

**COUNSELS ON DIETARY NORMS AND WELLBEING OF
ADHERENTS: A CASE OF SEVENTH-DAY ADVENTIST CHURCH IN
KERICHO DISTRICT, KENYA**

BY

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**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
MASTER OF ARTS IN RELIGIOUS STUDIES OF THE UNIVERSITY
OF NAIROBI**

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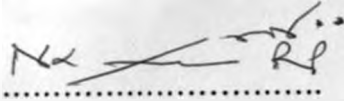


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SEPTEMBER, 2012

DECLARATION

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

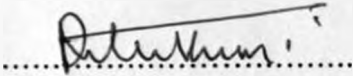

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This project has been submitted for examination with our approval as University Supervisors.


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DEDICATION

This study is dedicated to my late parents Zachary and Martha Lang'at who not only initiated me into this world but also introduced me to the world of Academia; My beloved siblings; Nasion, Nathan, Naftali, and Elizeba for their daily prayers. I also dedicate it to my friends; Ester Sishia, Jessica Chepkirui, my classmates and all my lecturers.

ACKNOWLEDGEMENT

I am deeply indebted to my supervisors Dr. Mumo and Prof. Mugambi for their guidance, suggestions and constructive criticisms that have made the study a success. I cannot forget the members of the Seventh Day Adventist Church in Kericho District, for their hospitality and provision of important information for the success of the study. They sacrificed a lot of their time engaging in interviews, focus group discussions and filling of questionnaires.

I also thank the typist Seth Mbithe who dutifully ploughed through my handwriting and typed the report. Lastly, I thank the University of Nairobi especially board of Postgraduate studies for offering me a scholarship that enabled me to undertake my studies and research.

ABSTRACT

This study aimed at answering what could be enabling the Seventh Day Adventists in Kericho District enjoy better well-being thus longevity than non-Seventh Day Adventists. The study endeavored to show the relationship between Seventh Day Adventists' teachings, beliefs and practices to well-being. The study was also interested in finding out other factors that could be enhancing health amongst the Seventh Day Adventist. The extent of incorporation of the Seventh Day Adventists' teaching, beliefs and practices in the lives of the adherents was also analyzed. Since Adventists are known for the so called *specimen of health reform*, tracing the historical development of the health reform amongst Adventists was also investigated.

The study employed case study research design since it aimed at analyzing Seventh Day Adventists teachings, beliefs and practices in detail, context and in totality. The study also used the particular case of Seventh Day Adventist Churches in Kericho District. The study used questionnaires to collect primary data from key informants, ordinary members in the Churches and non-Seventh Day Adventists who neighbour the Church. In-depth interviews and focus group discussion were applied in the study too. In reporting the findings of the study, descriptive approach was utilized.

The study was based on the assumptions that the various components parts of a social group such as; teaching, beliefs and practices influence the total behavior of a particular social group for instance social, economic, and political and even lifestyle. The general systems theory associated with Buckley (1967) was applied in the study, since the study aimed at explicating the people's representation of their teachings, beliefs and practices in relation to health and general well-being. The study used non-probability convenience sampling technique to identify the sample representing members of the Churches, non-probability purposive sample for the key informants, leaders and random sampling for the non-adventist informants.

It was found that the Seventh Day Adventist teachings advice on dietary norms. It was also noted that to a very greater extend, the Seventh Day Adventist teachings on well-being have been incorporated into the lives of adherents. It was noted that the Kipsigis traditional culture had laid foundation which was later on continued by the Seventh Day Adventists counsels on healthful living; hence explaining the greater percentages of incorporation of the teachings in the lives of adherents.

DEFINITION OF TERMS

Health: a state of complete physical, mental, spiritual and social well-being. It is not merely absence of diseases and infirmity.

Adventists: refers to an individual who adheres to the teachings, beliefs, and practices of the Seventh Day Adventists Church whether in totality or in partiality thus, an adherent of the Seventh Day Adventist Church.

Union: it is an area of administration of the Seventh Day Adventists Church that is larger than a field, a station and a District. It is united body of fields within a larger territory. The Seventh Day Adventists Churches in the Eastern Africa belong to the East Africa Union.

District: it is used to convey a dual meaning; firstly to mean the area of administration as demarcated by the government of Kenya, secondly, to mean the area of governance of the Seventh Day Adventists Church as set by the general conference of the Seventh Day Adventists Church. It is united body of Churches.

Local Church: it is an organized body of individual believers who are members of a particular Sabbath schools.

Field: united organized body of Seventh Day Adventist Church in province.

General Conference: the supreme organization of the Seventh Day Adventist Church. It is a universal body which embraces all division and all Churches worldwide. It airs the views of the Adventists.

Division: a section of the general conference embracing all Unions' conference in larger areas.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

In Africa generally, life expectancy is very low for both males and females due to socio-economic challenges facing her population. In Kenya for example, according to 2010 U.N statistics, Kenyans are expected to live an average of 49.48 years. Males being expected to live an average of 48.91 years while females for 50.07 years. It then turns out to be perplexing when scientific studies note that Seventh Day Adventists in most parts of the world enjoy positive health outcomes thus longevity of up to ten years more than non-Adventists¹. According to 'Adventists Mortality Study 2000-2005', it is noted that in Kenya Adventists live an amazing five years more than non-Adventists.² These claims begs the question that why the Seventh Day Adventists? Yet both Seventh Day Adventists and non-Seventh Day Adventists live in same climatic conditions as well as coming from the same ethnic group.

There is increasing research evidence that religious involvement at any level is associated both cross-sectionally and prospectively with better physical, mental and psychological well-being and longer survival.³ This relationship remains substantial in size and statistically significant with other risks and protective factors for morbidity and mortality statistically kept controlled. Evidence supporting these claims emerges from clinical studies.

¹ D. Neiman. (1992). *Adventist Health style: Why it Works*. Maryland: Review and Herald Publications. p.37.

² D. Tirop *et al.* (2011). Longevity and Adventists. *Adventists Health and Temperance Magazine*, vol. 5. East African Union. p. 14.

³ H. G. Koenig. (1997). *Is Religion good for your Health? Effects of Religion on Mental and Physical Health*. New York. Harworth Press. p. 115.

According to Bryant and Rakoskwi, they claim that: there is a general pattern that the Seventh Days Adventists have lower mortality than non-Adventists members affiliated to other denominations.⁴ This study is associating better well-being and longevity to the Seventh Day Adventists as opposed to their counterparts. This study shows the possibility of the religious teachings, beliefs and practices of the Seventh Day Adventists influencing health positively and thus longevity subsequently.

Another subsequent study carried out by E.L. Idler concluded that the Seventh Day Adventists had longevity of ten years more than non-Adventists affiliated to other denominations.⁵ These findings link religious involvement to better well-being and particularly to the Seventh Day Adventists. This study enjoins better health and longevity to diet but my study shows how the Seventh Day Adventists teachings beliefs and practices link to diet and thus longevity. These claims linking Seventh Day Adventist to better health and longevity than their counterparts; non-Adventists are further supported by '2009 Government of Kenya Population Census Report' that claimed that: The elderly persons aged sixty five years and more, of people in Kericho District were affiliated to Christianity and particularly Seventh Day Adventists.⁶

Kericho District is religiously pluralistic with over ten denominational faiths.⁷ It turns out to be perplexing when a study singles out one group; Seventh Day Adventists, to be enjoying better health and general well-being and thus longevity, yet they together with

⁴ S. Bryant; W. Rakoskwi. (1992). *Predictors of Mortality among the Elderly Africans Americans: Research on Aging*. New York: Collins press. p. 14

⁵ E.L. Idler. (1987). Religious Involvement and the Health of Elderly. *Social Forces Journal*. vol. 66. no. 14. p. 226.

⁶ Central Bureau of Statistics. (2010). *Population Census Report 2009*. Vol 2, G.O.K press. p. 243.

⁷ T. Day. (ed) (1995). *Kenya Churches Handbook*. Kisumu: Kisumu Evangelical Press. p. 162.

other residents; non-Adventist belong to the same ethnic community (Kipsigis), live in the same climatic conditions. It then begs the question why the Seventh Day Adventists?

To Ellen G. White (hence forth E.G.W) wherever the 'truth of the gospel' is being proclaimed, instructions on healthful living are paramount.⁸ To the author, any religious denomination which proclaims to foster the 'truth of the gospel' ought to instruct its members on healthful lifestyle. As seen from author's argumentation if it is anything to go by, the Seventh Day Adventists must be having religious teachings, beliefs and practices that have enabled them to enjoy better health and thus longevity than non-Seventh Day Adventists.

⁸ E.G. White. (1939). *Counsels of Health*. Maryland: Review and Herald Publishers, p 273

1.2 STATEMENT OF THE PROBLEM

There is scientific research evidence that Seventh Day Adventists enjoy better physical, mental and psychological well-being hence longer survival as compared to non-Seventh Day Adventists in most parts of the world (D. Neiman 1992:37; H.G. Koenig 1997:115; E.I. Idler 1987:226; Philips *et al* 1980:72; I. Roberts *et al* 1999:273; Christopher *et al* 2000:115; Arthur 2008:44; Mc Clain.*et al* 2003: 1603-1607; R.C. Byrd *et al.* 1988: 826-829; D.H. Jaffe *et al* 2005:804-810; N. Boscaglia *et al* 2005:755-761; T.B. Smith *et al* 2003:614-636; A. Ludington *et al* 2000:72). In Kenya for instance, according to the 'Adventist Mortality Study of 2000-2005', Adventists are found to be living an amazing five years more than non-Adventists (Dr. D. Tirop *et al* 2011:14).

The Seventh Day Adventist Church has been in Kenya since 1906, yet it is a movement that many people have not understood its teachings, beliefs, practices, organization and tenets. Despite the various documented works on the Seventh Day Adventist Church, there has been no specific study focusing on its teachings in relation to well-being, yet the Church's teaching has had great influence on the various medical institutions of the west.⁹ Hence there is need to profoundly elucidate some of the teachings, beliefs, and practices of the Church as well as show how these religious facets counsels on dietary norms and healthful living.

There are no known studies so far, that attempts to link the positive health outcomes and longevity enjoyed by Seventh Day Adventists to its religious teachings, beliefs and

⁹ M.N. Getui. (1989). 'The Establishment and the History of the Activities of the Seventh Day Adventists Church among the Abagusii of Western Kenya 1912-1985' M.A Thesis. University of Nairobi. p 10.

practices.¹⁰ Many of the studies that have been done are clinical studies and they only point to strict diet observance, and not the various facets of the Seventh Day Adventist Church.

As E.G.W notes, true religion and the laws of health goes hand in hand.¹¹ Hence the religious teachings, beliefs and practices that Seventh Day Adventists have incorporated into their lives could be enabling them to enjoy better health and thus longevity. The problem of the study was double pronged, it not only aimed at elucidating selected Seventh Day Adventists teachings, beliefs and practices but also sought to establish how Seventh Day Adventists teachings, beliefs and practices advices on healthful living and the extent of the incorporation of these facets to the lives of the adherents.

Given these accumulating evidence that the Seventh Day Adventists enjoy positive health outcomes and thus longevity than non-Seventh Day Adventists but those affiliated to other religious denominations and the argument that though there are documented works on the Seventh Day Adventist Church yet none has focused on its teachings in relation to health, thus posses a double pronged problem to be studied: firstly, the need to explicate the religious teachings, beliefs and practices of the Seventh Day Adventist Church and secondly the necessity of showing how the religious facets counsels on healthful living. The positive health outcomes enjoyed by the Seventh Day Adventists therefore means, that there are certain religious teachings, beliefs and practices that members of the Seventh Day Adventist Church in Kericho District observe that enables

¹⁰ R. Chepkwony *et al.* (2009). *Religion and Health in Africa*. Nairobi: Paulines Africa Publication. p. 2.

¹¹ E.G. White. (1939). *Counsels on Health*. Maryland: Review and Herald Publishers. p. 490.

them to enjoy the salubrious effects of religious teachings, beliefs and practices on health and subsequently longevity that members of other denominations do not. This study researched on Seventh Day Adventist Church in Kericho District to show the possibility of the Seventh Day Adventist religious teachings, beliefs and practices influencing on positive health outcomes through its counsels on dietary norms and general well-being.

1.3 OBJECTIVES OF THE STUDY

The study is hinged on four major objectives;

- i) To investigate the Seventh Day Adventists religious teachings on Dietary norms.
- ii) To assess the Seventh Day Adventists religious beliefs and practices as it counsels on healthful living.
- iii) To examine other factors that could be enhancing healthful living among the Seventh Day Adventists.
- iv) To evaluate the extent of incorporation of Seventh Day Adventists teachings on Dietary norms in the lives of adherents.
- v) To investigate the Kipsigis traditional values as the basis of the Seventh Day Adventist teachings on healthful living.

1.4 SCOPE AND SIGNIFICANCE OF THE STUDY

The study not only sought to investigate the influence of the Seventh Day Adventists counsels on dietary norms and wellbeing; thus longevity, but also endeavored to profoundly elucidate these religious facets in relation to its advice on healthful living

using a particular case of Seventh Day Adventist Church in Kericho District. Because of the increasing evidence of longevity amongst the Seventh Day Adventists;¹² the study endeavored to look into the religious teachings, beliefs and practices observed by Seventh Day Adventists in Kericho District and the possibility of these predictors influencing well-being thus longevity subsequently.

Most researches on relationship between health and religious facets are clinical studies.¹³ These researches focuses on their objectives hence need to fill the knowledge gap by linking the health benefits enjoyed by Seventh Day Adventists to its religious facets. This study then aimed at establishing a connection between positive health outcome enjoyed by Seventh Day Adventists to the religious teachings, belief and practices of the Church using descriptive approach thereby adding to the theory of religion. By also identifying the mechanism by which religious teachings, beliefs and practices affects health significantly, it may be of practical use. For example, since Seventh Day Adventists religious facets are not universally palatable, if however the 'active predictors' of how religious facets affects well-being are known, it may be possible to provide people with ways that are acceptable to people unwilling to participate in religion, hence influencing the practices of religion. By also providing general information on the teachings, beliefs and practices of the Seventh Day Adventists Church, it will enable people to gain a better understanding of the movement. This study in these three ways influences both the theory and practice of religion thereby contributing to human knowledge.

¹² E.L. Idler. (1987). Religious Involvement and Health of Elderly. *Social Forces*. Vol 66 no. 14 p. 226
¹³ H.G. Koenig. *Op cit* p. 115

1.5 LITERATURE REVIEW

Despite the various documented works on the Seventh Day Adventist Church, there has been no specific study focusing on its teachings in relation to health, yet the Church's teaching has had great influence on the various medical institutions of the west¹⁴. Thus prompting a study to elucidate on the movement's teachings, beliefs and practices as well as showing how these facets counsels on dietary norms and healthful living.

In his M.A thesis; 'The Role of Church in Rural Development; A Case Study of the Seventh Day Adventist Church in South Nyanza, Kenya', J.O. Ayiamba. (1992), makes a focus on the role of the Seventh Day Adventist Church in the social economic, educational, religious and political development of the Church in the region. The study also makes a reference of how the Church has helped the locals on upholding the hygienic lifestyle. Ayiamba focused on the role of the Church in development. This study then analyses Church's teachings and counsels on dietary norms and how it could influence the general well-being of the adherents positively.

G.N: Amayo. (1973), in his PhD thesis; 'A History of the Seventh Day Adventist Christian Education in Kenya 1906-1963: Illustrated in the light of its impact on the African Economic, Religious and Political Development', makes a critical analysis of the historical development of the Adventist Christian education in the west and how it was planted in Kenya, he focuses majorly on how the Adventists Christian education has impacted on Kenyan society economically, religiously and politically. Hence this study

¹⁴ M.N. Genu. *Cit. cit.* p 10.

analyzes the Seventh Day Adventist teachings and practices in relation to health so as to fill the knowledge gap.

M.N. Getui. (1989), in her M.A thesis; 'The Establishment and History of the Seventh Day Adventist Church among the Abagusii of Western Kenya 1912-1985', gives a rigorous synthesis of the of the historical development of the Seventh Day Adventist Church from its early Milliarite roots until when the Church was planted in Kenya by the missionaries. She then presents a focus of the activities of the Church in terms of educational, religious, and medical; in terms of the establishment of the hospitals. This study then explicate on the teachings, beliefs and practices of the Church as well as giving an exposition on how it counsels on healthful living. Thus this study wanted to fill the knowledge gap.

In his M.A thesis dubbed; 'An Assessment of the impact of Sabbath School Lesson Programmes on Seventh Day Adventist Church adherents: A Case Study of Homa Bay District, Kenya', J.O. Onyango. (2001), focuses on the historical development of the Seventh Day Adventist Sabbath school lesson study programme. He then gives how it is being practiced in Western Kenya then proceeds to give his assessment on the impact of the programme on the lives of the adherents. This study then fills the knowledge gap by assessing the Adventist teachings in relation to dietary norms and wellbeing.

R. Nyaundi. (1994), in his PhD thesis; 'Religion and Social Change: a Sociological Study of the Seventh Day Adventist Church in Kenya ', focuses on the impact of the Seventh

Day Adventist Church's teaching on the social change. The study analyzed the educational, behavioral, and moral and worldview perception of its adherents. Thus this study makes an assessment on how the Church's teachings could influence well-being of its adherents.

As noted earlier on, there is no study so far known that has linked the better health and longevity exhibited by Seventh Day Adventists universally to the counsels in religious teachings, beliefs and practices.¹⁵ This study uses the findings of clinical studies carried out by Medics, psychiatrists and psychologists in trying to establish the relationships.

According to Philips *et al* in their study on relationship between religious denomination and health, they posit that; Seventh Day Adventists compared to members of other denominations had a lower mortality.¹⁶ This integrative conclusion links the Seventh Day Adventists to positive health outcomes and thus longevity as opposed to non-Seventh Day Adventist members of other denominations. This study, examines the various religious components; teachings, beliefs and practices of the Seventh Day Adventists in relation to the well-being. Philips' research was a clinical study; hence the methodology used had its own limitation therefore resulting to knowledge gap. This study used representative community sample to explain the possibility of the Seventh Day Adventist counsels on wellbeing influencing health significantly.

¹⁵ R. Chepkwony, *et al.* (2009). *Religion and Health in Africa*. Nairobi: Paulines Africa Publications. p. 2

¹⁶ C. Philips *et al.* (1980). *Religious Denomination and Health*. London: Oxford University Press. p. 72.

Roberts *et al* in the *demographic journal*, they note a similar trend that the mortality rates for the Seventh Day Adventist men and women who frequently attend religious services appeared lower than those who attend less as well as those of other denomination.¹⁷ In their study, frequency of religious service attendance was significantly linked to lower mortality risks for overall population as well as for each gender and racial group. Their study focused on one aspect of religious involvement; Church attendance. This study shows the nexus between religious teachings, beliefs and practices and wellbeing of adherents thus filling the knowledge gap.

According to Christopher *et al*, in the *Social Forces journal* they argue that the members of the Seventh Day Adventist Church who engaged actively in religious activities exhibited lower levels stress as compared to members of other denominations who actively participate equally.¹⁸ The study was carried out when a variety of socio-demographic factors were kept controlled. The outcome of the study showed that the Seventh Day Adventist had higher levels of well-being than their counterparts. The question is: why the Adventists? Could their teachings beliefs and practices enabling them to enjoy the high levels of well-being as opposed to non-Seventh Day Adventists? The study then aims at answering these pertinent questions.

According to Arthur, on a comparative study on frequency of Church attendance and life satisfaction between Seventh Day Adventists and Catholics, he noted that the Seventh

¹⁷ W. Roberts *et al* (1999) Seventh Day Adventists and Mortality Rates. *Demographic Journal* Vol 6 no 12, p. 273.

¹⁸ A. Christopher *et al*. (2001) Religious Involvement and Stress Levels. *Social forces Journal*. Vol 40, no. 2, p.215

Day Adventists had a more life satisfaction than their counterparts. He further noted that the Seventh Day Adventists lived happy lives and they were more optimistic about the future than Catholics.¹⁹ The findings of this study wants to fill knowledge gap by showing whether the positive health outcomes enjoyed by the Seventh Day Adventists have any relation with the Church's teachings, beliefs and practices or basically it was as a result of personal initiative.

In another comparative study on psychological state between the Seventh Day Adventists and Anglicans basing on active participation on religious activities, Kenneth *et al* noted that Seventh Day Adventists exhibited less depression, less anxiety disorders and fewer phobias than their counterparts.²⁰ This study examines if the psychological well-being displayed by Seventh Day Adventists resulted from more social connections *per se* or as a result of counsels from the religious teachings, beliefs and practices on healthful living. This study then will fill will knowledge gap through examination of how the Seventh Day Adventists teachings, beliefs and practices advices on healthful living from a descriptive approach.

In a clinical study, Joana *et al* observed that the rate of pulmonary dysfunction among the Seventh Day Adventists are on average one-half the rate for the non-Seventh Day Adventists affiliated to other religious denominations. They associated this to the idea that the Seventh Day Adventists has a *strict lifestyle* that is not adhered to by the

¹⁹ Arthur. (2008). Religious Involvement and Stress Levels. *Social forces Journal*. Vol.40. no. 2.p.216.

²⁰ Kenneth *et al*. (2003). Religious Involvement and Stress Levels. *Social forces Journal*. Vol.40. no. 2. p. 15.

counterparts.²¹ This study therefore sought to link the Seventh Day Adventists teachings, beliefs and practices to positive health outcomes and thus longevity using a case of Seventh Day Adventist Churches in Kericho District.

According to the findings of the study dubbed; 'Adventists mortality study 1960-1965', which consisted of 22, 940 Californians Seventh Day Adventists and non –Seventh Day Adventists but affiliated to other religious denominations, it entailed an intensive five years follow up and a more informal twenty five years follow up, it was found that: ...the Seventh Day Adventist men lived 6.2 years longer than non-Seventh Day Adventist men, while Seventh Day Adventist women lived 3.9 years advantage over their counterparts.²² These statistics were based on life table analysis. This study was a medical research project and hence the research techniques used could not explain the findings in terms of religious teachings, beliefs and practices. It pointed to the lifestyle Adventists observed. This study thus sought to explain the health benefits enjoyed by the Seventh Day Adventists in terms of counsels from teachings, beliefs and practices of the Seventh Day Adventist Church using a descriptive point of analysis.

An additional study 1974-1988 which involved 34,000 Californian Seventh Day Adventists and non-Seventh Day Adventists of over twenty five years of age was done. Unlike the mortality rates, the purpose of this study was to compare the death rates. The findings were as follows: Death rates from all cancers were 60% lower for Seventh Day

²¹ C. Joana *et al.* (2006). Religious Involvement and Subjective Well-being. *Journal of Health and Social Science*. vol. 40, no.2. p. 245

²² C.G. Ellison. *et al.* (1991). Religious Involvement and Subjective Well-being. *Journal of Health and Social Science*. vol. 40, no.2. p. 123.

Adventist men and 76% lower for Seventh Day Adventist women. Lung cancer was 21% lower, colorectal cancer 62% lower, Breast cancer was 85% lower while coronary heart diseases were 66% lower for Seventh Day Adventists as compared to their counterparts.²³

To D. Neiman, researchers in various countries have compared life expectancies of Seventh Day Adventists and non-Seventh Day Adventists. In California, Norway, Poland and Netherlands, Seventh Day Adventist males can be expected to live from 4.2 to 9.5 years longer than their non-Adventist male counterparts, and Seventh Day Adventist females from 1.9 to 4.6 years longer. He also purports that Seventh Day Adventist males who followed complete Adventist lifestyle as prescribed in Seventh Day Adventist teachings beliefs and practices are expected to live an amazing twelve years longer than non-Seventh Day Adventist males.²⁴ This study therefore sought to fill this knowledge gap by linking the Seventh Day Adventists teachings, beliefs and practices to advices on well-being.

As seen from studies quoted from the foregone discussion, though they are majorly Western, the same conclusive remarks have been deduced in areas where Seventh Day Adventist Church has occupied. For example according to 'Adventists mortality study 2000-2005', Adventists in Kenya are quoted to enjoy longevity of five years more than non Adventists.²⁵

²³ *ibid.* p. 124.

²⁴ D. Neiman, *Op cit.* p. 37.

²⁵ D. Tirop. (2011). *Vibrant Health. Adventist Health and Temperance Magazine*. Kendu Bay: African Herald Publishing House. p.14.

Dr. D. Tirop notes in the 'Adventist Health and Temperance Magazine East African Union' (2011), the Church in East African Union has positively promoted and maintained healthful living standards amongst the adherents. He also notes that the Church has succeeded in prevention of diseases among Seventh Day Adventist adherents in East African Union. He even states that the adherents enjoy positive health outcomes as compared to other non -Adventists in the region and he quotes the data from Adventist health services²⁶. He notes that the Church has empowered the adherents on healthful living through training and teaching. This clearly indicates that the Seventh Day Adventist Church has positively influenced the lives of the adherence positively, hence there is need to study the Church's counsels on healthful living, since this could be influencing positive health outcomes and thus longevity. In the Government of Kenya population census report (2009), it is reported that the elderly persons aged sixty five years of the people in Kericho District were affiliated to Christianity and particularly the Seventh Day Adventists. Kericho District is religiously pluralistic and though it is cosmopolitan, majority of the residents belongs to the Kipsigis community. It turns out to be amazing when scientific studies singles out members a particular religious group to be enjoying positive health outcomes and thus longevity than other residents of the place that are affiliate to other denominations though they come from the same ethnic group. This necessitated the study into the Church's teachings, beliefs and practices as it counsel on healthful living.

²⁶ Tirop. *Ibid.* p.15.

1.6 THEORETICAL FRAMEWORK

The study is based on the assumption that the various component parts of a social group. For example teachings, beliefs and practices influence the total behavior of the particular social group (Cohen and Mansion 1994; Gall and Borg 2003). This was a study of people's representation of their teachings, beliefs and practices and their relation to the well-being. In seeking to understand the influence of religious teachings, beliefs and practices on health among the members of Seventh Day Adventist Churches in Kericho District, the general systems theory was applied.

The theoretical formulation associated with Buckley's (1967) 'General systems theory' was useful in studying the Seventh Day Adventists teachings, beliefs and practices counsels on healthful living. The theory is interested in the varied relationships of components of the social group and thus operates against the piece meal analysis of the social group and its components. The theory argues that there is an intricate relationship between a unit and its component parts, and therefore, neither can be treated in isolation. It purports that a social group and its parts ought to be treated as a unified social unit. The focus is on relationship at various levels within a social group. In this study, the teachings, beliefs and practices which are components of a particular social group; Seventh Day Adventist Church were analyzed on how they influence (counsels on healthful living) other aspects of the social group, but particular reference was made to health and well-being of the unit.

Buckley (1967) describes social group as generally consisting of complex components directly or indirectly related in causal network. According to Ritzer (1992), each component is related to others in some way at any given time. The study analyzed the Seventh Day Adventist teachings, beliefs and practices and shows how they counsel on well-being.

General systems theory owes its development to Buckleys' formulation (1967) of a social group in equilibrium. He views social group as possessing a self-regulating mechanism whose goal is to maintain equilibrium. The theory emphasizes self-regulation, structural integration, adaptation and pattern maintenance. This explains the point that the components of a particular social group, such as; teachings, beliefs and practices are meant to achieve equilibrium (well-being and longevity), in this case influencing outcomes of health positively.

Maclever (1964) and Theodore (1970) have contended that every social group is at every moment and every part sustained by its codes of teachings, beliefs and practices of any social group. According to these theorists, the codes of teachings, beliefs and practices of any social group influence all dimensions of living of the group for example; social, economic, education and even well-being. This point of view was useful to the study in its analysis of the possibility of the teachings, beliefs and practices of the Seventh Day Adventist Church influencing well-being and thus longevity of its adherents. The theory assisted in showing how the Adventist teachings influence wellbeing and longevity.

1.7 HYPOTHESES

The study takes into consideration the following assumptions;

- i) The Seventh Day Adventists teachings counsels on Dietary norms.
- ii) The Seventh Day Adventists beliefs and practices relates significantly to healthful living.
- iii) There will be no other factors enhancing healthful living among the Seventh Day Adventists.
- iv) Seventh Day Adventists counsels on Dietary norms to a very greater extent have been incorporated to the lives of the adherents.
- v) The Kipsigis traditional values laid foundation to the Seventh Day Adventist counsels on dietary norms and well being.

1.8 RESEARCH METHODOLOGY

1.8.1 Research Design

This study employed case study research design. The study aimed at analyzing the Seventh Day Adventists teachings, beliefs and practices that teaches on well-being using a particular case of Seventh Day Adventist Church in Kericho District. While reporting the findings, the study applied descriptive approach.

According to Kombo and Tromp, a case study research design is suitable since it seeks to describe a unit in detail, in context and holistically.²⁷ Because the study sought to analyze Seventh Day Adventists teachings, beliefs, and practices that counsels on healthful living

²⁷ D.K. Kombo: L.A. Tromp. (2006). *Proposal and Thesis writing: An Introduction*. Nairobi: Paulines African Publications. p. 36.

in detail, the case study research design was most suitable. The study used both primary data and secondary data. Primary data was obtained using questionnaires and interviews while secondary data was obtained from internet, journals and books.

1.8.2 Locale of the Study

The study was carried out in Kericho District. Purposive sampling was used to select Kericho District as the study site since it was identified in 2009 Government of Kenya population census report as having the eldest population of sixty five years and more, most of who were Seventh Day Adventists as well as having an even representation and distribution of the Adventists Church. The area was chosen because it was the second place the Church was established by missionaries after Kendu Bay in South Nyanza in 1906.²⁸ The area is cosmopolitan and is religiously pluralistic though Kipsigis is the dominant ethnic group.

Kericho District is comprised of four Districts of administration of the Seventh Day Adventist Church, the Churches in the particular Districts and their Sabbath schools. These Districts are; Ainamoi, Kericho, Kabokyiek and Marumbasi. Two Churches from each District were picked for the study. Sunrise, Kericho central, Kabokyiek, Nyaberi, Marumbasi, Getumbe, Ainamoi, and Getitui Churches were studied.

²⁸ A.R. Hildebrandt. *et al.* (1996). *History of Churches in Africa: A survey*. Achmota African Christian Press. p. 425.

1.8.3 Target Population

Kericho District is comprised of four Districts of administration of the Seventh Day Adventist Church, the Churches in the particular Districts and their Sabbath schools. These Districts are; Ainamoi, Kericho, Kabokyiek and Marumbasi Districts. The subjects of the study were drawn from all the four Districts, two Churches were picked to represent each District. To represent Kericho District were; Sunrise Church and Kericho central Church. Kabokyiek District were represented by; Kabokyiek Church and Nyaberi Church. Representing Marumbasi District were; Marumbasi Church and Getumbe Church. To represent Ainamoi District, Ainamoi Church and Getitui Church was studied. The respondents included leaders of the particular Church (key informants); Pastor, Elders, deacons, members of the Church and non-Adventist members neighboring the Churches.

1.8.4 Sample Selection

The study targeted eighty respondents, sixty of whom were members of the Adventist Church. This sample was identified through non-probability convenience sample. Fifteen of the sixty were targeted to be the youth.

Twelve key informants who are leaders of the Church were also targeted. Four pastors representing their Districts and eight elders representing the two Churches in each District were conducted to help in the study. The sample was identified through non-probability purposive sample.

The other eight were non-Adventists but they ought to have been residing near the Churches. The sample was identified through random sampling. The non-Seventh Day Adventists were selected so as to give independent information.

1.8.5 Data Gathering Techniques

Three data gathering techniques were applied in the study;

1.8.5.1 Questionnaires

Three types of questionnaires targeting three groups of respondents were used; questionnaire for leaders, ordinary members and non-Seventh Day Adventist members.

This research instrument was chosen since it is suitable to gather data over a large sample and there are fewer biases in data presentation.²⁹

1.8.5.2 In-depth Interviews

Structured interviews were used so as to gather in-depth understanding of the topic. This device was used when gathering data from the leaders of the Churches. C.R. Kothari observes that in-depth interviews are useful when one is intensively investigating a particular subject matter.³⁰ This device aims at giving a detailed and comprehensive understanding of the topic under study.

1.8.5.3 Focus Group Discussions

Focus groups of six to eight individuals were carried out and the researcher was the moderator. This technique is useful while gathering information on ones beliefs, ideas

²⁹ D.K. Kombo; L.A. Tromp. *Op cit.* p.36.

³⁰ C.R. Kothari. (1985). *Research Methodology: Methods and Techniques* New Delhi: Eastern Limited. p.42.

and opinions of a community.³¹ The groups were homogenous in terms of; people sharing the same beliefs, teachings and same religious practices.

1.8.5.4 Observation

So as to achieve the first hand information, a visit to selected families of respondents were made to check the extent of incorporation of the Seventh Day Adventist teachings, beliefs and practices to lives of adherents. Structured observation technique was also used in the study.

As Kombo and Tromp note, structured observation is useful while focusing on specific behavior pattern of the population, such behavior patterns ought to be pre-defined in observation list.³² Some of the aspects observed were the kind of food, drinks and the general behavior at home, so as to come up with data useful to the study.

1.8.6 Data Analysis

Since the study majorly targeted qualitative data, statistical methods were employed to analyze the following attributes;

- i) Membership
- ii) Age of members
- iii) Marital status
- iv) Educational background

D.K. Kombo, L.A. Tromp. *Op cit.* p. 95.
ibid. p. 96.

1.9 LIMITATION AND DELIMITATION OF THE STUDY

The study was limited by a number of factors which may have affected the results of the study. The study had no control over the behavior of the sample and this may have hampered the outcome of the study. The length of the study four months may have also affected the outcome. Studies on case scenarios on the relationship between religion and health require relatively longer period, but due to limited resources, the study period was shortened. The sampling procedures used as well as data analysis devices had their own disadvantages which may have also affected the outcome of the study.

So as to keep in control the factors that may have affected the results of the study, schedules were used to compliment the questionnaires, the researcher helped the respondent to interpret the questions without giving leading information. To combat the factors of limited time as well as limited resources, instead of studying the entire population of the Seventh Day Adventists in Kericho District, a sample was picked to be analyzed, this ensured that, the cost is reduced; greater speed is ensured, greater scope will be covered as well as ensuring greater accuracy. In overcoming the disadvantages of the sampling procedures as well as the data analysis techniques, the use of both primary and secondary methods of data collection helped in delimiting the limitations of the study.

CHAPTER TWO

THE HISTORICAL DEVELOPMENT OF SEVENTH DAY ADVENTIST CHURCH IN KERICHO DISTRICT

2.1 KIPSIGIS TRADITIONAL CULTURE

This section of study gives a brief exposition on the Kipsigis traditional culture. It focuses on the origin of the Kipsigis, eating habits of the Kipsigis traditional community, concept of rest in the Kipsigis worldview as well as belief element in the Kipsigis worldview. The study does this in bid to show that the Kipsigis traditional values laid foundation to Seventh Day Adventist teachings on dietary norms and well being.

2.1.1 ORIGIN OF THE KIPSIGIS

The Kipsigis is the second Kalenjin group to migrate from Mount Elgon. They live in Kericho, Bureti and Bomet Districts. As they migrated, they interacted with Ogiek (Dorobo). They lived in Tegat for many years and there they interacted with the Ogiek. Dr. Towett noted that; intermarriage took place between the Kipsigis and Ndorobo people. Among the Kipsigis of today are people who claim that they descended from the Dorobo. Some Kipsigis sub-sibs (*Oritinwek*) such as the *Kipcheromek*, *Kipsamaek*, and a few others are of Akyek origin.

The Abarangi people of Gusii ancestry had arrived and settled in Kipsigis land, they inhabited the Kabianga area of Belgut. As the Kipsigis arrived, they intermarried and got

T. Towett. (1979). *Oral (Traditional) History of the Kipsigis*. Nairobi: KLB p.57.

influence from this Gusii tribe. Hence among the Kipsigis, there are those with the Abarangi element in them.²

The Sirikwa people are said to have occupied the Northern part of Bureti Hills, all through to Litein and to the vicinity of Koiywa hills where they lived side by side with members of the Kipsigis *Kaparagwet* clan. The interaction of the Kipsigis and the Sirikwa people, led to emergence of the clans like: *Kapchebokolwolek*, *Kipkendek* and *Kapkugoeck*.³

The Kipsigis community is seen as an amalgam of people from many other communities and Dr. Towett conceded to this when he wrote; these people now call themselves Kipsigis. They are in no way a hundred per cent Kipsigis. As a tribe, the Kipsigis is not a pure blood. The designation; 'Kipsikis' or 'Kipsigis' includes persons of foreign extraction such as the Terik, the Nandi, the Keiyo, the Maasai, the Dorobo, the Tugen and the Kisii. If the Kipsigis would divide themselves into these tribal units, there would be no one called a Kipsigis. Some sub-sibs who cannot trace their history say they are the real Kipsigis. What they say is disapproved by more and thorough study of their ancestors' descent.⁴

The Kipsigis migrated through two major routes, with one heading to the east and the other heading to the west. The western route passed through the uninhabited North Nyanza forest to Maseno hills and ascended the Kakamega Escarpment; they further

A. H. Mwanzi. (1977). *A History of Kipsigis*. Nairobi: EALB. p. 67.

Ibid. p. 48.

T. Towett *Op cit.* p. 27.

traveled North, Accompanied by the founders of the Nandi 'Pororiosiek' of Kapsile and Kabianga.⁵

As for the origin of the name 'Kipsigis' some suggest it was a nickname. When the Kipsigis came to *Tuluopsigis*, they settled down and began to grow "wimbi". Some of the people (Ogiek) began to make containers called *Kipsigik* or simply *kisiet*. Consequently the society was nicknamed Kipsigis, a corruption of *Kipsigik*. Another tradition is that when the Kipsigis arrived in Mau and Londiani areas, they found the Sirikwa. The later nicknamed the former Kipsigis from *Kisiet*. In this case the name *Kisiet* and consequentially *Kipsigis* may be either of Sirikwa origin or may have come from those who are so nicknamed.⁶

2.1.2 EATING HABITS OF THE KIPSIGIS TRADITIONAL COMMUNITY

The main crops grown by the traditional Kipsigis community were; Sorghum, Millet and Sweet Potatoes. The grains were ground between stones by women. The flour was used in making of *Kimyet* (Ugali) and *Musarek* (Pouridge). Ugali was eaten with various wild vegetables. Some of the vegetables were grown in *Kapingkui* (vegetable garden). The vegetables grown include; *Isakek*, *Interemek*, *Mporochik*, *Moopek*. The wild vegetables collected include; *Isoik*, *Inyonyoek*, *Syek*, *Kelichek*.⁷

Milk obtained from cattle was added to the vegetables in order to give better flavor. Milk was common and not meat. Other foods common in the past were insects such as

⁵ *Ibid.* p. 28.

⁶ Arap Chepochok. (Interview). 28th, May 2012.

⁷ Towett. *Op cit.* p. 56.

Ng'ong'aek. They were used as "escorts" of Ugali. In addition to these they used to collect Mushrooms. There are three kinds of these, namely; *Pukenerek* (Smallest type), *Moryonik* (bigger type) and *popok* (Mushrooms). They were eaten depending on seasons.⁸ Hunting was another means of acquiring some food and it was the responsibility of men to hunt for the game meat was highly regarded and appreciated as it was rare for most people. Fruits were also common but they were not regarded as food. They grew wild and had to be gathered. These include; *Tagaimamik* (wild barriers), *Nukuuk* (resembles of leguats), *Leketetik*, *Kimolonik*, *Chopinek*, *Inderiek*, *Chelolo* (Goose Berries) and *Maperek*.⁹

In addition to using 'Wimbi' for gruel and *Kimnyet*, the Kipsigis brew some 'Wimbi' drinks. These are *Kipkong* and *Musarek*. *Kipkong* is an intoxicant where as *Musarek* is a non-intoxicant drink. *Kipkong* is an alcoholic drink. This kind of drink was to be drunk by men. Women were not allowed to be in company of beer-takers. Young men were not allowed too to take any of alcoholic drink because it could interfere with their activities of organizing themselves for the future.

The Kipsigis had several food taboos for example, it was a taboo to eat meat and drink milk at the same meal, and it was a taboo for a woman and young men to take alcoholic drinks. It was also a taboo to drink milk from a cow that has just given birth. Reasons given for observing these food taboos are mainly geared towards making individuals have

⁸ Arap Chepochok. *Op cit.*

⁹ *ibid*

self-discipline, temperance and respect for the norms of the society.¹⁰ The restrictions Kipsigis had on certain food as well as the food taboos are seen to have prepared them to cope with the Seventh Day Adventist teachings on temperance and diet as it will be seen in the next chapters.

The Kipsigis kept cattle, goats and sheep. They kept them mainly for milk and meat occasionally. After a cow gave birth, her milk was preserved for some time. It was drunk by the whole extended family on a day when the owner felt enough milk had been accumulated to be distributed to every household. Blood mixed with *Inyonyoek*, *Isakek*, or *Kelichek*, blood mixed with milk were also part of food staff.¹¹

2.1.3 CONCEPT OF REST IN KIPSIGIS TRADITIONAL WORLD VIEW

In Kipsigis traditions, there were many occasions when people refrained from work. The days of rest were called *Betusiek kab kamung'et* (Connoting the day of rest).¹² That is why Sunday is generally known as *Betutab Kamung'et* among the Catholics. The root of this word lies in the term *Kemuny* which denotes a halt or a break.

An unusual occurrence was followed by a day to rest. For example, if there was a raid which was lost while attempting to acquire cattle, it was attributed to displeasure of ancestors, so people refrained to work as an appeasing measure. There was also a special day observed annually, in memory of a terrible famine that occurred in the past.¹³

¹⁰ T. Towett *Op cit.* p. 56.

¹¹ A. H. Mwanzi. *Op cit.* p.113.

¹² T. Towett. *Op cit.* p. 59.

¹³ J. Korir. (Interview). 2nd, June 2012.

Another occasion calling for rest was when there was a drought. People organized themselves and went to *Kapkoros* (alter) to offer sacrifices and sang praises. They sacrificed a goat or a sheep as they sing praises in an attempt to appease the ancestors to offer them with supplication to God (*Asis*) for rain.

Another day of rest was observed to mark the start of the harvest season. It was called *Betutab Tongoyanik*.¹⁴ Rest was also observed to mark the start of the planting season which was mainly the end of February and the whole of March.

If twins were born, the neighborhood were alerted and refrained from normal duty for a day. Death also in the family called for rest in the neighborhoods. The Seventh Day Adventists are strict in their observance of Saturday as the day of rest and worship. Saturday particularly in early Adventism in Kipsigis was a day of maximum rest, on which very little necessary work such as cooking was performed. This strictness did not deter people away, because the concept of rest in the traditional society had laid a platform for the Adventist teachings on Sabbath as day of rest.

2.1.4 BELIEF ELEMENT IN KIPSIGIS TRADITIONAL WORLD VIEW

The Kipsigis believed in one sun-God which they called *Asis*. They postulated that this Sun-God lived or resided somewhere behind the physical sun. *Asis* as a term connoted some deeper meaning than the apparent sun. For example in prayers the Kipsigis whispered: *Koneech ropta wee Asis* meaning 'give us rain O *Asis*'. The sun was

¹⁴ Towett. *Op cit.* p. 60.

acknowledged to be one of the manifestations of the *Asis*. The Kipsigis knew their *Asis* by many names. Some of these are; *Ngolo*, *Cheptalel*, *Chepaonomoni*, *Chepanamoni*, *Chepkelyensogal*, *Chepamiricho*, and *Chepakoiyo*. Most of these names refer to characteristics of *Asis*.¹⁵

The Kipsigis too believed in spirits. The Kipsigis understood a person to be having a body (*porta*) and spirit (*Tamirmiryet*). When a person dies, it was believed that his body rots or is eaten by wild animals but his *Tamirmiryet* becomes *Aintet* departed spirits. It is this '*Aintet*' that the Kipsigis tried to supplicate and propitiate.¹⁶ The departed spirits of the elderly people were feared more among the Kipsigis. They also had a belief in people who had powers bestowed upon them by *Asis*. They believed in *Paanik* or *Chepusurenik* (witchcraft), witch doctors and Herbalists (*Chepkerichot*).¹⁷

As seen in foregoing discussion, the traditional Kipsigis had an element of belief, they believed in a supernatural being, spirits, ancestors, and traditional specialists. As the Seventh Day Adventist Church taught people to belief in its doctrines, the concept was not new to the Kipsigis people; hence this could have helped in enabling the Kipsigis people to appropriate the belief elements of Adventists Church that relates significantly with the well-being.

2.2 FOUNDING OF SEVENTH DAY ADVENTIST CHURCH

The origin of the Seventh Day Adventist Church lie in the words: I was thus broughtto solemn conclusion that in about twenty five years..... All affairs of our

1. Korir, J. Arap Chepochok. (Interview). 3rd, June 2012.

2. Fowett. *Op cit.* p. 34.

3. *Ibid*: p. 35.

present state would be wound up.¹⁸ These words were uttered by William Miller in 1818. He was the leader of a group of people who later on was referred as Millerite Adventists. They expected Christ's second coming in 1843 or 1844. Miller's prophecies that the world would end never became true but out of them, Seventh Day Adventist Church came into being. It is also important to note that Miller never became a member of the Seventh Day Adventist Church. He died in 1849, fourteen years later before the official emergence of the Seventh Day Adventist Church.

Miller was born in Pittsfield, Massachusetts in 1782 while still young, his family moved to low Hampton, New York, close to the Vermont border.¹⁹ Like most of his contemporaries, he was a farmer but not an ordinary one as such. He spent most of his time reading at night, when the rest of the family was a sleep. He was the eldest of sixteen children and this meant that there was not enough money to take him to college. Through reading at night, Miller developed a good knowledge of the Bible and History. He also developed skills in writing.²⁰

At age of 21, in 1803, Miller married Lucy and settled among the green mountains in Poutney Vermont. He took advantage of the local library materials there and soon exhausted materials in it. His scholarly interests brought him into contact with intellectuals who were deists. These friends were to draw him away from his Baptist Faith he had inherited from parents. In his childhood, he worried a great deal about his

¹⁸ E. F. Lenoy. (1964). *The Prophetic Faith of Our Fathers*. Washington: Review and Herald Publishers, cited in A.A. Hoekema. *Four Major Cults*. Exeter: Eerberns Publishing House. p.89.

¹⁹ A.A. Hoekema. *Op. cit.* p.89.

²⁰ W. Schwarz. (1979). *Light Bearers to Remnant*. Mt view: Pacific Publication House. p.31.

soul. Strict possession had done nothing to give him the peace he so much sought. He believed in the Bible, but often he found it inconsistent, inefficient and contradicting.

Because of the dissatisfaction, he was attracted by deism as advanced in the books he read, such as the writing of David Hume, Solitaire, and Thomas Paire and found them attractive. A summary of these beliefs as given by S.M. Maxwell states: According to deism, God created the world, and that it is in operation under unalterable laws of cause and effect. In harmony with the laws, men ought to live clean, kindly and honest lives; but to belief in prayer, a savior, or life after death was regarded as childish superstition. Miracles forgiveness and resurrection would require God to act contrary to his own laws, and this was unthinkable. God had wound up the world like a watch and left it to run on its own.²¹

it appears that Miller was not fully convinced by this deistic beliefs, such that his war experience, in America's second military struggles for power, between 1812- 1815, led him to search further for peace of mind and truth. As he saw most of his companions fall and die in war, he wondered what the future held for them. Again, the defeat of the British by the Americans in this war caused him to wonder further as to whether God had not intervened for his side, because the British troops outnumbered the Americans by three to one.²²

M. Maxwell. (1979). *Tell it to the world*. Mt view: Pacific Publication House. p.102
M. Maxwell. *Op cit*. p.11.

After the war, Miller went back to low Hampton to care for his recently widowed mother. It was then that he gave up his deistic beliefs. To be polite to his mother, he attended the local Baptist Church where his uncle was a preacher. On other occasion he stayed away, because he did not like the way the deacons read the printed sermons. Then one day he was invited to read the sermon. Gradually, he became dissatisfied with deism's lack of hope for life beyond the grave. He then began to see the beauty of Jesus Christ as a personal savior²³. He resolved to become committed Christian and pin his hopes on the Bible promises of salvation. To build a strong foundation for his faith, and in order to meet the ridicule and challenge for deist friends, he took a programme of systematic Bible study. To avoid differing and contradictions, as expressed in Bible commentaries, he used just the Bible and Crudens concordance such that the Bible served as its own interpreter. He found this exercise more rewarding, the Bible no longer, seemed loaded with inconsistencies. Two years of intensive study, led him to conclude that Jesus' return was indeed imminent. His scholarly interest particularly of history played a role into the conclusion.

As Miller studied, his earlier readings of history began to influence him. He noticed that although the prophets frequently spoke in figurative language, their predictions were fulfilled by literal events. This was noticeably true in reference to the First Advent of Christ and the great outline prophecies of Daniel's chapter two and chapter seven, about the rise and fall of world kingdoms. From the conclusion, it was a logical step to assume that the Second Advent would also take place literally. As he studied Daniel 8:14; and he said unto me. unto two thousand and three hundred days: then the sanctuary shall be

Ibid P.12; Schwarz, *Op cit.* pp.31-32

cleansed, he became convinced that the sanctuary shall be cleansed at the end of the 2300 days/years was the Church, which would be purified at the Lord's return. He based his findings on Numbers 14:34 and Ezekiel 14:6 where a day is interpreted as being equivalent to a year. By linking up the 2300 days of Daniel chapter 8 with 70 weeks of Daniel chapter 9, he deduced that both periods had begun about 457 B.C.E. Having reached the conclusion in 1818 after two years of intensive Bible study, Miller was thrilled at the thought: that in about twenty five years...all the affair of our present state would be wound up.

Miller now felt a strong urge to share this news, but to his disappointment, few people showed enthusiasm. Despite the discouragement, the pressure continued to build in him that he needed to tell people about his findings. He however, convinced and consoled himself that he was not a trained public speaker nor did he have the experience as a preacher so he would as well keep quiet. All this took a different direction, when he made a promise to God that if only a call would come, he would not hesitate to go forth and share the good news. He prayed: O Lord, I will enter into a covenant with thee. If thou will open the way, I mean if thou will send an invitation for me to preach, why then, O God, I will go.... But it is not very likely (and he smiled contentedly); that anyone will ask a fifty year old farmer like myself to preach on the second coming of our Lord.²⁴

Little did he know that his brother-in-law's invitation was on the way; that he should share his findings with Christians in Dresden the following day. How could he fail to

²⁴ M. Maxwell *Op cit.* p.14.

honor the covenant he had made with God? He went to Dresden and there was the start of an intensive campaign on the Advent hope. In 1813, it was reported of his activities that: So impressive was his deep knowledge on the Bible, so moving were his homely earnest appeals that the people in Dresden persuaded him to preach every night for a week. Reports spread from farm to farm. Attendance grew. More dozen families were converted to Christ.²⁵

The following eight years were spent heeding and honoring invitations from various small Churches in little town. They ranged from Methodists, Baptists, and Presbyterians to Congregationists. All of them wanted to hear. His appearance in a major town came in 1839, at the invitation of Joshua V. Himes, a man who was interested in making the world a better place to live. Himes strongly advocated against slavery, alcohol, and war. He was greatly impressed by his sermons, he invited him to preach same sermon in his chapel at Chardon Street, Boston. This was the beginning of a series of Miller's sermons in several major cities.

Himes played a major role in success of Millers campaigns. He was Millers manager, advertising agent and a promotion specialist. He urged Miller to have access to Christian connections his own denomination. At one of these meetings, the Harmon family of which E.G.W. (future founder of Seventh Day Adventist Church) belongs, got converted and committed their lives to Christ and the Second Advent hope, this was in 1840.

²⁵ Ibid. p.15.

Miller's views attracted many people that it was considered proper that a conference be held in 1840. to be attended by leaders and even laymen of that Advent hope. There were also camp meetings which proved very successful attendance-wise.²⁶ It can be seen and admitted that Miller's Adventism was proving stronger as the 'end' drew nearer. so that the last year recorded as between March 21, 1945 and March 21, 1844 was a year of great activity.

Many meetings and more literature were circulated. Men and women had to prepare for the coming of the Lord. Miller's words echo the activity and urgency and seriousness, Be warned, repent, fly, and fly for succor to the ark of God, to Jesus Christ the lamb that was once slain, that you might live for he is worthy to receive all honor, power and glory. Believe and you shall live. Obey his word, his spirit, his call, his invitation, there is no time for delays; put it not off, I beg of you no, not for a moment.²⁷

All that had gone into preparing for the end seems to have been in vain, however for the reckoned year passed and nothing happened as they anticipated; Alas, in spite of all the sermons preached, in spite of all publications distributed, in spite of all the camp meetings held, in spite of Miller's clear Bible evidence, the year of the end of the world passed and Christ did not return.²⁸

²⁶ R.W. Schwarz. *Op cit.* p.39.

²⁷ M. William. (1843). *Evidence from Scripture and History of the Second Coming of Jesus Christ.* Cited in Maxwell *Op cit.* p.26.

²⁸ M. William. *Op cit.* p.27.

Critics of the Millerites jeered them resulting in some of the Millerites returning to old Churches or skepticism. The majority remained optimistic and believed that the Advent was imminent. And Miller helped raise their spirit and rekindled their hopes, when he lamented; were I to live my life over again, with the same evidence that I then had to be honest with God and man, I should have to do so, I have done.... I confess my error, and acknowledge my disappointment, yet I still believe that the day of the Lord is nearer, even at the doors and I exhort you, my brethren to be watchful and pray and not let the day come upon you unaware.²⁹

Samuel S. Snow accelerated the reasoning of the Millerite leaders; he came up with the concept of the 'Seventh-Month Movement'. He was convinced that the 2300 days of Daniel 8:14, were to end in spring of 1844 as Miller supposed, but he predicted that Christ would return on October 22nd 1844, which was equivalent to the Jewish day of atonement in Jewish calendar.³⁰ So convinced were the Millerites about Christ return, that business closed their shops, employee gave up their jobs, scores confessed their faults and flocked for prayers. Farmers abandoned their harvests. Many Teachers, Justices of peace and even Magistrates resigned and many sought baptism. They include Methodists, Congregationists, and Presbyterian.³¹

October 22nd, 1844 came many had done all they could to meet the Lord. Alas! Once more there was great disappointment more drastic this time for a specific date had been set. Many therefore became disillusioned but there were exceptions, who clung on and

²⁹ *Ibid.*, p.28.

³⁰ M. Maxwell. *Op cit.* p.93.

³¹ *Ibid.* p.28.

hoped that 'something' would come to pass, for God would not just forsake his own. Out of these faithful, the seed for Seventh Day Adventist Church were laid.

By the time Miller died in 1849, Adventism was fragmenting into several splinter groups. This can be attributed majorly to the Christ's return which seemed to be an illusion. This is the hope that had been holding them together as they were from different denominations. With this second disillusionment, many returned to their former Churches. For example, there were four distinct groups in existence by 1852. The first group was centered on Boston in 1859 called American Evangelical Adventist Conference. They believed in a Pre-Millennial Advent and immortality of the soul. The second group was based on Hartford; they believed that the Millennium was in the past, they accepted the idea of man's sleep in death and final annihilation of the wicked. A third group was majorly centered at Rochester; they featured Millennium to be a futuristic event. The fourth group which is our concern had its following in New Hampshire, Massachusetts and Western New York. As most of them were laymen or minor Advent preachers, they had slight contact or coherence. Joseph Bates among them had any prominence in Millerite circle yet gradually through prayer, extensive Bible study, and what they saw as God encouragement, they worked out a series of doctrines that explained their disappointment in 1844. The Seventh Day Adventist Church was to be born out of the followers of the fourth group of Millerite Adventism.

This was a group headed by Hiram Edson in Western New York state, which emphasized the doctrine and the heavenly sanctuary; the group in New Hampshire, which a long J.

Bates, advocated observance of the Seventh Day and the group around Maine, held that E.G.W. was a true prophetess, whose words and visions were to be followed by the Seventh Day Adventists. These three groups fused to form Seventh Day Adventist denomination.

The three doctrines developed by the three groups are that of sanctuary, the Sabbath, Spirit of prophecy and health formed the theological basis of Seventh Day Adventist Church. Three personalities developed the various views that were to form the Seventh Day Adventist Church. These are Hiram Edson, Joseph Bates, and E.G.W. It is worth noted that, Edson convinced Bates on sanctuary doctrine. Bates convinced Edson on the Sabbath truth and E.G.W. supported and expanded Bates views on health principles.

In spite of the significant role played by many of the Seventh Day Adventist pioneers, E.W.G. stands out as the most important figure in the rise and growth of the Seventh Day Adventist Church³². In 1827, at Gorham Maine, a daughter E.G.W was born to Robert Harmon a hat maker and Eunice, both active laypersons in the Methodist Episcopal Church. She had an impaired childhood for at the age of 9 years, when at elementary school, an older girl struck her with a stone, which left her with a broken nose and a disfigured face. She lay unconscious for three weeks and this rocked her nervous system. She could not continue with school and she was declared an invalid.

When she was 12 years her family accepted the Advent hope and was disfellowshipped from their former Church. In 1844, she started having visions. In 1845, she married

³² M. Maxwell (*Op cit.* p.78).

James White, an active preacher in the Millerite movement. During that earlier part of her ministry, she started to experience hundreds to two hundred open visions all confirming the belief and activity of Seventh Day Adventist Church. For instance in February 1845, she had a vision of Jesus entering the Holy of Holies of the heavenly sanctuary, confirming Hiram's vision. On April 7th, 1847, she had a vision, she was taken to Holy of Holies in the heavenly sanctuary and in October 1865 she had a vision on health which Adventists take very seriously and which will be the springboard of this study.

2.3 INTRODUCTION OF SEVENTH DAY ADVENTIST CHURCH IN KERICHO DISTRICT

Before looking at the introduction of the Seventh Day Adventist Church in Kericho District, it is indispensable to look at how the Church was planted in Kenya by early missionaries. Introducing the Adventist message in East Africa was missionaries from a mission land; these were; J. Ehlers, and A.C. Euns, both were Germans. They came to Tanzania (the then Tanganyika) in 1903. In 1906, more missionaries arrived in Tanganyika. This same year, saw the arrivals Seventh Day Adventist Missionaries in Kenya.³³

The Seventh Day Adventist Church on the eve of entrance to Kenya had established about 2,274 local Churches, congregations with a total world membership of over 82,536 baptized adult believers. It had become a universal organization, with a global headquarters established in Washington D.C, the American capital served as a strategic

J. Hildebrandt (1996). *History of Churches in Africa: A survey*. Achimota: African Christian press. p.68.

point from where the Church would transact its worldwide denominational business and mission.³⁴ In 1863, the headquarters was located at Battle Creek, Michigan.

The pioneer missionary to Kenya was Grandville Carscallen, a Canadian born in 1879. He received his college education both at, Union College Nebraska (1900-1901) and at Newbold College, England (1904-1906). During his last year in college, he responded to the need for a missionary to Kenya. He made arrangement for his fiancée Ms. H.E.G.W Thompson to follow him. Carscallen was accompanied to Kenya by an African teacher, Peter Nyambo, a citizen of Malawi who had gone to Britain for studies, shortly after the Adventist work had started in his home territory in 1902.

They set up the first mission at Gendia in Luo land. Carscallen reported in 1912; our first two workers crossed the Gulf from Kisumu on November 27th, 1906 and camped for a few days on the shore of Kendu Bay. During these two or three days we choose Gendia Hill for our mission site. We at once applied to the government, for the same and our workers were not moved from the place.³⁵

From here, the Adventist message was spread to other parts of then Kavirondo, under which Gusii fell. Taking the message to Gusii was one J.R. Evason English missionary, with help of Jakobo Orwa: they set- up the first mission station at Nyanchwa 1912. Orwa

³⁴ R.W. Strayer. (1978). *The Making of Missions' Communities in East Africa*. London: Hiernman. p.50.

³⁵ M.E. Olsen. (1925). *A History of the Origins and Progress of the Seventh Day Adventists*. Washington D.C: Review and Herald Publishers. p.104.

a Luo teacher had been converted to Adventism hence sent out as a missionary. In 1913, Carscallen opened another station at Kamagambo at Gusii land boarder.³⁶

Abagusii are responsible for spreading of the Seventh Day Adventist teachings to many parts of Kenya. For example in 1925, plans were already underway to have Abagusii set-up Gusii missionaries: The Gusii mission today is a stronghold, where we can reach out towards Maasai in the south and Lumbwas in the East.³⁷ The *Lumbwas* as quoted above refers to the part of the current Kericho District.

The first Nucleus of the Church was founded in 1926 at Kabianga, the current Marumbasi Church, when the first five Kipsigis converts were baptized by Gusii Missionaries, Elder Nahasion Nyasimi and Elder Paul Nyamweya. These were: Jeremiah Bartai, John Tello, Joshua Koros, Caleb Kipkosgei and Thimotheo Korir.³⁸

Seven years down the line, in 1933 the situation was different. It was reported; Three Churches (Kericho central Church, Kabokiyek Church and Marumbasi Church) had been opened with membership of 340 with eight Sabbath school.³⁹ Among the Kipsigis, once a Gusii missionary elder remarked: In these healthful tropical highlands, great things will happen which are likely to have a far reaching influence on the future growth of the Adventist Church mission in East Africa.⁴⁰

³⁶ R. W. Strayer. *Op cit.* p.31.

³⁷ G.N. Amayo. (1973). 'A History of the Adventist Christian Education in Kenya 1906-1963; Illustrated in light of Economic Religious and Political Development'. Unpublished PhD thesis cited in M. N. Getui. *Op cit.* p.78.

³⁸ P. Kirui. (Interview). 5th May 2012.

³⁹ M.N. Getui. *Op cit.* p. 148.

⁴⁰ J. Hildebrandt. *Op cit.* p.70.

With the continued growth of membership of the Seventh Day Adventist Church in Kenya, Kenya was divided into three fields in 1953 namely: South Kenya (Kisii), Kenya Lake (Luo) and Central Kenya (rest of Kenya). Ranen field was set up in 1961 and comprised of South Nyanza District. Western Kenya field where Kericho District belong was set-up in 1981 and incorporated Western province, Kericho and Nakuru Districts.⁴¹

It is also worth noting that the establishment of Adventist Church in Kericho District is not only attributed to Gusii missionaries. In 1960's, settlement scheme was established in Sotik and some parts of current Kericho town as well as Kabianga, these regions had been occupied by white settlers. The Gusii who moved to work for colonialists came with their religion (Seventh Day Adventist faith), thus planting it in soils of Kericho District.⁴²

2.4 ADMINISTRATION OF SEVENTH DAY ADVENTIST CHURCH

The Seventh Day Adventist Church uses representative form of Church government. This form of administration recognizes that authority in the Church is vested in Church membership that delegates various responsibilities to officials. This form of government has prevailed in the Seventh Day Adventist Church right from 1863.⁴³

In 1863, three kinds of organizations were suggested namely; local Church, station/District, conference and finally general conference. As the Church grew and

⁴¹ M. N. Getui. *Op cit.* p.149

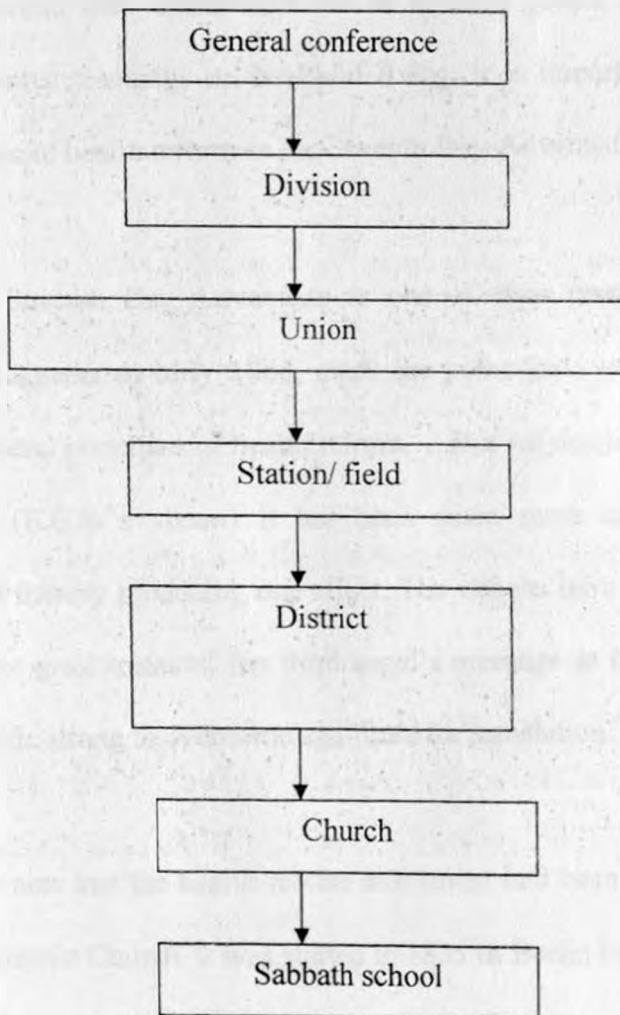
⁴² *Ibid* p 150.

⁴³ *Seventh Day Adventist Church Manual.* (2005). Washington D.C; Review and Herald Publishers. p. 46.

spread outside America, there was need to increase the levels to five. These are: a Local Church, a Field, a Union, Division and General conference.⁴⁴

The figure below shows the precise description of the structure of administration of the Seventh Day Adventist Church.

Figure 1.0 Structure of Administration of Seventh Day Adventist Church



⁴⁴ *Ibid.* p. 47.

CHAPTER THREE

SELECTED SEVENTH DAY ADVENTIST TEACHINGS ON HEALTHFUL LIVING

3.1 ORIGIN OF HEALTH REFORM OF THE SEVENTH DAY ADVENTIST CHURCH

Seventh Day Adventists are generally associated with the health reform movement, particularly the 'special diet' observance. So as to have proper understanding of the Seventh Day Adventist teachings on healthful living, it is important that we trace the roots and application of health reform in the Seventh Day Adventist Church.

Speaking for the Seventh Day Adventists as one of their prominent evangelist and theologian, J.H Waggener as early 1866, made the point that; we do not profess to be pioneers in the general principals of health reform.... But we do claim that by the method of God's choice (E.G.W's vision) it has been made more clearly and powerfully unfolded, and it is thereby producing one effect. The visions have placed healthful living on a level with the great truths of the third angel's message as means whereby a weak people may be made strong to overcome and fitted for translation.¹

It is important to note that the health reform movement had been in existence before the Seventh Day Adventist Church. It was started in 1835 in Berlin by health reformers but it only gained momentum and recognition among the Seventh Day Adventists.

¹J. Turr (Interview). 20th, May 2012.

Health reform movement was developed, being greatly influenced by a renewed study of the book of Daniel. Harmful indulgences were put aside. Abstinence from Tea, Coffee, Tobacco, Condiments, Wholesome food and drinks accompanied by simplicity of dress and life were emphasized. It was considered as part of wholesome Christian principles and discipline. Along these lines, between 1804 and 1850, eight vegetarian's societies were formed. In 1835, Berlins Healthful pledge was passed and it supported the health reform principles. It was practiced in Berlin and eight other institutions. But it soon experienced recession and it was abandoned.²

A temperance reform movement was started by Dr. Benjamin Rush, in the late 18th C between 1808 and 1874, fifteen temperance societies were formed. State and national prohibitions date from 1846-1855, when thirteen states and territories enacted a prohibitory legislation. The civil war, reconstruction and westward expansion, however, diverted attention from the alcohol issue.³ Thus, temperance was now part of the overall picture. It was on this foundation that the Seventh Day Adventist Church advanced their health reform and temperance policies.

The E.G.W's family was in Otsego, Michigan in the spring of 6th June 1863, on the evangelistic mission. They were spending a weekend with the Hilliard family several miles out of the town. During a family worship on the evening of June the 5th, E.G.W was invited to lead out in prayer service. In the midst of the prayer, she suddenly got a vision which was to have a tremendous implication for the work and teachings of the Seventh

² M. Maxwell. (1979). *Tell it to the World*. Mt.view: Pacific Publication House. p.206.

³ E. F. Lenoy. (1971). *Movement of Destiny*. Washington D.C: Review and Herald Publishers. p. 64.

Day Adventist Church. The vision lasted for forty minutes, during which time the 'great subject of health reform' was stretched in broad outline before her. She saw that temperance included more than the simple abandonment of alcohol. It extended to working and eating as well. Pure soft water was revealed to be a much better medicine than many drugs in general use. A meatless diet was the most healthful; of basic importance was the idea that it was a sacred duty to attend to our health, and to arouse others to their duty.⁴

There were also teachings on positive side: drink lots of water, exercise regularly out of doors and take a daily bath. E.G.W made her vision a shared experience by publishing much literature covering a wide range of subject; Religion, Education, Social Relationship, Evangelism, Prophecy, Nutrition and Management. Some of these the ideas in the publications, can be summarized; Men should strive at being in line with God's original diet plan as described in the creation story (Genesis 1 and 2). This means consumption of natural and wholesome food such as grains, nuts, fruits and vegetables. God did not intend animal products for human being consumption and only provided those after flood destroyed every green thing; free consumption of air and sunlight is necessary for life. A daily bath is also encouraged.⁵

The claim that Adventist critics make for E.G.W's vision is that it recommend only good food and procedures, ignoring warning against bad ones. It provides intelligent religious motivation effective in directing million to a balanced and useful life of health, and

⁴*Ibid.* p. 63.

⁵D. E. Robinson (1965). *The Story of Our Health Message*. Washington D.C: Pacific Publishing House, cited in Schwarz, *Op cit.* p. 108.

though better health to a greater spiritual victory. It is up to the individuals to take up this counsel or ignore it.

It should also be noted that it was through E.G.W's effort that the western health reform institutions came into being in 1866.⁶ This was a start of significant participation of the Seventh Day Adventist Church in health services worldwide. Health reform and temperance can be summed up in E.G.W's words: Our first duty towards God and our fellow men is that of self development. Every faculty with which the creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence, that time is spent to good account which is used in the establishment and preservation of physical and mental health.⁷

Healthful living to Seventh Day Adventists is a very important matter, ignorance in the laws of health and life is sin.⁸ Adventists believe that one lease of life is given to human beings and everyone ought to be pre-occupied with the question: How can I invest my powers so that they may yield the greatest profit? The Adventists are therefore instructed that failure to care for the living body is an insult to the creator. They hold to the idea that there are Godly appointed rules if observed will keep human beings free from disease and pre-mature death.⁹ Hence teachings on health to Seventh Day Adventist take

⁶ W. Maxwell. *Op cit.* p. 598.

⁷ R. W. Schwarz. *Op cit.* p. 402.

⁸ E. G. White. (1900). *Life and Teachings of E.G. White.* Washington D.C: Review and Herald Publishers. p. 69.

⁹ *Ibid.* P.401.

precedence over other considerations since the scripture to them commands: Whether ye eat or drink or whatsoever thing ye do, do it for the glorification of God.¹⁰

According to E.G.W, the motive behind the need for the Church holding to healthful living is well explicated when she recommends: The knowledge that man is to be a temple of God, a habitation for revealing of his glory, should be the highest incentive to care and develop our physical powers. Fearfully and wonderfully has the creator wrought in the human frame and he bids us make it our study, understanding its needs and act our part in preserving it from harm and defilement.¹¹ This indicates how health is seriously perceived by the Adventists and the need to care for their bodies, since they are the "temple of the God".

3.2 DIET

The Seventh Day Adventists are very selective when it comes to diet; this is because they interpret that there is a close relationship existing between diets and spirituality. E.G.W gives a synthesis of this, when she remarked: Let none who profess godliness regard with indifference the health of the body and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between physical and moral nature.¹²

¹⁰ Corinthians 10:31 (KJV).

¹¹ G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p.271.

¹² ----- (1881). *Medical Ministry*. Washington D.C: Review and Herald Publishers. p.61.

Seventh Day Adventists are very careful in what they eat, since they are taught that diet has an effect upon moral powers thus ones spirituality, hence they are counseled on proper diet in their Sabbath and annual August camp meetings.

3.2.1 ORIGINAL DIET

Adventists are advised that for one to enjoy healthful living, one has to cherish the original diet that God had designed for humanity. This original diet is seen through God's plan for man's diet. God who created man appointed him his food. As seen in Genesis 1:29. God prescribes a diet for human race; Behold I have given you every herb yielding seed.... and every tree, in which is the fruit of a tree yielding seed, to you shall be for food.

From the above scripture, Adventists view grains, fruits, nuts and vegetables to constitute the diet chosen for humanity by our creator. This is the food that Adventists consider as proper diet hence they advocates to be eaten for longevity and healthful living style. These food prepared in simple and natural manner as possible, are the most healthful and nourishing food for humanity. These foods are believed to impact strength, a power of endurance and vigor of intellect that is not afforded by more complex and stimulating diet.¹³

Adventists also apply the biblical teaching that even after leaving the garden, Adam and Eve were given permission to eat also of "the herb of the field" and till the land to earn

¹³ E. G. White. (1864) *Spiritual Gifts Vol. 4*. Washington D.C: Review and Herald Publishers. p. 120.

livelihood (Genesis 2 and 3). These are biblical teaching that the Seventh Day Adventist Church anchors on to be their basis of its teachings on healthful living.

3.2.1.1 SIMPLICITY IN DIET

The Adventists teach that for a diet to be suitable for well-being, it ought to be simple. Simplicity in diet is perceived as an aid in perception; rich and fast foods are not to have a place on the Adventist tables. They are advised to eat sparingly preferably of plain food. The Biblical narrative of Daniel in Daniel 1:1-9, is used to reinforce the need of simplicity in diet.

In one of the interviews, with Dr. Daniel, T., the director of Seventh Day Adventist health department in East Africa Union, clearly revealed the emphasis of simplicity in diet among the Adventists: Daniel and his companions, requested to eat simple diet of vegetables and water (Daniel 1:7) unlike his counterparts who ate of kings delicacies. Amazingly, Daniel's purpose of mind, firmness of purpose, his strength of intellect in acquiring knowledge were due in great degree to plainness of his diet.

Every Adventist child, youth, and elder are advised that if they endeavor to be intellectually sound in the process of acquisition of knowledge, as well as with the aim of obeying God's commandments, they ought to follow Daniel's example of simplicity in diet. The story of the birth and life of John the Baptist as narrated in St. Luke 1:5-25, has been used by Adventists to qualify their teachings on simplicity of diet. John the Baptist is seen to be using a simple diet of pure vegetables, of wild locusts and honey, thus

Adventist are rebuked of indulgence of appetite and beseeched to eat of plain food prepared in simplest manner.¹⁴

According to E.G.W, there is need for Adventist to carry out health reform in life. to deny oneself, eat and drink to glory of God. The author beseeches; ...here is a cross which you have shunned; to confine yourself to a simple diet which will preserve you in the best condition of health.¹⁵

Diet prepared in simplicity to Adventists brings the best condition of health. A plain diet free from spices, flesh meat, grease of all kinds, would prove a blessing to human beings and would save many lives. Adventists are therefore asked to use simple, wholesome food and taking fruits. They are called upon to discard rich pastries, cakes, desserts and other dishes prepared to tempt appetite. The main rationale given behind a simple diet is that it increases ones discernment of spiritual matters as well as keeping the body in the most healthful state, failure to control appetite weakness resistance to both temptation and disease.¹⁶

3.2.1.2 ADEQUACY IN DIET

In addition to simplicity in diet as seen in foregone discussion, Adventists are also taught to eat of an adequate diet. Impoverished diet as well negligence in caring for our bodies which are the “temples of the God” is seen as sin; this view is well driven home, when E.G.W argues; It is wrong merely to gratify perverted tastes; it does not follow that we

¹⁴J. Tum; G. Kosgei. (Interview). 20th, May 2012; 21st May 2012 respectively.

¹⁵E G. White. (1864). *Spiritual Gifts Vol. 4*. Washington D.C: Review and Herald Publishers. p.45.

¹⁶*Ibid*. p.46.

should be indifferent in regard to our food. It is a matter of high importance no one should adopt an impoverished diet. The body must have sufficient nourishment.¹⁷ Adventists are therefore asked of to have in their dinning tables' food sufficient of all nourishing nutrients. The food ought to be adequate in its nourishment so as to provide sufficient energy and defense against disease to the body.

From the variety of 'original diet' God gave to humanity, Adventists teach that these varieties of food are palatable to the taste and nutritious to the system. Fruits, grains and vegetables ought to be prepared in a manner that is free from grease. They still urge their adherents that out of grains, fruits and vegetables are all food elements hence no need of meat.¹⁸ Thus these, types of food are supposed to be provided in tables of Seventh Day Adventists. E.G.W arouses all believers into awareness that an inadequate diet discredits health reform. Her argument summarizes the teaching as; a diet lacking the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal beings and hence we need to supply ourselves with food that fits our mode of daily activities as well as food that sustain our bodies.¹⁹ Thus to Seventh Day Adventists, God has provided humanity with an ample variety of healthy foods, and each person ought to choose from it, the food that their experience and sound judgment prove to be best suited to his or her necessities and all these food elements/nutrients are present in fruits, nuts, grains and vegetables.²⁰

¹⁷ E.G. White. (1890). *Counsels on Diet and Foods*. Washington D.C: Review and Herald Publishers. p.118.

¹⁸ ----- (1890). *Christian Temperance and Bible Hygiene*. Washington D.C: Review and Herald Publishers. p.114.

¹⁹ *ibid.* p.115.

²⁰ E.G. White (1905). *Ministry of Healing*. Washington D.C Review and Herald Publishers p.297

The biblical story of Sodom and Gomorrah as narrated in Genesis 19. full of moral pollution and later destruction is greatly attributed by Seventh Day Adventists to poor dietary habits (eating of meat) and lack of temperance. Maxwell captures this when he comments; the moral pollution of early times (day of Noah) was as a result of eating meats and gratification of their lusts, hence apparent destruction of Sodom and Gomorrah.²¹ With the current prevailing moral pollution in the world. Adventists also interprets it to unrestricted appetites and gratification of lusts.²²

3.2.2 ADVENTISTS' VIEW ON SELECTED FOODS

Having looked at the Seventh Day Adventists teaching on diet and their view on original diet as well as the two main characteristic of a healthful diet to them, it's indispensable to look at their perceptions on certain food.

3.2.2.1 FRUITS, CEREALS, NUTS AND VEGETABLES

Fruits of all kinds are highly recommended in the diets of the Seventh Day Adventists. They are taught that fruits are not to be eaten as a full meal but they ought to be used often before or after meals of other foods. E.G.W makes these remarks to an Adventist; Fruits, we would especially recommend as a healthy-giving agency. It should be eaten after or before a full meal of other food.²³

²¹ W. Maxwell. *Op cit.* p. 121, cited in E.G. White. (1864). *Spiritual gifts*. Washington D.C: Review and Herald Publishers. p.134.

²² P Bii. (Interview). 22nd Ma, 2012.

²³ E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p.43

Adventists are also taught that the fruits to be used ought to be fresh from gardens and not canned. They are informed that fresh fruits from gardens and orchards are better to be used than canned one.

Vegetables are equally approved to be used by every Adventist. Fresh vegetables of all kinds are indispensable. Vegetables to Adventists constitute an adequate diet. The vegetables to be served should be prepared in simple way. E.G.W counsels that grain, fruits, nuts and vegetables constitute the diet chosen for us by the creator and that vegetables are to be cooked simply;²⁴ free from spices, grease of all kinds but milk may be used.

The Seventh Day Adventists are also instructed to use cereals of all kinds. Whole meal cereals are encouraged than processed ones. E.G.W asserts this: Bread from whole meal flour ought to be provided in Adventist homes. Whole meal bread is better than white/processed since it aids in digestion and it is nutritious. Baking powder in making of bread should be avoided since it is harmful to digestion.²⁵

From the targeted seventy two Adventist respondents, it was evident that 80% of them observed a vegetarian diet, use fruits as well as avoided meat and most of these were parents. The other 15% did observe vegetarian diet but also used meat; they also used white bread as well as baked powdered ones. The other 5% did not answer the questionnaires. This positive tendency towards vegetarian diet is partly attributed the

²⁴ *Ibid* p.44.

²⁵ E. G. White. (1890). *Christian Temperance and Bible Hygiene*. Washington D.C: Review and Herald Publishers p.115.

Kipsigis traditional diet as seen in the previous chapter. The traditional Kipsigis ate wild vegetables like; *Isochot*, *Kelichek*, *Mobek*, *Isagek*, and *Inyonyoek*, they also cherished in fruits for example; *Nuguk*, *Maperek* and others. These traditional Kipsigis eating habits had laid foundation to the teaching of the Seventh Day Adventists Church on the lacto vegetarian diet.

3.2.2.2 DESSERTS

Seventh Day Adventists are guided that a little sugar is permissible. They are admonished not to use processed sugar from factories in large quantities but if possible ought to use natural sugar largely found in sugar canes and fruits like Apples. Instead of using beverages cooked with processed sugar, most Adventist families opt to cook full meals for their breakfasts, for instance; *Ugali* taken with vegetables and milk.²⁶

They resort to “heavy breakfast”. E.G.W gives the reprimand when she says: Sugar is not good for stomach. It causes fermentation, thus beclouds the brain and brings peevishness. Too much sugar used in cooking cakes, sweets, pastries, Jellies, Jams are active causes of Indigestion. Sugar and milk should not be used together because it not only cause indigestion but also clogs the system, irritates digestion and affects the brain.²⁷

Adventists are forewarned that pies, cakes, pastries and puddings are not supposed to find place in their homes. These desserts are seen as destructive and pollutants of the “temple of God”. They are further interpreted as the active agents of moral pollution. Dr. David.

²⁶ J. Lang'at. (Interview). 2nd. June 2012.

²⁷ E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 302

N. appeals that; Pies, cakes, pastry and puddings are detrimental to health. They are active causes of indigestion hence constipation. They enslave the appetite and create desire for stimulants, which pollutes the "temple of the God".²⁸

Desserts are perceived by Adventists as not part of healthful diet. They are not nourishing to the body hence they ought to be eschewed. It is also quite important to note that simple desserts are not forbidden. For example, plain simple pie, lemon pie.²⁹ These pies ought to be served with other simple food. Adventists are therefore cautioned that for clear minds and strong bodies, the desserts ought to be avoided at all costs in quest for well-being.

From the respondents interviewed, it was seen that 19% do not use processed sugar from industries, 81% use processed sugar but in moderation. It was also noted that cakes, pudding are used occasionally in ceremonies such as wedding which seldom occurs

3.2.2.3 SPICES

The Seventh Day Adventists are adjured to avoid the use of spices in their food. All types of spices like; mustard, pepper, pickles and vinegar are to be avoided since their effects have much dire consequences. Adventists are bided to use natural food as simple as they are. E.G W attests; Spices irritate the stomach and causes unnatural cravings. Our tables should be free from these; they create desire for beverages with meals, hence ruin

²⁸ D. Neiman. (1992). *Adventist Health style: why it works*. Washington D.C Review and Herald Publishers. p. 63.

²⁹ E.G. White. (1894). *Youth Instructor*. Washington D.C: Review and Herald Publishers. p. 5.

digestion, poison blood, excite the nerves and causes faintness. Those who call themselves the elect ought to avoid these since they corrode the tender livings of stomach and finally destroys the natural sensitiveness of this delicate organ.³⁰

Adventists are also entreated to avoid eating large amounts of salts. Pickles, vinegar and salt are to be avoided since they are injurious in their nature. Dr. Daniel, T. as head of the Seventh Day Adventist Health Department in East African Union contends: Some salts should be used but under amount of it should be avoided. In this fast age, the less exciting the food is the better. Condiments like; vinegar, pickles, pepper, spices and mustards are to be avoided since they are injurious in their nature.³¹

3.2.2.4 FATS

Adventists are summoned to use olives instead of butter. But in the absence of olives, butter ought to be used on cold bread since it is less harmful than using it in cooking. They are also berated that butter is not good for children because its free use causes obstruction to digestion among children. Extremes in use of Butter are also cautioned against. Dr. Daniel, T. further implores; Butter is less harmful when eaten on cold bread than when used in cooking, but as a rule, it is better to dispense it together. When properly prepared, olives, like nuts supply the place of butter and meats. Butter should be replaced with olives, cream and nuts. Caution ought to be taken that butter is not good for children since it obstructs digestion.³²

³⁰ E.G. White. (1890). *Counsel on Health*. Washington D.C: Review and Herald Publishers. p. 114.

³¹ D. Tirop. (Interview). 17th June.2012

³² D. Tirop. *Op cit*.

From the respondents interviewed, it was notable that there is a tendency of most of them having shift from using solid cooking oils to liquid ones 80% of the Adventists respondents used milk cream to better the taste of the vegetables. The other 20% still use solid cooking oils to fry their meals as well as use butter like blue band in their meals.

3.2.2.5 MILK AND CREAM

Milk and cream are viewed as part of a nourishing palatable diet. Adventists are charged to cherish this food. They are rebuked of using milk and sugar together since it ruins the body. The Seventh Day Adventists are called upon to sterilize milk to be safe for human consumption.³³ E.G.W, key proponents of health reform censures that;

... Vegetables should be made palatable with a little milk or cream. Some abstaining from milk and cream has failed to properly nourish the body system. The use of milk and sugar should be avoided. Caution should be known that milk should be treated to be safer for use.³⁴

From seventy two, Seventh Day Adventists respondents conducted, it was noted that 95% used milk and cream as part of their daily diet. The other 5% did not answer part of the questionnaire well. This positive response is partly attributed to the cultural set-up of the community. Most of the Kipsigis in Kericho District are pastoralists cum agriculturalists, hence the Adventist teaching on use of milk and cream found an already working norm in the community.

³³ B. Lang'at. (Interview). 17th, June 2012.

³⁴ E.G. White. *Op cit.* p.115

3.2.2.6 MEAT

According to the Seventh Day Adventists, meat begun to be used by humanity as food after flood; God gave man permission to use meat because everything that man could subsist on had been destroyed by flood. Hence God gave Noah permission to eat of clean animals which he had taken with him into the ark.³⁵ The Seventh – Day Adventists are catechized not to use meat. These foods are seen as the major agents of moral and physical degradation. Instead, they are asked to use substitutes like; milk, soya meat, beans, nuts and other proteinous food.³⁶ E.G.W appeal can be condensed as; Meat should not be found in Adventists homes. Israelites failure and spiritual loss was as a result of flesh diet. It increases rebellion. The moral evils of flesh diet are not less marked than are the increased physical illness. Meat is injurious to the body and whatever affects the body has a corresponding effect on the mind and the soul. Meat eating was never the best food. but its use is now doubtly objectionable, since diseases in animals is so rapidly increasing. Cancer, tumors, inflammatory disease, TB, scrofula, moral degradation, and decreased mental vigor are as result of flesh diet.³⁷

In an interview with Pastor Reuben M. his contrite request on the need to eschew meat was clear. In a summary, he appeals; why use second hand food? It can be substituted with a variety of grains, nuts, vegetables and fruits. The intellectual, moral and physical powers are depreciated by habitual use of meat. Meat eating damages the system.

³⁵ E.G. White (1864). *Spiritual Gifts Vol.4*. Washington D.C: Review and Herald Publishers. p. 120.

³⁶ J. Sawe. (Interview). 18, June 2012.

³⁷ E.G. White. *Op cit*. p. 121

beclouds the intellect, and blanks the moral sensibilities. We say to you brother and sister the safest course is to let meat alone.³⁸

From a sample of seventy two respondents, it emerged that 75% of the Seventh – Day Adventists are pure vegetarians and do take milk and cream. The other 15% are vegetarians but they take meat. The remaining 5% did not conceal their identity in the questionnaire as well as in interview.

3.2.2.7 EGGS

From the result of the study, it became evident that Adventists are directed to use animal products from healthy animals. Eggs are not prohibited to be used but caution ought to be known that it has to be from healthy animals. E.G.W commends; in areas where fruits and nuts are scarce, milk and eggs from health animals can be used. As diseases in animals increase, time will come when the use of milk and eggs will becomes more and more unsafe.³⁹

All the interviewed respondents concede to be using eggs as complements for vegetables.

3.2.2.8 TEA, COFFEE, TOBACCO AND ALCOHOL

The Seventh Day Adventists are admonished to refrain from any beverage and drink that contain tea, coffee, alcohol and tobacco. They are addressed that their bodies are the 'temples of the Holy Spirit'; hence anything that corrupts it is evil and sin. These stimulants are seen by the Adventists as the main causes of ill-health. While addressing a

³⁸ R. Mutai. (Interview). 20th, June 2012.

³⁹E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 320.

congregation on a Sabbath. Pastor Samuel. M. attested to this when he contends: the stimulating diet and drink of this day are not conclusive to the best state of health. Tea, coffee and tobacco are all stimulating and contain poison. They are not only unnecessary but harmful and should be discarded if we would add to knowledge of temperance. Tea is poisonous hence Christians should let it alone. The influence of coffee is in a degree same as tea but the effect upon the system is still worse.⁴⁰

These beverages are to be totally discarded among the Adventist because it is ruinous to health. Dr. D. Neiman beseeches further that; diseases of every stripe and type have been brought upon humanity by use of tea and coffee and narcotics, opium and tobacco. These harmful indulgences may be given up, not only one but all; for all are hurtful and ruinous to the physical, mental and moral powers and should be discontinued from a health stand point.⁴¹

These products are discouraged because of their harmful effects on health. They affect the mind and morals, it creates nervous excitement and not strength. they also do not have much food value (Nutrients) and above all it blunts the spiritual perception through creation of a craving habit hence intemperance thus sin.⁴²

From a sample of seventy two respondents of Adventists, it was noted that 100% of the respondents do not use alcohol and tobacco products. It was amazingly noted that still

⁴⁰S. Murray. (Interview) 22nd, June 2012.

⁴¹ D. Neiman. *Op cit.* p. 64.

⁴²R. Chepkosgei: L. Lang'at. (Interview) 23rd. June 2012; 24th, June 2012 respectively.

75% of them use tea products contrary to the teachings of the Adventists while 25% use soya drinks as an alternative beverage.

3.2.3 DIET DURING PREGNANCY

Adventist mothers are implored to be very careful with what they eat during pre-natal period. They are instructed that their character traits during the pre-natal stage have a great influence upon the character of the infant to be born.⁴³ Their self-indulgence, selfishness, impatient traits may be reflected in their infant if the mother display the same imprints. E.G.W affirms; the effect of pre-natal influences is by many parents looked upon as a matter of little moment, but heaven does not so regard it. The well being of the child will be affected by the habits of the mother. Her appetites and passion are to be controlled by the principles. If before the birth, she is self-indulgent, selfish, and impatient; these traits will be reflected in the disposition of the child. But if the mother is unswervingly adheres to the right principles, the child will receive the precious traits.⁴⁴

The Adventist women are advised from the use of strong drinks (wine and alcohol). Every drop of strong drink taken by them endangers physical, mental and moral development of the child. The biblical story of Samson (1st Samuel) and John the Baptist (Luke 1:5-25) are used to appeal to them to avoid strong drinks. In the former narrative, an Angel appeared to the wife of Manoah and said; I pray thee, and drink not wine nor strong drink and eat not unclean thing; because it will affect the child already consecrated

⁴³J. Chepkosgei. (Interviews). 26th, June 2012.

⁴⁴E.G. White. (1976). *Counsels on Diet and Foods*. Washington D.C: Review and Herald Publishers. p. 217.

by God(1st Samuel). In the latter, Angel Gabriel appeared direct from heaven, and gave discourse upon diet during pregnancy to then father and mother of John. He said, that she should not drink strong drink to be filled by Holy Spirit (Luke 1:10). As seen earlier own on the previous chapter, Kipsigis did not allow their women to drink of *Kipkong* (Alcoholic drink) since it was a taboo. Hence, this Adventist teaching must have been well accepted.

Adventist women are entreated not to allow appetite to run riot in them, since great changes are taking place in their system. They are advised to eat most nourishing quality nutritious food which ought to be simple, adequate and free from all condiments. The use of meat, spiced food or mince pie does a great harm to her and to the child in her. Dr. D. Tirop notes; diseased children are born because of the gratification of appetite by their mothers. Pregnant mothers are instructed not to overwork themselves since by so doing; they deprive their offspring's of that nutrition which nature had provided for them. Impoverished diet has dire consequence to the unborn child.⁴⁵

From the sample of thirty women interviewed, it was evident that 100% do not use alcohol. It was also noted that the traditional Kipsigis taboo of forbidding women from taking *Kipkong* (Alcoholic drink) laid foundation for the Adventists teaching forbidding pregnant women and other people from taking strong drink, thus the positive response seen towards avoiding alcohol intake.

⁴⁵ D. Tirop. (Interview). 28th, June 2012.

3.2.4 DIET DURING CHILDHOOD

After the child is born, the mother should bring up the child in an 'Adventists way'. The child ought to be fed with specific food while others ought to be avoided. Adventist mothers are cautioned against allowing others to nourish their child for them because they can impart their own appetites, tempers and temperaments to child.⁴⁶ Or if need be it is done under thorough supervision of the biological Adventist mother.

The Adventist are censured that the best food for infants are the natural foods. Children are to be instructed on abhorrence for stimulants, flesh meat, spiced food rich gravies, cakes, sweet and pastries. These foods cause irritability, nervousness and have effect on the moral development of child. It fosters intemperance self indulgence, impatience and corrupts morals.⁴⁷

Adventist children are to be trained into right dietary habits. They ought to learn that they eat to live and not live to eat. They are to be directed to educate their tastes and appetites. Parents are charged with the responsibility to train their children.⁴⁸ E.G.W asserts that children ought to be concientized that they are denying themselves that which is harmful. She appeals; while children should be taught to control the appetite and eat with reference to healthful living, let it be made plain that they are denying themselves that which is harmful. Let meal time be cheerful and happy time.⁴⁹

⁴⁶ C. Chelang'at. (Interview). 25th, June 2012.

⁴⁷ E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 380.

⁴⁸ N. Chepkemei: M. Chepyegon. (Interview). 28th, June 2012.

⁴⁹ E.G. White. *Op cit*. p.390.

Mothers are appraised to give food to their children at regular intervals. They are informed that regularity in feeding of infants not only promotes health but also lay foundation of habits useful in after years.⁵⁰ Nothing should be eaten between meals, any confectionery, nuts, fruits or food of any kind. Irregularities in eating destroy digestive system hence fluctuation of appetite.

When nurturing the children's eating habits, E.G.W rebukes those parents who do not listen even when children's requests are genuine. In digest she adjures; but in effort to regulate the diet, we should be careful not to err in requiring children to eat that which is distasteful, or to eat more than is needed. Children have rights, they have preference, and when these preferences are reasonable, they should be respected.⁵¹

From the study, it was evident that Seventh Day Adventists heeded instructions on children's diet; it was also found out that some parents conceded that it has been hard to shape the eating habits of their children particularly the regularity in eating.

3.3 PROPER EATING HABITS

All Adventists have their own life style which they term as 'proper eating habits'. They instruct its adherents for healthful living. The Seventh Day Adventists are called upon to take warm meals. Warm meals are seen as beneficial to healthful living since it aids in digestion. E.G.W concedes to this when she contends; Food should not be eaten cold or very hot. If food is cold, the vital force of the stomach is drawn upon in order to warm it

⁵⁰ C. Malel. (Interview). 4th, April 2012.

⁵¹ E.G. White. *Op cit.* p. 340.

before digestion can take place. Very hot food too irritates the delicate linings of the digestive system.⁵²

In a move for healthful living Adventists are asked of to avoid taking liquids with meals at the same time, this is seen to increase difficulty in digestion of food: for the liquid ought to be observed before digestion of food takes place. Adventists are also implored to eat slowly during mealtime and to thoroughly masticate the food. This is seen to be vital since the saliva is properly mixed with food and the digestion fluids be called to action.⁵³

Regularity in eating is also taken very seriously by Adventists. They are counseled to avoid eating between the meals. They are entreated to stay for approximately five hours before taking the next meal. Dr. D. Tirop affirmed this when he contends; another serious evil is eating at improper times. Five hours ought to elapse before eating the next meal. After violent or excessive exercise, when one is exhausted or heated, it hinders digestion, its better not to eat until rest or relief is found.⁵⁴

Temperance is also interpreted as a proper eating habit Seventh Day Adventists are implored to be temperate in their eating habits. It is seen as a godly element that has positive health impacts. E.G.W claims this when she argues: some think that since their food is simple and wholesome they indulge appetite without restrain, and they eat to excess, sometimes to gluttony. This is an error. Stop over eating. It burdens digestive

⁵² E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 305.

⁵³ A. Kerich. (Interview). 6th June 2012.

⁵⁴ D. Tirop. (Interview). 26th June 2012.

system, stomach requires rest.⁵⁵ As seen in E.G.W's contention above, temperance in eating is vital to an Adventist. Intemperance is interpreted as sin, since it degrades moral powers.⁵⁶

Regarding the number of meals in a day and the extent of eating in a particular meal, Adventists are instructed to eat 'heavy breakfast', late supper are discouraged. This counsel is seen to be an aid to positive health outcome. Dr. Daniel, N. asserts: It is the custom of society to take a slightest breakfast. But this is not the case. It is not the best way to treat the stomach. At breakfast time, the stomach is at better condition to care for more food than in second and third meal. The habit of sparing breakfast and large dinner is wrong. Make breakfast to be your earliest meal of the day.... late supers are harmful... two meals are preferable to three but depends on ones occupation.⁵⁷

From a sample of seventy two Adventist respondents, it emerged that 'proper eating' habits are highly regarded. Temperance, regular eating and the idea of 'heavy breakfast' is adhered to. As seen in the previous chapter, traditional the Kipsigis community had food taboos that restrained their appetites; this could have laid the basis for the Adventist teachings on proper eating habits thus the positive response depicted towards the incorporation of the Adventist teaching on diet.

⁵⁵ E.G. White. *Op cit.* p. 303.

⁵⁶ *Ibid.* p. 304.

⁵⁷ D. Neiman *Op cit.* p. 38.

3.4 WATER

The Seventh Day Adventists are entreated to use water both externally and internally, since water is a blessing from God. Even in health or in sickness, they are beseeched to appropriate the therapeutic effects of water.⁵⁸ Externally, Adventists are called upon to clean their bodies with water either through a warm or a cold bath. External use of water is seen to have a therapeutic effect on the body. In a clipping, E.G.W attests; the external application of water is one of the easiest and most satisfying ways of regulating the circulation of blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aids in the elimination of impurities.⁵⁹

In case of fever, Adventists are instructed that the external and internal use of water is a medicine of its own thus heals the body. E.G.W further notes; if in their fevered state, the sick had been given to drink freely, and application had also been made externally, long days and nights of suffering would have been reduced and many precious lives saved.⁶⁰ Adventists are implored to drink pure water in quest for positive health outcomes. Dr. David, N., the director of Health department of the Seventh Day Adventist General conference adjures that; in health and in sickness pure water is one of heaven's choicest blessings. Its proper use promotes health. It is a beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist diseases.⁶¹

⁵⁸ C. Korir. (Interview). 27th, June 2012.

⁵⁹ E.G. White. (1890). *Counsels on Diet and Foods*. Washington D.C: Review and Herald Publishers. p. 421.

⁶⁰ *Ibid.* p. 423

⁶¹ D. Neiman. (1992). *Adventist Health style: why it works*. Washington D.C: Review and Herald Publishers. p. 48.

The Seventh Day Adventists are advised to drink boiled water of about 5 to 8 glasses of water daily. They are reprimanded of drinking cold water as well as drinking water while taking meals. Water ought to be taken while warm and should be taken 15 minutes before or after- meals.⁶²

Seventh-Day Adventists also interpret water in the spiritual sense. Its spiritual interpretation is derived from John 4:4; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water spring up into everlasting life. Jesus is seen as the living water. Dr. D. Neiman thus summons every one; no matter whom we are no matter what our past has been, no matter what our mistakes are, and even no matter what our present situations are the offer of living water is for us, we are told to drink freely.⁶³ As seen from the above conspectus, Adventists are bided to make good use of water internally, externally and spiritually for positive health outcomes.

From a sample of seventy two respondents of the Adventist Church, it emerged that, 75% of them were aware of the Church's teaching on use of water. They also conceded to be using water frequently. The other 14.2% attested that the Church's teaching on use of water was not their pre-occupation and used water at their convenience. 11.8% of the respondents did not respond in the questionnaire.

⁶² C. Korir. *Op cit.*

⁶³ D. Neiman. *Op cit.* P. 49.

3.5 SUNLIGHT

In their quest for well being, Adventists are censured to appropriate the availability of the sunlight because it is profitable to the health. In construction of their homes, they are directed to do it in a manner that will allow the rays of the sun to penetrate into the room. E.G.W concedes to this when she alleges; in construction of building whether for public purpose or a dwelling place, care should be taken to provide for good ventilation and sunlight. Let there be a current of air and abundance of light in every room in the house. No room is fit to be occupied as a sleeping room unless it can be thrown open daily to air and sunshine.⁶⁴

Knowledge is instilled to Adventists that plenty of sunlight is essential for freedom from diseases and to cheerfulness and vigor of the inmates of every home. Dr. D. Tirop attests that; No tree should be allowed to stand near to our houses as to shut the sunshine. The sunlight may fade the drapery, carpets and tarnish picture frames, but it will bring healthy glow to the cheeks of the children. Those who have aged, their vigor declines as well as their resistance to healthful condition, hence the greater necessity for the aged is to have plenty of sunlight and fresh, pure air.⁶⁵

From the observations made in the field, it was evident that, most Seventh Day Adventists were aware of this teaching and the design of their compounds and houses allowed penetration of the sunlight. Those interviewed also revealed that their blankets

⁶⁴ E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 274.

⁶⁵ D Tirop. (Interview). 26th June 2012.

are aired every morning in fresh air and at sun rays. They also revealed to enjoy basking in the sun.⁶⁶

3.6 AIR

Seventh Day Adventists are counseled to enjoy clean pure air. They are asked to live in houses that are properly ventilated. They are also guided to exercise in open air since this ensures a healthful state of well-being. Dr. D. Neiman underscores this when he asserts; Air clean pure air, is vital to our existence. Impure, polluted air is the cause of many acute and chronic conditions often attributed to other causes. Breathing deeply of fresh air and partaking daily of the atmosphere of heaven are essential to our physical, mental and spiritual health.⁶⁷

In emphasizing the need of fresh air for the well being of the 'temple of God'. E.G.W admonition to Adventists comes out clearly; in order to have good blood we must breathe well. Full, deep inspirations of pure air, which fills the lungs with oxygen, purify the blood. They impart it a bright color and send it a life giving current to every part of the body. Good respiration soothes the nerves, stimulates the appetite and aids digestion. It also induces sound refreshing sleep.⁶⁸

Adventists are appealed to avoid living in cities where there is polluted air. In the quest for healthy lifestyle and longevity, they are called upon to go and live in villages where there is fresh air and plenty of outdoor activities. E.G.W commends: Abode ought to be

⁶⁶ A. Chebet. (Interview). 27th June 2012.

⁶⁷ D. Neiman. *Op cit.* p. 50.

⁶⁸ E. G. White. *Op cit.* p. 276.

made in up country free from the air laden with smoke and dust, with poisonous gases that is common in cities. Up country has orchards, glad sunshine, flowers, mountains, hills and fresh air which boosts health.... the pure air the glad sunshine the flowers and trees the orchards vineyards and out health-giving and life-giving.⁶⁹

From the sample of conducted respondents, it was affirmed that they enjoyed the presence of pure clean air. Since most of the respondents lived in the tropical highlands of Kericho District, they enjoy pure clean air free from smoke and other impurities. The teaching bidding Adventists to live in up country coincided with Geo-historical factors that led them occupy their current place of abode.

3.7 ATTRIBUTES OF SAMPLED MEMBERS

3.7.1 AGE DISTRIBUTION

From a sample of Seventy two Adventists, it is observed that majority of the adherents are in the age bracket of 36-45 years. This is summarized in the table in page 74.

⁶⁹ *Ibid.* p. 277.

Table 3.0: Age Distribution of Sampled Church Members

AGE	PERCENTAGE
15-25	13.88
26-35	9.72
36-45	41.66
46-55	20.83
56-65	6.94
66-75	6.94
76 and above	0

3.7.2 MARITAL STATUS

From a sample of seventy two respondents of the Seventh Day Adventists, it is observed that the bigger percentage is married. This has significance in relation to social well-being of an individual. A conclusive summary is shown in the table below.

Table 3.1: Marital Status of Sample Church Members

MARITAL STATUS	PERCENTAGE
Married	69.44
Single	23.61
Widowed	6.94
Divorced/ Separated	0

3.7.3 EDUCATIONAL BACKGROUND

The educational level of the sampled Church members of the Seventh Day Adventist Church in Kericho District is represented in table below.

Table 3.2: Educational Background of the Sampled Church

EDUCATIONAL STANDARDS	PERCENTAGE
Primary	13.88
Secondary	20.88
University/Others	65.27
None	0

As seen above the greater percentage of the members have attained tertiary education. This has influence on ones socio-economic status, thus influencing the lifestyle and possibly the well-being of an individual.

3.7.4 OCCUPATION

From a sample of seventy two respondents, it emerged that majority of the Church members of the Adventist Church engaged in the following economic activities as outlined in the table below.

Table 3.3: Occupation of Sampled Church Members

OCCUPATION	PERCENTAGE
Agriculturalists	13.88
Teachers	41.66
Carpenter	0
Business person	13.88
Mechanic	0
Cleaner	0
Nurse	4.16
Minister/ clerk	5.55
Watchman	0
Jobless	13.88
Retired	6.94

CHAPTER FOUR

SELECTED BELIEFS AND PRACTICES OF THE SEVENTH DAY

ADVENTIST CHURCH ON WELL-BEING

4.1 TRUST IN GOD

The trust in the God as one of the core beliefs of the Seventh-Day Adventist is based on the words of Jesus; he had made it plain that knowing and trusting him is the only way for mankind to experience complete joy, peace and eternal life (John 3; 16, 11:26 and 14:6) it is vital to note that when there is complete joy and peace, disease and infirmities are not in ones life. Hence Adventists are called upon to trust in God so as to have a holistic state of well being.

Adventists are implored always to demonstrate unswerving trust and belief in the powers of the God even in situations that goes against the physical laws of nature. if one endeavours to enjoy healthful living in all realms of life. As Dr. D. Tirop contends, only as we meet our God given design by depending on and trusting in him will we experience complete health and fulfillment.¹

Conversely, Adventists are brought to knowledge that a life without a full trust in God will result in a less than a desirable health and satisfaction because function must follow design.² Adventists are therefore instructed that without full trust in their creator, ones state of health will be affected, thus the main duty of humanity is to trust in God and worship him, this then warrants one to enjoy a holistic health thus longevity. E.G.W

¹ D. Tirop. (Interview). 27th June 2012.

² *Ibid.*

concur with this when she remarks: From the diet we choose to the God we trust, all are important for optimum health.³

So as to enjoy vibrant vitality, Adventists are counseled to sing praise and thanks giving to God as an outward affirmation of trust. It is recommended that music (Christian) is a very strong weapon in elevation of ones own well-being. Every believer is brought to knowledge that praise and thanks giving ought to be expressed together with complete trust in God; thus, this enables one to enjoy physical, mental and spiritual well being.⁴

Adventists are encouraged to have a total trust in God as well as lift up a song of thanks giving to God. As affirmed in the field, the Adventists have a song that is always related to restoration of health the song goes;

1. We praise thee, o God!

For the son of thy love,

For Jesus who died,

And is now gone above

Chorus

Hallelujah! thine the glory

Hallelujah! Amen

Hallelujah! thine the glory

³ E.G. White. (1900). *Life and Teachings of E. G. W.* Washington D.C: Review and Herald Publishers. p. 42.

⁴ P. Kirui. (Interview). 20th June 2012.

Revive us again

2. All glory and praise,

To the lamb that was slain,

Who has borne all our sins?

And has cleansed every stain.

3. Revive us again

Fill each heart with thy love

May each soul be rekindled

With fire from above.⁵

The Adventists are therefore encouraged to use Christian music as a powerful arsenal against discouragement. And, as the heart is opened to sunlight of the savior's presence, we shall have a vibrant health.⁶ The Adventists are further implored to give thanks in everything they do and get in life. St. Paul's advice is vital in their living: In everything, give thanks for this is the will of God in Christ Jesus concerning you (1 Thessalonians 5:18). This is interpreted by the Adventists as an assurance that even when things seems to against them, it will work for their good.⁷

⁵ T. D. Laudamus. *Seventh Day Adventist Church Hymnal* (2005). Washington: Review and Herald Publishers. p. 247.

⁶ P. Kirui; D. Tirop. (Interview). 20th June 2012; 27th June 2012.

⁷ P. Kurgat. (Interview). 22nd June 2012.

Adventists are directed that prayer and rejoicing ought to accompany trust in God (Philippians 4:4, Deuteronomy 26:11). As Biblical Solomon in Old Testament advises: a merry heart doeth good like medicine and this advice is taken heartily by the Adventists. E.G.W in a nutshell bids; one of the surest hindrances to the recovery of the sick is failure to trust in the God and focusing on the self. Gratitude, rejoicing, benevolence, trust in God's love and care are the health's greatest safeguards.⁸

It is made clear to every Adventist that a very close sympathy exists between the minds and the body; that when one is affected the other responds. The condition of the mind has much to do with the health of the physical system. The trusting of God as a healer relieves the mind and thus the cheerfulness of the body⁹. Hence for healthful living, Adventists are counseled to ensure that their minds are focused to the God, since it contributes positively to health holistically.

As Deutro-Isaiah advised the Israelites on the trust in God; Thou wilt keep him in peace, whose mind is stayed in thee; because, he trusted in thee (Isaiah 26:3). This scripture is hinged on by the Seventh-Day Adventists in guiding its members to vibrant holistic well-being. Adventists are admonished that trusting in God contributes far more positively to health than the most potent medicine.¹⁰ Thus every Adventist is expected to trust in God's love, mercy and goodness, even amid the explicable tragedies that are always part of the physical world.

⁸ E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 274

⁹ *Ibid*. p. 275

¹⁰ E.G. White. (1974). *Testimonies for the Church Vol. 4*. Washington D.C: Review and Herald Publishers p. 60

In reference to waiting for answers to prayers Adventists are counseled to trust in the God. E.G.W¹¹ appeals to all believers that; we all desire immediate and direct answers to our prayers and are tempted to become discouraged when answers are delayed or comes in our unlooked for form. And because we can trust his wisdom and love, we should not ask him to concede to our will, but should be lost in his will by trusting more. Trusting in the lord will renew our strengths, we will soar on wings like eagles; we will run and never grow weary, we will work and not be faint.¹¹ The Seventh Day Adventists also have a belief in the other components of trinity viz; God, Jesus Christ, Holy Spirit as seen in the set of fundamental beliefs.¹²

As evident from the interviewed members, their choice of words depicted their belief in the God. For example the interviewees used choice of words like; “God willing”, ‘God’s plan’, ‘God is all in all’, and ‘God has been good’. These words showed the adherents tendency of the trust in God and belief that the God rules over the history of the world. The belief in the God is not a new phenomenon among the Kipsigis. As seen in chapter two, the traditional Kipsigis community had belief in one sun God ‘Asis’. They also believed in spirits ‘*Tomirmirik*’ as well as individuals given God power by Asis. these are: ‘*Paanik*’ ‘*Chepusurek*’ and ‘*Chekerichinik*’ (Herbalists). Thus the Adventist teachings on trust in the God for the vibrant health as seen in the foregoing discussion could have been reinforced by the traditional Kipsigis beliefs. This then explains the reason for the greater incorporation of the teaching of the Adventists Church in the lives of the adherents.

¹¹ E.G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 230.

¹² *Seventh Day Adventist Church Manual*. (2005). Washington D.C: Review and Herald Publishers. p 10.

4.2 THE THIRD ANGEL'S MESSAGE

Key to the belief of the Seventh Day Adventist Church is the three angels' message in Revelation 14:6-12. The Adventist Church teaches that the messages are given to prepare the world for the second coming of Jesus Christ, and interprets them as central theme of its own mission.¹³ In the Seventh Day Adventist Church official mission statement, the three angels message is prominent, hence every Adventists beliefs in the three angels message. Key to this study is the third angel's message. In Revelation 14:9-12, the third angel's message is a warning to the people of the earth to obey God and keep his commandment as well as to avoid worship of the "Beast".¹⁴

Adventists interpret the third angel's message to be very closely connected to the health reform. The third Angels message warns people to obey the commandments of God and to keep the testimony of Jesus Christ. As seen key to the message is obedience. Adventists are therefore beseeched to be obedient and to keep commandments of God so that the curse of the disease may not be found among them. As God had promised; If you keep my commandments and obey me, I will put away the curse of the disease from you (Numbers 15:26). Adventists are therefore called to be obedient in quest for vibrant well-being. E.G.W asserts; had men ever been obedient to the law of Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be.¹⁵

¹³ *Ibid* p.12.

¹⁴ E.G. White. *Op cit.* p. 275.

¹⁵ *Ibid* .p.276.

The root cause of ill-health among the Adventists is traced to disobedience and gratifications of passions and appetites. Adventists are counseled to obey the precepts of God in order to enjoy vibrant health as its fruits. Dr. D. Neiman concurs when he alleges: Violating the laws of health by men and women through depraved appetite and lustful passions equates to violating the God's law hence stop transgressing therefore enjoying the blessing of health.¹⁶

Adventists therefore interpret vibrant health and longevity to obedience and disease/ ill-health to disobedience. The third angel's message is interpreted as explaining the laws of health to the world as well as calling people to obedience. Adventists are instructed to be obedient and they will enjoy positive health outcomes; E.G.W contends: To make plain laws of health and urge obedience of it is the work that accompanies the third angel's message to prepare people for the coming of the Lord... one important part of the ministry is to present to the people health reform as it stands connected to the third angels message.¹⁷

4.3 TEMPERANCE

Temperance as understood by Seventh Day Adventists is an act of dispensing that which is entirely harmful as well as judiciously using that which is healthful.¹⁸ Adventists root their counsel on St. Paul's advice to Philippians; let your moderation be known unto all men, the Lord is at hand (Philippians 4:5). Adventists therefore understand it as

¹⁶ D. Neiman. *Op cit.* p.75.

¹⁷ E.G. White. (1867). *Youth Instructor*. Washington D.C: Review and Herald Publishers. pp 469- 470.

¹⁸ E.G. White. (1900). *Patriarchs and Prophets*. Washington D.C: Review and Herald Publishers. p. 562.

moderation in all things healthful and total abstinence for all things harmful.¹⁹ Every Seventh Day Adventists are expected to embrace this religious practice in his/her quest for vibrant well-being and daily living.

As to the limit of this religious practice, Adventists embraced temperance not only to refer to eating habits but also to encompass other lifestyle practices like dressing code. Adventist teachings rebuke extravagant dressing styles and beseech members to be simple and not luxurious and showy since these factors have a direct bearing upon their spiritual advancement.²⁰ Hence to Adventists, temperance goes beyond diet to lifestyle.

In quest for moral, intellectual and spiritual well being, Adventists are bided to apply temperance to their diet. E.G.W captures this counsel she when argues; There are few who realize as they should know how much their habits of diet have to do with their health, their character, their usefulness in the world, and their eternal destiny. The appetite should ever be in subject to the moral and intellectual powers, the body should be servant to the mind and not the mind to the body.²¹

Conversely, intemperance to the Seventh Day Adventists is interpreted as sin and has devastating effects for mental, spiritual, moral and physical powers.²² Indulgence in appetite is interpreted to prevent one from understanding spiritual truths; it paralyses the sense, cause dullness to the brain and blunts the consciousness.²³

¹⁹ P. Kirui. (Interview). 25th June 2012.

²⁰ E.G. White. (1900). *Child Guidance*. Washington D.C: Review and Herald Publishers. p.398.

²¹ *Ibid*. p. 399.

²² J. Cheruiyot. (Interview). 28th June 2012.

²³ E.G. White. *Op cit*. p. 400.

In further objective sense, temperance goes beyond eating the food prescribed by Adventists but it also involves eating habits particularly regularity in eating habits. For example nothing ought to be eaten between meals. Adventists argue that even wholesome food, diet, exercise and sunlight also require balance.²⁴ As St. Paul advises Corinthians in his 1st epistle; you were bought with a prize, you are not your own. Therefore honor God with your bodies. (1st Corinthians 6:9:20), Every Adventist is expected to display temperance in all his/her endeavours in a way to honor their creator, failure to which is interpreted as sin since temperance is a religious practice.

From the targeted seventy two respondents who are Adventists. it was seen that 75% of the respondents, had adopted the Adventist diet of wholesome food and abstinence from meat. The other 15% did not observe a complete vegetarian diet but they did use meat occasionally, the remaining 10% did not clearly communicate their position in the questionnaires. This positive response towards lacto vegetarian and temperate lifestyle could have been reinforced by the traditional Kipsigis eating habits as well as food taboos as depicted in chapter two. Traditionally, the Kipsigis cherished vegetables like; *Isakek*, *Interemek*, *Mporochik*, *Inyonyoek*, *Syek*, and *Kelichek*. They also had food taboos to guide eating habits. For example, it was a taboo to eat both milk and meat at the same meal. It was also a taboo for a women and youth to drink “*Kipkong*’ (alcoholic drink). Thus the temperance in eating habits as well as lifestyle taught by Adventist had been reinforced by the traditional Kipsigis cultural values as seen in foregone discuss thus the positive acceptable of the counsel and its incorporation in the lives of a adherents.

²⁴ G. Kosgey. (Interview). 20th, May 2012.

4.4 FASTING

The Seventh Day Adventists embrace this religious practice in their daily living for both the physical and spiritual well-being. Fast to them entails abstinence from every stimulating food and proper use of wholesome, simple food which God has abundantly provided.²⁵ This religious practice is interpreted as to enhance ones state of health both physically and spiritually. As a remedy for disease, E.G.W appeals to Adventist that; there are those who would be benefited more by abstinence from food a day or two in a week than any amount of medical advice. To fast one day a week would be of incalculable benefit to them. Intemperate eating is often the cause of sickness hence fast is to be relief from undue burden.²⁶

In an endeavor to boost spiritual well-being, fasting is indispensable. Adventists are called upon to follow Jesus' example; that Christ became a victor through denial of appetite. The devil used appetite to tempt Jesus and due to indulgence of appetite Adam fell.²⁷ In preparation to carry out a vigorous study of the scripture, Adventists are entreated to fast as well as pray. The spirit of true fast is the spirit which yields mind, heart and will to God.²⁸ As one of the key theologian in the evangelization of Adventism in Kericho District, Pastor Maiyo counsels believers that; Difficult points of truth have been reached by earnest effort of a few who are devoted to the work. Fasting and fervent

²⁵ E. G. White. (1898). *Medical Ministry*. Washington D.C: Review and Herald Publishers. p.282.

²⁶ ----- (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p. 235.

²⁷ ----- (1898). *Desire of Ages*. Washington D.C: Review and Herald Publishers. p. 117.

²⁸ *Ibid* p.118.

prayer to God have moved the Lord to unlock his treasures of truth to their understanding.²⁹

From the sample of seventy two respondents, it was evident that 80% of the individuals engage in co-operate and individual fast, 14% of whom do not take the religious practice seriously. The remaining 6% did not reveal their stand.

It also emerged that for the next five years (2012-2017), all the Seventh Day Adventists worldwide will be fasting every first Sabbath of a quarter and praying (7-7-7).meaning praying at 7 A.M, 7 P.M for 7 days a week throughout the period asking God for “Latter rain” as well as for both physical and spiritual well-being.³⁰ This positive response to fasting is partially attributed to the Kipsigis traditional values as seen in foregone chapters.

4.5 EXERCISE

The Seventh Day Adventists interpret exercise as a religious activity, since God instituted it and called upon man to do it for vibrant vitality. Physical work was provided by God from beginning; The Lord God took the man and put him in the Garden of Eden to work it and care for it. (Genesis 2:15).

Physical well-being is seen by the Adventists as the foundation for sound mind and a healthy spiritual life and the best way to achieve it in through physical work/ exercise. In

²⁹J. Maiyo. (Interview). 29th. June 2012.

³⁰*Ibid*

her counsel, E.G.W bids; Action is a law of our being. Every organ of the body has its appointed work, upon the performance of which its development and strength depend. The normal action of all organs gives strength and vigor, while tendency of disuse is towards decay and death. Bind up an arm, even a few weeks, then free it from its band and you will see that it is weaker than the one you have been using moderately during the same time. Inactivity produces disease to the body.³¹

Adventists are therefore called upon to exercise whether in terms of properly guided exercises in doing normal chores in life such as gardening duties. Inactivity is interpreted as a fruitful cause of disease strict temperance combined with proper exercises would ensure mental and physical vigor. Exercises are seen to keep one in a vibrant state of health. Dr. D. Tirop quips; Exercises quicken and equalize the circulation of blood, but in idleness, blood does not circulate freely. The skin too becomes inactive. Impurities are not expelled. Exercises enhance circulation, keep skin healthy and provide lungs with plenty of pure fresh air.³²

Adventists are counseled to avoid sedentary lifestyles. Ministers, teachers, students and other brain workers are also called upon to engage in outdoor exercises, since illnesses they do encounter are as a result of severe mental taxation, unrelieved by physical exercises.³³ E.G.W concurs when she attests; those whose habits are sedentary should, when weather permit exercise in the open air every day. Walking is preferable to riding or driving, for it brings more of the muscles to exercise. Outdoor exercises are the best...

³¹ E. G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. pp. 237-238.

³² D. Tirop. (Interview). 25th, June 2012.

³³ *Ibid*.

labour of the hands should not be reduced to mere drapery. Well directed physical exercises would prove as an effective remedial agent to recovery of health. Invalids should not be encouraged into inactivity not unless if they are confirmed invalids, it is seldom necessary to suspend all the activity. Exercises would in many cases be better than medicine.³⁴

While exercising, Adventists are called upon to keep in mind some factors in any given exercise; frequency, intensity and duration. Dr. D. Tirop, East African Union Health director of the Seventh Day Adventists Church counsels. In terms of frequency one is recommended to exercise at least six times a week. Depending on age and medical condition, intensity varies, but he observes that it is good to get heart work faster and to work up a sweat. He further encourages that in terms of duration, 90 minutes a day is good, that is 30 minutes in morning, lunch and evening. To him walking is an excellent and suitable form of exercise. He entreats; a walk, even in winter, would be more beneficial to health than all the medicine the doctors may prescribe. There is no exercise that can take the place of walking. By it the circulation of blood is greatly improved.³⁵

The Adventists also interpret exercise in the spiritual sense to mean the use of spiritual talents/ gifts for the purpose its meant for, failure to which one grows weak spiritually, as the law of physical world works, so does the laws of spiritual realms. E.G.W's counsel can be summarized as; Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life passive by accepting the blessing that

³⁴ E. G. White. *Op cit.* p. 339.

³⁵ D. Tirop. (interview). 25th, June 2012.

come through the means of grace and doing nothing for Christ are simply trying to live by eating without working. And in the spiritual life in the physical world, always the results are degeneration and decay. Thus a Christian who will not exercise their God given powers not only fails to grow up into Christ, but she loses the strength he already had.³⁶

From the sample of Seventy two Adventist respondents, it was observable that 75% of them did not have well directed physical exercises i.e. proper timetable to follow. However, they all affirmed to be working in their *shambas* since they engage in agricultural activity to supplement their livelihoods. It also emerged that they walk to Church, shops, schools and dispensaries but only drive when journeying long distances. These activities indirectly are enabling them to enjoy vibrant physical well-being. The other 13.9% were students and seemed to engage in well planned exercises as part of their curriculum in schools. The remaining 11.1% did respond appropriately in the questionnaire.

4.6 REST

Adventists definition of rest moves beyond limitation to cessation of physical activity/ mere inactivity but they claim it has to be noted that it has purpose, meaning, design and objective.³⁷ The concept of rest and work are traced back to creation of the earth; after God finished the work of creation, he rested (Genesis 1, 2). Adventists are admonished to engage in work as the bible requires as seen in Genesis 2:15, Proverbs 6:19, and 2nd

³⁶ E. G. White. (1943). *Steps to Christ*. Washington D.C: Review and Herald Publishers. pp. 80-81

³⁷ D. Neiman. *Op cit*. p. 52.

Thessalonians 3:10), but after all work, sufficient rest is required. Adventists are therefore counseled that in order to achieve optimum health physically, mentally, spiritually and even socially, rest is not only necessary but it is sufficient.³⁸

Using the new testaments example of Jesus Christ *per excellence*, he bided his disciples to rest: then because so many people were coming and going that they did not even have a chance to eat, he said to them, 'come with me by yourselves to a quiet place and get some rest (Mark 6:31). Jesus and his disciples took time to rest; he knew his body required to be refreshed. Adventist Church uses this example to encourage its adherents to rest in God's presence as Jesus did with his disciples, so as to enjoy vibrant health.³⁹

In order to enjoy vibrant health, Adventists are beseeched to rest. E.G.W beseeches Adventist that; God designed our bodies to function in balanced cycles of work and rest we need to co-operate with our bodies requirements in order to achieve a healthy balance. Sleep, nature's sweet restorer, invigorates the tired body and separates it from the next day's work. Rest was to provide man with solution to fatigue, restlessness, stress, depression, burn out, frustrations and objections.⁴⁰

To Adventists, rest is categorized into two types *viz*; daily rest and weekly rest. Every Adventist is called upon to observe all these two types of rest in a move to restore and rejuvenate ones states of health. Daily rest is very paramount i.e. in Genesis 1, during creation, the evening and the morning defined each day. God was creating a natural

³⁸C. Koech. (Interview). 1st, June 2012.

³⁹*Ibid.*

⁴⁰E. G. White. (1890). *Child Guidance*. Washington D.C: Review and Herald Publishers. p.397.

rhythm that would permit the cycle of work and rest to rejuvenate and restore the body. Human body requires rest. Dr. D. Neiman notes; Sleep is worth for more before than after midnight. Two hours of good sleep before twelve o'clock is worth more than four hours after twelve o'clock.⁴¹

Weekly rest to Adventists dates back to Genesis 2:1-1 and Exodus 20:8-11. After work of creation, God rested on the Seventh Day. The verb "rested" comes from designated Hebrew word "Shabbat" (Sabbath).⁴² This is the time to let work alone and contemplate on God's goodness. It is a perpetual sign of our recognition of his love. Adventist ought to be "resting in Christ" on this day.

Besides spiritual benefits, Adventists view Sabbath as providing them with a time to step aside from toil, struggles and stresses and fatigue of the week.⁴³ Temperance in work ought to be observed by every Adventist. They are directed that over-working is sin since one is going against the God will of God for our bodies. This results in sickness and exhaustion. E.G.W attests: Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers. God has provided us with constitutional force, which will be needed at different periods of our lives. If we recklessly exhaust this force by continual over-taxation, we shall sometime be the losers.⁴⁴

⁴¹ D. Neiman. *Op cit.* p.53.

⁴² *Seventh Day Adventist Bible Commentary.* (2005). Washington D.C: Review and Herald Publishers p.402.

⁴³ P. Kirui. (Interview). 20th, June 2012.

⁴⁴ E.G. White. *Op cit.* p.400.

E.G.W further counsels every believer to avoid over taxation/ overworking in order to enjoy vibrant health. She asserts: Some make themselves sick by overwork. For these, rest, freedom from care, and a spare diet are essential to restoration of health... A visit to the country side where one can live a simple, carefree life, coming in close contact with nature is most helpful.⁴⁵

As seen from the sample of seventy two Seventh day Adventists respondents, it was found out that 100% of the respondents rest on the Sabbath day. They strictly observe Saturday as the day of rest and worship with little necessary work is done such as cooking. This strict observation of the day of rests among the Kipsigis Adventists of Kericho District has been embraced positively since this was not a new concept to them. As analyzed in chapter two, the traditional Kipsigis community had its own days in which they observed rest commonly called *Betusiek kab kamung'et*. They rested when unusual occurrence did occur, when severe drought occurs, days of rest were also called while marking the harvest season, a day of rest was also observed.⁴⁶ Hence the Seventh Day Adventist teaching rest could have found the foundation already laid thus the positive acceptable and in co-corporation of the teaching into their lives.

4.7 OTHER FACTORS INFLUENCING WELL-BEING AMONG THE ADVENTISTS IN KERICHO

It was found out that longevity of seventh day Adventists in Kericho District is not exclusively attributed to the Seventh Day Adventists counsels on dietary norms and well

⁴⁵ E. G. White. (1905). *Ministry of Healing*. Washington D.C: Review and Herald Publishers. p.236

⁴⁶ T. Towett. (1979). *The Oral (Traditional) History of the Kipsigis*. Nairobi: KLB. p.60.

being. It was noted that there are other factors that contribute to the well being of Seventh Day Adventists in Kericho District as seen in the ensuing below.

4.7.1 THE KIPSIGIS TRADITIONAL CULTURE

As evident from the foregoing ensuing in chapter two, it became evident that the Kipsigis traditional culture had laid a foundation for the Seventh Day Adventists teachings on healthful living. It was noted on the traditional Kipsigis eating habits that they cherished on lacto vegetarian diet with little meats. It was noted that the Kipsigis ate wild vegetables like; *Isoik*, *Inyonyoek*, *Syek*, *Kelichek*, *Moopek*, and *Interemek*. (Towett, T. 1979:56). It was also realized that, the traditional Kipsigis used milk as part of their food. Fruits both wild and domestic were appreciated. These fruits included; *Tagamainik*, *Leketetik*, and *Maperek*. It also became evident that the traditional Kipsigis had several food taboos that were aimed at instilling temperance and good dietary habits among its members.

On the concept of rest, it was noted that rest was common in the traditional Kipsigis worldview. They rested on various occasions i.e. in an attempt to appease ancestors when defeated in war, when there was a huge drought; rest was also observed to mark the start of harvesting season as well as planting season. Death in the neighborhoods also called for rest in the villages (Towett, T. 1979:57). The strict observance of the Sabbath by the Adventists did not deter the Kipsigis away from the denomination but the Kipsigis traditional culture on rest had laid a foundation for the Adventist teachings on the observance of the Sabbath.

It was also noted that the traditional Kipsigis believed and trusted in one sun god; *Asis*. They also believed in spirits; *Tamirmirik*. They had reverence on people bestowed with powers by the *Asis* like *Paanik* (wiches), *Chepkerichinik* (herbalists) and rain makers. (Mwanzi, H. 1997:106). Hence, the Adventist teachings on the belief and total trust in God were accepted by the Kipsigis.

The Kipsigis traditional culture has a contribution on the well-being of the adherents, since it is a springboard on the dietary habits as well as belief element and the concept of rest among the Kipsigis Adventists.

4.7.2 ECOLOGY OF KERICHO DISTRICT

Kericho District is located on 00 22 S and 35 15 E. It is located to the south west of the country. It lies within the highlands west of the Kenyan Rift Valley. It is endowed with cool and wet climatic condition which is favorable for the growth of tea. Due to its rich climate, the area is agriculturally potential; with tea, coffee, maize, beans, sugarcane, bananas and pineapples. Kericho is home to the largest water catchment tower in the country, the Mau forest. Due to its high altitude and virtually daily rains, Kericho is agriculturally potential. (Ng'ang'a, W. 2006:78).

The ecological conditions of Kericho District have a contribution on the well-being of the adherence of the Seventh Day Adventist Church, since it ensures continuous availability of the food supply in the region because of its favorable climatic condition. The agricultural potential of the region has enabled its residents enjoy supply of variety of the

food in the areas well as improvement of their socio-economic status of the people in the region. (Ng'ang'a, W. 2006:78, G.O.K 2009:104).

4.7.3 ACCESSIBILITY OF MEDICAL SERVICES

From the sampled members of the Adventist Church in Kericho District, it was seen that the members access medical facilities when sick. It was noted that 95% of the sampled members attend medical services when ill; while the 5% did not express themselves well in the questionnaire.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY OF THE FINDINGS

In chapter two, the study focused on the historical development of the Seventh Day Adventist Church as well as giving the attributes of the sampled Church members. It was found out that the Adventist Church has its roots in the Millerite Adventist lead by Miller. This Millerite group expected the second coming of Jesus in 1843 or 1844 but to their disappointment did not. This disintegrated the group into four groups. The first one was centred in Boston (American Evangelical Adventist Conference). The second one was in Hartford; the third in Rorchester and the fourth was in New Hampshire (which was our main concern). It was found that these four groups fused to form the Seventh Day Adventist domination. It was also noted that E.G.W is the most significant figure in the rise and growth of Adventist Church. Introducing the Seventh Day Adventist Church to East African was the Canadian missionary Grandville Carscallen. It was also seen that the Gusii missionaries played a major role in planting the Adventist Church in Kericho District.

While focusing on the Kipsigis traditional culture with particular reference to eating habits, rest and belief element, it was found out that, the Kipsigis used wild vegetables, cereals (sorghum, millet and maize) as well as using wild fruits, milk and meat occasionally (Towett, T. 1979:57). It was also noted that. the Kipsigis had various food taboos that trained one into temperance. self-discipline and respect. On the concept of

rest, it was found that the Kipsigis had days of rest commonly referred as (*Betusiek Kab Kamung'et*). They rested when there was huge drought, when death occurs, when twins are born, and when harvesting season begins, they refrained from the normal duty.

Concerning beliefs, it was noted that the Kipsigis believed in; one sun-God '*Asis*', spirits, people with special powers (*paanik* and *chepusurenik*) as well as herbalists. These findings on the traditional Kipsigis eating habits, concept of rest and belief element had laid foundation to the Seventh Day Adventist teachings, beliefs and practices and hence it's not the Adventist religious facets that solely play a role in the well-being of the adherents but the Kipsigis culture also plays a very significant role.

On the attribute of the sampled members, it was found that majority of the adherents were in age distribution of 36-45 years. Most of the adherents were also married. Educationally, it was seen that most adherents had attained secondary and tertiary education. Occupation-wise, most of them were teachers and agriculturalists.

In chapter three, focus was made on selected teachings of the Adventist Church and as it advice on healthful living. It was found that the health reform movement (special diet) majorly attributed to Adventists; the Adventists are not the pioneers of the general principle of the health reform. This movement existed before the Seventh Day Adventist Church, but it only gained momentum and recognition among them. It was noted that the Adventists teachings on healthful living arouse from E.G.W's vision on the 6th of June 1863. It was noted that healthful living to Seventh Day Adventists is very important and

that ignorance in the laws of health and life is sin. It was also noted that Adventists are teachings concerning healthful living are rooted in the scripture.

Dietary- wise. it was also found that Adventists too cherish 'original diet' that of grains, nuts and vegetables, and that their meals ought to be simple and adequate. Concerning Adventists view on selected food, it was noted that, Adventists are beseeched to use fruits, cereals, nuts and vegetables. On desserts, Adventists are warned against use of desserts due to their detrimental effects on health. They are also counseled to avoid condiments, excessive fat, meats, tea, tobacco, coffee and alcohol. It was also noted that they are advised to use milk. cream. eggs, and water. Basking in sun light and living in atmosphere of clean air is also encouraged among them.

Adventists were also taught on diet during pregnancy, childhood and counseled on proper eating habits. It was noted that to a very great extend, the adherents have incorporated these counsels on their lives and this was greatly attributed to the Kipsigis traditional culture on diet, rest and belief. Amazingly, it was noted that still a great percentage still use tea contrary to the Church's teachings.

The fourth chapter makes a glimpse on selected beliefs and practices of the Seventh Day Adventist Church relating to healthful living. It was noted that Adventists are implored to demonstrate unswerving trust and belief in God. They are taught that without full trust in God results in a less desirable state of health and satisfaction because design must follow a function. It was also found that Adventists are called upon to use songs/music as a

powerful weapon for discouragement. It was also noted that Adventists believe in the three angels' messages in Revelation 14:6-12. It was noted that particularly the third angel's message, the Adventist cherishes it since it has a relationship with healthful living of the adherents. In terms of practices, Adventists uphold temperance since intemperance is interpreted as sin. It was also found out that Adventists are called upon to fast as well as praying asking for the 'latter rain'. Adventists were also asked to exercise in order to keep the 'temple of God' fit. Hence they were beseeched to exercise for vibrant vitality.

Conversely, it was noted that Adventists were also implored to rest and that they observed daily rest as well as weekly rest. From the findings of the study, it was evident that to a greater extent, these beliefs and practice are incorporated into the lives of adherents and partially because of the reinforcement from the Kipsigis traditional cultural practices. In a compendium, the Adventists' counsel on well-being is best summarized in E.G.W.'s words; pure air, sunlight, temperance, rest, exercise, proper diet, the use of water, and trust in God's power – these are true remedies for healthful living.

In summary these were the findings of the study;

1. The Seventh Day Adventist Church teaches its members on proper dietary habits. These habits include; simplicity in diet, adequate diet, vegetarian lifestyle, avoiding of alcoholic drinks and other narcotics, temperance as well as use of fruits and vegetables.
2. The Seventh Day Adventist beliefs and practices also counsel on healthful living. It promotes exercise, temperance, rest and builds trust in God among the adherence.

3. The study found out that there are other factors influencing well being amongst Seventh Day Adventist adherence. These factors are: access to medical services, schooling, traditional values and ecology.

4. The Seventh Day Adventists counsels on dietary norms have been incorporated in the lives of adherence to a very greater extend. This is because the Kipsigis traditional culture laid foundation to the Adventists teachings on dietary norms; hence it was easily embraced by the Kipsigis Adventists.

5.2 CONCLUSION

The result of the study reaffirm that, it is not only the Seventh Day Adventist teachings, beliefs and practices that contributes to general well-being of the Adventist *per se* but the traditional Kipsigis cultural practices on eating habits, belief element and concept of rest do also contribute to the well-being of the adherents. The traditional Kipsigis cultural practices had laid a foundation on the Adventists teachings, thus its greater incorporation in to the lives of the adherents. It was also noted that the environmental conditions and sufficiency of food in the area as well as attendance to medical services has also played a role in boosting of well-being among the adherence. It was also noted that the well being of the Adventists is being enhanced by their dietary habits, thus longevity can be achieved by anybody irrespective of their religious affiliation if they observe proper dietary habits. Thus the general wellbeing enjoyed by the Adventists in Kericho district is not as a result of the religious teachings, beliefs and practices *per se* but it is due to their proper dietary habits.

The study has contributed to knowledge in two ways at theoretical and at practical level. It has added to theory of religion by establishing the connection between well being enjoyed by Adventists to the religious teachings, beliefs and practices of the Church. On praxis level, by also identifying the mechanism by which these religions facets affects well-being significantly, it may be of practical use the study has identified the counsels on well-being which if it satisfies one rationality one may choose the apply them in their life i.e. avoiding of alcohol, tea, coffee, tobacco, meats and cherishing of cereals, nuts, vegetable and whole meal foods.

5.3 RECOMMENDATIONS

The time limit for the research project was four months; the study could not have solved all the problems related to the area of study. Hence to improve this work, these areas deserve further investigations;

- i) There is need to study other denominational teachings, beliefs and practices in relation to well-being.
- ii) Focus ought to be made on why do Adventists in Kericho still use tea products, yet it's contrary to the teaching of the Church.
- iii) An exhaustive study ought to be replicated in other cultural bases i.e. Gusii, Luo, Luhya and Agikuyu.
- iv) Other factors affecting mortality ought to be studied on an inter-disciplinary approach.

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APPENDICES

APPENDIX 1: INFORMANTS

Key informants

No.	Name	Age	Occupation	Date of Interview	Place of interview
1.	Dr. Daniel Tirop	56	Doctor	5/6/2012	EAU Offices (Nairobi)
2.	Japhet Tum	70	Pastor	20/5/2012	Marumbasi Church
3.	Joseph Langat	68	Pastor	2/6/2012	Ainamoi Church
4.	Wesley Kosgey	44	Pastor	22/6/2012	Kericho Church
5.	John Maiyo	50	Pastor	29/6/2012	Kabokyiek Church
6.	Philip Kirui	60	Church Elder.	5/5/2012	Kabokyiek Church

Other informants out of 80

No.	Name	Age	Occupation	Church	Date of Interview
1.	Jeremia Chepochok	68	Teacher	Kabokyiek	28/5/2012
2.	Joseph Korir	54	Teacher	Marumbasi	2/6/2012
3.	Charles Malel	49	Businessman	Sunrise	4/4/2012
4.	Aaron Kerich	25	Student	Kericho	6/6/2012
5.	Charles Korir	34	Teacher	Nyaberi	27/6/2012
6.	Josphat Cheruiyot	32	Farmer	Koyabei	28/6/2012

7.	Carol Koech	40	Teacher	Ainamoi	1/7/2012
8.	Grace Kosgei	48	Teacher	Kabokyeik	21/5/2012
9.	Patricia Bii	48	Unemployed	Nyaberi	22/5/2012
10.	Betty Lang'at	46	Farmer	Ainamoi	17/6/2012
11.	Rachael Mutai	40	Teacher	Kabokyeik	20/6/2012
12.	Sally Murrey	42	Businesswoman	Momoniati	22/6/2012
13.	Rahab Chepkosgei	24	Student	Kericho	23/6/2012
14.	Leah Lang'at	38	Teacher	Marumbasi	24/6/2012
15.	Caroline Chelang'at	46	Nurse	Ngecherok	25/6/2012
16.	Naumi Chepkemai	44	Teacher	Kipkelion	28/6/2012
17.	Miriam Chepyegon	24	Student	Ainamoi	28/6/2012
18.	Ann Chebet	33	Nurse	Kericho	27/6/2012
19.	Josphat Sawe	28	Student	Kipsitet	18/6/2012
20.	Josphat Cheruiyot	35	Businessman	Sunrise	28/6/2012

NB. This is a representative sample of respondents.

APPENDIX 11: INTERVIEW GUIDE

Section A

1. What is your name?
2. How old are you?
3. Explain the origin and migration of the Kipsigis community?
4. Name the food eaten by the Kipsigis traditional community?
5. Explain the eating habits of the Kipsigis traditional community?
6. Explain the 'concept of rest' in the Kipsigis traditional worldview?

Section B

1. Explain the Seventh Day Adventists teachings on healthful living?
2. What are some of the Adventists beliefs that counsels healthful living?
3. Explain the historical development of the Seventh Day Adventist Church in Kericho District?
4. What foods are Adventists taking and why?
5. Give some of the Biblical texts supporting Adventists quest for healthful living?
6. What other factors are influencing well-being among the Adventists?
7. What foods are Adventists advised not to eat? Please explain.

APPENDIX 111

**QUESTIONNAIRE FOR LEADERS OF SEVENTH DAY ADVENTIST CHURCH
IN KERICHO DISTRICT**

Please answer the following question for me. I will use the answers for a study I am undertaking at the University of Nairobi. Confidentiality is guaranteed. I thank you in advance for your co-operation.

a) Name:

b) How old are you? 1. (18-24) []

2. (25-30) []

3. Over 31 [] (Please tick (✓) the appropriate answer)

c) Marital Status: 1. Single [] 4. Married []

2. Separated [] 5. Divorced []

3. Widowed []

(Tick [✓] where applicable)

d) Educational standard (please tick [✓] one)

i) Primary []

ii) Secondary []

iii) University []

iv) Other []

e) Occupation(s)

f) Which is your local Church?

g) Explain the founding of Seventh Day Adventist Church in Kericho District?

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.....
.....

h) What are the teachings of the Seventh Day Adventist on healthful living?

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.....
.....

i) Do Seventh Day Adventist beliefs relate to healthful living?

Yes [] or No []. If your answer is yes, explain

.....
.....
.....

j) Are there religious practices that Seventh Day Adventists uphold that relates to healthful living? Yes [] or No []. If your answer is yes, explain

.....
.....
.....

k) Tick [√] the food and drinks you take;

1. Vegetables [] 7. Sugar []

2. Fruits [] 8. Cake []

3. Tea products [] 9. Nuts []

4. Cereals [] 10. Alcohol []

5. Meat [] 11. Spices []

6. Eggs [] 12. Milk []

l) Do *'trust in God'* relate to healthful lifestyle as Adventists always advocate? Yes [] or No []. If your answer is yes please explain.

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.....
.....

m) Do Seventh Day Adventists emphasize on temperance? Yes [] or No []. If your answer is yes please explain.

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.....

n) Do the '3rd Angels message' relate to the healthful living according to Seventh Day Adventists? Yes [] or No []. If your answer is yes please explain.

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.....
.....

o) What are considered proper eating habits according to Seventh Day Adventist, and why?

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.....
.....

p) Give some Biblical texts that Seventh Day Adventists use to advice its members on healthful living?

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.....
.....

q) Is health very important to Seventh Day Adventists?
Yes [] or No []. If your answer is yes please explain.

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.....
.....

r) Are there other factors that make Seventh Day Adventists to live longer?

Yes [] or No []. If your answer is yes please explain.

.....

.....

.....

s) Please tick [] the activity you engage in;

1. Running []
2. Walking []
3. Gardening []
4. Swimming []
5. Cycling []
6. Indoor games []
7. Out door games []

APPENDIX IV

QUESTIONNAIRE FOR ORDINARY MEMBERS OF SEVENTH DAY
ADVENTIST CHURCH IN KERICHO DISTRICT

Please answer the following questions for me. I will use the answers for a study I am undertaking at the University of Nairobi. Confidentiality is guaranteed. I thank you in advance for your cooperation.

a) Name:

b) How old are you? 1. (18-24) []

2. (25-30) []

3. Over 31 [] (Please tick (√) the appropriate answer)

c) Marital Status: 1. Single [] 4. Married []

2. Separated [] 5. Divorced []

3. Widowed []

(Tick [√] where applicable)

d) Educational standard (please tick [√] one)

v) Primary []

vi) Secondary []

vii) University []

viii) Other []

e) Occupation (S)

f) Which is your local Church

.....

g) Explain the founding of Seventh Day Adventist Church in Kericho District?

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.....
.....

h) What entails healthful living to Seventh Day Adventists?

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.....

i) Do you know Seventh Day Adventist Church's belief relating to healthful living?

Yes [] or No []. If your answer is yes please explain.

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.....
.....

j) Are there religious beliefs that Seventh Day Adventist upholds that relates to healthful living? Yes [] or No []. If your answer is yes please explain.

.....
.....
.....

k)) Tick [✓] the food and drinks you take;

- | | |
|---------------------|-----------------|
| 1. Vegetables [] | 7. Sugar [] |
| 2. Fruits [] | 8. Cake [] |
| 3. Tea products [] | 9. Nuts [] |
| 4. Cereals [] | 10. Alcohol [] |
| 5. Meat [] | 11. Spices [] |
| 6. Eggs [] | 12. Milk [] |

l) Do '*trust in God*' relate to healthful lifestyle as Adventists always advice?
Yes [] or No []. If your answer is yes please explain.

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m) Do Seventh Day Adventists emphasize on temperance? Yes [] or No []. If your answer is yes please explain.

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.....

n) What are considered proper eating habits according to Seventh Day Adventists, and why?

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.....

o) Give some biblical texts that Seventh Day Adventist Church use to teach its adherents on healthful living?

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.....
.....

p) Please tick [√] the activity you engage in;

- 1. Running []
- 2. Walking []
- 3. Gardening []
- 4. Swimming []
- 5. Cycling []
- 6. Indoor games []
- 7. Out door games []

APPENDIX V

QUESTIONNAIRE FOR NON- ADVENTISTS NEIGHBOURING CHURCHES

Please answer the following questions for me. I will use the answers for a study I am undertaking at the University of Nairobi. Confidentiality is guaranteed. I thank you in advance for your cooperation.

a) Name:

b) How old are you? 1. (18-24) []

2. (25-30) []

3. Over 31 [] (Please tick (√) the appropriate answer).

c) Marital Status: 1. Single [] 4. Married []

2. Separated [] 5. Divorced []

3. Widowed []

(Tick [√] where applicable).

d) Educational standard (please tick [√] one)

ix) Primary []

x) Secondary []

xi) University []

xii) Other []

e) Occupation(s)

f) Which denomination do you belong?

1. Roman Catholic []

2. Anglican []

3. African Gospel Church []

4. Non []

5. Other (specify).....

h) How long have you known and interacted with members of Seventh Day Adventist Church? 1. (1-5 years) []

2. (6-10 years) []

3. (11 and more years) [] (Tick (✓) where appropriate.)

i) Do Seventh Day Adventists emphasize on healthful living? Yes [] or No []. If your answer is yes please explain.

.....
.....
.....

j) Does your Church emphasize health as does Seventh Day Adventists? Yes [] or No []. If your answer is yes please explain.

.....
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.....

l) Please tick [✓] the activity you have witnessed Adventists engage in;

1. Running []

2. Walking []

3. Gardening []

4. Swimming []

5. Cycling []

6. Indoor games []

7. Out door games []

m) Tick [✓] the food and drinks you have witnessed Adventists take;

1. Vegetables []

7. Sugar []

2. Fruits []

8. Cake []

3. Tea products []

9. Nuts []

4. Cereals []

10. Alcohol []

5. Meat []

11. Spices []

6. Eggs []

12. Milk []