A CRITIQUE OF THE LECTURE AS A DOMINANT PEDAGOGICAL APPROACH IN KENYAN UIVERSITIES IN THE LIGHT OF EXISTENTIAL PHENOMENOLOGY

BY

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DECLARATION

This research report is my original work and has not been presented for award of a degree in any other university.

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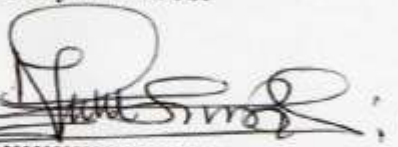
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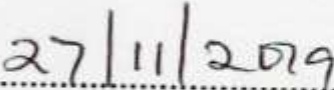
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To the Existential Phenomenologists

ABSTRACT

The purpose of this phenomenological investigation was to examine the efficacy of lecture method as applied in Kenyan higher learning institutions with two aims:1) formulating a reawakened understanding of man's ontological being in teaching and learning and 2) proposing a pedagogical design that harmonizes dominant pedagogical strategies into a working whole. It was, therefore, concerned with lived experiences of learners and sought to disclose the essences and meanings of learners' experiences. Following a criterion that was met by all,that is, a student from any Kenyan university either public or private, twelve students were purposively selected. Their courses and year of study was not considered because our literature review made us assume that the lecture is the dominant teaching approach in higher education globally and Kenya in particular. These students we refer to them as co-researchers in the entire study and the names used to identify them are not real. By way of describing, the co-researchers filled an open-ended questionnaire that contained twelve items. Phenomenological hermeneutic method, was used to interpret the co-researchers' subjective experiences that were captured in the questionnaire. The findings of this phenomenological investigation were presented under six themes, namely, identity, authenticity, independence, freedom, rationality, concern for others, and open-mindedness during a lecture; aspects that make students more human, and knowledge phenomenological. It was realized that the lived experiences of learners that make up the subjective knowledge are not captured in the lecture. The lecture method only transmits objective knowledge. The study advocated for phenomenological knowledge, wherein both objective and subjective knowledge is incorporated, for such knowledge would be relevant to the students and the society at large. The study, therefore, did not lean on either teacher-centered or learner-centered instructional models, but a merger. Consequently, a phenomenological yet humanizing approach to teaching was proposed.

ACKNOWLEDGEMENT

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DEFINITION OF TERMS

(1) **Pedagogy** – The method and practice of teaching

(2) **Lecture** – A lecture is an oral presentation that is intended to pass information or teach people.

(3) **Phenomenology** – Phenomenology is a method that concerns looking at human experiences without regard to the human's relationship with the world.

(4) **Existentialism** – A philosophy of human being, who exists as a free agent, without emphasizing any metaphysical postulates, hence the dictum: *"existence precedes essence."*

(5) **Existential phenomenology** – A philosophy where both existence and essences are emphasized

(6)**Hermeneutic** – Theory of interpreting texts

(7) **Phenomenological hermeneutic** – It is the theory of describing and interpreting conscious experiences.

LIST OF ABBREVIATIONS

CHE   **Commission of Higher Education**

HE   **Higher Education**

MDGs   **Millennium Development Goals**

SMS   **Short Message Service**

UNESCO   **United Nations Educational, Scientific and Cultural Organization**

PLE   **Project Led Education**

CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Higher education (HE) in Kenya includes public and private universities, polytechnics, teacher training institutes, and professional training institutions which could be government-owned or commercial (Ooro, 2009; Afeti et al., 2008). This study paid particular attention to universities and in some instances, sought to show a correlation between various higher education institutions. HE is very important for a nation to enhance its efficiency, competitive and economic growth (Bloom et al., 2006).

Since 1972, Kenya has experienced massive growth in university education to have the most extensive university education system in E. Africa (Mutula, 2002). Since the development of any nation relies on its human capital, her education system is looked upon to refine the human resource to be productive. Therefore, just like universities in Africa and the world in general, Kenyan universities have continued to play a pivotal role in the nations' socio-economic development.

Higher education is expected to develop inquisitive and open minds in search of truth (Kariwo et al., 2014). Importance of individual learning and the belief that this learning is the starting point and a resource for development are attributed to the university (Ngesu et al., 2008). Higher education is expected to impart and share knowledge, skills and empower individuals to participate in development, decision making, and democratic process. Kenyan vision 2030, for example, emphasizes the significance of universities to generate knowledge and provide technical support to the industry.

The university is expected to originate and disseminate knowledge that is relevant and essential for the needs of the economy and society. Vision 2030 recognizes the importance of education and training of Kenyans with understanding and knowledge that will enable them to make informed choices (K'Odhiambo, 2013). Teachers are expected to play a role in achieving vision 2030 because their participation has both direct and indirect influence on the realization of its pillars and with the absence of sufficient, competent and motivated teachers to cater for Kenyan classrooms, vision 2030 would be a great lie.

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Higher education opens doors to learners of different ages, specializations, expectations, motivations, learning needs, physical abilities and life experiences (Caruth, 2014). The differences among learners in higher education call for well thought out pedagogical approaches in curriculum and evaluation (K'Odhiambo, 2017). According to UNESCO (2005), inclusion should be seen as a dynamic approach of responding positively to learners' diversity and of seeing individual differences not as a problem but as an opportunity to enrich the learning process.

Existing research suggests that in Kenya, like in most other African countries, the massification of university education raises questions about the quality of higher education. Strategies are not put in place to balance the quality and the quantity of higher education. The expansion has not been accompanied with necessary resources for maintenance of higher standards, quality, and relevance (Okioga et al., 2012). Many universities experience tremendous growth in enrolments without an equivalent growth in staffing, thereby suffering a severe deficiency in the academic staff that is vital in delivering quality education (Gudo et al., 2011).

Commission of Higher Education (CHE) workshop proceedings (2008, p.25) reported that the scarce teaching resource is demanded to make regular movements from one university to another, to cater for regular and parallel students. These evident pressures and workloads on the university lecturers form an inescapable background for any discussion of better teaching in Kenyan universities. Furthermore, the rising enrolment amid declining government funding and support, and the consequent crisis occasioned by it have left universities without decent teaching and learning facilities (Mutula, 2002).

Even with this massification of education, the university lecturer is expected to be a perfect teacher, who can knowledgeably reorganize courses and strategies, to fit sizeable heterogeneous classes, meet new administrative demands, and at the same time carry out research. Although the traditional after-lecture tutorial sessions are constructive in an ideal sense (Probert, 2001; Mash, 2001), due to shortage of lecturers and teaching spaces, opportunities for conducting tutorials are also untenable, thus complicating an already bad situation in the Kenyan higher education pedagogy. This has undermined considerably the quality of education offered by the sector as well as that of the final product, i.e., the graduates themselves (Kaburu & Embeywa, 2014). Similarly, Odhiambo (2011) asserted that

Kenyan universities produced graduates who are ill-equipped to compete effectively in a globalized economy.

Threats to the quality of education in universities are consequent from the phenomenal growth together with other challenges which include inadequate academic staff (Ng'ang'a, 2016). Additionally, in Kenya, the demand for teaching staff outstrips the supply in both public and private universities (Gudo et al., 2011). Two questions may be raised here; Which teaching methods are at the disposal of these overburdened lecturers? Are all the methods relevant and valid or *the end justifies the means?*The two questions form the point of departure for our study because it is most probable that Kenyan university lecturers adapt to the lecture method since it is an ideal method for large classes, as noted by (Ramsden, 1992).

The lecture is the traditional prominent method of teaching found in various universities and colleges to-date. It is the prevalent teaching method for the transmission of knowledge to sizeable classes, although analytic reflection proves that it has significant limitations in teaching knowledge generation and critical thinking among students (Maphosa & Ndebele, 2014). Lecture method is a reflection of transmission models of teaching that purpose solely on transmitting knowledge to students (Quinn, 2000). The lecturer actively and responsibly transmits a pre-determined body of knowledge while students passively receive it. The systematic knowledge or the structured form attached to the lecture method are evidence of a claim to objective, absolute, universal truths being communicated.

Perrott (1982) noted that in nearly all teaching and learning activities, the lecturer is expected to introduce the topic, deliver information, sum up the critical points of the lesson and energize further learning. All these activities are facets of the lecture method. In a lecture, the lecturer's role is to communicate knowledge smoothly to the learner. Bulky information which is conceptualized as unproblematic goes to the learner who stores it in their memory and retrieves it as needed. Learning is believed to occur as long as a quantity of information gets across to the learners. Lecturers emphasize conformity and learning becomes pedestrian with the procedure–bound lecturers. The bulky information transmitted during lecture ensures either first, second or third class qualifications, which are supposed to offer entry to working life. Ultimately, we can tell the one who can pass exams and the one who cannot, but in reality, these students know very little concerning how to survive, cope and thrive in a working life in which they urgently must be initiated to.

In the contemporary world, anyone who claims that any principle they teach is true for every person, at every time, in every context, is seen as arrogant and bigoted. The lecture method happens to be prone to criticisms by some educators. Critics hold that lecture results in passivity in students compared to those methods that actively engage the students. The students are not allocated time to question, and since they are exposed to a single lecturer's interpretation of the content at the time of the lecture, they have no choice but receive corresponding content at the same pace (Beard and Hartley, 1984). Where a learning outcome requires the application of knowledge and critical thinking, the lecture fails (Newble and Cannon, 2014). If a student misses part of the lecture, probably by the failure of attention, it is gone; they cannot refer as they could do on a book (Boswell, 2015).

Henk.et al. (2015) summarizes that traditional lectures are useful to some extent in achieving essential learning outcomes. They observe that lectures are inadequate in various ways; Lectures rarely promote critical thinking. Attendance of lectures by students is poor and those who attend concentrate for a limited period. Students lose enthusiasm in the subject content, and this is evident when they engage in off-task behaviours other than learning, such as chatting, twitting, Facebook, writing Emails and writing SMS. Students are not motivated to read extensively, so they tend to depend on a lecture for their learning overly. Lectures are also rooted in a fallacious information transmission idea that what is passed to students must be remembered. Lecture method also results in cramming to pass examinations without being founded on knowledge and understanding (K'Odhiambo, 2017).

The world is narrated to learners who are expected to replicate its content and structure in their thinking. Consequently, the learner's ontological being is taken for granted. The problem-solving viewpoints of learners are not encouraged in the lecture method, and the relationship between lecturer and student remain wanting. The learner is perceived as a passive receiver of knowledge from teachers and education resources.

Lecturers need to bear in mind that they may be teaching a student who will either be encouraged or constrained by them. Uniqueness and individuality of each learner alongside their creativity are supreme and should not be taken for granted. Learners who are different demonstrate this uniqueness powerfully, emphasizing how we cannot make one size fit all, and how learners need to be respected as individuals. Lecturers who do not recognize subjectivity in experiencing reality are most likely to find themselves imposing on the

students an outside reality; one that is weakened by subjective and societal prejudices. Personal experience is the most authentic knowledge whereby a learner is emotionally and passionately engaged. These experiences cannot be adequately duplicated, imitated, or adequately described to another person. The ideal pedagogy should not reduce learners into mere objects but instead recognize the individuality and freedom of everyone, a method that must allow students to develop their unique possibilities.

1.2 Statement of the problem

The lecture method is the dominant method of teaching in higher education all over the world and Kenya in particular. If learners continue depending on teachers for every bit of knowledge as in a lecture, then they cannot be fully functioning individuals. Their possibilities for developing creativity, ideas, and points of view will retard. Consequently, learners cannot bring into existence new ideas, do things differently or solve practical problems in their career lives. The lecture method considers objectivity as a varied source of knowledge. The lived experiences of learners that form the foundation of subjective knowledge are not taken into consideration. To contest another's worldview is to withdraw from that person the chance to be an individual who is unique and independent. The lecture method does not allow the students to experience their world and reflect on those experiences to understand it and construct their knowledge. Total abandonment of the lecture method is not what this study seeks; rather, it joins the movement that advocates for the goal of teaching the students how to think for themselves. Reconstructing teaching and learning in higher education would call for blending face to face interactions with individual directed learning. There is no one best teaching method yet, but some methods or combinations are better than others in constructively engaging the learners and changing understanding. This study employs a phenomenological investigation of the learner's lived experiences with the lecture method in higher education. This approach accepts objectivity and delves into subjectivity, as subjective knowledge is equally important.

1.3 Purpose of the study

This analytic and phenomenological investigation was informed very strongly by the fact that no two learners are alike in any educational system. The primary purpose of this study was the formulation of a reawakened understanding of man's ontological being in teaching and learning. It was, therefore, concerned with the lived experiences of learners and sought to

disclose the essences and meanings of learners' experiences. The study also investigated the efficiency of lecture method as applied in Kenyan higher learning institutions and proposed a pedagogical design that harmonizes dominant pedagogical strategies into a working whole.

1.4 Objectives of the study

The following objectives guided this study

a) Investigate learners lived experience of the lecture method in Kenyan higher education using a phenomenological study.
b) Critique the lecture method with respect to the ontological vocation of the learner
c) Re-conceptualize teaching-learning methodology in Kenyan higher education in the light of existential phenomenology.

1.5 Research questions

The study sought to answer the following questions:

(i) What are the meanings and essences of learners' experiences concerning the lecture method in Kenyan higher education?
(ii) How does the lecture method incorporate or not incorporate the lived experiences of learners?
(iii) How can teaching-learning methodologies in Kenyan higher education be re-conceptualized in the light of existential phenomenology?

1.6 Significance of the study

The findings of this study will sensitize lecturers to re-think their pedagogical approaches based on students' lived experiences which are subjective and reflective of authentic and real knowledge. To the students, it will make them aware that they are unique, and each has potentials. They may be encouraged to cultivate their authentic knowledge. The study will be a novelty in the field of pedagogy in higher education in Kenya, in that it will introduce ontological reasoning in pedagogy. The study will be significant in the achievement of Kenya Vision 2030 and the eight Millennium Development Goals (MDGs). Finally, the study will form a basis for further philosophical research inquiry into issues that concerns pedagogy in higher education.

1.7 Delimitation of the study

The study focused on those students who joined university after their Kenya Certificate of Secondary Examination. It, therefore, left out those students who were admitted into other higher learning institutions other than the universities. All these students are equally important but time was not enough to reach them all. The study investigated lived experiences on pedagogical approaches of learners. The study was restricted to the analysis of the lecture method.

1.8 Assumptions of the study

Three assumptions informed this study:

(1). If both objective and subjective knowledge is considered equally important, then knowledge would be holistic. (2). That the lecture method is the predominant pedagogic method used in Kenyan higher learning institutions. (3). There is a gap between theory and practice in Kenyan higher education, i.e., teacher's intentionality and students' achievements.

1.9 Theoretical framework: phenomenology

Phenomenology forms the theoretical framework of this study. Phenomenology is a theory of subjective reality that helps the researcher to understand the subject concerning a particular phenomenon that they have experienced (Qutoshi, 2018). In order to understand this subject, a researcher uses tools such as in-depth interviews and observations to collect data, making phenomenology a method of investigation. Hence, phenomenology has both theoretical and methodological functions (Qutoshi, 2018). Phenomenology has inbuilt themes which include Ethical phenomenology, Transcendental phenomenology, the Hermeneutic phenomenology, Existential phenomenology, Linguistic phenomenology and Phenomenology of practice. The study focused on the analysis of the efficacy of the lecture method whereby learners' lived experiences were phenomenologically investigated. Here, the researcher employed existential phenomenology as the most relevant theory to this study, while phenomenological hermeneutic was used as a methodology. Existential phenomenology is also referred to as ontological phenomenology. To shed more light on the theoretical framework, it was necessary to explain the concepts of existentialism, phenomenology and existential phenomenology.

1.9.1 Existentialism

Existentialism is a modern philosophy that is concerned with the subjective meaning in existence and values an existing individual (Malik and Rukhsana, 2013). For Sartre, an existence that precedes its essence is what characterizes a human being. His existentialist theory focuses on what it is to be fully human (Christian, 2004). Existentialism treats an individual as a subject and not an object and consequently prefers subjectivity to objectivity. Critics regard existentialism as being too individualistic and too personal, but this is precisely what makes it relevant to our study. The lecture method brings about too much conformity, too much following of the crowd, too much of blind collectivism, that it is high time the learners are fortified to stand by their conscience and judgment, to decide whether to comply or not. Existentialist education seeks to develop the individual fully by encouraging both objective and subjective knowledge.

1.9.2 Phenomenology

Phenomenology is a philosophical method of observing, reading, and explicating the lived experiences of individuals through vivid and comprehensive descriptions (Magrini, 2012). K'Odhiambo(2013) noted that Husserl regarded phenomenology as the science of all sciences because it accepts scientific knowledge and then delves into subjectivity. Learners can perceive things that exist objectively and as well imagine things that are 'non-existent.' Things that are perceived and imagined form the structure of their experiences or consciousness and phenomenology studies experience from the first-person point of view whereby both subjective and objective experiences are considered together.

1.9.3 Existential phenomenology

Existential phenomenology is also referred to as ontological phenomenology. It incorporates the principles of phenomenology and existentialism. Existential phenomenology in education may be described as an approach that explains an individual's education by considering the "inner' individual and 'outer' experiences. Personal experiences can be described as ontological. They are subjective experiences that are within an individual, and it is only the individual who can describe them vividly. First person's experiences can only be reproduced and not directly experienced by another, though experiences can be shared (Moran, 2013). Two students can attend a lecture from the same lecturer, but both have individual experiences. Despite sharing a common intentional object (the lecturer), the analysis of the

intentional structures of their experiences will differ. Existential phenomenology values the personal attributes of a human being and the outer influences of the world that impinge upon the inner attributes. It considers the totality of being-in-the-world. It is holistic because an individual is not detached from the world in which they live. World experiences impact on individuals mind. What then should an educator do? Existential phenomenology insists that the learners and their unique possibilities be critical to the task of what is being taught and learned. They, therefore, aim at setting the aspect of uniqueness in education. An existential phenomenologist teacher is therefore expected to ensure that the method of teaching allows for the learner to develop unique possibilities. They are against an authoritarian model in teaching and learning. Lessons should embrace learner's emotional and intellectual factors. Existential phenomenology focuses on 'lived experience' and the '*lifeworld*' (Manen, 1997). This study will investigate the lived experiences of learners regarding pedagogic approaches in higher education, focusing on the lecture method.

1.10 Structure of the study

The study is organized into five chapters. Chapter one is the introduction, consisting of the background to the study, statement of the problem, the purpose of the study, objectives of the study, research questions, significance of the study, delimitations of the study, assumptions of the study, theoretical framework and structure of the study. Chapter two consist of a review of related literature, while chapter three discusses the research methodology. Data collection, analysis, and reporting are the concern of chapter four. Chapter five presents the summary, conclusion, and recommendations.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter presents a review of related literature. First, the global picture of the lecture method is presented, highlighting its shortcomings and effectiveness. Supported by relevant studies, the phenomenon is analyzed in the Kenyan context. The state of traditional after-lecture tutorials and the philosophical issues in academic practice are discussed. Academic freedom in the Universities and the heresies that may inform the teaching method are discussed. Existentialist ideas on education, as well as existential phenomenologist's pedagogy, are explained. The chapter also presents phenomenology and educational research, and how phenomenology synthesizes objective and subjective knowledge. Lastly, the relationship between knowledge and consciousness is examined.

2.2 Global overview of the lecture method

The input, the process, and the output are at the center of any quality education system. It is underpinned by quality teachers who are expected to pass practical skills to students (Mogambi, 2018). Put differently; quality education involves the academic staff, methods of education and the final products of the education system. The demand for higher education in Kenya has significantly increased (Otundo, 2016) and in such a scenario, the question of quality education has become critical. The massification of higher education (HE) amid severe deficiency of academic staff that plays a fundamental role in the development of quality education contributes considerably to the deterioration in the quality of higher education in Kenya. (Okioga et al., 2012; Munene, 2016).

The massification strains the university finances, leading it to neglect the critical inputs to higher education. Consequently, the limited available resources are thinly distributed. Even with large heterogeneous classes, the few lecturers are expected to design the subject content and teaching strategies that fit. The truth is that the workload placed on them forms an entirely inadequate basis for enhancing the quality of teaching. Most probably the lecturers embrace the lecture method which according to (Maphosa and Ndebele, 2014) is the dominant method of instruction in the universities, whereby the lecturer transmits prescribed knowledge to students who are usually passive. Traditional lectures are characterized by the professor on stage educating his students the professor way. He does most of the talking

during the lecture, leaving his students to listen and not to be heard (Sarrica, 2018). Students neither participate nor interact with each other.

Lectures are used to pass regulated knowledge which is an essential part of a school curriculum. A lecture is probably based on the assumption that whatever the lecturer tells the student and they show interest in, they will recall and use, let alone transmitting it to the coming generation. According to Henk et al. (2015), the lecture could be as old as the dawn of humanity. In early education, when books were scarce (the text was for the teacher only), a teacher would read the text aloud and allow students to take notes. Before then, the anthropologist may argue that storytelling was the most employed means for cultural transmission.

2.3 Divergent issues plaguing the lecture method

Traditional lecture in higher education has been under attack from all directions. Its critics have claimed that it is too old, monologic, not to mention, teacher-centred (Webster, 2015. Many lecturers perceive teaching as the transmission of specific unproblematic and authoritative subject matter to students (Ramsden, 1992). The lecturer is the sole source of factual information; the students are hardly active and have no choice but to receive wisdom from a single person.The lecture is objective in nature and it hardly links experience to action. An investigation by Kiewra (2002) revealed that a student grasps 20 to 40 percent of the lecture and notes it, but can only recall 10 percent of it within three weeks. Critics also claim that the lecture method is a one-way communication model that does not consider learners' differences. Reviewing Dewey's thoughts, Biesta (2013) concluded that communication does not solely involve transporting information from X to Y; rather, participation is vital. This participation should be characterized by students engaging in and thinking about their stand, in relation to different competing ideas that come up during a lecture. Maphosa and Kalenga (2012) observed that the lecture method leads to cramming what is learned to remember it when needed, most probably, during an examination.

 A survey by Henk et al. (2015) revealed that most students attend lectures with the sole aim of getting an idea of what will be tested and not necessarily gaining knowledge. What they found more compelling, though, was how some lecturers reciprocate this by testing exclusively shared information. Consequently, students do not read textbooks. It is knowledge for the sake of the exam and not for life. Attention span in a lecture is short for

many students, and they may end up engaging in other activities apart from learning; these may include twitting, chatting, and noisemaking. Consequently, the lecturer becomes preoccupied with restoring order in class, rather than being a motivating wise role model on stage. Additionally, lecture time is limited, and the lecturer is forced to summarize topics and focus on what he or she thinks is most important. They select topics at the expense of the others, and this may make them feel that they have insufficiently covered the subject matter.

2.4 Lecture no matter what

Morgan et al. (2000) note that each teaching method has its strengths and weaknesses. One aspect of lecturing that is rarely, if ever, mentioned by its critics is its efficiency. Lecture method, just like any other teaching method, is not appropriate as an all-purpose strategy but has some useful instructional functions when properly used. In response to the critics of the lecture, Webster (2015) attempted to not only defend the lecture but also put it clear that the potential value of the lecture can hardly be replicated through other teaching and learning methods. Thus, despite its many documented demerits, it may not be disposed of, to give way to alternative approaches.

Unlike online resources, lectures provide the lecturers with a great opportunity to present their thoughtful arguments uninterrupted for over forty to fifty minutes. Lectures deliver a particular topic in a more developed sense compared to online materials that are suited to deliver small bits of information. Moreover, in the case of the online format, the student is required to interpret the meanings of the resources individually, without the benefit of lecturer's assistance Webster (2015).

Gadamer (1992), an expert of hermeneutics recognized the importance of the 'living voice' of the lecturer. He argued that it makes it easy for students to interpret and make meanings. He noted that the gestures and facial expressions that accompany the lecturer's modulated spoken word are indispensable in aiding student's interpretation. Through these verbal and non-verbal signs, the lecturer can check students' understanding.

In a lecture, the lecturer can engage the students intellectually through provocative questions such as, *what is your take on that? How can you answer that? What are your thoughts on this?* To Webster, this is individualizing in an existential sense. Answering critics who claim the absence of continuous dialogue in a lecture and that the student is left all alone, Webster said that it is existentially valuable to be left alone occasionally. He drew support from Ayers

(2004) who asserted that real education is self-education. Only the students can learn for themselves, and no one can do it for them. Appreciating Buber's *I-Thou* relationship through dialogue, Webster claims that in a lecture, the students are physically present *with* the lecturer unlike in other methods such as televisions, postcards and online. He claims that there develops a communion through dialogue as they listen to one another. The question is how often do both enter the lecture theatres with open minds to enable this kind of relationship?

Amanda & Aine (2018) noted that the lecture should not be perceived as a monologic communication form whereby the student passively receives information, but a human encounter of its kind whereby a lecturer precisely modulates his voice for students to hear him. To address another person as in a lecture is to demand a response from them.

Amanda and Aine (2018) captured a quote by an American philosopher Stanley Cavell thus, " I declare my standing with you and single you out, demanding a response in kind from you, and a response now, so making myself vulnerable to your rebuke" This means that in a lecture, there is dialogue and time to critique each other's ideas. Modified forms of lectures can be particularly well suited to large classes. With the help of microphones and televisions, sizeable audiences can be taught effectively inside one building, and on national television, a lecture can be made available to millions (Ramsden, 1992).The lecture is also perceived as a guide to the students who should broaden their perspectives and knowledge through additional reading. We shall not contend such stands at this pointing time; we shall leave their validation or invalidation with the research participants' in their lived experiences of the lecture at a later stage of this study.

2.5. The tale of tutorials

With the upcoming criticisms, pressures and new models underlying teaching and learning in higher education, students and lecturers ought to change the way they go about teaching and learning activities if they are to meet the requirements of teaching and learning inflicted by the 21st-century society (Ferreira, 2011). The contemporary higher learning institutions have recognized the need to guide and support students towards meeting the existing challenges in the society. Consequently, these institutions have devised tutorials to enable them to achieve this goal (Colvin, 2007). There is no single definition for the concept of tutorials. Its definition varies from one institution to the other, and it can be implemented in a whole range

of models. However, with the different definitions goes a common purpose that tutorials aim at promoting and enhancing the holistic development of the student.

Ferreira (2013) sees the tutorial as an essential component to undergraduate and post-graduate programs because it gives students a chance to seek help on a one-on-one basis or in a small group environment. Crediting the traditional Oxford tutors, Moore (cited in Sabri, 2000), implied that a tutor's role is not to impart information but to inspire his students to creatively engage the new knowledge they encounter, constructing and reconstructing their comprehension. Great tutors empower students to attain their scholarly autonomy. For Moore, unlike in a surface approach, the students can be challenged to think creatively in a tutorial by interacting critically with subject knowledge; connecting ideas, structuring propositions, turning over evidence of their claims, carefully examining logic, questioning their opinions and reformulating their theories. All these activities boost their confidence in deductions and judgments.

The moment the tutors tailor tutorials to student's needs and redefine tutorials as an in-depth learning approach, a great diversity of practice occurs (Sabri, 2000). There are diverse, interrelated pedagogical practices in tutorials that make it possible to teach students to think for themselves which include debate, discussion, arguments, writing essays, questioning, co-teaching, oral presentations, assignments, extensive feedbacks, dialogue, interrogations and self-criticism (Clark, 2001).

Dawkins (2001) noted that tutorial-driven education is opposed to lecture-driven-education. Why then does Dawkins caution that the tutorial method is threatened with possible extinction, or at least with alteration beyond recognition? Palfreyman (2001) similarly asserts that criticisms on the tutorial spring up from all directions. In modern universities, there is rapid growth in knowledge of disciplines that poses critical questions about what undergraduates can and should cover. Academics' awareness of the ever-broadening boundaries of their subjects, present what is perhaps the most common hazard in university teaching, curricula, and practice (Sabri,2000). Tutors may have limited subject scope; they may lack adequate time to modify existing content that they hold to be overcrowded. Tutors may not be familiar with the content and may lack an understanding of what to prioritize.

Financial strain has caused universities to increase student-tutor ratio, and this affects the effectiveness of tutorials. Probably, students may also have changed their pedagogic method

tastes due to differences in their cognitive expectations (Shale, 2001), or fear to confront the tutors (Ryan, 2001). Beck (2004) observed that most critical for the destiny of the tutorials is that dons themselves need to do more and more research, as well as being premier instructors.

A study by Margarida et al. (2008) on tutors' perceptions of Project-Led-Education (PLE) revealed that no tutor had formal training in tutoring. In this study, the tutors pointed out the following difficulties which can be generalized; lack of experience in tutoring, difficulty in arousing their students, problems winning over their students, their uncertain jurisdiction, function's overlap (Tutor plus teacher) lack of the availability and immaturity of students (other motivators competing with learning *per se*). Our study joins hands with the movement that supports the tutorial and all the pedagogic activities it integrates. We stand with Beck (2004) to assert that, if the tutorial is to perish, then let us at least single out its important constructive attributes and conserve them for a favourable time and place. If the tutorial were to evolve, then we should beware of the fundamentals that we should hold on to and the ones that may require refinement and advancement.

There is a very close relationship between the lecture and tutorials (Probert, 2001). Tutorial work ought to be questions that are founded on lectures, failure to which she warned; the tutorial will be as good as a waste of time for all. She also had a word of advice to students that they should grab the opportunity given by tutorials to own what they received in lectures. Webster (2015) asserts that despite its limitations, the lecture may not be entirely replaced by other methods. The lecture requires to be made more interactive.

Morgan et al. (2000) note that a lecture combined with small group discussions results in substantial retention of the content by the students. This observation motivates us to seek to propose ways of modifying the lecture method, bearing in mind that due to the massification of education in Kenyan universities, the lecture method may be in use for long, quite long. Mash (2001) supported the connection between the tutorial and the lectures. He observed that there is a possibility of a top-up activity on the basics and also tutor's extensive feedback in a good tutorial, after the lecture attendance, reading and writing essays. In conclusion, we wish to argue with Bok (2006) that a tutorial in its purest form is an in-depth approach to learning that affords the time to combine the don's scrutiny of the text and its discussion in the class.

2.6 Philosophical issues in educational practice: the question of method

People are tempted to believe that the real issues of life and education arise from the means and not the ends. Goals can readily be determined and delineated than the ways of reaching them. Hence, the problems of method in our planning and action are inevitable. At times, we are nearly obsessed with the urge to reduce the complexities of individual and collective life to questions of how to do this or that, rather than why do it or what is it one is trying to do? (Glenn, 1968).

Formal education and educators have likewise been pre-occupied with the method. Education is a social product in which a person's capacities for practical and active intervention in the world are developed. Glenn observes that were we to ask how this development comes about; the expected response would be through teaching. Teaching in itself is not wholly unproblematic. Education is a matter of learning, and whether and if so, to what extent learning requires teaching is disputable. The authoritarian, repressive, and indoctrinatory activity we frequently identify as teaching seems far removed from education, and no doubt that is so (Kleinig, 1982).

Perhaps, the first thing to be said about authority is that it picks out a social relation. When X believes or does A on Y's authority, there exists a relation between X and Y concerning some sphere of knowledge or action, such that X believes or does A because Y says or permits so. The relationship between X and Y needs to be articulated more precisely and be reconciled with demand for rationality in belief and action. To say that X believes or does A because Y says or permits so is not sufficient to distinguish a relation of authority from a coercive relation. The armed bandit whose command secures one's compliance does not have authority but coercive power over them. One is compelled to comply and has no real choice. It is central to authoritative relationships that what is believed or done on authority is believed or done voluntarily. The point at which agreement or compliance can be achieved only by coercive means is also the point at which authority is replaced by force.

The exercise of authority in teaching stifles creativity and the development of autonomy in a learner. It leads to indoctrination and substitutes for the relationship of mutual respect and interest, with the relationship of domination and subservience. Many questions of method, however, are not mainly philosophical (Glenn, 1968). They do not involve principles so much as in educational psychology, sociology, and the practice of administration. The primary

philosophical purpose in method becomes the kind of relationship between the teacher and student which promote the aims of education already outlined.

The problem of method in this study is ; *how can the teacher best promote individuality in learners?* If it is true that individuality implies responsible freedom, the authority then must be shifted from without to within the learners in order to achieve this goal. Freedom and authority mutually imply each other. That an individual learner is free, who can control his impulses, discipline his desires and emotions, and command himself in the pursuit of the goods he requires in nature. Unless a learner achieves self-discipline and learns to direct his life toward certain steady ends, he has no chance of gaining freedom. They remain limited to their choices since, without authority, there is no freedom.

2.7 Academic freedom in the university

According to Nelson (2010), the right given to a university lecturer to articulate and teach any information they hold to be true to the students is what is referred to as academic freedom. To the claim that academic freedom and freedom of speech are vital freedom denied to academics, O'Hear (1988) did not find anything specifically academic about it. What was more compelling, strange, and shocking to him, was when the academics endeavoured to curtail the freedom of speech.O'Hear suggested that if the universities were to be eligible for any general support and the freedom they claimed, then they need to come clear on the idea of university and what all this freedom entails, failure to which they owe the public a new definition of a university.

In discussing academic freedom, there is a need to establish what freedom is desirable, for whom, and for what purpose. Freedom in higher education could include the freedom of students to choose what to learn and how to learn it, an issue that concerns curricula and pedagogy, where the differences come between high levels of independence in learning contrasted with very tightly controlled curricula. There is also the freedom of faculty members to decide on what to teach and the method (Nelson, 2010). The freedoms conflict with each other.

2.7.1 The heresies

Tight (1988) argues that heresies are bound to come up due to the specialization of production tasks within society. The heresies impact on the prescription of education.

Heresies that impact on the curriculum and teaching methods are similar because the two are intertwined. He listed four heresies that emphasize the significance of one or another feature of curriculum or method at the expense of the others.

2.7.1.1. Heresy 1: Determinism

Determinism is an idea that all knowledge is of a social origin, and it is exclusively unquestionable. Extensive research in such areas as learning, perception, and motivation has been based upon the assumption of determinism. Marxist belief that superstructure of ideas heavily depends on the activity of interest groups turns unorthodox the moment it is stated that the curriculum is, and ought to be entirely formed through a social process.

Existentialists reject the doctrine of determinism. They believe that man is free to make his own choices. Man acts from within; his actions are not determined by society or by the external stimuli impinging upon him. Man is not set in prescribed paths. He is always becoming something new and different. Lecture method, as noted by Henk et al. (2015), does not teach critical thinking to students. Creativity refers to how students express their curiosity and exploration that is innate in each student. In a lecture, the students rarely participate as creators of their ideas. The lecturer endeavors in transmitting the predetermined body of knowledge that society has conserved from time immemorial. An ideal method should enable students to explore their world and use their potentials to transform these worlds to be more responsive to them. Students are undetermined in education, and to deny any the possibility or opportunity to create a unique synthesis of ideas in his studies is fundamentally anti-human.

2.7.1.2. Heresy 2: Academism

Academism is a reification of knowledge that involves the definition of disciplines as though the disciplines were independent of their designers. Tight (1988) observes that 'Knowledge *for its own sake,*' is a phrase that perfectly matches academism. This heresy is evident in *the* teaching method whenever there is over-emphasis of some structures of thoughts, abstract ideas or mental systems at the expense of the contextual details which can entirely give them meaning. Disciplines are over-emphasized and seen to bring order by restricting the field and the different method of observation. Humanists and existentialists reject this great emphasis placed upon quantity (as contained in disciplines) than quality (meaning). Academism manifests itself in a lecture when bulky information is transmitted to students. Too many

facts are communicated at a go, leaving students with little or no time to reflect on what these facts mean in their life. The organized concepts in the academic disciplines are perceived as the major contributors to student's knowledge. While abstract ideas are inevitable, education should not exclusively concentrate on them. The humanist wants to see uniqueness and diversity rather than uniformity and sameness, and quality they argue, ought to be the predominant idea of our belief system. They prefer quality and richness to quantity and sameness.

2.7.1.3. Heresy 3: Utilitarianism

Utilitarianism is conceptualizing learning as a means to some social ends rather than individual enlightenment and satisfaction (Tight, 1988).In teaching, utilitarianism appears where practical, industrial needs are over-emphasized, and scholarships are demanded to venture into specializations. Universities are looked upon to produce specialists in different fields. An education that purely emphasizes skills relevant for working life is not phenomenological and should be redefined to incorporate other aspects of human beings. Realigning such education will go hand in hand with realigning delivery methods. Methods that are more active, participative, discursive, and experiential are ideal. No society can adequately define for any individual the purpose and meaning of his life. The ideal society will create conditions in which the individual can find his purpose and meaning in life.

2.7.1.4. Heresy 4: Mechanism

Mechanism is the perception that individuals are part of an organization, abandoning their other personality characteristics (Tight, 1988). Tight did not see anything faulty with training and hence observed that if we were determined to learn some skill, submission to the instructions of those who have already mastered the skills is inevitable. However, he noted that heresy comes in when these skills are seen as the main objectives of education. If an engineering student is dealt with only as an intending engineer without being allowed a chance to develop curiosity in other areas, it amounts to treating them as means to some end, i.e., providing the workforce to the industries rather than as persons. Though not very visible, mechanism occurs in humanities too. The individual human being should be viewed as an end and not as a means, which can be manipulated for some other end. With an understandable instinct for survival, students in higher education can collude with mechanism by over-valuing education for supposedly supplying job skills.

At this pointing time, we wish to conclude that the heresies as highlighted do not aim at prescribing any curriculum content or method of delivery. However, it can be argued that the presented arguments against these heresies indicate a common thing. That an ideal method of instruction would necessarily involve a possible mutuality and debate, a two-way transaction whereby the lecturer and the student can both teach and learn, rather than having a dominant lecturer versus an ignorant student.

2.8. Existentialism and Education

Existentialism as a distinct philosophy began with the works of a Danish philosopher, Soren Kierkegaard in the 19th century. Obinyan (2014) observes that Kierkegaard's philosophical study was a lonely individual against an objective and science-oriented world. An individual who exists is capable of striving, considering alternatives at their disposal, choosing, and above all, making decisions in their life. The decisions should not be influenced from without but should be made through a personal reflection and exercising one's free will. He thought that people had embraced objectification so much that it has made them group centered or "other-directed," as a contemporary sociologist would say. He argued that the previous philosophies had ignored the inner subject life of being. According to him, the truth is a facet of subjectivity.

Following Scott (2009), Martin Buber felt that persons are treated as objects (*it*) in business, religion, science, and education. Buber had a contrasting opinion on how things should be done, and he believed that in a genuine relationship between teacher and student, a reciprocal sensitivity of feeling exists. His *I-Thou* relationship is based on dialogue and characterized by mutual awareness and understanding. The relationship is not that of a subject to object as in John to a table, but it is that of a subject to subject, as in Peter to Jane. In this relationship, any of the subjects are eligible to teach and learn. There is reciprocal open-mindedness. A teacher can teach and at the same time learn something however small from a student, and the vice versa is true. They also share emotional affairs, desires, hopes, and ambitions. Buber wished for such kind of a relationship for every educational process.

According to (Cresswell, 2007), Heidegger adopted phenomenology and extended its usage with hermeneutics or the interpretation of lived experiences. His starting point was what he called "being-in-the-world" or lived experiences at the individual environment (world) level. He sees that a human being is never separated from the world. The knower (subject) and the

known (object) are seamlessly woven. His investigation was mainly based on how individual experiences, interprets and constructs his subjective world of meaning. For Sartre, Christian (2004) observes that every human being has free will; "existence precedes essence," indicating that nothing has nature before it exists. Nothing determines people to do anything, and everything is possible. All absolutes, rules, restrictions are mere absurd creations of humans.

Humanity is free, and in his terminology, *"Man is condemned to be free."* He asserted that although human freedom is incredible, they are to be entirely responsible for their choices and actions. Existentialists bring about an individual as a participant who has the potential to explore what their feelings are and also relates their ideas to their world. Existentialist education does not emphasize on scholarly achievements but the individual's creation of ideas, relevant to their existence. An individual is not only a unique being in the world capable of creating ideas, but also a living, thinking, and feeling being.

Existentialists observe that most philosophies tend to focus on the individual only as a cognitive being. Existentialist education seeks to develop a holistic Individual. According to existentialists, a "truly human" education must awaken an "existential awareness" in the learner, that he or she is a single subjectivity present in the world. Before any education, students should be treated as unique individuals who are capable of taking a significant responsibility in shaping their life and education. They should neither be filled with external content nor measured against it. UNESCO (2005) noted that humanistic quality education is against externally prescribed curricula and sees it as one that undermines learner's possibilities to construct their meanings. Each student brings to school subjective experiences that influence their personal decisions on educational issues.

Schools according to existentialists must be free institutions where students are given an opportunity to do things because they choose to do them. For the existentialist, no two learners are alike. It is ridiculous, therefore, to believe that all the learners should receive the same education, at the same pace, by the same teacher. Existentialists are against manipulation and control of students along fixed paths of behaviour. They should be allowed to choose their paths from the many that are availed freely. For the existentialist, there is no one single way of teaching. They argue for diversity in teaching methods. Walters (2008) supports an existential learning theory whereby the relationship between teacher-student

should be one of mutual respect, and they should regard one another as dynamic human beings. None of them should objectify the other. An existential pedagogy must allow students development of his or her unique possibilities, and that is why they would reject a standardized curriculum and an authoritarian model of teaching.

Greene (1973) pointed out that an educator should not blindly accept predetermined, dominating, social orders as inevitable. These social orders happen to be man-made and do not in any way, reflect the order of the universe, which is inevitable. The educator should develop a phenomenological and hermeneutical competence to demystify such conditions and help learners to develop similar competencies. Teachers are entitled to their own opinions, beliefs, and dedications, but they should not expect that students would unquestionably accept them. They should be left to think them out by themselves and decide whether to agree or not. The role of the teacher is to present ideas, but students should be left to decide on what to act on freely. Inner directedness should be encouraged, and students should be urged to act by their thoughts, whether they stand against the status quo or not. With the teacher as a facilitator, students should make an effort to construct their knowledge.

2.9 Educational pedagogy: the view of existential phenomenologists

Beets (1975) noted that it is phenomenologically compelling that students fail to comply with the predetermined curriculum, methods, assessments, and judgments in an educational process. Learners are different and regularly defy expert's diagnosis. Langeveld (1979) contends that there is no universal, absolute, acceptable method of teaching. What is reasonable to one teacher may not be to another. Langeveld sought to locate the norms of pedagogical acting phenomenologically in the learner's concrete experiences of everyday living. Pedagogical strategies should incorporate creative, responsive, and participatory features of education.

Phenomenological knowledge begins with things themselves. Phenomenology can, therefore, be understood as the first method of knowledge (Moustakas, 1994). Students should be encouraged to describe, investigate and explain their feelings, experiences, and thoughts. As they describe their experiences, they can consider possible meanings and grasp the essence of their experiences about the topics of learning. Zahavi (2008) noted that objective truths are known in individual acts of knowing. If we asked students their experiences about the lecture, for example, the responses might include images, instincts, feelings, mental concepts,

thoughts, questions, creativeness, judgment, opinions, and impressions. Education should center on these aspects by way of its curriculum and methods. In existential phenomenology, open individualized methods are preferred. A learner is to be educated as an individual who has unique attributes. Learners should not be taught in a group since each, and every learner is different. Learner-centered methods are encouraged. They should be allowed to choose what to learn and how to learn it. The teacher's role should be to facilitate learning. This method makes the learner open to possibilities.

2.10 Phenomenology and educational research

Phenomenology is concerned with analysis and descriptions of experience, about a phenomenon by persons in their everyday world, which phenomenologists term as the *lifeworld* (Cresswell, 2013). Phenomenologists believe that the most logical way to explain the world is through experiencing it and dismisses the idea that the traditional scientific method is the superior method of research. Phenomenological research method varies from other methods of qualitative research in that it seeks to understand the essence of a phenomenon from the view of participants who have experienced it (Christensen et al., 2010).

Phenomenological research focuses on the essence and meaning of the relationship between the participants and the world they live in (Merriam, 2014). Phenomenology, as an educational research method places emphasis on individual experiences that scientific studies leave out. Understanding a human being requires understanding their subjectivity which may not be investigated by science. K'Odhiambo (2013) notes that employment of the scientific method to understand human beings leads to misconceptions.

To understand a person it to understand those beliefs that they consciously hold, which are subjective. Science cannot investigate subjectivity without leading to delusion, and only phenomenology can. Phenomenology as an educational research method tries to uncover meanings in our everyday life existence with the ultimate aim of fulfilling our human nature. As an educational method, phenomenology investigates lived experiences about educational issues such as what an individual experiences in examinations, curriculum, teaching, and learning. Manen (2002) was against the already established strategies, procedures, designs, and ideas that guide educational research. In education, the empirical world of the learner is

explored to attain a reflective interpretation of the life-world (Li, 2005). Apart from the life-world, is the inner world which is ontological.

Phenomenological research aims at uncovering the essence and meaning of the phenomenon under study. The phenomenological investigation incorporates the lived experiences of the students and what is objectively transmitted during a lecture. This study focuses on an individual's experiences, the experience of pure consciousness, and objective ideas. The phenomenological study holds that scientific development originates from an individual's ordinary conscious experience. It does not base its investigation on any predetermined lines. The primary role of a phenomenological study is to describe how individuals interpret their day to day life-world (Cho, 2000). Learners who attend lectures have ontological life that can be revealed by phenomenological studies. After the lecture, learners can describe their lived experiences of the lecture method vividly.

2.11 Phenomenological knowledge

For Husserl, the study of consciousness is epistemological. Husserl regarded phenomenology as a true philosophy of being and not of the science of facts. Phenomenology aims at understanding essences (Kincaid, 2009). Husserl was not against science *per se*, but what was compelling to him was the pretension that science was the only way to reality. He noted that science study was only possible out of a revealed world, and he warned that this scientific study should not challenge the revealed world. Husserl termed phenomenology as the science of all sciences because it accepts objectivity and digs into subjectivity (K'Odhiambo, 2013). In this sense, it would not be an overstatement to say that phenomenology is the method of all methods, knowledge of all knowledge. Phenomenology accepts objectivity evidenced by the systematic knowledge it transmits and delves into subjectivity in student's conscious experiences. Hence, knowledge becomes holistic.

Phenomenology provides the possibility to overcome the polarity that exists between subjectivity and objectivity. Maphosa and Ndebele (2014) observe that the traditional passive view of learning involves delivering information to learners through a lecture. It does not blend objective and subjective knowledge. The plea is for integration. If non-traditional methods were to be integrated with the lecture, educators would get a deeper ontological understanding of the learner. Some of the non-traditional alternative methods such as discussions and e-learning, students' presentations, tutorials, and projects are authentic,

integrative and holistic, but if they were to be used as all-purpose methods, the process of learning would still be incomplete. The phenomenological descriptions of the student's experiences on the questionnaire will enable the researcher to determine some of the alternative methods preferred by students. The contribution of students should be considered fully.

Phenomenologists believe that students should be able to construct their learning based on their own experiences the moment they encounter new information, and freely choose what to learn and how to learn it. Phenomenology conceives students as constructivists. As a result of interaction between the lived experiences and new information, the students can learn by constructing contents in their minds and choosing what to internalize as true knowledge (K'Odhiambo, 2013). Meaning is established when a real object (as in nature) merge with the object as it is manifest in our pure consciousness. Meanings are at the core of phenomenologists' view. Investigating meanings of essences through student's lived experiences of the lecture method takes the researcher back to the things themselves, hence, focusing attention on knowledge that is founded in meaning instead of physical analysis of objects. Mostert (2002) noted that this is focusing on the essence of an object and described it as the object's indispensable meaning, before the socio-cultural attached meanings. The meaning of essence is the lived experience of students, and it happens to be beyond what is known. Students should be encouraged to teach themselves through heutagogy, whereby they are holistically empowered to shape their learning (Blaschke, 2012).

This study does not consider objective knowledge as unworthy, but advocates for the synthesis of objective and subjective knowledge to produce holistic students. What is in the mind of the students and what is objectively passed through the lecture is merged through intentionality. What is in the mind of the students is subjective, influenced by the lived experiences, yet the source of all knowledge and eventually is the ultimate reality. The study will focus on lived experiences (subjective) and objective knowledge. The phenomenological method applied in this study accepts scientific knowledge and goes beyond science to the learner's subjectivity by investigating the lived experiences. What is transmitted through the lecture is scientific and objective but the meaning and essences of the learner's lived experiences about the lecture method are subjective, and both will be considered and merged.

2.12 Knowledge and consciousness

Etymologically the term consciousness is derived from the Latin word *con-scire* where *con* means the conjunction *with* and *scire* means to *know*. Thus, as noted by Sifuna et al. (2009), to be conscious is to be linked to an object of knowledge upon which one acts consciously and responsibly. According to Christian (2004), Sartre had the idea that one is always conscious of something, that consciousness can only be defined with reference to an object, without which it has no nature. Every feeling, thought, perception, and memory that students have is about something. Student's experiences are experiences of consciousness. If one is not conscious of something then he cannot experience it regardless of whether it does or does not affect him. What is consciousness then? It is an inner experience of the inside and the outside world. Husserl saw intentionality which he understood as 'having something in mind,' as an essential aspect of all consciousness (Moran, 2013).

Understanding intentionality is a gateway to conscious experiences. Sifuna et al. (2009) explained the human consciousness in four successive levels in order of their complexity namely, empirical, intellectual, rational and responsible level. Empirical consciousness is shared with animals and plants in experiencing the environment. Intellectual consciousness is consciousness of concept formation, whereby human beings name their world. In the rational level, human beings rationalize their world and their place in it. They give meaning to the world; make judgments about its possibilities, and the limitations it imposes on their lives. Human beings are in a position to make decisions and choices about the course of action that would help them to come to terms with the world. They can respond to the world, aiming at overcoming the limitations they encounter in it.

Whitehead (1967) criticized conservative science for its tendency to explain the universe and predict phenomena using abstract ideas and instrument generated observations. He termed this as '*fallacy of misplaced concrete.'* Whitehead noted that genuine knowledge should be based on an individual's real experience, the knowledge that comes more clearly, passionately and intimately. He concluded that the knowledge that does not conform to our experience is flawed, flawed to the degree of its unconformity. Every student is an aspect of the universe (as in being-in-the-world), and each of them is conscious, hence, becoming conscious of their consciousness would teach them regarding the consciousness that is at the center of the universe- at best, the universe as they experience it. When students hypothesize

the inner lived experience, valid knowledge results. Student's account or justification of the world should be rooted in what they know best, their conscious participation in that world.

Our fundamental knowledge of the world results from our consciousness which entails our feelings, intuitions, sensations, and thoughts. The world (school in the context of our study) therefore, must allow this kind of consciousness because it reflects our passionate experience of the world. Human beings need education in order to continue becoming more human as they learn how to overcome limitations imposed by the physical world and their embodiment in order to transform the world, of which they are part and in which they could exhibit their presence as unique beings (Sifuna et al., 2009). In this sense, education not only frees human beings from constraints (liberates) but also frees them to act humanly (empowers). Education process, therefore, involves both liberation and empowerment. An education that genuinely liberates and empowers should aim at developing the critical consciousness which represents things and facts as they are in reality. Critical consciousness entails responsible action for liberation. Following any understanding that the students have is a corresponding action. When a student is faced with a challenge, let us say in their process of learning, they understand it, weigh the possibilities of response, and then act. Their actions correspond to their understanding. Critical action happens to be as a result of a critical understanding.

2.13 Conclusion

The review of related literature generally reveals the objective nature of the lecture method. It is, therefore, a call to phenomenologists to go a little further to inquire on that which cannot be scientifically quantified. As noted earlier, phenomenology accepts the objective knowledge (scientific) and delves into subjectivity which is ontological. The lived experiences are phenomenological and represent real knowledge, but they are hardly considered in a lecture. Additionally, various discussions in this chapter perceive the student as a being who has ontological considerations. Ontology is subjective, and it is arrived at through investigating lived experiences. In Analyzing pedagogic methods in Kenyan higher education, the question that stands out throughout the study is, 'which pedagogic strategy can be said to be most phenomenologically fit, to allow the learners to construct their knowledge through their lived experiences?' The next chapter presents phenomenological hermeneutic as the methodology that will be employed to capture the student's subjective (lived) experiences.

CHAPTER THREE

METHODOLOGY OF THE STUDY

3.1 Introduction

This chapter presents the phenomenological hermeneutic method. Its appropriateness to the study and the procedures followed to arrive at the sample size are explained. How the phenomenological hermeneutic method is used to capture the lived experiences of students and how the data is analyzed are presented. Before expounding on the phenomenological hermeneutic method we shall give a brief explanation of methodology, phenomenology, and hermeneutics.

3.2 Methodology

The steps followed by a researcher to approach a problem form a research methodology. Langdridge (2007) defined methodology as the general method to a research question. The correct methodology ensures the validity and reliability of a study and vice versa. Most relevant to our study is that methodology is the procedure by which the researcher will describe, explicate, interpret and predict the phenomenon under study.

3.3 Phenomenology

According to Fochtman (2008), Edmund Husserl founded phenomenology as a method to study human beings' lived experiences at a transcendental consciousness level. It seeks to reveal the structures of pure consciousness which includes imagination, thinking, reasoning, perception, memory, desire, and volition to bodily awareness. Such conscious acts make up our intellectual life as knowers and doers (Moran, 2013). These experiences that phenomenology focuses on are known as "lived experiences" of human beings because they are from the individual who has experienced them. In our study, the experience of what lecture method entails will be better described by students who have attended the lectures at one time or another. In a phenomenological study, the person who undergoes the experience is the right person to describe the experience, and it cannot be better done by any other person. As an education method, phenomenology investigates lived experiences about educational issues such as what an individual experiences in examination, content or methods.

3.4 Hermeneutics

Hermeneutics is a theory of interpreting all texts, be it works of art or language (Magrini, 2012). It is the art of reading and interpreting a text to fully understand the intention and meaning behind a phenomenon. It serves to avoid misunderstanding because as a matter of fact, these texts represent memories, imaginations, feelings, and thoughts of an individual that are mysterious and can easily be misunderstood. We cannot be sure, and we have no proofs of correctly understanding the individual utterances of another (Gadamer, 1984). It is concerned with investigating and interpreting structures of consciousness such as imaginations, feelings, thinking, emotions, human behaviours and human speech (Flew, 1999). Hermeneutics can be used as a method or to strengthen phenomenology (Webb and Pollard, 2006). It aims at clarifying and deepening our understanding of the things in which we engage. In this study, a reflective interpretation of the student's lived experiences of the lecture method will be done to aid a more meaningful and fuller understanding of the phenomenon under study.

3.5 Phenomenological hermeneutic method

Phenomenological hermeneutic forms the methodology of this study. According to (Creswell, 2007), Heidegger came up with an interpretive-hermeneutic phenomenology, to give a deeper meaning to the lived experiences under investigation because a phenomenological study aims to understand phenomena through acts of consciousness. Phenomenology defines how one orients the lived experiences while hermeneutics outlines how one interprets the text from the lived experiences. Semiotics (the study of signs) is used to develop active writing to the methodologies of phenomenology and hermeneutics (Sloan and Bowe, 2015).

Manen (1997) applied phenomenological hermeneutic to pedagogy and parenting and observed that it is relevant and applicable to researchers in education and health (Smith et al. 2009). The phenomenological hermeneutic method is concerned with investigation and interpretation of lived experiences, which represent reality as it appears to an individual. It enables the researcher to come into contact with the first experience before they are theorized and to understand the meanings underlying these experiences (Raingruber, 2003). A phenomenological investigation is concerned with the inner and outer experiences of an individual. The outer experiences are within nature while the inner experiences of the

individual are represented by thoughts, memories, images, meanings, imaginations, and beliefs. Since a phenomenon is what is experienced, phenomenological hermeneutic method investigates and interprets if consciousness matches reality through investigating lived experiences. What manifests in consciousness is the ultimate reality; it is self-evident knowledge with its basis on intuitive knowledge that comes through individual passionate involvement, while what appears in nature or to the world is as a result of learning (K'Odhiambo, 2013). What will be described by co-researchers in this study will be interpreted and analyzed.

3.6 Relevance of phenomenological hermeneutic method to the study

The first reason why this method is appropriate is rather apparent. The students live in the life-world of which they are conscious. Their conception of the world involves their thinking, imaginations, feelings emotions and beliefs. An individual student has personal and subjective experiences which can be best captured and interpreted via a phenomenological-hermeneutic method. Students live their imaginative life-world which they can genuinely describe. Structures of consciousness are ambiguous, and Churchill and Wertz (2003) suggested that this calls for a phenomenological-hermeneutic method which holistically searches for understanding and meaning.

Secondly, the research aims at analyzing information from both descriptions and interpretations of the student's lived experiences. As suggested by (Smith et al .2009), the descriptions will be in the form of written phrases that reflect the meaning that a student assigns to the experience in question. The students will be required to complete an open-ended questionnaire for describing their experiences which will later be subjected to a phenomenological hermeneutic interpretation, to bring about the understanding. Co-researchers lived experiences will be hermeneutically explicated in the light of existential philosophical texts.

Thirdly, a phenomenological-hermeneutic method is comprehensive, valid, and reliable as noted by (K'Odhiambo, 2013). The researcher will be able to interact with the co-researcher as many times as possible where adjustment of the investigation may be made possible, thus making the information authentic and holistic. In phenomenological research, the researcher must have several sessions with the co-researcher to empower them to describe their lived experiences. There will be sessions to fill in blanks in the open-ended questionnaire while

supplementary sessions will include interviews and telephone conversations for comprehensive and precise information. For reliability and validity, a summary of all the information from co-researchers will be sent back to them to ensure it represents what they actually intended and necessary adjustments may be made accordingly. Hence, the findings of the research will be authentic. The phenomenological hermeneutic method will provide these procedures.

The phenomenological hermeneutic method will also enable the participants to compare and contrast their lived experiences to arrive at a shared opinion through a dialogue whereby a student rationally makes sense out of other students' thoughts (Bas, 2006). It will lead to thoughts sharing activity in order to reach universal principles.

Since the researcher takes an interest in the meanings of the lived experiences of students in pedagogic approaches, it follows that the phenomenological hermeneutic method will make it possible to emphasize on interpretations and meanings of essences rather than concentrating on measuring and explaining nature like science. The understandable meanings of natural objects will be considered as suggested by (Lindseth & Norberg, 2004). Investigating students lived experiences makes it possible to unravel what is not known from what is objectively known and transmitted through lecture.

Finally, as noted by (Cresswell, 2007), the phenomenological hermeneutic method will enable the researcher to give a voice o to the experiences of participants during data analysis.

3.7   Sampling strategies

Purposive sampling is ideal for a phenomenological study (Padilla, 2015). A purposive sampling follows a criterion that is met by the participants at the time of selection. For our study which concerned the practices, experiences, and meaning of pedagogic approaches in higher education, the researcher selected a sample based on the following criteria: a student from any of the Kenyan University, public or private, a student who has had attended a lecture. This criterion aimed at ensuring that each of the selected student had common experiences about the phenomenon under study. Sample size in phenomenological research is not fixed, but some authorities have a recommendation on the ideal size. Mcmillan (2008) recommends a sample size of five to twenty-five while Gronewald (2004) sees a sample size of ten participants as appropriate. Kenyan universities both public and private were incorporated in this study. The target population, therefore, was all the students from all the

Kenyan universities, both private and public. Six public and six private universities were purposively selected; one co-researcher, from each of the selected university, was purposively selected too. The courses they took were not be considered since the study assumed that the lecture method is the predominant method in the universities that cuts across most of the teaching.

3.8   Data collection

Cresswell (2007) noted that an in-depth interview is the primary data collection tool in phenomenological research. The intensive interview aims at describing the meaning and essence of a phenomenon for the sampled participants who have experienced the phenomenon. The study prefers descriptive design since the co-researchers will be required to describe their experiences of the lecture as a pedagogic approach. Descriptive research describes things (phenomenon) as they appear (Kombo&Tromp, 2006). The profound interview will be in the form of an open-ended questionnaire. The questionnaire is preferred because it is hoped to allow the participants to thoroughly describe their subjective lived experiences on the phenomenon under study. The participants will be provided with adequate space to narrate their experiences exhaustively. The description or interpretation should be as representative of the experienced reality as possible. The experiences to be provided are expected to be subjective hence phenomenological.

3.9 Organization and analysis of data

Having been satisfied with sufficient and reliable data, this activity was terminated so that the researcher could proceed to a broader, interpretive experience of the stories about the phenomenon under investigation. As suggested by Smith and Osborne (2003), our phenomenological analysis described and analyzed the texts to interpret the context. At this stage, the researcher broadly engaged the philosophic and other related texts. This activity aided an ontological understanding of the phenomenon investigated. To be more precise, steps similar to the ones suggested by Creswell (2013) were followed as below:

3.9.1 Horizonalization of data

The researcher began by thoroughly reading the transcripts that contained the participant's original words while reducing the number of words from the descriptions, and using similar terms that were held with equal value. In data horizonalization, each relevant feature of the investigation was put down and given equal merit with regard to the expressions of the

participants, while the researcher sought to uncover its meaning and essence. Those statements that were irrelevant, repetitive, and overlapping were deleted. The horizons were the unique qualities of the experience that stood out, and each horizon as it presented itself into students' conscious experience gave the phenomenon a distinguishing character. Each horizon together with textural qualities enabled the researcher to give meaning to the experiences.

3.9.2 Thematic clustering (essential aspects)

Here, the researcher was able to discover universal themes which Manen (1990) described as having a phenomenological power. Themes were held to be those components of the described phenomenon that could not be altered without losing meaning .The themes helped the researcher to discover those features that shaped the phenomenon under study, without which, the phenomenon would not be the way it was. Investigation of the profound meanings of these themes allowed for interpretive examination and generalizations of how the phenomenon was experienced, through a phenomenological reflection.

3.9.3 Individual textural descriptions

Textural descriptions were developed for each participant using the verbatim (original words used by participants) as recorded in the questionnaire. This textural description presented the essence and the focus of the experience of lecture as described by participants. It brought into researcher's mind clear images of what happens during the lecture, the thoughts, feelings, the memories and struggles of a student who craved to learn but was not able to. It revealed what the participants said, and how relevant it was to the study. Relevant themes were grouped into units of meaning, and then a textual description was written,

3.9.4 Individual structural descriptions

The researcher developed an individual structural description of lecture experience for each co-researcher. Structural analysis played a crucial role because it led to universal essences and meanings as suggested by (Padilla, 2015). The structural analysis reflected the intentionality of conscience as a fundamental aspect of phenomenology. It provided a comprehensive narrative of the fundamental dynamics (changing features) of the experience, invariant qualities, and the themes that explained '*how*' feelings and thoughts attached '*to*' lecture were evoked. The researcher got to be aware of these structures via a

phenomenological reflection and analysis beyond what could be seen, into real meanings and essences of the experience.

3.9.5 Composite textural and structural descriptions

Here the researcher put together individual textural descriptions. The composite structural description helped the researcher to understand '*how*' all the research participants experienced '*what*' the phenomenon collectively.

3.9.6 Textural-structural synthesis

Finaly,the researcher synthesized textural and structural descriptions, to come up with meanings and essences of the experience. It made it possible for the essence of the studied phenomenon to be pointed out. Common issues that repeated themselves among the participants were pointed out.

3.9.7 Validity and reliability of data

Mugenda and Mugenda (2003) noted that validity ensures that the research instruments

(questionnaires) describe what the researcher intends. To ensure reliability, the researcher read through the questionnaire over and over again with the co-researchers and sent back to each of them their stories to verify, clarify, add or delete if they so wished, as suggested by (Gronewald, 2004). Various visits to the co-researchers were made to ensure further discussions, and gathering any additional, relevant information. Phone calls were also made for information clarifications when need arose.

CHAPTER 4

4.0 Data Explication and Presentation

4.1 Introduction

The phenomenological interview procedure that was used in this study gathered comprehensive narratives of co-researchers' lived experiences of the lecture method. Once all the stories were constructed, and descriptions completed for each story, the researcher suspended the data collection process to pave the way for phenomenological data organization. The interview transcripts were thoroughly studied through phenomenal analysis procedures, which included "*horizonalization*" of data, textural descriptions, structural descriptions, and thematic descriptions. Meanings and essences of the phenomenon were then constructed. At this point, the argument was about co-researchers' constructed stories and their interpretations, based on related literary texts, so as to perceive the ontological aspect of the stories. This understanding helped in discovering the phenomenological themes that make the phenomenon what it is, as suggested by (Manen, 1997). Efforts were made to maintain the co-researchers' original words and meanings, and to set aside the pre-assumptions that relates to the phenomenon under investigation because the main issue with a phenomenological investigation is not that we lack or have little knowledge about the phenomenon we wish to investigate, but because, we know too much (Manen, 1997).

4.2 Research Findings

4.2.1 Co-researchers' Anecdotal Reports

The following anecdotal report summarized the lived experiences of the ten co-researchers interviewed. They reveal the way they responded to the questionnaire. The findings of this phenomenological investigation are presented under six themes, namely, identity, authenticity, independence, freedom, rationality, concern for others, and open-mindedness during a lecture. The open-ended questionnaire provided to the participants had enough space for any relevant additional information. The relevant descriptions were considered, while repetitive and irrelevant additional information was discarded. The names used to refer to the co-researchers are not real. The student's comments spoke for themselves, and there was a lot to learn from them.

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4.2.2 Co-researchers' lived experiences on their identity during a lecture

Generally, many people pose the question "*who am I?*" from time to time. By being alive and conscious, such philosophical questions are inevitable (Olson, 2017). Such questions lead us to personal identity, which entails perceptions, beliefs, feelings, strivings, attitudes, and values that people own. These attributes make us who we are. Learner identity is how the individual learner feels about themselves and the degree to which they describe themselves as learners. Students at the university may find themselves struggling to adapt to the new university environment and its related demands (Lawson, 2014). Significant people, such as parents, peers, and lecturers, influence the learner's identity. For instance, a learner who feels accepted, loved and respected by their parents, lecturers, and peers, will develop a positive attitude, and this will make them accept and respect themselves as well. On the other hand, if these people belittle, blame, or reject them, they will develop negative attitudes towards themselves. Identity is useful in analyzing educational contexts, and an inquiry into the identity formation sheds light on how learners regard their learning experiences and educational outcomes. If the learner's identity is threatened, they tend to draw that feeling of identity from situated interactions with lecturers and peers (Scanlon et al.2007).

Co-researchers whose identity felt threatened in a lecture had the following to say;

"*...... he openly played an expert role and made sure we knew that.*"

"*Amid his superiority, I could not find myself.*

(Co-researcher, Lina)

"*His classes were highly disciplined...he had much authority over us.*"

We were forced to behave in specific ways and believe X because he believed X."

(Co-researcher, Zippy)

"*The student's role was to take instructions; most of the times, the students felt 'small' before the lecturers.*''

(Co-researcher, Joy)

The findings above reveal the plight of students that lack a sense of identity. Identity in this study refers to being oneself and not another. A student with a sense of identity has a clear

self-image that is consistent and stable over time. In the case where co-researcher Zippy is forced to behave in a certain way, she assumes a given mask depending on what is demanded of her. Role-play becomes part of her, and role-playing is all she does, just like an artist assumes a role on stage, it is not who they are.

Consequently, she cannot answer the question, '*who am I?*' She cannot legitimately say 'I.' The above co-researcher's descriptions indicate that although each of them has definite values and may be willing to stand for these values, they are not able to in a lecture situation. They are not able to defend their convictions on issues during a lecture, all thanks to an inferiority complex that the lecture, apparently promotes.

A learner should see themselves as a worthy person who has apprehended aims and convictions to defend. Formal education institutions are essential places for the creation of knowledge, as well as identity formation (Besley, 2005). A humanist teacher would focus on developing a student's self-esteem, that is, helping them to feel good about themselves and to demonstrate high self-efficacy (Nath et al., 2017). They instill confidence in their students and help them to have a personal philosophy that guides and gives meaning to their life. Therefore, it is necessary to consider the idea of the development of self-worth in the curriculum, and all the educational practices, since it is the base for the construction of all other identities (Coll, 2010). In higher learning institutions, learners should be provided with a favorable working environment and educational support, into inquiring how they make to their goals via a learning process. They should know how they come to be learners in whatever situation and why they learn.

4.2.3 Co-researchers' lived experiences on independent learning

The problem of method is how the teacher can foster self-discipline in their students so that they can learn in their absence. In contrast to the lower level of learning, studying at the university level calls for different techniques and independence mindset. Considering its demands and the dangers that surround university learning, one must become an independent learner (Chloeburroughs, 2017). In independent learning, students perceive their learning as a product of self-driven cooperative effort with lecturers (Meyer et al.2008). The lecturer plays a vital role in student's learning. No matter how we view it, a lecturer is not 'another' student; he has authority and a responsibility to execute. The difference comes in on how an individual lecturer uses their authority, whether for subordination or corporation. The lecturer

who bases their authority on corporation creates an enabling environment that supports independent learning. For instance, through the provision of learning resources and structuring group-work (Assey&Ayot, 2009), a lecturer exercises their facilitative role. According to Giroux (2010), Freire noted that pedagogy is by definition directive, but this directiveness should not be taken for a mere indoctrination but dialogue. The aim of pedagogy should be exposing students to new ways to critical thinking, the power to act, and independence in the lecture room.

The co-researchers who felt that their independence in learning was threatened in a lecture narrated the following:

"Many lecturers give you too little time to act on too much. Lecture method has never trained anyone on how to think for themselves. It is mechanical."

(Co-researcher, Linus)

"No! We are not given time to think, because the time itself is not enough"

(Co-researcher, Sam)

'' When a lecturer says, "We have to cover these 40 sub-headings within one month; otherwise, we will not finish the syllabus." Can you still talk about think time? No!"

(Co-researcher, Linus)

The narratives indicate students who rarely get time to think independently due to the content quantity and the limitation of lecture time. In independent learning, the students are responsible for the learning process (Meyer et al., 2008; Chloeburroughs, 2017). The lecturer has a responsibility to help the students develop independence in learning by making sure that they are actively participating in the learning process. He is no longer that expert transmitter of prescribed knowledge, but more of a coach, assisting students in planning and developing their learning while maintaining a healthy relationship that is founded on trust. Lecturers who do not trust their students are more likely to continue maintaining absolute control, at the expense of the student's freedom in learning. A lecturer can significantly enhance this trustful relationship by setting clear expectations and creating learning experiences that allows creative thinking (Ostrowski, 2017, Ahmed, 2013), and which can be easily navigated by the students with learning disabilities (Jones and Mitchel, 2019). Considering the uniqueness of every teaching-learning interaction, and the uniqueness of each student, lecturers, have no

choice but to embrace open-ended teaching approaches that are likely to allow them to assist the students in becoming active participants in the learning process.

On being asked whether the lecturers provided them with various learning experiences to help them learn independently some co-researchers responded thus:

"It would feel so satisfying to realize my possibilities, which are special and unique, but most likely not through a lecture.

(Co-researcher, Charlie)

"I do not think they do. They do not let the students think for themselves, they influence them here and there, from setting goals for them, to choosing the content and methods.''

(Co-researcher, Linus)

"If your lecturer's intention is to dictate to you volumes of notes about the Pharaohs, isn't he merely denying you the power and the excitement to enjoy these Pharaohs?

(Co-researcher, Lina)

Charlie and Lina raise a concern about the dictation of volumes of notes, content that is entirely from the lecturer, as it can be deduced from Linus' narrative. Amid transcribing words, quotations and further references from the lecturer, which is the main activity in a lecture, independent thought will have to push its way harder, which is if it will happen. We do not entirely deny that learners can be taught and learn through a lecture, but as human beings, the students need to be given the privilege to interpret lived experiences in their way. They also should be given a chance to responsibly find out the part of the recorded experience that matches their own experiences and personality. Ravington (2018) noted that when a student sits at their desk recording and regurgitating the lecture content, they use roughly three percent of their brain capacity.

Consequently, they are not actively involved in learning and depend a lot on the lecturer. Ravington went ahead to note that brain-based research reveals that employing all the senses of the students maximizes the learning experience. It, therefore, means that students should engage themselves entirely in what lies before them, look, see, hear, touch, and feel from all possible perspectives. Interacting, cooperating, manipulating, inquiring, discussing and sharing experiences for essential reasons, and at the same time having sufficient time for creative thinking and in-depth reasoning, is ideal learning. This learning is rooted,

entertaining, and therefore, it sticks. As the students learn through such activities they perceive, experience directly, become consciously aware of themselves, and reflect on issues, bringing meanings to light. Students need to focus on such rewarding activities and learn to approach issues for the first time on their own.

A co-researcher whose narrative seems to be in support of independent learning noted:

"I believe that the teacher's function should be that of giving support to the students…They should devise means to increase students' participation and learning time; they ought to make available learning resources and guide the learners through so that they can learn."

(Co-researcher, Zippy)

Co-researcher Zippy suggests that the lecturers should use approaches that will increase students' participation and independent learning. They should provide enough learning resources to students, support, and guide them. In the contemporary world, content on almost everything is readily available and accessible to everyone, at whatever time all thanks to technology (Ravington, 2018). To this end, Ravington wonders whether it is still appropriate for an educator to predominately dispense the subject matter to the students, then test for their learning ability by way of regurgitating the given content. For Ravington, content without a purpose is only Trivia. The students should be responsible for their learning, take control of their lives, and wait for no one to hound them towards their achievement (Chloeburroughs, 2017).

4.2.4 Co-researcher lived experiences on freedom during a lecture

More too often, people are frightened by the mention of freedom in learning. Such people assume that if you allow a student to choose what, when, and how to learn, they are likely to choose to learn nothing. On the contrary, the students have an intrinsic call to learn; they go to school each day hoping to learn something new, exciting, and applicable. Unfortunately, all too often, the students are obliged to sit quietly and listen, as they transcribe the spoken word which they may not even understand (Gribble, 2017). Freedom of learning in the instructional process is critical for the protection of the rights of the teacher and those of the

students. Views should be freely exchanged in the classroom, and the rights of all individuals should be respected as suggested by (Ahmed, 2013).

The lecture approach does not accord the students the freedom to learn (Ostrowski, 2017). The students are not actively engaged, and they are left with no choice but to accept more or less passively the lecturer's information. Dewey and other holistic educators such as Montessori and Steiner emphasized that the art of education is not about leaving the learners entirely alone, but in creating a social and moral environment that encourages their intrinsic goodness. Lecturers should guide the student's activities and design the learning environment to some extent, without coercion. As noted by Mercogliano (2006), experienced and mature human beings have a responsibility to share with those who are inexperienced and immature. Increasing the freedom in learning does not necessarily mean loss of class management. Goal setting with a few moments of sharing the needs and the values within a group motivates everyone. The lecturer may engage directly with a student to support their individual goal or connect with them within the big group (Dennison, 2014).

Nowadays, people do not seem to cease from advocating for more restrictive schooling, more standardized tests, more homework, frequent supervision, longer tuition hours, and many schooling years. A well-up economy upholds the value of schooling, and a bad one means laxity in schooling, and that effort is needed (Gray, 2008). Due to the demands placed on universities to build a workforce for the global economy, there is little or no effort to understand pedagogy as a practice for freedom (Giroux, 2010). According to Giroux, Freire noted that pedagogy does not entail training, teaching approach, or political indoctrination. It is not a priori procedure to be forced on all learners, rather, it is a political, moral practice that helps students to be critical citizens and substantively participate in democracy. Such teaching liberates and helps the learner to free himself from ignorance, domination, and over-conditioning in their learning environment. The learning becomes student-centered, and the student is directly and actively involved. One would wish that such a liberating spirit would find its way into our traditional schools.

When asked whether they were able to maximize their academic freedom during a lecture, some co-researchers outlined:
"This is rare for real."

"In a lecture? No!''

(Co-researcher, Linus)

"My course is overloaded. There is no freedom to choose what and how to learn."

(Co-researcher, Zippy)

"No! They come with set objectives which they do not consult with the students; come up with the method…students can only receive orders."

(Co-researcher, Tamara)

"No! ...he is in control of the methods, students' role is to take instruction."

(Co-researcher, Joy)

''No! the lecturer has already prepared…."

(*Co-researcher, Sam*)

''No!...the lecturer has a syllabus to follow, written notes content prepared and lecture time is limited"   *(Co-researcher, Jeff)*

If one considers such verbatims as *the lecturer has already prepared, he has a syllabus to follow, he has his written notes, he has content prepared, he has set the objectives, he comes up with the methods, my course is overloaded*, it is not an overstatement to assert that the domination of a lecture by the lecturer deprives the students of their freedom in the learning process. If we stopped to think about it, all of us would realize that the most precious thing we ever learned was neither in the early years of school nor the later courses, but instead, it happened when we followed our interests and motivation to play, passionately and deeply. In our self-driven play, we developed skills, principles, values, concepts, and facts that will stick with us for a lifetime, not just for the upcoming test (Gray, 2008).

In the formal institutions, students are not involved in anything more than just sitting and learning. Students lack the power to say, control the teaching and learning process, or participate in the management of the learning institutions that they attend. We ought to realize that any new restriction we introduce in school may push away a young person, who may not be willing to accept such restriction. We then experience more failures and drop-outs because we deny them a chance to play, inquire, think deeply, and experience the ups and downs of autonomy. The ultimate aim of education should be empowering learners to take charge of their learning (Assey and Ayot,2009).

Two co-researchers who recognized the importance of freedom in learning noted:

"It would be a great satisfaction if I were allowed to construct my learning objectives and decide on the means to those ends. I would assume responsibility for my choices…."

(Co-researcher, Linus)

"I think that learning would be better and more relevant if I were allowed to choose what, how, and when to learn responsibly… knowledge would be more significant and relevant."

(Co-researcher, Lina)

Linus and Lina did not necessarily have this freedom in their studies because it was not evident in their comment, but they imagined the magic this freedom would do in their learning. Linus notes that freedom would give him great satisfaction, while Lina asserted that learning would be better and knowledge more relevant and significant. Firdaus and Mariyat (2017) noted that this kind of education helps the students to view education as applicable or relevant to them, rather than collecting pre-determined and unachievable "facts." There is less memorizing and more dialogue. Educators and learning theorists such as Piaget agree that students will learn best what they want and see as relevant. They only need to learn how to analyze what is important to them and why as well as how they can best direct their actions towards their wants and needs. Within such conditions, they will learn with ease and quickly, while their curiosity motivates them (Nath et al., 2017). The problem is that even with this kind of knowledge, educators are still creating schools that block self- guided play and inquiry (Gray, 2008).

4.2.5 Co-researchers' lived experience on concern for others during a lecture.

The secret to having others come to you is to have concern for them. People need help in almost all areas of their lives; from significant issues such as schooling to trivial matters such as dieting and choice of a friend. Unfortunately, influential people of today do not imagine how needy the weak ones may be (Lee, 2014). According to Mclaren (2013), Phenomenological approaches make an effort to unfold and clarify the inter-subjectivity experience. Mclaren noted that Husserl formulated a transcendental theory of "*empathy,*" an understanding of others as "*like me and yet distinct from me.*" Husserl's idea has been accepted by the contemporary writers who maintain that concern for others is one's ability to show genuine empathy and compassion for others. One who is capable of fellow-feelings and pity, a sympathizer, a helper of those in need. For Kant, it involves treating each human being – *as an end and not as a means* (Drefus and Wrathall, 2009).

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Assessing the lecturer's attitudes towards the students, this is what the co-researchers had to say:

", she treated me like a kid who knew nothing…I also was never interested in what she had to say to me, …and this made a whole lot of difference."

<div align="right">

(Co-researcher Charlie)

</div>

"They do not care whether the students have understood or not. They teach and go!

<div align="right">

(Co-researcher, Banny)

</div>

"…a bit not friendly."

<div align="right">

(Co-researcher, Sam)

</div>

"Some lecturers feel superior, thus looking down upon student's ideas/opinions."

<div align="right">

(Co-researcher, Tamara)

</div>

"…not interested whether you learn or not, they have not told you what they expect you to learn… they expect you to think of something you have no idea about…I wished I knew what I did not know; I would have learned it whichever way. It was awful!"

<div align="right">

(Co-researcher, Nick)

</div>

"one lady asked the teacher to clarify something, and the lecturer responded thus, "Generally, new students have an issue in following instructions, the experience will teach you somehow.''

<div align="right">

(Co-researcher, Zippy)

</div>

"We had one lecturer who treated us like kids. The manner he spoke down on us, the way he asked us to keep silence, the manner he reacted to our questions, it left me scared the more."

<div align="right">

(Co-researcher, Lina)

</div>

"…she did not have anything to do with the pass and fail students. Her only interest was the above average. I was in 1st year then, and I still feel it in my 3rd year."

<div align="right">

(Co-researcher, Linus)

</div>

Charlie and Lina feel that they are not treated as equals, but as kids, following the way the lecturers addressed them. Due to knowledge difference, Linus, Zippy, and Tamara felt inferior to the lecturers. Nick and Banny felt that the lecturers were not clear on what they wanted the students to learn, kind of, they were not interested whether they learned or not. The students and the lecturers can connect through empathy. If the lecturers made an effort to

identify the students' feelings, regulate those emotions within them, feel with them, students could see them as caring, interested, empathetic, and compassionate. Hence, their relationship with their students would flourish.

On the contrary, relationships that involve no concern, suffer a great deal. The feeling '*no one cares*' can be devastating. Empathy is a critical skill in establishing bonds with others, hence constructing close and consequential relationships (Mclaren, 2013, Jolliffe and Farrington, 2006). A study by Grieger as noted by (Kibera and Kimokoti, 2007) revealed that student's ability and teacher's attitudes are significantly related. Contrary to the teachers of low ability students, teachers to higher ability students prepared satisfactorily for their lessons and responded positively to the student's questions. Grieger noted that the teachers' expectations were highly influenced by the socio-economic status as signified in the manner of speech, and ability as evident in prior academic performance. Teachers who taught in schools of lower-socio economic status assumed that they barely had above average learners in cognitive abilities. Teachers thought that it was not rewarding to teach learners from a lower socioeconomic status. They believed that such learners had a low level of motivation and that their command of language was restricted as compared to those from upper socio-economic backgrounds, who were satisfactorily eloquent. It is believed in our study that no matter how one may view it, individual differences significantly impact on student's learning.

The students were asked to outline whether or not lecturers were concerned with individual differences during a lecture and their transcriptions follow:

"… there are learners of different abilities. Learners need varied teaching methods…where a lecturer applies lecture method only, most learners are left out.''

(Co-researcher, Joy)

 "I wish he could have done more. The high school I attended was not well up, there was no equipped laboratory, and I missed critical experiments… one of my lecturers did not consider this; he kept on referring to those experiments that I missed and attempted to build on them;

(Co-researcher, Charlie)

"They teach the class as a whole, at the same pace."

(Co-researcher, Jeff)

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"... they do not give room for students' expressions or use different methods of learning to cater for the different learners".

(Co-researcher, Banny)

"...they mostly do not even know the individual students because they rarely interact with them on one on one basis."

(Co-researcher, Sam)

"...most lecturers do not even put any effort towards knowing students' by name. If students are not known by names, can their differences be known?"

(Co-researcher, Tamara)

"I have not come across a lecturer who goes the extra mile to understand and respond to the challenges the students face in their work. They expect that all will learn as if there is one size that can fit all."

(Co-researcher, Nick)

"Confessing to having come across a lecturer who voluntarily goes an extra step to help the underachievers would be a big lie!

(Co-researcher, Lina)

Most of the co-researchers agree that learners are of different abilities and that there is a need to vary teaching approaches to take care of all the learners. Some felt that the lecturers did not go an extra mile to help the students who have difficulties in their learning. Sam and Tamara pointed out that lecturers did not interact enough with their students to know their names, let alone their differences in learning. Measuring, grading, qualifying, disqualifying, including and excluding students in the classroom is against humanity, for even if the students are unequal for whatever reason, they are equally human (Linstead, 2016). Among the students in the heterogeneous university classes, are students with learning difficulties. These learners are capable of doing and achieving as much as their peers, but all too often, they are perceived as lazy or unintelligent (Jones and Mitchel, 2019). As these students pursue their courses at whichever level, learning institutions should examine their mission statements and philosophies, aiming at achieving an integrated framework of service provision (ASHA, 2000).

In the absence of appropriate academic and emotional support, these students are most likely than their peers to underachieve, repeat a class, get expelled, or drop out (Jones and Mitchel,

2019). Learning institutions should consider student's abilities, the classroom setting, instructional method, and tasks to be incorporated in providing various academic adjustments (ASHA, 2000).   Often, students look on lecturers for mentorship and guidance on their academic and personal issues. The lecturer ought to be conscious of students' concerns at all times. Since the lecturer has mastered more than the students in training, they should humble themselves and cultivate a feeling that ''*this subject can be mastered.*'' The lecturer should be readily available to offer and be able to nurture the growth of individual students (Hitt, 1973).

4.2.6 Co-researchers' lived experiences on open-mindedness during a lecture

Most of us have come across a person who always argues, even if we think the argument is for nothing. These people spend much time defending their stands, proving their rightness, and the wrongness of others. They always assume that their way is the only one to the truth. You may hear them at some point utter such phrases as: *"my mind is already made up."* All of us have our ideas and convictions that we feel uncomfortable when confronted by others (Hitt, 1973). Danielle (2010) agrees with Hitt but notes that owning these ideas and convictions is marvelous and that we should stick to what we believe always, but this does not mean we keep a closed mind. Inspired by Danielle, Williams (2013) noted that even if open-mindedness is very beneficial to one's career and life, keeping it is a challenge to some. Still maintaining his capability to think, an open-minded person can absorb the thoughts of others, however conflicting; go back and forth to evaluate their relative merits and to determine the benefit of each. A genuine relationship between the lecturer and student does not entail the disinterested exercise of the authority of the lecturer and his dominating influence. The relationship to learners should liberate education and create a situation whereby the lecturer and the students are *both* learners, *both* cognitive subjects, regardless of their differences (Firdaus & Mariyat, 2017).

Reacting to whether the lecturer and students learn from each other during a lecture, this is what the co-researchers had to say:

"No! There is a day after the lecturer had taught, a student wanted to add something, only to be denied a chance and told to share with his friends after the class."

"I do not know where this myth came from, that learning is separate from teaching. A student must learn while the teacher's job is teaching."

(Co-researcher, Charlie)

"I have not been lucky to be part of a class where the lecturer showed real interest and considerations in the student's opinions."

(Co-researcher, Nick)

"I believe that most of the lecturers keep a closed mind. They hardly consider the student's opinion."

(Co-researcher, Zippy)

"...My experience and that of my lecturer is diverse, but wait a minute! must diversity always bring conflict?"

(Co-researcher, Lina)

"...there is no room for discussions or feedback ...lecturers sometimes brush off student's ideas because that is not how it has always been.

(Co-researcher, Joy)

"...in most cases, the lecturers rubbish the student's ideas."

(Co-researcher, Sam

The motives behind the choice of words, *''rubbish''* and *'brush off''* by Sam and Joy respectively, cannot be objectively analyzed, but it was believed in this study that this is precisely how they experienced it. While Lina admitted that the lecturer was more knowledgeable than her, she could not understand whether this difference should bring conflicts between them. Perhaps, it could have made the class rich with ideas. Charlie seems to dismiss as a myth, the belief that teaching is something different from learning.

Generally, the findings reveal that most of the lecturers keep a closed mind. How then will they teach their students to keep an open mind? Freire, according to (Firdaus & Mariyat, 2017) noted that authentic education is not by "X" *for* "Y" or by "X" *regarding* "Y," but instead, by "X" *with* "Y," moderated by the world which influences both, hence bringing about diverse views about things. Lecturers and students should approach every issue with an open mind, eager to learn and willing to make mistakes. They should be receptive to new ideas and open to counterstatements. They need to set aside dogmatic beliefs and be conscious of not knowing it all. They would then able to build upon every experience they

come across and hence strengthen their beliefs and personality; it is almost impossible to build on experiences with a closed mind (Danielle, 2010). In case new evidence that counters the student's or lecturer's existing position is introduced during a lecture, they should consider this additional evidence and re-examine their stand. In this regard then the heterogeneous university classes would enrich higher education because of the different beliefs that arise and which the student may find useful in their attempt to appreciate the value of their beliefs and those of others. Therefore conflicts among ideas would be taken as a necessary and desirable condition to judging ideas on their merit, rather than their orthodoxy (Hitt, 1973).

4.2.7 Co-researchers' lived experience on authentic learning during lecture

The concept of authenticity is an important and worthwhile idea to have emerged from existentialism, notably in the works of Kierkegaard, Heidegger, and Sartre as noted by (Dreyfus and Wrathall, 2009). Heidegger used the term "*authentic*'' all through his '*being and time'*. According to him, 'authentic' refers to what is unique and specific to each being. The '*auth*" in "*authentic*" means *own*. Then, what is authentic to students is that which they own. For Heidegger and Kierkegaard, authenticity pertains to the unique first-person structure of existence, what Heidegger called "*mineness*" (Drefus and Wrathall, 2009). Authenticity, therefore, refers to the first-person existential viewpoint. The authentic person is himself; his thoughts, feelings, words, and actions are consistent with one another guided by his philosophy of life. He is "*for real*.''

The concept of authenticity is one of the most important and worthwhile ideas to have emerged from existentialism, notably in the works of Kierkegaard, Heidegger, and Sartre as noted by (Dreyfus and Wrathall, 2009). Heidegger used the term "*authentic*'' all through his '*being and time'*. According to him, 'authentic' refers to what is unique and specific to each being. The '*auth*" in "*authentic*" means *own*. Therefore, what the students own is what is authentic. For Heidegger and Kierkegaard, authenticity pertains the unique first-person structure of existence, the "*mineness*" as Heidegger would call it (Drefus and Wrathall, 2009). Authenticity, therefore, refers to the first-person existential viewpoint. The authentic person is himself; his thoughts, feelings, words, and actions are consistent with one another guided by his philosophy of life. He is "*for real*.'' Authenticity, therefore, refers to standing for what one believes in and telling the truth as it seems regardless of what other people want

to hear. Generally, we do not like and try to avoid people who pretend (Joseph, 2016). It is common advice to students to "*just be yourself*" (Gulikers et al., 2004); and in the perspective of the social-constructivist, the learning environments, the teachers, the learners, and the tasks should be as authentic as possible (Pedro and Kirschner, 2017).

Co-researchers who did not feel free to express their thoughts and feelings during a lecture had this to put down; *"I need to work very hard memorizing the facts of the course because most of my lecturer test for the facts.''*

<div align="right">

(Co-researcher, Nick)
</div>

"...the lecturer is reflected as the sole source of information and authority. 'Kinda' because he values Y, I also ought to value Y. No disagreement."

<div align="right">

(Co-researcher, Charlie)
</div>

"...it is believed that they are the source of knowledge. He lectures for about 2 hours, gives notes and leaves."

<div align="right">

(Co-researcher, Banny)
</div>

"...must diversity bring conflict? If we listened to each other during a lecture, diversity would lead to something more meaningful."

<div align="right">

(Co-researcher, Lina)
</div>

"I am very pre-occupied with memorizing; I do not have time to think otherwise or what the content means to me…. since I remember things better when I internalize them following the lecturer's order of presentation, this is all I concentrate on."

<div align="right">

(Co-researcher, Zippy)
</div>

"...the student's work is to sit and wait for the lecturer."

<div align="right">

(Co-researcher, Sam)
</div>

"...they set the objectives and decide on the ways of attaining them."

<div align="right">

(Co-researcher, Tamara)
</div>

While Charlie and Banny's narrations reflect that the lecturers are the source of authority, Tamara notes further, that they set the objectives and decide on the ways to reach these objectives. Consequently, the students have no choice but to accept their fate as non-engaged learners, as noted by co-researcher Sam. Predetermined knowledge, skills, values, and attitudes are transmitted to the learner through teaching. The transmission is aimed at socializing the learner by pre-defined pattern, and the process entails making the learner

accept the transmitted information with little consideration to the freedom of the learner. Memorizing facts becomes the order of the day as described by co-researchers, Nick & Zippy.

The findings reveal students who are not authentic. They are not given room to examine their thinking, emotions, words, and behavior freely, or to communicate their thoughts and feelings.

Authentic learning involves all senses, and it results in a meaningful, useful experience for real life. It connects the student with the real world, a purpose that (Ravington, 2018) terms as primary in education, to prepare students to deal with real problems in the world. Authentic learning brings forth knowledge that is relevant and applicable to the real world instead of memorizing absolute facts (Stenger, 2018). Every experience that the students have makes way for another; the act of knowing has no end; it is a cycle. At the university level, questioning and problem solving is central to learning. For Freire, Knowledge has historicity; it is always in the process of being; renewal by questioning and resolution. Freire was against absolute knowledge and noted that if absolutes were to be achieved, knowing would not be possible because there would be no questions to be asked or problems to solved (Firdaus& Mariyat, 2017).

On being asked how they would have preferred to learn, the co-researchers revealed a significant number of active methods:

"I would love to study independently, having much freedom in what I want to study."

(Co-researcher, Nick)

"...by a thorough understanding of the work than memorizing."

(Co-researcher, Charlie)

"In an interactive class, whereby I am given a chance to ask questions and experience challenges."

(Co-researcher, Banny)

"...Freedom in my studies is all I ask for."

(Co-researcher, Linus)

"...to do extensive inquiries and discover my knowledge, which I would hold to be true and relevant."

"...research on the topic before the lecture...then discussion, with the lecturer as a moderator."

"...with enough learning materials and support from my lecturers whenever I am stuck."

"I would prefer being actively involved with what I am learning....lecturer should be my guide and help me in my difficulties. This way, I would be academically excited."

"...inquiry-based learning....other teaching methods incorporated in a lecture."

"I would like a room to express my ideas freely where there is no superior 'being,' and criticism is done in a modest way possible."

From the findings, the students wish for freedom and responsibility in their learning. They also prefer extensive inquiry-based learning which would see them actively involved in their learning, and also academically excited as noted by co-researcher Sam. They perceive the role of the lecturer not as a sole source of knowledge, but as a moderator, a guide, a supporter and helper during learning difficulties. Tamara asserts that the lecturer should not use his superiority for subordination. The inferiority complex is likely to make the students feel that they are not the best after all, and the feeling may negatively affect their search for knowledge. They may think that they matter less intellectually and tend to depend on lecturers for knowledge. Additionally, they give in very quickly when exposed to views that differ from theirs (Thorkelson, 2017).

The lecturer is very crucial in the classroom, but he should play the role of a manager, mentor, and coach (Assey and Ayot, 2009). The methods of learning preferred by the co-researchers are likely to give rise to a thorough understanding, authentic, and meaningful knowledge as noted by co-researchers Charlie and Joy respectively, rather than memorizing facts as Charlie would hate. For meaningful learning to occur, the student must make logical sense of what they have learned. He should be able to grasp its internal structure and how the learned knowledge coheres with accepted knowledge. For instance, learning about a plant by

memorizing its parts is not the same as learning by understanding the internal structure of the plant, and how each part relates to the other (Coll, 2010). Consequently, schooling for the university students would be less of recalling the things that they are told by lecturers and much of doing things for themselves; less of the accumulated knowledge and more of what they can make of the future; less of what everyone thinks is relevant in the university and more of what is relevant to the world out there. The curriculum would not be entirely about transmitting cultural beliefs; it would have both prospective and retrospective side (Law, 1986).

4.2.8. Co-researchers lived experiences on rationality during a lecture

Have you ever reasoned with a person whose argument made no sense to you? Such arguments in your view are entirely flawed, flawed to the level of their sensibility, assuming that your assessment follows the rules of logic. Such negatively assessed arguments would involve faulty reasoning (Murnaghan, 2013). If we stop to think about it, irrationality thrives in our society, ranging from false charges, slogans, comrade powers, solidarity movements, and simplistic solutions, as noted by Hitt (1973). In such cases, the facts are either twisted or ignored. When two parties engage in a heated argument or debate, whereby each of them wants their opinion to be accepted, the '*reasoning*' often "*goes out the window*." The reasoning is aimed at establishing the validity of a conclusion. An argument whose reasoning is faulty results in a fallacious conclusion.

The ability of the students to reason reflects their personality and how they understand the world around them, and also how they relate and interact with others (Murnaghan, 2013). A classroom conversation involves the risk of being lied to or manipulated by the other party. Hence, we should be cautious in evaluating what other people tell us. As we exercise caution, arguments are likely to happen, and reasoning is a necessary condition out of such arguments. Both parties who engage in an argument get a chance to decide whether they should reconsider their position or not (Farrell, 2017). When the lecturer and the student reason in response to something, they are likely to reach different conclusions. They should connect and reach a consensus through reason. Disagreements disappear with the appearance of reason.

The co-researchers who felt that reasoning during a lecture was not fully embraced narrated:

"It is impossible, especially if the lecturer is a Prof. or a Dr."

(Co-researcher, Tamara

" I will stay calm…until the right time comes."

(Co-researcher, Sam)

"…students have no room to challenge lecturers….in case you do so; there will be intimidation afterward."

(Co-researcher, Banny)

"How can I validate the lecturer's statements when there is no genuine dialogue after all? Through which means? It is difficult!"

(Co-researcher, Linus)

"I have heard wrong statements from some of my lecturers, but in most cases, I fear to say anything."

(Co-researcher, Lina)

'' …I found it best accepting without questioning when I realized that my critique served me fail, and after all, he was more experienced than me, and so he knew better.

(Co-researcher, Zippy))

"No, I would rather ask someone else. I remember one lady asking and the lecturer responded thus, "The problem with some of you is asking questions that are too general." Are students supposed to be told off or encouraged? This lecturer contributed to my lack of interest."

(Co-researcher, Charlie)

"No …I assume he just made an error because he is only human…when it is too much I will tell my classmates after the lecture…at least they will not embarrass me the way the lecturer would."

(Co-researcher, Nick)

Let us consider these co-researchers words:

''It is impossible, intimidation after, there is no genuine dialogue, I found it best accepting without questioning, I fear to say anything, I would rather ask someone else, No! , I assume he just made an error, through which means? I realized that my critique served me a fail. It is difficult!, they will not embarrass me the way the lecturer would, until the right time comes, How?"

The descriptions above reveal that the students unquestionably accept the lecturer's information. For Freire, this results in absolutes, absolutes that would have a grave effect on

learning new knowledge (Firdaus &Mariyat 2009). Questioning brings about arguments that can lead one to reconsider their position regarding a situation and enables them to build on their experiences. Disagreements are fundamental. Imagine a situation where all people agree and yet argue on a given idea, arguments supporting the agreement would pile up making the parties accept the consensual view firmly (Farrell, 2017).

Consequently, new knowledge would be impossible, and absolutes would reign. Peaceful co-existence between the lecturer and the student does not mean an end to confrontations. The struggle must continue until a consensus is reached at all times. They may not entirely convince each other always, but within an argument, it is somewhat easy to find a common interest between them. The Lecture method does not promote higher-order thinking, reasoning, and understanding of concepts (Assey & Ayot, 2009). However, active learning approaches put the students in charge of synthesizing, analyzing, and evaluating ideas by exposing the students to opportunities that will allow the use of higher-order reasoning.

The co-researchers who felt that it was possible to reason during a lecture responded thus:

"Most of the time, yes, some lecturers are receptive of new ideas and will even encourage the entire class to give their points of view."

(Co-researcher, Joy)

"...technology has given students an advantage to fact- check...so they can bring about diverse views and challenge the lecturer's content."

(Co-researcher, Jeff)

The comments of Joy and Jeff reveal that there are lecturers who are receptive of the learner's opinions. Consequently, there are diverse ideas in the classroom that may result in new knowledge, and both are eligible to teach and learn from each other. It makes it possible to counter-argue in ways that discourage indoctrination. An indoctrinating teacher would intend that his opinion be accepted as gospel truth. If there is no room to doubt the content, then the indoctrination involves and enforces non-rational methods and thereby disrespects individuals' rationality.

4.2.9 Co-researchers lived experiences on the place of their prior experiences during a lecture.

For Heidegger, to go through an experience with something, be it an object or a subject, means that this object or subject comes upon us, strikes us, stir us up, overcomes us, and changes us completely. Students do not make up their experiences; they receive it, endure it, suffer it, and submit to it. Husserl noted that when we experience something presently such as a note of music we hear – we at the same time become "retentively" conscious of the prior experience, in a way that allows us to hear the music as a whole (Drefus and Wrathall, 2009). The university students enter the class with diverse educational foundations, experiences, facts, and abilities. Svinicki (2004) asserted that Learning is by far determined by the knowledge the student has regarding the subject or the linked subjects. If the previous knowledge is accurate and consistent with the current knowledge, it will contribute positively to the learning of the new knowledge.

On the contrary, if the previous knowledge is faulty and at odds with the present information, it will hinder the learning of the new information (Svinicki, 2004). Prior experiences, when considered at the beginning of the lesson, can yield multiple benefits. It connects with the previous work and also helps students to establish a favorable mental structure, ready to approach the lesson (Assey and Ayot, 2009).

When asked the place of their prior experiences during a lecture, the co-researchers described thus:

"Most of the times, it has no place."

(Co-researcher, Tamara)

"It is for your good and maybe those in the group discussion…however, during the lecture, it is time for the lecturer to teach."

(Co-researcher, Banny)

"I find myself trying to relate what I read to what I have already experienced, but …this is not very possible in a lecture… I do it during my private studies."

(Co-researcher, Linus)

"Sometimes, these experiences are not put into considerations."

(Co-researcher, Zippy)

"Not as much in a lecture like it is when I read for myself."

(Co-researcher, Charlie)

"....It is not what you know that will see you through....its memorizing, aiming at marks in whichever way."

(Co-researcher, Nick)

"...Some will plunge straight into the topic of the day."

(Co-researcher, Joy)

"Prior knowledge has a limited place in a lecture," not all students get a chance to raise their views."

(Co-researcher, Jeff)

Eight out of ten co-researchers who were interviewed revealed that prior experience does not count much in a lecture, due to the domination of the lecture by the lecturer as Jeff, Joy, Linus, and Banny would agree. Apart from making logical sense, the learned content should be psychologically sensible. The student should connect the new information to the previous one. It will be easier to understand a periodic table of the elements, for instance, if it links with the knowledge of the atomic constitution of things. Therefore, the previous information is a necessary tool in formulating new knowledge (Coll, 2010). Students do not automatically make use of prior knowledge during new learning. Therefore, the inactive prior knowledge, however relevant is often overlooked and may fail to aid them in their new learning. The students struggle in their learning regardless of having prior information on the topic. Lecturers must remember that students draw knowledge from daily life experiences and other related subjects and this previous knowledge refers not only to abstract ideas but also to their thinking skills, points of view, values and interpersonal skills (Ambrose et al., 2010).

Some co-researchers reactions show that prior experience is significant in learning:

"I remembered that diagram which the lecturer drew on the whiteboard when I was in 1st year and I easily connected."

(Co-researcher, Zippy)

"When I read something new, I find myself building on what I already know, and this shed more light on what I am reading. Whenever possible, I try to relate ideas in different subjects."

"Some lecturers will start from the known to the unknown…they link prior knowledge to the topic of discussion, which is great."

<div align="right">*(Co-researcher, Joy)*</div>

"…The new knowledge always seems to validate or invalidate the previous knowledge. I do this regularly in my private studies

<div align="right">*(Co-researcher, Linus)*</div>

Co-researchers Joy and Zippy can easily connect or link the topic of discussion and their prior experiences. Prior knowledge for Charlie, sheds more light on what he reads at a particular time and he can build on his ideas. During his private studies, Linus finds prior knowledge instrumental when validating or disputing former or later ideas. Each experience that the student undergoes paves the way for another experience.

Consequently, new knowledge builds on preexisting knowledge. There are no perfect or finalized experiences. New and fresh meanings are ever within us and in the world around us, and they emerge by the day. Engaging the previous knowledge and linking everyday experiences to the topic of discussion in the classroom contribute to meaningful and lifelong learning (Ambrose et al. 2010). Knowledge has no boundaries; search for it keeps us connected forever. Students ought to be given the privilege to use and interpret their own experience in their way, to determine its worth and relevance. Whatever we do, the final performance of the learners is primarily determined by what the student brings to the table. Their prior knowledge, goals, attitudes, beliefs, self- efficacy, and motives promote their learning (Svinicki. 2004). Freire felt that other people should not form an individual, but rather, he should form himself. To this end, he suggested that the curriculum should be obtained from the daily experiences of the individual student (Firdaus and Mariyat, 2017).

4.2.10 Co-researchers' word to the lecturers

When asked the advice they would give to the lecturers; some co-researchers responded as follows:

"They should try to interact with the students individually….to enhance the relationship."

<div align="right">*(Co-researcher, Sam)*</div>

"They should embrace technology to make lectures learner-centered, appreciate learner's efforts, and appreciate individual differences of learners."

(Co-researcher, Tamara)

"They should give learners room to express themselves …accommodate different students and be interactive."

(Co-researcher, Banny)

"They should revise their feedback systems thoroughly."

(Co-researcher, Nick)

"Encourage independence in learning….use methods that are active, responsive, and cooperative."

(Co-researcher, Lina)

"Incorporate other methods in their lectures, e.g., discussions, technology, diagrams, presentations by learners, and peer teaching."

(Co-researcher, Jeff)

"…cater for individual differences, vary teaching methods, welcome new knowledge, be friendly, encourage students, allow learners to showcase their potentials, provide more course materials, and attend their lectures as required."

(Co-researcher, Joy)

"…establish health communication during the lecture. Dialogue should be genuine to encourage originality in conversation; they should be receptive and open."

(Co-researcher, Lina)

"Substantial reduction of the content, emphasize quality over quantity, incorporate such methods as group discussion, online learning, peer teaching, and students' presentations in their teaching."

(Co-researcher, Zippy)

"…to be concerned with, and respect students, communicate the learning objectives, vary their teaching methods, incorporate deep learning methods such as small group discussions, projects, peer group teaching, student presentation, and technology in learning and teaching."

(Co-researcher, Charlie)

The co-researchers advice their lecturers to *interact with the students individually, embrace technology, appreciate learner's efforts, appreciate individual differences of learners, give*

learners room to express themselves, encourage independence in learning, emphasize quality over quantity, be receptive and open, be concerned with students, respect students, provide more course materials, establish a genuine or authentic dialogue , communicate the learning objectives to students and to revise thoroughly their feedback systems.

The advice given to the lecturers would probably help them to enhance their delivery. The students advocate for active approaches such as *small group discussions, projects, peer group teaching, students' presentations, and online learning,* which are deep learning methods, as co-researcher Charlie noted. A lecturer should establish conditions for promoting the progression of students. Shin and Crookes (2005) engaged critical pedagogy in an English class by generating projects like student presentations, field trips, small group discussions, poster presentations, and written essays.

The results revealed that the students cherished group discussions as places where they could listen to the thinking of their peers, to further their points of view and experiences. The students employed dialogue by asking questions, engaging in arguments, and clarifying other people's opinions. Education should be participative, and the students should be actively involved. The lecturer should be more of a facilitator, and the responsibility of learning should rest with the students (Firdaus and Mariyat, 2017). Rocha-Schmid (2010) inquires whether educators can dissociate themselves from their discourses and ideas which influence and control the direction of classroom discussion.

At this point in time, let's attempt our third research question, '*How can teaching-learning methodologies in Kenyan higher education be re-conceptualized in the light of existential phenomenology?'*

Existential phenomenology is an approach that describes a learner's education in the light of the "inner' individual (subjectivity) and the 'outer' experiences (objectivity), (Manen, 1997). Throughout our study, we have embarked on creating awareness about subjective knowledge, without denouncing the objective knowledge. Our study, therefore, does not lean on either of the two, but a reconciliation. Let us look at how this reconciliation can be achieved.

4.2.11. A Phenomenological, yet humanizing education

Students are self –conscious and reflective persons who are aware of their world and themselves in it. They can label their world, reflect on it, and attempt to manipulate it. Each student is intrinsically and extrinsically conscious — the inner and outer awareness results in *intentionality*. Intentionality is a property of the mind which results from exposure to something, real or imaginary (Smith, 2008), and it merges the external object (objectivity) and the object that appears in our minds (subjectivity) (Moustakas, 1994). A learner is aware of their potential and can independently make decisions and assume responsibility for their actions. The learners should be allowed to construct their knowledge through engagement in activities that arise from their imaginations, thinking, and beliefs out of their own volition, for such, reflects real knowledge. This kind of learning is learner-centered, but come to think of it; if it were true that phenomenological knowledge has objective and subjective characteristics, would the knowledge purely constructed of the students still qualify? To strengthen our proposed phenomenological model, we wish to give it a humanizing characteristic. This aspect is qualified by the fact that our concern throughout the study has been the normative domain of education.

To have a grasp of our proposed model, we commence by highlighting what it is not, what we would refer to as the antithesis, namely, the teacher-centered and the learner-centered models. The teacher-centered is represented by the traditional lecture whereby the pre-determined knowledge is passed to the students unquestionably and all the activities involved in this model centers around the lecturer. The dehumanizing part of this model is that it exaggerates the importance of the lecturer, hence reducing the learners to mere objects. Reflecting on Freire's 'banking concept of education,' he aimed at sensitizing us on how lifeless and static such education can be. The idea of 'absoluteness' overwhelms the instructional process, from the students to the content itself. To oppose the multi-dimensional nature of education is to inhibit the curiosity of the involved minds, hence killing the spirit of inquiries and dehumanizing the learners.

The other antithesis is the learner-centered model which exaggerates the status of the learner in a non-proportional, totally marginalizing the role of the teacher. Those who adhere to this model led by John Dewey, the founder father of progressivism condemned the teacher-centered education as totalitarian and against democracy. They visualized an education

wherein a learner should experience the nature on his own, instead of sitting passively on a desk and listening. The learner needs to encounter nature on his own. The teacher who was once in the middle of all teaching and learning activities was sidelined, and the learner occupied his space. Perhaps, the advocates of this model did not realize that this was just like transferring authority from point 'A' to point 'B.' The teacher's authority now became the learner's authority. If it is true that exaggerated teacher's authority is dehumanizing to students, then the vice versa is also true. Following the fact that we find the two models authoritative in their way, we feel that they are both de-humanizing and cannot be trusted to yield phenomenological knowledge. As a result, we do not intend to adopt any of these conceptions in our study but attempt to re-conceptualize them.

The education that we wish to consider as phenomenological and at the same time, humanizing begins with dialogue. Dialogue is an interpersonal relation, whereby a subject, '*I*' confronts another subject '*Thou*' (Richards, 2017). Dialogue in the classroom reveals itself when the teacher and the student encounter each other as equals, not concerning wisdom, but as human beings. For Freire, teachers should establish a democratic learning process that involves dialogue and critical ideas in their classes (Firdaus and Mariyat, 2017). Both teacher and students critically approach reality to give it a personal significance. In this inter-human relationship, both parties can influence the relation through dialogue. The *I-Thou* relationship is reciprocal and mutual, and those who relate affect each other positively or negatively; and if this were true, our students mould and build us to a greater extent too (Menique, 2015). This reciprocity and mutuality are likely to bring about phenomenological knowledge.

Leaving the learner to experience reality all alone should not be mistaken for humanization. Instead, humanization is possible when a learner confronts another subject (teacher) through whom the real world acquires a dynamic and a human significance. For this reason, dialogue is indispensable in a humanizing education. The learner's encounter with the lecturer is a necessary condition for an authentic experience with the natural world. In education, therefore, dialogue helps the learner to have a human significance of reality.

Nevertheless, dialogue or no dialogue, being a teacher is different from being a learner. Uniqueness and separateness that exist between them cannot be ignored. Existential phenomenologists perceive teaching as a mode of "*being with*," which indicates real concern

and availability for consultation by students. Therefore, *"being a guide"* is central to the teacher's role (Nimrod, 2014). A concerned teacher understands that his students are 'not-yet' and are still becoming. Therefore, a concerned teacher will provide every circumstance in a dialogue friendly manner, which will humanize his students the more. Existential phenomenologists present a teacher who is mature and more knowledgeable than the learner, who can guide the learners in their search for knowledge. The teacher embarks on reawakening the learner's critical faculties and helping them towards realizing their responsibility in constructing themselves and shaping their destinies. In other words, he helps the students to understand their existence. In the scenario whereby the learner's feelings, thoughts, imaginations, and judgments do not correspond to the reality, the lecturer has the responsibility to guide the student to see the reality through an understanding, so that the individual knowledge is seamlessly woven with the objective reality. Through dialogue the teacher and the student should reach a consensus, making the knowledge phenomenological.

4.2.12 Conclusion

Chapter four has presented the anecdotal reports of the co-researcher's lived experiences regarding the lecture method. The study explored the lived experiences of ten co-researchers about the lecture method. The study revealed that most co-researchers lacked a sense of identity. They derive their sense of identity from the lecturers since they act towards what their lecturers approve. It was established that most of the students are not authentic in their learning. They rarely question and always agree with the lecturers even when they think otherwise. They are not genuine. It emerged that most students are determined and not free. They wait for the lecturers to tell them what to do and what to think.

Closed-mindedness was also evident in the findings. Some lecturers felt uncomfortable with students' questions and critiques. Most students agreed that the students are different and that these individual differences affect their learning, but at the same time noted that many lecturers do not vary their teaching methods, hence leaving out some students. The study found out that there was poor communication between the students and the lecturers. Monologue, as opposed to dialogue, was realized, whereby they rarely listen to each other's expression. In a single sentence, the study revealed that the lecture method in its purest form does not help learners to be fully human, considering that it leaves almost no freedom of learning to students. Liberatory education is very crucial to becoming fully human. It is the

education that promotes freedom and opposes oppression. Liberatory education also enables one to become critically conscious of their situations and act towards transforming it.

Following the findings of this study, the methods of teaching in the universities need to be reviewed at the earliest. Before the Students and lecturers embark on the teaching and learning process, they should make an inquiry on those things that make a human being human and try hard to achieve them. Whichever methodology a teacher may use, it should establish a humane environment, which is very important in a good education. Within this humane environment, the student self- actualize their learning process.

CHAPTER 5

Summary, Conclusion, and Recommendation

5.1 Summary

The background to this phenomenological study is traceable in chapter one whereby a brief history of the lecture method was presented. Notable studies revealed that the lecture is the traditional prominent instructional approach used in various universities and colleges to-date, worldwide, and Kenya in particular. It is the predominant knowledge transmission approach to large classes, even though analytic studies from various educationists proved that it has notable limitations in teaching students how to think critically and construct new ideas. Most scholars raised concern on the lecture's ability to capture the subjective knowledge of learners.

Consequently, the problem statement of our study focused on the failure of the lecture method to capture the student's subjective knowledge. The lecture approach mainly transmits objective knowledge at the expense of subjectivity. Lecture method leaves the learner with almost no freedom to learn. It does not allow individual learners to choose freely in the construction of their knowledge. Once knowledge has been transmitted through a lecture, it abides, and people tend to measure the potentiality of the learner against it. If the learner's prior experience, ability, beliefs, desires, and imaginations are contrary to the objective knowledge transmitted, then it could be postulated that the knowledge does not reveal the learner's potential. In such a case, the learner is discontented and in need of a medium to communicate their discontent, yet the lecture does not give that chance.

The main aim of this phenomenological study was to reawaken the understanding of man's ontological being in teaching and learning. It was, therefore, interested in the lived experiences of the learners with the idea of revealing their essences and meanings. The study also examined the efficacy of lecture method as applied in Kenyan higher learning institutions and proposed a pedagogical framework that balances the dominant pedagogical approaches into a working whole.

Chapter two presented the related literature reviewed. It involved the global view of the lecture method, its merits and demerits, and how phenomenology relates to the lecture method. In global worldview, it was evident that the lecture method is predominantly used in

higher education teaching. Efforts were made to weigh out the merits and demerits of the lecture method as per relevant research, and it was concluded that the demerits outweighed the merits. The predominant demerit about the lecture was a scenario whereby the lecturer, through a well-worded narrative, imposes the reality to passive students as if all were absolute. Why must learners be taught using one method as if one size can fit all? In relation to phenomenology, human beings who think, feel, imagine, choose, and act differently cannot be taught collectively. It was put forward that the determined objective knowledge transmitted through lecture, might not be relevant to student's needs and aspirations, which form subjective experiences. Therefore, our study directed a great deal of attention to subjective experiences without avoiding objective experiences altogether.

Phenomenological hermeneutics, as an appropriate methodology was laid in chapter three. The reason why we choose the phenomenological method was that we were dealing with a learner who has feelings, thoughts, desires, imaginations, and aspirations, which cannot be investigated by science. A Learner has an ontological life that can only be revealed through a phenomenological investigation. The phenomenological method is grounded on subjectivity as entailed in the 'lived experience.' The method allowed the learners to describe their lived experiences that were later on interpreted — the method made easier to describe and interpret the phenomenon. The students who described their lived experiences about the lecture are referred to as co-researchers throughout the study because their participation in the research was significant, from describing, to interpreting, to giving meaning to lived experiences, just as much as the researcher. The co-researchers were Kenyan university students from selected public and private universities.

Chapter four presented the data which emanated from the co-researchers' descriptions regarding the lecture. The data that was gathered revealed that the lecture method does not capture the subjective knowledge of the learners hence not phenomenological.

The major findings of the study were summarized and provided. It showed that the lecture method did not capture the ontological experiences of the learner, and as a result, it impacts negatively on the individual learner, the knowledge learned, and the society at large. The learner's capabilities are limited due to the lack of freedom in learning during a lecture. It was believed that the knowledge learned, therefore, was likely to be irrelevant because the learner did not contribute towards it. If appropriate adjustments are not made, and the

students keep on holding knowledge as not applicable, Kenya as a society may suffer due to few or no graduates who are devoted and capacitated, to realize the country's socio-economic growth. It was established that the knowledge transmitted through lecture was incompatible with the learner's potentialities. As an attempt out of this scenario, a phenomenological teaching framework was suggested.

The proposed framework is a more multi-faceted yet integrative pedagogical paradigm of teaching, aiming at the whole student who is significantly developing. As earlier noted, the individual learner is inwardly(subjectively) and outwardly(objectively) conscious. It was believed that although objective knowledge is appropriate, subjective knowledge is excellent. The study focused on subjective knowledge, but it was careful to consider objective knowledge as well because both are important. Although we were profoundly concerned with what the lecture method transmits, doing away with the method is not our stand. We maintain that rather than getting rid of it, efforts should be made to deal with its shortcomings. If dialogue were let to reign, and adjustments made appropriately, then the knowledge system would become phenomenological because the individual learner would be free to communicate their feelings and thoughts.

5.2 Conclusion

In details, we have discussed issues that concern pedagogy and how they affect teaching at the university. Doubts as to whether the lecture method promotes the potential of the learner have been addressed in the entire study. Although scientific investigation does not focus on the learner's potentialities, they are as important as the objective knowledge. Phenomenological study considers objectivity that science assumes, and further seek out subjectivity, hence making any investigation that is carried out comprehensive. It was evident from the findings that the lecture method does not capture the ontological experiences of the learner, and this impacts negatively on the individual learners and the knowledge acquired. It emerged that the lecture approach does not promote knowledge construction among the learners, knowledge which they would consider relevant.

All learners cannot be taught using the lecture method only because they think, feel, imagine, choose, and act differently. If the lecture is insisted on, the knowledge learned will not serve the needs and the aspirations of learners. The lecture method, as used in Kenyan university, is not efficacious in ascertaining the potentialities of learners. Students do not actively

participate in constructing their knowledge and realizing their potentials. The recorded predetermined knowledge is a valuable teaching tool, but when the lecturer depends on it for every teaching process, it can be boring to the learners. Lecturers ought to look past the textbook for more participative tasks that will allow learners the freedom to learn. The moment the students experience the joy of taking charge of their learning, they become naturally motivated to face new challenges.

Consequently, there will be less need for increased workload, busy schedules, distractions, monitoring, progress records, and the lecturer will have more time and space to nurture the potentialities of learners. In a student-centered class, every individual participates naturally in maintaining their element of the ordered learning environment, and there is less need for the teacher to maintain social order. The classroom environment shifts from one of the non-engaged learners who perceive school in terms of rote-learning, listening to and regurgitating information, to one of the actively engaged learners who attend school to seek ways to explore and innovate.

There is no single most important instructional approach due to the multi-dimensional nature of education and to cater for different domains of education calls for different teaching methods. Therefore, in every particular lesson, an integrated methodology is necessary in order to take into account all the dimensions of education. For this reason, an educator should approach teaching with complete receptiveness.

The findings of this phenomenological investigation prompted us to suggest an instructional framework that is phenomenological, phenomenological because it considers both objective and subjective knowledge. The study suggested a phenomenological yet humanizing instructional method in which subjective knowledge of the learner is considered. The student's feelings, thoughts, and imaginations should be captured in the knowledge learned. Objective and subjective knowledge must be seamlessly woven, failure to which an educational process would be faulty and consequently fail for both its teachers and students. Other education players such as parents and lecturers should guide the learners in making their decisions but not make decisions for and about them. The educational instructional framework yielded can give directions towards redesigning teaching in Kenyan universities hence achieving the purpose of our study.

Nevertheless, our proposal should not authoritatively come to you, for by it being so; we would unfairly impose on your beliefs and values, an idea we have been against from the start to the end of our study. It is you as an individual lecturer versus your free will, to choose your action based on your reason. We recommend that each lecturer makes the debated pedagogical issues a matter of personal concern. We can only hope that we gave you a more in-depth insight into these issues and helped you on how you can handle some if not all. Hence, we have made you well- informed, and as a result, you may be up to the challenge that teaching poses at the university presently. Assuming that you agree to our proposed model and that you note an alarming disparity between your current teaching and the model, examine your teaching in the light of existential phenomenology.

5.3. Recommendations

5.3.1. Phenomenological education

This phenomenological investigation recommends a phenomenological, humanizing education that captures both subjective and objective experiences of the learner. It advocates for the holistic student and values both the behavioral and existential faces, and their interaction. Following that man is not atomistic but holistic, he must be looked at and understood as a whole. Holistic man has a behavioral as well as an existential face, A student's feelings, thoughts, interests, imaginations, aspirations, and desires must be put into consideration, in order to attain their full potential. Phenomenological education will transform the student holistically, i.e., cognitively, emotionally, socially, intuitively, creatively, and spiritually. Teachers and students should embark on discovering their full potential as learners.

5.3.2. The learning institutions

If an education system focuses on behavioural at the expense of the existential aspect, then it concentrates on one aspect of the learner. Both affective and cognitive aspects are crucial, aiming at developing a self-actualized student in a cooperative, supportive learning environment. Schools should create a pedagogical environment of care, concern, sympathy, freedom, support, dialogue, appreciation, equality, tolerance, inquiries, dedication, responsibility, multiculturalism, mutuality, and reciprocity, without which any education theory would fail for both its teachers and students.

5.3.3. The lecturer

The lecturers ought to perceive the act of teaching as facilitative rather than transmissive. Instead of transmitting knowledge to passive learners, he should allow the students to actively construct it by connecting their prior experiences with the new ideas. He should, therefore, aim at constructing a learning environment that enables a student to interact with the content that they should learn, in order to contribute to constructing knowledge. Teachers should help them as they construct meaningful knowledge by setting up facilitative learning experiences that will enable such rewarding activities as interactions, dialogue, teamworking, and collaboration between students-students and teacher- students. As a facilitator, he should balance freedom and control in his teaching for active classroom learning. He should help the learners to discover and enthusiastically accept their inner core, and develop their unique potentials.

5.3.4. The phenomenological epoche

The student should beware of indoctrination and the dangers it poses to knowledge. Epoche ('bracketing off' the preconceptions and prejudices), should alert the student and lead them to look carefully, to see the reality far from the influences of daily patterns of knowing things. The topic of discussion should be presented to students as a phenomenon to be looked at, to unfold naively and freshly through a purified consciousness. Epoche should prompt the students to allow things, situations, and persons to enter a fresh into their consciousness, and to look and see them all over again as if they never did. It gives them a chance to start afresh, to begin a new, not obstructed by the bygone voices that attempt to tell them how things are and have been, or the contemporary voices that aim to direct their thoughts. Epoche clears the mind of all that science, society, parents, teachers, authorities, friends, and enemies have put there. The *epoche* helps the students to embrace the challenge to generate new concepts, new opinions, new awareness, new goals, new understanding, and new meanings. A university student should stand as a subject and be aware of their freedom to choose and own responsibility for their choices.

5.3.5. Dialogue

There should exist, *I-thou* (subject-subject) relationship between teacher and the students, a relation involving interactions through authentic dialogue, with both taking part as learners.

Teaching must not be conceived as a mere job, but as an enterprise that involves persons who interact and communicate always. Such is the only authentic and real inter-human relation.

5.3.6. The curricula

School curricula should be seen as means to the end, not an end in itself. It should help the students to reach their set goals. Students should not be assessed against the predetermined curricula, rather, their personal goals and the extent of involvement in meaningful learning activities. The teacher should handle the subject content in a manner to allow his student to find out the truth in free association. The teacher of a humanizing education will be satisfied and feel that he has attained his set objectives when his students come to hold something as truth not because he does or says so, but because the students themselves are convinced that it is. Whichever way an individual lecturer treats the subject matter, he should aim at producing a self-directed, autonomous student.

5.4. Suggestions for further studies

The study recommends further phenomenological investigations to reveal the subjective knowledge of students and make use of it in education. The studies could specifically focus on assessing the affective domain of education and the relationship between teacher and students.

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APPENDECES

APPENDIX A: LETTER TO PARTICIPANTS

Date_____

Dear _____

I sincerely appreciate your concern in my project on the experiences of the lecture method. I am glad that you may participate in my study and I will value the unique input you may make in my project. I am using a phenomenological research model to seek your detailed description of your lecture experience. With these descriptions, I wish to answer my research questions. Through your participation, I hope to understand the meaning and the essence of the lecture method as it divulges in your experience. I may be asking you to flashback specific episodes, scenarios, situations or events that you experienced during or after the lecture. I seek descriptive, valid, and exhaustive portrays of what these experiences were like to you. I also would like to know what your thoughts were, how you felt, and how you behaved, before, during or after the experience. You may also kindly share how these experiences impacted on the people and situations connected with them. I sincerely value your participation, commitment of time and efforts.

With warm regards,

Judy K. Njage

E56/85062/2016

The University of Nairobi

APPENDIX B: THEMES OF THE QUESTIONNAIRE

1. **Identity** -   Can a student state and defend his or her convictions on issues during a lecture?

2. **Authenticity** -   In a discussion between the lecturer and the student, does the student feel free to express their feelings to the lecturer? What happens in the case of disagreement?

3. **Independence** -   Given a situation whereby the student finds himself in the minority regarding the issue under discussion, is the student able to offer his or her ideas for consideration. Are the students allowed to think for themselves?

4. **Freedom** -   Is the student free to choose what to learn and how to learn it before or during a lecture?

5. **Concern for others**- Do the students and the lecturers have equal rights during a lecture?

6. **Open-mindedness**   - Are lecturers willing to learn from students and vice versa?

7. **Reason**   -   Given a situation where a lecturer makes an authoritative statement that the student feels is not grounded on facts, is the student able to challenge the statement rationally?

APPENDIX C: LECTURE EXPERIENCE QUESTIONNAIRE

This questionnaire aims at gathering student's experiences of the lecture as a method of teaching in Kenyan higher learning institutions.

My University is…………………………….

My course is in the department of /school/faculty of: …………………………

Your responses will be treated with confidentiality and will not be accessible to your lecturers at any given time. The questionnaire items are founded on the general comments that the students have concerning the lecture method. The questions are specifically identified to reflect teaching at the university. The questionnaire invites students to articulate and set down their impressions of the experience of a lecture, with the aim of building up impressions for later review.

HOW TO ANSWER

The target of the researcher is to get a detailed description of your experience in the lecture method. It follows that each question leaves enough space for you to kindly share a full story of your experience of the bracketed question. Kindly share your feelings, thoughts, and reactions, during or after the experience. All answers are acceptable.

<u>Please answer all the questions</u>

1. Give a short account of what you think are many lecturer's attitudes toward students in a lecture?

2. Have you ever noted an instance where a lecturer gave the impression that they have nothing to learn from students? If yes, describe it.

3. Develop a written scenario on whether or not lecturers are concerned about Individual differences during a lecture.

4. During a lecture, are you able to maximize your academic freedom? i.e., freedom to choose what to learn and how to learn it? Why do you say so?

5. During a lecture, are you given time to think? Whether or not; support your answer.

6. React to the superiority of lecturers and the inferiority of students during a lecture.

7. In the case when you feel that the lecturer's decision is not grounded on facts, are you able to challenge such a decision rationally?

8. What is the place of your prior knowledge of the topic of discussion during a lecture?

9. Do lecturers give various experiences to the learners to develop to the full in their style, and their limits? Why do you say so?

10. What would you advise lecturers to do on future occasions (i.e., recommendations rather than pure criticism)?

11. If you were to be consulted, how would you like to learn?

APPENDIX D: TIME FRAME FOR THE STUDY

ACTIVITY	TIME FRAME
1. Proposal writing and presentation	June 2018 – March 2019
1. Refining of the questionnaires	April 2019
2. Administration of questionnaire and data collection	May 2019
3. Data analysis	July 2019
4. Report writing and submission	December 2019

APPENDIX E: BUDGET FOR THE STUDY

ACTIVITY	ESTIMATED COST
Secretarial services 1. Typing the proposal 2. Typing the final project 3. Photocopying 4. Editing	4000/= 6000/= 5000/= 3000/= 1000/=
Stationary 1. Duplicating papers 2. Foolscaps 3. Pens 4. Flash disk	2000/= 1000/= 200/= 1500/=
Travelling cost 1. For supervisor consultation 2. To administer questionnaires 3. For comprehensive interviews	2200/= 8000/= 5000/=
Binding expense 1. Binding the proposal 2. Binding final report	2000/= 3500/=
Computer expenses 5. Airtime/Data bundles	5000/=
Follow up activities cost 1. Telephone cost	5000/=
Others 1. Contingencies	5000/=
Total	**61000/=**