
INTERNATIONAL JOURNAL OF SCIENCE ARTS AND COMMERCE

Title: Integration of Value-Based Education into Technical Vocational Education and Training in Kenya

Dr. Jafred Muyaka^a and Dr. David Emoito Omuse^b

^aLecturer, Department of Educational Foundations, University of Eldoret-Kenya

PO BOX 1125-30100

Corresponding Author

Email: jmuyaka@uoeld.ac.ke/muyakamwira@gmail.com

Contact: +254724838295

ORCID No: (0000-0001-9398-3453)

^bLecturer, Department of Curriculum and Instruction, University of Eldoret-Kenya

PO BOX 1125-30100

Email: emoitomuse@gmail.com

ABSTRACT

In the last decade, Kenya has invested massively in the Technical Vocational Education and Training (TVET) sector. The growth in terms of access has been unprecedented. While enrollment has expanded exponentially, access of TVETs' graduates to decent work remains a national concern. Kenya's implementation of the new curriculum, the Competency Based Education and Training (CBET) provides an opportunity to build the critical bridge between training in TVET centres and the labour market, and as a result, improve the employability of the youth. This paper contributes to this discourse by examining how value-based education drives the TVET sector in Kenya. We argue that the role of values and employability is under researched in Kenya yet emerging studies show that the industry, besides technical skills, prefer explicit exhibition of values among new employees. The focus of this paper is to review what we know about value-based education (VBE), including what they are and why they should form an explicit pillar of TVET education policy. Analysis of VBE and how TVET policy currently treats them, we observe that VBE deserves more attention in the TVET education policy. We propose a framework to support integration of VBE into TVET training.

Key Words: Values, Value-based education, TVET curriculum, TVET sector

Introduction

The Sustainable Development Goal 4 which aims to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” summarizes what ordinarily constitutes a good system of education for countries. Investments in education has to be towards opening up access to education opportunities to the masses not as a means to itself but a process of equipping citizens with the much-needed skills and positive attitudes that would spur rapid social and economic development. At the global level, we have witnessed tangible efforts in investment in quality education (UNESCO, 2015a; UNESCO, 2015b; UNESCO, 2015c). The justification premised on the fact that quality education builds the capacity of the people to grow and develop, to innovate, to unlearn to learn, to be equal and just, to survive and live, and to think of the future and to work together (Orodho, 2019).

At the heart of an effective education system discussed above is nurturance of moral values and career attitudes. Orodho (2019) argues that devoid of these moral values, education loses its meaning. It is within this context that this paper attempts to establish the place of values in the growth of TVET sector in Kenya with the ultimate goal of proposing a framework to guide in integration of value-based education in Kenya’s TVET curriculum.

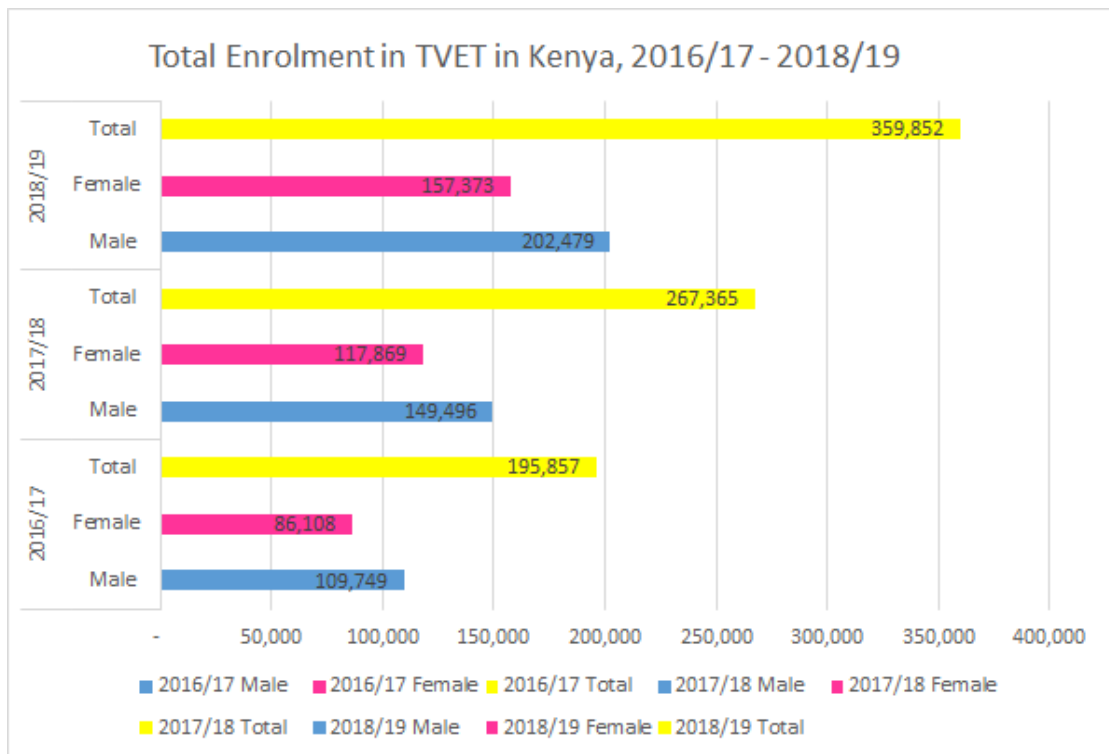
TVET Sector in Kenya and Value-Based Education

The international frameworks upon which education is built such as the United Nations’ Millennium Development Goals (MDGs) Acceleration Framework and Sustainable Development Goals (SDGs) identify access to education as a human right. Education as a human right supports the noble strategy of Education for All (EFA). In the last two or three decades, there has been a paradigm shift on the whole debate about massification of education. It is no longer adequate to access an education, but emphasis has moved to provision of quality education to children, youth and adults to gain appropriate knowledge, competencies and attitudes that would help them to live a productive life as global citizens (Brewer & Comyn, 2015; Chafa, 2015; Ngware, et al., 2018). It is this context that UNEVOC-APNIE (2005) captures when defining a sustainable knowledge-based society that should ‘be values-centred, anchored on the respect for life, human dignity, the plurality and diversity of societies and cultures, human labour and work as source of self-actualization and self-fulfillment, as well as the power that fuels all economic and social development’ (p. 13).

Kenya’s investment in education is guided by Vision 2030 and the Big 4 agenda through which the government seeks to establish and promote technical vocational education and training (TVET) as a means through which a workforce capable of engineering the development and growth of the manufacturing sector, a key sector in the country’s quest to attain middle level income country status. The drafters of the education sector policy envisaged an education system

capable of producing a properly trained workforce that is internationally competitive. Accordingly, it is this competitive workforce that would stimulate employment and contribute to improved productivity, competitiveness and prosperity of individuals. For Kenya to achieve middle income status by the year 2030, investment in an innovative economy through technological innovation cannot be gainsaid. This is where the quality of Technical and Vocational Education and Training (TVET) subsector is emphasized. The diversified middle level economy would require the TVET sector to prepare graduates flexible enough to fit into multiple positions available in the emerging economy. Kenya’s focus under TVET is therefore on providing skills that meet the needs of the workplace as well as self-employment. This is in line with the goal of the TVET subsector of providing relevant and adequate skills and competencies in strategic disciplines for spurring industrial and economic development. The country targets a gross enrolment rate of 30 percent by the year 2030, and places emphasis on enhancing access to tertiary education. Opening up more opportunities by creating more TVET centres has been identified as the means of achieving the desired enrolment. Consequently, more resources have been availed with a political commitment to have TVET centres in all the 47 counties (Kenya National Bureau of Statistics, 2019; Akala & Changilwa, 2018).

The government is committed to the growth of the TVET infrastructure. The population of TVET institutions in Kenya grew by 76.1% from 1,300 in 2016/17 to 2,289 in the 2018/19 academic year. The rise in the TVET centres led to an upward trend in enrollment over the last three academic years as shown in Figure 1.



Source: KNBS 2019 Survey Report

Enrollment in TVET institutions rose exponentially and in the 2018/19 academic year it stood at 359,852. This was an 83.7% rise from the total population of 195,857 in the 2016/17 academic year. Male enrollment during the period increased by 84.5%, from 109,749 in 2016 to 202,479 in 2018 whereas female enrollment increased by 82.8% from 86,108 in 2016 to 157,373 in 2018 (KNBS, 2019).

Whereas the TVET sub-sector in Kenya has witnessed growth in terms of access, there are still challenges that need to be addressed. These include: the large number of young people graduating from these centres but find it difficult to get into employment, the reported mismatch between training skills offered by TVET institutions and the actual skill demanded by both the formal and informal sectors, theory based curriculum delivery in majority of TVET institutions as opposed to a combination of theory and practical lessons, prevalence of supply-end push instead of the desired market-end pull for enrolment in TVETs, and poor public perception towards TVET (Ngware, et al., 2018; Akala & Changilwa, 2018; Chafa, 2015; Ferej, Kitainge, & Ooko, 2012).

The concerns among education stakeholders are how to develop strategies that enhance employability of their graduates and the productivity of their formal and informal sectors (Brewer & Comyn, 2015). We argue that central to these two outcomes is the need to invest in a strong value-based education as one of the crucial factors of employability (Muyaka & Kitainge, 2021). Kenya faces a challenge of the growing rate of unemployment. Whereas a knowledge-driven generation will be an asset to Kenya's Vision 2030, the high and growing rate of unemployment raises concerns on how the country has invested in the capabilities of their young generation. Yearly, Kenya has about 500,000 to 800,000 youth joining the labour market¹. However, the transition of the over 500,000 youth to the world of employment has not been smooth. Between September 2015 and August 2016, the [2015/16 Basic Labor Force Report](https://africacheck.org/wp-content/uploads/2018/06/KIHBS-2015_16-Labour-Force-Basic-Report.pdf)² by KNBS indicated that there were about 1.22 million unemployed Kenyans of age 15-34 years. It was estimated that Kenya had to create on the minimum, around 900,000 jobs annually between now and 2025 to accommodate the growing number of youth joining the industry. Unfortunately, Kenya has failed to keep pace with the new job entrants as the country's latest official unemployment rate stands at 9.3% (KNBS, 2019).

Studies have identified skill mismatch between what is acquired in TVET training institutions and expectations of the labour market as one of the factors for the established trend (Nware et al., 2018; Ferej et al., 2012). Some employers claim TVET graduates lack technical skills, labour skills and transferable skills which have restricted their capacity to access, create and retain jobs (Awiti, Orwa, Mbuvi, & Karumba, 2019; Langat, 2019; Bandele & Farem, 2012). For a long time, research in this area has been on technical skills and how they affect the labour market.

¹ <https://cies2020.org/portfolio/drivers-of-whole-youth-development-skills-in-tvet-institutions-in-kenya/>

² https://africacheck.org/wp-content/uploads/2018/06/KIHBS-2015_16-Labour-Force-Basic-Report.pdf

This was informed by an assumption that what young TVET graduates need to secure and maintain their jobs at the labour market are the appropriate technical skills that would help them perform specific tasks related to their training. However, there is a growing literature on the need for non-cognitive skills in technical training colleges. For instance, in Kenya, recent studies show a shift in the skills demanded by prospective employers whose emphasis seems to have shifted to transferable skills (Nware et al., 2018). The irony, however, is the training reports from the TVET institutions that still show that in general, the levels of coverage for non-academic skills, where value-based education falls, are lower than those for academic education. In addition, the curricula materials for non-cognitive skills are non-existent in the TVET sector. This explains why Ngware et al., (2018) indicated that around 46.1 percent of the sampled students in TVET institutions in a study on ‘building capabilities for work and life: assessing the production of core values and capabilities among youth in TVET institutions in Kenya’ reported that they did not see themselves as trustworthy.

Definition and the History of Values in Kenya’s Education

The understanding of values is varying given its multifaceted nature with no one agreed upon definition. In a study, ‘Value-Based Education in Kenya: An Exploration of Meanings and Practices’, Wamahiu (2015) avers that values provide the criteria by which we decide whether something is good or bad, right or wrong. According to Halstead and Taylor (2000) values are ‘the principles and fundamental convictions, which act as general guides to behavior, the standards by which particular actions are judged to be good or desirable’ (p. 169). Hall (1994) chose to examine values as principles that guide behavior and defined them as ‘the ideals that give significance to our lives; that are reflected through the priorities we choose; and that we act on consistently and repeatedly’ (p. 21). In general, values guide our lives and fundamentally explain our choices in life. What informs actions we conceive as right as students or as professionals can be explained by what we have assimilated and internalised as our value system. For an understanding of categories of values³ and how they inform institutional practices⁴ the attached footnotes will be useful.

Therefore, VBE aims at instilling qualities that target holistic development of the character of the students. According to Otieno-Omutoko (2018) VBE is anchored on Ubuntu philosophy which is described as the principle of living, it is about the essence of humanity. Otieno-Omutoko further notes it is ‘an ancient code of ethics based on respect, cooperation, generosity, forgiveness, sharing and reconciliation all of which are tenets of humanity which results in compassion, reciprocity, dignity and harmony in the interest of building and maintaining just communities (p.

³ Otieno-Omutoko, L. (2018). Integration of Value Based Education in the Kenyan Education System as a Response to Emerging Challenges. *International Journal of Multidisciplinary Research and Development*, 5(3) 2018: 74-79

⁴ Wamahiu, S. (2015). Value-Based Education in Kenya: An Exploration of Meanings and Practices: WERK <https://static1.squarespace.com/static/58a05620f7e0abd06936882f/t/5bf5ea0e2b6a28e7ef08c323/1542842910470/Value-based+Education+in+Kenya+An+Exploration+of+Meanings+and+Practices+VBE+Synthesis+Report+Final.pdf>

74). We aspire, through value-based education, to inculcate universal values. Accordingly, Ubuntu emerges as an African conceptualisation of what constitutes humanness. It is anchored on the primary values of intense humanness, caring, sharing, respect, compassion and associated values, ensuring a happy and qualitative human community life in the spirit of family (Broodryk, 2002). This is the structure of life that has held families and communities together for centuries, enabling coexistence in harmony and peace, which makes it a profound basis for value education for a better world⁵.

Over time African societies, because of varying factors, have been shifting from Ubuntu's communal approach to life to individualistic tendencies where materialistic desires seem to define more of their behaviour. Consequently, education systems have been crafted accordingly to achieve these ends. The appropriate education has overemphasised on the cognitive dimension of education. Whereas this has built the intellectual capacity of students, it has not given adequate avenues to develop other aspects of personality such as physical, emotional, social and spiritual. As a consequence, the growth of attitudes, habits, values, skills and interests among the students have suffered a great deal. Yet, these neglected aspects of schooling are needed for the students to live a rich, satisfactory and meaningful individual and social life. Indeed Marsh and Willis (1998) observe that an effective curriculum should be balanced in the way it incorporates the three main domains of learning which are cognitive, psychomotor and the affective domains of learning. These domains complement each other and facilitate the development of holistic learning which results to a graduate whose competencies in all the faculties of a human being have been developed.

An education system mirrors the society that it serves. Therefore, Kenyan society remains the main source of what should drive Kenya's value-based education for the TVET sector. At national level, the Preamble of the Kenyan Constitution 2010 and Chapters 2, 6, 10 and 13 give a clear indication of what should be at the centre of national values (Otieno-Omutoko, 2018). We also have the Bill of Rights as another key source for national values as it spells out the fundamental rights and freedoms of all Kenyans. The Constitution of Kenya 2010 aspires for a society built on a strong value system. It identifies integrity, accountability, transparency, fairness, equal opportunities among diverse communities, respect to human rights, equality, freedom, democracy, social justice and the rule of law. Through education, Kenya strives to foster national unity, serve the needs of national development, equip youth with knowledge, skills and expertise for participation in enhancing quality of life, promote social justice and morality and foster various cultures for development of positive attitudes for global citizenship (UNESCO, 2006). Therefore, in Kenya, the kind of values to integrate within the curricula is known and what remains is prioritization and infusion.

⁵ https://issuu.com/bkwsu_uk/docs/ubuntu_the_spirit_of_humanity

In general, Kenya's education was to serve outcomes derived from values. For instance, when we examine the goals that education has to fulfil, they exemplify what Kenya's Constitution 2010 aspires as national values. For instance, education was to promote national development, inculcate patriotic values, promote individual fulfillment, promote sound and religious values, promote social equality and responsibility among other goals. These values as documented in Kenya's goals of education, Constitution 2010 and Bill of Rights ought to inform what should be integrated in the school curriculum as value-based education (Otieno-Omutoko, 2018; Wamahiu, 2015). In 2011, a Task Force commissioned by the Minister of Education recommended realignment of the Education sector to Vision 2030 and the Constitution of Kenya. The National Education Sector Plan 2013/14-2017/18 argues that the integration of psychomotor skills, attitudes and value-based education into the curriculum 'will promote a holistic paradigm shift in education system, seeing to adapt global education imperatives and dynamism and address global challenges (Republic of Kenya, 2014, p. 97).

Values and value-based education has been used in the literature interchangeably. However, the approach of teaching about values does not make an education system value-based. In most cases, values have been taught through stand-alone subjects or integrated or infused into pre-selected subjects and co-curricular activities such as clubs, music, dance and drama (Wamahiu 2015; Otieno-Omutoko, 2018; Hawkes, 2009). The concern with this approach is to instill values in pupils (Hawkes, 2009). However, value-based education goes beyond instilling values in pupils to how those assimilated values impact the society and the world. According to Wamahiu (2015), 'for an education to be considered value-based, values must be infused into all aspects of curriculum and co-curricular activities 'seamlessly' (p.7). Therefore, value-based education is about institutional practices and how they are reflected in the missions and visions. The fragmented approach where a few cherished values are identified and exposed to learners would not transform learners into the expected practitioners of value-based education.

In Kenya, the approach to teaching value-based education has been through stand-alone subjects and also integration in other subject areas in the curriculum. This is common in lower levels where some subjects in the school curriculum are used as carrier subjects to teach values. Since independence, VBE has not appeared in the Kenyan curriculum as a stand-alone subject. In terms of curriculum planning, teaching and learning of values benefit more when integration is done across all the school activities than in selected subject areas. This would involve formal curriculum as well as a range of non-formal curriculum activities, guidance and counselling and mentoring programs. After gaining independence, the first education commission, 'the Ominde Commission' was established which laid foundations of the many radical changes in education up to the early 1970s (Ominde, 1964). In terms of values, the Ominde Commission (1964) reinforced the role of education in inculcating values and advocated for moral standards that were in tandem with the African history against the competing elements of western formal education. According to the Commission, education was to promote national development, enhance international consciousness, promote social equality, ensure individual growth and self-

fulfilment, enhance national unity, promote respect and development of cultural heritage. Ten years after the recommendations of the Ominde Commission, the country still had an outcry about the degeneration of morals in Kenyan society. Consequently, in 1976, the National Committee on Educational Objectives and Policies (Gachathi Report) in response to the pleas recommended the introduction of Social Education and Ethics (SEE) in Kenyan Secondary schools as a stand-alone subject and whose content was largely value-based (Republic of Kenya, 1976).

While there are attempts to specify values and integrate them into education and training in primary and secondary schools in Kenya, there is no explicit attention given to values in the TVET sector. This is despite evidence showing that TVET graduates' technical skills are no longer sufficient to satisfy the needs of the labour market (Organization for Economic Co-operation and Development, 2012). In survey data from nine countries, 57% of the employers indicated they could not find the skilled entry-level workers they needed (Mourshed et al., 2012). Part of the skills that were identified to be missing were professional or personal skills such as honesty, integrity, work ethic among others. This has renewed the interest in value-based education and the implementation of Kenya's CBET curriculum gives the TVET sector an opportunity to VBE is part of the TVET curriculum.

The Role of Value-Based Education in Shaping the TVET Policy Agenda.

In Kenya, emphasis on Value-Based Education (VBE) has gained momentum. Whereas, every education commission set-up since independence has explicitly or otherwise mentioned the need for values as a driving force for Kenya's education, the VBE Report by Women Education Researchers of Kenya (WERK) marked a new beginning on how institutions should approach inculcation of values in their teaching and learning process. There is a consensus in the country that the moral fabric of the Kenyan society has fallen. For instance, cases of corruption have been on the rise, tribalism that exacerbate during general elections, professional misconducts where teachers have been reported to engage in illicit relationship with their students⁶, compromised engineers who have put up substandard constructions⁷ that have claimed innocent lives later, medical practitioners who have drugged their patients with intentions of assaulting⁸ them and increased cases of young men⁹ and women killing each other over relationship misunderstandings are some of the examples. Overall, one gets a feeling that the country has managed to produce highly trained manpower as was intended in Vision 2030 who have no moral orientation on what is right and wrong. Has production of human resources with little

⁶ <https://www.standardmedia.co.ke/rift-valley/article/2000191919/parents-storm-primary-school-after-12-pupils-are-impregnated>

⁷ <https://nca.go.ke/nbi-commences-demolitions-in-nairobi/>

⁸ <https://www.youtube.com/watch?reload=9&v=r3oGV1nkpV4>

⁹ <https://www.standardmedia.co.ke/rift-valley/article/2001320249/medical-student-hacked-to-death-outside-mtrh-eldoret>

attention to values helped Kenya in its ambition to fulfil Vision 2030? One has to examine the consequences of corruption to understand how Kenya has lost out big time. According to Ethics and Anti-Corruption Commission (EACC), the country continues to lose over a third of its state budget estimated to be about \$6 billion every year to corruption¹⁰.

In general, Kenya has a good education system whose implementation has not emphasised VBE (Wamahiu, 2015). Kenya Institute of Curriculum Development (KICD), admitted that one area that 8.4.4 curriculum had failed to address was values and soft skills yet Chapter 6 of Kenya's Constitution 2010 demands that citizens have to exhibit these values in their behaviors. The new curriculum, the Competency Based Education, for instance, has put a lot of emphasis on value-based education which is now driving the need to fully integrate them into frameworks of both analysis and action in education policy. This is evident in lower educational levels where the school system is to mould the character of learners to acquire values that support peace and national unity. As a consequence, the Basic Education Curriculum Framework is supported by three pillars: values, theoretical approaches and guiding principles. The teaching of values is expected to facilitate achievement of engaged, empowered and ethical citizens (Republic of Kenya, 2017).

(Njoroge & Bennaars, 1986)

Teaching of VBE is important for a number of reasons. First, education is a multidimensional term and we can only talk of a good education where all the dimensions have been developed as expected. Therefore, education is about building the broader sense of a person, that is, the holistic development of an individual's capacity to fit in a particular society where they are expected to be productive members. We borrow the concept of dimensions as elaborated by Njoroge and Bennars (1986) who observed that an education should fulfill four dimensions namely; cognitive, normative, procedural and creative dimensions. Skills accumulated from value-based education play an important part in developing such a holistic individual. Therefore, teaching of VBE would support Kenya in producing the expected engaged, empowered and ethical citizens.

The authors appreciate the fact that education and by extension TVET education has become too specialized, compartmentalized and fragmented. School systems still overemphasise on knowledge and skills which has led to the neglect of values and attitudes. The irony with this approach has been that indeed the world continues to produce informed and knowledgeable TVET professionals, skillful technicians but immature and not necessarily honest or responsible members of the workforce. What the global labour market demands from the workforce is a balance between values alongside key competencies, the work ethics, and technological skills. The capacity of VBE in developing a holistic TVET graduate notwithstanding, VBE has not sufficiently informed the current TVET agenda in Kenya. Curriculum development and

¹⁰ <https://www.standardmedia.co.ke/kenya/article/2000194487/philip-kinisu-third-of-kenyan-budget-lost-to-corruption>

implementation of VBE in Kenya's TVET is relatively undeveloped. Therefore, the TVET sector in the country lacks a comprehensive education policy on VBE but stresses academic orientation where graduates are only required to assimilate technical education skills. The negative impact of this conceptualisation has been that most TVET institutions narrow their curriculum by focusing on a small set of cognitive skills backed by exam oriented approach that has been the case in Kenya's training norms. For instance, a study by Ngware et al., (2018) instructors and managers revealed that the level of coverage of non-academic skills where value-based education falls was lower compared to academic skills. A further 88.1% of managers indicated that technical skills were adequately covered. This could be because of the exam-oriented nature of the curriculum which encourages TVET institutions to narrow their curriculum to focus on a small set of cognitive skills (technical skills) and to employ test preparation as a major instructional strategy. This has reduced TVET institutions' innovativeness to contribute to personal development of their students particularly in non-cognitive skills that the industry continues to indicate are lacking among the new employees.

Secondly, skills related to VBE form part of educational outcomes whose intrinsic value makes them important in their own right. The industry expected to employ the TVET graduates cherishes values such as honesty, integrity, accountability, respect for others, skills of building consensus, and willingness to tolerate alternative viewpoints, cooperation, dignity and harmony, forgiveness and building just communities. Therefore, TVET systems who exist to respond to the demands of the market, have no alternatives but to find ways of promoting these values throughout their training.

Thirdly, studies have shown that non-cognitive skills such as those acquired through VBE enhance acquisition of cognitive skills. There is positive correlation between non-cognitive skills like values with individual and societal outcomes, from educational attainment and adult earnings to civic participation, among others (Almlund, Duckworth, Heckman, & Kautz, 2011). There is growing evidence that non-cognitive skills can raise wages: direct effects on productivity, and indirect effects through their impact on schooling and work experience (Heckman, Stixrud, and Urzua, 2006).

The one important aspect is how to develop a functional TVET framework that would ensure appropriate integration of value-based education into TVET training. The framework has to address questions related to how the TVET curriculum can develop value based competencies, instructors support in the teaching and assessment of the values among others. We propose:

1. Philosophy Guiding Integration of VBE in TVET Training Institution

This should be the starting point in development of the TVET training framework that is guided by value-based education. Integration of values in the TVET institutions for preparation of graduates with both technical and non-cognitive skills such as work values should be informed by a philosophy. Hornby (2000) defines philosophy as a particular set or system of beliefs resulting from the search for knowledge about life and the universe. In respect to TVET training world over, emphasis has been on accumulation of skills fashioned in the way that the trainees

will be able use the same tools and machines at the labour market. This is the hands-on, practical oriented philosophy which for a long time driven TVET training. The approach is largely industry-focused and individual attributes have not been at the core of the TVET principles. TVET is an integral aspect of lifelong learning and therefore has the vital role in supporting society to achieve the Sustainable Development Goals (SDGs). The 2030 agenda aspires education systems that will contribute to the culture of peace, social cohesion, strong democratic institutions, advocacy for marginalised and vulnerable groups under the principle of living no one behind. This is only possible when value-based education forms part of the components of technical training. A clear philosophy on value-based education should therefore guide selection of content, in the development of the TVET instructors with capacity to translate the value-based curriculum into expected outcomes and how to approach teaching and learning processes to support production of holistic graduates, explicit of values in the rules and regulations of the sector and development of learning materials.

2. Identification of values skills for employability

Literature on values and education shows that there is a positive correlation between values and both individual and societal outcomes. Furthermore, acquisition of cognitive skills by students cannot be divorced from non-cognitive skills such as those linked to values. In particular, values and their related skills support cognitive development among students (Almlund et al., 2011). Therefore, designing a clear training framework that positions values within the TVET training is no longer in contention. The debates have been about which values to be identified, defined and prioritized for integration in the TVET. In Kenya, as already argued in this paper, the Constitution 2010, the Bill of Rights and the goals of education all form key important reference points. In addition, values of employability are a function of the employers. Accordingly, the industry/stakeholders form an important source of values in developing value based education framework for Kenya's TVET sector. The labour market studies have not only identified values as vital drivers of the workplace in Kenya but also indicated that they are becoming key attributes that employers are looking for in new employees (Ngware et al., 2018). This is well captured by Paterson, Keevy & Boka (2017) when they argue:

All work seekers, including the newly graduated, and all employers undoubtedly express values that are pertinent to the world of work. The values that employers hold inform how they select for new hires, how they treat current employees and how they formulate their expectations regarding how employees should behave in the workplace (Paterson, Keevy & Boka, 2017, p.2).

In this case, stakeholders are used in a broader sense to encompass and not limited to the relevant ministries that have direct influence on TVET policy like the Ministry of Education and Ministry of Labour, major employers like the private sector, TVET graduates, training institutions, instructors, and TVET managers. In order to build a consensus of values that would best

represent the spirit of the Constitution 2010, these stakeholders have to mutually identify, define and prioritize for consideration into the TVET training curricula, manuals and learning materials.

3. Review of Existing curriculum, Learning resources and Curriculum Evaluation Tools.

At the TVET level, Kenya does not have a nationally agreed upon value-based framework. This has been one major barrier in integration of values in Kenya's TVET sector. Consequently, integration of values has been on a piecemeal and fragmented approach. There are no existing skill standards and curriculum systems that would aid implementation of value-based education. This would mean development of such a guideline including other areas such as delivery, and evaluation. Kenya is implementing a new curriculum, the Competency Based Education and Training (CBET) and this provides an ideal opportunity to build the critical bridge between training in TVET centres and the labour market, and as a result, improve the employability of the youth. The country has the Curriculum Development, Assessment and Certification Council (CDACC) for curriculum development. CDACC has the mandate to design, update and ensure quality of TVET curricula in all categories of TVET institutions in Kenya with the exception of National Polytechnics that are in charge of their own curricula. The CDACC guidelines demand active participation of the industry actors in curriculum development. Therefore, CDACC should be the focal point in the review process by spearheading the identification, prioritization and integration of values into the TVET curricula.

4. Continuous Professional Development of TVET instructors

Instructors are key implementers of value-based education. We are aware that instructors who have been in the TVET centres for long already have formed a training culture that lacks explicit integration of values in their delivery. Unfortunately, we know they are key if value-based education has to inform the TVET agenda hence the need to have CPD for their buy in. The crucial role played by instructors is well captured by Brewer (2015) in a study commissioned by International Labour Organization (ILO) that the reason for lack of adequate measurement and assessment methods for transferable skills in TVET was because of instructors. We expect that Kenya will not retrain their TVET instructors but carry out regular refresher training based on what will have been prioritized and integrated into the curricula. There will also be the need for development of support curricula materials such as value-based manuals and other learning materials.

5. Monitoring of Evaluation of the Implementation of Value-Based Education

Integrating value-based education into TVET will be a learning process. There will be lessons learned which should inform improvement of the process. After a full cycle, stakeholders have to analyse and see if the value-based content developed serves the goal. All these inform the new

cycle which would mean adjustment of some of the areas of the curriculum and consequently sets the stage for the revision of the developed curricula, learning materials and manuals.

Proposed framework for integration of value-based education in Kenya’s TVET training.

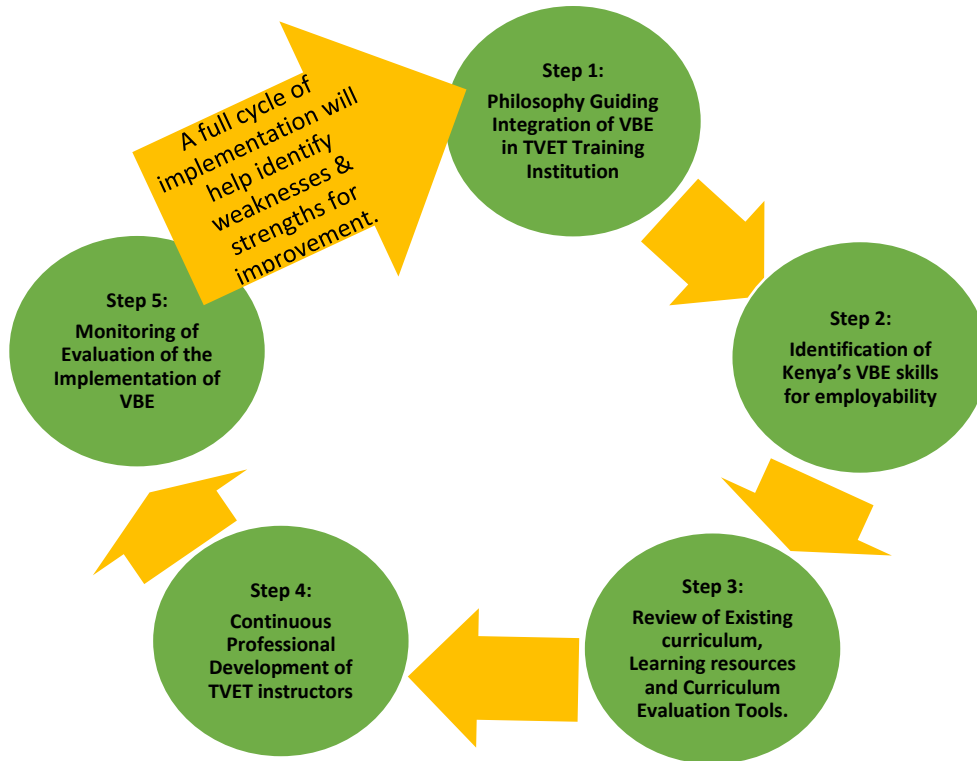


Figure 2: A Framework for Integration of Value-Based Education in Kenya’s TVETs

Conclusion

With specific reference to Kenya, the paper provides a comprehensive review of the role of value-based education in the TVET sector. The review is premised on the fact that investment in value-based education in TVET sector will help Kenya fulfil the demands of its constitution particularly chapter six that talks of integrity and help actualize the new curriculum, the Competency Based Education which has seven values to be inculcated in learners namely; love, responsibility, respect, unity, peace, patriotism, and integrity.

The paper concludes with a framework that support mainstreaming value-based education in TVET curriculum. The framework encompasses the philosophy guiding the integration of VBE in the curricula, identification of the skills, packaging the curriculum including learning resources and evaluation tools, integrating continuous professional development of instructors and monitoring and evaluation of the VBE implementation for lesson learned and improvement.

Declaration of Interest Statement

The authors declare no interest in this article.

References

- Akala, W. J., & Changilwa, P. (2018). Status of Technical and Vocational Education and Training (TVET) in POst-Secondary Education in Kenya. *Journal of Popular Education in Africa* , 15-25.
- Almlund, M., Duckworth, A. L., Heckman, J., & Kautz, T. (2011). *Personality psychology and economics. In Handbook of economics of education (Vol. 4)*. New York: Elsevier.
- Awiti, A., Orwa, C., Mbuvi, L., & Karumba, M. (2019). *Whole Youth Development in Kenya*. Nairobi: Aga Khan University .
- Bandele, S., & Farem, Y. (2012). An Investigation int the Challenges Facing the Implmentation of Technical College Currciulum in South West, Nigeria . *Journal of Education and Practice* , 14-20.
- Brewer, L., & Comyn, P. (2015). *Integrating Core Work Skills into TVET Systems: Six Country Case Studies*. Geneva: International Labour Organization .
- Broodryk, J. (2002). *Ubuntu: Life Lessons from Africa*. Pretoria: Ubuntu School of Philosophy.
- Chafa, J. (2015). Core Skills: Malawi. In L. Brewer, & P. Comyn, *Integrating Core Work Skills into TVET Systems : Six Country Case Studies* (pp. 69-80). Geneva: International Labour Organization.
- Ferej, A., Kitainge, K., & Ooko, Z. (2012). Reform of TVET Teacher Education in Kenya: Overcoming the Challenges of Quality and Relevance . *Triennale on Edcuation and Training in Africa*. Burkina Faso : Assocaiiton for the Development and Education in Africa.
- Hall, B. (1994). *Values Shift*. Rockport: Twin Light Publishers.
- Halstead, M., & Taylor, M. (2000). Learning and Teaching about Values: A Review of Recent Research. *Cambridge Journal of Education* , 169-202.
- Hawkes, N. (2009). *What is Value Based Education?* Oxford: VDM Publishing.
- Hornby, A. S. (2000). *Oxford Advanced Learners Dictionary of Current English*. London: Oxford. London: Oxford University Press.
- Kenya National Bureau of Statistics. (2019). *Economic survey 2019*. Nairobi: Government Printer.
- Kerre, B. W. (1992). *Innovative Strategies in the Implementation of the 8.4.4 Curriculum in Kenya. (Mimeographed)*. Nairobi : Kenyatta University, Centre for Curriculum Studies in Africa .
- Kirior, H. (2017). Improving the TVET Curriculum as a Strategy for Better Performance . *Africa Jpurnal of Technical & Vocational Education & Training*, 22-30.
- Langat, K. (2019, June 27). *Facebook Page*. Retrieved from Tvet Authority Kenya Page: <https://www.facebook.com/TVETAKenya/posts/2207296992713514>

- Ngware, M., Hungi, N., Ochieng, V., Kiroro, F., Wambiya, E., Muhia, N., . . . Mambe, S. (2018). *Building Capabilities for Work and Life: Assessing the Production of Core Values and Capabilities Among Youth in TVET Institutions in Kenya*. Nairobi : African Population and Health Research Center (APHRC).
- Njoroge, R. J., & Bennaars, G. A. (1986). *Philosophy and Education in Africa*. Nairobi: Nairobi : Transafrica Publishers.
- Muyaka J & Kitainge Kisilu (2021). Implementation Of Whole Youth Development Skills in Kenya's TVET Institutions. *The Kenya Journal of Technical and Vocational Education and Training*, 63-80, tveta.go.ke
- Ominde, S. H. (1964). *Kenya Education Commission Report*. Nairobi: The English Press.
- Organization for Economic Co-operation and Development. (2012). *Better Skills, Better Jobs, Better Lives: A strategic Approach to Skills Policies*. Paris: OECD.
- Orodho, J. A. (2019). Mainstreaming Core-Values in the Curriculum of East African Community Countries for Holistic and Sustainable Developemnt: Challenges abd Prospects. *Greener Journal of Educational Research*, 9(1), 1-15.
- Otieno-Omutoko, L. (2018). Integration of value based education in the Kenyan education system as a a response to emerging challenges. *International Journal of Multidisciplinary Research and Development*, 74-79.
- Paterson, A., Keevy, J., & Boka, K. J. (2017). *Exploring a Work-Based Values Approach in South African TVET Colleges to Improve Employability of Youth: Literature Review*. JET Education Services.
- Republic of Kenya. (1976). *Report on National Committee on Educational Objectives and Policies*. Nairobi: Government Printer.
- Republic of Kenya. (2014). *National Education Sector Plan (NESP)*. Nairobi: Ministry of Education Science and Technology .
- UNESCO. (2015a). *EFA Global Monitoring Report*. Paris: UNESCO.
- UNESCO. (2015b). *Education 2030- Incheon Declaration. World Education Forum (WEF) Organized by UNESCO in Incheon, SOuth Korea*. Paris: UNESCO.
- UNESCO. (2015c). *Framework for ACTION: Towards Inclusive and Equitable Quality Education and Lifelong -Learning for All*. Paris: UNESCO.
- Wamahiu, S. (2015). *Value-Based Education in Kenya: An Exploration of Meanings and Practices*. Nairobi: Woemen Educational Researchers of Kenya (WERK).