



THE TACIT CURRICULUM: UNEXPLORED OPPORTUNITY OR APPARENT CHALLENGE IN NURTURING RESILIENCE AND TRUST IN GOD'S SUPERNATURAL POWER AMONG YOUTH?

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Abstract:

This article investigated on the role played by the unseen curriculum in developing resilience and real honor for God among youth to help them holistically define their way of life and aspirations amid numerous life challenges. Since time immemorial significant attention has been directed towards the official curricular, but the role played by the veiled curriculum in nurturing young people to endure predicaments and genuinely trust in God's supernatural power has barely featured in many schooling discourses. This means a good number of Christians are burdened by how best they can inspire young people to trust in the omniscient, omnipresent, omnipotent Creator of the universe but very few, if any, ever think about how the veiled curriculum, can hinder or facilitate young people's development of resilience and trust in God. In this article the meaning of the concept unstated curriculum and its influences on nurturing resilience and teaching about God's supernatural power—which when invoked in faith causes the kingdom of darkness to tremble, are discussed. The research employed a phenomenological design, guided by an interview guide with 12 open-ended items followed by extensive probing questions. Two experts examined the interview guide items to determine their clarity, but the researcher also conducted a pilot study among 3 participants (one lecturer and two students) to determine participants' level of understanding of the interview guide items. The results from the research indicated a remarkable connection between hidden curriculum aspects and young people's resilience and their grasp of how deep, wide, and high God's power is in overcoming life challenges.

Keywords: invisible curriculum, teaching, resilience, God's supernatural power, unexplored, apparent

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1. Introduction

Today's world has become increasingly polarized—marked with conflicts, confusion as well as uncertainties occasioned by pandemics like COVID-19. As such, the ability of young people to adjust well in the face of life's hardships is a value more prized now than ever before. The implication here is that young people's capacity to convalesce from life adversities and learn valuable life-long lessons from the adversities is crucial to living a meaningful, happy, and socially productive life. This observation is in line with Colm Fitzpatrick cited in Catholic Education (2018) who suggested that every learning institution has the mandate to focus on developing resilience and genuine trust in God in young people, especially *"in light of increasing trends of bullying, mental health issues and uncertainties"* some occasioned by pandemics like coronavirus. This is because young people who are not resilient and do not trust in the supernatural God are at a greater risk of hurting themselves and other people socially, physically, emotionally, and psychologically. The question, then begs: *"are learning institutions and society at large living up to their highest standards in terms of nurturing resilience and real trust in God's supernatural power, or is there a subtle element in their lives that diminishes their efforts of holistically nurturing young people?"*

The fact that many educators are not cognizant of the hidden curriculum and its role in nurturing resilience and tangible trust in God's supernatural power spurred current researcher to seek answers to the question: where can contemporary youth—today and tomorrow's parents, teachers, doctors, engineers, and lawyers, to mention but a few, find true power to cope with COVID-19's immediate, as well as its longer-term consequences and live morally upright lives, which has rarely been discussed if not completely ignored in many discourses. According to Foy, Drescher & Watson (2011), resilience can be defined as *"human ability to withstand stressful challenges and retain or regain normal functioning"* which means young people would be described as displaying resilience amid and after COVID-19 if they manifested positive adaptation under current extenuating circumstances.

The suggestion here is that educators are better advised if each of their words and actions boosts resilience among young people as well as inculcates trust in God's supernatural power because White (2020), among other scholars alludes to the fact that true education hinges on the fact that Christian hope is advantageous in living a positively productive life amid life challenges. For this reason, the need to investigate on the role played by the veiled curriculum, which accounts for more than 90 percent of all young people's learning (Massiallas & Joseph, 3009), in developing resilience and teaching them about God's supernatural power, cannot be overstated. According to Alsubaie (2015), *"the hidden curriculum involves the unspoken cultural and social knowledge young people acquire in a learning environment."* Like resilience people's *"spiritual journeys involve multiple changing dimensions throughout one's course of life—irrespective of whatever stage of physical or emotional development"* (Foy, Drescher & Watson (2011). The implication here is that the way educators—either parents, teachers in learning institutions or the

society at large, do what they do or say what they say convey powerful messages that significantly shape young people's ways of thinking, resilience and their view about God's supernatural power. But as noted by Hartmut (2013), the veiled curriculum is *"characterized by two key elements: the absence of intentionality and the lack of awareness"* which means any educator who desires to see holistic transformation in future generations, he or she must be very cognizant of how the hidden curriculum influences nurturing resilience and teaching God' supernatural power among young people because they are very impressionable and believe more the unstated lessons.

This observation is in line with Hafferty (1990) who defined the invisible curriculum as lessons conveyed through the organizational structure and interrelationships in learning institutions and the society which extends beyond a four-walled classroom setting and formal educational purposes. Mackin; Anne; Niec & Kam (2019) echoed Hafferty's claim as he described the unspoken curriculum as a *"side effect of schooling—lessons that are not openly taught"* but which are an important resource in the process of holistic nurture of young people, especially in helping them develop resilience and internalize God's supernatural power. In the same vein Snehathatha (2018) and Crossman (2019) claimed that such unstated learnings *"play a significant role in shaping students' ways of thinking."*

This means mere claims about God's supernatural power is like sticking mangoes or oranges onto a dead tree using a string or a masking tape which is not likely to convince anyone to put their trust in God. However, if our whole lives (private and public) point young people to the real source of power—Jesus Christ, many of them will believe in His supernatural power and probably live it during traumatic circumstances and minimize drug abuse, radicalization and suicidal attempts among them, irrespective of the kind of trauma they are exposed to. This observation is in line with Foy & Watson (2011) who identified around four facets of trauma: *"the level of controllability and certainty perceived by the victim, the nature and intensity of the trauma—natural versus human caused, intentional versus accidental); the emotional and social support available before during and after the depressing event, and an individual's risk and resilience characteristics. All the facets interact differently with the victim's spirituality, his or her surrounding circumstances, particularly the unspoken messages."* As noted by Education Reform (2015), the secreted messages are *"subliminal social, and cultural messages of both the formal and informal curricula that are communicated to young people while in learning contexts and significantly influences their ways of thinking and ultimately their behavior."* This observation is echoed by Kilick's (2016) claim that the messages the hidden curriculum conveys are powerful and indeed power laden. Since whether we like or not, we all experience losses we cannot recover, make mistakes we cannot fix by ourselves as well as face predicaments, pains, burdens, tragedies, and disappointments we cannot handle alone, we all need resilience and genuine surrender to God's supernatural power to endure. This article then emphasizes that in moments of our weakness which no one may know or understand, God's supernatural power is able to address all challenges however serious they might be because He knows and understands all of them. He has perfect empathy and unconditionally extends His arm

of mercy to everyone who puts their trust in Him irrespective of their race, gender or age which means we should do everything within our power to ensure that the hidden curriculum enhances young people' sincere believe in the only supernatural power that can help them to holistically handle life challenges. This observation is informed by John 6:67–68 where Jesus asked the twelve apostles, “*will you also go away*” but Peter replied, “*Lord, to whom shall we go? thou hast the words of eternal life*”.

2. Hidden Curriculum and Teaching About God's Supernatural Power

As early as 1916 John Dewey put forward the view of *Collateral Learning*, holding that “*what students learn from formal learning experiences is only a part of what they learn because there are other lessons conveyed such as ideals, emotions, attitudes, interests, values and wills.*” This means in between the formal curriculum (syllabuses, grading systems, and evaluation strategies) and the informal or extra-curricular that takes place outside the classroom, lies an unstated curriculum which in this article is referred to as the invisible lessons young people unknowingly pick up by just setting foot in a learning context or any socializing environment like the society. The result of the *Collateral Learning* is knowledge acquired unconsciously which once acquired lasts forever and its function more often than not exceeds that of formal learning. While some of the lessons the veiled curriculum conveys are premeditated and thought about as deliberate attempts to inculcate desired values and norms in future generations, more than 90 percent of the messages the invisible curriculum conveys are unconscious. This means a good understanding of the accidental messages we convey through how we say what we say and do what we is likely to have a significant impact on the kind of people young people become in their adulthood as suggested by Hartmut (2013). This is because educators who are aware of how their behavior, attitude and the values they cherish influences their students, more often than not, review the way they live their lives to holistically nurture young people as integrated persons of body, mind and soul. Increased fear of the unknown and worry among young people amid life challenges like COVID-19 augmented the need to investigate whether the unrecorded curriculum was fostering holistic growth among young people to help them declare with Paul in Galatians 2:20 “*...I no longer live, but Christ lives in me.*”

This is because many frustrated and hopeless young people are seeking refuge in drugs which means we must ensure that the hidden curriculum, which account for more than 90 percent of all students' learning points each young person to God who upholds all things by His power—that is He sustains everything (Hebrews 1:3)—He speaks and His power accomplishes what He desires (Psalm 33:9), amid a troubled world. According to Genesis 1, God formed the mountains, divided the seas, divided light from the darkness and created man by His power. He also quickens the dead and calls them to life by His power (Romans 4:17). Philippians 3:10 says: “*That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death*”. Paul in Ephesians 6:12 writes: “*For we do not wrestle against flesh and blood, but*

against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places." The principalities Paul is talking about in Ephesians 6 manifest themselves in the physical world to the extent that social systems like learning institutions and governments serve themselves rather than God, hence the untold suffering caused by problems like lack of employment among young people. As such, a thorough understating of how the hidden curriculum influences young people's grasp of how deep, wide, and higher God's power is above the principalities, would save many, if not all, from drowning in depression, worry and getting radicalized.

This is because every action performed or omitted, every joke as well as every silence teaches young people certain values that the instructors might never have intended to teach. This observation is echoed by Crossman (2019) among other scholars who suggested that lessons conveyed through the hidden curriculum takes place in corridors, cafeteria and play fields but are more memorable than lessons conveyed through the explicit formal curriculum. The suggestion here is that the role played by the pervasive implicit lessons arising from learning environments supersede other factors. No wonder Paul in 1 Timothy 4:16 exhorted Timothy to *"keep a close watch on himself and on his teaching because his lifestyle and preaching were both important in his effectiveness."*

The enemy however knows when *"the wonderful name of Jesus Christ is invoked the kingdom of darkness is sent trembling and confused"* (Ephesian 4:1-3) and will do anything to keep people in the dark about the role played by the hidden curriculum in nurturing resilience and teaching young people about God's supernatural power—His omnipotence, compresence, and omniscience (John 5:27; 17: 2; 5: 16-23). The first part of the word, omni, is Latin and plainly means: "all" while potent means "power". Thus, omniscient means all-knowing while omnipresent means God is everywhere. It follows that, if God is endless, and if He is supreme, then He must also be omnipotent—the most powerful being there ever has been or ever will be. The whole Bible-Genesis to Revelation reveals God's encompassing power—beginning with His creating power in Genesis and ending with Revelation which talks about how God will reign eternally (Revelation 1:8). In Job 42:2 God's word speaks of God's power when Job asserts: *"I know that you can do all things and that no plan of yours can be thwarted."* In this verse Job acknowledges God's omnipotence which means in the absence of God's continual provision of all what creation needs: clothing, air, water, and shelter (His omnipotence) everything on earth would perish. The seas cover most of the earth, and we are powerless over them which means they would overwhelm us if God did not prescribe their limits.

As God incarnate, Jesus' displayed His supernatural power in the miracles He performed—His numerous healings, the feeding of the five thousand (Mark 6:30-44), the calming of the storm (Mark 4:37-41) and raising Lazarus and Jairus's daughter from the dead (John 11:38-44; Mark 5:35-43). In the process of His trial, He reminded Pilate that he had no power over Him unless it had been granted to him by the God of all power (John 19:1). Jesus had power to lay down His life and power to take it up again which means even the worst enemy of humanity—death bows to Jesus. The great mystery is that Jesus' supernatural power is best taught through how we live our lives privately and publicly.

The idea of holistic nurture may differ in diverse theoretical models but as noted by Shek (2010) *"it is commonly agreed that holistic nurture includes physical, psychological, social, and spiritual domains but with particular reference to spirituality holistic (totality) includes meaning of life, values, morality, forgiveness, and existential qualities, such as hope amid hardships."* This means being mindful of how our social-emotional atmosphere affect teaching about God's supernatural power and young people' gaining of resilience is crucial because whether we are aware of it or not our non-verbal communication will always impact how our hearers think about God's power and ultimately how they act in relation with it. And according to Crossman (2019), the nonverbal signals we send tend to be believed more than the verbal communication.

The implication here is that youth who are scared about tomorrow need to see through how say and live that *"God is, He was, and He is to come, He rules time and His dominion is forever and ever"* (Revelation 1:6) and lives in eternity. Thus, everything we do and say must display that God has power over everything in this world and in the world to come. *"God the son—Jesus Christ was dead, came to life, and behold He is alive forever more, He opens, and no one can shut, He shuts and no one open"* (Revelation 3:7). He has the authority to decide which destiny shall be of our young people (Matthew 25:31-32,46). He is *"the Amen, the faithful and true"* (Revelation 3:14), which means *"He also has power over truth."*

The implication here is that none of us can afford to have our primary interest as producing academic giants with high grades because as suggested by Reformed Fellowship, Inc. (2010) scores can and ought to be a subordinate goal in any of our pursuits. The goal of any true education program must and should always be to nurture resilience and genuine trust in God among young people—in other words any true education should be a reflection of Psalm 34:11: *"Come, you children, listen to me; and I will teach you the fear of the Lord."* This means the purpose of our lives—our attitude, words, and actions, can be summarized as to mature young people's recognition of the Lordship of Jesus Christ. This is because young people will unquestionably experience difficulties along the way, but if they do not doubt God's supernatural power, they will overcome.

For this reason, any education that calls itself Christian education must always include the triune God as both the object and the subject because it is impossible to separate the message from the messenger. Accordingly, the activities educators engage in, the people with whom they become friends with, the favors they give and receive, all these must communicate holistic messages regarding how much they rely on God's supernatural power. Paul writes, *"Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness and being found in appearance as a man, He humbled Himself and became obedient to death—even death on a cross!"* Jesus not only became a man, but He humbled Himself to become a servant and be obedient even to death on a cross which means Jesus' power did not come with wealth or status or prestige but it came by His ability to let go of those things and instead, embrace humility, servanthood, even death. Hence, considering that some

young people are willing to sell their souls for worldly powers which can accomplish very little, the need to point them to the real power, cannot be overemphasized.

3. Materials and Methodology

The qualitative approach provides rich information which facilitate an *"in-depth of understanding, not possible through other means of data collection"* (Patton, 2002). As such, current phenomenological research employed semi-structured and in-depth interviews to gather participants' feelings and viewpoints concerning hidden curriculum aspects in relation to their development of resilience and their understanding of God's supernatural power. The researcher employed purposive sampling, which according to Creswell & Plano (2011) is the most important kind of non-probability sampling as it helps researchers identify primary participants who have experienced the phenomenon being researched. The research approach also aligns well with current researchers' philosophy because it sits within her church's broad traditions regarding the importance of holistic nurture and teaching about God's supernatural power through both deeds and words. The research handpicked (8) participants: 5 students and 3 lecturers in line with Morse (1994) who claimed that a phenomenological research requires at least six participants. The researcher used an interview guide with 12 main open-ended questions followed by numerous probing questions like: *did I hear you say that what I see older people do influences my actions more than what I hear them say*. The reliability of the interview guide was determined through pilot testing. Interviews with each participant to unearth their lived experiences with the hidden curriculum took an average of 30 minutes. One-on-one interviews allowed for rich descriptions and deeper understanding of participant perceptions about influences of the hidden curriculum. The data collected was analyzed through simple content analysis. The researcher deemed the approach as best suited for research because it would enable her locate meanings lecturers and students place on the events and processes of their lives and how they perceive them as influencing their development of resilience and understanding of God's supernatural power.

4. Research Findings

In this digital era, many if not all, young people are grappling with challenges like uncertainties in relationships with peers, siblings, parents and even self, diminishing opportunities for work and degradation of the environment which makes it difficult for them to find the road which can lead them to spiritual, emotional and psychological safety. Countless books have been written about ensuring that young people's words and behaviors demonstrate resilience and echo true honor for God's super power. But if sincere Christian educators wish to see young people live a lifestyle that is in total reliance on God, stay socially, emotionally, spiritually healthy and grow up with confidence and self-assurance that God desires the best for each of them, such educators must be cognizant of the hidden curriculum and its influences.

Research question 1: Why teach young people about the power in Jesus' name?

The 8 participants concurred in that *“Christian hope has always been a vital resource in developing resilience – more so perhaps than any other known method.”* Participant 06 asserted *“any education program that aims at eliminating or minimizing hopelessness and injurious behaviors among youth, it is better advised if it integrates into its official curriculum holistic nurture, especially given its current absence in many official curricular.”* Participant 04 highlighted on *“six personality strengths that are believed to promote resilience—hope, perseverance, having true meaning in life, gratitude, curiosity and having self-control.”* Participant 02 echoed participant 08 sentiments arguing that *“people highest in hopelessness have high mortality rate which means the construct of hope in the supernatural God has more potential than most to help young people navigate critically a troubled world where even primary school going children are struggling with mental health challenges.”* According to participant 01 *“hopelessness among our today and tomorrow’s faith leaders, parents, teachers, engineers, lawyers, doctors, to mention but a few, should raise key questions about what is happening in our societies, families and learning institutions and come up with viable ways of helping young people positively face challenges like peer pressure, COVID-19 and amid the storms of life be hopeful.”*

Participant 03 added that *“for young people to live out the virtue of Christian hope when confronted with adversities that they cannot control or overcome, demands their ability to dig deep to unearth a level of confident patience and perseverance to sustain them amid inevitable difficulties.”* In the same vein participant 05 said *“such ability would give them courage to triumph over misfortunes and make the same misfortunes that make their colleagues hopeless a means of growth.”* According to participant 01, 06 and 08 *“only resilient young people who have their hope in a mighty God have the ability to remain joyful in difficulty life circumstances, however problematic the circumstances and situations might be because they are assured that God truly cares about them intimate.”*

The implication here is that the task of any true Christian education is to deepen young people’s resilience and trust in the supernatural God so that they can entrust their lives in His safe hands. For this reason, *“not only faith-based learning institutions should critically reconsider the messages they convey through their hidden curriculum to ensure that it nurtures resilience and real trust in God but even none Christian learning institutions should think of what ways they need to effectively nurture young people holistically.”* When the researcher probed the participants to explain why we should teach about Jesus’ supernatural power, the 8 interviewed participants said that Jesus’ super power should be taught because He is a historical figure, who put other people’s needs before His own. For example, participant 01 said that *“during her teenager years she was very unhappy but a colleague of hers reached out to her in her hopelessness and told her about the love and power in Jesus’ name and since that time she has never lost hope in life again.”* Participant 01’s argument concur with participant lecturer 02 who said that *“a considerable number of young people accept the concept of the divinity of Jesus but refer to Him in human terms, describing Him as a good, loving, caring, wise, great teacher and a healer, hence the need to present the whole picture about Jesus to them.”*

When the researcher asked student participants to write short compositions about the power of Jesus, information gathered through the written responses showed similar preference for a 'human' instead of a 'divine' Jesus. The five student participants felt that Jesus was 'a good man'. Participant 02 wrote about how Jesus was a 'friend of young people. Participants 01, 05 and 08 perceived Jesus and God as identical, citing that Jesus was before the world because He created the world. When the researcher probed further, participant 05 said that *"Jesus was kind, quiet, loving and friendly but also very powerful—calms storms, quenches fires and even raises people from the dead."* The above observations were echoed by participant 03 who narrated that he was once extinguishing fire in a house with his colleagues and as they were cleaning up the house which had almost everything burned to ashes, he noticed a large book which turned out to be a family Bible. He dusted it off and it appeared to be in good shape. He took the Bible out to the lady of the house and gave his regrets that, that was the only thing that survived. The implication here is that Jesus-the Word of God is so powerful that fire can consume everything except the living word, and we ought to teach about that power every time and everywhere.

Research question 2: What role does the hidden curriculum (unstated values, norms and beliefs amid COVID-19) play in young people's responsiveness to teachings about Jesus' Christ's supernatural power?

The 3 lecturer participants concurred in that *"our young people look up to us—they watch how we handle life situations—either good or bad which means our lives should vividly reflect holistic ways of handling stress, life adversities like COVID-19 and disappointments because seeing it firsthand from their role model is the most effective way to help young people understand resilience and real trust in the supernatural power of God"*. Lecturer participant 01 asserted *"when young people are disappointed or angered, we should show them a different perspective and help them to eventually incorporate a positive view of life in their own lives."* The implication here is that resilience and hope in the only might God are key virtues that can help young people focus on what they can do instead of focusing on what they cannot do which can help them endure challenges in their adulthood.

These observations were echoed by 2 student participants as they suggested that the most powerful way to teach young people about God's supernatural power is our living testimony (our day-to-day words and actions). Student participants 02 and 05 said *"if we do not live what we believe, our young people will see us (Christians) as hypocrites and most likely will walk away from the faith."* This is because even though young people may always not show it, every young person admires an older person who he or she wishes to be like.

The implication here is that our surroundings including people can either boost young people's faith in God's supernatural power or drain it. Lecturer participant 02 said there is no better way to help young people put Jesus' teachings into practice other than to purposely demonstrate God's word. But participant lecturer 01 lamented that *"many people are quite mindful of their behavior when they are in public places but immediately, they get home the mask often slip and they fail to put a deliberate effort to demonstrate real faith in God's*

supernatural power." According to student participant 04 a beautiful change would begin to take place among young people if adults always lived what they preached.

These observations were echoed by lecturer participant 01 who suggested that living what we say is the most effective way to make God's supernatural power known, especially by young people. In the same vein, student participant 01 argued that Jesus was not just a great teacher and a strong moral influence for the people who crowded around him, He demonstrated His divine identity through bringing health and wholeness to the sick and suffering. The implication here is that if Christian educators wish to present the person of the triune God more effectively, they need to put into consideration difficulties young people face in their surroundings such as variety beliefs held by their colleagues about God and so live their faith for young people to see how God can help them overcome those life difficulties.

Research question 3: What is the best way learning institutions can instill resilience and owe towards Jesus Christ in young people?

2 of the 3 lecturer participants said: *"resilience and real hope in the supernatural God are not things people are born with neither can we have a fixed amount of them every minute in our lives. But just like a muscle we can train, build and develop resilience and our trust in the supernatural God in our young people as well as help them develop their inner strength to overcome life obstacles either big or small."* However, the remaining 1 lecturer participant alluded to the idea that asking this question is like asking *"which wing of the airplane is most important . . . you have to have both."* She added *"when it comes to teaching young people about God's power, many Christians today think, Oh, I' will just live a good life and young people will see how good I am and jump on board which to some degree is arrogance, in fact thinking that by your good life people will come to Christ is utter arrogance. It is not by our lives but the life of the Lord Jesus Christ that people need."* This observation was however contracted by lecture participant 01 who claimed that he did not need to tell people the reason for the hope that is in him, he needed to live it! The implication in this contradiction is that our words and our actions cannot be separated in our nurturing resilience among youth and teaching them about God's supernatural power. According to the 5 student participants instructors must incorporate not only lessons about God' supernatural power but lecturer's behavior must demonstrate the same.

Participants 01 and 04 reiterated these observations when they suggested that the best way to understand were young people are in terms of what they know about God's supernatural power was to ask them questions like: *"How does faith in God lead someone to overcome inevitable life difficulties?"* On the contrary participant 02 and lecturer participant 03 said they *"do not in any way dispute the value of questioning in holistic nurture but the best way we can promote resilience, real faith in God's supernatural power as well as hope amid difficulties is ourselves living our lives in the most difficult moments as a light for the young people to behold God's supernatural power in their lives."* According to participant 05 asking young people to write about their faith in God leads to actions that demonstrate their personal faith in God's power over all things. Participant 08 narrated a real life experience: he said

“towards the end of 2016, I was suffering from a terrible depression that led me to think about suicide almost every day but one person helped me accept Jesus as my savior and taught me how to pray through Jesus’ powerful name and in no time I realized that no human being under the sun can give real hope like Jesus can and so I am no longer suicidal.” Lecture participant 03 said *“when everything in the world seems to go wrong, shaky and uncertain, young people can put their trust in God because He is the only constant in a world of uncertainty. He is the rock of our foundation which means we should intentionally demonstrate to our children how to rely on God as the only true source of strength.”*

Lecturer participant 02’s observation was echoed by student participant 04 who suggested that *“educators must ensure their actions, words and every lesson they teach nurtures resilience in young people and teach them about God’s supernatural power. For example, in science subjects as lecturers discuss molecules, they can ask students to explain how God’s creating power ensures each molecule retains its properties while when reading a book or discussing history lesson about a socially challenging situations like COVID-19 pandemic that needs a mightier intervention than human beings, lectures can ask students where they have been drawing their strength to fight.”* Student participant 01 added *“if young people are having trouble waiting for their turn in class the lecturer can ask them to think of a way that Jesus as their super hero demonstrated patience.”* These suggestions were echoed by student participants 02 and 03 who said, *“engaging young people in conversations about how to handle social problems can help them connect class content with real life issues.”* As noted by student participant 03 who claimed that the 10 commandments as taught by Jesus *“demonstrate the importance of knowing both the Letter and the Heart of them, for the Heart expands the Letter to its full meaning, thereby revealing God’s standard of righteousness and mightiness”*. The participant further said, *“Jesus not only teaches us to keep the commandments, but He also commands us to practice the two most important commandments (love for God and others).”* The implication here is that whether it is helping a student solve a difficult math problem or developing a set of class rules at the beginning of the year, Christian educators must demonstrate God’s supernatural power and inculcate resilience in young people.

5. Conclusion

One’s experiences positively or negatively shapes his or her resilience and spirituality including his or her trust in God’s supernatural power. We are therefore better advised if we are cognizant of the hidden curriculum’s dynamics and its influences on our teaching about God’s supernatural power. Some of the unstated learning experiences may not be related to the formal education objectives, nevertheless they powerfully speak to the ability of a learning environment to shape young people’s way of thinking, attitudes, beliefs, including their belief in God’s supernatural power, and ultimately their behavior. This means if not well recognized and effectively utilized, the hidden curriculum can have negative effects on nurturing resilience among young people and teaching them about God’s supernatural power. For this reason, learning systems need to be very cognizant of the hidden curriculum and promote its positive aspects to

reinforce the official curriculum to improve students' behavior and believe in God's supernatural power.

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