AN EVALUATION OF THE PHILOSOPHICAL FOUNDATIONS OF KENYA’S 8-4-4 SYSTEM OF EDUCATION IN THE LIGHT OF PAULO FREIRE’S CONCEPT OF EDUCATION FOR CRITICAL CONSCIOUSNESS

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JULY 2018
DECLARATION

I declare that this project is my original work and has not been presented in any other university/institution for consideration. 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 in accordance in line with anti-plagiarism regulations.

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DEDICATION

To my loving wife Mary Wamucii Kinyari who has been a source of inspiration during the dissertation writing process. I also dedicate this work to my father Boniface Wachira, and my mother Anastasia Waithiegeni for their relentless prayers and support. Lastly, I appreciate the support from my father-in-law the late Samuel Kinyari Gitahi, and mother-in-law Ann Wairimu Kinyari.
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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>EFA</td>
<td>Education for All</td>
</tr>
<tr>
<td>FPE</td>
<td>Free Primary Education</td>
</tr>
<tr>
<td>KIE</td>
<td>Kenya Institute of Education</td>
</tr>
<tr>
<td>MDG’s</td>
<td>Millennium Development Goals</td>
</tr>
<tr>
<td>MoEST</td>
<td>Ministry of Education, Science and Technology</td>
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<tr>
<td>UN</td>
<td>United Nations</td>
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<td>UNESCO</td>
<td>United Nations Educational Scientific and Cultural Organisation</td>
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<td>UNO</td>
<td>United Nations organisation</td>
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<td>UPE</td>
<td>Universal Primary Education</td>
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<td>WEF</td>
<td>World Education Forum</td>
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<tr>
<td>8-4-4</td>
<td>8 years in primary, 4 of secondary and 4 of university education</td>
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ABSTRACT

The purpose of this study was to evaluate the philosophical foundations of the 8-4-4 system of education using Paulo Freire’s concept of education for critical cautionousness as a framework. The findings of the study are expected to provide a framework upon which the aspirations of the 8-4-4 can be aligned within practical philosophical foundation. The study will also play a big role in locating the rightful place of philosophy of education in Kenya’s education system. It was guided by four study objectives: one, to explain the historical background of the 8-4-4 system of education; two, to evaluate the strengths and weaknesses of the 8-4-4 system of education; three, to elucidate the principles of Paulo Freire’s concept of education; and four, to use Paulo Freire’s concept of education to critique and enrich the 8-4-4 system of education. In order to evaluate the 8.4.4 system of education, this study was based on an existentialist model of evaluation more particularly, it used Paulo Freire’s principles of education in evaluating the aims, content, pedagogical skills and expected outcomes of the 8-4-4 system. This was guided by Paulo Freire’s concept of education, which comprises of the following principles: Participatory, Dialogic, Democratic, Activist and Affective. This study employed the method of conceptual analysis in explaining the philosophical determinants of Kenya’s system of education while paying close attention to the 8-4-4 system. The study analysed the work of Paulo Freire and official documents such as reports of commissions and committees on education in Kenya, in order to find ways in which the current 8-4-4 system of education can be improved by applying Paulo Freire’s tenets. The study concluded that the primary objective of the 8-4-4 system of education was to promote self-reliance among learners. For this to be achieved, education should be delinked from the over-emphasis of examinations. The study established that the forms of knowledge in the 8-4-4 system of education are essential in the realisation of self-reliance, and that the content that learners in the 8-4-4 system are subjected to must be able to equip them with knowledge that can be applied by school leavers in problem-solving. The study also established that even though there exist many options ranging from vocational and training subjects as a result of the introduction of the 8-4-4 system, the system has experienced inadequacy of the key resources as well as the required facilities. The study recommended that the form of knowledge in the curriculum should be revised so that the focus is not just on theory but on what is practical as well, and that pedagogical procedures employed by educators in the learning institutions should be revised so that the learning process will produce self-reliant individuals. Further, the study recommended that Kenya’s education system should be propelling by ensuring that education at all levels is relevant to the community in which a learner lives, and that the process of education must involve the training of specific skills, acquiring of habits that makes an educated person virtuous, and these practices must be geared to resolving problems. This study also recommended that more studies of this nature be carried out on a larger scale, if possible in Africa, so as to further reinforce the applicability of the approach used together with the conclusions so far made.
CHAPTER ONE
INTRODUCTION

1.1 Introduction

This chapter presents the introduction, the background to the study, the statement of the problem, the theoretical framework of the study, and the conceptual framework of the study. Objectives of the study, research questions, significance of the study, justification of the study, assumptions of the study, scope of the study, limitations of the study, delimitations of the study and definition of operational terms are all discussed in this chapter.

1.2 Background to the Study

Education is one of the most important aspects of human life but is marred by controversies over the ideal pedagogy bearing in mind the integral deficits in putting together education practice and diverse societal aspirations. Educators must strive to connect classroom education and curriculum to authentic real-world contexts and their unique situations. Lack of exposure to real-world problems is often associated with the organisation of the curriculum (Beane, 2016). Love (2011) argued against the teaching of random, unconnected facts arguing that when students are taught facts and vocabulary in isolation, they “construct a collective mindset through a conglomerate, postmodern mass of trivia, algorithms, and procedures that only make sense in the context of a formal assessment that checks for a bundle of facts and low-level skills” (Love, 2011).
Global standards dictate that relevant teaching and learning breeds active, engaged classrooms (Lifter, 2008) with an emphasis that learning is not a passive process for students. Teachers are continually engaged in finding ways to promote participation from students at both the classroom and school levels. Effective teachers find ways to engage and involve students in each and every phase of the learning process (Last, 2004). Most effective teachers are capable of having as much as six times the impact on student achievement when compared to the least effective teachers within a school (Haycock & Huang, 2001). If effective teachers have this level of impact, it is important to identify appropriate pedagogical practices that teachers can adopt to help develop the skills needed to connect relevant curriculum to students, as well as to create a classroom atmosphere that promotes active learning (Hattie et al., 2003).

Reflecting on Kenya before independence, illiteracy levels among Africans were appalling yet they were only permitted to access vocational education to provide labour for White settlers. Intellectual education was a preserve of the settlers’ children since it was presumed that the African cranium capacity could not accommodate intellectual education (Mackatiani, Imbovah, Imbova, & Gakunga, 2016). The education did not focus on changing the welfare of an African but to either make them tools of evangelisation or tools of aiding the colonialists’ mission of resource exploitation, a system identified by Freire as education for domestication where education is used to propagate status quo (Bartlett, 2008). Carnoy (2014) explains that the African education
system was intentionally designed to inculcate an inferiority notion to black Africans and make them acknowledge that they were subordinate to Europeans and Asians.

Dewey observed that passive learning is still entrenched in the education practice (Dewey, 2004). The same concerns exist today despite the long time break between Dewey’s time and the present global contexts. For the most part, students spend the majority of their time in school either reading and doing exercises or listening to their teachers. The disconnect of harmonising theory and practice continues to manifest itself in the pedagogy of classroom. Teachers as educators struggle to figure out what method of teaching ought to look like with the reality of what method of teaching does look like (Ferrel et al., 2005).

The ability of a teacher to engage students through effective pedagogy often determines the success of the teaching and learning process (Gadotti, 2016). Educators must have a strong grasp of the content of the curriculum coupled with a deep understanding of pedagogical practices to engage students (Dewey; 2004). Paulo Freire (2009) developed a theory of education called problem-posing pedagogy that advocated for less rote learning and a more integrated, relevant process for education practice. To put his theory into practice, Freire used community problems to engage Brazilian peasants and farmers in the learning process. Freire believed that curriculum content should be relevant to the learner and their context. By using actual community problems, Freire
asserted that learners operate at higher levels when they participate and contribute to the learning process.

1.2.1 Significance of education in a nation

There exists customary presumption that education is the most imperative component in fighting destitution (UNICEF, 1999) and that an informed populace adds to the financial advancement of society and prosperity of people inside society (Fagerlind and Saha, 1983). Education is viewed as an effective strategy by which people are freed from their regular state whether that depicted as obliviousness, destitution, problems, self-centeredness, fear, debasement, foul play, oppression, moral chapter bankruptcy, or some other undesirable conditions (Kessio and Chang'ach, 2012).

Thinkers like Plato (2004) and Nyerere (1978) see education as of extraordinary significance in the public eye whereby an individual will be framed and turns into a valuable individual from society and empower them to elevate their way of life to have a decent existence (Kessio and Chang'ach, 2012). Plato views education as a tool that offers an individual assistance to build up the possibilities and capacities that are already inherent. This is the thing that, Aristotle ordinarily spoke to with the similarity of “a midwife – bringing forth thoughts which are as of now conceived in the spirit of every last one of us.” It is in reality here that Plato finds a significant meeting point with Jean Jacque Rousseau's view of education. Rousseau contends that an individual is conceived as one of a kind yet, because of terrible education, "society can turn the
person, with all the uniqueness and pride befitting a genuine individual, into just another individual from the group, where independence winds up plainly lost in the faceless group” (Kessio and Chang’ach, 2012).

For Nyerere, the motivation behind education was to transmit aggregated shrewdness, information and to prepare the youth to contribute to the support and advancement of the society. He additionally notes that education will get ready understudies for their obligations to the group and certificates will not be tickets to wealth however the identification of simply one more sort of laborer ("Ministry of Information" Tanzania, 1968). Since accomplishing her political freedom in 1963, Kenya has kept investing intensely in education with the expectation this would change the nation into a cutting edge dynamic state. The Government of Kenya directs over 30% of its budget to the advancement of education in the nation as far as intermittent and non-repetitive use yet education framework has not tackled significant difficulties of the country (Wanyama and Koskey, 2013, p123).

In 1981, a Presidential Working Party was dispatched to inspect educational modules and the change of the whole education framework in the nation. The advisory group presented a suggestion to change the 7-4-2-3 education framework to the present 8-4-4 arrangement of training, whose general structure was like the U.S. training framework. The 8-4-4 framework was propelled in January 1985, and was, and still is, intended to give eight years of essential education, four years of optional, and four years of college
training. Emphasis was set on Mathematics, English, and professional subjects. The emphasis on professional education was gone for planning understudies who might not proceed with auxiliary training, the individuals who might act naturally utilised, and the individuals who might be looking for work in the non-formal part (Ministry of Education, 1984).

Lord and McGrath (2002) observe that the new strategy would position young people towards independent work. Haan (2001) echoes such assumptions, when he says that the 8-4-4 system (which supplanted 7-4-2-3 framework) firmly underscores attitudinal and aptitudes arrangements for the universe of work and particularly independent work. The new strategy would enhance the understudy's business potential and accordingly make them confident (Amutabi, 2003). Webster (1989) characterises an independent individual as one who is certain about their own particular capacities and ready to get things done for themselves not requiring assistance from other individuals. A confident individual is one who is more dynamic, skilled, inventive and free (Jyotish, 2014). On the off chance that the 8-4-4 arrangement of education prompts confidence, its items should show the specified qualities. From the inescapable talk, it is fascinating to thoughtfully consider the 8-4-4 arrangement of training in connection to confidence points of education.
1.2.2 Philosophical Foundations of Education

Education is the tool that asserts Locke’s argument of each man having a natural right to life, liberty and property (Carter, 2011). A liberal thought among people breeds the best economic, social and political environment for development and progress to thrive. Thus, a liberating education should seek to equip the recipients with a liberal thought. Carter (2011) identifies the common strands in liberal thought as utilitarianism, egalitarianism, meliorism and universalism.

Utilitarianism is a philosophical paradigm that guides on modalities of evaluation of a wider range of aspects that involve the choices that people face. Among the issues that can be evaluated from a utilitarian perspective are actions, laws, policies and moral codes (Tim, 2007). Utilitarianism just like consequentialism holds that it is the consequences or outcomes of policies, actions or laws that determine whether they are bad or good, wrong or right (Tim, 2007). Thus any problem being subjected to analysis, the choice should be made on the policy that would produce the best overall results.

Utilitarianism takes two dimensions namely: act and rule utilitarianism as espoused by Eggleston and Miller (2014). Act utilitarianism maintains that a choice should be done on that act that creates the greatest utility (Eggleston and Miller 2014). Rule utilitarianism on the other hand holds that specific actions are morally justified if they conform to the moral laws and if their inclusion would create more utility than other possible rules or no rule at all (Eggleston and Miller 2014).
Egalitarianism is a philosophical paradigm that rests on a background idea that all human persons are equal in fundamental worth or moral status and that no specific individual should override others but should be considered as a worthwhile complement in the forces that bind the group (Holtug, 2010). Egalitarianism can be instrumental or non-instrumental as propagated by Holtug (2010). Holtug (2010) asserts that instrumental egalitarianism values equality as a means to some independent specifiable end while non-instrumental egalitarianism values equality for its own sake as an end in its own essence.

Meliorism is a philosophical paradigm believing in the idea that the world can be made better by collective human efforts (Norman, 2000). It ascribes to the ideology that successive generations can improve the economic and socio-political arrangements for the best ends that benefit all people (Carter, 2011). It is a metaphysical thinking holding that progress is a real concept leading to an improvement in the world. It is an optimistic evaluation of economic and socio-political well-being of the people.

Universalism element affirms the moral unity of human species and marginalises local cultural differences (Carter, 2011). Universalism in education underscores the importance of integration among individuals of different cultural orientations with a sole purpose of creating common rules from which their decisions are guided. Unity is core in universalism so as to guarantee progress among individuals and education should seek to groom individuals into Universalists who appreciate diversity and work
to uphold unity in diversity. Philosophy of education ought to be the foundation of any system of education in general but especially for teacher education in particular. In America the aims of education include instilling core knowledge to all students necessary for an independent life, help them establish their strengths and improve on their weaknesses, celebrate individualism while celebrating commonality, instil a creative spirit and to engender a sense of patriotism, balanced with a global world view and respect for history and tradition while cultivating shared desire to challenge the status quo, to diverge thinking (U.S. Department of Education 2003).

In Europe, education system is planned as a continuous whole with the aim of education being to make learners gain knowledge of European government and politics. This is supposed to orient them to real life situations that affect their lives. The system is also meant to instil communication skills through a modern European language. European history is also taught to enable learners harness language, literature and culture in real world situations.

Peru undertook the initiative of reforming her education system with an aim to identify regional social, political and economic trends. The education system uses attitudes and values (democratic citizenship values and attitudes) to express an idea of democracy (and of democratic citizenship). The system expresses an idea of democracy and a "democratic ideal" that resonate with discourses chat promote and foster economic globalisation, Neo Liberalism, development and technology (Lenchner, 2009).
The education system in Japan is more focused on morality, as implicated in the different ways and has had a positive and lasting impact on the Japanese society at its entirely. Morality in this scenario can be referred to the level of discipline depicted among the livelihood of the youths who vies education as the source of good live hence fostering high education completion rate thereby reducing the dropout rate of students. It is of cognisant that adulthood populations which are disciplined are developed from the youths who are disciplined. In economics, this is known as multiplier effect theory which is on the view that one action with linkages have implications on several aspects of life probably in a positive way which in long run generates benefits which are cumulative and are deemed to be greater than the individual acts (this is also referred to as social action in sociology (Unesco, 1984).

Initially, African people had their own education system before Western formal education was initiated which was commonly referred to as African indigenous education. These education systems had certain aims, specified content and workable pedagogies. Processes included the diffusion of society cultural heritage, inculcation of morals, promotion of religious and social values, and imparting in youth, desirable dispositions, skills and competencies (Murira, 2013).

In Nigeria, education is viewed as an instrument for interaction of ideas and persons for national development. The philosophy behind education in Nigeria is that it fosters the worth of an individual for their own sake and that of the society in general. Education is
used to train the mind to understand the world around and to acquire appropriate competencies and skills to live and contribute to the growth of the society (Rupert et al., 2013).

In South Africa, emphasis is made on the capacity of education to build employability. Education is viewed as instrumental to the growth of the economy. Education in South Africa thus has a central goal of imparting crucial productive skills and competencies that an economy needs. It arms one with expertise and skills vital to access and enter labour market theoretically. This kind of education is viewed as an investment that profits economic returns for both the society and individual (ILO-Geneva, 2010).

After independence, Tanzania outlined a policy of Self-Reliance through education with an aim to prepare young people for constructive and dynamic role in the society development. All citizens were expected to contribute to emerging issues in the society. It was recognised, however, that the success of the policy depended on the intelligent application of individual efforts (Nyerere, 1973). Education for self-reliance was revolutionary as it sought an African identity by defining the role of education in national development based on home grown ideas and locally available resources.

1.2.3 Philosophy of Education in Kenya

In Kenya, the argument against education pedagogy lies between the purpose of education and the aspect of education practice at all levels of education (Njogu, 2000).
As a result, society is unable to synthesise philosophy of education and the national goals of education into the education curricula (Cunningham, 2005:75). The many modifications on the system of education reveal lack of focus in defining priority between philosophy of education, local goals of education and education for all (EFA). This crisis is exemplified in Kenya’s commitment to the international goals of education in contrast to philosophy of education and the local aims of education. The value dimension of Kenya’s dedication to education is further highlighted by Bunyi (2006) that the “internationally recognised education goals of Millennium Development Goals (MDGs), Universal Primary Education (UPE), and Education For All (EFA) remain the driving force of education planning in Kenya and the government has articulated it in the policy documents”.

In view of the aforementioned, it is clear that Kenya has neglected its philosophy of education which underpins the national goals of education by giving prominence and preference to goals of international conventions (UNESCO, 2012). Global goals of international conventions are broad concepts and the task of integrating them with contextual national goals of education confounds the true nature of education practice in Kenya. UNESCO reports that the goals of education in Kenya and the objectives developed by international conventions are diverse concepts about education, and an attempt to realise them at school level is impractical (UNESCO, 2012).
Meaningful education practice is founded on a specified statement of philosophy of education (Kariuki, 2009). The problem of harnessing philosophy of education for the goals of education in education practice in Kenya highlights the essence of the crisis defying education. The statement of philosophy of education describes education as a process to enhance the attributes of social cohesion, human progress and economic development (Nasongo & Musungu, 2009); all of which require critical conscious citizens to horn. In theory, Kenya’s philosophy of education ratifies an education practice which exceeds factual knowledge by being sensitive to the social awareness and decent morals as a national initiative. A response to such a philosophy of education and the goals of education should harnesses school to impart knowledge, skills, attitudes, values from one generation to the next.

The United Nations (UN) and World Education Forum (WEF) view these international conventions as declarations to enhance human rights (UNESCO, 2006). A further clarification is given by Achoka et al. (2007) who observe that in Kenya, the school curriculum has been picked as a platform to implement the goals of international conventions and declaration. For example, the aim of MGDs was to attain a universal objective in terms of development within a specific period of time. The purpose of UPE was to ensure that by 2015, every person has acquired the basic education, but the quality of such education in Kenya still remains elusive. The idea of EFA advocates for education for all but is silent on the structural levels and the quality of such education. In this regard, education practice in Kenya does not adhere to the specified philosophy
of education and is isolated from the national goals of education. In essence, commitment to international goals and declarations depicts a conflict which affects the capacity of integrating philosophy of education and the local goals of education in Kenyan education practice. This conflict highlights sizeable gaps that need to be resolved so as to achieve critical consciousness in education practice. A critical conscious graduate refers to a graduate who is creative, self-reliant and independent.

1.3 Statement of the Problem

There is an increased number of Kenyans seeking primary, secondary and tertiary education. Universities and other tertiary institutions continuously roll out graduates who are expected to spearhead Kenya’s prospects of industrialisation and vision 2030. A liberating education is supposed to produce virtuous individuals laden with knowledge to enhance sustainable development. It is expected that for the vision 2030 to be fully actualised, all Kenyans must be put on board as part of the efforts required to spearhead the process and education has a role of enhancing social cohesion. A liberating education should produce individuals who are self-reliant, socially well cultured and ones who advocate for pragmatic development ideas. Kenya has been entangled in war against corruption, negative ethnicity, the culture of impunity and terror based radicalisation since independence. These are threats that if not addressed are most likely going to curtail the implementation of vision 2030. The process of education in Kenya needs to have solved the above named anti-social conditions. A whole decade is almost done since the inauguration of the Kenya’s vision 2030 and Kenyans are only left with
13 years to get to the year 2030. Thus, a critique of Kenyan education in relation to its role in the attaining of vision 2030 is justified.

The 8-4-4 system of training in Kenya does not prompt to individual independence, disregarding it being the point of its initiation (Ogwora et al., 2013). At the point when the individuals as a result of 8-4-4 framework are dependant, bumbling, lack inventive aptitudes and are unemployable or unfit to start independent work, it shows a basic inadequacy in the present arrangement of education in Kenya concerning point of training for independence/ self-reliance. Kenyan training framework brags of education procurement more than capacity to empower students to handle issues they may experience in their everyday attempts, that is, be confident.

Failure to integrate philosophy of education and the goals of education in Kenya is exemplified by irrelevant teaching and learning methods, evaluation strategies, loss of societal values, and in the inability to serve the needs of the Kenyan society through knowledge transfer. Rote learning has relegated the role of philosophy of education thus impeding the goals of education which are expected to produce students and citizens who are self-confident, cooperative, creative, and people who are well grounded by critical and inquiring minds to resolve conflicting issues. This study therefore sought to evaluate the Freire’s concept/philosophy of education for critical consciousness and consequently attempted to develop a more viable philosophy of education that will lead Kenya in to realising the Vision 2030 and other aspirations.
1.4 Purpose of the Study

The purpose of this study was to evaluate the philosophical foundations of the 8-4-4 system of education using Paulo Freire’s concept of education for critical cautiousness as a framework. The study sought to analyse the basic principle assumptions that underpin the system of education in Kenya.

1.5 Research Objectives

The study sought to achieve the following four objectives:

(a) To explain the historical background of the 8-4-4 system of education;
(b) To highlight the philosophical foundations of the 8-4-4 system of education;
(c) To analyse the principles underlying Paulo Freire’s concept of education; and
(d) To examine how Paulo Freire’s philosophy of education can enrich the philosophical foundations of the 8-4-4 system of education.

1.6 Research Questions

The study sought to answer the following four objectives:

a) What necessitated the adoption of the 8-4-4 system of education?

b) What are the philosophical foundations of the 8-4-4 system of education?

c) What are the basic tenets of Paulo Freire’s concept of education?

d) How can Paulo Freire’s concept of education enrich the philosophical foundations of the 8-4-4 system of education?
1.7 Justification of the Study

Integrating the philosophy of education and the goals of education in education practice has not attracted researchers while specific elements of philosophy of education like critical consciousness have been neglected both in practice and theory. Many scholars have focused their studies on academic performance in terms of examination grades, access, retention, equity, gender equality and education wastage among others (Mwanje et al., 2008; Shaw, 2008; Waigi, 2008; Ndirangu, 2009). These studies reveal that education practice in Kenya strives for excellence but they do not articulate the role of philosophy of education. After reviewing commission findings such as Ominde (1964) and reports in education such as Koech (1999), Sawamura and Sifuna (2008) established clauses underlining investigations around the issues of education wastage and academic performance based on good grades. With the commissions having failed to resolve the problems of untenable pedagogy in Kenya education practice, it would be justified to explore the role of critical consciousness as an element of philosophy of education as an alternative strategy to respond to the question of pedagogy in the 8-4-4 education system. The failures of 8-4-4 as the dominant education system in Kenya are an exemplification of the impact of an education practice which does not empower learners in terms of social cohesion, human growth and economic progress.

Objectives of the 8-4-4 system of education inherently create dependency as opposed to liberation. The solution is to rethink about the educational problems with an aim to liberate through realistic solutions. This implies an education system that will be
grounded on the local and contextual needs, cultural realities and critical consciousness for every individual. In order to correct the 8-4-4 system of education there is need for aims of education to harness philosophy of education. That previous studies and review commissions are silent on the specific elements of philosophy of education is an indication that critical consciousness has not been given its rightful place.

1.8 Significance of the Study
The findings of the study are expected to provide a framework upon which the aspirations of the 8-4-4 can be aligned within practical philosophical foundation. The study also plays a big role in locating the rightful place of philosophy of education in the largely knowledge based education system. The findings and recommendations of this study may also provide the curriculum planners, education policy makers and practitioners with a clear concept of education and pedagogical approaches that focus on liberating the learners from retrogressive beliefs and attitudes that allow for the development of anti-social conditions. The study may also enhance development of a curriculum that nurtures integration among Kenyans, a move that is requisite to the actualisation of vision 2030.

1.9 Assumptions of the Study
The study was based on the following three assumptions:

a) The aims of education are already founded on a philosophy of education

b) Kenya has a certain philosophy of education
c) The 8.4.4 system of education is based on certain philosophy of education that is alluded to the aims of the system

1.10 Scope of the Study
The study was philosophical work and was not limited to a particular geographical location. It analysed Paulo Freire’s works, theory of education and official documents on the 8-4-4- system of education; such as reports of commissions and committees on education in Kenya in view of establishing ways in which the current 8-4-4 system can be enriched by Paulo Freire’s theory of education.

1.11 Limitation of the Study
Since the study sought to evaluate the 8-4-4 system of education in the light of Paulo Freire’s theory of education, it was limited to analysing information related to Freire’s theory of education and the 8-4-4 system of education. This study was limited to approach of conceptual. The study relied mostly on the information which have been documented and especially the education reforms reports. Deductions were made about the conceivable hypothetical establishments for the reports in light of what is archived. It was conceivable that Ministry of Education authorities, and if conceivable the generators of the reports would give valuable extra data on the instructive hypotheses that inspired their work. Be that as it may, the outline of this examination does not suit this viewpoint because of logistical constraints. It is likewise vital to call
attention to that insufficient research has been done around this area and consequently there are constrained resources. This was the limitation of this study.

1.12 Delimitations of the Study

The study was delimited to 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 Paulo Freire’s theory and philosophy of education, Learning and Literacy. The study also focuses on educational theories implied by the educational reform initiatives during this period.

1.13 Theoretical Framework of the Study

The study employed the critical theory of education as exemplified by Paulo Freire. Critical theory started from a gathering of German social scholars known as the "inward circle" at the Institute for Social Research at Frankfurt Germany in 1923. With establishes in Freudian and Marxist rationality, they spoke to ability in financial matters, brain research, history and reasoning and are referred to today as the Frankfurt School. Their individuals included Max Horkheimer, Theodor Adorno, Herbert Marcuse, Leo Lowenthal and Frederick Pollack (Rose, 1990). At first, these men reacted to the altering organisation and course of the European work development and the advancement of Soviet socialism and Western free enterprise. Afterward, they extended their concentration to incorporate the decrease of patriarchy in the atomic family, the psycho-social flow hidden dictator, against Semitic, and rightist propensities, and the
rising potential for totalitarian personality control in the large scale manufacturing and utilisation of "culture" (Ingram and Simon-Ingram, 1992). They contradicted the belief systems of empiricist objectivism and positivist scientism, which viewed information to be "a matter of tangible information diminished by insights to circumstances and end results and along these lines the main genuine or positive learning" (Regelski, 1998). With that in mind, they confined a hypothesis that incorporated differing philosophical methodologies. For instance, their enthusiasm for the idea of reason, truth and magnificence was roused by German optimistic idea. The worry with social change and trade process was roused by Marxism. The thought of scrutinise and information originated from Kant's philosophical approach and the possibility of a "development of soul" originated from the Hegelian theory (Held, 1989). Implanted inside the hypothesis is simply the procedure cognisant study. It gives a premise to see the perplexing cooperation that exists among the individual, the school and society.

These scholars see culture as the outflow of human awareness moulded by day by day living (Rose, 1990). Perceiving that people are the modellers of their own predeterminations, the hypothesis asks the improvement of a basic awareness worried "with the phronesis of discerning activity that fulfils criteria of right outcomes for the customers served, our understudies" (Regelski, 1998). As it were, it contends for a change that empowers people to make new realities for both themselves and for society. Issues of battle, control, culture, administration and basic awareness were vital to the individuals from the Frankfurt School and stay fundamental to critical theorists today.
The propagation of "harsh social examples and the feasibility of social change" (Giroux, 1983), and especially the part that schools play in that motivation still show up in a great part of the works. As indicated by Meyer "propensities for culture and style are an outward articulation of conviction. Framing the reason for a rationale, they work as the 'guidelines of amusement,' accordingly setting the standard against which learning distinction is looked at and evaluated" (Meyer, 1989). Critical theorists recognise the power and impact that "prevalent" culture needs to shape people groups' dispositions and practices. Horkheimer and Adorno trust that the large scale manufacturing of mainstream culture transforms innovativeness into a product, and produces a mechanical world loaded with institutionalised, stereotyped and bogus pictures of mass culture. This therefore strengthens the disparities that subvert creative energy and knowledge, and precludes the advancement from securing basic awareness and liberation. Since prevailing social classes control the methods, they can force their qualities on other social classes by recommending social conduct and conviction. For less advantaged classes, at that point, "the truth is thought of as "guaranteed" and basically free of the fancies of human volition, as opposed to being socially developed" (Woodford, 1997).

Critical theorists such as Kanpol, (1999); Kozol, (1967), (1985), (1991), (1995), (2000) among others concur that neediness, social class division, unequal circulation of work, poor educator working conditions, poor understudy learning conditions, social; class and sex and are uncontrolled in schools. They trust that issues of social capital
(Bourdieu, 1977) and authority (Gramsci, 1971) give the social setting to general training. They exhort on opposing social proliferation (Giroux, 1983b), and the creation of culture (Apple, 1982) on the off chance that it happens inside the space of the overwhelming class. Rather, they contend for an educational programme that gives the conditions in schools important to influence change and conscientisation (Freire, 1970; Schmidt, 2002).

Integral to basic hypothesis in schools is the social forming and reshaping of the learning background whereby schools expect a more conspicuous part in both the creation and transmission of social reality. The rationalistic idea of basic hypothesis urges teachers to pursue question and reflect upon the person's interconnectedness among school, society and culture. It urges teachers to look to classrooms and schools not just as locales of transmission and multiplication of information and culture, yet additionally as fields for resistance, change and social generation (Rose, 1990).

Obviously, the school assumes an essential part as a specialist of social and social creation and multiplication. For example, through training understudies and educators can beat social obstructions and disparities by encountering education as a typical dialect and a typical articulation (Rose, 1990). Gramsci requires the advancement of people's basic cognisance of their identity, as both authentic items and producers of history, to comprehend their own particular experience inside a more extensive develop of social and social hegemonic belief systems (Gramsci, 1971). Freire communicated
the faith in the energy of people to go to their very own basic awareness presence, through the procedure of conscientisation (Freire, 1970, 1973, 1985, 1998). Important to the improvement of a basic cognisance of education - one that locations the inherent and the outward - is the investigation of learning custom inside a socio-social system. Obviously, that does not occur in most school classrooms. Schmidt (2002) calls attention to that schools never again give the devices to basic considering and transformative activity. As indicated by him, "Training, in its curricular and philosophical origination sticks to a similar work on, proceeding to encourage a present day comprehension of information and its transmission".

Rose (1990) notes that education has been utilised for the unobtrusive control of one gathering by another; taking note of that educators for the most part have self-governance to pick which subject substance is contemplated and which is definitely not. On the other hand, understudies are normally frail to oppose the chose content unless they can quit school totally. At the end of the day, control connections that illuminate and constitute prevailing belief systems and customs additionally exist in the classroom. For instance, since instructors control the educational modules, which means every one of the encounters understudies have in training (Eisner, 2002), the educator figures out which societies and related esteems get inclination, comprehension and need (Schmidt, 2002). This could conceivably mirror the interests, qualities and foundations of understudies. Thus, the educational programmes overlooks certain or all individual and gathering goals, and cultivates an oblivious acknowledgment of a culture that might be
immaterial and outside to these people and gatherings. This predisposition hinders the improvement and development of the understudies’ social cognisance and change. Freire repudiates the dictator technique for training by proposing the option strategy for "issue posturing". This strategy epitomises basic hypothesis and begins from the life circumstance and reality of individuals. Their life circumstance is made into an issue posturing circumstance. The strategy focuses on indicating individuals that they have the privilege to make inquiries on the "hows" and "whys", that they have the privilege to get some answers concerning causes and impacts in their lives.

All in all, basic cognisance enables the members to consider an assortment of perspectives and inclinations. All perceive that instructing and learning is an association among educators and understudies. The educational modules give chances to singular aptitudes and possibilities, singular learning styles and instructing styles to prosper. Understudies appreciate working helpfully to take care of issues and can meet people's high expectations when tested to think, feel and act in a complex, basic way. Understudies affirm constructivism when they demonstrate the instructor that they are equipped for learning individually and that they hold information when their learning is grounded in individual experience. The lessons give the students and their educator's chances to take part in critical and important discussion affirming the accomplishment of exchange as an instructing methodology.
In this study the aspect of critical theory of education that was particularly applicable was Freire’s critical consciousness. It focuses on curriculum planning in terms of developing a suitable pedagogy. It also focuses on student-teacher relationship and stipulates that this relationship should be more democratic in nature than dictatorial. Other aspects of critical consciousness include active participation of learners in the learning process, critical thinking where learners can critique what they learn, and progressivism among others. This type of pedagogy is believed to produce learners who are self-reliant and critical thinkers. The theory was important to this study in helping understand how to improve the 8-4-4 system’s pedagogy.
1.14 Conceptual Framework of the Study

The following schematic diagram illustrates how the philosophical principles of education as propagated by Paulo Freire’s can be used to enrich the 8-4-4 system of education in order to produce critically conscious graduates.

- **Dependent Variable**
  - 8-4-4
    - Incompetent graduate
    - Rote learning
    - Not creative
    - Not independent

- **Intervening Variable**
  - Paulo Freire
    - Participatory
    - Dialogic
    - Democratic
    - Activist
    - Affective

- **Independent Variable**
  - Critically conscious graduate of 8-4-4
    - Creative
    - Self reliant
    - Independent
From the above scheme, the theoretical framework of this study is based on the philosophical ideas of self-reliance. It is this philosophy and ideas from a complimentary philosophy of education- existentialism and pragmatism that will lead to self-reliant individuals. The conceptual framework above summarises the 8-4-4 system of education. It shows that the curriculum is overcrowded and theoretically oriented, hence leads to use of the banking concept methods of teaching, therefore producing incompetent graduates. When this curriculum interacts with the Freire’s principles of education, the curriculum will be based on the daily learners’ experiences, hence making it a practical oriented curriculum, which uses problem-posing methodology of teaching. This therefore, helps to improve the 8-4-4 system of education and produce a critically conscious graduate. In this study, this framework was essential in showing how the tenets of Freire’s philosophy of education can be integrated into the 8-4-4 system to produce critically conscious graduates.

1.15 Operational Definition of Terms

a) **Consciousness**- is the quality or state of awareness, or, of being aware of an external object or something within oneself.

b) **Critical consciousness**- is the ability to perceive social, political, and economic oppression and to take action against the oppressive elements of society.

c) **Education** – is the process of transmission and assimilation of something worthwhile and also knowledge and understanding through some acceptable methodology.
d) **Education commission** - a state commission established from time to time to formulate objectives and policies to be followed in matters relating to education.

e) **Formal education** - it is learning that takes place in a class set up which follows a defined curriculum and where certain standards have to be met.

f) **Informal education** - It is learning outside the classroom setup.

g) **Non-formal education** - it is any organised educational activity outside the established formal system.

h) **Philosophy** - is the study of general and fundamental problems, such as those connected with reality, existence, knowledge, values, reason, mind, and language.

i) **Philosophy of education** - it is branch of applied philosophy that examines the forms, aims, methods and results of acquiring knowledge both as a process and a yield of study. It is informed by philosophical perspectives on subjects such as ethics, epistemology and human condition.

j) **Principle** - is a rule or law that has to be followed, or is usually followed, or can be followed desirably, or is a consequence of something that is inevitable, such as the laws observed in nature or the way a system is constructed.

k) **System of education** - An education system refers to the components, sub components, structure, policies and all elements contributing the development of education.
1) **Philosophical Foundations**: Philosophical Foundations are the beginning point in curriculum decision making and is the basis for all subsequent decisions regarding curriculum
CHAPTER TWO
REVIEW OF RELATE LITERATURE

2.1 Introduction

This chapter presents reviewed literature that was considered relevant to the topic under discussion in the light of the study objectives. Literature on Freire’s theory of education and his philosophy of education was reviewed and gaps identified. This chapter presents the following themes: Background of 8-4-4 System of Education in Kenya; Freire’s Theory of Education; Freire’s concept of Education with specific focus on the Active and Dialogical Education; Participation and Democracy in Education; Application of Freire’s concept of Education; and Freire’s concept of Education and the 8-4-4 Education System. A conclusion is offered at the end of the chapter.

2.2 Background of 8-4-4 System of Education in Kenya

The 8-4-4 system of education was introduced in January 1985, following the Mackay report of 1982 (Wanyama & Koskey, 2013). The 8-4-4 policy arose out of the concerns that a basic academic education might lack the necessary content to promote sustainable self-employment (King, and McGrath, 2002). According to Wanyama and Koskey (2013), there are three events that led to the implementation of the 8-4-4 system. The first was the 1966 Conference on Education in Kericho which stressed the need for integrating rural development. The second was International Labour Organization mission report entitled, “Employment, Incomes and Equality: A Strategy for Increasing
“Productive Employment” in 1972. The third was the recommendation of the National Committee on Education Objectives and Policies of 1975.

The report of the Presidential working Party on the Establishment of a Second University otherwise called the Mackay Report (Republic of Kenya, 1981) prescribed a change from the 7-4-2-3 framework to a 8-4-4 arrangement of education, suggesting eight years of primary training, four years of secondary education and four years of university education. The administration embraced and executed the recommendations by the Mackay Report and 8-4-4 system of education was presented in January 1985. Despite the fact that the framework at the beginning looked incredible, the impulse for change was not established on inside critical thinking which would have promised it achievement (Fullan, 2002).

In any system, change is regarded as a feature which is constant and often emanates as the need for development (Jordan, 2004; Gill, 2003). Owino (1997) argues that in Kenya the clear limitation of the former education system necessitated the change to the new education system. He watches that the previous framework did not have the limit and adaptability to react to the changing yearnings of individual Kenyans and the work advertise needs, regarding new aptitudes, new advancements and the demeanour to work. There is, however, limited exposition on what is meant by individual aspirations as that can be viewed from a variety of dimensions.
As indicated by a report by Elimu Kwa Wanavijiji Coalition (2004) the shortcoming of the previous educational strategy showed itself through joblessness because of absence of particular abilities required for wage work or independent work. Kerre (1997) found that graduates had a desire and specific state of mind towards the sort of employments they needed to participate in. While referring to the shortcomings of the previous framework, it is imperative to take note of that there was an inescapable negative disposition towards professional engagements (CBS, 2002; Otiende et al., 1992). Lord and McGrath states that "the 8-4-4 approach emerged out of the worries that an essential scholastic education may not have the vital substance to advance across the board independent work" (King and McGrath, 2000).

The 8-4-4 strategy was certainly a huge instructive approach since it had far reaching developments in the whole training segment in Kenya. Gill (2003) sees change as important in each association and in each general public. In any case, he neglects to take note of that it is just legitimate administration of progress that conveys the coveted outcomes. Researchers contend that hypothetical ways to deal with changes in broad daylight approach share a typical and prominent component: arrangement change is the result of changing inclinations among political performing artists. In one view, Ostrom (2003) contends that change is the result of changing inclinations in performers or changing force collection between on-screen characters with various inclinations. Another variant advances a performing artist's point of view and stress that arrangement change is regularly caused by outside framework occasions, for example, changes in
monetary and political conditions that influence on-screen characters’ conviction frameworks (Sabatier and Jenkins-Smith, 1993). Rodgers (1983) propels an auxiliary point of view which stresses how hidden standards and qualities shape approach change. This point of view clarifies arrangement change as a result of moving esteems. Such moves may therefore be caused either by inside elements of political organisations or outside occasions that causes inward disturbances yet researchers have neglected to propose methods for orchestrating factors requiring change.

Owino (1997) notes that a foreign specialist chaired a commission that proposed progressions to the 8-4-4 arrangement of education. He proposes that the 8-4-4 arrangement of education was a remote idea and discovers it a conundrum that the previous framework was scrutinised for serving British interests yet a non-native was instrumental in changing the framework. Ayiro (2008) contends that the 8-4-4 wonder was an instance of "utilising an outsider to execute a thought near the president's heart". There is no data to back his contention. In perspective of Amutabi, the execution of 8-4-4 was managed without satisfactory arrangements of the implementers and general society (Amutabi, 2003). Others see it as a choice taken by the political class without satisfactory meeting with education specialists (Sifuna, 1990; King & McGrath, 2002). Analysts report that separated from the Mackay Report, there was no exploration completed thus the choice to change the framework and even the appropriateness, of the subjects was not confirm based. Rather, they contend, it was a presidential pronouncement, and in this way missed the mark concerning effective change systems.
progress by researchers (Fullan, 2002; Huber and West, 2002; Gill, 2003). In any case, these worries are dominated by prove from Mackey report and others that propose a more profound request before the president coordinated the strategy.

An examination done by Kenya Institute of Education (1999) revealed that there were issues of excess burdens due to the many number of subjects. There was a hypothesis that it was because of the troublesome idea of training that there were far reaching occurrences of brutality in schools. The Ministry of Education assigned a task force to evaluate educational modules usage and the cost of actualising the 8-4-4 educational programmes. The taskforce recommended value based skills that would help learners become more self reliant in decision making and communication alongside other selected technical skills. To integrate the important life skills with technical skills, there is need to identify a theoretical foundation. As it comes out, the 8-4-4 system of education lacks commitment to a philosophy of education despite evidence that it was designed to have philosophical underpinnings.

Kenya Vision 2030 is the country’s development blueprint covering the period 2008 to 2030. Its sole purpose is to make Kenya a newly industrialised, middle income country providing high quality life for all its citizens by the year 2030 (Ministry of Planning Kenya, 2007). Given the central place of education in transmitting skills, values and attitudes required in the implementation of the vision 2030, a critique of the Kenyan system of education would shed light on the ability of current 8-4-4 education system in
guaranteeing the actualisation of vision 2030. Critique is an approach in philosophy that employs application of critical thought and disciplined systematic analysis of concepts and thus would be basis upon which education process in Kenya will be assessed considering its effectiveness to the actualisation of vision 2030.

2.3 Freire’s Theory of Education

Various studies have been conducted on Freire’s work as a theoretical foundation for improving educational practice and reflection. (Colucci, 2007; Smith-Maddox & Solorzano, 2002). Writers within the field of critical pedagogy, a growing movement of educators calling for students to be expected to think critically about the world around them, have historically advocated for studies focusing on Freire’s work within the educational context (Giroux, 2011; Rossatto et al., 2006; Shor, 1987; Wink, 2005).
Freire’s prior experiences and background had a significant impact on his personal views as well as his writings (Freire, 1973, 1996; Kirylo, 2011; Schugurensky, 2011; Shor, 1987, 1993). From his experiences as a young boy battling poverty, Freire’s personal understanding of politics and poverty provided him with foundational knowledge of how education can oppress in the same way that it can be liberating (Freire, 1985; Darder et al., 2009). This past experience is critical in that it connects his experiences with his own theory of education.

Brown (2005) considers Freire’s theory of education as having profound transformative influence at the international level (Brown, 2005). Scholars consider Freire as the most
influential educational philosopher in the development of critical pedagogical thought, reflection and practice (West, 1993; Darder et al., 2009). Highlighting Freire’s influence on education, Kirylo (ibid) claimed Freire was one of the greatest thinkers of his time. A study conducted by Steiner and Rozen (2004) examining the texts used at 16 schools of education within the United States found Freire’s *Pedagogy of the Oppressed* to be the book most frequently used in philosophy of education courses. Freire’s theory of education has also been highlighted and used in a number of different research studies across a variety of different fields.

Shor (1992) argues that the impact of Freire’s work on others is evident in the creation and re-creation of what it means to be an educator practicing or promoting critical pedagogy. Schugurensky (2011) views Freire’s impact as transformative when others re-write his words in an effort to promote his profound way of thinking about education. However, the scholars have not put into consideration contextual factors and that societies are not homogenous.

Apple (2002) in their book titled *The Freirean Legacy* Apple concluded that “the way to honour Paulo Freire is to extend his struggles into the present and the future. We owe it not only to Paulo but also to oppressed people throughout the world”. Apple, however, failed to account for the various accounts of the oppressed people and their unique circumstances. The current study was greatly influenced by the works of Paulo Freire (1921-1997), the Brazilian education theorist. Methods of transmitting any
education system should focus on liberating the learners for such a system to attain its predetermined goal. Freires’s Pedagogy of the Oppressed elaborates on the methods of conveying knowledge to the learners that could lead to liberation. His works focuses much on the methods of tutelage that could lead to the liberating of the learner’s minds and perspectives upon socio-economic and political issues. Vision 2030 being both a social, economic and political process requires relevant education theory and practice.

2.4 Freire’s concept of Education

Freire’s theory of education is greatly influenced, informed and defined by his philosophy of education. His philosophy of education is on the other hand based on five basic social principles namely dialogical, participation, active, democracy and affective. Shor (1987) argues that incorporation of democracy into the classroom is essential for transformative education and participation. Beane (2016) and Springer (1994, 2006) agree with Shor that students should have the opportunity to exercise democracy in the classroom. According to Beane (ibid), teaching democratically is “not just a programme or an approach or a method, it is a philosophy—about the purpose of schools, about teaching and learning, and about our obligations to young people”. Freire and Faundez (1989) argue that “any educational practice based on standardisation, on what is laid down to advance, on routines in which everything is pre-determined, is bureaucratising and anti-democratic”.

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Freire (1996) argues that, “If a teacher truly believes in democracy, he or she has no option, upon realising his or her incoherence, than to shorten the distance between what he or she says and does”. In the statement, Freire portrayed his desire for the melding of theory and practice while arguing for truth from the pedagogical position of the teacher. In his work, *Pedagogy of the Oppressed*, Freire (1970) describes two distinctly different types of education that can be provided based on pedagogy. He started with the banking concept of education created by a dominating pedagogy of ‘sit, listen, memorise, and recite’. He argued that in this case oppressors use education as a tool to control and oppress rather than liberate. Freire describes the opposite of banking concept by advancing a problem-posing concept where focus is on learning through the reality of the world. In problem-posing concept the teacher and students are expected to work as co-learners, dialogue is present, and liberation is the goal. He advocated active, dialogical, participatory and democratic education.

However, the education criticisms as highlighted by Freire's which are primarily based on his assumptions of teachers-students relationship are not new concepts or rather, they are not about to be much beneficial to the education process. Little question are left out by Freire with regards to his willingness of diminishing the opinions of others who does not recognise the superiority of his system. Freire argues that the role of education is central in the reproduction of capitalism or socialism as economic systems. Just like is the case in economic systems, education is central in the development of an industrialised state. The process through which education theory is delivered to learners
affects their practice of education concepts in future. Freire provides a pedagogy that is vital in initiating a critical mind in learners which is required in liberating the learners and developing self-fulfilment and social responsibility (Smith, 2002).

According to Freire (1973), education facilitates comprehending the logic of contemporary systems and enabling conformity to them. It is the practice of education which serves as the tool by which citizenry interacts, from a critical perspective, with reality and unearth the way to participate in the process of bettering the world around them (Freire, 1973). It is vivid from the works of Freire that it is education that can occasion conscientisation which is requisite in the process of development. Freire insists on methods that will lead to learner’s self-criticism and understanding. If all Kenyans were to appreciate their role in vision 2030, then its success would be a guarantee. This would largely depend on the methods used in the transmission of the curriculum as elaborated by Freire.

Freire is recalled for his description of an education that is founded on reproducing the existing political, social and economic order as education for domestication (Freire, 1973). In such a system, the learner is conditioned into a structure based on domination. The curriculum is intentionally designed to propagate oppression and the teaching approaches exhibit dominance, for instance where a teacher deposits knowledge to the learners who are passive recipients, a system Freire calls the banking concept. An education which domesticates denies learners the ability to visualise their world as a
banking education seeks to bring conformity and maintenance of status quo. Freire states that it is only education aiming at liberating the learners that can bring about a state of being fully human which he called ontological vocation (Freire, 1970).

When people are blank of critical understanding of reality, they cannot truly know that reality (Freire, 1973). This is because the truth they know was founded on fragments rather than a well reasoned perspective as elaborated by Freire (1973). Liberating education, the kind that Kenyans need should be experiential as elaborated by Freire and in approving of practical education. According to Freire (1973), experiential learning is one that gives rise to learners investigating their thinking with a sole aim of developing critical consciousness. This inevitably leads to the assimilation of ideologies and the beginning of understanding our relationship with the wider social structures.

Education being a social factor in the vision 2030, should be delivered in a manner that influences a critical understanding of learners as pertains to vision 2030. Thus, teaching approaches should largely depend on Freire’s method of dialogue which encourages a co-equal interaction between the teachers and learners. He explains that dialogue could lead to learners and teachers relations to be transformed to the desired ends and thus enabling the liberation of the minds.

2.4.1 An Active and Dialogical Education

Freire (1970) views memorisation and recitation in education as uninspiring practices for a student. He advocates for involvement of students in learning through the
promotion of critical thinking and active participation offered in a relevant curriculum. Darder et al. (2009) consider Freire’s work as essential to the field of education because of his ability to articulate what active engagement in classrooms looks and sounds like. Freire was not the first to propose that education needs to be relevant to the learner, and students need to be active participants. In early 20th century, John Dewey (2004) proposed active and experiential learning. According to Fishman & McCarthy (1998), his unwavering advocacy for teachers to spend time thinking and reflecting was paramount in pushing educators to think about pedagogy alongside the curriculum.

Freire (2000) envisages the purpose of education as to create structural change by liberating members of the society through education. According to Shor (1987), Freire’s idea of structural change was an ideological political, social, and economical shift away from a top-down economical and political approach. Freire et al. (1997) argue that problem-posing pedagogy should not be viewed as a method of teaching and learning, but problem-posing pedagogy should serve as an active “framework for thinking about education—a framework in which the process of human liberation is at the very centre of the enterprise”.

Wallerstein (1987) considers Freire’s concept of education as advancing that it is not possible for education to be neutral due to students’ and teachers’ experiences and culture which either, “reinforces or challenges the existing social forces that keep them passive”. Due to the experiences and cultures of student, Freire did not view students as
an empty vessel awaiting the delivery of knowledge; but instead, he believed that the student must work together with the teacher as active co-learners. Shor (1993) argues that in problem-posing classrooms, “students experience education as something they do, not something done to them”. Shor described teachers within a problem-posing classroom as thought-provoking, empowering, and encouraging students to think about social change and democracy.

Beane (2016) asserts that relevant teaching and learning breeds active, engaged classrooms where the teacher and students engage in some form of dialogue. Meier (1995) emphasised that learning is not a passive process for students hence teachers need to find ways to promote participation from students at both the classroom and school level. According to Marzano (2003), effective teachers find ways to engage and involve students in each and every phase of the learning process. Haycock & Huang (2001) argue that the most effective teachers are capable of having as much as six times the impact on student achievement when compared to the least effective teachers within a school.

Nevertheless, as a result of active and dialogical education, there exists a kind of hegemonic dominance that belies its emancipatory rhetoric, its apparent openness to difference, and its stress on equality and reciprocity within the dialogical relation. The way in which dialogue has become almost synonymous with critical pedagogy has tended to submerge the voices and concerns of groups who feel themselves closed out
of dialogue, or compelled to join it only at the cost of restricting their self-expression into acceptable channels of communication.

2.4.2 Participation and Democracy in Education

On participation by learners, Freire agreed with many others that for education to be relevant to learners, students need to be active participants in the process of learning. This can be achieved through questioning, discussions, and self studies. Dewey (2004) advances active and experiential learning. Dewey was particularly interested in critical thinking, which includes reflection. This critical and creative thinking based education would be used to push educators harder into thinking outside the box in their pedagogies (Dewey, 2004; Fishman & McCarthy, 1998). Gadoti (1994) views Dewy as having influenced Freire to a large extent. According to Godoti, the major difference in the philosophies of Dewey and Freire lies in the foundational beliefs about the purpose of education. Dewey (2004) viewed education as a means of helping students live and participate in a democratic society. Freire (1970/2000) construes education as a way to create structural change through the process of liberating members of society through education.

Jackson and Davis (2000) argue that there is a disconnect between relevant content and pedagogical practices within classrooms, while others argue that learners often fail to see connections between the academic content presented and the world outside of a school set up (Bushaw & Lopez, 2012; Goodlad, 1984; Jacobs, 2010; Schlechty, 2011).
Other works report that students find academic work relevant when teachers connect topics to prior experiences and real-world examples coupled with engaging students in participatory learning opportunities, and they experience democracy within the classroom (Caskey & Anfara, 2007; Heller, Calderon, & Medrich, 2003).

Evidence generally shows that problem posing pedagogy was Freire’s theoretical approach that pushed back against the banking concept or traditional form of the all-knowing teacher dispensing information to passive students expected to listen, remember, and recite. Freire (1970/2000) expected problem-posing pedagogy to be comprised of: (1) active learning; (2) teachers and students working together as co-learners; (3) and curriculum comprised of relevant problems within the community.

However, it can be criticised that Participation and Democracy in Education may lead to increased cases of indiscipline among the students whereby, instead of students concentrating on their learning and doing homework’s, they have the freedom of doing what they want. For instance in the scenarios of democratic education, students will more prefer to engage in games, allotting few hours for the education which might have a negative academic performance among the students. In view of this ideology, questions clinching on our minds are whether playing is not a democratic right of students for accomplishment of their social lives. Will the students regret the time they have sacrificed for playing instead of engaging in academic affairs? Furthermore the
progressive approach adopted by the democratic educational institutes globally results in the decline of academic standards.

2.4.3 Application of Freire’s concept of Education

Paulo Freire’s theory is as important in understanding the education system in Kenya as it was to understanding the education of the Brazilian working classes about whom he writes so passionately. Freire (1993) champions a philosophy of education which argues for critical and liberating dialogue between educator and learner and so acts to encourage responsibility and autonomy in both parties and results in an appreciation of the dialectical nature of knowledge and thought.

Torres (1993) pointed out the use of Freire’s pedagogy in social studies, curriculum studies, adult education, secondary education, higher education, and educational planning. Although Freire’s critical pedagogy originated in the Brazilian context, it was widely viewed as utopian pedagogy in the third world. His ideas were later adapted in North America, Latin America and many parts of Europe. Worldwide educational programme innovations in literacy, English second language (ESL), peace education, health education, teenage school discipline, youth centres, adult education and community development were guided by Freire’s ideas (Wallerstein & Bernstein, 1988, Macedo & Freire, 1998; Aronowita, 1993). Although Freire’s educational revolutionary programme was developed in an earlier time and for another place, many significant lessons could be drawn from it to be applied today. His ideas about the ‘progressive’
teacher and problem-posing approach offer an alternative methodology for those contexts dominated by traditional approaches namely ‘banking education’.

Studies on Freire’s approach indicate that the problem posing approach had useful implications on teaching and curriculum development. Scholars argue that it enhances changes in personal growth, social support, community organising, policy and environmental changes and increases control over one’s life in society (Wallerstein & Bernstein, 1988; Schleppegrell & Bowman 1995; Maddox & Solorzano, 2002; Rossatto, 2002; Mooney & Nolan). Rossatto particularly reported the successful implementation of three learning programme initiatives in Brazil (Sao Paulo Interdisciplinary School Reform, Project Axe-A Street Children Schooling, City of Porto Alegre Participative Citizenship) based on Freire’s pedagogy.

However, Freire asserts that teaching through a dialogic problem-posing approach may present a threat to traditional teachers who internalise the misconception of themselves as the only possessors of wisdom and knowledge. The tendency of students’ memorisation of their lessons is a common practice in banking education. He described those teachers whose teaching approach depends on memorisation as ‘anti-dialogical’ (Freire, 1985).
2.4.4 Freire’s concept of Education and the 8-4-4 Education System

Freire's literacy method is founded on the notions of conscientisation and dialogue. It involves teaching educating in relation to the awakening of their consciousness about their social reality. Discussing Freire's texts, Taylor explains that, "conscientisation is a process of developing consciousness, but consciousness that is understood to have the power to transform reality" (Taylor, 1993 p. 52).

Writing on Freire’s concept of critical consciousness, Sanders (1968) argues that conscientisation, leads to people organising themselves to take action with an aim of changing their social realities. For Sanders, the concept of conscientisation has attracted those who believe in humanistic implications for the participation of the masses and in the necessity of a rapid restructuring of society. He asserts that it rests on value assumptions of equality of all people, their right to knowledge and culture, and their right to criticise their situation and act upon it. In harnessing the thoughts of Freire, Bee (1990) argues that the written word can subdue, deceive, and lull or it can arouse, enlighten, stimulate and awaken, depending on the ideology and practice employed. In other words, education can domesticate or liberate people.

Adafu and Simatwa (2014) argue that the 8-4-4 system of education fails to rescue learners from the prison habit and constraints them to their bio-social situations with limited chances of realising individual goals and aspirations. They argue that education should liberate both human mind and spirit. They, however, fail to account for the
philosophical implications of structural obstacles like power and poverty that impede the success of 8-4-4 system. Nyirenda (2012) advances conscientisation as a process of developing consciousness in education but maintains that it must be understood to have the power to transform. He argues that African states have deliberately perpetuated unequal arrangements of power through education. Sifuna (1990) views the International Labour Organisation Mission Report entitled "Employment, Incomes and Equality: A Strategy for Increasing Productive Employment of 1972:" as one of the key events that led to the implementation of the 8-4-4 system of education in Kenya. However, the notion of equality fails to come out clearly as it is lacking in the values that he argues would respond to philosophical evaluation.

Wamocha (1997) argues that education should develop a subjective self that is unique to each person and rejects submersion of individuals into the crowd. Wamocha asserts that education is forever a struggle to remove any obstacles that may prevent development of the self. This, he argues, is a liberation process towards individual and societal freedom. However he fails to account for the possibility that there are political and structural constraints that impede the erstwhile innovative systems of education.

However, there exists a strong founded belief and faith in the need for equality and social justice as postulated by the conscientisation and dialogue ideas of Freire's which lays down its relevance as well as validity. This implies acceptance of liberating education as a viable means for achieving freedom and change. And that liberating
education frees people from the bondage of the culture of silence. It can be stated that Freire's education is concerned with the development of a just society. And just societies are far from being achieved in Africa of today where there are economically and socially ordered patterns of dominance and subordination which are constituted and reproduced through the existing educational practices of the elite.

2.4.5 Summary of Research Gaps

From the reviewed literature, there seems to consensus that the 8-4-4 system of education has been characterised by various shortcomings. For instance, the system has been criticised for producing incompetent graduates who are neither creative nor independent. In addition, Kenyan training framework emphasises education procurement more than capacity to empower students to handle issues they may experience in their everyday life with confidence. These shortcomings among others have necessitated several inquiries aimed at making fundamental changes to the system. Although the reviewed literature has highlighted the success of Paulo Freire’s philosophy in revolutionising education in countries such as Brazil, no study has sought to analyse the 8-4-4 system in the context of Freire’s philosophy of education. This study seeks to fill this knowledge gap.

In spite of the fact that the 8-4-4 framework educational programmes took into account more alternatives in specialised and professional subjects, Desouza (1987), and Owino (1997) share the view that the emergency of joblessness of elementary school leavers
stayed clear. Professional subjects and exercises were viewed as an additional weight both in reasonable everyday exercises in schools and in national examination. For King and McGrath (2002), the 8-4-4 framework educational modules for elementary school were additionally guaranteed to be stuffed or overstretched. Thusly, it was a hindrance to powerful learning in light of the fact that the understudies worked under incredible weight. Abagi (1997), noticed that to cover an expanded educational modules in a similar period expanded weight to understudies and staff and along these lines lessened understudies execution (bring down test scores). The weight adversely influenced the kids' inspiration to get the hang of bringing about the ascent in dropouts (Owino, 1997).

It appears from this review of education changes in Kenya that without the issue of school leaver joblessness, there would be no requirement for training. In like manner, students go to class insofar as there are prospects of work, without which, education is superfluous. Education is not taken to be great in itself. The proposition to support only the courses that add to the accomplishment of Kenya's monetary desires is another pointer for how profound the instrumental perspective of education is dug in Kenya. Specifically, it appears that science courses have become the dominant focal point due to the apparent viable angles they are probably going to yield. Njoroge (1988) explains that countries have been seen to derail in their improvement, not due to absence of learning and innovation, but rather because of deformities in human character.
The literature reviewed reveals gaps that need to be addressed if the system of education in Kenya is to harness some of the best practices. One item that needs to be put into consideration is that MacKay’s report 1981 did not raise anything new because vocational educational subjects were compulsory in Kenya African education until 1966 when they were officially abolished following the Ominde Report of 1964. This erodes the credibility of the 8-4-4 system and the claims that it is innovative. It is not very clear from the literature what philosophical foundation the 8-4-4 system of education rests upon. Freire’s ideas on education as reviewed in the literature contribute to an understanding of the processes of education and social change and therefore they would still have worth and relevance to contemporary Kenya. Literature shows that the 8-4-4 system falls short of being a liberating education that can affirm a freedom and capacity of people to decide their own destinies. There is little from the literature to show that the 8-4-4 system espouses a critical and active process through which the culture of silence is overcome and shattered.
CHAPTER THREE
THE STUDY DESIGN AND METHODOLOGY

3.1 Introduction

Being analytical in nature this study involved a philosophical investigation. It adopted conceptual and phenomenological analysis as its method of investigation. In this chapter, conceptual and phenomenological analyses were discussed with regard to its background, merits, weaknesses, and its relevance to the proposed study.

3.2 Conceptual Analysis

Conceptual analysis consists of analysing concepts into their components so as to gain a better understanding of a specific issue in which the concept is involved (Bealer, 1987). It is arguably the most important method of philosophical analysis. Concepts are the basic building blocks of theoretical frameworks for various disciplines. The disciplines are guided by theories whose strength is dependent on the quality of the conceptual analysis. Conceptual analysis is associated with research design of philosophical inquiry. The purpose of the philosophical inquiry is to perform research using intellectual analysis to clarify meaning (Margolis, 2003).

3.2.1 Historical Development of Conceptual Analysis

History of philosophy offers diverse conceptions of analysis which have been used by philosophers over the years. Ancient Greek philosophers like Socrates, Plato, and Aristotle used the principle of regressive conception of analysis, in which they worked
back to the first principles in their analyses (Beaney, 1996). Methods of analysis influenced Socrates’ concern, especially with the definition in which the roots of modern conceptual analysis can be traced. Plato thereafter had an elaborate explanation of the Socratic definition of his method of division as well as his method of hypothesis, which drew on geometrical analysis (Chalmers, 1996).

The ancient Greek conception largely influenced the conceptions of analysis, especially during the medieval as well as the Renaissance periods. The knowledge of these conceptions was simply considered as second hand, which was filtered especially through a number of commentaries and not always reliable texts. Both the medieval and renaissance methodologies were uneasy mixtures of the Platonic, Aristotelian, Stoic, Gaelic and neo-Platonic elements, many of them claimed to have some root in the geometrical conception of analysis and synthesis (Jackson, 1982).

More original, as well as clearer forms of analysis, began to take shape in the late medieval period. In particular, both the anticipations of modern analytic philosophy together with the reworking of ancient philosophy are observed. Analytical philosophy further developed into a philosophy of expression in the 19th century and inevitably, at least in part, became a linguistic philosophy whose major concern was discourse analysis (Chalmers, 1996).
Conceptual analysis has had a long and venerable history. It took on a specific heavy burden during the 20th century when it was broadly thought, following the assertion of Carnap and others that scientific concepts must be definable and priori, and that is the purpose of philosophy to furnish the definitions. However, in the 1950s and 1960s, W.V.O. Quine and Hilary Putman convinced many philosophers that is a mistaken view. Quine (1969) highlighted the limits of a priori inquiry, noting that science sometimes overturns even our most beliefs.

Conceptual analysis is currently undergoing a revival despite the enormous impact of naturalism in philosophy and a long history of proposed analysis being subjected to counter-example after counter example. This is generally a reversed interest due to a number of philosophers who have re-interpreted the role of conceptual analysis in philosophy arguing that it is not only viable but also necessary. Some of the proponents of conceptual analysis are George Bealer, David Chalmer, Frank Jackson and David Lewis (Margolis, 2003).

Ludwing Wittgenstain (1889-1951), one of the principle influences of the Vienna Circle believed that language always functioned in one way and served the same purpose being to state what is the case. The function of analysis of Wittgenstein has been considered as a matter of showing how the ordinary proposition of the language is to be “the truth functions of the elementary propositions”. Through his work on philosophical investigations (1953), Wittgenstein went further to state that words together with their
sentences usually obtained their life from the performance of their function. As a result, he introduced the concept of a languages game to stress on that fact (Vessey, 1990). His ideas have been seen to have close relationships with Paulo Freire’s concept of education. This, therefore, influenced the analysis of education particularly the 8-4-4 system of education.

3.2.2 Strengths of Conceptual Analysis

As a philosophical method, conceptual analysis has a number of strengths. Clarification of the meaning of words as well as statements is the first strength. The second strength is that conceptual analysis enhances rationalisation of thought and thereby helps us to discover neglected meaning. The third strength is on the fact that conceptual analysis helps in ensuring that there exist a clear understanding of the relationship among thought, language, and reality. Finally, this method exposes logical inconsistencies hence clarifying ambiguities thereby making the intended meaning clearer (Chalmers, 1996).

The methodology strongly holds that principles are usually present in the ordinary language, and hence through the analysis of ordinary language, all these principles can be well understood. It also holds an assumption that new concepts cannot be born if at all they are not already inscribed in ordinary language.
3.3 Application/Justification of Conceptual Analysis in the Study

Due to the strength discussed above, the method of conceptual analysis was considered the best method for this study. This is because it seems to explain certain concepts and statements whose ordinary usage is not self-evident. The conceptual analysis also helps in making clear links obtained between words which reflect on our conceptual structures. In this study, this method will be effectively used to clarify the meaning as well as the usage of words. In an effort to make clear principles which underlie the use of words, this method makes it clearer, especially in respect to both the nature of things as well as in making some of the decisions which ought to be faced especially when dealing with them (Bealer, 1987).

In this study, the method of conceptual analysis was employed in investigating, understanding and explaining the major reports on educational commissions and committees that paved the way for the 8-4-4 system of education. The commission reports including Ominde, Gachathi and Mackey among policy documents were studied and examined critically with the help of conceptual analysis in order to clarify the terms, concepts, phrases and statements discussed, and eventually evaluate their value and significance in the context of 8-4-4 system of education.

3.4 Phenomenological Analysis

Phenomenology is commonly understood either as a discipline of knowledge or as a movement in the history of philosophy. As a historical movement in philosophy,
phenomenology is a tradition whose roots can be traced back up to half of the 20th century with scholars like Edmund Husserl (1859-1938), Martin Heidegger (1889-1976), Maurice Merleau-Ponty (1908-1961) and Jean-Paul Sartre (1905-1980) (The Stanford Encyclopaedia of Philosophy, 2004). These scholars have contributed to the understanding of the phenomenological analysis in their various ways as expressed below:

Husserl (1931) defines phenomenology as the method of philosophy that deals with the study of essences: a rigorous science in the sense that it investigates the most radical, fundamental and original evidences of conscious experiences. It goes beneath the constructions of science and common sense towards foundations in experience. It studies what particular sciences and what human beings, in their natural everyday attitude take for granted. To Husserl, knowing is always through a state of pure consciousness where the mind is directed towards objects of consciousness that can be reflected upon. This is the main idea behind Husserl’s transcendental phenomenology. It is transcendental in the sense of the position that one must go beyond the experience to discover meaning. Phenomenology therefore aims at disclosing the real nature of consciousness and that of experience by penetrating deeper into things and learning to see the more profound layers behind what human beings first think that they see. In his treatise, Husserl argues that there is “natural attitude” (our everyday involvement in the world) and “phenomenological attitude” (the philosophical act of pure reflection where one suspends the natural attitude).
Martin Hedegger (1889-1976) disagreed with Husserl's “reduction” and stressed the effort to “get beneath” the subjective experience and find the genuine objective nature of things, a thinking that came to be known as the hermeneutic phenomenology which is interpretive in orientation. He insisted that the “natural attitude” is integral to knowing and that reduction is impossible. In its operation therefore, hermeneutic phenomenology focuses on the relationship between the event and the person, and how meaning is formed in that relationship as opposed to seeing human relationship with things in a subject/object relationship.

Maurice Merleau-Ponty (1908-1961) and Jean Paul Sartre (1905-1980) joined Heidegger in rejecting Husserl's belief of transcendence but embraced the human concrete lived experience; a branch that came to be called existential phenomenology. This type of phenomenology seeks to describe everyday experiences as they are perceived by the consciousness of individuals, a return to studying the direct, lived experience of the “field worker” as a source of knowledge about the world thereby rejecting the historical dichotomy of the inquirer and the social world (subject/object). According to Merleau-Ponty phenomenology is a method for changing our relation to the world. It is engaged in the task of revealing the mystery of the world and the mystery of reason. For him, phenomenology is the study of essences, and it puts essences back into existence (Merleau-Ponty, 1952) whereas for Heidegger, phenomenology is a method of “showing”, uncovering or laying bare or making explicit
that which is hidden in a phenomenon by letting it show itself as it is in itself (Heidegger, 1962).

Given these contending views on what phenomenology is or ought to entail, two camps emerged in the 1970s on how best to inquire and understand reality. These are: the descriptivist and the interpretivist. The descriptivist comprised of the followers of Husserl who strongly believed that it is possible to suspend personal opinion to arrive at a single essential. The interpretivists were essentially Heidegger's followers and according to whom there is an endless number of realities since interpretations are all we have because description is an interpretive process. To the descriptivist however, if there is more than one reality, then that leaves doubt, ignorance and lack of clarity.

As a methodology therefore, phenomenological analysis is focused on the subjective experience of individuals or groups. It is interested in the personal experience, that is, the world as experienced by the individual and not the relationships between people. It therefore attempts to describe, accurately, a phenomenon from the person's perspective thus understands the meaning of the lived experiences and life from the world in which human beings live. In this way, phenomenological analysis assumes that the only things one can know are those that are directly observable and experienced. Put in another way, the only reality one can know is the one he/she directly experiences. In the current study, both the descriptivist' and the interpretivists' understandings of phenomenology were adopted as explained in the basic characteristics below:
(a) Describing a type of experience just as we find it in our own human experience. It is the pure description of lived experience as expressed by Husserl and Merleau Ponty.

(b) Interpreting a type of experience by relating it to relevant features of context. In this vein, Heidegger and his followers spoke of hermeneutics, that is, the interpretation of experience in context, especially social and linguistic context.

(c) Analysis of experience.

In essence, all phenomenologist practise analysis of experience. A phenomenological analysis of a given type of experience, therefore, features the ways in which human beings experience that form of a conscious activity. In particular, a phenomenologist would be interested in issues and problems of human existence or life as lived or experienced by an individual human being. Consequently, whereas conceptual analytic philosophers target concepts in their bid to unravel philosophical problems that are conceptual in nature, phenomenologist targets the “lived experiences” for analysis.

Phenomenological realities are the daily experiences by Kenyans in their endavours to satisfy their wants. This philosophical study delves into the effectiveness of the Kenyan aim of education for liberation since independence. It then enumerates the challenges that inhibit liberation of the learners regardless of having the Kenyan formal education. Vision 2030 is also evaluated with respect to the role of a liberating education in guaranteeing Kenya’s vision 2030.
3.5 Strengths of Phenomenological Analysis

One of the strong points of phenomenological analysis is that it takes cognisance of the nature of both the descriptive approach of the natural and social sciences on the one hand and the abstract and reflective approach of philosophical inquiry on the other hand. In this way, it becomes very useful to a researcher who wants to understand human experiences since it aims at developing a complete accurate, clear and articulate description and understanding of a particular human experiential moment. This approach provides a rich, complete description of human experiences, meanings and findings that emerge rather than imposed by an investigator.

3.6 Weaknesses of Phenomenological Analysis

Despite the strength of the phenomenological analysis, it can be argued that findings generated by this method are difficult to generalise to a larger population. Indeed, one cannot describe unique experiences and make generalisations about the experiences at the same time as that would be contradictory to the principle of non-contradiction.

3.7 Application/Justification of Phenomenological Analysis to the Study

Phenomenology was used as a method with a premise that learners and teachers make sense of what is given to them and that is determined to a large extent by their willingness to explore the questions implicit in the various discourses on the 8-4-4 system of education. The approach holds that it is not enough for teachers to work with a model of teaching in which they merely transmit a body of knowledge or a set of
skills to learners. Learners too are perceived to understand that it is not enough to learn by reproducing the materials given by the teachers but rather have the capacity to make sense of what one is taught.

### 3.8 Conclusion

This chapter highlighted the meaning and usage of conceptual and phenomenological analyses as methods that was used in the study to evaluate the 8-4-4 system of education. The two methods were explained at some depth. Their historical development were traced together with its strength and application to the study. As stated earlier in this chapter, the conceptual analysis was used in the study to explain certain concepts and statements whose ordinary usage is not self-evident. It assisted in making clear links obtained between words which reflect on the conceptual structures.

In short, some philosophers strongly feel that the analytic method, particularly the conceptual analysis is crucial to and defines philosophy. Others contend that the method of analysis is problematic. This was discussed in this chapter under the bottlenecks of conceptual analysis. However, other philosophers take the middle ground and argue that while analysis is largely a fruitful method of inquiry so philosophers should not limit themselves to only using the method of analysis.

On the other hand, phenomenological analysis is focused on the subjective experience of individuals or groups. It is interested in the personal experience, that is, the world as
experienced by the individual and not the relationships between people. It therefore attempted to describe, accurately, a phenomenon from the person’s perspective thus understands the meaning of the lived experiences and life from the world in which human beings live.
CHAPTER FOUR

PRINCIPLES UNDERLYING PAULO FREIRE’S CONCEPT OF EDUCATION

4.1 Introduction

This chapter was meant to achieve research objective three: to analyse the principles underlying Paulo Freire’s philosophy of education. The rationale behind this is that it is important to first understand the philosophy itself, before looking into how it can be used to augment the 8-4-4 system. The chapter presents the Freire’s concept of education, and developing critical thinking as a goal of education for citizenship with specific focus on education as a political act, and progressivism perspective of education. Further, this chapter discussed the popular education based on progressive and democratic principles specifically looking at education that respects human's ontological vocation to "be more", teacher and student relationship in a democratic pedagogy and the act of teaching and learning in an equitable association. Human’s ontological vocation means that it is only education aiming at liberating the learners that can bring about a state of being fully human. At the end, a conclusion of the chapter was offered.

4.2 Freire’s Concept of Education

Freire’s concept of education involves inter-subjective activities that result into a person’s capacity to be aware of reality. During inter-subjective process, both the learner and the teacher participate in a dialogue activity. During learning process, emphasis should be on the learner, the teacher and the methods used to perform teaching
tasks in accordance with the recommended frameworks. The ideas contributed by Paulo and Freire, ideologists from Brazil, have been effective in the understanding the methods through which the concept of education is understood. The essay ‘The Banking Concept of Education’, explains the challenge of mechanical flaw in the present learning system, and provides a method that has the potential to manage teaching and learning disorders in schools. The flaw is associated with its oppressive attribute in the manner in which information is provided by the teacher to the students (Glass, 2011).

For Freire, a “liberating” educational practice (his problem-posing method) negates the unconsciousness of those in classroom roles, and no false intellectual stimulation can exist within that practice. However, it is the role of the student to understand the material in one way or another based on the style used by the teacher, even in a situation where the content is not related to the student’s life. If a premeditated lesson has been developed by a teacher, then it is not possible to achieve independence in the student since both banking and problem-posing approaches do not facilitate autonomy (Roberts, 2010).

Freire (1970) observes that education has often been employed as a tool of oppression. Ironically, it is still the only tool that can be used to liberate individuals from any form of oppression (Bartlett, 2008). It is thus true to say that education is the process through which the drive to acquire liberation is incubated.
Reflecting on Kenya before independence, illiteracy levels among Africans were appalling yet they were only permitted to access vocational education to provide labour for White settlers. Intellectual education was a preserve of the settlers’ children since it was presumed that the African cranium capacity could not accommodate intellectual education (Mackatiani, Imbovah, Imboa, & Gakunga, 2016). The education did not focus on changing the welfare of an African but to either make them tools of evangelisation or tools of aiding the colonialists’ mission of resource exploitation, a system identified by Freire as education for domestication where education is used to propagate status quo (Bartlett, 2008).

4.3 Developing Critical Thinking as a Goal of Education

Since history is the account of the events that have occurred and which have changed the understanding of the world, the ability to perform our role of ‘a creator or re-creator’ is achievable only when we develop critical thinking methods that involve focusing on reality in a critical manner, by being active and reflective. The act of critically understanding reality was defined by Freire as conscientisation. This is a concept that is common in a number of areas of educational theory, and has been targeted for criticisms and expressions of misunderstandings. Freire, in his article ‘The Politics of Education’ (1985) points out that, conscientisation has been misunderstood by being perceived as a ‘magic potion’ that enables resolving problems of conflicts in class, or a number of processes through which learners and educators understand social reality. He has not provided additional understanding of the idea of conscientisation, and has mainly
emphasised on its use to illustrate misunderstandings. His approach to the idea of conscientisation is that it is the act of having knowledge or achieving 'educational curiosity’ objectives (Glass, 2011).

The concept of conscientisation in the *Pedagogy of the Oppressed* (2000) was used during educational activities to create awareness among the oppressed regarding the contributing factors to their experiences by explaining their concrete reality and providing a reflection on it. When the contributing factor to oppression is understood, it is possible to devise methods of transforming it. Men are able to overcome the limitation of submersion by acquiring the capacity to intervene in case of the necessity to do so. The idea of conscientisation involves developing a deeper attitude of willingness to understand the attributes of all events that emerge (Freire, 1998). In a similar manner, conscientisation has not changed in terms of its objective since the publication of Freire’s views. It can be understood, however, that the idea of conscientisation during the studies of Freire was mainly used to enable understanding the strategy used by the oppressor to cause oppression. This relationship between the oppressor and the oppressed has since achieved complexity, since oppression is a universal experience. The main consideration is that conscientisation should be perceived as a natural process that enables us achieve more objectives and manage intrinsic human interferences. Conscientisation is required in a typical human condition. It constitutes the channel we have to follow in order to increase our understanding of the world, facts, and activities that require this attribute to achieve epistemological
curiosity objectives. Conscientisation ensures we are able to overcome the challenge of alienation from our natural ‘unfinished humanity by being aware of its un-finishedness’ (Freire, 1998).

4.4 Education for Citizenship

Citizenship education refers to the process of educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society. 'Society' is here understood in the special sense of a nation with a circumscribed territory which is recognised as a state. Action can be effected by providing a true reflection on their concrete situation resulting in a need for action. Similar situation was observed in Brazil in the 1960s and 1970s when it was experiencing an increase in economic growth and it was necessary to improve the effectiveness of schooling as a requirement for the attainment of a ‘First World’ status.

4.4.1 Education as a Political Act

Freire seems to indicate that educational practice has been characterised by increase in political influence. Education has mainly been provided in a directive manner and little neutrality has been incorporated into it to achieve a political weight. The ‘directiveness’ attribute of education is based on the view that it does not allow neutrality in the manner in which it is practiced, and requires the development of assumptions that the educator’s role is to enable the attainment of the learners’ dreams in a political manner (Weiner & Freire, 2001). The use of the description ‘political’ means that during learning and
teaching, the effect of political ideologies can never be avoided. Therefore, according to Freire, politics and power are ideas that cannot be eliminated in the attempt to achieve educational objectives.

The understanding of the limits in educational activities requires development of clear political views of the educator in regards to a particular project. It requires that the educator should develop a political perspective in relation to the project. It is not right to assume that educational activities are political in the same manner that it should not be assumed that all political activities are educational. However, it is recommended that education should be associated with political attributes (Weiner & Freire, 2001). In the same manner, education focusing on development of ideologies should emphasise on ‘technical training’ due to the impact of the latter in enabling the individual to think critically regarding the concepts learned, and providing the hidden information and ideologies. However, those who oppose the practice of not incorporating politics in educational matters claim that it is mainly technical and scientific, implying that the social structure should not be questioned but rather it should be maintained in accordance with the interests of the ‘dominant class’.

In the Pedagogy of the Oppressed (2000), Freire endeavoured to demonstrate his awareness of the political character in relation to education. The oppressed individuals express their political actions by taking pedagogical actions in the authentic sense of the word (Darder, 2014). Despite his clarity about the political character of education, his
directive aspect of education did not constitute a significant part of his studies with the exception of implied statements, which resulted into misunderstandings and criticisms. Therefore, Freire focused on being straight and clearer in order to eliminate mistakes. The assumption of political character of education is achieved by developing a position towards education and the world in a progressive manner.

4.4.2 Progressivist Perspective of Education

Progressive education involves practicing educational activities in a political manner but incorporates technical and moral principles that enable the formation of ethics in the manner in which learning occurs. Education has an artificial role in the development of particular technical competence in the learner, and ultimately promoting both education and citizenship. Citizenship (in an individual) is achieved when one is willing to fight for the political and civil rights of a state by using these rights and the rights to duties of citizens (Darder, 2014). Citizenship therefore constitutes an attribute that is not acquired by coincidence, and requires practice on the basis of political knowledge in order to achieve its objectives. According to the Progressivism view of education, people have the right to receive technical training in addition to the rights to know the functions of the society and the rights and duties of its people in a manner that enables fulfilment of their roles as citizens (Hope, 2011).

In the present information era where there is increased reliance on technical and scientific knowledge to attain survival, in response to this ‘need’, the reactionaries
within the neoliberal have resulted into a reduction in educational activities to ‘training’ that emphasises on the amount of information that the learner can acquire to adapt to the world and have happiness in life. The mastery of technical knowledge has a similar importance as the ability to master political knowledge. The *Pedagogy of the Oppressed* (2000) by Freire is critical to ‘mechanic’ transfer of knowledge in order to provide the learner with information that enables adaptation to the world. The mechanistic, naturalistic, and spatialised manner in which education is provided results into the transformation of learners into receiving objects by controlling the manner in which they think, act, and lead others to adjust to events in the world. It also contributes to an inhibited creativity in the individual. In this book, Freire focused mainly on the ‘unveiling of the oppression’ in the world (Hattie, et al., 2003). The book also aimed at demythologising reality in order to contribute to its transformation. It uses the term ‘to read the world’ (p. 47) to refer to the possession of political knowledge that enables understanding the manner in which ‘the society functions’ (p. 63), because it is only then that every person acquires the ability to fulfil his citizenship roles.

However, Freire expresses his consciousness that education can contribute to transformation of the society if implemented in the right manner, and it constitutes an important factor during social transformation. This consideration is rooted in the history of education: where education is perceived to be historical in nature. Understanding of education as a possibility contributes to the ability to understanding its limits (City, 2007). In *Pedagogy of the Oppressed* (2000), Freire does not provide adequate premises
for the effectiveness of educational practice due to the speculation that it has a number of limitations despite its role in contributing to social transformation.

Freire was also influenced by the view that education is the key to the achievement of transformation of a society. An analysis of this book reveals that education has a number of limitations that negatively affect its ability to contribute to social transformation due to its historical attribute. Instead of developing the perception that education is an ideal process, he provides a discussion of its limits and possibilities of development of a more democratic society. This transformation was significant in the 1990s, where the society experienced a state of disillusionment and low effectiveness of the educational systems such as those of Brazil, Argentina, Peru, Mexico, and Chile. There was consequently, a need to improve people’s trust in the competence of the education system and to reduce the idealistic perceptions attributed to it (Hattie, et al., 2003).

4.5 Popular Education Based on Progressive and Democratic Principles

An education that is based on progressive and democratic principles is achieved by a process of depositing knowledge to students by the teacher. Rather than communicating, communiqués are issued by the teacher and deposits are made, which are received by students and memorised. It constitutes a concept of banking in the context of educational practices, where the scope of activities permitted to the students involves receiving, filling, and storage of deposits (Darder, 2014).
4.5.1 Education that Respects Human's Ontological Vocation to "be more"

There is an expression of confidence in the *Pedagogy of the Oppressed* by Freire (2000), who explains that educational activities consider both adults and children as historical beings, who possess the attribute of being unfinished, but have been programmed to undergo learning in a particular manner. If an educational practice does not provide the learner with the ability to learn, it should not be regarded as ‘an act of knowledge transfer’, but a simple ‘act of knowledge’ that promotes critical understanding due to action and reflection. Pedagogy was used by Freire to refer to an educational practice that does not show regards for ontological vocation to know and reduces the tendency to know to ‘an act of depositing communiqués’.

Narrative education enables the students to assume a passive role by acting as those who are followed with fragmented components of information. Similarly, the more they develop acceptance of the passive roles assigned to them, the more likely they are to adapt to the world without changing it while developing reality from the information provided to them. In order to resolve an education system that is authoritarian and dehumanising, Freire provides the ‘problem-posing’ education framework, where ontological vacation of human is held with high regard. This is the process where education is based on improved creativity and enhanced reflection and implementation of action on the basis of reality, thus developing the perception of the duties of men as beings with authenticity only during inquiry and making creative changes. Therefore, while banking analogy of education has a suppressing impact on creative capability to
improve the effectiveness of the submersion conscientiousness, educational practices that focus on problem-posing promotes creativity "for the emergence of consciousness and critical intervention in reality" (Freire, 2000).

The relevance of the banking concept of education as explained by Freire was observed in the 1990s in what was called ‘bourgeois school’ which was concerned with teaching of content in an authoritarian manner, and suppressing the provision of facts or provision of false views. Due to the impact of authoritarian principles, the student is reduced to a passive position. This results into a state of apathy, being excessively obedient, inability to be critical, and inability to resist an authoritarian discourse, self-abnegation, or fear of freedom. On the contrary, a number of students have the ability to be rebellious, defiant, and not influenced to be disciplined (Weiner & Freire, 2001).

An analysis of the Pedagogy of the Oppressed (2000) resulted into criticisms of Freire due to the misunderstandings of his pedagogy with the perception that “the pedagogy enables permissiveness in kids by allowing them to do whatever they want” (Weiner & Freire, 2001). Freire however emphasises that pedagogy is more than hitting the state of permissiveness, but it should be hoped that a more democratic approach for practice will take effect, and authority will not be able to act beyond its limits by affecting the freedoms in education. It is hoped that when freedom is limited, it will be possible to achieve the objective of a limited authority (Cristina, 2001). On the other hand, the directive and political characters of education is not a consideration when developing
the perception of permissiveness of education, and Freire is clear in explaining this complex association between authority and freedom.

The analogy of ‘education of answers’ was used by Freire in developing an understanding of the concept of ‘banking concept of education’. An education of answers does not focus on the answers required to achieve cognitive understanding of a particular process. On the contrary, it puts more emphasis on mechanical memorisation of the information provided to the learner. Curiosity can only be motivated by the application of an education that promotes questioning. The mistake in a system of education that emphasises only on the provision of answers, does not involve the answer itself but a combination of the answer and the question. The mistake is based on the fact that the answer provided is independent of the question that triggers it (Heart, 2010).

The role of educational practice should be to teach “methods of knowing” that enables the emergence of new knowledge and transcending another. Knowledge provision occurs in a continuous manner, and focuses on the ‘process of being’ in the context of an education question, which results into the incitement of curiosity, if implemented in a proper manner. It also possesses the capacity to ‘educate’ curiosity. The ultimate objective of understanding reality is to enable the achievement of individual autonomy and the ability of an individual to become oneself. The process of achieving autonomy does not occur by chance, and it is contributed by promoting the rights of children in
decision making. This can be applied to both adults and children. It is preferred that children should be provided with more freedom to make their own decisions even if it is perceived that they will make mistakes, than to force them to follow the directions of their parents.

Autonomy should be a matter of degree and process. As a degree, an individual is supposed to develop as a worthwhile member of the society whose core objective is to guarantee the perpetuity of the society. As a process, autonomy cannot be attained instantaneously but rather it begins with one liberating their mind from ignorance then later on seeks for physical liberation. Education should therefore help learners to discover and develop their minds in the truth about reality. Nyerere advocates much for an education that would liberate Africans from tendencies of aspiring to be black Europeans or black Americans.

The Kenyan education has not satisfactorily liberated Kenyans from stereotypes and mistruths against each other. Kenyans still view one another as members of specific communities which have given way for corruption. Attack on corrupt leaders is viewed as an attack on the entire ethnic communities from which the leaders come. Religious teachings have failed to unite Kenyans to embrace patriotism but still view one another as members of particular faith which have created a weak point for the threat of terrorism. Leadership and distribution of resources is done on the basis of how a specific community participated or contributed to the election of the incumbent, yet the
constitutional institutions in place have proved to be futile in fighting the vice. This has seen a continuous skewed distribution of development projects in the country.

Education is acknowledged as the requisite process that can bring about liberation of a people from social challenges such as, ignorance, poverty, disease, corruption, terrorism, negative ethnicity, culture of impunity and other anti-social conditions. Ignorance is the bedrock upon which poverty and disease are anchored. This intimates that education should seek to eradicate ignorance from the masses before any form of development could be thought of. It is through education that individuals develop thought processes that influence the spirit of, and efforts towards radical changes.

The progressive and democratic pedagogy of Freire is aimed at forming people that are able to adapt to the world as well as forming people who ‘exist’ in and with the world in a manner that enables making history without the fear of making decisions and the assumption of responsibility; an education that enables each person to be more independent and achieve autonomy (Weiner & Freire, 2001).

4.5.2 Teacher and Student Relationship in a Democratic Pedagogy

To meet the standards of education on the merit of progressive and autonomous principles, it is imperative that the association between students and teachers must embrace dialogue. Dialogue encourages two way communications between teachers and students, which encourages open communication from both sides and critical thinking
from students as opposed to banking education where the teacher is the active
participants depositing knowledge to learners and the learner remains passive merely
receiving, memorising and reciting the information. A dialogical association between
the learners and the teachers is unbiased because by making communication become
two ways, both ways do not lose any prior knowledge they had but instead gain more
insight and retains the original knowledge. Webster's New World College, (1994)
defines the term dialogue as an open ended kind of communication governed by honest
from both parties whose main aim is to achieve a common ground in understanding and
harmony.

On the other hand, banking education does not provide room for two way
communication; it relies on one way communication model where the active
participants continually imposed his or her own knowledge on to the passive party. This
type of education and association is marred by a narrative character and another
adaptable, accepting character. The teacher who is also the narrating character, deposits
his/her own personal ideologies and knowledge unto the students who are perceived to
be attentive and patients recipients of these knowledge. Instead of encouraging critical
thinking from the learners, the teachers simply gives communiqués and deposits
knowledge to the willing, adaptable and patient learners who receive, store and recite
this information as given. The liberals are of the opinions that communication is a focal
point in education. Their understanding is that true enlightenment brought about by
education is only possible when both the learner and the teacher participate as active
parties and are both involved in the search for knowledge. Ideally, true knowledge is built and furnished by the active parties and not something to be rebuilt or simply handed over (Hill & Boxley, 2007). The association between teachers and learners in classroom setting has seen little advancement over the years in terms of communication.

For Freire, teaching is the process of making available opportunities for creating and establishing knowledge. He refutes the ideas of placing teachers on pedestals as subjects who have full knowledge and have the active responsibilities of depositing these knowledge and ideas to the object (the learner), who plays the passive role of receiving quantified information as delivered by the ‘elite’ subject. It is important to thus note that the learner and the teacher are not equals, and that the teacher gets reformed or formed in the process of teaching and the learner gets formed as well.

Gadotti (2010) notes that teaching is not about conveying messages. Education of the oppressed readers misunderstands one element about the students-teacher relationship. This concerns the role of the learner and the teacher in education misunderstood from the Freire remarks that through conversation, the students of the teacher and the teacher of the students become teacher-students with students-teachers (Hill & Boxley, 2007). This statement was misinterpreted to mean that the teacher should align himself as the learner with the role of the teacher as the one who instructs becoming non-existence in the worst case scenario resulting in pedagogy becoming open minded. Freire defined teacher-student relationship clearly eliminating room for misinterpretation. Education of the oppressed defines dialogue as the interaction between parties moderated by the
world in order to label the world where the world is an indispensable existence. A
dialogical relation is the magnitude of perceptive actors to participate in understanding
the same perceptible object. Individuals instruct each other moderated by the world and
by the perceptible objects which are owned by the teacher in banking pedagogy
(Gadotti, 2016).

Freire comprehensively explains the dialogical relation and the roles between teachers
and students in a classroom setting. He states that conversation between a learner and
teacher does not make them to be equals in professional levels. A dialogical
relationship, therefore, is achieved and secured in its association. The process of
learning becomes only genuinely possible when the teacher’s reasoning, whether it is
critical or perturbed does not apply a stop to the learners’ abilities and opportunities for
critical thinking. Gadotti, (2010) argues that contrary to this, both reasoning of the
teacher and the learner become genuinely possible only when the teacher’s critical
reasoning is presented over the learners’ curiosity. Freire argues for the type of
education and knowledge seeking process which puts in practice dialogue as a way of
communication and learning on both ends. He believes that education is the process
where dialogue is seen as a way of proper communication between people. From this,
we can draw a conclusion that education is not possible without dialogue as much as
there would be no education in the absence of communication; as there would be no
creation of knowledge without communication.
4.5.3 The act of Teaching and Learning in an Equitable Association

The liberal view of education holds that the purpose of teaching is to critically examine the abilities of learners to learn in order to exercise their magnitude of achieving epistemological curiosity which is the element required to achieve true knowledge. According to Freire, banking education puts less importance on the whole process of learning, though the teacher may reconstruct the learning material. When preparing for lesson delivery, the teaching process still involves the teacher taking part in narrating the knowledge to learners. Thus, the whole process looks like ideas being pushed into the minds of learners. This is among the top reasons why banking education system is rejected by most people, and it does not encourage critical thinking to either the learner or the teacher. In the banking system of education, the educator is the subject and he identifies the perceptible object when he is preparing the lesson.

Secondly the teacher or educator narrates the knowledge to his students. Students are thus not required to learn but rather to receive and recall the information delivered by the teacher. The students understanding of that particular subject is undermined and the teacher is seen as the only person with worthwhile knowledge to share and impact onto the learners, there is no critical thinking either from the teacher or the students concerning the available information that is to be handed out (Kessio and Changach, 2012).
Freire exhibited awareness that dialogical education will indeed take some time to be formally accepted and practiced. He urges students to come forward and take on new roles as the subjects in search of knowledge; he argued it is not necessary to rule out or scrap out the banking education system completely. The student, however, needs to remain curious to be able to broaden their capacities for learning and resist the urge to become passive learners as opposed to active participants in search of knowledge (Freedom, 2011). It may not be possible or even practical to influence and change the teacher's attitude towards education banking; however the students mind can be changed to embrace active participation, creativity and curiosity in developing their skills.

By suppressing students’ curiosity, teachers unconsciously suppress their personal creativity in the process. The teacher in the banking system of education is moved by superiority attitudes over the learner whose curiosity is reduced or killed as result of this narrating approach. Freedom (2011) asserts that the most important element in student-teacher relations is the mutual realisation that both subjects have a responsibility to constructively impact critical knowledge. Where both parties assume their duty in this, positivity and constructive challenge is created whereas idleness and routine is discarded, the students become active seekers of knowledge not resting or letting go in classroom setting. They actively respond to the teacher’s thoughts and insight and dig deeper to understand their meanings rather than just listening and accepting knowledge.
handed over to them. They remain attentive in class asking questions and arguing points before they digest them (Freedom, 2011).

Teaching and learning as a process in which both parties undertake active roles in the creation and manufacturing of knowledge is tough and demanding but is rewarding in that the challenging nature brings about satisfaction at the end. Dialogical relations between teacher and students encourages hope to be curious together, learn and grow together as well as rebel together against elements which denies us happiness and constructive thinking (Freedom, 2011).

4.6 Conclusion

Freire is one of the most significant educators in the contemporary world, and one of the most significant theorists of ‘critical education which is the educational movement ruled by passion and guidelines, to enable learners to identify and embrace autonomy, authoritarian rule and enhance their ideologies and reasoning. This chapter have highlighted that conscientisation is required in a typical human condition. It constitutes the channel we have to follow in order to increase our understanding of the world, facts, and activities that require this attribute to achieve epistemological curiosity objectives. Education has mainly been provided in a directive manner and little neutrality has been incorporated into it to achieve a political weight. The directive attribute of education is based on the view that it does not allow neutrality in the manner in which it is practiced, and requires the development of assumptions that the educator’s role is to enable the
attainment of the learners’ dreams in a political manner. In addition, the chapter has also indicated that education has an artificial role in the development of particular technical competence in the learner, and ultimately promoting both education and good citizenship. Citizenship (in an individual) is achieved when one is willing to fight for the political and civil rights of a state by using these rights and the rights to duties of citizens.

Having explained Paulo Freire’s concept of education which is used in this study to evaluate the 8-4-4 system of education, the next chapter will focus on how this concept can be applied to augment the 8-4-4 system. To achieve this, the next chapter will first explain the 8-4-4 system of education (its historical and philosophical foundations), highlight its shortcomings, and finally show how Freire’s concept of education can be used to overcome these shortcomings.
CHAPTER FIVE

8-4-4 SYSTEM OF EDUCATION IN THE LIGHT OF PAULO FREIRE’S PHILOSOPHY OF EDUCATION

5.1: Introduction

This chapter presents a means to meet research objectives one, two and four. That is, to explain the historical background of the 8-4-4 system of education, to highlight the philosophical foundations of the 8-4-4 system, and how Paulo Freire’s philosophy of education can enrich the philosophical foundations of the 8-4-4 system of education.

5.2 The Historical Background of the 8-4-4 System of Education

The 8-4-4 system of education was introduced in January 1985, following the Mackay report of 1982. The 8-4-4 policy arose out of concerns that a basic academic education might lack the necessary content to promote sustainable self-employment. There are three events that led to the implementation of the 8-4-4 system. The first was the 1966 Conference on Education in Kericho which stressed the need for integrating rural development. The second was the International Labour Organization mission report entitled, “Employment, Incomes and Equality: A Strategy for Increasing Productive Employment” in 1972. The third was the recommendation of the National Committee on Education Objectives and Policies of 1975.

The Kamunge report of 1988 recommended the cost sharing policy in education where the government, local community and consumers of education were to share the cost of
curriculum implementation. Cost sharing saw many willing learners drop out of schools due to the inability to meet the monetary requirements. Some communities were too poor to support educational programmes. It was the coming of the NARC government to power in 2003 that brought an end to the cost sharing policy in primary education thus leading to increased enrolments and access.

5.2.1 Forms of Knowledge in the 8-4-4 System of Education

Since independence, the Kenyan government has been working towards providing a relevant education in its schools by seeking to implement a system of education that caters for the aspirations of the youths as well as serving the interests of national development. The 8-4-4 system of education, which was pre-vocational in nature, was introduced in January 1985, following the Mackay report of 1982. It consists of 8 years primary education, 4 years secondary and 4 years of university.

Woolcock (1989) argues that there are seven distinct forms of knowledge, each with its own unique concepts, distinctive logical structure, testability against experience and unique methods of testing. These seven forms of knowledge are mathematics, physical sciences, human sciences, history, religion, literature and fine arts, philosophy and moral knowledge. Woolcock proposed the existence of forms of knowledge as part of his attempt to give content to, and justify liberal education. This study treats forms of knowledge in the 8-4-4 system of education as the content taught in learning institutions. The forms of knowledge in primary school curriculum when the 8-4-4 was
initiated were: English, Kiswahili, Mathematics, Science, Agriculture, Home Science, Business Education, Art and Craft, Music, History and Civics, Geography, Religious Education and Physical Education (Eshiwani, 1993). On the other hand, the forms of knowledge in secondary schools were grouped as: Languages (English, Kiswahili and Foreign Languages), Mathematics, Sciences (Physical and Biological Sciences), Humanities (Religious Education, History, Geography, Social Education and Ethics), and Technical subjects, which included Agriculture, Home Science, Business Education, Music, Art and Physical Education (Eshiwani, 1993). Eshiwani argued that this system of education was relevant for the needs of the nation or it would meet the national demands for self-employment and self-reliance. From an analytic point of view, therefore, one may ask, what is it that Kenyan education lacks, in terms of content, that makes it fall short of realising the goal of self-reliance.

The objective of the primary school curriculum included learning opportunities which enabled pupils to ‘acquire a suitable basic foundation for the world of work in the context of economic and manpower needs of the nation”, and to “appreciate and respect the dignity of labour” (Eshiwani, 1993). To achieve the stated objectives, three subjects were emphasised as being of special importance: Art and Craft, Agriculture and Home Science. Art and Craft education covered areas such as drawings, paintings, graphic design, collage and mosaic, clay and pottery, leatherwork, modelling and carving; fabric design, puppetry, wood work and metalwork. Pupils in these courses were supposed to produce functional and esthetically appealing articles. Ideally, learners were supposed to
use the acquired knowledge and skills in order to design, implement and control small scale projects that would provide them as well as members of the community with opportunities (Eshiwani, 1993).

Teaching Agriculture should demonstrate, through practical experience that agriculture is a profitable and honourable occupation. Practical activities in the teaching of agriculture covered the growing of crops such as vegetables, learning about domestic animals; poultry and bee keeping, making farm tools and caring for the soil and the environment. Home Science, which the syllabus defined as the study of home and family living within an environment, was designed to develop and apply knowledge skills, principles and attitudes which helped the learner to relate better to the social and economic realities of the community and the country. Its specific objectives were to give pupils basic knowledge useful in promoting the welfare of the home and family and setting standards for community living. The subject comprised three areas of learning namely, home management, clothing and textiles and food and nutrition. Business education was meant to equip learners with entrepreneurship skills. However, these subjects have since been withdrawn from primary school curriculum and eventually became non-examinable at this level (Karanja, 2008).

Secondary school education aims at preparing the learner to make positive contribution to the development of the society, to choose with confidence and cope with vocational education after school. The learner is expected to acquire attitudes of national
patriotism, self-respect self-reliance, co-operation, adaptability, and sense of purpose, integrity and self-discipline. The secondary school curriculum is to cover pre-vocational subjects apart from the usual academic subjects. These include industrial and agricultural education under which falls subjects such as woodwork, metalwork and electrical technology. Business education includes accounts, commerce, typing and office practice, and home science. Due to challenges of implementation this curriculum as a result of factors like lack of teaching and learning facilities and the problem of overloaded curriculum, adjustments were made on the content; Kamunge Report (1992) led to revision of secondary school curriculum. The major amendment was the reduction of the number of subjects to be sat from ten to eight. Most of the subjects were integrated while others were eliminated.

The most recent commission of inquiry into the education system, which was believed to be a panacea to the wars of this system, was the 1999 Report of the inquiry into the education system of Kenya. The report was termed as the Totally Integrated Quality Education and Training chaired by David Koech. The commission noted that the quality of education at primary level had rapidly deteriorated, attributing this to overloaded curriculum, inadequate physical activities, equipment and teachers. This therefore meant that the problems experienced by this system of education still persisted and this led to the production of ill-prepared school leavers who could not read fluently or express themselves. This was mainly evident at the end of the primary school course where by most class eight leavers were either illiterate or semi-illiterate. This meant that
the objective of developing a self-expressive and self-reliant person had not been realised. As mentioned in chapter two, education implies that something worthwhile has been passed to the learner. When this cannot be exhibited by the school leavers, then the knowledge acquired in the form of content is questionable. Knowledge acquired has to change the outlook of individuals, a trait that needs to be observed in the products of 8-4-4 system to validate the content they are subjected.

Based on the above findings, the forms of knowledge need to be revised together with pedagogical procedures in order to realise self-reliance as the aim of 8-4-4 system of education. Kenya’s education system should be propelling by ensuring that education at all levels is relevant to the community in which a learner lives. A student should be in a position to live in a village and contribute, through work, to the development of that particular village. The foreign conception of education, that the educated must serve the Society, which is usually isolated for the society, should be shunned and instead be replaced by value-oriented and integrated education.

5.3 The Philosophical Foundations of the 8-4-4 System of Education

It can be remembered that the paramount objective of 8-4-4 education was to promote self-reliance. It was from the recommendation of the Mackay Report that the 8-4-4 system was brought into being. Few years after its launch, it faced a number of challenges that hampered its success. The major challenges cited were irrelevancy of the curriculum to the learner’s daily life, inadequate teaching facilities and equipment, and
the heavy workload bestowed on both the teachers and the learners. These challenges were highlighted in the Kamunge Report that commended on the restructuring of this system. Despite the amendments that followed the Kamunge Report, these challenges still persisted. Due to this, there was further need to review the curriculum in a bid to realise its objectives.

This was followed by the Koech Commission of 1999, which recommended the reduction of the number of subjects offered in both primary and secondary schools. This was to be done through integration of some subjects. For instance English and Literature, Kiswahili and Fasihi, Clothing and Textile, Home Management, Food and Nutrition were treated as three subjects-English, Kiswahili and Home science respectively (Mwenda, 2009). However, this move did not alleviate the problems of heavy workload, since what was done here was mere transfer of topics from one class to the other, and changing the names of subjects. As a result of this, education became more examination-oriented; this contradicted the initial objective for equipping the learner with vocational skills, because the practical subjects were phased out.

This has created room for the use of morally unacceptable methods of teaching, where the learner is meant to memorise the material that will assist them to pass examinations. In this case, the teacher for instance identifies possible questions to be set in the national examination, concentrate on them in effort to help the learner to “perform” well in the
same. Learners who undergo this education end up being unable to make use of the knowledge and skills they have acquired.

From the foregoing, the single most important philosophy that underpins the 8-4-4 system of education is achieving self-reliance through education. Nonetheless, Kenya has faced a myriad of challenges that have hindered the education system from living up to its philosophical foundation. To this end, there have been several commissions and reports that have sought to make radical changes to the 8-4-4 system. Some of the notable changes that have been made on the system include reducing the number of subjects learnt. But one would argue that these changes undermine the very objective they seek to achieve (self-reliance). For instance, removing subjects such as Home Science and Art and Craft among others, which are meant to equip learners with practical skills, may have been a step in the wrong direction. There have been policy proposals to change the 8-4-4 system to an entirely new system (2-6-3-3-3) all in search for self-reliance. One wonders then, whether it is the system itself which is the problem.

Education has been previously thought as a process of learning to be a self-reliant person in society (Njoroge & Bennaars, 1986). Freires’s (1970) says that our children are taught bits of information but are not taught how to independently get the knowledge by themselves. The independence admired here is ability to use one’s hands in crafts, intellectual self-sufficiency that produces independent thinkers. Self –reliance means total “freedom from dependency on others” or on external support for one’s
needs. Freedom is three-pronged. In the first place, it means that one has skills in craft necessary for survival. Secondly, it means ability to acquire new knowledge for oneself and finally, it means freedom from one’s moods and impulses (Paulo Freire’s, 1970). Freire’s argues that a person who is a slave to their senses and cannot keep their impulses under control are neither free nor self-sufficient (Vinoba, 1964).

In an attempt to address these questions in relationship to education, liberalist Paulo Freire see education as a source of developing an individual, that is, fostering personal development and self-fulfilment, and the development in terms of their: mental development, physical growth, emotional/psychological, political development, spiritual growth, character development and economic independence (Njoroge & Bennaars, 1986). Julius Kambarage Nyerere, the founding president of the united republic of Tanzania (Tanganyika and Zanzibar), wrote a number of articles in education that touched greatly on self-reliance. These articles include: Education Never Ends (1969), Adult Education and Development (1978), Education for Self-Reliance (1967) and Our education Must be for Liberation (1974). Nyerere believed that education serves a numbers of philosophical ideals that are usually captured as a country’s educational aims, goals and objectives. He argues that education ought to develop the subjective self, unique to each person and this rejects any submergence of any person in the crowd (Nyerere, 1967). Education according to him is forever a struggle to remove any obstacles that may prevent the development of the “self”. This struggle for Nyerere is a liberation process towards individual and societal independence (Wamocha, 1997).
We can therefore generally deduce that the term self-reliance connotes in its meaning ideals of self-help, self-sustainability, self-sufficiency and self-support (Ruwa, 2002). It aims at having individuals who are able to utilise efficiently, effectively and sustainably resources whether personal or collective to uplift one's own life first and the lives of others too. This will require creativity (Ruwa, 2002). Self is a concept that is against dependency and fosters independency. Deliberate efforts must be made toward this end. Self-reliance has three main meanings that this study has focused on: Ability of a person to squarely depend on oneself for their physiological needs of food, shelter and clothing, ability for one to develop the power to get useful information by themselves, and the ability to rule oneself meaning to put under control, one’s senses and thoughts (Vinoba, 1964).

External influence is likely to enslave a person. A Person ought to acquire knowledge relevant to enable them earn a living to avoid slavery of the stomach, be able to think independently and control their emotions. Individuals who have developed in all the above aspects of the human person are liberated from dependence and spring forward to independence. This is the concept of self-reliance. The ability to depend squarely on oneself will lead to an independent society that takes care of its affairs, a society where each person works and exploited by none (Hingen & Hundesdorfer, 1979). In all its dimensions, education must at all costs strive to create independent individuals in all foreseeable spheres of life.
Self-reliant individuals have an enquiring mind, able to discern from among things, are economically efficient, and are socially and politically competent. These self-reliant individuals will produce a self-reliant society (Hingen & Hundesdorfer, 1979). Thus, for one to be said to be self-reliant, they should possess certain skills as well as contribute to the society’s well-being. Such a fellow should be socially and politically competent. This implies that they should be having the ability to participate in decision making in society. Such a fellow must be one who shows respect in character and who will strive to lie in harmony with others in the society, not one who is crude. This fellow must be intellectually endowed, one who can logically and intellectually participate in social activities. Therefore, the need to have self-reliant individual in any community should be the main concern.

Having discussed in details what the concept of self-reliance is, it is important to turn now and explain albeit briefly the importance of self-reliance as an educational philosophy in Kenya. Self-reliance leads to economically stable individuals and communities. This is achieved through intellectual development, which means growth of knowledge, understanding and growth of human reasoning.

Education will seek to educate the human mind, since the human mind is the essence of the human person. This is called psychological growth. Thus, the mind will acquire necessary skills and knowledge to enable an individual to earn a living. Here, the skills that need to be produced are skills that help the individual to secure a living. In an
agricultural economy like Kenya, for example, the skill should make individuals work for themselves and society in rural and not a people trained towards white collar jobs: people, who think for themselves, make judgment in all issues affecting them and interpret their decisions. There is a need for a critical mind and not a robot mind, a people always willing to have an inquisitive mind. The philosophy of self-reliance leads to individuals that are socially and politically competent. Individual of this kind have the capacity to participate in the decision making process in their community to achieve goals of living together and sharing good and bad fortunes as a group. This inculcates a sense of commitment to the community. Thus, an education that divorces its participants (teachers and learners) from the society is not an education that aims for self-reliance (Higen & Hundsdorfer, 1979). Moral development is equally a benefit that is likely to be achieved with this philosophy of self-reliance. For individuals that are self-reliant; their refinement of character is one of the main areas of concern. Such fellows lie in harmony with their fellow men in society. Thus accordingly, the educated person is discovered by their point of view, by the temper of their mind, by their attitude towards and their fair way of thinking; they have insight and comprehension.

Self-reliance leads to individuals that are able to logically and intellectually participate in social activities of their community. Self-reliance in education ought to, at all levels foster creativity and innovative thinking among school leavers at whatever level so that they become self-reliant. This way, education is to be an education for “creators” not “creatures” (Higen & Hundsdorfer, 1979). This is a liberating process in education, as
opposed to individuals who leave school expecting the society or government to help them secure employment. Education has to be a liberating process, a process of freedom (Njoroge & Benzaars, 1986). Paulo Freires’s thus argues that education must create individuals that are; not necessarily employable but able to employ others, agents of change, and able to exploit their human potentials irrespective of their academic challenges. This will kill the “diploma disease” that categories people as failures only because of their academic inability (Hingen & Hundsdorfer, 1979, p.46-48).

If education for liberation is to be actualised, quite a good number of obstacles have to be obliterated as brought out by Nyerere. Education should instil confidence to the learners to enable them discern factual from fiction and also critically look at what people regard to as world’s best with the sole aim of adopting appropriate knowledge for their conditions. Education is prima in agriculture, industry and commerce and thus the need for recipients of education to recognise their economic, social and political problems. It is the knowledge of these problems that would initiate the process of liberation as elaborated by Julius Nyerere (Elieshi Mbilinyi & Rakesh, 2004).

Nyerere is of the view that a liberated person should have their mindset focusing on the establishment and perpetuation of African socialism which he calls *Ujamma*, a Kiswahili phrase meaning *familyhood* (Thenjiwe & Thalia, 2009). Education should instil in the learners an attitude of the mind that would enable them to treat one another with humanity and not just as a means to an end. Thus, Nyerere advocates that
education should seek to re-educate Africans to regain their former attitude of mind of being individuals within a community (Nyerere, 1987). This is a mindset that is required by all Kenyans in the struggle to achieve vision 2030. The role of education in liberation is ensuring that individuals develop into independent problem solvers who employ acceptable means in solving their social, political and economic problems. Education is undoubtedly approved as a process of liberation. However, approaches utilised in education should not only be a means to liberation but should also be ends in themselves that is, they should be also liberating.

Nyerere 1967 asserts that man is naturally a social being; these were actually the words of the Greek Philosopher Aristotle. Nyerere continues to explain that a man in isolation cannot be liberated or educated, thereby man being naturally social requires an education that will uplift their consciousness in developing the society they hail from. Scott (2013) then explains that a liberating education enables learners to gain confidence to take initiatives and formulate ideas to solve problems. It enables them to develop language skills, learning and leadership skills. It is the liberating curriculum that would increase learners’ patriotism and international consciousness through learning domestic and foreign cultures. A syllabus comprising of subjects such as history, mathematics, science and technology should be employed to enhance creativity and uplift the reasoning of learners (Scott, 2013). However, all these utilitarianism should be done with respect to ensuring development of all as opines Nyerere and not to aid individuals to navigate along social classes.
When education aspires to liberate learners, it should build in them the ability to check on assumptions and make informed choices. It should enable them make ethical choices in the families, at work and in the ballot box (Scott, 2013). The ideals of liberating education should be a province of all levels and in all forms of learning and the end purpose of education should be considered as part of the design of the curriculum.

5.4 How Freire’s Philosophy of Education can Enrich the Philosophical Foundations of the 8-4-4 System

Paulo Freire’s philosophy of education argues for an education that leads to self-reliance. Application of certain pedagogical procedures in the 8-4-4 system can lead to the realisation of this aim of education.

To realise self-reliance, there is need for pedagogy that is not largely preoccupied with examination obsession which subordinates higher level thinking in favour of memorisation. Learners should have time to question what is commonly accepted as knowledge. Educators should allow learners to understand answers. Students should not be merely ‘filled’ with the content of the teacher’s narration which is detached from reality in the Kenyan society.

When words are emptied of their concreteness, they become a hollow, alienated and alienating verbosity (Freire, 1970). Learners who have been subjected to this kind of pedagogy tend to quickly forget the content for which they have been examined
immediately examinations are completed. Educators in Kenya should aim at developing potentials and inherent abilities of learners. This is what Aristotle normally represented with the analogy of “a mid-wife helping to give birth to ideas which are already born in the soul of each and every one of us”. Pedagogical strategies by Kenyan educators should not treat learners as “blank slates”. Plato contends that human beings innately possess understanding, though in inchoate, underdeveloped form. Education purpose is to draw out from the mind the understanding which is already therein (Kessio and Changach, 2012).

The teaching methodology in Kenya should not focus on pumping information into the assumed “empty heads” of students because it dehumanises the learners and alienates them from the learning activity. Instead, educators should invite learners to creatively participate in the process of learning. According to Freire, a good pedagogy is participatory in nature. As such, the learning sessions should not be dominated by the teacher. They must avoid imposing their own choices upon the learner (Freire, 1970). This will facilitate the development of the learners’ creativity which is vital in breeding independent individuals who are creative enough to use the knowledge gained in class to solve problems within their environment.

Both the instructors and the students are to consider themselves to be accomplices in the disclosure and expansion of information. The educator's power must not be believed to oblige the student to acknowledge whatever they say since they are expert. To oblige the
student in such a way would militate against endeavours to create in them, basic thinking and basic assessment of actualities. The educator is consequently required to work towards establishing the frameworks that will empower the youngster to play a proactive role in the learning process, and be dependable people even after the school life.

The realists believe that learning comes about when in our different cooperation, we encounter the outcomes of our activities and note the activity result connection of various encounters and utilise this to tackle consequent issues. To make the fundamental information to take care of issues along these lines emerges from collaborating with such condition (Ozmon and Craver, 1995). By suggestion, it implies that learning by doing will not just prompt aptitude procurement, yet in addition prompts the advancement of independence.

Pedagogy that will lead to self-reliance in Kenya must aim at developing inherent abilities of learners; this can be done by engaging learners to creatively participate in the process of learning. Educators that promote this must value the input of learners, and they should not pause as the sole owners of knowledge. And since a good pedagogy is dialogic in nature, according to Freire, teachers should ask learners questions that prompt them to think, they should adopt an approach that enable students to question answers rather than merely answering questions. Students should be helped to experience education as something they do, and not something done for them.
The pedagogy that will lead to self-reliance in Kenya should constitute a democratic relationship between the student and the teacher. According to Freire’s concept of education, an authoritarian teacher inhibits learners from maximising their potential because such learners are keen to meet the teacher’s expectations at the expense of their own beliefs. They will therefore answer questions as the teacher expects them even when they do not fully understand how they can apply such answers to solve their daily problems. This is the deficiency of an examination oriented education where “correct answer” are given emphasis at the expense of how such answers can be applied outside the classroom. According to Peters (1967), for one to be called educated, the knowledge acquired must be able to transform their outlook. There is need for pedagogy that does not stifle the ability of the learner but rather brings it out.

In Kenya, Freirean pedagogy would help learners expand their own sense of agency, while understanding that being voiceless is being powerless. Central to such pedagogy is shift of emphasis from teachers to learners, and elucidating relationships among knowledge, authority and power. According learners the opportunity to pose problems in the classroom epitomises the question of who has control over the conditions of learning, and how specific types of knowledge, identity and authority are constructed within particular sets of classroom relations. In such a case, knowledge will not merely be received by learners, but actively shared and challenged in relation to the self as an agent, and self-representation in governance rather than simply being governed. At the
same time, learners will learn how to engage their peers in critical dialogue while being held accountable for their opinions.

Thus, critical pedagogy in Kenya would assert the fundamental role of educators in ensuring that the future points the way to a more socially just nation; a nation in which critique and possibility coupled with the values of reason, freedom and equality, dictate the lived experience. Though critical pedagogy detests transmission of facts or skills purely for the latest market trends, it hardly is a prescription for political indoctrination to which standardisation and testing tends to succumb. It offers learners new ways to think and act creatively and independently, while making clear that the educator's task is to encourage human agency. Freire’s critical pedagogy insists that education cannot be neutral as it attempts to enable learners understand the world and their role in it.

In Kenya, critical pedagogy would be deliberate attempt to influence how and what knowledge, values, desires and identities are borne within particular sets of class and social relations. Freire’s pedagogy envisions an equal and just future; hence should always provoke learners beyond the world they are familiar with in order to broaden the range of human possibilities and democratic values. Critical pedagogy is cognisant that the way a society educates the youth depends on the future they hope for; a future of freedom and social justice. Freire proposed that educators should cultivate pedagogical practices that promote "a concern with the view that unexhausted and unfulfilled human potential open, fighting back all attempts to foreclose and pre-empt the further
unravelling of human possibilities, prodding human society to go on questioning itself and preventing that questioning from ever stalling or being declared finished" (Freire,1970). Critique and educated hope was Pulo Freire’s legacy, but it is largely absent from the narrative educational problems in Kenya and appropriate approaches to reform.

Paulo Freire’s influence is critical in helping teachers to understand the broad spectrum of their ethical responsibilities. Freire’s work would help teachers in Kenya understand the complexities of their relationship to schools as powerful and privileged institutions largely not in touch with daily life of the society they are situated in. Just like Freire, teachers in Kenya should be guided by the belief that democracy is worth struggling for and that critical education is basic to progressive social change. This entails viewing politics as inseparable from how learners understand the world, power and the moral life they aspire to lead. Freire was an embodiment of the important but often problematic relationship between the personal and the political life. Likewise, teachers lives should be testimony not only to principles, but also being close as possible to modelling the social relations and experiences that attest to a more humane and democratic future of Kenya.

5.5 Is the New Education System Aligned with Freire’s Philosophy of education?

Kenya’s new 2-6-3-3-3 system of education has been developed by the Kenya Institute of Curriculum Development (KICD) as a replacement of the 33 -year –old, 8-4-4
system. This section aims to explore the new education system with regard to Paulo Freire philosophy of education and highlights the system’s benefits when compared to the 8-4-4 system. Its pilot programme took place between May and September 2017, with its full implementation starting in January 2018 amidst protests from teacher unions that the program was being rushed. The basic education curriculum is propped on three pillars known as guiding principles, theoretical perspectives and values. The new system is intended to remedy the drawbacks of the 8-4-4 system and emphasizes on the learners brainpower to compute issues abilities grounded on their passions and talents which are evaluated constantly through continuous assessment tests (Luckett & Sutherland, 2000).

Through the Basic Education Act, primary and secondary level education is supposed to be free and compulsory and comprises four portions which are expounded as follows. Pre- primary education graded as primary 1 and 2 introduces learning activities in language, mathematics, environment, religious education, in addition to creative and psychomotor activities. The next six years are segregated into lower and upper primary with each cycle lasting three years. In the former, all pre- primary activities are explicited in addition to literacy, hygiene and nutrition. In upper primary graded as four, five and six consecutively, the learner has the liberty to study one Kenyan local language or a foreign one like Chinese among others in addition to taking compulsory subjects. The sixth grade is the last primary school year but unlike the KCPE administered by KNEC, the Kenya Educational Assessment Council, will have
evaluated the learner persistently throughout the course. Junior secondary, renamed grades seven to nine allows the student to specialise based on their passions and abilities. A dozen core subjects are to be taken in the junior secondary with vocational subjects like Home Science being optional at this level. Upon transition to senior secondary, six out of ten learners will then proceed to senior schools with a bias in the fields of science, technical, engineering and mathematics. About forty per cent are then expected to exploit the languages, humanities, arts and sports depending on their skills and talents. Senior secondary school graduates will then proceed to university to pursue higher education for a minimum of three years or a vocational course lasting two years at the very least.

After reviewing the structure and content of the new system, this section explores the new system’s benefits when compared to its predecessor through the prism of Freire’s concept in education. Unlike the 8-4-4 system that advocated a banking education model through rote learning, the 2-6-3-3-3 system hinges on Freire’s participation principle in his literary work Pedagogy of the Oppressed. Under the banking education approach, the instructor deposits segments of knowledge in the minds of the learner who is assumed to have a vacuum in the same way one deposits money in a bank. However the 2-6-3-3-3 system stresses that the learner should be allowed to participate in capturing what has been learned from their environment and earlier encounters through critical reflection (Rugut & Osman, 2013).
Practical learning is another hallmark of the 2-6-3-3-3 system through its problem posing model approach to education as opposed to the 8-4-4’s system of theoretical approach. In this model, both the learner and the instructor share and analyse their experiences together and through conscientization are able to expound on the learners potential to take action and transform his world (Darder & Baltodano, 2003). That way the 2-6-3-3-3 graduate is able to develop himself and have a sustainable living. Even under the outgoing 8-4-4 system, practical subjects like home science are some of the best performed subjects in many schools.

Unlike the monologue process of 8-4-4 system’s banking model, the new 2-6-3-3-3 system enhances dialogue by proposing culture circle through which education is plucked out of the classroom walls. The culture circle envisions a scenario where the students and their teachers generate themes, which have a bearing on their lives and then discuss them (Freire & Macedo, 2005). This is premised on the problem posing viewpoint where the learners use their own methods to advance their agreed understanding of their contemporary world and how they can influence their future. The dialogue or culture circle principle of the 2-6-3-3-3 system embraces the notion of democratic equality amongst all actors. This is reflected in the system’s application of democracy of introducing optional subjects right from the upper primary through to senior secondary unlike the 8-4-4 ‘dictatorial’ approach where all subjects were dictated upon the learner throughout primary school and up to form two in secondary school.
The fact that universities and colleges are concerned with the production of new professionals means the needs of both the learner and the market are paramount when implementing and formulating curricula and structure of new courses. Consequently, these institutions of higher learning have embraced dialogue with the job market in order to provide job seekers and job creators who are active members of the emerging global village (Rocha, 2006).

However, owing to the new curriculum’s radical and ambitious objectives, the system faces major challenges in its implementation due to the high costs involved. In addition, experts have pointed out teacher shortage, and limited school infrastructure particularly in marginal areas just to mention a few of the problems. Nonetheless, by embracing principles such as participation, dialogue and democracy in learning, the new curriculum is more aligned with Freire’s philosophy of education than the 8-4-4 system.

5.6 Conclusion

This chapter highlighted the paramount objective of 8-4-4 system of education as to promote self-reliance in the learners. However, the system has not met this objective due to the numerous challenges it has faced over time. Paulo Freire’s philosophical principles of education which include participatory, dialogic, democratic, activist and affective can be integrated into the 8-4-4 system to help it achieve its underlying objective of self-reliance. The chapter has found that major steps have been made to
align the 2-6-3-3-3 system with Freire’s philosophy of education. Nonetheless, since the
system is still in its early days of implementation, it is too early to regard it a success.
CHAPTER SIX
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter summarises and concludes what has been so far discussed in the preceding chapters. The chapter offers a summary, conclusion and recommendations as obtained from the findings of the study. The summary highlights the key argument in each chapter. The conclusion offers answers to the research questions, which were based on the research objectives. Finally, recommendations are provided in regard to policy formulation as well as areas of further research.

6.2 Summary

In the background, the study established that philosophy of education ought to be the foundation of any system of education in general but especially for teacher education in particular. In general, the aims of education include: to instil core knowledge to all students necessary for an independent life, help them establish their strengths and improve on their weaknesses, enhance their individualism while enhancing their commonality, instil a creative spirit and engender a sense of patriotism, balanced with a global world view and respect for history and tradition while cultivating shared desire to challenge the status quo, to diverge thinking.

The study also examined the Freire’s concept of education and its linkage with 8-4-4 education system. Application of Freire’s concept of Education was discussed in detail.
The study noted that education should lead to self-reliance. It was noted that the 8-4-4 system of education fails to rescue learners from the ‘prison’ habit and constraints them to their bio-social situations with limited chances of realising individual goals and aspirations. It was established that education should liberate both human mind and spirit.

The study discussed principles underlying Paulo Freire’s concept of education. It was noted that how the educators conduct the teaching process is fundamental in the realisation of self-reliance. According to Freire’s concept, a good pedagogy should be participatory, dialogic, democratic, activist and affective in nature. A pedagogy bearing these elements is capable of producing critically conscious graduates who are creative, self-reliant and independent.

From the findings of the study, a sound educational thought and practice for self-reliance in Kenya can be developed. The study noted that the 8-4-4 system of education was initiated with the aim realising self-reliance. However, there have been numerous challenges hindering the 8-4-4 system from achieving self-reliance. To realise the underlying objective of the 8-4-4 system, a new pedagogy that would be expected to produce critically conscious and self-reliant learners in line with the education theory of Paulo Freire is necessary.

6.3 Conclusions

This study sought to attain four main objectives, namely: to explain the historical background of the 8-4-4 system of education, to highlight the philosophical foundations
of the 8-4-4 system of education, to analyse the principles underlying Paulo Freire’s concept of education, and to examine how Paulo Freire’s philosophy of education can enrich the philosophical foundations of the 8-4-4 system of education. Based on these four objectives and the associated findings, this study drew the following conclusions:

The first objective of the study sought to explain the historical background of the 8-4-4 system of education. The 8-4-4 system of education was introduced in January 1985, following the Mackay report of 1982. It replaced the 7-4-2-3 out of the concerns that the latter lacked the necessary content to promote sustainable self-employment. However, the 8-4-4 system which was initially perceived as the solution to the problems bedevilling the earlier system has continued to face numerous challenges especially in regard to quality and relevance of education. To this end, several commissions have been established at different times in history, to seek ways of transforming the system. Some notable changes include changing the forms of knowledge studied and workload on students by for instance reducing the number of subjects. After more than 30 years of its existence, the 8-4-4 system is being replaced by a new system; 2-6-3-3-3, which is being rolled out gradually. Clearly, the 8-4-4 system has had a rich history.

The second objective of the study sought to highlight the philosophical foundations of the 8-4-4 system of education. The study concluded that the primary objective of the 8-4-4 system of education was to promote self-reliance in the learners. This is the type of education that should be delinked from the over-emphasis of examinations. Those who
undergo this system of education are in a position to implement the knowledge acquired in school to solve problems. They demonstrate self-reliance. In addition, the study concludes that the forms of knowledge in the 8-4-4 system of education are essential in the realisation of self-reliance. However, theory should not be over-emphasised at the expense of practical subjects, which are meant to equip learners with skills that can be used in job-creation. Finally, how teaching is done is fundamental in the realisation of self-reliance.

The study also concludes that the content that learners in the 8-4-4 system are subjected to must be able to equip them with knowledge that can be applied by school leavers in problem-solving. But knowledge that is inert and can hardly be applied by the learners with respect to self-reliance should be reassessed. If products of 8-4-4 still exhibit dependency of the learners, then the validity of the knowledge they have received is questionable. In addition, even though there existed many options ranging from vocational and training subjects as a result of the introduction of the 8-4-4 system, the system has experienced inadequacy of the key resources as well as the required facilities. Further, there lacks trained technical as well as vocational subjects’ tutors. Such factors among others continue to inhibit the realisation of goals of the 8-4-4 system of education.

The third objective of the study sought to analyse the principles underlying Paulo Freire’s concept of education. Based on this objective, the study concludes that
education is an inter-subjective process of becoming critically aware of one’s reality. The inter-subjective process refers to the teacher and the learner as subjects engaged in some kind of dialogue. As a consequence, the concept of education adopted should emphasise on the learner, the teacher, teaching approaches and the criterion under which education process should be vetted.

The last objective of the study sought to examine how Paulo Freires’s philosophy of education can enrich the philosophical foundations of the 8-4-4 system of education. Based on the findings, the study concludes that for education for self-reliance to realise the real solution societal problems, there is a need for practical oriental education. The exploitation by nobody and the work for everyone is what defines this kind of education; resources that are manufactured by fellow citizens are the main issue about this kind of education. For people to identify their strength and enhance them, self-reliance must set the individuals free. The society must be served and helped by its educated people. The wisdom and knowledge that learners get must be put to effort of enlightening the society at large. However, the kind of education applied in Africa, including in Kenya, has not been stable since time immemorial and this should be considered as a big threat. Therefore, education systems used in the African societies should be rethought, and changed if need be so as the people can benefit from its outcome. Freire’s philosophy of education can particularly augment the philosophical foundations of the 8-4-4 system (self-reliance) by developing pedagogy that is participatory, dialogic, democratic, activist and affective in nature.
6.4 Recommendations

This study provided two sets of recommendations. The first set consists of recommendations that seek to address the philosophical foundation of Kenya’s 8-4-4 system of education in the light of Paulo Freire’s concept of education. The second set consists of recommendations on the areas that may require further academic inquiry.

6.4.1 Recommendations from the Study

In view of the concluded study, the following recommendations were offered:

The form of knowledge in the curriculum should be revised so that the focus is not just on theory but on what is practical as well. This will ensure that the learners will have a great impact in the society through acquisition of the knowledge that will help in solving practical and real society needs. Pedagogical procedures employed by educators in the learning institutions should be revised so that the learning process will produce self-reliant individuals. This can be done through continual in-service courses for teachers so that they are updated on current issues on self-reliance and how to lead the learners to it. Teachers who create this kind of perception in the learners need to treat their students like free agents so that they should recognise themselves as such. Examinations should mandate creativity and the originality in learners as opposed to the mere memorisation of facts. This may be interpreted in a way that even the globally accepted research should not be seen as being absolute, but a place to be made for the learner to go through and rediscover knowledge and understanding afresh. This can be
achieved through talking and discussions. Education ought to develop the subjective self, unique to each person and this rejects any submergence of any person in the crowd. Kenya's education framework ought to be driving by guaranteeing that training at all levels is significant to the group in which a student lives with. An understudy ought to be in a position to live in a town and contribute, through work, to the improvement of that specific town. The remote origination of education, that the Educated must serve the Society, which is typically disconnected for the general public, ought to be evaded and rather be supplanted by esteem arranged and incorporated training.

The process of education ought to involve the training of specific skills; acquiring of habits that makes an educated person virtuous, and these practices must be geared to resolving problems. An educated person will not only have these qualities but will also implement them to helping the society and hence societal enlightenment. These virtues will make him or her religious minded, courageous, truthful, good-natured and the like. In addition, this type of education will help him or her manage ones affairs of this world with foresight. Consequently, he will be happy and be able to contribute to the happiness of the society as a whole. The education provided should have vocation in the orientation kind of way as opposed to the platonic culture of elitist. This will give the necessary skills to the learners for undertaking real issues in a community.

Education being a social factor in the vision 2030, should be delivered in a manner that influences a critical understanding of learners as pertains to vision 2030. Thus, teaching
approaches should largely depend on Freire’s method of dialogue which encourages a co-equal interaction between the teachers and learners. Dialogue could lead to learners and teachers relations to be transformed to the desired ends and thus enabling the liberation of the minds. For effective actualisation of vision 2030 within the remaining time, Kenyan educational problems need to be treated with a multidimensional approach given the fact that just like other African countries, Kenya has unique challenges that need special treatment.

6.4.2 Recommendations for Further Research

In the course of the reflections and analyses done in this study, the researcher identified certain areas that require further academic inquiry as relates to the phenomenon of Freire’s concept of education in Kenyan schools.

This study explored the philosophical foundations of the 8-4-4 system of education using Paulo Frere’s philosophy of education as a framework. The study was however limited to Kenya and therefore the findings cannot be generalised to the other parts of Africa. In this regard, this study recommends that more studies of this nature be carried out on a larger scale, if possible in Africa, so as to further reinforce the applicability of the approach used together with the conclusions so far made.
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