

## INFLUENCE OF TEACHER VALUE ON THE PROVISION OF VALUE-BASED EDUCATION IN MUSLIM PRIVATE SECONDARY SCHOOLS IN MOMBASA COUNTY, KENYA

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### ABSTRACT

*This research investigated the effect of teacher value on the provision of value-based education in Muslim private secondary schools in Mombasa County. The theoretical framework incorporated Fethullah Gulen's Theory of Education. Employing a descriptive survey design, the study aimed to gather data depicting the current status of variables or conditions within the context under investigation. The population of the study consisted of 366 respondents (97 Board members, 17 Principals, and 252 Teachers) from all 17 private Muslim-based secondary schools in Mombasa County. The study used a stratified random sampling technique to select 30 percent of the Board members and teachers (107 respondents) and census sampling to select 17 Principals. A total of 124 respondents were included in the study, comprising 29 Board members, 78 teachers, and 17 principals. Data from teachers and principals were collected using questionnaires, while board members were interviewed using a structured guide. The validity of the research instruments was ensured through expert scrutiny in the field, with adjustments made based on their feedback. Reliability was established by pre-testing 10 teachers from private Muslim secondary schools in Kwale County. Both quantitative and qualitative data analysis techniques were utilized. Quantitative data were analyzed using the Statistical Package for Social Sciences (SPSS) version 27. Qualitative data were analyzed thematically by reviewing recorded data. The study revealed a positive and significant relationship between teachers' values, the provision of value-based education in Muslim private secondary schools in Mombasa County. The study suggests that it would be beneficial for the management of Muslim schools to implement ongoing professional development initiatives. These programs would aim to equip teachers with the requisite skills and knowledge to harmonize their values with the cultural and religious norms of the community they serve.*

**Key Words:** Teacher Value, Valuable Education, Muslim Private Secondary Schools

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## INTRODUCTION

Value-based Education (VbE) includes the institutional principles that the school upholds, its inclusion policy (which is demonstrated by its equal opportunity policy toward all school members), the school's meetings, relationships, and ethos. Schools that create VbE make it a point to ensure that core values like respect are not only taught and learned, but also ingrained in the organizational structure, management, policies, and terminology of the school, as well as its interpersonal dynamics (Taylor, 2021).

Value-based Education focuses on teaching basic human values like fairness, integrity, cooperation, trustworthiness, respect, and being truthful in schools. Such aspects are key in making education reform stronger so that there are more job opportunities, equal representation of men and women, and establishing a solid economic foundation of a country. For Muslim communities, this involves keeping the basic institutional direction of creating individuals who are competent in Islamic religious knowledge" but also emphasizing "excellent character and professional skills (Hashim & Jemali, 2020).

The Ubuntu principle which is the cornerstone of Value-based Education, addresses the very essence of what it is to be human. At the core of this moral code are humanity-affirming principles and virtues that include harmony, integrity, kindness, tolerance, generosity and forgiveness. It brings about caring, giving, respect, and harmony; all of which are essential to the growth and maintenance of just communities (Broodryk, 2019). Values based education provides an excellent opportunity to study and impart timeless principles. This philosophy centers on the concept of the soul. It's centered on caring for one another and finding solutions to difficulties as a group, as well as general compassion and charity on both sides. These principles form the foundation for learning how to navigate the world and are consistent with many other sets of values on which different societies can reach consensus. Ubuntu's basic principles are a deep regard for other humans, care for their well-being, and sharing their feelings and experiences with others. This makes sure that people in a community can live a happy, high-quality life in the spirit of a family (Broodryk, 2021).

In Australia, the purpose of education about values is to accomplish a dual objective: first, it is to instill democratic values, the impotence of justice and equity in students; second, it is to instill in students their values and strong qualities like integrity, resiliency and a regard for the dignity of other people. In Australia, students are exposed to the following core values through values education: Australia's educational institutions have a responsibility to produce citizens who uphold the nation's core values of democracy, equity, and justice; who are active respondents in Australian civic life; who can understand and communicate with people from different cultural backgrounds, particularly those from Asia; who are dedicated to serving the greater good, particularly through the preservation and enhancement of Australia's natural and social environments; and who value these things deeply (Australian Government, 2020).

Following in the footsteps of the Interim Constitution (1993) and the White Paper (1995), the Constitution of the Republic of South Africa (1996) lays down the groundwork for the basic principles that govern the country. The evaluation of values education in South African schools by a Working Group headed by University of Cape Town professor Wilmot James in 2000 was a watershed moment in the field. Key principles such as social honor, transparency, accountability, equality, tolerance, and multilingualism were advocated for by this project. It was emphasized that bias and discrimination, especially based on gender, culture, and ethnicity, must stop in schools.

In ancient Ethiopia, fostering close connections between children and adults was considered essential for shaping the moral development of children. The nation's commitment to its native curriculum played a pivotal role in safeguarding and progressing crucial cultural and moral norms.

In 2015, Rwanda shifted from a curriculum focused on knowledge to one that emphasizes competence, to make it more reflective of the nation's Basic Values (Ndihokubwayo and Habiyaemye, 2018). The Curriculum Values that form the foundation of the CBC dictate the content and structure of subject syllabuses.

These values include Excellence, which emphasizes high standards and achievement; Ambition and optimism, which encourage ambition and positive outlooks; Equity and inclusivity, which promote fairness and the involvement of all students; Learner-centeredness, which prioritizes the needs and interests of individual learners; Openness and transparency, which emphasize clear communication and accessibility; and the significance of family. Rwandan students are taught important values in their curriculum, including respect for others and their rights, independence and self-sufficiency, pride in one's country and culture, tolerance and peace, justice, patriotism, democracy, and the importance of hard work, dedication, and perseverance (Nsengimana, 2021).

As stipulated in the Constitution of Kenya (2010), moral standards serve as discernible benchmarks reflecting principles of integrity and equity. The constitutional framework underscores a commitment to fundamental ethical values, including but not limited to accountability, transparency, justice, and the provision of equal opportunities across diverse communities, irrespective of gender or ability. These ethical tenets form the foundation of a societal ethos that places high regard on the ethical conduct of its professionals (Constitution of Kenya, 2010).

Teachers teach children what they need to know in the classroom to do well in school, but there is a big gap when it comes to teaching children's values. Families, peers, institutions like the Mosque, and different media platforms are also places where people learn. All of these things have a big effect on how a child grows up (Otieno, 2019). Even though most parents and Mosques know how important whole-person development is, there aren't many ways to add to what is taught in the classroom, and most of what is there is directly related to "passing exams." Kenya's education system is mostly based on tests, which means that children don't learn the most important things that help them become well-rounded people (Mueni, 2022).

### **Problem Statement**

The importance of educating children in values is paramount, as it shapes their personalities and fosters socially responsible citizens through various means such as classroom instruction, teacher modeling, and school-community ties (OECD, 2019). Teachers play a pivotal role in shaping students' moral and ethical development, and their values and beliefs profoundly impact the delivery of VBE within the classroom (Ahmad & Khaliq, 2020).

A few studies have been carried out in line with value-based education in secondary schools in Kenya. Some of these studies include research conducted by Amollo & Lilian (2017) on the role of teachers in promoting value-based education in early learning in Nairobi County. They found that while teachers do impart values to children, both intentionally and unintentionally, there is no formalized program for value education in place. In his study, Wamahiu (2018) examined the meanings and practices of value-based education in Kenya. He found that the lack of values and ethical behavior is the main factor linking corruption, criminality, and terrorism in society, as well as violence, abuse, and impunity in educational institutions. In their research, Sahoo & Panda (2021) examined the determinants and consequences of value education in teenage learners. They discovered that the school curriculum, teaching-learning process, and the instructor play a vital role in influencing the inculcation and promotion of values among the learners.

Mueni (2022) conducted a study on values-based educational implantation practices and their impact on students' character in public secondary schools in Nairobi County and found that teachers did not have enough time to teach values owing to the increasing focus on high mean scores and outstanding academic rankings. Despite the pressing need for value-based education (VBE) to address these challenges, there is a gap in empirical research linking VBE with teachers' values, particularly in the context of Muslim private secondary schools in Mombasa County.

## **Objective**

The study was carried out to establish the influence of teacher value on the provision of Value-based Education in Muslim private secondary schools in Mombasa County. The study was guided by the following research hypothesis;

- **H<sub>01</sub>:** Teacher values have no significant influence on the provision of Value-based Education in Muslim private secondary schools in Mombasa County.

## **LITERATURE REVIEW**

### **Empirical Review**

#### **The Relationship Between Teacher Value and Value-Based Education**

Research conducted by Behera (2020) regarding the significance of value education and the responsibilities of teachers in contemporary society highlighted the pivotal role teachers hold in the eyes of their students, with students often looking up to them for guidance. This esteemed position is earned not solely through the teacher's capacity to address academic needs but also through their attributes. While effective teaching methods are deemed important, the study underscores the critical role of teachers as role models and sources of inspiration for students, guiding them toward becoming individuals of integrity and strong moral character. Behera's research emphasizes that teachers' conduct, both within and beyond the classroom, is closely observed not only by students but also by their parents, who have high expectations for teachers to demonstrate ethical behavior in all settings. Furthermore, the study highlights the significant impact teachers have on the moral and ethical development of students, underscoring their role in shaping students' character through their actions and serving as influential figures in their lives.

Zulkifli, Ramdzan, Abdullah, Hamzah, Razak, and Zulkifli (2022) conducted research in Switzerland on how 21st-century education might be used to educate and learn about Islamic moral principles. Their findings indicated that effective methods for teaching and learning moral principles encompass various strategies, including role modeling, implementing rewards and consequences, seeking guidance, leveraging social media platforms, and fostering innovation. Additionally, the results underscored the positive impact of 21st-century educational activities, such as critical inquiry, group discussions, and interactive games, in fostering a deeper sense of spirituality and devotion among individuals. Thus, Islamic education offers diverse avenues for imparting moral values, necessitating teachers to invest significant effort and acquire new skills to ensure smooth teaching and learning processes while addressing contemporary global issues.

In their study, Amollo and Lilian (2017) delved into the teacher's role in advancing value-based education in early learning within Nairobi County. The research identified disparities in how teachers address value-based education, despite its crucial role in nurturing well-informed and responsible children. It was revealed that many teachers seemingly overlook value-based education due to the absence of a standardized policy or structured curriculum outlining its implementation at the preschool level. This lack of guidance underscores why numerous children complete their early education without acquiring essential values essential for success in contemporary society.

### **Theoretical Review**

#### **Fethullah Gulen's Theory of Education**

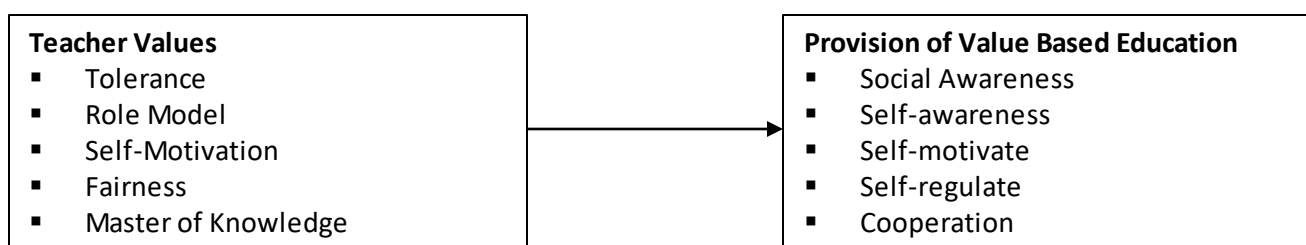
Gülen (2010) argues that leading by example is more effective than lecturing when it comes to imparting morals and ethics. According to Gülen, it is the fight for discipline that ultimately defines mankind and having free will comes with the responsibility of disciplining it. When compared to constructing a mosque, Gülen considers a school to be a more noble endeavor (Gülen, 2010). Many would assume that a religiously motivated movement would prioritize teaching its religion over scientific subjects in its educational

institutions. However, Gülen argues that knowledge of any kind, whether religious or scientific, is an Islamic value in and of itself provided that it is accompanied by ethical instruction (Gülen, 2010).

Even if the teacher does not explicitly instruct on religion, they demonstrate religious principles in their daily lives. Although there is no moralizing or preaching, important moral lessons are covered. The application of moral principles is emphasized more. Neither does the teacher hide his identity outside of school when teaching Islamic subjects. When it is prayer time, for instance, he prays. Rather, he will focus on teaching students to act morally in and out of the classroom. Responsibility, accountability, self-discipline, and forgiveness are all stressed. There is a new ethical lesson to learn every month. The virtue of the month is posted around the school and classrooms, and parents are sent home reminder notes from the principal (Krause 2017).

Gülen argues that teachers should model the ideals they teach in the classroom. It all begins with the individual; if you want to change the world, you have to change yourself. His training is grounded in the "who knows himself, knows God" hadith originating from the Sui school of thought (Sakhawi 2013).

### Conceptual Framework



**Independent Variable**

**Dependent variable**

**Figure 1: Conceptual Framework**

### METHODOLOGY

This research was carried out at the Muslim Private Secondary Schools located across Mombasa County. The descriptive survey design was used in the investigation to collect data. The study's population consisted of 366 respondents: 97 board members, 17 principals, and 252 class masters and subject teachers from Form One to Form Four in all 17 private Muslim-based secondary schools in Mombasa County. An interview guide was utilized to collect data from board members, while close-ended questionnaires were employed for data collection from teachers. The validity of the research instruments was established by subjecting the tool of research to scrutiny by experts in the field and factoring the noted areas adjustments. During the pre-test, reliability was assessed using Cronbach's Alpha coefficient. The data from the well-completed questionnaires was entered into the Statistical Package for Social Sciences (SPSS) version 27, computer software for statistical analysis. The data that was recorded was examined using a thematic approach. The data was solicited using an interview schedule. The identified themes were organized into patterns after this process was complete. Both deductive and inductive methods of analysis were utilized to complete this task.

### RESULTS AND DISCUSSIONS

#### Response Rate

The researcher distributed a total of 124 questionnaires to respondents. Upon completion, 95 questionnaires were returned to the researcher. This figure represents 77% of the overall dataset collected by the researcher. The outcome indicated that after the researcher distributed 29 questionnaires to board members, 21 which is 72% of the questionnaires were returned and filled. Out of 78 questionnaires submitted to teachers, 63 (81%) of the questionnaires were returned. After distributing 17 questionnaires to the respondents, 11 which is 65%

of the questionnaires were returned and filled by the principals. As per Mugenda and Mugenda (2003), they suggest that a response rate of 50 percent is sufficient for conducting data analysis and reporting. A rate of 60 percent is considered good, and anything surpassing 70 percent is deemed excellent. Therefore, with an overall response rate of 77 percent for this study, it can be inferred that the response rate was highly suitable for both data analysis and reporting.

**Table 1: Demographic Information of Respondents**

Variable	Response	Frequency	Percentage
Gender of Respondent	Male	41	43%
	Female	54	57%
<b>Total</b>		<b>95</b>	<b>100%</b>
Age Bracket of respondents	Between 20 to 29 years	21	22%
	Between 30 to 39 years	35	37%
	Between 40 to 49 years	26	27%
	50 years and above	13	14%
<b>Total</b>		<b>95</b>	<b>100%</b>
Highest level of academic achievement	Doctorate Degree	7	7%
	Master's degree	29	31%
	First degree	59	62%
	Certificate	0	0%
	Others	0	0%
<b>Total</b>		<b>95</b>	<b>100%</b>
Respondents working experience	Between 1 to 5 years	11	12%
	Between 6 to 10 years	23	24%
	Between 11 to 15 years	35	37%
	Between 16 to 20 years	17	20%
	20 years and above	9	9%
<b>Total</b>		<b>95</b>	<b>100%</b>

When considering the gender distribution of respondents, the study found that 57% were female, with the remaining 43% being male. In terms of age groups, the largest proportion of respondents (35 individuals, accounting for 37% of the population) fell between the ages of 30 and 39.

Twenty-six respondents (27%) were aged between 40 and 49, while 21 (22%) were between 20 and 29 years old. Thirteen respondents (14%) were 50 years old and above. Additionally, the study revealed that 59 respondents (62%) held a Bachelor's degree as their highest level of education, 29 (31%) had attained a Master's degree, and 7 (7%) held a Doctorate. From the study findings, we can conclude that all respondents utilized in this study had sufficient educational background and thus, they were most suited to understanding issues surrounding the attainment provision of value-based education in Muslim private secondary schools in Mombasa County. When looking at respondent's working experience, the study realized that more than half 66% of the respondents had working experience of more than 11 years. The findings indicate that the respondents possessed the necessary work experience, enabling them to offer valuable insights into the provision of value-based education in Muslim private secondary schools in Mombasa County.

**Table 2: Teachers' response on the influence of teacher value on the provision of value-based education**

Questions	Mean	Std. D
Teachers in the school treat all the students equally without discriminating or favoring any students	4.04	0.760
I am confident in my ability to mentor pupils in values and ethics.	4.38	0.704
I can incorporate values into every facet of my education.	3.95	0.423
I teach students across all subject areas about the need to have value awareness.	4.21	0.686
The profound awareness that students have of their own and the values of others moves and motivates me.	3.42	0.742
I am confident in my ability to instill ethical and moral values in students.	4.06	0.915
The school often trains teachers on how to instill values in students	3.85	0.759
I make it possible for pupils to investigate and explain their values through a variety of activities.	4.32	0.377

In Table 2, the researcher surveyed teachers to gauge their perspectives on the influence of teacher values on providing value-based education. The results indicate that a significant majority of respondents expressed confidence in their ability to mentor students in values and ethics, with a mean score of 4.38 and a standard deviation of 0.704. Additionally, most respondents agreed that they facilitate students in exploring and articulating their values through various activities, as evidenced by a mean score of 4.32 and a standard deviation of 0.377. Moreover, a substantial number of respondents reported integrating discussions on value awareness across all subject areas, with a mean score of 4.21 and a standard deviation of 0.686. Furthermore, respondents expressed confidence in their capacity to imbue ethical and moral values in students, as indicated by a mean score of 4.06 and a standard deviation of 0.915. Additionally, there was consensus among respondents that teachers in the school treat all students equally, without discrimination or favoritism, with a mean score of 4.04 and a standard deviation of 0.76. Respondents also noted their efforts to infuse values into every aspect of education, albeit to a slightly lesser extent, with a mean score of 3.95 and a standard deviation of 0.423. Furthermore, respondents reported that the school occasionally provides training sessions for teachers on instilling values in students, with a mean score of 3.85 and a standard deviation of 0.759. Finally, respondents agreed that the deep awareness students possess regarding their values and those of others serves as a motivating factor for teachers, with a mean score of 3.42 and a standard deviation of 0.742.

### Pearson's Correlation

The Pearson correlation coefficient is a statistical measure used to assess the extent of the relationship between two continuous variables. It not only indicates the strength but also the direction of the correlation. Ranging between -1 and 1, with 0 indicating no correlation, 1 indicating perfect positivity, and -1 indicating perfect negativity. When two variables have a positive correlation, it means they usually move in the same direction. When the correlation between two variables is negative, the directions of those variables usually do not coincide. In the table below, TV is Teacher value and PVE is Provision of value-based education.

**Table 3: Teachers Pearson's Correlation**

		PVE	TV
PVE	Pearson Correlation	1	
	N	63	
	Sig. (2-tailed)		
	Sig. (2-tailed)	.003	
TV	N	63	
	Pearson Correlation	.486**	1
	Sig. (2-tailed)	.000	
	N	63	63

**Table 4: Principals Pearson's Correlation**

		PVE	TV
<b>PVE</b>	Pearson Correlation	1	
	N	11	
	Sig. (2-tailed)		
	Sig. (2-tailed)	.000	
	N	11	
<b>TV</b>	Pearson Correlation	.739	1
	Sig. (2-tailed)	.000	
	N	11	11

The initial hypothesis (Ho1) hypothesized that the values held by principals do not significantly influence the provision of value-based education in Muslim private secondary schools in Mombasa County. The correlation analysis in Tables 6 and 7 yields noteworthy results, showcasing a highly significant Spearman's correlation between teachers' values and provision of Value-based Education in Muslim private secondary schools in Mombasa County. With coefficients of  $r = .862^{**}$  for Teachers and  $r = .739^{**}$  for Principals, alongside p-values below 0.05, the findings indicate a statistically significant positive relationship. Consequently, the study refutes the first null hypothesis, suggesting a substantial positive relationship between teachers' values and the provision of value-based education. This correlation suggests that improvements in teachers' values are associated with an increase in the provision of value-based education in Muslim private secondary schools in Mombasa County, emphasizing the pivotal role of teachers' values in shaping the educational environment.

### Regression Coefficient

**Table 5: Regression Coefficient**

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.047	.698		1.902	.085
	Teachers Values	1.570	.670	1.772	2.709	.013

a. Dependent Variable: Provision of Value-based Education

The analysis of teachers' values revealed a significant finding, with a P value of 0.013, indicating a relationship below the standard significance level of 0.05. This suggests a positive and significant association between teachers' values and the provision of value-based education, leading to the rejection of the null hypothesis. These results are in line with a study conducted by Kader and David (2023) on Attitude and Readiness of Teachers to Impart Value Education, which found that teachers exhibited predominantly positive attitudes towards their satisfaction, confidence, and effectiveness in teaching value-based education subjects. It can be inferred that teachers play a pivotal role in delivering value-based education, and their attitudes and values significantly impact the provision of such education. To enhance effective value-based education, investments in teacher training, collaborative partnerships, and resources supporting the integration of values into educational practices are essential.

### SUMMARY OF THE FINDINGS

The study revealed a significant and favorable correlation between the values held by teachers and the delivery of value-based education. The study revealed a P value of 0.013, indicating statistical significance below the conventional threshold. This suggests a noteworthy and positive correlation between teachers' values and the delivery of value-based education. It emphasizes the significance of ensuring teachers' values



are in harmony with educational objectives to cultivate a conducive environment for instilling values in students.

## CONCLUSIONS AND RECOMMENDATIONS

The findings underscore the significance of teachers as not only disseminators of knowledge but also as authentic role models whose values contribute substantially to the school's cultural and religious identity. The study acknowledges that teachers not only transmit educational principles but also embody them, emphasizing the pivotal role of recruiting Teachers who resonate with and exemplify these values.

The management of Muslim schools should organize workshops and training sessions that should encourage reflective practices, allowing teachers to navigate the complexities of incorporating values into their teaching while respecting the diversity of perspectives within the student body. Recruitment and retention strategies should be refined to prioritize teachers who not only possess academic qualifications but also resonate with the cultural and religious values of the local Muslim community.

### Recommendations for Further Research

Further researchers can conduct a longitudinal study tracking the long-term effects of value-based education on students' personal development and their contribution to the community would be beneficial. Further studies can be conducted comparative studies between Muslim private secondary schools and other educational institutions within Mombasa County could offer a nuanced perspective on the unique contributions and challenges faced by these schools in providing value-based education.

Further study can be done on the role of extracurricular activities and teacher-led initiatives in reinforcing value-based education.

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