

**THE NEED FOR ENHANCED CRITICAL THINKING AMONG KENYAN
SECONDARY SCHOOL STUDENTS AS A SOLUTION TO THE PROBLEM OF
DRUG ABUSE**

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DECLARATION

This Project is my original work and it has never been presented to any other university for the award of certificate, diploma or any other degree

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DEDICATION

I dedicate this work in a very special way to my beloved mother Philomena Atieno Agwanda for not only bringing me into this world but also for bringing me up in the path of truth, to my foster father Mr. Tom Kauka for constantly reminding me that the spirit of a man is to be found not in what he dresses but in the way he thinks and to my late father Mr. David Nalo for being an intellectual model to me.

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OPERATIONAL DEFINITIONS OF TERMS

Banking education- This is Paulo Freire's term for a pedagogy that is teacher centered.

This research considers it to be one of the major obstacles to critical thinking.

Chang'aa- A form of traditional liquor brewed in Kenya through improvised distillation of fermented maize flour, millet flour or sorghum flour.

Existential philosophy-This is the school of philosophy that stresses the precedence of existence over essence, the implication of is that beings are not predetermined entities.

L'ensoi- French word for "self". It is the *sartrian* concept for subjectivity proper to the individual human being.

Le poursoi- Translated as "for self". It is the *sartrian* concept for negation of objectivity.

Mass thinking- Refers to reasoning based on the influence of other people's thinking as opposed to personal conviction.

Noumena-- Kantian metaphysical conception of a thing as it is essentially in itself

Ontics- the study of what appears, it describes what is there as perceived, as opposed to the nature or properties of that being

Ontology-This is a branch of metaphysics that studies the nature of existence.

Pedagogy-The art of teaching the young ones

Phenomena--Kantian metaphysical concept for what appears or what is perceivable

Philosophy- is the study of ultimate reality.

Praxiology- The careful symbiosis between reflection (thinking) and action. The term is used in this study in the same way Paulo Freire uses it in his "pedagogy of the oppressed".

Je pense, donc je suis- This is French translation of Cartesian principle (Cogito ergo sum, I think therefore I am). It denotes Descarte's inclination towards the philosophy of critical

rationalism. The statement is used in this study to explain that reason is the essence of human existence

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LIST OF ABBREVIATIONS AND ACRONYMS

DIT.....Developed intellectual traits

EOR-....Elements of reasoning

I.Q.....Intelligence Quotient

NACADA.....National Agency for Campaign against Drug Abuse

PATHProgram for Appropriate Technology in Health

UIS...Universal intellectual standards

UNECOSOC United Nations Economic and Social Council

UNODCCPUnited Nations Office for Drug Control and Crime Prevention

ABSTRACT

This research project sought to philosophically investigate the role of inherent capacity of a student to think critically as a possible solution to drug abuse among Kenyan secondary school students. The study uses the analytical method alongside the Cartesian methodic doubt in examining the student as an inherent critical thinker, the inefficiencies of current solutions to menace of drug abuse and in proposing a better way out of drug abuse. It has been the undertaking of this research to argue that since all human beings are endowed with the rational capacity they are ontologically free beings. Given that secondary school students are human beings and given that they have the capacity to think critically, they are ontologically free.

The research project found out that the solution to drug abuse is not to be found outside the drug abuser but in provocation of the actual and the potential abuser's mind to think critically. The first cause of drug abuse has been observed in this study to be the perversion of curiosity and therefore the solution to the problem should be based on addressing 'incorrect thinking' through pedagogies that seriously promote critical thinking. It is the opinion of this researcher that if critical pedagogy is used over a period of time there will be no need of talking about drug supply since the probable consumers will have developed the capacity to question themselves and others before taking the illicit drugs. The students who undergo serious training in critical thinking are in themselves a solution to drug abuse. Thus drug abuse is not a drug problem but a human problem.

This study offers two recommendations necessary for the prevention of drug abuse among Kenyan secondary school students:

First, training and in servicing teachers in critical pedagogy and critical thinking should be undertaken by bodies responsible for teacher education.

Secondly, the content and method in educating teenagers in secondary schools should in themselves be oriented towards making learners critical thinkers.

CHAPTER ONE

INTRODUCTION

1. 1. Background of the study

Drug is defined as “a chemical substance that people take and have the capacity to *alter* their functions” (Wanaka, Muraya & Gichaga, 2006, p.104). These substances can be introduced into the body through inhalation, ingestion or injection. Inhalation refers to the taking of drugs that are vapourous or emit gaseous substances through sniffing. Ingestion involves taking of drugs through the mouth by swallowing, chewing or drinking. Injection refers to the use of hypodermic syringe, whereby the needle introduces a liquid drug through blood vessels. Drug abuse on its part refers to the “use of drugs for purposes other than medical reasons... or the misuse of any psychotropic substances resulting in changes in bodily functions, thus affecting the individual in a negative way; socially, cognitively or physically” (Maithya, 2009, p.11).

Researches across the world indicate that drug abuse among teenagers is indeed a challenge. The United Nations Office on Drugs and Crime (UNODC) Report (2005) indicates that 5 percent of world’s population between ages 15 and 64 had used some drug at least once in the preceding 12 months. The World Drug Report (2005) compiled from 95 countries across the globe observes that seizures of drugs increased four-times in 2003. Ten years later the reversal of this trend has not been achieved and drug abuse has become more and more rampant.

The United Nations Drug Control Program (UNDCP) estimated in 2004 that 3.3 to 4.1 percent of the global population consumes addictive drugs and that those hooked are younger and younger each year. China, the Czech Republic and Columbia are among the countries outside Africa that record steady increase in drug abuse with cannabis being the main drug being abused (Maithya, 2009, p.11). Africa is said to be having a persistent increase in the rate of drug abuse amongst youngsters despite vigorous efforts to eliminate the illegal drugs. The most abused drug in Africa is alcohol, followed by tobacco, cannabis, heroin and cocaine respectively (UNODC Report, 2001).

The United Nations Office on Drug and Crime Report of 2001 notes that Africa is the second largest region for cannabis production, trafficking and consumption with the largest seizures being from Kenya, Nigeria, the Republic of South Africa and Morocco. In Kenya, the menace is not just among adults but it is also evident among teenagers. As a matter of fact, drug abuse is a major problem bedeviling secondary school students in Kenya whom this study considers as children who have finished Kenyan elementary education and are currently pursuing secondary school education within the boundaries of Kenya. Under normal circumstances most of these students would fall within the teenage years which is an age bracket characterized by 'childhood to adulthood' curiosities. Out of the norm, however, secondary school students could be pre-teenagers, young adults or even mature adults. This study is limited to the normal teen-age situation; that is, from thirteen years to nineteen years.

Drug abuse amongst secondary school students in Kenya is on the increase. The National Agency for Campaign against Drug Abuse (NACADA) (2006) reports that "...most secondary school students today are experimenting with drugs". It is also observed that,

...drug peddlers and barons were known to target the youth as a lucrative market for their unethical business....one of the root causes of some indiscipline cases in institutions could be traced to drug and substance abuse (Ngesu et al., 2008, p.304)

The research done by Ipsos Synovate Research Firm(ISRF) released on March 19th 2015 indicates that 5.1 % of children under the age of 18 abuse alcohol with the trends increasing from form two and getting at its worst in form four. That secondary school students in Kenya abuse drugs is therefore a fact.

Maithya (2015, p.635) observes that commonly abused drugs and substances among students, regardless of gender in order of prevalence are alcohol (47.34%), tobacco (18.84%), and cannabis sativa (4.83%). She also observes that students abuse drugs most from the beginning of the term to the start of Mid-term tests (25.6%) followed by the holidays (25.1%). This indicates that they abuse drugs most when they are free from

academic pursuit. A very significant fact however is, that the two main reasons why students abuse drugs is peer pressure and curiosity.38.2% of Maithya’s respondents admitted that they entered into drug abuse due to the influence of peers (Maithya, 2015, p.637).

UNECOSOC (1999), UNODCCP (1999), NACADA (2002) and PATH (2003) observe that transition from adolescence to young adulthood is a crucial period in which drugs have a strong appeal to young people who perceive them as thrilling. Due to curiosity and thirst for new experiences the students tend to look for answers from their peers (as cited in Kimilu,2005). From the data presented in the table below it is notable that Curiosity and peer pressure (see Acceptance by friend) indicate the two leading causes of drug abuse among students.

Table 1: Causes of drug and substance abuse among students

	N	%
Curiosity	210	19.4
Excessive pocket money	101	9.3
Availability of drugs	127	11.7
Teachers/Parents taking drugs	86	8.0
Acceptance by friends	185	17.1
Unaware of dangers	173	16.0
Low cost/Cheap drugs	105	9.8
TOTAL	1081	

(from Maithya, 2015, p. 19)

It is also observed by Ngesu,Ndiku and Masese 2008 that the interest and expectation of the peer groups have a significant role on whether or not a person will attempt drug abuse for the fact that they learn from each other and that the peers provide information on the where the drugs are available. Given the fact of the existence of drug abuse among students and related causes, different stake holders have for some time now been attempting various solutions to solve the menace of drug abuse. Researches have been carried out by different groups, results have been expounded and solutions propounded but the problem still persists.

Perhaps at this point we may want to ask whether there is a problem in the manner in which the issue is being solved and whether there is a need to change the approach. Nevertheless a review of some of the solutions offered so far would be necessary. This study fundamentally categorises the solutions proposed by researchers and institutions into legal-oriented solutions, administrative and policing solutions, socio- behavioral solutions, pedagogical solutions and religious-oriented solutions. To some extent these solutions have been effective; to another extent they expose concerns for further reflection.

Legal-oriented solutions refer to laws, rules, regulations and treaties written to control trafficking and consumption of drugs. Some of the legal oriented solutions include the ratification of United Nations conventions on narcotic drugs and psychotropic substances, which include the Single Convention on Narcotic Drugs (1961) and the Convention against Illicit Trafficking in Narcotic Drugs and Psychotropic Substances (1988). A notable example in regards to smoking is to be found in the Tobacco control act of 2007 Cap 245A whose purpose is to provide a legal framework for the control of the production, manufacture, sale, labeling, advertising, promotion, sponsorship and use of tobacco products, including exposure to smoke (Parliament of Kenya, 2007). Among other things, the act demands that smoking be done in designated areas and that all advertisements on tobacco products should be followed by the caption “Cigarette Smoking is Harmful to Your Health.

Administrative and policing solutions aim at identifying and flashing out those who are either supplying drugs or abusing them. This method leans towards use of force or use of other ‘watchdog’ persons or organizations. In a school set up the discipline master, the school gate-keeper or prefects have to make sure that drugs are at bay from schools’ vicinity. Without the support of the school administration this kind of program is only probable. Its effectiveness depends on the addicted students’ perception of administration (Maithya, 2009, p.109). If the school administration is not efficient then the program cannot be expected to be efficient. On the other hand without the consistent cooperation

between school administration and civic administration the external factors will still influence supply of drug abuse.

Socio-Behavioral solutions would include the influence different social groups or persons have on an individual's decision making process. Such methods include peer education, guidance and counseling, parental advice, among others. These solutions also have psychological underpinnings like developmental psychology and personality of individual students.

Pedagogical solutions refer to all those methods that are formally and deliberately related to learning and teaching in schools, for instance the integration of drug education components into the school curricula in Religious Education (Kenya Institute of Education, 2004, p. 39) and training of school heads, teachers and inspectors on matters regarding drug abuse amongst students.

Religious oriented solutions play a very important role in the attempt to eradicate drugs. Religious leaders use their moral authorities in the formation of the learner's conscience. They also use mixed methods other than religious ones, but more often they are cautious not to go against their religious dogmas.

Despite the above solutions by different stakeholders, the menace of drug abuse persists. Why? Could it be that there is a problem in the implementation by the relevant stakeholders? Could it be that the solutions are not effective? Is it likely that drug abuse is a permanent problem that cannot and will never be solved whatsoever? Many more questions could be raised in regard to this state of affairs. Nevertheless it would be out of order to discredit the afore-stated solutions in their entirety since in themselves they are attempts towards addressing the challenge of drug abuse among teenagers.

However, upon more intensive and extensive scrutiny this research observes that some vital elements proper to the nature of human beings seem to be left out of the solutions. This research holds that it is from the ontological and existential conception of the human being that the problem of drug abuse can be solved. Ontological conception of a human being refers to the philosophical understanding of a human being as a being that factually exists and whose existence is not only meaningful but also purposive (teleological) (Jacquette, 2002, p.4). Existential conception on its part refers to an understanding of human beings as free beings capable of determining themselves, due to the fact that they are essentially rational and so, able to think and decide for themselves (Barrow and Woods, 1988, pp. 98-101) and that it is possible for them to make non-hazardous decisions.

As to whether Kenyan education is critical enough to influence the ontological and existential awareness of secondary school students is another thing to be rigorously argued in this research. It is indeed in this awareness that freedom to think critically and responsibly is to be found, and the method to be used is critical pedagogy.

Critical pedagogy is a teaching method that is predicated upon self consciousness. Self consciousness is the cognizance of the relations that are essentially oppressive and one's place in such relationships. Popkewitz (1999, p. 50) defines critical pedagogy as "...an effort to work within educational institutions and other media to raise questions about inequalities of power, about false myths of opportunity... and about the way belief systems become internalized to the point where individuals and groups abandon the very aspiration to question or change their lot in life."

Pedagogical criticality then means that the teacher is a facilitator who awakens the learners consciousness to themselves and to the environment. It not only leads to metacognition (thinking about one's thinking) but it also leads to action; yet one very important action in pedagogy is to teach the learner how to question answers rather than how to merely answer questions (Freire, 1970, pp. 68-69). Critical thinking is a cognitional activity that demands deliberate maximum use of one's rational faculties.

It has been defined variously: According to Paul and Elder (2001, p. xix), it is the "...art of thinking about thinking while thinking to make thinking better. It involves three interwoven phases: It analyzes thinking, it evaluates thinking, and it improves thinking". Wade and Tavis(2005) define critical thinking as "...the ability and willingness to assess claims and make objective judgements on the basis of well supported reasons and evidence, rather than emotion and anecdote" They further assert that "Critical thinkers are able to look for flaws in arguments and to resist claims that have no support."

Paul & Elder whose definition of critical thinking was presented earlier stress on the power of analysis and evaluation in critical thinking. Wade and Tavis stress on the will power, that is, the willingness to think critically. Thinking critically is a commitment. This means that a critical thinker is not just one who has the capacity to analyze and assess, it also means that he or she is willing to use the said capacity. As such critical thinking becomes a tool. It is no wonder Namwamba (2007, p. 47) describes it as " ...a tool, skill and process through which judgement of ultimate reality is arrived at. "

A critical thinker can also be said to be an individual who has successfully undergone the process of learning that lays emphasis on cognitive powers, the kind of teaching that this research calls critical pedagogy. Critical pedagogy and critical thinking are related causally; critical pedagogy leads to critical thinking, and critical thinking is a proof that a person has gone through critical pedagogy. A critical pedagogue exposes the learner to a context that requires critical thinking (analytical and evaluative). The learner uses tools of critical thinking to decipher the content and context of pedagogy, and at the end of the process we can infer that they have been trained in critical thinking.

Paul and Elder(2001, p.58) observe that "critical thinkers routinely apply intellectual standards to the elements of reasoning to develop intellectual traits". Universal Intellectual Standards (UIS) consist of Clarity of thought, Accuracy, Precision, Relevance, Depth, Breadth, Logic, Significance and Fairness (Paul and Elder, 2001, p.91). Elements of Reasoning (EoR) play an important role as well.

Elements of reasoning otherwise called Elements of thought include Purpose, Question, Information, Interpretation & Inference, Concepts, Assumptions, Implications & Consequences and Point of View (Paul and Elder, 2001, p. 62). By the end of secondary education an individual must have developed UIS and EoR to an appreciable degree. It is also expected that they exhibit Developed Intellectual Traits (DIT). Developed intellectual traits are: intellectual humility, intellectual autonomy, intellectual integrity, intellectual courage, intellectual perseverance, confidence in reason, intellectual empathy and intellectual fairmindedness (Paul and Elder, 2001, p. 38).

In summary a critical thinker is one who is willing to maximize his or her use of analytical and evaluative abilities, one who has persevered the rigour of critical pedagogy and possesses to an appreciable degree Intellectual traits as propounded by Paul and Elder. It is thus necessary to ask the following question: “Are Kenyan secondary school students critical to an appreciable degree? Do they possess intellectual traits that may enable them to deal with drugs?”

As observed earlier, one of the major reasons for drug abuse is peer pressure. Do these students engage their critical thinking skills whenever their peers attempt to lure them into drugs abuse? With the increased prevalence of drug and alcohol abuse we would be reluctant to answer in the affirmative. When peer pressure overwhelms an individual we would say that they lack intellectual autonomy. When Kenyan secondary school students cannot say no to drugs in the presence of heavy supply of such drugs in the country the most logical conclusion is that there is something wrong with their virtue of intellectual confidence. When students resist the wise counsel of authentic authority like teachers, they are to be considered to be lacking in intellectual humility.

The same standards could be applied to teachers, parents and the wider society. Teachers and parents play a very specific role in the formation of students' cognitive powers. When they are unreflective and uncritical, they deform the learners by imparting uncriticality to them through *banking* pedagogy (Freire, 2000). Banking pedagogy is a pedagogy that is teacher centred and ignores the fact that students are capable of thinking critically.

These teachers also impart uncriticality in thinking to their students outside the normal classroom interactions. When they are critical and have confidence in human reason they see the urgency of developing intellectual traits amongst students. An Education that is reduced to simple memorization and information gathering is in itself a menace. Passing exams under this state of affairs is indeed not so hard, but dealing with life issues with such an attitude is an uphill task.

1. 2. Statement of the problem

Despite the numerous researches that have been carried out and the many recommendations put forward to address drug abuse among teenagers in secondary schools in Kenya, the problem still persists. The problem is that there is a drawback in the manner in which the drug abuse menace has been tackled so far. Most of the measures put forward are more reactive than proactive; and the few which are proactive like peer education seem to address drug abuse *per se* while leaving out the *prima causa* of drug abuse-which can only be found in the ontological and existential realms of the student. These realms cannot be moulded except through a special form of pedagogy called the critical pedagogy. As such, it is the view of this study that the drug problem is a pedagogical problem with its root in the reasoning faculty.

When the accidentals rather than the *substantial* are addressed, it confines the person of the student into empirical and behavioral categories instead of transcending into the real nature of their humanity. The substantial nature of a human being is to be found in his rational powers *viz* the mind. Therefore to solve the issue of drug abuse without proper instruction of the mind in matters of critical thinking is probably to engage in futility. Students could have enough information about drug abuse but information alone may not be a solution, security could be enhanced within and without the schools but students would still get the drugs anyway. As observed earlier there is a symbiotic relationship between pedagogy of the mind and drug abuse. The inherent capacity of a student to think critically has not received enough consideration as a possible solution to drug abuse among Kenyan secondary school students.

1.3. Purpose of the study

Based on the problem stated above the purpose of this study is to philosophically analyze critical thinking as manifested by Kenyan secondary school students as a means to solving the problem of drug abuse.

1.4. Objectives of the study

- i. To explore the concept of liberation *from* faulty thinking *to* critical thinking as an ontological vocation of all human beings.
- ii. To explore the nature of critical thinking in relation to critical pedagogy
- iii. To analytically evaluate the efficiency of some existing solutions to drug abuse by means of Universal Intellectual Standards
- iv. To propose a philosophical and pedagogically based design for addressing drug abuse among Kenyan secondary school students

1.5. Research questions

- i. Is liberation an ontological vocation of all human beings?
- ii. What are the characteristics of a critical thinker?
- iii. Are the existing measures against drug abuse among secondary school students effective enough?
- iv. How should critical thinkers and critical pedagogues handle the issue of drug abuse among Kenyan secondary school students?

1.6. Justification of The study

This study is based on the fact that education is a liberating activity. As a liberating activity it should essentially and perennially help the human person not only to accept that they are free being but also to actuate their freedom in the way they think and consequently maneuver through the life's challenges. As a result this study advances the idea that not all thinking is good thinking. It questions not only the pedagogy used by secondary school teachers but also the criticality of the thinking among the Kenyan secondary school students.

This study could be of great help to the ministry of education in providing a deeper understanding of the problem of drug abuse among secondary school students. Such an understanding may provoke newer and more diversified solutions.

This study will also be a novelty in the field of pedagogy in Kenya in that it introduces ontological reasoning into Kenyan pedagogy as a possible remedy against drug abuse. The connection between ontology, pedagogy and drug abuse is indeed rarely investigated, it actually brings philosophy down to the level of praxis.

The findings and recommendations that are made in this study could be useful to the Kenya Institute of Curriculum Development (KICD). They will have a point of reference for designing a more critical thinking- oriented syllabus

Teachers and other curriculum implementers will benefit from this study by gaining a deeper understanding of the humanity of the teenage student. That the student once adequately exposed to their true nature will without external influence solve the problem of drug abuse from both a preventive stance and at the level of intervention.

1.7. Theoretical Framework: Cartesian Methodic Doubt (CMD)

This study is based on Cartesian Methodic Doubt, propounded by Rene Descartes. Its epitaph reads, *Cogito ergo sum* translated “I think therefore I am”. Descartes was born in 1596 in La Haye-Descartes- France. From his youth Rene was given into the practice of constant meditation. He studied philosophy, Mathematics and logic under the Jesuits of La Fleche College but later on had contempt for them (Namwamba, 2007, p.75). As a result Descartes embarked on what he called methodic doubt which is recorded in his Meditations on “First Philosophy”. Descartes gives himself the task of questioning his past beliefs in order to reach certainty (Descartes, 1641,p.6). René Descartes believes that careful and rigorous thinking can lead to attainment of certainty(truth) and that Truth is more preferable to Error.

Descartes’ theory of Methodic doubt is, simply put, premised on the fact that knowing and being certain are closely related but distinct epistemic processes. A person may come *to know that* Socrates is a man probably from what he is told by people, but whether it is the case that Socrates is really a man is a matter to be proved through critical thinking and systematic doubting.

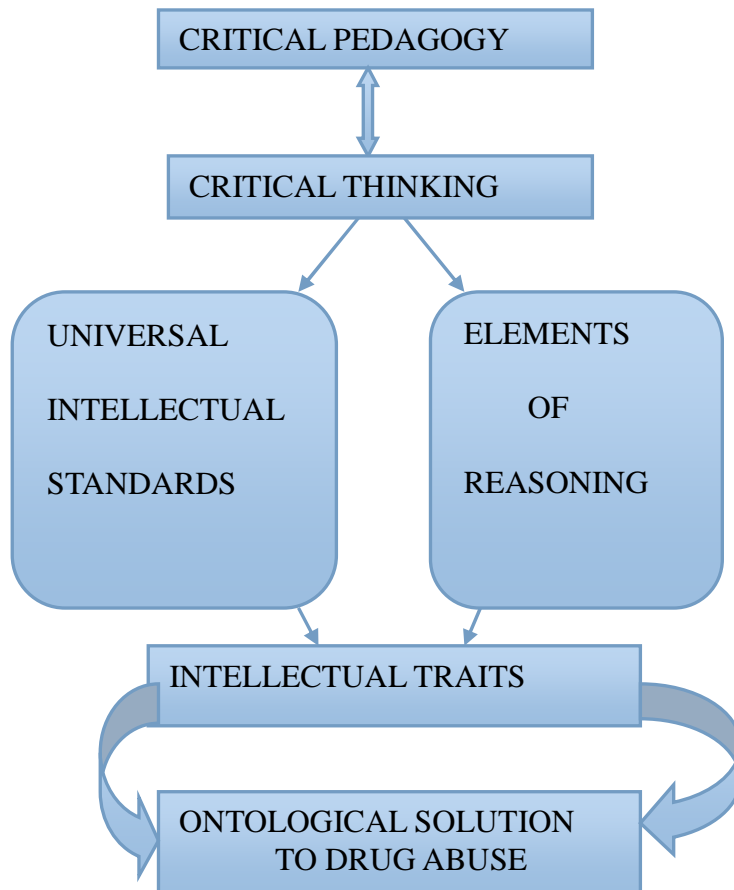
To illustrate how methodic could operate we could imagine a situation where a student P is confronted by a claim from student Q that 'smoking bhang is a sign of being a real man' (*knowing that*), student P is to doubt and expose the claim to critical investigation. The investigation should lead to the denial of the claim based on the advice of Descartes who asserts that "...a man who seeks truth must call into doubt whatever can be doubted" (Descartes, 1641, p.7).

This means that not everything is certain. Some things like $1+1=2$ and objective truths are however certain. We cannot doubt them. Some things like whether drugs help us deal with stress can always be doubted and subjected to scrutiny. Descartes proposes a method that helps a person to achieve certainty as follows:


"Accepting nothing as true if it is not clear and distinctively recognized to be so" (Descartes, 1641, p. 7), Assessment using Universal Intellectual Standards (UIS). "Divide up and analyze difficulties into as many simpler parts as are requisite" (Descartes, as cited in Namwamba, 2007, p.86) - Analysis using Elements of Reasoning (EoR) Advance from simple and easy knowledge to more complex and related objects" (Descartes, 1641, pp.7-8) - Decision making based on Intellectual Traits (DIT). "To review the field ...thoroughly revisit the exercise so that no omission is committed" (Descartes, as cited in Namwamba, 2007, p.86) - Review decisions using UIS.


Cartesian Methodic Doubt is suitable for this study because it is analytic and heuristic in nature. The breaking down of what is received according to its veracity provides room for critical thought. It enhances the philosophy of caution which is very important in decision making when a student is immersed into the 'sea of information', unjustified opinions, hearsay, rumors, prejudices, and other idols of the mind. The heuristic nature of this theory is a basis of *synoetic* nature of education, that is, personal knowledge and thinking for oneself.

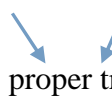
1.8. Conceptual Framework




Key:

 This double pointed arrow indicates the bi-conditionality that exists between critical pedagogy and critical thinking.

 The two diverging arrows indicate parts of critical thinking

 The converging arrows point to the Developed intellectual traits as effects of a proper training in the different parts of critical thinking.

 Indicate ontological solution to drug abuse

The central concern of the conceptual framework above is to regard critical thinking as a means to an end; the end being solving drug abuse among Kenyan secondary school students. However, critical thinking does not occur on its own, it requires exposure to an environment that promotes it, namely critical pedagogy. Critical pedagogy provides not only the content worth critical consideration like the oppressive nature of addiction, the constant production and supply of the illicit drugs, the reason why those who produce illicit drugs do so among others.

The teacher who is a critical pedagogue should be at the forefront in explaining the different kinds of factors that lead to drug abuse every time they step into the classroom and consequently guide the learner in doubting and questioning the status quo (Freire P. , 1970). The critically thinking teacher will not have to wait for Life skills lessons or the “right time” to engage students on issues of drug abuse. He/she should be able to in co-operate them in the normal lessons but also outside the lessons.

It is expected that over time the learners will through practice acquire ‘elements of reasoning’ and ‘universal intellectual traits’ as explicated by Paul & Elder (2001). Critical thinking anticipated in this conceptual framework is one that is focused on solving drug abuse and justified by the ontological view of a student as being that is totally free and responsible to make decisions based valid and sound reasoning.

1.9. Assumptions

Three assumptions will inform this study: first, the assumption that Kenyan secondary school students have a challenge in problem-solving and decision-making skills based on some of the worst behaviors exhibited in the history of education in Kenya. This is a sign that criticality is in want. Even some of the best students who go to university exhibit un-criticality of the mind for instance in prejudiced thinking, sacrificing of reason, tribalism and blind collectivism.

Secondly, since secondary education is also a socialization activity, it is very easy for the students to get lost into the unreflective collectivism or rather uncritical conformism. George Bishop (1985, p. 67) observes that contemporary education is one in which blind submission to the teacher (social authority) is highly valued and questioning and

interrogation are frowned upon.

We also assume that critical pedagogy in the instruction of the learners can significantly influence the way learners think, solve problems and make major decisions, including issues to do with drug abuse.

1.10. Limitations of the study

This study is exclusively analytical in nature. It uses logical rigor to clarify not just concepts but also arguments.

The study deliberately avoids phenomenological aspects of research so as to concentrate on second order activity, which in our view is the role of philosophy.

1.11. Delimitations of the study

This study delimits itself to secondary school students in Kenya who fall within the teen age bracket despite being cognizance of the fact that since the introduction of subsidized secondary education there have been enrolment of older students/adults. Older students already have a world view that would be typically different from that of the typical teenagers.

Although a student's primary school experience is very important in developing their rational powers, this study deliberately avoids it so as to point out that secondary school education in Kenya should be an agent of transformation. As an agent of transformation prior experiences need not be obstacles.

The study does not capitalize on IQ as would be expected by psychologists of education. In as much as cognitive endowment may play a significant role in forming a critical mind this study holds the view that IQ is a subjective enterprise and that it could be one of the attitudinal obstacles against critical thinking and emotional intelligence.

We delimit ourselves to critical thinking as seen from educational philosophical perspective, though some concepts are borrowed from psychology. By delimiting this study to a philosophical viewpoint we intend to reduce eclecticism.

1.12. Organization of the study

This philosophical study is divided into six chapters. The first chapter clearly spells out the problem that the study intends to attempt to solve, the purpose of the study, the objectives, research questions, theoretical framework, conceptual framework, justification of the study, assumptions, limitations, delimitations and methodology used in the research.

The second chapter delves into liberation (from and to) as an ontological vocation of all human beings. It also considers literature related to critical thinking, critical pedagogy and drug abuse at a deeper level.

Chapter three critically analyses the nature of critical thinking and the means by which students can arrive at it. The means by which students can arrive at critical thinking is called critical pedagogy.

The fourth chapter analyses some solutions that have so far been offered in an attempt to solve the problem of drug abuse amongst Kenyan secondary school students. The analysis will be based on logical arguments.

The fifth chapter presents a philosophically and pedagogically based design for solving drug abuse among Kenyan secondary school students.

The sixth chapter presents a summary, conclusions and what this study considers appropriate recommendations.

1.13. Methodology: Philosophical Analysis

This research deploys analytic method. Analytic method emanates from analytic philosophy. This philosophy lays emphasis on proper use of language and clarifications during the interpretation of reality. It looks for meanings as found in reality. Its aim is to subject what is thought of as reality to systematic and logical scrutiny (Ozmon & Craver, 1990, p.304).

Analytic method is suitable for this study because it not only gives it the necessary philosophical inclination but also exposes the weaknesses of some of the current solutions to drug abuse. In this research philosophical analysis is applied to critical pedagogy. It attempts to unearth the claim that critical pedagogy leads to critical thinking as the most

convenient vehicle towards the formation of the critical mind.

Critical pedagogy is a teaching method that is predicated upon self consciousness. Selfconsciousnes is the ability to identify the relations that are essentially oppressive and one's place in such a relationship. Popkewitz (1999, p. 50) defines critical pedagogy as "...an effort to work within educational institutions and other media to raise questions about inequalities of power, about false myths of opportunity... and about the way belief systems become internalized to the point where individuals and groups abandon the very aspiration to question or change their lot in life". It is envisioned in this study that an analysis of teaching methods will lay bear the truth on whether there is any meaningful intellectual formation amongst Kenyan secondary school students in the light of drug abuse.

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CHAPTER TWO

LIBERATION AS AN ONTOLOGICAL PHENOMENON

2.1. Introduction

This chapter delves into the diversity of literature related to liberation as an ontological vocation of all human beings. It also considers literature related to critical thinking, critical pedagogy and drug abuse at a deeper level. In a nutshell, this research posits that a human being is essentially a free being. They are only limited in so far as the actions of other free human beings make them to mistakenly believe that they are not free. Drug abuse is one effect of the false belief that human beings are not free. We also envisage in this study, the role of critical thinking and critical pedagogy in the economy of liberation.

2.2. Liberation as an ontological vocation: An inference from the transcendental nature of humans

The concept of liberation is described by Collins Thesaurus of the English Language as “freeing, release, freedom” (p.240). It further defines its root noun, liberty as “...autonomy...self determination”. Ontological vocation refers to the ultimate responsibility attributable to a human being as a being that is rational and that has a soul. This state of affairs is based on the fact that a human being is a transcendental being. By transcendental we imply two things: first, that a human being’s existence is founded in the spiritual realm though manifested in the empirical realm. Plato calls it “existence in the world of forms” (Mattie, 1994, p. 75).

Secondly a human being has transcendental properties as indicated in Aristotelian conception of metaphysics. These are unity, truth and goodness (Mattei, 1994, p.137). Unity as a transcendental property indicates that a human being is one with ‘him/herself’ and is determined in ‘him/herself’, Truth because a human being truly exists and as such cannot be said not to exist (a phenomenon that drug addiction attempts to assert) and Good because each human being has sufficient reason for their existence. Liberation as an ontological vocation therefore explains the fact that humans are confronted by enslaving circumstances which are totally foreign to ‘humanness’ and as such contradict their

inherent free nature.

Human being as a liberal being then implies that humans are basically autonomous, self determining beings. Different constitutions of democratic societies recognize this fact. At a wider level, the universal declaration of human rights recognizes humans as self determining beings. The first article of the universal declaration of human rights asserts that “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood” (United Nations, 1945). The same document posits in its third article that “Everyone has the right to life, liberty and security of person.”

Analyzed critically the first article actually answers three philosophical questions: the logical question of “Why?” the ontological question “what?” and the ethical question of “what ought humans do? In regards to what a human being is, the answer is to be found in the definition in the first statement of the declaration paraphrased thus ...free being with dignity and rights.

The “why?” question looks for the ontological justification of why human beings are what they are namely, free with dignity and rights. The answer is based on causality: That human being is free because they are endowed with reason and conscience.

Finally what is the ethical implication? They have the responsibility “to act towards one another in a spirit of brotherhood.”

The ‘why’ question interests this study the most at least at this stage because being an ontological question it explains why human beings are free. Appeal to reason and conscience comes in handy in an attempt to locate the human freedom. A good instance is the view that “Self determination involves the notion of thinking in the sense of reflecting, calculating, memorizing, predicting, judging and deciding”(Barrow, 1988, p. 98). At the primordial stage of a human being’s thought is freedom and possibility of judging and deciding by themselves. However, along the way, one’s decisions are met by the tyranny of the other free humans. As such it is advisable that “the only way to realize the ideal of self determining adults is to grant children self determination from the beginning” (Barrow, 1988, p. 101).

The view of granting children self determination is however questionable because it could mean that they are not free at birth. In fact, Barrow argues that children merely respond to stimuli, yes but they respond because they have the seed of reason in them. In rational psychology we ask at what stage or under what situation is a human being rational. The potence to act is inherent in every human child.

According to existential philosophy, the idea of freedom and consciousness becomes a human reality. Existentialists hold the view that “human beings are condemned to be Free” (Sartre as cited in Ozmon & Craver, 1995, p. 250). Jean-Paul Sartre philosophized over human consciousness which led to the birth of his first treatise *L’Etre et le Neant* (Ozmon& Craver, 1995, p.249). This treatise examines consciousness (*Le Poursoi*) and the objects of consciousness (*L’ensoi*). *Le Poursoi* is the reflection and negation of the objective world. Ozmon& Craver(1995) observe that this implies that human consciousness is its object, its own teacher, a human being is individual and as an individual they should make decisions based on their categories without unnecessary external duress.

2.3. Ontological Justifiability of human liberty

Ontology being the study of “...structure, and principles of whatever... inasmuch as it is or (it) exists” (Mattei, 1994, p. 137) views human being as part of whatever that exists that is, being. Human being however is not just any type of being but a substantial being for the fact that they are not mere accidents. The substantial nature of the human being is pegged on the fact that he has an Essence or that which makes a human being to be what they are. In ontology, Essence refers to the “..mode or manner according to which reality might be fashioned” (Mattei, 1994,p.138). It is “...a principle of the actual existing thing...the element that provides full explanation of “what” the existent being really is” (Mattei, 1994, p. 138). Saint Thomas refers to this whatness as quiddity. We therefore ask the question, what is human being’s essence? Where is their quiddity? Mattei(1994) points out that “ .., the uniqueness of humankind (lies) in the power of their logos that is their mental capacity for asking important questions, attempting satisfactory answers and discovering “meaning” even behind the most frightening natural phenomena” (Mattei,

1994, p.54).

It is thus logical to infer that logos is the principle that humanizes a being. It is in this regard that Socrates postulated that "...human being is their soul" (Socrates as cited in Mattei, 1994, p.54). But what is soul? Soul is the faculty of intelligence, it is what makes human beings acquire knowledge. It is the seat of wisdom, logos or sapientia. The soul's nature is freedom. It is in fact arguable that whatever has a soul is free because soul is freedom and freedom is soul. The unique fact however is that a human being is not born "actually" free. (The term 'actually' in this context has an ontological connotation of 'full realization'. Nonetheless, humans have the seed of freedom which means they have the potency of actualizing their freedom.

2. 4. The vocation of freedom: Freedom from drug abuse and freedom to happiness

Having noted that freedom is an inherent human attribute, we posit here that a full human being is one who is free and that a free human being is a happy human one. Every human being, in all they do, and in all they are, they pursue happiness. This means that if there is a being referred to as a full human being then we can deduce that there are humans that are not full. This is a hard fact. This is because all human beings are only born potentially free but not actually free. As long as humans are beings, they possess potency and act as part of principles of being. Potency in this case is the seed of freedom inherent in all human beings. This seed needs deliberate effort of nurturing for it to fully actualize. An actualized human being is not only free but also very happy.

Humans are prisoners of ignorance at birth. The most unfortunate thing is that they do not know that they are prisoners because ignorance presents itself to the humans as pseudoknowledge (Mattei, 1994, p.54). It is therefore unavoidable for humans to actualize their potential for freedom based by sharpening their rational faculties. Mattei(1994) makes a very important point: "... only by means of a serious and committed examination of one's life, one can achieve true liberty and thus become truly human." This implies that a true human being is one who has actualized his freedom through the rigour of perfecting the soul.

On the other hand, a human being is a slave who still lives in ignorance. This point is asserted by Paulo Freire when he says that the ontological vocation of man is to seek for freedom (Freire, 1970, p.55). Rene Descartes' dictum of *cogito ergo sum* applies very well. In this case *cogito ergo sum*(translated 'I think therefore I am') simply means that a full human being is one who is not only conscious but also able to deliberately doubt among many other things their existence.

2. 5. Anti-liberation: Enslavement caused by drug abuse and addiction

Anti-liberation refers to actions that work against the autonomy of an individual. In this case drug abuse and addiction are enslaving agents. They are an obstacle to the actualization of freedom that is proper to humans.

2. 5. 1. Appeal to the first principles of being

In metaphysics we study the first principles as those principles that govern the existence of being at the very basic level. These principles are explored below. The first principle is the Principle of Non-Contradiction (PNC) which states that "a thing cannot at the same time be and not be" (Mattei, 1994, p.137). In so far as addiction is concerned we infer that a human being cannot at the same time be free and not free; that is to say that it is a contradiction for anyone to think that a student who abuses and is addicted to drugs is a free entity, however much such students would want to claim that they are free to do whatever they want with their lives.

The second principle is the Principle of Identity (PID) which states that "every being is determined in itself, is one with itself and is consistent in itself (Mattei, 1994, p. 137). Any human student is self determined. This being the case their manner of living should be consistent with the ideal of self determination. Therefore a human student is an existential being, a project that fashions itself the best way it can. Drug abuse as a dependency therefore acts as an oppressive foreign entity that blockades the project of self determination.

Thirdly the principle of the Excluded middle (PEM) states “there cannot be an intermediate between contradictions” (Mattei, 1994, p. 137). This principle would imply that a drug addict is either totally a slave or totally free. Given that addiction leads to continuous desire for the drugs, it turns out that it is not possible for an addict to be free.

Fourth, the principle of sufficient reason (PSR) “everything that exists has sufficient reason for its existence” (Mattei, 1994, p137). The sufficient reason for drug use is to promote the well being of humanity. Therefore abusing drugs means operating outside the realm of sufficient reason of drugs and this explains why any other reason for drug use is illogical and teleologically erroneous.

In a nutshell, a student who decides to abuse drugs for whatever reason other than sufficient reason (namely promoting well being of humanity) is actually living an ontologically contradictory life, that is, a life of slavery, a life that is determined is not worth living. Such kind of life is meaningless and needs re-examination.

2. 5. 2. Argument from conformity and blind obedience

One of the curious causes of drug abuse is peer pressure. The social psychologists call it conformity. Conformity is surrendering to real or imagined social pressure (Weiten, 2013, p. 515). It is manifested when people do things to please others and not because they are genuinely convinced of the merits of their actions/decisions. This behaviour seems to be common among human beings especially when they are in the midst of a large group. Actually the larger the group size the higher the possibility of unanimity even when the majority could be wrong.

People conform because of normative influence (fearing negative social influences) and informational influence (search of guidance from others on how to react/ behave in ambiguous situations) (Hogg and Cialdini & Sherif as cited in Weiten, 2013, pp. 516-517). When a student has a set of friends who smoke, and he/she is the only one that does not smoke, the possibility of smoking to avoid being odd is high.

But even if he/she had very few friends and is dying with curiosity they may still desire

to get information from the same friends on how cigarette tastes. This is a problem. Solomon Asch notes "...we have found the tendency to conformity in our society so strong that reasonably intelligent and well-meaning young people are willing to call white black is a matter of concern" (as cited in Weiten, 2013, p.515). Conformity means that the student sacrifices his/her freedom to think for oneself and as such becomes a slave of his/her peers. This is a direct insult on the nature of human beings, whose ontological vocation is to strive towards actualizing his/her freedom.

Blind obedience is even worse because it involves authority (Weiten, 2013, p. 38). It is following direct command from a person in authority and as such when teachers stress too much on obedience they kill the capacity to meaningfully dissent, which implies suffocating the freedom to think dialectically. When such students find themselves in a situation of drug abuse they may unlikely dissent.

2. 5. 3. Appeal to the psychology of addiction latest

A person is said to be addicted or depended on drugs when they are forced to continue to use drugs and psychotropic substances to avoid withdrawal effects such as fatigue, apathy, irritability, depression, and disorientation (Mwamwenda, 1996, p.487). From the psychological point of view addiction reinforces perceivedly positive effects like desire for drugs. People who are addicted to drugs are physical and psychological slaves of the drugs. The slavery perpetuates itself through repeated abuse. It is said that the left hemisphere of the brain overpowers the seat of wisdom (left brain) to the extent that proper thinking and reasoning is interfered with, which by default means poor thinking and poor thinking leads to slavery (Weiten, 2013, p.39).

2.6. The praxis of liberation: Critical thinking and critical pedagogy

Praxis refers to the convergence between reflection and action. It is the wholism where *reflectio* and *actio* work conjunctively (Freire, 1970, p.68). Action and reflection are substantially linked such that without reflection praxis is reduced to activism and without action praxis becomes mere verbalism (Freire P. , 1970, p. 69).

The praxis of liberation simply put is the careful, reflective and active process of

unshackling the chains of oppression; be it socio-cultural oppression, political oppression, intrapersonal oppression, drug abuse, oppression from dogmatization in education among others. How then should the praxis of liberation proceed? We posit that liberation has to painfully start within the individual. Yet the individual human beings are what they are because they are rational beings. As such true liberation begins with the transformation of the rational power of humans. In other words a human's thinking and attitude must be developed to their highest potential through the process of critical thinking.

Universally speaking, thinking is natural to human beings, but good thinking can only be *nurtural* (based on learning and education). Good thinking is what makes a human being. Humans have been referred to as *Homo sapiens* (Latin for 'the wise person'). The sapiential nature of humans as made Aristotle describes them as rational animals (Aristotle as cited in Mattei, 1994, p. 23). For Rene Descartes, he existed in so far as he thought (*cogito ergo sum, je pense donc je suis*) (Descartes, 1641, p.9).

A thinking that is good and that is truly human is critical and therefore *praxiological*. Critical thinking is based on critical pedagogy (the condition of educating people to think seriously. It is observed that "...the conditions under which human beings live upon the earth are the result of their state of consciousness" (Sharma, 2009, p. 247) which commutatively means that the conditions of education in a particular country or continent depend on what the citizens are aware of as good education that leads to good thinking (critical thinking). Europe, for instance, is known for a long history of rigorous study based on methodologies of the antiquity like dialectics and rhetorics. Some of the academic giants include ancient Greece and modern Germany and France.

However as observed by Sharma they fall short of many perfections needed for critical education. She observes,

There can be no doubt that the current educational system of Europe is a great advance on many methods of antiquity, but...it is based on an insufficient knowledge of human psychology, and it is only safeguarded in Europe from disastrous results by the refusal of ordinary student to subject himself to the processes it involves, his habit of studying only so much as to avoid punishment or to pass an immediate test (Sharma, 2009, p.250)

Sharma's concern can be applied to the Kenyan situation because some Kenyan students perceive education to be cramming the night before a test, instead of inquisitively examining a concept and attempting to synthesize it into their own lives. Cramming and critical thinking are vastly different skills (Hove, 2011, p.12).

In a class that consists mainly of lectures with periodic quizzes and examinations, students can often get a passing grade by cramming 'the night before quizzes and tests (Paul & Elder, 2008b, p. 35). In as much as such students may pass exams, they may not automatically be considered as critical thinkers. One needs only to look at some of the reasons why Kenyan high school students abuse drugs to confirm the deficiency in critical thinking.

A study done by Ngyema Kimweli in 2014 indicated that peer pressure represented the highest reason why boys and girls engaged in drug and substance abuse, followed by curiosity and self esteem(Ngyema, 2014,p.42). Peer pressure or what we refer to as succumbing to the mob psychology and poor decision making based on curiosity are clear indicators of erroneous thinking or simply put lack of critical thinking. This state of affairs justifies why critical thinking is crucial to Kenyan education system, if the problem of drug abuse is to be won.

2.7. Critical thinking in education

Since the time of Socrates, criticality has been a philosophical adventure. We have already mentioned Socrates as a model of critical thinking. However for several years now critical thinking has been mentioned among psychologists and Educators.

Education is the most important tool that can properly shape the mind of a citizen into

critical thought. This means that the act of educating in itself should be critical.

To be critical, an education system should embrace critical pedagogy which is a method that teaches the learner more on how to question answers rather than on how to answer questions; for it is in questioning answers that questions are answered satisfactorily.

2.7.1. Psychologist's view on critical thinking in education

For the sake of comparison, this research briefly examines critical thinking from the perspective of psychology. Psychology deals with critical thinking from a more empirical level. This will help form a more extensive stance for explicating critical thinking. Psychologists are of the view that critical thinking is a necessary part of human cognitive development. The theory of disuse has it that if a part of human faculty is not used it dies off. By commutation, if the cognitive faculty is not exercised, it finally becomes vestigial and in so doing the human thinker becomes a wasted entity and thus unable to shape his life (Wade & Tavis, 2005, p.257).

Moreover most people know that you have to exercise the body to keep it in shape, but they may not realize that clear thinking also requires effort and practice. All around us we can see examples of flabby thinking. Sometimes people justify their mental laziness. A number of psychologists believe that contemporary education shortchanges students by not encouraging them to think critically and creatively. Often teachers and students view the mind as a bin for storing “the right answers” or a “sponge for storing knowledge”. Many students have learned to memorize the “right ”answers but without the ability to think critically, “they are unable to formulate rational arguments or see through misleading advertisements that play on their emotions” (Wade and Tavis,2005, p. 7).

This observation is crucial in that it points out the fact that education as the practice of critical thinking must be perennial in shaping a healthy mind. Secondly it extends the scope of education as one in which memorization and machinization of the mind become minimal. In as much as the study by Wade and Tavis observe the situation in the United States of America the same observations are replicable in the Kenyan context.

The evaluation in high school education in Kenya is done by what students do in three

weeks (KCSE exams) compared to four years of studies. This state of affairs provides a precedent for simple cramming of answers if a student is to survive what Kenyan society views as successful education.

It is also important to note that cognitive Psychology frowns upon emotional “reasoning”. In so doing cognitive psychology builds a premise on the role of critical thinking in emotional education. No doubt that emotions are very important in making someone grounded on any issue. It invokes the *fire* of action and this includes action in thinking. However for any thought to be clear, one must mitigate emotions. Wade and Tavis (2005) observe that “..when gut feelings replace clear thinking the results may be dangerous”(p.9). They note that the effects of “gut thinking” is responsible for actions such as persecutions, wars, mob lynching, and I add, drug abuse amongst students, irresponsible sexual behaviour blind adherence to destructive groups among others. In fact it is argued that controlling emotional reasoning is one of the guidelines of critical thinking (Wade & Tavis, 2005, p.9).

2.7.2. Educationist’s view on critical thinking

Do educationists regard critical thinking as a necessary element of education? Before answering this question, we first comment on what education really is, its aims and practice, for in these is to be found the basis for critical thought. Education comes from the Latin noun *Educatio*. *Educatio* is a derivative from the verbs *Educare* and *Educere*. According to Njoroge and Benaars (1986), “...the verb *Educare* was used to refer to the general process of growing up, of rearing, of bringing up...”(p.129). *Educere* is the Latin verb for ‘to lead out’. These two verbs imply that education is bringing up the young ones through leading them out. *Educatio*, is therefore the leading out of the young ones, but then *from where? whereto?*

Sharma (2009, p.121) answers this question: “In training a child to activity of thought, above all things we must beware of what I call “inert ideas”-that is to say, ideas that are merely received into the mind without being utilised, or tested, or thrown into fresh combinations”.

Sharma gives us the idea (by implication) that the child needs to move gradually from

intellectual inertia to vitality ; in other words, from less activity(higher passivity) to more activity.She further recommends “From the very beginning of his education, the child should experience the joy of discovery”.

Discovery always calls for meeting the *cognosible* (the knowable) before it reaches you and this requires activity of the mind.The mind must stretch and flex itself.

We therefore infer that, for Sharma, critical thinking would be justifiable in an education set up in the process of making a person; given that a person is an active being. It turns a boy into a man and a girl into a woman, and not into a container or a robot. Sharma(2009) makes an important point that can be explained through metaphysics. A Human being is said to have been made in the image and likeness of God(Genesis 1). Ontologically speaking, this means that the human being is the most reliable reflection of God. God on His part is *Actus purus*, He is *pure act*. Thomistic tradition explains God as one who is forever active. He cannot stop acting. He is the mover of all that moves, the creator of all creatures. Logically speaking then, human being is *human being* when they are more active and imitative of their source; which is the *actus purus*. In education then when a learner is exposed to an education that is inert, an education that reduces them to a container their humanity and divinity is destroyed. Yet this is an absurdity.

Negative Education: Jean Jacques Rousseau in his ‘Emile’ advises “Let the child learn nothing because you have told him...but because he has learnt it for himself...if ever you substitute authority for reason, he will soon cease to reason” (as cited inBarker, 1986,pp 48-51). Rousseau makes a point of teaching without ‘teaching’ in which the learner is also his own teacher. Lessening the authority and the magnanimity of the teacher provides an environment for self education. This is called Negative Education. Negative education is an appeal to logical negativity and not moral negative.It is negative because the popular and traditional authority of the teacher is reduced to enhance the critical power of the learner. The purpose of negative education is to promote the heuristic nature of critical thinking. It obeys the existentiality and individuality of a learner.

In a research carried out in Benin and published in the *International Review of Education*

(2014), Zghibi Makram and his companions found out that the presence of the teacher significantly reduces the learner's freedom and creativity, especially in the context whereby the teacher is seen as an institutional authority.

Teacher's presence therefore is undesirable and a constraint to the expression of *synoetics* and critical thinking among learners unless the teacher properly mitigates his authority and becomes a learning teacher. The article reports that as a result of the presence of the teacher an attitude of hesitation among the students was observed while his absence showed that the students felt free to play their roles.

The absence of institutional control gradually made the students more responsible (Zghibi, Sahli, Jabri, Ouelhezi, Guelmami, Wallian, 2014, p. 757). This finding explicitly confirms Jean Jacques Rousseau's postulation that education should be carried out through naturalization and criticality.

2.8. Conclusion

This chapter has attempted to elucidate the concept of liberation from the *point de vu* of ontology by appealing to critical thinking. It points out that any being that is human and that has consciousness has the inbuilt capacity to think critically. It is in thinking critically that the human being exercises freedom, liberate themselves from intrinsic and extrinsic slavery and as such justifies the metaphysical location of liberation/freedom. A student who decides to enter into drug abuse then is one who probably has a stagnated liberatory development. From this argument, we attempt to locate the problem of drug abuse in the self, not others, not peers, not drug barons.

Though the chapter has mentioned critical thinking, it has not delved deep enough into it. The idea of critical thinking in this chapter was to act as a premise for the concept of liberation. Chapter three critically analyses critical thinking and the means by which students can arrive at it. According to this study the means by which students can arrive at critical thinking is referred to as critical pedagogy.

The ideas in this chapter can better be summarised into the following logical argument:

Premise 1: *Whatever is able to think critically is able to liberate itself*

Premise 2: *That which has potency of criticality necessarily actuates its criticality*

Premise 3: *All Humans have potency to think critically*

Premise 4: *If all humans have the potency to think critically then they are able to actuate their critical thinking skills.*

Premise 5: *If all humans have the potency to think critically and are able to actuate their critical thinking skills then all human beings are free.*

Premise 6: *If all human beings are free then liberation is universal and if liberation is universal then liberation is ontological*

Premise 7: *Liberation is universal because it is inherent*

Conclusion: *Therefore liberation is an ontological Phenomenon*

Chapter three as indicated above, will delve into the first premise and how the premise can be arrived at in critical pedagogy

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CHAPTER THREE

CRITICAL THINKING THROUGH CRITICAL PEDAGOGY

3.1. Introduction

This chapter attempts to elucidate critical thinking in a deep sense and as such reveal the mind of a student who is a critical thinker and who is able to overcome peer pressure and channel their curiosity towards constructive choices. The chapter will also examine the role of critical pedagogy in fostering critical thinking. The critical thinking that this chapter attempts to examine is the kind that is not simply theoretical but praxiological. Praxiology is to be understood in this context as action proceeding from careful reflection. This version of critical thinking is based on the amalgamation between *Cartesian* methodic doubt, Paulo Freire's pedagogy of the oppressed (critical pedagogy) and the conception of critical thinking according to Paul & Elder (2001).

3.2. Distinction between critical thinking and critical pedagogy

The adjective critical refers to careful, serious and dialectical element of an activity or situation (Macmillan English Dictionary for Advanced Learners, 2002, pp. 330-331). Critical thinking is thus the kind of thinking that considers issues carefully and dialectically. Critical thinking can also be defined as "the correct assessment of statements" (Ennis as cited in Namwamba, 2007, p.17). As explained by Paul and Elder (2001, p.xix), critical thinking is the "...art of thinking about thinking while thinking to make thinking better. It involves three interwoven phases: It analyzes thinking, it evaluates thinking and it improves thinking". In this regard we can infer that critical thinking is a functional thinking based on laid down criteria, namely: analysis, evaluation, metacognition and a focus towards ultimate reality as opposed to appearance.

Critical pedagogy on the other hand is a dynamic term: The concept critical pedagogy is derived from the term 'critical' which is an adjective implying a serious consideration and the noun 'pedagogy'. The noun pedagogy is derived from two Greek words transliterated as *paid* which means child and *agogus* which means 'leader of' (Kelly and Perket as cited in K'Odhiambo & Gunga, 2014, p.30).

According to ancient Greek culture, pedagogia was the activity of taking care of a master's child (or literally put, leading a masters child) and as such a *pedagogos* was a servant of a master's child. In the modern set up the term paidagogia/pedagogy refers to the science and art of the principles and methods of teaching of children and youth (Olela and Benaars as cited in K'Odhiambo & Gunga, 2014, p.30).It is contrasted with andragogy which is the teaching of adults.

Critical pedagogy then refers to principles and methods of teaching the young ones based on serious, careful and dialectical consideration. It can also be said to be a teaching method that is predicated upon self awareness which consists in understanding the relations that are essentially oppressive and one's place in such a relationship. Popkewitz (1999, p. 50) observes that critical pedagogy is an attempt to work within learning institutions and other media to challenge inequalities of power, false myths of opportunity and oppressive systems. Put in simpler terms critical thinking acts as the form of a learning process and critical pedagogy is a teaching process that enhances critical thinking.

3. 3. Critical thinking

3.3.1. History of critical thinking: Egyptian and European origins

Critical thinking in the general sense is as old as human existence. However, more of its systematization and recording can be traced to the Nile valley in ancient Egypt. Education in ancient Egypt was majorly done at the temple of Waset under the auspices of Egyptian priests (Nantambu, 2001). The curriculum included among others Arithmetic, Rhetoric and Dialectic. Rhetoric and Dialectic form the basis of critical reasoning. Apart from the specific content the students at Waset were also trained in the dispositions necessary through academic encounter. These dispositions were: Control of thoughts and actions, devotion of purpose, faith in the ability of a student's master to teach him the truth, faith in oneself to assimilate the truth, faith in oneself to wield the truth, to be free from anger under persecution, to be free from resentment under experience of wrong, to nurture the ability to distinguish between reality and appearance and to cultivate the ability to distinguish between right and wrong(Nantambu, 2001).

In Europe, systematized critical thought is attributed to Socrates of Athens who spent fifteen years learning in Egypt at the Temple of Waset (Nantambu, 2001). Socrates is known for *Elenchus* or the Socratic Method. In this method Socrates teaches by questioning. He does not stop at merely giving rote information. He is said to have spent all his life examining himself and the Athenians, to determine their critical thinking capabilities and the truth values of whatever they claimed.

Plato reports Socrates saying thus:

... I tell you that to let no day pass without discussing goodness and all other subjects about which you hear me talking and examining both myself and others is really the best thing that a man can do, and that life without this sort of examination is not worth living... (Plato, Apology, 38a)

Socratic education therefore is one in which the learner has the greatest responsibility in the learning process. Emphasis is laid on critical thinking and consistency; it is aimed at transforming the learner's life for the better (Oksenberg, 1998, p.14). Medieval Europe boasts of great thinkers like Thomas Aquinas, whose *Summa Theologia* not only systematized theology but also exposed Christian religious doctrines to critical analysis and synthesis. Renaissance Europe boasts of producing thinkers like Erasmus and Colet. Francis Bacon from England in his 'Advancement of learning', identified four idols which are impediments to critical thinking, namely: idol of the cave, idol of the market place, idol of the theater and the idol of the tribe. In France Rene Descartes who wrote 'Rules for the direction of the mind' aimed at guiding the mind in systematic thinking. Later on, Sir Thomas in his 'Utopia' is worth noting for social criticism. Among others worth mentioning re Nicollo Machiavelli, Thomas Hobbes, John Locke (Oksenberg, 1998, pp. 34-46).

In the seventeenth century Robert Boyle, Sir Isaac Newton, Montesquieu, Voltaire, Dennis Diderot could be considered as some of the greatest critical thinkers. Eighteenth century saw the rise Emmanuel Kant and his critique of pure reason. In the 19th century critical thought is attributed to Comte, Spencer, Karl Marx, Sigmund Freud and Ludwig Wittgenstein (who is also more of 20th century critical thinker).

Perhaps the greatest of critical thinkers especially in the field of education are Jean Jacques Rousseau and John Dewey . From the above background we can infer, indeed, that critical thought is very important for all ages. John Dewey observes that “for the child to acquire true knowledge they must find out for themselves; knowledge acquired at secondhand ...is valueless” (as cited in Barker, 1986, p.172). Barker (1986) observes that Dewey has done a lot in influencing western education.

3.3.2.Critical Thinking in Latin America

Apart from Europe, Latin America has had its fair contribution to critical thinking in the names Of Bishop Romero, Gustavo Gutierrez and Paulo Freire of Brazil. Notable is Freire’s *Pedagogy of the Oppressed (1970)*. As a passionate educator and liberator of the poor, he asserts:

...each day be open to the world, be ready to think; each day be ready not to accept what is said because it is said, be predisposed to reread what is read; each day investigate, question and doubt. I think it is most necessary to doubt. I feel it is most necessary to be sure, that is be overly sure of certainties (Freire, 1970, p.181)

3. 3. 3. Critical thinking in Sub-saharan Africa and Kenya

Africa has had its fair share of critical thought long before colonial rule during and after the colonial era. Traditional Sub-Saharan African education was majorly informal. Generally, it was largely functional, one in which the young were taught how to handle themselves in the wider society. The emerging question however is, was critical thinking part of the skills offered in traditional Sub-Saharan African education? To the extent that we consider critical thinking in the western technical sense, we respond thus, NO. To the extent that we view critical thought in a more general way we respond thus, YES. It was common place amongst traditional African communities to have oral genres that evoked critical thinking “The proverbs and riddles... were exceptionally good for developing quick wits and intellect and were essential in teaching the child wisdom in reasoning and making decisions” (Barker, 1986,p.74). Barker(1986, p.74) adds that “ Bantu children learnt something of opportunity to act out the roles of married partners”.

In this sense we can clearly affirm that indeed critical thinking was offered to the young ones. The rapid changes in African society, and Kenya in particular, through missionary evangelization of Africa, colonialism, technological advancement, influx of media and availability of high volume of information on the internet would have logically led to more emphasis on critical thinking in learning institution. Unfortunately this has not been the case.

The colonial government should have built on the already present critical thinking in Africa coupled with western critical thinking elements (Oruka, 1997). However the interest of the colonial master was not to liberate Kenyan-africans but to subjugate them and as such they wouldn't have promoted a liberal education. It is in this context we can deduce that colonial education robbed Africa of its already present critical thinking and in fact worsened it's the spirit of thinking critically. Barker(1986, p. 78) proves this point. He asserts: "few if any of the colonial powers made any serious attempt to educate the African so that they might one day take his rightful place as a free and active participant in the new political and economic societies being introduced into Africa" 22

This state of affairs raises a logical absurdity because despite the fact that the west is assumedly the father of technical critical thinking, in the persons of Socrates, John Dewey, Jean Jacques Rousseau, Rene Descartes among others it did very little to transmit critical thinking amongst Africans. Instead the west used their critical mindset to brain wash Africans, and upto now many Africans especially Kenyans, are in the view of Wanene (2003), still colonized in the mind. For instance, many adult Kenyans, if asked about the system of governance in Kenya, would most likely retort "Democracy" but if asked what democracy is, what characterizes it and what principles it holds, it would be a challenge to find how many would respond critically except for the few who are learned in political science.

But since it has been hammered into the minds of Kenyans from their youth that voting after 5 years makes a country a democracy, few would be ready to criticize the status quo.

Wanene(2003,P.147), observes:

We punish critics, we encourage sycophancy. We find that trend in all fields, including science, religion and politics. Our society stagnates in sycophancy. We thereafter have to depend on those societies that allow criticism...that harbour our critics...who we would have otherwise hanged had they not been granted refugee status in those countries to get us out of our sycophantic mess.”

He further posits:

The black person was enslaved;-and they know it! They were colonized; and they know it! And they know by whom...yet the black person trusts and relies on the white policy makers in the economic front, in the realm of ideas.... (Wanene, 2003, p.53)

Wanene (2003) argues that “there can only be two explanations for this kind of behaviour; either the black person is brainwashed or black person is not free”. He further observes that “...in the event that a black person is not free and they are aware of it, they should not be complacent. If not free and yet imagine that they are free, they are brain washed” (Wanene, 2003, p.53). Now, brain washing is actually a form of oppressive domination resulting from deficiency in critical thinking.

3.3.4. Doubting methodically as the starting point of critical thinking: Appeal to universal intellectual standards

Methodic doubt is a principle that was brought up by Rene Descartes, a French philosopher also called the father of modern philosophy. Descartes insisted that everything that is not distinctively clear must be doubted and subjected to the crucible of doubt (Descartes, as cited in Namwamba, 2007, p.86). Universal Intellectual Standards (UIS) are part of critical thinking postulated by Paul and Elder. Professor Richard Paul is an internationally recognized authority in critical thinking and prolific writer. His counterpart Dr Linder Elder is the president of the foundation for critical thinking and the executive director of the center for critical thinking.

The first rule in Cartesian methodic doubt (CMD) is to accept nothing as true if it is not clear and if it is not distinctively recognized to be so (Descartes, as cited in Namwamba, 2007, p.86). According to Descartes, the only distinctively clear facts are Mathematical facts like $1+1=2$, every thing else out of the mathematical realm is not distinctively true and as such should be doubted. God's existence can be doubted, my existence can be doubted and in this research the perceived benefits of the abuse of drugs and psychotropic substances can also be doubted.

It is a common parlance that philosophy begins with wonder, which means that when high school students wonder how drugs taste they by default set up a primordial stage for philosophizing about drugs. Infact, as earlier observed in this research the main cause of drug abuse is curiosity which is another term for wondering. Curiosity normally forces a person to search for answer but we posit here that, a curious student who attempts mediate answers that have not been subjected to doubt and reasoning is likely to err. Descartes then says that the answers to curiosity should be intermediate, they should be followed by doubt.

How then do we doubt methodically? Paul and Elder(2001, P. 25) suggest that the thinker must assess some of the answers availed using Universal Intellectual Standards. These are: clarity, accuracy, precision, relevance, depth, breadth, logic, significance and fairness. A student who thinks critically may be faced by a peer's argument that "Chang'aa" releases a person from academic stress". He must first start by doubting the claim, then exposing it to critical assesment by asking questions related to UIS as follows:

Clarity: Could you please elaborate on your claim? Could you give me an illustration of how it releases academic stress? Could you please put your claim in another way? Tell me if I am clear about what you mean by ' chang'aa releases stress'.

Accuracy: Is it really true that chang'aa releases stress? How can we find out whether that is true? Precsion: Could you please give me more details concerning this claim. I am serious. I want to know.

Relevance: How is chang'aa connected to stress? please explain. How is it connected to academics?

Depth: How would you deal with stress after you are sober again?

Breadth: Is there another way of solving the problem of stress? How would our counselling teacher view mechanisms of dealing with academic stress?

Logic: How did you come to the conclusion that chang'aa releases stress?

Significance: Between drinking alcohol and option X which one do you think is more significant, meaningful?

Fairness: Is there an alternative solution for releasing stress that is more justified given your weak evidence?

We envisage that by the end of this kind of questioning the doubt would either have been cleared, partially cleared or suspended further questioning.

3. 3. 5. Analysis based on elements of reasoning(EoR)

When the interrogation above seems to clear doubt, the student will have to go into him/herself or return to the chang'aa colleague to analyze the claim using EoRs namely; Purpose, information, inferences, concepts, assumptions, implications, points of view and question. The analysis is aimed at further understanding. Descartes advises "Divide up and analyze difficulties into as many simpler parts as are requisite" (Descartes, as cited in Namwamba, 2007, p.86).

A student who is skilled in critical thinking will then ask themselves or their chang'aa friend:

What are you trying to accomplish by suggesting that chang'aa releases stress?(question on purpose).

What experience convinced you that this chang'aa is good? Could this experience be distorted?(question on information).

How did you reach the conclusion that chang'aa solves the problem of stress?(question on inference)

Could you please explain the following concepts as you envision them:

1. Stress 2. Academic stress 3. Chang'aa. What do they mean to you?(question on concept)

Why are you assuming that alcohol reduces stress? What are you taking for granted?

Are you sure there are no assumptions behind your claim(question of assumption)

What is likely to happen if I start taking chang'aa(question of implication)

Is there another point of view we can consider apart from your point of view(question on point of view). I am not sure what question/issue you are raising by your claim (this a question regarding the issue at hand. Note that, 'question' in this context refers to the problem at hand or rather the real issue embedded in the claim. Questioning the question is raising a possible underlining issue behind the incumbent issue. If the claim that "chang'aa releases academic stress" was weak at the stage of doubting/assessment, this level of analysis is expected to render it obsolete.

3. 3. 6. Decision making based on developed intellectual traits (DIT)

Decision making is one of the traits of a student who is a critical thinker. This is the aspect of critical thinking that is more practical but starts with reflection. It requires that the student thoroughly revisits the whole process from UIS to EoR without any omission or commission (Descartes, as cited in Namwamba, 2007, p.86). It is important to note that a proper review requires that the learner uses DITs. Developed intellectual traits are: intellectual humility, intellectual autonomy, intellectual integrity, intellectual courage, intellectual perseverance confidence in reason, intellectual empathy and intellectual fairmindedness (Paul and Elder, 2001, p.8).

3.3.6.1. Intellectual Humility

An intellectually humble thinker is one who cultivates the knowledge of "the extent of their ignorance, prejudice, biases, the weakness of their point of view and the influence of their emotions, in their pursuit of reason" (Paul, 2001, pp.6-7). Such a thinker will admit that he/she does not know everything there is, or everything about a particular topic.

This trait helps the student to recognize prejudices that may lead to distorted beliefs. In this context, an enquiring student wants to ask a question like could there be circumstances when alcohol/chang'aa be useful? Could there be medical use of wine/alcohol? What other use of alcohol is in existence? This humility reminds the learner that in as much as alcohol is not convenient for a student there could be other occasions that it can be used. This leads to fairmindedness.

3.3.6.2. Intellectual Courage

Intellectual courage means that the thinker is ready to face ideas and viewpoints even when they are painful. Such a student will be ready to engage peers whose ideas are outrightly foreign to their point of view. They come to learn that the mature thing to do is to engage drug addicts and not to run away or avoid them. They make the decision to reach out to the contradictory other. In a nutshell they do not fear constructive intellectual confrontations based on reason and evidence. The opposite trait is intellectual cowardice, whereby a person shuns an argument due to fear of being defeated or fear of committing an error.

3.3.6.3. Intellectual Empathy

An intellectually empathetic thinker is one who decides to imaginatively put themselves in the place of others (Paul & Elder, 2001, p.11.). Putting one self in the situation of another person helps the thinker to understand the point of view of the second party. It is in this understanding that the thinker becomes convinced that his/her decision not to take chang'aa becomes strongly justified. For the sake of illustration, let us consider a student who is addicted to chang'aa; they may tend to have a dependency on chang'aa. The absence of or failure to consume the drug makes them develop painful withdrawal symptoms which sometimes may lead to death. An intellectually empathetic friend will have to go slow on condemnation or castigating them, and as such help their friend look for treatment.

3.3.6.4. Intellectual Integrity

Intellectual integrity means that the thinker holds themselves to the same standards to which they hold others (Paul & Elder, 2001, p.13). If the thinker decides that chang'aa is not for them, then the decision must be held for as long as possible. Consequently intellectual integrity does not stop at thinking but extends to acting over what it thinks over, it does not preach water and drink wine.

A thinker who advocates for 'no-drug abuse' and the at the same time abuses drugs makes their argument to be shaky because of the dichotomy between their words and their actions. Perhaps we could say that this does not matter in critical thinking, but the

critical thinking that is proper to a pedagogy in school is that which this research posits. It is a pragmatic critical thinking.

3.3.6.5. Intellectual Autonomy

Intellectual autonomy means that the thinker values independence in thinking that is, thinking for themselves (Paul & Elder, 2001, p.19). When the thinker decides that *chang'aa* does not reduce stress not because they have been told by a teacher but because they have arrived at such a conclusion by themselves; they tend to own their decision. Intellectual autonomy says that “ give me the tools of thought and let me think for myself”. This autonomy requires the teacher not to use the banking method of teaching. In banking education the teachers dominate the students, think for the students and assume that students are empty slates. In the least, it is oppressive, as observed by Freire, (1985). Intellectual autonomy actually promotes freedom in thinking.

3.3.6.6. Intellectual Perseverance

This refers to the willingness to wade through difficulties, frustrations and complexities in thought process (Paul & Elder, 2001, p.14). Thinking is not always easy, critical thinking is even more cumbersome and frustrating because it involves deeper scrutiny. Making a decision requires that one reviews everytime the decision they made before especially in the event that they are challenged. In this regard we infer that the thinker has to review not only his/her decision but also his/her thinking that leads to the decision they made before. It is thinking about his thinking, a kind of metacognition. This is a hard process that requires endurance.

3.3.6.7. Confidence in Reason

To reason is to make inference based on premise evidence in a logical sequence. as such ‘confidence in reason’ means that the thinker must respect evidence and logic as tools for discovering truth (Paul & Elder, 2001, p.16). A critical thinker does not distrust reason and evidence. This trait requires philosophical conviction that reason and evidence work are mandatory in the search for truth.

In our example, it is to be noted that the student arguing against the abuse of *chang'aa* will have to produce evidence of the undesirable effects of *chang'aa* , which must in turn be questioned by the arguer/proponent of *chang'aa*.

3.3.6.8. Intellectual Fairmindedness

Intellectual fairmindedness has to do with the dialectical ability. The ability to entertain more than one opinion without admitting all of them. The antithesis of intellectual fairmindedness is intellectual bias. Intellectual bias means I do not admit evidences that render my reason obsolete. For instance when a thinker produces an evidence of alcohol-damaged liver to a pro-chang'aa thinker and the prochang'aa thinker runs into denial based on emotions then the pro-chang'aa thinker is not intellectually fair.

3.4. Critical pedagogy as a catalyst for critical thinking

Critical thinking can be taught by psychologists, by pure philosophers or by educators. The methods will thus vary depending on who is teaching and who is being taught. A psychologist's way of handling the issue may tend towards understanding cognitive psychology. Pure philosophers would mostly deal with the logic and fallacies while an educator would be interested more in content (Namwamba, 2007)

This study observes that the best way to approach critical thinking is an amalgamation of philosophical and pedagogical perspectives. Critical thinking is not reducible to pure abstract logic, neither is it content to be crammed for forthcoming examinations. The critical thinking that this study recommends is a life style. When students are exposed to it they should internalize it and use it in their daily lives. This is only possible through critical pedagogy. Critical pedagogy emanates from critical theories.

3.4.1. Critical theories in education

Critical pedagogy is a product of the wider school of critical theories of education. Critical theories of education address the relations that exist among schooling, education, society, culture, economy and governance (Popkewitz & Fendler, 1999,p.xiii). These theories are built on the premise that there could be social injustices in education and consequently pedagogies are supposed to address them. In short critical theories indicate that education is not an exclusionary endeavour but a contextualized one. We now consider three most fundamental schools of thought in critical pedagogy namely: Pragmatic empiricism, critical modernist traditions, and post-structural traditions. Pragmatic empiricism is concerned with procedures of measurement and set rules for collection of data.

They believe that better administration and rationalization of institutions lead to social development. For them critical thinking focuses on internal logic and on whether concepts are clear and precise or not (Popkewitz, 1999, p. 2). Clearer concepts are preferable.

Critical modernists on their part emerged after Karl Marx in the 19th century. Their concern is to understand the society as an historical totality made up of power antagonism, domination and emancipatory potential (Popkewitz, 1999, p.3). They lean towards the Hegelian idea of dialectics which involves struggle, conflicts and contradictions as a means to change.

In the 1980s postmodernism, also called neopragmatism, or poststructuralism or post-colonialism. This school is concerned with issue of justice and equity but rejects Hegelian notions of conflict and struggle for change while accepting Kantian and Nietzschean notion of change (Popkewitz, 1999, pp. 3-4). The Kantian and Nietzschean views of change are more agonistic than dialectical and legislative. They embody existential character of change.

3.4.2. From critical pedagogy to critical thinking

The idea of critical pedagogy is traced back to neo-Marxian literature on critical theory. It is based on the urge for changing oppressive and dominant cultures. Karl Marx laid the ground by asserting “The philosophers have only interpreted the world, in various ways, the point however is to change it” (Marx as cited in Popkewitz & Fendler, 1999, p.51). The philosophers cannot change the world if they only thought about it. They need to be both reflective and active. Paulo Freire is the most popular of the critical pedagogues. He not only reflected on critical pedagogy but also taught the poor Brazilians of his time by means of critical pedagogy (Leonard & McLaren, 1993). Critical thinking starts with critical pedagogy as indicated hereafter ; First, to foster critical thinking the teacher must in the first place be a critical pedagogue.

The critical pedagogue must have serious concern for the humanization of their students (Freire, 1970, p.70).

This means that they are vastly conversant with dehumanization found in the society in which they and their students are situated. They must also admit that they are also learners. Critical pedagogues are conscious that they do not know everything and that students are not empty slates. The teacher with this orientation listens to students and allows them to think, they don't think for the students. Such a teacher does not confuse authority of knowledge with their professional authority (Freire, 1970, p.73). In simpler terms, a teacher who does not dominate allows the learners to exercise their critical faculty. The teacher must also be a learner and provide an education that poses problems to the learner who in turn should attempt to solve them, first without the teacher's help. Secondly, according to Freire, the learner and the teacher must have *conscientizacao* (critical consciousness). Leonard & McLaren (1993) describe Freirian critical consciousness as having four qualities namely, power awareness, critical literacy, de-socialization and self organization.

3.4.2.1. Power Awareness

This refers to the sensitive know-how that history is human made and therefore can be altered by the same if need be. It involves "...knowing who exercises dominant power in the society and for what ends and how power is currently organized and used in the society" (Leonard & McLaren, 1993, p. 23). It strongly suggests not only being aware but also having the intention to take action against oppressive powers. In this context one has to be conscious that drugs are supplied by those who hold oppressive dominant positions, namely the economic and political elite. Power awareness can also imply pointing out the oppressive and dominant emotions that guide a person's irrationality like passion, hatred, boredom, lethargy, fear among others. Power awareness raises the element of evaluation using UIS, in determining which powers are oppressive and dominant, and which ones are not.

3.4.2.2. Critical Literacy

This refers to habits of thinking, reading, writing and speaking that are fused with an analytic attitude. Critical literacy attempts to go beyond the surface and beyond the traditional myths, opinions and routine. It is aimed at "...discovering the deep meaning of any event, text, techniques, process, objects, statement, image, situation applying that

meaning to your own context” (Leonard & McLaren, 1993, p. 32). Critical literacy is an antidote for Baconian idols and since it is analytic it also employs the use of elements of reasoning as posited above. In critical pedagogy, reading is not just reading words but it is also reading the world. A student under the tutelage of a critical pedagogue does not just read texts but also questions the texts and questions the questions in the text. The text may be a literature book, a newspaper, a course text book, or even mathematical explanations.

3. 4.2. 3. De-socialization

De-socialization is considered by critical *pedagogists* as recognizing and challenging myths, behaviors and language acquired through mass culture. It involves very thorough examination and condemnation of regressive values such as chauvinism, sycophancy, sexism, peer pressure among others. The concept of de-socialization calls to mind that every child in school has some preconceived notions from their family and the community. The family as a socializing agent under normal circumstances teaches the child how to behave, assigns responsibilities and provides emotional and psychological grounding for their children. When the child starts getting out of the family to the wider society but outside school, they are told not just where they belong but also where their family belongs and how they should view the world. In a typical Kenyan community the child will be socialized into their ethnic group and perhaps their socio-economic status. A Luo child will probably hear from his or her community that education is power and assertiveness is the most worthwhile virtue while the kikuyu child will hear the community in which he/she is found stressing on entrepreneurship. A child from a wealthy background may be discouraged from being too close to the poor children.

In education the role socialization and status socialization tend to be reaffirmed when children from poor backgrounds are forced to go to schools considered low-class schools while children from the upper echelon are more likely to find themselves in so called big schools, national schools or international schools. It is in this context that critical pedagogies assert that the role of education is not to blindly reaffirm previous socializations. Schools should be centers of de-socialization.

The school de-socializes by laying very heavy emphasis on cognitive socialization (Ezewu, 1983, p. 63). When cognitive abilities are developed the best way possible through the critique of social biases like “drugs are for children from poor families”, “poor children have low IQ”, “Kikuyus are thieves”, “the teacher knows everything” then we can say that such students are critically *pedagogized*.

3. 4. 2. 4. Self Organization/Self education

Self organization is the ultimate goal of critical consciousness. It involves taking transformative action to change the society, in this case the school and ultimately the individual. As a result the individual takes up the responsibility of defining who they want to be.

Critical pedagogy as propounded by Freire should deliberately engender values. The following are the values anticipated in critical pedagogy learning: participation, criticality, democracy, dialogue, de-socialization, *multi-culturality*, research, relativism, activism and affectivity (Popkewitz & Fendler, 1999). During pedagogy, the learner has to be made to understand that teaching is also learning and learning is also teaching.

Fourth, critical pedagogy is also an andragogy. As an andragogy, it leads to a thorough examination of one’s life as advocated by Socrates who said “an unexamined life is not worth living” (Socrates as cited in K’Odhiambo, Gunga & Akaranga, 2013). We can then say that the cause of death is not drugs but the unexamined life. Drug abuse as such has its root in an unexamined life, not in the supplier of the drugs.

3.5. Conclusion

This chapter has elucidated critical thinking by defining it, presenting its brief history in so far as its technicality is concerned, illustrating the characteristics of a critical mind by analysing(in the light of Cartesian Methodic Doubt) the Universal Intellectual Standards(UIS), Elements of Reasoning(EoR) and Developed Intellectual Traits(DIT). The means by which critical thinking can be arrived at, that is, critical pedagogy, has been scrutinized.

In conclusion , a student who is a critical thinker is one who is praxiological, meaning that they are able to 'reflect about' and 'act on' UIS, EoR and DITs. 'Reflecting about' means thinking deeply and 'acting on' means applying. In a nutshell a student who thinks critically is one who not only has a proper mastery of UIS, EoR and DITs but also makes the application of the same part of their lifestyle.

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CHAPTER FOUR
EVALUATION OF CURRENT REMEDIES FOR DRUG ABUSE AMONG
KENYAN SECONDARY SCHOOL STUDENTS

4.1. Introduction

This chapter evaluates some solutions that have so far been offered in an attempt to solve the problem of drug abuse amongst Kenyan secondary school students. The evaluation will be based on (but not limited to) Universal Intellectual Standards (UIS) as indicated in chapter 3. The intention of the evaluation is to determine the efficacy of current solutions to the menace of drug abuse among secondary school students in Kenya. This means that the chapter poses UIS questions, that is, questions related to: clarity, accuracy, precision, relevance, depth, breadth, significance, logic and fairness. The chapter subscribes to the first principle of Cartesian Methodic Doubt (CMD) which requires a thinker to accept nothing as true if it is not clear or if it is not distinctively recognized to be true (Descartes, as cited in Namwamba, 2007, p.86). It is indeed one thing to *know that* there is solution X to drug abuse. It is another thing to be *certain that* solution X is really a solution.

4. 2. Knowing that: An outline of the current strategies against drug abuse

Different stake holders have been dealing with drug menace for some time now. Emphasis will not be on who does what, but on what solution there is. Are the solutions that are there really solutions effective?

4. 2. 1. Kenyan drug strategies

In Kenya, drug policy can be divided into three major strategies, namely supply reduction, demand reduction, and treatment and rehabilitation. Supply reduction strategies are aimed at curtailing the availability of drugs to target consumers, both the general public and secondary school students, while demand reduction aims at sensitizing the consumers and would-be consumers on the dangers of drug abuse (Kimilu, 2005). We begin by analyzing alcohol and narcotics under both strategies.

4. 2. 1. 1. Supply reduction strategies for alcohol

The policies regarding alcohol purpose to control the manufacture, sale and consumption of alcohol. The chang'aa prohibition Act of 1980 chapter 70 prohibits the manufacture, sale, consumption and possession of chang'aa. The liquor licensing act of 1986 chapter 121 prescribes procedures for licensing and penalties for contravention (Government of Kenya as cited in Kimilu, 2005, p. 28). Later on there was the traditional liquor licensing Act of 1996 which provides for the control of manufacture and sale of intoxicating liquor other than spirits of traditional types (Kimilu, p.28). These strategies and many others that came later (like The alcoholics drinks bill) have had different levels of success in dealing with the drug abuse menace.

4. 2. 1. 2. Supply reduction for Narcotics

In 1983 the government of Kenya established anti narcotic units whose role is to curb production and trafficking of not only illicit drugs but also psychotropic substances. The unit operates at the entry points of Kenya like airports, borders points, customs center, and immigration departments among others. They are also charged with giving lectures in schools, churches, colleges, government parastatals among others (Kimilu, 2005, pp.28-29). In 1994 the Narcotic Drugs and Psychotropic Substances Control Act was enacted with the following provisions: First, life imprisonment for anyone trafficking drugs, secondly, a fine of Ksh.1million for drugs seized or three times value of drugs seized and thirdly, treatment and rehabilitation of drug addicts.

4. 2. 1. 3. Demand reduction for alcohol and narcotics

Demand reduction refers to the efforts put in place by various stake holders to sensitize consumers or would-be consumers on matters regarding drugs. It aims at not only convincing, in this case youths, on why they should not enter into drug abuse but to stop (for those who have started the abuse). The various stakeholders concerned in this case are schools, religious organizations, NGOS, teachers, parents, and government among others. This section however is interested in the government's role in curbing the menace of drug abuse.

On March 27th 2001 the government of Kenya through Kenya Gazette Number 2841 formed the National Agency for Campaign against Drug Abuse (NACADA) whose role is more preventive rather than curative.

NACADA is charged with the responsibility of changing people's perceptions, beliefs, expectations and decision making process (Kimilu, 2005). Among the many measures that NACADA has tried to implement in pursuit of demand reduction are: education program specifically for those selling substances, education programs for professionals like health workers and educators, educational programmes specifically for parents/families/significant others, prevention program for drinking/drug use and driving, education program for students, sensitizing commercial sex workers and long distance truck drivers among others (NACADA, 2010, p. 16).

4.2.1.4. Treatment and rehabilitative strategies

According to UN (as cited in Kairinya, 2010, pp. 16-17) treatment of drug abuse is a comprehensive strategy to identification, support, health care and social integration of persons with problems related to any psychoactive substance used. The purpose of treatment is to reduce dependence on psychoactive substance. Treatment and rehabilitation are used interchangeably to refer to the same thing in the context of this research. Treatment is expected to be holistic and, as far as possible and as such, address all the clients and their families' and significant others') needs, i.e. physical, psychological, social, vocational, spiritual, interpersonal and lifestyle needs (NACADA, 2010, p. 10). Rehabilitation in this research is limited to references made to centers that offer the afore- stated treatment.

In 1994, Narcotic Drugs and Psychotropic Substances Control Act was enacted and provided for treatment and rehabilitation centers for addicts (NACADA2010, p.10).According to (NACADA, 2010, p. 10), a treatment center is a facility that specializes in the evaluation and treatment of not only drug addiction but also alcoholism and associated disorders. Such a center may provide residential treatment, partial hospitalization treatment or outpatient treatment services. As a result of the 1994 enactment of Narcotic Drugs and Psychotropic Substances Control Act, the government and NGOs set up different centers across the country.

These centers have helped some addicts while others have failed to access them. By the year 2010 there were slightly over 37 rehabilitation centers in Kenya (Nacada, 2010 &Kairinya,2010). The figure might slightly be higher.

4.2.2. Current drug abuse remedies related to secondary schools in Kenya: Strategies

NACADA has been given by the government of Kenya the responsibility of sensitizing parents on the dangers of drugs, to teach their children moral standards and help their children resist peer pressure (Chesang, 2013, p.130). This sometimes is done in churches or during open days, organized seminars among others. This section determines whether this method is effective. The school's role in dealing with drugs is perhaps the most important for this study. The following are some of the most common methods that different secondary schools use to check the menace of drug abuse: guidance and counseling (Chesang, 2013, p.130., Maithya, 2009, P. 87.), peer education (Chesang, 2013, p. 130), adequate schoolwork and homework to minimize time for idleness (Maithya, Okinda & Mung'atu, 2015, p.640), suspension from school, summoning parents, expulsion, inclusion of drugs in the syllabus (Kimanthi, 2014, p.13).

According to the PhD research done by Dr. Redempta Maithya in 2009, 28% (highest) of her teacher respondents indicated that the best method to deal with drug abuse is guidance and counseling and 77.3% (highest) of the students respondents indicated that they would approach Guidance and counseling departments for drug related problems (Maithya, 2009, p.90). Maithya (2009, p, 89) also observes that 96.8% of the students would prefer preventive measures to curative measures (3.2%). There are however other measures that are not explicitly indicated in the above observations. These include religious oriented solutions in which some schools have established chaplaincies to deal with spiritual and religious matters concerns of students. The existence and promotion of clubs like Christian Union, YCS, Muslim Students Associations, and SDA students are implicit preventive measures against drug abuse. Other measures include co-curricular activities like sports, drama and debating. These are equally important in the preventive fight against drug abuse. Random inspections: it is common place in some schools that students are subjected to impromptu checkup to keep drugs at bay.

4.3. “Being certain that”: A critique of current remedies

Despite the above noble measures being in place, drug abuse has not been abated to a satisfactory level. The supply of drugs is becoming more complicated and youth are inventing new ways of accessing drugs. The National Agency for Campaign against Drug Abuse observes that the majority of students in secondary schools abuse substances and are likely to destroy their lives before their adulthood or even drop out of school (NACADA as cited in Maithya, 2015, p.630). This is causing a lot of worry as the vice, has been linked to a major cause of some of the problems experienced in learning institutions in Kenya in the recent past (Maithya,2012., Muchemi,2013 as cited in Maithya, 2015,p.630).

The conclusion made by Kimanthi (2014, p.13) also reveals a lot, “It has been established that strategies used by schools are not effective Teachers in schools are facing a lot of challenges in drug abuse control”. This same sentiment was observed earlier by the United Nations Office on Drug and Crime (2004, p.18). It indicated that there should be frequent evaluation of drug abuse prevention programs to determine their effectiveness. These evaluations should be based on principles and guidelines of good practice.

4.3.1. Examining policy on alcohol supply reduction

Sections 4.1.1.1. of this study deals with supply reduction. The argument in this section can be broken down into the following schemes for analysis:I.The Chang’aa Prohibition Actof 1980 Chapter 70

Prohibition of:

P1. The manufacture of chang’aa

P2. Sale of chang’aa

P3. Consumption of chang’aa

P4. Possession of chang’aa.

II.The Liquor Licensing Act of 1986 Chapter 121

Prescribes:

Pa. Procedures for licensing liquor

Pb. Procedures for penalties for contravention

III. Traditional liquor licensing

Provides for:

P.i. Control of manufacture of intoxicating liquor other than spirits of traditional types

Pii. Control of sale of intoxicating liquor other than spirits of traditional type

Analysis

From the above breakdown this research finds it very fit to apply UIS question of Logic based on glaring contradictions. We ask thus: Do I, II and III fit together logically

First logical objection: Given the basic definition of liquor as ‘strong alcoholic drink’ (Macmillan English Dictionary for Advanced Learners, 2002, p.833), the following observations are made:

First, Act labeled I prohibits (disallows) chang’aa (a form of liquor) and Act labeled II prescribes licensing (implicit for allowing) of liquor (under which chang’aa falls in) with a presumed stopgap measure (penalty). How could it be that the same government allows and disallows liquor. This is indeed a contradiction and as such open to loose interpretation even in a court of law.

Secondly, The prohibition (I-P1, P2,) are reinstated in the provisions (III-Pi, Pii) but P3-prohibition of consumption of chang’aa and P4-prohibition of possession of chang’aa are missing in act III which is interpreted as: it is ok to consume and possess chang’aa.

But an objection could be raised, if liquor is not manufactured and sold then there is no way people will possess and consume the liquor. The question is, what assumption does this argument hold? It assumes that ‘prohibition of manufacture’ (P1) covers by default the village or domestic preparation of liquor.

On the contrary, this is not the case since ‘to manufacture’ is the process of making goods in large quantities in a factory (Macmillan English Dictionary of advanced Learners, 2002, p.871) and a factory is a building or a group of buildings where large quantities of goods are produced using machines (Macmillan English Dictionary of Advanced Learners, 2002, p.495). This means that if a Kenyan, made chang’aa or whatever liquor in a bedroom, or

in the bush they may not be held responsible for manufacturing liquor in the proper sense of the word manufacture(in a factory using machines).

The third contradictory point is that P1, P2, P3 and P4 are all talking about chang'aa and Act labeled III mentions traditional liquor without specifying what traditional liquor is. Is chang'aa the only traditional liquor? We therefore conclude that the law on supply reduction of alcohol instead of legally solving the problem of drug abuse creatively gives allowances for proper abuse. Maithya(2009, p.28) observes that the whole project of curbing alcohol has turned out to be a 'cash cow' for corrupt individuals within the implementation agencies. In this regard, we infer that legal/policy oriented solutions so far are wanting.

4.3.2. Examining supply reduction for narcotics: Appeal to the UIS question on significance

As regards narcotics reduction, the correct question to be asked is, “what is the most significant information we need to address narcotics production and trafficking?”

This research appreciates the fact that in 1983 the government of Kenya established anti narcotic units whose role is to curb production and trafficking of illicit drugs and psychotropic substances and that this unit has the responsibility of acting as a watchdog at the entry points in to Kenya. It is also charged with the duty of giving drug related lectures and seminars in schools, churches, colleges, parastatals among others (Kimilu, 2005, pp.28-29).

The problem however is that some of the drug traffickers are highly placed in the same government and sometimes financiers of the political class. The significant information that is needed in this case is the identification of these individuals for achieving the fight against corruption in the antinarcotic unit. Is there a time when the government of Kenya will be ready to name and prosecute the barons? Is the government willing to fight corruption without fear or favour of political and ethnic inclinations? Has there ever been a case of life imprisonment related to narcotics trafficking? Once distinctive answers to the afore- stated questions are provided that is the time that we can constructively and significantly engage in the discussion of corruption in the antinarcotics unit.

This study observes that some of the public shows on the fight against drug abuse have a Machiavellian premise (make people suffer so that you save them politically). An example of this view is when powerful individuals peddle drugs and at the same time appear to be fighting drug abuse as a cover up.

4.3.3. Examining demand reduction of alcohol and narcotics

Demand reduction refers to the process of curtailing the availability of drugs to consumers or would be consumers. With this strategy, it is expected that the number of addicts, both in school and in the wider society should be consistently reducing. The contrary, however, is actually true. Kairinya (2010, p. 12) observes “the Government of Kenya and NGOs have put a lot of effort in treatment of drug abuse and dependence yet there is an increase in demand for psychoactive drugs in the country”. Researches are done frequently and findings indicate that the problem is not abating as it should be. The prevalence simply means that something is still not yet right with the demand reduction strategy. The question that is most appropriate for this case is the UIS question on Breadth and depth.

Do we need to consider another point of view in so far as demand reduction is concerned? (Breadth), How are we dealing with the most significant factors in the demand reduction strategy? (Depth). Note that depth refers to questions that deal with intensity while breadth connotes a question that is related to extension. In addressing the question on depth it is very important that we examine the vision and goal of NACADA. NACADA asserts that its vision is to create “a healthy, secure and prosperous society free from alcohol and drug abuse” (NACADA, 2010) and its goal as contributing to the improvement of the overall health and social economic wellbeing of the people of Kenya through the significant reduction of the effects of drugs and substance abuse” (NACADA, 2010). The vision and the goal in the opinion of the researcher require that NACADA be heavily funded due to the immensity of its crucial role as a life saving entity. Secondly, NACADA needs people who are passionately committed to saving the lives of Kenyans.

Thirdly, since NACADA needs to be heavily funded it needs to be free from corruption, tribalism and entrepreneurial interests. Is this the case with NACADA? The agency has been complaining of underfunding, leadership strife related to vested interests from producers of alcohols and drugs, corruption among other squabbles (Kimilu, 2005). An agency that lacks internal harmony may do very little in its properly assigned roles. Just like many institutions in Kenya, if NACADA does not disentangle from tribalism and corruption the demand for alcohol and psychotropic substances may never be dealt with effectively. But then for how long should Kenyan youths wait for the control of these quagmires? This question requires another question for it to be answered properly: Is there another point of view? (Question of breadth). Is there another way of dealing with the problem?

4.3.4 Scrutiny of treatment and rehabilitative strategies

Rehabilitation centers ineffectively solve the drug abuse menace. Mwenesi (as cited in Kairinya, 2010) observes that there is insufficient number of addicts who turn up to treatment centers for help, and a steady upward trend in abuse of cannabis and heroin in the country. Reports on drug seizures by the Anti-narcotic unit today indicate that the market of illicit drugs is growing despite treatment efforts. This is a clear indication that treatment of drug abusers is not yielding the expected results and thus could suggest that there are factors obstructing treatment of drug addicts in Kenya.

The following hindering factors are stipulated by Kairinya (2010, p.73):

First, lack of (or inadequacy of) trained treatment-offering personnel in the centers, specialists in psychoactive drugs and toxicology. Secondly, the centers do not have standardized treatment modalities to make treatment consistent in all the centers. Thirdly, the treatment offering personnel differed in their perceptions on the relationship between the sex and age of the abuser and the relevant treatment. In the wider society, it would be logically acceptable that the treatment at the centers would be the savior of drug abusers without the awareness that those centers also have internal problems.

4.3.5. Investigating current solutions related to pedagogical set up

The School is undoubtedly a very important stake holder in the war against drug abuse among teenagers. It is in school that the youths spend most of their time. The unfortunate weaknesses bedeviling stake holders and the challenges that the wider society faces make the fight against drug abuse a nightmare. The school however is the only institution that can be successful given that it is directly involved with the youth and is directly mandated to form them into responsible future citizens. All said and done, the school's way of dealing with the menace is sometimes itself a menace.

First, coercive methods such as expulsion and suspension from school push the victims of drug abuse even further into the problem. The discipline master acts like a police person, and in most cases deals first with drug abuse. This militaristic way of acting at the end of it all thwarts the efforts of the other concerned parties in dealing with drug abuse. A student who has been molested would naturally and humanly be impervious to counseling.

Secondly, most schools have little or no proper policies on drug abuse. They tend to handle the cases as they happen. This state of affairs is more reactive than proactive.

Thirdly, the best method of handling drug abuse in schools, according to researches carried out in the recent past, seems to be guidance and counseling (Chesang, 2013., Kimilu, 2005., and Maithya, Mung'atu & Okinda, 2015). The questions however are, how functional are guidance and counseling departments in different schools? Is the school counselor's availability to students sufficient? Are there follow ups in the guidance/counseling process? Do day-school students access counselors outside the normal school days? Are counselors competent enough to handle psychotropic substances abuse? A myriad of questions could still be asked.

The general observation from the researcher's experience as a teacher is that it is difficult for the school counselor to be sufficiently available to students. This is because the counselor also needs to be in class and could as well be having some personal issues to attend to frequently.

Some schools, especially those that are found in the hotbed of drug abuse, have dysfunctional counseling departments. In as much as counseling is crucial in preventive measures it also is limited in that professional educational counselors are rare in normal secondary school schools.. Any teacher can indeed counsel, but not all teachers can counsel professionally.

4.4. Conclusion

This chapter has dealt with the incumbent remedies for drug abuse and the various evaluative arguments that identify the faults therein. The main areas of concern have been evaluation of policies on drugs and narcotics, supply reduction strategies, and demand reduction strategies. Learning institutions have also been identified as the most reasonable locus for solving teenage drug abuse.

Having considered the ineffectiveness of most of the remedies presented in this study we conclude that there is indeed a need to either improve the remedies or to embrace another point of view especially in regard to teenagers in school. The rule of *modus ponens*(Ochieng', 2003, p. 89) in formal logic demands that an argument that has a true premise and a false conclusion is invalid, which is true of the findings of this chapter:

Premise: The remedies against drug abuse among Kenyan secondary school students are sufficient(R)

Conclusion: Drug prevalence has not reduced (-S)

Logically speaking the argument $R \rightarrow S$ is not valid and yet this is the observation that summarizes the drug abuse menace. How then do we get a more effective method to deal with drug abuse? Chapter five of this research will attempt to answer this question

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CHAPTER FIVE
CRITICAL PEDAGOGY FOR PREVENTION OF DRUG ABUSE AMONG
KENYAN SECONDARY SCHOOL STUDENTS

5.1. Introduction

The current strategies for dealing with drug abuse among secondary school students in Kenya are unsatisfactory for reasons indicated in chapter four. Most of the current strategies tend to be more reactive than preventive. These strategies can in a general way be divided into three, namely, supply-reduction, demand reduction and treatment/rehabilitation. These three can further be qualified as either being proactive or reactive. A brief analysis of each strategy can justify the point of view that the strategies are not sufficient.

First, supply reduction which would normally be seen as a preventive measure is actually a reactive measure. Most of the supply reduction strategies are designed and implemented after drugs are already widespread into the country including in schools. The anti-supply laws and policies and the established agencies such as NACADA and the antinarcotics unit came into existence as a reaction to the undesirable effects of drug abuse. However, it is noteworthy that drug trafficking precede the effects of drug abuse and drug trafficking is an indication that there was considerable pre-existent production of drugs and psychotropic substances outside the legal frameworks.

Secondly, demand reduction strategies can be qualified as preventive or proactive depending on the individual situation. In the situation whereby demand reduction measures are applied on the students/teenagers who are already engaged drug abuse, the measure can be said to be reactive. On the other hand, if the demand reduction measure is applied in solving drug abuse among teenagers who are not yet involved in the menace of drug abuse it would be correctly described as preventive or proactive. Thirdly, in so far as treatment is concerned, it is a reactive measure because it is put into effect after the victim is deep into the problem of dependency and addiction.

It therefore becomes evident that there are more reactive measures than proactive ones. The imbalance between pro-activeness and reactivity is unfortunate because it leads to short term remedies and blatantly proves lack of premeditation. Therefore there is a serious need to ameliorate the proactive measures without doing away with the preventive measures.

5.2. Learning critical thinking through critical pedagogy: Appeal to conceptual framework

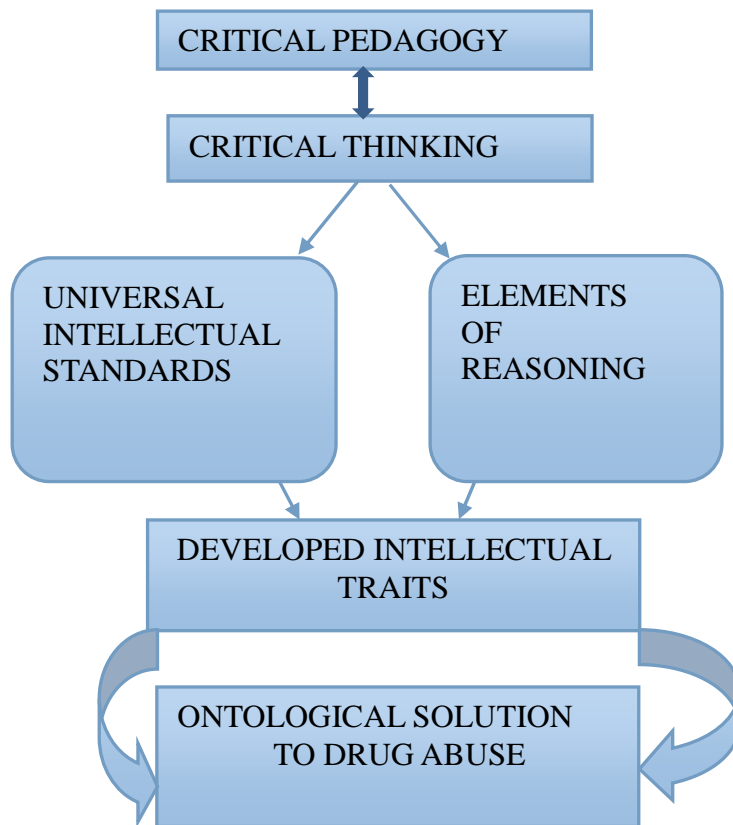


Diagram Replicated from page 13

According to this diagram, the thick double pointed arrow (↕) is the bi-conditionality that exists between critical pedagogy and critical thinking. This means that there can be critical thinking amongst Kenyan secondary school students if and only if they are exposed to critical pedagogy. The argument can be formulated thus: *If Kenyan secondary school students are exposed to critical pedagogy then they will become critical thinkers and if they become critical thinkers, it is because they are exposed to critical pedagogy.*

The two thin single pointed diverging arrows (↖ ↗) emanating from the critical thinking box explain the two major aspects of critical thinking namely analysis (based on elements of reasoning, EOR) and evaluation (based on universal intellectual standards, UIS). When analysis and evaluation are properly done, they lead to the most logical conclusion, *synthesis*. Therefore the two thin single pointed converging arrows (↙ ↘) emanating from EOR and UIS are consequential, meaning that the synthesis between EOR and UIS leads to developed intellectual traits (DITs). Students who have developed intellectual traits are themselves ontological solution to drug abuse. This is a conclusion shown by the thick curved arrows (↩ ↪)

The act of abusing drugs is evil and enslaving. But before this action takes place there is a prior motivating action called thinking. Thinking is *the* action before *any* action, or, the mother of all actions. When a person does a morally undesirable thing, it is because the thinking that led to their morally undesirable action was in itself corrupt in the first place. This means that all human actions are effects of thoughts and therefore bad thinking leads to bad actions and good thinking leads to good actions.

In this context then, it is posited by the researcher that to deal with the action of drug abuse without properly dealing with the action of reflection is to engage in a logical absurdity. The root cause of drug abuse ought therefore to be sought in the thinking patterns of the abusers. Statistics indicate that the leading cause of drug abuse amongst teenagers is curiosity (Maithya, p.69). This in itself justifies the argument that learners enter into drug abuse due to lack of guidance on how to channel curiosity to critical thinking and critical thinking to wise choices. The mind of the learner ought to be guided by critical pedagogy that directly touches on their being as thinking beings.

Indeed, when an untrained curious mind encounters *mass thinking*, it succumbs to it even when the mass may be wrong. On the other hand, a trained mind is an intellectually converted mind. Intellectual conversion is the mind's movement from simplistic acceptance of propositions, a transcending beyond the empirical and common *sensical*

world into the universe of being or the universe of truth. The power of intellectual conversion lies in the experience of liberation from confusion into knowing what a thing is. It is indeed liberation from darkness, from Plato's cave, to the light of insights and judgment (Cronin, 1999, p. 284). An intellectually converted student is one who not only decides to turn away from the old slave-like thinking but also embraces a new way of thinking called critical thinking. In critical thinking, the student transits from elementary knowing to questioning and judging. This is a student who will channel their curiosity towards justified true belief (knowledge) and stick to truth at all cost. A student with such a mind is a solution not only against drug abuse but also against many other problems that bedevil the teenage world.

The ontological solution to drug and substance abuse in Kenyan secondary schools can be achieved through critical pedagogy. Questions posed by critical pedagogy that emanates from an ontological basis would include: What is it to be? What does it mean for something to exist? what is it to be a secondary school student in Kenya in the light of drug abuse? Given a Kenyan secondary school student is a human being, what does it mean to exist as a human being who is likely to abuse drugs? These, among other questions, tend to absent from the minds of persons in charge of dealing with drug abuse amongst teenagers in secondary schools in Kenya.

Concerning the question "what is it to be?" this study makes a very special reference to two concepts, ontology and ontics. There is a very thin line between these two concepts because they are derived from the same Greek root noun *ontos* which means "being". They both speak of being except that pure ontology speaks of being as it is while ontics takes a more scientific approach with limitations to empirical existences. Ontics deals with critical realism, an epistemological position that attempts to analyze being as perceived by the human perceiver and being as it is without perception and interpretation of the human perceiver (Atmanspacher, 2001, p. 50). The closest relation that ontology has with ontics is to be found in scientific or applied ontology. This being the case, then, the question is, what is it to be both *ontically* and ontologically? *Ontically*, it is to be noted that 'to be' is to exist both perceptually and conceptually.

In scientific epistemology or realism, that which exists is only that which is knowable and that which is knowable is that which can be observed and measured. Ontical existence implies that empirical entities exist, but also argues that their existence they must be conceived by the mind. This is a position held by critical realists and it means that the scientific conception of existence is limited and could not get into the thing as it is in the purest sense of the term. The knower therefore attempts to know but carries along their subjective self, their person, their experience as a knower.

This becomes even more complicated when it comes to an attempt of trying to know the human student. Scientific researchers would be satisfied that the different observable and measurable remedies against drug abuse are all there is, but *ontically* speaking this point of view is preposterous for the simple reason that nobody external can penetrate the thing in itself, what Kant calls the *noumena* (Jacquette, 2002). According to Kant, a knower comes to know of a thing or a being because of its *phenomena* and not its *noumena*. Phenomena is that which a being presents to the mind of those who attempt to know or perceive it with senses, whereas *noumena* is the being as it is and is only accessible to the being itself. A scientist will observe that a table is smooth, rectangular, a few centimeters long but will never know what it means to be a table unless they (scientists) become tables. Similarly a student may intelligently exhibit observable and measurable behaviour (phenomena) to the external world but only they know best who they are (*noumena*).

Ontology on its part goes even deeper in its attempt to answer the question of what it is to be. Based on Aristotelian philosophy, this study holds the view that before arriving at the conclusion that a thing exists we must know what it means to be a *thing*. In other words the question, “What is it to be a thing?” precedes the question “What is it to be?” To be a thing is to be an entity and to be an entity in the strict sense of the term refers to that which can be correctly put into the category of substance (Aquinas, 2001, p. 19). This means that a thing is its own substance.

To be a substance or rather to be a substantial being is to entail two things, first to have an essence and secondly to have an existence. From the ontological perspective a thing's essence precedes its existence. The essence of a thing is the mode or manner in which a

thing is fashioned or fashions itself. Existence is the act whereby a thing is present in nature or reality. It is very important to note therefore that to be a thing is to be fashioned in a particular mode (essence) and to act(existence). But what is it to be? For anything to be it must not only have the potency to actuate itself, but more so it should fully actuate itself. Therefore a thing that is, is that which consistently actuates itself towards a final cause (or the purpose for its existence).

What then does it mean to be a '*thing*' called secondary school student in Kenya? This question can be answered based on the rubric of essence and existence as stated above. To be a secondary school student in Kenya is fundamentally to be a human being. This is because being a secondary school student is an accidental property that is dependent on the substance of being a human being. A human being is a being with its proper essence and existence. The essence of a human being or the mode in which any being is fashioned as human is to be found in the *logos*, which is the human's mental capacity for asking important questions in an attempt to arrive at truth (Mattei, 1994, p. 54). The mental capacity is what we commonly refer to as thinking. As such *logos* is the essence of human beings, the a Kenyan secondary school student is a human being. Therefore the Kenyan secondary student has a *logos*. If the student has *logos*, then he/she has an essence. Since essence is ontological, the Kenyan student is an ontological being. As an ontological being with an essence, it can be inferred that the student exists as a substantial being. As a substantial being the student has the capacity for self actualization. It is very important to understand that self actualization also means the capacity to be acted upon and/or to act upon another thing.

A student exists in the proper sense of the term if he/she is not only able to actuate themselves into the highest possible level of their *logos* but also if they are able to act upon and against anti-*logos* elements like the slavery accrued from bad thinking and drug abuse. A passive student cannot be said to exist fully as a human being Banking education and controlling drug abuse among teenagers without providing them a proper opportunity for acting existentially is to imprison their ontological power and to reduce them to accidental beings when in the real sense they are substantial beings.

The next question is “What does it mean for a Kenyan secondary student to exist as a human being who is likely to abuse drugs?” With all due respect to sociologists of education and educational psychologists, this study posits that a student cannot be considered as simple specimens upon whom scientific rules and principles are applied to determine how many of them are abusing drugs and how many are not. This is because each student is an individual ontical and ontological being, a being that cannot be reduced to observations and measurement. This complexity comes about as a result of two sets of ontological facts namely potency& act, and appearance& reality. Potency is the aptitude in a being to acquire some perfection or perform some action, and act is the realization of potency. Appearance as applied in this study is the illusion of reality while reality is the truth of what a thing is.

A student who is not abusing drugs is thus potentially a drug abuser, while a student who appears not to be abusing drugs can actually be abusing them. This is a hard fact that lies behind proactive measures in dealing with drug abuse. The rule of potency means that given time x the potency of a thing Y can be actuated whether or not there are measures for controlling Y . Therefore to control drug abuse, those in charge should not lay emphasis on drugs but on directing the potentiality of the logos within the soul of a student.

The control of logos should be done in such a way that it does not become an action being done on the learner but an action whereby the learner takes the initiative. It should also be borne in mind that the outward appearance of a student, which is the ontic, is not an automatic exoneration from drug abuse. The thing which does not appear, ontology, is the controlling soul or mind. Ontology controls the appearance (abusing drugs and substances) which is ontic. The mind is to merge with the appearance to produce a synthesis through critical pedagogy. The synthesis produced is the unflinching conviction to *say no to drugs*. The ontic can sometimes be a basis for grand deceptions if taken at face value. It is only through thorough search and dialectical & friendly investigation that the truth can be unearthed.

Having noted the capacity for ontological fulfillment present in the whole issue of drug abuse among students, the next conditional concern is to seek the implication of this state of affairs. The injunction is, let the teacher tell the student, “Know thy self”. For the student to know themselves the teacher must use critical pedagogy, which is a pedagogy that allows the students to question answers rather than simply answering questions. Critical pedagogy is committed to the ontological fact that the Kenyan secondary school student is a substantial being true to *itself*, good in *itself* and has sufficient reason for *its* existence. The approach upholds the principle of causality (PCa) which states that “whatever comes to be has a cause” (Mattei, 1994, p. 137). If a student abuses a drug or comes to be a drug-addict, then there is a sufficient cause for this state of affairs.

Finally the study upholds the principles *act* and *potency*. A student can actuate themselves from any potency. A student who abuses drugs can actuate himself/herself into a very sober student if properly formed in critical thought. This student becomes a lover of wisdom, is brutally honest with his ontological vocation and is as it were, a philosopher student.

How then should critical pedagogy be effected to promote critical thinking or *logos* in Kenyan schools? This question can properly be answered by first of all commenting on the situation of the country’s education system. The Kenyan education system has received a fair share of criticism. It is common to hear the complaint that Kenyan students are taught how to cram information for reproduction during national exams, followed by certification for job market, yet the content on how to think critically about life’s issues seems to notoriously lack (Andafu. and Simatwa, 2014). This state of affairs indicates that there is a problem with the banking pedagogy observable in our schools. On the contrary, pedagogy as the art of teaching of the young ones needs to be critical by all means. This is occasioned by the fact that teenagers tend to be curious due to transitioning from childhood to adulthood. For a critical pedagogy to be carried out the students need to be *conscientized*. Conscientization means that the students are made vividly aware of the society’s structure, their current place in it and their desired place .

Of great importance in the process of *conscientization* is that the learner should be made to know who exercises dominant power in the society and for what ends (Leonard & McLaren, 1993, p. 23). This knowledge is very important because then they become conscious that drugs are supplied by those who hold oppressive dominant positions, namely the economic and political elite, those with ambitions of joining the elite cadre and those interested in shortcuts to economic success.

After *conscientization*, the learner should be carefully led to critical literacy, which is a way of dialectically and analytically reading both the word and the world, what is said and what actually happens on the ground. This method should lay emphasis not only on scrutiny of the actions of drug barons but also of their mindset. Analyzing the mind of drug barons, some of whom are closely affiliated to the government should be part of studies in drug abuse in schools. Education on drug abuse seems to be too shallow, presumably factual and teleologically linked to passing KCSE exams. Critical literacy demands that pedagogy on drug abuse should evoke questions. Some of which could be answered by learners in secondary school would be: Why would it be that the supply of alcohol and psychotropic substances still persists despite the fact that they are known to be illegal? Why would drug barons be in close relations with some government officers? Are security agencies involved in drug trafficking? Why are my friends abusing drugs? Do my friends have justifiable reasons for engaging in drug abuse? Raising pertinent questions about the objective world is a mark of a thinking student.

The teacher ought to lead the student to *conscientization*, but this time to the existential self, and this is the most difficult part. A student who is brought to *conscientize* themselves is made aware of the oppressive and dominant emotions that guide their irrationality like passion, hatred, boredom, lethargy, fear, low esteem, disorderly desire to belong, among others. The first responsibility of the teacher is to provide information that is not just extensive but also intensive. Teaching students that drugs are bad and that there are different kinds of drugs that can be abused, is not enough. They should be told that the first oppressor is within them and not outside. That immediate supplier of drugs is not really the drug baron outside *there* rather the unthinking self within 'me':

The 'me' that is not skeptical, the 'me' that does not question everything doubtful, the 'me' that says Yes before reflection. Critical literacy is not enough though. It should transcend to immersion. Immersion in this context means exposing learners who are already critical thinkers into the world of drug abuse with the intention of hardening their criticality and cementing it to the praxiological aspect; and this has to be done frequently. It is in immersion that habits of thinking, reading, writing and speaking about drug abuse are fused with analytic, evaluative and synthetic aspects of thinking in the practical world. This level should involve students who, in the opinion of a pedagogue, are moving towards developed intellectual traits. The critical pedagogue/ teacher should accompany the students without school uniforms to drug abuse dens, to rehabilitation centers, to the streets, to chang'aa brewing centers, to hospitals, to families that are facing advanced effects of drug abuse, to government offices dealing with drug abuse issues, to police stations, to prisons and any other relevant places.

This encounter should last a whole day or two days, mostly weekends. The day should be characterized by intense interaction with concerned parties. Intense interaction means questioning the hosts, participating in their daily activities, evaluating conversations with them, applying doubt and in some cases carrying along with them fake imitations of the drugs for 'solidarity' with drug abusers and addicts with the aim of extracting information. When back at school a thorough evaluation must be done using critical thinking.

A comparison has to be made with what is available in social media. Learners in secondary schools should be exposed to newspapers, television radios and magazine This research project points to the fact that consistent repetition of the above methods throughout a student's life in school will by all means produce students who will be able not only to avoid drug abuse but confront it not by guns but by the power of the mind; and of course by default this would kill the supply chain.

There are three questions however that the readers of this research will ask: Is there enough time for all these activities? Is there no possibility of learning how to abuse the drugs when the students visit the drug dens? How many teachers will be willing to undertake this task, practically speaking?

To the first question we answer that training in thinking critically can be incorporated into all subjects and into all lessons if the teachers are themselves critical enough. Secondly, this can be done in clubs and societies, and thirdly immersion can be on selected weekends as long as it is consistent. In response to the second question; students are to be accompanied by a teacher or teachers for control and guidance.

The third question is extremely important. It in fact raises another question. Are Kenyan teachers critical pedagogues and are they willing to deal with the drug menace? Most teacher training institutions offer critical thinking courses and philosophy of education but as part of preparation for exams and not as a life skill to be carried to the work place. Passing an exam in critical thinking is a guarantee that a student teacher is a critical pedagogue, it is the habit and the conviction that teaching is not the filling of a container but the starting and the sustaining of a flame. This means that teacher training institutions should invest a lot in training teachers towards critical pedagogy beyond lecture halls but also outside lecture halls. But since we may not wait until such training happens, specific teachers with talent and interest in life skills should be identified and sent for in-servicing in critical pedagogy and drug abuse.

The aim of all these activities is to produce students who are critical thinkers. Every student can become a critical thinker and indeed every student should become a critical thinker. Critical thinking is not a preserve for university education. Unless Kenyan teenagers become critical thinkers there will never be an end to drug abuse.

A Philosopher student is one who has an appreciable degree of competencies in Analysis, synthesis, and evaluation. It is this kind of student who has undergone intellectual conversion and has developed intellectual traits that can grasp ontological realities of their freedom from the oppression from drugs. The student skilled in critical thinking is not likely succumb in the environment of the abundance of drugs but will question appearances, like Descartes and Socrates of Athens. The idea behind the diagram above, replicated from the conceptual frame work, is an indication of the ontological solution which is premised on the engagement of the student's mind to think independently and fight the drug menace on their own.

Once a student has been sensitised to think, he/she will not need the anti-drug abuse laws and policies to abstain from the drugs because his/ her inner self is ontologically free and is duty bound to act rightly. When the student is ontologically endowed with a mind whose commitment is to act rightly as the greatest good, drug and substance abuse becomes subservient.

Ontological freedom, which can be described as rigorous thinking and thinking about thinking, is based on the cognitive/rational faculty and is the most powerful tool that any human being can use to solve any problem. The solution to any problem is in the mind and to use Plato's idea that training awakens the mind to implement the solution which is therein.

5.3. Conclusion

This chapter has attempted to propose a preventive model that can be used to deal with drug abuse. The preventive model begins with critical pedagogy which is not only philosophically founded but also practical. The practicality of this kind of pedagogy is made possible through the exercising elements of reasoning and universal intellectual standards. It is the opinion of the researcher that if critical pedagogy is used over a period of time, there will be no need of talking about drug supply since the probable consumers will have developed the capacity to question themselves and others before taking the illicit drugs.

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CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1. Summary

This research project has endeavored to scrutinize the relationship between critical thinking and drug abuse. It also examines critical pedagogy as a precedent of critical thinking. . The points of view that inform this research project are both philosophical and pedagogical. Pedagogical to the extent that the victims of drug abuse being considered under our discussion are teenagers in secondary schools in Kenya. In as much as this study recognizes the role of other social sciences in dealing with the problem of drug abuse its novelty lies in the fact that it leans towards a more philosophical approach to the problem. The philosophical solution to the problem of drug abuse propounded in this research is premised on ontological conception of the human being given that the Kenyan secondary student is a human being.

From the ontological perspective, the student who is able to deal with the menace of drug abuse successfully is one who is intellectually liberated. This liberation, discussed in the second chapter is a fundamental human vocation. This is due to two reasons. First, human beings are born with the potency for happiness occasioned by the ability to actuate their freedom. Secondly, the concept of liberation itself implies the antithetical presence of enslavement. The society into which the human child is born has a host of enslaving factors which dehumanize them. Among the enslaving factors in human society is drug abuse which this study has examined in detail. The ultimate human vocation of the student therefore is the consistent search for freedom as a means to happiness, and this involves the search for freedom from drug abuse.

The means to happiness as observed in liberation is thinking. However not all thinking leads to freedom. There are two kinds of thinking observed in the third chapter: non liberatory thinking which perpetuates slavery and as such is an antithesis to human nature. Non liberatory thinking is characterized by domination, passivity and the non questioning attitude.

The second kind of thinking analyzed in this research is critical thinking. Critical thinking sets the human being free from slavery and free to embrace freedom. The consistent abuse of drugs among Kenyan secondary school students is in our view caused by lack of critical thinking. Why? Because of insufficiency in critical pedagogy. The model of critical thinking proposed in this study entails Universal intellectual standards (UIS), Elements of reasoning (EOR) and Developed intellectual traits (DIT). These three components necessitate cognitive skills of evaluation, analysis and synthesis respectively, and as such they are paramount ingredients of a preventive remedy against drug abuse.

The third chapter elucidates critical thinking by defining it, presenting its brief history in so far as a technical approach to it is concerned, illustrating the characteristics of a critical mind by analysing the Universal intellectual standards (UIS), Elements of reasoning (EoR) and Developed intellectual traits (DIT). It also scrutinizes critical pedagogy as a means through which critical thinking can be developed. From this chapter an inference is made that a student who is a critical thinker is one who is praxiological, meaning that they are able to 'reflect about' and 'act on' UIS, EoR and DITs. 'Reflecting about' means seriously and consistently considering an issue in the mind and 'acting on' means applying.

The fourth chapter dealt with current remedies for drug abuse and the various evaluative arguments that identify the faults therein. Having considered the inefficiencies in the existent remedies we conclude that there is indeed a need to either improve the remedies or to embrace a different point of view. This different point of view is explicated in chapter five, which has attempted to propose a preventive model that can be used to deal with drug abuse. The model is called Critical pedagogy. Critical pedagogy is not only philosophically founded but also practical. The philosophical aspect in critical pedagogy lies in the synthesis between *ontics* and ontology, between what appears and what is, between drug abuse and the logos in the abuser of drugs.

6. 2. Conclusion

This research project sought to philosophically analyze the role of critical thinking among Kenyan secondary school students as a means of solving the problem of drug abuse.

The study is premised on the problem of persistence of drug abuse among Kenyan secondary school students despite the numerous control measures and recommendations by researches in the fields of sociology and psychology of education. Most of the measures put forward are more reactive than proactive. The few existing proactive measures seem to focus on the accidentals rather than the *substantials* and as such confine the person of the student into empirical and behavioral categories instead of transcending them into the real nature of their humanity, that is, the mind. The cognitive power of the student seems to be confined to academic work and excluded from other existential issues such drug abuse. The research project thus deployed analytical method mitigated with the Cartesian-based methodic doubt.

It has been the undertaking of this research to argue that since all human beings are endowed with the rational capacity they are ontologically free beings. Given that secondary school students are human beings, they are ontologically free by virtue of being thinkers. However, just like other human beings the students are only born potentially critical thinkers and as such are incomplete *projects* that should be subjected to critical pedagogy to actuate their critical thinking skills.

The research found out that the solution to drug abuse is not to be found outside the drug abuser but within their rational faculty. The cause of drug abuse has been observed in this study to be the perversion of curiosity, that is, bad thinking. The solution to the problem is based on addressing 'bad thinking'.

It is the opinion of this researcher that if critical pedagogy is used over a period of time there will be no need of talking about drug supply since the probable consumers will have developed the capacity to question themselves and others before taking drugs. It is noteworthy that the students who undergo critical pedagogy are in themselves a solution to drug abuse. Thus drug abuse is not a drug problem but a human problem.

6.3. Recommendations

This study offers two recommendations necessary for the prevention of drug abuse among Kenyan secondary school students:

First, training and in servicing teachers in critical pedagogy and critical thinking is to be undertaken by bodies responsible for teacher education. The training and in servicing is concerned universities and teacher training colleges should lay heavy emphasis on studies related to critical pedagogy and critical thinking especially when training student-teachers on issues related to teenage life such as drug abuse and peer pressure. There should be theoretical and practical courses on critical pedagogy every semester in the two or four years of teacher training. A major of evaluating teachers on practice should be based on competency in critical pedagogy. Teachers who are already in the field should attend critical pedagogy competency training twice a year. This can be organized in schools or at centralized places by local directors of education. The course should both be theoretical and practical.

Second, the content and method in educating teenagers in secondary schools should in themselves be oriented towards making learners to be critical thinkers. This study recommends that the Kenya Institute of Curriculum Development (KICD) formulate content on and related to drug abuse based on higher cognitive skills like analysis, synthesis, evaluation and judgment, argumentation and decision making, all of which are aspects of critical thinking. The content should be designed in such a way that it can be taught separately and/or embedded in other subjects. If separate, it should be taught thrice a week as complete lessons. Outside the classroom, critical thinking and analysis of current affairs can be part of what happens in school clubs and societies. Critical methods of teaching such as Socratic questioning, debating, group-work, brain storming should be a common means of a teacher's interaction with the learners and further studies could be carried out on these areas.

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