



ROLE OF THE HIDDEN CURRICULUM IN FAITH, LEARNING AND LIVING INTEGRATION PROCESSES

Dinah K. Nyamaiⁱ

University of Nairobi,
Kenya

Abstract:

This study sought to determine influences of the hidden curriculum in holistic education implementation—faith, learning and living integration in Christian universities. Although a plethora of articles have been written concerning faith, learning and living integration, less attention has been paid to hidden curriculum's influences on the process. This means investigations on learning institutions' cultural orientation and educators' inclinations, values and attitudes' influence on faith integration have few works from which to draw from. The qualitative, grounded theory research using interviews with key informants identified four major themes: setting clear faith integration aspects educators need to integrate, designing holistic objectives that bring coherence in faith, learning and living activities, using teaching methods that move along a continuum in active faith, learning and living integration exercises to help in setting a trajectory for students' ongoing faith development and compiling assessments that focus on measuring specific areas of small gains in keeping with an appropriate pace of faith formation among students.

Keywords: faith, holistic, integration, learning, living, learning institution, the hidden curriculum & student

1. Introduction

Various Christian learning institutions articulate their commitment to bringing faith, learning and living together in their mission statement but some have a limited understanding of how the hidden curriculum influences the integration process. Even though the concept faith, learning and living integration has been described using deferring phrases like faith-learning integration (Hasker, 1992), integration of faith and learning (Holmes, 1987), dialogue between faith and reason and the creation and redemption of scholarship (Glanzer, 2008), there is consensus that integrating Christian faith, which is all-redeeming and all-transforming is obligatory in order to help young

ⁱ Correspondence: email dinah.nyamai@africainternational.edu

people understand truth in every subject in the written curriculum emanates from the absolute truth of God's Word. Lynn et al. (2009) believes integrating specific beliefs and practices of faith with learning and living does present an important aspect. Arnold Nash, as cited by Holmes (1975) sees the tendency of fragmenting pedagogy as comparable to intellectual polytheism. He states:

"The influence of intellectual polytheism has been calamitous. When a multitude of studies is conducted with no interrelationships the university becomes a multiversity. In theory the university rejects attempts to teach anyone conception of the world but in practice it teaches a fragmented view of life." (p.57)

This means faith integration is vital in explaining the whole of experience in a rational and acceptable way as it brings consequences like absolutes, behavioral restraints as well as need for humility and forgiveness. In fact, in the absence of faith integration academic disciplines become merely an educational procedure instead of a life changing process. In this work, the nature of faith, learning and living integration is examined with a view of suggesting ways in which learning institutions' organizational structure, interrelationships and cultural orientations can reinforce the faith integration process.

1.1 An Overview of Faith, Learning & Living Integration and the Hidden Curriculum

While faith, learning and living integration can be a possible solution to the problem of moral decay among contemporary young people, hidden curriculum, which is an extremely powerful force in passing on social values like faith, is sidelined in massive studies conducted on variables related to faith integration process (Korniejczuk, 1994, Nwosu, 2005; Roberto, 2008; Bailey; 2012; Moore, 2013; Gaeddert, 2014. The hidden curriculum is largely ignored by many educators even though it plays a more significant role than the formal curriculum. Dewey (1916) believes the notion that an individual learns only the specific things he or she is studying at the time as the greatest of all pedagogical fallacies because collateral learning in the way of formation of lasting attitudes may be and often is much more important than formal lessons in other disciplines. Jusu (2018), citing Associates and Senior Associates of the Global Associates for Transformational Education (GATE) says spiritual life that touches on attitudes and character can be hardly taught, rather it can only be modeled. This means living God's truth-the Bible in every aspect of life synergistically empowers students for godly living. Inversely, lack of faith, learning and living integration presents a lack of direction for accomplishing God's mission on earth, to inspire the young generation to work with the materials God provides to bring forth new and holistic creation.

Faith integration, as noted by Feters (n.d) is the process whereby Christian educators seek to locate their entrenched faith in an informed understanding of church history and evangelical theology, to engage in two-way serious evaluation of their faith and the truth claims of other academic disciplines and to express their faith in personal piety and responsible service to society and the body of Christ. Fetter's definition

concurr with Tyler's (1946) idea that faith reflects one's level of trust, commitment and relationship with God (worship) while integration is the horizontal relationship of curriculum experiences with life (character).

Thus, faith, learning and living integration can help students frame a unified view of one's life and how God's wonderful design permeates across academic disciplines and how it reveals the very nature of God, man, creation and life's purpose. Psalm 19:1-2 (NIV) suggests that faith, learning and living is not a one-way street with the Christian worldview dictating academic disciplines. On the contrary, academic disciplines such as arts, sciences as well as economics affect how one interprets Christian worldview as faith affects learning in positive ways. For instance, increased understanding of astronomy enhances one's appreciation of general revelation and the many passages in Scripture that speak of it such as the heavens declares the glory of God, and the sky above proclaims His handiwork—day to day it pours out speech, and night to night it reveals knowledge. Cosgrove (2006) believes biblical truths gages one's interpretations of ideas that flow from one's studies which in turn affects all that one studies in other disciplines which in turn helps one address deeper life questions which he or she grapples with in literature, business issues or any other challenge in life outside the classroom. Beers and Beers (2008) posts that faith, learning and living integration reaches beyond spiritual formation programming in learning institutions to shape how students see every academic discipline. Bain (2004) believes enriching classroom atmosphere that creates a spiritually and morally uplifting environment facilitates students' spiritual growth. In fact, students are likely to face seclusion and thereby risk among other things personal transparency, vitality and trust in a classroom environment that is not open, accepting, supporting and encouraging. Andrew (2015) says the phrase 'people won't care how much you know until they know how much you care' is attributed to Teddy Roosevelt and John C. Maxwell, but it has been repeated often enough to become a well-known truism, especially in education circles. The implication here is that people may appreciate how skillful you are in your field—mechanic, community leader, lawyer, doctor, engineer or educator, but they will remember you for years for how much you cared for them and for the greater good, not your egocentricity. Consequently, uncaring learning environments can cause students to miss critical relationships and lure some to divorce their faith from learning and living (Harris, 2000).

Paul's thinking patterns in 1 Cor. 14:15: "*I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit but I will also sing with my mind*", embody faith, learning and living integration which embraces inclusion of the whole person—heart, soul and mind in all life activities: thinking, adoration, labor, determining, emotion, learning and comprehension. In the same vein, Christian educators hope that individuals who are touched by their instruction and scholarship will be transformed by the renewing of the mind, which Romans 12:1 says is the primary portal through which people are challenged, encouraged and equipped to present their bodies as living sacrifices to God. Wilhoit (1987) distinguishes faith and learning as follows:

“Put in another way, learning represents those things we can verify by the scientific method (such as water being made of two parts hydrogen and one part oxygen), while faith relates to those things we cannot test or rationalize (such as the concept that God is all powerful). Ultimately then, the difference between faith and learning is a question of origins—with faith representing the sphere of understanding as revealed by God in His Word, and learning representing the sphere of understanding as discovered and recorded by man.” (p. 78)

This means when academic disciplines are taught as if they have no relationship to faith and to God’s truth, students are likely to think that certain beliefs, morals, ethics and behaviors are necessary in the successful performance of business, medicine, sports to mention but a few, and a different set of beliefs, morals, ethics, and behaviors apply in family or church environments.

The hidden curriculum does not make reference to tangible, constituent materials and outcomes measurable through standardized procedures or established protocols, but its elements coupled with the official curriculum, create the pedagogical culture of learning institution and significantly influence students’ acquisition of attitudes, beliefs and ultimately certain behaviors. Yuksel (2006); Massialas & Joseph (2009); Yousefzadeh (2014) & Azimpour & Khalilzad (2015) believe the hidden curriculum, which is an unstated agenda that conveys values like compassion, punctuality, discipline, obedience, respect for others, hard work, having competitive or collaborative spirit, accounts for as much as 90 percent of all students’ learning experiences and its effects are visible on students’ tendencies, beliefs and values (worldview) that they practice in their day-to-day lives—even to keeping a job in the future. Cubukçu (2012) believes no matter what level of organizational function and the quality of education provided, all learning institutions have a hidden curriculum. Learning institutions send varied messages to students in terms of credit hour ratings, regulations for chapel attendance and spiritual stress which can lower the status of spirituality even in Christian universities. For sample, awarding a one credit hour or a pass/fail outcome for Spiritual formation in a credit-hour driven institution weakens the significance of the course. Jusu (2018) believes treating spiritual formation as spiritual information in the curriculum—when students are meant to read spiritual disciplines as pietistic concepts and required to reproduce such concepts in “sit-in examinations” and once the examination is over, the student more often than not forgets, diminishes the value of the course.

1.2 Epistemological Thoughts

Faith, learning and living integration can be likened with using attractive colors of various oils to paint a good-looking image. Each individual color is nice-looking and thriving but the hand of a master artist joins them into a whole. Each color cries out with the attractiveness of an intelligible, unified image, so it is, the integration of faith, learning and living under Jesus Christ’s hand. Faith, learning and living integration has the possibility of creating an inspiring and eye-catching picture that reflects the

splendor of the great Master Artist as one increasingly understands that God is the source of all truth which leads to understanding truth as the sum total of all that the omniscient God knows. However, man's fallenness limits his or her abilities to discover truth as he or she contends with sin, and because of this "*the ideal of purely objective realistic knowledge is not hundred percent possible through the ways God chose to express His truth: special revelation which includes general revelation which reveals God's truth through the natural world and the special revelation-the Bible, the inspired Word of God, which is a reliable source of all truth and Jesus Christ-God's Son and His teachings*". The apostle John called Jesus the Word, taken from the Greek word *logos*, with the intent of declaring that Jesus is God and that Jesus spoke and lived God's truth. Palmer's (1999) profound statement that what transforms education is a transformed being in the world, hints at the importance of faith, learning and living integration among the current generation of young people, especially in developing countries, most of whom have only known a society characterized by rampant change, cultural and religious diversity, dislocated families, unemployment and increasing anxiety about risk which has led many learning institutions to be depicted as sites where disrespect for the law, intolerance and violence proliferate (Coll & Draves, 2008; Bryant, 2008& Wuthnow 2007). Integrating faith, learning and living as an ongoing process where educators search for and discover the unity of God's truth found in His word and bring it into conversation with every life aspect of their students, would challenge students to deepen knowledge gleaned from different disciplines leading them to understand each discipline from a new perspective—God's perspective.

2. Materials and Methodology

This study sought to understand how faith is integrated with learning and living in Christian learning institutions. Researchers have agreed qualitative studies provide rich information and facilitate a depth of understanding not possible through other means of data collection (Patton, 2002). This argument is in line with Schein's (1996) observation that culture needs to be observed, more than measured. The study is a grounded theory model using interviews with lecturers and students to unearth their lived experiences with faith, learning and living integration processes in learning institutions. Interviews allowed for rich description and deeper understanding of participant perceptions. The approach was deemed the best suited approach in locating the meanings lecturers and students place on the events and processes of their lives. Purposive sampling, which according to Welman and Kruger, (1999) is the most important kind of non-probability sampling as it helps researchers identify primary participants who have experienced the phenomenon being researched was considered the most appropriate in the study. Birks and Mills (2015) identify three categories of factors influencing the quality of a grounded theory study: researchers' expertise, methodological congruence, and procedural precision. As a doctoral student, I used this opportunity to learn more about grounded theory in keeping with its design methods. However, I do possess experiential knowledge in the subject matter and have done an

exploratory study in my masters of philosophy degree, which was published in a (Lambert Academic Publishing, 2015). This study also aligns well with my personal philosophy because it sits within the broader church tradition and professional setting I belong to and serve. This context informs my belief in the importance of forming a Christian worldview and the particular advantages to doing so in Christian university contexts. In addition, given that I am a doctoral student studying educational administration and planning in curriculum studies, social science research, and procedures of scholarly inquiry, this study fits within an approach of faith, learning and living integration that I personally hold. The study followed Birks and Mills (2015) essential grounded theory methods but the data analysis and subsequent theoretical formation were rather unique to the researcher because her cognitive style is quite different from that of other researchers. This is because outcomes of grounded theory studies are not meant to represent the final word on research topics but simply a theory that aids in understanding the phenomenon under investigation.

3. Study Results and Reflections

For the sake of this paper, the researcher assumes Christian educators wish their students to emerge from a course or a whole education program with a sure conviction that in Christ all things hold together (Colossians 1:17). Interviews were held between December 20, 2017 and February 12, 2018. The participants were two male and two female lecturers and two students from accredited Christian universities. All participants were aged between 20 years to 50 years. Data were analyzed throughout the research in line with Creswell's (2009) argument that qualitative research requires on going data reflection. The researcher kept a personal research journal with observations, reflections, notes, tentative themes and ideas for the next data collection section. The researcher personally transcribed all the interviews which allowed her another layer of interaction with the data, enabling her to obtain a collective impression of the phenomenon. The results of the study are believed to reveal a need for educators to set clear faith integration aspects, to design holistic objectives that bring coherence in faith, learning and living activities, to use teaching methods that move along a continuum in active faith, learning and living integration exercises so as to help in setting a trajectory for students' ongoing faith development and to compile assessment activities that focus on measuring specific areas of small gains in keeping with an appropriate pace of faith formation among students. The research findings are in line with those of researchers like Kennedy's (1998), Roskamp (2015); Barna (2005); Alikhani (2006); Sterling (2011) & Alsubaie (2015) who argued that hidden curriculum elements (instructor-student) interrelationships, education center architecture and learning institutions' cultural orientation affect students' learning experiences. For this reason, lesson planners in faith, learning and living integration process must not only prepare for students' cognitive growth in the formal lesson plans but must consider learning environment factors that affect students' thought and emotion and often are more influential than the formal lesson plans.

The research participants felt that effective faith, learning and living integration requires proper lesson preparation, good planning of the right teaching and learning activities, effective classroom management skills based on timely evaluation and modeling faith in real life. They lamented that some exiting ways of modeling and sharing faith like devotions at the beginning of class, sharing of one's faith journey with students, demonstration of concern for students and similar behaviors, while crucial in faith integration, do not qualify as integration of faith and learning. Jael (2018) (*not her real name*) argued that integration of faith and learning is a cognitive process—an academic undertaking in which one seeks the contact points between the fundamental paradigms of one's discipline and one's faith commitments. Prof. Adams (2017) (*not his real name*) said integration is a two-dimensional process—as one's intellectual commitment influences one's faith, one's faith commitment shapes his or her disciplinary work. He added that the Christian professor, though not necessarily a theologian, becomes familiar with the Christian faith (worldview) as he or she looks for points of integration and brings them out to students. Joshua (2017) (*not his real name*) said a Christian mind is more biblically oriented. According to Joshua, the approach of teaching using students' own experiences is not new because Socrates (470 BC-399 BC) and Jesus during His three years on earth guided their inquirers to answer their own questions. Joshua was of the opinion that faith, learning and living integration or even any other subject, will not adequately help students on moral related issues if correct methods, materials and attitude based on the correct concept of teaching, are not used.

Jennifer (2018) (*not her real name*) said that the attitude one needs is Jesus' humility which can be attained by being disciples of Jesus and by approaching knowledge, culture and history from a Christian perspective. Focusing on the importance of lecturers' attitudes, behaviors and words, Jennifer asked herself "*how can I use my position as an instructor to imbue my students with a strong sense of biblical awareness and still remain committed to effectively teaching content?*" She discovered that the answer to her question was not to isolate, or place faith education into organized how-to manuals because effective faith, learning and living is imbibed into the curriculum and blended into each subject area. So Jennifer, in her research methods and design class decided to test whether Christian values were imbibed in pre-existing lessons. She asked her students to break up into groups of three and research on the word eulogy to discover what (eu) and (logy) means. The students discovered that it means 'speak well.' Then Jennifer asked the class why they think people wait until their relatives or a neighbor is already deceased before nice things are said about them. Jennifer asked each student to write a eulogy for his or her desk mate and then share what they wrote with the whole class. She found that the exercise developed research skills of her students and built a sense of companionship in her class. Jennifer was able to take the virtue of community and counting others better than oneself and combine this education into her already existing research method's and design lesson.

Joshua (2017) expressed that he had found focusing on a student's productive thinking was more beneficial than simply basing performance on ability-based

conceptions. For his business class, he conducted a research on productive character and identified a strong correlation between an individual's attitude and the individual's performance and behavior patterns which meant character, as a set of dispositions not only shapes but also motivate performance and behavior. In blending productive character traits like responsibility and hard work into his business lessons Joshua helped students to not only learn business skills but to dig deeper and productively think about ideas presented in each business lesson which motivated students to keep an open-mind and to think outside of the box. Joshua's approach is in line with Lynn (2006) who says that spiritual integration deepens students learning in other academic discipline areas because new insights from one academic discipline enables development in another and prepares students to better affect the world around them. This means unspoken messages in the hidden curriculum tasks are a significant contributor to how students perform their excesses, how they collaborate with their surrounding communities, for example which partners they choose to collaborate with, or not, whether or not they actually and visibly seek to identify and to address inequalities among themselves which in turn significantly influences how they integrate faith into living.

Faith, learning and living integration presupposes a learner, but Prof. Adams felt little theoretical work has addressed the role of students in faith-learning integration. In the same vein, Jennifer believed the locus of integration is the student's own consciousness. The student becomes aware of a fitting of the dissimilar elements which include both cohering of subject matter and discovering a method for achieving coherence. Jennifer's argument suggests that regardless of the roles played by learning institutions, lecturers, curriculum committees and any other force, or agency; ultimately students must endeavor to achieve integration in their own lives. So when educators recognize that faith and learning integration ultimately need to cohere not only in students' heads, but in their hearts and hands, they are inclined to focus slightly less on the disciplinary and epistemic structures and focus a little more on how to teach well, using appropriate methods and are likely to take seriously every conversation with students and the comments they write in the margins of their students' papers, the importance of which they may earlier underrated. Jael (*not her real name*), however, pointed that curriculum integration discussion must focus on how to help students see or make connections between different subject areas (horizontal integration) or similar subject matter studied in different years (vertical integration). Jael's convictions are in harmony with Dewey's (1902) observation when he addressed the failure to keep in mind the double aspect of subject matter which causes the curriculum and student to be set over against each other. Since Dewey, educationalists have recognized that they must attend to both students and content. Joshua, however, added that faith, learning and living integration revolves around the professor intentionally bringing faith into the discussion of the academic at hand. As the facilitator of the class, the professor can create a curriculum capitalizing on opportunities to relate course materials to faith. Because the integrative task critically falls onto the professor's shoulders as the ultimate

model of faith integration, the lecturers' Job is to plan courses and model faith so that students are able to see or make connections between their faith, their studies and life.

Joshua's observation is in harmony with Davis' (2010) observation that although the student is the locus of integration, the crux of the matter depends on the lived beliefs of every educator. The professor as locus to faith-learning integration has several possible implications, including one's personal character and integrity, ones interactions with students as well as how he or she understands and expresses herself or himself before students and his or her vocation of teaching. Thus, a Christian professor with a biblical worldview, who lives a highly-integrated life, impacts his or her students in a great deal.

As a Christian educator, I believe lecturers in all subject areas can develop curriculum that contains such openings and as a result, I deliberately incorporate problems that require students to think biblically in dealing with the course materials. In assessment, I seek the point where my communication of high expectations-'I want the best from your (my students) work overlaps with my high view of each individual student in my class.

Responses of the two students (participants) were unanimous that the professor and students' interactions should be noted because students implicitly learn values, norms and particular thinking patterns from their professors and after recording such behavior in their minds, they try to interpret, internalize and practice them. As such, considering the professor and students' interaction as the most significant effective factors in faith, learning and living integration professors need to create an open atmosphere with more independence and freedom for students, model faith as well as provide an opportunity for students to actively contribute in the classroom through which student's self-confidence and learning would be flourished. The two student's observation is evident in the submission of Prof. Adams who remarked that if teaching is to train young people to become ethically fit in their society, then the language lecturers use should be of the best, without insults but thorough judgment that portrays positive-thus teachers must teach through their actions, words and attitudes.

4. What Happens without Integration?

Without integration education easily lapses into fragmented thinking and compartmentalized setup of deceitful dichotomies such as compassion versus justice, freedom versus responsibility, love versus authority, theory versus practice, student versus subject, and faith versus learning (Taylor, 2012). A faithfully integrated heart and mind can discern the difference between cultural steps forward as well as readily endure times of spiritual dryness, but emotion-based individuals are threatened by spiritual dryness. Besides faith, learning and living integration allow educators opportunity to examine critically hidden messages in learning institutions' cultural assumptions which help them to not only respond relying on feelings which can change more easily compared to intellectually grounded and reinforced belief through faith. Thus, without faith integration people risk compartmentalizing their faith, putting it in

a box separate from their intellectual and practical life and at worst, faith becomes an emotional opening, with God becoming a vending machine—put His name in a prayer and get out a blessing. Faith becomes intellectually irrelevant and emotionally useful only as long as blessings keep coming when one prays. Once such people ‘let down by God,’ for example, with an unanswered prayer, their faith is at risk. On the other hand, faithfully integrated hearts and minds can take on the color of cultural ideas—in other words; integrated persons can choose cultural inputs more wisely and therefore influence their societies more positively.

5. Lifelong Faith Integration

The theoretical foundations for lifelong faith integration approach, which comprises faith formation through participation in the life of a faith community, education in Scripture, apprenticeship in the Christian life, knowledge of and intimate connection with worship and rites, development of a life of prayer, moral formation in Jesus Christ, and engagement in actions of justice and service has been evolving since early 1970s (Roberto, 2008). Paul states, *“Faith comes by hearing, and hearing by the word of God”* (Romans 10:17). This means it is not sufficient to know the truth, or even to believe it, there must be a life response. The Christian community is the principal communicator of the practices of the Christian faith through its corporate life because at the heart of faith formation is the forming and transforming power of the Christian community. James declares, *“Faith without works is dead”* (James 2:20, 26). The question then begs are Christian universities’ academic disciplines increasing the capacity to think christianly, ethically and practically among students? Are students led to emotionally and intellectually express their understanding of virtues and practices that reflect God’s goodness in their day-to-day lives? Can students critically cross-examine the notions, vices and activities that conflict with the goodness of God? This can only happen if faith, learning and living become the ideal in every classroom teaching-learning process. The role of the faculty is to daily give students tools they can use to refine and use both now and in the future to guide and guard them not just while at the university but throughout their journey in the postmodern sea, where they are likely to face a lifelong bombardment of demands for belief, indulgence and consumption.

6. Conclusions

This research shed light onto how the hidden curriculum influences faith, learning and living process within existing build learning activities in every lesson. It also revealed that inability of educators to model faith creates a values vacuum in young people which allows certain attitudes and behaviors to develop which can negatively impact learning institutions, the society and the nation in general. It suggested one way of enhancing hidden curriculum’s effects on faith, learning and living integration is to have classes identify issues (concepts) that display good or even poor character and then they explore different understandings of the concepts. This way, students will not

only be analyzing concepts, but they will also be learning about acquiring good virtues. For example, Joshua (2017) did not add extra activities to his already existing lessons; he instead, fused his entire method of teaching on his student's developing a Christian character.

The research findings emphasize that faith, learning and living integration should not be treated as a separate entity but rather combine it with other subjects because the Bible is the basis of all knowledge relating to any subject. Science finds its fullest meaning and application when examined in light of a theistic worldview – taking its approach from God's point of view. So students are asked to read, write and reflect about their own character and are also given opportunities to practically apply their faith and learning in life. Although the structure of curriculum is important, educators play an important part in faith, learning and living integration as role models for students. Thus, faith, learning and living integration brings alive in students' hearts and minds the grand concept of a Christ who 'is the image of the invisible God,' by whom 'all things were created,' who 'is before all things,' and by whom 'all things consist, or hold together, thus, each students has a model to demonstrate that all truth is God's truth (Colossians 1:15-18).

The research also revealed that integrating Christ within course content provides a model by which students can compare and contrast their learning experiences but teaching with dignity, respect and patience are key tools that stimulate the integration process in the student's personal and professional discipline. While educators are responsible for challenging students to apply their biblical lifestyle in the classroom, opportunities to develop biblical attitudes cannot be reserved for the classroom only, students should biblically reflect on all life experiences.

Christ, who was identified as "*a Master teacher come from God*" (John 3:2), is the model that each educator is compelled to direct students. Jesus Christ is the Creator and author of all truth and our lives must be lived according to His principles (Acts 17:22-31; I Thessalonians 5:21; and II Corinthians 10:4-5). As the creator of all knowledge, God, His Word and the universe are united. As noted by one research participant, Prof. Adams, there are four main biblical principles for faith-learning integration, including: recognizing creation (Colossians 1:15-17; Genesis 1; Psalm 33; Romans 1); acknowledging God as the foundation and unity of knowledge (Colossians 2:3; Psalm 19:1-11); recognizing that God allows His people to understand His created world (Matthew 19:26; Nehemiah 9:6) and recognizing that the verbatim and historical Word of God reveals His creation (Romans 5:12-19). These guidelines among others give students a basis on which to build their faith (worldview).

The underlying emphasis is that thinking christianly about Christian character development should be interwoven into the formal curriculum. On weekly basis virtues like responsibility, compassion, wisdom and effective time management in the light of God's truth should be examined in devotions and classroom teaching-learning sessions so as to help students intellectually and spiritually understand the relationship between academia and God. The Bible should be used as the basis for all knowledge relating to

subject examination in view of the Creator. This conclusion is to a large degree in harmony with the four lecturer participants who suggested problem-based learning as a good example of a pedagogical technique for implementing faith integration and critical thinking skills development among students. Always God's people must be reminded that although they were chosen out of the world (John 15:19), they are not to be conformed to the world and its patterns (Romans 12:2).

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