

Value-Based Education Incorporation in Competency-Based Curriculum - Recipe for All-inclusive Education for Enhanced Global Citizenship

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Abstract

Value-Based Education (VBE) is rooted in values, religion, morals, culture, and character moulding for all-inclusive growth. Ideals and attitudes are key aspects of cognitive knowledge and are significant in achieving and enhancing harmony across communities. Value-based education promotes values for all-inclusive education that enhances global citizenship and patriotism. These may be incorporated into learning institutional curriculums to augment value formation. Significantly, value education brings forth social justice, sustainable development, common humanity, progression of vital principles, and impartiality for harmonious co-existence. There is a necessity to channel out citizens who are capable of responding to upcoming challenges. The objective of this discourse is to evaluate how VBE might be entrenched in learning institutions' curricula as part of the paradigm shift in the already coxed changes in our education systems in the context of the competency-based curriculum. The review procedure involved in this discourse included documentation and examination of literature mirroring educational values and global citizenship. Comparative evaluation and Qualitative description were utilized to cross-examine the role of VBE in enhancing harmonious living and accelerating economic growth. This discourse established that values shape character which in turn augment academic attainment, collaboration, and unity, fortify associations, and accelerate the realization of sustainable development.

Keywords: Education, Values, Global Citizenship, Character, Incorporation

Introduction

Education in the 21st century has witnessed a major paradigm shift. A number of factors ranging from global dynamics, curricula changes such as the ongoing shift towards competency-based curriculum, economic, political, social, cultural, technological, and labour market aspects have all prompted these changes (Palloff & Pratt, 2013; Siemens & Matheos, 2010).

Education in its basic understanding is a process of imparting knowledge, attitude, skills, and values to empower students to embrace a life that is self-fulfilling to themselves in harmony with accepted societal ideals and principles. The functionality of education on character molding, its role in the discovery of innate abilities, hidden capabilities, and enhancement of personality for the well-being of the student and the society in general need not to be overstated (Gulati & Pant, 2008). Accordingly, Value-Based Education (VBE) is purposed to impart values amongst learners resulting in the holistic growth of the learners while being prepared to handle futuristic foreseen life challenges geared towards survival. Value-based education, thus, assumes other descriptors like moral education, value education, living values, education values, character education, and many more. Every terminology is distinct in connotation but largely makes reference to the same idea (Hawkes, 2013).

Values-based education is founded on *Ubuntu* philosophy in the African context which, basically, is the crux of humanity. It is the primeval code of ethics founded on reverence, forgiveness, collaboration, kindness, compassion, conciliation, and sharing being the principles of humanity that lead to empathy, mutuality, self-respect, and synchrony, ultimately resulting in the molding and sustenance of impartial societies. Apparently, it is an avenue to discover and impart universally accepted values. This philosophy appeals to the human soul and is founded on friendliness, kindness, self-esteem, forgiveness, a sense of concern for each other's social well-being, and the resolution of challenges amicably. These values inform the rationale for life-coping skills and reverberate with several sets of values treasured and embraced by several societies, ultimately seeing it ingrained in the new competency-based curriculum in Kenya as a core competency under citizenship.

Ubuntu, as mentioned, is grounded on the key values of intense humanity, gentleness, sharing, reverence, empathy, and similar values, guaranteeing happiness, harmony, and tranquillity in families as basic units of societies (Broodryk, 2002; Broodryk, 2006). It is the kind of life that is equated to fabric that has bound households and societies together for a long time, empowering individuals to co-exist harmoniously and serenely, making it a critical component in value-based education for a better society and world to live in (UNESCO, 1998; Sayers, 2016).

As a result, educators are expected to and tasked with imparting and instilling values into the learners by virtue of being the ones that spend a large chunk of time with them in learning intuitions. Values that might be fused in the curriculum encompass reverence, peace, tolerance, trustworthiness, meekness, and collaboration (Iyer, 2013). The Kenyan Constitution specifies that values are indicators of effectual and impartial utilization of resources, accountability, effectual delivery of services, integrity, participation in policy decisions and making, high ideals of professional ethics, transparency, justice, and equal opportunities amongst varied groups, all genders and persons with incapacities. As per the 2010 Kenyan Constitution, the citizenry is expected to care for the environment while also fostering and safeguarding the

well-being of each other and the country. Additional crucial values are freedom, impartiality, human rights, democracy, the rule of law, and social fairness. Consequently, the values ingrained in the Basic Education Curriculum Framework in Kenya encompass Integrity, love, peace, unity, patriotism, social justice, respect, and responsibility. The framework presupposes that these and other vital values that might emerge be integrated into the teaching course or strands.

Globally, education is an essential right, and in the Kenyan context, it is founded on the tenets of national harmony, human dignity, political fairness, social fairness, freedom of worship, freedom from unawareness and ailments, access to equal opportunities for all regardless of gender, religion, colour or sex, impartial dispersion of country's revenue and the fostering and conservation of the nation's culturally endowed heritage. Accordingly, the sole aim of education in any state is to prepare and empower its learners to be functional in their own environment and to be valuable individuals in their own society. By means of education, the Kenyan state endeavours to promote national harmony, serve the wants of national progression, empower the young with skills, knowledge, and expertise for involvement in augmenting the much-sought and challenging precepts of quality of life, enhanced social fairness and ethics and promotion of our cultural heritage in order to achieve progression of constructive attitudes for global citizenship as engrained in the Competency-Based Curriculum (CBC) (UNESCO, 2006). Notably, by means of these aims, advancement of social, economic, and political progression is attainable. As already noted, there is a dire concern in regards to channelling out citizens who are capable of responding to upcoming challenges thus the objective of this discourse is to evaluate how VBE might be entrenched in learning institutions' curricula as part of the paradigm shift in the already coxed changes in the Kenyan education systems in the context of the competency-based curriculum.

The Concept of Competency-Based Curriculum and Core Competencies

Competence is the ability to complete 'up to standard' the crucial work-related tasks that define a profession. On the other hand, a competency-based curriculum describes an approach to education that focuses on the development of competency in the learner as the outcome of the teaching. Competency-based curriculum has a primary focus on what the learner can actually do and on the outcomes of the training. It details the knowledge, skills, and attitudes as they relate to a specific level of competency. Competencies are what students need to be able to know and do in order to achieve success and fulfilment.

In the context of competencies, knowledge defines what a student must know or acquire in academic/learning areas. Attributes represent the attitudes, values, and beliefs that a student should acquire as a result of learning. Skills are observable and measurable behaviors that represent what the student should be able to do or perform as a result of learning. Based on the Needs Assessment research conducted by the Kenya Institute of Curriculum Development, and the mission and vision of the Basic Education Curriculum framework, the 7 core competencies to be acquired by each student at every level are:

- Critical thinking and problem solving
- Digital literacy
- Communication and collaboration
- Creativity and imagination
- Learning to learn
- Self-efficacy
- Citizenship

Competency-Based Curriculum and Core Values

According to the Kenyan Basic Education Curriculum Framework of 2017, CBC is anchored on the following values: respect, unity, peace, responsibility, patriotism, integrity, love, and social justice also entrenched in the Vision 2030 and 2010 Kenyan Constitution. These values, if successfully entrenched in CBC, are envisioned to guarantee the emergence of a citizenry that is virtuous and well-espoused in the competencies and can efficiently participate in national development and have an understanding of the need to care for themselves and others. It will significantly have the capability to think creatively and critically about the fundamental values of humanity intended for harmonious co-existence. Evaluation of the core values, as anticipated, is expected to go on through the teaching and learning sessions as students engage in various learning experiences in and out of learning spaces.

Rationale for Incorporation of Value-Based Education in CBC

VBE plays a crucial part in mitigating novel and emergent challenges. The challenges envisaged encompass social, economic, and environmental matters. Emergent matters in the African continent include inflation, skyrocketing fuel and commodity prices, social unrest, digital literacy, civil conflicts, pestilences, and indeterminate political changeover (United Nations, 2013; African Development Bank, 2011). Additional emanating challenges include desertification, water shortage, trafficking and piracy, climatic changes, ecosystem and biodiversity damage, shoddy disaster preparation, poor response to natural disasters, non-attainment of millennium development goals, energy crisis, low-slung access to ICT services, desire to craft disaster response mechanisms, growing demand for genetically modified crops to mitigate food insecurity and urbanization issues (Economic Commission for Africa, 2012). With amplified erosion of what is termed as moral fibres that are threatening our prescribed ideals, there is a need to shape universal communities that are acceptable, nonviolent, and progressive (Drake, 2003).

As a result, a number of organizations like the Association for Living Values Education (ALIVE) endeavor to assist learners to learn and embrace desirable ideals and achieve their potential. Its sole aim is to enhance and foster reverential and caring environments where learners are guaranteed safety, cherish to learn, and practice learned values. This association has member participating nations and they provide drills on living-long ethics; training tutors on how to engage with street children and children in tough circumstances, young stars who desire rehabilitation from illicit drugs, young lawbreakers, emigrants, and learners affected by civil wars (Broodryk, 2014). Many educational institutions have witnessed an upsurge of social evils in and outside the institutions extending to society. Instances of such evils are domestic violence, crime, school strikes, and political demonstrations. These may be mitigated by means of integrating value-based education into the curricula.

The demand for value-based education is manifest from the enthusiasm shown by many states to entrench such ideals in their curricula notwithstanding the contention on the kind of values to entrench as societies are dynamic. For example, there are knowledge gaps concerning ethics in New Zealand educational institutions. It has not been established what stakeholders know and accept on values execution in the curricula, nor is it established what the impact of teaching values on learners is. Fundamental issues arising from studied literature on this matter is whose and which ideals are to be imparted? Moreover, are morals to be imparted implicitly or explicitly? Hence, in a nutshell, there have been inadequate scientific studies on the impact and kind of values to be imparted in New Zealand's education curriculum (Notman, Latham,

Angus, Connor, McGregor & Scott, 2016). Nevertheless, scientific studies have established that values have a fundamental function in aiding to deliver the philosophy of a country's education ideals especially when entrenched in respective schools' mottos. Accordingly, educational philosophies and values may be enhanced by written regulations and rules, learners' handbooks, and teaching staff (Notman et al., 2016).

Research carried out in Australia was designed and undertaken in the form of projects to determine how the execution of the National Framework for Values could result in the provision of values education and also recognize what could be termed as good practices in value-based education (Curriculum Corporation, 2006), further demonstrating the demand and need for value-based education in learning institutions. Similarly, school managers and tutors in India have voiced the demand for courses that will empower institutions to guarantee the provision of values of education in the informal and formal curricula. Priority has been centred on the necessity for institutions to inculcate attitudes, values, and skills which enhance harmony in societies (Central Board of Secondary Education, 2012).

Through the Framework for Action on Values Education in the early years of learning, the desire for entrenching ethics in curricula has intensified. The concerned organizations and countries of interest such as Kenya, Sweden, Kuwait, Mauritius, Israel, and Beirut expressed the need to reinforce awareness of the demand for a communicative, supportive, flexible, and creative teaching-learning environment for growing children. The significance of empowering learners with ethics from early years of learning, the effect of the value-based enabled teaching-learning environment and credible methods of executing value-based early years of learning as they ascend to tertiary levels for enhanced spiritual, academic, social, and emotional development cannot be over-stated (UNESCO, 2000).

Kenya Educational Reforms and Value-Based Education

It is factual that since independence the education system in Kenya has undergone several worthwhile phases of transformation. Even though, there still are several challenges which need further restructuring to withstand and accommodate the up-surging enrolments occasioned by 100 percent transition, mismatch of skills with the labour market, enhanced relevancy and quality and finally channeling out learners who can manage the new environmental, social, political and economic challenges (Cheserek & Mugalavai, 2012). It is on this premise that the new Competency Based Curriculum (CBC) is anchored, laying emphasis on competencies and values. It is envisaged that competencies and the ingrained values in the curricular would mitigate unemployment and challenges occasioned by behavioral issues like access, equity, marginalization, transition rates, and relevancy.

Notably, educational transformations and restructuring in Kenya have been prompted by a number of commissions, sessional papers, and presidential reports established since independence. They include the 1964 Ominde Commission which envisaged reforming the Kenyan education system by making it more responsive to the needs of its citizenry, The National Committee on Educational Objectives and Policies (Gachathi Commission 1976) which aimed at re-evaluating the country's education objectives and policies by placing more emphasis on economic, cultural, social and national unity, The Presidential Working Party Report (The 1981 Mackay Report) that recommended the 8:4:4 system of education and founded Moi University as the second public university and the Commission of Higher Education, The 1988 report of the Presidential Working Party on Education and Manpower Training for the next decade and beyond (The

1988 Kamunge Report) which emphasized refining education quality, financing, and relevance and resulted in the implementation of the cost-sharing policy. Consequently, there was the Commission of Inquiry of the Education System of Kenya (The 1999 Koech Report) which advocated for a totally integrated quality education and training. However, the state never implemented the majority of its findings owing to cost implications. However, recommendations on curriculum rationalization have gradually been executed. The 2012 Task Force on the Re-Alignment of the Education Sector to the Constitution of Kenya 2010 and Vision 2030 (The 2012 Prof. Odhiambo Task Force; MoE 2011) on which CBC is anchored subsequently recommended the scrapping of the 8-4-4 system of education. In justifying the desire for this transformation, it recommended CBC as a replacement arguing that it emphasizes the significance of developing and utilizing competencies (skills and knowledge) and values sought in real-life circumstances and the labour market.

Remarkably, the 1981 Mackay Report retained the Kenyan goals of education as stipulated by the Ominde report. The goals of education to date are: enhancing international awareness; inculcating sound moral and religious values; promoting patriotism; enhancing national unity; enhancing social equality and responsibility; promoting individual progression and self-fulfilment; promoting respect for diverse cultures; enhancing positive attitude towards other nations; promoting nationalism; enhancing protection of the environment; enhancing industrial and technological skills for the nation's progression and enhancing positive attitude for good health (Cheserek et al., 2012). Evidently, the aforementioned goals are adequate to steer value-based education given that they address local, regional, national, and global aspirations. CBC values drawn from these main values are respect, unity, peace, responsibility, patriotism, integrity, and love as also voiced by the Vision 2030 and 2010 Kenyan Constitution. These values, if successfully entrenched in CBC, are envisioned to guarantee that products emerging from the new system of education are virtuous persons with competencies to efficiently participate in national development, have an understanding of the need to care for themselves and others, and significantly have the capability to think creatively and critically on the fundamental values of humanity intended for harmonious co-existence. Stakeholders can efficaciously integrate value-based education into the new CBC curricula at all levels starting from early years education to the tertiary and university levels. The system restructuring is an indicator that education should be geared towards mitigating emerging challenges.

Reforms have been introduced and executed in the new curricula with the aim of promoting competencies and enduring skills to empower students to be better and relevant to changing job market dynamics. Moreover, education is perceived as a means to the attainment of sustainable development goals through industrialization. The Prof. Odhiambo Task Force has influenced, to a great extent, the recent educational reforms introduced in the year 2015 with the main aim of restructuring the 8-4-4 curriculum which has been criticized for rote learning, overstressing on examinations and overworking learners consequently leading to low academic attainment, school strikes among other vices.

Actionable Value-Based Education Frameworks

Several frameworks have been proposed with the intention of integrating value-based education in school, college, and university curricula. These frameworks encompass an outline of how to identify and execute value-based education and the application segment of values and infusion of the same values in various levels of curriculums (Iyer, 2013; Otieno-Omutoko & Gunga, 2016). For example, the Indian framework

for value-based education stresses that there is no one method for value-based education (Gulati & Pant, 2016). The aforementioned framework encompasses strategies, vision statements, expectations, and benchmarks for the execution and evaluation of ethics in institutions. This method agrees with the stepwise framework procedure, and it can be tailored to fit specific state needs (Otieno-Omutoko et al., 2016; Iyer, 2013).

Several methods may be utilized in imparting VBE as from early years to higher levels of education. In giving provision for preparation for VBE, stakeholders ought to recognize the critical role VBE plays in helping to shape a road map for the young generation to live future lives grounded on moral precepts that are significant for themselves and the community as a whole. Parents and guardians have an obligation to make an effort to inculcate ethical values in kids from early ages owing to the fact that the family is the basic and initial unit for teaching and learning as the first school. Taking responsibility at the family level will assist early years educators in setting a foundation for imparting ethics in the early years of education. To enable the family to play the critical role of imparting ethics at the family level there is a need for key stakeholders to sensitize guardians and parents on their obligation as far as ethics and values are concerned. Scientific studies have revealed the significance of the early years of education in enhancing morals in young kids. Ethics orientations are mainly successful between ages two and six. This seems the suitable period to inculcate ethics cherished like self-respect, love, respect for others, teamwork, peaceful coexistence, non-violent activities, collaboration, and diversity appreciation. UNESCO (2000) recommends a framework that embraces the fundamental wants of growing children and reaches out to them notwithstanding the challenges encountered in developing nations like social segregation, urbanization, and poverty.

Morals are co-opted by means of socialization and conditioning; this explicates the reason why the experiential approach is the most preferred technique for imparting values in learning institutions (Indrani, 2012). Even though education relies heavily on affective, psychomotor, and cognitive domains to attain transformation of behaviour, the emotional (affective) domain might be well placed to aid in enhancing morals as it covers opinions, attitudes, values, interests, and emotional components. Teaching value-based education could be organized in line with the 5 stages of the affective sphere which encompass: the receipt of phenomena, response to the phenomena, attaching value, organization of values, and internalization of values. This method of learning leads to description by means of value or value complex. By the 5th stage, the targeted individuals will be found to exhibit a desirable value system that controls behaviour over a long period of time leading to a seamless ethical lifestyle. Ultimately, the aim of this individual will entirely be a preoccupation with emotional, personal, and social modification. They will exhibit autonomy in working self-reliantly, espouse a high sense of cooperation in group tasks, and uphold ethical habits. In a nutshell, the establishment of a value complex is an anticipated product of value-based education and may be utilized to evaluate accomplished stages (Jantan, 2009).

Highlights of Value-Based Education Among Some Practicing States.

Value-based education programs have been executed in about six thousand institutional environments in close to seventy states in Australia, Africa, the Caribbean, Asia, the Middle East, the European Union, North America, and Latin America. Venues encompass institutions, health centres, parent assemblies, day-care centres, refugee camps, and youth clubs, among others. VBE engages 12 values: honesty, love, peace,

harmony, liberty, reverence, collaboration, meekness, tolerance, happiness, simplicity and accountability (Jantan, 2009). The programs are developed to nurture the wholesome individual and the tasks shape societal and expressive competencies, as well as interpersonal and intrapersonal value-based perceptions and actions. VBE is interactive and student-centered which makes the process of teaching and learning of ethics exciting and encourages active learner involvement (Drake, 2003). Ensuing are some countries case discussions presenting the effect of value-based education on learning institutions, individual learners, and academic attainment in Australia and the United Kingdom.

In the UK, in a school known as West Kidlington, ethics are perceived as an avenue through which didactic, policy, administrative, and curricular verdicts are arrived at. This technique was followed by curricular reorganizations focused on rendering learning assistance for every learner on account of specific discrete wishes for individual and academic progression. This method fused methodical initiation of language values concurrence with instructions, inspiring learners to participate in reflection aimed at knowing themselves fully.

Educators deliberately exhibited ethics during their mutual associations and their relations with learners and parents. Learners then came to the realization that they had to be in charge of their own conduct. This enhanced tutorial room environment and participation resulted in pleasurable learning experiences. The resulting atmosphere was favourable for the learners' social growth and academic meticulousness.

This underscores the necessity for curriculum restructuring to imbue values in the education system and strategize for its enactment inside structured and unstructured educational settings. In this set-up, supportive, caring, and open educator-learner relations that create an enabling atmosphere for clear and orderly teaching and learning avenues for prolific reflection are established.

Further, designed moments of quietness were observed to have had a soothing and reassuring impact that assisted in settling learner disagreements devoid of grownup intercession. Similarly observed was the emotional steadfastness of learners as an advantage of the value-based technique in education. There also were enhancements in learner conduct and more sensitization of the broader society segment and the impact of their actions and attitudes on society.

The value-based education program in the Australian context had scientific study projects that brought out ethics education as crucial in modelling better practice pedagogy, enhanced learning setting, and better learner focus on assignments. Other merits of the VBE program in Australia encompassed reinforced educator-learner relations, as well as enhanced teaching classes' atmosphere and ethics, learner behaviour and attitudes, learner competencies, empathy, and attainment (Hawkes, 2013).

In the Kenyan context, issues that could be mitigated by means of value-based education are drug abuse, early pregnancies, the presence of street children, and youth joblessness. Learners who are disabled, orphaned, or sick as well as those from poverty-stricken households could also benefit from value-based education. Value-based education would lead to self-discovery and enhance the learners' self-esteem. Ethics-based instructions may also be essential in enhancing academic achievement, settling disputes, and lessening community and institution-based learner protests, among others. The program may be tested in earmarked settings to mitigate the needs of the inhabitants and prepare them for meaningful, enhanced livelihoods.

Significance of Value-Based Learning Environments

Nations educate their citizens to empower and appreciate various cultures and mitigate emerging challenges. Sustainable development can be realized through laying a robust value education structure that will assist in dealing with novel and emergent issues (United Nations, 2013). Value-based education imparts social and edifying morals and is intended for multi-pronged progression. It trains learners to live edifying lives and face challenges (Iyer, 2013). It is envisioned to match all facets of human aspects, that is, social, spiritual, emotional, physical, psychological, and intellectual, to grow a wholesome individual. Morals shape conduct and relations and have a bigger stake in choice determination (Indrani, 2012).

Hawkes (2013) quotes several scientific findings which indicate a link between the designing of superior programs on ethics and reinforced academic accomplishment. They show a connection between achievement and moral character as inherently associated with the enhancement of the personality of an individual. Other researchers have revealed additional proof of combined effects in demonstrating that it is the educator who delivers high-standard content by means of efficacious pedagogics and creates virtuous relations with learners geared towards superior academic effect. UK piloting research revealed a positive effect for all education aspects together with academic accomplishment. Similarly observed is the manner in which value-based education strategy for teaching and learning offers a philosophical stance in which learners build positive values in social exchanges and school tasks related to their engagement.

Instructors have a sense of responsibility to fashion ethically ambient learning atmospheres. This may be accomplished by stressing on social and moral aspects of education that will empower learners to grasp the personality of other learners and to comprehend the society's dynamic development towards a given dimension. To attain morals training, there should be a consensus on established values and intensely held principles which will spearhead the value-based education program (Drake, 2007). Educators play a critical role in imparting ethics; this could be accomplished through the development of ethics content and the utilization of relevant pedagogical processes. If considered suitable, values education may be tackled as a unit or subject within the curricular, and as a guiding philosophy that stresses the significance of fashioning a favourable learning environment too. Values processes should be all-encompassing and demand the involvement of several stakeholders such as educators, learners, parents, society, and others. The achievement of value-based education is contingent on the training of educators to sensitize and upsurge their discovery and comprehension of themselves. Hence, educators may be required to reflect and introduce change for themselves. It is after these processes that the Educators may offer chances that will make learners feel safe to internalize, practice, and experience positive desired values (Drakes, 2007).

Conclusion

Value-based education is perceived as the long-awaited panacea for mitigating the ever-increasing and emerging global, international, national, regional, and local shared challenges. For this reason, it is at the top of the agenda of the newly introduced CBC system of education in Kenya and other countries alike. As a matter of fact, the frameworks established by the already practicing countries and continents might be a

suitable reference and starting point for countries that want to integrate values in curricular restructuring for the purpose of wholesome character molding.

Recommendations

To actualize viable effective value-based education programs the following recommendations are crucial:

- There should be an all-stakeholder-involving process to establishing learning outcomes. Such stakeholders encompass parents, guardians, educators, clergy, caregivers, support staff, learners, and policymakers.
- General and specific learning outcomes are required to be established as aforementioned through stakeholder participation. Learning outcomes are to be developed by identifying and implementing relevant accompanying tasks. These tasks will encompass training of educators as well as sensitization workshops for parents and other key relevant society partners.
- Teaching and facilitating learners about ethics needs to be accompanied by suitable activities for exploration; such activities may include narratives encompassing morals, drama, music, games, and humorous artistic activities.
- There is need to institute robust assessment and monitoring strategies which be critical for the evaluation of value-based education efficacy to inform decision-making.
- The VBE enactment framework needs to incorporate a plan to address ethical concerns at societal, institutional, family, personal, national, and international levels, with every stage being utilized as a bar to ascertain an all-inclusive approach.
- Establishment of a communication strategy will be vital in assisting to propagate information to all concerned stakeholders and augment sensitization of cognizance on learners' rights and wants as entrenched in VBE. The same platform may be utilized for developing corrective and preventive strategies in addition to competencies geared towards conflict management and harmonious co-existence.
- Societal enthusiasm for ethics can be introduced and fostered by persons who partake in developing value-based links. To aid the propagation of value-based education, suitable accurate data needs to be collected so as to design realistic strategies for execution.
- Classes or lecture halls used for teaching may be utilized as avenues for value-based education by forming value-based learning settings, as well as building a culture of ethics that then becomes the model around which associations and morals rotate and which in turn impact the quality of teaching and instructive methods (Drake, 2003). Teaching rooms provide a favorable setting for instructions and rehearsal of values that might either be planned or incidental, that is, 'taught' or 'caught.'
- To augment and strengthen instructors' competencies it is recommended that early and constant training, seminars, and workshops may be conducted to build and sustain an ethics-based instruction setting (Drake, 2003). For frequent enhancement, a quality enhancement model may be utilized to guarantee the attainment of learning outcomes and the achievement of deliverables.
- Formally, values are infused in learning areas, subjects, or unit courses and are taught alongside the subject matter. VBE can be infused during group work, in debates, dramatization, and talks, or in the sharing of resources. Non-formally, students attain values during participation in the non-formal

programs which are organized activities that take place outside class. Guiding learners to be part of clubs, societies, and sports activities presents opportunities for them to nurture values through involvement in the activities. Informally, the nurturing of values takes place as students interact with the social environment both at the institution and at home.

- There is a need for every institutional community to create ‘a culture’ of expected social norms that everyone should model. Informal interactions can be through talking walls and trees, modeling proper dressing, polite language, and sharing resources, among others.

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