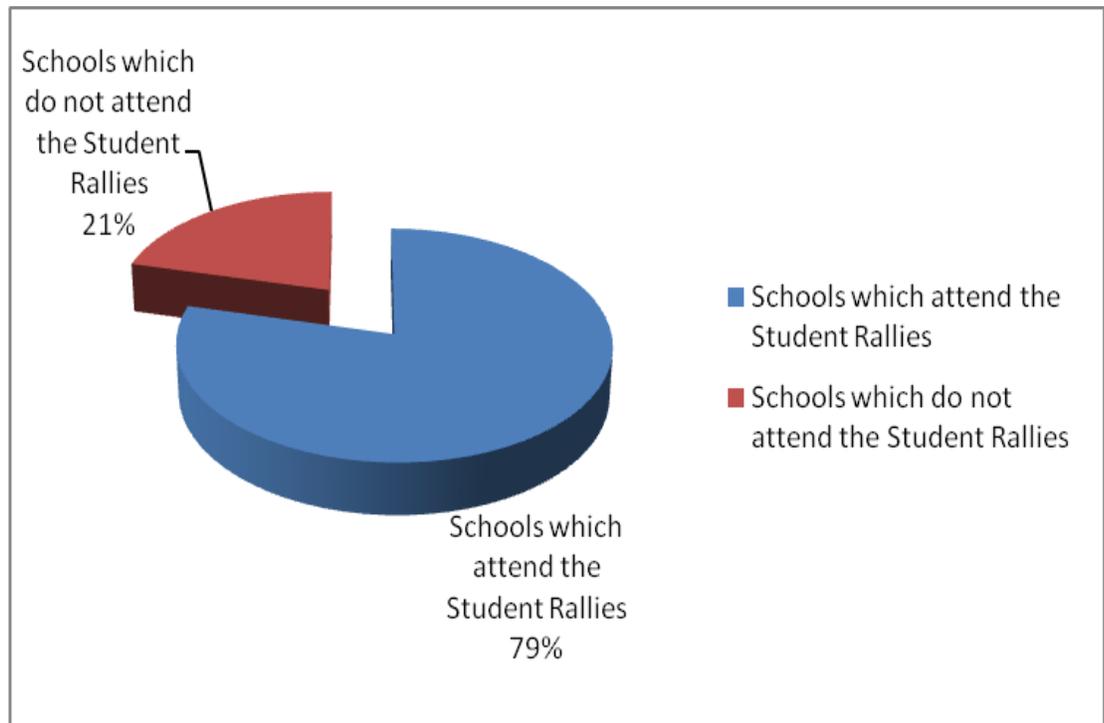
It was noted that the main objectives of the student rallies were not fully achieved. A higher number of respondents viewed that they had turned to social events other than enabling students to share experiences as comrades. Teachers, chaplains and parents did not prepare the students of the expected objectives of the rallies. This made them to attend the meetings to form social relationships especially with those from outside their schools.

Students (FGD; 12:11:2014) observed that during the rallies they were not given adequate time to interact with colleagues from other schools because of the congested programmes. They noted that they were given short breaks which limited their chances to share experiences. They further observed that the speakers

presented lessons which did not address their emotional and spiritual needs. Cleopas (OI; 15: 12: 2014) observed that pastors presented lessons full of theological information which lacked the social content necessary for their emotional character formation. Students were not given enough time to give testimonies, sing, ask questions and sit in groups for discussions. This undermined the relevance of the programme in emotional and social character formation.

Analysis of data showed that AYS, Community Service, Outreach Sabbaths and Student Rallies faced numerous challenges in implementation. The stakeholders were blamed for their laxity in assessment of the programmes to ensure that they worked as advised in the church's holistic education curriculum. The BoM were also blamed for not allocating enough funds to cater for the expenses of the programmes. This had affected the emotional character formation among the students in the schools.

4.5.4. Approaches and challenges of Intellectual Character Formation

The SDA philosophy of education aims at offering an education system which enables students to develop intellectually. The SDA-sponsored secondary schools have designed various ways through which intellectual development of students is attained. In NC, schools attained this objective through student choir practises, Bible drills, home health education, art, craft creative writing and debating. All these programmes sharpened the intellectual capacity of the students. Below is the discussion on the programmes in the schools for intellectual character formation

among the students. The discussion also reveal challenges of implementation indicating that the ideals of intellectual character formation were not fully attained.

4.5.4.1 Student Choir

O'Brien (1974:96) states that there is a casual link between music training and spatial reasoning in children. He recommends music to be included in early childhood education – even in adulthood. Vandeman (1987:53) adds that musical intelligence is equal in importance to logical mathematical intelligence, linguistic intelligence, spatial intelligence, bodily-kinesthetic intelligence, interpersonal intelligence and intrapersonal intelligence. Based on the value of music in intellectual development, the SDA educational philosophy emphasizes that in schools students should be introduced to singing, composing and memorizing songs. This does not only sharpen their intelligence but also establishes their spirituality.

White (1968:253) is of the view that an Adventist youth should be trained to sing with cheerfulness and tact. Based on White's counsels on the role of music in worship, SDA-sponsored schools have variety of equipment used as accompaniment during worship through songs. Instruments such as electronic keyboard piano and guitars were found in most schools. Students, according to the chaplains (FGD; 21:04:2014), had leant how to use these instruments during worship services. Use of instruments made the services entertaining and spiritually uplifting.

All the schools had student choirs. The choirs had various group names comprising members from all the streams. Membership to the choirs, as this study established, ranged from twenty to sixty students. Table 4.13 shows a harmonized programme which the student choirs used. The harmonized schedule was developed by the NC education department committee to ensure harmony of the programmes in the schools.

Table 4.12: *Schedule of student choir practises*

Duration	Activity	Person(s) in charge
1-5 Minutes	Arrival and settling	All members
6-10 Minutes	Opening remarks, scripture reading and prayer	Choir leader/ Assistant/ patron
11-20 Minutes	Learning of one new song (own composition or adopted)	The new song's composer
21-30 Minutes	Revision of old songs	Choir masters /mistresses
31-40 Minutes	Choice and practice of the song to be sung during the church service	Choir master /mistresses Choristers
41-45 Minutes	Closing remarks and prayer	- Choir leader/ assistant/ patron - Any authorized member

The sampled choirs used the above schedule which showed the duration of each item in the songs practise session and the person in charge. A higher percentage of choirs met for singing practises on Wednesdays, Fridays or Sundays. A maximum of 45 minutes were allocated for songs practice. Teachers noted that students liked the practises so much that if the school administrations were not strict on the time spent, students would spend more time at the expense of other activities in the school.

Students informed the researcher that some songs they performed in the choirs were own compositions. Onyancha (OI; 23: 11:2014) said that composing songs with consistent tone and beats required skill, creativity and commitment of the composers. Students from Ekerenyo and Rigoma Sub-County observed that music tastes had changed: the way they were sung, composed and presented. That had forced the composers to be keen, creative, interactive and knowledgeable of the kind of songs which would inspire the listeners.

Teachers who assisted students to compose gospel songs in Nyambaria and Sironga schools admitted that there was a relationship between singing and intellectual enhancement. They noted that the same skill required in memorizing the academic content a head of the exams or assignments was similar to memorizing a song to perform in church or elsewhere. They added that continuous practises of gospel songs were an added advantage for the students to develop their intellects.

Data from teachers and principals from Nyamira, Ekerenyo and Nyamira Sub-Counties shared that choir practises were important in improving the students' intellectual competences. In the choir, students composed new songs and memorized old ones. This tested their ability to remember the content and the mood of the message presented through a song. Ability to memorize many songs sharpened or improved the intellectual competency of the students.

Much as the schools emphasized on singing the type of songs and styles of singing clearly indicated that the programme was inconsistent with the SDA holistic

education curriculum. Data from Manga, Nyamira and Borabu sub-counties indicated that most songs students sung were from the Church Hymns, *Nyimbo za Kristo* (Songs of Christ), Campus Melodies and *Ogotera Kwa 'Nyasae* (translated Hymns to *ekegusii*) song books. Hymns in these song books were old and common in the local church. Teachers of Borabu Sub-county noted that students relied on already composed songs because of their laxity to compose their own. This denied them creativity and exercise of their capability to create varieties of their own. Figure 4.24 shows the percentage representation of the song books students from the 25 sampled secondary schools used.

Figure 4.24: *Percentage of song books*
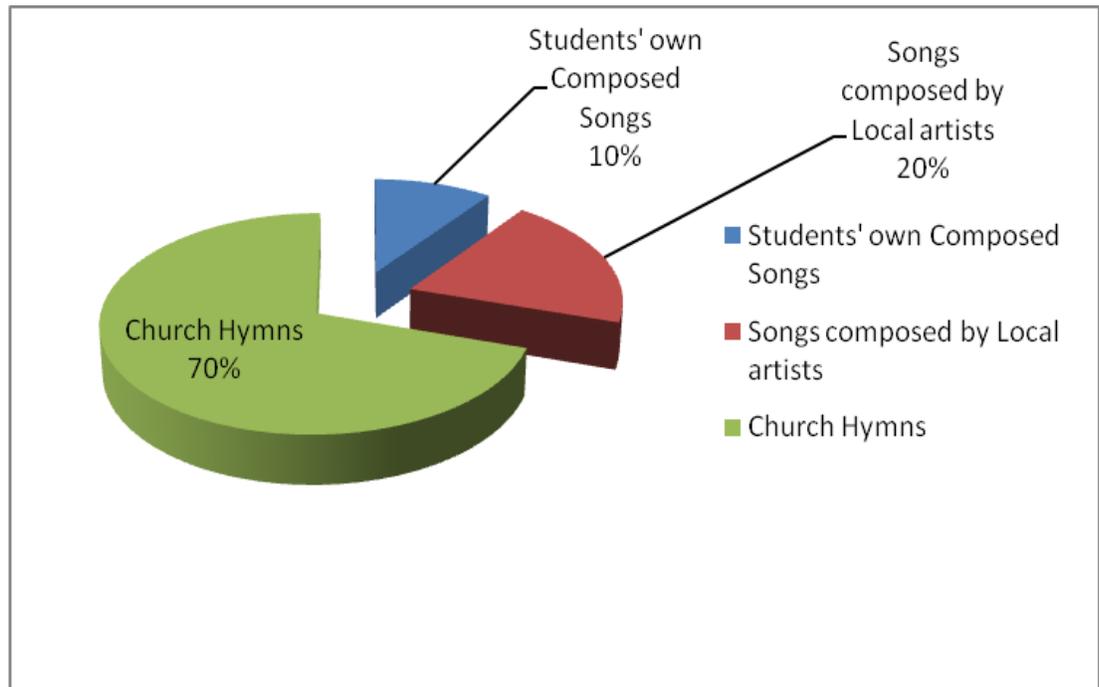
As shown in Figure 4.24, 20 % of the student choirs sung songs by local artists mostly in the Kiswahili language. Students made selections of the local songs to create their individual songs booklets. Teachers noted that learning and practicing hymns by local artists denied students creativity and the exercise of their capacity to compose, memorize and perform their own compositions. This, as chaplains pointed out made them adopt local artists' songs with tunes and rhythms of secular nature. That influenced their inclination to secular songs whose content weakened their intellectual, moral and spiritual character.

Student choirs did not perform songs up to the required musical standards. During songs performance, disharmony and poor memorization were observed due to irregular attendance to the song practices. Choirs did not have trained people to play available musical instruments neither did they have experts in music. Absence of the instruments made singing boring. Teachers noted that learning to play keyboard piano by students required commitment and training. The choirs did not have specialized piano trainers (Cleopas, OI; 10:12:2014).

To improve quality singing in the schools, respondents gave various views: schools to purchase modern musical instruments, the NC to teach the stakeholders on the value of gospel music in character formation, students to be encouraged to compose songs, trainers of modern musical instruments to be deployed in the schools and the NC introduce gospel music competitions in the schools to invigorate the choirs. Most

respondents were of the view that schools should invite specialized trainers in music and musical instruments to train the students.

4.5.4. 2 Bible Drills

Bible drills help to increase the believer's knowledge of the Bible. Students' Bible drills in NC were made up of cycles of verses and key passages. For Bible drills programme to yield the expected results, the period of memorization was critical. At the end of the period, students were able to memorize the targeted portions of the verses or passages in the Bible.

Majority of the schools in NC had the Bible drills' coordinators who selected portions of the Bible for memorization. Each portion had a student coordinator who had already learnt the drills to assist others to learn. The Bible drills as most respondents observed helped students to appreciate the literary form and the distinctiveness of the Bible. It also made them understand why the Bible had insightful content. Additionally, it encouraged them to appreciate the Bible as their book of faith with valuable teachings worthy memorization.

Bible drills, as Momanyi (OI; 12: 05:2014) observed, were important in sharpening the intellectual capacity of the students. It tested their ability to state or refer to the Bible. It made learners to be keen on the arrangement of ideas, concepts and chronology of the biblical events. Being a mental process, Bible drills sufficiently

prepared students for memorization which was also required in the public curriculum.

Bible Drills were challenged in the schools. Most students viewed that the programme was for learners aged between 12 and 16. With this view, most of the students in the Bible drills club were Form Ones and Twos. Figure 4.25 shows the student representation of 299 students in the Bible drills clubs.

Figure 4.25: *No of students in the Bible drill groups*
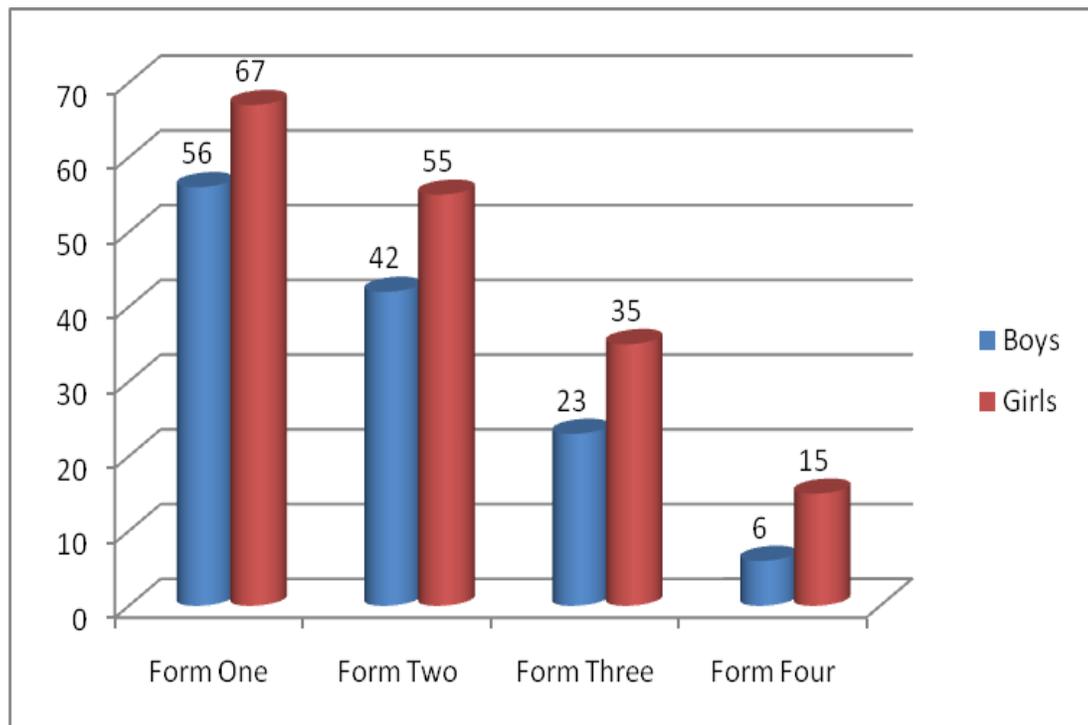
As noted in Figure 4.25, Forms One and Two students had higher number of students in the Bible drills club compared to Forms Three and Four. It was also observed that more girls were in the club than boys. Teachers noted that Forms Three and Four students dropped the club with claims that they had more class work. The later

viewed that the drills consumed a lot of time as well as required extra dedication. Students (FGD; 27:09:2014) noted that Bible drills were brain taxing requiring sharp, accurate and quick memory. Analysis of data revealed that most Forms Three and Four students took long time to answer Bible questions because they lacked commitment to learning, memorizing and quick Bible referencing. Chaplains and teachers were blamed for not explaining the role of Bible drills in sharpening the students' aptitude.

4.5.4.3 Home Health Education

Home health Education deals with the use and management of home resources especially the consumable ones. In addition, it deals with consumer education, institutional management, interior design, home furnishing, cleaning, handcrafts, sewing, cooking, preservation, hygiene, child development, cash management and family relationships. It helped young people to learn how to run family possessions.

Care, use and management of family resources are matters of great concern (White, 1970:23). Without apt management of family resources, families risk lack of basic human needs. The SDA church has a programme called the Home Health Education in her schools. Through the programme, students are taught management skills. Besides, it targets their intellectual development both in theory and practise. Through the programme students are practically involved in cooking, preserving, mixing ingredient ratios, cleaning, sewing, hygiene and furnishing foods. In theory, the school assigns teachers the responsibility of interpreting the Adventist Home Health

Education Manual to the students. The NC had a Healthy Education Manual which taught the "Adventist diet and lifestyle" (Ombongi OI; 05: 11:2014). In collaboration with the school chaplain, the students of the Home Health Education club organized for the theory and practical lessons. The lessons were taught in selected weekends termly by the invited specialists.

Teachers of Ekerenyo, Kebirigo, Sironga and Kenyenya schools (FGD; 11:07:2014) noted that the Home Health Education Programme helped students to be good home managers. Further, it made them not to be wasteful or extravagant. Students also observed that the programme helped them to know how to cook various foods and to operate various kitchen appliances: gas cooker, oven, stove, jiko, micro wave, refrigerators, crater and heaters

Field data revealed that the programme was offered in schools with the Home Science subject; examined by the Kenya National Examination Council (KNEC). In the sampled schools, only 5 schools had the Home Health Education programme as an approach to intellectual character formation. In the Form Four class, a total of 65 students belonged to the Home Health Education programme. Incidentally, 52 (81.5%) of the 65 students were registered for the Home Science subject in the KNEC of 2014. Schools which offered the programme included Sironga, Kebabe, Nyaikuro, Menyenya and Kenyenya secondary schools.

Out of the 65 students in the Home Health Education groups in the five schools, 45 were girls while 15 were boys. The boys said that the programme was majorly for

girls because of the socially defined roles such as cooking, organizing the kitchen, knowing the right meals to prepare for families and becoming effective wives. It was also noted that in the five schools where the programme was offered, only female teachers taught the subject. Teachers were of the view that the programme suited those schools with the Home Health Education subject because it also prepared students for the KNEC examinations.

Research findings indicated that 28% of the sampled schools had problems of wasted food littered around the school by students. Oanda (OI; 11:10:2014) noted that such was done by students who served themselves food from the cafeteria which they were not able to finish. Students in most schools had challenges of poor expenditure of the pocket money. They misused it in buying luxuries; sweets, lip-sticks and nail-paints. Teachers and guardians noted they also misused school items: furniture, games equipment, kitchen items and dormitory facilities. All these challenges were as a result of lack of basic knowledge in Home Health Education in the church's holistic Christian education curriculum. This contributed to graduating students from the schools who could not independently manage home recourses (Surbordinate staff members, FGD; 01:11:2014).

Schools, as most respondents observed, needed to ensure that the Home Health Education programme was emphasized to prepare students who would be good managers of home based utilities. Figure 4.26 shows responses from 213 students through questionnaires on practical activities they were able to do at home after

successfully going through the programme. The responses also revealed those activities which were either inadequately taught or not totally offered in the programme.

Figure 4.26: *Practical activities of students in NC*
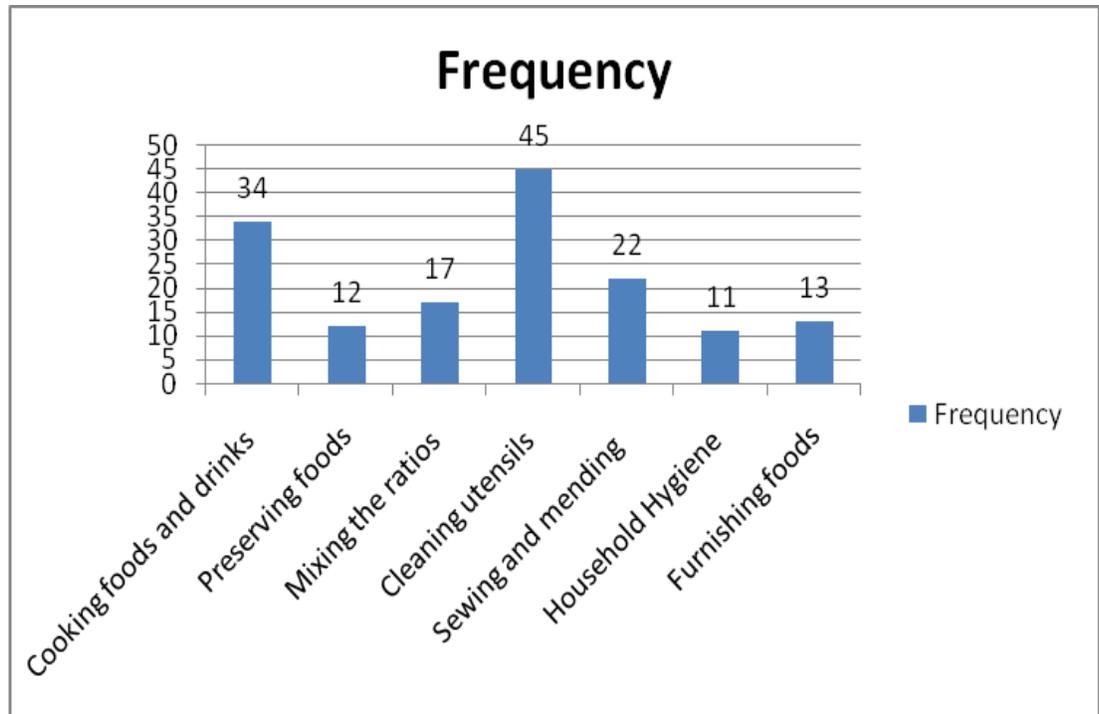
As noted in Figure 4.26, most students were not well-informed on how to preserve foods, mix ratios or do household hygiene and furnishing foods. This resulted from not being devoted to learning the skills. Learning the skills in the practical activities was meant to improve the intellectual competencies of the learners in the schools.

4.5.4.4 Art, Craft and Design

Art and Craft as Norvic (2002:120) states encourage learners to use their imaginations to entertain. Making something on their own endows them with

confidence in their abilities to make individual decisions and choices. Art, Craft and design, in the SDA-sponsored schools, promote artistic work in all branches of handcrafts. They are intended to bring designers and students into mutually helpful relations and to encourage them to execute designs of their own. It endeavors to stimulate in them, an appreciation of dignity and value of good design.

This study established that Art and Craft for students were fun that enabled them to break the monotony of the usual things of school. The activities covered a wide range of subjects for the student's artistic future such as artisanal book makers and potential puppeteers. Through Art and Craft programme, Swanya (OI; 23:11:2014) said that students painted pictures which communicated ideas, concepts and massages to fellow students, teachers, parents and the public.

Analysis of data from the study shows that as a learning activity, Art and Craft had traditionally been passed over in favour of more academic pursuits. It aided learning in other fields such as language, music, art and social studies. In 45% of the sampled schools, it was an educational tool for students. For instance, it kept them entertained during weekends and holidays, improved in fine art skills, developed concepts like color or numbers, and leant scientific process like gluing and paint dying.

Students observed that craft allowed them to explore ideas or concepts and then expressed them by making something to keep, entertain or simply for visual pleasure. Teachers (FGD; 13:08:2014) noted that through the programme, students extended their thinking across multiple patterns of intelligence, developed higher

thinking skills and enhanced multicultural understanding. Further, the chaplains added that through the programme students build self-esteem, gained positive emotional responses to learning and engaged various learning styles.

The Art, Craft and Design programme was not well-implemented in the schools. Only 9 out of the 51 sampled schools had implemented the programme. There were only 348 students in the Art, Craft and Design club. The schools with the programme were Kiabonyoru, Rigoma, Mochenwa, Nyangoge, Enkinda, Nyambaria, Menyenya, Keginga and Nyakongo secondary schools which was 17% of the 51 sampled schools. Further, analysis of data showed that the schools offering the programme also offered the Fine Arts and Design subject in the MoEST curriculum. Teachers and principals in schools with the subject said that implementing the SDA's Art, Craft and Design programme helped students to enhance their knowledge on the Fine Arts and Design subject examinable by the KNEC. This, as most chaplains observed, was not the ideal objective of the programme in the church's holistic Christian education curriculum.

Lack of the programme in the schools led to serious consequences on the students, parents and teachers. For instance, Omao (OI; 13:04:2014) noted that due to lack of the programme in most schools, students were poor in spoken English and Kiswahili scored low grades in music, did not revamp the school compounds and did not decorate their dormitories. Living in disorganized environment due to lack of artistic skills made their weekends and holidays boring and stressful. Further, lack of

participation in the programme affected the students' intellectual development in the multicultural understanding, multiple patterns of intelligence and visual pleasure.

For the Art, Craft and Design programme to be effectively implemented respondents viewed that the schools needed to delink it from the MoEST curriculum. That would make the students explore their talents in drawing, painting, decoration, beautification, dancing and general creativity. The schools were encouraged to purchase equipment used in the programme. Students from Kiabonyoru, Kebirigo and Mochenwa said that the schools needed to introduce completions and awards for best performers in the programme. This would encourage others to develop more interest in it.

4.5.4.5 Creative Writing and Debating

Nixon (1998:243) states that writing stories as a hobby is a way through which students enhance their literary skills imaginations. They can turn their stories into drawings to make their own books. Debating, as Norvic (2002:14) states, gives students ability to present arguments. This helps them to understand that there are two sides to most arguments and also gives them the confidence in public speaking. The SDA church's educational philosophy promotes creative writing and debating as avenues to develop skills necessary for intellectual character formation.

Creative writing in the schools went beyond professional, journalistic, academic or technical forms of literature. It was identified as narrative craft for character

development. It involved writing of original compositions. In this sense, creative writing in the schools was full of spiritual messages which were shared with other students in the church.

According to teachers (FGD; 11:08:2014), creative writing gave students abilities to express their thoughts. Teachers further observed that it entailed an in-depth study of literary terms and mechanisms so they could be applied to the writer's work to foster improvement. The importance of this programme was to equip students with skills used in other literary studies. Creative writing, the crafting of thoughts and creation of original pieces, were considered by teachers to be experiences in creative problem solving.

Creative writing in NC was applied in various forms: collaborative writing, creative non-fiction, playwriting, poetry, songwriting and short stories. To achieve this, some schools had the "Writers Clubs" which comprised 15 to 25 students. Analysis of data from teachers showed that most of the students in the club did well in subjects such as English and Kiswahili. Students of Nyambaria, Menyenya, Rigoma and Mochenwa said that creative writing helped them to express thoughts, feelings and emotions rather than to simply convey information. Irene (OI; 25: 11:2014) said that through creative writing she was able to express her thoughts and feelings in an imaginative, unique and poetic way.

Debating matters presented a challenging and engaging approach to the students. It presented students with topical debates and challenging formats that appealed to

students from a wide range of backgrounds. Teachers observed that the debating clubs gave students opportunities to dissect contemporary issues affecting Christians. The debates made them creative, imaginative and logical. The focus of the programme as chaplains, teachers and students noted was to equip them with skills to engage intelligent contests of ideas and holding up their ideas to critical scrutiny.

Teachers were the adjudicators, judges and moderators of the students' debates in the schools. Maikara (OI; 12:12:2014) observed that as judges, they equipped students with skills to develop and defend their propositions logically. This tested the students' ability not only to make a polished and persuasive opening presentation, but also to respond under pressure, think independently and produce evidence to back up arguments. Further that formed their intellectual competencies argued for in the church's educational philosophy.

For creative writing, it was discovered that only 3 three schools out of the 51 sampled had tried to implemented the programme. Figure 4.27 shows the percentage of creative writing content in the schools' newsletters of Nyambaria, Nyaikuro and Sironga which had the debating club.

Figure 4.27 *Percentage of contents in the newsletters*
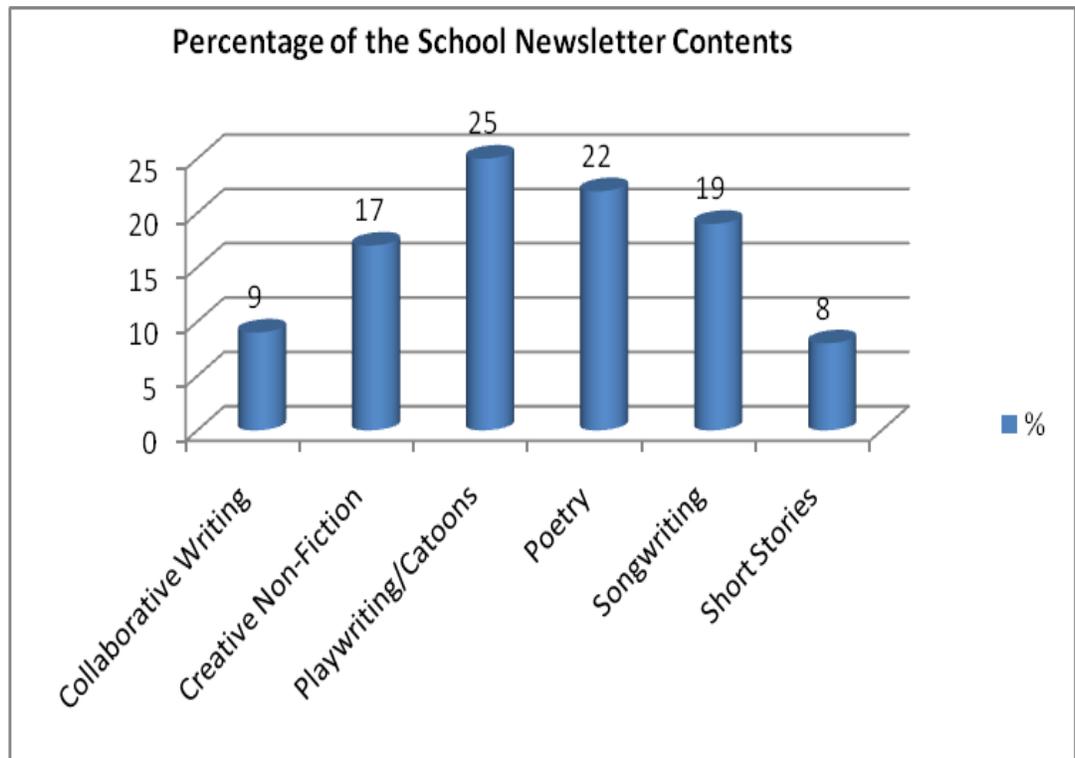
Analysis of data from the three schools showed the amount of content contained in the schools' newsletters. As seen in Figure 4.27, the newsletters had a higher coverage on playwriting/cartoons, poetry and songs writing. Collaborative writing, non-fiction writing was given low prominence. Teachers attributed that to laziness and laxity of students' devotion to exercise their potential in the art.

Debating was found to be practiced in 23 schools out of the 51 sampled. Debating, as Nyanchama (OI; 25:07:2014) said, had a higher number of students than writing because its training was not as involving as writing. Teachers noted that debates were emphasized with a view to improve the students' spoken English and Kiswahili

languages. This, in reference to the church's holistic Christian education curriculum, was a total deviation from the expectations of the programme. The perception made the students incompetent in spoken English and Kiswahili feel inferior consequently not partaking in the debates. It further affected students' cognizance of diversity of talents in learning and use of verbal language. Most debates contrarily to the church's ideals involved academics. Figure 4.28 shows the percentage of topical issues which dominated the students' debates.

Figure 4.28: *Common themes in the Students' Debates*
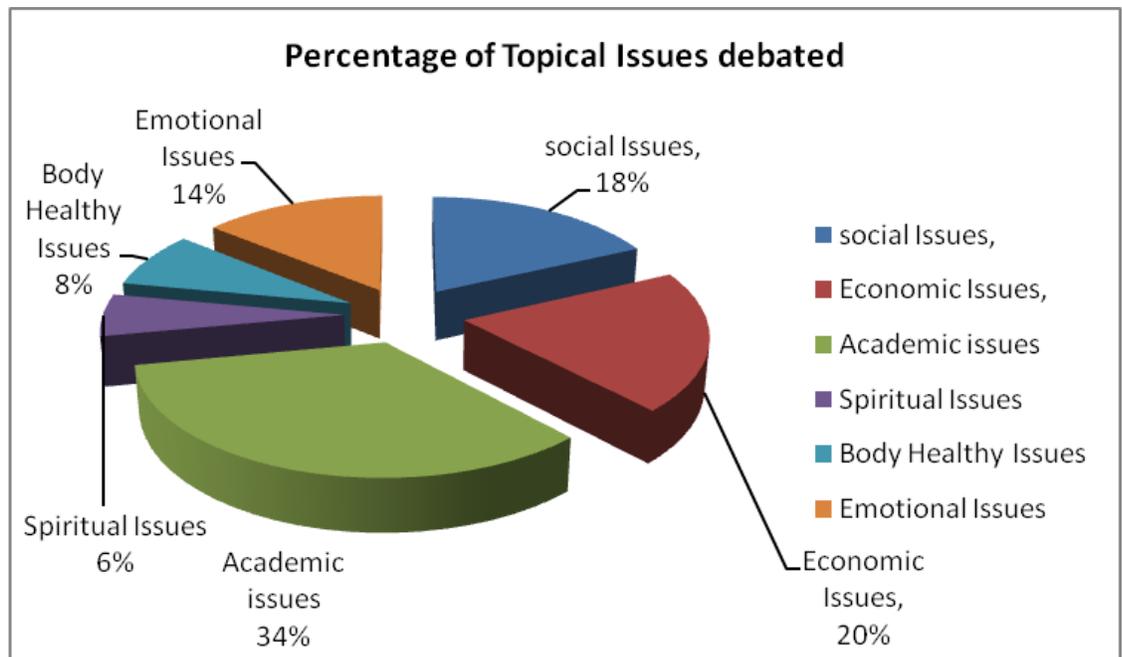
As shown in Figure 4.28, academic and economic debates dominated. The researcher attended debates in six secondary schools. The debates' themes which took place included: Poverty Alleviation Strategies in Africa, Relevance of Education in Economic Emancipation and Empowerment, Applied Science for Present and Future

Life, Computer Technology as Solution to Challenges of Africa, Education for Self-Reliance and Planning as Means to Economic Dependence. These themes, as was observed in the schools, clearly indicated that most of them focused the contemporary issues. Debates on physical health, spiritual enhancement and social development were given low coverage as most teachers said. Debates predisposed to only two aspects of human development as chaplains observed, undermined the purpose of the church's educational policy. Parents were of the view that teachers should ensure that students were well guided on selection of debates which would enhance their intellectual, social, spiritual, moral, economic and emotional developments.

4.5.5. Approaches and Challenges of Social Character Formation

Social fitness, as Miller (1998:20) argues, involves building and maintaining healthy connections with others. It plays an important role in supporting optimal performance and resilience. A student who is socially fit grows with trusted and valued relationships with family, friends and fellow students. Having a clear understanding of the values of being socially fit, students form health social networks. That also helps them to engage effective and respectful communications amongst each other.

The SDA philosophy of education counsels on forming socially fit students in the sponsored schools. To attain this, the church has various approaches in her education system for social character formation. In NC, there were programmes which helped

students to build their social links. The programmes were expected to produce socially responsible students at home and school. The SDA holistic Christian education curriculum in NC underlined seven basic steps to be followed in the programmes in order to make students socially reliable: first, knowing personal strengths and traits which strengthen the character of the neighbors; second, communicating with confidence, clarity, controlled and in a respectful way; third, responding to others with constructive feedback; fourth, spending quality time with others; fifth, looking out for good friends; sixth, take a leadership role whenever possible and seventh, reaching out to others who may need to team up with others.

The seven steps stated above in the church's educational policy were geared towards using various strengths among the students to work well with others. This leads to good working relationships and strong friendships among the students, teachers, parents and the church. They also ensured that students clearly expressed, communicated and listened to one another. The steps further informed students that criticism alone did not help hence provided concrete reasons to develop amicable social connections. Miller (1998:25) argues that people can be motivated to do well when they know they are on the right track and that their efforts are appreciated. For social links the seven steps provided for sharing church services, games, singing or having casual constructive talks together. They also encouraged building leadership skills in all stages of life during and after school.

The study revealed that the seven steps in the church's educational policy work effectively to strengthen the students' social bonds. The social relationships extend to the teachers, parents and the school administration, therefore, lessening conflicts in the schools. Below are detailed discussions on the SDA programmes in schools, used to attain the social character among the students. Further, the discussions revealed challenges which were faced during implementing the social character formation among the students.

4.5.5.1 Sharing Talents and Skills

Sharing talents and skills was a unique programme in the SDA-sponsored secondary schools in NC. It brought students, staff and guests together to explore various talents and abilities of the students. It also brought on board volunteer speakers who shared their careers, cultures, knowledge and experiences with the students. The presentations helped students to discover their colleagues' talents as well as conceding their diversities (Kanani, OI; 17: 11:2014). It also made them to value the individuality of others, thus building social bonds.

Some volunteer speakers were invited once a term on weekends. Presentations and discussions took place in the afternoons, usually lasting for about one hour. In secondary schools such as Nyaikuro, Kebirigo, Matangi, Kiabonyoru and Rigoma, they were usually organized and conducted during the career days.

During the talents and skills sharing on 29th July 2014 at Kiabonyoru High School,

students printed the following quotes on the posters:-

> Talent is always conscious of its own abundance, and does not object sharing - Alexander Solzhenitsyn.
> I have no particular talent. I am merely inquisitive – Albert Eistein.
> There is no such thing as a great talent without great willpower –Honore De Balzac.
> I believe that every person is born with talent – Maya Angelou.
> Talent works, genius creates – Robert A. Schumann.

Kiabonyoru High School students (FGD; 20:09:2016) observed that the above quotes

motivated them to discover, share and practise their talents. They also helped them to

know that everyone was talented in one way or another. Chabumba (OI; 20:11:2014)

noted that knowing everyone has unique talents enabled them to understand and

appreciate one another, therefore, developed their social competencies.

Analysis of data from Borabu and Rigoma Sub-Counties helped the researcher to

conclude that students admitted that sharing talents helped them know each other

better. It also helped them to appreciate talents among their colleagues. Further, it

helped teachers to know their students well particularly to allocate them duties that

required particular talents and abilities.

Sharing talents and skills programme, as this study found out, was implemented in

32 (63%) schools out of the 51 sampled. Nevertheless, analyses of the activities

involved in the programme were not according to the standards of the SDA

educational philosophy. The programme as the study established faced challenges

which made it not to produce the expected results. Parents and chaplains for instance noted that the teachers in the schools had not implemented the programme. That made the programme to lose its relevance. It was also noted that talents such as singing, drawing, running and memorization of parts of scripture, poetry, playing football, netball and volleyball influenced pride and arrogance leading to sexual immorality among the students. Parents noted that students needed to be taught to practice humility especially those who excelled in various talents.

4.5.5.2 Student Camporees

Miller (1997: 38) states that young people need variety of experiences to help them grow into healthy persons. For them to develop behaviour, their experiences should produce senses of industry and competence, feelings of connectedness to the society, belief in their ability to make decisions and stable identity. To make them achieve these, camporees as Knoll (1992:34) underline are important avenues. Camporees are outdoor recreational activities in the SDA-sponsored schools. During the comporee, students leave their schools and homes to refresh for one or several nights in outdoor educative activities. At camporee site, they erect tents or use structures such as classrooms, churches or houses for shelter.

Joash (OI; 23: 07:2014) observed that camporees in the schools in NC were carried out in December yearly. That is when schools were usually closed and students were free from the MoEST curriculum obligations. It was not a mandatory programme for the schools but was common. It was meant to enhance social ties among the students

because during the camporee, they were able to meet, interact and develop lifelong social links.

During the camporee, teachers and chaplains ensured that order was maintained. The period as most teachers observed, was well equipped with lessons which targeted the students' social, moral, spiritual, emotional and physical developments. Usually guests were invited with wide experiences to talk to the students.

Fifty parents from Rigoma, Ekerenyo and Nyamira Sub-Counties (FGD; 09:06:2014) viewed that through camporees their children made new friends, gained new skills, encouraged team building and gave them better ideas of what they were good at. The parents also shared that camporees provided chances for the learners to develop social fitness. This made them to adjust their feelings, attitudes and perceptions towards each other.

Camporees in the schools provided social, moral and spiritual teachings to students. They provided activities that helped them to learn independent decision making skills, social and emotional skills, character building and values. All these were done with the supervision and guidance of the teachers and chaplains (Students, 13:12:2014). Teachers identified useful lessons and suitable guests who talked to the students at the camporee sites.

Implementing camporees as a means to social character formation faced many challenges. Analysis of data revealed that the ratio of teachers to the subordinate

staff and to students during the camporee was low. Okioma (OI; 10:06:2014) complained that absence of teachers and chaplains encouraged students' misconducts: interpersonal conflicts, stealing, time mismanagement, sneaking, slackness and incompetent teachings during the camporee period. Figure 4.29 shows the number students, teachers and the subordinate staff who attended the students' camporee in December 2014. The names of the schools have been granted anonymity. The labels for anonymity are M, K, B, N, NY, and NMY as shown.

Figure 4.29: *Students' Camporee attendants in December 2014*
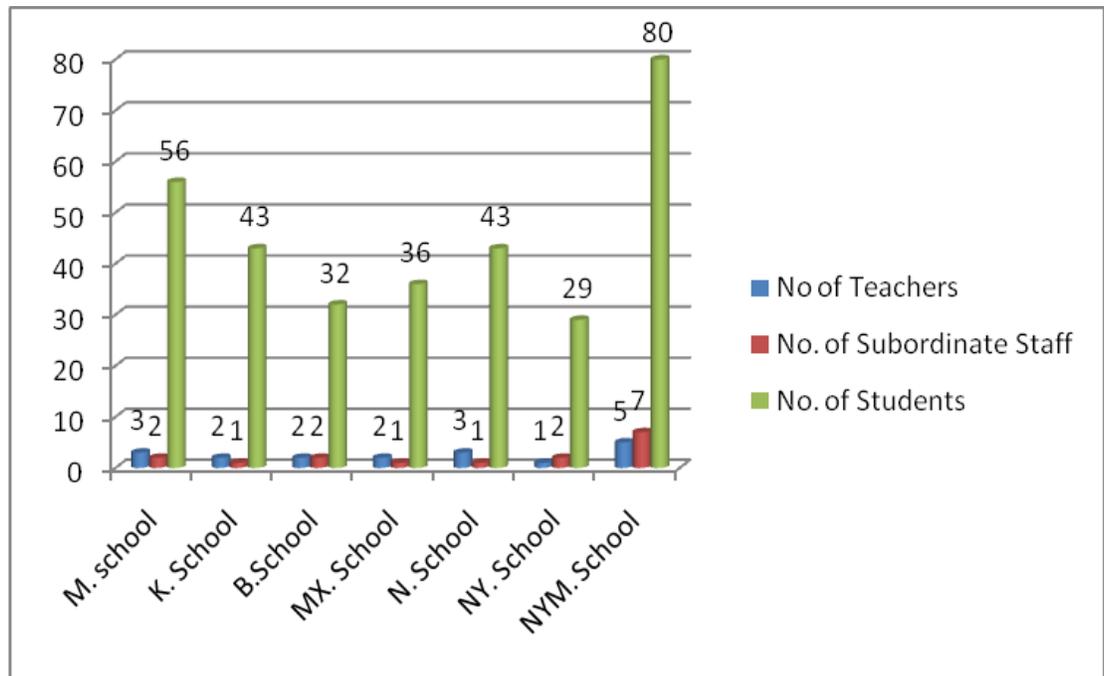
Figure 4.29 shows that the number of students at the camporee was too high compared to that of the teachers and the subordinate staff. Teachers and the subordinate staff were the ones charged with the responsibility to maintain order in the camp. Such occurrences were during camporee as most students noted. This as

chaplains added created room for student's misbehaviour consequently not achieving the intended objectives of the programme in the schools.

4.5.5.3 Pathfinder Club

The pathfinder club was a worldwide programme organized and directed by the General Conference (GC). It offered a wide range of learning experiences for young people aged 10-18. The club, as White (1968:23) states provides opportunities to students to develop socially, spiritually and morally. The club had various activities as channels of transmission of the club's objectives. The activities involved included community service, camping, class work, parading/matching, Bible study and leadership trainings. These activities brought students together for practise, learning or presentations, therefore, increasing chances of their social interactions.

The pathfinder programme was organized in reference to the Adventist Youth (AY) curriculum which divided the pathfinders according to age - into six class levels. Each class level built on skills leant in the previous. The members of the class levels formed social bonds which lasted even after the completion of their secondary school education. The pathfinders had a pledge, law, motto and song as shown in Table 4.13.

Table 4.13: *Pathfinder pledge, law, aim, motto and song*

Pledge	Law	Aim	Motto	Song
By the Grace of God; I will be pure, kind and true. I will keep the pathfinder law; I will be a servant of God and a friend to man	To keep the morning watch. Do my honest part. Care for my body. Keep a level eye. Be courteous and obedient. Walk softly in the sanctuary. Keep a song in my heart. Go on God's errands.	To carry the Advent message to all the world in my generation	The love of Christ compels us	Oh we are the pathfinders strong, The servants of God are we, Faithful as we match along, In kindness truth and purity, A message to carry to the world. A truth that will set us free King Jesus our savior is coming back, for you and me

Teachers from Borabu Sub-County noted that the pathfinder's pledge, law, aim, motto and song molded students into a social group with common values, aspirations, visions and attitudes. Students memorized and recited them as coral verses. Mokaya (OI; 18: 12:2014) observed that through the activities and practises of the club, students met within the week and during weekends. This enhanced social relationships among them. It also created emotional attachments which lasted beyond their school days.

The study found out that 40 out of the 51 sampled schools had the pathfinder club. It was also established that the club had high number of students than any other clubs in the schools. Timothy (OI; 11:06:2014) revealed that the clubs had high number of students because of the kind of activities they engaged in the clubs: drills, physical games, recitations and competitions. The leaders of the club were known as the Master Guides (MGs). The MGs were the senior most members of the club who had successfully gone through the six classes. In most schools they were teachers brought up in the Adventist faith and had gone through SDA schools. None of the

sampled schools had MGs who were students. Figure 4.30 shows the number of pathfinder club members in the schools per Sub-County.

Figure 4.30 *Part- finders in the schools per Sub-County*
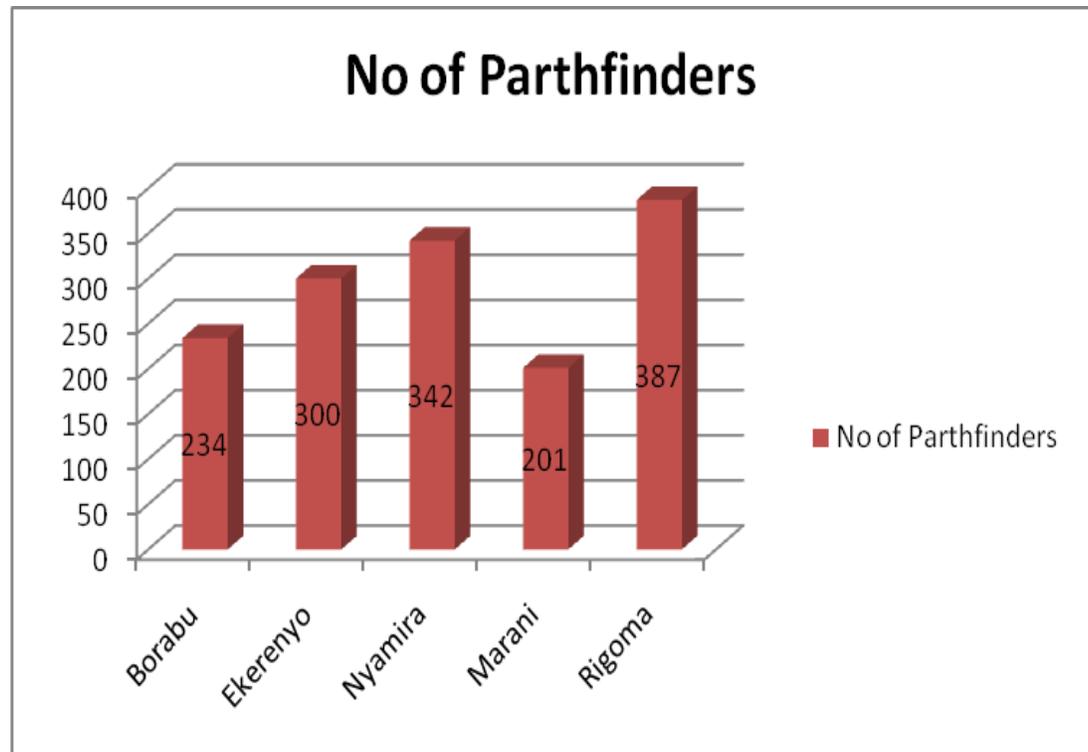
Much as the club was common most teachers and subordinate staff were not qualified MGs to lead the pathfinders. Consequently the path finders were not well conversant with the club's laws, motto, aim and song. It was also discovered that the number of the pathfinders were massive in the schools to an extent that proving leadership was difficult.

Laxity among the teachers and the subordinate staff was the main cause in ineffectiveness of the club. Incompetent leadership in the clubs made students to be

involved in social ills. This, as parents said had led to hatred, ill-feeling, disputes, antagonism, aggression, rivalry, contention, animosity, hostility, evil speaking, fault-finding and conflicts among them. That undermined the relevance of the club as an approach to social character formation.

4.5.5.4   Inter-House Tournaments

To ensure that all students participated in activities which created chances for their social interactions, most schools in NC had inter-house football, netball, athletics and rugby games. The tournaments allowed students to take part to represent houses, dormitories or hostels thus providing a focus for group or house loyalty. Different schools had different number of houses. Each of the houses had names. Most houses hosted more than 50 students.

Debating competitions and charity drives, according to Ondima (OI; 14:04:1014), were often organized according to the houses. Merit points for behaviour and academic achievements were totaled up for comparison between the houses. This made students to unite and work towards becoming the best house in the school.

Students, as most teachers of Rigoma, Borabu and Ekerenyo sub-counties affirmed, were usually allocated houses randomly. This ended up balancing distribution of students regardless the social, economic and religious backgrounds. Sometimes the allocations were based on the social and emotional needs of the students, thus ensured proper peer mentoring.

One notable feature of the house system was the appointment of house captains whose role was to assist in leadership of the house members. The captain ensured that the house developed closeness and built social bonds. These social groups added up into larger social groups which were the school. Sports activities linked up all the social groups (houses). As a result, students in the schools formed all-time bonds created through sports activities.

Students (FGD; 16:07:2014) observed that through sports, they were able to unite students to work together as teams. This created opportunities for them to know the sporting talents within members in the houses. It also enabled the school to come up with strong teams which represented them in the MoEST sports in the Sub-County, County or nationally. Success of the school in tournaments depended on the coordination among the students in their respective houses.

Mose (OI; 04:06:2014) said that sometimes students lost the intention of the inter-house tournaments by taking the contests personal whenever they lost the matches. Parents said that teachers needed to ensure students were psychologically prepared for friendly contests; free from feelings of resentment, bitterness and antipathy. In this way, the schools could attain the social character intended through the inter-house tournaments.

4.5.6   Approaches and Challenges of Moral Character Formation

Capra (1996:69) provides a picture of how students might be brought up in a just state to develop virtues expected of good citizens. He says that the obligation to moral character formation rests upon friends, family, school, community and church. These groups have a responsibility to inculcate among the youth teachings and values to enhance their moral fortitude. The SDA church's educational philosophy teaches the significance of church schools to provide moral education to the students. Church schools as White (1968:14) states should not only equip the society with moral, honorable and praiseworthy youth but also to the families. For moral character formation in SDA-sponsored secondary schools programmes such as human reproductive health and safety education (HRHSE), human responsiveness of the consequences of female circumcision and gender awareness and equality were offered. Below are discussions on the approaches the schools used in moral character formation. Challenges faced during implementing the programmes are also discussed here below.

4.5.6.1   Human Reproductive Health and Safety Education (HRHSE)

Human Reproductive health and safety education (HRHSE) explains human sexuality. The approaches provide instructions with a view to produce young people who are cognizant of their maleness or femaleness. Through it students receive instructions on how to grapple with the psychosocial, morphological and physiological changes related to their sexuality. Further, that as Covey (1990) states

enables the youth to understand how God created human beings for unique purposes. It also gives instructions on human sexuality: sexual anatomy, sexual reproduction, sexual activity, reproductive health, emotional relation, reproductive rights and responsibilities, abstinence and birth control. Creating awareness of these natural realities to the students makes them to fully understand their humanity.

Gesare (OI; 11:05:2014) observed that if young people grew up without HRHSE, they easily fell into traps of sexual immorality. This was a major cause of unwanted pregnancies, early marriages and school dropouts in the schools. The NC secretariat informed the study that the programme was observed in the schools. Data revealed that 89% of the sampled schools implemented the programme.

Chaplains in Borabu and Ekerenyo Sub-Counties (FGD; 10:05:2014) noted that through the HRHSE programme in the schools, they were able to reach students with helpful teachings. It enabled teachers, chaplains and invited guests to teach various bodily reactions as one developed into a grown-up man or woman. It also made the students aware of body reactions and taught them how to handle bodily changes and cravings.

The schools ensured that students were aware of their sexuality. In spite of this, the programme had not fully yielded the intended objectives. Data revealed that the programme was handled by people who were not experts or authorities in Human Reproductive Health. The programme, as principals observed, was carried out by the

invited guests. Figure 4.31 below summarizes presenters of the HRHSE lessons from

150 respondents through questionnaires

Figure 4.31: *HRHSE guest presenters in NC*
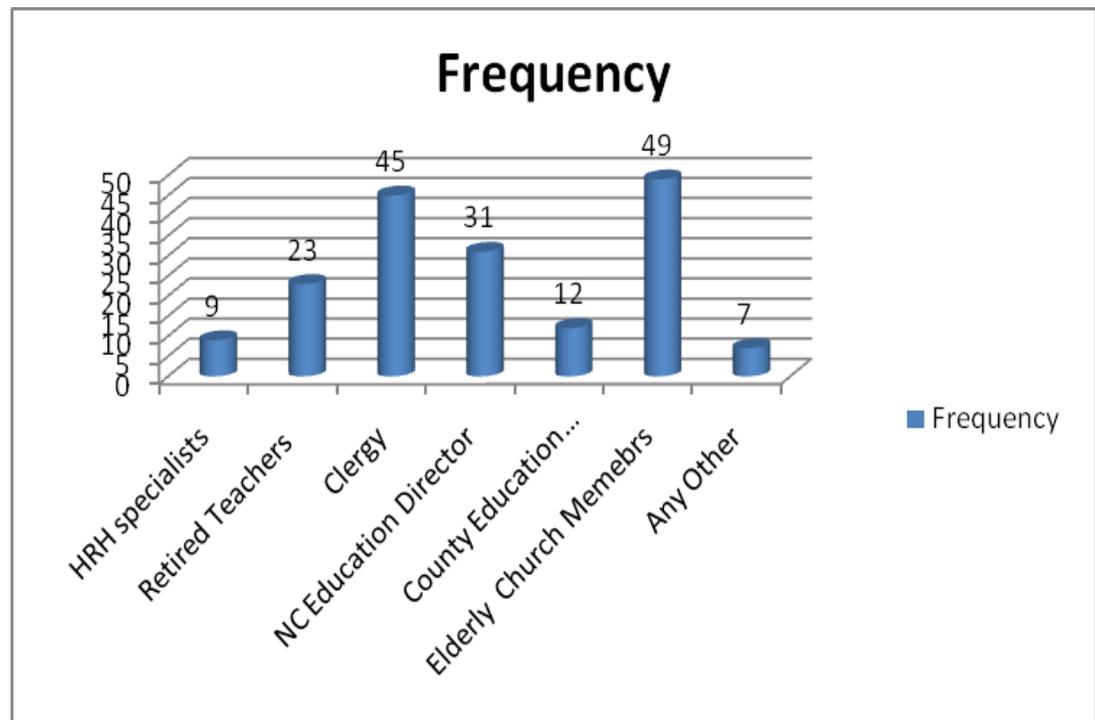
Figure 4.31 shows variety of presenters of the HRHSE programme in the schools.

Elderly church members, the clergy and NC education director were the common

presenters. Principals and teachers noted that these dominant presenters were not

specialized in Human Reproductive Health (HRH), therefore, they used common

knowledge and experiences to educate students. Observations deduced that the

presenters taught themes such as Abstinence, Being faithful to one partner and

Condom use (ABC) concepts in HIV transmission and prevention. Data also

revealed that lessons such as management of morphological, psychosocial and

physiological health were uncovered. Figure 4.32 represents frequencies from questionnaires from 150 students on irresponsible sexual behaviour among the students which resulted from incompetent teachings by the guests during the programme.

Figure 4.32 *Irresponsible Sexual Behaviour*
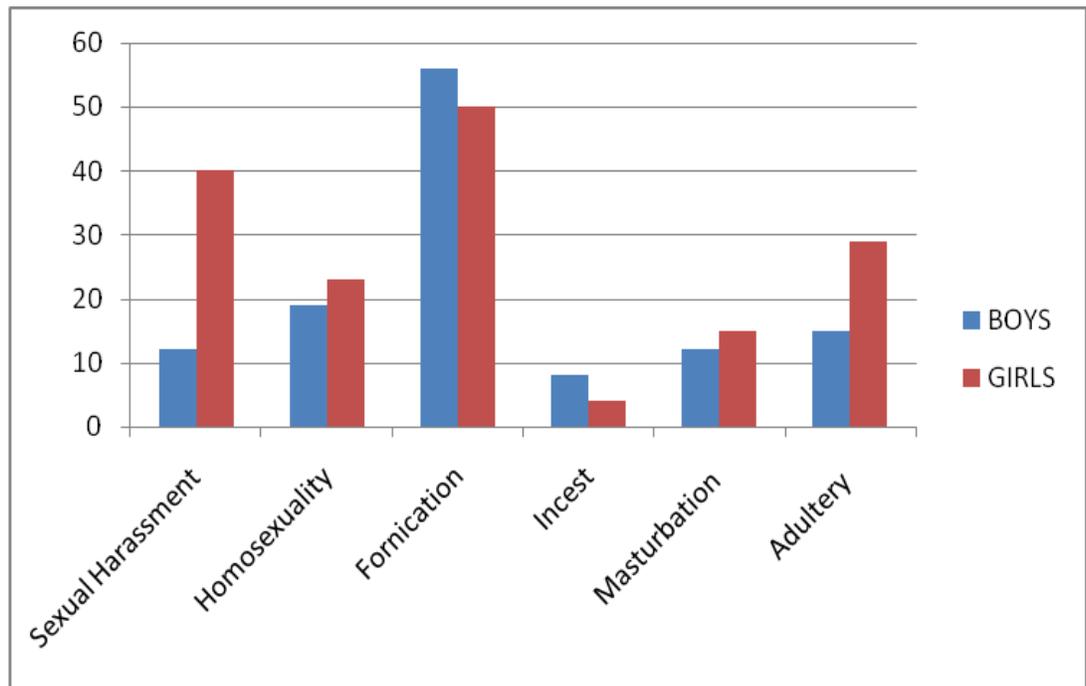
Owing to lack of full implementation of the HRHSE programme in the schools, students, teachers and parents revealed that sexual harassment, fornication and adultery were escalating. As a result, each of the schools visited reported cases of girls who gave birth while in school. The subordinate staff cited numerous cases of boys and male teachers who were either disciplined or suspended for sexually harassing the girls. Many girls were reported having had sexual relationships with outsiders who occasionally sneaked them out of school. In some schools, cases of

homosexuality, masturbation and incest were revealed. All these, unmistakably elucidated how morality among the students in the schools needed special attention notwithstanding the holistic Christian education curriculum with the HRHSE programme.

1.4.6.2   Creation of Awareness on the Consequences of Female Circumcision

Female circumcision is defined by World Health Organization (WHO) as an all procedure that involves partial or total removal of the female genitalia or other injury to the female genital organs for non-medical reasons (WHO 2009). Governments, Non-Governmental Organizations (NGOs) and churches condemn the practise that it undermines human rights. The practice inflicts pain on women yet it has no known medical or health benefits to them. Additionally, it denies women the sexual pleasure or enjoyment crucial in marriage.

The SDA church in 1972 developed a slogan, "STOP FEMALE CIRCUMCISION, IT IS DANGEROUS TO WOMENS' HEALTH". The church, through the GC, directed that this slogan be emphasized in churches and even printed on walls of schools and churches in countries or communities where it was practiced. Gusii is one of the regions in the Kenya where female circumcision was rampant. Teaching the effects of female circumcision was highly prioritized in NC churches and schools.

A total of 253 girls through questionnaires revealed whether they underwent female circumcision or not. Analysis showed that 33 were non-committal, 76 did not and 144 underwent it. Parents noted that the female circumcision persisted despite the government policy against it because it was a Gusii cultural rite. Anyone who breached the rite was considered immoral. Girls who did not go through it were stigmatized. Figure 4.33 shows the percentage of the female circumcision status of girls in the schools.

Figure 4.33: *Percentage of female circumcision cases*
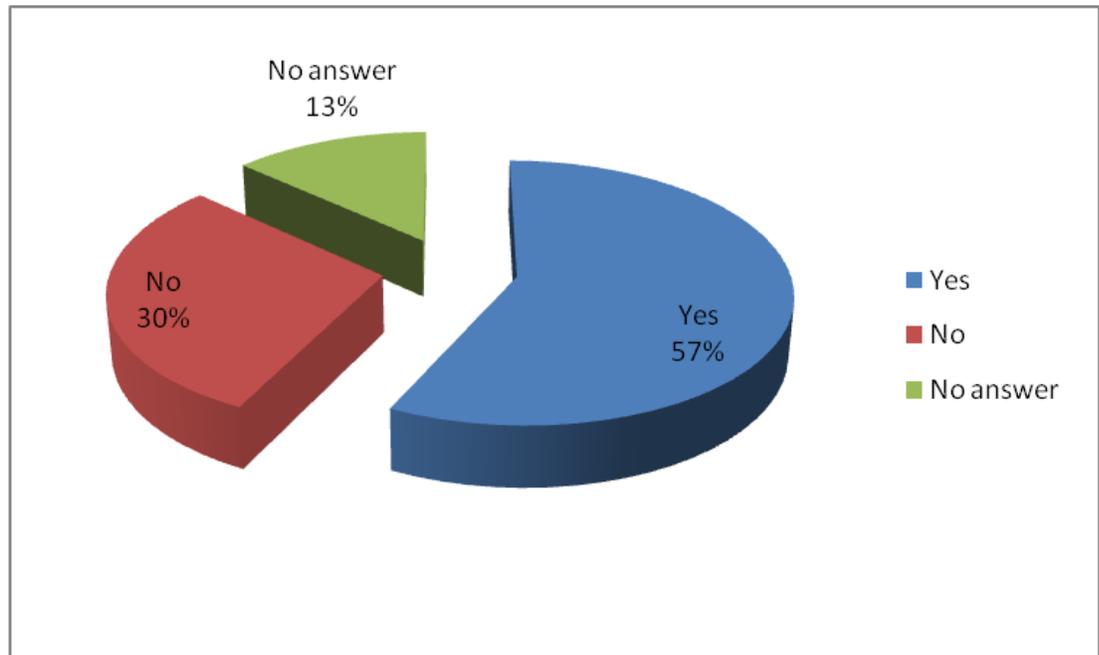
Data from 51 sampled schools disclosed that 57% of the girls underwent the rite. It was noted that the girls who were not circumcised got ridiculed by those who had undergone the rite together with the members of the community. Mary (OI; 17:12:2014) said that girls who had gone through female circumcision argued that they had fulfilled a cultural rite and would be easily married in future. The

lamentations from the girls who had negated it expressed fear of their future destiny. Teaching the effects of female circumcision in the schools helped students to know the health implications of the practise. This, as data revealed, made most girls who had been circumcised wish they were not.

Teaching about the adverse effects of female circumcision involved presentation of scientific facts on the same. In this way, people would appreciate why it was outlawed and how it undermined the human rights. Through the teachings, girls who had not gone through it were facts which supported their dignified decision to negate it. The teachings further helped those who had gone through it to accept their condition as well as to support campaigns against it.

Stakeholders did not inform the girls on the health risks of female circumcision. This as Onchong'a (OI; 09:06:2014) viewed, was because some of those who underwent the practise shied from sharing their experiences with the girls. This gave room for vain talks against those who avoided it causing stress and anxiety among them. About ten cases were noted during this study where girls were stressed by their colleagues to a point of being forced to do undergo it while in school.

Uncircumcised girls (FGD; 23:07:2014) observed that their future marriage and social lives were threatened for ignoring the rite. They also reiterated their uncertainties concerning the purported traditional curse for negating the rite which was meant to ritualize them as part of the community. This implied that the chaplains did not teach the girls how to overcome stigma to face their future with audacity.

4.5.6.3 Gender awareness and Equality

As boys and girls undergo the physical, physiological, emotional and intellectual developments, behaviours between them show differences. Consequently, students require gender awareness to understand the differences between sexes. Wasanga (2004:132) states that the church should create gender awareness for men and women to know gender disparities. That will help them to tolerate and accommodate each other. The SDA church's educational policy emphasizes the importance of gender awareness in schools. This, as Nyaoncho (OI; 21:12:2014) observed made boys to perform some duties without demanding that girls be forced to do them and vice versa.

Parents and teachers of Nyambaria, Kenyenya and Kebabe (FGD; 11:06:2014) were of the view that without gender awareness programme, schools would not meet the interests of students. Without it, female teachers of Sironga and Kebirigo secondary schools noted that girls would suffer. It helped boys to understand the girls better therefore creating amicable learning environments for both of them. That was also true to the girls.

Gender awareness helped to explain differences in weight and height between boys and girls. During adolescence, girls develop more weight during adolescence than boys. They become shy of their weight and size increments. Such changes, as teachers said, made boys to trivialize the girls through funny remarks. This annoyed the girls causing their withdrawal from the boys. It also affected their social

relationships. Gender awareness in the schools explained to the students the body growth trends among the youth and how it was natural to undergo such changes.

Gender awareness, as Obongi (OI; 22:12:2014) stated, made girls to know how to handle the adolescence stage not to fall into to sexual immorality. It taught them importance of developing a competent moral stamina. It also made boys aware that in as much as they developed the men's sexual organs they were not ready for opposite sex relationships. It created awareness that adolescence was a stage in human development which prepared individuals for other stages of life.

Gender equality taught that boys and girls needed to receive equal treatment unless there were sound biological reasons for different treatments. The schools had an ultimate goal to provide equality among boys and girls in the schools. The church defined gender equality as the necessary step to create character among the students which perceived everyone as equal.

Abuga (OI; 13:12:2014) observed that gender equality in the schools enabled girls to compete with boys without discrimination. The community, through that initiative, saw many girls and boys excel in academics. Promotion of gender equality in the schools created understanding among the students that both sexes were God's.

Analysis of data revealed that the objectives of gender awareness and equity in NC were challenged. Only 23 (45%) schools of the 51 sampled had tried to implement the programme. Data from the schools which had tried to implement the programme

revealed challenges which showed how more efforts needed to be made to meet the objectives of the church's holistic Christian education curriculum.

The study established that girls were assigned specific duties exempting boys. John (OI; 16:12:2014) informed the study that most school administrators were gender stereotypes. That influenced the duties assigned to the boys and girls. Most teachers argued that the roles of SDA schools were to prepare girls as good mothers and boys as responsible fathers. That dictated their duties in the schools. Students said that in most cases girls were assigned duties such cleaning the kitchen, sweeping the compound, mobbing class rooms and weeding flowerbeds. Boys on the other hand, slashed around the compound, fenced and split firewood for kitchen. The boys' duties were not as many as those of the girls. Most of the boys' duties were not regularly done compared to those for girls'. This made the girls to be overworked compared to the boys' counterparts. It also undermined the spirit of gender awareness and equality programme offered in the schools.

4.6 Conclusion

Holistic Christian education for character formation is expected to produce students who are socially, morally, intellectually, physically, emotionally and spiritually responsible. Data, in the chapter were analyzed in the light of Miller's (1998) Holistic Curriculum Theory which suggests six competencies which test an individual's holistic character. Data presented revealed that the SDA-sponsored secondary schools in NC were expected to provide a holistic curriculum in the

schools. The chapter affirms the premise that the church's holistic Christian education philosophy provides programmes which when implemented groom students who successfully resolve life's challenges. In light of Miller's theory, the chapter reveals that without the holistic Christian education curriculum, educational institutions risk producing students who are unprepared to lead balanced lives.

Holistic education is widely valued though differently approached by religious and public institutions. Its objective whether in secular or religious institutions is to engage students in curricula that produce all-round persons. As discussed in the chapter, the SDA schools in NC had goals which targeted the social, spiritual, emotional, moral, intellectual and physical developments of the students.

The schools used various programmes to transmit the church's holistic education curriculum. The programmes were developed by the early Adventist educators in line with Ellen G. White's educational philosophy. The church's educational philosophy formed part of the church's doctrine of evangelism which considered church schools as centres of evangelism. The schools had the mission, vision, aim and objectives which guided the curriculum.

To achieve the objectives of the church's educational philosophy, the curriculum involved the stakeholders in its implementation. Its content resonated with the church's holistic education philosophy. Students, principals, Parents, teachers, clergy, BoM and the subordinate staff were the key stakeholders. The curriculum did

not interfere with the MoEST one because the programmes which transmitted it were carried out either during weekends or after the normal lessons.

The chapter investigated how the schools implemented the curriculum and the challenges they faced in implementation. First, the chapter discussed approaches and challenges of spiritual character formation. It was to be achieved through Bible study groups, active Sabbath-school lesson discussion groups and the mid-week prayer. It was also achieved through the termly week of prayer and the annual Camp meetings.

Second, the chapter analyzed approaches the church used to implement the holistic Christian education for physical character formation among the students. To attain the physical competencies among the students, the schools had the work programme, manual work routines, nature walk and physical activities/games. The activities were supervised by the teachers, student games captains, school chaplain and the school administration.

Third, the chapter investigated the approaches the schools used to enhance emotional character among the students. For emotional character formation, the schools had the AYS, community service, outreach Sabbath programmes and youth rallies.

Fourth, the chapter discussed the approaches the schools used in the students intellectual character formation. Besides the MoEST curriculum, the church had programmes which enhanced the intellectual competencies of the students. They

included the students' choir, Bible quizzes and drills, home health education and cookery, art , craft, design and song memorization.

Fifth, the chapter investigated the approaches the schools used to develop the students' social character. To attain the students' social connections during and after studies, the schools provided sharing talents and skills, camporee, pathfinder club and inter-house tournament programmes.

Finally, the chapter discussed the approaches the schools used to ensure that the students developed a high level of morality. Programmes such as HRHSE, responsiveness to consequences of female circumcision, gender awareness and equity were offered.

The chapter revealed challenges which faced implementing the holistic education curriculum: relentless ills, pressure from the public curriculum, lack of funds, under allocation of funds, laxity of the stakeholders, lack of seminars, selectivity of the porgrammes and formalism. The chapter presented views from the respondents on how the challenges could be overcome for effective implementation of the curriculum: seminars on the value of the curriculum; allocation of sufficient funds; revision of the programmes; follow-ups by the NC; involvement of all the stakeholders; accessibility of the curriculum; church's educational philosophy documents in print and electronic forms to all the stakeholders.

Provision of holistic Christian education for character formation in SDA-sponsored secondary schools in NC was vastly observed notwithstanding challenges in its implementation.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter summarizes the entire study. First, it presents the summary of the main findings. Second, it presents recommendations arising from the main objectives of the study. Finally, it proposes areas for the further research on holistic Christian education for character formation among the students in the Seventh-day Adventist (SDA) sponsored secondary schools in Nyamira Conference (NC).

5.2 Summary and Conclusions of the Study

The study sought to examine the holistic Christian education for character formation in the SDA-sponsored secondary schools in NC. It explored the church's holistic Christian education philosophy and how it formed the base of the church's holistic education curriculum. The curriculum sought to produce students who were socially, morally, spiritually, emotionally and intellectually competent. The study also explored the role of the schools in transmission of holistic Christian education and the approaches and challenges of implementing the curriculum.

Data for the study were mainly obtained through Focus Group Discussions (FGDs), Oral Interviews (OIs), questionnaires, Participant Observation (PO) and secondary data. The obtained data were categorized and themes were created from the main

objectives of the study. Respondents included parents, teachers, principals, deputy principals, students, subordinate staff and the clergy from 51 out of 68 SDA-sponsored secondary schools in NC. The respondents were purposefully and randomly sampled depending on the nature of data expected from them.

The Holistic Curriculum Theory by John P. Miller (1998) was used to analyze data. The theory proposes six major competencies which test the holistic character of a person: the spiritual, physical, emotional, social, moral and intellectual competencies. The SDA holistic Christian education curriculum provided an education system which emphasized the spiritual competence already explained by Miller. Below is a summary and conclusions of findings from the main objectives.

5.2.1 The SDA Philosophy of Holistic Education

The first objective investigated the SDA philosophy of holistic education. It was found that the SDA church had a curriculum targeted to formation of socially, physically, morally, intellectually, spiritual and emotionally fit students. The church's philosophy of education was guided by the writings of Ellen G. White, an eminent personality in the church. Through her writings, the church developed the mission and vision of the educational philosophy. Moreover, the objective investigated the role of stakeholders in promotion and implementing the holistic Christian education curriculum in the schools.

The study affirmed the premise that the SDA church had a philosophy of education which formed character among the students. It showed how the philosophy related with Miller's (1998) Holistic Curriculum theory. The study affirmed the theory that holistic Christian education offered in the schools should contain programmes which acted as the agents of its transmission.

The study concluded that despite the church's mission and vision of Christian education, the schools and churches did not have enough access to the mission and vision statements. It was discovered that copies of the church's education policy were not enough for the stakeholders. The available few copies were written in grandiloquent English hence most stakeholders could not easily understand. Further, it was established that that the NC did not conduct regular seminars to the stakeholders on the church's educational policy which hindered the implementing the holistic education curriculum.

5.2.2 Implementing the Holistic Education Curriculum

The second objective evaluated how the schools implemented holistic Christian education for character formation curriculum. The study established that the church had 68 sponsored secondary schools in Nyamira County. The church utilized the Kenya's Education Act 78 Articles 1, 2 and 3 to offer the church's holistic Christian education curriculum. The curriculum targeted the physical, emotional, spiritual, social, intellectual and moral growth of the students. The principals, deputy principals, BoM, students, the clergy and parents were charged with various

responsibilities in its implementation. As centres of evangelism and character formation, the schools admitted non-Adventist students who besides learning the MoEST curriculum went through the church's holistic education curriculum.

The study affirmed the premise that the schools sought to implement the church's educational philosophy. Using Miller's (1998) Holistic Curriculum theory which asserts that institutions and people play key roles in holistic character formation, the study discussed the centrality of the church and the schools in delivery of the holistic Christian education curriculum. The NC secretariat interpreted the church's holistic Christian education curriculum. It also coordinated the stakeholders in its implementation.

The study concluded that the NC had not fully utilized the GoK's mandate to take full responsibility in implementing the church's education curriculum in the schools. More emphasis was put on the MoEST curriculum to enable students to perform well in the KCSE at the expense of the to the church's holistic Christian education curriculum. Most remedial teachings during weekends to cover the MoEST curriculum took place of the programmes of the church's holistic education curriculum. The schools did not have enough professionally trained chaplains who could interpret the curriculum to the stakeholders. Non-Adventist students in the schools were not successively taught the church's programmes implementing the holistic education curriculum when they were admitted. This would help them understand the relevance of the church's programmes in character formation.

5.2.3 Approaches and Challenges in Implementing Holistic Education

The third objective examined the SDA approaches and challenges in implementing holistic Christian education for character formation in NC. The approaches were geared towards formation of physically, socially, morally, spiritually, emotionally and intellectually competent students. Below is the summary and conclusions of approaches and challenges of holistic Christian education curriculum in the schools.

5.2.3.1 Approaches and Challenges of Spiritual Character Formation

The study discussed approaches and challenges of spiritual character formation among the students. The spiritual character was achieved through Bible study groups, Sabbath-school lesson discussion groups, mid-week prayer, week of prayer, full-day Sabbath worship and annual camp meetings. Data revealed that these approaches faced numerous challenges. It was noted that most schools did not have Bible study groups, mid-week prayer, annual camp meetings and termly weeks of prayer. Challenges in implementing the programme weakened the spirituality of the students. The inactiveness of the teachers, school administration and chaplains were found to be causal factors of the ineffectiveness of the spiritual character formation of the students.

5.2.3.2 Approaches and Challenges of Physical Character Formation

The study analyzed approaches the schools used to implement holistic Christian education for physical character formation. To attain the physical competencies, the

schools had work programme, physical exercises and games activities. These activities were supervised by the teachers, games captains, school chaplains and the school administration. The study concluded that physical ailments among the students resulted from lack of physical work and exercise.

5.2.3.3 Approaches and Challenges of Emotional Character Formation

The study investigated the approaches used to enhance the emotional stability among the students. For emotional development, the schools had established groups and programmes: Adventist Youth Society (AYS), community service, outreach Sabbath and student rallies. Implementing the programmes enabled students to develop emotionally. The emotional competency enabled students to be humane, tolerant and social. Analysis of data showed that most student riots, intolerance and withdrawal resulted from slight provocations. The study noted laxity among the stakeholders to review and update the programmes meant to achieve the emotional competencies of the students.

5.2.3.4 Approaches and Challenges of Intellectual Character Formation

The SDA-sponsored secondary schools in NC provided programmes which developed the intellectual competencies of the students: students' choir, Bible quizzes and drills, home health education, art, craft, design and songs memorization. These programmes helped students to learn that besides their spirituality, they needed also to be intellectual. This was based on the Christian understanding that

God is the source of wisdom and knowledge. It was concluded that the intellectual character of the students were not to the expectations of the objectives of the church's educational philosophy. Most schools lacked the programmes making them to rely only on those provided by the MoEST. This made them to lack deeper knowledge of scripture, dropped the school choirs, did not attend church as expected and avoided the counseling sessions. It was also noted that due to the inconsistencies of teachers and chaplains' attendance to the programmes students took advantage to indulge in immoral activities.

5.2.3.5 Approaches and Challenges of Social Character Formation

The approaches to social character formation among the students in SDA-sponsored secondary schools in NC were analyzed. The study established that through social character formation, students built and maintained healthy connections with each other. It also helped them to grow up with trusted and valued relationships with family, friends and fellow students. The schools had programmes such as sharing talents and skills, student camping, pathfinder club and inter-house tournaments. These programmes brought students together, helped them to form social links which lasted even beyond their school days. Due to lack of commitment from the stakeholders in implementing the programmes, the study found out that students were involved in social ills. Analysis of data revealed that most students had social conflicts with fellow students, chaplains, school administrations, teachers and

parents. This challenged the relevance of the church's holistic education curriculum offered in the schools.

5.2.3.6 Approaches and Challenges of Moral Character Formation

The study examined approaches the SDA-sponsored secondary schools in NC used to form moral character among the students. It was established that the church's philosophy emphasized the importance of providing moral education to the students. To attain moral character, the schools had programmes such as human reproductive and safety education (HRHSE), female circumcision, human sexuality, gender awareness and equity. These programmes provided teachings which informed the students the importance of moral decency: first, to the individual, second, to the society. The approaches to moral character formation were given low prominence in the schools. As a result, the study discovered cases of sexual abuse and harassments from boys and few teachers to the girls were discovered. Most of the girls, as this study found out were already taken through the female circumcision rite because their parents held the Gusii traditional culture of girls' circumcision. This undermined the health and human rights upheld in the church's educational policy. Absence of HRHSE, gender awareness and gender equity sessions in the schools were discovered to be major causes of immorality.

Analysis of data on the study objectives affirmed the premise that to implement the SDA's holistic Christian education curriculum in NC, the church had to use programmes as agents of transmission. Miller's (1998) Holistic Curriculum Theory

explains the importance of programmes and practises in implementing the curriculum. The schools as the study established had varieties of social, moral, spiritual, physical, emotional and intellectual programmes which were used in the curriculum's implementation.

5.3 Recommendations of the Study

The following recommendations were made:

5.3.1   The SDA Philosophy of Holistic Christian education

1. The NC to make the SDA's vision and mission of holistic Christian education public by posting them in the churches, schools and church institutions. The posters should be accessible to parents, students and the community.

2. The NC to conduct seminars to the stakeholders to make them conversant with the mission and vision statements of the church's holistic Christian education curriculum. To teach them their roles in implementing the curriculum.

3. School libraries and churches to have hard copies of the church's educational policy. The stakeholders to read the copies to offer them guidance on implementing the curriculum. The NC through the EKUC to simplify the language used in the educational policy for the stakeholders to read without difficulties. The NC to teach the church's education policy during church

seminars, in baptismal classes, education days and Sabbath-schools. The NC to create a website where soft copies and holistic Christian education programmes and reports from schools can be accessible to the stakeholders.

5.3.2   Implementing the Holistic Christian Education

1. All stakeholders in the schools to participate in implementing the church's educational curriculum. The NC secretariat, the EKUC education department and the BoM to collaborate in implementing the curriculum.

2. Parents to be sensitized to develop ownership of the schools. The BoM to teach them their roles in implementing the curriculum. The NC secretariat to teach the parents their role at home in implementing the programmes offered in the schools.

3. Principals, deputy principals and teachers to participate with students in the programmes meant to form the spiritual character. The chaplains, teachers, and the subordinate staff to accompany students to the social and physical activities provided in the curriculum.

4. The NC to deploy chaplains to the schools who are professionally trained on chaplaincy. Pastors without training on chaplaincy to be either withdrawn from schools or be offered part-time/in-service courses on chaplaincy.

Boarding schools to have resident chaplains, matrons or patrons who accompany students in the programmes of the curriculum.

5. Non-Adventist students who join the schools to be taught the relevance of programmes in character formation. The schools should not force them into the Adventist faith. Due consultations with parents or guardians of the non-Adventist students before inducting them into the SDA doctrines.

5.3.3 Approaches and Challenges in Implementing the Holistic Education

1. The NC education department to conduct regular trainings to the stakeholders on the approaches to effective delivery of the holistic Christian education for character formation curriculum.

2. The school administration to regulate time spent on the programmes to avoid immoderation. The stakeholders to come up with varieties of approaches in implementing the curriculum to avoid monotony and boredom.

3. The BoM to do continuous assessment of the holistic Christian education programmes in the schools. Only programmes in the church's educational curriculum to be implemented. The programmes which may not be applicable in the schools considering the geographical and socio-economic factors to be removed or substituted so as to achieve the desired character.

4. Principals and their deputy principals to ensure that more emphasis is not on the MoEST curriculum at the expense of the SDA holistic education curriculum.

5. The chaplains to discourage teachers from remedial teaching during weekends, instead to engage students in programmes geared towards formation of the holistic character formation.

6. The NC secretariat to in consultation with teachers and chaplains approve guests allocated to the schools for the holistic education programmes. Guests to be well-versed with the church's holistic education curriculum. Trainings should be offered to the guests before being dispatched to the schools during programmes geared towards formation of holistic Christian character.

5.4 Recommendation for Further Research

This study recommended that further research should be done on:

1. Comparative study on the Catholic and Protestant philosophy of holistic Christian education for character formation to generalize findings of this study.

2. Adoption of African indigenous holistic education practises in the SDA system of education to make the church's curriculum inclusive and relevant in schools.

3. Provision of the SDA holistic Christian education curriculum in primary schools to lay a strong foundation of holistic character formation in all academic circles.

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F. Online Data
file://F:/Kenymap.htm
file://Kenya%/26.nyamira.map.htm
file:http//gusiiiland.topography.kenya.edu..

Appendix 1

List of Respondents

S/N	Name	Date (s)	Category	Sub-County
1	Abuga, J.	13:12:2014	Teacher	Ekerenyo
2	Andrew ,G.	02:08:2014	Student	Ekerenyo
3	Andrew, M	14:12: 2014	Subordinate staff	Nyamira
4	Ayunga, T.	02:07:2014	Subordinate staff	Borabu
5	Bangweso, J.	03:04:2014	Parent	Ekerenyo
6	Binyanya, F.	01:11:2014	Teacher	Nyamira
7	Caleb, M.	12:04: 2014	Student	Ekerenyo
8	Chabumba, W.	20:11:2014	Student	Marani
9	Chaplains.	13:10:2014	Clergy	Rigoma
10	Church Leaders	14,15,16, 17:10:2014	Parents, teachers,	Marani
11	Cleopas, N. G.	15:12:2014	Student	Nyamira
12	Education Secretary	15:10:2014	NC official	Nyamira
13	Gesare, Y.	11:05:2014	Parent	Rigoma
14	Guto, R	02:05:2014	Student	Borabu
15	Head teacher	24:10:2014	Principal	Borabu
16	Irene, R	25:11:2014	Student	Rigoma
17	Joash, M.	23:07:2014	Parent	Borabu
18	John, W.	16:12:2014	Student	Rigoma
19	Kanani, M	17:11:2014	Student	Ekerenyo
20	Keriago, H.	24:07:2014	Parent	Rigoma
21	Kerubo, V.	12:4:2014	Teacher	Nyamira
22	Kombo, B.	27:11:2014	Student	Rigoma
23	Maikara, S	12:12:2014	Teacher	Borabu
24	Makori, E.	24:10:2014	Clergy	Borabu
25	Mary, T.	17:12:2014	Teacher	Borabu
26	Masara, N	21:11: 2014	Teacher	Borabu
27	Mogaka, J.	02:04:2014	Parent	Rigoma
28	Mokaya, E	23:06: 2014	Parent	Ekerenyo
29	Mokaya, H.	18:12:2014	Teacher	Marani
30	Momanyi, A.	12:05:2014	Subordinate staff	Nyamira
31	Mong'are, W.	11:10:2014	Student	Rigoma
32	Nyabaro, G	19:12: 2014	Parent	Marani
33	Nyaboke, Q.	02:11:2014	Student	Ekerenyo

34	Nyamosi, G	20:12: 2014	Parent	Borabu
35	Nyamwega, Y.	25:10:2014	Subordinate staff	Ekerenyo
36	Nyanchama, N.	25:07:2014	Teacher	Borabu
37	Nyanchoga, K	21:06: 2014	Teacher	Rigoma
38	Nyangaresi, M.	03:11: 2014	Student	Nyamira
39	Nyaribari, S.	27:11:2014	Parent	Marani
40	Nyaoncho, M	21:12:2016	Subordinate staff	Ekerenyo
41	Nyaswabu, O	22:11: 2014	Subordinate staff	Nyamira
42	Oanda, H.	11:10:2014	Clergy	Rigoma
43	Obiero, C.	17: 10:2014	Parents, teachers,	Borabu
44	Obongi, R.	22:12:2014	Deputy principal	Rigoma
45	Okioma, Q.	10:06:2014	Parent	Ekerenyo
46	Omao, Z.	13:4:2014	Clergy	Nyamira
47	Omare, S.	04:11:2014	Student	Borabu
48	Ombongi, J.	05:11:2014	Principals	Nyamira
49	Ombui, K.	28:07:2014	Parent	Marani
50	Ombui, Y.	19:11:2014	Student	Rigoma
51	Ombwori, U.	11:06:2014	Student	Ekerenyo
52	Omente, B.	23:12:2014	Deputy principal	Nyamira
53	Omete, O.	29:07:2014	Subordinate staff	Rigoma
54	Omwega, H.	30:07:2014	Clergy	Borabu
55	Omwenga, K.	31:07:2014	Parent	Borabu
56	Omweri, F.	06:11:2014	Student	Nyamira
57	Onchong'a, N	09:06:2016	Student	Borabu
58	Onchong'a, W.	07:11:2014	Clergy	Rigoma
59	Onchumbi, G.	24:12:2014	Teacher	Marani
60	Ondima, J.	14:10:2014	Parent	Rigoma
61	Ongwae, G.	22:7:2014	Clergy	Borabu
62	Onkoba, Y.	04:04:2014	Student	Borabu
63	Onkundi, A.	23:08:2014	Student	Nyamira
64	Onkware, H.	21:06:2014	Teacher	Rigoma
65	Ontimu, U.	08:11:2014	Student	Marani
66	Onyambu, S.	23:09:2014	Subordinate staff	Nyamira
67	Onyancha, K	23:11:2014	Student	Rigoma
68	Onyoni, W.	14:4:2014	Parent	Nyamira
69	Osano, A.	18:11:2014	Parent	Nyamira
70	Osero, R.	12:06:2014	Teacher	Rigoma
71	Osindi, T.	23:10:2014	Clergy	Borabu
72	Otwoma, Y.	17:06:2014	Parents, teachers,	Ekerenyo

73	Otwori, W.	25:08:2014	Student	Ekerenyo
74	Parents	13:06:2014	Clergy	Borabu
75	Principals	14:06:2014	Principals	Ekerenyo
76	Rodah, B	25:12: 2014	Subordinate staff	Ekerenyo
77	Samson, N.	14:06:2014	Deputy principal	Borabu
78	Sarange, M.	15:06:2014	Student	Rigoma
79	Sindo, D	16:02: 2014	Student	Borabu
80	Swanya, L.	23:11:2014	Subordinate staff	Ekerenyo
81	Teachers	03:12:2014	Principals	Borabu
82	Timothy, O.G.	16:07:2014	Student	Rigoma
83	Nyaribari, S.	27:11:2014	Parent	Marani

Appendix 2

Map I: Location of NC in the Map of Kenya

Source: file://F:/Kenymap.htm
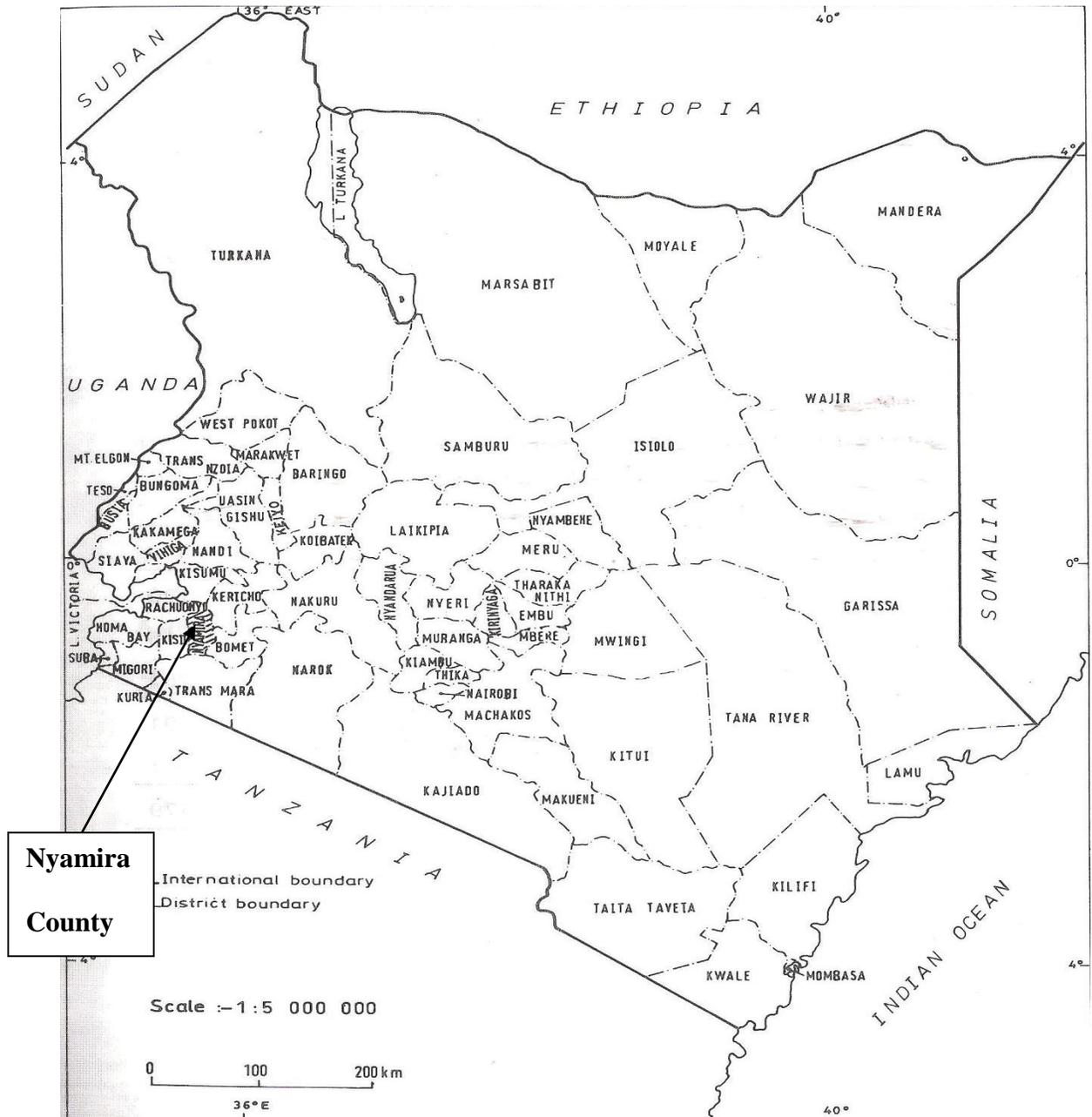
Appendix 3

Map II: NC Map: Site of the

Study
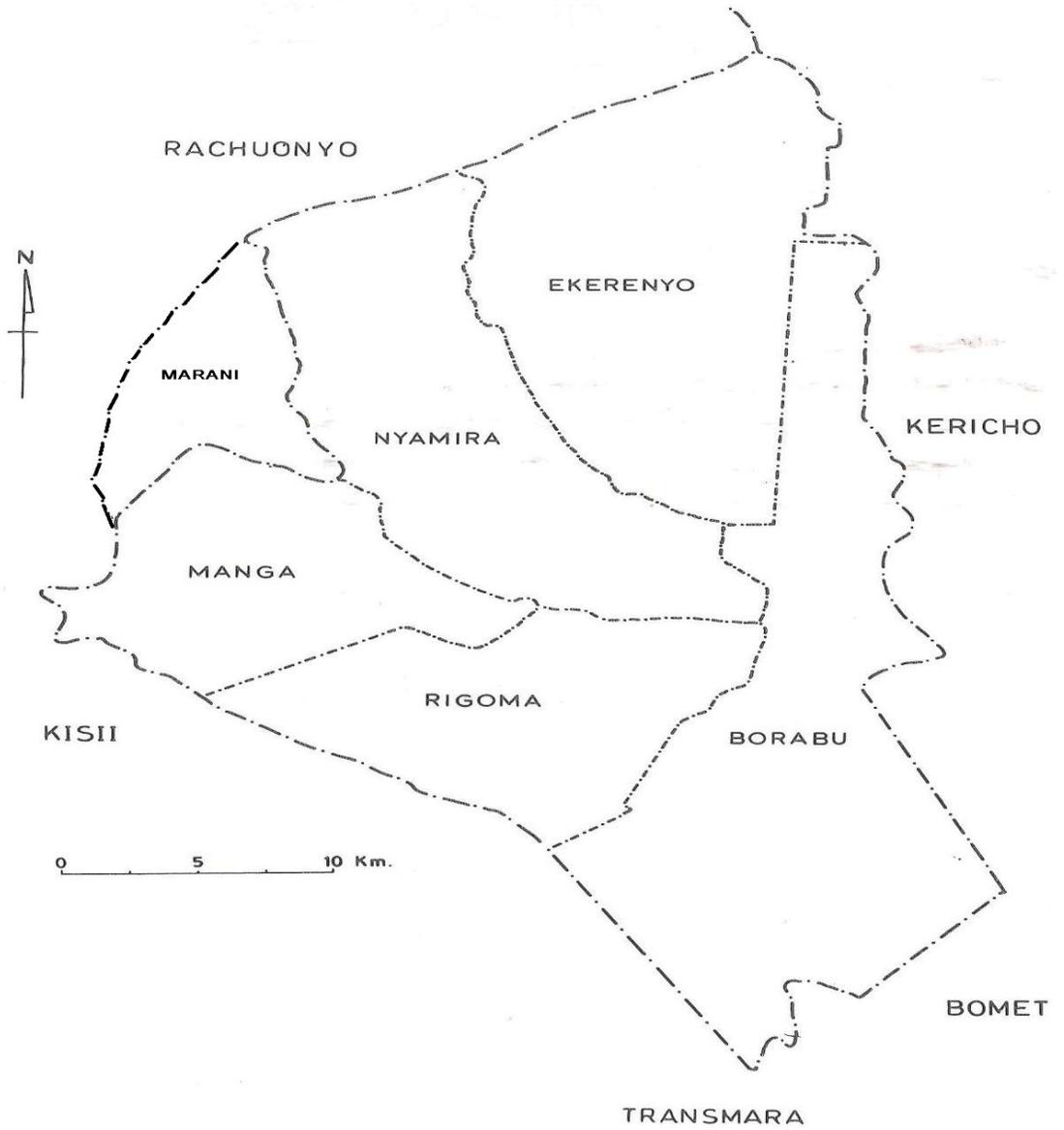
Appendix 4

Questionnaire for Students

1. Name …………………………………………………..(Optional)
2. Sex   Male   [....]   Female   [   ]
3. Class/Form
        i.   Form I   [....]
        ii.   Form II   [....]
        iii.   Form III   [....]
        iv.   Form IV   [....]

4. Name of your school ………………………………………….
5. Educational Sub-County of your schools
        i.   Borabu   [....]
        ii.   Ekerenyo   [....]
        iii.   Rigoma   [....]
        iv.   Nyamira   [....]
        v.   Marani   [....]

6. a). Are you a member of the SDA church?   a) Yes [....]   b) No [....]
   b). If your answer is No in a) above, what is the name of your church?
....

7. Does your school offer special SDA programmes?
       a) Yes   [....]   b) No   [....]

8. When does the school offer the SDA programmes
        i.   Weekdays   [....]
        ii.   Weekends   [....]
        iii.   Holidays   [....]
        iv.   All the days   [....]
        v.   Any other ……………………………..
9. Do all students participate in the SDA holistic Christian education programmes?
       a) Yes   [....]   b) No   [....]
10. Which are some of your favorite SDA programmes offered in your school?
        a) ………………………………………………….
        b) …………………………………………………..
        c) ………………………………………………….
        d) ………………………………………………….
        e) ………………………………………………….
        f) ………………………………………………….

11. How do the SDA programmes in your school help students to form good character?

…………………………………………………………………………………………
…………………………………………………………………………………………
………………………………………………………………………

12. How does Ellen G. White contribute to the formation of the SDA holistic education programmes?

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

13. How does the SDA motto and vision help in promotion of the Holistic education in your school?

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

14. Explain why SDA-sponsored secondary schools besides provision of the public education are also centres of evangelism

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

15. Briefly explain the role of the following people in the SDA programmes in your school.

    i.   Principal
    ………………………………………………………………………………
    ………………………………………………………………………………
    ii.   Deputy principal
    ………………………………………………………………………………
    ………………………………………………………………………………
    ………..
    iii.   Teachers
    ………………………………………………………………………………
    ………………………………………………………………………………
    iv.   Students
    ………………………………………………………………………………
    ………………………………………………………………………………

   v.   Parents

……………………………………………………………………………………

……………………………………………………………………………………

  vi.   Chaplains

……………………………………………………………………………………

……………………………………………………………………………………

 vii.   Subordinate staff

……………………………………………………………………………………

……………………………………………………………………………………

b) Which challenge do the above stakeholders face in implementing the SDA holistic education?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

c) What can be done to fully implement the SDA holistic education curriculum in your school?

----

16. Briefly explain the importance of the following programmes in your spiritual life:

   i.   Bible Study Groups

……………………………………………………………………………………

……………………………………………………………………………………

  ii.   Sabbath-school

……………………………………………………………………………………

……………………………………………………………………………………

 iii.   Bible Study Guide Groups

……………………………………………………………………………………

……………………………………………………………………………………

  iv.   Mid-week Prayer Programme

……………………………………………………………………………………

……………………………………………………………………………………

    v.   Week of Prayer

……………………………………………………………………………
……………………………………………………………………………

    vi.   Annual Camporee meetings

……………………………………………………………………………
……………………………………………………………………………

    vii.   Full-day Sabbath observance

……………………………………………………………………………
……………………………………………………………………………

17. a) Which behaviour among the students shows weaknesses in their spiritual life?

    i.   …………………………………………………………………

    ii.   ………………………………………………………………….

    iii.   …………………………………………………………………..

    iv.   …………………………………………………………………

    v.   …………………………………………………………………

    vi.   …………………………………………………………………..

    vii.   …………………………………………………………………

    viii.   …………………………………………………………………

    ix.   …………………………………………………………………..

b) In what ways do you think the spiritual weaknesses in 17 a) above can be addressed so as to uplift the students' spiritual life?

……………………………………………………………………………
……………………………………………………………………………

18. Which are some of the SDA programmes meant to improve your physical health?

………………………………………………………………………………
………………………………………………………………………………

19. Which behaviour among the students reveals that programmes to improve their physical health have not been fully implemented?

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

20. Which programmes does your school offer to ensure that students are emotionally stable?

………………………………………………………………………………
………………………………………………………………………………

21. Briefly explain how the programmes listed bellow help in improving your intellectual competency.

    i.   Student Choir

………………………………………………………………………
………………………………………………………………………

    ii.   Bible Drills

………………………………………………………………………
………………………………………………………………………

    iii.   Home Health Education

………………………………………………………………………
………………………………………………………………………

    iv.   Art, Craft and Design

………………………………………………………………………
………………………………………………………………………

    v.   Creative Writing and Debating

………………………………………………………………………
………………………………………………………………………

22. a) In which ways does your school ensure that students are socially and morally fit?

……………………………………………………………………………………
……………………………………………………………………………………

b). Discuss the behaviour among the students which reveal their social and moral unfitness

……………………………………………………………………………………
……………………………………………………………………………………

23. What should your school do to improve the emotional, intellectual, social and moral standards of your fellow students?

……………………………………………………………………………………
……………………………………………………………………………………

Principal's Name _____ **Date**_____ **Signature** _____

Appendix 5

Questionnaire for Teachers

1. Name …………………………………………………………..(Optional)
2. Sex   Male   [....]   Female   [....]
3. Name of your school ……………………………………(Optional)
4. Name of the Sub-County ………………………………………………………….
5. How many years have you worked in an SDA secondary school as a teacher?
    a) 1 – 5 years
    b) 6 – 10 yeas
    c) 11 – 15 years
    d) 16 and above years
6. Which responsibilities do your offer in your school besides teaching?
    a) …………………………………………………………
    b) …………………………………………………………
    c) …………………………………………………………
    d) …………………………………………………………..
    e) …………………………………………………………
7. Which SDA programmes are offered in your school starting Friday sundown to Sunday sundown?
    a) …………………………………………………………
    b) …………………………………………………………
    c) …………………………………………………………
    d) …………………………………………………………..
    e) …………………………………………………………
8. Which SDA programmes are offered during the week?
    a) …………………………………………………………
    b) …………………………………………………………
    c) …………………………………………………………
    d) …………………………………………………………..
    e) …………………………………………………………
9. How do the SDA programmes offered in your school help in good character formation?
    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

10. What are the roles of teachers in implementing the SDA holistic Christian education curriculum?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

11. Which factors contribute to ineffective implementation of the SDA curriculum in your school?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

12. Which behaviour among the students do you notice that makes your feel that their spiritual character is not fully formed?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

13. What do you think needs to be done to improve the physical fitness among the students?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

14. What can be done to improve intellectual fitness of the students?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

15. Which issues among the students that show social and emotional instability?

   a.   ………………………………………………………………….
   b.   ………………………………………………………………
   c.   ………………………………………………………………
   d.   …………………………………………………………………..
   e.   ………………………………………………………………

b) What causes social and emotional instability among the students?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

16. Which factors cause intellectual incompetence among the students in your school?

……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

17. Briefly explain how the programmes listed below help in improving intellectual competency of the students?

a. Student Choir

…………………………………………………………………………………………
…………………………………………………………………………………

b. Bible Drills

…………………………………………………………………………………………
…………………………………………………………………………………

c. Home Health Education

…………………………………………………………………………………………
…………………………………………………………………………………

d. Art, Craft and Design

…………………………………………………………………………………………
…………………………………………………………………………………

e. Creative Writing and Debating

…………………………………………………………………………………………
…………………………………………………………………………………

18. a).Which misconducts among the students in your school which shows moral declination?
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
………
b). what can be done to improve the morality of the students in the SDA-sponsored secondary schools?
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

19. What is the importance of holistic Christian education for character formation taught in SDA-sponsored secondary schools?
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………

20. Why do you think that in the SDA-sponsored secondary schools is where holistic Christian education is best offered?

  ………………………………………………………………………………………

  ………………………………………………………………………………………

21. What are the hindrances to effective implementation of the Holistic Christian education for character formation?

  ………………………………………………………………………………………

  ………………………………………………………………………………………

Name _____   **Date**_____   **Signature** _____

Appendix 6

Questionnaire for Parents

1. Name………………………………………………………….. (optional)
2. Sex: Male [….]   Female   [....]
3. Name of the school you are a parent …………………………………..
4. For how many years have you been a parent in SDA school(s)?
     a) 1 month – 1year   [....]
     b) 2 – 5 years   [....]
     c) 6 – 10 yeas   [....]
     d) 11 – 15 years   [....]
5. How   many   of   your   children   have   gone   through   SDA
    school(s)?…………………….

6. Which positive character traits do you observe in your children as a result of
    going through an SDA-sponsored school?
    …………………………………………………………………………
    …………………………………………………………………………
    …………………………………………………………………………

7. Which roles do parents play in holistic character formation among the
    students?
     a) ……………………………………………………………
     b) ……………………………………………………………
     c) ……………………………………………………………
     d) …………………………………………………………..
     e) …………………………………………………………

8. Which SDA programmes are offered in the school to promote holistic
    character formation?
     a) ……………………………………………………………
     b) ……………………………………………………………
     c) ……………………………………………………………
     d) …………………………………………………………..
     e) …………………………………………………………

9. How do the SDA programmes offered during weekends in the school help to form good character of your child?
   …………………………………………………………………………………
   …………………………………………………………………………………
   …………………………………………………………………………………

10. Which factors hinder effective implementation of the SDA holistic education curriculum?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

11. Which behaviour do you notice in your child that makes your feel that their spiritual character has not been well implemented?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

12. What do you think needs to be done to improve the physical fitness of your child?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

13. What can be done to improve the physical fitness of children in the schools?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

14. Which behaviour in your child which show social and emotional instability
    a) …………………………………………………………………….
    b) ………………………………………………………………
    c) …………………………………………………………………….
    d) …………………………………………………………………..

15. Which misconducts in your child showing moral decline in their school?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

16. What can be done to improve morality of the students in the schools in NC ?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

17. What is the present and future importance of holistic Christian education for character formation?
    …………………………………………………………………………………
    …………………………………………………………………………………

18. What hinders parents in implementing the holistic curriculum?

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

19. How can the SDA programmes be improved in order to offer quality holistic education for character formation among the students?

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

20. What can parents in NC do in order to fully participate in the holistic education curriculum in the schools?

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

Appendix 7

Oral Interview Guide for Parents

1. Name of the school you are a parent ……………………………
2. For how long have you been a parent in the SDA School?
   ………………………………………………….
3. What makes you choose SDA-sponsored secondary schools for your children?
   ………………………………………………………………………………
   ………………………………………………………………………………
4. How would you define holistic Christian Education?
   ………………………………………………………………………………
   ………………………………………………………………………………
5. Who introduced you to the SDA education system?
   …………………………………………………………………………..
6. What is the uniqueness of SDA education system compared to the public one?
   ………………………………………………………………………………
   ………………………………………………………………………………
7. As a parent do you encourage your children to do physical activities?
   …………………………………………………………………….
8. What do you do to help your children know how to deal with emotions such as anger, guilt, remorsefulness and self-pity?
   ………………………………………………………………………………
   ………………………………………………………………………………
9. How do you discourage your children from premature sex?
   ………………………………………………………………………………
   ………………………………………………………………………………
10. Which kind of manual work do you assign your children at home?
    ………………………………………………………………………………
    ………………………………………………………………………………
11. How can self-awareness be realized among the students in the SDA-sponsored schools?
    ………………………………………………………………………………
    ………………………………………………………………………………
12. How are spiritual competencies such as personal relationship with God and knowledge of scripture developed among the students in SDA schools?
    ………………………………………………………………………………
    ………………………………………………………………………………
    ………………………………………………………………………………
    ………………………………………………………………………………

13. How do you guide your children to develop moral values which benefit them and the community?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

14. What can be done to make students develop comprehensive skills, critical and creative thinking skills and individual responsibility?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

15. What are the benefits of teaching students the value of developing good interpersonal relationships?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

16. Why should parents collaborate with the school administration in implementing Holistic Christian education for character formation?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

17. How can HIV/AIDS awareness created among the students?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

18. What can be done to stop students from drug and substance abuse?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

19. Which challenges do the SDA-sponsored secondary schools face in implementing Holistic Christian education curriculum?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

20. In what ways can challenges in question 19 above be solved for the SDA-sponsored secondary schools to produce students with good character?

    ……………………………………………………………………………………

    ……………………………………………………………………………………

Name _____   Date_____   Signature _____

Appendix 8

Oral Interview - Principals, Teachers and Deputy Principals

1. What is the name of your school?
   …………………………………………………
2. What administrative roles do you play in the school?
   …………………………………………………………….
3. For how long have you been in this school as an administrator?
   …………………………………………………………………
4. What made you choose to teach in an SDA-sponsored secondary school?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

5. What is Holistic Christian Education?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

6. What unique content is contained in the Holistic Christian education for character formation in SDA schools?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

7. How do the unique content in the SDA educational philosophy guides to students' character development?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

8. What are the similarities and differences between the public educational goals and those of the SDA church?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

9. What is the relevance of physical education taught in SDA-sponsored schools?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

10. Why is it important to help students to develop self-esteem and self-confidence?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

11. What is the importance of teaching students how to deal with emotions such as anger, guilt, remorsefulness and self-pity?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

12. What approaches do you use to discourage students from engaging in premature sex?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

13. What is done to stop students from drug and substance abuse?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

14. Which SDA church traditions do you observe in your school?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

15. How do the maintained SDA church traditions promote to the Holistic Christian education for character formation in the school?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

16. What is the school motto and how does it relate to the SDA educational philosophy?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

17. Which kind of manual work do students do in your school?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

18. How do you develop self-awareness among the students?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

19. What approaches do you use to develop spiritual competencies such as personal relationship with God and knowledge of scripture?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

20. How do you guide students to develop moral values which benefit the school and the community?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

21. What do you think can be done to make students develop comprehensive critical and creative thinking skills and individual responsibility?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

22. Do think the SDA schools are adequately participating in implementing the Holistic Christian education for character formation?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

23. What are the benefits of teaching students on the value of developing interpersonal relationship amongst themselves and the society?

   ……………………………………………………………………………………………
   ……………………………………………………………………………………………
   ……………………………………………………………………………………………

24. Why do parents need to collaborate with the school administration in implementing Holistic Christian education for character formation?

    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

25. What strategies can be used to create HIV/AIDS awareness among the students?

    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

26. What challenges do the SDA-sponsored secondary schools face in implementing Holistic Christian education for character formation curriculum?

    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

27. In what ways possible do you think can these challenges be solved in order to produce students who are all-round in character?

    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

Appendix 9

Questionnaire for the Clergy, Chaplains and NC Education Secretary

1. What are major developments in holistic Christian education for character formation curriculum in NC?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

2. What is the role of Ellen G. White in the start and development of the SDA church's educational philosophy?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

3. With implementing the SDA educational philosophy, what does the church expect as the end-results from students?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

4. Which roles do the SDA principals and deputy principals play in implementing the church's educational philosophy?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

5. Why do you allow students of other Christian faiths to join the SDA-sponsored secondary schools?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

6. Which are some of the SDA church traditions observed in the school?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

7. How do the SDA traditions promote implementing the church's educational philosophy?

   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

8. What roles do chaplains play in implementing holistic Christian education for character formation?

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

9. Briefly explain the importance of the following SDA programmes in holistic character formation in NC.

a) Work Programme

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

b) Nature Walk

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

c) Physical Activities/Games

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

d) Bible Study

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

e) Sabbath-school Lesson Discussion

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

f) Mid-week prayer

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

g) Week of Prayer

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

h) Annual Camp Meeting

………………………………………………………………………………………

………………………………………………………………………………………

………………………………………………………………………………………

i) Talents Afternoons

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

j) Camporee and Campouts

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

k) Pathfinder Club

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

l) Master Guides

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

m) Adventist Youth Society

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

n) Community Service

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

o) Outreach Sabbaths

………………………………………………………………………………
………………………………………………………………………………

p) Home health education and Cookery

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

q) Student Choir

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

r) Inter-House Matches

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

s) Youth Rallies

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

10. a) Do you think the SDA-sponsored secondary schools in NC fully implementing the Holistic Christian education curriculum?

i) Yes […..]   ii) No […..]

b) Explain your answer in 10 a) above.

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

11. What are the benefits of teaching students the value of developing interpersonal relationships?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

12. Why do parents need to collaborate with the school administration in implementing Holistic Christian education curriculum?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

13. What strategies can be used to create HIV/AIDS awareness among the students?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

14. What can be done to stop students from drug and substance abuse in SDA-sponsored secondary schools?

……………………………………………………………………………………

……………………………………………………………………………………

15. What challenges do the SDA-sponsored secondary schools face in implementing Holistic Christian education for character formation curriculum?

……………………………………………………………………………………

……………………………………………………………………………………

……………………………………………………………………………………

16. How can SDA schools fully manage challenges of implementing the holistic Christian education curriculum?

Appendix 10

Oral Interview Guide for the Sub-County EO

1. What is the name of your Sub-County?
    ………………………………………………….
2. How many schools are in your Sub-County?
    …………………………………………………..
3. How many SDA-sponsored secondary schools are there in your Sub-County?
    …………………………………………………..
4. What is holistic Christian education in your views?
    ………………………………………………….
5. Briefly explain how the MoEST curriculum provides the social, moral, physical and intellectual developments.
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
6. What similarities are there between the SDA holistic Christian education curriculum and the public one?
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
7. How does your zonal administration promote implementing the SDA holistic Christian education curriculum?
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
8. What are some of the ills in SDA-sponsored secondary schools which show that holistic Christian education as not been fully implemented?
    ……………………………………………………………………………
    ……………………………………………………………………………
    ……………………………………………………………………………
9. Briefly explain the roles the following stakeholders in implementing the holistic Christian education curriculum

    a. Parents
        ……………………………………………………………………
        ……………………………………………………………………
        ……………………………………………………………………

    b. Teachers

……………………………………………………………………………………………
……………………………………………………………………………………………

    c. Students

      ………………………………………………………………………………
      ………………………………………………………………………………
      ………………………………………………………………………………

    d. School administration

      ………………………………………………………………………………
      ………………………………………………………………………………
      ………………………………………………………………………………

10. What do you thing should the SDA church in NC do to fully implement their holistic Christian education curriculum?

    ………………………………………………………………………………………
    ………………………………………………………………………………………
    ………………………………………………………………………………………

Appendix 11

FGD Guide for Students

1. How can you define holistic education?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
2. Since you joined your school in NC, which new skills have you gained?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
3. What are the benefits of being a student in an SDA-sponsored secondary school compared to those in the public schools?
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
4. How do the SDA programmes in your school help you in the following aspects?

    a) Spiritually
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
    b) Morally
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
    c) Intellectually
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
    d) Physically
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
    e) Emotionally
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………
    f) Socially
    …………………………………………………………………………………
    …………………………………………………………………………………
    …………………………………………………………………………………

5. Which challenges do you face during weekends when the SDA programmes are being offered?

    ………………………………………………………………………………………

    ………………………………………………………………………………………

    ………………………………………………………………………………………

6. What do you think can be done to improve the quality of the SDA programmes during weekend in NC to make them enjoyable and attractive to the students

    ………………………………………………………………………………………

    ………………………………………………………………………………………

    ………………………………………………………………………………………

Name _____   **Date**_____   **Signature** _____

Appendix 12

FGD Guide for Parents

1. Why did you choose the SDA-sponsored secondary schools for your child's education?
    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

2. Why do you believe that the SDA-sponsored secondary schools in NC have the capacity to bring up your child in good character?
    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

3. In what ways do the following porgrammes/practises help your child in good character formation
    ……………………………………………………………………………………
    ……………………………………………………………………………………
    ……………………………………………………………………………………

    a) Work Programme
        ……………………………………………………………………………
        ……………………………………………………………………………
        ……………………………………………………………………………

    b) Nature Walk
        ……………………………………………………………………………
        ……………………………………………………………………………
        ……………………………………………………………………………

    c) Physical Activities/Games
        ……………………………………………………………………………
        ……………………………………………………………………………
        ……………………………………………………………………………

    d) Bible Study Groups
        ……………………………………………………………………………
        ……………………………………………………………………………
        ……………………………………………………………………………

    e) Sabbath-school Lesson Discussion Groups
        ……………………………………………………………………………
        ……………………………………………………………………………
        ……………………………………………………………………………

    f) Mid-week prayer
        ……………………………………………………………………………
        ……………………………………………………………………………
        ……………………………………………………………………………

    g) Week of Prayer

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

h) Annual Camp Meetings

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

i) Talents Afternoons

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

j) Camporee and Campouts

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

k) Pathfinder Club

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

l) Adventure's Club

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

m) Master Guides

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

n) Adventist Youth Society

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

o) Community Service

………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

p) Outreach Sabbaths

…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………

   q) Home health education

…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………

   r) Choir

…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………

   s) Inter-House Matches

…………………………………………………………………………
…………………………………………………………………………
…………………………………………………………………………

   t) Youth Rallies

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…………………………………………………………………………
…………………………………………………………………………

4. What should the church do to ensure that the SDA programmes attain the expected standards?

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…………………………………………………………………………
…………………………………………………………………………

5. Why should parents be involved in implementing the SDA educational curriculum?

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…………………………………………………………………………
…………………………………………………………………………..

6. Which other programmes should be added to strengthen the already existing SDA holistic Christian education programme?

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…………………………………………………………………………
…………………………………………………………………………

Appendix 13

FGD Guide for Subordinate Staff

1. Which roles do the subordinate staff members play in implementing the SDA educational curriculum?
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   ………………………………………………………………………………
   ………………………………………………………………………………

2. Are the subordinate staff members well motivated in their contribution to implementing the SDA educational curriculum?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

3. Which challenges do the subordinate staff members face in implementing the SDA holistic education curriculum?
   ………………………………………………………………………………
   ………………………………………………………………………………
   …………………………………………………………………………..

4. How important is the SDA educational curriculum in students' character formation?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

5. Which challenges face the SDA-sponsored secondary schools in implementing the SDA educational curriculum?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

6. Who among the stakeholders is not actively involved implementing the SDA educational curriculum?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

7. Which students' behaviour shows that the SDA holistic education curriculum has not been fully implemented?
   ………………………………………………………………………………
   ………………………………………………………………………………
   ………………………………………………………………………………

8. What can be done to improve the social, moral, intellectual, physical and emotional fitness among the students in the schools?
……………………………………………………………………………………
……………………………………………………………………………………
……………………………………………………………………………………

9. Which programmes of the SDA educational curriculum that needs to be improved?
……………………………………………………………………………………
……………………………………………………………………………………
…………………………………………………………………………………..

Appendix 14

Participant Observation Schedule

Date	School	Activities/Items to be Observed	Observations Made	Remarks
		Display of the church's vision and mission statements		
		Copies of the church's education policy in the school library		
		Building or place where church services are carried out		
		Store of the farm equipment		
		Up-to-date duty rosters for subordinate staff and students on various activities		
		Beautiful compound: flowerbeds, wall paints, clean window pens		
		Disposal of waste and waste management methods		
		Clean dormitories, school kitchen and classrooms		
		Principals, deputy principals, staffrooms and chaplains offices		
		Neat school uniforms of the students		
		Games equipment		
		Illegal openings along the school fences		
		Use and misuse of the toilets, latrines and urinal pits.		
		How students relate after losing or winning matches		
		How students behave on Sabbath-day: carrying Bibles, song books, silence in church		
		List of own composed songs in the school choirs		
		Well-ventilated classrooms and dormitories		
		Displayed SDA school Motto		

		and Vision		
		Displayed SDA education banner		
		Schedule of visiting hours on the chaplains' office		
		Schedule of church service hours on the church door		
		SDA programmes such as week of prayer, camp meeting, camporee, campout, etc. to be offered during the term		
		Library of Christian literature		
		School rules and regulation handbook		
		Entertainment equipment		
		Sitting arrangements of the students, teachers and subordinate staff during church services		
		Participation of students during Sabbath programmes		
		Help given to students with physical challenges		

Appendix 15

APPROVAL OF RESEARCH PROPORSAL

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: kubps@yahoo.com
        dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 810901 Ext. 57530

Internal Memo

FROM:	Dean, Graduate School	**DATE:** 6th April, 2013
TO:	Mr. Nyabwari Bernard Gechiko C/o Philosophy & Religious Dept **KENYATTA UNIVERSITY**	**REF:** C82/21935/10

SUBJECT: APPROVAL OF RESEARCH PROPOSAL

This is to inform you that the Graduate School Board at its meeting of 20th March 2013 approved your Ph.D Research Proposal subject to indicating the **"County"** of the study in the title.

JOHN M. ODONGI
FOR: DEAN, GRADUATE SCHOOL

c.c.   Chairman, Philosophy & Religious Department

Supervisors:
1.   Dr. Michael T. Katola
      Philosophy & Religious Department
      KENYATTA UNIVERSITY

2.   Dr. Zacharia W. Samita
      Philosophy & Religious Department
      KENYATTA UNIVERSITY

JMO/fwk

Appendix 16

RESEARCH AUTHORIZATION I

KENYATTA UNIVERSITY
GRADUATE SCHOOL

E-mail: kubps@yahoo.com
dean-graduate@ku.ac.ke
Website: www.ku.ac.ke

P.O. Box 43844, 00100
NAIROBI, KENYA
Tel. 8710901 Ext. 57530
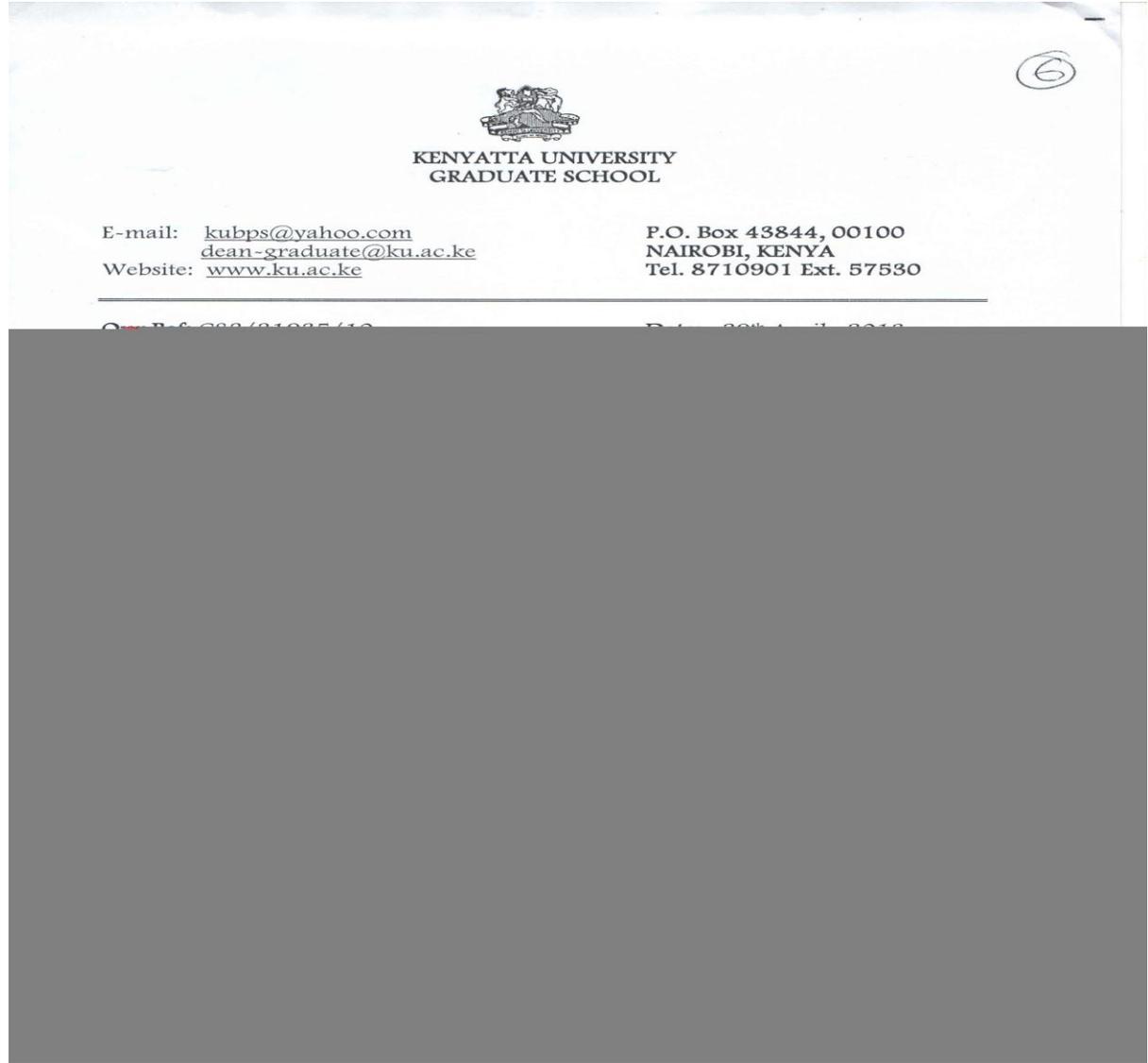
Appendix 17

RESEARCH AUTHORIZATION II

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No.

Date:

3rd November, 2014

NACOSTI/P/14/0360/3560

Bernard Gechiko Nyabwari
Kenyatta University
P.O. Box 43844-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Holistic Christian education for character formation in Seventh-Day Adventist Church sponsored secondary schools in Nyamira County, Kenya,"* I am pleased to inform you that you have been authorized to undertake research in **Nyamira County** for a period ending **12th December, 2014.**

You are advised to report to **the County Commissioner and the County Director of Education, Nyamira County** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.
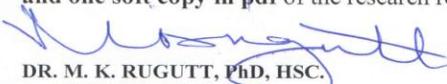
DR. M. K. RUGUTT, PhD, HSC.
Ag. SECRETARY/CEO

Copy to:

The County Commissioner
The County Director of Education
Nyamira County.

National Commission for Science, Technology and Innovation is ISO 9001: 2008 Certified

Appendix 18

RESEARCH PERMIT

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice.

REPUBLIC OF KENYA

NACOSTI

National Commission for Science, Technology and Innovation

RESEARCH CLEARANCE PERMIT

Serial No. A 2780

CONDITIONS: see back page

THIS IS TO CERTIFY THAT:
MR. BERNARD GECHIKO NYABWARI
of KENYATTA UNIVERSITY, 0-4200
Kisii,has been permitted to conduct
research in *Nyamira County*

on the topic: *HOLISTIC CHRISTIAN EDUCATION FOR CHARACTER FORMATION IN SEVENTH-DAY ADVENTIST CHURCH SPONSORED SECONDARY SCHOOLS IN NYAMIRA COUNTY, KENYA*

for the period ending:
12th December,2014

Permit No : NACOSTI/P/14/0360/3560
Date Of Issue : 3rd November,2014
Fee Recieved :Ksh 2,000

....
Applicant's Signature

....
**Secretary
National Commission for Science,
Technology & Innovation**