A CRITIQUE OF APPROACHES TO EDUCATIONAL REFORM IN KENYA
WITH SPECIAL REFERENCE TO RICHARD PAUL’S THEORY OF
KNOWLEDGE, LEARNING AND LITERACY

BY

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DECLARATION

This thesis is my original work and has not been presented in any other university/institution for consideration of any certification. This thesis has been complemented by referenced sources duly acknowledged. Where text, data, (including spoken words), graphics, pictures or tables have been borrowed from other sources, including the internet, these are specifically accredited and references cited using current APA system and in accordance with anti-plagiarism regulations.

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DEDICATION

I dedicate this thesis to my mother, my wife Irene, my children Dorothy, Mercy, and Prudence for the moral and financial support they accorded me during the study period.

I also dedicate this research to all my brothers and sisters.
ACKNOWLEDGMENTS

I acknowledge with deep gratitude the assistance of the following; the almighty God for his grace that has been sufficient this far. Much thanks goes to supervisors; Dr. F. Wokabi and Dr. Nyanje B, who tirelessly read through my work to correct and give guidance. My very supportive wife Irene, her prayers and encouragement have availed much. I also acknowledge the other lecturers who contributed towards this achievement and loving parents for educating me.
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The purpose of carrying out this research is to critically scrutinize the approach to education reform in Kenya utilizing Richard Paul’s theory of knowledge, learning and literacy. The new approach is necessary because the present literature is virtually silent on a specific theory that has consistently guided educational reform in Kenya. What are evident instead are piecemeal reforms with problems recurring after each reform is undertaken. This study analytically scrutinizes two sets of concepts that have influenced educational reform in the recent past: didactic and critical approaches. Our analytical framework, which is Richard Paul’s Critical theory of Knowledge, Learning and Literacy, provides what we consider a viable theoretical tool for guiding educational reform and is used to critique the current reforms in education in Kenya. We believe that a guiding theory is fundamental in attempting to formulate a new approach by providing new yardstick by which reform should be implemented and evaluated. This study has underscored the need for theory in educational reforms. It has critically examined several theories that might have implicitly influenced educational reform in Kenya since independence. It has been illustrated that the current educational reform in Kenya lacks explicit theories that guide them, hence leaving education stakeholders to rely on unknown or informal educational theories. In the absence of best alternative, people may be persuaded to question the value of any specific approach. An analytical scheme for understanding these reforms has been presented, highlighting how these reforms vary and mentioning specific features of each reform. Our focus is on the importance of explicating a philosophical approach that effectively guides one in reforming education in Kenya and more specifically, to what extent do these approaches provide adequate theory for reforming education in Kenya. Richard Paul highlighted the conflicting nature of didactic and critical approaches, as well as the limitations and often glaring inconsistencies within and among them. Paul asserted that there is need to replace the didactic conflicting, inconsistent and often fragmented approaches to reasoning with systematic and critical approach. The study concludes that a reform approach based a formal theory that is well-developed is more readily available for discussion and examination. Implicit and hidden reform approaches can produce frustration and confusion when the problems of the education system occur.
CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Reform has been a continuing feature of the history of education worldwide. Pamela Z. and Paul H. (2011) gave three definitions of the word reform namely: an improvement, rectification of errors, misuses or evils; a change for the better, and an act to advance economic or social situations devoid of revolutionary or radical changes’. It means a change to what is observed to be unpolluted and in its original form and used to mean those changes believed to be helpful or positive. The New Webster’s Dictionary (1975, pg1260) defines reform as a reorganization or rearrangement which leads to an improved order of things. Reform as verb signifies a change from a worse condition to better condition or to improve something from a bad state to a better state’.

Educational reform must aim at transforming by moving the system to the next positive level. If, for example, the challenge in the system is poor learning achievement, related reform must set the goal of significantly raising achievement to a level that is considered satisfactory. This implies that reforms should not envisage short term objectives; they should aim at long-term goals that ensure sustainable, long-term effect on the entire educational system. In the light of these definitions, this study regards reform as attempts to correct an identified problem.

Education according to Mattei (1996:3) is derived from its Latin root “educare”. The term educare in English becomes “to educate” meaning to “to draw out” from a student
potentiality. Mattei (1996). Further Mattei observes that etymologically education ‘means to help the student to unfold his/her potentialities. Fafunwa (1974) pointed out that education’s end objective is to produce a respectful, honest, and skilled person who would fit into the societal order. Good (1945), defined education as the skill of availing to each age group the systematized information of the ancient times, which is the procedure by which the society’s culture and traditions are transmitted from one generation to the next. These traditions are often passed from the old members of the society to the younger ones.

R.S. Peters (1966) formulated three criteria of education: First education must involve the transmission of what is worthwhile, of something that is thought valuable or desirable. Peters calls this ‘the desirability condition’ of education. Secondly, understanding, knowledge and some kind of cognitive aspects is a must for any activity to called education. This is called ‘the knowledge condition’ of education by Peters. Thirdly education rules out certain procedures of passing knowledge that lacks voluntariness and willingness on the learner’s part. This may be called ‘the procedural condition’ of education. With specific reference to the above, three conditions or criteria, Peters states that these must be met if any endeavour is to be called education. Peters moved further and subsequently defined education as initiation. Njoroge and Bennaars (1986) observed that Peters draws attention here to education as a public form of experience. In doing so education is judged to be a social or public affair as the learner is initiated into social life through education.
Dewey (1916) gave a definition of education as the restructuring of practices or reconstruction which enhances the meaning of experiences, and increases the capacity to steer the sequences of successive experiences. Dewey also notes that some habits involve initiative, invention and thought in applying capabilities to new goals, in contrast to routine which inhibits growth. Since growth is one of the characteristic of living things, to Dewey education is synonymous with growth and is endless or should continue throughout one’s lifetime.

Freire (1972), in his conscientisation approach to education reform fought for raising of critical consciousness in citizens so as to be able to see their realities take remedial action towards raising their consciousness. Freire concentrated mainly on raising the literacy’s of adults and sees the importance of education as formulated in the extent to which it will enable adults in the society to solve their problems. Thus, education according to Freire is perceived as a necessity for making man to effectively exist in the society and realize himself.

From the above definitions, education can be conceived of as the entire procedure of the developing an integrated and independent character. It involves teaching and gaining of knowledge and values desirable by an individual to be a good member of a society and which would enable one to contribute to his own growth and the growth of such a member’s society. Education therefore is a life-long activity, and its objective is to impart knowledge and skills needed in order for an individual to live a meaningful life adjust well to the world in which he lives and to his immediate environment.
In view of the definitions highlighted above, education reform refers to a process of improving public education or a program of educational change that is initiated based on some analysis, and vindicated on the base of the need for a significant break from existing practice. As an educational aim, its objective is to apprehend deep, complete, and sustained reorganization of public education system and to bring out the best ideas, values, attitudes and skills that are latent in the learner, and to do so by directing them to the right purpose (Charles R.G. and Ruthanne K (2008)). Since independence, reforms in education have been driven by the need to modify education towards altering the social, economic and political situation in Kenya. The rationale for education reform, then, is to orient the learner in the right direction

Charles R.G. and Ruthanne K (2008) observed that all through the history of public education in American, reform has been a way of enacting and conceiving visions of communal good. John Dewey (1938), a philosopher and an educationalist, was heavily prominent in American and intercontinental education, particularly for the period of the first forty years of the 20th century. Machen(1987) pointed out that Dewey’s educational philosophy was called “Pragmatic Instrumentalism” and was intended to provide the most efficient education to the majority of learners in America. It was especially “American” because it was concerned with being timely and also hold the viewpoint of William James.

Dewey’s philosophy of education was to get students to be knowledgeable by giving the students a problem, allowing them to discover the problem and offer an answer, then
work all the way through till they supply their own result. Pragmatism was not simply lecturing of students sitting with a lecturer teaching while they are taking notes and memorizing information. Instead, Pragmatism was expected to create new ideas not yet plumbed. As a key Pragmatist group member in America, Dewey introduced the subordination of knowledge to action into the educational discourse by advocating for practical education that would simultaneously enable children to practice and learn theory. A famous example that he gave is that of practically preparing a meal while teaching basic biology and physics to students.

Dewey was unsympathetic opponent of "dead" knowledge detached from practical or real human life situations. Dewey’s arguments were corroborated by Paulo’s (1972) opposition to the banking” idea of education. To Dewey, ideas are tools for problem solving and a means for adapting humanity to their environment. Dewey persistently campaigned for education reform, arguing that the strict, authoritarian, pre-ordained knowledge model of modern conventional education emphasized delivering knowledge, and not sufficient with understanding learner’s actual experiences.

Isahaku (2009) in his study on Ghanaian education reform observed that the education policies in Ghana since independence in 1957 emphasized the establishment of civics and ethics through education and claimed that education should be holistic and that policy endeavors had to consider the emotional needs of the learner. It aimed primarily at shaping “men and citizens”, while at the same time acknowledging the economic value of education. Later policies endeavoured to shape “men as workers” thus
demonstrating a shift from a humanist perspective to one that was more economic, utilitarian and market oriented in its scope. The experience Ghana has learned as far as educational reform is that it is easier to solve the ‘hardware’ problems of educational reform than the ‘software’ problems. With enormous funds from external and internal sources, infrastructural and structural problems of education can be set (Isahaku2009pg 13). This means that it is easier to build classrooms, dormitories, equip laboratories and libraries than to identify a suitable program or formal theory of educational reform.

Reforms in the education sector in Kenya dates began immediately after independence, with committees, commissions, task forces and working parties generating reports and recommendations, some of which have never been implemented completely while others have been implemented in part. In 1964, there was the Ominde Commission; In 1976, there was the National Committee on Educational Objectives and Policies led by Gachathi; In 1981 there was the Presidential Working Party on the Second University in Kenya led by Mackay; In 1988 there was the Presidential Working Party on Education and Manpower Training for the Next Decade and Beyond led by Kamunge; In 1999, there was the Commission of Inquiry into the Education System of Kenya led by Koech and in 2012 the Odhiambo report. This study observes that while the commissions had clear terms of reference that guided their work, none articulated clearly, comprehensively and explicitly the theoretical perspective(s) underlying its analyses and prescriptions. Such theoretical frameworks would be useful reference points against which the education system in Kenya would be appraised.
The education system in Kenya has been criticized as being inclined to materialistic and egocentric values at the expense of responsibility and collective effort. It has also been faulted for adopting rigid and irrelevant curricula, embracing outdated teaching and learning techniques, hence dampening inventiveness and curiosity in the learner, producing graduates who are passive and dependent-minded, and for broadening the gap between the wealthy and the underprivileged, Ojiambo (2009). In view of these criticisms this study critically examines different post-colonial educational reforms which have been carried out in Kenya in order to establish the theoretical foundations of such criticisms.

One apparent characteristic of educational reform initiatives in Kenya is that there has not been clearly and explicitly articulated educational theory (ies) that guided them. The commissions undertaking the reform seem to have restricted themselves to terms of reference (T.O.R). Terms of reference only spell out or specify the specific areas the commissions were to attend to but they do not stipulate a theoretical perspective(s) to be employed. This study is of the opinion that the commissions must have employed certain theoretical perspectives implied by their analyses, inferences, conclusions and recommendations. This study seeks to uncover and reconstruct such theoretical perspectives. The theoretical perspectives are useful in articulating in detail the ideal of education being approximated. This bigger picture is useful in enlightening both the problems of our educational systems as well as the possible solutions to the problems.
Richard Paul (1995) regards a theoretical perspective, or point of view as an important tool of analysis that facilitates understanding of an issue. Points of view or theoretical frameworks are useful angles of vision that direct the intellect towards a particular focus. They determine the depth and breadth with which the intellect addresses the issue in question. A clear theoretical perspective is therefore useful in piecing together the various aspects of an issue. In educational review, for instance, a theoretical perspective would be useful in explaining the flaws of the various aspects of an educational system for instance, meaning and aims of education, the curriculum content, teaching methods, evaluation methods and structure of schooling. The theoretical perspective would also be useful in guiding the implementation of educational reforms since the implementers of the reforms would be able to understand the letter and spirit of the reforms as articulated in the theoretical perspective.

Richard Paul (1995) and (2001) articulate a theoretical orientation namely the Critical theory of Knowledge, Learning and Literacy which appears to enlighten the educational issues that have been the subject of attention by committees and commissions on educational reform in Kenya. The theory distinguishes the critical and the didactic approaches to education. The Critical approach to education emphasizes the place of thinking in education. Accordingly, how to think, figure out issues, perceive and solve problems, generate ideas and conceive possibilities becomes the focus of educators. The didactic approach on the other hand emphasizes knowledge acquisition rather than its generation and application. Accordingly, content acquisition and mastery, syllabus
coverage, recalling of answers to questions, examination oriented teaching and learning and learning by rote become the main preoccupations.

In Kenya, the aims and goals of education seem to be consistent with the critical approach while the general practice on the ground as observed by various commissions seems to be heavily inclined towards the didactic approach. Education reform in Kenya can therefore be seen as an attempt to align actual practice to expressed aims and goals of education, that is, guide transition from the didactic to the critical approach. This study seeks to use Richard Paul’s Critical theory of Knowledge Learning and Literacy to demonstrate the usefulness of educational theory in educational reform.

This study speculates that the absence of clearly and explicitly articulated theoretical perspectives by the various commissions or even the government agencies in charge of education may be partly responsible for the manner in which educational reform in Kenya has been handled. This may partly explain why some recommendations by some commissions, though important have never been implemented. What may be regarded as lack of political will to implement the reports may indeed be lack of a shared theoretical perspective that guides action on the part of the commissions and the implementing agencies.

At this point it would help to make the following observations clear. That while it would appear as though various commissions were dealing with separable educational issues and problems, careful reflection reveals that all the issues are interrelated and
effective resolution of them needs to take cognizance of this interrelationship. In addition, the persistence of the problems and apparent perpetual inability to achieve stated and implied aims of education may hint at inappropriate approach to reform. While every commission had clear terms of reference that guided its activities, the TORs do not constitute an elaborate theoretical framework that can inform the commissions approach to the educational problems as well as the suggested solutions. The question therefore begs: What theoretical framework(s) have informed approaches to educational reform in Kenya and how appropriate are the frameworks? This study seeks to address this question.

1.2 Statement of the Problem
Attempts have been made to reform education in Kenya. Various commissions guided by relevant TORs have been at the forefront of the reform initiatives in the country. As it is observed, however that none of the educational reform commissions and committees articulated a theory/theories of education that clearly, comprehensively and explicitly guided their work. This study does not rule out the existence of implied theoretical perspectives that underlay the analyses, inferences, conclusions and recommendations of the various commissions and committees. It however recognizes the need to make explicit these theoretical orientations in order to facilitate their scrutiny.

Such scrutiny would help to evaluate the relevance, adequacy and worth of these theoretical orientations in the light of educational reform in Kenya. The theoretical
orientations if well understood can inform not only educational debate but also active participation of the various stakeholders in reform activities.

1.3 Objectives of the Study

In this study the specific objectives will be:

a) To make explicit the underlying theory/theories of education implicit in the commissioned reports that have guided educational reform in Kenya since independence in 1963.

b) To critique the approaches/theories identified in (a)

c) To articulate the place of educational theory in educational reform.

d) To critically discuss the suitability of Richard Paul’s theory in guiding educational reforms in Kenya.

1.4 Research Questions

a) What are educational theories in educational reform?

b) What theory or educational theory/theories is/are implied by commissioned reports that have guided educational reform in Kenya since independence?

c) What critical lessons can be drawn from educational reform in Kenya in the light of Richard Paul’s Critical Theory of Knowledge, Learning and Literacy and other theories identified in objective (b) above?

1.5 Assumptions of the Study

This study is based on the following five assumptions
a) That educational theory is indispensable in guiding any effective educational reform initiative.

b) That there is no explicitly and clearly articulated educational theory/theories in commissioned reports that have guided educational reform in Kenya since independence.

c) That it is possible and useful to discern and reconstruct implied educational theories from commissioned educational reports.

d) That the absence of a clear, comprehensive, explicitly stated and shared educational theory may lead to ineffective implementation of educational reforms.

e) That Richard Paul’s Critical Theory of Knowledge, Learning and Literacy provides a viable theoretical perspective that can enlighten educational reform in Kenya.

1.6 Significance of the Study

The findings of this study have the potential of informing lively debate among various educational stakeholders on the place of educational theory in educational reform. Ministry of Education’s policy makers as well as the future taskforces and commissions of education may find useful insights in this study relevant to their core mandates. The results of this study will hopefully facilitate deeper understanding of the commissioned reports in particular and educational reform in Kenya in general. The findings of this study will provide theoretical underpinnings useful to understanding how teaching and
learning currently takes place in Kenya and how it ought and can take place if reforms are effectively implemented.

1.7 Scope and Limitations of the Study

This study covers educational reforms in Kenya since independence in 1963. This is because reforms during this period are presumed to be steered on the basis of democratic ideals not consistent with Richard Paul’s Theory of Knowledge, Learning and Literacy. The study also focuses on educational theories implied by the educational reform initiatives during this period.

This study is conceptual in its approach. It will rely on documented information, and particularly reports of commissions on educational reform. Inferences will be made about the possible theoretical foundations for the reports based on what is documented. It is plausible that Ministry of Education officials, and if possible the generators of the reports would provide useful additional information on the educational theories that motivated their work. However, the design of this study does not accommodate this aspect due to logistical constraints. It is also important to point out that not enough research has been done in this area and hence there are limited resources. This is the limitation of this study.

1.8 Theoretical Framework

This study will be guided by Richard Paul’s Critical Theory of Knowledge, Learning and Literacy. The theory was propounded by Paul (1995) and Paul and Elder (2001)
and it borrows heavily from the educational theories of Pragmatist educators such as John Dewey. The theory articulates the need for independent thinking, interactive learning, and responsiveness to a dynamic and unpredictable environment, creativity and development of virtues suited to responsible, well adjusted, and disciplined living in a democratic society. The Critical Theory of Knowledge, Learning and Literacy contrast the critical and the didactic approaches to education.

According to Paul and Elder (2001) the critical approach captures the ideal of education in a functional democracy. This approach assumes that the essential needs of learners are to be taught how to think and not what to think. The content of the curriculum ought to be used therefore in teaching for the purpose of stimulating learning and providing a basis for imaginative and creative thinking. Thinking is given a key role in learning. Learners are therefore encouraged and supported to generate, organize, analyze, evaluate and apply ideas. Interactive learning and teaching methodologies are therefore employed to motivate and sustain active thinking. Learners are empowered to learn on their own, to figure things out for themselves, question, inquire and monitor and evaluate their own thinking. The teacher facilitates and guides the process of empowerment by creating conditions and contexts that challenge learners to think critically and creatively. Increasingly, the learners take learning as their own responsibility.

In disparity to the critical method, the didactic method to teaching and learning is a form of teaching by telling. In didactic teaching, the educator explicitly tells the
students what to think about and believe concerning a subject. The student’s duty is to memorize what the teachers said and replicate it when needed. This method of instruction wrongly assumes that a teacher can directly give a learner knowledge and information without that learner having to think his/her way to it. It erroneously assumes that knowledge can be alienated from justification and understanding. The ability to state an opinion is confused with understanding it, the ability of knowing a new word is confused with the ability to supplying its definition and the ability of saying that something is important is confused with recognizing its importance (Critical Thinking Handbook, 2007).

This portrays a system, method and approach that is both teacher centered and learner passive and may easily degenerate into a “one-person show” where the teacher “pulls all the strings” in the learning process. Education systems fashioned according to the didactic approach are examination oriented, fixated on content and syllabus coverage, detached from the labour market and ill adapted to the changing needs of society.

The Critical Theory of Knowledge, Learning and Literacy by Richard Paul is suitable for this study because of its two approached, the critical and the didactic, aptly capture the educational problems that educational reform initiatives strive to solve as well as the educational ideal solutions that the reforms seek to approximate. The contention of this study is that educational reforms in Kenya generally have been attempting a move from the didactic educational approach to the critical educational approach. This study seeks to elaborate and justify this contention.
1.9 Conceptual Framework

The key concepts derived from the theoretical framework discussed above are didactic approach, the critical approach and educational reform. On the one hand, the didactic approach to education assumes that knowledge is fixed and finite content that can be committed to memory and recalled when necessary. The teachers are therefore regarded to be custodians and dispensers of knowledge. On the other hand, the learners are taken to be depositories of knowledge. This makes learning passive, conservative, predictable and insensitive to context.

The critical approach seeks to empower learners to actively interrogate issues in a reflexive, disciplined and purposeful way. Thinking is valued as the means of living a well reasoned life. It makes both teachers and learners to take charge of their lives and interact with each other responsibly. It also enables them to solve problems innovatively and creatively. The learning environment is interactive and both the teachers and learners form a community of inquirers working together to make sense of the reality in order to operate within it effectively.

Educational reform refers to the various means by which a transition from the deductive to the critical approach to education is attempted as illustrated in the figure below.
<table>
<thead>
<tr>
<th>Education Commission</th>
<th>Terms Of Reference(TOR)</th>
<th>Major Recommendations</th>
<th>Theories implied</th>
<th>Focus of isolated theories</th>
<th>Richard Paul’s Theory (Implication on Education reform)</th>
</tr>
</thead>
</table>
| Ominde Commission (1964) | -Survey existing resources in Kenya.  
- Advice the government of formulation of national policies for education.  
-Address problems inherited from the colonial government and make education more responsive to the needs of the country | - It sought to reform education system to make it more responsive to the needs of independent Kenya.  
- Racial integration is put in place in education.  
- Curriculum to foster national unity, cultural integration and address regional inequalities. | Human Capital theory  
Conservation theory. | Focus on education for work  
Changes not acceptable (maintaining the status quo) | 1. Focus is on how to think analytically and creatively  
2. Generation, evaluation and application of Knowledge in new and changing situations  
3. Participatory and inquiry based teaching and learning  
4. Holistic view of knowledge–School subjects are complementary in addressing problems and issues  
5. Dynamic and open system of education |
| Gachathi Commission (1976) | -To review education and prepare objectives and policies to be adopted for the second decade of Kenya’s independence in an attempt to assess the relationship needs, existing facilities and cost of education. | -Abolition of school fees from std 5-6  
-Proposed 9-2-4 system of education.  
-Stressed on the importance of national unity, economic & culture aspirations of the Kenyan people.  
-Laid emphasis of early childhood education. | -Pragmatism Theory | Focus on knowledge that is useful | |
| The Mackay Commission (1981) | -To prepare detailed plans and recommendations on the establishment of second University in Kenya. | -Recommended the scrapping of A- levels segment and introduction of the 8-4-4- system of education.  
- Establishment of C.H.E.  
- Establishment of Moi University | Human Capital theory  
Conservation theory. | Focus on education for work  
Changes not acceptable (maintaining the status quo) | |
| Kamunge Commission (1988) | -To review national education and training for the next decade & beyond. | -Strengthening vocational & technical education  
-Emphasized on the need of cost sharing.  
- Establishment of a strong professional structure. | Pragmatism Theory | Focus on why knowledge is useful | |
| Koech Commission (1999) | -To review education system and recommend ways and means of enabling it to facilitate national unity.  
-To recommend a possible program me of action to alleviate government’s financial constraints. | -Recommended totally Integrated quality education (TIQET)  
-Expanded and free basic education.  
-Strengthening of alternative continuous learning.  
Pragmatism theory | Changes not acceptable (maintaining the status quo)  
Why knowledge is useful | |
| Odhiambo Commission (2011) | -Analyze the implication of the new constitution to education.  
-Undertake needs assessment gaps in relation to curriculum delivery process.  
-Review educational training research to confirm to new education. | -Flexible and comprehensive structure of education.  
-Revision of school calendar and term dates.  
-Development of a progressive assessment framework.  
-Expansion and access of education at all levels. | Perenialist Theory.  
Pragmatism theory | Upholding static knowledge and skills  
Focus on why knowledge is useful | |

Figure 1: Source - Author’s own conceptualization
1.10 Operational Definition of terms

This section provides a definition of key terms used in the study;

**Didactic Instruction** In didactic teaching, the educator directly tells the students what to accept as truth and think about the topic. The learner’s duty is to recall what the instructor said and make a replica of the same when needed.

**Education** A process by which something worthwhile is intentionally transmitted to someone in a morally acceptable manner to lead to the acquisition of desirable knowledge, skills and attitudes to facilitate desirable behaviour.

**Learner** Any person undergoing the process of instruction in a school or college setup in the Kenyan education

**Indoctrination** This is the method of inculcating attitudes; ideas, a professional methodology or cognitive strategies. It is often distinguished from education by the fact that the indoctrinated individual is expected not critically examine or question the dogma they have learned.

**Knowledge** The act of having justifiable and clear grip of how to do something. Knowledge is founded on understanding or skill, which in also are based on experience,, study, thought.

**Learning** A permanent change of behaviour that comes about as result of practice or experience. It builds upon and is shaped by what we already know but does not happen all at once. Learning then is
not a collection of factual and procedural knowledge but may be viewed as a process.

**Literacy**  
Ability to read and to write. This word may also mean acquaintance with basic level of education obtained through the written word and literature.

**Pedagogy**  
A teacher’s basic approach and orientation. It is the art and science of facilitating the intellect to focus on reality.

**Teaching**  
The fundamental all-inclusive word for the passing from one person to another of skills or knowledge. It generally shows the person’s consideration to the leaner.

**Theory**  
A theory is a set of accepted facts, propositions, or, assumptions that attempt to give a possible explanation of relationships of phenomena.
CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction

In the previous chapter we attempted to show the significance of a philosophical theory of education in informing and guiding educational reform. Two educational approaches were highlighted; these are didactic educational approach and the critical educational approach.

This chapter endeavours to review the various documents that informed and guided the educational reform. This involves reviewing the several philosophical documents that lie behind different policy documents on education reform from the time when Kenya attained independence in 1963.

2.2 Education Reform

In Kenya, formal education was brought by the missionaries and was afterward administered by the colonial regime. When Kenya attained her sovereignty on 12th of December, 1963, it retained the policies of education left by her former colonial master (Britain). The new government started addressing educational problems through commissions of inquiry and task forces. Ojiabbo (2009) enumerated the commissions that have undertaken education reform as; the Kenya Education Commission, otherwise called the Ominde Commission; The National Committee on Educational Objectives and Policy or the Gachathi Report; The Presidential Working Party on the Second University -Mackay Report; The Presidential Working Party on Education and Man-
power Development - Kamunge Report; Commission of Inquiry into the Education system of Kenya - Koech Commission; and the Task Force on the realignment of the Education sector to the new constitution.

The first serious endeavour to reform education began in 1964, with the appointment of Ominde commission. The Ominde Commission of 1964 proposed changes that were intended at changing educational attention to the desires of the new state that has just attained independence. It was essential that shortly after independence Kenyans were empowered to take the responsibility of running the state and there was need for the sector of education to echo that change. It was reckoned by the government that education would be influential in promoting Africanization of the state and national unity.

The Ominde Commission wanted to restructure the system of education and make it more adaptive to the requirements of the new state, for instance developing local manpower to take the place of the whites who were departing. It discouraged racial segregation in schools. It also recommended a national curriculum to promote national unity, cultural integration, national integration, and tackle regional and social inequalities and stressed on the importance of training manpower for faster development of the nation. Sessional paper No.1 of 1965 officially adopted the recommendations of the Ominde commission as the foundation for the growth of education. The sessional paper No:10 of 1965 identified the following as three urgent interventions; Eradication of poverty, illiteracy and diseases.
The National Committee of Educational Objectives and policies, or The Gachathi Report, (1976) articulated serious concern over the propensity of education to train learners to take up white collar jobs. It recommended the abolition of school fees from standard five to standard seven (fees for lower primary had been abolished in 1974) and proposed a 9 - year primary school curriculum with emphasis on vocational training. This was intended to make education at this level terminal for those who did not proceed with learning. The commission also laid emphasis on the significance of national unity, cultural and economic aspirations of the people Kenyan and stressed on early childhood education and therefore resulted in the founding of National centre for Early childhood Education (NACECE) at the former K.I.E (now Kenya Institute of Curriculum Development-KICD).

The presidential working Party on Second University in Kenya or the Mackay Report, was commissioned in 1981. Although the main term of reference was to find out the logistic of starting a second University, the Mackay team overstepped its mandate and recommended radical reforms in the structure of the system of education. It came up with the following recommendations, which were eventually implemented. Proposed the abolition of the ‘A’ level segment and brought in the 8-4-4 education system. It also proposed the setting up of the Commission for higher Education (CHE) and the need to expand higher educational institutions for training manpower. Lastly, it recommended the creation of the another university in Kenya(Moi University).
The Presidential Working Party on Education and Manpower Training for the next Decade & Beyond (The Kamunge Report, 1988) laid emphasis on Improved financing of Education, quality and relevance. It proposed the expansion of vocational and technical educational institutions to increase the country’s workforce. It also emphasized on the need for cost-sharing especially in higher education.

The commission of Inquiry into Education System of Kenya (The Koech Report, 2000) was appointed by president Moi in 1988 and was headed by Dr. Davy Koech. It recommend firstly, the Totally Integrated Quality Education and Training TIQET i.e an inclusive, accommodative and lifelong education, expanded free basic education from early childhood to secondary level. Secondly it also recommended the re-introduction of pre-university opportunities in post-secondary Education. Thirdly it recommended the introduction of a Unit-learning programme in institutions beyond secondary level that allows the transfer of credit from one level, or institution to another. In addition it recommended the strengthening of alternative and continuous learning. Lastly it recommended the review of the school curriculum to make it manageable to learners and tutors and proposed the review of education Act.

The Ministry of education on January 28th 2011 set up a Task Force on the realignment of the Education sector to the new constitution. It was chaired by Professor Douglas Odhiambo. The Task force was to proposed an suitable framework for the management of education at the institutional, county, and national levels and review the legal and policy frameworks, to review research, training and education segment to match with
the constitution and similarly examine the responsiveness and relevance of the national curriculum to the vision 2030.

2.3 The Motives for Change

Education sector worldwide is witnessing a continuous debate about changes. This desire for reform is witnessed both in developing and developed countries (Layton, 2003). These changes are usually instigated by peripheral system happenings like changes in political and economic conditions that influence people’s beliefs. According to Gill (2003), reform is essential in every society and in every organization. Nevertheless, it is only good management of change that brings about the preferred outcomes. Gill further observed that, “it requires good leadership to bring about successful change (p. 307). Several theoretical approaches to the reform in public policies share a popular and common characteristic: changes in policy are the result of changing preference amongst political actors. In addition, policy change is the result of shifting preference in actors or shifting power grouping among actors with diverse preferences (Ostrom, 2003). A structural viewpoint stresses how fundamental values and norms influence changes in policy.

Jepkemei (2011) observes that at independence, the government adopted the 7-4-2-3system of education. This is because it was significant for the new state to develop competent workforce to take up the positions formerly held by the whites who were leaving the country immediately after independence from the British. Hence, increase of educational institutions and opportunities became the main concern in the government’s
development programs and agenda for development. The system however was almost immediately criticized that since it was modeled after the system of the former colonial master (British), it was likely to propagate the interests of the British and actually create among the youth a mentality of white collar job.

Jordan, (2004) and Gill, (2003), pointed out that reform is a common characteristic in all systems education and is always a response to the call for betterment. The demand reform of schooling system in Kenya was rooted in the noticeable inadequacies of the former system’s educational policies. Owino, (1997) argued that the former systems’ lack of flexibility and capacity to deal with the shifting aspirations and needs of Kenyans besides the labour market requirements. The weaknesses of the earlier system’s educational policies reportedly manifest themselves through youth joblessness due absence particular competences needed for self-employment or wage employment and also because the graduates of the former system had a selective attitude and expectation towards the certain types of jobs they needed to do (Kerre, 1997). Otiende, Wamahiu, & Karagan, (1992) while citing the weaknesses of the former systems, noted that there was a persistent negative feeling towards vocational jobs.

Since the society is continuously undergoing change from time to time, policies supporting educational practices are consequently changed to mirror the society’s dynamics. The policies guiding the sector form the foundation of the practices in the education sector. The influence of theory in education reform will be discussed later. Harman (1984) uttered policy to mean the explicit or implicit arrangement of courses of
intended to be followed in handling a matter of concern or an educational problem, and intended for the achievement of various desired or planned objectives. Sahlberg (2005) averred that even as nations change their curricula because the existing ones are not the desired curricula, that change itself should be a learning process.

Wagner (2001) observed that in the field of education, the politicians’ answer to educational challenges is reform. In Wagner’s observation, the common problem that the sector of education is deteriorating and its consequent result of reform is a misdiagnosis of the actual difficulty. Wagner pointed out that schooling nowadays is undoubtedly improved in terms of practice than it was previously and that the trouble is in the contents which are delivered to learners at school. The said content might have become obsolete due to the demand for the latest skills for the current world. Rather than reforms therefore, Wagner called for re-innovation. Anderson & Kumari (2009) agreed with Wagner when they stated that education reform will not occur just because of a fresh practice, policy or organizational structure, but instead, when educational institutions become learning organizations in which the personnel are occupied in constant sequence of scrutiny of progress and outcomes, innovations, and change aimed at a common idea or theory.

2.4 Importance of Theory in Education Reform.

Murira (2012) observed that one of the oldest recorded evidence of attempts to develop a comprehensive theory of education was that of Plato who lived between 429 and 347 BC. Plato argued that a theory should be based on some principles which are
philosophical since these are seen to be more fundamental and indispensable than say sociological or psychological (Maris, 1967). Theories of education first and foremost attempts to guide and direct educational practice. Theory may also be understood as a body of connected recommendations and principles and recommendations meant to influence a variety of educational activities (Moore, 1974).

According to Plato, the main function of education was to prepare the youth to serve the society in three main functions, namely military, governance and economic functions depending on abilities and talents of every individual. For each of the three functions, the training the three varied, corresponding to and depending on the functions each member is expected of in the society.

Murira further observed that this philosophy predisposed Greek curriculum in diverse ways, some of the ways include firstly, specifying the nature of subjects to be taught; secondly, promoting people to next grade based on performance in education or training in a specific field and thirdly, the role of education in maintaining the status quo. Plato here evidently presumes that educational practice and theory need to be guided by, and founded on some recommendations and organized principles. This means that educational activities like reform, procedures and experiences, should be directed by certain values and real principles.

For Kneller (1971), there are various educational theories and include subject-centered, philosophical, scientific and general theories of education. A systematic or scientific theory of education adopts a systematic point of view when studying educational
matters while a general educational theory ought to; plausibly start with an aim, an supposition of value that assures the sense the recommendations for practice and the realistic suppositions. It is usually descriptive, highly abstract, and basically analytic because it separates one part and makes it its concern. An educational philosophical theory scrutinizes education earlier than and after the educational psychologists, social scientists, evaluation and monitoring specialists have completed their job. It queries the suppositions of different theories of education and inspects the methods and ideas employed in education in order to propose a complete and clearly formulated theory of education.

One hidden reason why preferred educational reform has been hard to realize in Kenya is that citizens, policymakers as well as education stakeholders do not satisfactorily agree on what they want from our learning institutions. Due to these diverse views and opinions, to solve an educational problem cannot be just a matter of finding the right means to an end we all share, as most policy makers would want to imagine. But it is possible to rise above this plurality of views by articulating a basis for agreement on a substantive opinion by formulating a theory. An educational theory assumes that knowledge that is worth can be acquired either instrumentally or intrinsically, and that no education can occur if knowledge cannot be systematized and organized in such a way that it can be learned and taught.

A theory in education reform entails a spotlight on how in general theory is significant to, and can be able to help education reform. Anyon (2009) made several observations
concerning the use of theory. Firstly no information, conclusion or investigation can be without a theory; one cannot select stones in a field devoid of a theory he/she is using and if one is using it uncritically or critically. In order for one to comprehend any educational phenomenon; he/she needs to, as well see the bigger socio-economic and political backgrounds under which that event is entrenched and to try to find out theories that unite them. Theories are used not only to change the circumstances, structures and individuals under study but as well to understand them as well. Everlyn Kneller (1992 Pg. 73-74), writing about scientific theories argues that scientific theories are tools for changing the world.

Theory in educational reform is important because it supports conceptualization; it informs methodology and underpins analysis and interpretation. In education reform theory should play apart and should be made explicit, otherwise every reform would stand in isolation and will be difficult to implement. In America, the theory of pragmatism has been widely accepted and guides education reform. Suppes (1974: 2) claimed that all sciences theory is important and that a theory is essential in whichever discipline that is perceived as scholarly or scientific. Leedy and Ormrod (2005: 4) defined a theory as an structured body of principles and concepts meant to give explanation of a specific event. Therefore, theories explain why and how something functions the way it does (Johnson & Christensen, 2007: 7). As pointed out by Boss, Doherty, LaRossa, Schumm, & Steinmetz (1993: 20); theorizing is the procedure of formulating methodically and categorizing concepts to appreciate a certain event.
Consequently, a group of interrelated concepts that come out from this procedure is called a theory.

As outlined above theory has several functions within the educational research, just as it does in other social sciences. Theories provide clarification and predictions as well as guiding principles for actions and behaviour. Theories might also give a prearranged set of lenses through which parts or aspects of the world can be seen, analyzed or studied. Theories also guard against irrational approach to a problem, a theme or an issue. By articulating a fundamental choices and assumptions and by making them subject to debate and explicit and by locating one’s study in various theoretical frameworks a researcher might be shielded from being criticized.

Suppes (1974) identified five different ways in which theory might be made relevant for educational research by analogy, by reorganizing of experiences, as a device for recognizing complexity, for problem solving and to avert the triviality of “empiricism”. First, theory as a means of building analogies and universal generalizations, serves as a reservoir to make predictions on the basis of analogue situations. Secondly, theory, understood as the reorganizing of experiences, makes theory relevant as it can change our point of view on what is superficial and what is important. For many cases where theory in science has been successful, we can make a strong argument for the full recognition of the same in education.
The third way posits that theory also nurtures our ability for recognizing complexity. One benefit of theory is to demonstrate that what appears on the outside to be easy matter of empirical examination, on a deeper level, turns out to be subtle and complex. It is a value of theory to push for a deeper understanding of the attainment and not to relax before we have a whole examination of what a student does and what takes place inside his/her head as he for example obtains a new skill. The fourth notion, problem solving as theory, goes back to the Deweyan concept of inquiry as the building block and repository for the transformation of an indefinite and indeterminate circumstances that presents a problem regarding what is definite and determinate.

Inquiry and problem solving as a theoretical device can thus be seen as remedy to the excessively rigid and scholastic standard idea of a scientific theory, and where the developments of scientific theories are regarded as potential tools for problem solving. Suppes’ fifth way is where theory serves as a protection against the triviality of “empiricism”. Empiricism as just the recordings of individual facts and with no apparatus of generalization or theoretical framework leads nowhere.

The position of theory in educational management is also an example. Does a theory helps in guiding the administrator? If so, then in what sense? Getzels (1955) likened to a map his social process theory of administration. To paraphrase Getzels’ observation, is that theories devoid of practices may be empty, just like maps without routes, but practices devoid of theories like routes without maps are blind.” Getzels argued that a theory guides educational practices including educational reform in the sense that map
making or theorizing all human dealings is inevitable. The issue of if we must to use theory in all our educational endeavours according to Getzels, is that our dealings are certainly originate in our motives and always geared in the direction of our goals by the pertinent implicit or explicit theories that we embrace. Getzels argued that we ought to make explicit the implicit theories.

Frank (1972) used three elements; theoretical adequacy, policy effectiveness and empirical validity as tools for critical evaluation of educational reform. The table below (Figure 2) shows questions that emerge from each of Frank’s three evaluative constructs and that lend themselves to structured critique. The ability to critically evaluate educational reforms and other policies is important for educators and stakeholders who undertake education reforms. Frank’s critical construct can be a helpful tool for judging Kenya’s education reform process and their broader implications.
### Theoretical Adequacy
- Is there foundation for the proposed reform?
- What is the hypothesized relationship of the reform to its stated outcomes?
- Are the claims made in favour of the reform theoretically sound? Plausible?
- What other factors might theoretically account for the observed outcomes?
- Is the program taking those factors into consideration?

### Policy Effectiveness
- Is there support for reform (e.g. public or government)?
- Will there be threatened interest groups that will attempt to sabotage it?
- What are the resource allocation, teacher training and cost requirement of the reform?
- Is it financially feasible? Cost effective?
- How long will it take to implement it, and is enough time being given to adequately assess it?

### Empirical Validity
- Is there any empirical evidence regarding the reforms?
- Is research available elsewhere regarding the success of similar programs?
- If research was conducted, how satisfactory was the research finding?
- What kind of claims is being made of the research finding?
- Are the research finding unequivocal or ambiguous? What account for these finding?

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**Fig 2.** Frank’s theoretical Construct. Source: Frank (1972)

From a related viewpoint, though from a different historical locality of Tanzania the changes were not similar. In the Kenyan case, the changes were contained in what was called Terms of Reference while in Tanzania it was guided by the theory of Education for Self-Reliance. Terms of references on one hand do not constitute an elaborate theoretical framework that can inform the commissions’ approach to the educational problems as well as the recommendations. These are the terms (as stated earlier), which the commissions refer to in carrying out its mandate or duties for the reason that they were established. A theory on the other hand is a set of propositions, suppositions accepted facts or beliefs that tries to give a possible or rational explanation of cause and effect relationship amongst a variety of observed phenomena. In Kenya, these reforms
tended to be vindicated in terms of economic (or otherwise political) efficiencies and requirements. These changes represented an important amount of continuity with earlier practice and policy.

Popkewiz (1988) argued that to facilitate change and reform, we have to query our fundamental suppositions regarding history, our culture, politics and society. Popkewitz warns that if this is not done, it will result only in window-dressing. In addition, if we engage in restructuring, and do not question our fundamental assumption, we will only propagate our common traditions of education as the main organization in which to develop humanity and the impression we embrace concerning change as a way of developing.

Leonardo da Vinci believed that he who likes practice minus theory is like the seaman who boards a ship without a compass and a rudder and certainly not knows where he might cast. This famous quote from da Vinci is relevant in our study in that it talks about the place of theory in all our undertakings. Our analysis posits that theory plays an incredibly important part in the justification of educational reform. In Tanzania for example the programs of reform were motivated and publicly expounded as being motivated by a theory and a set of principles (self-reliance and Ujamaa) about public policy and education. These principles were at the lead of legislation and official statements. In the Kenyan settings, the idea of reform centered considerably less on appeals to a reform theory, and more on public demands (e.g. employment or economic empowerment) or on economic issues e.g. cuts in funding.
In making this assertion we do not propose that theory was of no importance in the latter jurisdictions. A theory can be very potent in enlightening education reform approaches and in getting results, as long as it is stated clearly and explicitly. Argyris (2000) made the discrepancy between ‘espoused theories’ and ‘theories in use’, and pointed out that having a ‘theory in use’ is not adequate of itself. The persons concerned must make their theory of clear and explicit, as it relates to the specific expectations and relations that connect the desired outcomes to the strategy. Theoretical views influence the range of decisions that at times appear to be impossible.

Since TORs do not constitute an elaborate theoretical framework that can inform education reform, they are similar to ideologies. Amukowa (2013) observes that an ideology is an intelligible organization of concepts that depends on a small number of rudimentary assumptions about certainty and not necessarily having any accurate base, but is individual choices that serve as the germ around which additional thinking develops. Ideologies are only relativistic, intellectual strategies for classifying the world and are neither right nor wrong. Thus, as far as education reform in Kenya is concerned, we have implicit ideology of human capital development and the implicit ideology of self-reliance. They are implicit in the sense that they are not stated clearly or espoused by the education reform commissions but might have driven some of the policies, even if it is an unstated one.
2.5 Didactic Education and Critical Theory of Knowledge, Learning, and Literacy

Our educational institutions have traditionally been the most stagnant of social institutions, not critically transmitting from one age bracket to other didactic, lecture and drill based forms of teaching. An expected outcome follows. Learners on overall do not learn how to think for or work by, themselves. In such a scenario, students do not discover how to synthesize, collect, access and scrutinize information. In addition, they may not learn how to scrutinize the varied logic of the problems and questions they encounter and therefore how to modify their thoughts to those difficulties. The result is that students do not learn how to deal sensibly with contradictory perspectives and turn out to be critical speakers, learners, writers, and listeners (Paul 1990).

According to Richard Paul, such students do not, consequently, become “literate”. The learners also do not add a lot in real knowledge given that they cannot explain the basis for what they consider as truth. The learners would be at pains to clarify, for instance, which of their opinions were founded on rational approval and which ones were founded on mere compliance to what they are told and have little logic as to how they may analyze decisively their own experience or recognize rational or an assemblage prejudice in their individual thoughts. The learners are ready to learn less on the foundation rational mode of thought and more on basis of irrational mode of thought. Consequently, the learners are deficient in the personalities of mind of a genuinely educated personality. These traits are audacity, reliability, faith in reason, intellectual humility, and integrity and perseverance.
Nyanjom (2007) while studying about Career Guidance in secondary schools in Kisumu found out that the curriculum was examination oriented and ignored practical approach and evaluation and only tested on memorization and ignored high order cognitive abilities for instance problem solving and analysis which are needed most. This gap in basic reasoning skills is brought about by poor educational practices. Paul (1992) argued that traditional school curriculum does not promote the growth of critical thinking abilities which he considers as higher-order thinking skills. Paul explained that knowledge is related with thinking, especially critical or good critical

However, traditional school curriculum, with its stress on the content coverage, is planned as if recall were equal to knowledge. This kind of lower-order thinking is merely learning by rote. The end result is that learners learn by rote the judgment of it. Learners tend not to know that their beliefs, statements and assertions have implication, and therefore needs proof to support them. To the majority of the learners, believing is knowing something and not thinking. (Paul, 1992). Likewise, Lewis and Smith (1993) argued that critical thinking skill is for everybody, not only the talented, learning by taking notes, and possible monotony as the method restricts learner’s contribution and expression. Bligh (1998) maintained that teachers should only apply lecture method to pass information but should not depend on them to encourage contemplation, change of attitude, or widen social abilities. The justification for shunning didacticism is completely sensible. It is instinctively reasonable that such a procedure can convey information yet suppress independent creativity and reflection, but it is however a case of theory which has is mainly controversial and in disagreement with pragmatic facts.
This traditional method of delivering content has been shown to affect learners negatively. In compulsory years of education, the use of didactic methods has altered the manner in which learning is carried out in many schools. The result is that what is seen as learning today is in reality memorization. The experience one finds in most of our schools is that a number of pupils and students cannot divide, add, subtract or multiply in the absence of a calculator. The trouble at this point is not that the learners are not good at maths as it is always believed, but on the contrary, the learners do not know the principles behind the mathematical operations. The learners have just memorized for some time the solutions to the problems given, but have not understood how to arrive at the solutions.

This predicament affects other subjects too. For example in history learners are trained on memorization of dates and how to cram them, in geography they learn how to remember names of countries and rivers, in sciences they learn by rote formulae, and in English language they learn by rote how to spell a word and language rules. In all the above cases, learners are trained to recall and respond to problems on an examination, but not how on the application of what they have learned in class to new and related problems.

A careful scrutiny of the teacher and student relationship in our schools shows what Paulo Freire (1972) calls it a profoundly narrative character. This kind of association entails a narrator, who is the instructor (or subject) and the naratee (learner or object/patient), listening. In this scenario, learners are likened to objects or empty
vessels to be filled. The fillings have a tendency in the process of the narration, to turn into frightened and lifeless objects. The instructor talks about actuality or reality as if it were compartmentalized, predictable and static. The instructor give explanation on a theme that is totally unknown to the experience of the learners. The instructor’s duty is to 'fill' the objects (empty vessels) with the fillings of his narration (Freire, 1998b, p54).

This method of teaching where the learner is the receiver of new information and the educator is the all-knowing is parallel with Richard Paul’s theory of knowledge learning and literacy. Teaching is should not be viewed as passing of knowledge and assisting the learner, but is here given a new definition as facilitation of independent learning (Gregory 2000, p 26). Gregory further observed that in an effort to change this situation, the instructor can employ problem-solving methods and numerous other learning approaches to inspire learners to theorize and articulate what they already know relative to the meaning of their experiences and their clarification. When learners share experiences, they are able to reflect and think critically on actions that may influence their personal situations. This facilitative method of instruction mocks out earlier knowledge and assists learners ‘make sense’ of practices relative to actual events in the world.

This study, therefore strives to address this problems in some, with methodologies and suggestions for the variation of instruction at all levels our education system. At its base is a suggestion of an new critical theory of education reform christened ‘Theory of knowledge, learning, and literacy’, one which recognizes the importance of critical and
independent thinking to all important learning. Higher order learning is also important to children as to adults. Literacy here is defined as the capacity to read and to write at a satisfactory level of aptitude that is necessary for an individual to effectively communicate. This educational reform approach is not a cure to all the problems of education in Kenya, but recognize that correct reform approaches must be put in place before the ideals of the critical thinking will become a full academic reality.

The call for educational reform arose as studies shows that the didactic method has become an instinctive reaction exercise for learners who lack interest in higher order critical thinking capacities. An important step in reversing this process is to encourage critical thinking among learners. Critical thinking is thoughtful thinking that entails support for individual’s beliefs and reasoning. Advising learners to develop higher order thinking skills can lead to high critical thinking; and aid the learner in gaining skills that employers look for. In the current 21st century educational approach, critical thinking, collaboration, creativity and communication are aspects we need to integrate into our school curriculum.

2.6 Conclusion

Theory plays a significant part in education research. Various researchers on the idea of theory attribute to it three main roles: prediction, explanation and description. These three roles of theory appear to denote the happenings the theorist is trying to comprehend. Specifically, theory explains outcomes, facts, and describes phenomena. Theory at this point is stated as it functions relative to the nature of things. A potent
theory changes our point of view on what is superficial and what is important. Maybe the most important example found in science or physics in particular is the law of inertia, which states that a body shall continue uniformly in its direction of motion until acted upon by some external force. Ancient philosophers like Aristotle were convinced that the proof of experience is clear: Aristotle’s experience was a clear understanding and represented the best way of thinking for he recognized that the theory of motion is appropriately articulated by laws such as that of inertia. Since theory has been applicable in sciences, we can create an important argument for the same in educational reform.

This chapter examined the available literature concerning education reform in Kenya since independence. The chapter underscored the place of theory in educational reform. Since the current effort to reform education in Kenya lacks a guiding theory, the need for a plausible theory to drive the Kenyan educational reform is emphasized. In the chapters that follow, an alternative is outlined with reference to Richard Paul’s Critical theory of knowledge, learning and literacy. This theory was selected because it presents a comprehensive framework for the analysis and critique of education reform in a holistic manner.
CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This study uses the critical and analytical methods of philosophical research based on the secondary sources. It makes a critical synthesis of two conflicting theories of education based on Richard Paul’s critical theory of Knowledge, Learning and Literacy. This chapter therefore presents an account of the research methodology according to which we conducted this research. We have utilized two tools or instruments of philosophy that is analysis and critical method.

3.2 Critical Method

This method, according to Njoroge and Bennaars (1986) has been associated with Socrates an ancient Greek philosopher, hence also called Socratic Method. It is characterized by a state of doubt of premises that support a conclusion and even the conclusion itself. It is dominated by critical questioning of claims and assumptions. It tends to encourage honesty of thought and seeks to protect one from fanaticism and hypocrisy. It aims at liberating one from narrow-mindedness and points towards positive evaluation based on clear and distinct ideas. The primary concern is the clarification, liberation and extension of goods that inhere in man’s function of experience.

The critical method of philosophy renders ideas more coherent, more secure and more significant in their application. It is cornerstone of the logical aid in exhibiting the unity
of the logical foundations of knowledge. In assessing the value of this method, Njoroge and Bennaars emphasized that “In this role the philosopher in the end prescribes or recommends in a normative way what one should be do when someone is in a crisis, whether individually or as a group. Njoroge and Bennaars (1986:23). In this method, the philosophers do not just criticize someone for criticism’s sake but here criticism is seen as a positive assessment of an idea. It is the verdict of something with reference to distinct and clear concepts. The logician introduces and propagates values which are more lasting and wide-ranging until he arrives at the full explanation of matters under consideration. This method is found to be relevant for this study because it endeavours a critical approach to educational reform as opposed to a didactic approach. In so doing the study criticizes the views put either in favour or against the didactic educational reform approaches and after, prescribes the way out as it concerns the best approach to reforming education.

In the application of the critical method to this study there is a state of doubt of the early positions taken by each party. This includes a doubt of their reasons of either supporting or opposing piecemeal approach to education reform, dominated by critical questioning of each claim made on the basis of logical premises supporting it. For example, is using an explicit guiding theory the best method of reforming our education system? Which is the best approach to education reform? Njoroge (1998) observed that the critical method requires the performance of a discriminate role and unification of parts of a whole object or statement that is the subject of evaluation. Criticism evokes a clear
consciousness of constituent parts that are related to form a whole. Therefore, this method goes hand in hand with analysis and synthesis.

3.3 Analytic Method

The analytic method according to Beaney (2003) entails analyzing or breaking down ideas into their component parts so as to gain an understanding that is better or knowledge of a certain philosophical matter where the idea is concerned. For instance, the issue of education reform in philosophy encompasses a variety of important ideas, together with the idea of education, reform, theory, learning, knowledge, literacy etc. This method has a tendency of approaching such an issue by splitting the important ideas relating to the difficulty and observing their interrelationships.

A well-known example of theoretical analysis is Bertrand Russell’s (1915) theory of descriptions. Russell endeavoured to examine proposals that concerned certain similes (for example "The tallest spy"), which picked out an exceptional person and unspecified description (for example "a spy"), which picks out a group of persons. Taking Russell's scrutiny of certain accounts as an illustration, we may say that the current approaches to education reform are didactic and hence need to be reformed and identify the loopholes in the current approaches to reform. Analysis as a method has to do with breaking down issues into their component parts and by the power of systematic and logical thinking try to arrive at a clear, understanding.
Analytic method requires an understanding of words and statements to the extent that clarity is achieved as opposed to ambiguity. Njoroge and Bennaars (1986) observed that this method creates essential differences, clearly separating what is essential, from what is less important and accidental. Analysis is here adopted to facilitate the examination of the meaning of education reform.

Though the analysis method is typical of modern analytic philosophy, its prominence is still the origin of big disagreement yet amid analytic philosophers themselves. Some present critiques of this method of analysis stem from W.V. Quine’s (1951) well-known refutation of the distinction. Additionally, the method of analysis appears to be dependent on a few specific arrangements of ideas, with the intention that one can provide required and adequate circumstances for the use of the idea. For instance, the idea of "reform" is frequently evaluated as having the ideas "change" and "restructuring" as its constituents. Therefore, the analysis or definition of "reform" is considered to be a restructuring of education.

Wittgenstein (1953), for example, argued that language (like the concept 'reform') is employed for different reasons and in an unlimited ways. Wittgenstein's renowned argument posits that the implication of a word is verified by its application. This implies that the connotation of the word 'bachelor' is implied by its application in a setting. Thus if it can be proven that the same word signifies a different thing in dissimilar settings, then situations where its implication cannot be fundamentally described as 'married
bachelor' appear to be counter examples to the method of analysis. This analysis is often attributed to Wittgenstein's Philosophical inquiries.

Jackson (1998), Chalmers (1996), and Bealer (1998) provide a third criticism of the analysis method. This method originates from psychological analysis of intuition. An important component of the analytic method entails studying ideas through "intuition tests". Philosophers have a tendency to stimulate a variety of theoretical analyses through appeal to their intuition regarding thinking experimentation. A study by Stich (1998) and Ramsey (1998) reveals that a number of philosophers strongly feel that the analytic method (particularly the conceptual analysis) is important to philosophy. Nevertheless, a number of philosophers still feel that the analysis method is challenging. Others, though, take the neutral position and arguing that whereas analysis method is basically a successful method of inquiry; philosophers ought not to confine themselves to using this method only but can use other methods as well.

3.4 Conclusion
In this chapter we have presented an account of the research methodology according to which we conducted this research. We have utilized two tools or instruments of philosophy. In other words a philosopher analyzes and criticizes. Analysis means reducing difficult ideas and concepts into simple concepts and ideas. In analysis, important ideas that propel practice are taken out from a group of experiences so that they can be understood easily. Directly associated to analysis is clarification. In most cases we just imagine that people have practices that bring about some understandings
commonly hold concerning what we communicate to each other. The philosophers’ task is to eventually clarify and confront those ideas used to understand the world on ideas usually assumed rather than truly understood and clarified.

Criticism is the last instrument in the philosopher’s toolbox. Criticism is to make judgment with regard to significance or value of something. Philosophers evaluate the significance of those ideas for example, their practical value; and how to develop them if they cannot work. It is good to remember here that speculation may wonderfully be the force behind this improved understanding; undoubtedly it is an instrument for improved theoretical understanding. These instruments permit the philosopher to examine and then “arbitrate” understanding and in so doing devise a solution to a problem.

In the next chapter, education reform in Kenya is examined with a view of establishing its theoretical base.
CHAPTER FOUR

EDUCATION REFORM IN KENYA AND ITS UNDERLYING THEORETICAL ORIENTATIONS

4.1 Introduction

The first section of this chapter gives an overview of education reforms in Kenya that have been carried out since independence and the underlying principles for these reforms. We have also highlighted how the reforms differ, stating specific characteristics of each reform, and the terms of references from which the education commissions operated. Finally, the need for an educational theory for reform is discussed. We are going to argue that despite the plethora of reports and articles about education reform during the past five decades, there has been little genuine reform.

4.2 An Overview of Education Reform in Kenya

Our interest in this study is in the motives of and rationale for these reforms, and specifically the role of theory in the direction and initiation of particular reform programs. This chapter reviews various education commission reports and their impact on education in Kenya. We defined education reform in chapter one as a reorganization or rearrangement which leads to an improved order of things. Reforms in education started due to problems experienced in the education system. Motives for education reform are varied and include differences in the aims of education, economic factors, and differences in educational philosophy.
Immediately after independence, the government understood that to realize national development education was important. The government hence formed task forces, committees and commissions to examine the whole system of education. The works of the commissions in this study are called reports. Consequently according to Ojiambo (2009) we have the Ominde Report of 1964, the Gachathi Report of 1976, the Mackay Report of 1981, the Koech Report of 1999 and the Odhiambo Report of 2012. These comprised key commissions of enquiry into the concerns of the Kenyan education systems. Amutabi (2003, p.141) while writing about the commissions and their reports noted that, majority of the commissions and education committees in Kenya appeared to be appointed as answer to certain crises and pressures such as soaring unemployment and increase in crime, to reduce public concern. The commission’s reports are more often than not left behind when the pressure or crises have subsided and little or no action taken. Muya (2000) observed that a greater part of the commission’s reports were partially implemented or totally rejected.

4.2.1 The Ominde Report (1964)

The Kenya Education Commission or Ominde Commission Report, which was named after its Chairman, professor Simeon Ominde was the first education commission after independence to conclusively deal with the objectives of education in independent Kenya. The Terms of Reference (TOR) of Ominde commission were to review the then educational resources and advice the government on national blueprint of education and on the general standards and policies for the expansion of education in all its aspects and at all stages (Republic of Kenya 1964). It wanted to change the
system of education so as to be more open to the desires of the citizens, for instance developing local labour force to substitute the whites who were departing. It racial segregation in schools and recommended a curriculum to promote national unity, cultural and national integration, and tackle regional and social disparities. It stressed on the importance of training manpower for national advancement and emphasized on the need to increase opportunities in secondary schools.

It is also important to note here that Sessional paper No.1 of 1965 officially approved the Ominde commissions’ report as the foundation for the improvement of education. The sessional paper No:1 of 1965 identified the eradication of illiteracy, poverty and disease as three urgent interventions. In spite of the noble goals of the Ominde report, its proposals were not entirely put into practice. Amutabi (2003 p141) notes that if the recommendation of the earliest (Ominde commission) were executed fully, Kenya moving from one system to another and experimenting with doubtful systems would have been a thing of the past.

Two theories that might have influenced education reform at this time is the Human Capital and Conservative theory. On the Ominde commission of 1964, Rharade (1997) holds that the system of education’s organization was directly connected to managing of human resource and the labour market and that “the concept of schooling was motivated by the theory of human capital which believed that education is an industrious venture both at the individual level and that of the entire civilization (pg 27). This is because at
independence, the country needed a trained workforce to replace the whites who were leaving. A simple definition of human capital, according to Hartog (2000:7) identifies it as “the worth of an individual’s marketable and productive abilities. It is a theory of development that emerged in the early 1960s from the study of economic growth and progress.

The term capital—simplified as ‘ways and means’—pertains to both material and other sources that add to the accumulation of capital by individuals and societies as well. The concept of human capital is at times limited to the worth of abilities and productive abilities that people gain at a fee, as an asset, but not so much about their inborn abilities. It is perceived then that schooling adds to one’s market value, and to the satisfaction in the job market. In its wide sense Human capital may then be prized as the charge of all actions in use to raise future wellbeing Hartog (2000:8). Other scholars expressed the same sentiments, that the venture in human capital should be seen in another way, namely as an asset that a person makes to enlarge his or her choices in life in order to create a better future for themselves. Both Marxist and the Human capital approaches started with the notion that education is an investment in man by mobilizing scarce resources today in the hope that the productive capacity of the person will improve in the future.

Ashton & Green (1996) observed that the human capital theorists consider that skills and knowledge that add to the investment of individual labour results from an organized investment in education. The fundamental notion of this theory is the assumption that
training and education can be seen as savings with prospects of tangible benefits similar to physical capital investment. This theory recommends easy relation connecting the collection of skills and the yield of a system that is productive (Brown, 2001). It is understood that technological knowledge and skills usually develop both national and individual economies. From this understanding, the human capital theory can be said to be founded on a supposition that require to be taken into account when preparing a programme for empowering citizens with abilities for economic development. One main postulation of this theory is that the meaning of being skilled, like in all human activities, is fashioned by the common policy (Brown, 2001).

Amukowa (n.d) looked at human resource development as the reason behind education reform. From his outline of Kenyan educational reforms, believes that if the crisis of graduate joblessness was not there, educational reforms would have been unnecessary. In the same way, learners would go to school provided that they are assured of jobs, in the absence of these, education is meaningless. Here, education is not seen to be an end in itself. He further argued that the suggestion to finance only those courses that add to the economy of Kenya is a further pointer of how strong the instrumental view of education is deep-rooted in our country. Specifically, it appears that science oriented courses have gain prominence over other courses due to their apparent practical nature.

According to the theory, education has to be reformed in such a way that every individual would benefit. The human capital theory holds the assumption that, education should be considered as investment to be measured against the optimal rates
of return of such investment. In other words, some people consider certain skills as important and use the skills in daily activities depending on the benefits they will get from such an activity.

In spite of its continuing influence in policy formulation, human resource development theory has been criticized on the plausibility of its claims. For example, critics have suggested that raising education levels can actually contribute to disparities in income levels across society. Dore (1976) contributed to this argument, describing the effect of the so-called diploma disease. According to Dore, when people compete for senior positions in employment, it will lead to the increase of educational certificates or credentials, hence decreasing the achievements from investments in education. This effect, of course, contradicts human capital formation theory’s most fundamental principle.

The human capital theory’s view of education can be contrasted with one that defines it in instrumental terms of usefulness both to the learner’s future life and the needs of the society. Does it make people better farmers, shopkeepers, and entrepreneurs? For instance does it produce the pool of specialist technical skills that the country may need for industrialization or modernizing the economy? According to Njoroge and Bennaars (1986), this instrumental perspective of education, attaches a reward on education. The reward in the Kenyan situation is getting employed. People value education provided that they get employed as a reward. Without employment, education will turn out to be worthless.
Education reform has often been concentrating too much on these concerns, that is, training people for jobs. Although these two views of education reform are important, it is our contention and belief that the concentration on enlarging human capacities to learn and adapt is usually more useful/important in a changing society than to merely train people in specific fields. Education is good if it is broad in subject content and goals (knowledge, skills and behavior, values, aesthetics appreciation etc) helping learners to become rounded human beings and if it also stretches and challenges them, drawing out and developing their full potential.

Let us now examine Conservatism. Conservatism is a word used to explain political philosophies that support gradual change and tradition. Tradition here is refers to cultural, religious, or generally distinct customs and beliefs. Kadenyi M, Kariuki M. (2011) observed that the term conservatism is drawn from the latin word, conservare, which means to preserve; "to protect from loss or harm". While each society boasts of its own reputable principles and values, conservatives in the various societies have conflicting goals. There are some conservatives who look for ways to reform society slowly or maintain the status quo, and still others hunt for ways to go back to the old values.

Kadenyi M, Kariuki M.(2011) further pointed out that conservatives concentrate on preservation of the status quo. Within the status quo, a particular arrangement is presumed to be diligently conserved. For example, conservativists consider a society as a natural component that has a natural pecking. Social classes are, as a result, match
with one another and therefore should be preserved. Conservatism is more often than not propagated by the privileged that employ force to preserve and protect the status quo in any given society. The school in the Conservative theory is a storehouse of educational values. The school is a society for conveying the traditional values and cultures from the culturally immature to the mature, therefore protecting them for the upcoming generations. The school's task is to bring together the individual with the heritage and to inculcate a sense of belonging to the group whose customs are evident in the school.

Busia (1964:31-33) recognized a prevalent anticipation before and after independence that “education must be entrenched in Africa’s own values and cultural heritage and have a bearing on African societies.” Kenyatta (1965:118) thought that education must uphold the traditional structures of kinship, family, kinship, age grouping and sex if African societies were to continue being stable; if not, he predicted the beginning of societal breakdown. According to Murira (2012) education as a role of the nation of Kenya should promote the spirit of nationhood and foster national unity. The conservative conception of education, as a result, saw the education procedure as the nation’s medium for preserving and protecting the status quo against likely critics. Education trained learners to play particular roles assigned to them by the society.

Immediately after independence in Kenya, there were initiatives by the government and other education stakeholders which mirror the mutual character of the African way of life. The Kenya Institute of Education (now KICD) developed a new curriculum while
the Jomo Kenyatta Foundation started publishing new textbooks on the new and Africanized curriculum that reflected the African culture. The practical curriculum was made to look like that of traditional education which emphasizes environmental awareness, number work, music, language development, movement, religious and moral education art, crafts, and physical education among others all these having been used to expose students to the cultural heritage.

Prescribed and defined societal ideals were used to form character and behavior to fit to the national character or traditional norms. History, too, is a core subject for providing a perspective into the evolution of the culture and its heritage. Learner, for instance, were anticipated to build up pleasing social attitudes and values; to become adaptive and constructive to life rooted in religious and moral values with accountability to the nation and the community; to value others’ and their own culture; to develop self-expression, to grow toward maturity and self-fulfillment self-discipline, and to acquire a foundation for the world of work in the context of national needs.

Fullan (1993) argued that in a circumstance where the system of education is basically conservative, reform will never happen from just crafting improved reform policies, but from mind-set changing of the system of education. The reason for doing this is that in a conservative system of education, the way schools are organized, the way teachers are trained, the way that education is treated by political decision-makers and the way the educational hierarchy operates results in a structure that is more probable to maintain the status quo than to change. Any attempt to bring change results in superficiality,
defensiveness, or sometimes short-term pockets of successes. For reform to be realized then, a new mind-set (critical education reform) ought to be developed amongst the main stakeholders of the system. This will consequently help the entire system of education to grow to a greater capability for reform.

Conservatism has also been blamed by many who decry what they perceive to be declining standards of morality and civility in society. Despite the fact that Kenya is perceived as more educated than before, ethical chaos and egocentricity is widespread; the family unit is falling apart, corruption, political intolerance and drug abuse are on the rise. Even though there is a common concurrence that education has a remedial role to play, there are no promising outcomes. The media normally reports nerve shocking occurrences of criminal activities that where readers are left wondering. The failure by the society and the school to instill moral and social values on the learners leads to this situation.

4.2.2 The Gachathi Report (1976)

The second education commission is the National Committee on Educational Objectives and Policy or the Gachathi commission. It was chaired by the then education permanent secretary, Mr. Peter Gachathi. Its TOR was to review education and prepare policies and objectives to be adapted in an endeavor to evaluate the relationship between the facilities on hand, the cost of education and needs. The Gachathi report’s TOR had broad and extensive implication and affected the cycle and structure of the then 7-4-2-3 education system. The Gachathi Report recommended vocationalisation of education at
secondary school level. The challenges that faced the then system of education include: relevance, duration, shortage of skilled personnel and necessary tools, education’s elitist nature and wastage. To deal with these challenges, the commissions began by outlining the national philosophy of the nation with respect to its economic, social and cultural ideals. (Republic of Kenya 1976)

The report laid emphasis on the following areas; raised concern over education system’s tendency to train students for white collar employment, recommended the abolition of school fees from standard five to standard seven( fees for lower primary had been abolished in 1974). The Committee also proposed a 9- year primary school curriculum with emphasis on vocational training. The educational system based on the policies of the Gachathi commission did not meet the aspirations and the needs of Kenyans and did not provide the solutions to the problems facing the graduates of the system, namely; the majority of the graduates could not find employment; education was still elitist in approach, examination oriented and was only preparing learners to pass in exams and for managerial jobs (Eshiwani, 1993:28)

The report further pointed out that joblessness which began with the primary school leavers had extended to even the university graduates. Consequently, the education, which was considered as a medium for national economic development and social mobility by many Kenyans did not deliver as the number of jobless graduates kept on growing. In essence the 7-4-2-3 education system was considered as a national development’s failing tool (Kivuva, nd). The document was inhibited by shortage of
skilled personnel and centralized organization that did not permit any flexibility (Kivuva, nd). It was therefore necessary, as a result, for a change in education policy.

A theory that is implied in the Gachathi report is the pragmatism theory. The main proponent of this theory is John Dewey. The philosophy of Dewey popularly referred to as instrumentalism or pragmatism emphasized on practical learning or learning by doing instead of dogmatic teaching or rote learning. He emphasized that knowledge is to be determined by its effectiveness, both in experiments and in practical accomplishments and by its service to human interests and human needs. Dewey is recognized as being the pioneer of pragmatism movement. Dewey’s success tool was the way in which he was thinking about education. He believed that classroom democracy offered students the biggest chance for personal growth and experimentation and did not just see education as a means to an end that students endures through.

John Dewey’s pragmatic or practical methods of education have influenced the international systems of education, Kenya included in various ways. The most noteworthy contribution is the practical subjects or practical education. Besides he believes that education should be life to the student and not a preparation for future life (Dewey, J. 1916). Dewey is regarded as the first educator to integrate learner’s contribution in the lesson plan. Pragmatism has been criticized for opposing authoritarian institutions and taking a democratic approach to teaching.
4.2.3 The Mackay Report (1981)

According to Eshiwani, (1993) when the problems of the education system persisted, the government saw the need to change the education system and structure which had existed since independence. In other words the government wanted to change the manpower model and the social demand model to a new method that will deal with the challenges of the system at that time and hence reform the system of education to ‘self-reliance’ in the 1980s. The government was forced to set up the Mackay Commission or the ‘Presidential Working Party on the second University’ in Kenya 1981. The commission was led by professor Collins Mackay from Canada. It was commissioned with the singular mandate (TOR) to prepare comprehensive proposals and plans on how the decision by the government to set up a second university could be accomplished.

The decision by the government to introduce the 8-4-4 system of education came up from the belief that the proposed education system would impart abilities that would make it possible for learners graduating at any level to secure employment in the informal and the formal sector. Basically the new education system was intended to guide the youth to self-employment. Therefore 8-4-4 began to promote skills preparations for the world of work as well as attitudinal skills and in particular self-employment. The report made the following proposals, which were eventually implemented. First it proposed the introduction of the 8-4-4 system, the abolition of the ‘A’ level segment and the setting up of the Commission for higher Education (CHE) and the development institutions of higher learning. The report further
recommended the setting up of Moi University, which became the second University in Kenya (Republic of Kenya 1981).

The call for to set up Moi university as a second university in Kenya was brought about the fact that the only university then had stretched to its maximum limit in physical capacity without a corresponding match with the ever rising demands for a broadened curriculum and the ability to contain a high population of students exiting secondary education. The second university therefore was anticipated to not just alleviate overcrowding at Nairobi University but in addition bring in new courses which would match with the sophisticated labour force needs.

According to Owino (1997), the call for reform from 7-4-2-3 to 8-4-4 was pervasive and based on the apparent limitations of the previous educational policies. For example, the opponents argue that the previous system was deficient in the flexibility and capacity to react to the shifting goals of Kenyans and the needs of the labour market, in terms of the attitude towards work, new skills and new expertise. The shortcomings of the previous educational policies were manifested via the high number of graduates who passed through the system but were without jobs at afterwards for the reason that they either lack specific skills or because the graduates were discriminatory about the type of jobs they thought they had been trained for.

A study by Amutabi (2003) shows that the system was implemented without adequate planning and the public was not prepared adequately. The implementation is also
perceived as a decision made by the political or ruling class without consulting widely adequately with education specialists (Sifuna, 1990; King &McGrath, 2002). The new system needed a lot of resources and the speedy implementation did not give sufficient time to institutions to put in place the necessary facilities. For example the new curriculum required the use of facilities like workshops which schools (except technical schools) had to start putting up.

Jepkemei (2011) argued that the Mackay commission did not carry out research and so the decision to reform the education system including the suitability of subjects was not evidenced based. She further pointed out that although the main TOR was to investigate the logistic of starting a second University, the Mackay team went ahead and recommended radical reforms in the education system’s structure.

A theory that motivated the Mackey commission in its reform agenda is the human capital theory and liberation theory. Since human capital theory has been explained above, we shall deal only with the liberation theory here. Liberation theorists’ envisage the perfect society to be one that has a wide variety of individual freedoms. These liberties comprise free expression, personal dignity, right to own property, religious tolerance, transparency of government, freedom of association, the rule of law, limitations on government power, free market economy, free trade and equality (Nasongo J, Musungu L 2009). Paulo Freire, the Brazilian educator is prominently tied to Liberation theory.
Nasongo J, Musungu L (2009) pointed out that the purpose of education is the liberation of man from the limitation and restraints of dependency and ignorance. Education should boost man’s mental and physical liberty to manage their own lives, the environment and themselves. Education has to free both the body and the mind an individual. The concepts realized in the mind through education or passed onto an individual through education, ought to as a result be liberating concepts, that is, the skills (for example the technical skills) acquired through education should be liberating skills.

Literacy is an important tool in liberation theory. It aims at facilitating learners’ development to their own goals. This is due to the theory’s stress on consciousness raising aimed at raising students understanding of their exploited circumstances with an eye on empowerment and action in addressing them. For Freire, education that is emancipatory entails changing the didactic master/slave method of instruction, in which exploited learners embark on a transformation from object to subject, and therefore correctly turn into a subject and completely developed human beings, reacting to the circumstances of oppression and colonization.

According to Nyerere (1968), the main function of education is the liberation of man. To liberate is to set free from obstacles that obstruct human development and advancement. Education ought to liberate both the body and the mind; it must create an individual who is conscious of his potential at the same time showing life-enhancing relationship with his/her environment and neighbours. Education should provoke mental
liberation, or at least should begin it. It should liberate people from mental slavery and empower them to participate as equal participants in global scene with other people. Education has to liberate man from the practice of surrendering to situations which lessen his dignity as if they were absolute. And it has to liberate him from the fetters of technological ignorance so that he can make and use the tools of creation and organization for the growth of his fellow men and himself.

Mattei (1996) points out that education can best be described as a process of bringing oneself in touch with personal potentialities and of opening the way for actualizing those potentialities. In other words, education for liberation should help a young person become successfully the artisan of his/her life. To be a master of one’s life an educated person requires intelligence rather than luck. All human beings are by nature intelligent beings, however not all enjoy equally opportunity for tapping this intelligence. Here lies ‘the difference between a truly educated person and uneducated one.

The educated person is not necessarily the one who claims to know many things, but the one is able to use effectively his/her intelligence for a meaningful life. Education in this sense is the process that stimulates our intelligence, which increases our capacity for understanding and, therefore, equips us with an ability to decide wisely about our own affairs’ (Mattei 1996, 4). Education should liberate people from mental slavery and empower them to think critically and be fair-minded. This ability to think critically and have a fair judgment is our idea of critical education reform.
4.2.4 The Kamunge Report (1988)

The next education commission was the Presidential Working Party on Education and Manpower Training for the next Decade & Beyond (commonly known as the Kamunge Report, 1988). Mr. James Mwangi Kamunge, a renowned education consultant, chaired the working party. The commission was chosen and tasked under its TOR with the review of the education and training for the subsequently decade and past and to make proposals. It recommended the intensification of vocational and technical education to improve the country’s human resource skills, emphasized on the need for cost-sharing especially in higher education. This led to the publication of sessional paper No.6 of 1988 on Education and Training for the next Decade and Beyond. The paper lays emphasis on cost sharing in education.

The Sessional Paper borrowed the recommendations by the Kamunge commission that the spirit of Harambee, as an established African notion for progress and the Nyayo philosophy of peace, love and unity as useful basis for progress be approved as a central ingredient in training programmes and public education (Murira 2012). Murira further observed that Nyayo philosophy is a pragmatic kind of philosophy or theory” which seeks to articulate and crystallize what has at all times been African, formative and indigenous in the African culture. The practice and attitude of sharing both calamities and fortunes of the extensive family, tribe and clan were driven and strengthened by love.
Pragmatism in this case therefore, is a philosophically guided theory which promotes the use of education as a way of providing practical answers to the problems facing a nation (pg 106). The main proponent of this theory is John Dewey. The philosophy of education of John Dewey, which is called instrumentalism or pragmatism centered on learning by doing instead of dogmatic instruction or rote learning. He emphasized that knowledge is to be determined by its effectiveness, both in experiments and in practical accomplishments and by its service to human interests and human needs.

Murira narrates that the three principles of Nyayo philosophy that is, peace, love and unity, offered the practical basis of growth. Peace, for example, is the practical base of social stability which draws progress, enterprise and investment. Love, on its part, guarantees readiness and trust to learn from others, to work with others and to have a say to the cause of citizenship. Finally, unity ensures strength based on the acceptance of a common purpose, patriotism, mutual dependence and loyalty.

4.2.5 The Koech Report (1999)

Because the problems earlier cited persisted, the government set up a Commission of Inquiry into the Education System of Kenya. It was appointed by President Moi in 1998. According to Ojiambo (2009), the 8-4-4 education system had been blamed by citizens of being materialistic and egocentric instead of responsibility and cooperative effort, for embracing antiquated teaching and learning techniques, for adopting irrelevant and rigid curricula, for producing docile and dependent-minded graduates,
and for widening the gap between the rich and the poor and for dampening initiative and curiosity,

The commission was commonly called Totally Integrated Quality Education and Training (TIQET). The commission of Inquiry into Education System of Kenya was chaired by Dr. Davy Koech. Its TOR were; to review the education system of Kenya and propose means and ways of enabling it to facilitate mutual social responsibility, national unity, propose a programme of action, in reference to the legal framework of education; the structure of the 8-4-4 system of education; the contribution of continuing education; among others make use of and review of studies of commissions, official reports and sessional papers that had earlier investigated Kenya’s educational system and made proposals.

The report suggested the Totally Integrated Quality Education and Training (TIQET) i.e. an inclusive, accommodative and lifelong education, recommended an expanded free basic education from early childhood to secondary level and the re-introduction of pre-university opportunities in post-secondary education. Also in the report is the introduction of a unit-learning program in post-secondary institutions that allows the transfer of credit from one level, or institution to another and the strengthening of alternative and continuous learning. The report proposed the review of education Act and the school curriculum to make it manageable to learners and teachers.
According to Otiato (2009), TIQUET paid attention on delivery, quality and outcomes of the education and training process. The commission stressed that, the future system of education was to become a future for the individual, a “ticket” to a better life, and a future to for the nation and the community. The government did not implement the Koech Report because it was seen to be complex and expensive. Nevertheless, the ministry of education introduced various reforms in the education system afterwards based on the Koech Report. The conservative theory of education is implied in this report. This is reflected in its TORs.

4.2.6 The Odhiambo Report (2012)

The Constitution of Kenya which was promulgated in August 2010 ushered in a new dispensational order in the public sphere. Among the key provisions entrenched in the supreme law is a comprehensive bill of rights which encompasses civil, political, economic, social and cultural and group rights. The new Constitution necessitated reforms in the sector to ensure conformity to constitutional provisions. The Basic Education Act (2013) was enacted to give effect to Article 53 of the Kenyan Constitution and; promote and regulate free and compulsory basic education. The Act stipulates the principles that ought to inform the provision of basic education. These include the right of all children in Kenya to education, promotion of quality and relevance. The Children Act (2001) further support the right to education.

The Ministry of Education on the 28th January 2011 set up a Task Force on the realignment of the Education sector to the new constitution. It was chaired by Professor
Douglas Odhiambo. The specific TORs of the Task Force were to analyze the implications of the new Constitution on education, research and training for national development, review the education system in Kenya, undertake a situational analysis of the education sector, and the status of implementation of the targeted education sector interventions, undertake a needs assessment to establish gaps in relation to curriculum delivery process including relevance and responsiveness of the curriculum; present periodic reports as and when required (Republic of Kenya 2011). The Task force also was to recommend a suitable educational organization structure at the institutional level, county and national level and evaluate legal frameworks and policy, to review research and training sector to match with the constitution and as well review the responsiveness and relevance of the curriculum to vision 2030.

While examining the Task Force report, Murira (2012) pointed out that some subjects are identified as important in realizing the its aims, vision and mission. They include: History, Religious studies, Information and Communication Technology and Entrepreneurship. These subjects were seen as important because they emphasize our culture, values and prepare people to live well in a competitive world. He observed that by pinpointing certain area of concern or subjects as key, the task force was being guided by perennialist theory. This theory assumes that certain facts and realities are common.

The educational spotlight of Perennialism is on the requirement to revisit to the past, namely, absolute reason, faith and the universal truths. Perennialists believe that
education and God goes together, and that education trains a person on how to live well. They also believe that education may come to an end but a person will never stop learning throughout their life time. (Foundations of American Education Sixth Edition Pg. 70). In the theory of Perennialism, environment is believed to play a major part in training an individual and that one can also learn by experience.

Perennalist’s impact is also seen in the task given to education in civilizing individuals and their societies and in so doing establish an additional and pleasing societal order. Perennialists believe it is significant that learners think, deeply, analytically, imaginatively and flexibly. They put emphasis on that students should not be taught information that may soon be found to be incorrect obsolete. The influence of Progressivism is seen in the goals of education mainly those seeking to deal with the interests of learner by empowering the learner via education.

Perennialism may be accused of failing to realize that learners’ intellectual potentials differ in and for that matter offer all the learners the same spirited instruction is to disregard the philosophy of individual differences and may damage individual development of those with feeble intellectual capacities. Certainly, such a practice may slow down the growth of non-academic personalities that are as important as the academic ones. Progressivism, on the other hand, has been criticized on the concept of child-centered growth needs in that it would not be safe to let the curriculum be influenced by the interests of one learner whose knowledge has not attained intellectual maturity (Murira 2012).
4.3 Summary of Commission reports

The greater part of the commission reports were either partially implemented or rejected. It would emerge therefore that the policies steering the reform processes in Kenya after independence was informed to a large extent by economic awareness of education. When these policies as advanced by the educational commissions were interpreted into ideologies guiding the education reform, there however seemed to have been a “regression” to the former. The Kenyan education reform has, like so many others, become an evolution of that which was, rather than a revolution.

The commissions’ reports, that were implemented, made profound contributions to certain aspects of the education system in Kenya, for instance, the Ominde commission. Interestingly, majority of the commission reports were either rejected or partially implemented. The Kamunge Report on Education and training which recommended the reduction of examination subjects under the 8-4-4 was implemented in secondary schools but ignored at the primary schools level; the Gachathi Report was partially implemented.

From the above it is clear that the Kenyan education system falls short of offering the system of education with the necessary frame of reference or standpoint for reform and definitely changing the elitist, didactic system inherited after independence into a democratic, critical system for all. Therefore, Kenyans will always yearn for change.
4.4. Relevance of Paul’s Theory to Education Reform

The current model of didactic instruction in our schools is recognized with the focus being on the teacher who is the knowledge expert and learner being the recipient of that knowledge. Consequently, this method used by most teachers has been criticized as not being able to link knowledge to the content they teach. Teachers, consequently, as a rule teach content separate from the thinking students need to engage in if they are to take ownership of that content. Teachers teach biology, but not biological thinking, math, but not mathematical thinking and history but not historical thinking. (Paul 1995).

Paul further observed that in didactic method of instruction, teachers want students to use intellectual standards in their thinking, but have no clear conception of what intellectual standards they want their students to use or how to articulate them. They are unable to describe the intellectual traits or dispositions presupposed for intellectual discipline. They therefore have no clear idea of the relation between creativity and critical thinking, problem-solving, communication or decision-making and therefore not have classroom teaching approaches that would allow learners to become skilled learners and master the content.

A study by Uwezo (2009) shows that a good number of lower primary school pupils as well as those in upper classes are unable to exhibit basic numeracy and reading skills. In class two, only one in every three or 33% can read a paragraph of their level, while another third cannot even read a word. The low reading levels cut across all classes to the extent that for every 1000 completing class eight, 50 cannot read a class two story,
while one out of 4 or 25% of children in class 5 cannot read a story of class two levels or perform the basic operations in math. This problem is witnessed in other subjects as well. It is our contention further that although the Kenyan educational reform efforts has focused on aspects like creativity and innovation for over five decades, the transfer of educational philosophy to practice has not yielded much. The main barrier for Kenyan students becoming more creative and innovative may be the didactic mode of instruction, which does not allow learners to act divergently or question any authority.

In this study, we set out Richard Paul’s conception of the critical theory of education, in contrast with the standard didactic theory of education. Paul pointed out that students are not learning to think for or work by themselves. Neither are they learning how to analyze, gather, assess information, synthesize, how to enter sympathetically into the thinking of others, how to deal rationally with conflicting points of view and how to analyze questions and problems. Most importantly Paul argues that students gain little knowledge since, for the most part, they could not explain the basis for what they believe. They do not, therefore, become ‘literate’, in Paul’s conception of the word.

Paul names the source of these problems as a didactic conception of education which he claimed is simplistic, fragmented, and inaccurate. This didactic conception has shaped instructional theory and practice, and which primarily arose from schools’ historical role of indoctrinating learners to fit into narrow and isolated views. This is in contrast to the critical theory of education which Paul explicates and links it to critical thinking. He argues that whenever we reason, we must reason with some point of view or frame
of reference. Any “defect” in that point of view is a possible source of problems in the reasoning. A defective point of view may be too narrow, too parochial, may be based on false or misleading analogies or metaphors, and may contain contradictions and so forth. It may be restricted or unfair just as we saw with the TORs. Alternatively, a student reasoning involving articulation of some point of view may meet the relevant standards to a significant degree. His/her point of view may be broad, flexible and fair. It may be clearly stated and consistently adhered to (Paul 1995).

Schoenfeld (1982) agreed with Paul by pointing out that there are a variety of forms of lower order learning in the schools. The forms can be understood by understanding the relative lack of logic informing them. According to him, lower order learning is learning by rote. Hence students come to think of history class, for example, as a place where you hear names and dates and places; where you try to remember them and state them on tests. Math comes to be thought of as numbers, symbols, and formulas, mysterious things you mechanically manipulate as the teacher told you to get the right answer. Literature is often thought of as uninteresting stories to remember along with what the teacher said is important about them. Schoenfeld demonstrated that lower order learning dominates schooling, even in mathematics classes which often pass for paradigms of disciplined thought-filled learning.

Schoenfeld cites a number of studies to justify this characterization of math instruction and its lower order consequences. At the University of Rochester 85 percent of the freshman class takes calculus, and many go on. Roughly half of our students see
calculus as their last mathematics course. Most of these students will never apply calculus in any meaningful way (if at all) in their studies, or in their lives. They complete their studies with the impression that they know some very sophisticated and high-powered mathematics. They can find the maxima of complicated functions, determine exponential decay, compute the volumes of surfaces of revolution, and so on. But the fact is that these students know barely anything at all. The only reason they can perform with any degree of competency on their final exams is that the problems on the exams are nearly carbon copies of problems they have seen before; the students are not being asked to think, but merely to apply well-rehearsed schemata for specific kinds of tasks.

On the other hand, Paul and Elder maintained that higher order learning can be cultivated in almost any academic setting. By focusing on the rational capacities of students' minds and by reforming instruction so that students explicitly grasp the sense, the logicalness, of what they learn, we can make learning easier for them. According to them higher order learning multiplies comprehension and insight; lower order rote memorization multiples misunderstanding and prejudice. Higher order learning stimulates and empowers, lower order discourages and limits the learner.

In conclusion, we can say that in the didactic approach, students are equipped with the ability to answer questions on a test, but not to apply what they have learned to other related situations. In addition, memorization is temporary and quickly forgotten following a test, whereas understanding is permanent. Our current system proverbially
gives students fish (that is facts, information, and knowledge), but does not teach them how to fish, so that they can eat (or learn) for a lifetime. There is therefore a need for a paradigm shift from didacticism to the critical theory of knowledge, learning and literacy which is more realistic and in tune with the modern world, and links the acquisition of knowledge with a dialogical and dialectic thinking

4.5. The Need for a Theoretical Base of Education Reforms in Kenya

We have seen that since independence, there have been several education review commissions. Their focus was targeted to specific issues in the education system. It is imperative to remind ourselves here that these commissions were adhoc in nature in the sense that they were constituted whenever there was pressure from the public. Instead of looking at the education reform in a holistic way, most of these commissions/committees/task forces were restrained by their TORs to develop selective approaches to education reform that eventually gave birth to various recommendations or reviews. In every review, some subjects are dropped, others retained and still others introduced. When some aspects of the curriculum are changed every now and then and without a valid basis, then the reform process tends to become a hodge-podge.

In view of the above, a theory of education reform is needed. Such a theory should elaborate the system of ideas which must be used to evaluate the relevance of the education to the public and also define the problems with which education reform must deal with. Education reform is an intricate activity that entails many kinds of choices. Choices need to be made as regards to the common aims which schools are to follow
and again regarding the more definite objectives of education. The main areas are subjects of the core curriculum, in addition to the particular content to be covered in each. Decisions have to be made concerning the type of learning skills with which to put into practice (both the content and other objectives).

Decisions are needed regarding how to evaluate what we teach our students and the effectiveness of our system of education in attaining the desired ends. And, finally, a choice needs to be made regarding what the over-all pattern of the system is to be. These decisions are made on several different levels. If the reform process is to be satisfactory, all these choices need to be made with some degree of consistency, knowledgeably, on a valid and accepted basis,

The very complexity and multiplicity of decisions and the fact that they are arrived at by different commissions in the education sector makes it all the more important that there be an adequate theory of education reform. So far, an unambiguous methodology of thinking and planning appears to be lacking in education reform at the moment. Researchers on education reform such as Amutabi, Amukowa, and Ojiambo among others, point out collectively that uncertainty is the major feature of education reform in Kenya today. For example, the reasons used in selecting curriculum experiences are tradition, others legislative and political demands and the needs of children, but the latter is rather vague. Subjects that promote critical thinking are put on the periphery or are lacking completely while others are emphasized.
The sequence of subjects follows no clear-cut principles, and some are placed where they are, mainly for convenience. New additions are made without any thorough consideration of overlap with what is being taught elsewhere. This confusion has many sources, not the least of which is a lack of clarity and outright conflicts in the basic principles or point of view from which education reform process draws its data and guiding principles. As has been pointed out earlier in chapter One, there is as yet no coherent theory of education reform, and even what is known about education reform theory has not been clearly brought and applied by education reform commissions. Another source of confusion lies in the piecemeal revision of the curriculum. Some researchers have mentioned that the entire account of education reform has been piecemeal- a mere shifting of pieces from one place to another, taking out one piece and replacing it with another with no review of the entire system. The education reform process has become a formless.

These contrasting recommendations and counter recommendations have consumed a great deal of intellectual energy, created a great deal of unnecessary confusion, and probably impeded progress toward a comprehensive and adequate theory of education reform. As Rugg (1926) pointed out, that without an effort to stand aside and gather perspective, the curriculum makers will commit themselves uncritically to plans and movements and will take up current modes only to discard them as unthinkingly as they adopted them. Much of the effort to reform education in Kenya has indeed developed in the past fifty year by just this method.
4.6. Conclusion

This chapter has underscored the need for theory in educational reforms. It critically examined several theories that might have implicitly influenced educational reform in Kenya since independence. It is argued that while each can be confirmed to have led to some useful change, none provided a best solution to Kenya’s persistent problems and a basis for future education reform. We have clearly demonstrated that the present educational reforms in Kenya lack explicit theories that guide reform. Educators and other stakeholders rely on unofficial or “hidden” educational ideologies. When there is no clear choice, people may doubt the value of any educational reform endeavor. A reform approach based on a strong and explicit theory is easily available for scrutiny and discussion. Hidden approaches for reform can create frustration and confusion when the challenges of the education system occur.

Obanya (2004) pointed out that some reforms are as unimportant as a change in existing class time-tables, especially in countries where these are centrally set. Others are mainly seen in the creation of new structures such as multiple ministries of education, a commission/institute for educational reform among others. In some apparently exceptional cases, reforms have been all-embracing. One major and shining example in Africa till date remains the Tanzanian education reform of late 60s under Mwalimu Julius Nyerere in the popular policy education for self-reliance, issued in 1967.

We argue, therefore that education reform in Kenya needs to be build on theoretical perspectives of Richard Paul’s theory of Knowledge, Learning and Literacy. Unlike
other theories the critical model emphasizes the need for a focus on active learning, while criticizing obsolete aspects of didactic concepts of education. The importance of critical theory of Richard Paul in education reform is discussed in the next chapter.
CHAPTER FIVE
RICHARD PAUL’S CRITICAL THEORY OF KNOWLEDGE, LEARNING AND LITERACY

5.1 Introduction

In the previous chapter, we asserted that our task lay in making explicit the theories of education in the education commission reports that have guided education reform in Kenya since independence and to critique them. We have also argued for a theory of education reform, at least an explicit theory, in order to critique existing education reform in Kenya. Since the education reform commissions were guided by respective T.O.Rs in their attempts to reform education in the country, none of them articulated a theory/theories of education that clearly, comprehensively and explicitly guided their work. The need to make explicit these theoretical orientations in order to facilitate the scrutiny of the same is imperative.

We use the concept of ‘critical theory’ in this chapter to imply the critical dimension, the theoretical aspiration, and the dynamics that will attempt to link theory and practice. Kellner (1991) observes that Greek critique is entrenched in daily life and exemplified in the Socratic practice of examining values, social life, dominant ideas and its institutions, as well as one’s own action and thoughts. Nicholas Burbules and Rupert Berk (1999) argued that to be critical basically means to be more discerning in recognizing faulty arguments, hasty generalizations, assertions lacking evidence, truth claims based on unreliable authority, ambiguous or obscure concepts, and so forth. Besides these analytical and rational abilities, we would stress that criticality also
entails the capacity to think outside a structure of usual understanding; it denotes thinking in a new way or thinking differently. This analysis of criticality transcends the concern of not being deceived.

Having articulated the place of theory in the previous chapters, this chapter examines Richard Paul’s theory of knowledge, learning and literacy. Secondly to critically discuss educational reform in Kenya in the light of Richard Paul’s critical theory of knowledge, learning and literacy.

5.2 A Critical Theory of Knowledge, Learning and Literacy and Education Reform

We have argued that Richard Paul’s ‘critical’ theory is good for reforming education in Kenya. This involves articulating a theory for, and providing a grounding of key themes of education reform which shows what didactic features of education that ought to be conquered and what other principles and teaching methodologies must reform education in Kenya today. The theory of Knowledge, Learning and Literacy should inform the current trend where education reform is not guided by an explicit theory. The major reasons for knowing and using a theory is that it provides a common vocabulary for discussion and research, allow for comparisons of approaches to educational reforms, simplify differences and conflicts in opinion about reform and stimulate new thinking.

As schools are currently planned, learners hardly ever engage in disciplined critical thinking. If learners do not how to assess their own conduct, work, thoughts, judgments
and emotional responses they will not be ready for any significant aspect of life. On the one hand therefore, the teacher should be able to stimulate critical thinking amongst the learners. On the other hand, the learner needs to be as independent as possible in his/her thinking in order to learn how to arrive at truth, to withhold judgment until he/she knows all the facts and to think things through for himself or herself. The education system should provide a good ground where critical thinking is nurtured, together with respect of others points of views. This does not mean that everyone has a right to form opinion as he/she pleases about matters whose facts are known and where the truth has already been established.

Richard Paul’s critical theory requires changing the emphasis from didactic thoughts to creating conditions that facilitate and encourage the process of critical thinking. This new kind of learning is very different from either cramming or memorization by rote. Crammed material has a weaker foothold in the mind. Knowledge that is memorized by rote is retrieved with difficulty and fades with time. Most of it will be forgotten within a short time of using it for some emergency or temporary purpose, such as an examination. But acquired knowledge is permanent and is readily available for use (Paul 1995).

As Richard Paul states, the basic feature of the 21st century is ever-accelerating change. A world in where knowledge is increasing even as it is quickly becoming out of date and obsolete, a world in which ideas are continually retested, rethought, restructured, where one must continually adapt one's thinking to the thinking of others, where one
cannot survive with simply one way of thinking, where one have to value the need for precision, meticulousness, and accuracy, a world in which employment skills must frequently be perfected and upgraded and even changed (Paul1995).

We argue that education reform in Kenya needs to build on a theoretical perspective of Richard Paul’s theory of knowledge, learning and literacy in contrast with obsolete aspects of didactic concepts of education reform. According to Kellner (1989) critical theory’s visions for education reform can be used to reconstruct and criticize education in a diversity of backgrounds to think what valor be raised as a critical theory of education reform, and to articulate an idea of how education could be democratized and reconstructed nowadays. When we use the term “critical theory” we mean Richard Paul’s (1995) theory of Knowledge, Learning and Literacy.

Paul and Elder (1997) argued that there are two important dimensions of thought that learners are required to master in for him/her to discover how to improve his/her thoughts. They need to be able to recognize the “parts” of their reasoning, and they need to know how to “assess” their thinking. Paul refers to the “parts” as the “Elements of Reasoning” which he assesses through the “Standards of Reasoning”. They identified eight elements of reasoning and seven standards which are used to assess the elements of reasoning. This, they call it criteria for evaluating reasoning. This template developed by them can be used to critique education reforms in Kenya.
5.3 Implication of Richard Paul’s Framework to Education Reform.

Paul’s theory points out that all human reasoning contains eight parts, and that all products of reasoning (books, conversations, speeches, articles, editorials, programs, speeches, programs, etc) can be examined according to the eight elements. Paul and Elder (1997) describe eight elements of reasoning as follows:

All human reasoning is oriented to serve some purpose or goal. Can students clearly express their purpose or goal and adjust their thinking to serve it? Can students analyze and critique their purpose or goal? Do students recognize the point of view or frame of reference in which they are thinking? Do they consider alternative points of view? All reasoning must start somewhere and proceed in some direction. Can students identify what they are assuming (assumptions) or taking for granted in their reasoning? Can they follow out the implications and consequences of their reasoning? Can they identify contradictions in their thought? That all reasoning is an attempt to answer some Question at Issue e.g. to figure something out, to settle some question, to solve some problem. For example, at least one question is at issue in every instance of reasoning. Can a student identify and precisely express those problems or questions, distinguishing the differences between them?

Most reasoning relies on principles or theories to make sense of what one is reasoning about. Can students identify the principles or theories they are using? Can they clarify them, question them, consider alternatives, and apply them precisely? All reasoning uses some ideas or concepts and not others. Can students identify and analyze the most
fundamental concepts in their reasoning? Can they determine, for example, whether they are using a term in keeping with established usage or modifying that usage? Most reasoning is based on some experiences, **evidence**, or data which are interpreted and used as the basis of inferences. Can they identify their **inferences**? Can students identify the experiences, evidence, or data they are using or basing their reasoning upon? Can they formulate and consider possible objections to their inferences? Can they rationally argue in favor of their inferences?

Education reform paying attention to the above a framework of critical thinking appeals to learner’s evidence and reason. It gives confidence to students to process as well to discover knowledge. It provides occurrences, in which students defend positions on difficult issues, think their way to conclusions, analyze concepts, explanations and theories, and consider a wide variety of points of view. Students are also able to explain conclusions and issues, transfer ideas to new contexts, solve problems, assess alleged facts, explore implications and consequences, examine assumptions, and gradually more come to terms with the inconsistencies and contradictions of their own experiences and thoughts. It engages learners in the judgment required to intensely master the content.

Paul and Elder also describe eight standards of reasoning used to assess the elements of reasoning: They include; Firstly Clarity; is the element being considered clear? For example, “Is the purpose clear or vague? Is the information clear or it is ambiguous?” Secondly is Accuracy; is the element e.g. Information really true? A statement can be
clear but not accurate. Thirdly is Precision; is the element precise? A statement can be both clear and accurate, but not precise.

Fourthly is Relevance; is the element relevant? A statement can be clear, accurate, and precise, but not relevant to the question at issue. The fifth standard is Depth; is the element sufficiently deep, or is it superficial? Sixth is Breadth; is the element sufficiently broad, or do we need to consider a wider scope of data? (For example are the conclusions mentioned in a report exhaustive, or are there other possible conclusions the author fails to mention?”) Lastly is Logic; does the element make sense? Is it sound? (E.g. are the assumptions logical?).

Paul pointed out that critical thinkers distinguish the significance of using dependable springs of information when devising conclusions. They give little attention to sources which do not have a reputation of sincerity, and are not in a position to know, have a vested interest in influencing belief or contradict each other on key questions. Critical thinker distinguishes when more than one sensible position can be taken on an issue; they analyze questions to determine whether or not the source is in a position to know; they compare alternative sources of information, noting areas of agreement; and they collect additional information where sources differ. They identify barriers to gathering pertinent and accurate information. They understand that bias, for example, influences observation—that we fail to notice things we aren't looking for and often see only what we expect to see.
It is these two dimensions to thinking that forms the foundation of this study. The above template can be used to critique education reform in Kenya. For the purpose of this study, only one element of reasoning, point of view and one intellectual standard of reasoning, clarity will be discussed. The reason for choosing the two is that the selections are sufficient to resolve the study problem

5.3.1 Point of view
Point of view is factually means “the place” from which you view something. It includes what you are looking at and the way you are seeing it. Point of view is very vital to one’s way of thinking. A learner engages all possible angles of whatever he/she is analyzing and not just in one point of view. Each learner’s point of view will use some useful efforts to explain any problems being discussed in any given material or situation presented. In other words, point of view is the capacity to see an idea or concept in a wider sense instead of in a constricted view so as to get the full meaning of something. This element of human thought symbolizes a learner’s capability to see things in his own and other people’s point of view. As opposed to TORs which only describe the purpose and structure of an activity or group, point of view provides a chance for an individual’s own opinions or viewpoints to be challenged or influenced by other people’s ideas and views. One needs to look for other points of view, recognize their weaknesses as well as strong points and endeavour to be impartial in assessing all points of view.
Aubery, E. (1999) agrees with Paul and claims that an intellectual is to be revealed by his point of view, his fair of thinking, by the temper of his mind and by his attitude towards life. Paul-Elder’s Critical Thinking Framework gives a proper standardization for a general academic way of thinking. These principles help a philosopher make excellence reasoning. According to Paul, clear thinking tries to find out the author’s Point of View. This element is very important to this study in that it implies that all reform efforts should be conducted from some frame of reference or point of view. In the previous chapters we pointed out that the education reform commissions were limited by their TORs and implicit educational ideologies (if any) in their reform efforts and therefore did not give us the desired results. As per the selected criteria, we are suggesting that the commissions’ work lacked points of view and clarity. We argued that this does not auger well with education reform. For education reform to be successful it must be carried out with a clear point of view, rather than in a narrow perspective.

Education Watch (2008) criticized the task force on the realignment of the education sector to the new constitution for not providing clarity and point of view in their endeavour to reform education. The specific TOR of the task force were to examine the implications of the new constitution on education, research and training for national development, undertake a situational analysis of the education sector, review the education system in Kenya, undertake a needs assessment to ascertain gaps relative to delivery process of the curriculum including responsiveness and relevance of the curriculum. Nonetheless, that is the extreme the taskforce went – separating issues. It in
effect failed to give serious consideration on what on why and on what grounds the proposed changes needs to be entrenched.

It is important to note here that for a point of view to be realized in the reform process, effective citizens’ participation is paramount. The Education Watch further observed, looking at how the commission carried out their work, it is sad to note that citizens in different parts of the country got to learn about the task-forces and the commissions after their reports generate debates in the media and after their reports had been operationalized or launched. Even as the “average” Kenyans had the chance to make either oral or written submissions to the commissions or task-forces, the “grassroots citizen” little chance or no opportunity at all to make any meaningful submission.

According to Havelock and Hubberman (1993) nearly all developing countries, Kenya included, employs “power coercive approach.” In this method, the decisions are prepared at the top then passed down. This approach is very centralized, where changes are initiated and more often than not adopted in a highly centralized education system for educational development. A decision is made by a central authority at the top and is passed downwards through a complex pecking order to those whose duty is to effect it. Those to effect the decision have in theory no choice in the matter but to put into practice the decision as directed.
5.3.2 Clarity

Clarity is the element of being considered clear and not being vague or ambiguous. Clarity is articulating oneself in such a way that permits others to follow what one is talking about. It reduces the possibility of one being misinterpreted. Clarity contrasts with obscurity. Obscurity leaves a number of individuals in the dark about the meaning of something. The New Webster Dictionary of the English language (1975) defines clarity defined as being “free from obscurity, ambiguity, or undue complexity.” It means to see truth in simplicity; to seek always to be guided by the same truth, not by one’s own desires or prejudices. It implies seeing things in relation to their widest potential. It also means seeking always to include other people’s realities or their points of view in one’s own.

Clarity guarantees precision and accuracy. If the particulars are precise and accurate, a person who reads will have an understanding that is better, of how an activity should be undertaken. For example, is the questions ‘what can be done about the problems affecting educational system in Kenya’ clear? In order to deal with the question properly, one would need to have a clearer understanding of what the person asking the question is considering the "problem" to be. In any undertaking, one can easily find thousands of opinions about it. A number of these views, though, may not have been clearly thought out. People too make all manner of disgraceful interpretations of such unclear information or vague facts. They can also form opinions, for example on recommendations based on the responses of a few people. Moreover, one never knows
if there’s an agenda that is hidden at the back of those views. It’s even difficult to trust the outcome of the undertaking.

From the above it is apparent that education reform commissions kept most of the education stakeholders in the dark during their undertakings. Keeping audience’s needs foremost is imperative since they will give their points of view which are an important ingredient to any effective reform. All information and theories used should be stated clearly and accurately. As earlier stated education commissions did not clarify their theories clear but left the education stakeholders to rely on ‘hidden’ models, which are bound to bring confusion. They also failed to give any plausible rationale and points of view for almost all the reforms they were recommending, an example was the proposal to abolish the 8.4.4 education system and embracing the 2-6-6-3.

Paul (1995) noted that clarity is at all times a problem for learners who are trying in a coherent way to communicate their ideas to their listeners. For instance, if a student writes a short story in an English composition, it may be so general and yet basic in detail that a reader might misinterpret the meaning of the story. So, a teacher will identify someone in the story whose character has not been depicted in detail. Not only those, perhaps there could be some unnecessary information which consecutively will make his character appear rather misunderstood vague.

Without clarifying the underlying educational reform theory, it would be difficult to convince education stakeholders on the best way to solve educational problems. In the
Kenyan case, it appears there is a misdiagnosis of the problem affecting the education sector. The reform commissions did not state clearly the problem before embarking on the reform. Embracing clarity is the key to finding true solutions.

5.4. An Analysis of Critical Theory and Education Reform

We argue that education reform in Kenya needs to be anchored on the theoretical perspectives of Richard Paul’s theory of knowledge, learning and literacy, while criticizing obsolete aspects of didactic concepts of education. Critical theory’s visions for education reform can be used to assess and reform education in Kenya in a number of ways; that is, to articulate a vision of how education could be reformed and to consider what might be constructed as a critical theory of education. This educational reform approach is not an educational miracle cure to all educational problems in Kenya but we recognize that all stakeholders must put together their efforts before the standards of the critical approach to education reform can be realized.

Generally Paul appears to be concerned that rote learning is a passing knowledge. He cites bloom’s taxonomy, which characterizes knowledge as mere recall of facts. According to the hierarchy of this taxonomy, knowledge presupposes understanding, analyzing, synthesis and evaluation. But Paul argues, beliefs without reason, judgment, and understanding behind them are mere prejudices, not knowledge. Knowledge is not data to be disrupted; it is an achievement constructed by the learner (Ibid pg 42). He advocated for reforming the school curriculum in order that the development of the above virtues (elements and standards) can be fostered. He accused the traditional
curricular of being “highly compartmentalized” with teaching committed to “speed learning”, resulting in “superficially absorbed content” and intellectual arrogance (Ibid pg 2). Paul also refers to the problem as “right answer inculcation”, the result of being told to and coming to expect to be told what to believe and being told to expect what to do.

The idea is that, if we want students to gain knowledge, we must not only reform instruction so that they must think their way through the content of the course, but we must also design activities, tests, and assignments so that students think about the intellectual standards and values that underlie rational learning. Every discipline is to some extent unique, but also overlaps with other disciplines, presupposes modes of thought outside itself, is ultimately translatable into everyday language, and generates knowledge consistent with that generated by other disciplines as well as with everyday modes of knowing. Generally critical thinking is not just a mode of thinking about thinking; it is also a mode of apprehending and assenting to standards and values inherent in educated thought. Learning to think in any discipline is learning to discipline one's thought by standards inseparable from values presupposed in each discipline.

Plato (1967) uses the Allegory of the Cave to illustrate his theory of education reform. Paul’s idea of education is similar to Plato’s allegory of the cave illustrated in vivid imagery in that critical thinking should free learners from fallacious illusions and lead them to a state of intellectual enlightenment. This would make one begin the journey to independence (in thought) away from dependence on shadows of life or of other
people’s ideas. No longer trapped in the world of shadows, the liberated prisoner will recognize the reality of things and will have complete understanding of reality or truth. He will desire to live outside the cave permanently, but he understands that he is required to go back to the cave in attempt to educate his former fellow-prisoners.

According to Plato the people in the cave are symbolic of uncritical educators and learners who are indoctrinated with programmed instruction. In this case the classroom is a cave of learners copying teacher’s notes or echoes for purposes of passing examination. This is what Paul calls didactic education. Plato advocates for escape from the cave of such a lecture hall or classroom. This calls for intellectual liberations. It is a radical paradigm shift which involves pedagogical Copernican revolution. Pedagogical Copernican revolution refers to paradigm shift from cave-centered pedagogy to reality-centered pedagogy. This requires the liberated/critical teacher to do more than traditional pedagogy supposes.

Ivan Illich (1970) in his book, Deschooling Society, pointed out that being credentialed is not to become learned or skilled. A lot of people use that path as a main instrument for material gains. Conversely, credentials are not in any way dependable as a measure of real skill or knowledge. The position of this argument is to demonstrate that a society which boasts of highly educated people like ours, progressively more accepts credentialing and not skill, and that this is literally mistaken and has other socially negative results. Illich suggests that it is quite valuable for the individual and the society alike to have people who are critical as opposed to being credentialed. Therefore it
makes more sense when people have knowledgeable people as opposed to ‘only’ credentialed ones because the former could help in advancing our societal well-being as opposed to the later.

5.5. The Effective Education Reform

The critical theory’s idea of education reform not only highlights the traits of the intellectual but also involves the proper plan of the educational procedure. There are important minimal circumstances for cultivating educated minds. This involves methods of teaching that makes it possible for the development of the abilities, standards, and character of an educated person. All the school curricular is changed in order to be conventional to the elements, traits and standards. A case in point is that when history is substantively taught, it is taught as historical thinking considering, the significant objective is to give students practice in thinking historically (breaking down, assessing, and recreating authenticating issues). Thus, learners learn not just how to peruse historical texts with knowledge and seeing, additionally how to assemble essential certainties and compose very much created historical articles of their own.

Through this mode of instruction, students come to see the centrality of historical thinking both in their own lives and in the life of society and society. History becomes — in such a changed personality, not irregular realities from the past, but rather an approach to reason about the past to make intelligent decisions in the present and sensible arrangements for what’s to come. In the same way, when science is substantively taught, it is taught as scientific thinking, the significant objective is to give
students practice to think logically. Subsequently, students learn not just how to peruse science writings with knowledge and seeing, additionally how to detail conceivable exploratory speculations, make sensible logical expectations, outline investigative analyses, accumulate truths experimentally and make legitimate investigative derivations in light of the facts assembled.

When this is done successfully students come to see the significance of scientific thinking both in their own particular lives and in the life and culture of society. In such a changed personality, science gets to be not random or irregular specialized facts and speculations to be memorized, but an approach to reason about the world, to comprehend its systemic capacities and the ways its laws can be utilized for the welfare of persons and the biosphere. Similarly, when mathematics is substantively taught, it is taught as mathematical thinking, the real objective is to give students practice in thinking mathematically. Thus, students learn not just how to read math writings with knowledge and understanding, but in addition, how to plan and investigate mathematical problems, and how to reason from the data expressed in those problems to solutions (which they can clarify and test).

When this is effectively done, students come to see the importance of mathematical thinking, both in their own lives and in the life of society. Mathematics becomes not random facts about numbers and spatial objects to be memorized for a test, but a way to reason about the quantitative dimensions of the world, a precisely-defined set of ideas and insights that can be used for the welfare of persons and the biosphere. Literature
when substantively taught, it is taught as literary thinking, students learn how to figure out, how to initiate, break down, and assess their own reasoning and the reasoning of others (inside all the substance zones they ponder). In doing so, they come to act all the more sensibly and adequately in all aspects of life. They can do this since they have obtained scholarly devices and scholarly measures key to sound thinking and individual and expert judgment.

Self-assessment becomes an integral part of their lives. They are able to master content in diverse disciplines. They get to be capable readers, journalists, speakers, and listeners. They utilize their learning to raise the nature of their lives and the lives of others. They get to be sensible and reasonable persons fit for identifying with perspectives with which they differ and disagreeing with views uncritically accepted by those around them. They can utilize their thinking skills to add to their own emotional life and change their desires and aspirations appropriately. They come to think, feel, and act effectively and with uprightness.

In Pedagogy of the Oppressed, Paulo Freire gives a case of how critical literacy is developed in an educational context. Freire proposes a framework in which students turn out to be all the more socially aware through critique of multiple forms of injustice. This awareness can't be accomplished if students are not given the chance to investigate and construct knowledge. Freire describes a traditional type of education as the "banking concept of education." This model of instruction is characterized by instruction that "transforms (students) into "containers," or "repositories" to be "filled"
by the instructor. In these classrooms, "learning is a gift bestowed by the individuals who see themselves as proficient upon those whom they consider to know nothing," and the educators separate themselves just like the owners of information, Freire (1970 p72). In this part, the instructor does not as a matter of course test the students to think genuinely or value students' own "assets of information."

In general we can say that if the aim of education is to assist learners develop rationally and be considered educated, then critical approach produces a better scholarly outcome and experience for both the student and the teacher. The critical approach recognizes the core material that a student must gain knowledge of to be considered educated at a given level, and afterward educates the student to master that body of material. Didactic approach is exam oriented and relies on short term memory which fades after an exam or test.

5.6. Concluding Remarks
The theory of education should shape the foundation for education reform. Nevertheless, education reform commissions undertaking these reforms rarely include educational perspectives or theories, leaving educationalists to depend on hidden or informal educational constructs to direct them. Utilizing Richard Paul’s critical thinking theory, we have attempted to present an analysis or critique of education reform situation from Paul’s educational point of view.
Every educational reform approach that is theory based presents a persuasive argument for its viewpoint and its relevance to education reform. Theory permits us to recognize more clearly the unknown, new or unusual teaching and learning occurrences that requires a fresh response that comes from the educator. An educational theory may also assist us develop new approaches to react to such phenomena, and it gives a yardstick or external set of standards for measuring the result of our efforts. Lastly, an educational theory presents an arrangement within which to systematize our teaching and learning methods.
CHAPTER SIX
SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction
At the very beginning of this study, we attempted to bring to light our understanding of an educational theory. We also looked at various reports of various education commissions and their terms of references and pointed out that lack of explicit theory of education reform may be the cause of the persistent problems in education reform in Kenya. In Chapter one, we merely sketch what this entailed. In Chapter four we provided a comprehensive picture of how lack of an educational theory portends to educational reform. In Chapter five we hoped to fill the gap by articulating Richard Paul’s theory of Knowledge, Learning and Literacy. It is only after doing this that we effectively argued for an educational theory. This chapter summarizes the findings and presents the implications of the findings, recommendations and conclusion.

6.2 Summary
In this study, we have analyzed Richard Paul’s vision on the ideal approach to education reform. This undertaking comprised examination of various educational commissions’ reports terms of references against the theses of “critical theory of education reform” and “didactic education”. In the course of action, we have been able to outline distinctive ideas which in our view form Richard Paul’s input to the understanding of the ideal or desired approach to education reform for Kenya.
It was found that the education reform commissions undertaking these reforms rarely include explicit or clear educational theories. Without clarifying educational theory underlying the reform, it would be difficult to advice education stakeholders on the best way to solve educational problems. Different educational approaches if well understood can facilitate the improvement of good instructional methodologies. Consequently, it is useful to emphasize the idea that education being a social activity, should be established on a clear social theory with well recognized system of belief. Using Richard Paul’s critical thinking theory, we presented critiques of education reform scenario in Kenya from Paul’s educational viewpoints. The importance of formal educational theory in education reform was also discussed.

6.3 Conclusion

In view of the observations and research reports presented in this study, this study concludes that theory could be useful in education reform in Kenya. From the study, the following conclusions are made:

Firstly, it has been observed that education reform commissions did not incorporate explicit theory (ies) in their reform efforts, and that education reform commissions have given a peripheral attention to the role of theory in education reform. Theory should not just be simply cited (or even hidden), but instead used to buttress argument. Theories can be used not merely to comprehend the situations, structures and individuals studied, but to change them as well. In our analysis, this is true any theory but not just of critical theory alone.
Every education reform process should be guided by a theory. This is because, firstly, no investigation, conclusion or fact can be free of theory. The concern is that we need to be aware of the theories we are using in education reform, and whether they are implicit or explicit and also whether we are using them critically or uncritically. Additionally, it is imperative to appreciate the fact that in order to value any given educational phenomenon or activity, we have to also look at the wider economic, political and social settings within which that phenomenon or activity is rooted, and to look for theories that connect these.

Secondly, whereas it was re-affirmed that critical thinking be part of the school curriculum, it was also noted that the didactic approach disregards students’ process of practicing knowledge and merely put in predetermined things into students’ minds. Consequently, students will not to think independently. This approach which is teacher centered is not fit for developing learners’ potentials. On the contrary, the critical theory consents that learning is positive and initiative. In any learning institution, the learners are the main focus in teaching. In the absence of learner’s participation and initiative, then learning is meaningless. The teacher’s role is to guide and inspire them to learn.

Thirdly, critical thinking and knowledge are interrelated. Because of this special relationship with knowledge, critical thinking is a essential criterion of education reform. The development of critical thinking ability is directly linked to the ability to use language, thus the teaching of reading and writing are particularly important to the fostering of critical thinking. Good teaching is also required as there is empirical
evidence to suggest that good teaching and testing practices in schools are important in achieving the aim of developing critical thinking. Fourthly, for education reform to succeed, education commissions should identify their point(s) of view and recognize their weaknesses and their strengths and seek other points of view from other stakeholders. They should also endeavor to be open-minded in evaluating all points of view.

It is our contention that the didactic approach is exam oriented and relies on short term memory which fades after an exam or test. Examination should simply be used to evaluate a student’s progress. They are tools of teaching used to by the teachers to tell areas where to put more emphasis in the process of teaching. Exams are of little value as instruments of true student retention. This is so because exams reflects little about what the student will retain in the longer term but can inform the teacher about what the student understands in the short term. Employing a critical approach to education reform and learning brings new positive changes in educational reform.

This study concludes that the theoretical approaches to educational challenges should as a result be seen as an integral and important element of education reforms. Investigating the underlying conceptual and theoretical frameworks in our studies could lead to greater understanding and provide practical solutions to educational reform problems.
6.4 Recommendation

The study set out that theory is inextricable with the practice of education, and that by making it explicit and giving it the same standing with other components of educational research (analysis, observation, experimentation), education can become even more productive in the 21st century. A greater recognition of the theoretical frameworks involved in educational research would likely facilitate the development of new questions and experiences and expand existing theoretical frameworks to advance the future of the field. Richard Paul’s critical theory of Knowledge, Learning and Literacy presents a good model for education reform for Kenya. Unfortunately, this field of critical thinking, although the field is ripe for research, not enough has been done. There is need for further research in this direction.
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