Does Religion Influence People's Behaviour in deciding to attend a Christian-based Higher Level Educational Institution? The Psychology of Secular-Culturalization on People's Behaviour

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Abstract

In keeping with its Christian (or biblical) worldview, Christian-based universities are equally concerned about the quality of its graduands as well as a Christ-centered education that should inspire them to become servants of Jesus Christ. With the mandate of Christian-based universities, the institutions are held accountable to this position. This means that religious affiliation of its student-population must be examined to provide feedback on the institution's progress in attaining its mission. The importance of its mission is such that data is the centre this purpose, which explains this study that is an analysis of students' enrolment at the Christian-based university in Manchester by religious affiliation dating back to 1994. The purpose of this study is simply to provide empirical evidence for future decision-making and be the bedrock for assessing the institution's progress in its mission attainment. Time series data for 1994-2017 were used for this study. Descriptive statistics and multivariate analyses were used to establish model and provide pertinent information on the studied issues. Over the last 24 years, student enrolment at the Christian-based university in Manchester revealed that generally more non-Seventh-day Adventist (non-SDA) Jamaicans have been affected to the institution compared to those of the Seventh-day Adventist (SDA) faith. In fact, over the studied period, only on three occasions (2002-to-2004) that the SDA student population exceeded that of the non-SDA student population (Figure 1). In 2010 and 2015, the percentage points of the student population as it relates to SDA and non-SDA were almost the same. Religious people are more resistance to a Christian-based college education than non-religious people. This suggests that there is embedded psychology of secular-culturalization on religious people's behaviour irrespective of their Christian-based worldview.

Introduction

Christian-based colleges/universities are privately owned institutions of higher learning that operates primarily from the finances of their students population. Some such institutions are owned and operated by the Seventh-day Adventist church, and they employ a Christian-based educational philosophy. As such, Christian-based universities attract religious and non-religious peoples across the globe owing to the Christian educational worldview. The institutions operate from a mandate of evangelism and a broader definition of education, which means emphasis is placed on Christian values, lifestyles, practices, and visions that are embodied in a Christian (or biblical) worldview. In Jamaica, there are at least three Christian-based colleges/universities including University of the Commonwealth Caribbean (UCC), Northern Caribbean University (NCU), International University of the Caribbean (IUC), and the Theological Seminary, and these higher educational institutions are more than merely concerned about education from an idealistic or realistic philosophy premise. In fact, Northern Caribbean University is the only university in Jamaica that is operated by the Seventh-day Adventist church, and this frames the philosophy of a Christian-based worldview instead of on objective truths and/or objective reality that is the practiced by the secular ones as University of the West Indies (UWI), University of Technology, Jamaica (UTECH), Caribbean Maritime University (CMU), Mico College University (Mico), College of Agriculture (CASE), and other offshore universities. The secular universities across the globe operate from an idealism and/or a realism worldview.

Idealism is a philosophical approach that has as its central tenet that ideas are the only true reality, the only thing worth knowing. It postulates that in a search for truth, beauty, and justice that is enduring and everlasting, the focus is on conscious reasoning in the mind. Thus: idealism argues that the mind is basic or prior to matter, and further contends that the mind is real while matter is the end-product of mind (Knight, 2006).The father of Idealism, Plato, espoused this view about 400 years BC, in his famous book, *The Republic (*Knight, 2006). He postulated that there are two worlds. The first is the spiritual or mental world, which is eternal, permanent, orderly, regular, and universal. There is also the world of appearance, the world experienced through sight, touch, smell, taste, and sound, which is changing, imperfect, and disorderly. This division is often referred to as the duality of mind and body. Reacting against what he perceived as too much of a focus on the immediacy of the physical and sensory world, Plato described a utopian society in which "education to body and soul all the beauty and perfection of which they are capable" as an ideal. Knight (2006) showed us how Plato, in his allegory of the cave, demonstrated that the shadows of the sensory world must be overcome with the light of reason or universal truth. To understand truth, he believes, one must pursue knowledge and identify with the Absolute Mind. Plato

also believed that the soul is fully formed prior to birth and is perfect and at one with the Universal Being. This is in contrast to realism.

According Knight (2006), to a certain extent, realism is a reaction against the abstractness and otherworldliness of idealism. To the realist, the basic starting point is that objects of our senses exist in their own right quite independently of their being known by a mind (Knight, 2006). Thus: as its central core realists believe that reality exists independent of the human mind. The ultimate reality is the world of physical objects. The focus is on the body/objects. Truth is objective, that is, what can be observed.

Aristotle, a student of Plato who broke with his mentor's idealist philosophy, is called the father of both Realism and the scientific method. In this metaphysical view, the aim is to understand objective reality through "the diligent and unsparing scrutiny of all observable data." Aristotle believed that to understand an object, its ultimate form had to be understood, which does not change. For example, a rose exists whether or not a person is aware of it. A rose can exist in the mind without being physically present, but ultimately, the rose shares properties with all other roses and flowers (its form), although one rose may be red and another peach colored. Aristotle also was the first to teach logic as a formal discipline in order to be able to reason about physical events and aspects. The exercise of rational thought is viewed as the ultimate purpose for humankind.

Realism is the worldview that that holds that the world has an existence that is independent of our perceptions of it, so that science is an attempt to explain in thought the things that act independently of thought. Realism is a worldview that has some similarities with empiricism, but they are different concepts. On the other hand, Idealism is the worldview that postulates that the world exists only in so far as people think it exists. If our thoughts change, then so does the world. We follow Idealism and its entrance into social science primarily through the work of Kant (1724–1804). For Kant, we were told that the mind introduces an order into sensory experiences, establishing their objective character. He proceeded further to argue that the mind also contained a world of values and freedom of action, distinct from the world of facts. Values were the determinants of human life which was ordered on the basis of reason and purposive actions.

The Christian-based university in Manchester recognizes and hold in high esteem the contribution and importance of science in explain knowledge; but places equal importance on truths outside of scientific shortfalls. White (1952) warns against the narrow conceptualization of education by many as she writes, "True education means more than the perusal of a certain study" (p. 13). Simply put, the mastery of knowledge in a course or course is does not indicate 'true education'. So, what is it? She continues, "It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers"(p. 13). Such a perspective by Ellen G. White broadens

the discourse of education to include the acceptance, awareness and preparation of matters relating to the spirit because humankinds are physical, psychological and spiritual. As such, 'true education' must address the inner being of humankind, his/her soul. If education is, then, contextualized with this in mind and catering to all those components, elements, then it became 'true education'.

In keeping with its Christian (or biblical) worldview, Christian-based university in Manchester is equally concerned about the quality of its graduands as well as a Christ-centered education that should inspire them to become servants of Jesus Christ. With the mandate of NCU, the institution must be hold accountable to this position. This means that religious affiliation of its student-population must be examined to provide feedback on the institution's progress in attaining its mission. The purpose of this study is simply to provide empirical evidence on the psychology of secular-culturalization on religious' people behaviour, using their decision to access/utilize a Christian-based higher education.

Methods

This study employed a quantitative research design. Time series data for 1994-2017 were used for this study. Descriptive statistics provided pertinent information on registered student population by those with an SDA worldview and otherwise. Multivariate analyses were used to establish model to determine whether SDA members are influence non-SDA people to attend a Christian-based tertiary institution in Manchester, Jamaica. The data were collated from the Economic and Social Survey of Jamaica (Planning Institute of Jamaica, 1980-2018) and the University Information Support System (UNISS) at the Christian-based university in Manchester, Jamaica. The researcher triangular the data from PIOJ with those from the university, and where errors existed the adjustments were made in keeping with those of the university. Data were recorded, stored, and retrieved using the Statistical Packages for the Social Sciences (SPSS) for Windows, Version 24.0. Descriptive statistics were calculated on the SDA and non-SDA populations from 1994-2017 as well as SDA and non-SDA student enrolment ratios. In addition to general descriptive statistics on SDA and non-SDA student populations from 1994-2017, a model was created that reflected whether one student enrolment influences the other type of enrolment at the Christian-based university.

Findings

Figure 1 depicts a line graph of student enrolment at NCU disaggregated by religious affiliation (SDA and Non-SDA) from 1994 to 2017. Over the last 24 years, student enrolment at a Christian-based university in Manchester, Jamaica, revealed that generally more non-Seventh-day Jamaicans have been affected to the institution compared to those of the SDA faith. In fact, over the studied period, only on three occasions (2002-to-2004) that the SDA student population exceeded that of the non-SDA student population (Figure 1). In 2010 and

2015, the percentage points of the student population as it relates to SDA and non-SDA were almost the same (see also, Table 1).
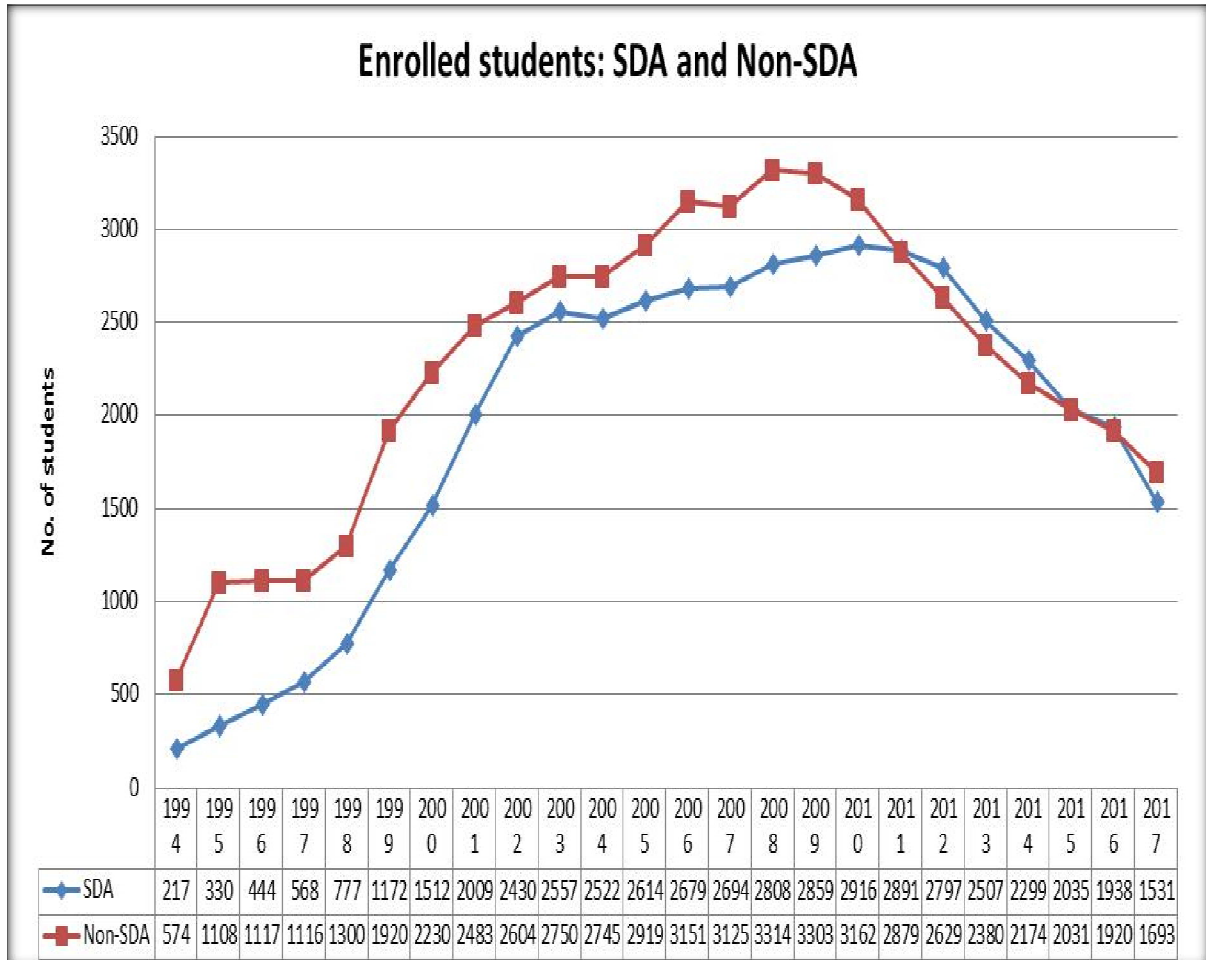

Figure 1.Student Enrolment by religious affiliation (SDA and non-SDA)

Table 1 presents statistics on the number of students based on their religious affiliation, percentages of the student-population who are SDA and non-SDA members as well as ratios of SDA to non-SDA student-population. Over the last 24 years, in the latter part of the period, the ratio of SDA to non-SDA enrolled-students at a Christian-based university in Manchester, Jamaica, has been improving to the point where for enrollers have superseded the latter group. It should be noted that in the wider gap between SDA and non-SDA enrolled-students was in 1995 (30 SDA students to every 100 non-SDA students) and that disparity has been narrowing since that time.

Table 1.Profile of student population by SDA and non-SDA

Year	SDA	Annual % Change	Non-SDA	Annual % Change	Percent SDA population	Percent Non-SDA of population	SDA to Non-SDA Ratio (per 100)
1994	217	-	574	-	27.4	72.6	38
1995	330	52.1	1108	93.0	22.9	77.1	30
1996	444	34.5	1117	0.8	28.4	71.6	40
1997	568	27.9	1116	-0.1	33.7	66.3	51
1998	777	36.8	1300	16.5	37.4	62.6	60
1999	1172	50.8	1920	47.7	37.9	62.1	61
2000	1512	29.0	2230	16.1	40.4	59.6	68
2001	2009	32.9	2483	11.3	44.7	55.3	81
2002	2430	21.0	2604	4.9	48.3	51.7	93
2003	2557	5.2	2750	5.6	48.2	51.8	93
2004	2522	-1.4	2745	-0.2	47.9	52.1	92
2005	2614	3.6	2919	6.3	47.2	52.8	90
2006	2679	2.5	3151	7.9	46.0	54.0	85
2007	2694	0.6	3125	-0.8	46.3	53.7	86
2008	2808	4.2	3314	6.0	45.9	54.1	85
2009	2859	1.8	3303	-0.3	46.4	53.6	87
2010	2916	2.0	3162	-4.3	48.0	52.0	92
2011	2891	-0.9	2879	-9.0	50.1	49.9	100
2012	2797	-3.3	2629	-8.7	51.5	48.5	106
2013	2507	-10.4	2380	-9.5	51.3	48.7	105
2014	2299	-8.3	2174	-8.7	51.4	48.6	106
2015	2035	-11.5	2031	-6.6	50.0	50.0	100
2016	1938	-4.8	1920	-5.5	50.2	49.8	101
2017	1531	-21.0	1693	-11.8	47.5	52.5	90

Table 2 presents descriptive statistics for the number of students who attended the Christian-based university in Manchester, Jamaica, based on their religious affiliation (i.e. SDA or non-SDA). Between 1993 and 2018, the average number of SDA students whom have attended a Christian-based university in Manchester, Jamaica,was 1963±912, 95%%CI: 1578-to-2348 compared to 2276±793, 95%%CI: 1941-to-2611, with there being no statistical difference of the mean values-t_{22} = 2.921, *P*= 0.436. Furthermore, the distribution of non-SDA student-population at NCU was more closely fitted (coefficient of variation = 34.8%) compared to that of the distribution for the SDA student-population (coefficient of variation = 46.5%).

**Table 2.Descriptive statistics for Number of religious anon-religious student at
a Christian-based university in Manchester, Jamaica, 1994-2017**

			Statistic	Std. Error
Religious Affiliation (SDA member)	Mean		1962.75	186.227
	95% Confidence Interval for Mean	Lower Bound	1577.51	
		Upper Bound	2347.99	
	5% Trimmed Mean		2005.96	
	Median		2364.50	
	Variance		832333.152	
	Std. Deviation		912.323	
	Minimum		217	
	Maximum		2916	
	Range		2699	
	Interquartile Range		1433	
	Skewness		-.808	.472
	Kurtosis		-.806	.918
Number of non-religious population (i.e., Non-SDA)	Mean		2276.13	161.960
	95% Confidence Interval for Mean	Lower Bound	1941.09	
		Upper Bound	2611.16	
	5% Trimmed Mean		2308.19	
	Median		2431.50	
	Variance		629545.158	
	Std. Deviation		793.439	
	Minimum		574	
	Maximum		3314	
	Range		2740	
	Interquartile Range		1159	
	Skewness		-.562	.472
	Kurtosis		-.677	.918

Based on the calculations that are shown in Table 2 the average represented by the median for the numbers of students whom are SDA members was 2365 compared to 2432 for the non-SDA student-population, which are depicted in the box plots bellows (Figures 2 and 3, respectively). Furthermore, review of the box plots revealed that minimum value was lower number of SDA student (i.e., 217) compared to the non-SDA student-population (i.e., 574).
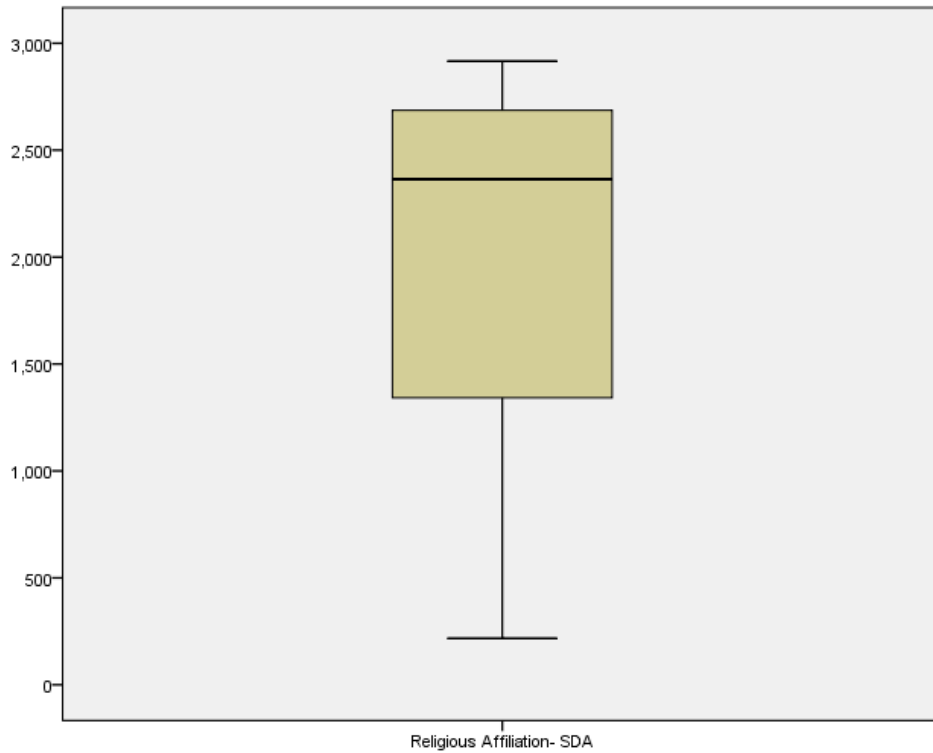
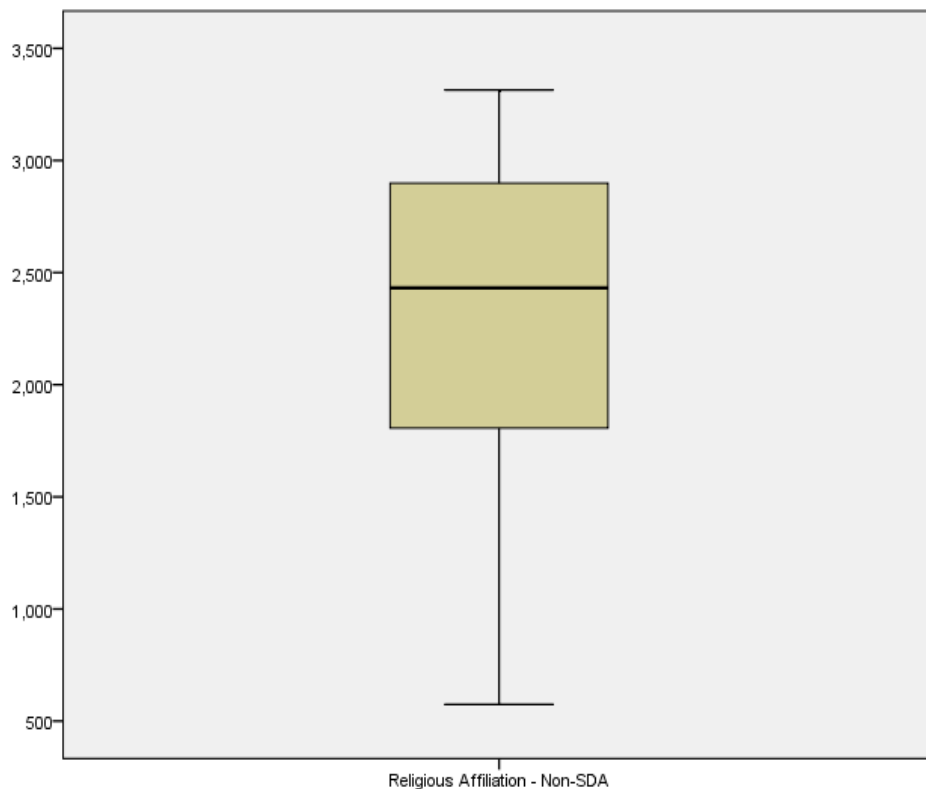**Figure 2.Box plot of Religious affiliation (for number of SDA student population)**

Figure 3.Box plot of Religious affiliation (for number of non-SDA student population)

Descriptive statistics on the percent of the student-population who are SDA and non-SDA members are presented in Table 3, below. The average percentage of the student-population whom are SDA members was 46.8% (range = 28.6%) compared to 53.7% (range = 28.6%).

Table 3.Descriptive statistics on the percent of student-population who are SDA members and non-SDA members

			Statistic	Std. Error
PercentSDA	Mean		43.716	1.6716
	95% Confidence Interval for Mean	Lower Bound	40.258	
		Upper Bound	47.174	
	5% Trimmed Mean		44.395	
	Median		46.821	
	Variance		67.066	
	Std. Deviation		8.1894	
	Minimum		22.9	
	Maximum		51.5	
	Range		28.6	
	Interquartile Range		11.1	
	Skewness		-1.353	.472
	Kurtosis		.847	.918
Percent Non-SDA	Mean		56.284	1.6716
	95% Confidence Interval for Mean	Lower Bound	52.826	
		Upper Bound	59.742	
	5% Trimmed Mean		55.605	
	Median		53.179	
	Variance		67.066	
	Std. Deviation		8.1894	
	Minimum		48.5	
	Maximum		77.1	
	Range		28.6	
	Interquartile Range		11.1	
	Skewness		1.353	.472
	Kurtosis		.847	.918

Figure 4 depicts a scatter plot of the number of students based on their religious affiliation (i.e., SDA or non-SDA) members. The scatter plots are best fitted by a polynomial function (i.e., cubic) and that this accounts for 92.2% of the data points. It can be deduced from the curve that relationship between the number of SDA and non-SDA students at a Christian-based university in Manchester, Jamaica, is not a simple positive one and that there is a turning point (or a point of inflexion) in the data distributions. The relationship between the two aforementioned variables can be mathematically expressed in an equation (Equation [2]) as shown in Table 4.
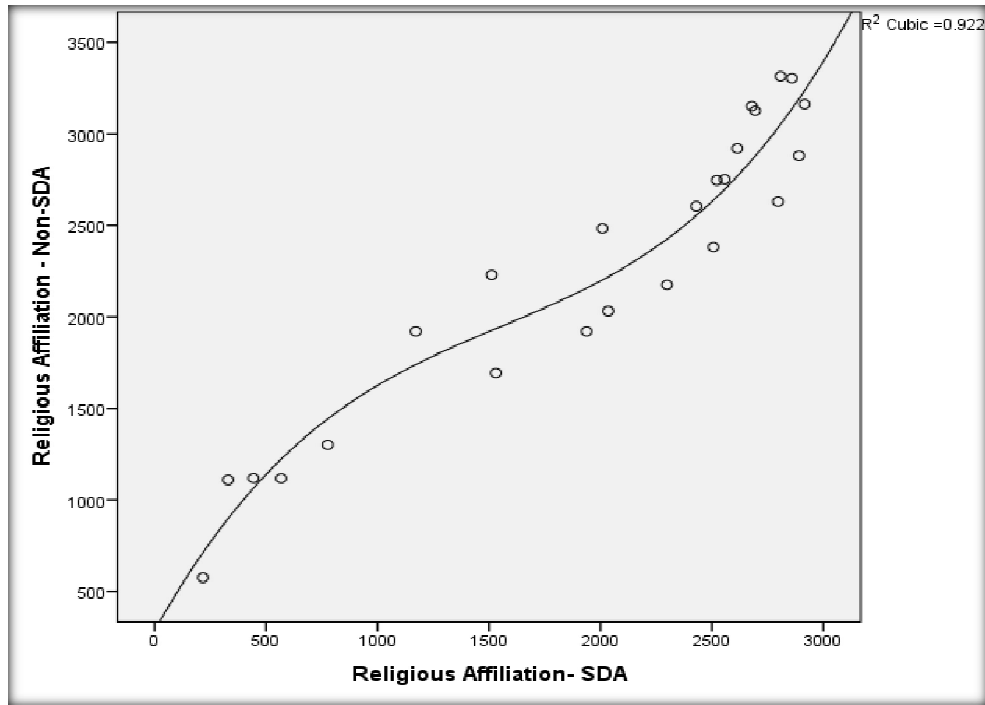
**Figure 4.Scatter plots of number of students by religious affiliations
(i.e., SDA and non-SDA members)**

$$Y = ax^3 + ax^2 + ax + a \dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots.[1]$$

where Y represents the number of enrolled-students who are non-SDA members, a's are the coefficients of the number of enrolled-students who are SDA members, which is expressed in Equation [2]:

$$Y = 0.00000023x^3 - 0.001x^2 + 2.194x + 282.9 \dots\dots\dots\dots\dots\dots\dots\dots\dots.[2]$$

Equation [2] accounts for 92.2% of the variability in the number of enrolled-students who are non-SDA members. Furthermore, it can be deduced from Equation [2] that even if there were no SDA members attendeda Christian-based university in Manchester, Jamaica, there would be at least 283 non-SDA people enrolled at the institution. This means that the Christian philosophy of NCU is an attractive paradigm to non-Seventh-day Adventist peoples across the globe.

Table 4.Coefficients

	Unstandardized Coefficients		Standardized Coefficients	t	P-value
	B	Std. Error	Beta		
Religious Affiliation- SDA	2.194	0.873	2.523	2.514	0.021
Religious Affiliation- SDA^2	-0.001	0.001	-4.139	-1.765	0.093
Religious Affiliation- SDA^3	2.334E-7	0.000	2.634	1.876	0.075
Constant	282.905	310.611		.911	0.373

Discussion

Education is viewed is a critical component of social and economic development because of the capacity it builds in human capitalor stock (Friedman, 1955; Haq, et al., 1987; Todaro, Friedman, 2000). It can be seen as the fundamental of civilized society, social evolution of man. With the advancement in knowledge, skills and competency of humankinds, many people are of the thinking that education and knowledge must be framed from a Christian (or biblical) worldview. It is upon this premise why some people choose Christian education. The Christian-based university in Manchester, Jamaica, is among the top five universities in Jamaica. It product is from a Christian world in which people are prepared for serve to God, humanity and country. This study revealed that in 1994, 27.4% of the student population were members of the Seventh-day Adventist faith and the figure has grown to 47.5% in 2017.

Education must cater to his/her inner being and then and only then it will be 'true education'. Ellen G. White opines that while men/women have expanded on our understanding of the world, social systems and functioning of many issues, there is still a super source of knowledge, the Infinite One-God. Hence, White postulates that true higher education come from the Infinite One and she uses scriptures from Job (Job 12:13) and Solomon (Proverbs 2:6), which clearly indicate that all wisdom and knowledge is enveloped in God. As such, she forwards "In a knowledge of God all true knowledge and real development have their source" (p. 14), suggesting that we should begin our quest for knowledge by subscribing to the knowing God and it is He who will provide wisdom beyond our soul's comprehension. She aptly puts it this way, "The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate" (White, 1952, p. 14). An example was made with the first human, Adam, who was made in the likeness of man and he had vast wisdom, and the fact is he was not educated in the formal system. So, if man is to be realigned with His maker, man's knowledge will far exceed what is present man's depth of knowledge. The very nature of many people's world and the product that is provided by the Christian-based university in Manchester, Jamaica, accounts for non-SDA people gravitating to institutions worldview as to how education is conceptualized, taught and practices.

The Christian-based university in Manchester, Jamaica, product was highly attractive to non-SDA people, which means that the reverse was equally true for SDA members. Since 2008, the institution has been losing its appeal to non-SDA members. Clearly the psychological appeal of Christ-centered education, Christian ethos and value-based education has been changing among the Christian-based university in Manchester, Jamaica, once loyal population, non-SDA students. There can be countless argument forwarded to example this situation; but the reality is no empirical study has been conducted on the matter. This is not good for the ethos of the institution, particularly on the premise that one of its goals is evangelism, and so more must be done to empirically examine the issues surrounding the

matter. The question that must be answered by research is whether there is a psychology of secular-culturalization that infiltrated the Christian worldview.

A Christian valued-education is a composite product that includes and not limited to morals, values, ethics, practice, truth, equity and fairness, knowledge acquisition, ideology, philosophy, and responsibility as well as leadership practices (i.e., servant leadership). A biblical worldview cannot be mistaken for mere faith-based convolution. In fact, this worldview is based on an omnipresent, omniscience, and all-powerful God who is the creature of the universe and all things therein. Upon this premise, the Christian worldview covers the acquisition of knowledge, how things operate, how human should conduct themselves, and what are truths. An example here is "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.[1] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.[2](Romans 12 vs. 1-2; KJV). The reality is a biblical worldview includes a lifestyle and marks a practice that goes beyond the acquisition of knowledge.

Biblical examples that support differences in the Christian worldview from secular philosophies include 1) "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Romans 12:2), and 2) "captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Colossians 2:8). Those scriptures in the Bible substantiate that the Christian worldview is more than faith-based conceptualizations to that of human behaviours.

The Christian worldview that is taught by the Christian-based university in Manchester, Jamaica, has been the hallmark that motivate people into wanting to attend and those whom have been enrolled in the institution. The Christian-based university in Manchester, Jamaica, product is framed around a Christian framework that view reality from the perspective of a universe being who is responsible for life, creation, interrelations and knowledge (Dockery, 2013). This worldview sets the premise for teachings, ideology, philosophy and practices of those who serve in the institution. The biblical worldview accepted by the Christian-based university in Manchester, Jamaica, accounts for its position on dress, conduct, serve to humanity, Christlikeness, and while many of its practices are primarily based on a religious perspective (Seventh-day Adventism), the institution subscribes to an integrative framework of mind, body, soul and God in viewing the world.

The Christian-based university in Manchester, Jamaica, product is a holistic one that supports respectfulness; equitability; modesty; spiritual, social and psychological health; acquisition of knowledge; views on interpretation of the world, and a moral framework. Traditionally, Christian worldview at the Christian-based university in Manchester, Jamaica, is a lifestyle that has attracted many people to past to the institution, particularly non-SDA. Clearly the

Christian-based worldview is secondary when select higher education among SDA, suggesting that secular worldview is dominant in the consciousness of Christians. Based on the narrowing of the gap between non-SDA and SDA enrollees at the institution, it can be deduced from the data that members of the SDA faith are beginning to understand the importance of a Christian education. Simply put, SDA members are beginning to recognize how education plays an importance in one's Christian trajectory, choices and demand of education consumption.

Dockery (2013) perspective sets the note for importance of a Christian education of the young by religious believers. He postulated that "A Christian worldview becomes a driving force in life, giving us a sense of God's plan and purpose for this world. Our identity is shaped by this worldview. We no longer see ourselves as alienated sinners. A Christian worldview is not escapism but is an energizing motivation for godly and faithful thinking and living in the here and now. It also gives us confidence and hope for the future. In the midst of life's challenges and struggles, a Christian worldview helps to stabilize life, anchoring us to God's faithfulness and steadfastness." Therefore, this accounts for many people demanding a Christian valued education on the premise of its philosophies and the moral evolution that are taught to its recipients.

There is a deeper understanding and acceptance by many people that 'true education' is more than the acquisition of knowledge (Knight, 2006; White, 1952). In wanting religious people to understand the importance of a Christian values education for parents both George Knight and Ellen G. White forwarded the key to education in one's philosophy. White opined that "It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers"(p. 13). Such a perspective by Ellen G. White broadens the discourse of education to include the acceptance, awareness and preparation of matters relating to the spirit because humankinds are physical, psychological and spiritual. As such, 'true education' must address the inner being of humankind, his/her soul. If education is, then, contextualized with this in mind and catering to all those components, elements, then it became 'true education'.

Christianity is a worldview that frames peoples' behaviour from the perspective of a belief in God, a plan of God, and their position in the world (Dockery, 2013). This worldview is different from a non-Christian based cosmology in which people are not held to the same standards as those in a Christian-based worldview. Although a non-Christian based worldview is not anchored in a belief in a supernatural being and absently framed from that underpinning, it borrows many tenets of a Christian-based worldview. The issue of right and wrongs (or ethics) in our world are based a Christian worldview. Therefore, there is a clear demarcation between a Christian and a non-Christian worldview. Because a Christian world is different from a secular cosmology, some authors argued for the separation of educational training for Christian and non-Christians.

With education is not merely being about the acquisition of knowledge, this agent of socialization cannot reflect the same tenets for the Christian as the non-Christian (Knight,). Christianity is not based on the social parameters and cosmology as non-Christianity, which suggests that values, beliefs, and norms are somewhat different. Those critical areas are the rationale behind antagonists arguing for the separation of a Christian-based education from a non-Christian based educational structure (Knight, 2006). The rationale for Knight's perspective can be framed in a social system's approach to life including early socialization.

Parsons (1951) indicateda discussion of social system with an extensive argument on subsystem, particular the actor and his/her role in overall structure. He argued that the actor has an orientation which evolves from his/her socialization, orientation, interaction with other actors early in life. Parsons argues that while the actor is oriented by cultural experience, this still allows for the collective conscience. The activity of the actor is referred to as an 'action'. The action is "a process in the actor-situation system which has motivational significance to the individual actor or in the case of a collectivity, its component individuals" (p. 4). It is educational system that plays a critical role in maintaining social actors into the social system. Sociologists as Haralambos and Holborn, 2002; Macionis, 2012; Macionis and Plummer, 1998; Anderson and Taylor, 2009 have referred to education as the vehicle that allows for the passing of a society's beliefs, values and philosophies to new entrants and members. In fact, each social actor in society learns the system from another social actor, and this means that learning or knowledge is transmitted in social settings (Bandura, 1977).

It should be noted that the school (educational system) does not operate in isolation from the wider social system and this is how it is impacted upon by it. Humankind formulates various social agencies and they must also interact with the physical environment. It means, therefore, that social system is an interaction among people as well as with their environment (Senge, 2006). The concept of school is an educational training organization that is primarily to imparting knowledge, skills and competence among its residence so that they can effectively function in their social and physical environment. With this said a school is an open system as it must interact with the outside society-institutions and people beyond or outside of their premises. As such, all schools are open system; with the degree of openness being the issue and not closed system.

Environment Organization

Interestingly, Lunenburg's flow diagram aptly shows the environment that surrounds the school and as such must be brought into a discussion of a school or the education system. It is the wider environment-social, political and economic institutions-that set the standards for schools and therefore they cannot be gods unto themselves as they are accountable to those institutions. The accountability of the school means they will provide the outside environment with information or feedback and this will be a dual and continuous process.
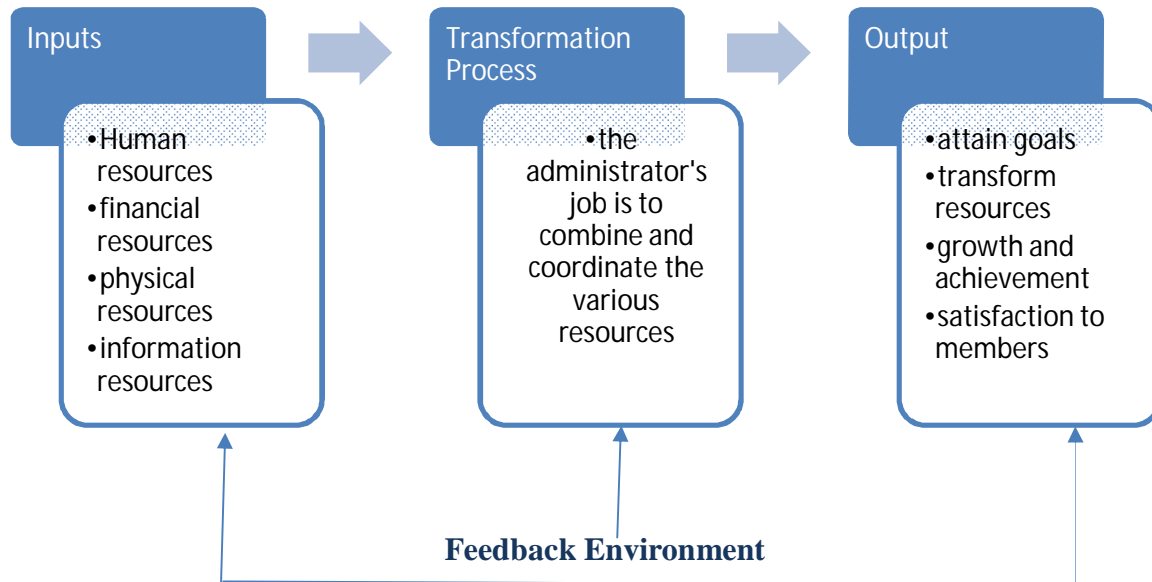
Figure 1.Open System (Lunenburg, 2010, 2)

Despite those facts, Lunenburg (2010) contends that the politics in schools-school boards, teachers' unions-may thwart the needed accountability set out by the political administrations-mandated policies. The author explains that inputs are obtained from within and outside of the school, they are transformed by way of feedback from the society and the interaction between the teacher and pupils will produce a certain output. This sets the premise for how philosophies affect the social actors (educational, economic, political and social institutions), and the school is just one of the many sub-systems. Simply put, the educational systems are impacted upon and carry-out the general philosophy of the social system. The educational sub-system is a part of the overall system and its primary function is the train all social actors (i.e. people) to accept a certain practice and introduce them to the requirements of the general social system. It follows, therefore, that the dominant philosophical viewpoint and cosmology will be the driving force behind the educational apparatus. The educational sub-system will only socialize or indoctrinate people or the social actors into practicing those paradigms.

The curricula, students, instructional methodology, and the function within a school is all reflect of the dominant philosophy, epistemology, and axiology of the wider social system. "…the school [is] primarily an institution for transmission of past knowledge to future generations" (Knight, 2006, p. 83), which is supporting the general theme of the educational system being a subsystem of the general system and therefore carries out the mandate of this social structure. This means that the educational subsystem does not operate in isolation of the general social system and in fact it is just the socialization arm of this structure as it relates to values, philosophy and epistemology. It can be deduced from the system argument by Talcott Parson as well as that of Knight that education is merely transmitting the

established or agreed philosophy of the general social studies. So, when Knight wrote "Both existentialism and pragmatism have affected recent education" (p. 83), this is undoubted understood and is equally applicable to all traditional and modern philosophy. The fact is the philosophical perspective of the general social system directly impacts the educational system and this should come as no surprise to readers.
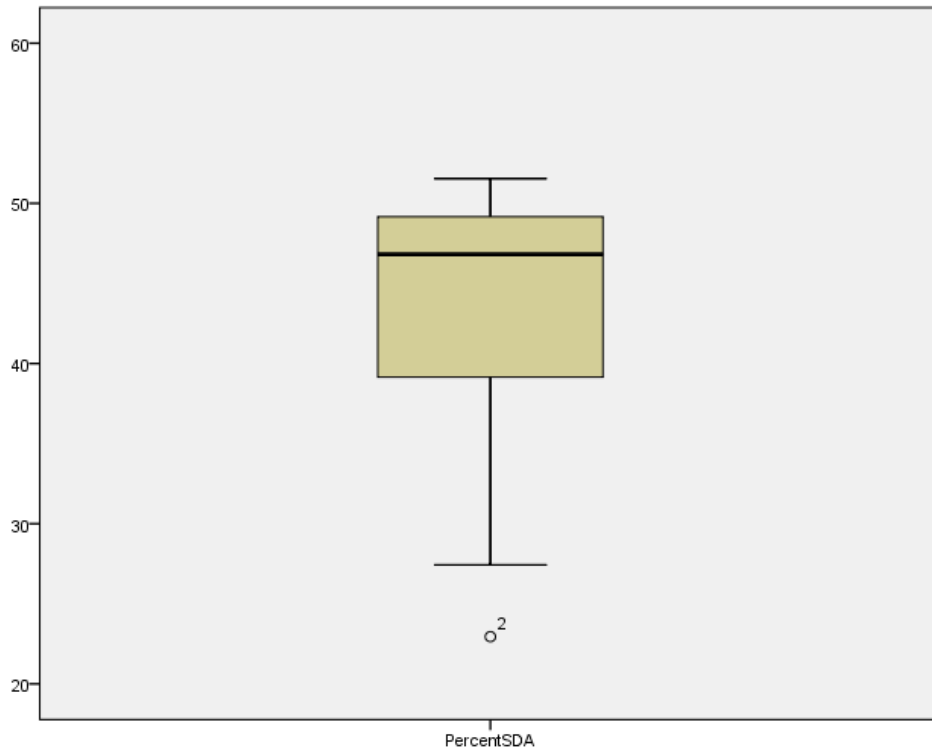
Conclusion

In Jamaica, a Christian-based worldview is lowly responsible for SDA Christians making the decision to study at a Christian-based university. Although Knight recognized the double standard practices of Christians in choosing to attend Christian-based universities/colleges, the matter continues unabated some 14 years after he highlighted this doctrinal fallacy of Christians, which is still an issue in Jamaica. The reality is, there is a psychology of secular-culturalization that is dominant in the consciousness of Christians, and this worldview supersedes their worldview in determining their behaviour to attend a higher educational institution.

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Annex 1

PercentSDA

Annex 2

PercentNon_SDA