

**INFLUENCES OF HIDDEN CURRICULUM ON STUDENTS' WORLDVIEW IN
CHRISTIAN UNIVERSITIES IN NAIROBI CITY COUNTY, KENYA**

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Declaration

This dissertation is my original work and has not been submitted for an award of a degree in any other college or university.



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Dedication

This dissertation work is first dedicated to God who kept me in good health and provided wisdom and all finances I needed. A special thanks also goes to my loving mum Serah Mumbua Nyamai who is the perfect role model of generosity, patience, and endurance. I will forever be grateful to all she has done.

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List of Abbreviations

AIU-Africa International University

KeMU- Kenya Methodist University

R.E.A.L- relate, explain, apply & live

SBE- School of Business and Economics

SEAS-School of Education, Arts & Social Sciences

SESS-School of Education & Social Sciences

SMHST-School of Medicine, Health Sciences & Technology

STS- School of Theological Studies

T.R.A.I.N-test, require, arm, involve & nurse

Abstract

The need to examine influence of the hidden curriculum on students' worldview arises amid concerns regarding widespread malaise among youth and scanty literature on the role played by the hidden curriculum, which accounts for as much as 90 percent of all students' learning, on students' worldview changes. Socio-cultural activity theory which enables researchers in all disciplines to look at dynamic human practices within their social settings (ecosystems) and yields rich understandings of complex issues was used as the main theoretical framework in this research. Five quantitative objectives: to examine students' demographic characteristics' influences on their perceptions regarding how the hidden curriculum influences their worldview; to examine Christian universities' organizational structure's influences on students' worldview; to examine Christian universities' social interrelationships' influences on students' worldview; to determine differences between Christian universities' instructional models' (on-ground and on-line) influence on students' worldview and to determine Christian universities' cultural orientations' influences on students' worldview as well as one qualitative objective: to examine students' explanations on why certain aspects, tested in the first phase, were perceived as having significant or not having significant influence on students' worldviews, guided current research. The researcher employed a sequential explanatory mixed-methods design, with two separate phases. In the quantitative phase the researcher targeted 1246 regular undergraduate students in two Christian universities: AIU and KeMU while in the qualitative phase she interviewed 10 purposively selected participants from the same universities. The validity of the questionnaire was determined by experts while its reliability was determined using Chronbach's alpha which gave a reliability coefficient of 0.791 and .823, respectively. The researcher personally administered the questionnaire to 486 randomly selected respondents. Out of the 486 undergraduate students, 417 filled and returned the questionnaire. Guided by an interview guide with 14 items designed from hidden curriculum elements that were rated as strongly influencing students' worldview or not strongly influencing, the researcher conducted face-to-face interviews among 8 out of the 10 purposively selected participants to determine why the hidden curriculum elements were perceived as so. The SPSS version 25 was employed in analyzing the numerical data while inductive analysis method was used in analyzing the qualitative data. The research results confirmed that Christian learning institutions' hidden curriculum elements which fall under four main areas: interrelationships, physical environment and architecture, instruction models learning institutions employ and universities' cultural orientation, significantly shape students' worldview. Some of the hidden curriculum elements were indicated by over 90% of the respondents as significantly influencing their worldview. This means if learning institutions would intentionally map a Christian worldview in the official curriculum there is a likelihood of more holistic nurture in relation to students' worldview. Therefore, current researcher encourages curriculum planners and implementers to carefully interrogate the unintended lessons conveyed through various aspects in learning contexts including the architecture, instruction strategies, teacher-student interrelationships, assessment policies and practically everything in a learning context because it significantly shapes students' values, ways of thinking (worldview) and ultimately their behavior.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Research

Curriculum is a very fundamental element in every education system because it is the only one that can provide stakeholders with a quantifiable plan and structure for delivering valuable education. This means in nurturing inquisitive future and current engineers, education managers, doctors, politicians, parents, activists, and faith leaders who understand the ideals of holistic social change as well as the vital role of intellectual enquiry, a comprehensive curriculum has an undeniable role. According to Velecká (2015, p. 10), “the most common usage of the term ‘curriculum’ is a teaching program including the planned and not planned learning activities in any learning institution as well as unamended lessons students unconsciously acquire during the educational process.” The implication here is that irrespective of how comprehensive a formal curriculum might be, students always experience a hidden curriculum which according Massialas & Joseph (2009) among other scholars accounts for more than 90 percent of all students’ learning and has a significant influence on students’ ways of thinking and their present and future behavior. The concept ‘hidden-curriculum’ is based on the recognition that students engross unrecorded lessons such as how they should relate with peers and members of staff or what behaviors are considered acceptable or unacceptable, which are not openly recorded in any official curriculum.

Learning institutions encompass an enormous diversity of social, intellectual, structural, cultural, and environmental factors that have a potential of generating a hidden curriculum—far too many to extensively catalog in any dissertation, however researchers like Çubukçu (2012); Yousefzadeh (2014) and Azimpour & Khalilzad

(2015), among other scholars concur on four key learning institutions' factors: architecture, student-instructor interrelationships, instructional model and cultural inclinations that often convey messages that have momentous influence on students' beliefs, values and their ways of thinking. This observation is echoed by *The Glossary of Education Reform: For Journalists, Parents and Community Members* 1961 (cited in Jusu, 2018) which identified similar learning institutions' places and activities that embody a hidden curriculum. They include learning institutions' organizational structure (architecture), student-instructor interrelationships, instructional models, and learning institutions' cultural orientations.

The implication here is that the way in which a learning institution is organized communicates unintended lessons to students which have a potential of shaping students' attitude, values, and ways of thinking either positively or negatively. For example, a rectangular classroom organization with the instructor mainly stationed in front of the class, can have negative effects on students' sense of belonging, self-worth, and their potential in academic tasks (Shaw, 2006). Also, the strategies instructors employ in teaching set subject matter and how students' learning is assessed brings another dimension to the hidden curriculum. According to Eisner (2002), what learning institutions choose to teach and what they leave out tells students what is most important in life. Even when a certain subject matter is entirely taught, what instructors choose to examine, and what they leave out communicate to students what is important to learn and what is of little value in that field of study. Besides, procedures and policies learning institutions set to guide students can convey both positive and negative messages. According to Jusu (2018), policies regarding tuition payment employed by Christian learning institutions often send negative unintended messages related to

Christian goodwill to students who stay out of class because of school fees that only the rich are privileged to be educated.

The ways in which learning institutions' members say what they say and do what they do also significantly determines the kind of people students turn out to be irrespective of their gender, age, and mental aptitude. This observation is in line with scholars like Dewey (1966) who argued that the language instructors use with students has enormous power in creating students' reality. This means accidental messages arising from the values and attitude (worldview) instructors bring to their relationships with students gradually influences students' change in beliefs, values, attitude, knowledge acquisition styles, and ways of thinking. Shaw (2006) claimed that instructional strategies instructors employ in teaching are deeply enshrined in educational philosophies and the unintended messages arising from them are more important than the formal curriculum in socialize students in diverse directions of knowledge acquisition styles. For instance, values encouraged in a constructivist classroom (either online or on-ground) which are among others problem-solving, independent thinking, resourcefulness, persistence, and self-motivation are very different from those projected by the positivist classroom including conformity, dependency on instructors, passivity and knowledge reproduction.

Other non-academic features of meta-learning contexts' like learning institutions' dispositions (cultural inclinations) also present a culture that embodies educational ideologies encapsulated in common metaphors learning institutions use such as “we produce”—to describe educational purposes which portray students as raw materials to be processed. As noted by Jusu (2018) such assumptions present educational process as a mechanical process in which students need to get in the heads of their teachers and

reproduce it during exams. One technician after the other give students a dose of their expertise with students remaining passive in the process of production. These observations allude to deep sociological implications learning institutions convey through their cultural inclinations which as noted by Yüksel (2006) and Chandratilake & de Silva (2009) significantly shape students' values, attitude and the ways in which they come to perceive themselves, and thereby create their personalities for playing their roles in the society.

The hidden curriculum is concealed in the sense that it is not overtly recorded in any official policy document which means it is characterized by informality and lack of mindful preparation (Takahiro, Kohei & Fumio, 2014). While in both the public and private learning institutions the veiled curriculum functions as the main vehicle for values, beliefs, and attitude (worldview) transmission, worldview has a remarkable importance in Christian (true) education. This observation is in line with White (2014) who argued that true education emphasize formation of a Christian worldview as central to its mission of ennobling man's personality so that he or she may again reflect the image of his or her Creator. This means Christian education in its commitment to shape students' imagination of what counts for holistic living should value power above information, goodness above power and character above intellectual requirements. Inversely, as noted by Wood in 2008, some students continue to graduate from Christian learning institutions not only unable to communicate their Christian values and worldview but also lacking a solid-foundational Christian viewpoint in which to view reality including their relationship with self, God and people and as a result live in service to their self-centered interests.

This is contrary to expectations of many Christian parents who have the capacity and will to instill a distinctively Christian worldview in their children and steer them away from embracing unhelpful-dualistic worldviews. However, parents are just one among many factors that shape young people's hearts and minds (worldviews) because after about 18 years of careful parenting, most parents eventually turn their young ones over to a higher learning institution hoping they will come back with a more grounded holistic worldview. On the contrary, education processes seem to fail in bridging the gap between intellectual development and the desired holistic transformation of true education. As such, the need to examine influences of the hidden curriculum on the process in which Christian higher learning institutions socialize students into a holistic worldview of reality, so as to suggest a framework for facilitating learning contexts with emotive impact on the heads, the hearts and the hands of the younger generations, cannot be overemphasized. This research's basic aim was to determine the role played by the hidden curriculum, which according to Yüksel (2006) operates alongside every official curriculum as a result of organized undertakings like classroom organization, student-instructor interrelationships, cultural inclinations, instruction strategies and discipline sanctions, on students' worldview change.

If the official curriculum is said to be custodial, the invisible curriculum can be said to be the humanistic climate in learning institutions, which sends subtle messages, coded in innumerable ways-through educators' attitude and actions, institutions' schooling procedures, security measures and practically everything that happens within a learning institution. Influences of the veiled curriculum are visible on students' tendencies, beliefs, values, and attitude (worldview), even in keeping a job in the future (Hafferty, 2019), but in most African countries specifically Kenya those in charge of curriculum review mainly focuses on the official curriculum which means a great deal of the

curricular which students are exposed to, is rarely taken into consideration. This contradicts Hafferty & Castellani's (2009) and (Gardeshi; Mitra & Parisa (2018) suggestion that hidden curriculum must be well-thought-out in every curriculum reform because it constitutes a key prerequisite to the kind of people young people turn out to be in their adult life. The veiled messages students engross regarding ways to behave, what is required of them like seeing year-end assessment scores as the most important thing in one's schooling, their roles outside the learning context, and what can be known in the world and how it can be known (Barna, 2005; Alikhani, 2006; Sterling, 2011 & Alsubaie, 2015), embed deeply within young people's psyche and considerably influence their worldview.

As if the underpinning of a house-vital but invisible, one's worldview is concealed but very important because it provides the opening through which an individual view the world in which he or she lives. This observation is in line with Sire (2004) who defined "a worldview as a comprehensive conception of the universe and of human being's relationship with it". This means one's worldview outlines what he, she lives for, what he or she appreciates, what he or she discards, what he or she is enthusiastic about and what he or she detests. Contrary to non-Christian worldviews which are disjointed—mostly a mixture of opinions from supernatural, natural, pre-modern, modern, and postmodern, a Christian worldview is holistic and it is not only relevant to people's reasoning but also the whole of their lives including, family life, business, education, health, professional life and above all reverence for God. A biblical worldview also acknowledges the existence of a God (Isaiah 43:10) who created the universe and all that is in it (Genesis 1). It acknowledges that God made man in His own image-distinct from other animals (Genesis 1:26-27) because he or she is morally answerable to God for all his or her actions (Exodus 15: 26). It also acknowledges that man is a steward

of God's creation and is supposed to relate with it in a manner consistent with God's will (Genesis 1-2). Further, a Christian worldview acknowledge that every government is ordained by God and all areas of life within governments including politics, education and knowledge acquisition styles, technology and economics are Christians' mission fields (Romans 13: 1-7; Genesis 1:28; Matthew 28: 19-20). This means ensuring that the hidden curriculum, which accounts for close to 90 percent of all student's learning, instills a distinctively Christian worldview in young people, who make 70 percent of most African societies' population, instead of the widespread will-to-control non-Christian worldviews, would bring about a fundamental holistic transformation among young people and in thier societies.

This observation is in line with Çubukçu, (2012); Yousefzadeh (2014) and Azimpour & Khalilzad (2015), among other researchers who argued that there is a huge possibility of more significant learning in the direction educators would hope for if they wisely interrogated influences of the hidden curriculum because its influences on students' ways of thinking and altimetry their behaviors are greater than those of the overt curriculum. Even though most aspects of the hidden curriculum are "deeply ingrained, requiring a long-term, incremental sequence of changes before seeing any real differences" (The Open University, 2020, p.1), being aware of the impact of the hidden curriculum on holistic teaching-learning processes and having a clear vision of the transformation a learning institution wants to see in students, is critical. There is however limited interrogation directed towards the unstated curriculum in most revised official curricular across the globe (Gardeshi, Amini & Nabeiei, 2018). More often than not curriculum developers and implementers devote many long hours selecting curriculum content, preparing schemes of work and teaching, which according to Shaw

(2006) and Mei (2015), are largely far less influential on students' learning experiences compared to the hidden curriculum.

The scanty literature on the force hidden curriculum wields on students' learning experiences (Ruth, 2015 & Foot, 2017), particularly in Africa, encourages comprehensive investigations on its role in the holistic transformation of young people. The need is even bigger in communities that are looking for explanations regarding drug abuse among youth, moral breakdown and radicalization, which are realities that continue to afflict many societies with their tensions and conflicts, as well as among people who have failed to find political answers or other lasting solutions to students' destructive riots and licentious living (unconstructive mindsets).

A research conducted by Kennedy in 1998 in the Institute for Christian Teaching (ICT) in Columbia reported that learning associated with the invisible curriculum has unwanted consequences on students' worldview formation, but it is usually accepted by many educators as the way things should be. Kennedy's research also revealed that through the hidden curriculum students become familiar with viewpoints such as honesty, respect, democracy, tolerance and responsibility but its impact depends principally on the ways in which educators parade the veiled learning experiences. This means beliefs, values, and attitude (worldview) cherished by people, and more importantly institutions like schools have far-reaching effects on students' worldview through aspects such as instructors' behavior, language, and course content teaching strategies. Algan, Yann; Cahuc, Pierre & Shleifer, Andrei's research in 2013 on whether teaching-learning practices influences students' moral principles and attitude revealed a positive contributory association between learning in groups and students' views towards collaboration in learning. Another research by Taghipour & Ghafari in

2009-2010 school years on influences of the hidden curricula on students' behavior among 120 participants revealed meaningful correlations between hidden curricula constituents such as social atmosphere, student-instructor interrelationships, organizational structure, disciplinary mechanisms, and level of use of information and communication technology with students' moral growth and behavior. Cubuku's research in 2012 pointed out that some activities in learning contexts can cause problems in students' socialization and compatibleness which explains worldwide happenings centering on distasteful acts among young people inside and outside learning institutions, which attest to entrenched unconstructive worldviews.

A case in point in terms of how unconstructive worldviews can be catastrophic is "the more than 150 children who died in the United States in 2006 after their parents chose not to seek medical attention because of their religious beliefs. The parents of these children cherished a religious worldview that deny the use of medical care, relying instead on pure faith healing" (Cook & Wind, 2006, p. 1). Based on the highlighted case, inculcating a holistic worldview in students is likely to guard them against a plethora of unwholesome worldviews, stained by negative opinions including virtues are relevant only to church life but not to business, psychology, law, politics or medicine, which according to Mueller (2006); Coll & Draves (2008) and Bryant (2008), permeate many learning institutions and make students vulnerable to dualistic-unconstructive worldviews. Such vulnerability causes many students to navigate through their learning institutions as 'a dyed-in-the-wool dualists'. This in turn explains the extensive moral malaise like widespread drug abuse, promiscuous living and destructive riots among young people which have remained an unnecessary reality in many learning institutions world over.

Such moral sickness among young people advances against the backdrop of very informative and enlightening social institutions whose chief role is to grow young people interpersonally-to consider themselves as part of a larger whole and intrapersonal-through establishing a belief system (worldview) that holistically shapes their choices, interrelationships and actions. Contrary to holistic education which is supposed to nurture the whole student along various dimensions-intellectual, social, physical, moral, psychological, and spiritual, most learning institutions seem to stress “pure intellectual development without commensurate Christ-like character”, which according to Mahatma Gandhi (as cited by Michael, 2012), “makes as much sense as putting a high-powered sports car in the hands of a teenager who is high on drugs.” in fact, according to Aristotle “educating the mind without educating the heart is no education at all.” For this reason, learning institutions that assume intellectual attainment outpaces moral character are seriously losing on the fight for the holistic transformation of young people and are likely to produce leaders inclined on being intellectually smart but not at all concerned about the needs of other people.

The intricate details of Momanyi’s 2015 report of a lawyer, Abdullahi, trained at the University of Nairobi, being one of the four slain Garissa University attackers who killed close to 150 people, confuses many-myself at the top of the list. While such moral malaise continues to contradict the noble expectations, societies have from learning institutions, one thing remains certain, that unwholesome worldviews have permeating the web of young people in learning institutions. This means unless educators prudently interrogated the main medium (hidden curriculum) through which distorted worldviews are transmitted, learning institutions are likely to remain a roadblock to social systemic progress as they continue to propagate a culture of skirmishes in which young people feel themselves to be conflicted, engage in conflicts within learning institutions, at

home and at work and prepare themselves for future scuffles and misperceptions. Unfortunately, Kenyan government's knee-jerk reactions encapsulated in intervention policies like mentorship and guidance programs, complementation of the guidance and counseling programs with subjects like social education, religious education as well as police controlling to deal with students' risk behaviors, seem not to successfully address the underlying issue-unconstructive worldviews among students. As such, Achuka's report in 2016 that "44 university students abandoned their studies to join terror groups including Isis in Libya and Al-Shababu in Somalia from Kenyan universities", which is undeniably nerve-wracking, exposes both knowledge and practice gap and intensifies the need to investigate the relationship between prevalence of depraved mindsets among students and unintended lessons learning institutions' convey through the hidden curriculum.

Sadly, learning institutions' long-standing policies like cultural inclinations and instructional models are often deeply entrenched and most educators totally forget to question the effects they might have on students' beliefs, values, and attitudes (worldview). For example, institutions that pride themselves on celebrating multiethnic diversity find it emotionally hard to deal with interactions that contradict that self-perceived uniqueness even when accidental lessons communicated through such interrelationships negatively affect students' worldview and ultimately their behavior. The question then begs: have curriculum developers of the new curriculum (2.6.6.3), which is alleged to stress on competencies to help students coexist as responsible citizens without unwholesome inclinations (Kenya Institute of Curriculum Development, 2017), interrogated accidental lessons arising from its veiled curriculum to ensure it holistically transforms students' worldviews? A thorough investigation on the extent to which an all-inclusive worldview nurture may or may not be taking place

in Christian higher learning institutions' face-to-face classes as well on-line sessions, is simply unavoidable. This is because computer-mediated practices and procedures that are introduced daily into education settings are potential generators of a hidden curriculum (Edwards, 2014; Edmond; 2009 & Ruffs, 2013) and "the more education policy makers and curriculum implementers understand how the hidden curriculum operates in on-line contexts, the more likely they will use it to positively transform students' worldview."

1.2 Statement of the Problem

A good number of young people in the world are involved in self-injurious activities, effectively closing the door to their future dreams. The costs to their families and society are enormous, and one wonders on whose doorstep should the blame on young people's risky behaviors like drug abuse, promiscuous living, and radicalization, to mention but a few should be placed, and it has never been part of the official curriculum. The explanation to this lifelong problem might however be lying in what sociologists like Jackson (1968) and Dreeben (1961), curriculum re-conceptualists like Apple (1980), psychologists like Cornbleth (1984) as well as educators like Eisner (2002) and Jusu (2018), called the "hidden" curriculum. This assumption is informed by Mackin, Baptiste, Niec & Kam (2018) and Crossman (2019) who argued that a hidden schooling does exist and plays a huge role in shaping students' ways of thinking and ultimately their behavior. As such, current researcher's major motivation to carry out current research came from her fascination with the role played by the hidden curriculum in ways in which students change their worldviews over the course of their studies and ultimately their behavior. The need was further augmented by the fact that most of the research conducted on influences of the hidden curriculum on students' learning up to date has been conducted outside Africa using none African students which means no

researcher can undoubtedly say such research findings, from outside Africa in terms of hidden curriculum's influence on students' worldview can directly apply to students in African learning contexts because learning is to a large extent controlled by context. The researcher's desire to understand to what extent are unintended messages conveyed through Christian universities' hidden curriculum are nurturing students to think in a Christian manner and skillfully perform the vocations God has chosen for them was also spurred by Watson (2007) and Smithwick (2008) observations that some Christian learning institutions continued to graduate students who do not think from a distinctively biblical worldview which directly compromises such Christian universities' potential to holistically nurture the populace and positively transform societies, which is mainly their stated vision and mission.

Stated observations do not in any way suggest learning institutions are the only socializing agents in the society, but the unintended lessons learning institutions convey are most responsible for the kind of people students turn out to be because students spend over eight hours a day and over 900 hours a year in learning institutions during their formative years, more than the time they spent with their parents, guardians or in any other socializing context. This means the need to test assumptions such as all things being equal, learning institutions' hidden curriculum plays a major role in students' worldview change and ultimately their behavior, from African students' perspective cannot be overstressed. The need is even greater in Kenya, where since independence educational reforms have focused on socio-economic, political conditions and other school aspects that can be easily seen and evaluated. Because Africa International University and Kenya Methodist university have made it a priority to shape students into image-bearers of God (<https://www.aiu.ac.ke/> & <http://www.kemu/our-mission-vision>), understanding how unintended lessons they convey through various types of

mentorship relationships both on-campus interactions and on-site ministry participation affects their nurture of Christ-centered leaders whose lives are in complete harmony with the Word of God and His will—who speak the truth boldly where other people flatter and play the hypocrite, would be an important step in Christian universities’ pursuit of preparing future generations to holistically change the world.

1.3 Purpose of the Research

This research investigated influences of the hidden curriculum on students’ worldview in Christian universities in Nairobi City County, Kenya.

1.4 Objectives of the Research

The following six objectives guided the investigation on the influences of the invisible curriculum on students’ worldview:

- i. To examine influences of students’ demographics on their perceptions regarding how the hidden curriculum influences their worldview.
- ii. To examine influences of unintended lessons arising from Christian universities’ organizational structure on students’ worldview.
- iii. To examine influences of unintended lessons arising from Christian universities’ social interrelationships on students’ worldview.
- iv. To determine differences between influences of accidental lessons arising from Christian universities’ on-ground and on-line instructional models on students’ worldview.
- v. To determine influences of unintended lessons arising from Christian universities’ cultural orientations on students’ worldview.

- vi. To examine students' explanations on why some elements of the hidden curriculum, tested in the first phase, were perceived as having a more significant influence on students' worldview than others did.

1.5 Hypotheses of the Research

The following eight null hypotheses provided solutions to the six research objectives:

H₀₁: Students' demographics have no significant influence on their perceptions regarding how Christian universities' hidden curriculum influences their worldview.

H₀₂: Unintended lessons arising from Christian universities' organizational structure have no significant influence on students' worldview.

H₀₃: Unintended lessons arising from Christian universities' interrelationships have no significant influence on students' worldview.

H₀₄: Influences of unintended lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview are not significantly different.

H₀₅: Unintended lessons arising from Christian universities' cultural orientations' have no significant influence on students' worldview.

1.6 Significance of the Research

Investigations on the influences of the unstated curriculum on students learning experiences is moderately documented in the context of America, Iran, Britain, United Kingdom and Turkey education systems, as depicted by works of Dewey (1948); Durkheim (1961); Jackson (1968); Vallance (1973); Cubukcu (2012); Alsubaie (2015); Foot (2017). However, works on the concept in Africa's education settings remains scanty, which means current research on the influences of the hidden curriculum on

students' worldview from African students' perspective, is a significant milestone. First, the information gained from current research will serve as a catalyst for encouraging curriculum experts and education policy makers to desire to be very knowledgeable about the hidden curriculum and its influences on schooling and students' outcomes. With such an understanding, educators are more likely to examine their assumptions and prejudices, either individually or as a whole institution and how students' worldview development is affected by messages conveyed through mundane activities in their learning institutions. Second, when students understand how the unintended messages, they pick in their learning contexts, which may or may not be part of the official course of study, shape their worldview, they are likely to be more conscious on how they interact with their learning environments. Students are also likely to develop strategies of coping with the hidden curriculum in their learning institutions-either totally accepting the hidden curricula or ignoring its negative aspects. In addition, current research adds to the literature regarding which types of heart-orientation questions leads respondents to disclose the motivation behind their behavior as suggested by Morales (2013). This is because current research instrument's Cronbach alpha composite is .712 for component 1; .723 for component 2; .716 for component 3 and .721 for component 4. The Cronbach alpha of all the components is above the suggested value of .70 which means current heart-orientation items are more statistically valid and reliable compared to the heart-orientation items in the Three-Dimensional Worldview Survey-Form C (3DWS-Form C), which had a Cronbach alpha composite of .647.

1.7 Limitations of the Research

Research limitations are influences that the researcher has no control over but restrict the research methodology and conclusions (Creswell, 2009). For example, in the

quantitative phase of the research respondents were not allowed to give free responses to the issues raised but were made to respond to fixed response categories which may not have had the exact answer respondents might have wanted to give. However, the qualitative phase of the research minimized this limitation through providing in-depth explanations on why certain factors, tested in the first phase of the research, were perceived as having more significant influence on students' worldview than others did. There was also instrumentation limitation like non-response as noted by Gall, Gall & Borg (2010), but the researcher eliminated low response rate as she personally administered the questionnaire to respondents and as soon as possible collected the filled-out questionnaires. A self-report bias by respondents was another limitation in the current research, as some respondents could have been self-deceived regarding their worldview presuppositions and unable to accurately answer the questionnaire items. Even though the researcher did not have total control or ability to completely address this limitation, she minimized its effect by developing precise and non-threatening questionnaire items. Lastly, the target population in the current research comprised of undergraduate students attending only Christian universities such as AIU and KeMU, and as noted by (Gall, Gall & Borg, 2010), the research results can only be generalized to similar populations.

1.8 Delimitations of the Research

Research delimitations are characteristics that define the boundaries of one's research including the choice of the research objectives or questions, theoretical perspectives a researcher may adopt (contrary to what other researchers could have adopted), variables of interest and the populace the researcher chooses to examine (Leedy & Ormrod, 2010). This research sample came only from Christian universities in Nairobi City County, Kenya. This means perspectives of public higher learning institutions were not

included in the research even though theory testing within a wider range of higher learning institutions and within broader socio-economic and cultural settings would have provided a broader understanding of the invisible curriculum's influences on students' worldview formation, but it was beyond the scope of current research. The research only focused on second, third and fourth-year undergraduate students in the selected universities in Nairobi City, County: AIU and KeMU to establish their experiences with their university's hidden curriculum in relation to their worldview. In addition, current research did not inspect deep-rooted learning institutions' psychosocial aspects that could have been also influencing students' beliefs, values, and attitude (worldview) because investigating the said aspects was beyond the scope of current research. Finally, including lecturer's views could have been helpful to the research, but it was again beyond the scope of current research to include the said sample's views.

1.9 Assumptions of the Research

Assumptions are things that are somewhat out of a researcher's control, but if they are not there his or her research, would become irrelevant. Leedeey and Ormond (2010) argued that assumptions are so fundamental that the research problem itself could not exist without them. For this reason, any research investigating a complex concept like the hidden curriculum and its influences on students' worldview makes several assumptions operationally and theoretically. First, the research assumed that higher learning institutions' students can discern, appraise, and self-report the values and beliefs they cherish within the concept called worldview. Second, the research assumed that Christian universities such as AIU and KeMU, philosophically and practically desire to graduate students with a deep-rooted biblical worldview. From an operational or behavioral level, this research made two more assumptions. First, the research

assumed many students may not see the need for changing their worldviews without a certain level of motivational appeal. This means hidden curriculum aspects within learning contexts can and indeed inhibit or facilitate worldview transformation. Finally, the research assumed combining qualitative and quantitative traditions within one research was complementary, especially when the aim of the research is to determine the effectiveness of a program or policy. Greene and Caracelli's (2003) encourages researcher to employ whatever methods deemed to generate the best supportive evidence to draw conclusions and make decisions.

1.10 Definition of Significant Terms in the Research

Christian (holistic) worldview refers to a set of suppositions and opinions that use the Bible as the lens for understanding humanity, purpose in life, work, accountability to family, truth, and social problems.

Cultural orientation refers to an inclination to think, feel, or act in a culturally determined way.

Demographic characteristics refer to socioeconomic features of a population such as marital status, education level, program of study, income level, religion, age and sex, to mention but a few.

Hidden curriculum refers to schooling aspects other than the stated curriculum that cause changes in students' views, values, attitude and ultimately their behaviors.

Instructional models refer to guidelines or sets of strategies on used to teach, for example, face-to-face teaching, or on-line teaching.

Interrelationships refers to day-to-day interactions between students-students, teacher-students, and students-staff.

Official curriculum refers to the "the array of courses offered in learning institutions, the tests given, the teaching materials used, to mention but a few (Goodlad, 1984).

Organizational structure involves time allocation, student discipline policies, physical appearance, learning activities, communication strategies, and learning assessment styles.

Student's worldview refers to student's beliefs, values and assumptions that provide the rationale for how a student understands and orders his or her life.

1.11 Organization of the Research

This research has five chapters. Chapter One is the introduction which covers the background to the study, statement of problem, purpose of the study, study objectives, hypotheses, significance, delimitations, limitations, assumptions of the study and definition of significant terms in the study. Chapter Two is a review of related literature. The review covers overview of the hidden curriculum in relation to students' worldview, factors related to students' worldview, learning institutions' places and activities that embody the hidden curriculum such as universities' organizational structure and interrelationships, universities instructional models (on-line and on-ground), universities' cultural orientations, summary of literature review, the research's theoretical framework and the research's conceptual framework. Chapter Three, which is research methodology, explains the procedures that were employed in this research which includes the research design, target population, sample size and sampling procedures, research instruments design and research instrument validation, data collection procedures, data analysis procedures and ethical considerations. Chapter Four dealt with data analysis, data interpretations and discussions of the findings while Chapter Five presented summary of the research findings, conclusions, and recommendations as well as gave suggestions for further research and the way forward in the holistic nurture of young generations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter is divided into 9 parts: overview of the hidden curriculum in relation to students' worldview, students' demographics in relation to their views regarding how the hidden curriculum influences their worldview, universities' organizational structure, universities' interrelationships, universities' instructional models, universities' cultural orientations, summary of the literature review, the research's theoretical framework, and the research's conceptual framework.

2.2 Hidden Curriculum and Students' Worldview Overview

The word curriculum is derived from the Latin verb "currere"-to run which denotes a sequence of learning opportunities instructors provide to students for their study of specific content rather than an end (Barania, Ghasem; Fereydoon Azmab; Seyyed & Hassan Seyyedrezai, 2011). There however exists a far more influential teacher as compared to the official curriculum-the unstated curriculum, within the racecourse that plays a huge role in shaping students' values, lives and their ways of thinking and ultimately their behavior (Hafferty & Castellani, 2009). Educator Philip Jackson is believed to have invented the term 'hidden curriculum' in his book "*Life in Classrooms*" in 1968, where he suggested instructors need to recognize education as a socializing process. However, before Philip Jackson coined the concept 'hidden curriculum', Emile Durkheim (1961) pointed to the unstated learnings in his book "moral education". In fact, Dewey (1916) in his *democracy and education addresses*, advocated for the advancement of society and self, for courtesy, authority, and collaboration among peers. According to Dreeben (1968), "the invisible curriculum

instructs students to submerge their individuality, form specific social interrelationships and accept the legality of social class structures.”

The implication here is that learning institutions can deliberately and accidentally propagate dominant educational philosophies. This observation is in line with Cubukcu (2012) & Jusu (2018) who argued that the hidden curriculum comprises lessons students imbibe through unrecorded customs, students’ expectations, figures of speech and metaphors and has much stronger consequences on students’ learning including worldview development compared to the official curriculum. This means what students learn via the official curriculum is just but a tiny-secondary part, compared to what they accidentally learn via the invisible curriculum.

Over the years, theorists have taken different points of view in their exploration of how the unintended lessons communicated through pedagogical practices inform and socialize students. According to key functionalists like Emile Durkheim (1961) the unstated curriculum is a form of socialization whereby students learn universalistic moral principles which prepare them to participate in the society. This means the hidden curriculum according to functionalists is a positive part of schooling. Learning institutions’ hidden curriculum teach students how to go to work on time, adhere to schedules and follow orders from their bosses through disciplining lateness. The importance of obedience and following schedules is taught through the timetable while group work is stressed by collaborative activities. Intentionally or unintentionally students imbibe these social values which leads to collective conscience and a sense of belongingness to the society which is essential for collective living. According to Durkheim (1961), “societies can only survive if there exists among its members a noteworthy degree of uniformity” (p. 203).

According to chief Marxists like Bowles & Gintis (2002), “hidden curriculum’s major role is to work in the interests of capitalist employers to produce a dutiful workforce. It prepares young people to become passive, acquiescent and conforming workers”. Learning institutions’ leadership discourage lateness among students because time is not owned by students-it belongs to instructors and the learning institution, the same way workers’ time will belong to their future superior commanders at the workplace. The implication here is that there is a correspondence between values learning institutions inculcate in students and the kind of people students become—submissively follow orders at work places where employees perceive conformity as the only means to rewards and the main door to job retention and perhaps promotion (Illich, 1973). The power learning institutions exercise in awarding grades, make students give up their individuality as they are forced not to question what they learn but to accept instructors are the only pool of knowledge which they transmit into empty mugs (students) who are supposed to whole-heartedly swallow chunks of knowledge without questioning if they desire to progress. This, as noted by Shaw (2006) among other scholars, corresponds with students’ future positions in the workforce where they will have no control over work and its payment. Thus, according to Marxists the main role of the hidden curriculum is to produce a submissive workforce who totally and unthinkingly accept employers’ rules and whatever role they are expected to perform.

Even though there exist clear biological differences between the male and female sexes, most feminist believe gender stereotyping is heavily influenced by socialization processes operating in learning institutions. The unstated curriculum in learning institutions work to maintain patriarchy. Messages communicated through the way teaching is conducted like encouraging girls to pursue certain fields of study that are related to their feminine roles at home perpetuate gender inequalities in the society and

lower girls' aspirations. This observation is in line with Skelton & Francis (2009), who suggested that hidden curriculum reinforces the idea that one's sex is an essential characteristic for organizing social life. Although the taken-for-granted assumptions and practices in learning institutions take on an appearance of accepted normality (Skelton, 1997), they significantly shape how female students come to perceive themselves and their relationship with society.

The fact that hidden is sometimes interpreted as a mysterious and irrelevant social force (Hafferty & Castellani, 2009) explains the countless expressions used to denote it: including 'interalia', the latent curriculum (Bloom, 1972), the invisible curriculum (Zais, 1976), the unwritten curriculum (Dreeben, 1976), the unintended curriculum (Martin, 1976), the unstudied curriculum (Cornbleth, 1984), the informal curriculum (Kelly, 1989), the unnoticed curriculum (Portelli, 1993), and the implicit curriculum (Wren, 1999). However, current researcher concurs with Skelton's (1973) observation that "the hidden curriculum is a set of messages mediated by learners in their own way, which can be inconsistent and non-linear". Learning institutions accidentally transmit the unintended lessons in an unspoken fashion via educational structures, interrelationships, and cultural orientations. According Baumann (2011 p. 19), "as people associate with other people, they begin to assimilate cultural inclinations like cherished values, attitudes, preferred language, customs, that allow them to interact with people in meaningful and predictable ways."

The implication here is that learning institutions are places where not only knowledge gets transferred unconsciously but also contexts in which actors involved make meaning out of the knowledge and continuously mediate it (Giroux, 2001 & Bascia, 2014). Irrespective of how sophisticated learning institutions might be, each one of

them mirror cultural predispositions of what it considers necessary for students to learn to effectively perform their duties in the society. This means the official curriculum takes place in a context that encroaches on day-to-day teaching-learning processes and experiences, which constitutes to what current research refers to as the hidden curriculum and interrogating it cautiously would help educators mitigate its negative effects on students' worldview formation and development.

The definitional strand that runs through the discussed hidden curriculum perspectives points to the conceptualization of the concept-hidden curriculum as unstated lessons embedded in learning contexts and transmitted to students through school routines, social interrelationships, and architecture. This understanding of the veiled curriculum suggests different possibilities of the concealed curriculum's hiddenness. Portelli (1993) explained the logic of hidden curriculum's 'hiddenness' by stressing that the concept is 'hidden' and not 'hiding'. He suggested that there are three possible options in terms of logic: first he suggested that X hides himself or herself, that is X is answerable for the hiding, X is an agent; second, X is purposely hidden by someone else (Y); and third X is concealed, X is hidden accidentally. The unseen curriculum's invisibility cannot be given the first meaning but allocating the second and third meanings to it is probable because it suggests being created by those who experience it within learning contexts.

While discussed hidden curriculum perceptions repay any kind of hidden curriculum research, discussions of key theorists like functionalists ignored particularistic facets of the hidden curriculum while neo-Marxists underplayed the universalistic aspects of the hidden curriculum. Hence, to address such limitations, current research took a holistic view of the concept-defining it as the unintended messages students engross from the

very nature of their learning institutions' organizational structure, interrelationships, instructional models, educators' attitudes and behavior and not because anyone has deliberately hidden certain teaching-learning itinerary. Investigations carried out to date on the hidden curriculum prefer the plural, 'hidden curricula' (Yüksel, 2006), because researchers perceive these goings-on as neither unified nor singular which suggests the hidden curriculum entirely depends on students' perception but not what messages learning institutions send, or what messages they intend to send because students can and do undermine and resist hidden curriculum-ignoring it, ridiculing it, or subverting it in numerous ways (Dickerson, 2007). The implication here is that current research perceives the concept, 'hidden curriculum' as an evolving set of implicit messages arising from educational processes-more of an approach than a 'thing, which entirely depends on students' reception because mostly learning institutions are unaware of the unintended messages they convey to students.

If we imagine of the official lessons that go on in learning institutions as the blocks that make the wall of the curriculum, then the focus of current research is on the cement (untended messages) that hold the units together. This means current research does not assume that the unintended lessons are because of pre-meditated resolve to withhold certain information from students. Current researcher's understanding of the concept is in line with Skelton and Francis (2009) who claimed that the invisible curriculum is not deliberately taught by anybody but each actor in a learning context experiences its impact in his or her own way.

A lot of research has documented on the harmful consequences of the invisible curriculum on students' schooling and ultimately their behavior, such as the inclination to replicate the discriminations in the broader society, which makes referring to the

hidden curriculum as a positive influence on students' learning experiences unthinkable. However, the unseen curriculum has never been inevitably negative. Its potential positive contribution to students' beliefs, values, and attitudes (worldview) makes it desirable from the viewpoint of anybody who desires students' holistic development. But most prior research has basically focused on either the beneficial consequences of the unstated curriculum or its negative effects. Limited research, if any, has taken a more rounded view and examined both the negative and positive influences of the hidden curriculum. For this reason, current research took the latter option in investigating influences of the hidden curriculum-the most powerful tool through which learning institutions facilitate learning for applying, learning for living, learning for co-existing as well as transmission of beliefs, values and attitudes (worldviews) among students.

The term worldview, according to Mueller (2006), is a translation of the German *Weltanschauung*, which composes *Welt* (world), and *Anschauung* meaning view or outlook. Naugle (2002) organized worldview definition around people's most important philosophical questions such as what does one think is the purpose of human beings? Are people to be masters, stewards, or mere members of creation? Do other species (animals, plants) have intrinsic value and rights? Are there different levels of ethical responsibility that people owe other creatures? What is the ultimate reality? One's view of the answers to these vital questions affects practically everything in his or her personal life. Naugle asserts, "from the point of view of its key supporters, a worldview is undisputable and provides the eventual set of ideals by which people measure all things. It provides the criteria for people's thinking and engenders a basic understanding of the true...and the beautiful" (2002, p. 101).

Other German words used synonymously with Weltanschauung include Weltbild, which means ‘mental model’, or ‘worldview’. Wilhelm Dilthey, a 19th century philosopher, defined a worldview as a set of mental categories rising from deeply survived experiences which deeply defines how a person feels and responds in action to what he or she perceives of the surrounding environment. However, James Sire’s definition of the term worldview stands out as the most comprehensive. Sire asserts:

A worldview is a commitment. It is a fundamental orientation of the heart that can be expressed as a story or in a set of presuppositions (assumptions that may be true, partially true, or entirely false). People hold it (consciously or subconsciously, consistently, or inconsistently) about the basic constitution of reality, and that provides the foundation on which we live and move and have our being. (2004, p. 122)

Sire’s definition stresses the fact that worldviews can be accurate, or they can be inaccurate—they can be dependable or inconsistent—people can embrace them consciously and volitionally or they can embrace a little bit from one worldview and a little from another worldview without even thinking what they believe is consistent or not. Sire also defines worldview as a commitment—something that cuts to the core of human beings, an orientation, or temperament as opposed to only rational assent. A second important aspect in Sire’s definition is that one’s worldview lies at an unconscious level and is something people do not generally think about—rather it is something people use to think with and to filter information. The final component of Sire’s definition of worldview is the idea that one’s worldview is the basis on which he or she lives, moves, and has his or her being. The implication here is that worldview does not involve the mind alone—it is a central orientation of the heart that people can either express it as a story or in a set of assumptions about the basic constitution of reality and people’s relationship with it.

No doubt elementary years of moral groundwork are fundamental in people's worldview development, but research by scholars like Seiffge-Krenke (2013) suggest that schooling experiences at whatever level can and do significantly influence students' worldviews. The suggestion in Seiffge-Krenke's observation is that whatever educators say and do-verbal or non-verbal leave behind impressions that students, at whatever level of education, gather up and internalize, which, often shift their worldview states-forcing some to change the way they view what they believe is real (metaphysics), true (epistemology) and valuable for life (axiology). This means students' learning experiences can boost their self-esteem, improve behavior, or provide a firm base for future personal growth. Conversely, demeaning learning experiences can instill unconstructive worldviews like naturalistic worldview that includes beliefs that reality comprises of only the physical, man evolved through natural selection, there is no absolute moral authority, and there is no soul that lives on after death, which can influence actions anywhere from living for personal enjoyment to hopelessness, even to being pro-radicalization and murder.

The widespread moral malaise among university students suggests many students may be embracing unconstructive-dualistic worldviews like humanism (Adler, 2007) or postmodern views (Rhea, 2011). Other students could be espousing relativistic views (Thiessen, 2007) or positivism views (Rhea, 2011). Still other students could be cherishing modern liberalism or naturalism views (Thiessen, 2007) or even materialism (Salleh; Ahamd & Kumar, 2009) and others could be embracing a combination of these unhelpful worldviews, which is negatively affecting their individual lives and societies' well-being. The implication here is that issues education policy makers should be grappling with are not whether students have a worldview or not, but which worldviews

are students exposed to and what role is the hidden curriculum playing in developing a holistic worldview in the 21st current generation of young people.

A holistic worldview is rooted in the story of what God has done and is doing in the world (Mueller, 2006). This means holistic worldview transformation is akin to an ‘intellectual rebirthing’ in which one ‘re-sees’ everything in relation to an eternal perspective which in turn deepens one’s Christ-like character through submission of oneself to God—one’s heart-orientation (Barna, 2003). It appears Mueller and Barna’s observations could be informed by Romans 12:2 which urges believers not to be conformed to this world but to be transformed by the renewing of their minds, then they will be able to test and approve what God’s will is—His good, pleasing and perfect will” (NIV). A lot of literature has focused on the descriptive and normative functions of a worldview, but current research examined the unstated curriculum’s influences on students’ values, beliefs, and attitude (worldview) including factors, both inside and outside the student.

2.3 Demographical Factors Related to Students’ Worldview

Several subtle factors, both inside and outside learning institutions shape students’ desires for life and for what their life will become. Meyer conducted a research in 2003 and found that one’s attachment to a local church, immediate family support as well as individual’s dedication to Jesus Christ as his or her Lord were vital factors in students’ worldview formation. Even though the duration one stays in a Christian learning institution, “which overlaps with family’s commitment to Christianity and probably students’ commitment to God, were not revealed as very momentous in shaping students’ worldview, students who had prior exposure to creationist ideas scored higher on a biblical worldview test than those who had not.” This is in line with Fyock’s (2008)

observation that intentionally intertwining biblical truths into the curriculum instruction has a positive effect on students' worldview.

Other scholars' findings like Nadi, Hesampour, Salami & Ghoddosi's (2016) concur with Fyock's observation that learning contexts, especially, teachers' lives are the most significant players in students' learning, which either reinforces worldviews instilled in students at home or instills new worldviews. As noted by Maheshwari (2018) the hidden curriculum differs across age and gender in relation to its influences on students' worldview. Age and gender relate to how the hidden curriculum is and how vital it is for an individual-in other words what may be acceptable for a certain age group or for male learners may not be acceptable for girls or another age group.

All the same, hidden curriculum elements across learning institutions can be grouped into four major categories: organizational structure-architecture, time regulation, and rules; educator-student and student-student interrelationships; institutions instructional models and learning institutions' cultural orientation. Foot's (2017) research findings identified similar hidden curriculum aspects including learning institutions' structure and organization (architecture), interactions and social structure, instruction strategies and certain inclinations, which provided an important lens for current research in examining how the concept influences students' worldview.

2.4 Universities' Organizational Structure and Students' Worldview

It never a secret that learning institutions across the globe accomplish most of their purposes under an invisible agenda as they latently socialize students into certain kind of moral values, attitudes, ways of thinking and ultimately behaviors. As noted by Lempp & Seale (2004), learning institutions' features like physical classroom arrangement, school authorities' expectations and decisions, rules and regulations,

interrelationship patterns between teachers and students are often infused with hidden meanings that affect students' ways of thinking and their view of reality. For example, learning settings embody salient cultural assumptions which significantly influence how students think, feel, and relate with God and people. Such intricacy calls for examination on how the unintended messages arising from learning contexts affect students' worldview. For instance, when Christian university guidelines bar students from attending classes because of fees balance, the message conveyed could imply to the affected that only the rich and financially privileged are lucky to be educated; rather than the purpose of life is bigger than the physical reality.

In addition, refusing a student who already has a profession and a good leadership record, graduation because of a .03 difference in GPA would imply to that student that academic aptitude is more central than character and accomplishment (Jusu, 2018). Other practices like allocation of limited resources to pastoral care may communicate an unintended message that compassion, and care are not very central. While instructors rarely get a chance to decide how their classrooms should look like, they need to be familiar with certain classroom arrangements that reinforce the authority of the teacher, stood at the front. In addition, rows of seats tend to emphasize the value of listening respectfully and being invited to speak, while groups of tables may stress the value of group discussion. Jusu, 2018 asserts:

“Schoolings’ obsession for ‘rectangular shapes’-a rectangular classroom, students sitting at a rectangular desk, looking at a rectangular chalkboard or rectangular computer screen; impress in students minds the idea that in the absence of rectangular formations, learning does not take place and any experience outside the rectangular structure is not learning-probably it could be termed as ‘extra curriculum’ activity. (pp. 6-7)

The emphasis in Jusu’s argument is that the four-sided classroom arrangement tends to portray students as an ‘it,’ instead of a whole, complex, and empathetic human being

and in turn inculcates in them the idea that they are creatures without minds controlled by instructors, who are the source of knowledge. In addition, teachers' positioning in front of the four-sided classrooms suggests students are non-seekers and containers in whose heads teachers as specialists deposit chocks of knowledge-a position that inherently undermines the true purpose of education. The implication in these observations is that learning institutions' hidden curriculum can sometimes support values that suppress students' self-confidence, yet we need young people who can give accurate speeches, accurately evaluate debates and clearly get their points across.

A research conducted by Finkelman (2006) on learning institutions' influence on students' learning experiences found that "hidden messages usually come in under the radar with students absorbing them as part of their training, for example, how knowledge is transmitted and acquired and what is worth striving for, which unescapably affects their knowledge acquisition styles. As such, some teaching-learning policies imposes irresistible pressure on students to have the wrong idea of life, people, and learning and in turn motivate them to take the wrong approach to knowledge acquisition". According to Snyder (1973), "inconsistencies students experience between the official requirements and the implicit expectations they pick up in their everyday life in learning institutions often lead to students' feelings of cynicism." For example, when educators use grades to represent the worth of a student despite student's aptitude and capacities, students' view of education, authority, and their relationship with other students is negatively affected. Snyder's observation concurs with Bowles and Gintis's (1976) observation, that valuing students' personality traits over their aptitude when grading, weakens students' confidence as well as lowers their motivation to discover new knowledge.

The implication here is that educators need to articulate hidden curriculum elements in their learning institutions' organizational structure because when educators do not nurture students to develop a habit of examining the cultural base of knowledge, they are likely to remain blind to its negative impact on their lives and particularly their worldview. Further, instructors need to be very cognizant of hidden curriculum influences because when students' ability to negotiate with their superiors is valued over their academic ability, it contracts God's view of all people being His image-bearers in their unique personalities and negatively affects students' view of education, work, and people (Rabah (2012). These suggestions are in line with Gu & Johansson (2013) who suggested that learning institution's systems should avoid unnecessarily causing students anxiety because anxiety affects students' academic performance, attitude, social life, and ultimately their behavior.

Research by Snyder (1973), Anderson (2001), and Shaw (2006) among other researchers emphasized the negative effects of the hidden curriculum on students, but current research examined positive influences of the unintended lessons arising from learning institutions' organizational structure. It would, however, be impulsive to assume that only learning institutions' organizational structure influences students' worldview, because interrelationships are correspondingly important.

2.5 Universities' Social Interrelationships and Students' Worldview

The hidden curriculum, as socio-political and unintentional messages in the informal curricula activities, embody complex social interactions in which students and instructors converse and share experiences where the mentors (educators) meaningfully shape mentees' (students) view of reality. The implication here is that the social framework of teaching-learning processes play a vital role in how students learn and

their worldview development. This observation is in harmony with Fyock's (2008) argument that educators' attitude and behavior play the greatest role in the formation of students' beliefs, values, and attitudes (worldviews). According to Clark (2016), some official curriculum aspects emphasize gender bias and miss "the opportunity to prepare young people for a more economically viable future founded on equitable social and economic participation." Killick (2016) observed that the very terms learning institutions use to group students often sway some of the students' beliefs, values, and attitudes (worldview) either negatively or positively. As noted by Alikhani (2004), amplification of negative self-imagination weakens students' self-confidence and has negative consequences on their view of life. For instance, stressing hierarchical distinctions as leaders introduce themselves using titles like "professor, Dr., Mr., or Mrs'", emphasize followers (students') insignificance and their need to quietly listen to what their superiors say and more often than not communicates an unstated curriculum of compliance, inactiveness and low expectations (Jusu, 2018). Such prejudice can lead to unwholesome distinctions between the privileged and unprivileged as well as between females and males. The hierarchical structure also works to (re)create future educators who possess special form of cultural power. Students who have learned not to question the existing culture of their learning institutions will likely mentor their own students in the same path, and the cycle of reproduction of passive, docile persons continue. This observation is in line with Fyock's (2008) observation that the exemplars whom students emulate introduce them to ideas about life, which play a great role in their worldview formation and the kind of people they become.

A research conducted by Triplett, Tedeschi, Can, Calhoun & Reeve (2012), through the lens of the theory of shattered expectations contends that some social life experiences violate, or 'shatter' young people's worldview. This does not mean that negative social

experiences cannot bring about positive outcomes but more often than not, they cause harm on young people. Some of the experiences associated with young people in institutions of higher learning include living away from home (Seiffge-Krenke, 2013), getting a first job or feeling obliged to comply with whatever instructors say if they wish to succeed in their education. These negative social experiences are not exclusive to students in higher learning institutions, because they are common to almost all young people, but for college students the anxiety is compounded by academic coursework demands, which more often than not increases the risk of sexual promiscuity, substance abuse, anxiety, and stress among many university students (Mahmoud, Staten, Hall & Lennie, 2012). The implication here is that suppressive experiences more often than not reduce young people's self-assurance, trust in one's abilities and increases negative beliefs and vulnerability. Krishnamurti, 1993 asserts:

When others tell you what to do, what to think, to obey, to follow...your mind becomes dull, it loses its initiative, its quickness. This external, outward imposition of discipline makes the mind stupid; it makes you conform; it makes you imitate. However, if you discipline yourself...being very thoughtful, out of that watchfulness, that listening, those considerations for others order...always bring freedom. (p. 29)

According to Krishnamurti allowing students to think freely as they grow would prepare them to effectively handle complexities in life. This means teaching students how to think rather than what to think is crucial. Unfortunately, students' free thought is often undermined by implicit messages arising from learning institutions' contexts which affect their worldview of biblical truths like love, cooperation, compassion and positive view of God, people, and reality (Fyock, 2008). Besides, when the hidden curriculum conflicts with what is explicitly taught, it creates a dilemma for students, especially when the behaviors they see in their learning institutions are at odds with their understanding of best practices, which undoubtedly affects their view of work and relationship with God and other people negatively.

Scholars like Fyock (2008) and Triplett, Tedeschi, Can, Calhoun & Reeve (2012) see students as passive entities mostly acted upon by what goes on in their learning institutions. However, current research posits that students are not vessels acted upon because students often act in ways that contradict expected norms and dispositions as well as ignore or choose to pick or disregard unintended messages which influences their worldview. However, new practices, procedures and on-line learning environments are gradually part of curriculum-making practices in education, hence, the need to investigate influences of instructional models' hidden curriculum.

2.6 Instructional Models and Students' Worldview

On-line world is as real as the virtual world and has had a major contribution to the increase of students' enrollment in higher learning institutions (Allen & Seaman, 2010). Online practices are increasingly becoming part of students' lives, and much like water, oxygen, or electricity, are assumed to be a central condition of current life. Asynchronously or synchronous real people with real feelings negotiate with content, and instructor. Synchronous learning which allows students to ask their teachers or fellow students questions and instantly solve emerging problems can shape young people's perceptions of reality either negatively or positively. The implication here as noted by Horn (2003) is that educators who use e-learning platforms must be conscious of unintended messages arising from its unique components, such as discussion boards, email and message boards, bulletin boards, and e-mails which tie non-humans and humans together, including how advertisers frame personal and social problems and how solutions to the problems are suggested.

A major difference between synchronous and asynchronous learning is prompt messaging and instant feedback or lack of it. According Jackson (2008), students engross the values embedded in either format of learning, along with the benefits and problems associated with each, which significantly influences their worldview and in turn their knowledge acquisition practices. As noted by Clark & Olson, (2010), in synchronous teaching format instructors and students communicate with each other relatively immediately while in asynchronous format communication takes longer. Large on-ground discourses that allow little or no response or questions from students are asynchronous formats while on-ground courses where instructors and students communicate back and forth in a relatively instant feedback are synchronous formats. On-line chat room, as software where students can see each participant's contribution including comments and questions, or a combination kind of classroom, whereby students can see information and can type questions and comments that all can see, or students can speak on phone to comment or question as they see fit, is a synchronous format. On the other hand, on-line courses in which students can check into the classroom whenever convenient for them to do assignments and leave answers or comments for teachers and/or for classmates and find responses to them later are asynchronous (Clark & Olson, 2010).

The implication here is that unintended messages arising from on-line learning technologies has power to shape students' learning experiences and outcomes depending on what students interact with and how they interact with it while in the learning environment. This means learning institutions that do not recognize dramatic changes in technology and their implications for curriculum, both official such as lesson plans, textbooks and the invisible curriculum like classroom interactions, risk becoming obsolete (Kwak, 2004 & Thrift, 2005).

In the same vein Shaw (2006) claimed that when educators, whether online or face-to-face, teach as though education is something done to students rather than something students do, they restrict students' freedom of expression and create emotional distance in students. According to Sterling (2011), unsuitable assessment approaches can also impose pressure on students to embrace wrong strategies in tackling assignments. For instance, assessment standardization embodies a sub-text that inspires memorization of facts and theories for students to achieve success and as noted by Joughin (2010), it negatively affects students' view of learning. Assessment standardization also suggests that all things are knowable, and the most important thing is that which teachers' measure and students must get into their teachers' minds and reproduce what the teachers present when required, for them to succeed. This kind of learning is what Jusu (2018) among other prior scholars call a 'banking or depository' model-an education which creates unhealthy competition, disengages learners, and promotes the 'guru', 'rabbi', or 'super knower' image of the teacher. As such, Giroux (2011) suggest that "educators should examine pedagogical practices against their potential to foster rather than hamper students' intellectual growth." No educators should be just a technician within his or her learning institutions' bureaucracy, whose sole purpose is to implement curricular programs. Every educator should instead develop pedagogical approaches that holistically transform students' views rather than reproduce docile workers through the banking models of education.

The above discussed literature fails, for instance, to state the intellectual requirements in evaluation tasks under consideration, hence, it may be impossible to know if students respond to the evaluation format or reasoning demands associated with the specific teaching format. For example, when students employ a surface approach in preparing for a multiple-choice exam, many may do so because they anticipate the test format per

se encourages a surface approach or the content to tested will be factual. Current research adds into existing literature hidden curriculum's influences on students' worldview including knowledge acquisition. This is in line with Giroux (2011), among the other researchers, who suggested investigation on hidden curriculum's influences on students' identification and approaches to knowledge acquisition, especially in relation to students' worldview. It is, however, also important to analyze how learning institutions' cultural orientation relates with students' worldview because it also conveys unintended messages.

2.7 Cultural Orientations and Students' Worldview

Cultural orientations are characterized by human groups' cherished values, beliefs, language, and behaviors that are transmitted from one generation to the next via the hidden curriculum. As such, learning institutions that wish to positively change students' culture and their way of thinking, behaving, and interrelating, need to give a serious thought to their cultural orientations. According to Barani, Azma & Seyyedrezai (2011), effects of structural cultures replicated in learning institutions—characterized by three features: the praise, the crowds and the power, are pervasive and touch almost every aspect of a student's life and either facilitate or hinder holistic socialization of students. According to Killick (2016), the vocabulary educators use to categorize students often inculcate inferiority feelings in students. These observations are in line Taylor (cited in Larkin, 2017) who suggested that learning institutions' cultural orientation is a major contributor to the formation of students' view of reality. However, many educators rarely see the need of changing some practices in their learning contexts even if they often contribute to undesirable behavior and results like conflict and low graduation rate.

A research conducted by the National College for School Leadership in 2010 on the relationship between learning institutions' leadership inclinations and students' learning reported that leadership predispositions not only affect students' educational progress but also learning institutions' atmosphere which more often than not affect students' view of life negatively. For instance, learning institutions that over emphasize the importance of high performance and responsibility—in other words promote the virtue of excellence, often do that at the expense of weak students (Jusu, 2018). Instructors may not even know they are doing so, but it can lead some weak students not to sign up for classes whose lecturers have unreasonably high expectations and strict deadlines. This observation also suggests that putting pressure on students to get better grades and following such pressure with good rewards for performance can divert students' efforts to look for unsuitable ways of meeting such demands. Yuksel (2006) posited that such predispositions often lead students to decide to cheat in exams to excel, which has been the experience in Kenya for decades.

This observation concurs with Palmer's (1983) argument that values embedded in learning contexts' culture have a great formative power over students' lives compared to the publicized curriculum. A case in point are learning institutions that value personal expression, taking initiative, and questioning authority, which nurture students to become proactive while students in learning institutions, which reward conformity, punish non-conformity, learn to follow rules, act in expected ways, and are rarely critical thinkers. In the same vein, emphasizing cooperation among students inspires selfless and give-and-take attitude while stressing competition is associated with selfish preferences contrary to participatory and cooperative predispositions.

A research conducted by Lewis in 2014 revealed that the way learning institutions are oriented to view, value, and use time, significantly influences how students perform their tasks including academic tasks. In this regard, view of time is either monochromic which means time is linear and a commodity for spending or squandering or polychromic, which means time is circular and relaxed reflecting plenty of time flowing around. This means a student who is oriented to see time as a scarce commodity, which flows fast, and wants to benefit from its passing must move fast with it and cannot afford to be idle. Inversely, a multi-active time-oriented student will ignore the passing of time if it means leaving conversations unfinished. According to Tinto (2005), issues as ordinary as tuition payment, graduation requirements, and housing premises in which institutions place students can influence students' decision-making orientations either negatively or positively. According to Foot (2017), some cultural norms and standards some higher learning institutions expose their students to regarding programs expectations are key factors that often lead some of "the cream of the crop of students" to abandon their studies.

This observation points to the fact that students' socialization is closely related to their self-identity, hence, higher education should work hard at minimizing negative practices and move beyond the political, and gender biases and empower students to critically examine learning institutions' organizational structure (Foot, 2017). The inescapable conclusion is that learning institutions' cultural inclinations which is often revealed through management predispositions in terms of how they interact with students—from reward systems, offering of subjects and the quality of resources made available to students, sometimes negatively affects students' learning, their view of people and life in general and must be examined.

2.8 Worldview Assessment Instruments

According to Moore (2013), every worldview consists of a vision of things unseen which results in certain outcomes (behavior including speech)-the evidence of progress in the pursuit. Matthew 7:2 says by looking at the fruit of people's beliefs, values, and attitudes (worldview), which is their behavior, one can discern their hearts' orientation. The suggestion here is that worldviews are not overtly observable but underlie an individual's explicit aspects. As such, Mueller (2006) believes worldview's investigations makes heavy use of non-verbal behavior relying heavily on respondents' responses. In the same vein, Morales (2014), Schultz & Swezey (2013) & Wood (2008) observed that most worldview diagnosis instruments developed in Christian learning institutions' classrooms investigate basically Christian identity formation.

For example, PEERS worldview measuring instrument and the Religious World Views Scale (RWV), developed by Nehemiah Institute, Inc. (2012), measures propositional statements to discover learners' belief and value systems. The stated purpose of the PEERS Test consisting of 70-items is to determine the degree to which an individual embrace a biblical worldview in the areas of economics, politics, education, social issues, and religion. However, the test does not address how the veiled curriculum influences students' worldview neither does it address questions related to contrasting views on creation and evolution. The (RWV) scale with 25-items, developed by McLean seeks to distinguish between views ranging in a continuum from naturalistic to Christian Orthodoxy but does not discuss how the hidden curriculum influences such worldviews neither is the evidence of its validity or reliability provided. The 83-items Worldview Weekend Test measures worldview commitment, and is inadequate in subject matter, test result possibilities, tricky scriptural interpretation and does not test influences of the veiled curriculum on respondents' worldview commitment.

In response to the weakness of the existing worldview measuring instruments, Schultz and Swezey (2013), deriving from the Three-Dimensional Worldview Survey-Form C (3DWS-Form C), developed a Biblical Life Outlook Scale, involving three components believed to comprise an individual's worldview: heart-orientation, propositions and behavior. The inclusion of the heart-orientation provided the rationale for using the 76-items Three-Dimensional Worldview Survey-Form C (3DWS-Form C) as a guide in developing the current 64-item research instrument. Naugle's (2002), Sire's (2004), Wood's (2008) & Bryant's (2008) observation that only the 3DWS-Form C is reliable in measuring students' worldview, as tested by Morales in 2013, also informed current researcher's choice.

More specifically Spaulding's (2009) "thinking that the essence of a worldview lies deep in the inner recesses of human self", played a great deal in the researcher's choice of 3DWS-Form C to guide the heart orientation 64-item questionnaire. This is because Spaulding's view that one's worldview is more "a commitment-a matter of the soul—a heart-orientation more than it is a matter of the mind" is a more Christian perspective than secular. It suggests that one's Christian worldview is built on a universal—all-embracing system and shapes an individual's religious practices, social life, politics, application of the law, health care, arts as well as all disciplines of life.

The implication here is that one's worldview exists in the center of self—the central operating chamber (the heart) which suggests holistic changes in one's worldview can bring about fundamental changes in one's viewpoint which can result in lifelong vicissitudes in an individual's sense of self, other people as well as his or her way of being which can open new possibilities within same set of circumstances. This understanding of a worldview would be easier to grasp if the word heart bore in

everybody's mind the weight it bears in Bible passages like Proverbs 4: 23 & 27:19, which suggests that one's life reflects his or her heart just as water reflects one's face.

2.9 Summary of Literature Review

The invisible curriculum as a socialization of education continually conveys tacit messages which meaningfully influences students' worldview. Analyzed literature attested to the fact that everything that happens (activities) within learning contexts-verbal or nonverbal, deliberate or undeliberate leaves behind impressions that students gather up and internalize which either provides a firm base for future personal growth or demeans students and negatively affects their self-esteem, worldview and ultimately their behavior. Some of the literature explored pedagogical implications for the shaping of a Christian worldview in professional programs such as counseling and management studies. Other research like that of Morales (2013) gave attention to testing the reliability of tools for assessing Christian worldview among university students. However, none of the discussed literature examined hidden curriculum's influences on students' worldview.

This means there is an information gap regarding how the hidden curriculum influences students' worldview. In addition, majority of research on the hidden curriculum's influences on students' worldview have been conducted in non-African contexts, using non-African students, thus leaving out African students' voices yet they form a major constituent in curriculum design process. According to Tilleczek; Ferguson; Boydell & Anneke Rummens (2005), listening to students as a way of conducting research on the hidden curriculum's influences on students' learning experiences is paramount.

For this reason, incorporating African students' voices regarding the role played by the hidden curriculum in worldview transformation would be a significant milestone in any

curricular review. This suggestion is informed by current researcher's broader understanding of education as not only encompassing cognition but also emotional, cultural, and spiritual empowerment. Such understanding of education perceives meaningful intersections between knowledge, culture and spiritual empowerment and is likely to clarify educators' understanding on how hidden aspects of schooling work to reproduce social cultural and institutional orientations, and how students sub-consciously and consciously accept or resist the unstated learnings.

The suggestion is also informed by Ferguson, Tilleczek, Boydell & Rummens 's (2005) suggestion to listen to students' voice which is in line with Dickerson (2007) who noted that most research on the hidden curriculum has targeted educators. Snyder (1973) & Yuksel (2006) also observed that most research conducted on the role of the hidden curriculum in reproduction of society has been conducted mostly at primary and secondary school levels, which means there is a need to examine influences of the hidden curriculum on higher learning institutions' students' worldview. In addition to addressing the highlighted gaps, current research also interrogated students' experiences with on-line unstated lessons because ignoring the dynamics of everyday life in on-line learning contexts would oversimplify students' learning experiences.

2.10 Theoretical Framework of the Research

Activity theory and Urie Bronfenbrenner's social ecological systems theory provided a theoretical framework for current research in organizing influences of hidden curriculum workings on students' worldview. As a conceptual framework, activity theory "concentrates on examining and revealing context factors that mediate learning and challenges that underlie educational processes which are all elements that need to be addressed in any research on influences of the hidden curriculum on the teaching

learning process” (PhD Wiki, 2009). Activity theory provides a language for making sense of social settings like learning institutions where learning takes place through non-fixed activities and has been described as ‘the best kept secret in academia’ (Hasan & Kazlauskas, 2014).

The dynamically changing cultural, goal-directed human activities and artifacts in social learning contexts convey messages that influence students-*internalization*, as they simultaneously construct and shape their learning contexts-*externalization*, which in turn shapes their values, ways of thinking (worldview) and ultimately their behavior.

The implication here is that analyzing activities that are embedded within learning cultures can help in understanding and explaining complexities that influence both the behavior and worldview of students. According to Hasan & Kazlauskas (2014) among other researchers, activity theory which is appreciated in various academic fields, including education, for yielding rich understandings of complex issues related to teaching-learning consequences has been described as “the best kept secret in academia”. Figure 1 is a representation of Engeström’s (1987) collective activity model which is useful in understanding various factors work together to impact teaching-learning processes (activities).

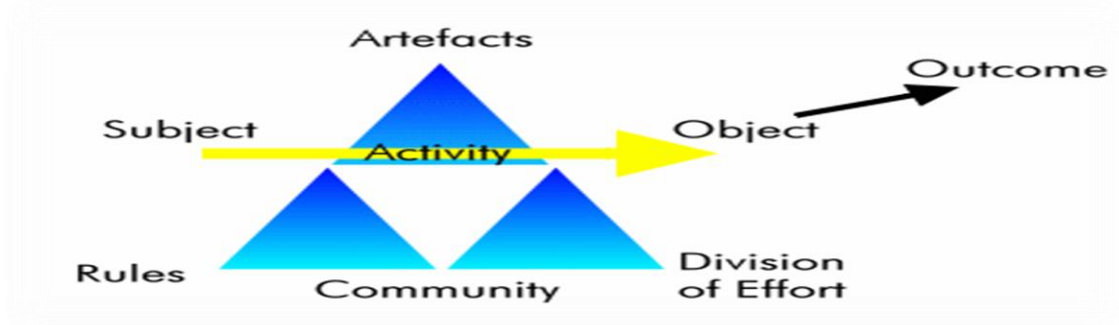


Figure 1

Yrjö Engeström's (1987) collective activity model

Learning activities in learning contexts including actors' interrelationships with internal and external components results in more activities linked with specific goals, and 'operationa' structure related to diverse learning outcomes, some of which are not anticipated or desired like students' acquisition of unconstructive worldviews. This means learning activities are institutionalized real behaviors-constructed and reconstructed by human agencies, hence, the way students interact with each other, instructors and artefacts is mediated (influenced) by the learning environments' (community) ambient characteristics like lighting, noise levels, shape of the chalkboard and color, size of furniture and its arrangement in classrooms, technology instructors use in teaching, as well as shape, size and configuration of classrooms, which ultimately shapes students' worldview.

Since current research's interest was not only learning institutions' activities, artifacts or actors, but the messages generated by the activities embedded in learning institutions' ecosystems where students typically find themselves entangled in for over 900 hours a year during their formative years, which influences their worldview and behavior in varying degrees, Bronfenbrenner's social ecological systems theory was also deemed important. Bronfenbrenner's theory is often applied in educational studies (Marlien; Botha; Mayindi & Reid. (2018) and current researcher deemed it as a very key theory in elucidating how intrinsic qualities of students in relation to their leaning experiences and characteristics of learning ecology interrelate to shape students' beliefs, values and attitude (Härkönen (2007).

The term "ecology (Greek oiko-house, environment, and logos-knowledge) suggest the dependency of living creatures on their surroundings (ecological systems), in which one "finds himself or herself simultaneously entwined in different ecosystems-from the

most intimate home ecological system moving outward to the larger learning institution system and the most expansive system which is society and culture” (Härkönen, 2007). Each of these systems inevitably interact with and influence each other and together affect every aspect of a student including his or her broad way of seeing reality (worldview) as he or she acquires and internalizes information in his or her surroundings. Over the years, key developmental theories have focused on four central themes: effects of primary experiences in one’s life, the existence of vital or sensitive periods in one’s life, phases in human development and the significance of nurture versus nature but these inflexible philosophies are being substituted with more flexible opinions that stress the pliability of human nature (Kessenich et al., 2020). These theories also focus on learning institutions’ improvement while overlooking effects of students’ experiences with the culture that pervade learning institutions and accounts for more than 90 percent of all student’s learning. For this reason, current research deemed Bronfenbrenner’s theory the best option because it focuses squarely on individual learner’s experiences with his or her learning environment.

2.11 Conceptual Framework

A conceptual framework in any research is the researcher’s synthesis of literature on how the independent and dependent variables in the research connect with each other. It demonstrates what the researcher hopes to discover through his or her research, defines pertinent variables in the research as well as maps out how the stated variables relate to each other. Figure 2 is a graphic outline explicitly illustrating the presumed interrelationships among the independent and dependent variables. It in detail maps the expected relationship between hidden curriculum aspects studied in the current research and students’ worldview.

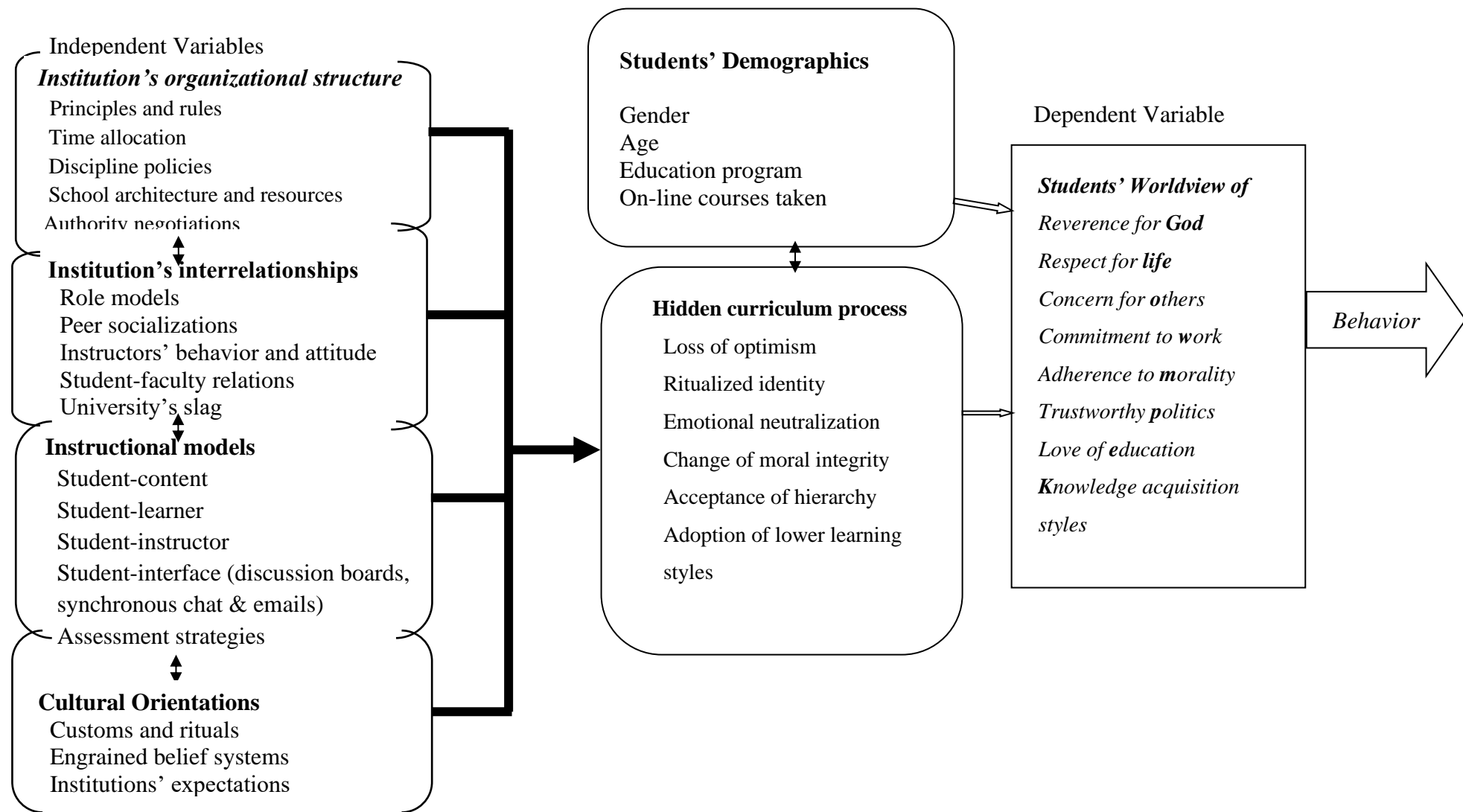


Figure 2:
Conceptual Framework

Cause-effect relationships frequently include several independent variables that are expected to influence the dependent variable. In the current research universities' organizational structure, interrelationships, instructional models' (on-line and on-ground) as well as Christian learning institutions' cultural orientations elements interact with each other and together influence students' broad way of viewing reality (worldview) which ultimately shapes students' behavior. On the other hand, students' demographics influences their perceptions and interpretations of their university's unintended messages which in turn affects their worldview.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This research investigated influences of the hidden curriculum on students' worldview in Christian universities in Nairobi City County, Kenya. This chapter explained the procedures employed, including the research design, target population, sample size and sampling procedures, instrumentation, research instrument justification measures, data collection procedures, establishing credibility of qualitative data, researcher's role, data analysis procedures, and ethical considerations.

3.2 Research Design

The hidden curriculum is not immediately accessible which makes it difficult to generalize about the most appropriate approach to investigate its influences on students' learning experiences. Some research has examined the unstated curriculum's influences from the standpoint of an observer in the classroom while limited research has sought to quantitatively-measure its influences on teaching-learning processes. While there exists a lot of evidence in literature that qualitative approaches may be more suited to examine influences of the veiled curriculum compared to quantitative approaches (Vallance, 1980), questionnaires can effectively establish perceptions and behavior trends in relation to the concept under study. However, the fact that hidden curriculum aspects are highly dependent on context and their effects are experienced and interpreted in different ways depending on the actors and resources operating within a learning institution at a particular point in time, militates against numerical generalization, hence, questionnaires are less likely to yield the depth of responses needed to appreciate why and how aspects of the hidden curriculum take shape, diffuse

and are perceived by students in higher learning institutions. In order to address highlighted limitations in both research approaches, current research employed a sequential explanatory design so as to broadly comprehend the dynamics and nuances of the hidden curriculum's influences on students' worldview in Christian learning institutions through the eyes of undergraduate students.

The researcher began with quantitative data collection and analysis phase, which informed the follow-up qualitative phase to explain and enrich the quantitative data (Creswell & Plano Clark, 2011). The researcher went through the filled questionnaires to identify factors tested in the first phase that respondents had perceived as having significant (strongly agree) or not having significant (strongly disagree) influence on their worldview and used them to develop an interview guide to gather in-depth explanations through face-to-face interviews to allow purposively selected students define issues they faced and explain why they thought the factors indicated as having or not having significant influence were perceived as so.

The two distinct phases-quantitative and qualitative were integrated at interview guide development and at data interpretation stages. The fact that neither qualitative nor quantitative methods are adequate by themselves to comprehensively understand respondents' perceptions of their lived experiences in details, informed current researcher's choice to mix both approaches. Hence, current researcher believed combining both qualitative and quantitative methods would complement each other and allow for a more rigorous analysis-taking advantage of the strengths of each approach, as noted by (Creswell, 2009; Hubbard, 2010). The quantitative data and their subsequent analysis gave current researcher a general understanding of invisible curriculum's influences on students' worldview while the qualitative data and their

analysis clarified the statistical results and provided rich information regarding the ‘human’ side of the phenomenon through participants’ views in more depth. The qualitative data helped in explaining, interpreting, and elaborating the quantitative numerical results.

3.3 Target Population

A research population is the total aggregate of all individuals, events, or objects that conform to a given specification of a researcher’s interest (Creswell, 2009). The statistical population of the current research included over 1000 regular undergraduate students at Africa International University and Kenya Methodist University in 2015-2018 academic years. Students from every community are more attracted into the capital city than to any other town in Kenya due to its metropolitan status. For this reason, the researcher believed a research carried out among undergraduate students in Christian universities in Nairobi City County would bring out the opinions of students from a diversity of cultural backgrounds.

Every so often research on worldview as it relates to schooling focuses on either students or educators, with the preponderance focusing on educators. A good number of research has considered the hidden curriculum from the perspective of educators but limited research, if any, has evaluated influences of the hidden curriculum on students’ worldview from the perspective of students, yet they are direct beneficiaries of learning instructions (Joshua & Bassey, 2004; Bandini; Mitchell; Epstein-Peterson; Amobi; Cahill; Peteet; Balboni & Balboni, 2017). Students spend about 8 hours a day and over 900 hours a year in their learning institutions, more than the time they spent with their parents or guardians, which constitutes the most influential period of their personal lives (Azimpour & Khalilzade, 2015). Based on this argument, current researcher considered

students as the best suited to give useful inputs in revealing influences of learning institutions' humanistic climate on their worldview.

3.4 Sample Size and Sampling Procedures

Sampling is the technique consisting of selection of a part of the target population for a research, with a view of drawing conclusions or providing solutions to a problem facing the population. As noted by Creswell & Plano Clark (2011), researchers can make inferences about characteristics of the population through observing characteristics of the sample so long as the sample is representative of the target population. Current research, which focused on two Christian universities (20%) of the 8 in Nairobi City County, is considered more comprehensive compared to almost all previous research in three aspects: a diverse population, various hidden curriculum elements and at least 8 social inclinations including honor for God, people, work, morality, education, politics, love of life and knowledge acquisition styles. This is because the concept-hidden curriculum is specific to settings and as a result most studies have explored its influences from the viewpoint of a single institution or an individual. Chen (2015) and Sajjad; Mohammadtaghi; Sedigheh & Omid (2018) argued that hidden curriculum is a product of specific structures and culture of a learning institution and it is almost impossible to have a universal hidden curriculum. According to Takahiro, Kohei & Fumio (2014) & Foot (2017), general elements of the hidden curriculum may be consistent across diverse contexts, but there can never be two settings with identical hidden curriculum aspects at different points in time. As such, current research which examined various schooling socialization aspects in 2 Christian universities, is believed to provide diverse opinions from diverse undergraduate students.

Since almost every Christian university has made it a priority to shape students into image-bearers of God, current researcher employed expert knowledge in selecting the 2 targeted universities (20% of 8 Christian universities) in Nairobi City County: Africa International University (AIU) and Kenya Methodist University (KeMU). The 2 universities were deemed most appropriate for current research because their mission statements seemed to summarize most Christian universities' mission statements: KeMU-to raise a generation of professionals and transformational leaders for the transformation of societies (<http://www.kemu.ac.ke>) while AIU's mission statement is to educate Christ-centered leaders for the transformation of God's people and the world (<http://www.aiu.ac.ke>). This means understanding influences of their hidden curricula on students' worldview in their process of nurturing Christ-centered leaders for the transformation of societies, would be an important step forward in Christian universities' mission of ennobling man's personality that he or she may again reflect the image of his or her creator in responsible living.

In determining students' sample size Yamane's sample calculation formula, which is given by $n = N / (1 + Ne^2)$: where n =corrected sample size, N = population size, and e = Margin of error (MoE), $e=0.05$ based on the research condition, was employed. The target population of regular undergraduate students at Africa International University was 680, at the beginning of July 2018 when data was collected. Hence, at 5% MoE., the sample size was $680 / (1 + 680 (0.05^2)) = 680 / 2.7 = 251.85 \sim 252$. Regular undergraduate students at Kenya Methodist University were 566. Hence, at 5% MoE., the sample size was $566 / (1 + 566 (0.05^2)) = 566 / 2.42 = 233.884 \sim 234$ -a total of 486 students. In each university the researcher employed stratified sampling to proportionately select a random sample of students. The researcher subdivided undergraduate students into non-overlapping groups in line with their areas of study.

According to Creswell (2009), stratified sampling produces are more inclusive because they incorporate sub-groups of small populations, which researchers are likely to leave out if they employ other sampling procedures. Sub-groups in AIU included school of theological studies (STS), school of business and economics (SBE) and school of education arts & social sciences (SEAS) while in KeMu students were also divided according to three schools: school of education & social sciences (SESS), school of susiness and economics (SBE) and school of medicine, health sciences & technology (SMHST). Table 1 summarized selected universities’ populations and samples drawn from the populations.

Table 1

Sample Summary

University	Population	Schools						
		STS	Sample	SEAS	Sample	SBE	Sample	
	Totals							
AIU	680	207	76	255	94	220	82	252
		SMHST		SESS		SBE		
KeMU	566	163	67	157	65	246	102	234
Total	1,246	370	143	377	147	501	196	486

Qualitative research basically involves non-random sampling strategies like purposive sampling which “seek to identify information-rich cases (participants) that embody the characteristics of the issue a researcher is studying” (Creswell, 2009). Hence, informed by Creswell (2009) and McMillan & Schumacher (2010), current researcher employed purposive sampling which guaranteed key players like students’ leaders from the two universities were involved. Mason (2010) claimed that “if the the research indents to build a theory by beginning with data collection, then the point at which the researcher stops sampling is when the data reaches theoretical saturation or conceptual saturation-

where adding new data does not improve the explanations of the themes or the categories or add any new ones but if the research seeks to offer complimentary data- in other words more depth to quantitative data or to explore an issue, the sample size depends on what is possible for the researcher in his or her context.” Patton (2015) argued that “qualitative inquiry should typically focus on comparatively small sample- even one case can be enough.” According to Morse (1994), a phenomenological research requires at least six participants. Based on the above observations, the researcher deliberately handpicked 10 participants in the first round: five from each Christian university, to help explain why certain factors, tested in the first phase, were perceived to have significant or not significant influence on students’ worldviews. The stopping criterion was two, hence, if new information that contributed to the findings would still be coming forth by the 10th participant, two more participants from each university would be added but at the point at which data would start repeating itself interviews would immediately cease.

3.5 Instruments of Data Collection

Designing of the current students’ questionnaire was informed by McQuitty observation as cited in Cohen and Manion (1989). According to McQuitty, an ideal research questionnaire should be clear, explicit, and uniformly workable to inspire respondents’ interest and boost their co-operation to elicit answers as close as possible to the truth. Since there has been no existing index to measure hidden curriculum’s influences on students’ worldview, the 64-items questionnaire (Appendix 11) was developed by the researcher from scratch, with insights from Schultz and Swezey’s (2013), Three-Dimensional Worldview Survey (3DWS). The questionnaire comprised one dependent variable, namely students’ worldview and 18 independent variables divided into five parts.

Section one of the questionnaire consisted of four students' demographics to determine their influences on students' perceptions regarding how the hidden curriculum influences their worldview. Section two, which was designed as a perception index (an index is a way of compiling one score from a variety of questions or statements that represents a belief, feeling, or attitude), consisting of several composite measures (indices), had four parts. For each index, the researcher designed several perception statements, each related to a particular hypothesis. Composite index one, addressed students' perceptions on how unintended lessons arising from learning institution's organizational structure influences their worldview. It consisted of items 5-19 to test null hypothesis five: There is no significant relationship between universities' organizational structure and students' worldview. Composite index two, addressed how students perceived unintended lessons arising from learning institution's interrelationships as influencing their worldview. It consisted of items 20-32 to test hypothesis six: There is no significant relationship between universities' interrelationships and students' worldview. Composite index number three tested null hypothesis seven: Influences of unintended lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview are not significantly different. It consisted of items 33-40. Composite index four consisted of items 40-64 and it tested null hypothesis eight: There is no significant relationship between unintended lessons arising from universities' cultural orientations and tendencies and students' worldview.

The fixed-alternative expressions in the questionnaire were given values of 5, 4, 3, 2, 1 and students were required to mark the rating that best explained the degree of their feelings towards a specific statement. The reason for using Likert scales is because

Creswell (2009), among other researchers, believe Likert scales are great in digging down deep into a particular topic to give researchers deeper insights into what respondents are thinking and how they feel about a particular issue compared to other scales like binary scales ‘yes or no’ questions. A lot of literature also suggests that Likert scales have a proven reliability in survey research.

The pedagogical independent variables included five variables in learning institutions’ organizational structure including principles and rules, time allocation, discipline policies, schools’ architecture, (classroom arrangement and authority negotiations) and authority negotiations and five learning institutions’ interrelationships variables including role models, attitude and behavior, peer relationships, faculty student interrelationships and institutions’ slang. The independent variables also included five instructional models’ related variables including student-content, student-student, student-instructor, learner-interface, and assessment strategies, as well as three institutions’ cultural orientation variables including customs and rituals, belief systems and institutions’ expectations.

All the 18 independent variables were measured against students’ worldview heart-orientation towards honoring **G**od, respect for **l**ife, concern for **o**ther people, commitment to **w**ork, adherence to **m**orality, trustworthy **p**olitics, love for **e**ducation and **k**nowledge acquisition styles—GLOWMP (*ek*). GLOWMP is an English word, which in this research is taken to mean an aggressive physical display of affection in which a person expresses unrestrained love, sympathy, or enthusiasm by throwing himself or herself at someone else, hugging them for a long time and potentially throwing them off-balance. *Ek* is a Greek word with many meanings but in this research, it was taken to mean ‘out from’. The two words put together, [*GLOWMPek*], was taken

to mean an intense affection in which a person, especially a young person, expresses a passionate love, sympathy or enthusiasm from the bottom of his or her heart, for may be respect for life or commitment to work, which the researcher believes every adult should desire to see in contemporary young people. A student's rating (5, 4, 3, 2, or 1) of his or her worldview heart-orientation towards any of the dependent variable was used as an indicator of the degree to which the independent variable is perceived as influencing that students' worldview in the specific hidden curriculum aspects.

In the second phase, an interview guide (Appendix 111), comprising fourteen items that were perceived by the highest number of respondents, in the first phase, as having significant or not having significant influence on students' worldview such as number 5, 8, 9, 13, 18, 19, 24, 27, 32, 35, 37, 49, 62 & 64, was used. Items 1-4 were in response to research objective 2; items 5-9 were in response to research objective 3, items 10-12 were in response to research objective 4 while items 13-14 were in response to research objective 5.

3.6 Validity of the Instrument

The researcher used juror opinions, pre-test and statistical manipulations to establish the validity and reliability of the research instruments. Instrument validity determines whether the research measures that which it was intended to measure-in other words how believable are the research results. Thus, validity seeks to answer the question: "does the research instrument permit the researcher to hit 'the bull's eye' of the research objective"? According to Ary, Jacobs, Razavieh & Sorensen (2006), ensuring external validity and content validity of a research instrument is an indispensable stage of research instrument construction. External validity is the extent to which the researcher can generalize the results from a sample to a population. According to Frankfurt-

Nachmias and Nachmias (1996) establishing external validity for an instrument, then, follows directly from sampling. Thus, the randomization process, which was used to collect the sample for the current research increased its external validity as it provided a basis for generalization of the research findings to the population were the sample was drawn from.

In determining content validity of the research instrument, which answers the question: “*do the items or observation logs correctly assess what the researcher wants to know*” (Best & Kahn, 2011); the researcher gave the questionnaire to several jurors from the University of Nairobi and outside to determine the suitability of each item. Each juror gave his or her independent opinion on the suitability of the inclusion of every item in the final instrument. Clarity of the questions, the level of difficulty, and the appropriateness of an item for the category, in which it was put, influenced the judgment of the jurors. Agreement among the jurors concerning suitability of all the items in the questionnaire, made the researcher to conclude that the questionnaire had face validity and proceeded with the next validation excise of determining the reliability of the research instrument.

3.7 Reliability of the Instrument

The effectiveness of any data gathering procedure depends on the use of reliable data gathering instruments. Best & Kahn (2011) argued that a research instrument’s reliability is the degree to which it gives an accurate score across a range of measurements. A lot of literature identifies four reliability estimators. The first one is inter-rater or observer reliability, which determines the degree to which different raters/observers give consistent answers or estimates.

The second one is test-retest reliability, which establishes consistency of a measure evaluated over time. The third one is parallel-forms reliability that involves two tests constructed the same way from the same content. The fourth one is internal consistency reliability, which researchers often use Cronbach's Alpha to test. In the current research, the researcher employed two of the discussed reliability tests: test-retest and inter-rater or observer reliability to determine dependability of the current students' research questionnaire.

First, Morales in 2013 tested the reliability of the Three-Dimensional Worldview Survey-Form C (3DWS-Form C, which guided formulation of the current research's questionnaire among 427 Virginia Christian University students. The results showed a Cronbach's alpha of .785. Subscale one-non-biblical convictions was .923, subscale two-behaviors, was .860 while subscale three-biblical convictions, which this researcher is referring to as heart-orientation was .647. This was the only alpha below the targeted value of .70 but the low statistic was of little concern as literature indicates satisfactory levels of reliability are dependent upon the intended use of the measure (Morales, 2013). Also, the following rule of thumb: "> .9—excellent, .8—good, > .7—acceptable, > .6—questionable, > .5—poor, and < .5— unacceptable", suggests that the Cronbach's alpha for the biblical conviction component was not 'excellent' .647, but neither cannot be rated as 'poor' or 'unacceptable.

Further, it was logical to find out how the items in the current research instrument related to one another—the level of repeatability or internal consistency of the items since each of the composite indices had more than five items. Hence, the researcher conducted two pilot studies within two months duration among 20 respondents in each pilot study, in line with Isaac & Michael (1995) and Hill (1998), who claim that 10-30

respondents for a pilot test in survey research are adequate. The two test-retest results were subjected to Cronbach’s Alpha analysis—a measure of internal consistency-how closely related a set of items are as a group, using the following standardized Cronbach’s alpha formula:

$$\alpha = \frac{N - \bar{c}}{N - \bar{v}}$$

In the formula, N is equal to the number of items, c-bar is the average inter-item covariance among the items while v-bar equals the average variance. The results indicated that the subscale’s alpha was .791 and .823 respectively which means items within subscales correlate highly among themselves. After the first pilot test, the researcher further rephrased weak items in the questionnaire-items with alpha values less than the value required for adequate internal consistency which slightly increased the reliability of the questionnaire, as indicated in table 2.

Table 2

Reliability statistics

	1 st test-retest 12/5/2018	2 nd test-retest 24/7/2018	
Chronbach’s Alpha	Cronbach’s Alpha Based on Standardized Items	Cronbach’s Alpha Based on Standardized Items	No of items
	.791	.823	60

However, questions of credibility and transferability, which provide the lens of evaluating qualitative research findings, concerns qualitative researchers (Creswell, 2009). In other words, the two research approaches or perspectives are essentially different paradigms and the criteria for judging the reliability of a qualitative research significantly differ from that of quantitative research. For this reason, the research had

to outline the integrity in which she conducted the qualitative phase in order to ensure credibility of the textual findings in relation to qualitative research.

3.8 Credibility Establishment

The unique characteristics of qualitative research within a specific context often limits its being exactly replicated in another context but statements about the researcher's position-his or her central assumptions and the careful participants' selection process improves the research chances of being replicated in other settings (Kothari, 2008). In the current research, the researcher avoided giving subtle clues with body language, or tone of voice that would subtly influence the research participants towards or away from any particular content into giving answers skewed towards the researcher's own prejudices. The researcher also converged (triangulated) various methods of collecting the textual data including interviews, member checking—getting feedback from the participants to ensure the process was rigorous to guarantee accuracy of the identified themes while providing rich, thick description of participants' opinions as suggested by Creswell (2009). The researcher also sought credibility, instrumental utility and trustworthiness through a process of verification rather than through validity and reliability measures typically associated with quantitative research.

3.9 Data Collection Procedures

According to Creswell (2009), no amount of data analysis can make up for improperly collected data. In phase one, the quantitative phase of the research, the researcher personally administered the 64-item closed-ended questionnaire (Appendix 11). The researcher personally distributed 486 questionnaires: 252 questionnaires to students at Africa International University and to 234 questionnaires to students at Kenya Methodist University. The researcher gave each respondent about 20 minutes to fill the

questionnaire and return to the filled questionnaire to the researcher. This process ensured a high questionnaire return rate.

In phase two, the qualitative phase, the researcher used multiple sources to collect data: (1) face-to-face interviews with the selected participants, guided by an interview guide (Appendix 111). (2) in-depth follow-up through phone calls with participants and (3) researcher's reflection notes on each participant's perceptions regarding why certain hidden curriculum elements were perceived as having significant influence on students' worldview or not having significant influence, immediately after every interview. The researcher conducted face-to-face interviews in a quiet room in each of the universities that was convenient to the participants. Interviews began with the following statement: "*please explain your experiences of learning beyond the official curriculum.*" Each respondent's responses to the statement led the researcher to ask more probing questions. The researcher took notes as well as used audio recorder to gather participant's responses. The researcher transcribed the audiotape verbatim at the first opportunity.

3.10 The Role of the Researcher

Validity, reliability, and generalizability (or external validity) in quantitative research are based on the integrity of the design chosen, methods of data collection and instruments used. However, in qualitative research credibility, dependability, and transferability of research findings rely heavily on the person and performance of the researcher, hence the need to explain whether the researcher's role was emic-an insider, who was a full participant in the phenomenon, or her role, was more etic-an outsider view, more of an objective viewer. In the current research, the researcher as the primary measuring instrument in phase two of the research, through which data was collected,

was part of the narrative individual participants were retelling during interviews (Ritchie 2003). This assumption was also in line with Clandinin and Connelly's words, "We are in the parade we presume to study" (2000 p, 81). The researcher asked open-ended questions in the interview guide and followed-up with probing questions to get to deeper levels of the conversation and build a picture using ideas from variety of sources. However, she avoided giving subtle clues with body language, or tone of voice, that imperceptibly would influence participants towards or away from any particular content into giving answers skewed towards the researcher's own prejudices.

3.11 Data Analysis Procedures

The validity of any research rests heavily on data analysis—a process of inspecting, cleaning, and transforming data to answer questions and generate new information. In the current research, the researcher used Statistical Package of Social Science (SPSS) version 25 to summarize quantitative information about variables using descriptive statistics and to generate inferential statistics using Pearson correlation coefficient, regression analysis, and t-test. Susan (2004) posits that appropriate inferential statistics for ordinal data are those that employ non-parametric tests such as χ^2 tests, Spearman rho or the Mann-Whitney U-test. However, current research was informed by Blaikie's (2003) observation that- "if there is an adequate sample size—at least 5 observations and above per group and if the data are normally distributed or nearly normal, parametric tests such as t-tests, analysis of variance, Pearson correlations and regressions—which strictly speaking require interval data, can be used with Likert scale—ordinal data".

The first step in using the SPSS program was to prepare data for input into the system through determining the number of cases and variables contained in the data. The researcher, besides making sure variables were in the right number format, she cleaned

the data of any completely blank (unfiled) questionnaires as well as questionnaires with obvious errors like a respondent ticking two boxes when he or she was asked to tick one. Finally, the researcher entered the data into a code sheet (Appendix V1) where students' gender was coded as male=1 and female=2. Age was coded as 17 years & below=1; 18-24 years =2; 25-35 years=3; 36-45 years=4; 46 years above=5. The number of courses one had taken were coded as very few=1, few=2, average number=3 and a good number=4 while students' area of study was coded as: AIU-TSS=1, SBE=2 & SEAS=3; KeMU-SESS=1, SBE=2 & SMHST=3. These students' demographic characteristics were used to determine how students perceived them as influencing their perceptions regarding how the hidden curriculum's influences their worldview. The composite indices, in section two of the questionnaire, contained items that required responses on fixed five-point Likert-scales: strongly disagree and disagree, unsure=no perceived influence, agree and strongly agree. The researcher collapsed the five Likert scales into three categories comprising of disagree, unsure and agree. This was to enable effective analysis of the data to determine how the hidden curriculum influences students' worldview regarding: reverence for **G**od, respect for **l**ife, concern for **o**ther people, commitment to **w**ork, adherence to **m**orality, trustworthy **p**olitics, love of education and valued **k**nowledge acquisition styles.

The researcher first conducted Pearson correlation analysis to describe the nature of relationships between each hidden curriculum aspect and students' worldview such as negative or positive, weak, or positive relationships. However, the world is multivariate in nature and instances when a single variable completely explains a phenomenon are very rare. For this reason, current researcher also used a regression analysis which shows goodness of fit-Adjusted R Square (R^2) to determine whether the collective impact of the four composite independent variables (hidden curriculum aspects) was a

predictor of students' worldview. According to Muijs (2011) there are several mathematical measures for determining magnitude of a correlation, but current researcher used standardized regression coefficient (the beta weight). The formulas for one-variable regressions and for multiple regressions are as follows:

Simple regression: $Y = a + bx$

$$\hat{Y} = b_0 + b_1X_1 + b_2X_2 + \dots + b_pX_p$$

Multiple regressions:

;

where \hat{Y} is the projected or anticipated value of the dependent variable, X_1 through X_p are p distinct independent or predictor variables, b_0 is the value of Y when all of the independent variables (X_1 through X_p) are equivalent to zero, and b_1 through b_p are the projected regression coefficients. Each regression coefficient represents the change in Y relative to a one-unit change in the respective independent variable (Muijs, 2011). In the multiple regression situations, b_1 , for example, is the change in Y relative to a one-unit change in X_1 , holding all other independent variables constant-when the remaining independent variables are held at the same value or are fixed. The sign of the correlation coefficient indicates the direction of the association. The magnitude of the correlation coefficient indicates the strength of the association. For instance, a correlation of $r = 0.9$ would suggest a strong, positive association between two variables, whereas a correlation of $r = -0.3$ would suggest a weak, negative association. A correlation close to zero would suggest no linear association between two variables.

A significance level of 0.05 guided the researcher in rejecting or accepting a hypothesis. If computed p-value was bigger than the critical value, the null hypothesis was accepted because it meant there was no relationship between the independent and dependent variables but when the of p-value was smaller than the critical value, the hypothesis

was rejected because it meant there was a relationship between the independent and the dependent variables. In determining whether influences of unintended lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview were significantly different, the researcher conducted a t-test using the following formula:

$$t = \frac{\bar{x} - \mu_0}{s / \sqrt{n}}$$

Where \bar{x} = sample mean, μ_0 = population mean, s = sample standard deviation and n = sample size. When a researcher runs a t-score, the smaller the t-value, the more likely it is that the results did not occur by chance. In this research, a α -value of 0.05 (5%) was acceptable to mean there exists a significant difference.

There are various qualitative data analysis computer software that can speed things up in sorting and organizing textual data, especially in case of a large amount of data, but none of them can understand the nuances of meaning of a text. The only analysis process with the intellectual and conceptualizing capability to extract deep and subtle meaning from rich-in-depth data and transform it into meaningful findings is manual. For this reason, current researcher utilized inductive content analysis method to provide detailed explanations of the non-numerical data that captured participants' deep-felt opinions regarding why certain hidden curriculum aspects were perceived as having significant influence than others did. Creswell (2009) argued that inductive content analysis method is a viable technique that uses sets of codes to reduce volumes of verbal data into more manageable data from which researchers identify patterns and gain a bird's insight of the entire database. Thus, current researcher keenly read transcribed audio tapes several times to obtain the sense of the whole. She then divided the text into

meaningful units, then condensed and abstracted the condensed meaningful units and coded them. The coding process was about conceptualizing the data, raising questions and providing provisional answers about relationships among and within the data and discovering the data- “through pulling apart and putting data back together in more meaningful ways” (Creswell 2009). The codes were sorted into subcategories based on their similarities and differences. Codes with similar concepts were placed in the same created subcategories.

Instead of mechanically recording events and participants’ opinions, current researcher engaged in serious reflection of each participant’s responses including who said what, when and how, as suggested by Maxwell (2005). Any appearance of a salient word or phrase which participants did not explicitly state but implied, led to further search of the text for more similar or related words or phrases-a process she kept repeating itself as long as new ideas kept emerging. Five steps: “preliminary exploration of the data by reading through the transcripts and writing memos, coding the data by segmenting and labeling the text, using codes to develop themes by aggregating similar codes together, connecting and interrelating themes, and constructing a narrative, characterized the qualitative data analysis process” as suggested by (Creswell, 2009). The continuous examination resulted into a cycle of reflecting, noticing, codifying, thinking about or revising discoveries in the capacious data and combining the codes into themes, as visualized in figure 3.

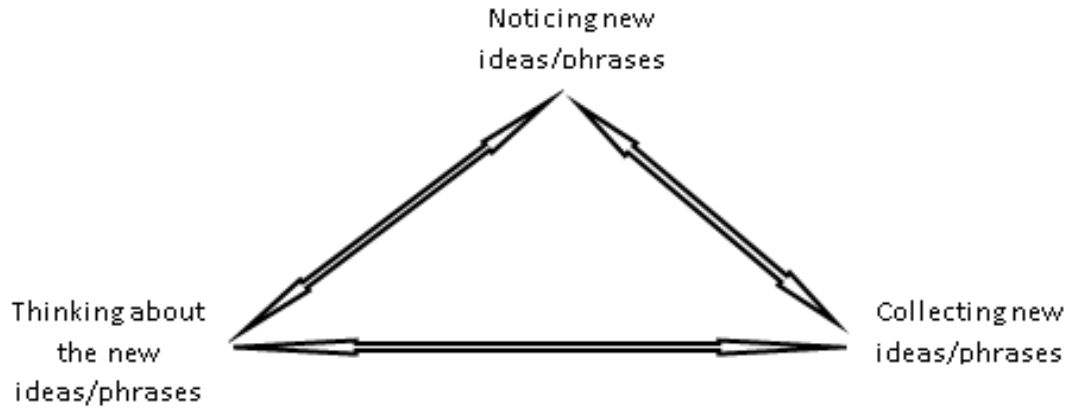


Figure 3
Textual data collection cycle

3.12 Ethical Considerations

According to Gall, Gall & Borg (2007), “research ethics refers to a complex set of values, standards and institutional schemes that help constitute and regulate scientific activity”. The first step the researcher took was to obtain permission certificate and letter from the National Commission for Science and Technology (NACOSTI) (Appendix 11), which allowed her to assess the selected research areas. With the certificate and the letter, the researcher visited the selected universities and presented a request letter (Appendix 1). The universities in turn wrote authorization letters (Appendices Va and Vb), which allowed the researcher to access selected students to gather data. In protecting the research respondents/participants, the researcher did not require respondents to include their names or any other identification on the questionnaire to conceal their anonymity. Before commencing the face-to-face interviews, the 10 participants signed a consent form (Appendix X1). The researcher also used numbers instead of names to hide participants’ real names. The participants were free to refuse to answer any question that made them feel uncomfortable.

CHAPTER FOUR

FINDINGS, INTERPRETATION AND DISCUSSIONS

4.1 Introduction

Current research sought to understand influences of the more subtle—hidden curriculum aspects that shape students’ worldview in Christian learning institutions in Nairobi City County Kenya. Chapter four reports the analyzed data collected through the research instruments in ten parts. Part one presented questionnaire return rate. Part two presents respondents’ demographic information. Part three presents respondents’ perceptions regarding how they perceived their demographics as influencing their perceptions on hidden curriculum’s influences on their worldview. Part four presents respondents’ perceptions on influences of unintended lessons arising from Christian universities’ organizational structure on students’ worldview. Part five presents respondents’ perceptions on influences of unintended lessons arising from Christian universities’ social interrelationships on students’ worldview. Part six presents respondents’ perceptions on differences between influences of accidental lessons arising from Christian universities’ on-ground and on-line instructional models on students’ worldview. Part seven presents respondents’ perceptions on influences of unintended lessons arising from Christian universities’ cultural orientations on students’ worldview. Part eight presents respondents’ explanations on why some hidden curriculum elements, tested in the first phase, were perceived as having significant or not having significant influence on students’ worldview. Part nine presents data the integrated data while part ten presents a brief comparison of current research findings with previous research findings.

4.2 Questionnaire Return Rate

Out of the 486 administered questionnaires, 417 questionnaires were determined suitable for analysis. The remaining 69 questionnaires were not returned. Scholars like Morton, Susan; Dinusha, Bandara; Elizabeth, Robinson; Polly E & Atatoa Carr, (2012) argued that questionnaire response rates are informative, but on their own, they are not enough evidence to judge study quality and/or validity. All the same, low response rates indicate a potentially greater risk of low validity. In line with this observation, Creswell (2009) among other researchers suggested 60 percent or more response rate is preferable in social research. Based on the above observations, a response rate of 86 percent garnered in current research, as summarize in table 3, was considered an excellent response rate.

Table 3

Questionnaire return rate

Response Rate	Frequency	Percent
Questionnaires given out	486	100
Questionnaires returned	417	86
Spoiled/not returned questionnaires	69	14
Total	486	100

4.3 Respondents Demographic Characteristics

Research items 1-4 sought to determine respondents' gender, age, number of on-line courses respondents had taken by the time the research was conducted and the area of study students were pursuing. Figure 3, 4, 5, and table 4 provided a summary of respondents' responses.

4.3.1 Respondents' gender

The results on item 1 which asked respondents to indicate their gender indicated that a large proportion of the respondents 212 (50.8%) were male while 179 (42.9%) were female. 26 (6.2%) of the respondents who filled and returned the questionnaire did not indicate their gender. The findings imply that more male respondents than female respondents participated in the research as illustrated in figure 4.

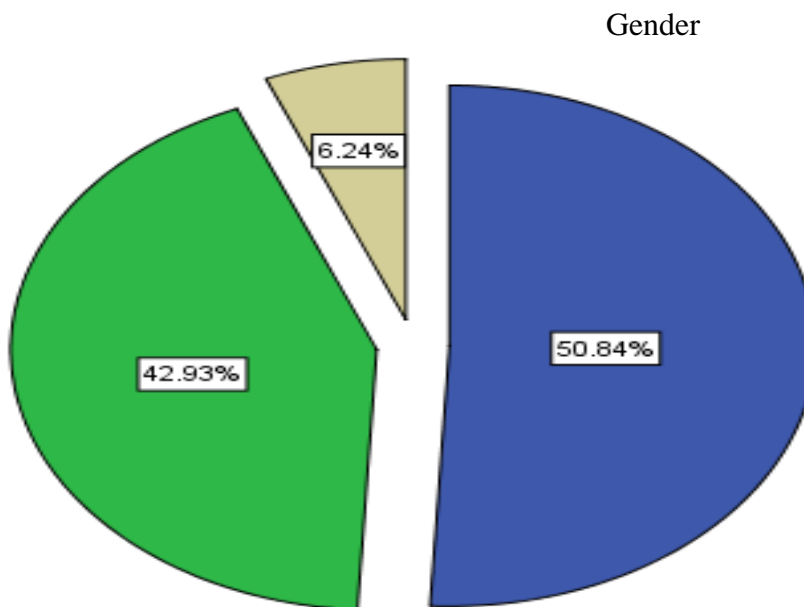


Figure 4
Respondents' gender

4.3.2 Respondents' age

The results on item 2 which asked respondents to indicate their age bracket indicated that a large proportion of the respondents 220 (52.8%) were aged 25-35 years, 68 (16.3%) were aged 17 years and below, 60 (14.4%) were aged 36-45 years, 42 (10.1%) were aged 46 years and above while only 6 (1.4%) were aged 18-24 years. The results also indicated that 21 (5%) of the respondents who filled and returned the questionnaire did not indicate their age bracket. As summarized in figure 5, the implication is that

majority of the respondents 220 (52.8%), who filled the questionnaire were aged 25-35 years.

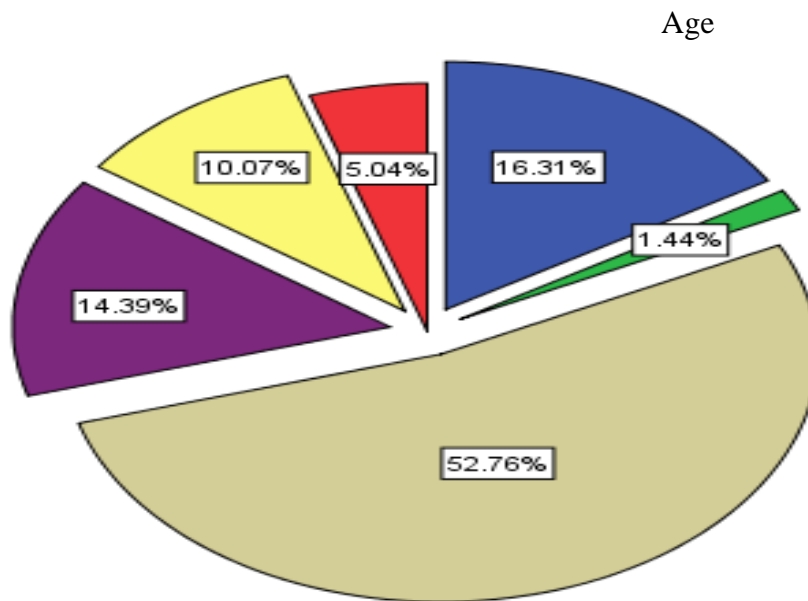


Figure 5
Respondents' age

4.3.3 Number of courses respondents had taken on-line

The results of item 3 which asked respondents to indicate the number of courses they had taken on-line indicated that a considerable number 189 (45.3%) of the respondents had done very few on-line courses. The results also indicated that those who had done few on-line courses were 77 (18.5%) while 41 (9.8%) had done an average number of courses on-line. The results also indicated that those who had done a good number of on-line courses were 22 (5.3%) while 88 (21.1%) of the respondents who filled and returned the questionnaire did not indicate the number of courses they had done online. The implication here is that a huge percentage 189 (45.3%) of the respondents who filled and returned the questionnaire had done very few courses on-line as summarized in figure 6.

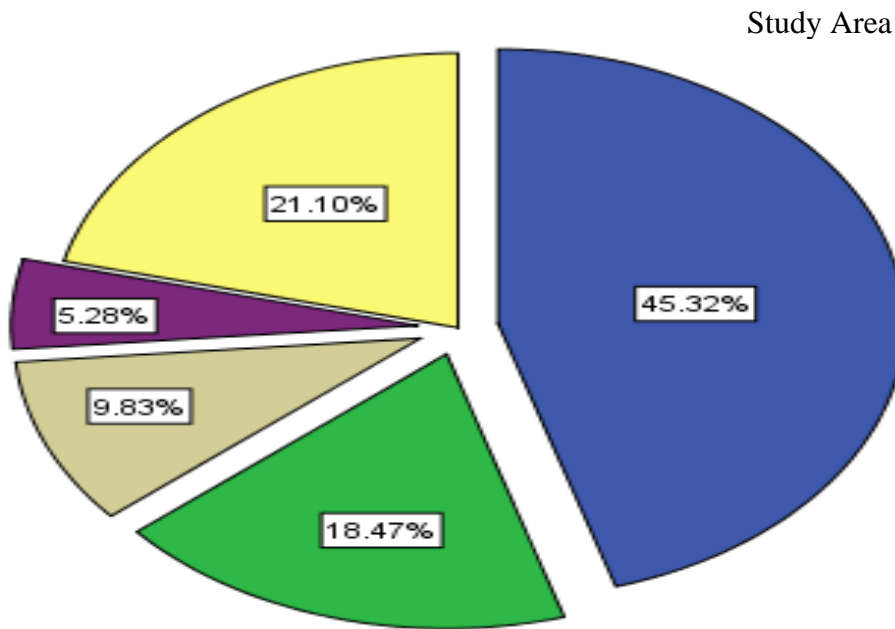


Figure 6
Respondents' area of study

4.3.4 Respondents' area of study

The results on item 4 which asked respondents to indicate their area of study indicated that 44 (10.3%) of the respondents were pursuing theological studies. The results also indicated that 165 (42.2%) of the respondents were pursuing business and economics studies while 71 (18.2%) of the respondents were in the school of education, arts, and social sciences. According to the results respondents who indicated that they were in counseling psychology where 38 (9.7%) while 46 (11.8%) of the respondents indicated that they were doing information technology. A small percentage 27 (6.9%) of the respondents who filled and returned the questionnaire indicated that they were in other schools while 26 (6.2%) of the respondents did not indicate their area of study. As summarized in table 4. The implication is that a significant proportion of the respondents 165 (42.2%) who filled and returned the questionnaire were pursuing business and economics.

Table 4

Students' area of study

Category	Frequency	Percentage	Valid Percent
Theological studies	44	10.6	11.3
Business and Economics	165	39.6	42.2
School of education Arts and Sciences	71	17.0	18.2
Counseling Psychology	38	9.1	9.7
Information Technology	46	11.0	11.8
Other	27	6.5	6.9
Sub-total	391	93.8	100.0
No Response	26	6.2	
Total	417	100	

4.4 Students' Demographics' Influences on their Perceptions

Objective 1 which examined students' demographic' influences on their perceptions regarding how the hidden curriculum influences their worldview generally revealed a positive and a significant relationship between students' demographics and their perceptions on how the hidden curriculum influences their worldview. Majority (60.4%) of students in lower age brackets viewed the hidden curriculum as being more 'negative' as opposed to their seniors who perceived teaching being 'more positive' without any gender difference. This was particularly the view of male students, as the female students of reported a more positive perception unlike their seniors. In contrast to the perception of both male and female students in higher age brackets (36 years and above), female students in the lower age brackets (35 years and below) suggested a need for educators to be retrained'. This observation suggested a need to emphasize issues such as gender equality in teacher training institutions and in future studies. Judging from the results in relation with student's area of study, the concealed curriculum which comprises requirements every student must meet for him or her to be

considered as having completed his or her course of study, is not limited to any age bracket or gender. Every student irrespective of his or her age or gender is affected by deliberate as well involuntary unofficial requirements communicated unintentionally through various learning activities. For example, no student is openly instructed on how to meet their learning institutions' demands, but she slowly finds out about the expectations through trial and error experimentations. Table 5 provided a summary of stated findings.

Table 5

Correlation analysis on students' demographics' influences

		Students'	Gender	Age	Courses done online	School of Study
Students'	Pearson					
worldview	Correlation	1.000				
	Sig. (2-tailed)					
Gender	Pearson					
	Correlation	.151*	1.000			
	Sig. (2-tailed)	0.012				
Age	Pearson					
	Correlation	.143*	0.085	1.000		
	Sig. (2-tailed)	0.017	0.096			
Courses done online	Pearson					
	Correlation	-0.057	-0.012	.132*	1.000	
	Sig. (2-tailed)	0.384	0.83	0.017		
School of Study	Pearson					
	Correlation	-.170**	-0.089	0.065	0.053	1.000
	Sig. (2-tailed)	0.005	0.085	0.206	0.341	

* Correlation is significant at the 0.05 level (1-tailed).

** Correlation is significant at the 0.025 level (2-tailed).

The results in table 5, lead to the rejection of null hypothesis 1: Students' demographics (gender, age, number of courses done online and one's program of study) have no significant influence on students' perceptions regarding how hidden curriculum in

Christian universities influences their worldview. Students' gender ($r=0.151$; $p=0.012$) and age ($r=0.143$, $p=0.017$) were revealed as having significant influence on students' perceptions regarding how hidden curriculum in Christian universities influences their worldview. The study program students were pursuing was revealed as having a negative but significant influence on their perceptions regarding how hidden curriculum in Christian universities influences their worldview. Results in line with students' age and gender did not concur with findings by researchers like Dickerson (2007) which revealed different perspectives across gender and age. However, results on the number of on-line courses a student had taken revealed a lack of significant influence ($p=0.384$) on students' perceptions regarding how the hidden curriculum in Christian universities influences their worldview. The implication here is that classifying students according to their age, gender, and area of study would give diverse perceptions but classifying them according to the instructional model their institutions are using to teach them is likely to have no statistically significant influence on their perceptions regarding how the hidden curriculum influences their worldview. Thus, if instructors in higher learning institutions use the same format in both online and on-ground platforms students' learning outcomes in relation to their worldview are likely to be the same.

The qualitative data collected in response to research objective 1 differed slightly from the quantitative data. For example, the 8 participants claimed that values and worldviews conveyed through online platforms entirely differ from values conveyed through on-ground learning contexts and as such shapes students' ways of thinking differently but the quantitative data revealed insignificant deference, if any. These results were to some extent in harmony with Clark & Olson's (2010) observations that the difference between on-line and on-ground instruction models lies in the format a lecturer employs (either synchronous or asynchronous). Both quantitative and

qualitative data concurred in that age, gender, and one's program of study significantly influences students' ways of thinking either negatively or positively.

4.5 Organizational Structure's Influences on Students' Worldview

In response to research objective 2 which examined influences of unintended lessons arising from Christian universities' organizational structure on students' worldview, the research asked respondents to respond to sixteen 5-point Likert scale statements concerning how they perceived the unintended lessons arising from their learning institution's organizational structure as influencing their worldview. The objective generated only one null hypothesis:

H₀₂ Unintended lessons arising from Christian universities' organizational structure have no significant influence on students' worldview.

The descriptive statistics on null hypothesis 2, indicated that more than half of the respondents agreed with 10/16 statements. 93.4% of the respondents agreed that campus physical space instills in them the idea that the world is characterized by scarcity of resources and one's struggle to acquire as much as one can, of the limited resources is justified. 92.3% of the respondents agreed that campus instruction strategies instills in their hearts a strong belief that hard work increases one's ability to succeed in life. 85.2% of the respondents agreed that campus time distribution infuses in their hearts a desire to fulfill their duty as the highest value of life. 83.9% of the respondents agreed that campus regulation of what students should or should not do inspires a strong belief in them that there exists absolute moral values that must be cherished by everybody. 82% of the respondents agreed that every campus rule inculcates a sense of honor to a supernatural creator, to whom all people are answerable to. 79.4% of the respondents agreed that campus disciplinary policies incline their

hearts to think that it is possible for two people to define what it means to live uprightly in conflicting ways and both be right. 68.8% of the respondents agreed that campus physical space instills in their hearts the idea that the world is characterized by scarcity and one's struggle to acquire as much as one can of the limited resources is justified. 67.5% of the respondents agreed that campus time control inclines their hearts to think that time is a limited resource and wise utilization of the precious commodity (time) supersedes social interrelationships. 65.7% of the respondents indicated that campus knowledge transmission styles inspire them to think that no meaningful learning can take place outside the classroom. 55.9% of the respondents agreed that lecturers' positioning in front of the class strongly inspires them to embrace knowledge and time as a precious commodities controlled by those in authority. The results also indicated more than half of the respondents 61.3%, 59.5% and 57.6% disagreed with three items but the items were negatively stated which means respondents were in fact agreeing with the opposite. Respondents' views on the other three items were shared almost equally among the three rating scales: agree, not sure and disagree. Appendix V11 summarized respondents' responses on how they perceived organizational structures' hidden curriculum elements as influencing their worldview.

The implication here is that aspects like physical space (93.4%), instruction strategies (92.3%) and rules (82%) among other hidden curriculum aspects, significantly influence students' worldview positively so they should be improved for better results. However, there is a significant number of students who indicated that they were negatively affected by aspects like correctness in exams (45.8%), among other organizational structure's aspects which should be improved to positively influence students' worldview. There is also a significant number of respondents, in some cases more than 15% of the respondent indicated that they were not influenced in any way by

some of the learning institutions' organizational structure's aspects which educators cannot just ignore.

The univariate analysis conducted to test null hypothesis 2 concurred with the descriptive results as it indicated a positive and significant relationship between Christian universities' organizational structure and students' worldview. The coefficient of determination also known as the R squared in table 6 indicated a p value of 0.000, which was less than the conventional probability of 0.05, which implied that Christian universities' organizational structure has a significant influence on students' values, beliefs and attitudes (worldview).

Table 6

Analysis of variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	65.227	1	65.227	999.480	0.000 ^b
Residual	21.014	322	.065		
Total	86.241	323			

Table 7 presents the regression of coefficients results, which indicated a positive and significant relationship between unintended lessons arising from Christian universities' organizational structure and students' worldview as supported by a p value of 0.000 and a beta coefficient of 0.87. The results implied that an improvement in Christian universities' organizational structure would improve students' worldview with respect to honoring God, respect for life, concern for other people, commitment to work, adherence to morality, trustworthy politics, love for education and knowledge acquisition styles.

Table 7

Regression coefficient

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	0.189	0.077		2.446	0.015
Organizational structure	0.919	0.029	0.87	31.615	0.000

Dependent variable-students' worldview

The specific model.

$$Y = \beta_0 + \beta_1 X_1 + e$$

$$\text{Student's worldview} = 0.189 + 0.87 \text{ Christian universities' organizational structure}$$

The acceptance or rejection criteria of hypothesis 2: unintended lessons arising from Christian universities' organizational structure have no significant influence on students' worldview, was that, if the calculated t statistic was greater than the critical t statistics (1.96) at 5% significance level, the hypothesis is rejected but if it is less than 1.96, the the null hypothesis is accepted. Kothari (2011) believes if your regression is based on what statisticians call a large sample (30 or more observations), a t-statistic greater than 2 (or less than -2) indicates the coefficient is significant with >95% confidence. Since regression of coefficient analysis on null hypothesis 5 indicated a t statistic of 31.614, which was greater than the critical t statistics of 1.96, the null hypothesis that unintended lessons arising from Christian universities' organizational structure have no significant influence on students' worldview was rejected.

The unique themes that emerged from the qualitative data collected in response to research objective 2 in relation to influences of the hidden curriculum on students' worldview was how the 8 interviewed participants seemed to perceive the hidden curriculum as woven and incorporated in every aspect in their learning contexts.

Judging from the 8 participants' responses it seems Christian worldview nurture in Christian learning institutions is unconscious and natural. It appeared to assume a part of everything that happens in the selected universities. The 8 participants viewed their universities' contexts as providing examples of Christian worldview that students emulated. 2 of the participants asserted "teachers frequently question and challenge students' intellectual understanding of biblical truths which help students to grow in knowledge and application of a Christian worldview". The implication here is that the participants believed their learning institution's organizational structure including rules that govern their universities were important in shaping their ways of thinking.

According to 7 participants out of the 8 interviewed, educators are better advised if they daily interrogated unintended lessons conveyed through every activity in learning contexts, which according to Massialas & Joseph (2009) accounts for as much as 90 percent of all students' learning. The participants' opinions concurred with Crossman's (2019) argument that what learning institutions teach through the official curriculum is just a part of what students learn. The 8 participants' observations also concur with Mei (2015) who argued that the hidden curriculum is as important as the official curriculum in determining students' learning outcomes. This observations also echo Durkheim's (1961) among other scholars who observed that students imbibe unintended lessons in addition to the officially stated-well known curriculum of textbooks and teachers' teaching manuals by just setting foot in a learning institutions as a result of how the classrooms are arranged, how the content is taught and student assessment procedures to mention but a few. This observations are in line with Vallance (1973) who claimed that a good part of teaching-learning processes comprise "covert" or "latent" curriculum, the 'by-product of education,' the 'remainder of schooling,' the 'non-

academic consequences of teaching-learning processes,' or simply "what schooling does to students". In the same vein, Anderson (2012) suggested that a major part of learning consists of unrecognized and sometimes unintended values, beliefs, and attitude (worldviews).

In relation to how the unintended messages students unconsciously imbibe were perceived as relating to learning institutions' organizational structure, 6 participants out of the 8 interviewed, said that the accidental messages were ingrained in the official curriculum and neither curriculum planners nor teachers could purport to be very familiar with secreted messages students pick by just setting foot in a learning institution. The other 2 participants were not sure how the hidden curriculum related with their learning context and especially the official curriculum. However, whether students fully understand how the hidden curriculum is related with their learning context or not, Baumeister, Bratslavsky, Finkenauer, & Vohs (2001) (cited in Joan Young, 2014) as well as Foot (2017), suggested that such messages have both positive and negative effects on students' values, attitude, their ways of thinking and ultimately the kind people they turn out to be. However, negative effects of the hidden curriculum often outweigh the positive effects.

In terms of the setting in which the veiled messages flourish, the content of the unstated messages, the means through which learning institutions' organizational structure transmits the unstated messages, the 8 participants' opinions were diverse. 4 of the participants highlighted aspects like instructional strategies teachers employed in teaching, classroom organization, students' sitting patterns and learning institutions' hierarchy as key sources of the unintended messages. 3 of the participants argued that learning institutions' rituals, rules, routines, content taught in various classrooms, how

the content is taught, students' evaluation strategies, administrative structure, language used (institutional slag) by faculty members with students as well as absence of some content in some text books, convey varied messages to students which in turn affect students' way of thinking either negatively or positively. These observations echo scholars like Shaw (2006) who suggested that some instruction strategies like standardized evaluation methods coupled with instructors' reaction towards students' results in exams negatively affect students' self-confidence and attitude towards the instructor and even life in general.

In the same vein, participant 02, 06 and 08 argued that tacit messages conveyed through evaluation strategies in most learning contexts emphasize the importance of students getting into instructors' heads and reproducing its content pertaining to the taught course during exam which is detrimental student's critical thinking skills. According to the 3 participants' claims learning contexts often generate messages that significantly shape students' knowledge acquisition styles negatively and their view of reality in general and educators are better advised if they have a thorough understanding of the entrenched messages instruction and evaluation strategies convey to students. According to participant 04, if educators thoroughly understood messages communicated through learning institution's contexts through things like how teachers evaluate students' learning, which sometimes encourage competition when success of some groups or individual students is showcased against their opponents, then they would positively restructure such important activities to positively influence students' values and their ways of thinking.

According to participants 02 and 08, the whole of a learning institutions' atmosphere including size and shape of corridors, teachers' intellectual exchanges with colleagues

and respect for each other, as well as intrinsic cultural practices shape students' social personality, values, attitudes and ultimately their worldview. 4 of the participants lamented that instructors' perception of students as inactive absorbers of knowledge negatively affect students' creativity and innovation which in turn determines the kind of people they become in the future.

When the researcher probed the participants on why highlighted aspects in their universities' organizational structure were indicated as having significant influence on their learning experiences, the 8 participants claimed that learning atmosphere is crucial in how students learn. This observation concurs with Rands & Gansemer-Topf's (2017) findings that classroom seating arrangement affects how instructors communicate with students and how the students interact with one another thus affecting engagement, motivation, and focus. Participant 02 said: "the first day I entered the university classroom, the official environment of the classroom immediately separated me from my high school world." When the researcher prompted further on what she meant by university's classroom official environment "separating him or her from his or her high school world," participant 02 said; "entering the university's learning context seems to create open doors before students and I think it immediately begins to grow you up". According to participant 06, classes that are designed in student-centered manner, enhance learner knowledge construction as opposed to rectangular tables with immobile chairs.

This observation is in harmony with existing research findings by researchers like Jusu (2018) who suggested that classroom seating arrangement is just as important as the syllabus, and educators should replace columns configuration with more helpful seating arrangements like the U-Shape model that support both student-to-student interaction

and teacher-to-student interactions. In the same vein, participant 05 asserted “when classroom setup is in harmony with a teacher’s teaching styles, the students, and with the space and furniture the teacher has to work with, the benefits are endless, including discouraging students from being passive receivers of ideas”. This means it is important for educators to have classroom configurations that are flexible to accommodate student dynamics as well as mitigate effects of any architectural aspect that might negatively affect students’ worldview development.

In relation to on-line and on-ground learning experiences’ influences on students’ morals, the 8 participants suggested that students in on-line classes often do not consistently apply God’s law. Participant 08 claimed that there is a great likelihood for students in on-line class to justify actions based on intrinsic features and social consensus as opposed to on-ground students whom their lecturers model the right behavior as well as verbally explain why certain moral behavior is wrong. Participant 02 said that lecturers in on-ground learning settings share their lives with students while in on-line settings there is limited lecturer-student interactions. This observation is in harmony with researchers like Fyock (2008) who argued that the moral character of teachers shapes students’ moral development in another sense—through their influence on students’ emotional, beliefs and attitudes (worldview) development.

4.6 Universities’ Interrelationships’ Influences on Students’ Worldview

In response to research objective 3 which examined influences of unintended lessons arising from Christian universities’ social interrelationships on students’ worldview, the research asked respondents to respond to twelve 5-point Likert scale statements in relation to how they perceived their learning institution’s interrelationships as influencing their worldview. The objective generated only one hypothesis:

H₀₃ Unintended lessons arising from Christian universities' interrelationships have no significant influence on students' worldview.

The descriptive statistics on null hypothesis 3 indicated that more than half of the respondents agreed with 7/12 statements. 84.4% of the respondents agreed that social values upheld in their learning institutions instill in them a craving to stand up for what is right even if their friends do not support their stand. 80.3% of the respondents agreed that lecturer-student interrelationships inspire in them a craving to help the needy in the society. 79.8% of the respondents agreed that lecturers' behavior inspires them to see free thought as a fruitful practice in the teaching-learning processes. 69.6% of the respondents agreed that universities' reward system inspire them to prioritize competition over collaboration. 69.4% of the respondents agreed that campus way of dealing with those caught in the wrong inspire in them a desire to freely forgive those who hurt them. 68.7% of the respondents agreed that campus rules that require every student to handle his or her academic tasks inculcates in them a strong desire to safely guard any good learning material they discover. 65.7% of the respondents agreed that emphasis of content coverage suggest student-lecturer interrelationships are one-way—lecturers have higher knowledge, which students must gain to succeed in education. The results also indicated that more than half of the respondents, 58.1% and 57.3% disagreed with two items but the two items were negatively stated which means the respondents were agreeing with the opposite. Respondents' views on the other three items were shared almost equally among the three rating scales: agree, unsure and disagree. Appendix V111 presented a summary of students' responses on universities' interrelationships' elements.

The implication here is that university interrelationships' aspects like student-student (84.4%), lecturer-student interrelationships (80.3%) and lecturer's behavior (79.8%), to mention but a few have momentous positive influence on students' worldview and should be improved to maintain their positive impact on students' worldview. However, there were also many students, as many as 18.3% who indicated that they were not influenced in any way by some of the unintended lessons arising from their university's interrelationships which educators cannot just ignore.

The univariate analysis results indicated a positive and significant relationship between unintended lessons arising from Christian universities' interrelationships and students' worldview. The coefficient of determination also known as the R square results in table 8 indicated a p value of 0.000 which was less than the conventional probability of 0.05 which means unintended lessons arising from Christian universities' interrelationships have a significant influence on students' worldview.

Table 8

Analysis of variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	78.291	1	78.291	1180.354	.000 ^b
Residual	24.143	364	.066		
Total	102.434	365			

Table 9 presents the regression of coefficients results, which indicated a positive and significant relationship between Christian universities' social interrelationships and students' worldview as supported by a p value of 0.000 and a beta coefficient of 0.874. This means enhancing positive Christian universities' students-teaching staff and student-student social interrelationships is likely to improve students' worldview with respect to honoring God, respect for life, concern for other people, commitment to

work, adherence to morality, trustworthy politics, love for education and knowledge acquisition styles.

Table 9

Regression coefficient

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.389	.068		5.681	.000
	Social Interrelationships	.887	.026	.874	34.356	.000

Dependent Variable: Students' Worldview

The specific model.

$$Y = \beta_0 + \beta_1 X_1 + e$$

Student's worldview = 0.389 + 0.874 Christian universities' social interrelationships

The acceptance or rejection criteria of hypothesis 3: unintended lessons arising from Christian universities' interrelationships' influence on students' worldview was that, if the calculated t statistic was greater than the critical t statistics (1.96) at 5% significance level, the null hypothesis is rejected but if it is less than 1.96, the null hypothesis is accepted. The regression of coefficient results showed that the calculated t statistic was 34.356, which was greater than the critical t statistics of 1.96, and therefore, the null hypothesis that unintended lessons arising from Christian universities' interrelationships have no significant influence on students' worldview was rejected.

The qualitative data collected in response to research objective 3 revealed that interrelationships within learning contexts are very important elements in students' worldview change. Repeatedly, the 8 participants made reference to benefits of healthy student-instructor relationships. According to the 8 participants healthy instructor-students relationships facilitate holistic development in students. For instance, participant 08 emphasized that learning institutions' interrelationships are powerful in

shaping students' values and their ways of thinking. Based on the 8 interviewees' opinions it was clear that students' interactions within their learning contexts makes a difference in terms of their view of reality. This observation was also emphasized by participants 02 and 07 who claimed that learning institutions' enculturation process is not explicitly expressed in the formal curriculum, but it is a powerful in shaping students' way of thinking. These participants' claims are in line with numerous scholars like Fyock, (2016) who identified a direct and indirect connections between students' success and healthy teacher-student relationships.

The implication here is that a Christian learning institution is not only a loving, caring and a Christ-centered community but a community whose decisions in and out of classroom are influenced by God's word. No wonder participant 04 claimed that some students do not see a real reason for shunning attitudes like gender stereotyping when gender labeling is ripe in some school activities. Participant 05 argued that gender stereotyping like when female students are expected to work harder in completing their class assignments, remain busy at home, learn to wait silently, exercise restraint, respect their male counter parts and instructors, be well-ordered, be punctual and conduct themselves courteously, is very detrimental in terms of the kind of young people learning institutions produce. These participants' observations are in line with Samuel Bowles & Herbert Gintis (1976), among other researchers, who claimed that "learning institutions' more often than not unconsciously teach students to respect dominant ideas, accept dissimilar roles where boys are expected to be manly while girls are expected be womanly. Participant 08 echoed the same observations when he claimed that some learning institutions' cultural orientations, rules and social interrelationships embed biased expectations and transmit them to students through daily teacher-student interrelationships. Participant 06 suggested mentorship as a good way of nurturing a

holistic worldview in students to eradicate risk behaviors. According to participant 06 effective mentorship include “model the way” and “encourage the heart,” both of which are instrumental in Christian worldview education. Albert Bandura several decades ago reached the same conclusion that often people do what they see others do which affirms the importance of components such as building trust in impacting perceptions, and values change.

As noted by participants 01, 05 and 07 some peer interrelationships coerce students to be one of a crowd while others coerce students into academic competition with other students and to recognize the fundamental distinction between the influential and the weak-with the instructor being the instructor (boss)-the know it all which forces students to submerge most of their personal identity, form temporary interrelationships, and support the legality of categorical treatment.

The implication here is that unintended messages conveyed through some interrelationships in learning institutions often generate social inequality regarding students’ gender, academic abilities, personal qualities, their background, as well as expected behavior. This observation echoes Jean Anyon’s (1980) who claimed that tacit messages conveyed through some homework instructors give is intended to prepare students to relate with respect with the adult world in the future. For this reason, learning institutions’ stakeholders must constantly interrogate tacit messages communicated through mundane interrelationships in their learning context because if they do not recognize them, they are likely not to notice their negative influences on students’ beliefs, values and attitudes (worldview) and ultimately their behavior.

According to participant 05 things as innocent as how teachers respond to students’ concern and security details convey unintended messages. The participant asserted

“something comes across to students, which teachers may never have spoken in any lesson and as a result students pick-up an approach and an attitude to living, learning and interacting with reality” (05). Participant 07 added that nontangible materials like time educators spend socializing with students significantly shape students’ beliefs, values, and attitude as well as their view of reality.

According to the 8 participants spiritual activities in their learning institutions like attending chapel and devotions shaped the manner in which they now live their lives and interact with reality. They indicated that their experiences during such activities mattered and they were an important component of their Christian worldview growth. Participant 03 asserted “I think such spiritual disciplines are meant to help students function effectively in the society as they shape students into the kind of people they become”. Participants’ 02, 03, 05 and 07’s observation concur with Hafferty’s (2015) findings which suggested that learning institutions’ unseen curriculum is meant to prepare young people to harmoniously fit in their adult world by preparing a passive workforce through rewarding students who are obedient to authority, who work hard, who are always punctual and reliable while punishing students who tend to think independently and challenge the authorities.

When the researcher probed the participants to explain why certain hidden curriculum elements related to interrelationships in learning institutions were perceived as having substantial influence on students’ worldview, at least 6 out of the 8 participants said maintaining a healthy relationship between lecturers and students as well as with God was biblical. Participant 04 asserted, “From the first day up to now I have been learning a lot of good stuff from lecturers and I believe the learning will continue for the rest of my life.” Participant 06 said, “I have seen how the instructors communicate with

students and I can say their words and behavior is to a large extent positively influential.” These observations are in line with participant 02 who claimed that impressions students get from their university significantly influences their perceptions. Participant 03 said; “instructors are my superiors in their appropriate appearance and their high degree of information-in other words instructors are our superiors and role models and we have our eyes on them.” The implication here is that the high importance accorded to instructors by students is the main reason why many students perceive educators’ influences as considerable in their life experiences.

These observations concur with Snyder’s (1971) observation that happenings in learning institutions like disciplinary procedures, time management and reward systems manipulate students to compromise their critical reasoning and blindly accept hierarchy. This means in any learning environment instructors remain a key aspect. 7 out of the 8 interviewed participants in the qualitative phase supported this claim as well as 335 (80.3%) respondents who filled and returned the questionnaire indicating that lecturer-student interrelationships are a key influential aspect.

Regarding why interrelationships were indicated as significantly influential on students’ assessment achievements, 5 participants claimed that teacher-student interrelationships sometimes compel students to look for techniques to pass their assignments with minimal efforts. According to participant 04, tactics students use to pass exams include having good relationships with senior students so as to discover in advance the nature of exams, instructors’ teaching style, how to look for exam pointers, and how to speak convincingly on subjects as shown in the excerpt below from the field interviews. The excerpt has already undergone through initial meaning reconstruction

and analysis to illustrate different study orientations that interviewed students said they used to succeed in their studies:

Interviewer: What strategies do students use to get good grades with minimum efforts?

Interviewee: In reducing the feeling that one's life revolves around exams, students collect relevant information from senior students about (the exam nature, the teaching style of the teacher to aid in exam preparation). Students who grasp those tactics well usually score good grades with minimal efforts. In my case, a senior student told me that most lecturers repeat exams, so at the end of the semester, I looked for passed exam papers and used them as guide in my study and I have been passing well.

Interviewer: Are you saying that students have a single function of interacting with senior students to gather information on how to pass exams?

Interviewee: To some extent yes, even to join university you must have good grades, so I think almost every interaction in the campus should be geared towards passing exams.

Interviewer: So, what would you say is the place of meaningful interactions?

Interviewee: Interactions with people in learning institutions may be good, in fact very good, however books come in this world wherever you go is papers, papers, papers.

The suggestion from the above discussion is that students who know their lecturer's teaching and assessment behavior from senior students including the exam type, and how their teachers grade exams, such students achieve better grades with less effort or in an easy way which might not be to work hard, read much or seriously do assignments. Participant 06 argued that instructors who provide enough learning material and clear guideline for students have a possibility of boosting students' academic performance, compassion, self-confidence and higher thinking skills. On the contrary, instructors who make their own opinions dominant in classroom, suffocate students' creative and innovative skills development. Participant 03 said; "one instructor taught well in the class and even told us how to behave in and outside the learning environment but his or her insensitivity towards students altered my view of lecturers and even life in general. While participant 05 agreed educators have significant influence on students' worldview she was quick to point out that students' behavior is also fundamental in lecturers' management of the teaching-learning process. For instance, he pointed that

students who take part in classroom goings-on, treat fellow students with positive attitude and avoid anti-social behaviors, provoke corresponding attitudes and sentiments from instructors.

These observations are in harmony with several studies that investigated the role of students' behavior in the effectiveness of instructors' teaching and found that students' social behavior was important for students' learning including worldview development. Fyock (2008) argued that interrelationships are influential hidden curriculum aspects in relation with students' worldviews. Actions such as helping other students, participating in class activities, positive talking and controlling hostility and effective assignment management, class attendance and obeying instructors' expectations have positive impact on students' worldview transformation and academic success. This means students who master such skills become successful in their universities and most probably outside their learning institutions.

In explaining why certain learning institutions' hidden curriculum elements were perceived as meaningfully influential, 6 out of the 8 participants claimed that discussions on learning environments that begin and end with only effective classroom management and student discipline miss an important part of the mystery. Participant 03 asserted "a truly positive learning atmosphere is not simply characterized by the absence of gangs, rebellion, or discipline problems, but also by the presence of a set of holistic customs and values that focus everyone's attention on responsible living and motivates them to work hard toward a common purpose". Participant 08 added that day-to-day interactions that are hardly noticed by official curriculum planners have enormous effects on students' thoughts, values, and attitude (worldview) and ultimately their behavior because they are more penetrative than the official curriculum content.

When asked why they thought university's mentorship of students to attend religious activities were perceived as meaningfully influencing students' view of God, the 7 out of the 8 participants said that religious activities affect their minds which is perceived in the scripture as necessary in developing intellectual ability to defend one's faith. Participant 01 said, "University rules requiring us to regularly attend chapel are good because they make me see God as the only intimate friend who deserves everybody's honor and endless fellowship." According to Participant 01 listening to other people's stories during chapel helped her or him to put his or her own life in perspective. The participant was however quick to point out that the same rules can have negative effects if they do not make students live for something more substantial like loving people and being compassionate. Participant 04 said she found chapel sessions more noteworthy during his or her final year. When the researcher-probed he to explain why chapel became notable during the final year, the participant asserted:

A Christian mind which is distinctively different from a worldly mind set, can only be achieved through spending plenty of time with God the father and the son. In addition, focusing one's thoughts on what is true, noble, right, pure, lovely, admirable, excellent and praiseworthy as sated in Philippians 4:8, which is often emphasized during chapel is important and so the more I attended chapel the more I grew and desired to attend more.

It seems participant 04 was highlighting the fact that development of a biblical worldview is not a passive activity. Rather, a holistic mindset cultivated through persistent fellowship with God, who according to participant 04 is everything one needs and seeking godly wisdom and training in godliness is what educators should encourage students to do. When the participants were asked why they thought attitude students picked from their university's time allocation and their lecturers' lifestyle was noteworthy, participant 06 said: "I think students understand the need to tolerate pressure created due to massive workload and strained time to do numerous

assignments, exams and presentations through observing their lecturers' life style.” Participant 05 added that a lot of school workload silently teach students to hurry and manage time well which is considered as an important aspect in one's success.

When the researcher probed participant 05 to explain if he saw time as a precious commodity that must be carefully utilized, the participant asserted, “yes, if one wants to become something in this speedy world, he must watch how he spends time. I do not deny that socialization is important, but one must organize his or her time well and set clear boundaries.” The implication here is that students unconsciously learn how to spend time by observing how lecturers conduct their businesses as exemplified in the excerpt below from field notes. The excerpt has gone through initial meaning reconstruction and analysis to illustrate ways for managing university demands:

Interviewer: what are the things students should know, develop, or practice to successfully accomplish university academic demands?

Interviewee: I think as exemplified in how instructors use their time students learn to focus on their education than waste time doing other things so as to succeed in their courses of study a should. In addition, one should do his or her homework with his or her colleagues so as to deliberate on difficulty assignment requirements.

Interviewer: So, are you saying interrelationships in the university are insignificant compared to accomplishing academic tasks?

Interviewee: Yes and no, for instance interacting with students who might have understood a certain topic better than you is likely to help one learn more and perform well in assignments. On the other hand, one must be very mindful how she spends time.

Surprisingly some of the interviewed participants did not seem to understand values that pervade their learning atmosphere which would make them say their universities genuinely cared about students. This was revealed by the fact that, when the researcher asked participants to explain why they thought values lecturers cherish can make students consider them as compassionate towards people (students) or not, the following were some of the reactions: “Values...aaaa beg your pardon Mmm... can you repeat the question (participant 01)? The only thing that is coming into my mind is

respect (Participant 07). Aaaa...I suppose if students do not know the values their universities cherish, there will be hopelessness” (Participant 04). After further probing about what the researcher meant by values, participant 04 responded: “I suppose...even though values are different from one culture to another values like respect, compassion, and hard work are important if our educators would treasure and practice them.” The lack of clear understanding about values among the 8 participants supported the statistical data as 331 (79.4%) respondents indicated that their view about absolute morality was wrong. 281 (67.5%) respondents indicated valuing questionable thoughts about time while 229 (54.9%) respondents agreed that life is a pinball game—whose rules, though few, are a means to the player’s enjoyment. This observation also confirms Solomon and Fataar’s (2010) argument that the term ‘values’ is a fluid concept which leaves room for speculation and which is affected by educators’ cultural and religious background. For this reason, reflections on values and attitude (worldview) Christian universities desire to see in students should be universally accepted in order to maintain the positive impact perceived by majority of current research respondents and confirmed by participants in the qualitative phase.

The above discussion suggests that if learning institutions ignore the messages unintentionally transmit through various contextual aspects, which sometimes convey unwholesome beliefs, values and attitudes (worldviews), from one generation to another, moral malaise in the society is likely to persist. The discussion also suggests that most students understand the need for commitment to work and cooperation from the way they see their lecturers spend their time, interact with one another and students. Students also learn how to dodge from lecturers who are domineering and give imprecise assignments.

4.7 Instructional Models' Influences on Students' Worldview

In response to research objective 4 which sought to determine differences between influences of accidental lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview, the research asked respondents to respond to sixteen 5-point Likert scale statements on differences they perceived existing in on-ground and on-line instructional models' influences on their worldview. The objective generated only one null hypothesis:

H₀₄. There are no significant differences between influences of accidental lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview.

The descriptive statistics on null hypothesis 4 indicated that more than half of the respondents agreed with 10/16 statements. 80.1 % of the respondents agreed that e-learning inspires them to be careful because nameless actions can and does affect students view of self, learning and reality in general. 73.4% of the respondents agreed that communication through e-learning bulletin boards inspires in their hearts an honest respect for an ever-present creator who is concerned about all people irrespective of their status. 72.7% of the respondents agreed that multi-sensory appeal in on-ground classrooms where students listen to an instructor, participate in face-to-face discussions, and ask questions, as opposed to on-line classes, enables one to see the value in another learner's opinion. 70.1% of the respondents agreed that limited on-line classroom engagements, interactions, emotional and psychological support distorts their holistic picture of people who need their care and compassion. 55.2% of the respondents agreed that limited accountability in on-line classroom inspires them to see time as within their control to spend it as one pleases. 54.9% of the respondents agreed that values and

attitude promoted in on-line classes suggest life is a pinball game—whose rules, though few, are a means to the player’s enjoyment. 53.2% of the respondents agreed that lack of higher-order learning (evaluation and synthesis) or internalization and practice of knowledge in on-line classes usually encourage wrong knowledge acquisition styles like rote memory among students to pass exams. 51.5% of the respondents agreed that standardized on-line assessments negatively affect one’s moral values and group work. 50.9% of the respondents agreed that limited face-to-face student-student interactions suggests pursuing one’s self-interests is all that is needed to succeed in life and academics. 50.2% of the respondents agreed that limited sense of instructor control in on-line learning context makes them believe people are born free and nobody should monitor what one does with his/her life. More than half of the respondents (51.5%) disagreed with one item: limited lecturer-student interrelationships make them believe absentee lecturers are more admired than present lecturers are. Appendix 1X summarized respondents’ responses on instructional models’ elements.

The implication here is that compared to unintended lessons arising from universities organizational structure and interrelationships some of which were indicated by over 80 percent of the respondents as affecting their worldview negatively, a smaller proportion of respondents indicated on-line hidden curriculum elements as affecting them negatively or even positively. For instance, only 54.9% of the respondents agreed that values and attitude promoted in on-line classes suggest life is a pinball game—whose rules, though few, are a means to the player’s enjoyment. However, almost 55 percent of the respondents being affected negatively implies there is a lot of groundwork Christian educators need to cover to reduce the negative influences of on-line hidden curriculum on students learning experiences.

The researcher also conducted a univariate analysis conducted to test null hypothesis 4: there are no significant differences between influences of accidental lessons arising from Christian universities’ on-ground and on-line instructional models on students’ worldview. The coefficient of determination also known as the R square results in table 10 indicated a p value of 0.000, which was less than the conventional probability of 0.05. This means there is no significant difference between influences caused by unintended lessons arising from Christian universities’ on-line and on-ground instructional models on students’ worldview.

Table 10

Analysis of variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	82.141	1	82.141	550.010	.000b
Residual	50.777	340	.149		
		Total	132.918		

Table 11 presents the regression of coefficient results, which indicated a positive and significant relationship between Christian universities’ instructional models and students’ worldview as supported by a p-value of 0.000 and a beta coefficient of 0.786. The results implied that an improvement on the format learning institutions employ in different instructional models (on-ground or on-line) would positively influence students’ worldview with respect to honoring God, respect for life, concern for other people, commitment to work, adherence to morality, trustworthy politics, love for education and knowledge acquisition styles.

Table 11

Regression coefficient

Model		Unstandardized		Standardize	T	Sig.
		Coefficients	Std.	d		
		B	Error	Beta		
1	(Constant)	.283	.099		2.855	.005
	Instructional models	.828	.035	.786	23.452	.000

Dependent Variable: Students' Worldview

The specific model:

$$Y = \beta_0 + \beta_1 X_1 + e$$

$$\text{Student's worldview} = 0.283 + 0.786 \text{ Christian universities' instructional models}$$

The acceptance or rejection criteria of hypothesis 4: Christian universities' instructional models have no significant influence on students' worldview was that, if the calculated t statistic was greater than the critical t statistics (1.96) at 5% significance level, the null hypothesis is rejected but if it is less than 1.96, the null hypothesis is accepted? The regression of coefficient results indicated a t statistic of 23.452, which was greater than the critical t statistics of 1.96, and therefore the null hypothesis there are no significant differences between influences of accidental lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview, was rejected.

The qualitative data collected in response to research objective 4 revealed that both online and on-ground instructional models convey unintended messages that influences students' learning experience in terms of how their worldview changes during their course of study. Two thirds (6/8) of the participants kept making references to the negative influences of secretive messages conveyed through some online platforms as opposed to the holistic nurture students experience within on-ground classes. The 6 participants alluded to morally challenging online learning experiences which requires

learning institutions to come up with concrete ways of mapping Christian worldview in the official curriculum.

When the researcher asked the participants why they thought face-to-face learning settings were more influential in inculcating a holistic worldview in students, 5 of the participants suggested that Christian instructors in face-to-face classes enact their faith during their interactions with students which help students foster more in-depth relationships with their God and other people. For instance, participant 06 said, “I have learnt altruism and consideration of other people’s time from observing how the university administration treat students. Participant 07 said that he had learnt humility and accountability from how his university administrative staff interacted with students. Participant 03 said that the concept of tranquility during difficulty times was obvious in one administrator in his or her university. He asserted:

Resorting to God during hard times was great in one of my instructors at a time I did not seem to grasp anything in class because I was going through a lot life of challenges. She made me not to get disappointed and demoralized. I saw my lecturer busy talking to God and resorting to Him on my behalf and other students who were facing challenges like me. I applied what I observed when one of my colleagues was agitated. I suggested to him or her to say similar divine citations too to get tranquil and it worked.

Interestingly, in most of the investigated universities’ strengths, is also where participants pinpointed certain weaknesses. Participant 03 explained that within diverse on-ground mechanisms which educators use to encourage students to excel in life are subtle techniques through which instructors make students passive receivers of knowledge, which sometimes make the latter very dependent on the former and must be carefully scrutinized if Christian learning institutions want to continue nurture their students holistically. Participant 03 argued that in a university classroom is the high status of the instructor stressed by a huge table and a chair in front of the class that gives

you a great sense of owe; as if it wants to teach you higher things. For instance, long rows of chairs tell you, you are no longer in high school, so you have to behave.

When the researcher probed participants to explain why certain hidden curriculum elements were perceived as having significant influence on their worldview, 7 out of the interviewed participants suggested that when teachers show ideal behavior, this motivates students to demonstrate the same behavior. Participant 01 asserted “most of online learning platforms lack close relationship between instructors and students which promotes less engagement among students and in the end ineffective learning in terms of students’ holistic worldview change”. This means online learning may be great in learning certain skills but with more complex competencies like worldview and critical thinking skills development, it may be problematic. According to participant 04, currently e-learning is quite interactive through the use of webinars, video conferences and face-to-face video chats but it can never be the same as sitting in a real face-to-face classroom-in other words it can never be a real replacement of intermingling with fellow human beings in classroom.

4.8 Cultural Orientations’ Influences on Students’ Worldview

In response to research objective 5 which examined influences of unintended lessons arising from Christian universities’ cultural orientations on students’ worldview, the research asked respondents to respond to sixteen 5-point Likert scale statements on how they perceived their university’s cultural orientation as influencing their worldview. The objective generated only one null hypothesis:

H₀₅: Unintended lessons arising from Christian universities’ cultural orientations’ have no significant influence on Students’ worldview.

The descriptive statistics on null hypothesis 5 indicated that more than half of the respondents supported 10/16 statements. 68.4% of the respondents agreed that campus obsession with assessment standardization make them look for fact-oriented information when learning. 64.5% of the respondents agreed that their campus inclinations in handling problems incline their hearts to think that they can still find a way out where others normally give up. 53.4% of the respondents disagreed that lecturers' positioning in front of the classroom influences them to think that there can never be several answers to one problem except the one given by the lecturer. 52.8% of the respondents disagreed that campus inclination in handling grievances incline their hearts to think that when they are wronged, the only reasonable way is to get even with the offender. 52.5% of the respondents disagreed that emphasis on grades as the only thing that determines students' success incline their hearts to believe that cheating in exams to succeed is wise. 50.5% of the respondents disagreed that campus orientation that students must always follow what their lecturers teach if they want to succeed in exams makes one think lecturers are superior to God who sees all people as equal. 50.1% of the respondents disagreed that campus usual way of addressing social ills incline their hearts to believe other people—not the individual is liable for one's difficulties. Appendix X summarized respondents' responses on universities' cultural orientation elements.

Compared to other unintended lessons arising from universities' organizational structure, interrelationships and instructional models, lessons arising from universities' cultural orientations were perceived by good number of respondents as significantly influencing their worldview. The highest percentage of students who disagreed or agreed with an item like campus obsession with assessment standardization influences them to look for fact-oriented information when learning was 68.4%. 64.5% of the

respondents agreed that the way the university handles problems incline their hearts to think that they can still find a way out where others have given up. Considering that ideas (or beliefs), behavior, and emotions espoused in learning institutions are critical to the coherence of holistic transformation of students' worldview, universities need to make their moral inclinations clearer and more positive based on null hypothesis 5 results. To some extent results from hypothesis 8 could mean that respondents were less careful when responding to the last set of items because they were already tired which means the instrument may need to be revised by reducing the number of items.

The univariate analysis conducted to test the null hypothesis 5: Unintended lessons arising from Christian universities' cultural orientation have no significant influence on students' worldview indicated a positive and significant relationship between Christian universities' cultural orientation and students' worldview. The coefficient of determination also known as the R square results in table 12 indicated a p value of 0.000, which was less than the conventional probability of 0.05 for a one tailed test. This means unintended lessons arising from Christian universities' cultural orientation have significant influence on students' beliefs, values and attitude (worldview).

Table 12

Analysis of variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	289.292	1	289.292	1173.228	.000b
Residual	83.343	338	.247		
Total	372.635	339			

Table 13 presents the regression of coefficients results. The findings indicated that there is a positive and significant relationship between Christian universities' cultural orientations and students' worldview as supported by a p value of 0.000 and a beta

coefficient of 0.881. The results in table 13 implied that an improvement on Christian universities' cultural orientations would improve students' worldview with respect to honoring God, respect for life, concern for other people, commitment to work, adherence to morality, trustworthy politics, love for education and knowledge acquisition styles.

Table 13

Regression coefficient

Model		Unstandardized		Standardized	T	Sig.
		Coefficients	Std. Error	Coefficients		
		B	Error	Beta		
1	(Constant)	-.163	.101		-1.607	.109
	Cultural Orientations	1.066	.031	.881	34.252	.000

a. Dependent Variable: Students' Worldview

The specific model.

$$Y = \beta_0 + \beta_1 X_1 + e$$

$$\text{Student's worldview} = -0.163 + 0.881 \text{ Christian universities' Cultural Orientations}$$

The acceptance or rejection criteria of hypothesis 5: Unintended lessons arising from Christian universities' cultural orientations have no significant influence on students' worldview, was that, if the calculated t statistic was greater than the critical t statistics (1.96) at 5% significance level, the null hypothesis is rejected but if it less than 1.96, the null hypothesis is accepted. The regression of coefficient results indicated a t statistic of 34.252, which was greater than the critical t statistics of 1.96, and therefore, the null hypothesis that unintended lessons arising from Christian universities' cultural orientations have no significant influence on students' worldview, was rejected.

A multiple regression analysis the researcher conducted to determine the strength of collective influence of the four independent variables on the dependent variable, indicated that all the independent variables (organizational structure, social interrelationships, instructional models, and cultural orientations) have a positive and significant influence on students' worldview. The beta coefficients and p values in table 14 were less than the conventional p value of 0.05 for a one tailed test. The results summarized in table 14 results implied that learning institutions' physical structure, rules regarding time allocation, student-student and lecturer-students' interrelationship, instructional strategies employed as well cultural orientations have a subliminal socializing effect that significantly influences students' beliefs, values and attitudes (worldviews) and ultimately their behavior either negatively or positively.

The implication from these findings is that learning institutions' atmosphere and educator's life cannot be separated from instructional activities, especially educators in higher higher learning institutions where there is a great leeway in defining the curriculum compared to lower levels of schooling, higher learning institutions' educators must create conducive environments as well as be careful with their words and actions. This means if Christian learning institutions' humanistic climate-student-instructor interrelationships and instructions inclinations are made positive, then students' worldview on honoring God, respect for life, concern for other people, commitment to work, adherence to morality, trustworthy politics, love for education and knowledge acquisition styles, would be positively improved.

Table 14

Regression coefficient

	Unstandardized		Standardized		
	Coefficients		Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	0.228	0.082		2.766	0.006
Organizational structure	0.163	0.029	0.178	5.608	0
Social Interrelationships	0.281	0.028	0.327	9.91	0
Instructional models	0.196	0.022	0.272	8.716	0
Cultural Orientation	0.265	0.017	0.469	15.389	0

Dependent Variable: Students Worldview

The optimal model for the study was: students' worldview=0.228+0.178 organizational structure +0.327 social interrelationships +0.272 instructional models +0.469 cultural orientation

The variance (ANOVA) results in table 15 indicated that the four pedagogical related independent variables are good predictors of students, worldview. An F statistic of 9.481, which was greater than the critical value of 2.46, further supported the results, which means the four null hypotheses were rejected. A p-value of 0.000 further supported the results, which was less than the conventional probability of 0.05 for a one tailed test. The implication here is that various unintended lessons arising from Christian learning institutions' hidden curriculum have a significant influence on student's worldview with respect to honoring God, respect for life, concern for other people, commitment to work, adherence to morality, trustworthy politics, love for education and knowledge acquisition styles.

Table 15

Analysis of variance

Indicator	Sum of Squares	Df	Mean Square	F	Sig.
Regression	37.924	4	9.481	280.172	0.000 ^b
Residual	7.986	236	.034		
Total	45.910	240			

An independent t test was conducted to determine whether there existed differences between influences of accidental lessons arising from Christian universities' on-ground and influences of the lessons arising from on-line instructional models on students' worldview. The results in table 16 suggested number of courses students had taken on-line did not have a significant influence on their perceptions regarding how the hidden curriculum influences their worldview. This was supported by a calculated t value of 1.004, which was less than the critical t value of 1.96 at 5% level of significance which implied that there is no significant difference between influences of accidental lessons arising from Christian universities' on-ground compared to influences caused by unintended lessons arising from on-line instructional models on students' worldview.

Table 16

T-test results

	N	Mean	Std. Deviation	T value	P value
Not taken an online course	240	2.7612	0.43056	1.004	0.316
Taken an online course	49	2.6907	0.52595		

The quantitative research findings agreed with other research findings on the existence of unintended lessons arising from the culture that pervades every learning institution, classroom, and the education system as a whole. This means a huge part of the curriculum, comprising learning institutions' cherished values and attitudes, unconscious biases most educators do not recognize, is unplanned by educators but it

certainly influences students' learning experiences. According to Barna's (2008) research, values, morals, ethical and spiritual beliefs begin to solidify during one's school years and persist through out one's life. Nami, Marsooli & Ashouri's (2014) research seem to support of Barna's observations when it claims that learning environments at whatever level inevitably contribute in shaping students' lives as it conveys certain thoughts, attitudes, values, worldviews and behaviors in a more extensive, permanent and pervasive way.

The qualitative data collected in response to research objective 5 revealed learning institutions' inclinations toward certain reward systems and students' grouping approaches as inculcating in students' certain attitudes which determines how students relate with reality. This observation was echoed by participant 01 who claimed that the unintended lessons learning institutions convey through the ways in which they are inclined to say what they say, do what they do as well as behave the way they do, significantly shape the kind of people students turn out to be in future. Participant 03 asserted "values, norms and attitude (worldviews) transmitted through instructors' inclinations in terms of the way they conduct their businesses are power-laden and significantly affect students' way of life". On the contrary, participant 06 said "I think it all depends on the values students' choose to cherish as well as relationships they keep with people and above all the interpretations, they make out of what goes on".

The implication here is that instructors who ignore effects their behavior, conversation and attitude have on students' view of reality are ill advised because even though students' role in the process worldview development is important, learning settings especially values cherished by instructors are the most crucial elements. This observation echo Paul Freire, a Brazilian educator's, claim that hidden curriculum is

entrenched in learning institutions' actors' actions like instructors' respect for students which can boost their self-esteem and communication skills especially when educators value students' worthy which tells them that they matter.

These diverse considerations about the veiled curriculum point to the reality of the secreted curriculum. That the hidden curriculum is multifaceted, dynamic and continually created by every actor in a learning context, but it has its most noteworthy influence on students' learning experiences when educators are not deliberate. This means if educators remain oblivious of the messages they unknowingly convey through the way in which they say what they say and do what they do in the way they do it, there is a possibility of continuing to inculcate negative worldviews in students which would be detrimental to not only the students but the society as a whole.

When the researcher probed the participants to know why some learning institutions' cultural inclinations were perceived as significantly shaping students' self-concept, moral values, and attitude during their malleable years, participant 02 emphasized the idea that young people's brains are impressionable, dynamic and highly responsive to information from channels other than instructors' words. In line with participant 02's observation, participant 03 suggested that instructors are better advised if they continually interrogated every unintended message conveyed to students through the way they related with students as they teach the official curriculum. According to participants 01, 04 and 08, learning institutions should intentionally map holistic (biblical) values into the official curriculum to avoid socializing students into a culture of unquestionable submission and insubordination.

These participants' argument was not in any way disputing the fact that obedience is an important virtue in one's life. It seems the participants' concern was informed by the

fact that graduates are expected to work in a world that expects them not to be just blind followers but creative, innovative and critical thinkers. Participant 07 asserted “I do not agree with instructors who encourage docility among students-in other words instructors who encourage young people to blindly accept everything instructors say. Instead they should provide students with transformative learning experiences that empower them to come up with new ways of addressing real life issues in their own lives and in the society”. Participant 07’s argument was echoed by participant 04 who suggested that instructors must come up with viable ways of intentionally mapping biblical values in the official curriculum to nurture young people think critically and wisely avoid negative aspects of the hidden curriculum that suppress their creative and innovative thoughts. Participants 05 and 08 claimed that mastery of cultural assumptions is as important as mastery of the official content. They further argued that learning institutions’ culture which is transmitted through role modeling does not only regulate students but also faculty members through revealing what are and what is not appreciated which influences how they distribute their time to daily activities. The 8 participants presented various reasons as why they thought their universities’ vision and mission (cultural inclination) was perceived as having a significant influence on students’ view of reality. Participant 05 asserted:

I think making university’s vision, mission and their core values known to students is very vital if Christian universities want students to internalize and cherish. Unfortunately, I do not think many students in my university know the university’s vision, mission and all the core values. I would suggest that the university writes them everywhere in summarized form so that students can familiarize with them, internalize them and live them. This is because Godly or ungodly values students observe, particularly during their orientation, lead to their perceptions of what is or is not acceptable in the real world, despite what they later learn through the official curriculum.

According to participant 02 learning institution’s culture originates from learning institutions’ vision, mission, and core values which present students with concrete signs

that promote or constrain holistic worldview development. Participant 02's observation was echoed by participant 03 and 06 who explained that a positive learning context is not just an environment that is free from viciousness but also an environment that holistically nurtures its inhabitants and stimulates them to be the best they can be which in turn positively shapes their learning as well as the values and attitudes (worldview) they cherish. Participants 07 and 01 highlighted that what determines whether a learning institution's culture is weak or strong is the values its inhabitants cherish and their actions, which means traditions, rituals and routine practices are closely related with learning institutions' vision and mission.

For this reason, Christian learning institutions need to take a proactive approach to establishing positive cultures in which esteemed values and attitudes (worldviews) are clearly visible. They must however remember culture cannot be established overnight-it is formed bit by bit-day by day-they, in other words culture is a result of many social exchanges and educators must intentionally keep working at it. The good news is that when a positive culture is established, excellence is promoted; achievement is enhanced, and in turn students and staff develop a lifetime positive cultural orientation. In the same vein, participant 04 suggested that every Christian university should intentionally map biblical (holistic) values in its official to ensure holistic outcomes among the young generations.

When the researcher probed the participant further, she explained, Christian universities need to help students shun blindly imbibing negative unintended lessons-instead students should develop a 'vision' past the negative experiences they go through and embrace the meaning of abiding with the Lord in their daily walk. Participant 01 said "I encountered an educational problem which I referred to one of my university

administrators and because of the university's predispositions, he took time to solve my problem which influenced me to decide to solve other people's problems as much as I can." Participant 02 also narrated a similar encounter. He said "I once encountered a problem which could not allow me to attend classes, or even could not go to the university but I talked to the HOD on phone and she accepted that. In fact, she cooperated with me beyond the issue. She advised me on how to deal with similar future problems which made me see my university's cultural system as a kind of a support system and positively altered my view of reality in general. Participant 01 and 02's observations are in line with the saying that "life is 10 percent of what happens to us and 90 percent of how we interpret and react to it".

4.10 Data Integration

In integrating the quantitative and qualitative data, the researcher was guided by one of the two ways identified by Med (2015): "writing about the data in a dialogue where the distinct results of quantitative and qualitative analysis are discussed or by presenting the data in a table-a joint display, that simultaneously displays the quantitative and qualitative results". In the current research the researcher employed the former approach in integrating the statistical data with the textual data to generate a comprehensive picture-bigger and better than the summation of the individual quantitative and qualitative data. The integrated data revealed that the 417 respondents, who filled and returned the questionnaire and the 10 participants interviewed in the qualitative phase, concurred in that irrespective of how comprehensiveness an official curriculum might be, students encounter something not openly spoken about which is a more powerful teacher in inculcating often negative values and distorted worldviews in students. This disturbing observation comes in the wake of the explicit confidence

most societies have in Christian learning institutions as a means of easing societies' moral malaise like drug abuse, violence, corruption and youth radicalization.

The quantitative and qualitative research results in response to research objective one concurred with research findings of other researchers like Meyer (2003) who discovered that age, gender, area of study, modeling biblical worldview and the university one is studying was related to students' worldview. Research results regarding influences of the number of courses one had done contradicted face-to-face interviews as the 8 interviewed participants felt there was much difference between doing courses on-line and doing courses face-to-face. For example, participants 01, 04, and 06 said that there was much difference between attending face-to-face classes and being in an on-line class because in on-ground classes one directly interacts with the lecturer and is able to observe the values the lecturer esteems which significantly influences one's worldview compared to interacting with content only in on-line classes. These observations concurred with the quantitative data and other research findings by researchers like Kwak (2004) who argued that technology has power to shape societal norms, perceptions, attitudes, and beliefs (worldview). However, scholars like Clark & Olson, 2010) pointed out that differences between on-line classes and on-ground learning occur only if instructors use the wrong format of instruction in either model which means the findings that universities' instructional models' (on-ground and on-line) influences on students' worldview are not significantly different may be to a great extent true. This means current inconsistent scrutiny directed toward how unintended messages conveyed through especially online platforms, calls for thorough research to shed more light in the contradictions. The need is further augmented by the apparent lack of empirical research on influences of the hidden

curriculum on students' learning, particularly in Africa, which prevents knowing the extent to which biblical worldview growth is or is not happening among students.

The results regarding objectives 2, 4 and 5 revealed that influences of the hidden curriculum elements such as university rules, assessment techniques, instructors' personality trait, physical space and regulations, interrelationships, instructional models and universities' cultural orientation and students' worldview is in a favorable situation. The highest response rate from the quantitative was related to campus space (93.4%) followed by instruction strategies (92.3%) while in the qualitative data teacher-student interrelationships were perceived by the 8 participants as having the highest influences on students' worldview. Instructional models were revealed by both quantitative and qualitative data as having slightly higher influence on students' worldview compared to learning institutions' cultural orientations. The implication here is that positive influences of Christian learning institutions' hidden curriculum on students' worldview are more than the negative effects, hence, current research results led to the rejection of null hypotheses 5-8 with the following deductions:

1. Learning institutions organizational structure is positively associated with students' worldview.
2. Learning interrelationships are positively associated with students' worldview.
3. Learning institutions' instructional models are positively associated with students' worldview.
4. Learning institutions cultural orientation is positively associated with students' worldview.

The statistical data as well as the textual data indicated instructors as unique elements in learning institutions that significantly influence students' worldview and ultimately their behavior. The 8 participants plus 335 (80.3%) out of the 417 respondents indicated

that educators are a key learning resource that significantly affect students' worldview through the way they talk and do what they do. Other learning resources indicated as having significant influence on students' worldview included learning institutions' architecture (93.4%), instructional strategies (92.3%) and administrative policies (83.9%). This can be associated with the exceptional standard of excellence, rigor, biases, expectations, and passion for profession enjoyed by educators, which influences the way student view reality. This confirms a commonly held theory that people learn more from what they observe as valuable standards and expectations for their profession than from what they hear from their superiors.

According to the 8 interviewed participants, learning institutions' ambience, learning expectations, educators' attitude as well as their actions become lifelong lessons in students' lives. In line with the textual data, more than two thirds (6) of the interviewed participants perceived the instructive nature of learning environments and their learning resources as complex-all-encompassing social network with many official and unofficial learning opportunities each of which has a sort of association with the hidden curriculum's influence on students' worldview.

The implication here is that if Christian learning institutions wish to enhance holistic view of reality in students as well as reduce negative effects of the hidden curriculum, they need to be aware of the existence of the veiled curriculum and the influence it exerts on students' learning. This is because irrespective of the learning institution, the hidden curriculum and students' learning will always have an integral relationship. Also, current research quantitative and qualitative findings concurred in that a good number of educators are unconscious about the veiled curriculum and even when aware of its existence they are unwilling to do anything about its negative effects, hence, the

need for learning institutions to seriously train teachers on the force the veiled curriculum's exerts on students' worldview and ultimately their behavior.

The quantitative and qualitative findings in the current research concurred with Smithwick's (2008) research findings in that Christian learning institutions are more like well-organized greenhouses-designed to provide optimum conditions for students' Christian worldview growth. The aim of most Christian learning institutions is to holistically nurture budding plants (students) so that when the time comes for them to be 'transplanted' (graduate) into a more hostile environment, they are well prepared to endure difficulties and continue to thrive as a result of the holistic nurture they received during their schooling which gave them a discerning heart (a well-grounded Christian worldview). This observation is in line with Nami, Marsooli & Ashouri (2014) among other researchers who found significant correlations between learning institutions' belief system, organizational structure as well as the social environment with students' pursuit of a biblical mindset amid enticing secular competing worldviews. In fact, current research results suggest Christian universities promote Christian worldview development in students but the fact that more than a quarter 75 (17.9%) of the respondents did not see their universities' pedagogical variables as influencing their view of God as one who deserves honor is an interesting finding considering that current research respondents frequently attend chapel, pray at least occasionally and read their Bibles. This should be alarming data to Christian educators who are charged with the responsibility of laying scriptural foundation in the young generations through everything they do and say in the learning context.

All the same, investigated Christian universities have a genuine reason for celebration because a large proportion of respondents 335 (80.3%) perceived their universities as positively influencing their worldview. These contrasting results places both a bright

and a dim light on the importance of learning institutions' aura-the structural design, interrelationships, teaching-learning strategies, and cultural orientations, which should be a matter of concern to every Christian education stakeholder, specifically in the area of students' holistic nurture. This observation echo a lot of literature that suggest providing students with full opportunity to develop the skills, values and attitude they will need for life is as important as developing students' cognition. For this reason, current research findings are a real stimulus for instructors to desire to nurture students' curiosity that goes beyond the formal curriculum, and a love for God, self, people and the whole creation that stays with the student through life which would him or her apply God's truth in solving predominant social problems in our societies.

The implication here is that educators can no longer overlook the hidden curriculum at the expense of the official curriculum. Each educator should instead be concerned that students as many as 75 (18%) of the 417 felt that their learning institutions' hidden curriculum was not affecting them in any way, which is a disturbing information from current research. Based on these observations, current researcher suggested that any learning institution that wishes to effectively deal with unconstructive mindsets among the next generations must constantly reflect on the power the unstated curriculum exerts on students' worldview and minimize its negative effects through the following vital steps:

1. Ensure biblical values are intentionally mapped in the official curriculum and aligned with positive aspect of the unspoken curriculum.
2. Make sure their mission regarding the virtues they wish to transmit to students is clearly visible to every student.
3. Make sure learning environment's cultural orientation is edifying to positively affect the other curriculum components.

The stated suggestions from current research findings are in harmony with John Jusu's (2018) claims that the tremendous amount of scholarship that has gone into understanding effects of the hidden curriculum on students' learning underscores the reason for taking it seriously. The official curriculum alone can never initiate holistic development-cognitive, affective, moral and social or cultural because the veiled curriculum which constitutes more than 90% of students' learning, is the main medium through which values and norms are transmitted. As such, any learning institution that continues to ignore hidden curriculums' effects on students' worldview, that learning institution is failing in its role of holistically nurturing students including inculcating a biblical worldview. This means when educators align positive aspects of the hidden curriculum with the intentions of the official curriculum, there a huge potential for more significant and transformative learning in the direction educators would hope for. For this reason, every Christian educator must ensure seamless integration of biblical worldview in the official curriculum because failing to ensure hidden curriculum communicates holistic messages is a certain formula for causing students to be vulnerable to unbiblical philosophies of life such as naturalism or the belief that nothing exists outside of the material world or humanistic worldviews, which more often than not, corrupts the thinking of students without them realizing its impact. However, effects of distorted mindsets are obvious as characterized in irresponsible living like narrow-mindedness, promiscuous living, and drug abuse among young generations.

4.11 Relationship of the Current Research with Prior Research

The results of current research concurred with other research findings in that learning institutions need to give a serious thought regarding how their contexts shapes today and tomorrow's leaders. Current research findings also revealed that investigated universities' learning contexts was preparing students to live out their Christian faith

unlike other research findings in other parts of the world that revealed that Christian learning institutions sometimes enhanced passivity and unquestionable obedience in students. Current research findings are in harmony with Cubukcu's study findings in 2012 which revealed that students experience unrecorded lessons by just setting foot in a learning context which has notable impact on their attitude toward learning and reality in general. The findings also concurred in that the hidden curriculum which comprises learnings which go on beneath the surface of what instructors set out to teach and operates not only in the classroom but everywhere in a learning context and is as important as the official curriculum in determining overall students' learning outcomes.

While literature revealed most prior research focused on hidden curriculum's influences on high school and primary school students' learning experiences and only limited, if any, prior research focused on hidden curriculum's influences on university students' worldview, findings of most research conducted in primary and secondary schools are closely related to current research conducted in higher learning institutions. For instance, Meyer (2003) tested the unstated curriculum's influences on high school students' learning experiences and "concluded that students' personal faith commitment had significant influence on their biblical worldview formation. Meyer also found that years of enrollment in Christian learning institutions had no significant influence on biblical worldview development among high school students". Bryant (2008) and Moore (2006) did correlational studies and concluded courses done by students did not have significant effects on student's worldview, which is in harmony with current research findings which revealed no correlation between students' area of study (whether theology or business studies), and how they perceived the hidden curriculum as influencing their worldview. Moore's study revealed that years a student had been in a Christian learning institution was not positively correlated with their

worldview. This was contrary to current research findings which indicated that most students' worldview was positively influenced by just being in a Christian learning institution irrespective of their age, gender, or program of study.

Contrary to other prior research findings that described a generation of students whose thinking was more in line with materialistic and humanistic thinking despite their enrollment in Christian learning institutions, current research findings revealed a positive correlation between students' holistic thinking and being in a Christian learning institution. Since one's worldview guides and directs everything a person does, including his or her education, finances, career choice, friendships and family life, youth radicalization, promiscuity and antisocial behavior is likely to reduce significantly if learning institutions, both public and Christian, would be intentional in sporting and positively transform learning states that convey messages that negatively shape students' worldview. The implication here is that hidden curriculum is not just a matter of individual teachers' practices as part of the curriculum, it is systemic and if learning institutions wish to bring a lasting change in societies, they must positively restructure their contexts and intentionally map a biblical worldview in students who are today's and tomorrow's leaders.

The public largely holds Christian learning institutions responsible for remedying social moral malaise, hence, there is a good reason for celebration because current research findings revealed investigated Christian learning institutions were positively shaping students' worldview. In some aspects more than 90% of the respondents who correctly filled and returned the questionnaire as well as the 8 interviewed participants indicated that students not only graduate to take their allocated positions in the society but also many do not conform to negative social practices. 7 out of the 8 interviewed participants

said they knew many ex-students from their universities who were holistically transforming their communities.

The implication here is that investigated Christian learning institutions' hidden curriculum has an holistic transformative agenda that embody virtues that characterize the fruit of the Holy Spirit stated in Galatians 5: 22-23: "joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control", especially when instructors guard against discrepancies between the hidden curriculum and the official curriculum. This observation is informed by researchers like Foot (2017) and Mei (2015) who claimed that discrepancies between what is publicized in the written curriculum (especially in universities' vision and mission statement) and what is accidentally communicated to students through the hidden curriculum is where students' morals and worldview lies in jeopardy. This means Christian educators are better advised if they mapped holistic (Christian values in every learning activity to morally regenerate young people's mindsets because as noted in a certain proverb that dates back at least as far as the 4th century theologian St. Jerome "*the devil makes work for idle (unimaginative) minds to do*". This means youth who can think critically and apply God's truths in their everyday life can firmly stand against devil's intent to lure them to adopt unconstructive worldviews as opposed to those who are not.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATION

5.1 Introduction

Chapter five of current research which sought to understand influences of the more subtle—hidden curriculum aspects that shape students’ worldview in Christian learning institutions in Nairobi City County Kenya, presented summary of the research findings, conclusions, recommendations on the way forward and suggestions for further research.

5.2 Summary of the Research Findings

Most of the earlier research examined the concept ‘hidden curriculum’ within the realm of education but current research applied a more holistic description of the concept in relation to its influences on students’ worldview. The researcher used a questionnaire with 64-closed-ended Likert items to gather statistical data from 486 respondents. Out of the 486 randomly sampled respondents, 417 filled and returned the questionnaire. In addition, the researcher conducted face-to-face interviews among 10 participants guided by an interview guide with 14 open-ended items to explore participants’ explanations as to why some of the the hidden curriculum aspects tested in the quantitative phase were perceived as having significant influence on students’ worldviews than others did. The SPSS version 25 was used in analyzing the numerical data while inductive content analysis technique was employed in analyzing the textual data to achieve a systematic discovery of patterns, themes, and meanings of participants’ responses.

The research findings concurred with a good amount of literature that the possibility of pernicious unintended lessons demands careful attention to its operations and

influences on students' worldview. This is because the concealed lessons students imbibe accounts for as much as 90 percent of all their learning and can either enhance or be detrimental to the prescribed learning outcomes.

Therefore, current research findings are important for several reasons: First, they will benefit curriculum planners and implementers in Kenya, where literature about the hidden curriculum is scanty and instructors rarely acknowledge its existence nor its influences on teaching-learning processes. Second, current findings are likely to breath fresh life into the field of education in African context, especially in Kenya, where curriculum reviewers have been rehashing the same concerns since time immemorial. For instance, we repeatedly hear familiar themes that education must empower youth to be job creators rather than job seekers. However, a deeper understanding of the context in which learning takes place is rarely mentioned, yet if conducive learning environments are created it can lead to more holistic transformation in students in terms of the way they think and behave, the ways in which they relate with self, other students, teachers and the world at large. Finally, schooling informed by current research findings is believed to direct its attention at reforming learning institutions' humanistic climate to enhance students' holistic transformation. When educators are familiar with the role played by the hidden curriculum on youth radicalization, selfish tendencies, low cognitive functioning, and insensitivity towards other people, they are likely to direct their attention to reforming counterproductive practices in learning contexts that encourage unwholesome worldviews among students. The following detailed summary of current research findings are organized according to the six research objectives.

5.2.1 Students' Demographics and Hidden Curriculum's influences.

Objective 1 examined demographics' influences on students' perceptions regarding how they perceived unintended lessons arising from the hidden curriculum as influencing their worldview. Objective one results majorly concurred with research findings of other researchers like Meyer whose research in 2003 and Maheshwari's research conducted in 2018 which revealed that age, gender, area of study, modeling biblical worldview and the university one is studying was related to students' worldview. In view of these research findings, students' gender is of relevance and for this reason education stakeholders, curriculum designers and implementors should give serious attention to its influence on students' worldview. Another implication is that students' age is of relevance and for that matter education stakeholders should give due cognizance to its influences on students' worldview.

In view of current research findings, students' areas of study are of relevance and for this reason curriculum designers and implementors should give serious attention to its influences on students' worldview. Contrary to other research findings, current research revealed that the number of courses students had done on-line by the time the research was conducted were not a matter that education stakeholders should give serious attention to because the 417 respondents who filled and returned the questionnaire did not perceive the number of courses they had done on-line as significantly influence their views regarding how they perceived the hidden curriculum aspects as influencing their worldview. This was a surprising finding because it not only contradicted other research findings but also the qualitative data because the eight interviewed students felt there was much difference between doing courses on-line and doing courses face-to-face.

5.2.2 Christian Universities' Organizational and Students' Worldview.

Objective 2 examined influences of unintended lessons arising from Christian universities' organizational structure on students' worldview. A large proportion of respondents (over 90%) perceived unintended lessons arising from universities' organizational structure's aspects like rules, physical space, time allocation, and instructional strategies as significantly influencing their worldview. In view of this revelation, universities' organizational structure is of relevance and for this reason education stakeholders, curriculum designers and implementors should give serious attention to its influences on students' worldview.

5.2.3 Christian Universities' Interrelationships and Students' Worldview.

Objective 3 examined influences of unintended lessons arising from Christian universities' social interrelationships on students' worldview. Aspects related to universities' social interrelationship that majority (over 80%), of the students perceived as significantly influencing their worldview included peers, lecturer-student relationships, lecturers' behavior, and reward systems. This means universities' interrelationships are of relevance and for this reason education stakeholders, curriculum designers and implementors should give serious attention to its influences on students' worldview.

5.2.4 Universities' Instructional Models' and students' worldview.

Objective 4 sought to determine differences between influences of accidental lessons arising from Christian universities' on-ground and on-line instructional models on students' worldview. While qualitative data suggested a huge difference in learning on-line, statistical data did not reveal any significant differences. In general majority of

respondents (over 70%) perceived unintended lessons arising from on-line platforms like e-communication bulletins, e-learning norms, communication channels and e-learning multisensory appeal as significantly influencing their worldview. The implication of these findings is that different instructional models are of relevance and for this reason education stakeholders, curriculum designers and implementors should give serious attention to its influence on students' worldview.

5.2.5 Universities' Cultural Orientations' and Students' Worldview.

Objective 5 sought to determine whether unintended lessons arising from Christian universities' cultural orientations had a significant influence on students' worldview. The hidden curriculum elements that were perceived by over 60% of the respondents as significantly influencing their worldview included the way lecturers spend class time, campus inclinations in handling grievances, classroom culture, campus typical ways of addressing social ills and campus obsession with exam standardization. In view of this, universities' cultural orientation is of relevance and for this reason education stakeholders, curriculum designers and implementors should give serious attention to its influence on students' worldview.

5.2.6 Hidden Curriculum Elements with Significant Influences

Objective 6 explored students' explanations on why some hidden curriculum elements, tested in the quantitative phase, were perceived as more influential on students' worldview than others did. The statistical data analysis revealed approximately 14 hidden curriculum aspects that were indicated by over 334 (80%) of the 417 respondents, who filled and returned the questionnaire, as strongly affecting their worldview either negatively or positively. The 8 interviewed students concurred with

the statistical data that the said hidden curriculum elements significantly affect their view of reality. For instance, they said words and behaviors of their instructors in classrooms and outside the classroom momentarily influences how they relate with other students because they see their instructors as their role models whom they look up to. These findings regarding influences of the invisible curriculum on students' worldview certainly gives cause for concern regarding influences of the unintended lessons students are always exposed to despite of the lecturer's level of skill and the progress in the curriculum but are often not explicitly acknowledged.

5.3 Conclusions

Current research encourages appreciation of how the hidden curriculum sometimes negatively shape students' worldview. This calls for careful attention to messages learning institutions communicate through their architecture, interrelationships, and culture because they can undercut, weaken, and sometimes undermine stated purposes of the official curriculum. Another inescapable conclusion from current research findings is that the unseen curricula constructs are manifested in behaviors and manners not openly prescribed in any official document and act in a mysterious manner by taking up the role of inculcating in students necessary values needed for survival in the society. This means hidden curriculum is the only medium through which values, beliefs, and attitude (worldview) are transmitted to students. The invisible aspects close and create lasting impressions on students learning outcome including their behavior. This conclusion is in harmony with Henderson & Gornik's (2007) claim that the hidden curriculum communicates social and cultural expectations such as cherished customs, which means what is not taught is as educationally significant as what is openly taught. For this reason, ensuring conducive learning environment like positive student-

instructor interrelationship, empathic understanding of students' needs can be helpful in eradicating unwholesome worldviews and risky behaviors among students.

The central message in these conclusions is that the veiled curriculum is of importance and ignoring its constituents including instructors' and administrators' activities like time allocation for a subject, space allocation, student discipline and physical appearance in curriculum design and implementation, would endanger both the students and the societies they live in. These conclusions echo Massialas & Joseph's (2009); Çubukçu's (2012); Yousefzadeh's (2014) & Azimpour & Khalilzad's (2015) findings that the hidden curriculum accounts for as much as 90 percent of all students' learning experiences and its effects are visible on students' tendencies, beliefs, values, and attitude (worldview) and their day-to-day practices-even to keeping a job in the future. Often students imbibe the untended lessons because they perceive grasping them as the only way to survive in education. In addition, current research findings also concluded that the implied messages are conveyed via students' interpretations of what they hear, experience, feel, learn and observe other people do and say, which shape their interactions with other students and reality in general. Inherent temperaments accepted by teachers, whom students perceive as repertoires of knowledge, classroom arrangement, guidelines, and objectives, all convey unintended messages that significantly shape the kind of people students turn out to be. These conclusions are consistent with a growing voice in a lot of literature which claims that hidden curriculum is always in process and urges education decision-makers and instructors to take the threat of secular humanism and socialism worldviews permeating in almost all learning institutions through the hidden curriculum, seriously. For this reason, Christian learning institutions that graduate students who cannot clearly articulate the reason for their beliefs and worldviews or cannot apply their Christian worldview to real life issues

(Barna Group, 2008), should give premium to their humanistic climate (hidden curriculum) because it could be undercutting and undermining their mission of ennobling man's personality by providing him or her with spiritual, intellectual, social, emotional and behavioral skills to reflect the image of his or her maker, as suggested by White, (2014) & Wood (2008) among other scholars.

The concern is that when students exit from Christian learning institutions without solid Christian worldview foundation to apply biblical truths outside of the classroom, they are vulnerable to distorted worldviews. As a result, the much louder voices of humanism, socialism, and relativistic beliefs continues to silence the influence of Christian worldview in the society. No doubt respondents in the current research perceived the two Christian universities' environments as positively influencing their worldviews, but there is still considerable room for improvement. The implication here is that Christian educators must always critically evaluate and reflect on the intangible curriculum aspects that cannot be put into words but sometimes negatively affect students' beliefs, values and attitude (worldview) and practices (Chandratilake & de Silva, 2009). Therefore, current research findings urge Christian educators to acknowledge the existence of a real battle for the minds of young people which means they can no longer sit passively by and give the spoils of victory to the enemy neither can they surrender to the rise of humanism and socialism.

Current research also concluded that hidden curriculum will always exist in learning contexts, even if in no other form, because of the topics and ideas left out in a lesson, hence, intentional mapping of biblical truths in the official curriculum is the only way to nurture fervent-GLOWMP(ek) Christianity among young generations. Christian learning institutions must map Christian worldview in students' minds and hearts so

that students can map what they know and feel into what they do so as to reclaim politics, economics, education, and all disciplines for the sake of Christ. Only God's true truth in the minds and hearts of young artists, lawyers, doctors, politician, teachers, and the society in general can provide a sure fence against the widespread corruption, cooperate greed, promiscuous living, and youth radicalization. For this to official happen curriculum designers and instructors must interrogate every hidden curriculum element and design viable ways of minimizing its negative effects on students' worldview and ultimately their behavior.

5.4 Recommendations

Current research revealed that hidden curriculum has strong and effective influence on students' learning in many ways and instructors are better advised if they used it as a central curriculum to avoid its negative effects if used without full cognition of its effects. Current research findings further suggest that learning institutions should avoid contradictions between stated vision and mission statements and values universities live by on daily basis because such contradictions confuse students regarding the kind of people they are expected to be. Christian learning institutions must therefore reevaluate their humanistic climate where students spend over eight hours a day and over 900 hours a year so as to holistically nurture students and inculcate in them a distinctively biblical worldview. The idea of 'holistic' nurture differs in different conceptual models, but it is commonly agreed that holistic includes physical, emotional, psychological, social, and spiritual domains. This means any Christian university that desire to continue graduate all rounded students (with a distinctively biblical worldview), it must develop a teacher training curriculum infused with a concrete biblical worldview (spiritual aspect) to facilitate instructors' inculcation of biblical beliefs, values and attitude (worldview) in young people via every lesson each

instructors teaches to raise generations that can holistically transform their societies. On their part, students who desire to grow in the likeness of their creator must choose wisely which unintended messages to imbibe from their learning contexts and which ones they should discard.

5.4.1 Recommendations in Line with Research Objective One.

Current researcher does not in any way claim nurturing a distinctively biblical view of reality can be perfected at the university level because the way a person sees the world begins to shape early in life. However, unintended lessons learning institutions convey play a very significant role on the kind of worldview young people cherish because students spend over eight hours a day and over 900 hours a year in their learning institutions. For this reason, current researcher suggests learning institutions must create conducive learning contexts in line with students' demographics as revealed by current research among other research to help students apply God's word in their day-to-day lives. This recommendation is also informed by the fact that no learning institution can eliminate its hidden curriculum, but any willing learning institution can reduce negative effects of its hidden curriculum while maximizing on its positive effects on students' learning. Since everything that happens in a learning context significantly shapes students' ways of thinking irrespective of their gender, age or even their program of study, current researcher encourages Christian educators to be sensitive of how they do what they do and say what they say.

The implication here is that Christian curriculum implementors must take advantage of the time they have with the future generation—tomorrow's parents, doctors, lawyers and politicians and intentionally seek to bring each of them, irrespective of their program of study and background to as full a realization as possible of what it is to be

an understanding human being who loves the world he or she lives in and is ready to become a healer of the morally injured world. These recommendations are informed by the fact that when Christian learning institutions fail to nurture a holistic worldview in young generations someone else or something else will inculcate unconstructive worldviews in them which would be detrimental not only to young people but to their societies as well.

5.4.2 Recommendations in Line with Research Objective Two.

Current research confirmed that learning institutions' features like physical classroom arrangement, rules governing learning institutions, content taught as well how instructors teach the content and assess students' learning of the taught content, transmit covert messages which significantly shape students' attitude towards almost every aspects of their lives. For this reason, current researcher suggests that Christian learning institutions must be very careful how they organize their learning institutions (architecture) and their classrooms. As such, Christian teacher training institutions are better advised if they empowered teacher trainees to objectively scrutinize why the official curriculum does not always holistically impact students' worldview-could it be teachers' biblical worldview is not visible to students or could it be that teachers do not understand how to map their Christian beliefs and values on the official curriculum or the way teachers organize classrooms instill unconstructive worldviews students. This observation is informed by the fact that instructors are key stakeholders in any educational process and the worldviews they cherish are an essential factor in students' holistic development-starting from pre-primary school through college. The observation is also informed by other research findings by researchers like Bryant's (2008); Moore's (2006) and Meyer's (2003) who found that values, attitude and

worldview learning institutions cherish which is mostly displayed through architecture, rules institutions set, strategies instructors use to teach and assess students' learning significantly shape learners' worldviews irrespective of their gender, age and their program of study.

This means Christian learning institutions must be helping students become more aware of their abilities, teach them foundational life skills, help them form holistic self-identities as well as empower them to wisely choose for themselves which unintended messages to imbibe and which ones to discard. This observation suggests Christian universities must retrain their instructors to prepare students for their future, help them effectively tackle life's uncertainties as well as avoid being manipulated into wrong worldviews. The more instructors understand holistic pedagogy and apply it in their teaching-learning processes, the more holistically their students' imagination, creativity and worldview would be changed. For this reason, current researcher recommends every teacher training program to be radically open and allow trainees to take radical risks like rearranging classrooms and even walking into the classroom with a blank course outline, inform students the purpose of the course as well as the aim of that day's lesson, explain the reasons behind the university's decisions to include that course in the curriculum and encourage students to choose the content they want to study that day as they (instructors) facilitate the process to ensure that the teaching-learning process fulfills the purpose of true education-holistic nurture of upcoming generations.

Current research findings in line with other research findings confirmed that lack of holistic education is the major reason why young people are unable to face failures or rejections which often leads to engaging in antisocial activities and choosing destructive behaviors out of guilt and anger, or even taking the ultimate step of ending their life.

Since knowledge is a social condition, imparting it in young generations via right pedagogical structure is the core responsibility of any education system. The implication here is that any teacher training institution that fails to empower instructors to address counterproductive pedagogical practices that encourage docility among students, may as well be said to be only good at reproducing social moral malaise that is devastating Kenya and other parts of the world. As such, any teacher training institution that fail to prepare instructors to create conducive learning environments to holistically nurture students' worldview may be sophisticated and interesting but it is entirely useless because it does not really care about social ills enhanced through negative hidden curriculum elements in its context.

Further, current research findings suggest teacher training institutions must cease communicating teacher authoritarianism through placing a huge seat and a table in front of the class without a valid reason. Instead, current research findings suggest due diligence and persistence in teacher training institutions to revolutionize the education system through constantly reminding teacher trainees as key stakeholders about the importance of instilling a holistic view of reality in every student. This means teacher trainees must band together and fight for holistic nurture of youth because youth's moral breakdown requires radical, firm resolve and radical action to fight for what is just—holistic transformation of upcoming generations-future teachers, parents and politicians, to mention but a few. As such, any teacher training institution that does not empower instructors to expose unconstructive sociological theories of pedagogy in its learning context as well as embed a biblically sound worldview in students to ensure best decisions, practices and innovation, it can as well close its gates.

Only holistically trained teachers can critically interrogate hidden curriculum that evolve from unquestioned long-standing practices ingrained in learning institutions' culture and come up with ways of down-playing or countering its negative effects on students' worldview. Such teachers can expose unhealthy pedagogical philosophies that inform some teaching-learning practices as well as spot unpleasant veiled lessons that students need to avoid, and the ones students should cherish. They also can transform learning institutions' grading systems that suggest only what teachers teach is important through designing more enriching assessment strategies that nurture originality, critical thinking, and a positive self-concept in students. They also can critically interrogate learning activities that time after time communicate to students that every student must excel (get high grades) yet prior school experiences of some students have demonstrated they cannot possibly be placed among the top five in their class, which affect such students negatively. In addition, well trained instructors can come up with better ways of replacing the disparaging expectations to encourage students to work hard at what they are gifted in. For this reason, current researcher urges every teacher training institution to equip instructors to offer pedagogy that nurtures progressive thinkers rather than encourage rote learning. This is because change is inevitable and only progressive thinkers can effectively handle 21st century changes using positive ways such as flexibility and adaptability. Thus, current researcher encourages instructors to inculcate in students skills like active learning, out of box thinking (holistic worldview), collaboration, effective communication and career personality, which means merely ascribing a Bible verse to a lesson cannot automatically holistically transform students.

5.5.3 Recommendations in Line with Research Objective Three.

Based on current research findings regarding influence of interrelationships in learning institutions on students' worldview, current researcher suggests that learning institutions, as very influential socializing agents, must intentionally help young people holistically function in their social world. Since instructors represent learning institutions' authority figures, it means they unconsciously reinforce their learning institutions' values and every other established practice. Hence, current researcher recommends one excellent way for mapping a biblically sound worldview in the next generations-damaging the equilibrium. The term equilibrium has many names: status quo, standard operating procedures and even spinning one's wheels in a pothole which means next generations' unconstructive worldviews largely stems from the failure of learning institutions to instill Christianity as a comprehensive way of understanding reality. As such, according to current research findings it is a waste of public funds to change the official curriculum and fail to ensure healthy humanistic climate-instructors-student relationships and expect to magically nurture responsible, creative, innovative and resilient young people.

While current research findings do not in any way suggest learning resources like funds, quality infrastructure, enough-well trained staff are not important, to fundamentally change students' mindset, the software-the moral system in learning institutions where young people spend over 900 hours every year must be holistically changed. Just as the software of a computer, is its 'soul', and without it the computer cannot function, so is the moral system of any community-without an authentic moral system learning institutions are dead and completely unable to holistically nurture students' way of seeing reality (worldview) and their way of doing things (behavior).

Learning institutions in Africa including Kenya house over 70% of their populations, hence, societies' epistemology (the way they know things) and ontology (the way they perceive the nature of reality) are likely not to holistically change without holistically nurturing students' worldview. It may also be impossible to eradicate bedeviling social ills like entrenched corruption, drug abuse among youth as well as youth radicalization in societies without promoting a biblically sound interpersonal relationships and intrapersonal competencies among the young generation-current and future doctors, teachers and parents.

No one denies that every new curriculum in Kenya is aimed at not only being in sync with the needs of changing society but also at preparing young generations for life challenges, however, current research findings suggest that Christian learning institutions must be very careful of the software (hidden curriculum) arising from every new curriculum. This recommendation was informed by researchers like Wabisabi, (2018) who suggested that when students are emotionally and morally connected to themselves and above all with their creator, they are confident and clear-headed-in other words they have a holistic view of self and reality. According to Medina (2008), (cited in Joan Young, 2014), positive emotions influence people's brains (mindset) in ways that increase their broad awareness of issues and memory while negative emotions such as stress negatively affect people's cognitive functioning. This means emotional intelligence would not only helps students think critically about social challenges but also help them figure out effects of what happens in their surroundings. As such, inculcating emotional intelligence in students would help them discern effects of every lesson they imbibe from every activity in their learning setting, figure out ways in which the unintended lessons exert influence on their worldviews as well as avoid negative lessons that might otherwise negatively affect their worldviews.

In line with other research findings, current researcher also suggests instructors need emotional intelligence to help them notice when unintended lessons conveyed through the hidden curriculum promote injurious attitude like self-centeredness in students and devise ways of boosting Christ-like thoughts to counter the negative effects. The implication here is that expensive deliberations on how to deal with students' violent strikes, drug abuse, promiscuous behavior as well as youth radicalization, are pointless. Instead, such efforts should be translated into training instructors who care about students to the point where they give up the often-ill-regarded label as "the know it all" and become mentors who are committed to creating conducive learning environments which can positively revolutionize the mindsets of the next generations. This is because when instructors interrogate how the values and worldviews, they cherish influences students' worldview, they are able to include Jesus Christ as both the object and the subject in the official curriculum and radically change students' hearts, minds and actions. This means any educator who desires to achieve fundamental change in terms of preventing youth radicalization, weeding out entrenched corruption and other immoral practices in his or her society, he or she must come up with viable ways of constructing protective fences against unconstructive worldviews rampant in learning institutions which trip and confuse many promising young people.

5.4.4 Recommendations in Line with Research Objective Four.

The widespread use of the internet has opened diverse distant learning opportunities. But while on-line world is as real as the practical world, current research findings revealed that online platforms often relay impersonal information in one-way direction which sometimes affect students' worldview negatively. In virtual education emphasis is given on written discourse and the cognitive functions of encoding and decoding it

while the facial expressions, the touch and the body movements lose the important role they play in real life teaching-learning experience. This means instructors must intentionally map authentic biblical doctrines in their online interactions to holistically nurture students because the worldview one thinks has is not the way he or she views the world unless that worldview shapes all his or her decisions, thoughts and actions.

This means inculcation of an authentic Christian worldview is not just hands shaping. As such, current researcher recommends online instructors to focus on developing analytical and higher thinking skills in students for them to wisely choose which messages to imbibe in their online platforms and which ones they should discard. This claim is in line with a lot of literature such as a research conducted by Craigo in 2003 which revealed that students who can analyze, evaluate, and synthesize information find it easier to apply God's word in all areas of their lives. Such students also have the intellectual confidence to communicate their beliefs, values, and attitude (biblical worldview) to online peers who tend to have diverse worldviews and diplomatically defend their views. Scholars are still debating over the link between violence perpetrated by young people and violence displayed in diverse media platforms, but current researcher recommends Christian learning institutions to seriously censor unintended lessons conveyed through online learning platforms.

5.4.5 Recommendations in Line with Research Objective Five.

As revealed by current research findings understanding learning institutions' educational preferences requires instructors' familiarity with the influences such cultural inclinations exert on students' worldview and behavior. This means ignorant instructors are likely to be tempted to assume changing teacher-centered education into student-centered education can magically replace unpleasant worldviews cherished by

students with constructive worldviews. This argument does not in any way suggest knowledgeable educators will suddenly liberate anxious students, but they are not afraid of uncovering unpleasant cultural inclinations in their learning institutions "...like 'sameness is good' or 'status quo is always the best', nor do they shy away from confronting unconstructive aspects of their learning institutions' cultural orientation". According to Paul Freire (1993), a Brazilian educator, such knowledge must extend beyond students' birthplace location, their skin color, and socioeconomic status to prevent instructors from treating any student as an empty vessel waiting to be 'filled' with knowledge by the 'gurus' (teachers) because such treatment would curb the student's critical thinking development. Instead instructors must use their educational role to replace such unhealthy pedagogical inclinations with more holistic instruction approaches. This is because 'filled' students with narrated content about reality, which is often static and compartmentalized, not only get filled but are transformed into acting like a depository who no longer question anything their teachers teach or think outside the box and must be avoided.

For this reason, current researcher suggest instructors should create favorable learning environments to encourage creativity among students instead of rewarding students who always comply with teachers' demands as good, smart and the cream of the crop while labeling students who question teachers' decisions as spoiled, lazy and incompetent. Further, current researcher proposes that instructors should challenge distorted mindsets that perceive imaginative instruction as finding a new way of drilling mandated chocks of knowledge in the heads of passive students in a more creative and interesting way. Every instructor should instead holistically nurture his or her students and transform them into true servant leaders who are committed to changing the culture of silence in their societies where young people often have no voice and rarely talk

about their issues and if they do, their voices are speedily suppressed and often very violently and cruelly.

This is because there is no way a learning institution can eliminate its hidden curriculum, but instructors are well advised if they cautiously interrogated the force unintended lessons arising from their leaning institutions' inclinations exerts on students' worldview. Awareness is a major step towards ensuring that learning institutions' cultural orientations empower students to be conscious of the unintended messages they accidentally imbibe because hidden curriculum is contextually influenced-that is its messages are influenced by the message of cultural and ideological context of the message sender and the message receiver, and it (hidden curriculum) can never be eliminated from any learning context.

There are many ways of empowering students' consciousness but mapping learning institutions' cultural orientations with sound biblical principles is the most effective way of addressing moral breakdown among youth because success or failure in one's life is caused more by one's worldview than by one's mental aptitude. As such, Christian learning institutions must ensure their cultural inclinations do not encourage development of unconstructive worldviews like passivity among students because if they do, such learning institution would be detrimental, to say the least.

For this reason, current researcher proposes that any Christian learning institution that desires to bring down detrimental politics, social, and cultural practices must convert every classroom experience into an extension of theory into practical life by mapping a distinctively godly worldview in the official curriculum as well as disrupt the reproduction process most communities expect from learning institutions. This recommendation is in line with other research findings that suggested that nurturing a

holistic worldview in young generations is therapeutic to social ills because young people with a holistic worldview can explore problems in their own lives as well as hypothesize solutions to social problems in their societies. However, holistic worldview nurture takes a lot more work than just saying it. Therefore, current researcher suggests every education stakeholder must commit himself or herself to discovering for himself or herself the root cause of youth radicalization, drug abuse, youth promiscuous living and environmental degradation to root out socially injurious worldviews among present and future young people.

The implication here is that the entire education narrative may need to be uplifted in favor of nurturing responsible citizens. Elevation of an entire education narrative does not mean removing a few unhealthy cultural inclinations nor arousing students' passion every now and then but intentionally mapping a firm Christian view in every school assumption. Only a distinctively Christian worldview can holistically shape young people' identity, provide a framework for ethical thinking as well as offer a better way of seeing reality and doing things, based on a new way of being. Hence, any instructor who does not wish to keep crying over social ills like corruption must take the power hidden curriculum wields on students' view of reality seriously. He or she must be willing to do an overall of his or her pedagogical narrative to grow young people into servant leaders-not top-down authoritarian figures who dictate to their followers what they must do to earn their favor and be regarded as valuable persons.

Current researcher does not in any suggest some learning institutions in Kenya intent to negatively shape students' worldview. However, learning institutions that treat students with exceptional giftings as more worth than other students or emphasize exam standardization, suggest that students with higher IQ or special giftings should be dealt

with in special ways while the rest of the students automatically become non-gifted and less important which negatively shape students' view of reality. And for this reason, current researcher suggests learning institutions' cultural inclinations, however armless they might appear, must be restructured to spur students' creativity to problematize social ills and question worldview paradigms cherished in their learning contexts and even in their societies.

This means Christian learning institutions must deal with counterproductive cultural inclination like reward systems that emphasize the importance of students outshining their colleagues and instead they should encourage students to discover their giftings and pursue them, if they wish to continue graduating world transformers irrespective of students' intellectual aptitude and gender. Thus, every educator must be keen in identifying cultural orientations as they emerge in their learning contexts and positively change any unconstructive cultural inclination that might negatively affect students' emotional intelligence which enables them to read facial expressions in very actor in their learning contexts. While students who understand how people think and are able to interpret other people's behaviors can wisely choose which unintended messages to imbibe and which ones to discard, when students are not sensitive enough to why people say what they say or do what they do, it is a formula for such students to engage in unproductive activities like cheating in exams so long as they are not caught or blindly complying with rules that do not contribute to their holistic development. In the same vein, when instructors are ignorant of messages conveyed through their learning institutions' cultural inclinations, they are designed to nose-dive together with their students with little motivation to grow as independent thinkers, who are bold enough to disagree with unhelpful systems in their societies and the nation at large.

This means, it is advisable for both instructors and students to reexamine the beliefs, values and attitude they cherish because when the values, attitude (worldview) one cherishes conflict with their verbal utterances, the nonverbal communications carries more weight than the official exclamations and negatively affects those who look up to them for moral guidance. But when educators are aware of the unintended messages, they convey through how they say what they say and how they do what they do, they are likely to stop confusing young generations which would probably change the immorality and inequality in societies.

These last two recommendations are informed by the fact that knowledge production involves mainly two educational practices: the knowledge itself or content and the way in which the content is transmitted and produced-the process. The process is concerned with methodologies instructors use to teach the content and learning which is concerned with how students learn the content. Instructors make decisions about who learns what content and to what extent students learn it. The curriculum of content is the official curriculum while the curriculum of process is the veiled curriculum which this dissertation refers to as the hidden curriculum. As students learn the content they discover who decided which aspects of the content to be learned and which ones are important and must be learned and which ones are less important, whom they must obey and respect as well as discover how they should address and react to other members in their learning institutions to earn favor if they wish to succeed as well as whose opinions they should esteem, which significantly shape their view of reality.

Therefore, any education reform on the official curriculum that seeks to holistically nurture the young generation, it must take into consideration the hidden curriculum because unintended lessons conveyed through the hidden curriculum are as important

as the indorsed lessons taught through the official curriculum. In fact, literature discussed in this dissertation has confirmed that the unintended lessons accounts for more than 90 percent of all students' learning. Hence, no instructor can afford to continue being fascinated by new cultural inclinations in his or her learning institution. He or she should instead intentionally create holistic learning environments that are infused with distinctively biblical values because values and attitudes young generations cherish determine the words they speak, live by and pass on to those around them and to younger generations. This observation is in line with researchers like Crossman (2019) who suggested that unintended lessons young people imbibe form a powerful component of the kind of people they become. While the list of lessons ingrained in learning institutions' cultural orientations that students pick by just setting foot in a learning institution keeps changing, cognizant instructors can ensure such lessons impart a Christian worldview that is truly in the hearts and minds of students and not just on their tongues. The implication here is that cognizant instructors facilitate students' application of Christian worldview in healthy obedience to authority, meticulousness, upright living, gender equality and right view of reality.

5.4.6 Recommendations in Line with Research Objective Six.

All the recommendations offered so far in line with the five objectives seem to evolve into an interwoven web of knowing, doing, being and becoming. The interesting progression of current research findings and the fact that Kenyans have been wringing their hands and employing various knee-jack solutions to moral malaise among young people for decades without fundamentally changing students' worldview and ultimately their moral choices, motivated current researcher to go beyond giving mere recommendations regarding how to intentionally map a Christian worldview in students

hearts and minds as well effectively deal with learning institutions' blind spots—negative elements of the hidden curriculum which often undercut and weaken noble goals of the official curriculum. So, based on both the qualitative and quantitative research findings current researcher developed a program-REAL God's workmanship to help instructors map a distinctively Christian worldview in the official curriculum. The decision to develop the REAL God's workmanship program was also informed by a quote that has gone around for decades that says something like “we have to deal with Maslow's stuff before we can effectively deal with Benjamin Bloom's stuff, which is attributed to Katheryn Craig. The implication in the quote is that educators must address fundamental students' needs-values and worldview students cherish through creating holistic learning environments, as suggested by Abraham Maslow, before they can deal with students' academic learning and intellectual development as suggested by Benjamin Bloom.

Current research findings concurred with other research findings in that instructors play a crucial role in students' holistic development, however, without providing them with an effective strategy to fulfil their tasks, it may be impossible for them to holistically nurture their students. REAL God's workmanship program is based on Ephesians 2: 10. “For we are God's (own) masterpiece, created in Christ Jesus, (born afresh) that we may do those good works (love, compassion, mercy as well as helping one another) which God preordained (planned beforehand) for us, that within their sphere we may order our actions (living the upright life which He programmed and made ready for us) to step into it and experience it. It is also informed by Deuteronomy 6 where God encouraged His people to be intentional about mapping Christian values (knowing and obeying God) in the young generations. REAL God's workmanship fills a gap that exists in education practices and knowledge regarding the best way to help instructors

map a biblical worldview in students and enhance students' application of their Christian beliefs in challenging real-life issues. Precisely REAL God's workmanship answers the question: "How can learning institutions' meaningfully interrogate negative unintended lessons in terms of their transmission of unwholesome worldviews in students and make their effects less harmful while maximizing on the positive effects?" Circumstances continue to change within learning institutions, but educators must holistically change young generations' consciousness—the inner conviction to reevaluate what they take for granted as well as reexamine what they feel so comfortable with. The aim in developing REAL God's workmanship program is also to fill a gap revealed by researchers like Nehemiah Institute (Smithwick, 2008 and the Barna Group (2008), who suggested that some students attending Christian learning institutions are not developing a firmly rooted biblical worldview. This means some students graduate from Christian learning institutions lacking the intellectual finesse to take Christianity into contemporary societies. Current researcher believes just like Jeremiah looked for one faithful person for the city of Jerusalem to be spared from destruction, a good number of Kenyans among other nationalities are eagerly searching for genuine Christians to occupy high-level government positions. Sadly, the wide spread of promiscuous living, rampant corrupt scandals and youth radicalization witnessed in Kenya, like in many other developing countries, suggest distorted worldviews among many people and lack of firmly rooted Christian worldview in the young generations.

Facilitated by the program-REAL God's workmanship Christian learning institutions are expected to provide next generations with an information base and intellect to resist imbibing unconstructive lessons as opposed to prior education reforms that "are often characterized by a "quick-fix mentality and single-solution approach" (Lee, 2008, p.

208) that can never effectively address young people's moral breakdown. The four important dimensions of the program include: **relate it, explain it, apply it, live it.** The researcher believes the program is the best solution to social challenges like violent students' strikes, promiscuous living and youth radicalization which continue to bedevil the education sector and all humanity since time immemorial.

Current researcher's assumption is that when student are enabled to live their knowledge and strive to become what God intended them become-namely live for a higher purpose and a deeper meaning in life, then students' vision and mission (worldview) is not just empty words on paper but rather a reality of life that yields lasting results through drawing from God-the creator of the universe. The main aim of REAL God's workmanship program is therefore to inculcate higher values in the next generations to enable them to manifest moral excellence (holistic worldview) from within as well as other capabilities like critical thinking, innovation and resilience and holistically transform the world around them. The biblical worldview alignment program envisions the sphere of influence contemporary generations could have on the world if they passionately (GLOWMP-ek) worshiped **God**, respected **life**, loved **other** people, were committed to **work**, adhered to **morality**, practiced honorable **politics**, loved **education** and applied right knowledge acquisition strategies.

Current research believes mapping biblical (Christian) values in the official curriculum is the only effective way to nurture young people love life, appreciate authentic relationships, live peacefully with self and other people as well as create new knowledge to deal with youth promiscuity, students' violent strikes, youth radicalization as well as other social ills. Real God's workmanship program is assumed to help Christian educators to deliberately map a distinctively biblical worldview in the

official curriculum as well effectively minimize effects of the negative aspects of the hidden curriculum.

First, REAL God's workmanships program requires instructors to encourage students to appraise teaching-learning activities in every lesson. This includes allowing students to appraise stated as well as implied expectations in the official curriculum. Such freedom is believed to help students to freely talk about effects of the unintended messages they perceive as being communicated through the official curriculum, especially the negative aspects like the banking model of education emphasized in some forms of schooling and objectively suggest ways to positively transform the unwholesome learning practices. Instructors are also discouraged from labeling students who ask questions and critique what happens in the learning institution as lazy, difficult and disrespectful to the authority because such students just know how to critically think for themselves and involving such students in the curriculum delivery can result in more holistic learning for the whole class and in turn nurture more responsible citizens. There is a huge possibility of young people becoming more integrated persons, not only in relation to self but also in relation to the world around them if they are allowed to discover knowledge for themselves.

Second, instructors are expected to explain to students' specifics of each component of "REAL" God's workmanship program: **R**elate it, **E**xplain it, **A**pply it, and **L**ive it. A minimum of 30 minutes in each class period should be scheduled for "REAL" God's workmanship program application. Student are supposed to get a "REAL" God's workmanship journal and in their own time search on current events and relevant issues from the library, internet, or newspapers in relation to diverged worldviews that affect

among young people. Their discoveries are brought to class for discussion, reflection and further journal writing.

The focus of the discussion and journal writing follows the “REAL” acronym encouraging students to relate their findings based on the topics to scripture, asking questions like, “What scripture relates to this topic or challenge?” “Does God’s word (Jesus) teach about this?” “Is there any example of this in God’s word?” Students then explain the issue to one another focusing on understanding concepts related to the topic/challenge. Additional research is encouraged considering that most undergraduate students, especially the government sponsored students, may not necessarily be Christians and lack life experience and sometimes need to “explain it” before they can “relate it.” One of the most significant parts of “REAL” God’s workmanship program is the step-in which students apply learned lessons in real life situations. During this stage of the program students are encouraged to think about how the issues/challenges applies to their own lives, faith, family, their education, their society, and their country. Questions include, “What does this mean to me?” “Why is this important for my life in general as well as present and future profession?” “Who is the decision-maker?” “What biblical principles should I apply?” The instructor then asks students to live it. He or she challenges every student to think about what his or her response should be to the issues/challenges now and in the future. “What his or her role is in abating or worsening the situation?” “If I were the decision-maker, what would I do?” “What makes this situation difficult?”

The REAL God’s workmanship program is supposed to be applied at least once a week. However, instructors are encouraged to “interrupt” every lesson they teach may it be information technology, computer science, expository preaching, hermeneutics,

apologetics, or research methods with the phrase, “let us become REAL.” In so doing, the phrase becomes a catch phrase which alerts students concerning the stage of examining every content through God’s word (true truth) and connecting it with scriptures to accomplish the noble goal of holistic nurture among young people. The goal of truly holistic nurture is to empower young people to appreciate the power of the Holy Spirit in their lives, become inquisitive, intellectually flexible and broadmindedness, have wide-ranging imaginations, be self-governing, think critically, be creative, resilient...love fellow men, be polite, trustworthy, decent, have a sense of justice and sensitivity to the needs of other people...be sincere, compassionate and demand care for nature-in other words have a Christ-like identity-manifested in their relationship with other people, God and reality” as suggested by Aloni (2002, p. 105). Aloni’s observations are in line with current research’s desired outcomes which are in line with in H. L. Hastings, author of “Sold Cheap” in 1866, (as indicated in Kevin Morgan, 2017), who asserted that:

The great want of this age is men—men who are not for sale—men who are honesty to the bottom—sound from centre to circumference, true to the hearts core. Men that fear the Lord and hate covetousness. Men who will condemn wrong in a friend or foe, in themselves as well as in others. Men whose conscience are steady as the needle to the pole. Men who will stand for right if the heavens titter and the earth reels. Men who will tell the truth and look the world and the devil right in the eye. Men who neither swagger nor flinch. Men who can have courage without whistling for it and joy without shouting to bring it. Men in whom the current of everlasting life runs still and deep and strong. Men careful of God’s honour and careless of men’s applause. Men too large for sectarian limits and too strong for sectarian bounds. Men who do not strive nor cry, nor cause their voices to be heard in the streets, but will not fail, nor be discouraged till judgement be send in the earth... Men who know their message and tell it—men know their duty and do it—men who know their place and fill it—men who mind their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned and wear what they have paid for. Men who are not ashamed to say ‘no’ with emphasis, and who are not ashamed to say, ‘I can’t afford it’... (p.1)

Figure 7 pictorially amplifies the stated chief aim of “REAL” God’s workmanship program-to promote a Christian (holistic worldview) in students through embedding

filtered knowledge through the truth of Scripture in their hearts-the seat of practical intellect to holistically shape their epistemology (knowing) resulting into a Christ like character (consequence).

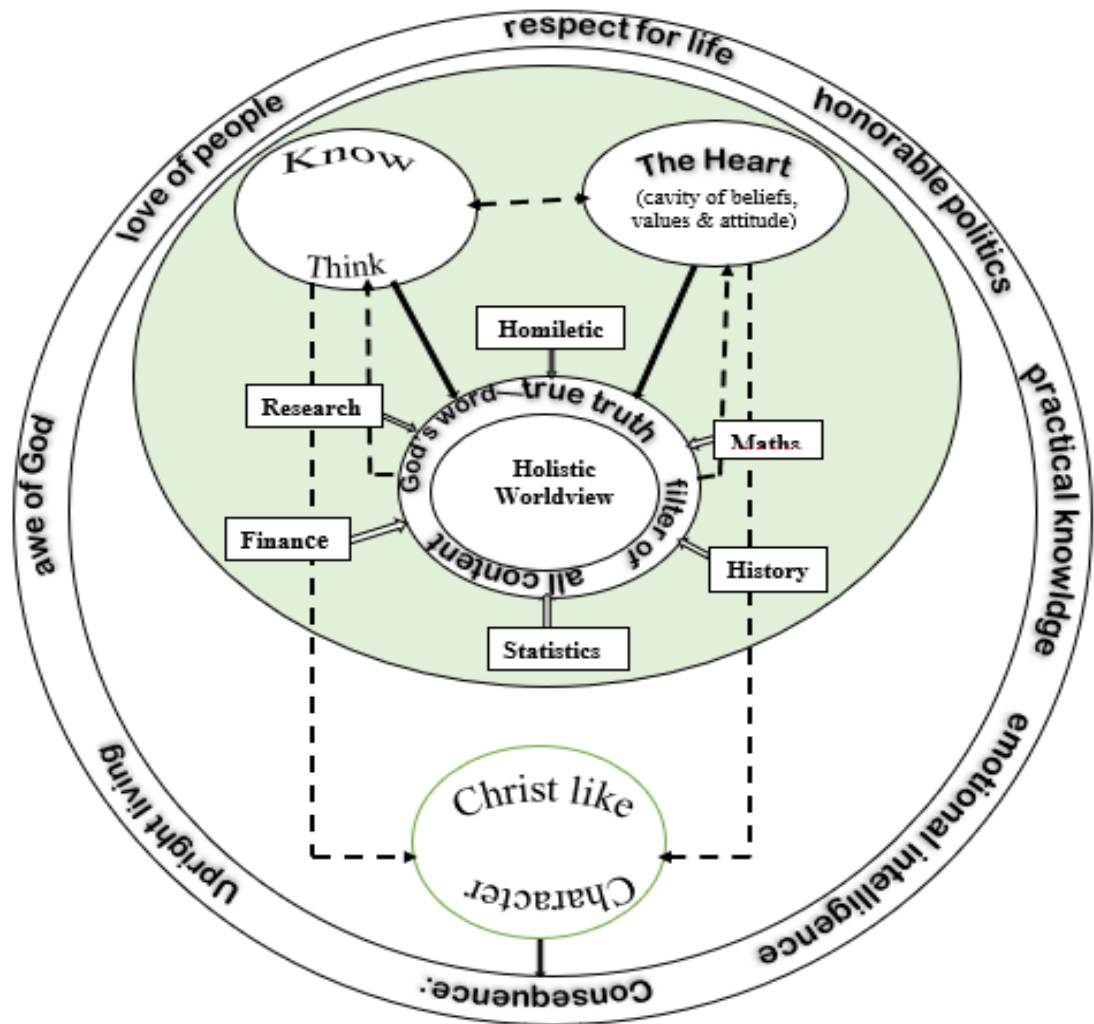


Figure 7
God's Real Workmanship Model

Since a Christian worldview is an energizing motivation for godly living in the here and now, holistically transformed young people: spiritually, intellectually and socioemotionally (holistically) are expected to leave their marks everywhere they go and probably eradicate the “seven deadly sins-wealth without work, commerce (business) without morality, pleasure without conscience, science without humanity,

knowledge without character, politics without principle and religion without sacrifice”, which according to Mahatma Gandhi have destroyed many nations.

The starting point for educators to implement REAL God’s workman program is to thoroughly interrogate unintended lessons conveyed through every teaching-learning activity as well as how each unintended lesson impacts students’ worldview. It is actually unimaginable the influence holistically transformed young generations—who honor God, respect life, love people, practice honorable politics, are commitment to hard work, adhere to morality and love education—*GLOWMP (ek)*, would have in the world today and in the future, especially if they were also trained to think critically rather than passively receive knowledge. This is because true measure of upright citizenship is exemplary character which is measured by the beliefs, values and attitude (worldview) one upholds and not straight As or mere expertise in any technical skill. Only a distinctively Christian worldview can turn a radicalized criminal into a caring, inspiring and servant leader. Hence, every learning institution is well advised if it objectively interrogates the official curriculum and exposes negative lessons it conveys through its hidden curriculum and invite students not to just aspire to emulate the hidden curriculum (academic socialization) but to interrogate it, negotiate with it, challenge its negative aspects while applying its positive aspects. This means educators must constantly reflect, question and challenge entrenched assumptions as well as avoid being complicit in gatekeeping, endorsing or passing on unintended lessons which do not sit well with truly holistic education. Instead, educators must be weary of disjointed approaches to education which cannot bring about holistic transformation in students—the cognition, physical, emotional, and spiritual development to ensure students smoothly fit into the dynamic world. As such, learning institutions must ensure their humanistic climate does not communicates messages that serve to initiate students into

the culture of self-centeredness, passivity, autocracy, or consumerism. They must also ensure the official curriculum seamlessly integrates sound biblical doctrines (worldview) to empower students to disconnect themselves from relationships that are likely to hurt their holistic development.

Considering that things as innocent as classroom shape and lighting system can negatively affect students' worldview, current researcher calls every educator to understand that there can never be effective educational reform if changes initiated do not value the hidden curriculum as much as it values the overt curriculum. For this reason, any educational reform that would qualify to be called comprehensive must map a holistic (Christian) worldview in students' view of reality as well as enhance teacher's role in facilitating students' self-reliance and independent study-a form of education which respects each child's solitude and privacy. This means teachers are careful not to deprive students of their own time because developing students' self-knowledge is assumed to help them develop critical thinking skills which in turn would help them apply acquired knowledge in solving social problems in their individual social lives, society as well as in other communities in the nation.

While each curriculum including the recently launched competence-based curriculum in Kenya may have numerous merits, its hidden curriculum must thoroughly be interrogated. What current researcher is suggesting is not for educators to come up with a new curriculum every so often but to meticulously interrogate the hidden curriculum in every official curriculum however noble it might be said to be, because as revealed by a lot of literature as well as current research findings, every official curriculum is just a tiny part of what happens to students in learning institutions. The hidden curriculum which accounts for as much as 90 percent of all students' learning can

undercut and weaken the noble goals of the official curriculum. This is because the heart of man is deceitful and desperately sick (Jeremiah 17:9) and only intentional mapping of a holistic worldview—a different way of thinking, in young generations’ hearts and minds—that is instilling a right spirit (a new heart) and a positive attitude (a holistic worldview) to bring about lasting results on the moral breakdown in the society. Or else, unconstructive worldviews permeating the web of young generations are likely to escalate to worse social ills than we witness today. The good news is however that holistically thinking young people (today’s and tomorrow’s teachers) are likely to resist passivity, immorality, and radicalization. However, if current education managers continue to live in the misconception that all hidden curriculum aspects will always work in their favor, they would be doing great disservice to their profession, the students they are meant to holistically nurture and their nation.

The results of the pilot test conducted by the researcher on the REAL God’s workmanship program revealed that the program was effective in facilitating instructors’ integration of Christian worldview with the official curriculum as well as sporting learning institutions’ blind spots—the hidden niches that more often than not undercut and weaken noble goals of the official curriculum. So, current researcher urges instructors to stop teaching and start holistic training as emphasized by the REAL God’ workmanship model which also embodies the acronym T.R.A.I.N: **t**est young people to expose their weaknesses, **r**equire from each of them more than we think they can handle, **a**rm each of them with the truth (God’s word), **i**nvolve each of them irrespective of their age and gender in real battlefield of ideas and **n**urse their emotional wounds gently as Jesus Christ would. This means learning institutions should not only equip young people with a distinctively biblical worldview but also critical thinking

skills to enable them deal with moral challenges in their lives as well as systemic immoral practices in the society.

5.5 Suggestions for Further Research

Since current research is probably first known research to examine influences of the hidden curriculum on university students' worldview from an Africa perspective, another research of similar design may be useful. The sample used in current research was quite large (n=486) but future similar research can benefit from using a more diverse student populations including public university students.

Future researchers can also analyze the relationship between types of entertainment and media in which students engage and their influences on a student's worldview. A correlational research on influences of student's grade point average and their worldview could also provide valuable data in understanding the role intellect plays in the development of one's worldview. A longitudinal research designed to assess influences of the hidden curriculum on students' worldview from first year to fourth year could also provide valuable data for understanding factors related to students' worldview formation within their higher learning schooling years. Specifically, the research could focus on one group of students or follow two or more groups from both public and Christian universities. In addition, various descriptive data could be gathered to analyze the relationship between different variables and students' worldview development. Multiple studies could be conducted to evaluate the effectiveness of educators' worldview training and whether this has a positive or negative influence on students' Christian worldview development.

This means Christian learning institutions can benefit from further studies exploring the relationship between the strength of educators' Christian worldview and their ability to

communicate the same to students. Further research can also investigate the relationship between critical thinking and biblical worldview formation among students is warranted. Also, formulating a worldview test based on situational analysis could prove beneficial for Christian higher learning institutions. This means investigating what encourages and sustains certain hidden curriculum aspects in higher learning institutions, particularly in relation to the evolving uniqueness of students as both customer and producer of higher education, would be a relevant issue. Finally, investigating and understanding non-Christian worldviews would help Christian educators to better prepare students to wisely resist unconstructive non-Christian worldviews in their learning institutions and even in the world they are expected to live and over service.

The suggested future research directions are expected to bear much success in understanding influences of the hidden curricula on students' view of reality from the macro level involving the curriculum accreditation review boards down to the micro level of the teaching-learning process in every classroom. On the contrary, if learning institutions fail to meticulously interrogate their hidden curriculum there is a huge possibility of it negatively influencing students' leaning experiences including their worldview development.

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APPENDIXES

Appendix 1: Introductory letter to Selected Universities

Dinah Nyamul

Africa International University

Box 24686-00502

Nairobi, Kenya

To whom it may concern

RE: REQUEST TO CONDUCT RESEARCH IN YOUR INSTITUTION

I am currently embarking on a mixed-methods research pertaining to my Doctor of Philosophy in education (curriculum studies) at the University of Nairobi. I am writing this letter to request permission to do research in your institution. My research investigates influences of the Hidden Curriculum on Students' Worldview in Christian universities in Nairobi City County, Kenya. It is my sincere desire that research outcomes simultaneously serve the larger body of institutions of higher learning in Kenya. A survey research questionnaire with sixty three (63) items and an interview guide with eighteen (18) items will be used.

Thank you in advance.

Yours faithfully



Dinah Nyamul

Appendix 11: Research Questionnaire for Students

The questionnaire has 64 items. Carefully read every item in every section and choose only one option out of the five-point Likert scale (strongly agree, agree, Unsure, disagree, and strongly disagree). All responses given in this questionnaire will be used only for academic purposes.

Section One: Respondents' demographic information

1. Male Female
2. Your age 17 yrs & below 18-24 yrs 25-35 yrs 36-45 yrs 46 yrs above
3. Kindly indicate your area of study, i.e., school of business and economics:

4. Courses done online Very few Few Average number A good number

Section Two

Specifically think about your university's organizational structure influence on your worldview. Aptly (mark ✓) to what extend you think each of specified aspect influences your worldview:

No	Hidden curriculum aspects	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
5	Most of campus rule stirs my heart to honor a supernatural creator, to whom all people are answerable to					
6	Campus physical space instills in me the idea that the world is characterized by scarcity and one's struggle to acquire as much as one can, of the limited resources is justified					
7	Campus time control inclines my heart to think that time is a limited resource and wise utilization of the precious commodity (time) supersedes social interrelationships					
8	Campus structural design inspires me to prioritize self over my classmates					
9	Campus time allocation infuses in my heart a desire to fulfill my duty as the highest value in my life					

10	Campus time division persuades me to think my identity is based on my achievements					
11	Campus disciplinary policies inclines my heart to think that it is possible for two people to define what it means to live uprightly in conflicting ways, and both be right					
12	Campus guidelines inculcates in my heart that my actions are either right or wrong regardless of the situation I find myself in					
13	Campus knowledge transmission styles inspire me to think that no meaningful learning can take place outside the classroom					
14	Campus control inspires a strong believe in me that there exit absolute moral values that must be cherished by everybody					
15	Campus assessment strategies incline my heart to think that what matters most is good grades regardless of how one earns them					
16	Campus stress on correctness in exams inspire me to think expressing knowledge in my own way is inferior to my lecturers' ways					
17	Campus assessment standardization makes me believe using crafty tactics to pass exams is the only way to meet the campus expectations					
18	Campus teaching strategies inspire me to see people in authority as masters and the rest as other—outside and what they think is trivial					
19	Campus instruction strategies instills in me a strong believe that hard work improves one's ability to succeed in life					

Specifically think about your university's interrelationships' influence on your worldview. Aptly (mark ✓) to what extend you think each of specified aspect influences your worldview:

No	Veiled messages influences	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
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20	Campus interrelationships expose a lack of respect for a supernatural creator who is in control of how human beings should relate					
21	My university's concern for people influences me to see problems affecting other people not as my problem but their difficulties which I should not interfere with					
22	Lecturer-student relationships motivate me to do what is within my power to help the needy during misfortunes					
23	My campus way of dealing with those caught in the wrong inspire in me a desire to freely forgive those who hurt me					
24	The way my colleagues live their lives instill in me a craving to stand up for what is right even if my friends do not support my stand					
35	My campus reward systems that prioritize competition over cooperation inspires me to do whatever it takes to defeat my colleagues					
26	My campus library rules of total silence diminish my longing to support colleagues who seek my help					
27	The way groupings are handled in the class motivates me to keep loose ties with my colleagues from other tribes/countries					
28	My lecturers' behavior inspires me to see free-thought as a fruitful practice in the teaching-learning processes					
29	My campus emphasis on content coverage suggest student-lecturer interrelationships are one-way—lecturers have higher knowledge which students must gain to succeed					
30	Lecturer-student interrelationship in the campus make me see the teaching-learning process more					

	like an investment—students being the banks in which teachers deposit knowledge					
31	Lecturer’s positioning in front of the class when teaching distances instructors from students and inspires me to embrace time and knowledge as commodities controlled by those in authority					
32	Class requirements that demand student to handle their academic tasks alone inculcates in me a strong desire to safely guard any good learning material I discover					

Specifically think about your university’s instructional models’ (on ground and online) influence on your worldview. Aptly (mark✓) to what extend you think each of specified aspect influences your worldview:

No	Veiled messages influences	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
33	E-learning bulletin board communications inspires me to honor an ever-present creator who is concerned about all people					
34	On-line limited face-to-face activities, emotional and psychological support distortion my holistic picture of people and their needs					
35	The limited sense of instructor control in on-line learning context make me believe people are born free and nobody should monitor what one does with his/her life					
36	Limited student-lecturer interactions in on-line classes make me think achieving my goals is the most important thing one needs in life					
37	Lack of face-to-face student-student interactions in on-line learning contexts make me feel inferior to my colleagues					
38	Interactions via e-learning synchronous chat inspire me to be careful because my nameless actions can affect people’s view of me and life in general					

39	Personalized e-mail interactions in on-line classrooms suggest pursuing self-interests is all what is needed to succeed in academics					
40	Limited face-to-face class attendance in on-line classes motivates students to pursue one's personal goals at the expense of other students' interests					
41	Limited liability in on-line learning contexts inspire me to see time as within my control to use it as I please					
42	Isolation, confusion, frustration and stress related to on-line learning inspire individualism among students can cause them to associate with radicalized groups					
43	Individualized on-line assignments negatively affect group work as it causes some students to see group work as consuming their time and affecting their free time and grades					
44	On-line groups, with a variety of non-intersecting and perhaps conflicting social circles negatively affect my moral values establishment					
45	Moral values on-line learning contexts promote suggest life is a pin-ball game—whose rules, though few, are a means to the player's enjoyment					
46	On-line limited lecturer-student interactions make me believe absentee lecturers are more admired					
47	Absence of multi-sensory appeal in on-line learning contexts contrary to face-to-face contexts where students listen to instructors, physically participate and ask questions, make some students underrate other learner's opinions					
48	Lack of higher-order learning (evaluation and synthesis) or internalization and practice of					

	knowledge in on-line contexts encourage rote memory among students to pass exams					
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Specifically think about your university's cultural orientations' influence on your worldview. Aply (mark✓) to what extend you think each of specified aspect influences your worldview:

No	Veiled messages influences	Strongly agree	Agree	Unsure	Disagree	Strongly disagree
49	My campus demands that students must always follow what their lecturers teach if they want to succeed in exams, make me think respecting the God who sees all people as equal is not very important					
50	My campus way of handling grievances inclines my heart to think that when I am wronged the only reasonable way is to get even with the offender					
51	My campus way of handling problems inclines my heart to think that I can still find a way out where others give up					
52	My campus emphasis on academic excellence incline my heart to think finishing tasks is more vital than relationships					
53	My campus expectations on students' financial payments incline my heart to believe competitive social enterprise is the fairest economic system					
54	My campus way of addressing social ills incline my heart to think other people—not the individual is liable for one's difficulties					
55	My campus way handling moral issues incline my heart to think that it is hard to find an absolute way of deciding which opposing moral standard is true					
56	Classroom culture inclines my heart to assume that the best source for determining if something is morally right or wrong is what the society says					

57	The way lecturers spend class time inclines me to think that time is for being and living people do not need to hurry					
58	My campus views on students' obedience incline my heart to think that absolute submission rewards—even if it means rejecting my moral values					
59	My campus way of handling academic malpractice inclines my heart to think that it is more desirable to settle rows through conflict instead of compromise					
60	My campus culture of ignoring students' creativity incline my heart to think that there are fixed ways of solving problems					
61	My campus teaching orientations incline my heart to think that very limited learning can take place outside the classroom setting					
62	My campus emphasis on grades as the only thing that determines students' success incline me to believe that cheating to succeed exams is wise					
63	My lecturers positioning in front of the classroom inspires me to think there can be several answers to one problem					
64	My campus obsession with assessment standardization make me to look for fact-oriented information when learning					

111: Interview Guide for Students

Interviews started with the following general questions: “*how are your experiences with your learning context beyond the teaching-learning processes; what do you think the concept hidden curriculum means, what is its content, whom do you think creates it, from whom would you say the hidden curriculum is hidden from and how would you say it is transmitted*”? The researcher probed participants further guided by the following open-ended questions to glean their clarification as to why certain hidden curriculum aspects were perceived as more influential than others did:

1. Why would you say students perceived impressions they get in their universities regarding what is ‘desirable’ of a Christian as very influential on the way students view God, fellow students and live their private lives?
2. Kindly explain why you would say students viewed their university’s rules to partake in spiritual assemblies as crucial in one’s view of life and God.
3. In what ways would you say your university’s leadership behavior is crucial in revealing their sincerity in caring about students?
4. Why would you say universities commitment to humanity, honor of God and love of work was considered crucial in ones’ view of reality?
5. Kindly tell me why you think your university’s time allocation effects on the way you relate with people, work and nature is vital.
6. Why would you say your university’s classroom arrangement and appearance significantly influences how you think about teaching-learning process including the best assessment strategies teachers should employ?
7. What makes you think biblical beliefs—Christian worldview is significant in influencing a lecturer’s assessment strategies?
8. In what ways would you say your day-to-day student-student and student-lecturer interactions have transformed the way you relate with the nature?
9. In terms of values, attitude, and behavior change, would you say there are differences between on-line learning experiences and face-to-face learning experiences?
10. In what ways has the university’s cultural orientation as displayed in the university’s’ vision, mission and core values influences the way you live your life and do your studies?
11. Can you think of examples where people senior to you-older students or lecturers have shown the best way to spent time, finances etc.?
12. In terms of beliefs, values, and attitude, what challenges does on-line class setup has compared to on-ground class setup?
13. How would you say technology and mass media such as TV; newspapers etc., has affected your values, attitudes, and beliefs?
14. In what ways, if any, does assessment approaches in both on-line and on-ground influence your view of reality or hinder it?

Appendix 1Vb: Authorization Letter From NACOSTI



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2219474,
2241340, 2102071, 2210200
Fax: +254-20-210245, 210209
Email: applications@naci.go.ke
Website: www.nacosti.go.ke
When reaching please quote:

NACOSTI, Upper Kabete
P.O. Box 95001 00101
P.O. Box 95001 00101
NAIROBI-KENYA

Ref No: **NACOSTI/P/18/78711/22997**

Date: **14th June, 2018**

Dinah Karindi Nyamai
University of Nairobi
P.O Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Influence of hidden curriculum on students' worldview in Christian Universities in Nairobi City County, Kenya,"* I am pleased to inform you that you have been authorized to undertake research in Nairobi County for the period ending **13th June, 2019.**

You are advised to report to the **Vice Chancellors of the selected Universities, the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a **copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


BONIFACE WANVAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The Vice Chancellors
Selected Universities.

The County Commissioner
Nairobi County.

National Commission for Science, Technology and Innovation is the official agent of the Government of Kenya.

Appendix Va: Authorization Letter from KeMU



Kenya Methodist University

P.O. Box 267 - 60200, Nyeri, Kenya, Tel: (+254-020) 2118423-7, 064-305017/11237 Fax: (+254-064) 30162 Email: info@kemu.ac.ke, Website: www.kemu.ac.ke

OFFICE OF THE VICE-CHANCELLOR

REF: KeMU/A/VC/RA/DKN/1

9th July, 2018

Dinah Katindi Nyamal
Africa International University
P.O. Box 24606-00302
KAREN

Dear Dinah,

RE: AUTHORIZATION TO CONDUCT RESEARCH AT KENYA METHODIST UNIVERSITY

The above subject refers.

We are in receipt of your letter requesting authorization to collect data for your research titled, *"Influence of Hidden Curriculum on Students' Worldview in Christian Private Universities in Nairobi City County, Kenya."* at the Kenya Methodist University which has been granted.

Please note that only approved data forms are to be used in the enrollment of participants with their individual consent. All consent forms signed by subjects and/or witnesses should be retained on file. Further, any substantial changes in the scope of your research from what is presently provided will require an approval from the University.

Please proceed as you have outlined in your proposal and share your findings with the University by sending a copy to the Director, Postgraduate Studies.

If the terms are acceptable to you please sign a copy of this letter and return it to the office of Postgraduate Studies as soon as possible.

Yours sincerely,


PROF. MAURICE ODIOR OKOTH, Ph.D
VICE-CHANCELLOR

I, the undersigned hereby confirm acceptance of this offer and the conditions stated herein.

Signed:  Date: 19/7/2018

NOTED
PROCESSED
Dr. Gic
Please

Appendix Vb Authorization Letter from AIU



*Committed to His mission
Connected to His world*

15/June/2018

To

The Registrar

Africa International University

Box 24686-002-502

Karen, Nairobi

RE: DINAH KATINDI NYAMAI

This is to certify that the above named is a parttime lecturer at Africa International University (AIU). She is undertaking a doctoral program in Curriculum Studies at University of Nairobi. She did her MA (Christian Education) and Master of Philosophy in Education here at AIU. She is well known to us and I highly recommend her. She is a good and commendable scholar.

Any assistance accorded to her will be highly appreciated.

Thank you in advance for your kind assistance.

Yours faithfully,

**Prof. Samuel Kithi
Deputy Vice Chancellor for Academic Affairs**

DEVELOPMENT SCHOOL OF BUSINESS AND ECONOMICS (DSBE) INSTITUTE FOR THE STUDY OF AFRICAN REALITIES (ISAR)
SCHOOL OF EDUCATION, ARTS AND SOCIAL SCIENCES (SEASS) NAIROBI DIVINEOLOGICAL GRADUATE SCHOOL OF THEOLOGY (DGGST)

P.O. Box 24686-00202 Karen Nairobi - Kenya | Tel: +254 (0)20 8200 8000, 0711 0147540 | Administration Hotline 0723841883
Email: ai@aiuniversity.ac.ke Web: www.aiu.ac.ke

Appendix V1: Code Book for Data Entry into the SPSS

Part One: Demographic Information

Variable	Value	Label	Column
Students' age	1	17 yrs & below	1
	2	18-24 yrs	
	3	25-35 yrs	
	4	36-45 yrs	
	5	46 yrs & above	
Students' gender	1	Male	2
	2	Female	
Schools	1	TSS/SMHST	3
	2	SBE/SBE	
	3	SEAS/SESS	
Number of on-line courses done	1	Very few	4
	2	Few	
	3	Average number	
	4	A good Number	

Part Two: Worldview Prototype Questionnaire

Item 1	5	Strongly agree	5
	4	Agree	
	3	Unsure	
	2	Disagree	
	1	Strongly disagree	
Item 2	5	Strongly agree	6
	4	Agree	
	3	Unsure	
	2	Disagree	
	1	Strongly disagree	
Item 3	5	Strongly agree	7
	4	Agree	
	3	Unsure	
	2	Disagree	
	1	Strongly disagree	
Item 4	5	Strongly agree	8
	4	Agree	
	3	Unsure	
	2	Disagree	
	1	Strongly disagree	
Item 5	5	Strongly agree	9
	4	Agree	
	3	Unsure	
	2	Disagree	
	1	Strongly disagree	
Item 6	5	Strongly agree	10
	4	Agree	
	3	Unsure	

	2 1	Disagree Strongly disagree	
Item 7	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	11
Item 8	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	12
Item 9	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	13
Item 10	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	14
Item 11	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	15
Item 12	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	16
Item 13	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	17
Item 14	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	18
Item 15	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	19
Item 16	5 4 3	Strongly agree Agree Unsure	20

	2 1	Disagree Strongly disagree	
Item 17	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	21
Item 18	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	22
Item 19	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	23
Item 20	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	24
Item 21	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	25
Item 22	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	26
Item 23	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	27
Item 24	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	28
Item 25	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	29
Item 26	5 4 3	Strongly agree Agree Unsure	30

	2 1	Disagree Strongly disagree	
Item 27	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	31
Item 28	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	32
Item 29	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	33
Item 30	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	34
Item 31	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	35
Item 32	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	36
Item 33	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	37
Item 34	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	38
Item 35	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	39
Item 36	5 4 3	Strongly agree Agree Unsure	40

	2 1	Disagree Strongly disagree	
Item 37	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	41
Item 38	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	42
Item 39	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	43
Item 40	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	44
Item 41	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	45
Item 42	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	46
Item 43	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	47
Item 44	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	48
Item 45	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	49
Item 46	5 4 3	Strongly agree Agree Unsure	50

	2 1	Disagree Strongly disagree	
Item 47	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	51
Item 48	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	52
Item 49	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	53
Item 50	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	54
Item 51	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	55
Item 52	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	56
Item 53	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	57
Item 54	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	58
Item 55	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	59
Item 56	5 4 3	Strongly agree Agree Unsure	60

	2 1	Disagree Strongly disagree	
Item 57	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	61`
Item 58	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	62
Item 59	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	63
Item 60	5 4 3 2 1	Strongly agree Agree Unsure Disagree Strongly disagree	64

Appendix V11: Hypothesis 5 descriptive statistics

Aspects	Strongly Agree	Agree	Never	Disagree	Strongly Disagree	M	Std. Dev
Every campus rule imparts in my heart a sense of honor to a supernatural creator, to whom all people are answerable to	31.30%	82 50.70%	5.30%	9.00%	12.6 3.60%	2.03	1.027
Campus physical space instills in me the idea that the world is characterized by scarcity and one's struggle to acquire as much as one can, of the limited resources is justified	20.10%	93.4 62.30%	4.70%	10.30%	13 2.70%	2.13	0.942
Campus time allocation infuse to my hearts desire to fulfill my duty as the highest value of life	45.20%	85.2 40.00%	6.00%	6.50%	9 2.50%	1.81	0.979
Time control inclines in my heart, to think time as a limited resource	29.70%	67.5 37.80%	6.80%	19.90%	25.7 5.80%	2.34	1.253
Disciplinary policies incline my heart towards live uprightly in case of conflicting situations	39.80%	79.4 39.60%	7.90%	10.60%	12.8 2.20%	1.96	1.048
Organization design inspires me to prioritize self over my colleagues	21.70%	63.8 47.10%	9.30%	15.40%	22 6.60%	2.38	1.173
Physical space instill the ideal of scarcity and justification of the struggle to achieve as much	16.70%	48.3 31.60%	16.90%	25.60%	34.8 9.20%	2.79	1.252
Instruction strategies instill strong believe in hard work, increases ones ability to succeed	25.50%	65.7 40.20%	9.80%	19.10%	24.6 5.40%	2.39	1.207
Campus instructions strategies instills strong believe that hard work increases ones ability to succeed	56.00%	92.3 36.30%	1.50%	3.90%	6.3 2.40%	1.61	0.892
Campus governance inspires believe in existence of absolute moral values that must be cherished	39.30%	83.9 44.60%	4.60%	7.10%	11.5 4.40%	1.93	1.056
Assessment strategies inclines my heart on grades as what matters most	9.50%	29.5 19.80%	13.20%	23.90%	57.6 33.70%	3.52	1.376
Correctness in examines, inclines me to think my way of expressing myself in inferior	13.00%	35.8 20.80%	20.30%	26.30%	48.8 19.50%	3.19	1.321
Standardization inclines me towards using crafty ways to pass exams	8.10%	22.8 14.60%	17.50%	22.20%	59.5 37.30%	3.73	1.97
Teaching strategies inspire me to see people in authority as masters	10.00%	21.8 11.80%	17.00%	28.50%	61.3 32.80%	3.62	1.315
Strategy of knowledge transmission, makes me disregard other transmissions outside classroom	9.40%	21.3 11.90%	14.90%	29.00%	63.9 34.90%	3.68	1.312
Lecturer position in front of class, inspire me to embrace time as precious commodity controlled by those in authority	17.80%	55.9 38.10%	12.60%	19.60%	31.5 11.90%	2.7	1.295

Appendix V111: Hypothesis 6 descriptive statistics

Items	Strongly Agree		Never	Strongly Disagree		Mean	Std. Dev
	Agree	Agree		Disagree	Disagree		
Campus interrelationship reveal lack of respect for supernatural creator	8.20%	23.5 15.30%	18.30%	30.40%	58.1 27.70%	3.54	1.266
Campus concern for other people drive me to careless about others problems	10.90%	29.4 18.50%	13.30%	28.90%	57.3 28.40%	3.45	1.357
Campus spirit of dealing with those found in wrong inspire desire to forgive freely	23.60%	69.4 45.80%	9.20%	12.90%	21.4 8.50%	2.37	1.215
My friends ways of life, inspire me to stand up for what is right, regardless of support	51.00%	84.4 34.40%	5.90%	6.40%	6.6 2.20%	1.75	0.982
Lecturer students relationship inspire my desire to help the needy	38.80%	80.3 41.50%	7.90%	7.90%	11.8 3.90%	1.97	1.066
Library management rules of total silence dampen desire to enthusiastically support my colleagues	19.90%	49.6 29.70%	14.30%	21.90%	36.2 14.30%	2.81	1.36
Handling of class groupings, motives me to keep looses ties with colleagues from other tribes/ countries	21.80%	47.3 25.50%	13.00%	19.10%	39.7 20.60%	2.91	1.463
Lecturer behaviour inspires me to see free thought as fruitful practice in teaching learning process	31.30%	79.9 48.30%	7.10%	9.60%	19.3 3.70%	2.06	1.049
Emphasis on content coverage suggest student lecturer interrelationship is one way	20.80%	65.7 44.90%	7.40%	15.90%	26.6 10.70%	2.55	1.603
Skilled interrelationship makes me see teaching - learning process more like an investment	21.00%	69.6 48.60%	8.60%	17.50%	21.7 4.20%	2.35	1.12
Reward system prioritize competition over cooperation	12.30%	40.4 28.10%	17.80%	28.90%	41.7 12.80%	3.02	1.258
Campus rules that every student handle his/ her academic work inculcates desire to safeguard any good reading material	31.40%	69.7 37.30%	8.40%	13.10%	22.7 9.60%	2.37	1.626

Appendix 1X: Hypothesis 7 descriptive statistics

	Strongly Agree	Agree	Never	Disagree	Strongly Disagree	Mean	Std. Dev
e- learning communication bulletins inspire honest and respect for ever present creator	28.30%	73.4 45.10%	11.30%	12.30%	15.1 2.80%	2.21	1.449
e- learning inspire me to be careful because nameless actions can affect many people	23.70%	80.1 56.40%	8.10%	9.10%	11.9 2.80%	2.11	0.959
Online classroom engagements provide an holistic picture of people who need my care and compassion	19.40%	70.1 50.70%	10.70%	16.40%	19.1 2.70%	2.32	1.05
Limited student- lecturer interactions in on- line classes makes me think achieving my goals is the most important thing in life	15.80%	50.2 34.40%	11.80%	26.90%	37.7 10.80%	2.87	1.605
Lack of face to face interactions makes me feel inferior to my classmates	11.90%	37.7 25.80%	18.70%	27.80%	43.5 15.70%	3.1	1.279
Recurrent isolation, confusion, frustration and stress inspire individualism among students	14.80%	48.2 33.40%	15.10%	24.10%	36.7 12.60%	2.86	1.287
Limited face to face interactions inspires students to pursue one's personal goals at expense of other students	17.40%	50.9 33.50%	12.60%	27.70%	36.5 8.80%	2.77	1.269
Limited accountability, in online classroom, inspires one to spent time as he/she pleases	17.80%	55.2 37.40%	11.30%	22.40%	33 10.60%	2.8	2.031
Values and attitudes promoted in online classes suggest life is a pin - ball game	19.40%	54.9 35.50%	14.80%	22.00%	33.3 8.30%	2.64	1.249
Personalized email interactions suggest pursuing self interest is all what is needed to succeed in academic	9.20%	37.8 28.60%	16.10%	34.30%	46.1 11.80%	3.11	1.208
Online groups negatively affect ones moral values and establishments	12.00%	42.4 30.40%	18.60%	27.50%	38.8 11.30%	3.03	1.969
Individualized online assignments, negatively affect group work	18.90%	51.5 32.60%	11.10%	24.30%	37.5 13.20%	2.8	1.348
Limited lecturer- students interactions makes one believe absentee lectures are more admired	13.40%	34 20.60%	14.40%	31.70%	51.5 19.80%	3.24	1.342
Limited sense of instructor control in online learning makes one believes in human freedom free of any form of control	13.10%	42.4 29.30%	14.70%	27.00%	43 16.00%	3.03	1.315
Multisensory appeal in on ground classrooms, makes one see other learners opinion as valuable	35.60%	72.7 37.10%	7.30%	13.80%	19.8 6.00%	2.28	2.457
Lack of higher - order learning encourage rote memory among students to pass exams	18.80%	53.2 34.40%	12.80%	23.40%	33.8 10.40%	2.83	2.472

Appendix X: Hypothesis 8 descriptive statistics

	Strongly Agree	Agree	Never	Disagree	Strongly Disagree	Mean	Std. Dev
Campus orientation that students must always follow what their lecturers teach, makes one believe lecturers do no respect God	16.00%	35.8 19.80%	13.50%	33.50%	50.5 17.00%	3.23	2.023
The way lecturers spent their time inclines one to think that time is for being and living	9.20%	32.9 23.70%	14.00%	38.80%	52.8 14.00%	3.35	2.394
Campus expectations on students financial payments incline my heart to believe competitive social enterprise is fairest economic system	13.80%	43.7 29.90%	12.20%	31.80%	43.9 12.00%	3	1.349
Campus emphasis on academic excellence incline my heart to think finishing tasks is more important than interrelationships	17.00%	44.8 27.30%	10.90%	31.90%	44.6 12.70%	3.09	2.939
Campus way of handling grievances incline my heart to think that when am wronged, the only reasonable way is to get even with the offender	12.90%	33.3 20.40%	15.70%	29.10%	50.2 21.10%	3.48	3.332
Ways of addressing social ills, incline my heart to believe that other people not individuals are liable for ones difficulties	12.60%	39.3 26.70%	15.10%	31.30%	45.4 14.10%	3.1	1.344
Way in which campus handles problems incline my heart to think that i can still find a way out where others give up	25.80%	64.5 38.70%	10.30%	17.00%	25 8.00%	2.53	2.457
Way of handling moral issues makes me think that absolute way of deciding which of the many contra moral standards is true	14.70%	46.1 31.40%	12.90%	30.40%	46.5 10.10%	3.08	3.086
Classroom culture inclines me to determine moral standards based on society's view	12.30%	35.4 23.10%	14.10%	32.60%	50.1 17.50%	3.28	2
Campus dialogue incline my heart to think that absolute submission without consideration of essential values richly rewards	11.70%	33.8 22.10%	17.40%	28.60%	48.8 19.70%	3.41	3.095
Handling of academic malpractice incline my heart to think that it is more desirable to settle rows through conflicts instead of compromise	17.30%	48.4 26.10%	11.90%	26.60%	44.7 18.10%	3.02	1.396
Campus culture of ignoring students creative suggestions incline ones heart to think that there are fixed ways of solving problems	20.40%	44.7 27.30%	12.10%	23.50%	40.3 16.80%	2.89	1.409
Teaching learning orientation incline my heart to think that very limited learning can take place outside classroom setting	13.60%	35.1 24.50%	12.30%	33.20%	44.6 16.40%	3.14	1.327
Emphasis on grades as the only thing that determines students success incline others to believe that cheating to succeed in exams is wise	15.60%	33 17.40%	14.40%	21.50%	52.5 31.00%	3.35	1.463
Common ways of positioning lecturers in front of classrooms, influences me to think there can never be several answers to one problem	12.80%	34.1 21.30%	12.60%	30.80%	53.4 22.60%	3.29	1.363
Campus Obsession with assessment standardization make me look for fact oriented information when learning	25.20%	68.4 43.20%	8.70%	15.40%	22.9 7.50%	2.37	1.223

Appendix X1: Students' Consent Form

I, Gideon Sifuna, have volunteered to participate as interviewee in this research being done by Dinah K. Nyamai for her dissertation entitled "Influences of the Hidden Curriculum on Students' Worldview in Christian Universities in Nairobi City County". I have been informed of the topic of interest that will be interviewed about. I have also been informed that the university I am studying in A.U has consented to my participation.

I am aware of my rights to confidentiality and anonymity will be protected by the researcher as much as possible. I agree to protect the anonymity of the other university students participating in this research by refraining from disclosing what each one of us shares. I will not correspond with the researcher through the intranet regarding this research in any way.

Sif

Participants Signed

02/08/2018

Date