THE INVISIBLE CURRICULUM AND THE TOPSY-TURVY MORAL STANDARDS AMONG THE 21ST CENTURY YOUTH

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Abstract:

This study sought to establish the role played by the unseen curriculum in the 21st youth's topsy-turvy moral standards. A plethora of articles have been written concerning youths' moral breakdown but less attention has been paid to the undetected curriculum's influences on youth's confused moral standards. This means investigations on the influences of the social humanistic climate on youth's chaotic moral standards have few works from which to draw from. **Methodology:** The study was a longitudinal survey. In gathering diverse views on young people's reasoning about the role played by the invisible curriculum on the 21st century youth's topsy-turvy moral standards, the researcher used a questionnaire with 64 closed-ended items and three unstructured interview guides each with around 10 open-ended items within a period of about 4 years. Over six hundred young people participated in 3 surveys. Out of 486 randomly selected respondents, 417 filled the questionnaire while purposely selected 190 participants took part in 3 different face-to-face interviews. The aim was to develop an in-depth understanding of the subject from individual youth's perspectives. Word-based data was transformed into write-ups which were broken into expressions and termed as components. The components were grouped into related clusters and titled as codes, and then like codes were combined into themes which the researcher used to report the research findings. **Results:** The inevitable deduction is that young people unconsciously pick invisible messages besides the official teachings which affect their beliefs, values, attitude and ultimately their behavior. The three surveys reported in this article indicated that unseen curricula which dominate learning institutions and by extension the society, is of significance because it plays a crucial role in shaping young peoples' worldviews and ultimately their behavior. The unstated curriculum exhibits itself in demeanors not openly recommended in any official manuscript but instills in young people values that are needed for survival in their community as well as immoralities. **Conclusion:** Understated messages in the society have both positive and negative influences on the young generation's behavior; hence, cautious attention

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should be paid to what is going on in the social media, society, learning institutions and the family set-up in order to amend contemporary young peoples' topsy-turvy moral standards.

Keywords: invisible curriculum, youth's topsy-turvy moral standards, moral breakdown, character, values, society, humanistic climate

1. Introduction

As far as moral standards' question is concerned, Kenya among other countries is under siege from every possible angle. A general incongruity between what societies say they value and what they actually do, permeates the web of every culture, especially that of the young generation. The immoral realities are obvious: prevalence of out-of-wedlock intimate relationships, drug abuse, students' violent activities, dishonesty practices in the public schooling, intolerance, ethnic hate crimes, and greed characterized by corporate stealing and employee deception. If success on the war against wickedness was an easy thing to accomplish, every concerned family, society and nation would have already done what it takes to succeed and no nation would be witnessing current moral relapse among its young generation. As Chinua Achebe would rightly put it, "*things have fallen apart and the center can no longer hold*". The corrupt moral standards are destroying our culture and the essence of our future and that of our offspring who are being lured into immoral activities.

Ill will among people who are supposed to be upright models to the young generation but conduct themselves dishonestly when confronted with a chance to misbehave is harmful. According to Rabin's research in 2011, "*Uganda in East Africa led with a total of 1,536 rape cases followed by Kenya with 735 rape cases. In the same report nearly one in five women surveyed in the USA had been raped or had experienced an attempted rape at some point, and one in four reported had been beaten by an intimate partner; one in six women had been stalked*". In 2012, UNODC reported that illegal drug use in the world was on the rise "*with 230 million people or 5% of the adult population estimated as having used an illicit drug at least once*". The East African Institute of the Aga Khan University research in 2016 among 1854 respondents reported a wide spread of moral deterioration-turning on the radio, the TV or driving down the road cases of impoliteness, disrespect, sexual promiscuity are in every turn. According to Yüksel (2005), students [and by extension all young people] "*are exposed to countless values through both formal and the hidden curriculum, but the hidden curriculum is more efficient in teaching both good and bad values*". As such, pervasive depraved practices in economies, and the social world in general have created an environment that is morally less conducive for our young people. As a result, more and more young people are giving in to unethical conducts to ensure their survival. This means there is a desperate need for examples of respect, trustworthiness, compassion and upright living in classrooms and in informal activities in the society like casual speeches and political rallies for our young people. However, character like

weather continues to get a lot of talk but very insufficient meaningful action. The question, then begs 'who is responsible for the moral decadence among our present and future leaders or on whose doorstep should we place the bulk of moral collapse in our societies? In my opinion, it is unfortunate to blame the young people for something our invisible curriculum, which accounts for as much as 90% of all learning (Massialas & Joseph, 2009; Çubukçu, 2012; Yousefzadeh, 2014 & Azimpour & Khalilzad, 2015), unconsciously teach the young generation wickedness.

The implication here is that something more subtle in the society is to blame: the massages communicated through mass social media, parents' way of life, what teachers do and say is to a greater extend responsible for the moral relapse among young people who are engaging in every kind of anti-social behaviors which are harmful to themselves and to the society at large. According to Cubukcu (2012), worldwide happenings centering on violent acts among young people, inside and outside learning institutions, attest to societal moral malaise. Like cancer, immorality is viciously eating away the foundation of our societies and if it continues to go unchecked, it will inevitably destroy families, societies and the whole world. For this reason alone, there is need for a thorough investigation on the societies' invisible curriculum in order to effectively fix the wide spread moral breakdown among the young generation. This observation is in line with Jusu's (2018) argument that the "*incredible amount of scholarship that has gone into understanding the effects of the concealed curriculum underscores the reason for taking it seriously*".

2. Review of Literature

As the world continues to cry for upright moral character especially among the young generation, things seem to have been turned upside down and wrong doing is accepted to be the ruler. A generation ago, many people would have been shocked to hear the adult world curse in the open, but this is the norm nowadays. In the 21st century, boundaries for good or acceptable behavior are ambiguous and something needs to be done on the invisible social cues because they give the society either a sense of stability or instability. I admit there exists a substantial confusion regarding how the term unseen curriculum is used, but in this article I take it to mean accidental lessons young people learn because of the way classrooms are arranged, how educators relate and talk with them and with one another, how they present learning practices, the way learning outcomes are assessed, the way the assessments are graded, how the grades are reward and by extension how the adult world live their lives. Hafferty, Gaufberg & Donnell (2015) defines the unseen curriculum "*as the attitudes and values conveyed, most often in an implicit and tacit fashion, sometimes unintentionally, via the culture*". Alsubaie (2015) sees the hidden curriculum "*as a set of unwritten, unofficial and unintended lessons, values and perspectives that students learn along with the more formal aspects of education*". Kelly (2004, 5) states: "*hidden curriculum refer to those things which pupils learn at school because of the way in which the work of the school is planned and organized, and through the materials*

provided, but which are not in themselves overtly included in the planning or even in the consciousness of those responsible for the school arrangements". In his book Experience and Education, John Dewey (1938) argued that "*perhaps the biggest of all educational misconceptions is the idea that a person learns only the particular thing he or she is studying at the time. Collateral learning in the way of development of lasting attitudes, of likes and dislikes, may be and often is much more important than lessons in mathematics or chemistry that students' learn*". According to Sambell and McDowel (1998), the unseen curriculum is "*an opposite metaphor to describe the shadowy, ill-defined and amorphous nature of that which is implicit and embedded in contrast with the formal statements about curricula and the surface features of educational interaction*" (p. 391). Snyder (1971) argued that the invisible curriculum is what happens in learning contexts rather than what policy-makers say they want to happen-the non-prescribed area of learning. The implication here is that hidden curricula are various elements in the humanistic climate that produces changes in people's principles, standards, and opinions but are not inscribed in any formal document.

According to Tyler, (1969); Snyder (1970); Apple (1980) & Eisner (2002), the hidden curriculum which covers a set of unrecorded ideologies, customs, students' expectations, figures of speech and metaphors has much stronger consequences on students' beliefs, values, and attitudes (worldviews) as compared to the formal curriculum. In both industrialized and non-industrialized societies, young people engross veiled messages which embed deeply within their psyche and significantly influence their attitudes and motivations (worldviews) and ultimately their behaviors, in a way that educators' words rarely accomplish (Ward, 2001). This understanding of the hidden curriculum relates closely to the first author's understanding of the concept, Philip Jackson (1968), who coined the phrase. The concept has however been added to over the past decades to include other ways in which young people come to accept norms of the society. If we accept the idea that the hidden curriculum exists everywhere-whether it is in the classroom, the town square, grandmother's house, in the church, or a friend's music concert, workplaces as well as the community and each individual creates their own meaning, then everyone has a unique experience of the invisible curriculum based on their background and prior experiences. This observation is helpful in understanding the moral malaise we are facing today in relation to the hidden curriculum as a socialization process in the society. According to a research conducted by Hyatt (2018) the adage that "*more is caught than taught, cannot be truer. The emphasis in this observation is that explicit lessons do nurture young people, but unspoken messages make the strongest impact*." This means best leaders lead not only by instruction but they lead by example. For instance, if a guardian curses other drivers on the road, their children or grandchildren in the car are likely to assume it is okay to do similarly when they get annoyed. Thus, the immoral behavior young people witnesses in the society embed in the patterns of their social relationships, their codes of conduct and their modes of discourses.

The implication here is that the society is failing the young generation. As a result, the young generation has thrown caution to the wind and is doing as they please. Vice is worldwide and diverse authors not only approve addressing it at a personal level, but they also inspire everybody to participate in the war against it. However, for this to occur, societies' worldview, which influences behavior, transformation is a prerequisite. The main hypothesis in this article is that social unseen curriculum, which not only contributes to the general acquisition of virtues but also to the immoral practices among young people, must be transformed to holistically change young peoples' topsy-turvy moral standards. Social surroundings which convey multiple messages (Hafferty, Gaufberg & O'Donnell, 2015), must support holistic transformation among young people rather than undermine this intended learning outcome. As such, the unintentional curriculum must become a defining feature of a transformative experience, shaping young people's desires for life and for what their life will become.

Societies are however oblivious to this influential curriculum, which is the biggest factor that shapes the hearts and minds of the young generation. According to Eisner (1985), aspects not taught by the formal curriculum are of educational significant because "*what is not taught…is educationally significant as what is taught*" (p. 97). Hashemi et al.'s research in 2011 established that situations students are exposed to; determine their irresponsibleness to societal ills. This means the veiled curriculum is a very powerful force in shaping young people's mindset either positively or negatively depending on the humanistic climate they find themselves in, but it is mostly ignored by the adult world, hence the need to investigate its role on the topsy-turvy moral standards among youth.

3. Materials and Methodology

This research explored the role played by the unseen curriculum in the topsy-turvy moral standards among 21st Century youth. Researchers have agreed that qualitative studies provide rich information and facilitate in-depth understanding of a phenomenon which is not possible through other means of data collection (Patton, 2002). This argument is in line with Schein's (1996) observation that culture needs to be observed, more than measured. Hence, this longitudinal survey used both structured and unstructured data collection tools to gain in-depth understanding of young people's underlying reasoning about the role played by the unseen curriculum on the topsy-turvy moral standards among the 21st century youth within a period of about 4 years. According to the Institute for Work & Health (2015), longitudinal survey involves numerous observations on the same subjects over a period of time and researchers record information without manipulating the study context and the subjects to establish sequences of events. Longitudinal surveys extend beyond a single moment in time and the researcher deemed it the best suited in discovering the meanings young people place on their fast changing circumstances in dynamic postmodern societies that more

often than not negatively shape their moral standards. Two main questions guided the research:

1. What is happening in the society that is related to the topsy-turvy moral standards among youth?
2. What are the views of the young people participating in the research regarding the humanistic climate in relation to the topsy-turvy moral standards witnessed?

According to Welman and Kruger, 1999), purposive sampling is the most important kind of non-probability sampling as it helps researchers identify primary participants who have experienced the phenomenon being researched. The researcher used Yamane's sample calculation formula to randomly select 486 respondents from Christian universities in Nairobi County, which is given by n = N/ (one + Ne^2): where n=corrected sample size, N = population size, and e = Margin of error (MoE), e=0.05 based on the research condition, in last survey. Out of the 486 respondents used in the 2018 June-July survey, 417 respondents filled the questionnaires and returned. The researcher also handpicked 190 key informants-young leaders who interact with their peers on daily basis for face-to-interviews: 80 for 2015 survey, 100 for 2016 survey and 10 2018 survey. This is in line with Creswell (2009) who suggested that purposeful sampling targets information-rich cases that embody the characteristics of the issue a researcher is studying. Birks and Mills (2015) identified one key factor that influences the quality of qualitative research-researcher's expertise. As a doctoral student, I have substantial knowledge in the subject matter because in 2011, I conducted an exploratory study in my masters of philosophy degree which was published in Lambert Academic Publishing in 2015) and an explanatory research for my PhD among 486 participants in June-July 2018. This research also agrees with my personal philosophy because it sits within the broader church tradition which informs my belief in the importance of nurturing upright moral character among the young generation. In explaining participants' opinions on the phenomenon, the researcher employed inductive content analysis techniques which Creswell (2009) suggests uses codes to reduce volumes of verbal data into more manageable data from which the researcher can identify patterns and gain a bird's insight of the entire database. The naming procedure was about hypothesizing the data, raising queries and giving temporary responses about relations amongst and inside the data and identifying the data-"*through pulling apart and putting data back together in more meaningful ways*" (Creswell 2009). As the researcher noticed salient words and phrases, she listed them which led to further search of the text for more similar or related words or phrases. She kept repeating this process as long as new ideas kept emerging. Although she used this common format of textual data analysis, her theoretical formation was unique to the researcher because her cognitive style is quite different from that of other researchers.

3.1 Overview of Topsy-turvy Moral Standards among Youth

Communities are witnessing a wave of deceitfulness powered by a desire to get rich quick syndrome, lack of collaboration, income inclined relations, disrespect of human

dignity, loss of pride for hard work and licentious living. As such, the adult world must admit there is a very real battle for the minds of the young generation and they can no longer sit passively by and give the spoils to the topsy-turvy moral standards that is spreading like bush fire. Even though societies have always been changing, they have never been changing as fast as they have been in the last few decades and never more evident when it comes to moral standards. Moral decay, especially among young generation, is rapidly spreading and if the problem is not resolved, we are likely to lose future leaders who can rule and handle the world with justice, uprightness and integrity (Kiambati, 2015). The gap between individuals' dishonest behavior and their wish to uphold an honest self-image has captured the attention of scholars across fields (Gino, 2016) and scientific surveys are needless to tell us what our eyes and ears are revealing concerning societies becoming more immoral, more unsteady, more aggressive, more self-centered, more violent, more permissive and more promiscuous, with these tendencies being more apparent among the young generation. Extremist organizations continue to render young people more susceptible to crime all over the world (Masath, 2013). An increased desire for pleasure and gratification as opposed to more thoughtful issues is widespread. As sensationalized in news media coverage, we are hit in the face, on a daily basis, by an ever increasing moral breakdown among an ever-decreasing average age. For instance, New York Times Magazine once indicated that youngsters talk about their sexual encounters as a matter-of-factly as they might discuss what is on the diner menu and those who do not engage in it are seen by their peers as novice. It is like decent values among the young generation have been replaced by self-indulgent, absence of truthfulness in both public and private life, prevalence of promiscuous living and the progression of complains and physical fights as the main way to resolve disputes.

The United Nations General Assembly, among other researchers define youth as the age bracket between 18-34 years, this article defines youth as the age bracket between 12-35 years, which means the article is dealing with a huge, energetic and excessively ambitious group of young people whose moral fabric seems to be coming apart at the seams and if we are not careful, our societies will rip themselves from the inside out. Considering that young people are the drivers of their nations' economic growth, the question then begs: how is the invisible curriculum influencing African young people regarding upright living, innovation, justice, equitable distribution of resources and constructive solutions to persistent African moral ills? Unfortunately, the adult world is spending too little time in inculcating moral principles in young people.

In consequence, societies are at an increasing risk of compromising their moral standards. According to, Destination Magazine (2015), slums like Kayole in Nairobi is hotspots for heinous acts, committed by troupes of young men wielding crude weapons. Each year one out of four adolescent girls fall victim to rape (Aisi, Anthony, 2015) and most of the *"offenders go out on bond to intimidate witnesses or cut distasteful deals with the families"* (Lorna, Kerubo, 2013). In August 7th 2015 Daily Nation parents of more than 35 students were *"reeling in shock and disbelief after their children were reportedly*

caught red-handed smoking bhang and having sex inside a bus". The students had each "*paid Ksh.600 to ride in the bus, whose deceitful crew looked the other way as the students' drunk and abused other substances*". The situation suggests a deficit of morals in the society which is negatively affecting the young generation. As noted by Kinoti (1992), it seems something important disappeared and nothing good has replaced it and so mischievousness has become more subtle, more vicious and more deep-rooted and it is sapping the very moral foundation of our societies. Moral standards seem to have been rewritten so that usefulness replaces duty; self-expression replaces authority while feeling good has become moral. The new moral rules have plunged the young generation into a whirlpool of moral relativism. Feelings like I can do whatsoever I feel like to any person, but no one should dare not do it back to me; I am the exception and whatever gives me a shot of pleasure is acceptable, seem to characterize 21st Century young people's lives. Sadly, the public opinion seems to honor such despicable practices and despise what is honorable.

As was witnessed at the Masaku Sevens on July 2, 2014, the motto seems to be, go with the flow and do what everyone else is doing. I also hope we remember those who participated in the Big Brother Show some decades ago; exposing their nudity and committing morally wrong acts in the public to the full glare of the whole world! Astonishingly, co-operate bodies endorsed them and awarded them with contracts worth of millions of shillings just to appear on their brands and they became role models to many children. The disgraceful suddenly became heroes for appearing nude on TV screens. This attests to the fact that many people care less whether what one does debases the very core of human nature or not which is a sign of the overall moral decay in our societies. In Kenya, the political environment relentlessly lends itself to moral decadence as parliament buildings at the county level as well as the national level are characterized by fistfights, verbal fights and scuffles and the nation's moral fabric is punctured. More often than not, our esteemed leader consider laws to be fair as long as they suit them but unfair when they want to break them. The sorry situation point to a nation held under siege by a problem which has at its root people who have lost their moral moorings, either by design or by the circumstances, they find themselves in. Obviously the god of this age, the devil, has blinded the minds of both the young and the old, some of those who believe in a Holy God and those who do not (2 Corinthians 4:4). If the societies did, whatever they do behind closed doors and in a way that only they knew about their nerve-racking depraved activities, the dangers they pose to the younger generations may not be as serious as it is at the moment but my greatest worry is the fact that these behaviors are displayed everywhere.

The mass media senselessly assaults the young generation with distorted views in a manner that the young minds can hardly discern between right and wrong. One can no longer miss a program in the social media that has immoral undertones. In a race to get rich at any cost, celebrities explicitly display products inappropriate for the young minds in order to make their businesses prosper. What was once only considered safe for an 18 plus audience is currently essential family viewing. Clothe designers take

up the truncheon in offering clothing to suit these roles. In consequence, more and more young people, being very impressionable at their tender age, are falling victims of immoral practices displayed in the mass media and end up mimicking what they see, hear and read in mass media. As if to add salt into injury, face-book pushes these stories in the face of everybody and thus help normalize the immoral practices. Everywhere young people's aspirations seems to be fed by an exaggerated individualism that regard each one as possessing an inalienable right to pleasure and enjoyment as number one priority in one's life goals. This moral decadency point fingers towards something wrong in the society and its mindset-an immoral concealed curriculum. Several churches are struggling to hold the front line as young people in their congregation see no wrong embracing a newfound life style.

These observations are in line with Citizen News report in 2018 which indicated that more than half of Kenyan youth believe it is okay to cheat on their partners with richer people (the so called sponsors). Of those interviewed, almost 65 per cent of them said it was okay to have 'a sponsor', while about 33 per cent confessed to having one. They claimed social expectations pushes them to engage in irresponsible acts. The Citizen News report concur with findings of an unpublished empirical research conducted among 486 young people between June and July in 2018 in Christian Universities in Nairobi City County on the influences of the veiled curriculum on students' worldview and ultimately their behavior. The textual data from 10 purposively selected participants as well as the numerical data collected from 417 respondents out the sampled 486, confirmed that the unseen curriculum accounts for as much as 90% of all students' learning experiences and its influences are visible on students' propensities, beliefs, values, and attitudes (worldview) that they practice in their day-to-day lives. 289 (69.4%) respondents out of 417 respondents who filled and returned the questionnaire, indicated that campus way of dealing with those caught in the wrong inspire in them a desire to, freely forgive those who hurt them. 352 (84.4%) indicated that their peers' ways of live instilled in them a craving to stand up for what is right even if their friends did not support their stand. 335 (80.3%) of the respondents indicated that lecturer-student interrelationships inspire in them a craving to help the needy in the society. 333 (79.8%) indicated that lecturers' behavior inspired them to see free thought as a fruitful practice in the teaching-learning processes. 290 (69.6%) of the respondents indicated that universities' reward system inspire them to prioritize competition over collaboration. 286 (68.7%) of the respondents indicated that campus rules that require every student to handle his or her academic tasks inculcates in them a strong desire to safely guard any good learning material they discover (Nyamai 2018, 79). The implication here is that a huge number of respondents perceive instructors and older peers as role models in their appropriate appearance and their high degree of information which means happenings in young people's surroundings contributes to young people's moral standards. Appendix 1 presented a summary of students' responses on universities' interrelationships' elements.

These findings are also in harmony with findings of another survey conducted by the researcher in August 2016 among 100 young people aged 12 to 30 years. 60% of the interviewed young people reiterated that social moral principles had been twisted, lust is exalted to lordship, sin is elevated to sovereignty while humanity is magnified above his or her creator and all kinds of evils are being committed. In consequence, some young people are living with little ambition assuming that when their parents are gone they will inherit what they have and so wonder why they should labor; rather they should have fun until their pay day arrives, in the form of their parents' funeral. Two of the group leaders Jane and Jacob, not their real names, said *"after listening to these responses, we should no longer wonder why young people have such a fake sense of morality and responsible living"*. In a quick rejoinder one of the key informants said:

> *"The issue is not what happened at Masakus, on the bus or anywhere else. It is how we are bringing up our young ones. Transfer the same guys to similar location, in another part of the world and they will behave the same way. So the question here is who is raising young people and how? Young people are making moral choices based on their upbringing in a society were immoral actions are so common that they are almost acceptable as the norm."*

One of the two group leaders added the moral downhill our societies are experiencing is a direct consequence of a perpetual wickedness and injustice which pervades all levels of the hierarchy of our societies. It is a disease ailing the head and the madness which is turning our young people into immorality. Some of our leaders seem to undergo a training which makes them well versed and skilled in the art of dishonesty and the country's wellbeing is seen as being secondary to personal gain. Ndirangu's (2003) observation concur with these conclusion, when he argued that contemporary young people are coping with more distressing conditions than their counterparts of a few generations ago as the family unit has been torn apart. As such, the saying that 'a leader leads by example' is fulfilled when our young people engage in corruption and immorality because the esteemed leaders they are supposed to emulate engage in degenerate activities.

When asked whether the state of morality in the country as a whole is getting better or worse, more than fifty-two percent (52%) percent of the interviewed participants were of the opinion that the nation is in moral decline and they would do anything to get a job or to get a needed document soonest possible. This prompted the researcher to ask other more open-ended questions to understand the young people's views about the role they believe moral values play in their lives.

What kind of training program do you think should be put in place to train mentors to effectively instill moral values in young people? Think also about the cost of the training, would the benefits outweigh the cost of implementing such a program? Fifty percent (50%) of the interviewed participants said that mentors spent too little time in instilling moral values in young people and as a result, societies are riddled

with vices and rampant crime among the younger generations, which brings the topic of moral values more squarely into public debates. One of the young people said, "*the value systems in which young people grow in are directly related to the kind of people they will be but rarely in the public learning institution curriculum is direct attention given to the examination of moral values*".

An average of (30%) of the interviewed participants acknowledged that the issue of teaching moral values in public learning institutions has been a recurring matter of concern and controversy under two sets of historical conditions. According to them, the first of the conditions has been when the Kenyan people feel that their national unity is threatened by negative ethnicity and diversity which has been most salient during election periods. The second condition under which the teaching of moral values has been a matter of great national concern and controversy arise due to rapidly changing life styles. They added that the primary socializing agencies, most notably the family, the church and the society are perceived as ineffective. This concern has been often expressed in the language of teaching personal values, or alternatively promoting character. Usually these two sets of conditions have occurred side by side. The participants argued that in the new millennium moral values is a real issue but many of the law makers seem to be concerned about stuffiest budget of everything else but a deficit in moral values.

These survey results also concur with findings of another survey the researcher conducted in December 2015 among eighty (80) young people, ages 12 to 30 years. More than half of them, fifty-four percent (54%) argued that they make moral choices on the basis of some specific principles or standards they believe in. Seventeen percent (17%) of them said they do what feels right or comfortable. Fifteen percent (15%) of them said that they do whatever makes the most people happy or causes the least conflict with their colleagues while fourteen percent (14%) said they pursue whatever produces the most positive outcomes for themselves. Twenty-five percent (25%) of the married young people in the interviewed group, admitted to having had premarital sex before officially saying 'I do'. The reality is that many young people, of an age group nurtured on a steady diet of 'wait for sex until you are married due to the HIV/AIDs epidemic and other deadly STDs, are losing their virginity before walking down the aisle. The question then begs, what are we going to do to nurture our young people to be morally upright-to take responsibility for their lives, to think straight, pursue chastity, justice and sacrifice for essential virtues?

When the participants were asked what they make of the fact that the society is not very happy with their depraved behavior'? The maxim 'your actions speak so loudly that I cannot hear what you say' was emphasized by a good number of the young people in the group. More than sixty percent (65%) of the interviewed participants wondered "*why anybody would point fingers at the young generation when the society as a whole is devoid of heroes of good morals to be emulated by the young people*". One of the participants reiterated, "*some students may not even feel guilty of cheating in an exam so long as one is not caught. After all, ten minutes of cheating is better than two hours of toil and*

one is not even sure of getting the job one has worked so hard for in this corrupt world." Njonjo's (2010, 187) observation concurs with these claims, when he says that societal moral deficiencies are a great cause of youth's misbehavior. Another participant stated:

> "The older people have no idea of how hard it is to be a youth nowadays. Almost all of my friends use alcohol and go to parties almost every weekend. They tell me how fun it is to drink and engage in other stuff. When I tell them these things are against my values, they make fun of me and call me names. What attach me to the group is the need to belong and a desire to fit in or to be popular. Unfortunately when I'm around them, I feel I have to be like them I am tempted to do things I know are morally wrong, but if I don't do these things, I may be rejected and then feel isolated."

The implication here is that there is a direct link between values modeled by the adult world and the gradual decline of moral standards in our societies. Thirty-one percent (31%) of the interviewed participants were of the opinion that it is wrong for the interviewer to think young people should not live their lives as they please just because she feels it is wrong. Concerning what one would do with a wallet he or she found lying on a park bench—would he or she consider it as his or her lucky day! A good number (32%) of the participants indicated that they would grab it before anyone else sees it, check how much money is in it, duck it in their pockets and leave the place as fast as they can.' A young lady standing next to the researcher said, "*there are as many reactions to each situation as there are people in the world but they all fall near one of these many choices and for me to say one decision is 'bad' and another is 'good' would be telling you what my value system is.*" Seventy percent (71%) of the participants lamented that in yester years, adults motivated the young generation with a sincere desire to help them positively impact the society but the approach is becoming increasingly less effective without a specific set of moral values being instilled in the young generation. The exercise is at best confusing because each individual or institution more often than not offers one set of shoulds and should nots i.e. the church probably suggests one while learning institutions and individual teachers suggest another. The peer group also offers their own while mass media offers a fourth set of values. As such, the young generation is bombarded from so many directions and as a result, they find it nearly impossible to decide which values to abide by.

In a sharp rejoinder, twenty percent (20%) of the interviewed participants refuted the idea enhanced in the above discussions which appears to suggest that 'a rock (an individual) becomes what it is simply as a result of external forces'. They argued that human beings are not rocks; they do have the ability to make moral choices, judgments, decisions and criticisms about what life or television presents to them. They asserted, "*if such an argument is hundred percent true one might argue that trying to teach the young generation moral values is a waste of time since they (rocks) are in an immoral context and their own moral choices, judgments, decisions and criticisms cannot be different anyway*".

When asked about the biggest change they see in Kenya, the participants asserted that deterioration of stable marriages and families has been a principal generator of moral decline in many societies. Sixty-four percent (64%) of the participants said that, many young people today see their parents breaking up and as a result they are left starving for intimacy and connection—a void which leads many of them to become social deviant and to commit acts inimical to the societies' expectations. Another participant complained:

"Children see both parents rushing off to work, leaving them in the care of someone else i.e. a childcare provider. The more time parents spend at work, the more hectic home becomes and the more they want to escape back to work and eventually, work becomes many parents' home and home becomes work. Isolated children encounter environments that are crime-ridden and unsafe for their moral development like peers who applause a culture overloaded with distorted ideas about sexuality, violence and dominated by materialistic values."

A group of the participants pointed out several reasons as to why young people abuse alcohol. The said 41% of young people drink to have a good time, 30% of them drink to celebrate, 28% of youth drink to get drunk, 24% of youth drink to feel good, 21% of youth drink to de-stress/relax and 71% of the drinking occurs at friends' homes when parents are away, most likely pursuing wealth. When asked what they think the society can do to remedy the immoral situation, seventy-five percent (75%) of the participants affirmatively said that in this age of affluence there is a general incongruity in our society between what people say they value and what they actually allow and many children who are left hanging out to dry as their parents hunt for more and more money, are easily misled by wrong models. As such, societies must revitalize marriage because as marriage weakens, parents become disengaged from their children. Conversely, strong marriages limit divorce and out-of-wedlock childbearing as well provide children with the emotional and moral base they need to thrive. Twenty-seven percent (27%) of the participants said that parents need to understand that life is long but the childrearing years are short. For this reason, they suggested that young couples can reorganize their work lives so that they can take time off when their children are young and make up for the time when their children are grown. One of the young couples in the group asserted *"several parents think endowing their children with everything they need, except their love and emotional attention will make their children responsible people"*. On the contrary, many children have been turning out to be morally flawed because the parental love children crave for is missing and the void causes the children to look for love and attention from elsewhere and in cases where children are exposed to the wrong group of friends they are negatively influenced. I am by no means undermining parents' hard work to earn money for their children, especially if the children spend the money wisely and the parents themselves do not overlook moral upbringing of their children. What is worrisome is when parents think that learning institutions, text books

and house help can replace them in nurturing their children to be all-around citizens. There is therefore a need to relook and most probably to emphasize the need for relooking at the role the hidden curriculum is playing in the topsy-turvy moral standards among the 21st Century youth who are living in a toxic environment, quite different from the environments of yester years.

Further, the participants suggested that positive moral values in the society need to be visible. They need to be interwoven in every aspect of the informal and formal curriculum, not just talked about. As heart-rending as the highlighted facts are, there are key issues which the participants emphasized as making matters immeasurably worse: neglect of personal responsibility on the part of the young people, lack of a fully-fledged moral values education system in learning institutions, postmodernism and family disintegration.

3.2 Unwillingness to adhere to moral values

No social invention, however ingenious, no improvements in government structure, however prudent, no enactment of statutes and ordinances, however lofty can produce a good and secure society if personal integrity and self-discipline is lacking. This is because those who prefer to do wrong things because they can and because they are often not held responsible for their actions are selfish, cruel, dishonesty, greedy, heartless and disrespectful and they easily turn violent, lapse into unlawful activities, abuse their bodies and become corrupt and only an inside out change can bring healing. This observation is in line with Roman 12: 2 *"…be transformed by the renewing of your mind that you may prove what the will of God is, that which is good and acceptable and perfect."*

3.3 Postmodernism

Secularism, according to Hirst (1974, 1), frowns on those who believe anything with conviction—a mindset that is getting the young generation and the society as a whole nowhere. It is characterized by fragmentation—bits and pieces rather than wholes. It generally believes that there is no universal truth—no objective reality governing all of humanity. Since postmodernism constantly changes, trying to understand it is like standing in an appliance store trying to watch three or four television shows at once. However, literature suggests six main points that perfectly summarizes major beliefs of postmodernism:

1. Truth does not exist in any objective sense
2. Truth—whether in science, education, or religion is created by a specific culture or community and is true only in and for that culture
3. Instead of discovering truth in a meta-narrative—a story (such as the Bible) that presents a unified way of looking at philosophy, religion, art or science—postmodernism rejects any overarching explanation of what constitutes truth and reality. It excludes God as a foundation for making sense of reality and human experience.

4. A person is the product of his or her culture—that is, people are not unique individuals created in the image of God; one's identity is defined by his/her culture

5. All thinking is a social construct—in other words, truths are arbitrary beliefs which people have been conditioned to accept by their society, just as others have been conditioned to accept a completely different set of beliefs

6. Any system or statement that claims to be objectively true or unfavorably judges the values, beliefs, lifestyles and truth claims of other cultures is, in effect, a power play by one culture to dominate other cultures

As noted by Claerbaut (2004) postmodernism has gotten to bed with views on freedom and as a result, a good number of young people have lost touch with and respect for true knowledge, nature and self. As result, unprecedented massive expulsion and suspensions of learners, the indefinite closure of campuses, impolite code of dressing, promiscuous opposite sex relationships, jail time and sometimes even the death of learners, pedestrians and staff (Klopp and Orina 2002, 34; Crutcher 2010, 3; Boaz and Rachael 2010, 1, 2; Adam and Mutungi 2007, 94), attest to postmodernism's scourge in our society which creates an untold fear and anxiety among concerned adults. It seems things have been turned upside down-right is wrong and wrong is right; good is bad and bad is good; normal is abnormal and abnormal is normal; true is false and false is true. And like a rotten egg, it is stinking in many parts of almost every society in every nation.

3.4 The disintegration of the family

The family is extremely important in every individual's life as it teaches life's fundamentals. Conversely, more and more parents are giving less emotional attention to their children and expect their children will somehow become responsible people. On the contrary, many children have become ill-mannered and irresponsible. This dilemma traces far back to the industrial revolution. The pre-industrial community was smaller, had a self-supporting economy, characterized by emotional, social and pedagogical security and stability which seems to have slipped out through the window. The industrial revolution, including industrial labor and urbanization drastically changed the structure of the family as well as its stability. Families moved to industrial areas to look for work which isolated the nuclear family from the extended family and made it to function as a separate edit. In times of need and difficulty, i.e. unemployment, illness or death, the nuclear family is more often than not economically and socially vulnerable. The nuclear family is also vulnerable in respect of the parent-child relationship in educating their young offspring. Easy access to the internet makes it easy for children to watch pornography when parent are out for work. What many of these parents fail to understand is that bringing up a child is almost like sowing a seed. It needs watering (holistic nurture), fencing (instilling right moral values), periodical manuring (loving them) and spraying pesticides (dealing with acquired wrong values) for a better yield. On the contrary, an increasing number of mothers return to the job

market when their children are still very young, leaving the transfer of values to chance which only risks failure of the family's responsibility in moral values transfer. Worse still, more and more families have both the mother and father working long hours, either in an attempt to make ends meet or to keep up with the current trends. They leave their homes at the break of dawn for work, abandoning their duties of nurturing their young ones to house-helps, who more often than not have many chores to attend to. As parents chase after material wealth, the television and video games have increasingly become babysitters for their children. Day in and day out, from morning to evening children watch television programs of their choice and play with other children in the neighborhood where they pick both good and bad habits. Hitherto we have failed to understand that gains such as large bank accounts, luxurious cars one drives and the size of the house one lives in which the modern society and nations base the value of their live on, is secondary. The suggestion here is that there is no earthly individual with greater influence over another's moral choices than the influence parents have over their children.

Other factors suggested included ineffective educational system, unproductive teaching methods which should not just transmit information but also incorporate moral values. This is because if lessons are just for exam purposes, the students are likely not to take the lesson seriously and they would tend not to practice what they have learnt in their daily lives. Unfortunately, in the 21st century the adult world seems to have forgotten that physical riches in life are vanity like wind and only moral values last. Matthew 16:26 and Mark 8:36 asks, "*What will it profit a man to gain the whole world and lose his or her soul?*" One is like a spark in the infinite blackness—a spark that appears, flickers and forever dies, without moral values. As such, greatness does not lie in how much wealth one possesses but the kind of character one display in his or her dealings with other people because human beings are truly rich if they are just, loving, trustworthy, peaceful and responsible to self and other people. Stark (2004, 77-78) asserted "*nations that are distinguished by uprightness, including both piety towards God and practice of justice, truth, mutuality, integrity and charity between man and man occupy the highest position in relation to other nations*". Psalm 11:3, asks "*if the foundations are destroyed, what can the righteous ('wise), do*"? Can Kenya or any other nation sit back and expect their young ones to miraculously grow into responsible citizens who neither steal nor bribe, even though they could get away with it! Like in any other nation, Kenya needs incorruptible judges. It needs not just policemen, but policemen who do not draw a salary from the very gangsters they are supposed to catch. It needs not just soldiers, but soldiers who are more willing to lay down their lives for the defense of their country. I do not know how worse things must get before everyone finally admits that we have a major moral problem on our hands. We must therefore slow down the race to get rich quickly …(Knoti 1999, 75, 86) and instead teach moral values for the healing of the rampant immoral practices in our societies or we will do nothing and continue on the present path to our destruction.

Unfortunately, each generation seems to live under the delusion that their generation is distinctly better than the previous generation. However, as Chinua Achebe puts it, things have fallen apart and the center can no longer hold. A cursory glance indicates that our societies are changing in ways that produce dissonance and discomfort. The iron is, while parents who have neglected their children are confused about what values their young ones should embrace owing to the fact they themselves lack moral values, other parents rush to the court to get divorced when things do not go well instead of trying to work out their marriages. I fear if nothing is not quickly done, many more resulting adults will be problematic citizens—individual with an understanding incompatible to the shared understanding of a moral society. And when the problematic adults are sufficient in number, nations will morally decay until they finally crumble.

Instead of introducing new education systems one after another for the sake of someone's reputation, we need to holistically address the moral defect among young people while there is still some hope. Young people need to be helped to know the good, desire the good and practice the good—the habits of the mind, the habits of the heart and the habits of action, we have to transform their hearts through modeling the good behavior we desire to see in them. In fact, some of the participants said that they care about upright character development, living for the truth, fighting corruption and even paying taxes:

- Living for the truth………………………40%
- Good character.......................................36%
- Fighting crime...14%
- Paying taxes...10%

These results indicate that there is still hope as some young people still care about moral values. The suggestion here is that young people still crave to live for something higher than mere consumerism but the moral exemplars they daily see around them push them to daily fight for appreciation on a much shallower plane in a society sprayed upon by lawbreakers. According to Chein (1972), no one single event or deed can cause one to become honesty or dishonesty or kind or unkind, fair or unfair, responsible or irresponsible. As such, in an immoral environment, expecting the young generation to live moral lives is like expecting them to find their way around a foreign city without a compass—where it is hard for one to not know where he or she is, where he or she is coming from or where he or she is going. I would hate to appear like I am accusing either the family, the church, learning institutions or the society for failing to do something to mitigate moral ills in the society. Nevertheless, the moral virtues of the African society knew or are told about are in sharp contrast with the contemporary morality that contemporary young people so much espouse. It is therefore not surprising when we reap tumultuous behaviors because we have been sowing the wind in our young generations. I think Francis A. Schaeffer's, warning in his book How Should We Then Live? is quite instructive to every Kenyan because if we…do not speak

out, eventually we or our children will be the enemy of our own societies and by extension the state.

4. Conclusion and Recommendations

The inescapable conclusion from this survey reports is that the invisible curriculum, which dominates learning institutions and by extension every community, is of significance to every adult who care about the immoral behavior among youth as it plays a crucial role in shaping their worldview and in turn their behavior. Considering that young people are the determinants of the level of development in every society and the major workforce, the adult world must nurture them to imbibe and uphold upright moral values in their lives because the values they engross shape their thoughts and actions. If the zeal of young people is accompanied by upright moral standards, societies' moral standards will definitely be changed for better. This article also concludes that young people must be nurtured to resist immoral behavior in order to uphold the right behavior. The family which is the basic structure of every society must correct their wrongs regarding their value systems because children learn from the elders in their families and if truly there has to be a positive change in society, the family must play its role as the major primary agent of socialization. Leaders in the government, society and other institutions must see themselves as role models for young persons and begin to be responsible adults. They have to realize that the future of tomorrow depends on the foundations laid today and young people cannot become trusted leaders if they have no one to imitate. The national goals for the inculcation of national consciousness and national unity and the inculcation of values and attitudes for the survival of the individual can only become a reality if Kenya adopts a set of moral values is recognized as its core identity and encourage inculcation of the set of moral values in its young generations, ensuring that this identity penetrates all facets of life. This is because without morally upright people, there can be no sustenance of society as no society can be self-sustaining without its human component of which the major workforce is the young people. Realizing this, the adult world ought to know their importance and worth in society and begin to value themselves as role models of their societies. On their part youths must be committed to imbibe only the right values and uphold them throughout their lives because they shape the ways they think, speak and act.

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Appendix 1: Hypothesis 6 descriptive statistics

Items	Strongly Agree	Agree	Never	Disagree	Strongly Disagree	Mean	Std. Dev
Campus interrelationship reveal lack of respect for supernatural creator	8.20% *23.5*	15.30%	18.30%	30.40%	27.70% *58.1*	3.54	1.266
Campus concern for other people drive me to careless about others problems	10.90% *29.4*	18.50%	13.30%	28.90%	28.40% *57.3*	3.45	1.357
Campus spirit of dealing with those found in wrong inspire desire to forgive freely	23.60% *69.4*	45.80%	9.20%	12.90%	8.50% *21.4*	2.37	1.215
My friends ways of life, inspire me to stand up for what is right, regardless of support	51.00% *84.4*	34.40%	5.90%	6.40%	2.20% *6.6*	1.75	0.982
Lecturer students relationship inspire my desire to help the needy	38.80% *80.3*	41.50%	7.90%	7.90%	3.90% *11.8*	1.97	1.066
Library management rules of total silence dampen desire to enthusiastically support my colleagues	19.90% *49.6*	29.70%	14.30%	21.90%	14.30% *36.2*	2.81	1.36
Handling of class groupings, motives me to keep looses ties with colleagues from other tribes/ countries	21.80% *47.3*	25.50%	13.00%	19.10%	20.60% *39.7*	2.91	1.463
Lecturer behaviour inspires me to see free thought as fruitful practice in teaching learning process	31.30% *79.8*	48.30%	7.10%	9.60%	3.70% *13.3*	2.06	1.049
Emphasis on content coverage suggest student lecturer interrelationship is one way	20.80% *65.7*	44.90%	7.40%	15.90%	10.70% *26.6*	2.55	1.603
Skilled interrelationship makes me see teaching - learning process more like an investment	21.00% *69.6*	48.60%	8.60%	17.50%	4.20% *21.7*	2.35	1.12
Reward system prioritize competition over cooperation	12.30% *40.4*	28.10%	17 80%	28.90%	12.80% *41.7*	3.02	1.258
Campus rules that every student handle his/ her academic work inculcates desire to safeguard any good reading material	31.40% *68.7*	37.30%	8.40%	13.10%	9.60% *22.7*	2.37	1.626