

The Impact of Hidden Curriculum in Theological Seminaries: A Case Study of JOS-ECWA Theological Seminary

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Abstract

The impact of hidden curriculum activity within the formal learning sessions of courses is real among theological school learners. In this paper, the study focused on Jos Evangelical Church Winning All (ECWA) Theological Seminary commonly known as JETS as a case study. The questionnaire was served to lecturers, non-academic staff, students, alumni, and immediate community members of the seminary to uncover what could be viewed as their understanding of hidden curriculum. The findings were presented in a statistical method using descriptive statistics, correlation, t-tests, and chi-square analysis. The findings indicated that the effects of the hidden curriculum on JETS students are obvious with an expected cell frequency of 22.0. There is a recurring hidden curriculum that is observed in classroom sessions by both teachers and students with a cell frequency of 12.0. When it comes to learning content in class, the attitudes of the students signal a cell frequency of 11.5. With the lack of committee members in place, the school will have difficulty spotting clear attitudes that do not agree with their training policy which the test statistics gave an expected cell frequency of 11.3. In the aspect of JETS using her immediate community to assess her hidden curriculum, there is a cell frequency of 10.8. The researcher recommends that JETS as an institution reflect on her hidden curriculum for the benefit of making her training objectives relevant to the society she seeks to serve.

Keywords: *Hidden curriculum, informal curriculum, formal curriculum*

1.0 Introduction

When learning institutions talk about curriculum, most people's attention goes to formal course syllabi. In as much as each course syllabus contains course requirements such as objectives, content, learning tasks, and evaluation strategies, many educators term the formal syllabus as the only aspect that students learned. Little is known that aside from the formal curriculum that helps to achieve learning goals, is the curriculum that learners take part in through observing and copying the learning environment's values, characters, lifestyles, spiritualities, and hidden curriculum which Mbogo observed as a more decentralized and less structured than the formal, (Mbogo 2016, 3). The hidden curriculum is a term used to describe practical things that learners are exposed to around the seminary and gradually find themselves emulating.

Not many instructors understand that these aspects of the curricula activities speak volumes in the lives of their learners. Perhaps ignorance has made school administrators have very little

attention given to this hidden curriculum. The hidden curriculum is subtle but far better powerful than the explicit curriculum known as the formal. It is part of the curriculum that the learning environment and instructors passed through by way of appearance, instructions, and relationship with learners. These values are usually embedded deeply within the psyches of learners and influenced their attitudes, motivations, and behaviors in ways that words rarely accomplish (Shaw 2006, 26). It means there is a dichotomy that exists between the formal and the hidden curriculum that theological learning environments pass on to their learners. Perhaps it is in this perspective that Cole adds that an instructor's faith life, inner life, character, virtue, spirituality, and so forth, need to be included in the core of the curriculum to be able to further buttress the philosophy of training of the ministry that is adopted in the particular program of training, (Cole 2001, 208).

While the secular learning settings promote a formal curriculum with emphasis mostly on the cognitive learning domains, the church being the founder of learning right from 'catechumenal schools', (Lawson 2001, 19) should have improved from this approach. One of the major passions of a theological school should be the desire to produce relevant theologians who understand the times of their generations and are prepared to impact them like the sons of Issachar in 1Chron. 12:32. The chairman of the board of Jos ECWA Theological Seminary (Associate Prof. Musa Dankyau) had a similar passion when he observed during her 2017 annual graduation that: "The contextual needs of both the church and contemporary African society are the need to train competent pastors for the church, the need to train Christian educators for teaching ministries in public and church institutions and the need to train Christian communicators and workers of the society", (Auta, December 2017, p.40). The preceding needs could only be addressed in a theological institution where the school curriculum is not only narrowed to formal curricula approaches but is deliberate in the hidden curricula as well.

Problem Statement

With the hopeless life of society today, one is tempted to feel that the church is the only hope of society. In other words, a theological institution cannot limit its curriculum to a formal way of transmitting learning to learners alone. Learning in a theological setting must be intentional to the hidden and non-formal values, characters, and spirituality of instructors on the campus. This approach is critical in shaping the learners for relevancy in the ministry. This study assumes that the lack of paying close attention to the hidden curricular activities of most theological institutions of training in Africa is part of the reasons why seminaries like Jos ECWA Theological Seminary (JETS) is producing graduates that are not quite relevant in addressing the spiritual needs of members and society as expected.

The objective of the work, therefore, is to point out that there is an existing dichotomy between the formal and the hidden curriculum in theological seminaries such as JETS. As such this work seeks to suggest ways that could enforce the respect of the Scriptures, submit to its authority and strive toward being spiritually relevant in these end times. This could work when balancing the formal and the hidden curriculum in learning.

To achieve the above objectives, the research sought to answer the questions: What are the hidden curricula that a theological school needs to pay close attention to? How does the lecturer in class relate, besides the desire to cover his syllabus? How should the relationship between students and lecturers look like; a student with students in a school learning environment? How do the chapel hours link with what takes place in the entire learning environment? The work sought to address these questions using the statistical methods applied such as descriptive

statistics, correlation, t-tests, and chi-square analysis before making recommendations and conclusions.

The complex society we live in is enough to inform seminary instructors to view theological training as a place of sharpening values, characters, and spirituality in and outside training. The researcher feels that an instructor's walking relationship with the Lord especially outside the classroom is huge to students' spiritual formation. The learning environment should portray spiritual virtues. The instructor's passion for teaching and handling his/her course must agree with what happened outside the class, in the chapel, in sports, etcetera. The widening dichotomy that exists between formal and hidden curricula of the seminary is the concern of this work.

Research Questions

1. What are the hidden curricula affecting the relevancy of training and ministry of Jos ECWA Theological Seminary (JETS) students?
2. How are these hidden curricula influencing Jos ECWA Theological Seminary students negatively?
3. How are instructors assessing the hidden curricula to minimize its negative effect on the students?

2.0 Literature Review

Hidden Curriculum in the Old Testament

A model of hidden curriculum between teachers and students can be traced back to what happened between Moses and Joshua in Exodus 24:13. Elijah and Elisha in I Kings 19:16-17; 19-21. Elisha and Gehazi in 2Kings 5:20. However, the researcher briefly reflected on Elijah and Elisha's hidden curriculum.

Background of Elijah and Elisha's Hidden Curriculum

Elijah had just run from the presence of Jezebel into the desert where the Lord appeared to him on the mount and asked him to go back in the same direction he took. At the desert of Damascus, Elijah was to anoint three people one of which was Elisha son of Shaphat from Abel Meholah to take his place (1King. 19:16-17). God went further to reveal to Elijah that seven thousand Israelites were still loyal to Yahweh in verse 18. The process of enrolling Elisha into the ministry was a demonstration of a godly character as the scripture states: "So Elijah went from there and found Elisha son of Shaphat. He was plowing with twelve yokes of oxen, and he was driving the twelfth pair, Elijah went up to him and threw his cloak around him (1King. 19:19). Elijah has just been instructed to get Elisha to take over from him. The worried to relinquish power to Elisha was not the point. He did not act like many of our African leaders and clergies do today. Elijah brought Elisha on a boat by throwing his cloak around his successor as a demonstration of godly values, character, and spiritual maturity. The scriptures did not state clearly where a formal curriculum was applied to Elisha. There was no syllabus stating the purpose of the training, learning objectives, content, methods, instructional materials to use, how the assessment was going to look, and the learning task involved. Yet, the takeoff was captivating to Elisha that he could not resist but chose to bid fare well to his family and forfeited his profession for full-time ministry in 1Kings 19:20-21. There was no mention of Elijah and Elisha again in 1Kings until in 2King where in 2 Kings, the hidden curriculum took hold of Elisha that on three occasions, Elijah wanted them to part, but Elisha insisted to be with Elijah and would not stop following his master (2Kings 2:2, 4, 6). The climax of the non-formal curriculum occurred when Elijah enquired of Elisha about what he could do again to qualify

him as a successor in verse 9. The desire for Elisha to have the double portion of Elijah's spirit came into play. NIV Study Bible comments in verse 9 that: "Elisha was not expressing a desire for a ministry twice as great as Elijah's, but he was using terms derived from inheritance law to express his desire to carry on Elijah's ministry," (NIV Study Bible 2002, 526).

The point here is the continuity that Elisha desired to see himself do when Elijah was gone. The challenge of ministry today is the gradual disconnect that some evangelical ministers are experiencing in living the biblical values, characters, and spirituality they studied to copy the worldly patterns of leadership.

The New Testament Hidden Curriculum

New Testament teaching/learning implied discipleship, spiritual formation, nurture, and parenting for holistic growth (Shaw 2014, 86). The two major examples of the hidden curricula were Jesus and the twelve disciples as well as Paul with Timothy. In talking about the hidden curriculum today, it is not so much about the cognitive aspect but the predicaments of identity and credibility leading to the difficulty of defining who a genuine theologian is in ministry and what it exists for. This confusion has equally led to what ministry stands for, who the minister is, and his personality, which most may be traced back to training (Cole 2001). The Bible is the only place the church could examine and find clarification on who a theologian is and the role that his training should seek to address. In talking about the hidden curriculum, Jesus demonstrated that to His students (disciples) through living what He taught. The hidden curriculum which seems to be the major area of emphasis was part of what motivated Jesus to stress the importance of going out to make disciples of all nations in Matt. 28:19-20.

The teaching approach of Jesus balanced the three learning domains (the cognitive, the affective, and the psychomotor), unlike today where the emphasis in most theological schools is more on the cognitive learning domain alone. The hidden curriculum which was demonstrated in Christ's practical living was highly demonstrated such as the calming of the storm in Matt. 8:23-27, the feeding of the crowd in Matt. 14:13-24; 15:29-39, walking on the water in Matt. 14:22-33 etcetera. Jesus demonstrated humility in servant attitude by helping the disciples to know that the way to greatness is through service (Matt. 20:20-28). He demonstrated a life of prayer as part of the cognitive learning domain in Luke 11:1. He demonstrated the life of compassion in the situation of Zacchaeus in Luke 19:1-10. There was a demonstration of spiritual warfare in Mark 1:21-34 and Luke 4:31-41. He demonstrated love to the point of denying His life for mankind in 1 John 3:11, 16 etcetera.

The hidden curriculum included the actual practical life situation. The disciples watched Jesus teach and preach. They saw Him pray until they were motivated to be taught how to pray the same. The disciples watched Jesus win souls and were later sent in twos for the practical. Integrity was portrayed by how the disciples were to demonstrate faith and dependence on God. Perhaps Jesus demonstrated the above principles to leave a legacy for contemporary theological institutions on the importance of discipleship which is mostly stronger in the hidden curriculum than in the formal. With the above approaches, Cole sums it up when he says that the cognitive knowledge of the disciples interacted with the hidden curriculum such as values, character, spiritual life, and practical ministry skills. Jesus did not place content materials and techniques above the lifestyle. He stressed the need for a minister to be spiritually formed before engaging in ministry (Cole 2001, 66).

The Pauline Hidden Curriculum

Paul equally demonstrated the hidden curriculum in his relationship with Timothy. It was clear that Timothy already had a spiritual background from childhood. The spiritual formation only

took hold of Timothy when the gap between the mind and the heart was bridged (Cole, 44). 2Timothy 3:10-11 listed Paul's content materials which were mostly in the affective learning domain than the cognitive one. The emphasis of Paul's curriculum was mostly on the character and spiritual formation. Paul did not emphasize the mastering of facts and theological vocabularies after training or the qualification for ordination as is the case with most theological institutions today. The whole purpose of Paul's teaching was for Timothy to be a godly person (2Tim 3:17). The hidden curriculum in Paul's time was those things that Timothy saw and heard from Paul. We have teachers instructing learners to go into ministry with less practical skills. Paul practiced what he taught that his hidden curriculum life could substantiate his formal curriculum.

For the seminary not being a place for spiritual reformation, and that anyone desiring to go to the seminary should have gotten his faith developed earlier before then through his spiritual foundations, is a point of concern. Cole needs to be reminded that training is a process. The disciples were not spiritually transformed before recruitment. Many who stand as referees in recommending applicants to the seminary training these days take issues of faith lightly and assumed the school is like any secular institution where people go to acquire degrees in one aspect just to practice the opposite. Today, some go to the seminary to represent the interests of their tribes or communities. The telling thing about today's theological curricula, when compared with Paul's, is that seminaries do not deliberately plan for specific areas of training. The hidden curricula are not included in the list of subjects for the instructional environment and made to readily admit such subject matters (Cole, 48).

Other Related Literature on Hidden Curriculum

In his article: "Your Hidden Curriculum: What do people learn from you about the Christian life?" Ortberg stressed that in the case of learning settings, learners sometimes learned what the teacher never intended to teach. He went further to add: "Formal curriculum does not last like hidden curriculum", (Ortberg 2009, 1). Non-formal curriculum otherwise called "hidden" is taught to learners all the time. No teacher sits to prepare it before delivering it. Hidden curriculum manifests itself through attitudes, knowledge, and behaviors that are conveyed without knowing, and are manifested indirectly by words and actions which are part of the life everyone lives in society (Portelli 2001, 1). It is either positive or negative. Curtin goes further to observe that hidden curriculum is part of the movies our learners love to watch, what they choose to watch online, the type of friends they keep, and those they date. The hidden curriculum of a school competes with the school's academic and students' character goals rather than reinforcing them. It is not enough to stress the importance of faith to students, a theological school must show how faith matters by giving precious time to cultivating it, (Curtin ----, p.2-3). The truth of faith resonates deeper in students when they see their lecturers living it every day. Theological instructors must be deliberate in creating time to relate with students to demonstrate their faith. Doing that will enable students to visualize what faith looks like even after school. A hidden curriculum is taught when others are not making it in class. The teacher's reaction to such learners is part of the hidden curriculum. The hidden curriculum is that which learners observed in a teacher. It is the way teachers relate with their fellow teachers. It includes the type of people an institution hires to work. It goes further to include one's spiritual life as an instructor. Paul puts it clearer when he cautions: "Watch your life and doctrine closely. Preserve them, because if you do, you will save both yourself and your hearers, (1Tim. 4:16).

In talking about hidden curriculum, one is referring to what learners do in their learning community and who they are (Shaw 2014). There is nothing in a school environment that

influences learners like those students called friends. This is due to the quality time they spent together compare to lecturers. So they need models to learn and grow from. New students joined the old ones to gravitate toward the behavior they found on campus.

Teachers must be role models to students when it comes to maturity, hard work, faithfulness responsible etcetera. In the case of JETS, it should be the accountability groups that lecturers meet with students in small groups, chapel, the way classroom atmosphere looks, sports, how learners relate with their colleagues on the campus, and model of teachers' lives. How the school administration relates. Shaw further states: "Sociological and psychological dimensions of education speak more than following catalogues and syllabi", (2014, 81). For ease of connection with ministries, theological schools will have to work hard to connect the texts the school teaches with the framework of the ministry the learners desire to fall back to.

The ministry is fast becoming a one-man show partly because of the educational system of competition learners go through in class. When the scripture talks about the church as one body with different parts (1Cor. 12:12-26), the concept does not sink deep because the yardstick of measuring success in ministry is mostly external. Non-formal curriculum has not yet linked students even of the same class to see the need of opening up to one another and holding each other accountable for how they could strive to succeed in this business of faith. This spirit of individualistic life is mostly seen among students who achieve the highest grades academically. Most such students forget that they were only able to demonstrate the cognitive aspect of their performances. The affective domain and the psychomotor are not given attention for a balanced ministry. To attain these learning domains, cognitive achievers must develop a team spirit to be able to succeed in the ministry.

It is easy to spot signals of what is important in a theological school through the courses the school emphasized over others. In the case of JETS, Biblical and Missions courses seem to be emphasized over educational courses perhaps due to the strength of the faculty representation on the board. In a situation such as JETS, the emphasis may not be spiritual formation but the degree the student enrolled to acquire and that is demonstrated through the heavy emphasis on cognitive demands compare to affective and psychomotor. Shaw adds: on a scale of a hundred percent, only forty percent go out of the walls of the seminary feeling that their training helped them grow spiritually. The other sixty percent graduate complaining of feeling spiritually cold, theologically confused, biblically uncertain, relationally calloused, and professionally unprepared (2014, 89). Shaw went further to mention four major areas that need more strengthening in theological education. There is a need to work more on cross-cultural communication, spiritual formation, practical skills related to ministry, and missiology (2014, 89).

A theological school's atmosphere. Character and values reflected in one's school life are critical to the spirituality, character, and values of a learner after school. That comes to play when the hidden curriculum is intentionally made clearer by articulating the school's vision to students and staff. There must be a need to create institutional practices that could support what the school desires in the hidden curriculum, (Finkelman 2006). To achieve this, most theological schools would need to set aside quality time to interact with both students and their stakeholders to know the contemporary needs of the church and to be able to adjust their cognitive curriculum to suit the affective and psychomotor needs of the church.

Teachers should spend time considering how their educational goals might be reinforced or undercut by the values they communicate to their students outside the formal curriculum. The word "Hidden curriculum" was coined by Philip Jackson in 1968 to mean an unarticulated and

unexamined ways schools and classrooms transmit implicit social lessons. Jackson insists that students learn much from the unofficial 3Rs Rules, Routines, and Regulations which structure life in classrooms as they do from formal instruction, (Heider 2001, 245).

In classroom practice, organization and instruction say a lot about the way a teacher value learning and the learners. Rote memory must not replace knowledge, competency, creativity, and originality (245). There should be no disparity in the amount of time a teacher gives between a fast and a slow learner. Spending more time on the fast learners conveyed the impression that school exists for the smart in class.

In worship, relevancy and appropriateness must carry everyone along. Teachers must model the enthusiasm for worship they desire to see in their students. There should be connections between chapel worship, classroom devotions, and the rest of the school day (2001).

In learning assessment, the practice must define what the school says about learning and the kind of learning the school values. The way a school values learning shows in the way the school tests its students. A school cannot say she values creativity and higher order of thinking when her tests are mainly on recalling facts through true/false questions. When such tests are presented to students, they signal to students what constitutes real learning (2001, 245).

In extra curricula, there are unintended messages sent to students on the kind of activities, students and the school value most, by the way, the school schedule, and funds and organizes it. Students know what the highest value is in playgrounds, lunchrooms, and student residential areas, the lessons senior students give about power, equality, competitiveness, or compassion when lecturers are not closely supervising them speak volumes about the school. Social lessons of the hidden corridor curriculum have a serious impact on students. School personnel should directly address social lessons that are conveyed in the school, (2001, 246). Perhaps evaluation forms can be administered to students periodically to spot such areas of high value for appropriate adjustment.

“Hidden curriculum is the values, beliefs, and messages a school gives to students in the informal, non-instructional areas that permeate the entire school culture. Promotion of diversity, hospitable and welcoming environment, incorporate students’ diverse experiences into the classroom”, (Jones 2015, 215). Most three levels of school culture are; tangible artifacts such as cross or earthwork depicting biblical scenes, values, and beliefs which is noticeable over a long period, and underlying assumptions which is the most hidden of the three. This culture of underlying assumption exists in policies and practices. They lingered in institutions for many years and the learning environment start taking things for granted. An example is dress code or length of class periods. Holiday like Christmas, Easter, or long vocation. These are the most effective topics for bringing forward the hidden curriculum of the gospel. Standing for students going through problems, and having a compassionate attitude toward being Christians prepare students to engage in lessons (Jones 216-17).

There is a broad accusation that education has led to the spiritual decline of the mainline churches (Martin 2016, 3). Perhaps this accusation is coming from the angle of too much emphasis on the cognitive learning domain compared to the affective, and the psychomotor. A theological institute must work towards producing ministers who must demonstrate deeply moral characters that will include integrity, honesty, self-discipline, and holiness. The school must equally bear in mind that the congregation out there expects their minister to possess a genuine spirituality, a life of prayer, devotion, and worship, (Martin 2016, 4). She believes that a trained theologian must possess the above qualities which do not come from head knowledge (cognitive) alone.

Many theological learning centers are emphasizing critical thinking. They assumed that when they move learning objectives from comparing facts to analyzing academic facts, they addressed critical thinking. This learning approach is within the cognitive learning domain still. Actual critical thinking principles come to play when intentional thought of practical Christianity becomes the yardstick of a theological institution. Perhaps for a theological institution like JETS, it is time to switch theological issues into reflective life of practice. The approach could be done by analyzing, synthesizing, and evaluating academic theories in the light of practical life situations. Shaw concords: “In as much as our curricular does not connect to the lives of our students, the teaching our graduates take into their churches far too often are irrelevant to the lives of their congregations”, (2014, 86).

Students Themselves

Hidden curriculum is not limited to what teachers do to learners. Sometimes learners get attracted to their colleagues so much that others called their names a lot. Sometimes other students want to sit next to influential students in class or cafeteria. Some make jokes that most students laughed at a lot. A theological institution that is ministry-minded will spot such learners and build a good working relationship with them toward biblical morals. Mwangi & DeKlerk add: “Students training for ministry should spend more to doing ministry than merely studying about ministry”, (2011, 3). As influential as these students are amid their colleagues, if they are not intentional about applying biblical morals in their relationship with their mates, they could only be studying ministry. An academic setting must understand that academic, spiritual, and practical are necessary for effective ministry before or after graduation (2011, 6).

Reforming a School’s Hidden Curriculum

Finkelman observes that theological schools’ hidden curriculum could be improved when observable policy changes in school life are put in place by way of defining and articulating them. The school needs to work on its culture to reflect an attitude of respect for individuals, ideas, and objects. Work on promoting the significance of adults speaking about issues and role models and how they react to holding those policies. The school’s educational vision must from time to time be articulated among staff and worked toward identifying with the vision. It is the duty of the staff to make the vision part of their lives, make the value alive and expressed it in everyday life (2006, 3).

In addressing a hidden curriculum of a school, there is a need to identify and understand it well or parts. Teachers, students, and administrators should set up a committee that critically examines the school to identify it. Sometimes experts are consulted to help uncover that. The committee could take just an aspect and work on her available resources. Close observation of what happens in the school is another avenue that seeks to address that aspect of the hidden curriculum by bringing it into the light for the school education to reflect it in her philosophy and theology. Communicate the resolutions to the school community and how to implement them. The committee will meet from time to time to check changes and impacts of those concerns. The feedback must include students, alumni, and families who are ultimate consumers of the hidden and manifest curriculum. Having an impact on students’ worldviews involves noting the larger cultural atmosphere of the school and the communities involved and not just what occurs in the classroom (2006, 12-13).

To understand the times theological schools are operating, Lindemann adds:

The rate at which information is accumulated and accessed has grown exponentially, challenging us to see the world with new eyes and to adapt our educational system to meet demands that were inconceivable in the previous era. A growing number of

educators and researchers are suggesting that it is no longer possible to separate the training of the intellect from the cultivation of emotional and social intelligence. We need to focus not simply on acquiring information, but on understanding ourselves as learners, (Lindemann 2016, 2).

For learners to understand themselves in this context, the learning setting must put in place machineries that will promote the link between the training of the intellect and the cultivation of emotional and social intelligence among students and focus less on acquiring information. Prof. McCain in his sermon at ECWA Pastors Conference observed that seminary training is not about pouring everything a pastor needs to know about ministry. It is about introducing a minister to the discipline of studying to discover principles for addressing ministry challenges (David McCain 2017).

Many theological institutions need to come to terms that their “Educational settings are a microscopic representation of the larger macroscopic societal dynamics. Theories of social reproduction in education are linked with power, race, gender, class, knowledge, and the moral basis of cultural production and acquisition” (Ito 10-2008, 99). Addressing theories of social reproduction will make sense when an institution is aware and is deliberate in making effort to make learning relevant to the social needs of its stakeholders.

3.0 Methodology

The study employed a descriptive research design. The sample population comprised alumni of JETS, lecturers currently teaching at JETS, few immediate community members around JETS, nonteaching staff, single students staying in the hostels, and married couples staying at the married quarters. The research approximated five lecturers, ten non-teaching staff, twenty students, ten alumni of JETS, and five immediate community members. Thus the researcher hoped to have sampled fifty respondents. The researcher administered twenty questionnaires randomly to both male, female, and married students on the campus. Ten questionnaires were administered to JETS alumni and five questionnaires to the immediate community members. One of the teaching staff opted to help administered ten questionnaires to his colleagues and while one of the nonteaching staff administered ten questionnaires to his colleagues. The researcher made two attempts to distribute the questionnaire directly but it was not possible due to their timing on campus. The area covered in this research was mainly JETS campus, ECWA Headquarters where JETS alumni work, and immediate community members where JETS is situated. Data was analyzed using descriptive statistics, correlation, T-tests, and chi-square analysis.

4.0 Results and Discussion

Data was analyzed using descriptive statistical analysis, Correlation, T-tests, and Chi-square.

Descriptive Statistical Analysis

Table 1: Gender and Age bracket Male Female

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20-30	20	41.7	41.7	41.7
31-40	12	25.0	25.0	66.7
41-50	12	25.0	25.0	91.7
51-60	2	4.2	4.2	95.8
61-Above	2	4.2	4.2	100.0
Total	48	100.0	100.0	

Under the age brackets, 41.7% fall within ages 20-30. Ages 31-40 were 25.0%. Ages 41-50 fall within the same 25.0%. Ages 51-60 were only 4.2% while 61 years and above were 4.2% giving the total of 100%.

Table 2: Current Status at JETS

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Graduate of JETS	19	39.6	40.4	40.4
	Still a Student	20	41.7	42.6	83.0
	Stakeholder	8	16.7	17.0	100.0
	Total	47	97.9	100.0	
Missing	System	1	2.1		
Total		48	100.0		

Under the current status at JETS, 41.7% indicated that they were still students pursuing their training. 39.6% said they had graduated from the same institution JETS. 16.7% were the immediate community members around JETS otherwise called the stakeholders. 2.1% left out the question. Thus brought the total to 100%.

Table 3: What do you know about the non/informal/null, or hidden curriculum of a school?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Curriculum outside the original curriculum	1	2.1	2.9	2.9
	Experiences outside the class	12	25.0	35.3	38.2
	Extra curriculum activities	1	2.1	2.9	41.2
	hidden curriculum	1	2.1	2.9	44.1
	Nonacademic activities	1	2.1	2.9	47.1
	No idea	2	4.2	5.9	52.9
	Unorganized curriculum	1	2.1	2.9	55.9
	Unwritten curriculum	15	31.2	44.1	100.0
	Total	34	70.8	100.0	
Missing	9	14	29.2		
Total		48	100.0		

This was the only open-ended question raised to hear individuals' views if they understood what the researcher was looking for. In the responses, 31.2% stated that the concept was about an unwritten curriculum. 25% of the respondents said it was an experience outside the class. 4.2% indicated not having an idea. 2.1% stated that it was a curriculum outside the original curriculum. Another 2.1% said it was an extra curriculum activity, hidden curriculum, nonacademic activities, or unorganized curriculum. 29.2 did not respond to this question.

70.8% of the respondents and 29.2% who did not indicate that they understood the question led to a total of 100%.

Table 4: Are there effects of the hidden curriculum on JETS students?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	47	97.9	100.0	100.0
Missing 9	1	2.1		
Total	48	100.0		

Under the quest to know if there were effects of the hidden curriculum on JETS students, 97.9% gave a valid response Yes, while 2.1% left out the question indicating a lack of understanding of the word hidden curriculum.

Table 5: If yes, what type of effect?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Positive	29	60.4	65.9	65.9
Negative	15	31.2	34.1	100.0
Total	44	91.7	100.0	
Missing 9	4	8.3		
Total	48	100.0		

In getting further to know the type of effect that the hidden curriculum played in the lives of the JETS students, 60.4% went for the positive while 31.2% went for the negative. 8.3% were indecisive.

Table 6: What are the recurring hidden curriculum observed in classroom sessions?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Students appear prepared to learn	16	33.3	33.3	33.3
No freedom of expression in class	7	14.6	14.6	47.9
Students are not shy to talk	4	8.3	8.3	56.2
Students don't find it difficult to express themselves	21	43.8	43.8	100.0
Total	48	100.0	100.0	

The recurring hidden curriculum observed in classroom sessions is based on 43.8%, students don't find difficulty in expressing themselves. 33.3% said that students appeared prepared to learn. 14.6% stated that students didn't have freedom of expression in class while 8.3% stated that students were not shy to talk.

Table 7: What are students' attitudes to learning contents in classrooms?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Most students use rote learning	17	35.4	37.0	37.0
They never complain about too much work	4	8.3	8.7	45.7
No exams malpractice	5	10.4	10.9	56.5
There is team spirit in learning	20	41.7	43.5	100.0
Total	46	95.8	100.0	
Missing 9	2	4.2		
Total	48	100.0		

Under attitudes to learning contents in class, 41.7% observed that there was team spirit in learning. 35.4% observed that most students used rote learning. 10.4% stated that there was no exam malpractice. 8.3 stated that they never complain about too much work. 4.2% did not say anything about this.

Table 8: What are the noticed hidden curricula from teachers in class?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid They are friendly	13	27.1	27.1	27.1
They prefer lecture methods to interaction	19	39.6	39.6	66.7
A practical spiritual lifestyle is demonstrated	9	18.8	18.8	85.4
They treat students equally	7	14.6	14.6	100.0
Total	48	100.0	100.0	

In an attempt to spot hidden curriculum from teachers in class, 39.6% stated that teachers preferred lecture methods to interaction. 27.1% stated that lecturers were friendly to students. 18.8% observed that practice of a spiritual lifestyle is demonstrated while 14.6% observed that there was equal treatment of students.

Table 9: Why are interactive classes an issue for many teachers?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid They are most familiar with the lectures' approach	6	12.5	13.0	13.0
Interactive learning is tasking	8	16.7	17.4	30.4
The learning speed is slow	12	25.0	26.1	56.5
Many teachers don't believe they can learn from their students	20	41.7	43.5	100.0
Total	46	95.8	100.0	
Missing 9	2	4.2		
Total	48	100.0		

While 41.7% stated that interactive classes were issues for many teachers, they observed that many teachers don't believe they can learn from their students. 25.0% felt the interactive learning approach slowed down their speed. 16.7% observed that interactive learning was tasking. 12.5% felt that lecturers were most familiar with the lecturers' approach. 4.2% were indecisive about the question.

Table 10: What are the common challenges of JETS teachers?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Poor interpersonal relationships with students	20	41.7	42.6	42.6
Time constrain	15	31.2	31.9	74.5
Many are not role models	11	22.9	23.4	97.9
Teachers have no challenges	1	2.1	2.1	100.0
Total	47	97.9	100.0	
Missing 9	1	2.1		
Total	48	100.0		

41.7% of the respondents went for poor interpersonal relationships with students. 31.2% observed that the teachers were time constrained. 22.9% said many of them were not role models. Only 2.1% observed that JETS lecturers don't have challenges. Another 2.1% left the question unanswered.

Table 11: What is the impact of the hidden curriculum on students in class?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Students graduate and are prepared to serve	10	20.8	22.2	22.2
	Students graduate with their spiritual issues addressed	6	12.5	13.3	35.6
	Training is mostly centered on the cognitive	12	25.0	26.7	62.2
	Students are grades' oriented	17	35.4	37.8	100.0
	Total	45	93.8	100.0	
Missing	9	3	6.2		
Total		48	100.0		

Talking about the hidden curriculum for students in class, 35.4% said students were grades oriented. 25.0% of training is mostly centered on the cognitive level. 20.8% went for the option that students who graduated from JETS prepared to serve. 6.2% left the question unanswered.

Table 12: What is the impact of the hidden curriculum on students within the school environment?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	New students are not easy influenced negatively by older students	11	22.9	25.6	25.6
	Spirituality is what controls the learning environment not policies	8	16.7	18.6	44.2
	JETS community life is not boring	15	31.2	34.9	79.1
	Students confide so much in each other	9	18.8	20.9	100.0
	Total	43	89.6	100.0	
Missing	9	5	10.4		
Total		48	100.0		

Talking about the students' hidden curriculum within the school environment, 31.2% said their community life was not boring perhaps due to frequent datelines for assignments. 22.9% of new students were easily influenced negatively by older students. 18.8% of students confided so much in each other. 16.7% observed that spirituality was what controls the learning environment, not policies. While 10.5% left out the question.

Table 13: What is the impact of the hidden curricula on students' attitudes toward chapel?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Students are excited about Chapel hours	8	16.7	17.0	17.0
Chapel hours address students' issues	9	18.8	19.1	36.2
Teachers are not passionate about Chapel hours being emulated	15	31.2	31.9	68.1
Chapel messages and academics are not synchronized	15	31.2	31.9	100.0
Total	47	97.9	100.0	
Missing 9	1	2.1		
Total	48	100.0		

31.2% of respondents observed that teachers lacked the passion to attain chapel hours. The same 31.2 said chapel messages and academics were not synchronized. 18.8% said chapel hours addressed students' issues. 16.7% said students were excited about chapel hours. 2.1% left out the question.

Table 14: What impact is the hidden curriculum on students in the hostels/compounds?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No stealing of others' valuables	3	6.2	6.7	6.7
No competitive spirit in life	8	16.7	17.8	24.4
Tribalism is pronounced	6	12.5	13.3	37.8
There is sharing in common	28	58.3	62.2	100.0
Total	45	93.8	100.0	
Missing 9	3	6.2		
Total	48	100.0		

Talking about the hidden curriculum for students in either hostels or married compounds, 58.3% said there was sharing in common. 16.7% observed that there was no competitive spirit life. 12.5% said tribalism was pronounced. 6.2% didn't know the choice to make.

Table 15: What impact is the hidden curriculum on students both in the library and recreation centers?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Students do not re-locate or tear sections of textbooks to prevent their mates from accessing	5	10.4	10.6	10.6
Students mostly read just to fulfill school requirements	32	66.7	68.1	78.7
In recreations centers, there is team spirit on what programs to watch	5	10.4	10.6	89.4
Students count others better than themselves	5	10.4	10.6	100.0
Total	47	97.9	100.0	
Missing 9	1	2.1		
Total	48	100.0		

Commenting about the hidden curriculum on students in the library and recreation centers, 66.7% said students mostly read just to fulfill school requirements. The rest of the respondents 10.4% said students were not in the habit of re-locating or tearing sections of textbooks to prevent others from accessing them. 2.1% left out the question.

Table 16: Are there committees structured to spot what students love to do outside the school policy?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	3	6.2	6.2	6.2
No	20	41.7	41.7	47.9
Yes but not identified	11	22.9	22.9	70.8
No idea	14	29.2	29.2	100.0
Total	48	100.0	100.0	

41.7% said JETS didn't have such a structure in place. 29.2% said they had no idea. 22.9% said Yes, except that the policy was not identified. Only 6.2% came out to say JETS has committees put in place to spot what students love to do outside school policy.

Table 17: Are there evaluation forms given purposely to address the hidden curriculum of the school?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes but only at the end of a semester	20	41.7	41.7	41.7
Yes for Chapel hours	2	4.2	4.2	45.8
Yes for hostels/compound dwellers	1	2.1	2.1	47.9
No evaluation policy for non-formal curriculum in JETS	25	52.1	52.1	100.0
Total	48	100.0	100.0	

52.1% observed that JETS has no evaluation policy for hidden curriculum in place. 41.7% said there was policy on the ground but it was only at the end of the semester that such was addressed. 4.2% said the evaluation forms were served even for chapel hours. 2.1% said even hostels/compound dwellers had evaluation forms that addressed the hidden curriculum of the school.

Table 18: Are there deliberate strategies put in place by the faculty members to assess the impact of the hidden curriculum on the students?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	4	8.3	8.3	8.3
No	20	41.7	41.7	50.0
Not clearly stated	22	45.8	45.8	95.8
Clearly stated	2	4.2	4.2	100.0
Total	48	100.0	100.0	

45.8% of the respondents said it was not clearly stated. 41.7% said there was not. Only 8.3% went for Yes in this case while 4.2% said it was clearly stated.

Table 19: How is JETS balancing the cognitive, affective, and psychomotor learning domains?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	JETS emphasized the cognitive, affective, and the psychomotor learning domains	16	33.3	37.2	37.2
	Affective which is character development is only taught as a course	3	6.2	7.0	44.2
	Psychomotor which is practical is mostly done once a semester for grades	5	10.4	11.6	55.8
	The emphasis is more on the cognitive domain	19	39.6	44.2	100.0
	Total	43	89.6	100.0	
Missing	9	5	10.4		
Total		48	100.0		

In the effort to balance the cognitive, affective, and psychomotor learning domains, 39.6% said the emphasis was more on the cognitive domain. 33.3% said the three learning domains were balanced. 10.4% observed that the psychomotor which is practical was mostly done once a semester for grades. 10.4% left out this question unanswered.

Table 20: How is JETS using her immediate community to assess the hidden curriculum of the School?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	They invite the immediate community to interaction	6	12.5	14.0	14.0
	They administer questionnaires/interact with surrounding Churches to assess that	2	4.2	4.7	18.6
	They dialogue with alumni on that	6	12.5	14.0	32.6
	None of the above	29	60.4	67.4	100.0
	Total	43	89.6	100.0	
Missing	9	5	10.4		
Total		48	100.0		

In using immediate community members to assess the hidden curriculum of JEST, 60.4% said none of the options were applicable. 12.5% said JETS used to invite her immediate community members for interaction. Another 12.5% said they used their alumni to achieve that. 4.2% said they administered a questionnaire toward achieving that.

Table 21: Correlation Results

		If yes, what type of effect?	What is the recurring hidden curriculum observed in classroom sessions?	What are students' attitudes to learning contents in classrooms?	What is the impact of the hidden curriculum on students in class?	Are there committees structured to spot what students love to do outside the school policy?	How is JETS using her immediate community to assess the hidden curriculum of the School?
If yes, what type of effect?	Pearson Correlation Sig. (2-tailed) N	1 -0.128 44	-0.128 .408 44	-0.074 .641 42	.414** .007 41	Correlation-.149 .335 44	.296 .064 40
What is the recurring hidden curriculum observed in classroom sessions?	Pearson Correlation Sig. (2-tailed) N	-0.128 .408 44	1 .408 48	-0.167 .266 46	.017 .912 45	.008 .956 48	.248 .109 43
What are students' attitudes to learning contents in classrooms?	Pearson Correlation Sig. (2-tailed) N	-0.074 .641 42	-0.167 .266 46	1 .266 46	-0.112 .474 43	-0.215 .150 46	-0.009 .955 42
What is the impact of the hidden curriculum on students in class?	Pearson Correlation Sig. (2-tailed) N	.414** .007 41	.017 .912 45	-0.112 .474 43	1 .716 45	-0.056 .716 45	.167 .298 41
Are there committees structured to spot what students love to do outside the school policy?	Pearson Correlation Sig. (2-tailed) N	-0.149 .335 44	.008 .956 48	-0.215 .150 46	-0.056 .716 45	1 .704 48	-0.060 .704 43
How is JETS using her immediate community to assess the hidden curriculum of the School?	Pearson Correlation Sig. (2-tailed) N	.296 .064 40	.248 .109 43	-0.009 .955 42	.167 .298 41	-0.060 .704 43	1 43

** . Correlation is significant at the 0.01 level (2-tailed).

Table 22: One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
If yes, what type of effect?	44	1.34	.479	.072
What is the recurring hidden curriculum observed in classroom sessions?	48	2.62	1.347	.194
What are students' attitudes to learning contents in classrooms?	46	2.61	1.374	.203
What is the impact of the hidden curriculum on students in class?	45	2.80	1.179	.176
Are there committees structured to spot what students love to do outside the school policy?	48	2.75	.957	.138
How is JETS using her immediate community to assess the hidden curriculum of the School?	43	3.35	1.089	.166

Table 23: One-Sample Test

	Test Value = 0					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
If yes, what type of effect?	18.550	43	.000	1.341	1.20	1.49
What is the recurring hidden curriculum observed in classroom sessions?	13.504	47	.000	2.625	2.23	3.02
What are students' attitudes to learning contents in classrooms?	12.877	45	.000	2.609	2.20	3.02
What is the impact of the hidden curriculum on students in class?	15.926	44	.000	2.800	2.45	3.15
Are there committees structured to spot what students love to do outside the school policy?	19.919	47	.000	2.750	2.47	3.03
How is JETS using her immediate community to assess the hidden curriculum of the School?	20.173	42	.000	3.349	3.01	3.68

Under the t. test table, question 5 is a continuation of question 4. In question 5 the researcher sought to know if there were effects of non/hidden curriculum on JETS students. The respondents were requested to go for either “Positive” or “Negative.” In this case, the two populations have probability distributions that have different median as follows:

The test was 18.550 while the difference was 43. The significance in (2-tailed) was .000. The Mean Difference was 1.341. Under 95% confidence interval of the difference, the lower population was 1.20 while the upper population was 1.49. This shows that the two populations have probability distributions that have different median values.

T. test question 6 which sought to know the recurring hidden curriculum observed in classroom sessions has a Mean Difference of 2.625. In the 95% confidence interval of the difference, the lower population went for 2.23 while the upper population went for 3.02 to indicate a higher recurring hidden curriculum observed in classroom sessions.

T. test question 7 sought to know students' attitudes to learning content in classrooms. Again the Mean Difference has 2.609. In 95% confidence interval of the difference, the lower population went for 2.20 while the upper population went for 3.02 to show that students' attitudes to learning contents in classrooms are upper.

T. test question 11 sought to know the impact of the hidden curriculum on students in class. The Mean difference has 2.800. In 95% confidence interval of the difference, the lower population went for 2.45 while the upper population went for 3.15 to indicate that there was a difference in the impact of the hidden curriculum on students in class.

T. test question 16 sought to know if there were committees structured to spot what students love to do outside the school policy. This question has the Median Difference of 2.750. In 95% confidence interval of the difference, the lower population went for 2.47 while the upper population went for 3.03 to indicate that there were no committees in place to spot the hidden curriculum of JETS.

T. test question 20 sought to know how JETS was using her immediate community to assess her hidden curriculum. The Mean Difference has 3.349. In 95% confidence interval of the difference, the lower population went for 3.01 while the upper population went for 3.68 to indicate the level at which JETS used her immediate community to assess her hidden curriculum.

Table 24: Chi-Square Test

	If yes, what type of effect?	What is the recurring hidden curriculum observed in classroom sessions?	What are students' attitudes to learning contents in classrooms?	What is the impact of the hidden curriculum on students in class?	Are there committees structured to spot what students love to do outside the school policy?	How is JETS using her immediate community to assess the hidden curriculum of the School?
Chi-Square	4.455 ^a	15.500 ^b	17.478 ^c	5.578 ^d	12.500 ^b	42.302 ^e
df	1	3	3	3	3	3
Asymp. Sig.	.035	.001	.001	.134	.006	.000

- a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 22.0.
- b. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 12.0.
- c. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 11.5.
- d. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 11.3.
- e. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 10.8.

The Summary of the Chi-Square

The effects of the hidden curriculum are .035, the recurring hidden curriculum observed in classroom sessions is .001, students' attitudes to learning contents in a classroom is .001, the impact of the hidden curriculum on students in class is .134, committees structured to spot out what students love to do outside the school policy is .006 and the immediate community to assess the hidden curriculum of the school is .000.

5.0 Conclusion

The effects of the hidden curriculum on JETS students are obvious with an expected cell frequency of 22.0. There are recurring hidden curriculum that is observed in classroom sessions by both teachers and students with a cell frequency of 12.0. When it comes to learning content in class, the attitudes of the students signal a cell frequency of 11.5. The lack of committee members in place, the school will have difficulty spotting clear attitudes that do not agree with their training policy which the test statistics gave an expected cell frequency of 11.3. In the aspect of JETS using her immediate community to assess her hidden curriculum, there is a cell frequency of 10.8.

6.0 Implication

The implication of allowing the effect of the hidden curriculum to exist among JETS students will turn out to graduating irrelevant graduates that the school assumed she has given out her best to train whereas those things did not stick into their minds to make them effective ministers of the Word. They would have been overshadowed by the hidden curriculum around them to living out the opposite.

The implication of the recurring hidden curriculum in classroom sessions signals so many things. Students could be absent-minded while lectures are on. Teachers could be teaching facts without minding that their relationship with learners matters a lot in times of linking those facts with their spirituality.

When it comes to learning content, Mbogo sees cognitive discipline as a reflective approach to learning (Mbogo 2016, 3). If every teacher realizes that, there will be an effort to wrestle with writing learning objectives using Bloom's higher cognitive learning domains such as application, analysis, synthesis, and evaluation rather than dwelling on knowing and recalling. Failure to do that will only make students cram facts and give back in exams with the impression that they learned the course and struggle to remember those facts when faced with the reality of ministry.

The implication of the impact of the hidden curriculum on learners in a class is that students leave the class depending on the few influential ones rather than the teacher. The influential few contribute to dismissing the position of the teacher in class and holding to the views of their colleagues.

The implication of not setting committees to help spot hidden curriculum from school policy is to give room to students to do the right thing only when the authority's eyes are on them. The same spirit will manifest out there in the ministry.

The implication of not using the immediate community of JETS to help assess their hidden curriculum will widen the existing gap between the one being trained and the beneficiaries.

7.0 Recommendations

The researcher recommends that JETS as an institution reflect on her hidden curriculum for the benefit of making her training objectives relevant to the society she seeks to serve. The attention

given to the hidden curriculum will minimize the glaring negative effects on the learners, the classes will be more lively and relevant since the teachers will be intentional in living what they teach, and students in the class will be careful to dance to the tune of the negative influences of the few students, learners themselves will be mindful of the committees in place who are observing attitudes and lifestyles that do not relate with the school policy and finally, the role of the immediate community will help minimize the gap between theories students get in class and the reality that exists outside the school environment.

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