

# NATURE OF CRITICAL THINKING IN RELATION TO CRITICAL PEDAGOGY AS A SOLUTION TO THE PROBLEM OF DRUG ABUSE AMONG KENYAN SECONDARY SCHOOL STUDENTS

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**Abstract:** This study sought to philosophically explore the nature of critical thinking in relation to critical pedagogy as a 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. 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. This study recommends that training and in servicing teachers in critical pedagogy and critical thinking should be undertaken by bodies responsible for teacher education.

**Keywords:** Pedagogy, Drug Abuse, Critical Thinking.

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## 1. INTRODUCTION

This study 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 study will also examine the role of critical pedagogy in fostering critical thinking. The critical thinking that this study 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).

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 agogos 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 master's 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.

## 2. LITERATURE REVIEW

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.

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)

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 oppressive domination resulting from deficiency in critical thinking.

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. FINDINGS

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/assesment, this level of analysis is expected to render it obsolete.

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 fair mindedness (Paul and Elder, 2001,p.8).

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 fair mindedness.

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 an person shuns an argument due to fear of being defeated or fear of committing an error. An intellectually empathetic thinker is one who decides to imaginatively put themselves in the place of others (Paul& Elder, 2001, p.11.). Putting oneself 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.

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.

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.

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.

To reason is to make inference based on premise use 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.

Intellectual fair mindedness has to do with the dialectical ability. The ability to entertain more than one opinion without admitting all of them. The antithesis of intellectual fair mindedness 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 pro-chang'aa thinker runs into denial based on emotions then the pro-chang'aa thinker is not intellectually fair.

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.

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.

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.

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.

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.

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.

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.

#### 4. CONCLUSION AND RECOMMENDATION

This study 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 analyzing (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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