

**A CRITIQUE OF PLATO'S CONCEPTION OF MORALITY WITH REFERENCE  
TO THE TEACHERS' EXPECTED EXAMINATION INTEGRITY IN KENYA**

**EDWARD MAINA ANDAFU**

**A THESIS SUBMITTED IN FULFILMENT OF  
THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF DOCTOR OF  
PHILOSOPHY IN PHILOSOPHY OF EDUCATION OF  
THE UNIVERSITY OF NAIROBI**

**2019**

## DECLARATION

This thesis is my original work and it has not been presented for any award of a Degree or Diploma in any other University.

.....

.....

**Edward Maina Andafu**

Date

REG. No. E84/52028/2017

This thesis has been submitted for examination with our approval as the University Supervisors.

Signature.....

Date .....

**Dr Atieno Kili K’Odhiambo**

Senior Lecturer in Philosophy of Education

Department of Educational Foundations

University of Nairobi

Signature.....

Date .....

**Professor Samson Okuro Gunga**

Professor of Philosophy of Education

Department of Educational Foundations

University of Nairobi

## **DEDICATION**

This work is dedicated to all the members of my immediate family: my wife Dorcus Ofuyo, my sons, Lewis Andafu and Wesley Andafu, for their everlasting love; also to my late father Julius Andafu, and my late mother Ketry Andafu, who always had confidence in me.

## **ACKNOWLEDGEMENTS**

I hereby acknowledge the following for their immense contribution to my work. My first thanks go to my very able supervisors, Dr Atieno Kili K'Odhiambo and Professor Samson Okuro Gunga who have mentored me through this work. I thank members of the Department of Educational Foundations, University of Nairobi whose positive criticism put me on the right track in pursuit of my studies. I am grateful to Dr Wycliffe Amukowa (Machakos University) for his moral and intellectual support towards the accomplishment of this work. I thank the Chairperson, Department of Educational Foundations of Kenyatta University, Dr Peter Mugo Gathara whose continuous advice and guidance kept me focused in my studies. I thank my colleague, Dr Hardley Sogoni Musiega, without whose moral support the journey would have been quite challenging. I sincerely thank the Deputy Director in charge of the Discipline Department at TSC, Mrs V. J. Kihara, for allowing me to obtain relevant data to facilitate my research. To the rest who contributed variously to this study, I thank you all. Finally, I sincerely thank the Almighty God for his love, care and blessings throughout the period of my studies.

## ABSTRACT

Teachers' indulgence in examination malpractices is a global phenomenon that taints their integrity. In Kenya, such vices have persisted despite the teachers' awareness of the expected examination integrity, as spelt out in the Teachers Service Commission (TSC) Code of Conduct and Ethics and the Code of Regulations. This study examines Plato's theory of morality with reference to the teachers' expected examination integrity. Plato's theory of morality gives prominence to possession of knowledge as a prerequisite of informing right actions. The study seeks to establish why some professional teachers in Kenya engage in examination dishonesty despite their awareness of the expected examination conduct. It employs the philosophical methods of inquiry namely the critical, logical analysis and speculation. The study uses Immanuel Kant's Deontological Theory of morality as the theoretical framework, which presupposes reason as a guide to moral conduct. The critical method examines Plato's theory of morality and the Kenya National Examinations Council's (KNEC) initiatives to combat examination malpractices. The analytic method clarifies concepts, statements and terms relating to the study; the speculative method establishes the conflict between knowledge and action. The study analyses cases of teachers' involvement in examination malpractices in the Kenya Certificate of Primary Education (KCPE) and Kenya Certificate of Secondary Education (KCSE) examinations and the effectiveness of the empirical approach in combating examination malpractices. It finds out that the strategies employed by KNEC to curb examination vices do not enhance the teachers' internalization of moral and professional virtues regarding examination integrity. This culminates in the manifestation of akratic tendencies among teachers whereby they persistently indulge in examination vices. The study proposes the use of metaphysical approach in facilitating teachers' adherence to examination integrity, based on the stages of the examination life cycle. Such approach activates the individual's faculty of reason, which is key in actualizing moral judgments.

## TABLE OF CONTENTS

<b>DECLARATION</b> .....	<b>ii</b>
<b>DEDICATION</b> .....	<b>iii</b>
<b>ACKNOWLEDGEMENTS</b> .....	<b>iv</b>
<b>ABSTRACT</b> .....	<b>v</b>
<b>TABLE OF CONTENTS</b> .....	<b>vi</b>
<b>ABBREVIATIONS/ACRONYMS</b> .....	<b>ix</b>
<b>LIST OF TABLES</b> .....	<b>x</b>
<b>LIST OF FIGURES</b> .....	<b>xi</b>
<b>CHAPTER ONE</b> .....	<b>1</b>
<b>INTRODUCTION</b> .....	<b>1</b>
1.1 Background to the study .....	1
1.2 Statement of the problem .....	10
1.3 Purpose of the study .....	11
1.4 Objectives of the study.....	11
1.5 Research questions.....	11
1.6 Significance of the study.....	12
1.7 Justification of the study .....	12
1.8 Assumptions of the study .....	13
1.9 Limitations of the study .....	13
1.10 Delimitations of the study .....	13
1.11 Theoretical framework.....	13
1.11.1 The divine command theory .....	15
1.11.2 The natural law theory .....	16
1.11.3 The Kantian ethics .....	16
1.12 Conceptual framework of the study .....	19
1.13 Operational definition of terms .....	20
1.14 Research methodology .....	21
1.14.1 The critical method .....	21
1.14.2 The speculative method .....	23
1.14.3 Logical analysis .....	23

1.15 Organization of the study.....	26
1.16 Conclusion .....	27
<b>CHAPTER TWO .....</b>	<b>28</b>
<b>ANALYSIS OF PLATO’S THEORY OF MORALITY.....</b>	<b>28</b>
2.0 Introduction.....	28
2.1 Plato’s conception of morality .....	28
2.2 Plato’s conception of the soul as the origin of virtue.....	41
2.3 Plato’s theory of morality .....	45
2.4 Plato’s theory of education in relation to morality .....	56
2.5 The concept of teaching .....	62
2.5.1 Plato’s view on the teaching of virtue.....	65
2.6 The knowledge-ignorance relationship.....	68
2.7 Conclusion .....	70
<b>CHAPTER THREE .....</b>	<b>71</b>
<b>ANALYSIS OF EXAMINATION MALPRACTICES AND EVALUATION OF THE ...</b>	
<b>REMEDIAL MEASURES.....</b>	<b>71</b>
3.0 Introduction.....	71
3.1 The origin of formal examinations .....	71
3.1.1 Rules and regulations governing the conduct of school examinations in Kenya ...	73
3.2 Examination malpractices.....	74
3.2.1 Forms of examination malpractices .....	81
3.2.2 Factors sustaining examination malpractices in Kenyan schools .....	83
3.3 Initiatives to combat examination malpractices.....	85
3.3.1 Measures instituted by the Joint Council for Qualifications (JCQ) to combat .....	85
examination malpractices.....	85
3.3.2 Measures instituted by the Association of Chartered Certified Accountants .....	87
(ACCA) to combat examination malpractices .....	87
3.3.3 Measures instituted by KNEC to combat examination malpractices.....	89
3.4 Evaluation of KNEC’s intervention to combat examination malpractices.....	97
3.4.1 The use of deterrence theory of punishment to curb examination vices.....	101
3.5 Anomalies in the 2016 KCSE examination results.....	105
3.5.1 Application of the normal curve theory in computing examination results.....	106
3.5.2 Arguments against application of the normal curve theory in the learners’ educational assessment .....	121

3.6 Conclusion .....	124
<b>CHAPTER FOUR.....</b>	<b>126</b>
<b>THE PHENOMENON OF AKRASIA AND ITS IMPACT ON TEACHERS .....</b>	<b>126</b>
4.0 Introduction.....	126
4.1 Classical views of <i>akrasia</i> with regard to moral failure .....	126
4.2 Contemporary views of <i>akrasia</i> with regard to moral failure.....	135
4.3 Conclusion .....	141
<b>CHAPTER FIVE .....</b>	<b>142</b>
<b>FORMULATION OF A PARADIGM TO FACILITATE TEACHERS’ ADHERENCE TO EXAMINATION INTEGRITY .....</b>	<b>142</b>
5.0 Introduction.....	142
5.1 The concept of metaphysics.....	142
5.1.1 Components of metaphysics .....	143
5.1.2 Metaphysical basis of morality .....	146
5.1.3 The universal moral law.....	146
5.2 The concept of reason .....	151
5.2.1 Moral autonomy.....	155
5.3 A philosophical paradigm to facilitate teachers’ adherence to examination integrity.	155
5.4 Conclusion .....	160
<b>CHAPTER SIX .....</b>	<b>161</b>
<b>SUMMARY, CONCLUSION AND RECOMMENDATIONS.....</b>	<b>161</b>
6.0 Introduction.....	161
6.1 Summary of research findings .....	161
6.2 Conclusion .....	166
6.3 Recommendations.....	167
<b>REFERENCES.....</b>	<b>169</b>
<b>APPENDICES.....</b>	<b>187</b>



## **ABBREVIATIONS/ACRONYMS**

**CS:** Cabinet Secretary

**KCPE:** Kenya Certificate of Primary Education

**KCSE:** Kenya Certificate of Secondary Education

**KICD:** Kenya Institute of Curriculum Development

**KNEC:** Kenya National Examinations Council

**MOEST:** Ministry of Education, Science and Technology

**PS:** Principal Secretary

**TSC:** Teachers Service Commission

## LIST OF TABLES

Table 1: Statistics of teachers' involvement in KCPE and KCSE examination malpractices from contract year 2012/2013 to 2017/2018.....	9
Table 2: Candidates implicated in the KCSE examination malpractices from the year 2009 to 2015.....	77
Table 3: KCSE examination centres implicated in examination malpractices from the year 2009 to 2015 .....	78
Table 4: Candidates implicated in the KCPE examination malpractices from the year 2009 to 2015.....	79
Table 5: KCPE examination centres implicated in examination malpractices from the year 2009 to 2015 .....	80
Table 6: Overall grade summary for the 2016 KCSE examination .....	105
Table 7: Overall grade summary for the 2016 KCSE examination .....	110
Table 8: Overall KCSE examination grade summary for the year 2013 .....	112
Table 9: Overall KCSE examination grade summary for the year 2014 .....	114
Table 10: Overall KCSE examination grade summary for the year 2015 .....	115
Table 11: Overall candidates' performance in the 2013 KCPE examination.....	117
Table 12: Overall candidates' performance in the 2014 KCPE examination.....	119
Table 13: Overall candidates' performance in the 2015 KCPE examination.....	120

## LIST OF FIGURES

Figure 1: Diagrammatic representation of the conceptual framework of the study .....	19
Figure 2: The Buddhism’s Eightfold Path of ethical conduct.....	33
Figure 3: The standard normal curve .....	108
Figure 4: Skewness .....	109
Figure 5: Graphical representation of the 2016 KCSE examination results .....	111
Figure 6: Graphical representation of the 2013 KCSE examination results.....	112
Figure 7: Graphical representation of the 2014 KCSE examination results.....	114
Figure 8: Graphical representation of the 2015 KCSE examination results.....	116
Figure 9: Graphical representation of the 2013 KCPE examination results.....	118
Figure 10: Graphical representation of the 2014 KCPE examination results.....	119
Figure 11: Graphical representation of the 2015 KCPE examination results.....	120

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the study

The term morality refers to a public system for governing and regulating behaviour that is applied to all rational persons. This implies that all to whom it applies must understand it and use it to guide them in decision making and acting (Audi, 1991). Gert and Gert (2017) explain that morality aims at achieving acceptable moral conduct among individuals by use of moral rules, moral ideals and moral virtues. As noted by Gert and Gert, the term morality is derived from a Latin word *moralitas*, which connotes manner, character or acceptable behaviour among people. Morality hence entails drawing distinctions between intentions, decisions and actions that are good or right, from those that are bad or wrong. Granted these definitions, morality points to a set of standards of ethical conduct that are established in a given code of conduct.

Closely related to morality is the term ethics. Oruka (1990) notes that the term ethics can be understood in two broad senses: first, as an academic discipline, it is the philosophical study of morality. Second, it can be used to refer to a code of regulations or rules that govern human conduct. Frankena (2003) defines ethics as moral philosophy or philosophical thinking about morality, moral problems and moral decisions. He explains that moral philosophy arises when we transcend traditional moral rules to the level at which we critically think for ourselves and attain moral autonomy. Moral autonomy is a level where an individual makes informed moral decisions and acts accordingly without any external influence or compulsion. It is through the exercise of moral autonomy that an individual demonstrates integrity. He distinguishes three kinds of ethical thinking. First is the descriptive inquiry, such as that done by social scientists. With regard to the social sciences, the aim is to explain or describe the phenomenon of morality and probably formulate an ethical theory, without passing any value judgment. Second is the normative thinking, which entails attempting to ascertain a moral judgment and giving a justification for it. In this case, an action is judged basing on the objectively established criteria. The third one is the meta-ethical thinking, which seeks to clarify the meanings of concepts or expressions used in morality. It is from the basis of ethics as a set of moral principles that the Kenyan Teachers'

Code of Conduct and Ethics is formulated. Since ethics govern behaviour, it can be understood as an established standard of conduct by which people ought to live (Popkin and Stroll, 1991).

The teachers Code of Conduct and Ethics which establishes standards of conduct to be observed by professional teachers, has a bearing on virtue ethics. Encyclopedia Britannica (2017) explains that virtue ethics is an approach used in ethical study, which focuses on character traits that govern human conduct. Virtues ethics is the ethics based on character. Its fundamental idea is that a person who has acquired the proper set of dispositions chooses to act morally when faced with a moral dilemma. Thus, virtue ethics does not involve invoking principles or rules to guide actions. Whereas morality facilitates a roadmap to how one should behave, integrity is the real actualization of one's moral potential by being honest and demonstrating a consistent and uncompromising adherence to strong moral and ethical principles and values. The teachers' Code of Conduct and Ethics requires teachers to cultivate virtue ethics so that they adhere to moral principles that guide their profession. It is expected that teachers' development of virtues would culminate in professionalism and integrity as required by their profession.

Gert and Gert (2017) further state that the term morality can be used either descriptively or normatively. Normatively, morality refers to a code of conduct that, given specified conditions, could be established as a guide to govern the conduct of a people. It is therefore a universally applied concept that applies to all human beings in all cultures and societies. Bennaars (1993) conceives morality as a set of norms or standards of conduct which govern acceptable behaviour among people living in a given society. The set standards or norms find expression in laws, rules or principles which have to be adhered to by the target group of people. However, for the purpose of this study, morality is construed to be a distinct human attribute embedded in the mind that constitutes actions executed out of reasoned thought. This is because human actions emanate from the thought processes.

Plato gives special attention to the concept of morality in his works: *Protagoras* and the *Republic*. His most influential work is the *Republic*, which entails a discussion of what he considers to be cardinal virtues that guide human conduct. These virtues are justice, courage, wisdom and temperance. In this work, Plato attempts to answer the question of what good life is and how to attain it, among other topical issues (Plato, translated by MacDonald, 1945).

Oniang'o (1994) observes that Plato is primarily a reporter of his teacher Socrates, whose view is that virtue is practical self-knowledge (wisdom). To be virtuous, according to Plato, is to know what is good through critical and philosophical reflection. It is through such reflection that one figures out on the intended course of action and its possible outcome before they execute the action. Therefore for Plato, no person sins voluntarily; sin or evil is a form of intellectual error or defect. Plato's ethical hypothesis holds that if one knows what is good, they act so as to attain it. In order to discover the nature of the good (virtuous) life, they have to undergo a long period of intellectual training. Through such intensive training, individuals discover the nature of good life and try to achieve it. The main thesis in this regard is that goodness is an independently existing entity to be discovered through rational discourse.

Mackenzie (1985) notes that Plato's theory of morality is anchored on the question of "how best to live." Plato posits that we must identify the ultimate goal of human life in order for us to know how to live a good life. A good life therefore constitutes a virtuous life. Plato contends that moral virtues are natural and objective, and that there are entities that give absolute understanding of values. These are the *forms* or *ideas*; which are abstract qualities that exist independently and provide us with the true knowledge of what is best. To achieve what is valuable, we should aspire to attain an understanding of the forms, through intellectual training. For Plato, human beings always pursue happiness, but failure to attain implies a case where one makes a mistake in setting their objectives. The life of happiness in Plato's view is a virtuous life. So a desire for something exists if it is genuinely valuable.

Mackenzie (1985) however argues that Plato's view of happiness ignores the possibility of psychological conflict whereby some people act contrary to what they know is right. In accounting for the existence of such a phenomenon, Plato contends that the soul constitutes three parts: reason, spirit (which is the source of moral indignation) and appetite. The soul is the immaterial essence of the human person that determines their conduct. Appetite is the part of the human soul associated with a myriad of desires exhibited among people such as pleasure, comfort and physical satisfaction. The spirit, also known as courage or fortitude represents the part of the human soul that loves to encounter challenges. It craves for victory and honour. The rational part represents the mind or wisdom, which is the part of the soul that analyzes and rationally weighs options before reaching a conclusion. The rational part should hence be in charge of the human system in order for one to behave morally because

morality is associated with rationality. All the three parts of the soul should function under the rule of reason in order for morality to prevail in an individual. A case where appetite overrides the rule of reason culminates in immorality. The spirit has to function as an auxiliary to the rational faculty in order to check appetite. Morality in the human person is therefore attained when the rational part is in control of the soul, meaning that an individual is guided by rationality in decision making and acting.

Plato (translated by MacDonald, 1945) holds that, cases where appetite overcomes the prudence of reason thus leading to contrary behaviour result from ignorance. He rules out lack of self-control as the basis upon which some people act against their better judgment. Plato's contention that immoral behaviour emanates from ignorance is fallacious since he admits that appetites can override reason. Such scenario demonstrates weakness of the human will or lack of self-control, as opposed to ignorance. It is illogical to assume that it is ignorance that makes people to deliberately act immorally. Cases of teachers' violation of sections of examination rules and regulations for instance, cannot be wholesomely attributed to the lack of knowledge about the same. Instead, it is a demonstration of their failure to actualize their knowledge of morality. Granted the nature of the soul, then such behaviour is not rational, but instead it is influenced by an individual's physical and emotional desires.

In Plato's view, there is superficial uniformity among what he calls the cardinal virtues; wisdom, temperance, justice and courage, held together by the central function of wisdom. The cardinal virtues relate to the composition and functions of the soul in the sense that wisdom is the rational part of the soul while courage is associated with the spiritual part. Temperance (moderation) consists of the union between the spirit and appetite, under the rule of reason. When each of the parts of the soul perform their designated functions, the ultimate virtue (justice) is attained. For an individual to attain morality, wisdom has to be in control of the soul. Such harmonious state of the soul is manifested in moral actions manifested in overt behaviour. A wise person distinguishes between right and wrong actions, hence pursues the right. Wisdom is associated with reason, which has to control the appetitive principle of the soul so that a person acts out of reasoned judgment. It then implies that a moral act is one that emanates from reasoned judgment.

In the *Republic*, Plato (translated by Jowett, 1956) maintains that true virtue occurs in the person in whom reason is in control. This summarizes the Socratic dictum that 'virtue is

knowledge.’ So virtue, and only virtue leads to happiness. Happiness, in Plato’s view refers to a state of harmony in an individual. This is when reason governs one’s desires and passions, thus resulting to an orderly and well balanced personality. Thus the agents who know what they are doing act virtuously, knowing that such action consequently leads to happiness. It then follows that no one does wrong willingly. But what if virtue does not lead to happiness as postulated by this theory? In response, Plato gives an account of the virtuous soul. It is a soul in which wisdom, temperance, courage and justice are manifested. In this case, reason overrules passions and desires, and attains harmony within the soul. The soul in which harmony is attained is in Plato’s view what represents happiness (virtue). Plato’s contention regarding the relationship between the soul and morality is based on the understanding that the soul is the essence of the human person that inhabits the body and acts through it. All the actions of the human body are directed by the soul.

Plato’s theory of morality gives prominence to knowledge as a prerequisite to attainment of virtue. In the *Republic* (translated by Jowett, 1956) for instance, Plato holds that the greatest qualities in the life of a human being are knowledge and virtue. Once a person has grasped the knowledge of the good, then one becomes both knowledgeable and virtuous. This explains the position held by Plato that, ‘knowledge is virtue and virtue is knowledge.’ It follows that having knowledge of the good ultimately guides one to act righteously.

In contemporary education, knowledge acquisition is equally given prominence. Chukwu (2002) asserts that education has a moral function of refining peoples’ character. It contributes towards making individuals “human.” Becoming human denotes developing the skills of reasoning, decision making and acting, based on reasoned judgment. Granted this understanding, then the process of education cannot be devoid of moral development. Ultimately, attainment of education goes hand in hand with moral development that in turn gets manifested in one’s behaviour. Being educated is largely associated with possession of knowledge of virtue and schooling is the process of acquiring knowledge methodically in institutions of learning. Granted the knowledge they acquire through the process of education, the society expects teachers to display exemplary character by upholding professional integrity. However, some teachers indulge in acts that are contrary to their professional requirements, raising the question of why they do so despite being educated.



This implies that teachers act immorally despite being conversant with the ethical code of their profession. In Philosophy, a case where a person acts against their better judgment is referred to as *akrasia* (Audi, 1991). It is a state of mind manifested in a behaviour that is contrary to what one judges to be the right course of action. Failure by some teachers to uphold integrity contrary to the dictates of their profession is a manifestation of akratic tendencies. This is because they are aware of what the Code of Conduct and Ethics stipulates but they opt to act otherwise.

As facilitators of the learning process, teachers are also required to be knowledgeable. They have to grasp a sound knowledge of morality not only for the purpose of cultivating moral values among learners, but also to act as role models by conducting themselves in a morally upright manner. Cultivation of the moral attribute among the teachers would definitely culminate in integrity. It is from this perspective that the study is grounded on Platonic view of morality to the understanding of the teachers' expected adherence to the dictates of the Code of Conduct and Ethics.

Being construed as a set of rules and regulations which guide and govern the conduct of a people, the concept of morality finds its application in the Teachers Service Commission (TSC) Code of Conduct and Ethics in Kenya. This is a set of rules and guidelines established by the Teachers Service Commission in exercise of the powers conferred to it by section 48 of the TSC Act No.20 of 2012, together with section 5(1) of the Public Officer Ethics Act, 2003. This Code is intended to establish standards of ethical conduct of teachers (Republic of Kenya, 2014a). The established ethical standards of conduct are meant to be adhered to by the teachers in order to uphold the integrity, dignity and nobility of the teaching profession. The Code spells out the expected teachers' conduct and ethical standards in relation to teacher professionalism. The regulations governing the discipline and rules of conduct for teachers, and the penalties to be meted out in case of breach are provided for in the TSC Code of Regulations. This Code outlines offences for which teachers may be taken to account and mechanisms for effecting disciplinary action in case of breach. Such offences include: immoral behaviour, fraud and professional misconduct, among others (Republic of Kenya, 2014b).

The TSC Act No.20 of 2012 on the other hand, is an Act of Parliament that makes further provisions for the Teachers Service Commission's disciplinary function. The Act spells out

the disciplinary measures meted out to teachers who contravene the teachers Code of Conduct and Ethics, and the teachers Code of Regulations. Such disciplinary measures include interdiction, pending investigations. Thereafter, TSC may serve the offender with a warning, surcharge or suspend them accordingly. Other penalties are retirement in public interest or dismissal, depending on the magnitude of the offence (Republic of Kenya, 2012a). It is in the view of the Teachers Service Commission that the established legislation would act as a guide to enable teachers attain professional integrity. Being key players towards attainment of the national goals of education, teachers have the responsibility of nurturing the moral growth of the learners. Teachers are therefore required to maintain high moral standards and uphold the integrity of their profession, in order to be emulated not only by the learners, but also members of the public.

Flanagan (2006) notes that the purpose of education is to inculcate discipline, self-control and transform individuals into socially and morally acceptable citizens. This view is also the central concern of Plato's theory of education, which holds that the task of education is to achieve the stability of a just society. The ultimate survival of the state relies on the adequate transmission of principles and moral values to the learner (Price, 1967). It is noteworthy that a person who undergoes the process of education should not only exhibit academic prowess, but also ethical virtues. Despite the ethical standards and regulations established by the teachers' employer, there are a number of reported cases of teachers' failure to comply with the expected ethical standards and regulations governing the teaching profession. Oziambo (2013) for instance, observes that indulgence in professional misconduct by some teachers compromises the quality of education and waters down their integrity. Nuland and Khandelwal (2006) support the same view by saying that professional misconduct not only interferes with the teaching and learning process but also curriculum implementation at large.

Professional misconduct, particularly examination malpractices among professional teachers is a global issue of great concern. Public opinion as attested by newspaper revelations indicate that in North America for instance, U.S.A in particular, it is alleged that more than 170 teachers were convicted and sentenced to jail for participating in a standardized test cheating scandal (Bidwell, 2015). In Africa, particularly the Sub-Saharan region, the Uganda National Examination Board (UNEB) barred 61 teachers from teaching after they were found guilty of engaging in examination malpractices (Ahimbisiwe and Kiyaga, 2013). In Kenya, Wanzala (2015) observes that the acute shortage of staffing in public schools results from

teachers' interdictions and dismissals, due to their indulgence in examination irregularities among other offences. Between the year 2008 and 2013, TSC registered over 6,000 discipline cases involving teachers. In the said period, a total 6,192 teachers were interdicted for various offences. The main reasons for interdiction were indulgence in examination irregularities and desertion of duty (Ng'oma and Simatwa, 2013).

Among all the notable incidents of professional misconduct, examination malpractices are prevalent. A number of teachers have been implicated in examination malpractices in the recent past. Adow, Alio & Thinguri (2015) observe that 30 teachers in Mandera County were interdicted for colluding with students to cheat in the 2011 KCSE examination. Most recently, Murori (2016) reports that the 2015 KCSE examination recorded the highest examination malpractices, representing 71.4 percent increase in comparison to the year 2014. Close to 34 teachers were convicted of the offence. During the release of the 2015 KCSE examination results, the Education CS revealed that some teachers were involved in examination irregularities, leading to the cancellation of the results of over 5,000 candidates. He confirmed that close to 50 teachers were arraigned in court in connection with examination related offences (MOEST, 2016a). The problem of examination dishonesty among a section of professional teachers in Kenya has persisted in the recent past, as evidenced by the statistics shown in Table 1. The table shows reported incidents of teachers' involvement in the KCPE and KCSE examination related offences between 2012/2013 and 2017/2018 contractual years.

**Table 1: Statistics of teachers' involvement in KCPE and KCSE examination malpractices from contract year 2012/2013 to 2017/2018**

<b>CONTRACT YEAR</b>	<b>NUMBER OF CASES RECORDED</b>
2012/2013	7
2013/2014	1
2014/2015	3
2015/2016	6
2016/2017	63
2017/2018	10
<b>GRAND TOTAL</b>	<b>90</b>

**Source: (Teachers Service Commission, 2018)**

The statistics in table 1 were obtained from the Teachers Service Commission's Discipline Department. They show the number of teachers who were found guilty of examination related offences within the stated period. The cases are grouped as per contract years as opposed to calendar years. This is because the contract year covers the period from which the examinations are administered up to the time when feedback is given.

Although the figures shown in the table may appear to be negligible, the importance attached to summative examination that mark the end of an education cycle makes examination malpractices a crucial issue that requires immediate attention. In Kenya, terminal

examinations are the main indicators used to gauge not only the students' learning outcome, but also the teachers' competence and success of the entire instructional process. Therefore, any irregularity that may tend to compromise its integrity makes its credibility questionable. Such act damages the integrity of the teaching profession as well as downgrading the credibility of the examination body.

Wafula (2015) cites collusion as the most common form of examination malpractice committed by teachers. Collusion in this context refers to the teachers' collaboration with examination council officials or students to engage in acts that give their candidates undue advantage over the rest of the candidates sitting the same examination. In this regard, 11 school principals, a deputy principal and 34 teachers were arrested in connection with the 2015 KCSE examination cheating scandal (Chemweno, 2016). Teachers' persistent involvement in examination malpractices amounts to violation of the rules and regulations governing examinations, as contained in the teachers Code of Conduct and Ethics, the teachers Code of Regulations and the Kenya National Examinations Council (KNEC) Act No.29 of 2012. The recurrent trend of teachers' involvement in examination malpractices casts doubts as to whether enactment of examination rules and accompanying penalties, coupled with their enforcement can compel them to uphold examination integrity.

## **1.2 Statement of the problem**

In education, possession of knowledge as a prerequisite for informing right actions is taken as a given attribute. Quite often it appears illogical to claim that one is educated (has the right knowledge) and still gets associated with negative actions. The cited cases of examination malpractices involving some professional teachers cast doubt on whether possession of knowledge of the good translates to the right course of action as espoused by Plato. The teachers' contravention of the rules and regulations governing examinations as specified in the TSC Code of Conduct and Ethics, Code of Regulations and the KNEC Act No.29 of 2012 occurs irrespective of their knowledge and awareness of the same.

In relation to the Platonic conception of morality, questions could be raised as to whether possession of knowledge of the good translates to right actions, and whether there is a relationship between knowledge of the good and actualization of right actions. Answers to these questions would further clarify the Platonic conception of morality with a view to

laying down a scheme which teachers would abide by to attain moral autonomy in response to expected examination integrity as spelt out in the Teachers' Code of Conduct and Ethics, the Teachers Code of Regulations and the KNEC Act No.29 of 2012. While teachers' actions according to what they know are axiomatic, an understanding of purported compelling nature of their knowledge on the direction of their actions, in the Platonic view, needs explicit attention. This study is a philosophical investigation on teachers' possession of virtuous knowledge and acting wrongly regarding examination integrity in Kenya, with a view to attempting a solution.

### **1.3 Purpose of the study**

The study utilizes the critical method of philosophy to examine Plato's stance on morality and seeks to establish clarity in cases where some teachers contravene the rules that govern examinations as specified in the teachers Code of Conduct and Ethics, Code of Regulations, together with the KNEC Act No.29 of 2012.

### **1.4 Objectives of the study**

The specific objectives of the study are to:

- i. examine Plato's conception of morality with regard to possession of knowledge of the good and actualization of the right actions;
- ii. analyse cases of examination malpractices involving some professional teachers in Kenya against the expected examination practice;
- iii. use an understanding of *akrasia* to establish the relationship between knowledge and action, and
- iv. formulate a paradigm to facilitate teachers' adherence to the best examination practices.

### **1.5 Research questions**

The study is guided by the following questions.

- (i) How does Plato conceive morality with regard to possession of knowledge of the good and actualization of the right actions?
- (ii) What are some of the cited cases of teachers' indulgence in examination malpractices against the expected examination practices in Kenya?
- (iii) How can the understanding of the phenomenon of *akrasia* facilitate the establishment of the relationship between knowledge and action?
- (iv) Which paradigm can facilitate teachers' adherence to the best examination practices?

### **1.6 Significance of the study**

The study is useful because it can:

- (i) help KNEC to formulate and implement sound examination policies that would meet the internationally acceptable standards of examination practices;
- (ii) assist teachers in upholding professionalism and examination integrity, and
- (iii) foster harmonious relationship between KNEC, TSC and the teachers' trade unions regarding administration of examinations. In the previous years, the teachers' unions have advocated for a forensic audit in the examination results due to the students' dismal performance, blaming KNEC for poor administration of examinations. Such concerns would not arise if KNEC upholds internationally acceptable standards of examination practices.

### **1.7 Justification of the study**

Teachers are supposed to not only understand why they have to comply with the rules governing their conduct but also execute the obligation in their daily practice. When faced with a moral dilemma, one has to make informed decisions on the right way to act, in conformity with established rules. This is achieved when one translates knowledge and decision into real action. Being custodians of moral principles, teachers are obliged to be role models. Given the crucial role examinations in the education cycle, teachers' flouting of examination rules puts the entire education system in jeopardy. There is hence a need for the teachers to cultivate intrinsic virtuous habits that in turn get manifested in acceptable overt conduct.

## **1.8 Assumptions of the study**

The study is undertaken with the following assumptions:

- (a) That professional teachers in Kenya are conversant with the rules and regulations that govern the conduct of examinations as spelt out in the TSC Code of Conduct and Ethics, the TSC Code of Regulations and the KNEC Act No.29 of 2012. This is because the said documents are at their disposal and that having been educated, teachers are deemed to have attained moral development. In addition, KNEC conducts examination briefing sessions before commencement of the national examinations to sensitize teachers on the examination rules and regulations, and
  
- (b) That teachers' indulgence in examination malpractices is a voluntary undertaking.

## **1.9 Limitations of the study**

Due to the sensitivity and confidentiality of information concerning examinations, the researcher encountered difficulties in accessing adequate information about examinations that is relevant to the study. The researcher used documentary sources and scholarly research findings as supplementary sources of information.

## **1.10 Delimitations of the study**

The study is confined to cases of examination malpractices involving teachers in the KCPE and KCSE examinations. This is because, it is a paradox for teachers who are required to be the custodians of moral principles and role models to indulge in acts that are contrary to what they advocate for.

## **1.11 Theoretical framework**

The study employs the deontological theory of moral obligation. The term deontology is derived from the Greek term *doen*, meaning obligation or duty. Proponents of deontological



theories hold that ethical rules bind people to their duties (Mastin, 2009a). Duty in this context refers to one's necessity to obey moral laws. The basis of judging an action lies in the motive behind the act and whether the act conforms, or contravenes the moral law (White, n.d). Deontology is one of the normative ethical theories within the domain of philosophical theories of morality that guide and assess the choices of the actions we ought to do. An action is thus justified based on its conformity with an established moral obligation. Therefore, the right action is the one that conforms to established laws (Alexander and Moore, 2015).

White (1991) observes that deontological ethics are act-oriented and thus focus on the action itself when making moral judgments. Deontological theorists hold that when faced with a moral dilemma, one should figure out on how to act or refrain from acting in a particular way, basing on their obligation or duty. Therefore, moral judgments are based on the established moral principles underlying the action in question. Being philosophical theories of moral obligation, deontological theories are grounded on the relationship between duty and the morality of a human action. Immanuel Kant, one of the proponents of deontological theories, argues that an action is ethically justified if it is done from a sense of duty or obligation. Our awareness that we have an obligation to act in a given way guides one to act ethically (Encyclopedia Britannica, 2017). Birsch (2003) notes that deontological theories focus on the reasoning that precedes action; our moral duty is to act from respect for the moral law. If teachers are in a position to employ reason as a guide to their actions, then they would conceive morality as their personal obligation to fulfil without compulsion by the rules. They should then be educated in order to develop moral autonomy rather than being compelled to adhere to the laid out rules.

Frankena (2003) identifies kinds of deontological theories: Act-deontological theories and Rule-deontological theories. Act-deontological theories hold that the moral worth of an action lies within the action itself without appeal to any rules. Holt (2009) shares the same view by asserting that acts are intrinsically right or wrong irrespective of their consequences. That is, moral judgments are passed on the acts themselves without appeal to any external influence. Rule-deontological theories on the other hand postulate that the standard of right or wrong depends on the established independent rules. An act is right if and only if it conforms to the rule governing it and vice-versa. There are different categories of deontological theories such as the divine command theory, the natural law theory and the Kantian ethics, among others. These theories emphasize the use of rules to distinguish between right and wrong. The

consequences of an action do not count, but what matters in moral judgment is the very act itself and the rule governing it. A brief examination of some of the Deontological theories would justify why the study utilizes the Kantian ethical theory.

### **1.11.1 The divine command theory**

The divine command theory stipulates that an act is justified or otherwise, with regard to whether God commands or forbids it. However, critics of this theory, such as Nielsen (1973) argue that morality is not dependent on the will of God because religion and morality are logically independent. This argument presents what they refer to as the ‘*Euthyphro* dilemma.’ This dilemma emanates from the questions that Socrates poses to Euthyphro, a character in Plato’s dialogue, *Euthyphro* (compiled by Elwany, translated by Jowett, n.d.). Socrates inquires whether an act is right because God commands it, or whether God commands right acts. Koons (2012) attempts to sort out this dilemma by explaining that if right acts are commanded by God because they are right, then there is a standard of right and wrong independent of God’s commands. Then moral standards exist independently and have to be attained by human beings. He believes that God should then be constrained by a standard criterion of morality that is independent of Himself. Koon then concludes that divine commandments are not determinants of morality. For him, appealing to the divine command negates the link between reason and morality. God is the undisputable divine giver of moral laws. However, maintenance of moral integrity goes beyond mere compliance with such laws. Human beings are susceptible to feelings and emotions that can deviate their commitment to comply with God’s laws. It is through development of moral autonomy that one can uphold integrity by exercising self-control.

Theologians believe that human beings should obey God’s commandments in order to gain His favour and avoid punishment. This is a perception of ethical egoism where individuals act righteously so that they comply with God’s commandments for their own interests. Holt (2009) concurs with the theologians’ argument by asserting that God is a moral authority and that human beings should obey His commands unconditionally. According to White (n.d.), proponents of this theory argue that since God is our universal creator then His commandments apply to all human beings. We receive divine commandments through revelation from God. Although the divine command theory holds that God’s laws are universal, the specific content of this theory varies according to the religious faith and the

individual theorist (Austin, n.d.). An example of a contradiction regarding the divine command is the Christian practice of monogamy, contrary to the Islamic Faith that allows polygamy, yet both religions draw their doctrines from the divine source. Contradictions concerning the universality of the divine command makes it unreliable with regard to morality. The theory does not also address the question concerning the source of morality among the atheists, who do not believe in the existence of the supernatural being. The outlined shortcomings make this theory unsuitable for the study.

### **1.11.2 The natural law theory**

The natural law theory is a form of deontological theory, which postulates that the application of the human attributes of free will and reason yields informed moral judgments (White, n.d.). The theory appeals to the use of naturally endowed human attributes in arriving at moral judgment. Himma (1995) observes that the nature of human beings and the world determine moral standards that govern human conduct. Good and evil are derivatives of the rational nature of human beings. Onyekachi (2017) is of the opinion that proponents of the natural law theory conceive human beings as possessing inherent objective principles that motivate them to act righteously. Natural law is therefore absolute and universal because it applies to all human beings. Layman (2015) on the other hand claims that moral law is grounded in human nature. Human beings cannot flourish unless they heed to the moral law. However, human beings cannot naturally heed to the moral law. They are required to apply intellectual effort to in order to actualize their moral potentiality. This theory underscores the important role played by the human intellect in determining moral actions. However, despite the possession of inherent moral attributes, some people behave immorally. This theory does not account for such scenario. Moral conduct requires a thorough engagement of the human intellect in order to activate the faculty of reason, a fact that the theory does not put into consideration. It is due to the shortcoming identified in the preceding theories that the study adopts the Kantian ethical theory.

### **1.11.3 The Kantian ethics**

The modern deontological theory of morality was propounded by Immanuel Kant (1724-1804) in the late 18<sup>th</sup> Century. Kant believes that all human beings are equal and that they are bound by a universal law of morality that is discoverable by reason. Therefore, before we act,

we should think of a personal rule that guides the action (Alexander and Moore, 2015). Likewise, the rules and regulations contained in the TSC Code of Conduct and Ethics binds all teachers and they are obliged to comply since they prescribe their duties and obligations. Being moral agents, human beings are rational, and that they can deliberate over their actions before executing them then subsequently account for them. The mind then plays a vital role regarding human conduct because it directs the body on how to act.

White (1991) explains that Deontologists perceive moral laws to be universal commands that human beings have to adhere to without exception. They are legitimate laws as they place an obligation on everyone regardless of their divergent desires. In order to determine legitimate laws that ought to guide an action, Kant formulates an ethical standard he calls the *Categorical Imperative*. By this, he refers to a command we must follow, an “imperative” without exception (categorically). Kant (translated by Ellington, 1981) expresses this ethical standard of behaviour in different ways, for instance:

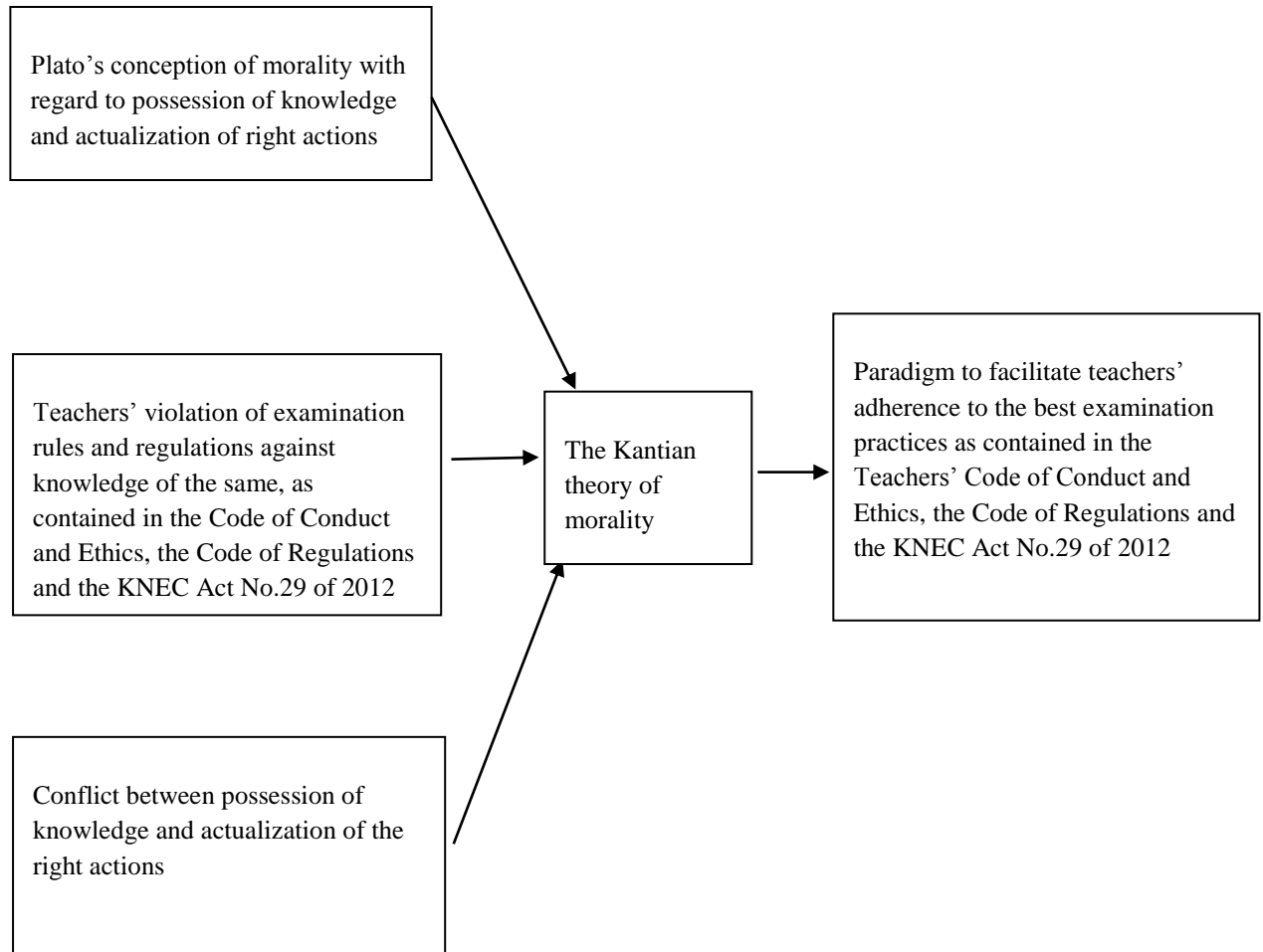
- (a) “Act in such a way that you treat humanity as an end and never as a means.” It implies that human beings ought to treat each other with due respect and dignity. That is, to respect one’s freedom and autonomy. This is opposed to treating one as a ‘means,’ by disregarding their freedom and dignity. In this view, an action measures ethically to the extent that it respects human dignity, freedom, choice and autonomy. Teachers should conduct themselves in a dignified manner, in consonant with the established standards of professional integrity. Likewise, the prescription and implementation of moral laws should take into account an individual’s rights, freedoms and dignity. In view of the teachers’ compliance with examination integrity, a system has to be put in place to guide them develop moral traits without compulsion. The use of punitive measures to compel them to adhere to examination regulations for instance, amounts to treating them as means to an end. Their autonomy to make moral decisions is shattered in the process because they comply with the moral laws in order to avoid the impending consequences.
- (b) “Act as though the ‘maxim’ of your action were by your own ‘will’ to become a universal law of nature.” The term ‘will’ refers to individual decision making while ‘maxim’ refers to one’s personal rule or principle that a person commits to abide by. Human beings should therefore act from respect for the moral law. They have to cultivate personal ethical virtues to guide their actions in respect to the laid out laws.

Compliance with the established moral rules should not be out of compulsion but through an individual's volition. Being rational persons, teachers should hence cultivate their personal moral virtues under the guidance of reason in order to uphold examination integrity.

Since the study focuses on the teachers' expected compliance with established moral laws governing examinations, then Kant's deontological theory is relevant to it. Kant's moral theory advocates for the development of moral autonomy within the human person, to enable them formulate their personal moral laws that they voluntarily adhere to devoid of external influence or compulsion. The inherent moral potential of the human person can only be actualized through application of what Kant refers to as practical reason. This is the translation of human thought into action through activation of the faculty of reason. It is from this perspective that the theory is deemed fit for the study. The study therefore adopts the conceptual framework illustrated in Figure 1.

## 1.12 Conceptual framework of the study

**Figure 1: Diagrammatic representation of the conceptual framework of the study**



The illustration of the conceptual framework of the study in Figure 1 represents a summary of analysis of the main themes contained in the study. The study analyzes Plato's account of morality with regard to possession of the knowledge of morality and actualization of the right actions. This is in relation to the teachers' contravention of examination rules and regulations despite possessing knowledge of the same, as stipulated in the TSC Code of Conduct and Ethics, the Code of Regulations and the KNEC Act No.29 of 2012. Incorporation of the Kantian theory of morality that gives prominence to reason as the basis of objective morality would facilitate establishment of the reason why some teachers exhibit akratic tendencies, hence suffice as a basis of formulating a paradigm to facilitate teachers' adherence to the best examination practices.

### 1.13 Operational definition of terms

**Akrasia:** Is the state of acting against a person's better judgment

**Behaviour:** Refers to the action(s) executed out of the human thought processes

**Collusion:** In the context of examination, refers to a candidate(s) getting assistance from a third party to take an examination

**Ethics:** Is the philosophical evaluation of human actions executed out of reasoned thought

**Examination:** Refers to terminal tests taken by the Standard Eight and Form Four candidates at the end of their respective education cycles

**Examination integrity:** Is the actualization of one's moral potential in relation to the conduct of examination

**Examination malpractices:** Refers to actions that demonstrate one's inability to actualize their moral potentiality with regard to the conduct of examination

**Morality:** Refers to a construct of the human mind that constitutes actions executed out of reasoned thought

**Theory:** Means a set of statements or principles devised to explain a certain phenomenon or practice

**Theory of morality:** Refers to a theory that accounts for actions executed out of reasoned thought

## **1.14 Research methodology**

This being a philosophical research, the study employs the philosophical methods of research namely: the critical, speculative and logical analysis. Logical (or conceptual) analysis is predominant in the study because it encapsulates the other methods of philosophical research. Ordinarily, the first step in philosophical inquiry involves analysis, which entails clarifying and justifying meanings of statements, terminologies and concepts used in the study. As Brubacher (1962) puts it, philosophical studies rely on arguments generated from ideas that attempt to justify the already formed assumptions and principles regarding a given phenomenon. The assumption that the process of education leads to the refinement of a person's moral conduct, for instance, appears to be unrealistic. This owes to the cited incidents of teachers' violation of sections of the rules and regulations that govern their profession. This study therefore endeavours to establish the truth behind the stated assumption. Philosophical research hence manipulates ideas expressed in arguments in order to achieve truth and clarity of the argument. Philosophical research analyses secondary data obtained from scholarly research findings and documentary sources.

### **1.14.1 The critical method**

White (1991) explains that the term 'critical' originates from a Greek term '*kritikos*' which means, 'skilled in judging.' The critical method therefore entails critical thinking which ultimately leads to the making of informed decisions. The critical approach seeks to establish the intelligibility and truth underlying certain premises, assumptions or statements. The perception that the sun rises and sets for instance, is widely held by many people to the extent that it is incorporated in some subjects of the school curriculum in Kenya. Elaborating on the concept of direction, Kamau, Indire, Ombogi and Rutere (2009) contend that the sun rises from the East and sets in the West. Once such a perception is entrenched in the learner's mind, it becomes difficult for them to change it. A critical examination of this perception however, reveals that the sun is static and hence it neither rises nor sets. The rotation of the earth on own its axis is the one that makes the sun appear to be rising and setting.

The critical method is associated with critical thinking, as it entails intellectually conceptualizing, analyzing and synthesizing information. The purpose of critical thinking is to achieve clarity, accuracy, consistency and justification of arguments or premises



(Namwamba, 2005). The roots of critical thinking are traceable to the teachings of Socrates. In the dialogue *Meno* (translated by Jowett, 2009), while demonstrating ‘recollection’ of knowledge, Socrates shows the importance of persistent probing before accepting an idea as worth being believed beyond doubt. He establishes the importance of seeking justification and analyzing basic concepts. Plato, who maintains that things are often different from what they appear to be, embraces Socrates’ method by maintaining that it calls upon a well-trained mind to discover the underlying realities of life. As stated by Namwamba, attainment of the realities of life requires a comprehensive, well-reasoned and systematic thinking.

Plato, as quoted by Kiruki (2004), asserts that the validity of an argument is based on its ability to withstand the test of criticism. The critical (also known as dialectical) method is the backbone of philosophy in which opinions are critically tested. Therefore, all assumptions, propositions or even principles have to be critically analysed in order to establish the reason as to why they are the way they are and not otherwise. The dialectic method assumes that no proposition is absolute and final. Every proposition has an opposing proposition. The interaction between the two gives rise to a new proposition. The first proposition is the thesis, the opposing one is the anti-thesis while the resulting proposition after interaction of the two is called synthesis. However, the synthesis may as well not be the final truth, as it may have its own opposition. It hence becomes a thesis, whose anti-thesis is formed and a new synthesis arrived at. This process denotes the endless search for truth by human beings. As Namwamba (2005) puts it, the purpose of the dialectical method is to persistently probe a proposition until one arrives at a reasoned judgment. Such a judgment is beyond doubt, based on sound and relevant evidence that is free from subjective preferences or personal opinions.

Njoroge and Bennaars (1986) emphasize that the critical method involves the questioning of ideas or premises in an attempt to arrive at their truth and clarity. From the preceding discussion, it is evident that critical thinking constitutes skepticism and analysis in a way that lets one determine the truth and legitimacy of an argument. It entails making claims backed up by reasonable arguments, thus rendering ideas and concepts more coherent and significant in their usage. In issues relating to morality, for instance, it offers a normative recommendation on the course of action to take in the face of a moral dilemma. The method seeks justification of claims and practices in a given context. The critical method enables one to attain the realities of life. In Chapter 3 of this study, the initiative by KNEC and MOEST to combat examination vices is subjected to criticism. It evaluates the success and failure of the

deterrent approach employed by KNEC in curbing examination vices. Chapter 2 offers a critique of Plato's theories of education and morality in order to determine their contribution to the human moral development.

### **1.14.2 The speculative method**

The term speculative is derived from the verb speculate, which can be equated to conjecture, hypothesize or offer an intellectual guess. Speculation is applied when a specific kind of knowledge under study is scanty. This method finds application in philosophy since philosophy attempts to transcend the methods used in empirical research. Njoroge and Bennaars (1986) equate the term speculate to hypothesize. Ordinarily, human beings tend to explain and interpret metaphysical phenomena such as good and evil from the religious point of view. However, such phenomena are interpreted philosophically by use of pure human reason. Since human beings are not satisfied with knowing 'what' happens to them, they also strive to understand 'why.' Therefore, in the life of a human being, speculation becomes inevitable. Bali (1989) notes that this method employs human reason in addressing issues in life such as death. Philosophers try to challenge human mind as far as possible so that they can understand the basic issues of life through speculation.

In this study, the speculative method is applied in Chapter 4, where an attempt is made to bridge the gap between human evaluation and commitment as it relates to knowing and acting. The method is used to establish that *akrasia* is metaphysical as well as psychological. It is metaphysical in the sense that it emanates from the human psyche, and it is psychological because it is manifested in human behaviour. Therefore, initiatives to combat it should take a metaphysical approach. In Chapter 5, the researcher speculates that human actions are dictated by the mind, hence human conduct is a product of the existing relationship between the mind, soul and body. It is on this basis that the study establishes a metaphysical mechanism to facilitate teachers' compliance to the best examination practices.

### **1.14.3 Logical analysis**

Logical analysis entails breaking down of a concept into its constituent parts in order to display its logical structure (Beany, 1996). The roots of logical analysis in philosophical discourse are traced back to the ancient Greece, where renowned philosophers such as

Socrates and Plato use it in their dialectical discourses. In the dialogue, *Euthyphro* (compiled by Elwany, translated by Jowett, n.d.), Socrates engages in philosophical analysis by persistently questioning the meaning of the term piety. In the *Republic*, Plato analyses the origin, the meaning, uses and the standards of justice (Aken, 1966). Plato's focus on the definition of concepts is central to his dialogues, and this clearly demonstrates what philosophical analysis can yield.

The modern application of analytic method to education is associated with British educational philosophers, Richard Stanley Peters and Paul Hirst. They believe that philosophy can analyse concepts in the formal context as it is with empirical research. Peters and Hirst (1970) then hold the view that the role of philosophical analysis in education is to help us understand the terms and concepts used in education. This role stems from the position held by analytic philosophers, that many problems in education are rooted in lack of communication and understanding of terms used in education. Brightman (1957) notes that the analytic method breaks down concepts and statements into their respective constituent parts. It focuses on the understanding of terminologies and statements in order to attain clarity, as opposed to vagueness. Baldwin (1998) observes that the analytic method of philosophical research seeks to unearth simpler constituent elements of a concept by splitting them in order to establish their relationships. This implies that the split parts of a concept under study are studied separately, synthesized, in an attempt to achieve clarity.

As explained by White (1991) the term analysis bears the same meaning with the phrase 'break up.' The analytic approach in philosophical research aims to reveal the nature of something, such as a concept, by breaking up it up into smaller units. The first stage of philosophical thinking is analysis. A philosopher tries to clarify an issue using certain mental tools to break up the general concepts under inquiry into its simpler forms that are easier to understand. In practice, this amounts to searching for specific definitions of concepts, terminologies and meaning of statements in a philosophical inquiry. Analytic thinking is hence a basic tool in philosophical research. It seeks to define the concept under study by uncovering its defining characteristics (the criteria that fits it). Kneller (1964) is of the opinion that the analytic method focuses on the study of statements and concepts used in varying contexts. Such a study helps in clarifying and justifying meanings. It calls for logical and systematic thinking in order to draw necessary distinctions between what is essential and what is not.

Although logical analysis is an important method used in philosophical research, Aldestein (1971) identifies some shortcomings of using this method. He posits that the method appears to be conservative such that it confines meanings of concepts, terms and statements to how people conceptualize reality. It does not take into account the varying meanings attached to them with regard to, for instance, geographical location and generation. He argues that the term 'education' for example denotes different meanings that vary not only from generation to another but also from one geographical location to another. The current meaning attached to the term education differs from what it meant decades ago. The traditional education approach is characterized by a one-sided affair whereby the teacher disseminates knowledge to a relatively passive learner, who is required to memorize and reproduce it during the examination. The modern approach on the other hand visualizes education as a shared process that engages both the teacher and the learner in pursuit of knowledge (Freire, 1970). In Aldestein's view, the analytic method may fail to take into consideration such variations.

The study however, utilizes logical analysis to unearth the underlying meanings of the basic terminologies and concepts used. For instance, Chapter 2 analyses Plato's theories of morality and education in order to establish their relevance and contribution to the human morality. Chapter 3 analyses the definition of examination, the meaning of examination malpractice in the context of the study, and the forms through which the malpractices are manifested. Analysis of the various forms of examination malpractices would assist in identifying the existing loopholes that enable the vice to thrive, hence inform on the most effective way to curb them. Analysis of the KNEC's use of the 'normal curve' theory in grading candidates, and the use of deterrent approach in the fight against examination malpractices helps to evaluate the success of the approach in curbing the vice, and eventual inculcation of examination integrity among teachers. Chapter 4 analyses the phenomenon of *akrasia* with regard to the dilemma surrounding the relationship between possession of knowledge and actualization of the right actions. The analysis helps to unearth the root causes of akratic tendencies among some teachers in a bid to formulate an effective mechanism that would help teachers overcome them.

Conceptual analysis also studies meanings that lie behind terminologies used in ordinary contexts. By clarification and delineation of the meaning of a term, conceptual analysis delimits the extent to which a term is applied in a specific context. In Chapter 3, examination procedures and processes are analyzed. These include procurement of examination questions,

handling and storage, distribution and logistics, examination administration, marking and moderation of results. This helps to identify avenues through which examination vices thrive within the various procedures of the examination cycle. The said chapter also analyses KNEC's initiative to combat examination malpractices in order to utilize its strengths and weaknesses in formulating a model that would facilitate teachers' adherence to the best examination practices. In analyzing each procedure within the examination process, the study applies the Platonic theory of morality in the interaction with the phenomenon of *akrasia*. The study uses the understanding of *akrasia* and Plato's theory of morality with a view to establish how the apparent conflict between knowledge and action can be resolved.

Despite the identified shortcomings, the foregone discussion demonstrates substantial strengths of the method of logical analysis in philosophical research. Besides clarifying meanings of statements and terminologies used in different contexts, the method activates one's rational faculty, enabling them to discover the underlying meanings of terms and statements. It aids in understanding and explaining key concepts, terminologies and statements used in the study, whose ordinary usage is not self-explanatory. In addition, this method establishes logical inconsistencies among statements and ultimately clarifies ambiguities. The intended meanings of terms and statements are hence unearthed.

### **1.15 Organization of the study**

This study examines Plato's theory of morality that gives prominence to possession of knowledge as a conduit to the execution of moral actions. The study interrogates Plato's theory of morality in relation to the teachers' expected examination integrity in Kenya. The interrogation attempts to address the conflict between possession of knowledge and execution of moral actions, basing on the teachers' involvement in examination malpractices.

In order to achieve the aim of the study, it is imperative to analyse the tenets underpinning the said theory of morality in relation to the moral principles governing the conduct of examinations in Kenya, as spelt out by the Kenya National Examinations Council (KNEC). The study comprises six chapters. Chapter 1 offers a background to the problem under study. It also provides the study's theoretical and conceptual frameworks of reference, besides discussing the research methodology used in the study. The statement of the problem, objectives, assumptions, purpose and significance of the study are also contained in this

chapter. Others are justification, limitation and delimitation of the study. Chapter 2 explores the tenets underpinning Plato's theory of morality. It evaluates Plato's contention regarding the role of knowledge in execution of moral actions, and the teaching of virtue. Chapter 3 discusses the concept of examination and examination malpractices. It analyses the prevalence of examination malpractices and the measures employed to curb them, which in turn informs an evaluation of KNEC's initiatives to combat them. The chapter also analyses KNEC's use of the normal curve theory in moderating examination results. Chapter 4 discusses different conceptions of *akrasia* as advanced by selected classical and modern theorists in order to establish the root cause of akratic tendencies among some professional teachers in Kenya. Chapter 5 comprises a discussion of the various views emanating from the findings of the study. It examines the role of metaphysics in moral development, which ultimately leads to the formulation of a strategy to facilitate teachers' compliance with the best examination practices. Chapter 6 offers a summary of research findings, conclusion of the study and recommendations.

### **1.16 Conclusion**

This chapter has highlighted key components of the study such as the background and the theoretical framework and the research methodology used in the study. It has explained the overall purpose of the study as an attempt to resolve the conflict between knowledge and action. This emanates from Plato's thesis of possession of knowledge as a prerequisite of executing moral actions. The study is prompted by some professional teachers' inability to uphold examination integrity despite being obliged to do so, as guided by the examination rules and regulations. It is from this standpoint that the study has adopted the deontological theory of morality as the theory of reference. As explained by Kant, the theory gives prominence to rationalism and the appeal to established moral principles as a guide towards the achievement of moral conduct among people. However, inculcation of moral virtues among people should go beyond the confines of expected adherence to the established rules and regulations. The next chapter delves into Plato's theory of morality.

## CHAPTER TWO

### ANALYSIS OF PLATO'S THEORY OF MORALITY

#### 2.0 Introduction

This chapter examines the tenets underlying Plato's theory of morality with regard to possession of knowledge and execution of right actions. The chapter also explores other related ethical theories namely: Confucianism, Buddhism, Muhammadism and the African traditional conception of morality in comparison with the Plato's theory of morality in order to justify why the latter fits the design of the study. It also discusses Plato's standpoint on the teaching of virtue and the conflict between knowledge and expected moral action.

#### 2.1 Plato's conception of morality

In the Platonic axiology, morality is equated to 'justice.' Plato in *The Republic* (translated by MacDonald, 1945) attempts to arrive at the meaning of justice, and how it can be realized in the human society. The Greek term for 'just' has an English equivalent of 'right'. It can therefore mean observance of customs. It also refers to what is due to a person, or what one ought to do (duty). Justice according to Plato covers the whole field of an individual's conduct. By this, he implies that justice is one of the cardinal virtues besides temperance, wisdom and courage. Justice prevails when there is harmony within the tripartite soul, under the rule of reason. Plato compares the practice of morality to the useful arts or crafts such as shoemaking. That is why he speaks of the art of 'justice.' He asserts that:

*There should be an art of living analogous to the craftsman's knowledge and ability to achieve a purposed end...A builder building a house knows what he is setting out to do and knows how to do it. He can account for all his actions and ability embodied in the knowledge and his special skills of the job* (Plato, translated by McDonald, 1945, p. 8).

Plato implies that people can live well only if they know clearly the goal of life, what things are of real value, and how to acquire them. Everybody's goal in life should be to attain the knowledge of the good. This knowledge is the moral virtue of man, and constitutes the art of

living. Consequently, just people are virtuous, intelligent and live in righteousness. Justice is hence synonymous to righteousness.

In the Plato's *Meno* (translated by Grube, 2002), Socrates holds that virtue constitutes knowledge of the 'good.' Plato's ethical theory then rests on the assumption that virtue is knowledge, which exists as universal *forms*. Plato's theory of *forms* explains his conception of the knowledge of virtue. The ultimate *form*, according to Plato is the form of the good, and that the knowledge of this form is the source of guidance and moral decision-making. In explaining the theory of *forms*, Plato argues that *forms* are abstract qualities that exist independently, whether we think of them or not. It is only through intellectual efforts that one can attain the *forms*. Likewise, virtue, which is also a form of knowledge exists transcendentally as a universal *form* and ought to be actualized through intellectual pursuit (Plato, translated by Waterfield, 1956). Plato maintains that possession of knowledge of the good translates to virtuous actions. That is, anyone who behaves immorally does so out of ignorance. It is this Plato's position on morality that this study analyses. This is because possession of knowledge of what is right and even how well to behave may not necessarily translate to righteous actions. The inability to uphold examination integrity by a section of teachers is not a justification that they are ignorant of examination rules. Therefore, immorality cannot be equated to ignorance. It is one's inability to translate their moral potential to actions. In addition, Plato holds that the moral person is the truly happy person. Therefore, in life, people always strive to live a happy (virtuous) life. Plato then equates moral life to the 'good life,' which each individual strives to live. Accordingly, morality translates to happiness.

There exists a relationship between morality and an individual's inner (psychological) state, manifested in behaviour. Immoral behaviour therefore involves pleonexia (pleonexy), that is, trying to get more than one's share. Thus, morality entails avoidance of pleonexia, which implies not giving other people what is due to them (Wordsmith, n.d.). A moral person is one who has psychic harmony under the rule of reason. Regarding the tripartite soul already alluded to in the preceding chapter, immorality is attributed to a state of disharmony within the human soul, whereby the irrational faculty takes control of the soul, a role that is not designated to it. Therefore, when any part of the soul executes a function not designated to it, it amounts to pleonexia.



Oniang'o (1994, p. 80) observes that the Platonic theory of morality rests on the following principles:

*Virtue is an independently existing entity, attained through rational discourse. It is absolute, just as it is with mathematical truths; virtue is consequential, attained through intellectual training and that moral standards are objective, they have to be observed by everybody.*

Exhibiting these attributes, then Plato conceives virtue as an abstract quality existing in the metaphysical world and acquired through a rigorous intellectual exercise. Albert, Denise and Peterfreund (1984) note that in addition to the above principles of the Platonic conception of morality, Plato maintains that ethical knowledge is enshrined in the *universal forms*, which exist independently. The knowledge of morality is therefore universal. From Plato's thesis of morality, it is evident that morality connotes virtue, with justice being the ultimate virtue. In addition, human beings acquire moral virtues through intellectual training because they constitute the highest form of the knowledge that one can attain. Virtue is an ultimate goal which every person strives to attain in order to lead a happy life.

There are other conceptions of morality that relate to Plato's conception of morality. They include Confucianism, Buddhism, Muhammadism and the African traditional conception of morality. As explained by Mugambi (1990), the basis of the ethical philosophy of Confucianism is the religious and ethical teachings of a Chinese philosopher, Confucius. The moral disruption and loss of traditional Chinese value system during his time propelled him to apply virtue ethics in the teaching of moral values to his people. Virtue ethics is a system of ethics that emphasizes on character traits of an individual (Sipper, 2019). Confucian teachings focus on morality and harmonious relationships among segments of the society. Molly (2008) notes that Confucianism emphasizes development of harmonious relationships through excellent individuals. Excellent individuals in this context are the morally upright people. Confucius believes that acquisition of education is a conduit through which members of a society live in harmony. Excellent individuals would keep the society harmonious; the harmonious society would in turn nurture excellent individuals. According to Confucianism, when people are educated they attain moral excellence and live harmoniously. A society is harmonious when people play their societal roles effectively. Confucius identifies six virtues, which he believes should define an individual's morality (Mugambi, 1990). These are:

- (a) *ren* – translated as mindfulness, benevolence or charity. This is an expression of kindness or sympathy. It is actually the act of being considerate of others;
- (b) *li* – translated as ‘propriety,’ politeness or justice. That is, acting righteously and relating well with others in society. This can be equated to self-control, which Confucius considers to be a perfect virtue;
- (c) *yi* – translated as morality, uprightness or ‘reciprocity.’ It addresses the question of how one’s actions affect others. That is, ‘do not do unto others what you would not wish done to you;’
- (d) *xi* – translated as ‘filial piety,’ faithfulness and integrity, which Confucius believes that each person has the capacity to learn at their own pace through practice;
- (e) *wen* – which means ‘culture.’ The educated person possesses knowledge of culture and civilization. Arts of culture such as music or poetry should be used to express moral themes and
- (f) *zhi* - translated as character, which Confucius holds that is not innate, but acquired through learning. The desire to develop one’s character depends on self-motivation to learn.

Confucius believes that the six virtues that define an individual’s moral conduct can be cultivated through education. In addition, he emphasizes on learning from exemplars, environmental conditions, practice and commitment as the modes through which one can attain virtue. Once educated, a person attains the virtues that enable them to live a harmonious life in the society. Confucius assumes that the process of education definitely translates to moral development. He does not however address the question of cases where some educated people exhibit immoral behaviour. This is because it is not guarantee that all the educated people act righteously. The scenario of teachers’ inability to uphold examination integrity despite being educated attests to this. In addition, Confucius does not provide a structured moral education programme and how it should be implemented, other than adherence to the established moral virtues. Although education is associated with moral development, it is important to establish why some educated people fail to uphold moral integrity. Granted the identified shortcomings, the Confucius theory does not fit the study design.

The proponent of the philosophy of Buddhism is Buddha, a spiritual leader and a teacher, whose life serves as the foundation of the Buddhism Religion. His main concern is how human beings can live well devoid of experiences of suffering. His basic teachings are self-control and mindfulness. As it is with Confucianism, the Buddhist moral values focus on harmonious relations among people in society (Molly, 2008). Buddha formulates five moral precepts to govern human conduct and presents them as commandments for practical observance (Saint-Laurent, 2000). These are:

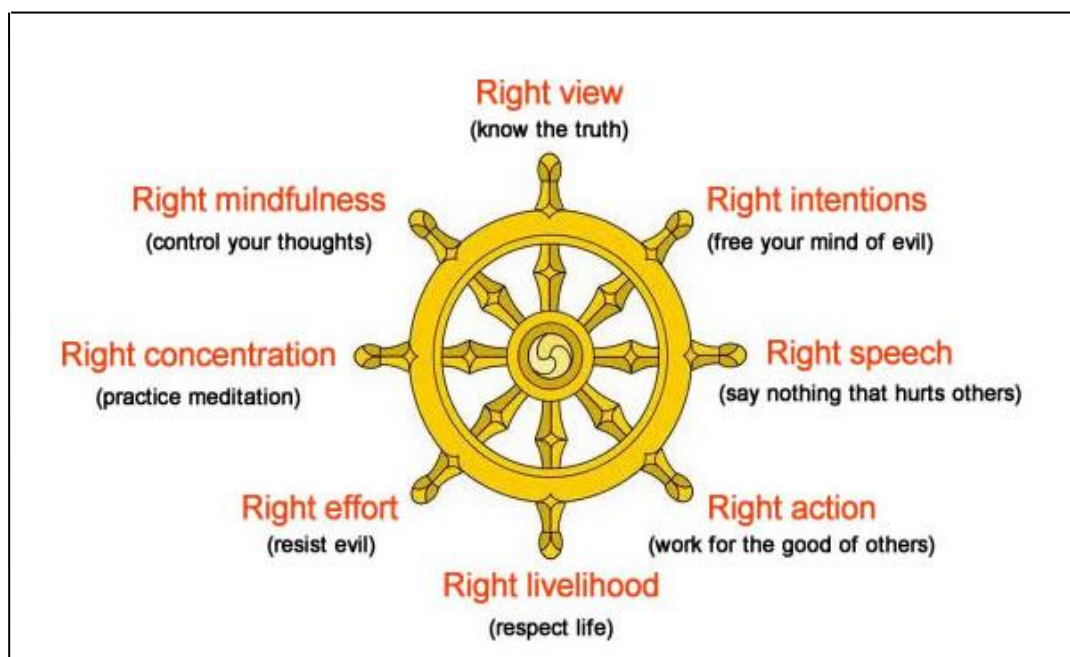
- (a) do not kill;
- (b) do not steal;
- (c) do not engage in sexual misconduct;
- (d) do not lie and
- (e) do not consume intoxicants.

Observance of these commandments guides one to righteous living, but above all these commandments, Buddha believes that wisdom is the supreme virtue that governs the human's decision-making process. Wisdom enables one to discover the Noble Truths of life and the path to liberation. As elaborated by Fisher (2011), Buddhism focuses on the four noble truths of existence and the paths of liberation. The Four Noble truths of existence are: (i) the truth that life consists of suffering; (ii) the truth about the cause of suffering in life; (iii) the truth about the end of suffering and (iv) the truth about the path that leads to the end of suffering.

O'Brien (2017) explains that the foundation of morality as prescribed by Buddhism is expressed in the Four Noble Truths. The first noble truth states that by nature, human beings are not contented with what they have but instead they possess unending desire for material possessions. Regarding the second truth, Buddha contends that the cause of human suffering is greed or desire to acquire as much as they can. They continuously search for material possessions in order to fulfil their desires. They attach value to physical wealth, ideas and opinions in the world around them. Thirdly, the solution to the end of our suffering is to stop cravings through the practice of diligence. The fourth noble truth prescribes the remedy to human suffering, which is the Eightfold Path. This Path consists of practices that take into account all aspects of the human life. Buddha believes that it is a path of exploration that

everyone has to walk through in order to end the suffering and live a righteous life. For Buddha, the Noble Eightfold Path to liberation is a path of ethical conduct that enables one to attain the ultimate goal of human life, which is liberation from the evil. He believes that the Eightfold Path leads to the purification of one's mind and subsequent translation to acceptable conduct. The five precepts of moral conduct are enshrined in the Eightfold Noble Path. This Path is a summary of the Buddhist practices that he believes lead to liberation from evil life. It consists of eight ethical practices as shown in Figure 2.

**Figure 2: The Buddhism's Eightfold Path of ethical conduct**



Source: <https://goo.gl/images/BfLRch>

Rahula (n.d.) explains that the Eight Path shown in Figure 2 represent three essential elements of the Buddhist practices. These are moral conduct, mental discipline and wisdom. The eight noble practices aim at promoting and perfecting the three aforementioned attributes. According to Buddhism, moral conduct is anchored on the conception of universal love and compassion for all human beings. With reference to the Eightfold Path, human beings attain moral conduct through the three practices of Right Speech, Right Action and Right Livelihood. Right Speech points to abstention from any

sort of verbal utterances such as gossip and lying, which might culminate in immoral acts. Right Actions are the acceptable acts that promote honour, peace and harmony among people, such as the act of honesty. Right Livelihood refers to living a righteous life that does not infringe on other peoples' way of life.

On the other hand, human beings acquire mental discipline through Right Effort, Right Mindfulness and Right Concentration. Right Effort is the mental will to shun evil and cultivate the wholesome state of mind within oneself. It is the practice of suppressing evil thoughts from dominating a person's mind, because such thoughts culminate in evil acts. Right Mindfulness is the practice of being diligently aware, mindful and attentive to one's activities of the body and the mind. It constitutes the ability to either develop or suppress bodily feelings and emotions according to either moral or immoral inclinations. Right Concentration is the effort to adhere to righteous living. It entails focusing on righteous living and overcoming any impediments that may make one to act otherwise.

Wisdom is attained through the Right Intention (or Thought) and Right View (or Understanding). Right Intention denotes the thoughts of selflessness that ought to be extended to all human beings. An example of an act of selflessness is the practice of self-denial in order to assist the underprivileged in society. Right View entails freeing the mind of any impurities (evil thoughts), through meditation. It is a sort of reflective thinking that enables one to understand themselves and the true nature of reality.

The Noble Eightfold Path is therefore a way of life to be lived, practised and developed by each individual. This path essentially leads to self-discipline, self-development and self-purification. It is a path that Buddhists believe leads to the realization of the ultimate reality. Therefore, the ethical teachings of Buddhism focus on adherence to laid out precepts and the Eightfold Noble Path that enable one to live righteously. This moral theory presupposes an individual's initiative to cultivate moral conduct from within oneself. Buddhism focuses on the adherence the Eightfold Noble Path as a conduit through which human beings attain morality. Apart from meditation and learning by practice, Buddhism does not provide a structured process through which the human person can attain morality. Not all people have the capacity to meditate and adhere to the path of ethical conduct as prescribed by Buddhism. Morality is a human attribute that has to be attained through actualization of the human moral potential, as opposed to adherence to the laid out precepts. In as much as the established moral precepts are important in creating awareness and guiding human conduct, mere

compliance with them cannot instil integrity among the target persons. It requires an intellectual exercise that would suffice actualization of moral potential.

The focus of the study is to seek appropriate mechanism through which individual teachers can uphold examination integrity by actualizing their knowledge of morality. Adherence to the moral precepts may not effectively facilitate development morality apart from creating awareness for the need to comply with them. The scenario relates to KNEC's formulation of examination rules with a view that teachers would develop examination integrity out of compliance with them. Contrary to the expectations, some teachers violate the examination rules, demonstrating that establishment of rule of conduct does not guarantee integrity.

Muhammadism as a moral philosophy is based on the teachings of Islamic religion through Prophet Muhammad, believed by Muslims to be the Holy Prophet of God (*Allah*). Muhammad's supreme virtue is righteousness (Saint-Laurent, 2000). The Islamic Code of Morality constitutes the beliefs about the five core pillars of the Islamic Religion. They are contained in the '*Hadith*,' a collection of the Sayings of Prophet Muhammad (Sabatka, n.d.). As explained by Shra'a (2005), the five pillars represent a framework of the Muslim life. They are obligations that require every Muslim to fulfil. The first pillar is *Shahada*, a recitation with conviction to acknowledge that there is no other God but *Allah* and Muhammad, is his messenger. The second is *Salah*, a ritual prayer conducted five times a day. Muslims consider it as a direct link of communication between the individual human being and God. They believe that prayer establishes a strong bond between the individual person and God. The third is *Zakah*, almsgiving. It is the practice of giving a certain percentage of one's wealth to God, in order to assist the needy. *Sawm* is the fourth pillar. It entails fasting during the Holy Month of Ramadhan, which is the 9<sup>th</sup> month on the Lunar Calendar of Islam. It is a spiritual training on virtues of self-control, self-discipline, honesty and patience. The final pillar is *Hajj*, a Pilgrimage to Mecca. It is a journey travelled by Muslims to their Holy city of Mecca at least once in one's life. This practice provides an opportunity for interaction and cultivation of a sense of unity and equality among all Muslims in the world. Based on these pillars, Latif (2008) observes that the guiding moral principle of the Muslim is virtuous deeds, characterized by piety, humility and self-control. Molly (2008) identifies other important virtues advocated by Muhammad as honesty and kindness. Islam regards morality as a divine concept, sustained by a strong relationship between the human person and God.

Al-Atas (1979) notes that the philosophy of Muhammadism believes in the dual nature of a human being, having both body and soul. According to Muhammadism, the soul manifests itself in the rational and carnal forms, with the former state governing human conduct. Rahim (2013) echoes the same sentiment by asserting that in the Islamic Faith, human character is the state of the soul manifested in actions. People develop character through training and practice. She describes character as the hidden state of the soul while action is its outward manifestation. Islamic ethics focuses on human character, human relationship with God, among themselves. Subsequently, each individual person has God given intelligence to distinguish between right and wrong with regard to human conduct. This intelligence comes from the knowledge of the soul and objective truths; this is the divine knowledge attained through worship. Another kind of knowledge is that of the sciences, attained through empirical and rational inquiry.

Al-Atas (1979) also identifies Justice as another important virtue advocated by the moral theory of Muhammadism. In this context, it refers to the harmonious relationship between an individual and the self, others and the state. Justice and injustice begin and end with the self. An individual's actions determine whether one is just or not. Injustice is the act of making one's soul deviate from the path of righteousness, which amounts to breaking God's covenant with mankind because moral standards are divine. Morality is thus a divine concept, attained through both knowledge acquisition and worship.

Rahim (2013) reiterates that morality among the Muslims is scriptural, derived from the *Qur'an* and the *Hadith*. The former is the Muslim Holy Book while the latter, as already indicated is a collection of the Sayings of Prophet Muhammad. The Islamic *Shariah* (Laws) that establishes Islamic norms of virtue are contained in the *Hadith*. The Islamic *Shariah* acts as a code of conduct that governs and regulates behaviour among the Muslims. It also prescribes modes of punishment to those who deviate from the expected norms of conduct. The decision to execute punishment is determined by the Muslim courts known as the *Kadhi* Courts. Convicts found guilty of theft for instance have their hands chopped off, while those found guilty of adultery are stoned to death. The prescribed mode of punishment is meant to deter other people from attempting to commit similar sins and subsequently uphold moral integrity.

Attainment of virtue among the Muslim is a life-long process governed by four cardinal virtues of courage, temperance, wisdom and justice. As explained by Rahim (2013), these traits are similar to Plato's cardinal virtues though their interpretation slightly differs from that of Plato. Courage for instance is the ability to express emotions such as anger and sympathy and even display vigorous and energetic pursuits. Courage works well in the harmonious state of the mind and it can be utilized to perform righteous functions for the soul. Courage should however not be used to subjugate and oppress other people since it would not be regarded as virtue. Temperance refers to the act of gratifying one's desires in the right measure (moderation). It entails avoidance of excesses. Wisdom consists of the understanding of both divine and human knowledge. It enables an individual to act righteously and shun what ought to be avoided. Justice is considered as a combination of the other three virtues hence it is the most important virtue. It entails giving what is due to whom it is due in the way it is due. This refers to the exercise of fairness and avoidance of biasness in all human dealings. It governs the relationships among individuals and God. It is through training and the practices of the said virtues that individuals attain moral integrity.

As already alluded to, the philosophy of Muhammadism considers the concept of morality as inclined to the religious teachings of the Islamic Religion as prescribed by the *Qur'an* and the *Hadith*. Morality is a divine concept attained through worship and indoctrination of religious dogmas, as prescribed by the Islamic *Shariah*. The Islamic Religion employs the deterrence mechanism to ensure that its believers comply with its moral laws. However, compulsion and punishment cannot develop a person's integrity. The cited cases of teachers' indulgence in examination vices attests to this. KNEC's initiative to coerce teachers to comply with examination rules with a view that compliance would translate to examination integrity has yielded minimal success. Such approach only serves the interest of the authority since the individual person obeys the moral laws in order to please the authority and to avoid punishment. They do not develop virtuous traits because integrity is an attribute developed by an individual right from within their self. Furthermore, the Muslim view that morality is a divine concept, acquired through worship and appeal to religious dogmas does not account for moral development among the atheists who do not subscribe to any religious faith.

Regarding the African traditional conception of morality, Mbiti (1991) explains that morality points to the question of right or wrong with regard to human conduct. He observes that in the said set-up, there are established customs and laws that govern people's conduct. There is



also a belief that God establishes moral standards. Therefore, this provides unchallenged authority of morals. There are two dimensions of morality: personal conduct, which encompasses an individual's ability to determine the right course of action, and the social conduct that is concerned with how an individual's conduct affects others in society. Therefore, acceptable moral conduct among different people contributes to the well-being of the society. Virtues are derivatives of acceptable moral conduct. These include virtues such as honesty, justice and self-control. Cultivation of such virtues develops people's abilities to shun vices. Moral virtues also bind the society together and make people live in harmony. Mbiti however notes that morals are subjective, thus they vary from culture to another because the African culture as a whole constitutes a myriad of cultures. The moral virtues among the African cultures are not universal and objective. This is because in the African traditional society each and every community has different beliefs about the Supreme Being thus they uphold moral values that at times vary from community to another.

Kwame (2011) asserts that the essence of African morality is acceptable character. A person's character is a measure of their goodness or badness. The society imparts knowledge of moral values and principles through various forms such as proverbs and folktales that contain moral lessons. Therefore, a bad habit is not inborn, but acquired, as it is with good character that is cultivated through knowledge acquisition by way of informal learning.

Husien and Kabede (2017) conceive morality in the African set-up as a synthesis of social values, norms and their relevance in the communities within which they are applied. The basic purpose of moral principles in the African set-up is the maintenance of harmonious relationships among people. Ogujiofor (2001) identifies taboos as one of the important medium within which moral values are transmitted to the members of the African traditional society. He observes that taboos direct human conduct by pointing out the dos and don'ts, thence they aid in maintaining law and order as well as cohesion and integration among members of a society. Apart from being borne by the society, taboos also have a bearing on the Supreme Being. Failure to obey tabooed actions results in either physical or psychological punishment. In essence, morality in the African traditional society is not only God given, but also cultivated through informal education. As noted in the preceding subsection, punishment as a deterrent strategy does not however contribute to the inculcation of moral virtues, as recommended by some African traditional communities. Being a rational attribute of the

human person, moral development requires a structured education programme in order to facilitate its development.

The foregone discussions of different conceptions of morality depict varying aspects and views concerning morality and ethics. However, they all concur that cultivation of virtue is the basis upon which acceptable conduct is determined. More importantly, they acknowledge the importance of the knowledge of virtue in determining human conduct. Moore (1982) echoes this sentiment by asserting that no one is born moral, but morality is an acquired trait. Moore's views point to the role of education in inculcating moral values among people. He further maintains that no one acts righteously unless they possess the knowledge of virtue. Moral education should therefore enable the learner attain moral autonomy. That is, to understand the rationale underlying the rules and regulations that govern their conduct and voluntarily act morally without compulsion. Frankena (1973) supports Plato's view that morality is not innate, but it is learned. He argues that moral development should focus on cultivation of moral virtues that he calls character traits. He says that these traits are the ones that guide people's actions and they are developed through teaching and practising.

Both Platonism and Muhammadism advocate for cardinal virtues that ought to be guiding principles for moral perfection. Whereas Plato gives prominence to education in moral development, Muhammadism on the other hand mainly views morality as a divine attribute that is mainly attained through prayer and worship. Confucianism on the other hand gives prominence on the adherence to the six precepts believed to be a guide to human conduct. It emphasizes on practice, modelling and meditation as ways through which people develop morally. Confucianism, however, does not provide a structured moral education to facilitate moral development, besides learning through practice. The ultimate goal of moral life as advocated by Confucius is the realization of harmonious relationships among members of the society, as opposed to Platonism, which focuses on moral development within the individual self. Moral education should instead focus on the development of an individual's morality, which will in turn translate to societal harmony, as advocated by Plato.

Buddhism prescribes five precepts and four Noble Truths that ought to guide people towards the path of ethical conduct, in the same way Plato advocates for the four cardinal virtues. Similarly, Buddhism also recognizes the primacy of the mind in determining human conduct. According to Buddhism, purification of one's mind leads to eradication of evil thoughts.

Buddhism however emphasizes on meditation and the fulfilment of the eight practices as prescribed by the Eightfold Path of ethical conduct. Buddhism in itself as a moral philosophy does not provide a scheme through which moral training can be conducted, rather than the self-driven initiative of adherence to the Path of liberation. Mere prescription of moral practices does not effectively develop a person's moral conduct. There is need for individual persons to attain moral excellence through actualization of their moral attributes in order to live and act virtuously without compulsion or fear of authority. Such approach in the development of a person's moral excellence is enshrined in Plato's theory of morality that emphasizes intellectualism. Granted the nature of morality as a rational attribute, the mechanism to perfect it should then take a rational approach, a position that is held by Plato. The researcher hence finds Plato's theory of morality fitting the design of the study.

It is noteworthy that both Platonism and Muhammadism recognize the dual nature of a human being, with the soul determining human conduct. However, they differ in the sense that while Plato emphasizes on intellectual training in attainment of virtue, Muhammad gives preference to worship as a way of perfecting integrity, since he considers morality as a divine concept. The same perception is held by Mbiti (1991), who explains that in the African traditional set-up, morality is considered to be a divine concept. In addition, the society establishes norms to guide people's conduct. This explains why the society emphasizes on the adherence to the established moral standards. Therefore, both Muhammadism and the African traditional conception of morality advocate for adherence to the laid out rules that guide human conduct. Besides Platonism, the other selected theories of morality do not prescribe how the moral ideals can be cultivated in an individual, but rather advocate for moral practices and adherence to moral laws established by the supreme authorities. The identified inadequacies in the four theories of morality discussed in the preceding sub-sections are the knowledge gaps which the study seeks to fill. It is through an established intensive moral education program that teachers would be able to actualize their moral potential. Since Plato maintains that human beings acquire virtue through intellectual training and that virtue emanates from the soul, an analysis of his conception of the soul would facilitate an understanding of his approach regarding the teaching of virtue.

## 2.2 Plato's conception of the soul as the origin of virtue

One of the main themes of discourse in Plato's dialogue, *Meno* (compiled by Elwany, translated by Jowett, n.d.) is the origin of virtue. Meno (a character in Plato's dialogue, *Meno*) enquires from Socrates about how virtue is acquired. That is, whether it is acquired through practice or it is innate. Socrates argues that virtue is neither innate nor earned, but instead it comes to those who possess it as a gift from the gods. That is to say, it is implanted into the human soul by the gods before the soul develops into human form. Since the human soul is immortal, Socrates argues that it is reborn into another human body when one dies. The rebirth brings with it the knowledge that was implanted in it by the gods in the next body of a human being. Therefore, no one can learn virtue but instead human beings 'recollect' the knowledge that had been implanted into their souls before birth. Such knowledge constitutes the knowledge of virtue, which is the ultimate goal that every human being strives to attain. Virtue therefore originates from the soul. Socrates identifies qualities of the soul as moderation, justice, courage, memory and nobility, just to emphasize that virtue indeed emanates from the soul.

As identified by Plato in his dialogue, *Phaedo* (translated by Grube, 2002), the soul is the nature of human existence. He uses the analogy of opposites to explain the interrelationship between the body and the soul. He observes that life precedes death in the same way that day precedes night. Small living creatures precede the large, the strong precede the weak, and vice-versa. Similarly, if life and death are opposites then they precede one another. What comes from being alive is being dead and vice-versa. This means that in the event that the human body dies the soul lives on, awaiting implantation in another human body. The soul is the essence of a human being because it is implanted in them before birth. Therefore, living creatures come from the dead because the opposite of dying is coming back to life again. This argument according to Plato is proof that the souls of the dead exist somewhere in the noumenal world from where they can come back to life again, to take the form of a human being.

Socrates, in Plato's dialogue, *Phaedo* (translated by Grube, 2002) observes that the soul is distinct from the body due to its qualities of being invisible, immortal, divine, unchanging and intelligible. On the other hand, the body is mortal, physical, unintelligible and carnal. Based on this explanation, he implies that the body easily succumbs to passions or appetites,

and deviate from the ethical norms due to its carnal nature. The soul therefore governs activities of the body. As opposed to the body, which disintegrates when one dies, the soul makes its way to the invisible world that is divine. However, if the soul was polluted and impure upon leaving the body (having served the body with physical desires and pleasures), such soul is dragged back to the visible world. From this explanation, Plato concludes that virtue is an attribute of the soul, because the soul is the basis of the human existence. True being resides in the human soul but not in the body since the latter is prone to the influence of passions, desires and emotions.

With reference to Socrates' analogy of interrelationships between opposite things, vice is a product of impure and polluted souls. Then, both virtue and vice are attributes of the soul. Plato identifies the cardinal virtues of the soul as wisdom, temperance, courage and justice. Kiruki (2004) explains that wisdom is the virtue of the rational part of the soul; courage is associated with the spiritual part. On the other hand, temperance consists of the union between the spirit and appetitive part, under the rule of reason. Justice is a general virtue attained when all the parts of the soul perform their tasks in due harmony. Morality is therefore a human attribute embedded in the soul and it is actualized by the function of the body. Immorality is associated with the carnal nature of the body that seldom succumbs to the passions and desires such as physical and biological satisfaction.

Plato discusses about the virtue of temperance (or moderation) in his dialogue, *Charmides*, (compiled by Elwany, translated by Jowett, n.d.). He considers temperance to be the harmony or due proportion of the higher and the lower elements of human nature, which make an individual 'their own master.' Being one's own master refers to self-control. Since the soul is the nature of human existence, then it consists of temperance, manifested through righteous actions. Temperance then points to the individual's understanding of themselves and hence being in a position to make wise decisions when faced with moral dilemma. In Book IV of the *Republic* (translated by Waterfield, 1993), Plato considers temperance to be the ordering or controlling of body pleasures and desires. He describes this as the state of 'a person being their own master.' This refers to the rule of the rational principle over the irrational principle of the soul. Plato explains that the human soul operates on three principles: (i) the forbidding (rational) principle; (ii) the bidding (irrational) principle and (iii) the passion (spirit) principle. The rational principle is responsible for reasoning and decision-making. The other two principles are appetitive and irrational since they are associated with desires such as love,

thirst and hunger. Plato asserts that the rational principle is in continuous struggle with the irrational principle, which occupies the largest portion of the soul, with each of them trying to dominate the other. When the rational principle controls the irrational principle, the state of harmony is restored in the soul, hence one is said to be a 'master' of the self.

However, when the irrational principle overwhelms the rational principle, one becomes a 'slave' of the self. Therefore, bodily emotions such as anger, passion and appetite associated with the irrational principle influence a person's ability to reason and make accurate decisions. Such influence affects the state of the soul, culminating in a person's indulgence in unacceptable behaviour. The scenario of teachers' inability to uphold examination integrity is a result of their immoral acts of cheating. It is influenced by the benefits that accrue from their anticipated success in examination. These include job promotions, rewards and fame. The crave for better examination results propels them to indulge in examination vices. This demonstrates a case whereby their faculty of reason is overwhelmed by their bodily desires. Their inability to practice self-control means they lack the virtue of temperance within themselves. Therefore, a temperate person is one in whom the principle of reason rules the irrational principle. This explanation demonstrates the important role played by the soul in determining one's moral conduct. Subsection 2.3 discusses the role played by the soul in determining human conduct.

Wisdom, according to Plato, is not only one of the cardinal virtues, but also encompasses the other three cardinal virtues. It is a prime virtue. As discussed in his dialogue, *Charmides* (compiled by Elwany, translated by Jowett, n.d.), Plato considers wisdom to be 'knowledge of knowledge and ignorance.' That is, it is the knowledge of what is known and what is not known. In the moral context, it is the knowledge of virtue and that of vice, which enables one to settle on the right course of action in the face of moral dilemma. Granted this knowledge then one ultimately behaves morally. Plato's explanation of wisdom reiterates the role of knowledge in the execution of right actions. However, he does not admit that people who act immorally may also be in possession of knowledge. The problem with such people lies with actualization of their knowledge of virtue. Therefore, the argument that immorality is a product of ignorance is fallacious. The knowledge that Plato refers to here is wisdom, which transcends ordinary knowledge. Wisdom is the one that enables the human person to make informed decisions and act on them accordingly. With regard to examination integrity, it can be posited that reason is central in the making of informed moral decisions. Granted options

associated with the perceived ‘benefits’ of cheating in examinations and the importance of safeguarding the nobility and integrity of the teaching profession, a teacher would rationally deliberate over two options and eventually arrive at an informed decision to uphold integrity. They would then refrain from indulging in examination vices in order to uphold their integrity and professionalism.

Courage is yet another cardinal virtue. In the moral context, courage is the ability to endure body pleasures and pains. In the dialogue, *Laches* (compiled by Elwany, translated by Jowett, n.d.) Plato considers courage to be the knowledge of the ‘fearful’ and the ‘hopeful.’ The fearful and the hopeful imply the negative and positive consequences that are presumed to result from particular courses of action, which are yet to be executed. Courage entails suppression of pleasures associated with immoral deeds and endurance of the pains associated with righteous acts. A courageous person is wise in the sense that they foresee the benefits associated with a painful experience that accompany a certain right course of action versus the temporary pleasure associated with the wrong course of action. Courage then informs one of the right course of action. It acts as an impetus that propels one to act righteously. Courage points to the spirit or fortitude that exists in the human person. When courage is mediated by reason, it propels a person to suppress the feelings and emotions associated with immoral acts and instead pursue moral acts that may have long-term benefits. Plato’s conception of the virtuous soul implies that for morality to prevail within the human person, the three components of the soul should work in harmony under the rule of the rational principle. In exercising courage, a teacher would opt to uphold examination integrity in order to safeguard their image as a professional and a role model, despite the opportunities at their disposal which would facilitate cheating and the ‘benefits’ that may accrue from the act.

Price (1967) observes that in Book I of *The Republic*, Plato maintains that justice is the excellence of the soul, while injustice is the defect of the soul. That is, when all the three faculties of the soul play their roles effectively, then there is harmony (justice) in the soul. When these faculties of the soul reverse their roles, it culminates in the state of injustice. This state leads one to behave immorally. Therefore, for justice to prevail there should be harmony in the soul whereby each of its parts play its designated role. In Plato’s view, a just person is one who is virtuous. Justice occurs in the human person when there is harmony among the tripartite soul, which is in turn manifested in moral acts of the body.

From Plato's conception of the relationship between the body and the tripartite soul, he advances the view that reason is the part of the soul that enables one to discover truth and detect fallacies. Reason is hence the source of human knowledge. Wisdom, the apex of human knowledge, refers to the practical role of reason, which enables one to attain good life. However, reason alone cannot control human actions. It requires spirit, which in turn executes the decision of reason. Spirit therefore acts in conjunction with reason by translating wisdom into action (Brubacher, 1969). Reason and wisdom regulate the bodily desires and the appetitive power associated with the appetitive faculty of the soul. Wisdom guides human beings to realize their desires and suppress them accordingly by the action of the spirit (Price, 1967). Similarly, a just (moral) person is one in whom each of the three faculties of the soul effectively function without overriding each other.

The struggle among the components of the soul is analogous to the academic competition among students and schools in the modern education. This competition, rather struggle, is evident during the terminal examinations after a given cycle of education. Fasasi (2006) and Wilayat (2009) note that examination is a tool used to facilitate decision making on an individual's academic performance, educational advancement and acquisition of job opportunities. Failure to excel in examinations therefore implies that one is academically weak, leading to stagnation in educational advancement and perceived bleak future due to slim employment opportunities in the job market. This explains why learners and teachers would utilize all the available opportunities at their disposal in order to excel in examination. Apparently, this scenario is the source of examination malpractices. Having analysed Plato's conception of the source of morality, then how does an individual person attain morality? The answer to this question is discussed in his theory of morality.

### **2.3 Plato's theory of morality**

Book VII and VIII of *The Republic* (translated by Waterfield, 1993) extensively discusses Plato's theory of morality. This theory relates to his theory of knowledge, the theory of education, the theory of the state and that of the human nature. With regard to his theory of knowledge, Plato rules out the reliability of sensory data in providing genuine knowledge by asserting that sense perceptions do not reveal the reality of things. He likens people who do not possess true knowledge of reality to the blind, though this analogy appears to be offensive. Such analogy implies that the visually challenged are ignorant and that they cannot



acquire knowledge. If rationalism is the source of authentic knowledge as Plato contends, then the visually challenged equally possess true knowledge. Visual impairment should be an impediment to the acquisition of rational knowledge, which is not in any way linked to the sense of sight. This is because the sense of sight provides us with empirical knowledge, of which Plato terms as mere illusions. He maintains that what senses perceive is not the true world of things but mere appearance or illusion. The true world is intelligible, absolute and eternal, and that which belongs to it is real and knowable. Therefore the visually challenged can still attain rational knowledge that is not dependent on sense perception.

In Book IV of *The Republic* (compiled by Elwany, translated by Jowett, n.d.), Plato visualizes human beings as having both the body and the soul, as already alluded to. Of these two, the soul is the essence of the human being and contains three components discussed in the preceding subsections 2.2 as the rational, irrational and the spiritual. Based on the common experiences of internal confusion and conflict that human beings experience, Plato argues that three kinds of activities occur in an individual when faced with a moral conflict. First is the awareness of the need to uphold integrity, attributed to the faculty of reason. Second is the desire for an action in which the spirit (the will) responds to the direction of reason. This response to reason is the behaviour exhibited by a person. Lastly is the desire for the feelings of the body, or appetites, associated with the irrational faculty of the soul. He ascribes these activities to the function of the soul because it is the essence of a human being. The way such a conflict is resolved translates to the process through which a person attains moral conduct.

As explained by White (1976), Plato compares the nature of the human being to that of the state, and consequently to his theory of morality. He asserts that a state is 'just,' when its three natural constituents-wisdom (represented by the rulers), courage (represented by the guardians) and temperance (represented by the producers) are effectively performing their designated roles. Human beings equally have similar components of the soul that determine their moral conduct. Therefore, such elements that belong to the state also belong to the persons who constitute it. Reason, which is the ultimate goal-seeking faculty, governs the soul. However, the passions associated with the appetitive principle are constantly engaged in seeking for pleasure in an attempt to govern the soul. Appetites simply drive one towards pleasures. From this theorization, Plato demonstrates that a person's moral conduct is a construct of the soul, manifested in overt behaviour. Such conduct is dependent on the

existing relationship among the constituent components of the soul. For any human action, the mind must have thought about it, then it directs the body to execute it. The teaching of morality should hence focus on the mind, which directs human actions.

Plato's theory of morality then postulates that morality in an individual is attained when each of the three constituent parts of the soul are effectively functioning, as outlined in the preceding subsection. That is, when the principle of reason is in control of the other two. The rational part is responsible for the mind's capacity to think rationally. The second (irrational) principle is the source of bodily pleasures and desires such as lust, hunger and thirst. The third (passionate or spirit) part is an auxiliary of the rational part. In the event that the irrational principle overwhelms the rational principle, a state of disharmony occurs in the soul. This state, according to Plato is what translates to immoral behaviour in an individual. This is because in such a case, an individual's actions are not governed by the rule of reason, but the irrational principle, which makes one to succumb to appetites and pleasures. For morality to prevail in an individual there should be a state of harmony within the soul. Therefore, any interchange of the roles of these parts translates to immorality in an individual. Teachers' failure to uphold examination integrity can thus be attributed to the rational faculty of their souls being overwhelmed by the appetites and pleasures associated with the irrational faculty. These consists of the perceived benefits of excelling in examinations such as promotions, which motivates them to indulge in examination vices.

Plato's conception of the human soul appears to suggest that since the rational part is wise, it must rule, whereas the passionate (spiritual) part be its subordinate and ally. Then the two should tame the irrational part. Plato holds that once a person is trained and educated, these two parts can check the irrational part. Therefore, they have to check the irrational (appetitive) part just to ensure that it does not dominate the rational part. Manifestation of moral behaviour in a person is a reflection of the harmony that exists in the soul. A moral person therefore is one in whom harmony exists among the three faculties of the soul. The ability to achieve morality then requires efforts to attain harmony within the soul. Such efforts necessitate intensive education that strikes the human psyche in order to activate the faculty of reason. Failure to achieve harmony within the soul translates to immorality. Plato therefore contends that only knowledge of the good will enable one strike a balance among the three faculties of the soul, and consequently achieve harmony. It is evident that morality is a metaphysical attribute that requires metaphysical approach in order to attain it. Since it is

metaphysically determined, then mere acquisition of knowledge of virtue cannot guarantee actualization of the right actions. KNEC and TSC have established legislation with a view that it would facilitate development of examination integrity among teachers. Such legislation merely creates awareness among teachers on the need to uphold examination integrity rather than cultivating moral virtues among them. Moral traits emanate right from within the individual human psyche and they have to be activated by reason for them to be actualized.

The relationship between Plato's theory of morality and his theory of knowledge is evidenced by his argument that, if a person can be deceived by appearances in the physical world, then they can also be deceived by appearances in the realm of morality. The knowledge that enables one to distinguish between shadows and real objects in the sensible world is the same kind of knowledge that one requires to discriminate the shadows and images in the noumenal world (White, 1976). It is from this argument that Plato holds the position that knowledge is virtue and ignorance is vice. For Plato, knowledge is virtue because it enables one to make informed judgement and hence act in consonant with the moral principles. On the other hand, ignorance hinders informed judgement, leading to undesirable behaviour.

Plato also maintains that morality and moral standards are as objective as mathematical theorems and physical principles, which are absolute. Objectivity in this context implies that moral principles are autonomous, independent of personal prejudices, opinions or preferences. That is, those who think morality is a matter of opinion do so because they lack knowledge to judge otherwise. To illustrate Plato's objectivity of moral standards, Oniang'o (1994) explains that a statement such as 'it is wrong to steal,' is absolute and whoever doubts it lacks the requisite ethical knowledge. Due to this kind of reasoning, Plato construes morality as an objective and independently existing attribute, acquired through rational efforts. This principle implies that immoral acts also emanate from the very rational nature of a human being. Correcting a person's immoral behaviour then necessitates a rational approach.

As already alluded to by Plato that immoral behaviour emanates from within the very nature of the human being, it means that the relationship between the soul and the body determines an individual's action(s) (Plato, translated by Waterfield, 1993). He argues that in its prior existence, the soul comprises two main parts: the rational and irrational. These two parts are better and worse respectively, and their relationship with each other can be moral or immoral.

He adds that in each individual's personality, there is a better and a worse element and that when the naturally better element controls the worse, then the person is said to have self-control. However, when the smaller forces of one's better element is overpowered by the worse, then one succumbs and acts immorally (White, 1976).

Plato (translated by Waterfield, 1993) explains that the state of immorality occurs when a person confuses appearance and reality. Such confusion occurs when passions and appetites override reason. This eventually results in undesirable behaviour, which is due to ignorance or false knowledge. Plato argues that for a person to be moral, reason must rule because it has the wisdom and foresight to act for the whole person's mind. Then spirit should obey and support it to check the appetitive principle. When one is trained and educated, these two faculties function properly by checking the appetitive principle, which constitutes the largest portion of a person's soul. In order to maintain morality in an individual, the appetitive principle has to be restrained from taking control over the other faculties of the soul. In the event that the components of the soul are confused and misplaced, then injustice, indiscipline, cowardice, ignorance (i.e. wickedness) occurs. Then if one acts at a time when they are under the influence of pleasure then the act is done out of ignorance. Here, the agent has chosen the short-term pleasure, thereby failing to foresee the future consequences or returns of the choice they make. The function of the rational part in this case is to evaluate acts before they are executed. Passions and appetites might lead one to the world of fantasy and deceive one into believing that certain kinds of pleasure would lead to happiness. Reason penetrates the world of fantasy and directs us to uncover the distinction between appearances and reality. Since morality is an entity that exists metaphysically as alluded to by Plato, then its teaching should entail a rational discourse that employs reason in order to maintain harmony in the soul. Mere enactment and enforcement of rules has failed to inculcate examination integrity among the teachers. This explains why some teachers still indulge in examination vices despite the existence of rules and regulations that govern the conduct of examinations.

Plato (translated by Waterfield, 1993) posits that when appetite overcomes reason, the harmony of the soul becomes adversely affected, resulting to the generation of false knowledge. In such a case, appetite overcomes the faculty of reason, making it lose its rightful role. One therefore thinks that what appears to bring happiness does so, when in reality it does not. Plato explains that in the soul's prior existence, the irrational part (spirit and appetite) has a clear vision of the *forms* of truth and a tendency to descend and enter the

body. At the same time, this part of the soul is unruly and evil in nature, even before it enters the body. Therefore, the attributes of evil and immorality are present in the soul even in its pre-existence state. It is in such a state that the soul alternates between seeing the *forms* (truth) and forgetting them. The soul has therefore an inherent possibility of disorder, which is the product of ignorance and forgetfulness of the vision of reality. Immorality is therefore a characteristic of the soul in which it is capable of forgetfulness. Souls that forget the truth, descend and get dragged by the attraction of earthly things. Ultimately, such a soul has a possibility of lapse into disorder due to forgetfulness.

Plato believes that due to its carnal nature, the body stimulates the irrational part of the soul to overcome the rule of reason. The soul's entrance into the body further causes disorder through breakdown of harmony among the three parts of the soul. The body then stimulates activities in the irrational part of the soul such as lust, pleasure; it destabilizes the proper functioning of the soul by exposing it to sensations. In this state, the irrational faculty overrides the faculty of reason thus making one to act immorally.

In Plato's account of morality, the soul enjoys harmony between its rational and irrational parts when reason controls the spirit and appetite through its knowledge of truth. However, the irrational part is imperfect. It expresses the imperfection by being attracted to the body through its appetites, dragging with it the spirit and reason. Then when this soul enters the body, the original harmony within its constituent parts is disrupted, making a person to forget true knowledge. The loss of knowledge results in unacceptable behaviour. However, the knowledge of truth can be recovered, and such recovery constitutes a conduit to regaining morality.

For White (1976), Plato equates the recovery of morality to the reclaiming of the lost harmony within the soul. This means reversing the process by which the appetite and the body stimuli overwhelm reason. Reason must regain control over the irrational part of the soul. Only genuine knowledge can translate to virtue because ignorance or false knowledge leads to immorality. Plato holds that genuine knowledge facilitates good judgement, whereas ignorance hinders good judgement. For this reason, ignorance is a vice owing to the fact that it hinders the right judgement, thereby leading to wrong actions.

There is need to distinguish between knowledge and mere awareness in order to justify ignorance as a hindrance to good judgement. To claim to know something, or have knowledge of it, one should provide evidence for holding to such belief to be true (Moser, 1995). For any claim of knowledge, three conditions come into focus: the belief, truth and evidence conditions. For Plato, it is only when a person believes or is convinced about something that they make a good judgement. He therefore emphasizes that awareness or exposure to some piece of knowledge without conviction amounts to ignorance. Such awareness culminates in wrong decision-making. As observed by White (1976), Plato conceives good judgement as leading to virtue, while wrong judgement facilitated by ignorance leads to vice. The view that knowledge facilitates good judgement and that ignorance misleads, manifests itself when Plato focuses on human search for pleasure and happiness. He argues that people always think that whatever they do will in a way enable them attain pleasure and happiness, because all people desire what is good for them. One may engage in wrong acts such as cheating, and even admit the wrongness of the act, but always assume that the act is beneficial. Plato's argument appears to imply that immoral persons act ignorantly without due consideration of the implications of their acts, as long as they attain happiness. In essence, human beings are motivated to act in particular ways, not only for the purpose of attaining happiness, but also to fulfil their personal desires and interests. However, Plato associates immoral acts with false knowledge, a kind of ignorance, which one has to overcome in order to be moral. To claim that knowledge is virtue then suggests that false knowledge must be replaced with an accurate and authentic knowledge that enables one to distinguish appearances from reality.

Plato (translated by Waterfield, 1993) explains that for one to attain true knowledge they must first acknowledge that they are in a state of ignorance, before moving from false knowledge to true knowledge. He calls this a state of 'a sleep of ignorance' in which one has to be awoken by either an internal process or external agent. Internal process means that one realizes or remembers what they have forgotten. This facilitates the consciousness of what the case is. In the moral context, a person can try to figure out what the code of conduct spells out for instance, either internally or by appealing to any external agent. External agents here imply a source of remembrance occasioned by external objects. These can include people, reference material and symbols, among others, which serve to remind one of what the moral code spells out. In a classroom setting for instance, a learner who has forgotten a certain mathematical formula may consult the teacher, colleagues or refer to the book. These agents

serve to bring back to the learner's mind what they had forgotten. The role of both external and internal agents in development of awareness is to retrieve the deeply entrenched knowledge from one's sub-consciousness and bring it to the fore. The soul recollects what it once knew and brings it to the fore.

White (1976) explains that in the dialogue *Republic*, Plato conceives the cause of recollection to be a state when the mind encounters difficulties in ascertaining the truth amid contradicting sense experiences. As one tries to make sense out of them, they begin to transcend to the world of *ideas*. This action of the mind is prompted by one's experience of a problem that needs to be resolved. This implies that in executing moral actions, recollection is useful in that in the event of one being confused or forgetting what the moral code spells out, the mind recollects and restores such awareness. Therefore, a person can do an internal soul-search of trying to recall what is desirable in relation to the moral obligation in question, or refer to an external source, a book for instance. Such a task justifies the need for moral education in shaping one's moral conduct. Teachers are hence expected to refer to the established legislation to guide their moral conduct.

Kiruki (2004) notes that the elevation of human mind from ignorance to knowledge lies in two main states of mind, that of *doxa* (opinion) and that of *episteme* (knowledge). The latter represents true knowledge. *Doxa* connotes images while *episteme* points to the originals or archetypes. Therefore, it is possible to ascend from one state of the mind – *doxa* (imitations, caricature or copies) to the next – *episteme* (archetype, original or real) through intellectual endeavour. Opinion in this case is associated with superficial knowledge, which is not entrenched in an individual's psyche. The teachers' awareness of the need to uphold examination integrity constitutes the superficial knowledge (*doxa*), which does not strike their psyche for them to translate it into moral actions. That is why they cannot uphold examination integrity despite possessing such knowledge. *Episteme* on the other hand points to the absolute knowledge that is entrenched in the noumenal domain of the human being. Such knowledge is certain and cannot easily succumb to bodily emotions and pleasures because it emanates from the human psyche, mediated by reason.

The use of an external agent to recover the lost moral knowledge is illustrated by Plato in Book VII of *The Republic* (translated by MacDonald, 1945), using the Allegory of the Cave. In this allegory, he visualizes human beings living in captivity in an underground cave, which

has an opening towards the light that reaches all along the cave. The captives have been in the cave since childhood, and their legs and necks are chained in such a way that they cannot move or even turn around. Above and behind them, a fire is blazing at a distance, and between the fire and the captives there is a raised pathway, and a low wall built along the pathway. The wall of the cave appears like a mirror, such that images of people passing outside are cast on it. The captives see nothing of themselves or other people, except the images (shadows) cast on the wall of the cave. They are so constrained that when they converse, they just tend to name the images they see on the wall. They cannot think or talk of anything beyond what they perceive in the cave. They can also hear echo sounds of passers-by. To them, truth is literary nothing but the shadows (images) that they see on the wall.

In this allegory, Plato portrays the mood of self-satisfaction among the captives; they do not know that they are captives, chained by false knowledge and dwelling in the darkness of ignorance. Their awakening comes through an external agent, which is the release from the chains. They are finally able to turn around, and then led out of the cave. Upon their release and turning towards the light, they suffer sharp pains of light rays in their eyes such that they are unable to see the realities of which in the former state have been shadows. They are not convinced that the objects they see are real, as opposed to the illusions they have been seeing while in the cave. The moral implication of this allegory of the cave is that immoral persons can be helped to begin leading a moral life by being released from the chains of false knowledge or ignorance. They can be guided to acquire desirable behaviour through both internal processes (recollection) and external agents. Through the dialectical approach, the immoral person's reasoning is activated, leading to their individual soul searching and attainment of truth about morality. Alternatively, an intensive moral education can facilitate acquisition of morality through activation of their intellectual processes.

In the allegory of the cave, Plato also portrays prisoners who are adamant to come out of ignorance until they are compelled to do so. This implies that people could still be adamant to change their immoral behaviour. Consequently, some degree of force is necessary in order to instil sanity in them. This argument by Plato justifies his advocacy for the use of punishment in an attempt to reform one's character. Plato advocates for the use of punishment in his dialogues, *Gorgias* and *Protagoras*, in which he holds that retribution is a corrective measure of injustice. In the *Gorgias* (compiled by Elwany, translated by Jowett, n.d.), Plato explains that retribution benefits the offenders by improving their souls and subsequently their overt



conduct. He uses the analogy of medicine to illustrate this. He asserts that as medicine frees the sick from disease, punishment also frees the offender from intemperance and injustice. Punishment delivers an immoral person from the evil of injustice, but failure to administer punishment perpetuates the vice. Every person should thus act righteously in order to avoid punishment. Plato believes that punishment serves two main purposes: to reform the offender and to deter other people from breaking the law. Through this process therefore, virtue can be cultivated among people. Plato's prescription of punishment as a method of instilling morality contradicts his advocacy for the use of rational discourse in moral development. He does not clearly explain the role of punishment in the rational discourse. Punishment is an empirical approach to moral development, contrary to rationalism that Plato advocates for. Punishment only serves to instil fear and intimidation in the offender. It endeavours to deter people from future attempt to indulge in immoral acts. It is unlikely that punishment can contribute to a person's intellectual development. Otherwise, punishment may not necessarily reform the offender or deter others from committing a similar offence.

Peters (1966) observes that there seems to be no conceptual relationship between punishment and notions such as 'deterrence,' 'prevention' and 'reform.' People may get punished but still repeat similar mistakes due to the development of resistance to punishment. Punishment is not an effective way of deterring one from committing offences. It may only serve the purpose of subjecting the offender to an aversive experience in return for the offence committed. As already alluded to in the previous section, morality is an attribute of the human rationality, hence should be inculcated rational approach as opposed to punishment. As hinted in Chapter 1, prescription of hefty fines, convictions and interdictions are methods predominantly employed by the Ministry of Education in the fight against examination malpractices. However, the approach has yielded minimal results, owing to the recurrence of the vice, particularly among the teachers. This demonstrates the ineffectiveness of punishment and deterrence as methods of instilling morality and examination integrity among the teachers. Enactment of punitive rules for examination offences, coupled with deployment of tight security measures during the examination exercise cannot instil examination integrity among the teachers. Therefore, there is need for KNEC to employ an alternative tact in order to enhance the inculcation of examination integrity among teachers.

The process of recollection and the allegory of the cave points to the importance of education as a means through which one becomes conscious of moral obligations. Plato believes that

education should enable a person internalize moral virtues. In this respect, an educated person is obliged to know what is right in life and pursue it. This is analogous to the captives, guided to react favourably in an effort to move out of ignorance. Plato hence believes that intellectual development in an individual occurs concurrently with moral development. As a person grows up and gets educated, the knowledge attained intensifies their love for truth and goodness. Therefore, one's behaviour begins to change positively, leading to happiness and virtue. Virtue, according to Plato, is the same as knowledge, authentic knowledge of the rationale behind all acts and their impending consequences. To discover this knowledge, one has to undergo a lengthy period of rigorous intellectual training. It is through such intensive education that a person eventually acquires knowledge of the moral life, which they in turn utilize to understand the nature of what is worthwhile then try to achieve it (White, 1976).

Plato's theory of morality serves to defend the position that morality is teachable and hence provides a foundation for the practice of moral education. It explains the relevance of exposure to the knowledge of the good. However, Plato's theory of morality has some limitations. First, Plato's views of morality seems to rest on the assumption that if one knows what is good or right in any given circumstances, they will act morally. This is because every person always aims at achieving good. Accordingly, immoral behaviour stems from lack of knowledge. Therefore, in believing that a given act is worthwhile, one may be mistaken and strive to attain undesirable goal without realizing their mistake due to ignorance. Since ignorance is lack of knowledge, in this case therefore, one may act immorally without having intended to do so. Plato's view is that immoral actions are never committed deliberately, since one cannot know what is undesirable then proceed to do it. For Plato, it therefore appears that immoral acts are involuntary and that no one should be held accountable for such acts. This position is disputable because immoral acts are committed consciously and deliberately.

As disputed by Oniang'o (1994), Plato's theory of morality seems to imply that a person always behaves in a stereotyped manner in order to further personal interests. Therefore, if one knows the good, they always strive to attain it. However, this assumption is equally disputable because smokers for instance, know that smoking is harmful to their health, yet they proceed with the habit. In relation to the examination dishonesty, the same case applies. Teachers, candidates and other parties involved in the national examination exercise are conversant with the rules governing examination. However, despite the knowledge of

examination rules, some of them still indulge in examination malpractices. This kind of behaviour therefore conflicts Plato's stance that knowledge is virtue and ignorance is vice.

#### **2.4 Plato's theory of education in relation to morality**

Plato relates his theory of education to his theories of the human nature and that of the state, which he expounds in *The Republic* (translated by MacDonald, 1945) and *The Laws* (compiled by Elwany, translated by Jowett, n.d.). In the theory of the state, he considers the state to be a three-tier unit composed of the three distinct social classes that correspond to the tripartite soul. The three social classes comprise the lowest class of producers such as tradesmen, artisans and farmers. The middle class constitutes of the guardians while the philosopher-kings constitute the highest class. Each of the three classes is associated with each one of the faculties of the human soul. The class of producers is associated with temperance, while that of the guardians is associated with courage (fortitude). The class of philosophers on the other hand is associated with wisdom. Justice, which is the prime virtue, exists in the state when the three classes of citizens play their designated roles appropriately. Within an individual, justice determines the proper functioning of the soul and body. For Plato, existence of virtue within an individual corresponds to the virtue within the state. Class struggles destabilizes the harmony in the society, creating a state of injustice, in the same way that conflict between the faculties of the soul derails the exercise of reasoning and acting. Plato then conceives a just state as one within which the citizens effectively perform their functions that correspond to their respective social classes.

Plato's theory of education mainly focuses on the role of education in society. It attempts to prescribe the roles that individuals play in society in line with their intellectual endowment and the social classes within which they are slotted. As explained by Price (1967), Plato in the dialogue *The Republic*, argues that education should play the role of upbringing people who are essential to the service of the state in accordance with their abilities. He argues that the character of a state is reflected in its citizens and rulers, and that education is an essential conduit through which the state can establish good governance. This kind of governance entails skillful rulers who would usefully engage the various categories of people in the state in a manner that they effectively play their respective functions to attain the highest social virtue, justice. To achieve this ideal, the state requires a sound political system, guaranteed by a sound education system. Plato observes that an education system has two major functions:

to select, and prepare the youth for future roles that are dependent on their abilities. The bright ones, whom he refers to as the ‘golden boys’ are to be educated to become philosopher-kings, whose key roles include ruling, making policies and planning for the society. In *The Republic* (translated by MacDonald, 1945) he maintains that the society can only be built into a just and civilized one if it is governed by the highly intelligent individuals (philosopher-kings). Those who are less bright and physically strong are trained to become soldiers to defend the state. These, he calls them ‘silver boys.’ Then those who are not academically endowed, whom he calls the ‘iron boys’ are to be prepared for less intellectually demanding vocational occupations such as farming (Maris, 1967).

For Plato, education serves a social function that constitutes the selective process of placing citizens in their respective classes depending on their aptitude and merit. The purpose of education therefore is to develop three categories of talents among citizens, namely economic production, military and governance. Similarly, the three social classes reflect the tripartite nature of the human soul alluded to at the beginning of this subsection. Therefore, intellectual ability is the main determinant of people’s placement in society in the same way it guides the human moral conduct. In the modern society, such division of labour among citizens is analogous to the social stratification. Education should lead to the achievement of equality in the distribution of knowledge and equal opportunities among members of the society. Therefore, Plato errs when he argues that education serves the function of selecting and slotting citizens into their respective social classes. The practice of slotting of individuals in classes perpetuates social stratification. In Kenya, the practice of social stratification has infiltrated the school system such that secondary schools for instance, are slotted into the following four categories in descending order: National, Extra-County, County and Sub-County schools (KNEC, 2016a). Such stratification influences the public perception that National schools are the best since they perform well in the national examinations. Such mentality may in turn influence the examiners who mark the said examinations, in that they develop a preconceived judgment about a candidate’s performance, based on the school category they belong. Such preconception would culminate in skewed marking and grading of candidates.

In the primary section, stratification of schools is evident in the categorization of public (Government owned) schools and the private owned schools. There is a public perception that the latter category is superior to the former, based on their relatively good performance in the

national examination. Slotting of schools in categories encourages unhealthy competition among them, with the perceived 'good' schools striving to maintain the status quo, whereas the 'bad' schools struggle to improve their performance. Such competition apparently contributes to examination malpractices.

In developing his theory of education, Plato maintains that a theory of education has to be based on five philosophical precepts. First is the nature of human beings, since they are the ones who are involved in the learning process. Secondly is the theory of knowledge (epistemology) which defines the concept of knowledge and the process of acquiring it. Thirdly is the human society, which he contends that education should address its challenges and aspirations. Fourthly is the relationship between an individual and the society, since education prepares an individual to serve the society. The last precept is the nature of training which leads to the existence of such ideal persons and society (Price, 1967). Besides equipping learners with knowledge and skills that enable them play a productive role in society, education also instils moral values in the learners. Having undergone a lengthy period of education, the society expects teachers to demonstrate exemplary character by upholding integrity. Their indulgence in acts of examination malpractices then casts doubt on the rigour and intensity of education regarding morality. The teacher education curriculum appears to dwell on the teachers' instructional competence at the expense of their moral development.

Plato, in the dialogue *Republic* (translated by Waterfield, 1945) observes that a primitive society was mainly economic oriented. That is, its chief pre-occupation was to engage its citizens in activities that would ensure provision of basic needs and services. It did not therefore require an organized leadership. However, in a civilized society, the economic needs that were originally simple became elaborate and complex. Plato then advocates for a utilitarian kind of education that should demonstrate the three functions in the society. In addition, he advocates for a universal and compulsory education, which would be administered in stages. In the early stages, educational activities would inculcate a belief in the learners as to what is good for the society and individual, how to achieve it, and submission to the authority (Price, 1967). As learners advance, they would be trained in different areas that correspond to their respective future roles in society. For the prospective auxiliaries (guardians) for instance, they would undergo physical and military training in order to acquire the necessary skills of the virtue of courage. It is imperative to acknowledge

that Plato's theory of education emphasizes on the role of education in developing virtuous individuals and in turn a harmonious society. These goals of education are achieved when individuals play their roles in their respective classes into which they have been slotted in society, by virtue of their intellectual abilities. It is through intellectual exercise that one obtains the true and absolute knowledge of virtue. Plato's theory of education addresses the core functions of education in the society as well as to the individual. That is, to provide both intellectual and vocational skills relevant for the well-being of the society, and most importantly for moral development. These are among the core goals of education in the current system of education in Kenya. This attests to the necessity for education in moral development. In order to facilitate inculcation of the knowledge of morality, Plato emphasizes on the rational exercise of 'recollection' through intellectual discourse. He maintains that it is the most appropriate way through which the learner can recall the knowledge of virtue implanted in their soul by the gods before birth. The concept of recollection is elaborated in subsection 2.5.1.

In explaining the concept of the knowledge of virtue, Plato makes use of his theory of *forms*. In this theory of *forms* (or *ideas*), he seeks to establish the manner of existence of beings. He asserts that things themselves do not exist. That is, true being does not reside in objects but outside them, namely *ideas*. Forms are metaphysical entities that contain the true being of things and even knowledge. Only *ideas* exist authentically whereas the physical entities only participate in these *ideas* in the same way shadows may participate in the being of real things. Human senses cannot perceive *ideas* since they (*ideas*) are eternal and are not subject to space and temporal conditions. To elaborate his theory of *forms*, Plato perceives two worlds of existence. First is the world of things, which can be perceived by senses (the sensible world), which he describes as inferior and a shadow of the true world. Second is the world of *ideas* (or *forms*) which is true and eternal, in which the world of senses shares (Price, 1967).

According to Plato therefore, true knowledge is the knowledge of *ideas* because true beings reside in the world of *ideas*. These *ideas* are not directly accessible to human consciousness since they do not reside in the physical world. Human beings can only access them through a process which Plato calls *reminiscence*, which entails the soul remembering the ideas which it knew before it was implanted in the human body. Plato explains in his dialogue, *Phaedrus* (compiled by Elwany, translated by Jowett, n.d.) that human essence is a rational soul that is imprisoned in the physical body. Thus for Plato, the essence of the human person is the soul

that resides in the world of *ideas*. However, the soul that is enshrined in the physical body cannot remember the *ideas*. It is stimulated when a person sees things, which reminds them of the ideas the soul attained when it existed in the world of *ideas*. Therefore, human beings acquire knowledge first by perceiving things, which arouse their memory, since they remind them of the *ideas* that they contemplated earlier in the noumenal world. The arousal that Plato refers to is the activation of the human faculty of reason that enables them to attain authentic knowledge.

Plato's theory of education thus gives prominence to rationalism as an appropriate mode of knowledge acquisition. That is, knowledge acquisition entails remembering what is inside us (reminiscence), but not seeing what is outside of us in the physical world. Physical things only act as stimuli for us to arouse our thoughts in order to access the world of ideas. For instance, a tree that one sees in the physical world is only a shadow of the ideal tree that exists in the ideal world of *ideas*. In this respect, true knowledge is intuitive in as far as it is the resemblance of the particular physical object (say the tree) to the ideal, which participates in it (Maris, 1967). Thus, the beautiful thing one sees makes them remember the idea of beauty itself, and leads one to the world of *ideas*. Platonic epistemology therefore implies that knowledge derived from within us (rational knowledge) is more reliable than the one obtained through sensory data (empirical knowledge). It is through rationalism that one can acquire authentic knowledge.

In his dialogue, *Meno* (translated by Jowett, 2009), Plato reiterates that the knowledge of virtue is the ultimate endeavour of every human being. Regarding the question of how one can attain the knowledge of virtue, he maintains that such knowledge is acquired through 'recollection.' He argues that a person who does not know anything, has within themselves true opinion about what they do not know. They can stir up such opinion and bring it forth as true knowledge through dialectical discourse. They consequently come to know without being taught, but rather by recalling. This experience, according to Plato demonstrates that at birth, the human mind possesses all the theoretical knowledge. In moral inquiry as well, Plato believes that if we question ourselves rightly, recollection can improve our understanding of moral truth and eventually lead us to grasping full knowledge of it. Plato then equates virtue to rational knowledge, just like other forms of knowledge. Plato's argument reiterates the fact that morality is an attribute of human rationality. By virtue of their rationality, human beings possess the moral attribute and the difference between moral and immoral persons lie in the

ability an individual to translate their moral potential to actuality. Therefore, the teachers who indulge in examination malpractices demonstrate the inability to translate their moral potential into corresponding actions in order to demonstrate examination integrity.

In his dialogue, *Gorgias* (compiled by Elwany, translated by Jowett, n.d.), Plato maintains that all human actions are tailored towards attainment of pleasure and happiness. However, this assertion may prompt one to question whether people who engage in vices do so in pursuit of pleasure, bearing in mind the implications associated with the very acts. Nevertheless, Plato supposes that it is the rule of law that governs our actions. Law is vital in directing and moderating human behaviour. However, he maintains that ordinarily, human beings do not wrong voluntarily, but against their will. In the dialogue, *Euthydemus* Plato also emphasizes that doing right or evil depends on whether the agent is, or is not under the guidance of knowledge. Therefore, attainment of knowledge would lead to happiness. Thus, the knowledge of the good enables one attain the ultimate goal of human pursuit, which is virtue (Plato, compiled by Elwany, translated by Jowett, n.d.).

An analysis of Plato's theory of knowledge reveal some shortcomings as illustrated by his assertion that knowledge acquisition is consonant to discovering the forms and that once one has discovered them, then it means that they have acquired wisdom and a happy life. This, he regards it to be the ultimate goal that all human beings strive to attain. Knowledge acquisition therefore makes one to lead a perfect life. In the *Euthydemus* (compiled by Elwany, translated by Jowett, n.d.), Plato maintains that wisdom makes people fortunate because once you have it you never err, and therefore you definitely must act rightly. He further reiterates that all human beings desire happiness, which can only be attained through knowledge acquisition. This implies that once a person has discovered the forms then there is nothing further to be known since they have attained the ultimate goal (the state of perfection regarding decision-making and acting). In essence, knowledge acquisition in itself cannot make us perfect in all our undertakings. In fact, Socrates, in the Plato's dialogue, *Protagoras* (translated by Jowett, 1956), admits that knowledge in itself is not an end in the execution of moral obligations. He asserts that one may possess knowledge, but at times it may be overwhelmed by emotions such as anger, pleasure, pain or perhaps fear. This would in turn influence one's decision-making process and acting.



Plato also lays emphasis on the human intellectual ability as a determinant factor of one's moral integrity and placement in society appears not to take into consideration the important aspect of translating the same knowledge to corresponding actions. In education, knowledge acquisition has to be manifested in a positive change of one's behaviour and attitude. If the knowledge of virtue is purely rational, as Plato presupposes, then how do human beings acquire such knowledge? An analysis of the concept of teaching facilitates an evaluation of Plato's pedagogy with regard to the teaching of virtue.

## **2.5 The concept of teaching**

Stewart (1993) notes that teaching is an activity that intends to bring about learning. Therefore, at the core of teaching there are intellectual and strategic activities that facilitate the learning outcome. The intellectual acts of teaching include explaining, defining, demonstrating, justifying arguments, among others. Teaching a motor skill for instance, involves explaining and illustrating its important aspect by demonstrating it by performance. Strategic acts of teaching on the other hand entail planning for teaching, motivating, disciplining, guiding and counselling learners, among others. These acts create a conducive environment for teaching to occur. Oakeshott (1967) defines teaching as a deliberate and intentional initiation of a pupil into the world of human achievement. The teacher's activities are the ones designed to promote this initiation in the learner. The learner is necessary to the act of teaching. The teacher should thus understand the entry behaviour of the learner, arrange the subject matter in order and decide on the manner of transmission in order to achieve the intended purpose of teaching.

Scheffler (1967) posits that the act of teaching should acknowledge the ideals of free rational inquiry. This view points to the two main aspects emphasized by Scheffler's conception of teaching. First, teachers must be willing to justify their statements and arguments during the teaching process. Secondly, teachers must be willing to have their authority challenged; they must allow their learners to review and assess their (teachers') arguments. Scheffler hence believes that teaching entails a teacher's submission to oneself, to the understanding and independent judgment by the learners. This view rules out the act of teaching as mere transmission of predetermined facts and ideas to the relatively passive students. It implies that teaching constitutes rational explanation of ideas or concepts, and the dialogical encounter. Whatever the teacher presents to the learners will only be acceptable if accompanied by valid

and convincing reasons. The teacher should embrace dialogue by provoking new ideas, questions and doubts from the students. The teacher should bear in mind that the learner is a human being with an independent mind, whose valid queries must be accommodated and given due attention. The teacher should possess virtues such as humility, and realize that they are open to critical challenge. They must accept that their ideas may fail to stand the test of critical scrutiny; hence, they should be receptive and open-minded. Scheffler then defines teaching as an activity whose aim is the achievement of learning, practiced in such a manner as to respect the student's intellectual integrity and capacity for independent judgment.

Akinpelu (1981) provides a relatively detailed analysis of the concept of teaching which encompasses most of the criteria of teaching. He contends that the act of teaching should constitute the following characteristics:

A person (teacher) consciously and deliberately doing the act of teaching. This implies that teaching is a purposeful activity that engages the teacher and the learner in a relationship or interaction, the effect of which is to produce a positive change in behaviour or outlook of both of them. Teaching influences both the teacher and the learner. This means that the feedback the teacher gets from the learner will determine how a teacher would approach the subsequent lessons. The teacher's lesson presentation and development would determine the extent to which their lesson objective would be achieved, through the expected learning behaviour exhibited among the learners. The teaching and learning process should then entail a mutual encounter between the two parties

He further elaborates that there has to be somebody to whom the teaching is intended for; the act of teaching should be directed to a learner, hence the learner is logically necessary to the act of teaching. The teacher must at least intend that learning should occur among the learners. Akinpelu however acknowledges the fact that learning does not necessarily result from teaching. There may be instances when a teacher may fail to attain the intended purpose of teaching in totality. Learning is therefore a task the individual learner should undertake. A teacher only teaches with an intention that learning should occur, though it is not a guarantee that learning must accrue from the act of teaching.

Teaching should involve methods or procedures that are morally acceptable and pedagogically sound. As already mentioned, learning is a voluntary activity on the part of the

learner. Presented with the knowledge, it is upon the individual learner to internalize it. The morally acceptable manner of teaching refers to the use of pedagogical procedures that accommodate the voluntariness of the learner to participate in the learning process for instance dialogue, demonstrations and discussion. Another morally acceptable way is what Scheffler (1965) terms as the rational and 'evidence giving' condition of teaching. Since teaching is not an imposition of one person to another, but rather a product of interaction between the teacher and the learner, then it follows that a morally acceptable way of teaching implies that a teacher gives reasons or justifies the statements and actions he or she does in class in the course of teaching. The teacher should accommodate positive criticism from the learner.

The above analysis of the concept of teaching presents the criteria of teaching that is almost ideal. This is because teaching is directed towards somebody (a learner), within whom learning is intended. However, teaching does not necessarily lead to learning since learning is a task undertaken by the individual learner. The teacher only prepares adequate environment to facilitate it. Secondly, a teacher has to prepare what learners are supposed to learn, for instance skills, attitudes, facts or knowledge. The act of teaching therefore aims at transmission of certain information to the target learner. The third criterion is that teaching is an engagement between the teacher and the learner. It is a mutual interaction between these two parties in sharing and pursuit of knowledge and experiences. Fourthly, being a mutual interactive relationship between the learner and the teacher, the act of teaching should employ methods that accommodate the willingness of the learner to participate in the learning process. These include dialogue, demonstration and mutual discussions concerning the subject content. The learner should voluntarily participate by seeking clarifications, asking questions and performing activities as guided and directed by the teacher. Being a form of knowledge, as Plato puts it, then virtue can be taught within the context of the criteria outlined above.

Granted the outlined criteria of the concept of teaching, the kind of training that teachers undergo in preparation for the national examination exercise should take a formal teaching and learning encounter. It should not just be a sort of briefing in which teachers are merely reminded on how to conduct the examinations and adhere to examination rules. The process of inculcating examination integrity among teachers should then take an intensive and formally structured pedagogy that employs a similar approach used in convectional

education. It ought to be an encounter between the teacher (KNEC facilitators) and the learner (teachers), in a free learning atmosphere that is devoid of coercion and intimidation. The application of a formal education approach on the teaching of examination integrity among teachers would facilitate their internalization of precepts of integrity as a moral obligation.

### **2.5.1 Plato's view on the teaching of virtue**

Plato does not provide a formally elaborate scheme of teaching virtue. Instead, in Plato's dialogue, *Meno*, (compiled by Elwany, translated by Jowett, n.d.) Socrates denies that virtue can be taught. He argues that human beings are born with latent knowledge, which is implanted in their minds. Such knowledge constitutes the knowledge of virtue. This knowledge can only be 'recollected.' Socrates therefore asserts that virtue is a form of theoretical knowledge, implanted in the human soul by the gods. This knowledge can then be 'recollected' and brought to the fore through persistent probing. Socrates demonstrates the act of recollection using a slave boy (who has not studied Geometry before) to arrive at the correct answer to a geometrical equation through the dialectical approach. Socrates then believes that the boy has not learnt but merely recollected the latent knowledge that is stored in his mind. The knowledge exists in the mind in the form of ideas and it is retrieved as certain knowledge through a rigorous intellectual discourse. Therefore, if virtue is a form of knowledge as Socrates holds, then the same procedure of recollection can facilitate the transmission of the knowledge of virtue to the learner. The whole process would then amount to teaching virtue.

Educating through probing or question and answer is the Socratic Method that is currently used in the teaching and learning process in modern educational institutions. It entails the question and answer approach between the teacher and the learner. Therefore, recollection demonstrates that virtue can equally be taught using a similar approach. In the said method, the teacher and the learner acquire knowledge from each other through the question and answer process. This approach is also referred to as the dialogical method, in which both the teacher and the learner attain knowledge through sharing of ideas and experiences by way of interactive learning. In this case, the subject matter is not presented as ready-made facts to memorize, but as a task for the learner to accomplish. The learner ultimately develops the skill of research by inquiring into the problem posed by the teacher. The teacher and the

learner encounter each other on equal footing as subjects engaged in pursuit of knowledge. Dialogue makes the process of teaching and learning to be inter-subjective, whereby both the learner and the teacher communicate and participate in the learning process. The inquisitive nature of this method activates the learner's faculty of reason, enabling them to think critically and ultimately arrive at absolute truth. If used to prepare teachers for the process of examination, this approach would activate their faculty of reason and enable them make reasoned judgment regarding examination integrity.

As Plato explains in the dialogue, *Phaedo* (translated by Grube, 2002), recollection can be occasioned by things that are either similar or dissimilar. He contends that the sight of one thing can make a person think of the other. That is, it is possible for a person to perceive something they had forgotten by linking it to what is before them by either similarity or difference. With reference to virtue for instance, the thought of committing evil can trigger the mind to think of the earlier resolution to shun evil. One would ultimately adhere to the resolution. Plato's point of emphasis is that knowledge acquisition is mere recollection of the latent knowledge implanted in the human mind.

Besides recollection, Socrates advocates for punishment as a way of behaviour modification. In the Plato's dialogue, *Gorgias* (compiled by Elwany, translated by Jowett, n.d.), Socrates also emphasizes the role of law in the maintenance of order in society. He further advocates for punishment as a corrective measure to those who are unjust. According to him, punishment frees people from injustice and intemperance; punishment releases one from the evil of injustice, and failure to suffer punishment perpetuates evil. He observes that punishment is twofold: (i) it serves as a corrective measure and (ii) it deters other people from engaging in evil acts. The same sentiments are echoed by Protagoras (a character in the Plato's dialogue, *Protagoras*), who reiterates the importance of punishment in shaping a child's character. Plato argues that cultivation of virtue begins at the initial years of a child and lasts throughout one's life. Caretakers have the initial responsibility of shaping one's character, before subsequently handing it to the teachers and the state respectively. Therefore, teaching of virtue is a collective responsibility (Plato, translated by Jowett, 1956). Plato considers the use of punishment as a corrective measure of maintaining law and order as an important strategy in the teaching of virtue. However, as already alluded to in section 2.7, punishment does not facilitate inculcation of morality. Plato therefore errs when he advocates for punishment as a mode of instilling morality in the human person.

It is evident in the *Protagoras* that Socrates admits that virtue is teachable, and he endorses the use of punishment in its teaching. Plato once again fails to account for the reason why punishment should be meted on wrongdoers, yet he strongly affirms that wrongdoing emanates from ignorance. Does he now suggest that punishment facilitates the rational discourse that ultimately yields the knowledge of virtue and subsequent moral integrity? It is paradoxical for Plato to give prominence to rationalism as a source of morality, yet again propose punishment as a method of inculcating moral development. Punishment inflicts pain on the human body but it does not significantly influence the human thought process that determines the human conduct. Punishment cannot inculcate virtue, but rather offers a tentative behaviour change in the victim. Since morality is a human attribute embedded in the mind, then the use of empirical method (punishment) for deterrence purposes would not facilitate inculcation of integrity in the victim.

Stone (2010) explains that at the beginning of Plato's dialogue, *Meno*, Socrates acknowledges that virtue is 'knowledge,' although he holds that virtue cannot be taught. He goes ahead and demonstrates how knowledge can be 'recollected' from the subconscious, using the slave boy as illustrated. According to Socrates, what human beings call teaching is merely recollection, which is similar to 'reminding' the learner of what they already know, by way of retrieving the knowledge that is stored in their mind. This demonstration of reminding through consistent and guided questioning implies that Socrates indeed 'teaches' the boy. Since the initial intention of the demonstration is to show that teaching is reminding, Socrates employs a strategy that is currently applied in the teaching and learning process, namely the question and answer method. Although Socrates does not admit that he is teaching the boy, but only guiding him to recall, the fact is that he is teaching. He actually teaches the boy from known to unknown, as it is employed in the modern teaching and learning process. Socrates does not only want to demonstrate what recollection (teaching) is, but also that the approach he uses is the most appropriate.

Although Socrates denies that virtue cannot be taught, Stone (2010) observes that Socrates elaborates to Meno (a character in Plato's dialogue, *Meno*) what virtue is, its origin and importance to the human life. Since explaining of a concept is part of teaching, then teaching virtue therefore includes providing an explanation of what it is. Having explained to Meno what virtue entails, Socrates is actually teaching virtue. Socrates' doctrine that virtue is knowledge and that 'teaching' is reminding implies that reminding one about virtue may lead

them to become virtuous. Socrates is hence a teacher of virtue and virtue is teachable. Nevertheless, during his trial, as explained in Plato's dialogue, *Apology* (translated by Grube, 2002, p. 28), Socrates is accused of corrupting and misleading the youth by teaching them wrong doctrines; *teaching things up in the clouds and under the earth, and making the worse appear the better course*. Socrates denies the charges but in defense, he claims that he only teaches people to improve their souls because virtue is the source of everything good. The fact that Socrates has followers (disciples) as his students, Plato included, demonstrates that he is a teacher of virtue. From this discussion, it is evident that virtue can be taught in the same way Socrates demonstrates.

The same strategy can thus be applied to the teaching of morality to the teachers. The use of Socratic Method would activate their thought processes and enable them to apply reason in making moral decisions. The process of recollection is hence a teaching strategy that entails a rigorous rational discourse between the teacher and the learner. However, Plato's standpoint regarding the association of virtue with knowledge and vice with ignorance is contentious. An analysis of the relationship between knowledge and ignorance is important in evaluating the validity of this argument.

## **2.6 The knowledge-ignorance relationship**

Analysis of the law of contradiction in things, that is, the law of unity of opposites provides a clear understanding of the relationship between knowledge and ignorance. Zedong (1937) observes that the law of contradiction in things is a fundamental law of nature and society, and subsequently represents great revolution in the history of human knowledge. Zedong argues that there is nothing which does not contain contradiction, and that without contradiction, nothing would exist. Amukowa and Ayuya (2013) explain that without their opposites, things, and more importantly, human thoughts would not exist. Without its opposite aspect, everything or thought loses the condition for its existence. Without life for instance, there would be no death; without death, there would be no life. Subsequently, without knowledge, there would be no ignorance; without ignorance there would be no knowledge. A definition of a thing, entity or concept necessarily implies its opposite. Therefore, education, in which its definition entails transmission of knowledge, cannot exclude ignorance, which implies absence of knowledge.

Scholars provide a variety of definitions of the term education. Peters (1967) defines education as the process that enables the learner to possess the capability to understand what they are taught. Secondly, the process must be done in a manner that is morally acceptable, and thirdly, it must be a conscious effort to bring about a positive change in the state of mind of the learner, aimed at achieving a desirable goal. Therefore, Peters considers an educated person as one who possesses a body of knowledge together with understanding. The person develops the capacity to reason, justify beliefs and conduct. Balogun (2008) defines education as the act of developing knowledge, skills or character in a learner. He therefore considers an educated person as one who displays a well-integrated personality; they are morally conscious and shows evidence of responsibility in the social welfare of others. From these definitions, it is clear that education entails a number of components, among them: development of skills, mind and character, especially by formal schooling, teaching and training. It is therefore observable that education transmits knowledge and thereby eradicating ignorance. For this purpose, ignorance has been associated with a number of negative connotations, such as blindness, helplessness and impotence (Johnson, 1980). These negative connotations of ignorance justify why it has to be minimized, if not being eliminated through knowledge acquisition.

Amukowa and Ayuya (2013) however observe that there is a linkage between ignorance and knowledge. Basing on the assumption that without ignorance there would be no knowledge, and without knowledge there would be no ignorance, they hold that the more people realize how ignorant they are, the more they seek knowledge. Likewise, the more knowledge a person has the more they discover what they do not know and continue to seek more. This is the basis of doing research in education. Ignorance thus precedes knowledge. Ignorance sets the stage for knowledge seeking. Should ignorance cease to be, there would be no struggle to acquire knowledge, then education as a transmission of knowledge would equally cease to be. Knowledge and ignorance are therefore inseparable. Every human being at least possesses some degree of knowledge as well as ignorance.

Granted the relationship between knowledge and ignorance, acquisition of knowledge by an individual justifies existence of ignorance. Ignorance is the one that necessitates the very act of acquiring knowledge. Consequently, every person possesses both knowledge and ignorance, thus Plato's association of virtue with knowledge and vice with ignorance is fallacious. Plato's assertion in the *Meno* (translated by Jowett, 2009) that all humans are born



with all the theoretical knowledge is equally fallacious. Acquiring knowledge does not translate to eliminating ignorance likewise being ignorant does not imply not being knowledgeable. The state of ignorance is the one that sets the pace for knowledge acquisition. Plato attempts to justify that acquisition of the knowledge of the good perfects one's moral integrity. He appears to draw a distinction between the virtuous and the non-virtuous, in that the former possess absolute knowledge while the latter are absolutely ignorant, a factor that necessitates variance in their mode of conduct. This justification is contentious because knowledge acquisition serves as a prerequisite for 'ignorance' (the quest for more knowledge). Likewise, being ignorant implies possession of some degree of knowledge, which arouses one's curiosity to seek for more knowledge. With reference to morality, it can then be argued that there is no absolute ignorance (that prompts one to engage in vice), or absolute intelligence (that guides one to act virtuously). Associating vice with ignorance and virtue with knowledge is therefore a misconception. Vice instead emanates from improper inculcation and development of an individual's moral attribute, resulting in one's inability to actualize their moral potential. The conflict between knowledge and ignorance is evident in the teachers' breach of examination rules and regulations as discussed in the subsequent chapter.

## **2.7 Conclusion**

The different conceptions of morality explored in this chapter generally depict that morality is not an innate trait, but it is cultivated through knowledge acquisition and practice. However, the view that persons develop morally by appealing to the laws established by authorities is not plausible. Heteronomous sources of morality serve as a guide to compliance with the laid out laws, but they do not provide an intrinsic drive that can propel an individual to act morally. Morality is anchored on to the human nature, thus it is a rational attribute, determined by the existence of harmony within the human soul. Moral conduct therefore emanates right from within the individual person devoid of any external dictates. However, Plato's thesis that possession of knowledge informs right actions is disputable due to the conflict between knowledge and action regarding human conduct. This is because there exists a relationship between knowledge and ignorance, whereas virtue and vice are two distinct entities. The next chapter analyses the concept of examination malpractices among teachers and evaluates the veracity of initiatives employed to combat them.

## **CHAPTER THREE**

# **ANALYSIS OF EXAMINATION MALPRACTICES AND EVALUATION OF THE REMEDIAL MEASURES**

### **3.0 Introduction**

This chapter analyses the concepts of examination and examination malpractices. It examines the purpose of examinations and the prevalence of examination malpractices in Kenya. Evaluation of KNEC's intervention to curb the malpractices and the use of the normal curve theory in the moderation of examination results are also contained in this chapter.

### **3.1 The origin of formal examinations**

Kaukab and Mehrunnisa (2016) define examination as a standard test taken by a particular group of candidates under similar circumstances, with all the variables controlled. A standard test measures a student's achievement of knowledge, skill, aptitude and other relevant areas covered in the course of instruction. In this study, examination refers to terminal tests taken by the Standard Eight and Form Four candidates at the end of their respective education cycles. Kaukab and Mehrunnisa trace the origin of such tests to be in ancient China where examinations were administered to citizens for the purpose of placement in government jobs. In Kenya, Eshiwani (1993) notes that the standardized national examinations were introduced by the British during the colonial period. By then, the Cambridge Examinations Syndicate managed examinations, but it was later replaced with the East African Examinations Council. From 1980 to date, the Kenya National Examinations Council (KNEC) is the body that manages and conducts national examinations at primary and secondary school levels, and some other tertiary institutions of education. The Kenya National Examinations Council was established following enactment of the KNEC Act CAP 225A of 1980. Functions of the Council include conducting academic and technical examinations, formulation of the rules that regulate examinations under its jurisdiction, among others (Republic of Kenya, 1980). The national examinations conducted by KNEC at school level are the Kenya Certificate of Primary Education (KCPE), done at the end of an eight-year primary education cycle and the

Kenya Certificate of Secondary Education (KCSE) examination, done at the end of a four-year secondary education cycle.

Currently, in many education systems throughout the world, examination is the most common tool of assessment. It determines the learners who should progress to the next level of education. Siddiqui and Bukhari (1991); Iqbal and Muhammad (2011) concur that examination results and the teachers' evaluation form the grading system in which all students are classified annually. Examination is not only a process of assessing the learners' progress, but also helps them to determine their academic abilities and provides teachers with opportunities to evaluate their pedagogical skills (Malik, 1987; Shah, 1998). School examination results measure the learners' mastery of content and teachers' effectiveness in content delivery at various levels of schooling throughout the world (Nyamwange, Ondima & Onderi, 2013). Additionally, examination results facilitate placement of students in various institutions and jobs, and provide feedback for teaching and learning processes (Ongeri, 2009). Examination is an important tool used by most education systems in the world to assess the learning progress. At the school level, it determines the learners' ability to advance to the next level of education after accomplishment of a given cycle of education.

In Kenya, the role of examinations is to evaluate the learning outcome right away from nursery schools, through primary schools, secondary schools, middle level colleges and universities. Although students are obliged to be honest when taking examinations, research findings reveal that some students cheat in examinations (Mituka, 2001). Being a yard stick that is used to facilitate decision making on an individual's academic performance, educational advancement and job opportunities, many learners use all means available to pass examination (Fasasi, 2006; Wilayat, 2009). There is a general public perception that failure to excel in examination implies one's weak academic ability, stagnation in educational advancement and slim chances of securing employment opportunities in the job market. A person's failure to excel in the terminal examination then translates to their bleak future. Nyaswa (2010) notes that national examinations serve a number of functions. First is to assess the competence of students' learning, relative to some established criteria. Next, the examination results discriminate among students with regard to their preferred careers, further education or employment, or fitting into the societal strata. The high stakes placed on examinations, better careers and further studies pegged to the examination especially at the secondary school level explains why there exists many forms of examination malpractices.

This accounts for why the examination process in Kenya is a ‘do or die’ affair, prompting some candidates and teachers to use unfair means to pass. The Kenya National Examinations Council has thus taken stern measures to curb examination cheating, including cancellation of students’ examination results and suspension of culprits from sitting similar examination for a period of two years (Nyamwange et al., 2013). Being an important tool of evaluating the learners, the teachers, instructional material and strategies, examinations are supposed to be conducted in an honest and fair manner since they have long-term implications on the aforementioned. Such implications could in turn portray a negative image of the curriculum content and the education system as a whole. In order to conduct examinations in an honest manner, examination bodies have established rules and regulations to govern the conduct of examinations.

### **3.1.1 Rules and regulations governing the conduct of school examinations in Kenya**

The expected teachers’ examination integrity is contained in the TSC Code of Conduct and Ethics, the TSC Code of Regulations and most importantly the KNEC Act No.29 of 2012. As explained in Chapter 1, the Teachers Service Commission Code of Conduct and Ethics contains rules and regulations that govern the professional conduct of teachers. It establishes standards of ethical conduct of teachers in Kenya, which they are supposed to uphold in order to maintain the integrity and nobility of the teaching profession. The rules and ethical standards spelt out in the said Code include those relating to management of public funds, relationship with the learners, professional misconduct, among others. Both KNEC and TSC consider examination malpractices as a form of professional misconduct because it contravenes the dictates of the teaching profession. Rule 8 of the Teachers Code of Conduct and Ethics stipulates that teachers should evaluate learners honestly, based on their merit, and that they should conduct examinations in a professional manner without cheating (Republic of Kenya, 2014a). Since examinations do not only evaluate learners but the entire instructional process, then it also evaluates the teachers’ competence. It is imperative that teachers should not influence examination results because they serve as a tool for their own self-assessment. They should use all the available means to uphold examination integrity.

The TSC Code of Regulations spells out offences for which teachers may be taken to account and the mechanisms of effecting the disciplinary action in case of breach. Article 140 (e) of the Teachers Service Commission Code of Regulations for instance, stipulates that it is an

offence for one to possess or disseminate national examination material without authority (Republic of Kenya, 2014b). The KNEC Act No.29 of 2012 was established following the repeal of the KNEC Act CAP 225A of 1980. It establishes and empowers KNEC to conduct examinations, among other functions. The Act outlines examination offences and the penalties attached thereto in case of breach (Republic of Kenya, 2012b). The Act spells out the procedures of handling examination material, conducting and marking of the national examinations. The KNEC Act No.29 of 2012, The TSC Code of Regulations, together with the TSC Code of Conduct and Ethics, serve as guides for teachers' execution of examination procedures of storage, handling, administration and marking of examinations. Being conversant with the examination rules and regulations, teachers are obliged to comply and conduct the examination as per the established rules and regulations. The examination guidelines are not only contained in the KNEC Act, but also provided for in the examination administration manuals that are contained in examination packages. However, there has been a series of incidents of examination malpractices involving teachers. Occurrence of these cases then contradict Plato's position that possession of Knowledge of the good translates to virtuous acts. Occurrence of examination malpractices then brings into focus the conflict between knowledge and action.

### **3.2 Examination malpractices**

Examination malpractice refers to any irregular behaviour exhibited by a candidate or anybody in relation to the conduct of examination before, during or after the examination. Such conduct contravenes the rules and regulations governing the conduct of examination (Oluyeba and Daromola, 1992). Fasasi (2006) adds that examination malpractice is a misconduct engaged in by candidates with an intention of achieving good results. However, for the purpose of this study, examination malpractices are construed to be actions that demonstrate one's failure to actualize their moral potentiality with regard to the conduct of examination. Examination malpractices are not a recent phenomenon but they seem to be as old as the examination itself. In Nigeria, for instance, Oluyeba (1996) reveals that the first publicly reported case of examination malpractices in West Africa occurred even before independence, in 1914, when there was leakage of question papers in the Senior Cambridge Local Examination. In the post-independence period, the West African School Certificate Examinations recorded its first case of examination malpractices in 1963, followed by others in 1967, 1977 and subsequent years.

Being a global phenomenon, examination malpractices threaten the credibility of examination bodies and examination results in most countries. Granted the crucial role of examinations in the world education systems, the opinion of the public regarding examination malpractices as expressed by the media reports cannot be taken for granted. In Britain for instance, it is alleged that there was an increase in the number of teachers involved in examination malpractices in the 2013 General Certificate of Secondary Education examination and the A-Level examination. Close to 97 teachers were implicated, in comparison to 60 teachers in 2012 (Garner, 2013). In Rwanda, there was an almost similar trend in the 2015 Primary and Ordinary Level examinations. In Primary Six Level alone, the number of cases rose by 80 percent to 455, up from 89 cases in 2014. At the Ordinary Level, the cases rose to 208, up from 93 in 2014. In the primary section, 406 out of the total 455 cases involved teachers and examination supervisors, as reported by the Rwanda Education Board (Asaba, 2016). Olwenyi (2016) notes that in Uganda, school heads indulged in examination malpractices in the 2015 national examination that saw the results of 2,056 candidates and 16 examination centres withheld.

In Kenya, Muindi (2014) notes that the principal of Babe Ridge Academy in Mombasa County was charged in court after being found in possession of English, Mathematics and Kiswahili examination papers. It was alleged that the papers were part of the 2014 Kenya Certificate of Secondary Education (KCSE) examination that was yet to be administered. An estimated 2,709 candidates and 157 teachers were alleged to have engaged in examination malpractices in the 2015 KCPE examinations (Wanzala, 2015). In Mumias Sub-County of Kakamega County, a senior teacher intercepted phone messages containing examination questions that were in circulation among colleagues in Muslim Girls' Secondary School. In a related incident, a Deputy Principal of a High School in El-Wak, Mandera County confessed to the KNEC investigators that he coordinated the circulation of examination questions in liaison with the police officers and students via the mobile phones (Mwinzi, 2016).

Karanja (2016) reveals that a report from the Directorate of Criminal Investigations indicates that in Kisumu County, a teacher at Orongo Mixed Secondary School shared leaked examination material with two teachers from Lions High School and another from Achego Girls' School, via the social media network (WhatsApp). In another incident, a high school teacher in Makindu, Makueni County and another one in Thika were arraigned in court over involvement in examination malpractices. A similar case was reported in Mombasa,

involving a school principal, his deputy and three teachers (Namunane, 2016). The cited incidents attest to the fact that teachers get involved in examination malpractices contrary to the rules and regulations that govern examinations. This scenario contradicts Plato's thesis that the knowledge of virtue translates to virtuous actions. The establishment of examination rules and the examination briefing conducted by KNEC is justification that teachers are conversant with the expected examination integrity.

Wilayat (2009) observes that examination is supposed to be a consistent and reliable means of measurement. However, when an examination irregularity occurs, the validity of its results becomes questionable. Examination malpractice is hence a deliberate wrong doing that is contrary to official examination rules, which offers a candidate an unfair advantage. It is from this view that Akaranga and Ongong (2013) conclude that examination malpractices are unethical acts because they encourage mediocrity, in the sense that, students who succeed through such unorthodox means are equally rated to those who struggle on their own to excel. Most recently, the credibility of the KCPE and KCSE examinations in Kenya, and the validity of the results have been questionable. This is due to the persistent incidents of malpractices that have marred the national examinations exercise.

Since examination malpractices are immoral acts, KNEC has established rules and regulations to govern the process of national examinations, as noted in the preceding subsection, and the penalties meted in case of breach. In the context of examination malpractices, morality points to the expected conduct of all parties involved in the examination process namely candidates, teachers, examiners, parents the law enforcement agencies and other interested parties. Therefore, these parties have to comply with the established rules and regulations governing the conduct of examinations. Akaranga and Ongong (2013) further explain that the significance of examinations lies in its accuracy to assess the performance of the learners and establish whether they meet the expected standard of academic excellence. Due to the importance attached to examinations at the end of a formal cycle of education, students engage in a competitive manner to achieve good results in order to satisfy the expectations of both their parents and teachers. Good results are the quality grades that can enable a student to proceed to the next level of education. This expectation or dire need for success explains why some teachers engage in examination irregularities.

A survey report released by the Institute of Economic Affairs (2016), indicate that examination malpractices are becoming a norm that is affecting the education sector in Kenya. The 2015 KCSE examination for instance recorded numerous incidents of examination malpractices in which it was alleged that some teachers were the most perpetrators, who collaborated with Education Officers and KNEC examination monitoring officers. These irregularities led to the cancellation of the results of over 5,000 candidates, representing 0.98 percent of the total candidature. In the preceding year, the candidates affected with exam irregularities totalled 2,975. This translates to 71.4 percent increase in the cases of examination irregularities from the preceding year.

With regard to examination centres, the report reveals that 305 examination centres were affected, representing 3.53 percent of the total examination centres, and a 75.3 percent increase from the previous year. From the year 2009 to 2015, an average of 2,626 candidates and 166 centres took part in examination malpractices annually. The following table shows details of these statistics.

**Table 2: Candidates implicated in the KCSE examination malpractices from the year 2009 to 2015**

<b>Year</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>
<b>Total candidature</b>	337,404	357,488	411,783	436,349	446,696	483,630	522,870
<b>Candidates affected</b>	1,771	539	2,927	1,254	3,812	2,975	5,101
<b>Percentage</b>	0.52%	0.15%	0.71%	0.29%	0.85%	0.64%	0.98%

**Source: (Institute of Economic Affairs, 2016)**

Table 2 shows the total number of candidates implicated in examination malpractices every year from 2009 to 2015, and the percentage of those affected in comparison to the total candidature in every year. The figures indicate a rise and fall trend in these cases, with 2015 recording the highest cases. A part from the year 2010, all other years recorded incidents of



above 1,000 candidates thus confirming how rampant the cases are. Regarding the percentage, every year recorded incidents of less than 1percent. It is only in 2013 and 2015 when the figures almost reached 1 percent. Although the total percentages of examination irregularities appear negligible in comparison to the total candidature, the crucial role of examination in the education cycle makes it an issue of great concern.

Besides the cases of individual candidates' involvement in examination malpractices, the examination cheating scandal affected quite a number of examination centres. This is evident in table 3.

**Table 3: KCSE examination centres implicated in examination malpractices from the year 2009 to 2015**

<b>Year</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>
<b>Total No. of centres</b>	5,600	6,004	6,448	6,968	7,608	8,057	8,646
<b>Centres affected</b>	146	69	154	118	199	174	305
<b>Percentage</b>	2.61%	1.15%	2.38%	1.69%	2.62%	2.16%	3.53%

**Source: (Institute of Economic Affairs, 2016)**

As it is with the candidates, Table 3 also displays an up and down trend of the examination centres affected by involvement in examination malpractices in the specified period. With the exception of 2010 and 2013, all other years recorded figures of above 100, with a general upward trend observed over the years. The trend of examination malpractices shown in the table can be attributed to the dire need by candidates, teachers and parents to obtain good examination results. Examination vices are not only committed by candidates only, but also teachers and even parents.

Besides the KCSE examination, examination malpractices also occur during the KCPE examination process. The following statistics show the trend in KCPE examination

malpractices from the year 2009 to 2015, by candidature and examination centres respectively. Table 4 shows the number of candidates involved in examination malpractices on yearly basis and the corresponding percentage of the total candidature. Table 5 shows the number of centres affected every year, and the corresponding percentage of the total number of examination centres countrywide.

**Table 4: Candidates implicated in the KCPE examination malpractices from the year 2009 to 2015**

<b>Year</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>
<b>Total candidature</b>	727,054	746,080	776,214	811,930	839,759	880,486	927,789
<b>Candidates affected</b>	1,904	1,103	7,974	732	1,576	1,702	2,709
<b>Percentage</b>	0.26%	0.15%	1.03%	0.09%	0.19%	0.19%	0.29%

**Source: (KNEC, 2016a)**

The statistics in Table 4 indicate that incidents of examination malpractices recorded in every year were above a thousand, except for the year 2012. The year 2011 recorded the highest number of incidents, representing 1.03 percent of the total candidature. There is a general trend of fluctuation in the number of cases recorded over the years, although there is a steady rise from 2013 to 2015. It then implies that examination related vices still prevail, although the rate at which they occur vary from one year to the other.

A comparison between the statistics provided in tables 2 and 3 indicate that the number of incidents recorded in the KCSE examinations from the year 2009 to 2015 stands at 18,379, while in the KCPE examinations the figure stands at 17,100. This reveals that there is a higher rate of examination malpractices in the KCSE examinations compared to the KCPE examinations. The discriminative role of KCSE examination in determining the students' future career placement and access to higher education, as alluded to by Nyaswa (2010), explains the disparity in the rate of examination malpractices committed between KCPE and

KCSE examinations. Although the KCPE examination on the other hand serves as a transition to secondary school, it equally attracts cut throat competition for Form One slots in Secondary schools. This scenario necessitates examination malpractices in order to attain better scores. Nevertheless, examination dishonesty has long-term effects. It not only affects the candidates, but also the credibility of the examination body and the education system at large, as already noted. There is dire need for a lasting solution in order to redeem the credibility of Kenya’s examinations body.

With regard to the KCPE examination centres, the table below demonstrates a similar general upward trend in the cases of examination malpractices observed within the specified period.

**Table 5: KCPE examination centres implicated in examination malpractices from the year 2009 to 2015**

<b>Year</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>	<b>2013</b>	<b>2014</b>	<b>2015</b>
<b>Total No. of centres</b>	20,837	21,506	22,154	22,786	23,362	24,640	25,127
<b>Centres affected</b>	80	68	334	54	86	93	111
<b>percentage</b>	0.38%	0.29%	1.51%	0.24%	0.37%	0.38%	0.44%

**Source: (KNEC, 2016b)**

Table 5 table above is a section of Table 4. It represents the number of KCPE examination centres affected by the examination malpractices against the total number of centres from the year 2009 to 2015. The percentage row represents the fraction (in percentage) of the affected centres in comparison to the total number of examination centres. Apart from 2010 and 2012, all other years recorded an upward trend in the number of centres involved in the vice. This trend attests to the high prevalence of examination malpractices.

Based on the findings by the Institute of economic Affairs (2016), the cited incidents of examination malpractices is a culmination of a conspiracy among the parties interested in the

examination exercise. Teachers' involvement in the said conspiracy is inevitable since they play a vital role in the process of examination at different levels of the examination life cycle. These include the setting, administration and marking of the examinations. Any mechanism to combat examination malpractices among teachers should then focus on all the stages of examination cycle.

### **3.2.1 Forms of examination malpractices**

Being a global phenomenon, there exist various forms of examination malpractices (Akaranga and Ongong, 2013). They occur at almost all levels of education, especially with the advanced technology. Akaranga and Ongong identify some forms of examination malpractices that involve teachers. First is the use of synoptic notes. These are short notes, usually a summary of the main content of the subject of examination. Preparation of synoptic notes by candidates mainly arises out of prior access to the examination questions by the teachers and the candidates. Such notes are smuggled by candidates into the examination rooms for reference during the examination session. This form of examination malpractice involving candidates and other parties is referred to as collusion. Collusion is the main form of examination malpractice that makes it thrive. This is because it involves teachers, who collude with their candidates to hatch schemes to facilitate cheating in the examination. It is usually an advance arrangement whereby some teachers get prior access to the examination papers and subsequently leak the examination to the candidates. Likewise, examiners may as well sell the actual examination papers to the teachers, candidates and other interested parties.

The Republic of Kenya (2012b) regards impersonation as the act of taking an examination that one is not registered for, in the place of another. It may also be committed by the use of false documents or name to register for an examination. Impersonation could as well involve a conspiracy between the teachers and the candidates, thus it is a form of collusion.

Candidates can as well use multiple scripts especially in overcrowded examination rooms. Some candidates may have a prior arrangement with the teachers who invigilate the examinations, where they may access the questions then answer them in advance on a genuine answer script, which is then smuggled into the examination room. It is later handed in with the rest of the scripts during collection (Akaranga and Ongong, 2013).

Azuka and Oyaziwo (2006) note that bribery facilitates the smuggling of illegal material by candidates into the examination rooms. It involves prior arrangement by teachers and candidates, who pay money to colleague teachers who supervise and invigilate the examinations, in order to allow the candidates to smuggle illegal material into the examination rooms.

Adesina (2005) identifies deliberate extension of the time allocated to a particular examination paper by teachers who supervise the examinations as a form of examination malpractice. Such extension of time as well involves a conspiracy among teachers, examination supervisors and invigilators. Besides these forms of examination malpractices that occur during the examination, other forms of malpractices occur after the examination administration. These forms of malpractices are outlined in the KNEC Act No.29 of 2012 and they may involve a conspiracy between teachers, candidates and examiners. Such malpractices include making alterations on the original answer script by examiners in favour of particular candidates. In such a case, some examiners replace wrong answers with the correct ones to enable particular candidates obtain higher scores. Sometimes, the original answer script of a candidate is replaced with another one bearing correct answers, or the genuine marks awarded altered in favour of a particular candidate(s).

As indicated by the Institute of Economic Affairs (2016), examination malpractices mainly involve the KNEC examiners, invigilators and supervisors. Kibwithia and Thinguri (2015) point out that most examination malpractices occur during the marking exercise when some school heads engage examiners to “clean” grades for their schools at a fee. This is the fraudulent act of replacing or altering scores in favour of particular candidates. KNEC moderates the student scores in order to comply with the dictates of the ‘normal curve’ model (KNEC, 2017b). This deliberate act of altering the students’ scores therefore amounts to examination malpractice since it contravenes section 28(e) of the KNEC Act (Republic of Kenya, 2012b). Marking of examination is hence a crucial exercise that is prone to abuse, and might create opportunities for examination mischief to thrive. Since KNEC has the mandate to organize and conduct national examinations, then it should bear the responsibility for any examination related vices. Examination malpractices emanate from the flaws in the KNEC’s system of preparation, handling, administration and marking of examinations. That is why Wario (2012) remarks that examination malpractices are a culmination of a flawed examination process. Strategies to combat examination vices should then focus on the key

procedures of the examination life cycle. Based on the statistics shown in Table 1, teachers are the key perpetrators of the examination malpractices due to their direct involvement in the examination process.

The cited forms of examination malpractices pose a challenge to the KNEC's efforts to uphold examination integrity among teachers and the validity of examination results. Although this vice is perpetuated by a number of parties who have vested interests, it appears that the problem lies with the procedures established by KNEC in relation to the preparation and administration of examinations. There seems to be some conspiracy or incompetence in the processing, handling and even marking of examinations that contribute examination malpractices.

### **3.2.2 Factors sustaining examination malpractices in Kenyan schools**

Many scholars have conducted studies on the causes of examination malpractices and suggested their preferred remedies. Kibogo (2016) for instance, identifies societal factors, personal characteristics and the education system as the possible causes of examination malpractices in Kenya. She observes that the school society and the individual student's social background greatly contribute to the nurturing of students. Thus, examination malpractices among students are a product of improper development of moral traits among them in school and their respective societies. Muchai (2014) perceives the Kenyan society as being literary corrupt hence the syndrome of corruption has infiltrated all the social institutions with the school being no exception. Examination dishonesty is one of the ways through which corruption manifests itself in the school system in Kenya. Besides the corrupt deals struck between some school heads and examiners, examination supervisors and security personnel do participate in examination malpractices. Kibwithia and Thinguri (2015) explain that the high stake held by the national examinations in Kenya by emphasizing examination results in itself encourages cheating among students and teachers. It makes teachers to utilize any opportunity at their disposal in order to achieve better results. This include bribing teachers who mark the examinations so as to award better scores to candidates of their respective schools. Teachers of this nature definitely perpetuate the vice of corruption and cultivate the immoral habit of examination cheating among the students.

Kenya's education system is literary examination-oriented, hence its results are heavily relied on for placement either in the next level of education or in the job market. The teachers' employer, TSC, also uses examination results as one of the tools of appraising teachers (Machio, 2017). On the other hand, KNEC (2005) argues that some teachers indulge in examination cheating in order to conceal their poor work. They strive to get good results through cheating in order to impress their employer, with a hope that they would be rewarded by being promoted. However, most importantly, the competition for limited opportunities for higher education or employment, and selection to join professional training colleges is a major cause of examination malpractices especially in secondary schools. Access to these opportunities is dependent on the quality of grades obtained by a person in the examination. Such competition compels the candidates to invent ways of obtaining good grades in a bid to achieve their goals. Therefore, the stiff competition among students and the craze for better grades culminate in the desire to cheat in the examination (Ravi, 2008; Wambugu, 2015).

Failure to cover the syllabus makes teachers lack confidence in their students and students lack confidence in themselves and so they get tempted to cheat in examination (Nyamwange, Ondima & Onderi, 2013). The Kenyan education system is characterized by overcrowded curriculum, understaffing and inadequate educational facilities in most schools, a factor that contributes to inadequate syllabus coverage. In addition, poor professional development of teachers and the desire by teachers to maintain high academic standards as contributing to examination malpractices. The emphasis laid on academic excellence by the education system makes teachers to neglect the moral tenets underpinning the teaching profession. They thus direct all their efforts towards academic excellence at the expense of moral development (Getange, Nyakan & Sagwe, 2015). From the Platonic point of view, human beings naturally strive to attain the ultimate goal of the good. In the context of the school system, the goal of the good is analogous to the achievement of excellent results in the national examination. It is the goal of each teacher and student to be associated with success in the examination. This explains why teachers indulge in examination malpractices.

Kinai (2010) argues that students naturally have phobia for examination, which translates into anxiety during the examination period. It is such anxiety that creates lack of confidence among some students and teachers hence they resort to cheating in examinations. This finding then indicates that cheating in the examination is not necessarily an indication that the students are academically weak, but at times, it is because of the natural phobia towards

examination. Phobia for examination is not only associated with students, but teachers as well. This is because success in the latter's career progress is pegged on the students' performance in the national examinations. Examination cheating could be an attempt to overcome the anxiety associated with the phobia in order to pass examination. In addition, indulgence in examination malpractices has a bearing on the extrinsic benefits accrued from good performance by both teachers and learners. These include financial rewards, promotion, fame and recognition. However, with reference to the Platonic conception of the tripartite soul, the state of anxiety alluded to by Kinai (2010) contributes to the derailment of the human thinking process. The derailment culminates in a state where the rational faculty of the soul is overwhelmed by the irrational faculty. This state then compels one to engage in the immoral act of cheating in order to fulfil the desire of the irrational faculty. In an attempt to arrest the global menace of examination malpractices, examination bodies have instituted various measures in order to maintain the credibility of their examinations.

### **3.3 Initiatives to combat examination malpractices**

As already noted, the issue of examination malpractices are a global phenomenon, hence examination bodies worldwide have attempted to employ a number of safe examination practices in a bid to combat the vice. This section therefore explores some of the safe examination practices instituted by selected international examination bodies in comparison to KNEC in order to lay the ground for evaluating KNEC's initiative to combat examination vices.

#### **3.3.1 Measures instituted by the Joint Council for Qualifications (JCQ) to combat examination malpractices**

The Joint Council for Qualification (JCQ) is an umbrella body comprising examination (or awarding) boards within England, Wales, Scotland and Northern Ireland. The awarding bodies affiliated to JCQ include the Assessment and Qualification Alliance (AQA), City and Guilds, Pearson, the Oxford, Cambridge and Royal Society of Arts (OCR), the Council for Curriculum, Examinations and Assessments (CCEA), the Scottish Qualifications Authority (SQA) and the Welsh Joint Examination Committee (WJEC). The Joint Council for Qualifications monitors examination processes and standards among all its affiliate awarding bodies (JCQ, 2016a).



The JCQ (2016b), in its examination guidelines, stipulate that before the examination, examination materials have to be stored securely in examination centres under the custody of the heads of respective institutions. The materials have to be stored in security cabinets with multi-point locking system, connected to security alarm systems. Before commencement of the examinations, examination supervisors receive encrypted question papers via email or download them from the respective awarding body's extranet site on the day of examination, and subsequently print them. Examination centres must therefore maintain the security and integrity of the electronic question papers.

Before commencement of the examinations, invigilators are trained on their duties and responsibilities, and are issued with identification badges and checklists as part of procedures of conducting examinations. The usual regulations of conducting examinations apply, though during packing of the scripts after the examination, the centres where the scripts belong to are not indicated on the packages. The aim is to ensure that the marking process is anonymous. Examiners who mark the scripts are recruited through a competitive process, conducted by the respective awarding bodies. The examiners are then trained and their performance is evaluated at the end of every examination series to determine whether they should be retained or be relieved of their duties.

Most examination scripts are usually scanned and marked online, although some are marked manually. After the administration of examination, answer scripts are dispatched from examination centres using a secure and traceable system, then delivered to a scanning centre where they get scanned to produce images of the candidates' answers. Each examination awarding board has its own Information Technology (IT) system to facilitate the scanning process. The marking exercise entails a series of thorough and formal procedures, aimed at upholding its quality and integrity. The first stage is the pre-standardization process. At this stage, examiners go through all the candidates' answers and compare them with the marking scheme so that they can capture all the relevant answers that may not have been included in the marking scheme. The marking scheme is then finalized in readiness for the marking process. The examiners carry out the standardization process on candidates' scripts during the marking process. During this exercise, examiners mark given samples of scripts that are counter-checked by the team leaders before being allowed to proceed with the exercise. The principal examiners further check the work of the team leaders in order to ascertain the accuracy of the standardization process.

After the marking exercise, team leaders and principal examiners conduct the post-marking checks on the already marked scripts. Team leaders and principal examiners sample out marked scripts for remarking. The purpose of remarking is to ascertain the examiners' accuracy. The next stage is analysis of marked scripts, where examination bodies countercheck the marked scripts to identify any patterns that may indicate errant marking. This include comparison of a school's or a college's previous performance with the current performance. A significant deviation in the performance may indicate errant marking. The mean and the distribution of marks awarded by each examiner in each examination paper is compared to the average mean and distribution of the marks for that paper. This comparison helps to identify any examiner whose marking varies significantly from the average. Finally, there are clerical checks on each of the manually marked scripts by the examination board staff. The purpose of clerical checks is to double check and ascertain examiners have accurately computed and compiled all the marks.

The JCQ appears to rely on the security measures during the administration of examination in its attempt to curb examination malpractices. However, the marking process is characterized by a series of verification procedures to ascertain that the examination results are accurate. A comparison between the measures undertaken by the JCQ and the Association of Chartered Certified Accountants in combating examination related vices facilitates an evaluation of the strategies employed by KNEC to curb examination malpractices.

### **3.3.2 Measures instituted by the Association of Chartered Certified Accountants (ACCA) to combat examination malpractices**

The Association of Chartered Certified Accountants (ACCA) is a United Kingdom-based global professional institution offering accounting-related courses. The ACCA offers professional paper-based as well as computer-based examination in its examination centres spread worldwide. The courses offered include Financial Accounting, Auditing and Financial Management among others (Sheth, 2015). As it is with other examination bodies, the ACCA has put in place a structured system for administration of credible examinations to its candidates. Safe examination practices begin with the procurement of examination questions, administration of examination and administrative reviews during the marking process.

According to the ACCA (2015), a team of examiners set examination papers that are checked by a panel comprising the examiners, assessors, subject coordinators and examination sitters. The examiners usually set questions and draft provisional marking schemes. The assessors review the draft examinations to ascertain whether the questions are relevant to the syllabus or not, and that the examination corresponds to the level of the candidates. They also review the marking scheme to ensure that it is suitable for publication. The subject coordinators then examine the agreed versions of the question papers to confirm whether they meet the required standards.

In order to ascertain whether the paper can be attempted by an average student within the allocated time, examination sitters sit for the respective examination papers in areas of their specialization. Thereafter, they compile detailed reports of comments about the papers in question. In order to ensure efficiency, a team of ACCA education advisors coordinate and monitor the said examination procedures and thereafter provide the necessary advice. The ACCA (2016a) examination guidelines stipulate that, before sitting the examinations, the candidates have to produce photographic identification, in addition to the examination invigilation procedures. For every examination paper, the examination body assigns each candidate a specific desk from where to take examinations, and the examination venue is disclosed to the candidates at the last moment. This precautionary measure is meant to prevent any advance arrangements by the candidates or examination administrators to engage in examination malpractices.

During the marking exercise, ACCA (2016b) reveals that it undertakes a series of checks and controls to ensure that the results are accurate. Prior to the marking exercise, markers meet and the examiners (who set the examination) to discuss the examination questions and agree on a detailed marking scheme. In the course of marking, the lead markers continuously review the marked scripts to ensure that they have been marked in accordance to the marking scheme. The marking software is installed with checks for online scripts to ensure that each question on the script has been marked and that the marks for each question recorded and the final scores accurately compiled.

After the marking process, the markers conduct a series of independent checks to verify that the data returned to the ACCA by the markers is correct. Any discrepancy detected is investigated and resolved before the results are compiled. Further checks are done at the

printing stage to ascertain that the results are accurate before they are finally released. With these final checks in place, cases of wrong grades awarded to some candidates, or some missing results are eliminated.

Despite all the security measures put in place, examinations organized by these reputable examination bodies are tainted by incidents of examination malpractices. Public opinion as attested by media reports indicate that between the year 2012 and 2016 for instance, teachers committed nearly 2,300 incidents of examination malpractices in England. The incidents occurred in the schools and colleges that offer the Oxford, Cambridge and Royal Society of Arts (OCR) examinations (Griffiths and Corke, 2018). Most recently, there were 895 reported cases of teachers' indulgence in examination malpractices in 2017, during the General Certificate of Secondary Examination (GCSE) and the Advanced Level (A-Level) examinations. The Office of Qualifications and Examinations Regulation (OFQAL), a government department that regulates qualifications, examinations and tests in England and Northern Ireland, attribute a third of these cases to collusion (Marshall, 2018). Occurrence of examination malpractices in such a highly secured examination exercise indicates that tight security measures alone are not a panacea to the attainment of examination integrity among teachers. Examination integrity ought to be a virtue cultivated from within the individual self, as opposed to a behaviour that is conditioned by stringent security measures. This scenario once again contradicts Plato's thesis on morality, regarding possession of knowledge of morality as a prerequisite of informing right actions.

### **3.3.3 Measures instituted by KNEC to combat examination malpractices**

Interventions to curb examination malpractices in Kenya have been an on-going process. These interventions have mainly been focused on the stages and procedures of examination process where there may exist possible loopholes for examination malpractices. This subsection thus analyses the initiatives employed by KNEC to arrest this vice in the key stages of examination process.

The Ministry of Education has instituted a series of measures to combat examination vices that occur during the examination life cycle, as expressed by public opinion in the newspaper publications. In the year 2001 for instance, the then Minister of Education set up a ministerial committee to investigate the massive examination malpractices in the KCSE exams of the

year 2000. A similar decision was made in 2008 when the Minister of Education appointed a committee chaired by the then Vice Chancellor of Kenyatta University to investigate into the 2007 KCSE grading anomaly (Siringi, 2011). Despite recommendations made by the said committees, examination malpractices recurred in the KCSE and KCPE examinations in the succeeding years.

However, the Kenya National Examinations Council has tirelessly instituted a series of measures in a bid to curb this vice. Siringi (2009) observes that KNEC instituted changes on the KCSE timetable so that examinations would be conducted during the morning sessions only. There would also be breaks of only 30 minutes interval within two examination papers. According to the then Kenya National Examinations Council Senior Deputy Secretary, this precautionary measure was taken following revelations that most cheating occurred between 2 p.m. and 5 p.m. However, in the year 2011, there was an increase in the number of examination irregularities, where 2,927 KCSE candidates were implicated, and 154 examination centres affected.

Mutai (2012) notes that the Kenya National Examinations Council proposed stiffer penalties for perpetrators of examination cheating to safeguard the integrity of examinations through the enactment of the KNEC Act No.29 of 2012. This Act prescribes a jail term of 5 years and a fine of 1 million Kenya shillings for those found guilty of abetting examination malpractices during the national examinations. For instance, those found in possession of unauthorized examination materials or information before the examination are liable, upon conviction, to a jail term of 10 years and a fine of 2 million Kenya shillings. The Act further stipulates that learning institutions where more than two thirds of the students are found guilty of examination malpractices would be stripped off their examination centre status. An oversight team would be set up to handle complaints and punish officials and teachers who collude with students to cheat in examinations. However, it is not logical to strip the entire school off the examination centre status, just for an offence committed by one or a few teachers. It would amount to punishing those who are innocent for the mistakes they never committed.

In yet another move, the Education CS banned the ranking of schools in national examinations during the release of the 2014 KCPE examination results. This was an attempt to eliminate what he thought to be a cut-throat competition among schools. He believed that

this practice contributed greatly to examination malpractices. The Education CS expected that the declaration would end unethical practices by teachers in their endeavour for top positions (Wanzala, 2014). The essence of examination malpractices is to attain good performance by both the individual candidates and the school, otherwise being ranked best is not a priority. Abolition of ranking would then have little impact on the fight against examination malpractices.

As Oduor (2016a) explains, the KNEC's Chief Executive Officer vowed to discipline head teachers found guilty of abetting examination malpractices while schools involved would be suspended from presenting candidates for examinations for a period of three years. KNEC's Chief Executive Officer further revealed that the examination council had already de-registered five primary schools from being examination centres because their head teachers had been found guilty of assisting candidates to cheat in the 2014 KCPE examinations. Nevertheless, the KNEC authority also sought for enforcement of laws that would see examination cheats land a 10-year jail term. This would be a stiffer penalty compared to the preceding years when the culprits would only forfeit their results. This rule targets candidates, invigilators and examination administrators who are teachers. In addition, a fine of 2 million Kenya shillings would be meted on those who contravene section 27 (prior access to the examination and revealing the content to the candidates) of the KNEC Act of 2012. Those found guilty of impersonation would serve a two-year jail term or be fined 5 million Kenya shillings, or both.

The current stringent security measures to curb examination malpractices were instituted in 2016, following the massive examination irregularities that had been reported in the preceding year's KCSE and KCPE examinations respectively. As explained by Too (2016), the then Education Cabinet Secretary disbanded the entire KNEC Board in an attempt to redeem the integrity of the examinations council. Besides appointing a new Board, the Education CS reviewed the examinations timetables and the school term dates at large. With effect from then, the second term of the school academic calendar was extended while third term was shortened, to allow examinations to be conducted in November when the schools had closed. General meetings and social activities (Prayer Days and visits) which characterized third term were also banned, in a move he believed that it would seal loopholes of examination leakages. However, this decision raises the question of how the schools' social activities relate to examination cheating to warrant their cancellation, way before the

examination commenced. Wanzala (2016a) reports that the former KNEC Board was faced by allegations of doctoring the national examinations results at a fee, and leakage of examination to candidates. It also emerged that some of the officers had colluded with school heads to pay bribes so that their candidates' results would not be cancelled due to examination irregularities. Those who had declined had results of their schools cancelled after all.

As reported by Wesangula (2016), the Education CS revealed that the rot in the examinations council was attributed to corruption, tribalism and cronyism among some top officials. For instance, the CS alleged that the five compulsory subjects examined in the KCSE examination had consistently been set by examiners from one ethnic group for the five previous consecutive years, contrary to the council's rules. This, he notes, dealt a blow to any variety of thought or style during the examination setting process. The process of setting, reviewing, formatting, printing, distribution and administration of examination was also questionable. For instance, the 2015 KCPE and KCSE examinations had already been set way back in 2013, and some of the staff members in the national examinations council had copied it in their memory devices in readiness for printing, posing a possible exposure to examination leakage. Owing to these allegations, the 2016 KCPE and KCSE examinations that had already been set were discarded and the new Board was tasked with the duty of resetting the examinations afresh (Oduor, 2016b). The new KNEC Board hence hurriedly set the KCPE and KCSE examinations afresh.

As evidenced in the massive examination malpractices in the 2015 KCPE and KCSE examinations, most of these incidents occurred at the examination distribution centres, where examination packages were opened before the scheduled time, then resealed. To curb such a vice, the examinations council instituted many changes in the processes of storage, handling and distribution of examination material. Oduor (2016c) says that the examination papers would be flown in from overseas, few days before the commencement of the examination. They would then be stored in highly secured containers in regional education offices, under the custody of education officers and county commissioners. School head teachers would collect examination materials for their respective schools from the collection centres at 5 O'clock in the morning, when the County Education officers and the KNEC officials jointly open the examination containers. This measure has hence assisted in securing the storage of examination materials.

Wanzala (2016b) notes that during the administration of examination, the CS for Education led a team of senior officers in supervising and invigilating examinations under a multi-sectoral approach of the ministries of Education, Interior and that of Information Communications and Technology. The senior officers created a social media (WhatsApp) group for updates as well as alerting others whenever there was a problem. They also established Command and Control Centres for enhanced co-ordination of the activities related to examination administration. The same approach of conducting examinations is maintained to date. While in the examination rooms, Wanjala (2016) observes that candidates are only required to possess their geometrical instruments and writing materials in transparent bags or polythene papers. Candidates are not allowed to possess Mathematical tables and calculators while in the examination rooms, except for the examination papers for which they are to be used. KNEC also banned the use of mobile phones and other electronic gadgets by those involved in the administration of examination.

To prevent any risk of leakage during the distribution process, Wanzala (2016c) reveals that the examination papers bear enhanced security features. These include the use of tamper-proof packaging and watermark barcodes on the papers, to detect any copying. Shrink-proof wrapping material are used to wrap examination cartons in order to prevent breakage. The role of supervisors and invigilators is limited to the administration of exams, after which they hand over the scripts to the respective school heads, for forwarding to the strong rooms. In the examinations council's opinion, these precautionary measures would help stamp out examination vices and uphold examination integrity among teachers. With regard to the above security strategies, it is evident that the efforts to combat examination malpractices are characterized by deterrent, coercion and intimidation of teachers through threats of disciplinary action from the senior government officials, KNEC and the teachers' employer.

As opposed to the previous years when the KCSE examination was marked in different marking centres across the country, from the year 2016, the marking of KCSE examination is centralized in Nairobi and its environs. The main purpose is to ensure effective monitoring of the exercise (Matara, 2016). Prior to the marking exercise, KNEC releases rules to the examiners that would govern the exercise. All examiners are required to declare examination centres where conflict of interest might arise, besides being required not to disclose their identity to the public as examiners before the commencement of the exercise. In addition, examiners are not allowed to carry with them electronic gadgets such as laptops or tablets to



the marking centres. Other gadgets such as mobile phones are to be switched off during the entire daylong process, except during the meal breaks (Oduor, 2016d). All the marking and storage rooms are mounted by 24-hour closed circuit television (CCTV) surveillance cameras, and that sometimes marking goes on to as late as 10 O'clock at night (Ogutu, 2016). These measures are meant to cut off any communication between the examiners and other people outside the marking centres and among the examiners themselves. It is also expected that cases of "grade cleaning," which is the altering of some of the candidates' poor grades and scores and replacing them with better ones in exchange for money from school heads, are also to be curbed.

KNEC (2016c) requires all the examiners to reside in the marking centres, or else they get clearance from the examinations council. Before accessing the centre, all the examiners are frisked by the security personnel, just to ensure that they comply with the KNEC rules. Furthermore, members of the media were not allowed into the centres, and the examiners are barred from sharing examination information in the social media. In order to guarantee authenticity of the scores awarded to the candidates, the examiners are required to check and validate each other's work by exchanging marked scripts. Ogutu (2016) observes that the rigorous exercise of marking the 2016 KCSE examination is characterized by high security and accountability. Besides the 24-hour CCTV surveillance, the scripts are marked beginning from as early as 6 a.m. up to as late as 10 p.m., just to ensure that the exercise gets finished and results released within the shortest time possible. In as much as KNEC employs tight security measures that see the marking process run smoothly, the examiners work under duress in order to comply with the laid out rules and for fear of victimization in the event they flout them. The dismal performance by majority of the candidates in the KCSE examination in the previous 3 years could be attributed to the examiner's incompetent work, occasioned by unfavourable working conditions of coercion and intimidation.

The above discussions concerning the measures taken by examination bodies to curb examination malpractices indicate that the Joint Council for Qualification and the Association of Chartered Certified Accountants employ mechanisms of arresting examination vices through the officials that are directly concerned with the administration of examinations. The Joint Council for Qualification for instance, maintains competence among the examiners by recruiting them through a competitive process and evaluating their performance at the end of each examination series. The standardization of examination, the marking scheme and the

candidates' scores, together with the checks through which the marked scripts are subjected to, eliminates errors or mischief that may arise during the marking process. Both the Joint Council for Qualification and the Association of Chartered Certified Accountants have incorporated the use of Information Technology in the examination administration and marking processes.

The Association of Chartered Certified Accountants in particular institutes a series of checks and counterchecks on the marked scripts and moderation of examination questions to suit the level of the candidates. The use of 'examination sitters' to attempt the examinations before being printed, minimizes the common grammatical and technical errors in the examination papers and also ensures that the examinations match the level of the candidates. KNEC on the other hand seems to rely heavily on the security and deterrent measures as a way of compelling teachers to comply with examination rules and regulations. These include threats of disciplinary measures to those who may attempt to engage in any form of examination vice, a strategy that seems to have not borne fruits.

It appears that the measures put in place to curb cheating in 2016 paid off as the examination results were released a month earlier than it had been the tradition, with only 21 cases of cheating reported in the KCPE examinations. There was no cancellation of results either, although a general decline in performance was noted as the number of candidates who scored 400 marks and above reduced from the previous year's 7,560 to 5,190 in 2016 (Nation Team, 2016). The decline in performance could be a reflection that the previous years' results mainly accrued from examination malpractices, which were minimized during the said year's national examinations. It could also be due to the decision by the examination council not to moderate the candidates' scores. Ongeti (2017) attributes the quick marking and release of KCPE and KCSE examination results to the KNEC's decision to discard the 'conveyor belt' system that had hitherto been used. With this system, examiners would be assigned specific questions to mark in turns, thereafter a senior examiner crosschecks the scripts for standardization. This was done with reference to the marking scheme, to ensure that the marking was fair and accurate. With effect from the 2016 KCPE and KCSE examinations, the raw scores awarded to candidates by individual examiners are the final scores that are used for grading the candidates. The raw scores are entered into the computer system immediately the scripts are marked. Ongeti (2017) further elaborates that in the year 2016, KNEC discarded the use of the standard 'normal curve' theory in computing the candidates' scores

and final grades. The normal curve of distribution is a graphical representation of a series of scientific measurements such as student scores, on a graph. With the use of this theory, the examination results should hence reflect the performance of an individual candidate in comparison to the rest of the candidates. The normal curve theory is discussed in subsection 3.5.1.

Despite the above measures taken by the national examination body to curb examination malpractices, there are some reported cases of teachers' involvement in examination related vices in some examination centres during administration of the KCSE examination. Though these cases appear to be minimal compared to those reported the previous years, it is evident that examination related vices are yet to be eradicated. Wanjala, Wanzala, Kiage and Mkanyika (2016) for instance report that a KCSE examination supervisor and six invigilators at St Peters Secondary School Sang'alo in Bungoma County were arrested for allegedly colluding with candidates to cheat in the 2016 examination. It is reported that they had allowed candidates to smuggle illegal material to the examination room, contrary to the examination rules. There was an almost similar case in Taita Taveta County where five supervisors failed to withdraw mobile phones from the candidates before they entered the examination room, contrary to the KNEC regulations. Elsewhere, the principal of St Charles Lwanga Gesero Mixed Secondary School in Kisii County, the examination supervisor and an invigilator illegally opened the package containing the Geography examination papers before the scheduled time. In a related incident, a school principal, a police officer and an examination supervisor in Nyeri County were arrested for tampering with examination papers at Gatuanja Secondary School. They had attempted to open a pack containing question papers for Chemistry Paper 1.

In addition to the cited incidents of examination malpractices, the 2016 KCSE examination also contained some errors, attributed to KNEC's negligence. Some examination papers contained technical and or grammatical errors that interfered with the smooth running of KCSE examination. Murage (2016) explains that the commencement of Kiswahili Paper 2 was delayed in all examination centres after it emerged that three questions had anomalies. In one question, candidates were supposed to refer to a statement that was supposed to be underlined, but there was no underlined statement. In another question, there were spelling errors that confused the candidates, compelling them to seek assistance from invigilators. There were conflicting directives from KNEC on this matter. Initially, the candidates were

advised to use alternative writing materials, later they were directed to transfer the answers to any available spaces on their respective answer scripts. This move triggered complaints from some candidates due to the confusion created and the short time they were required to correct the anomalies. The confusion in itself interfered with the smooth flow of examination, besides creating chances for cheating. Gitonga (2016) observes that Mathematics Paper 2 also had errors. These anomalies appeared in question 3 and question 23 respectively. In one of the questions, there was a spelling error, while in the other the phrase ‘centimetre squared’ had been omitted. The directive by KNEC to rectify the anomaly was communicated very late when some the candidates had already handed in their scripts for marking. These anomalies could perhaps be attributed to the hurried manner in which the examination was prepared, in a bid to catch up with time and subsequently avoid leakage.

Despite the stringent measures instituted by KNEC to curb examination vices in 2016, cases of examination malpractices involving teachers are yet to be ameliorated. Most recently, 26 teachers were interdicted for abetting examination malpractices during the 2017 KCSE examination. This follows allegations of collusion in subjects such as Biology, Chemistry, English Language and Physics (Oduor, 2018). During the release of the 2018 KCSE examination results, the Teachers Service Commission CEO revealed that 5 teachers had been interdicted for breaching examination rules, while the other 57 were under investigations (Namatsi, 2018).

The cited cases of teachers’ involvement in examination malpractices raises concern as to why they do so yet they are conversant with the examination rules and regulations. This phenomenon then demonstrates the existing conflict between knowledge and corresponding action. In addition, the cited technical and grammatical errors in some examination papers indicate some flaws in the KNEC’s process of preparing examinations.

### **3.4 Evaluation of KNEC’s intervention to combat examination malpractices**

Discussions from the previous chapter indicate that efforts to combat examination malpractices seem to bear no fruits despite the teachers’ awareness of the rules and regulations that govern examinations. This section seeks to establish the success and failure of the strategies employed by KNEC in the fight against examination vices in order to

propose an alternative strategy. Due to its failure to instil examination integrity among the teachers, KNEC has since resorted to coercive measures meant to compel teachers to comply with examination rules. Such measures include prescription of jail terms and court fines, as stipulated in the KNEC Act No.29 of 2012. Other measures include stripping off examination centre status for schools implicated in examination malpractices, and suspending the affected students from sitting similar examinations for a certain period (Oduor, 2016e). These measures seem to have not worked as the examination vices have persisted over the years. As noted in the previous subsection, the Education CS banned the ranking of schools in a bid to eliminate unnecessary competition among schools, which he believed to be a contributory factor to examination malpractices. Ranking of individual students replaced the ranking of schools. Such intervention appears to be illogical since the main motive behind examination malpractices is not only for competition purposes but also for the importance attached to examination. This explains why the exercise of ranking schools was reintroduced, following the enactment of the KNEC (Amendment) Act No.30 of 2016 (Republic of Kenya, 2016).

As pointed out by Too (2016), the current stringent measures to curb examination malpractices were instituted in 2016, when the Education CS disbanded the entire KNEC Board because of alleged collusion with teachers to abet examination malpractices. The Education CS also reviewed the school term dates by shortening the examination period, besides abolition of school general meetings and social activities that characterized term three. However, the rot in the examination council did not only involve the Board members, but also the examiners coupled with the flawed examination system and processes. The malpractices have still thrived even after the disbandment of the KNEC Board.

Furthermore, social activities in schools have nothing to do with the examination that was yet to commence. There was no reason why the Ministry of Education had to interfere with the school traditions and social affairs. If the motive was to cut-off contact between students and their kin, then he did not get it right because the same could still contact each other through other alternative medium such as the electronic media. A credible examination body should not have any business interfering with the schools' traditions. It appears that KNEC specifically designed these measures for the year 2016, so that it acts as a turning point in the administration and management of examinations.

The fact that the new KNEC Board had to set the 2016 national examinations afresh, few months before they were administered prompted the hurried manner in which they were prepared in a bid to catch up with time. Such a hurried preparation of examinations might have contributed to the anomalies that were cited in some examination papers and the subsequent dismal performance. MOEST (2016b) reveals that the 2016 KCPE examinations recorded a drop of 31 percent in the number of candidates who scored 400 marks and above, out of the maximum 500 marks, compared to the preceding year's performance. This drop might have resulted from the hurried manner in which the examination was marked and the results processed. Murage (2016) and Gitonga (2016) concur that in the KCSE examination, Kiswahili Paper 2 and Mathematics Paper 2 had grammatical and technical errors. The presence of these anomalies that interfered with the smooth running of examination attest to the ill preparation of the examination papers. It appears that the examination questions were neither moderated nor proofread.

From the year 2016 to date, KNEC employs a multi-sectoral approach in running the examinations. This consists of CEO's from the TSC, KNEC, KICD, Cabinet Secretaries, among others, who supervise and invigilate examinations. What KNEC is doing is literary to enforce security measures during the administration of examinations, at the expense of other examination processes. This strategy employed by KNEC appears to be aimed at appeasing the public by trying to be extra-ordinary in the execution of its mandate. It is questionable as to whether examination supervision and invigilation is part of the designated duties of such senior government officials. Then what is the essence of recruiting and training field officers (teachers) to supervise and invigilate the examinations? It appears that KNEC has lost the trust and confidence in the field officers it recruits to conduct examinations, hence it deploys senior government officers to the examination centres. In essence, there is nothing new that KNEC is trying to implement that necessitates personal enforcement by the Education CS. All these measures amount to intimidation and coercion of examination administrators so that they comply with the rules and regulations governing the examinations. Examination integrity among teachers cannot however be cultivated through threats, intimidation or deterrence.

While KNEC's security measures to curb examination malpractices seemed to pay off in 2016, the marking of examination scripts and computing of results was not accurate. Ongeti (2017) reports that the examiners did not counter-check the marked scripts for accuracy, and

that the candidates' final grades were computed using their raw scores. The Kenya National Union of Teachers (KNUT) voices a similar concern by pinpointing flaws such as failure to standardize and moderate the examination results, repeating of some questions from the previous years' examinations and deliberate down marking of candidates, among others (KNUT, 2017). During the release of the 2016 KCPE examination results, the Education CS indicated that there was a significant drop in performance in comparison to the previous years,' which he attributed to KNEC's effort in sealing the loopholes of examination malpractices. However, the cited examination anomalies might have culminated in mass failure, especially in the KCSE examination. Since the examinations were hurriedly marked and the results released within a record one month, the procedures of marking and processing of results were flawed. It is incredible to note that no single candidate scored grade 'A' in English Language in the 2016 KCSE examination. Such dismal performance raises queries of whether the examination questions were set within the syllabus, or whether the examiners marked the examination with pre-determined results in mind. Another question to KNEC is whether mass failure is evidence of a credible examination process. This is why the teachers' unions, stakeholders and the public at large doubted the credibility of the examination results. The trend of dismal performance in the KCSE examination has since been characteristic of the KCPE and KCSE results in the subsequent years.

The main purpose of examination is to determine the extent at which learning has occurred, and to evaluate instructional materials and procedures used (Lefrancois, 1994). With reference to the 2016 KCSE results, it is evident that this examination did not achieve the intended purpose. The candidates' mass failure raises questions as to whether the 2016 class was academically weak or the teachers who taught them were so incompetent to warrant such dismal performance. Does it imply that the 33,399 candidates who scored mean grade 'E' hardly learnt anything for the four years they had been in school? Mean grade 'E' is the lowest grade that a candidate can score in the KCSE examination and hardly can a student who scores it secure a vacancy in any tertiary institution of learning in Kenya. There is a public perception that such a student is a total failure. In the previous years prior to 2016, the number of candidates who scored mean grade 'E' would hardly exceed 8,000, but with effect from 2016 it has shot up to over 30,000. K'Odhiambo, Gunga and Akaranga (2013) observe that branding candidates who attain mean grade 'E' as failures is epistemologically fallacious. This owes to the fact that at the lower levels of education the same students have demonstrated some degree of academic achievement that have enabled them to reach the

secondary school level. It cannot be ruled out that there are specific areas of the curriculum in which they excelled. Therefore, branding them as failures is dehumanizing them. The drastic surge in the number of candidates who scored mean grade 'E' raises questions about the credibility of the whole examination, particularly the marking and grading process.

From the analysis of the 2016 KCSE examination results, the following inferences can be drawn. First, the presence of errors cited in Kiswahili Paper 2 and Mathematics Paper 2, is evidence that the examination was hurriedly prepared. Secondly, the examination questions were not moderated, thus they failed to meet the required standard of validity. Perhaps some of the questions were poorly constructed, or they were set out of the syllabus. Thirdly, perhaps the candidates' scores were not moderated as it is a routine with the norm-referenced examinations. In such an examination, candidates are graded in relation to the performance of their colleagues in the same norm group. Instead, the examinations were hurriedly marked and results immediately processed. The hurried manner in which the marking and processing of results was done was merely an attempt to reclaim KNEC's credibility and restore public confidence. With effect from the year 2016, KNEC appears to have tightened the noose on examination cheats, owing to the reduction in the incidents of examination malpractices, but all its efforts are focused on the institution of tight security measures and coercive approach to deter the perpetrators of examination vices. Such approach creates unnecessary tension and anxiety among the examination administrators and the candidates alike. The tense examination atmosphere not only interferes with the smooth running of examinations, but also affects the candidates' performance.

#### **3.4.1 The use of deterrence theory of punishment to curb examination vices**

As discussed in the preceding subsection 3.3.3, KNEC appears to rely on the deterrence theory of punishment in its effort to combat examination malpractices. Deployment of tight security measures by engaging senior government officials to take up the roles of invigilators and supervisors in the examination centres attests to this. This is a deliberate move of desperation by KNEC that justifies its failure to combat examination vices and inculcate examination integrity among teachers. An analysis of this theory would provide an evaluation of its reliability in instilling examination integrity among teachers. Punishment according to Peters (1966) denotes an intentional infliction of pain or unpleasant experience on someone who has breached certain rules. The pain must be inflicted by someone in authority who has



the right to do so and it should be directed to a person who has breached the rules. Bedau and Kelly (2015) claim that the act of punishment constitutes four main elements. They posit that (i) punishment is an intentional act; (ii) it must impose some sort of cost/hardship, or withdrawal of a benefit that would have been enjoyed by the victim of punishment; (iii) the hardship, pain or loss of a benefit imposed should be in response to what is believed to be a wrongful act and (iv) the essence of punishment should be to send a message of condemnation/censure for what is believed to be a wrongful act. The KNEC Act No.29 of 2012 has established rules to govern the conduct of examination and prescribed penalties in the event of breach. These rules are to deter any person from engaging in examination malpractices. Currently, these rules are applied in disciplining teachers and other people found guilty of examination offences. However, punishment may not successfully instil moral virtues among human beings, rather than creating fear and intimidation in the victim.

Punishment serves numerous social-control functions; therefore, it is justified on the principles of retribution, rehabilitation and deterrence among others. Punishment has a deterrent effect when its fear or actual imposition leads to conformity (Paternoster, 2010). Deterrence is based on a rational conception of human behaviour in which individuals freely choose between alternative courses of action to maximize pleasure and minimize pain. The severe sanctions that accompany the laws impede the likelihood of occurrence of deviant behaviour. From the deterrence point of view, punishment has a potential deterrent effect to enable persons abide by the law, or desist from unwanted behaviour in response to the looming threat or fear of legal sanctions (Philosophies of punishment, n.d.).

Paternoster (2010) considers Cesare Beccaria and Emmanuel Bentham as the proponents of the deterrence theory. Paternoster explains that, in his work titled: *On crimes and punishment* (1764), he (Beccaria) contends that crimes are preventable by the threats provided by a rational and efficient legal system, and that clearly defined laws coupled with punishment could guarantee compliance. Granted this explanation, then the declaration by the Education CS to ban school social activities preceding the national examinations is a form of deterrence. However, the effect of these social activities to the yet to commence examinations has not been explained. This decision instead amounts to infringement on the schools' traditions. Equally, the involvement of senior government officials in examination supervision and invigilation is a deterrent strategy since it is meant to instil fear and intimidation to the teachers who might attempt to engage in any form of examination mischief. Their presence in

examination centres might arouse a feeling of fear and anxiety among the examination administrators and even the candidates.

As attested through informal conversation with K'Odhiambo, during the national primary school examination in Kenya in the early 1970s, supervision of examination by police officers and others without the involvement of teachers resulted in tension, fear and anxiety in candidates in that two of them suddenly ejaculated. It is a scientifically normal procedure for human beings to experience orgasm when they faced a tensed examination condition (Quora, n.d.). Conducting examinations in a tense atmosphere would ultimately have a negative impact on the candidates' performance. Tension, fear and anxiety experienced by candidates when they sit examinations in a threatening atmosphere is a matter that may require further investigations.

Bentham explains another version of the deterrence theory in his work, *The principles of morals and legislation* (1789). He argues that human behaviour is directed by the twin goals of attainment of pleasure and avoidance of pain. Granted a variety of options, an individual would opt for an action that has a greater sum of benefits over costs. Besides the pains, Bentham advocates for informal sanctions to accompany legal punishment.

Elliott (n.d.) explains that deterrence is a way of achieving control of one's conduct through fear. This control instils fear in the potential offender, who eventually does not risk indulging in unwanted behaviour for fear of the consequences. Elliot further asserts that deterrence as a preventative measure has three sorts of effects namely intimidation, strengthening of moral inhibitions and reinforcement. Beyleveld (1979) observes that deterrence refers to any process by which the threatened act is not committed, or at least hindered because of the sanction. One therefore refrains from the act due to the fear of impending execution of the sanctions. These sentiments reiterate what Plato asserts in the *Gorgias* about the use of punishment to inculcate virtue among people. He considers punishment as a recipe for character formation. Protagoras, in the Plato's *Protagoras* (translated by Jowett, 1956) advocates for punishment as a mode of inculcating virtue among people, a practice he believes that should begin at the initial stages on a person's life.

The use of punishment as a deterrent measure to curb examination malpractices among teachers seems to have failed owing to the persistent incidents of teachers' indulgence in

examination malpractices. That is why Eggen (1994) holds that punishment only temporarily weakens undesired behaviour. Otherwise, punishment does not teach any new, desirable behaviour; it only suppresses the old, undesirable character. The suppressed behaviour could still recur once punishment is withdrawn. Likewise, the victim might devise an alternative method of perpetuating the undesirable behaviour. The drastic reduction of examination malpractices among teachers with effect from the year 2016 apparently explains the role of deterrence in suppressing unwanted behaviour at the expense of inculcating examination integrity. This is due to their fear of impending punishment, so that they refrain from the examination malpractices. However, the isolated cases of examination cheating among some teachers depict that they are yet to develop examination integrity despite the efforts by KNEC. KNEC appears to dwell so much on the security of examinations at the expense of other pre-examination and post-examination processes. It is evident that the use of military approach by KNEC has failed to yield the anticipated results. KNEC should device alternative measures of upholding examination integrity rather than using the punitive and deterrence approach. Moral integrity among teachers cannot be inculcated by the use of force and coercion. Strict enforcement of examination rules and threats may definitely not be a lasting remedy to problem of examination malpractices and irregularities if the examination processes and procedures are not streamlined.

The persistent occurrence of examination irregularities in the previous examinations demonstrates that enactment and strict enforcement of rules to govern the conduct of examination does not guarantee compliance. Teachers' noncompliance with these rules does not imply that they are ignorant of them. It is due to their inability to resolve the conflict between knowledge and action. The requirement to uphold examination integrity may conflict with the perceived 'benefits' of cheating in the examination. In the event that the latter outweighs the former, then they resort to pursue the perceived 'benefits' of examination cheating. This scenario amounts to *akrasia*, a case where one acts contrary to their held moral principles. In order to resolve the conflict between knowledge and action, then it calls for addressing the causes of akratic tendencies among teachers.

Besides the individual teachers' involvement in examination malpractices, the flaws cited in the examination procedures and processes are attributed to KNEC. Such flaws expose some degree of KNEC's incompetence in the manner in which national examinations are organized

and conducted. Analysis of the 2016 KCSE examinations for instance, depict a flawed examination process.

### 3.5 Anomalies in the 2016 KCSE examination results

For the first time, this examination was marked and results processed within a month with no recorded incident of examination malpractice, except for the alleged 21 incidents of unsuccessful examination cheating attempts. However, the massive failure recorded by candidates in the said examination elicited complaints and doubts about the credibility of the results. Okumu (2016) observes that out of a total candidature of over 500,000, only 88,929 candidates posted mean grades of between C+ and A, guaranteeing all of them direct university admission. Mean grade ‘A’ is the highest grade in the KCSE examination. The candidates’ performance in 2016 translates to only 15 percent of the total candidature who qualified for university admission. It was from these results that stakeholders in the education sector such as the teachers’ unions advocated for forensic audit of the examination process. Table 6 shows the overall grade distribution among the candidates.

**Table 6: Overall grade summary for the 2016 KCSE examination**

<b>Grade category</b>	<b>A</b>	<b>A-</b>	<b>B+</b>	<b>B</b>	<b>B-</b>	<b>C+</b>
<b>Candidates</b>	<b>141</b>	<b>4, 645</b>	<b>10, 975</b>	<b>17, 216</b>	<b>23, 745</b>	<b>32, 207</b>
<b>Grade category</b>	<b>C</b>	<b>C-</b>	<b>D+</b>	<b>D</b>	<b>D-</b>	<b>E</b>
<b>Candidates</b>	<b>44, 792</b>	<b>61, 026</b>	<b>80, 951</b>	<b>112, 135</b>	<b>149, 929</b>	<b>33, 399</b>

**Source: (KNEC, 2017a)**

In Table 6, the figures corresponding to the grades in each column indicate the total number of candidates who scored that particular grade. Taking mean grade “C” as the average grade, then the total number of candidates who passed stands at 133,721, out of the total candidature of 571,161. This translates to only 23 percent of the total candidature, a percentage that is far

below the average. It then implies that the performance was literary dismal since majority of the candidates scored below the average mean grade of “C.”

Matara, Njagi, Openda and Ouma (2017) observe that the Kenya Union of Post Primary Teachers (KUPPET) faulted the 2016 KCSE results contesting the move by KNEC to discard the use of the normal curve theory in computing the result scores. The union also reiterates that the examiners worked under uncondusive conditions such as marking for long hours beyond the normal working time, as revealed by MOEST during the release of results. Subjecting examiners to long hours of working could have compromised the quality of their work due to both physical and mental fatigue. The dismal performance by candidates is apparently as a result of the coercive working conditions among the examiners.

In as much as MOEST and the entire KNEC appear to have restored credibility in the examination process, the 2016 school examination results might not have been a true reflection of the candidates’ ability due to the circumstance under which they were administered and marked. The presence of senior government officers and heavily armed security personnel in the examination centres could have instilled fear and intimidation among the field officers such as invigilators, supervisors and the examiners who participated in marking. This partly accounts for the dismal performance in the said examinations. It is evident that KNEC relies on the deterrence theory of punishment in its institution of the measures to curb examination malpractices. Besides the security measures employed during the examinations, the other examination processes still failed to measure to the international standards of best examination practices. These processes include the setting and proofreading of the examination questions, marking and processing of the results.

### **3.5.1 Application of the normal curve theory in computing examination results**

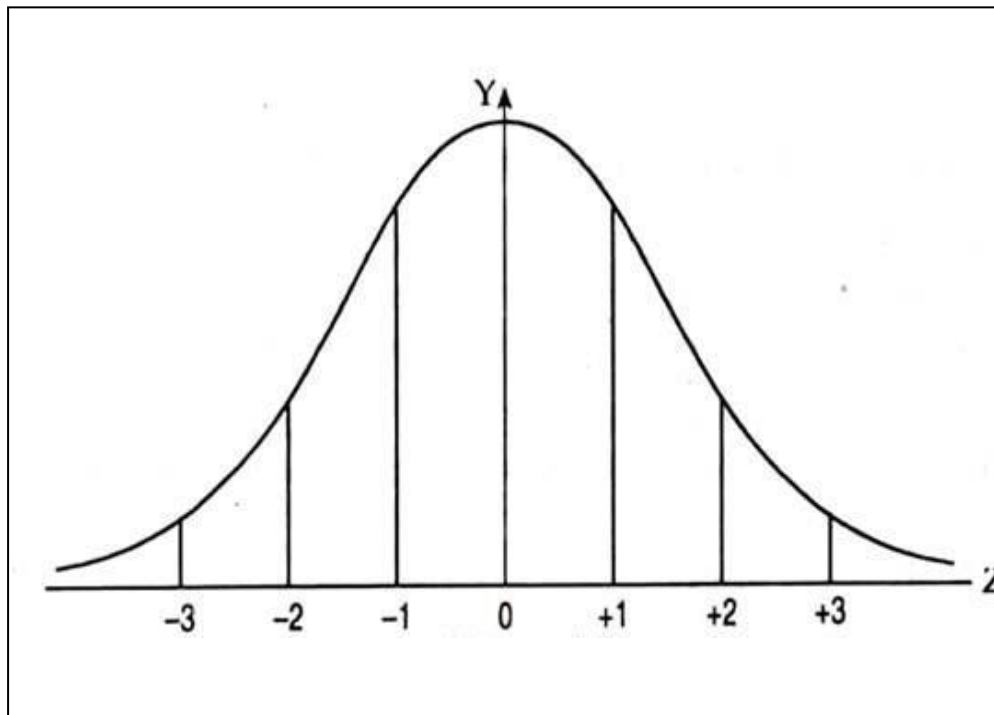
Since the KCPE and KCSE examinations are norm referenced, they do comply with the dictates of the normal curve, as it is the tradition with school examinations in Kenya. In the previous years’ examinations, the passes and failures have been minimal in comparison to the majority who fall within the average range. This is reflected when the scores are plotted on a graph, in that the curve displays a relatively normal distribution. For illustration purposes, this study highlights the tenets of the normal distribution theory to demonstrate how the 2016 KCSE examination deviated from the norms of the said theory. Proponents of this theory

hold that examination results that comply with the normal curve reflect the credibility of the examination, which in turn makes the results reliable.

Best and Kahn (2006) explain that the normal distribution is associated with a French Mathematician, Abraham DeMoivre (1667-1754), who discovered that probabilities associated with games of chance could be explained mathematically. He formulated an equation and a graphic pattern that describes it. Later, a German Mathematician, Carl Friedrich Gauss (1777-1855) applied DeMoivre's principle to areas of measurement. This theory applies to statistical data used in various disciplines. Practically, the normal curve does not actually exist, rather it is a mathematical model used to represent data collected in behavioural research. Such a curve cannot be exactly normal, though it should display characteristics that resemble the normal curve. The normal curve theory works on the basis of chance or probability of occurrence of events. The normal curve is a curved version of a bar graph that represents each possible observation (for instance a test score), and the frequency such as the number of persons who attain a particular score. It comprises the following characteristics: (i) it is symmetrical around its axis, such that half of the scores lie below and the other half lie above the mean; (ii) the mean, mode and median of the distribution have the same numerical value; (iii) most of the scores cluster around the mean, mode and median, with fewer scores spread further from the centre and (iv) the curve never touches the baseline because it is a curve of probability, not certainty.

When plotted on the graph, it is not guarantee that the normal curve has to take a symmetrical shape, but a shape relatively similar to a normal curve. The normal distribution is applicable on a large number of observations, and for purposes of statistical analysis, the assumption is that many human characteristics do conform to it. Although not all human attributes can conform to the normal curve, the curve is adopted internationally as a tool used to gauge the validity of a test. Ordinarily, a large class of students is heterogeneous and the normal curve would thus reflect varying academic achievement among them. The 'x' axis of the normal distribution graph bears the observations while the 'y' axis constitutes the frequency of observations. Figure 3 represents the shape of a standard normal curve.

**Figure 3: The standard normal curve**



**Source:** <http://www.yourarticlelibrary.com/project-management/normal-distribution-and-its-application-in-pert-project-management/94827>

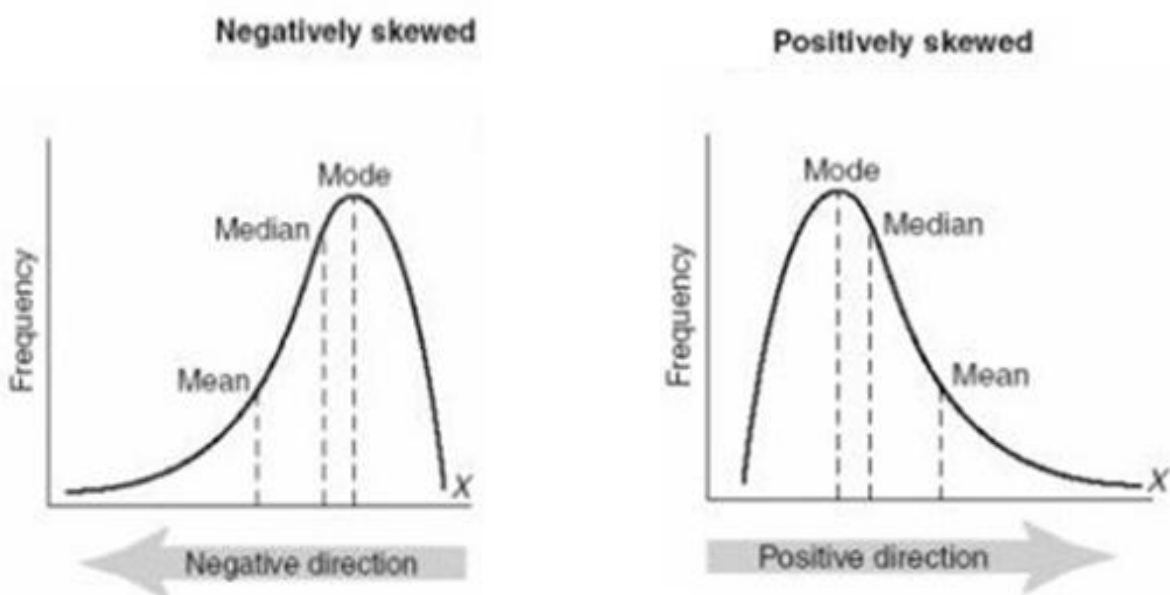
The diagram in Figure 3 illustrates the shape of a standard normal curve in which the mean, median and the mode have the same numerical value. The mean refers to the arithmetic average of the observations, while the median is the middle point in a frequency distribution that separates the observations into two equal halves, when arranged in order. The mode refers to the observation that occurs frequently in a distribution (Sprinthall, Sprinthall & Oja, 1994). A normal distribution plotted with a large number of scores typically takes a relatively symmetrical appearance. However, factors such as the properties of the measuring instrument or the distribution of the characteristics of the data determine the shape of the curve (Mehrens and Lehmann, 1978).

Based on the shape of the curve, very few scores appear on the extreme ends. The curve drops at the left and right-hand ends. This drop is due to the diminishing frequencies of the scores (Clegg, 1990). Since a large group of students is typically heterogeneous, the results of a test administered to such a group are supposed to display the characteristics of the normal distribution when plotted on a graph. A significant deviation (skewness) of the curve from the standard normal curve could raise doubts on the authenticity of the test. A large class

ordinarily comprises students of mixed ability with the majority being average students. The high achievers and the weak students are usually assumed to constitute a small fraction of the total class population. Such a curve gets reflected in any given test results that display a normal curve when plotted on a graph, as pointed out by Mehrens and Lehmann (1978). Any significant deviation from this norm would imply, among other possible reasons that the test was not well constructed.

Mehrens and Lehmann (1978) however admit that it is impossible for the scores obtained by students in a test to take the exact shape of a normal curve when plotted on a graph. The varying characteristics of the test affect the distribution of the scores. For instance, scores obtained from a difficult test would display a positively skewed distribution, while an easy test would display a negatively skewed distribution. In a positively skewed distribution, most scores pile up at the lower end of the distribution, while in a negatively skewed distribution, scores cluster around the high end of the distribution.

**Figure 4: Skewness**



The diagrams in Figure 4 illustrate deviations from the normal distribution with regard to symmetry. Such deviations are referred to as skewness. Deviation of the curve towards the 'y' axis is negative skewness, while its opposite is positive skewness. Sax (1980) notes that either extremely high scores or extremely low scores greatly influence the mean. Its position in comparison to the median and the mode is influenced by the direction of skewness. The



highest point on the curve represents the modal value. If the 2016 KCSE examination results shown in Table 6 are plotted on a graph, the graph appears to be positively skewed as shown in Figure 5.

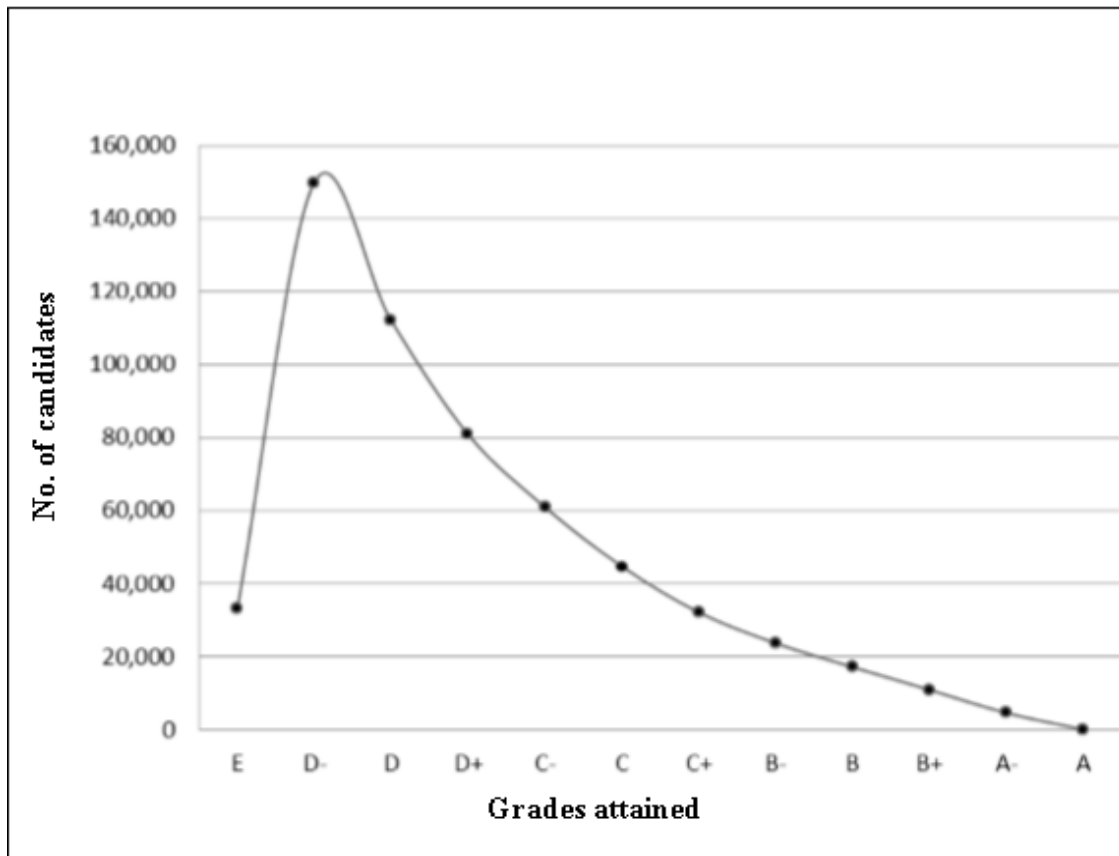
**Table 7: Overall grade summary for the 2016 KCSE examination**

<b>Grade category</b>	<b>A</b>	<b>A-</b>	<b>B+</b>	<b>B</b>	<b>B-</b>	<b>C+</b>
<b>Candidates</b>	<b>141</b>	<b>4, 645</b>	<b>10, 975</b>	<b>17, 216</b>	<b>23, 745</b>	<b>32, 207</b>
<b>Grade category</b>	<b>C</b>	<b>C-</b>	<b>D+</b>	<b>D</b>	<b>D-</b>	<b>E</b>
<b>Candidates</b>	<b>44, 792</b>	<b>61, 026</b>	<b>80, 951</b>	<b>112, 135</b>	<b>149, 929</b>	<b>33, 399</b>

**Source: (KNEC, 2017a)**

**Figure 5: Graphical representation of the 2016 KCSE examination results**

**THE 2016 KCSE EXAMINATION RESULTS**



**Interpretation:** Positive skewness

The graph in Figure 5 is plotted using the statistics of examination results in Table 6. The positive skewness of the graph plotted implies that the grades are not normally distributed. Most grades are concentrated on the lower end of the distribution. As already alluded to, the normal curve in a distribution does not touch the baseline. However, the upper end of the curve above appears to have touched the baseline. This owes to the large class interval of the candidates, whereas the scores in the upper end are very few (141). With regard to the curve displayed in Figure 5, a number of inferences could be drawn from such a skewed distribution of scores, for instance, the test could have probably been difficult, or the marking would have been erroneous. Failure to comply with the dictates of the normal curve theory in the 2016 examinations might have partly contributed to the occurrence of irregularities in the

said examination. This is because since KNEC has consistently used the theory in the previous examinations and it had no clear reason provided for abandoning it.

Application of the normal curve model by KNEC in grading KCSE and KCPE candidates depict that these examinations are norm referenced, hence an individual candidate's performance is determined by comparing it with the performance of the rest of the candidates in the norm group. In this context, a norm group is a group of individuals on the same level of education (Santrock, 2001). Norm-referenced scores are the test scores obtained by comparing a student's performance in an assessment with the performance of others on the same level (Ormrod, 2014). Norm-referenced test scores thus reflect an individual candidate's performance in comparison to the norm group. It then necessitates the application of the normal curve model in interpolating the students' results in order to display varying learner characteristics of a heterogeneous group.

The following random samples of the previous years' KCSE and KCPE summaries of examination results demonstrate KNEC's application of the normal curve theory in the computation of the candidates' scores.

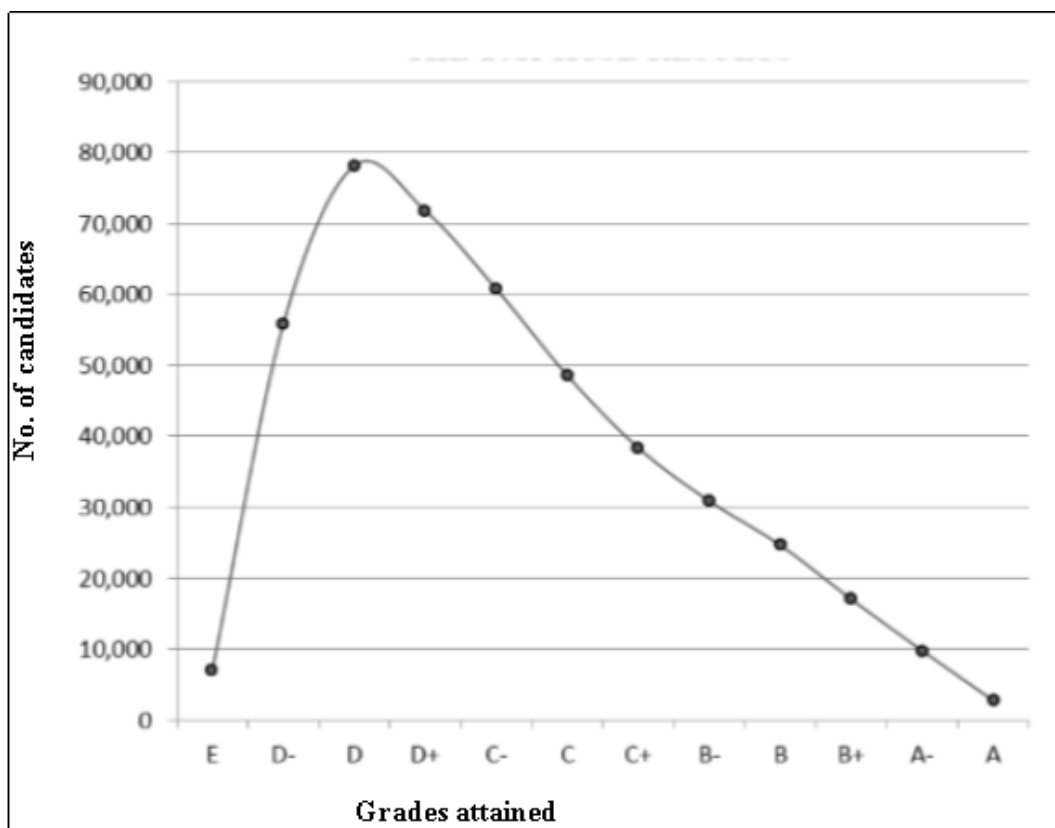
**Table 8: Overall KCSE examination grade summary for the year 2013**

<b>Grade category</b>	<b>A</b>	<b>A-</b>	<b>B+</b>	<b>B</b>	<b>B-</b>	<b>C+</b>
<b>Candidates</b>	<b>2, 722</b>	<b>9, 757</b>	<b>17, 013</b>	<b>24, 656</b>	<b>30, 864</b>	<b>38, 351</b>
<b>Grade category</b>	<b>C</b>	<b>C-</b>	<b>D+</b>	<b>D</b>	<b>D-</b>	<b>E</b>
<b>Candidates</b>	<b>48, 571</b>	<b>60, 763</b>	<b>71, 803</b>	<b>78, 177</b>	<b>55, 793</b>	<b>7, 042</b>

**Source: (KNEC, 2015)**

Figure 6: Graphical representation of the 2013 KCSE examination results

### THE 2013 KCSE EXAMINATION RESULTS



**Interpretation:** Almost normal curve

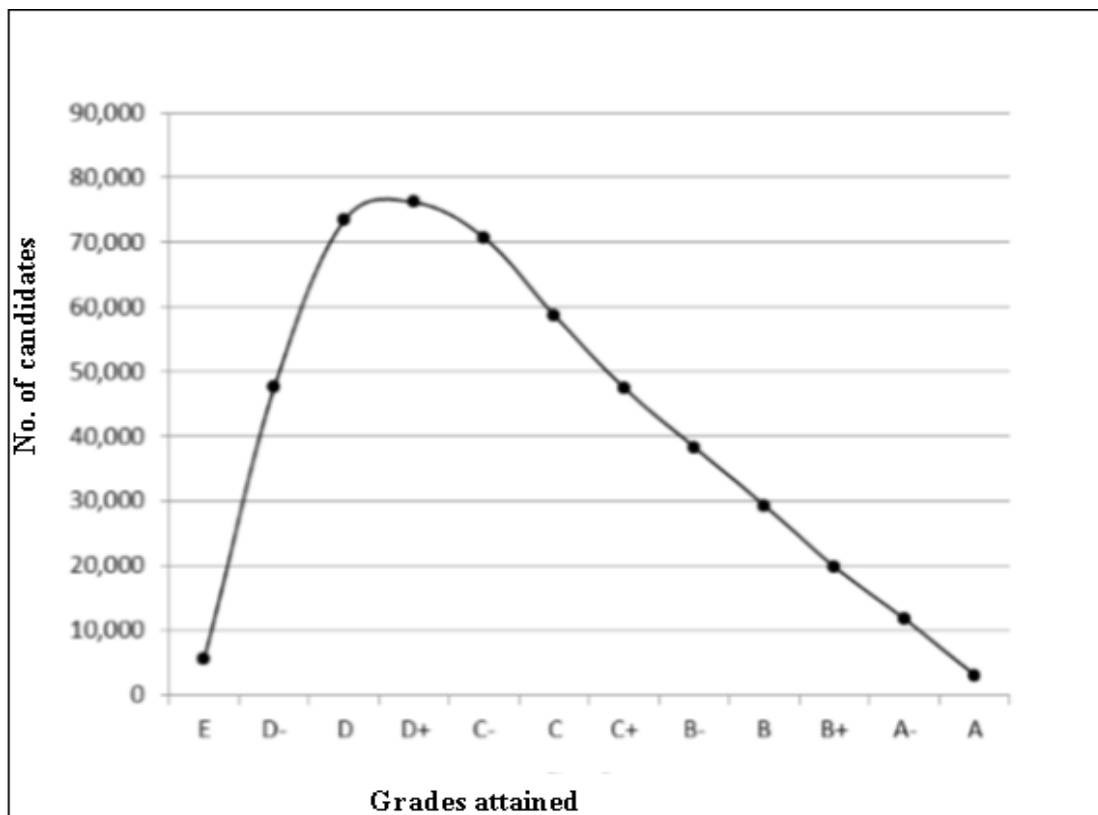
**Table 9: Overall KCSE examination grade summary for the year 2014**

<b>Grade category</b>	<b>A</b>	<b>A-</b>	<b>B+</b>	<b>B</b>	<b>B-</b>	<b>C+</b>
<b>Candidates</b>	<b>3, 073</b>	<b>11, 768</b>	<b>19, 814</b>	<b>29, 319</b>	<b>38, 315</b>	<b>47, 428</b>
<b>Grade category</b>	<b>C</b>	<b>C-</b>	<b>D+</b>	<b>D</b>	<b>D-</b>	<b>E</b>
<b>Candidates</b>	<b>58, 688</b>	<b>70, 677</b>	<b>76, 198</b>	<b>73, 501</b>	<b>47, 716</b>	<b>5, 636</b>

**Source: (KNEC, 2015)**

**Figure 7: Graphical representation of the 2014 KCSE examination results**

**THE 2014 KCSE EXAMINATION RESULTS**



**Interpretation:** Almost normal curve

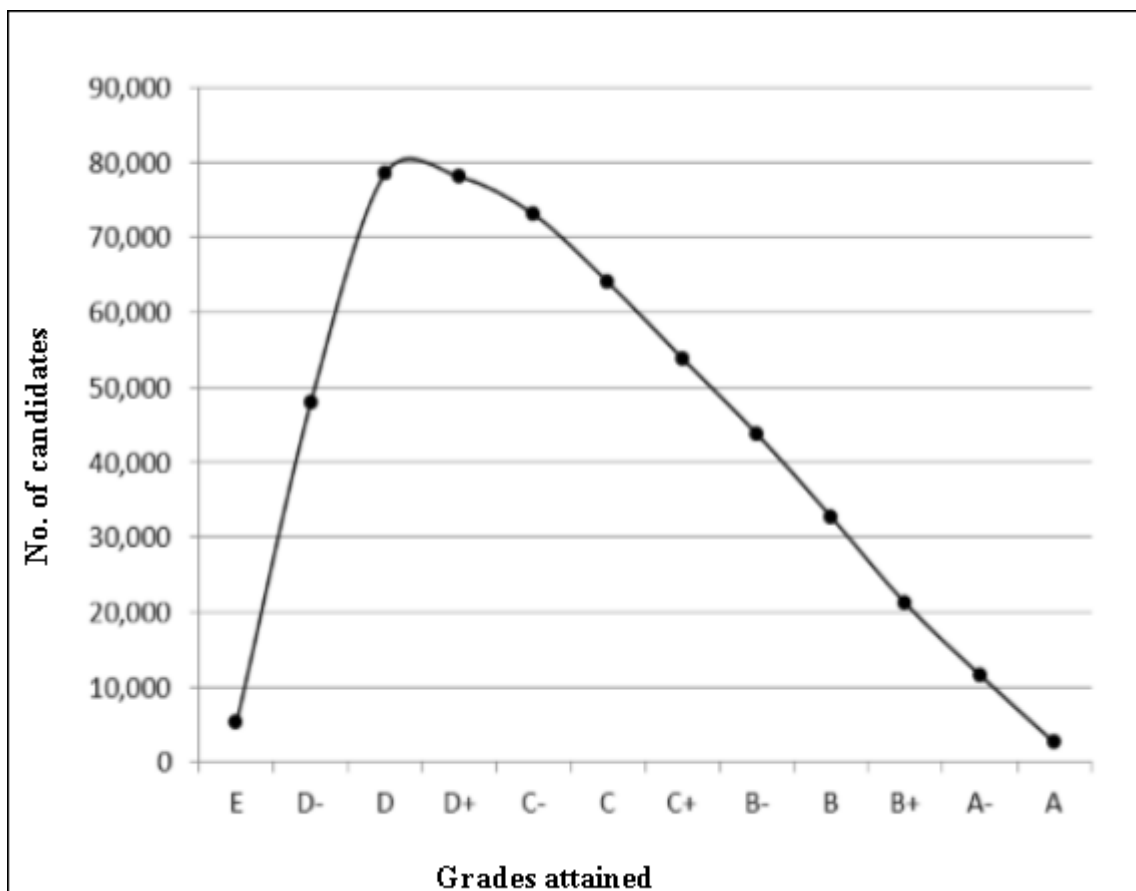
**Table 9: Overall KCSE examination grade summary for the year 2015**

<b>Grade category</b>	<b>A</b>	<b>A-</b>	<b>B+</b>	<b>B</b>	<b>B-</b>	<b>C+</b>
<b>Candidates</b>	<b>2, 636</b>	<b>11, 618</b>	<b>21, 166</b>	<b>32, 706</b>	<b>43, 788</b>	<b>53, 852</b>
<b>Grade category</b>	<b>C</b>	<b>C-</b>	<b>D+</b>	<b>D</b>	<b>D-</b>	<b>E</b>
<b>Candidates</b>	<b>63, 977</b>	<b>73, 080</b>	<b>78, 092</b>	<b>78, 544</b>	<b>47, 962</b>	<b>5, 209</b>

**Source:** (KNEC, 2015)

**Figure 8: Graphical representation of the 2015 KCSE examination results**

**THE 2015 KCSE EXAMINATION RESULTS**



**Interpretation:** Almost normal curve

The above graphical representations of the KCSE examination results from the year 2013 to 2015 attests to the fact that KNEC has all along relied on the normal curve in the computation of the examination results. It is from the year 2016 that it appears to have deviated from this norm.

With regard to KCPE, KNEC (2017b) explains that it standardizes the candidates' raw scores because it is a norm-referenced examination, whereby the candidates' scores in each subject are supposed to have the same weighting. The standardization of raw marks into standard scores entails adjusting each candidate's raw marks in each examination paper to allow for differences in difficulty and the standard deviation. In the standardization process, the mean raw scores of the candidates determine the difficulty among the examination papers. Standard scores are measures of relative performance and they indicate how a candidate has performed

in comparison to the rest. After standardization of the raw marks, examiners set the cut-off marks for all the grades from Grade ‘A’ to Grade ‘E’ in all the subjects. The standard scores eventually determine the candidates’ performance. The statistics shown in tables 11 to 13 are extracts from the KCPE results published in the KNEC 2016 Examination Report. The Report contains a summary of the overall KCPE examination results from the year 2012 to 2016. The graphs illustrate the application of the normal curve theory in the computation KCPE examination results.

**Table 10: Overall candidates’ performance in the 2013 KCPE examination**

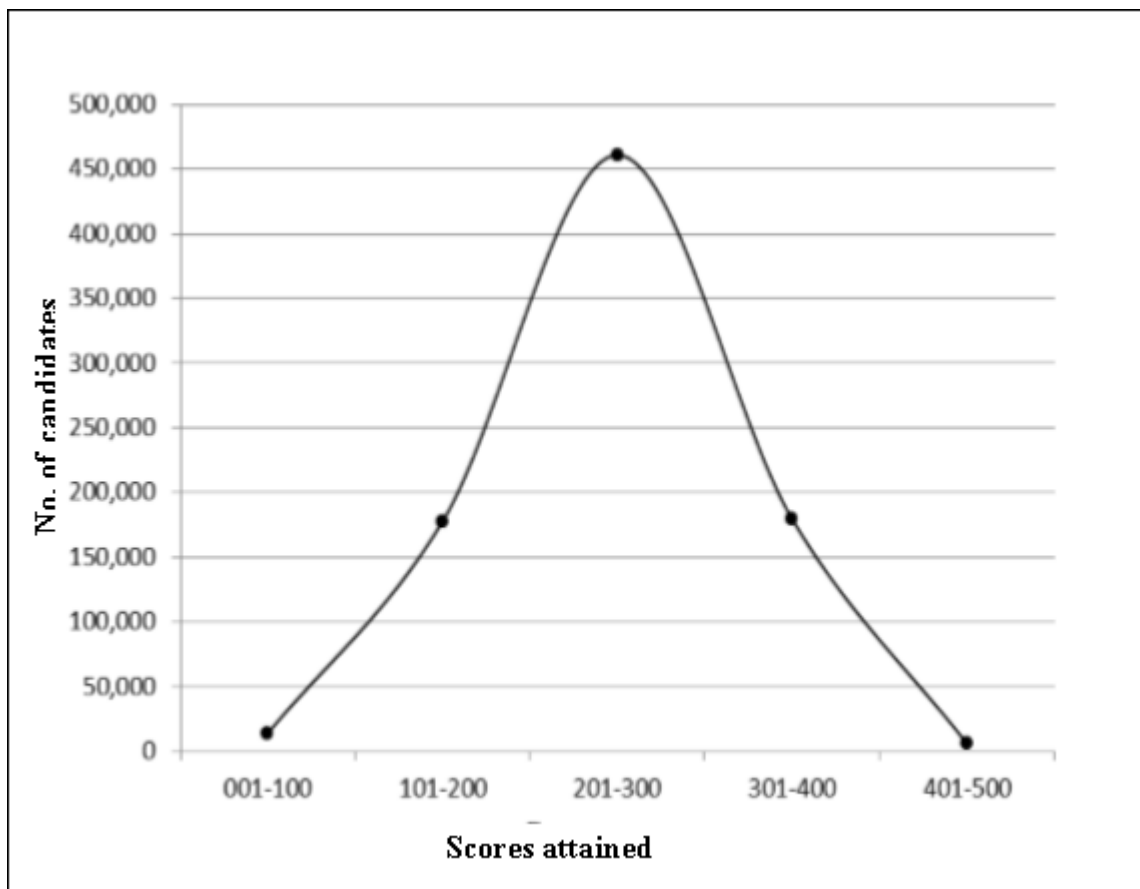
<b>Range of scores</b>	<b>001-100</b>	<b>101-200</b>	<b>201-300</b>	<b>301-400</b>	<b>401-500</b>
<b>Candidates</b>	<b>14, 145</b>	<b>177, 934</b>	<b>461, 103</b>	<b>179, 403</b>	<b>5, 964</b>

**Source: (KNEC, 2017b)**



**Figure 9: Graphical representation of the 2013 KCPE examination results**

**THE 2013 KCPE EXAMINATION RESULTS**



**Interpretation:** Very close to the normal curve

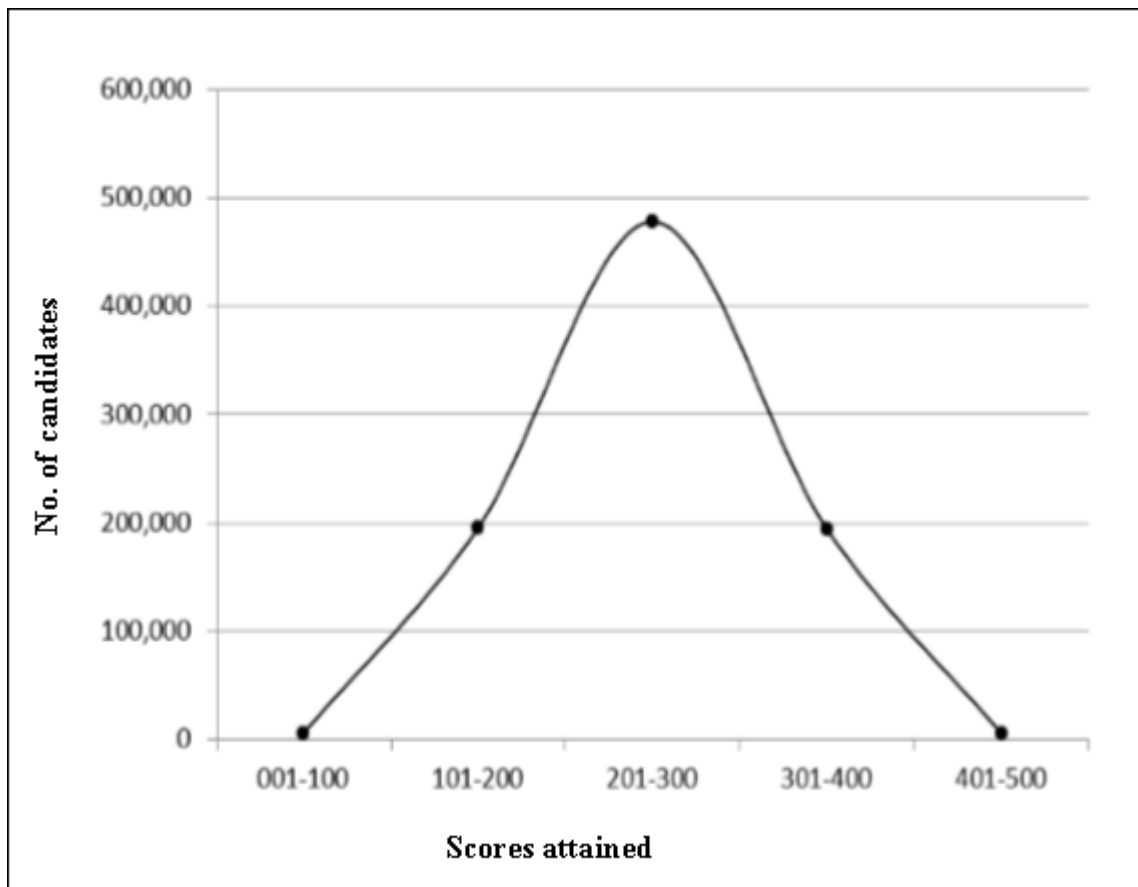
**Table 11: Overall candidates' performance in the 2014 KCPE examination**

Range of scores	001-100	101-200	201-300	301-400	401-500
Candidates	6, 017	195, 472	478, 248	194, 077	5, 616

Source: (KNEC, 2017b)

**Figure 10: Graphical representation of the 2014 KCPE examination results**

**THE 2014 KCPE EXAMINATION RESULTS**



**Interpretation:** Very close to the normal curve

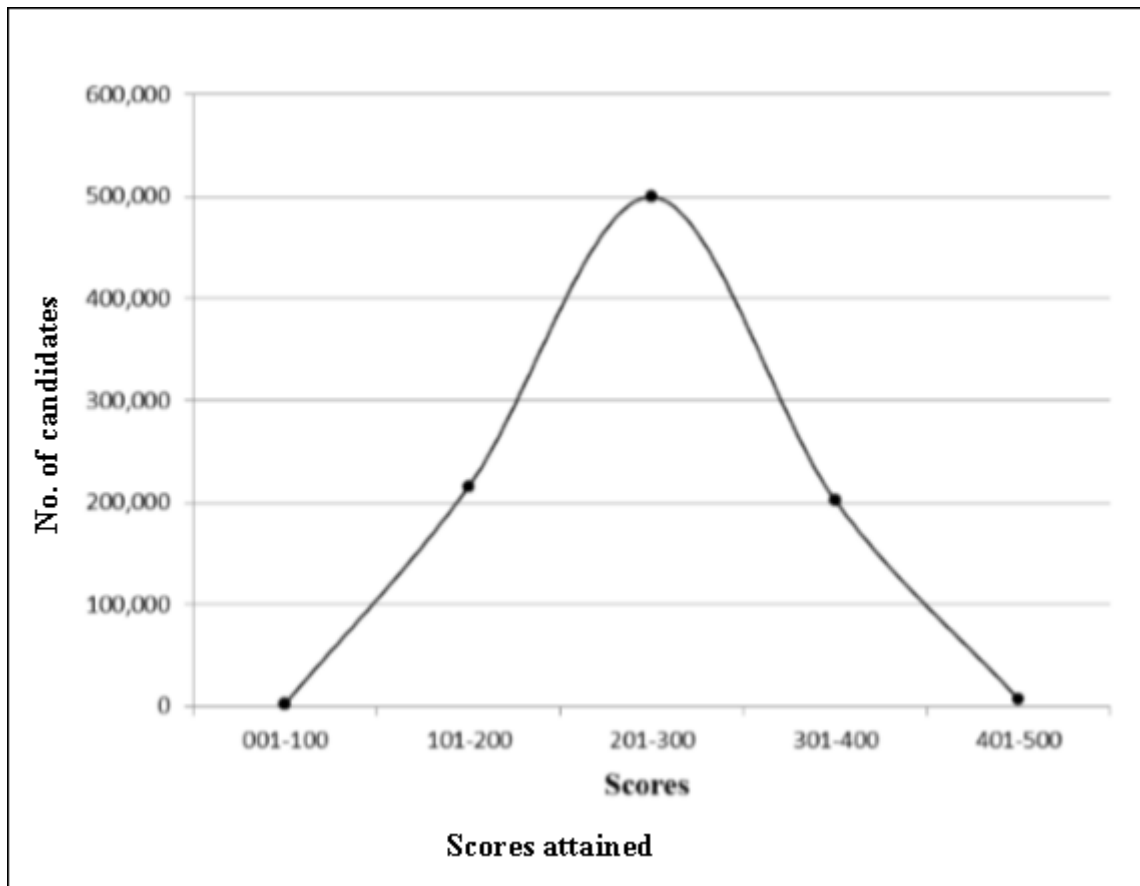
**Table 12: Overall candidates' performance in the 2015 KCPE examination**

Range of scores	001-100	101-200	201-300	301-400	401-500
Candidates	3, 061	215, 614	499, 568	201, 986	7, 560

Source: (KNEC, 2017b)

**Figure 11: Graphical representation of the 2015 KCPE examination results**

**THE 2015 KCPE EXAMINATION RESULTS**



**Interpretation:** Very close to the normal curve

The graphs in Figures 9, 10 and 11 clearly indicate that KNEC equally applies the normal curve model in computing the KCPE examination results, a practice which it appears to have abandoned in the year 2016. In KCPE, the curves are very close to the normal curve compared to KCSE. This confirms what KNEC (2017b) alludes to, that it standardizes each candidate's raw scores in order to make them have the same weighting. Relying on this model in the computation of examination results may however not portray an exact picture of the candidates' academic ability, as argued by some scholars.

### **3.5.2 Arguments against application of the normal curve theory in the learners' educational assessment**

Although the normal curve is widely applied as a statistical model to reflect the distribution of marks among students in a standardized test, some scholars have criticized its reliability when applied in the learners' educational assessment. Goertzel and Fashing (1981) explain that the normal curve is best suitable when dealing with random errors such as lottery, but in education as a social activity, the curve does not fit. Bersin (2014) argues that the normal curve does not reflect the exact performance of students, but instead it is a forced ranking system. Alluding to this argument, Fair Test (2007) explains that designing a test to fit the normal curve requires several manipulation of the test so that it takes the shape of a normal curve. In such a case, the testing is not comprehensive since it compares an individual's potential with a group, ignoring potentials that demonstrate personal initiative and creativity. The basis of this argument is that the normal curve consists of an arithmetic mean and an equal distribution above and below the mean. According to the model, in a given test result, there is an equivalent number of students who score above and below average, and that there is a very small number of students who score extremely high above and extremely below the mean. Bersin therefore suggests that the use of this curve results in forced performance ratings deliberately done to suit it. This is because the number of both high performers and very low achievers is deliberately reduced and that of the moderate achievers increased. The scores of the rest of the students cluster in the middle, around the mean.

Hamachek (1995) argues that the use of norm-referenced assessment that relies on the normal distribution works on the assumption that not every student has to pass. The purpose of education is to equip the learner with the skills and knowledge, manifested in problem solving. With reference to this, Thorndike and Hagen (1997) argue that the norm-referenced

assessment is not a comprehensive way of determining an individual's ability because it evaluates learners in comparison with their norm group. The normal curve dictates how the learners should score in a given test, thus prompting the examiners to reduce or increase individual scores in order to comply with the dictates of the curve.

When using the normal curve, Fendler and Muzaffar (2008) contend that the rates of pass and failure are pre-determined in order to comply with the requirements of the curve. In order to conform to the normal curve, the examiners alter the test scores. They then tend to develop the notion of 'acceptable rate' of passes, the average and the failures among the students. In a given examination, a small percentage of the candidates are pre-determined to attain high scores, a large number to score averagely while another small number to score poorly. Fendler and Muzaffar hence conclude that the use of the normal curve in grading students propagates the sorting of learners which results in the inevitability of failure. It implies that any given education process has to result in an acceptable rate of failure. By guaranteeing failure, the essence of educational instruction denies the possibility of excelling among certain categories of learners.

Prominent educationists are also opposed to the use of the normal curve in grading learners' performance in education. A French mathematician, Louis Pointsot (1777-1859) refutes the use of the normal curve, arguing that it amounts to treating human beings as dice. Benjamin Bloom (1913-1999) argues that the learners' educational achievements cannot be distributed normally. Being a purposeful activity whose aim is to enable the learners to internalize the subject content, distributing the learners' educational achievement normally implies that the educational efforts are unsuccessful (Fendler and Muzaffar, 2008).

Wallace and Graves (1995) hold that teachers' application of the normal curve in computing test scores prompts them to focus their teaching towards three pre-determined categories of learning outcomes. These are a small fraction of very high achievers, low achievers and a majority of average students. Such mentality then makes teachers pre-determine the students' performance in the examination. Oakes, Wells, Jones and Datnow (1997) on the other hand state that one of the global aims of education is to achieve equality in the distribution of knowledge and opportunities among students. The use of the normal distribution in grading learners therefore negates this aim, but instead perpetuates inequalities among the learners by sorting them into categories.

The arguments raised against the reliability of the normal distribution model in grading learners dispute the authenticity of the model in grading the learners. The characteristics attributed to the normal curve by Best and Kahn (2006) point to scenarios that may not be realistic. For instance, the case of the normal curve taking a symmetrical shape, such that half of the scores lie below and above the mean may occur in very rare occasions, unless the examination results are doctored. The normal curve model therefore does not fit to all examinations. Similarly, hardly can the mean, mode and median bear the same numerical value as a characteristic of the normal distribution. Finally, the characteristic that the majority of the scores cluster around the mean, while very few spread at the high and low ends of the curve is also not practical in normal circumstances.

In essence, a test administered to a heterogeneous class would yield results that reflect high, moderate and low achievers, but not necessarily distributed in conformity with the normal curve. The exercise of doctoring the students' scores in order to conform to the normal distribution amounts to examination irregularities. Such doctoring would translate to test results that are determined by the examiner, which do not reflect the actual performance by the candidates. Similarly, cases of test results that yield extreme number of failures or passes equally depict anomalies in the marking and computation of examination results. In addition to the use of the normal curve model, dismal performance among the majority of candidates especially in the KCSE examinations depict examination irregularities in the marking and computation of the candidate scores. This apparently owes to the short period within which the marking and computation of results is done.

KNEC's application of the normal curve theory in the grading of candidates demonstrates the tendency of human beings to adhere to some intellectual practices that are not based on any truth. The use of this theory ignores the learners' inherent intellectual potential. As Plato's theory of knowledge postulates, the purpose of education is to enable the learners retrieve the innate knowledge implanted in their minds in form of ideas. K'Odhiambo (2017) explains that one's ability to calculate the speed and distance of a vehicle on the road before making an accurate judgment to cross the road for instance, demonstrates the presence of innate knowledge in such a person's mind. The individual does not need any measuring instrument or any knowledge in arithmetic in order to determine when it is safe to cross. Instead, they act accordingly out of their daily experience. It is a justification that the learner possesses some degree of latent knowledge in the mind. The use of the normal curve model in grading the

students' performance in examinations then negates such inherent intellectual potential among them, instead erroneously grades them. As alluded to in section 3.2.1, KNEC's application of the normal curve model in grading learners in itself is an examination irregularity, contrary to section 28(e) of the KNEC Act of 2012. The section prohibits fraudulent alteration of the students' score(s). Although KNEC appears to have abandoned application of the normal curve model in grading learners, the dismal performance registered by the candidates from the year 2016 onwards, and the short duration within which the examination is marked and processed casts doubts on the effectiveness of the whole examination process.

Using the normal curve to determine a learner's intellectual potential only fulfills the desires of the examiner by incorporating their own likes and dislikes in the examination, thus ignoring the interests and inherent potentialities of the learner. An examiner cannot judge how much knowledge the student possesses by awarding a pass or a fail when every learner can demonstrate some degree of academic prowess in a given area of the curriculum. The purpose of examination is not to sort learners into passes and failures, but to provide an opportunity for each of them to demonstrate their intellectual ability. If learners realize that they all have an equal opportunity to pass examination, they get motivated to learn and they can hardly think of indulging in examination cheating.

### **3.6 Conclusion**

Discussions in this chapter reveal that examination malpractice is a phenomenon that negatively affects both education institutions and examination bodies. This menace threatens the credibility of examination bodies in the affected countries. The forms of examination malpractices discussed suggest that they emanate from prior access to the examination material by its perpetrators, as well as during the post examination exercises. This implies that there are flaws in the examination process that facilitate collusion for examination cheating to thrive. The use of the normal curve model in computing the candidates' grades equally amounts to an examination irregularity. KNEC appears to rely a lot on the deterrence as a strategy of addressing examination malpractices, a strategy that only offers a tentative remedy to the problem. There is need to establish the underlying reason why teachers cannot actualize their knowledge of morality in order to uphold examination integrity. The next

chapter addresses the conflict between knowledge and action in a bid to establish the reason why teachers cannot comply with examination rules and regulations.



## CHAPTER FOUR

### THE PHENOMENON OF *AKRASIA* AND ITS IMPACT ON TEACHERS

#### 4.0 Introduction

As discussed in Chapter 3, some teachers contravene the rules and regulations governing examinations despite having the capacity to uphold them. In Philosophy, such a tendency of acting against one's own judgment is referred to as *akrasia*. Audi (1991) elaborates that *akrasia* is a Greek term for weakness of the will. It is a character flaw, also called incontinence, which is exhibited primarily in intentional behaviour that conflicts with the agent's own values or principles. Its opposite is *enkrateia* (strength of the will, continence or self-control). Granted the nature of akratic actions, then teachers' contravention of sections of the rules and regulations that govern the conduct of examinations despite being aware of what they prescribe amounts to *akrasia*. It is from the understanding of *akrasia* that the study seeks to resolve the conflict between knowledge and action, in order to enable teachers adhere to the rules and regulations that govern examination integrity.

The riddle concerning the possibility of a deliberate, conscious and voluntary action, which is nevertheless shameful and unjustified in the eyes of the agent, has caused philosophers much confusion and frustration. Some even doubt whether such an action is deliberate, and whether the agent (*akrates*), is free and responsible for their deeds (Gilead, 1999). This chapter explores some selected classical and modern conceptions of the phenomenon of *akrasia* and its impact on teachers, with a view to establish clarity regarding the conflict between knowledge and the corresponding action.

#### 4.1 Classical views of *akrasia* with regard to moral failure

The phenomenon of *akrasia* dates back to the era of Socrates, although fellow classical philosophers such as Plato and Aristotle hold divergent views about it. In Plato's dialogue, *Protagoras* (translated by Jowett, 1956), Socrates denies the existence of *akrasia*. He holds that if one judges 'A' to be the best action, why would one then opt for another action rather than 'A'? Socrates therefore attests that *akrasia* does not exist, claiming that no one willingly

opts for the bad course of action. He argues that if a person examines a situation and decides to act in a way they deem fit, they will pursue that course of action as the best course. According to Socrates therefore, a person never acts against their morally held principles, hence actions that contravene one's best judgment result from ignorance. For Socrates and Plato, it is absurd for someone to deliberately act immorally. Rorty (1980) identifies three main theses of the Socratic position concerning *akrasia*. These are: (i) a person cannot voluntarily act immorally; (ii) a person who acts virtuously does so because they know what is good and (iii) the objective of the knowledge of morality is to enable one become virtuous. Consequently, for Socrates and Plato, there is a necessary connection between possession of the knowledge of the good and acting morally. It then follows that all forms of moral failure emanate from ignorance.

Bobonich and Destr'ee (2007) reiterate that the question of whether akratic actions can exist or not was introduced into philosophy by Socrates, who holds that akratic actions are plainly impossible. He instead maintains that no one intentionally acts contrary to what they judge to be the best action, a position he maintains in the *Gorgias* and *Meno* (compiled by Elwany, translated by Jowett, n.d.). This position on *akrasia* presents what can be termed as the Socratic paradox because it contradicts what transpires in real life; people often act contrary to what they know to be their best course of action. In defense of his position on *akrasia*, Socrates gives prominence on the real knowledge (*episteme*). He asserts that real knowledge is solid and absolute. It cannot fade away, break down or be overruled. He argues that when such knowledge is present in a person's mind, it will be the leading and ruling element; nothing else in the mind can overcome it. Consequently, a person who possesses such knowledge definitely acts in accordance with it, for nothing has the power to make one act otherwise.

Socrates further explains in the *Protagoras* (compiled by Elwany, translated by Jowett, n.d.) that all human beings cannot act otherwise, but do what they think, or believe to be good the moment they do it. For Socrates, if a person chooses to do, say action Y instead of X, which they previously thought they should do, it is because they have now changed their mind and think that Y is better than X. Consequently, nobody errs willingly by acting in a way that they consider bad at the very moment of acting. However, Bobonich and Destr'ee (2007) dispute Socrates' denial of existence of *akrasia* and instead explain it as a 'change of mind.' They argue that Socrates does not account for this purported change of mind, neither does he

explain what he means by a change of mind. His argument therefore appears to imply that the *akrates*, a person without self-control, totally ‘loses’ or ‘forgets’ what they thought to be right at the time of acting. He does not explain the cause of this loss either.

Brickhouse and Smith (1994) point out that in the dialogue *Protagoras*, Socrates maintains that if someone does evil, it must be that at the time of acting, one was deceived by the ‘power of appearance,’ which makes evil to be mistaken for good. The power of appearance, according to Socrates, is the perception of something to be good to an extent that the agent gets convinced that it is good, thus getting attracted to it. Socrates argues that things can appear to be better or worse than they really are, making some people get confused and change their minds about what they know, and hence act contrary. Nevertheless, Socrates contends that knowledge can make these appearances lose their power by showing us the truth. He is convinced that *phronesis* (understanding) is sufficient to guide one’s actions, and that knowledge surpasses the power of appearance. However, based on Socrates’ argument, some of the teachers’ contravention of sections of examination rules cannot be attributed to their lack understanding of the same. As pointed out in Chapter 1, the fact that they are educated and that they undergo examination briefing sessions in preparation for the same implies that they possess an understanding of the rules governing the conduct of examinations. Therefore, manifestation of akratic tendencies among them does not emanate from ignorance as espoused by Socrates.

Socrates maintains that every human being strives to attain the ultimate human goal of ‘happiness.’ Therefore, everybody does what they believe to be good. He then denies the existence of *akrasia* on the basis that the only human will or rational desire aims at something good and not bad. He categorically states that human beings have one and only one fundamental desire in life, that is, to be happy. Therefore, the case of a ‘bad’ choice of action is a result of misunderstanding or ignorance. In essence, Socrates is convinced that *akrasia* does not exist because people are always in control of themselves, hence they act in accordance with their knowledge, or belief about what is best for them at the time they act. With such assumption, Socrates again errs by equating knowledge to belief that guides one’s action. A belief is merely a component of knowledge, as explained by Scheffler (1965). Scheffler explains that a belief cannot be the same as knowledge, but instead it is the first step of acquiring knowledge. He holds that a belief is merely a conviction that something is the case, thus it is the first stage of the knowing process. The beliefs one holds should then be

tested for truth, thereafter get justified before being pronounced as knowledge. Knowledge according to Scheffler is a justified true belief. A belief is a component of knowledge, which is not knowledge. Socrates therefore errs when he holds that people act wrongly because of lack of knowledge or belief about what is best for them. With this claim, he appears to equate knowledge to belief, which in essence it (belief) is not knowledge.

Dorter (2008) identifies a discrepancy in Plato's position on *akrasia*. He observes that what Socrates says in the *Protagoras* and *Meno* on one hand, seems to contradict what he says in Book IV of the *Republic* on the other hand. In the former dialogues, he emphasizes on knowledge as an important factor that determines human actions. That is, the view that people always strive to attain the good; and once they know that something is good, they will endeavour to achieve it. He contends that knowledge has an intrinsic power, too great for it to be swayed by inferior feelings such as appetite and passion. However, in the *Protagoras* (translated by Jowett, 1956), Socrates subscribes to the view that knowledge alone is not strong enough to rule over its rivals and that without the help of moral strength, it can be influenced by emotions. In Plato's dialogue, *The Republic* (translated by MacDonald, 1945), Socrates contradicts his position on intellectualism in relation to morality. He admits that it is possible for one to know what is good yet fail to act in accord with the knowledge due to the inability to control temptations and fears. He uses the model of the tripartite soul to account for akratic tendencies in some people. According to him, if we possess knowledge without moral strength or self-mastery, then our rational faculty can succumb to the influence of emotions such as passions and appetite.

From Plato's argument in *The Republic*, Dorter (2008) suggests that Plato might have changed his mind and come to recognize that people can act against their better judgment under the influence of feelings such as appetite and fear. This is because intellectualism does not precisely solve the impasse where there exists a conflict between knowledge and action. Thus, in his dialogue, *The Republic*, Plato seems to address this impasse by recognizing the need to accommodate the possibility of weakness of will. Plato introduces the idea of self-mastery (self-control) in moral judgments and actions. Since the concept of weakness of will does not come out directly in *The Republic*, then Socrates' statement of being 'subject to oneself' (moral weakness) means that the rational part of the soul is subordinate to the irrational part. This scenario is explained by the existence of the distinctive characteristics of

the three faculties of the human soul. The struggle among these faculties accounts for existence of conflicting goals and desires among some people.

Plato illustrates the conflict among the faculties of the soul using the example of thirst. He explains that one may experience two different kinds of desire to drink water: an irrational one, that is, the desire to quench thirst and a rational desire to drink something 'good.' These two desires can be in conflict at the same time. For instance, I may be thirsty but I am aware that the water before me is not fit for human consumption. Consequently, the rational belief that the water is not fit for consumption is overwhelmed by the desire (thirst) and I will end up drinking the water after all, just to quench the thirst. This explanation demonstrates lack of self-control because of the weakness of a person's practical knowledge and biological desire. From this explanation, Plato believes that a person's character is not determined by the desires that are in accord or conflict with reason, but by one's ability to act according to the truth. Manifestation of akratic tendencies among some teachers can thus be attributed to their inability to actualize their moral potential, but not ignorance. They possess the knowledge and the potential, but the problem lies with their ability to translate the same knowledge into actions. The said inability is occasioned by the crave to excel in examination, in the event an opportunity comes their way. Their actions are hence dictated by their desires instead of the knowledge they possess. It then follows that people with strong appetites are blocked from seeing the truth by the passions and appetites hence they mistake illicit pleasures or enjoyments for the good. Socrates' position is that the power of appearance cannot overcome the knowledge of the good because such knowledge is incompatible with the possession of strong passions and appetites.

Aristotle (translated by Ross, 1999), on the other hand is opposed to Socrates' position that incontinence does not exist; no one acts against what they judge best and that people act so out of ignorance. Aristotle notes that this position contradicts the reality, where some people occasionally act contrary to their held principles. If such people act out of ignorance, there is need to establish the manner of ignorance that prompts them to act. Aristotle rules out the argument that the incontinent acts out of ignorance because before engaging in the act, they exercise reason. Aristotle therefore acknowledges that *akrasia* is a reality and considers it as a form of practical judgment that has gone astray. He rules out the belief that *akrasia* emanates from ignorance, because the incontinents do possess knowledge, and to achieve this knowledge they must have reasoned. Aristotle further observes that it is right to assume that

correct reasoning leads to correct behaviour. However, in the event that a well-reasoned judgment conflicts a person's actual conduct makes *akrasia* puzzling.

Aristotle (translated by Roger, 2000) maintains that there are two senses in which a person possesses knowledge. The first sense is that a person may have knowledge without using it, and secondly one may have knowledge and use it. Therefore, an incontinent can be visualized as one who has knowledge without using it. It is because the person has the knowledge but they cannot translate the knowledge into corresponding action. For Aristotle, the distinction between these two senses of knowledge lies between potentiality and actuality. Aristotle explains that potentiality is the foundation of one's ability to translate knowledge to corresponding action. Potentiality is realized when the efforts are forthcoming. Actuality on the other hand, refers to the realization of the desired act. In an attempt to unravel the puzzle of *akrasia*, Aristotle (translated by Ross, 1999) considers the following main factors. First is the fact that correct reasoning requires both universal and particular premises. Universal premises are the general rules or principles that guide human conduct, while the particular premises are the decisions or judgment arrived at by an individual after deliberation about an issue at hand. Some people however attend to one premise at the expense of the other. Aristotle observes that concentrating exclusively on the universal premise leads to incorrect judgment and eventual misconduct because it is the particular premise that controls the action. The following example illustrates this argument:

- (a) universal premise - all products which contain tobacco are to be avoided;
- (b) particular premise – this product contains tobacco and
- (c) conclusion – I should therefore refrain from consuming it.

In this context, Aristotle argues that a person who does not reach the conclusion (even if they have knowledge of the universal premise) is bound to act akratically because they do not use the particular premise to arrive at the conclusion. It is by acting on the particular premise that one reaches the conclusion. Aristotle hence concludes that the main reason why some people may fail to act in accordance with their knowledge lies in the non-translation of universals (general principles) to particular (personal) principles and subsequently drawing the conclusion.

Aristotle (translated by Ross, 1999) believes that another reason why people act akratically concerns the condition under which one acquires the knowledge. People may possess knowledge but fail to use it. Aristotle compares this state to a person who is asleep, mad or drunk. He distinguishes between possession of real knowledge and apparent knowledge (knowledge that appears to be real). Hughes (2001) and Muresan (2007) concur that in such a state, the incontinent has apparent knowledge, which cannot enable them to execute their moral obligations effectively. Aristotle maintains that this is the condition in which passions such as anger and sexual appetites influence people's actions. Thus, the incontinent may be considered as one in a condition that is similar to people who are asleep, mad or drunk. The fact that

*people use language that flows from knowledge proves nothing; for even those under influence of these passions utter scientific proofs and verses of Empedocles, and those who have begun to learn science can string together its phrases but not yet know it* (Aristotle, translated by Ross, 1999, p. 110).

Aristotle then compares the use of language by people in a state of incontinent to utterances made by actors on stage, who may say knowledgeable things, which they themselves do not understand. This implies that appetites and strong feelings influence akratic behaviour. He offers the following explanation of how appetites and strong feelings affect the reasoning process. Suppose one has (i) a universal belief that hinders them from tasting; they have (ii) a second belief, that everything sweet is pleasant, and they have something sweet at hand. In the event that the belief (ii) is active, and one has appetite, the belief (iii) 'I should not taste this sweet thing' will intervene, in a bid to bar them from tasting. However, appetite would lead them to taste. The result is that one would behave incontinently under the influence of appetite. This, in Aristotle's view, suffices to answer the question of how it is possible to behave incontinently while in possession of the knowledge of the good (Aristotle, translated by Roger, 2000). The case where some teachers possess the knowledge of morality but fail to uphold examination integrity demonstrates their inability to actualize their moral potentiality. Such knowledge can then be termed as superficial, since it does not strike the human subconscious in order to enable them translate it into corresponding actions.

Aristotle (translated by Ross, 1999) outlines the distinction between two kinds of incontinence. The first, he calls it impetuosity, in which a person acts impulsively before going through the process of deliberation in an attempt to make a reasoned judgment. Instead, such a person acts under the influence of passions. The second he calls it weakness. He

argues that a person who is weak goes through a process of deliberation and makes a choice; but rather than act in consonance with the reasoned choice, the person is overwhelmed by passion and acts otherwise. The latter, according to Aristotle is the real *akrasia*. Aristotle explains that the weak akratic deliberates and knows that X is the right action, but opts for Y instead. This culminates in lack of self-control, which may acquire a quasi-permanent character that is difficult to overcome, since character is developed through habituation. Nevertheless, Aristotle asserts that the incontinent is apt to reform hence they can overcome their weaknesses, as opposed to the self-indulgent (wicked) persons who stand by their choice. He explains that the incontinent pursues the wrong course of action not by conviction but due to bodily pleasures that are excessive and contrary to the right rule. On the other hand, the self-indulgent person is convinced to pursue a wrong course of action not by persuasion but by choice.

Aristotle (translated by Ross, 1999) maintains that the incontinent enacts good principles that they assent to adhere to, but fail to do so. Therefore, such a person usually has intention to do what is right, though, when faced by the choice between pleasant and harmful things, the incontinent fails to act according to the good principles they have enacted. Aristotle observes that the incontinent possesses a rational principle that is supposed to influence their choice of good actions, though appetites oppose this rational principle, making them act contrary to the desires of the rational principle. Aristotle acknowledges that incontinence results partly from the conflict between the principles of the soul. According to him, when the appetitive principle overcomes the rational principle, the incontinence loses the capacity to act in accordance with the enacted principles. The person then regrets their actions, as opposed to the wicked person who never regrets. This state of regret according to Aristotle makes it possible for the incontinent's weakness to be overcome.

In Aristotle's view, the occurrence of an akratic action implies the presence of a deficiency in the agent's epistemic relationship to the particular premise. This means that the akratic person has the knowledge of the good but acts otherwise due to the influence of pleasure. Aristotle explains that when the universal premise is present in us, restraining us from tasting for instance, there is also an opinion that everything sweet is pleasant. In the event that something sweet comes our way, the notion of sweetness activates the appetite in us. The appetite overrides the universal premise, prompting us to taste (Rorty, 1980). This argument accounts for how the human psychological state determines one's actions. In addressing the



problem of *akrasia*, focus should be on the effort to enable the incontinent to stick to their moral principles that they enact. This is possible if the root causes of *akrasia* are addressed.

From Aristotle's account of *akrasia*, Amukowa and Gunga (2013) establish four main root causes of *akrasia*. First is lack of authenticity among the agents. This cause points to one's inability to stick to what they judge to be right. Such a person lacks the seriousness that would make them realize their potential. The authentic person complies with their conscience as opposed to the inauthentic one. The inauthentic persons do not believe in themselves, and therefore they do not abide by their decisions due to self-doubt. Njoroge (1988) attributes akratic behaviour to the defects of human character, such as lack of self-control, but not lack of knowledge. Such defects make some people unable to persevere when faced with difficulty.

Secondly, people who abandon their morally held principles lack attention. They are easily swayed by other things, making them lack concentration on the task at hand and eventually fail to control themselves. That is why Aristotle asserts that strong feelings can distract people's will to execute their properly reasoned judgments (Aristotle, translated by Ross, 1999).

Thirdly, although human beings are rational, sometimes when faced with difficulty they have the tendency to opt for the easy course of action. If the moral principles they have enacted prove to be difficult to live up to they choose the easier course of action, even though it may be associated with evil. They opt for such course of action at the expense of the difficult one that may have greater good. In this case, passion influences one's act (Aristotle, translated by Roger, 2000).

Fourthly, the functionality of alternatives that present themselves to the agent could also contribute to the abandonment of one's moral principles. For instance, suppose one holds a principle that theft is evil, then money comes their way, imaginations of the benefits of money creep their mind. Such thoughts would eventually deviate them from their moral principles and make them act otherwise (Amukowa and Gunga, 2013). In order to alleviate akratic tendencies among teachers, focus should then be on the cultivation of authenticity, attentiveness, commitment to moral principles and self-control, factors that greatly determine

one's course of action. This calls for the rational approach in the development of human behaviour that is entrenched in their psyche, such that it is resistant to external influence.

#### **4.2 Contemporary views of *akrasia* with regard to moral failure**

Davidson (1969) attempts to solve the puzzle of *akrasia* by criticizing classical thinkers' views. These views tend to limit the scope of *akrasia* to the agents, who despite having reached rational decisions they divert off their 'desired' tracks. Davidson considers *akrasia* to be any form of judgment reached but not fulfilled, whether it is a result of opinion, or a moral belief. He thus expands *akrasia* to include cases in which the agents seek to fulfil their desires, but end up denying themselves the pleasure they have deemed choice-worthy. Davidson describes an akratic person using the following triad:

In executing action X, an agent acts incontinently if and only if:

- the agent does X intentionally;
- the agent believes there is an alternative Y, which is open to them, and
- the agent judges that it would be better to do Y than to do X.

To make this explanation real, X represents the action of smoking for instance, and Y the act of refraining from smoking. Therefore, the agent judges that it would be better to do Y (refrain from smoking) at the time they do X (smoke). Davidson concludes that when people act this way, they temporarily believe that the worst course of action is better, because they have not made an-all-things considered (that is, all facts, beliefs, and values one thinks are relevant to the decision) judgment, but only a judgment based on a subset of possible considerations.

Noll (2001) attributes *akrasia* to the superficial knowledge possessed by the agent, which lacks the emotional components of character that serve as a link between judgment and action. Emotional components of character include qualities such as conscience, self-control, self-respect among others. Noll's argument implies that appropriate moral education programme should then not be limited to mere transmission of knowledge, but also development of a person's psychosocial and emotional attributes that facilitate their exercise of restraint and self-control in the face of a moral dilemma. The teachers' examination

training programme should then focus on the development of the aforementioned components of the human character as opposed to the emphasis laid on the established legislation.

Holton (1999a) distinguishes *akrasia* from weakness of the will. He explains that weakness of the will involves revising one's resolutions about what is best too easily. This points to one's failure to put into consideration the effects or repercussions of a given course of action before executing it. That is, failure to have a second thought or making hurried decisions and acting on them. Therefore it is possible to act akratically without necessarily being weak willed. One might for instance, decide that taking revenge upon a murderer is imprudent and immoral, but then goes ahead and does it anyway, and then justifies their resolution. Such a person, according to Holton behaves akratically but does not show weakness of will. Likewise, a smoker might at one moment feel that they ought to stop smoking, but at the same time, the short-term pleasure of smoking outweighs the long-term risks. The agent's mind will then oscillate back and forth between the conflicting judgments until they end up not adhering to the decision to stop smoking. Holton considers such a person to be weak willed, but not necessarily acting akratically.

Watson (1977) considers akratic actions as the ones performed under irresistible compulsion, although they are intentional and blameworthy. Davidson (1980) on the other hand devotes much effort in attempting to explain and understand how this seemingly paradoxical phenomenon is possible after all. He argues that an agent's will is weak if they act intentionally, contrary to their best judgment. Such person lacks the willpower to do what they know or believe is better. Gilead (1999) endeavours to provide an account of how the *akrates* wishes to perform an action as the wanted, chosen action but nevertheless, acts against their better judgment and volition as well. He identifies three ingredients of the motive for the wanted, chosen (right) action as cognitive ground, emotive capability and voluntary preference or choice. A cognitive ground in this case is the reason for performing the wanted action. This cognitive ground is the one that guides one in considering, evaluating and judging what is the best course of action.

An emotion (or emotive capability) on the other hand is the causal determinant or factor that could lead the agent in performing the wanted action. However this emotion is latent or unconscious, to an extent that the akratic action is performed rather than the wanted action.

The causal determinant is denied, repressed and practically doesn't affect the *akrates'* behaviour.

A voluntary preference or choice points to the fact that the agent would like to perform the wanted action. Valuing it as the better or best action, and preferring it to the akratic action, the agent then wishes to do it. The agent thus has an intention, decision and commitment to do the wanted action. As far as their values and preferences are concerned, the considerations for the right action outweigh those of the akratic action.

Likewise, Gilead (1999) also considers the akratic action as consisting of three ingredients comprising a cognitive ground, which is the unconscious reason for performing the akratic action. The *akrates* has a hidden reason for performing the akratic action, but is neither aware nor conscious of it. The second ingredient is an emotion (emotive capability) which is the causal determinant that prompts the agent to perform the akratic action instantly. The *akrates* is conscious of this emotion and it has considerable appeal or influence upon their action. The last ingredient is the rejection and condemnation of the akratic behaviour. The *akrates* rejects and condemns the akratic action because they do not want it, because it is against their best judgment, decision and wish. The *akrates* may feel guilty, remorseful and even regret for the akratic action. These feelings are however irrelevant to the akratic action itself hence they neither foil nor impede its causal force.

Gilead (1999) also uses the example of an addictive smoker to illustrate the above analysis of akratic tendencies in a person. He explains that a smoker who has made a long-term decision not to smoke is unable to stop smoking. The smoker is aware of the harmful effects of smoking, thus feels frustrated, ashamed and even humiliated because of the failure to stick to the resolution of quitting the habit. Nevertheless, the agent has a feeling that persuades them to smoke. As soon as the feeling occurs, they succumb to it then later give false excuses for their habit that fails to justify the akratic deed. Gilead believes that what practically counts as a causal determinant of the agent's behaviour lies in feeling for the akratic action itself. This feeling for the akratic action outweighs their bad feelings (say of remorse or frustration) of their failure to adhere to their decision of quitting smoking. However, the agent is not conscious of any solid reason behind their desire to smoke, though they are aware and conscious of the fact that smoking is irrational, unjustified and unreasonable.

Gilead (1999) then concludes that the unconscious reason behind the agent's desire to smoke might be a hedonistic one. He contends that the short-term gratification that the agent derives from smoking makes them not to mind about the damage caused to their health by chronic smoking; so one resorts to persistently seeking the pleasure that accompany smoking. Another unconscious reason behind the akratic behaviour is what Gilead terms as 'self-dislike' or hatred. In this case, the agents unconsciously do not like themselves, and in fact, they unconsciously want to poison themselves in a relatively agreeable manner. Therefore, the best way to get rid of themselves is by means of instant enjoyment. The third reason, Gilead attributes it to the fact that one's life must end. Since life is replete with many kinds of diseases, and that 'life itself is a chronic disease terminating in death,' there is no point of ceasing to enjoy the pleasure of smoking. That is, life has to end, whether through smoking-related illness or otherwise. In Gilead's view, *akrasia* then results from the *akrates'* dissociation and alienation of the wanted (right) action from its conscious emotional reality. Wilkes (1988) concurs with the same view by attributing *akrasia* to a certain conflict between a person's body and mind that leads to the disintegration in one's psyche. *Akrasia* is an emotional dissociation of the agent from their preferred or chosen action(s). It is a sort of psychological disintegration in the agent. However, the *akrates* has the ability to overcome this flaw by converting their intentions into action (Wilkerson, 1994).

The above discussion implies that the reason for executing the wanted (right) action or refraining from the akratic one is in itself impotent (inert). The agent is not aware of a causal determinant to act. The causal determinant to act lies in one's feelings (emotions), which motivate them to act. Mere prescription of rules for acting rightly may not enable one to comply with the decision they make. Therefore, according to Gilead, people act akratically because they lack consciousness or awareness of their emotions. They equally lack sufficient knowledge and psychological integration as far as the wanted action is concerned.

Gillette (2013) identifies the cognitive state of mind as playing a central role in the understanding *akrasia*. He notes that *akrasia* represents a philosophical puzzle because it pits two plausible statements against each other. It seems obviously true that when we view one option as the better or the best, we are motivated to pursue that option instead of the inferior one. However when it comes to acting, we sometimes tend to act contrary to our best option. This demonstrates how human beings sometimes fail to live up to their own standards they set. For Gillette, there are two basic criteria of an akratic action(s). First, *akrasia* is an action

contrary to one's own normative judgment (that is, judgment of what is best). Second, it entails violation of both positive and negative normative judgments. This implies doing things that one judges not to do, and failing to do things that one judges that they ought to be done respectively. Normative judgments are primarily cognitive because someone cannot form a judgment that, for instance, X is better than Y, without having some feeling, desire or other non-cognitive state towards X and Y. Gillette then makes the following conclusions about *akrasia*. That is:

*Akrasia* is irrational. This means that any action against one's best judgment is an action against one's own understanding of the reasons for acting in a particular way. Therefore it is an irrational action.

*Akrasia* is voluntary. Akratic actions are done out of one's voluntariness, as opposed to compulsion or coercion. One is physically and psychologically sound, yet unable to adhere to the normative judgment.

*Akrasia* is blameworthy. Here, Gillette points to one's acting against a normative judgment that other people hold, and acting against one's normative judgment. The *akrates* at times regrets for their action afterwards and also gets blamed for the action by other people.

*Akrasia* is episodic. It is a behaviour that may beset many people at some point, and may be a habitual problem for some people than for others. It is a condition with which some people are more afflicted than others, thus it is a more or less permanent condition for at least some people.

Davidson (1969) and Holton (1999b) on the other hand believe that *akrasia* emanates from hurried decisions taken by agents before exhausting all the possible avenues pertaining to the choices at their disposal. Granted a number of options at their disposal, the agent does not deliberate exhaustively in a bid to arrive at the correct decision, but instead makes hurried decisions. This explanation only offers the reason for the conflict between knowledge and action as resulting from wrong decisions that the agent hurriedly makes. They do not vividly explain avenues in which to address the problem of *akrasia*. In addition, *akrasia* does not only emanate from the hurried decisions made by the agent, but it must have a philosophic base. Therefore, failure by some teachers to comply with the rules governing the conduct of

examination cannot be exclusively attributed to hurried decision making. It is as result of the agents deliberating between the two contrary courses of action and consciously choosing to act against their better judgment, despite being aware of the implications of their choice.

Gilead (1999) attributes *akrasia* to the agent's psychological state when performing the akratic action itself. This happens to be a short-term gratification for akratic desire though the agent is consciously aware of the fact that the akratic action is irrational and unjustifiable. With this account, Gilead provides a psychological perspective of *akrasia* by attributing it to lack of sufficient knowledge and psychical integration of the mind and the body that executes the action. Gilead however does not elaborate on how to attain such a psychical integration in order to address the akratic tendencies.

It is noteworthy that the preceding discussions about *akrasia* present a clear view of this phenomenon and how it is manifested among individuals. Plato for instance, after denying the possibility of *akrasia* in the earlier dialogues-*Meno* and *Protagoras*, admits its existence in *The Republic*. He accounts for existence of *akrasia* by using his conception of the tripartite soul. He contends that *akrasia* occurs when the irrational faculty of the soul overrides the rational faculty. This state of the soul leads to an action that is contrary to the agent's best judgment because as elaborated in the previous chapter, the rational faculty should rule the other two faculties of the soul for morality to prevail. Plato thus accounts for the cause of *akrasia* as literary emanating from disharmony within the soul, which makes the irrational faculty to rule the other two faculties. He contends that knowledge acquisition can overcome *akrasia*. Discussions in the previous chapter however reveal that possession of knowledge seldom translates to correct action(s).

Although the views advanced by different scholars regarding *akrasia* are divergent, they seem to agree on some common attributes of *akrasia*. These are that akratic acts are voluntary and that *akrasia* is influenced by bodily passions and appetites (lack of moral strength or self-mastery). Cognitive, emotional and behavioural traits also influence akratic tendencies. The fact that the *akrates* has knowledge, and deliberates (exercises reason) before executing the akratic action, implies that *akrasia* can be overcome because it is one's inability to actualize their knowledge. Manifestation of akratic tendencies among some teachers can thus be overcome if there are proper mechanisms put in place to manage the root causes of *akrasia* during the examination process.

### **4.3 Conclusion**

From the foregone discussion, *akrasia* is construed as a voluntary human tendency that is borne out of the mind, and manifested in overt conduct. It emanates from the disconnect in the functioning of the human mind, body and soul. Therefore, strategies to overcome akratic tendencies in human behaviour should focus on the mind-body relationship in order to attain a moral conduct that is entrenched in the human psyche. The next chapter analyses the mind-body relationship with regard to human behaviour.



## CHAPTER FIVE

### FORMULATION OF A PARADIGM TO FACILITATE TEACHERS' ADHERENCE TO EXAMINATION INTEGRITY

#### 5.0 Introduction

This chapter constitutes discussions that actualize decisions on the views emanating from the study. The chapter discusses the concept of morality as a metaphysical construct of the mind. It is through reason that human beings attain the ultimate reality and subsequently integrate knowledge and action. The chapter thus demonstrates the role of reason in the attainment of moral development.

#### 5.1 The concept of metaphysics

Considering morality as a metaphysical construct of the mind, it is important to analyse the concept of metaphysics as it relates to reason, that in turn directs moral actions. Loux (2006) observes that philosophers have divergent views concerning the nature of metaphysics. Aristotle and the medieval philosophers associate it with the supernatural and the science of being. The naturalists of the 17<sup>th</sup> and 18<sup>th</sup> Centuries associate metaphysics with not only the existence and the nature of God, but also the relationship between mind and body, the immortality of the soul and freedom of the will. Mastin (2009b) conceives metaphysics as a branch of philosophy concerned with the nature of existence, being and the world. It is the foundation of philosophy as Aristotle refers to it as the “first philosophy” (or wisdom). According to Aristotle, metaphysics deals with questions pertaining to the nature of reality, existence of the world, influence of the mind on the physical body, among other issues. It follows that metaphysical ideas, premises and propositions may not necessarily be empirically verifiable, testable or provable. Chukwu (2002) notes that metaphysics deals with the fundamental nature of reality because it studies the ‘highest principles’ of all that exists. Therefore, metaphysics is synonymous to philosophy. Issues pertaining to the ultimate reality, time, permanence and change fall in the domain of metaphysics. Oniang’o (1994) concurs with the same view by observing that metaphysics is the study of the ultimate reality

of all things. Metaphysics is hence concerned with the underlying principles and issues regarding existence.

### **5.1.1 Components of metaphysics**

As explained by Njoroge and Bennaars (1986), Metaphysics comprises the following components: Cosmology, Ontology, Philosophy of Mind (Rational Psychology) and Natural Theology, also known as Philosophy of Religion. Philosophy of Mind is a branch of metaphysics that studies the composition and functions of the human mind in relation to the body. Cosmology deals with the studies related to the nature of the universe while Ontology is the philosophical study of 'being' or existence. Philosophers argue that all creatures have one thing in common - being, though they (creatures) participate in being in different ways. The task of Ontology is thus to study the essence of 'being.' Philosophy of Mind, also referred to as Metaphysical Psychology is concerned with the study of the mind, soul and personality (Oniang'o, 1994), while Natural Theology refers to the study of the supernatural being, the nature of religion, existence of the divine and religious beliefs (Yu and Bunnin, 2004). Also referred to as Rational Theology, Natural Theology is a discipline that attempts to justify truths about existence and attributes of God by use of pure human reason, devoid of spiritual revelation. Rational Theology contrasts with Supernatural Theology, which attributes truths about God to divine revelation; it is a branch of metaphysics concerned with the divine being. Arguments for God's existence such as the ontological, moral and cosmological arguments fall under Natural Theology.

Grayling, Walsh & Wilshire (2017) categorize Metaphysics into: (1) the study of what exists; (2) the study of reality, as opposed to appearance and illusions, and (3) the investigation into the world; the composition of the world. Inquiry into what exists entails subjecting common opinion on what exists to critical scrutiny in order to establish reality. With regard to the study of reality, metaphysics seeks to attain the ultimate real, as opposed to the apparent real. The ultimate reality focuses on three aspects: Quoting Plato, Grayling et al. (2017) explain that first, reality is the genuine nature of things as opposed to deception. The ultimate reality of things refers to the genuine nature of things as they are, that are exempt from change. Second, reality is original but not derivative; it is independent. Third, reality according to metaphysicians is intelligible as opposed to physical appearances. Appearances are deceptive and derivative. Therefore, to arrive at what is ultimately real is to account for the real nature

of something. This can only be possible by use of rational inquiry. Finally, the function of metaphysics as an investigation into the world as a whole delves into the inquiry into the nature and origin of the universe.

Rational Psychology (or Philosophy of Mind) is a component of metaphysics that studies the nature of mind. This includes mental events, mental functions, mental properties, and their relationship to the physical body. The central concern here is to establish how the mind and body influence each other. The two main schools of thought that attempt to account for the relationship between the mind and body are Dualism and Monism. Dualism is the view that mind and body are separate entities, and that mental phenomena are non-physical in nature; the body is the physical entity of the human being. Monism is the position that mind and body are not ontologically distinct entities (Feser, 2006).

An analysis of the concept of dualism facilitates a clear understanding of how the human mental dictates influence the overt moral conduct. Howard (2017) elaborates that dualism attempts to address the relationship between the human mental and physical properties. The physical attributes associated with human beings include size, shape and weight among others. Mental attributes comprise properties such as consciousness and intentionality, which are not observable, but possessed by the individual self. Feser (2006) considers the body as being composed of physical parts such as molecules and atoms. He likens the body to a machine whose operations are mechanically automated. The mind on the other hand is a thinking entity, devoid of the physical being. It is distinct from the body, though it interacts with it. Processes in the body lead to changes in the mind and vice-versa. When the body's sensory organs detect food for instance, they relay the message to the mind, causing the effect of hunger and intention to eat. Likewise, changes in the mind cause effects in the body. When the mind's intention to eat the food is activated the body salivates and proceeds to eat it. This illustration demonstrates the role of the mind in directing human overt actions.

Although the human being comprises the body and mind, the two separate entities influence each other. Regarding examination malpractices for instance, the opportunities that present themselves at the individual teacher's disposal trigger their urge to indulge in examination dishonesty. The sensory organs furnish the body with the information and relay it to the mind. The mind figures out what to do and then directs the body to execute the action. The body's sensory organs prompts the mind to engage in the thinking process and in turn directs

the body on the course of action to take. Human behaviour hence results from the coordination between the mind and body. Subsequently human conduct is a manifestation of mental processes.

It is from the function of metaphysics as an investigation into the reality that it finds application in morality. As Maslin (2001) observes, the mind is the source of our beliefs, thoughts, emotions and desires. The dualist nature of the human being demonstrates that the mind influences the body. A human being comprises the physical body and a non-physical soul (psyche). The human personality is associated with the soul, which is the spiritual (incorporeal) nature of humankind. The soul is therefore the essence of humankind that is only separable from the body in death. The soul is the human self, the 'I' that inhabits the body and acts through it. The body acquires life through the soul, which also determines all the functions of the physical body. The soul is therefore the eternal essence of a human being that determines the human actions executed by the body. Closely related to the soul is the mind, which is the human's faculty of thinking, reasoning and applying knowledge. The body is the corporeal nature of the human being. The mind, soul and the body influence one another. An individual's overt actions are manifestations of their soul, expressed by their mind. The connection between the soul, mind and body is a justification that the well-being of a human person does not just depend on the physical health, but mental and spiritual health as well.

The physical human being is not one's true self but mere appearance that may not be identical with the soul. In his dialogue, *Phaedo* (translated by Grube, 2002), Plato describes the soul as being immortal, intelligible and unchanging. This implies that the ultimate reality lies in the human soul and it is attained through intellectualism, governed by reason. Maslin (2001) elaborates that thinking is an attribute of the soul. The thinking process extends beyond the cognitive domain to influence the bodily sensations and emotional states such as passions. The hallmark of the thinking process is consciousness. Therefore, in Maslin's view, bodily sensations such as pain, thirst and lust arise from the union between the mind and body. Bodily sensations form an intermediary between the pure acts of intellectualism of the soul and the physical occurrences in the body.

### **5.1.2 Metaphysical basis of morality**

As already discussed in the preceding chapters, some professional teachers indulge in examination dishonesty despite possessing knowledge of their moral obligations. Manifestations of akratic tendencies among the said teachers depict lack of the capacity among them to internalize and actualize virtuous traits. In order for them to overcome the said tendencies, they need to internalize the virtuous traits and ultimately translate them into overt actions. This calls for a philosophical approach to moral development that focuses on virtuous traits, as opposed to relying on deterrent measures and enforcement of examination rules established by the authorities.

The philosophical approach to moral development focuses on the mind as the author of moral principles without appeal to external influence. The approach is informed by the theoretical framework of the study-the deontological theory of morality, with specific reference to the Kantian theory of morality. Kant (translated by Ellington, 1981) contends that morality is a derivative of rationality. In the same way that rational thought leads to objective reality, it can also guide us to moral development. Shakil (2013) explains that each human individual has a unique rational capacity to obligate them to act in accordance with the moral law. The necessity to act in accord with the set out principles and rules is what Kant refers to as duty. Therefore an act is moral if it is done out of a sense of duty, devoid of personal preferences or inclinations. Being an attribute of the intellect, then the moral worth of human actions lies in one's intent (White, n.d). The intention to act determines whether the agent acts out of the sense of duty, or personal preferences and inclinations. Since human beings are rational, then moral laws are absolute and universally applicable to all rational beings. To discover the universal moral law, one has to reflect on a general principle that Kant regards as the 'fundamental principle of morality.' This is the fundamental principle from which all other moral principles and laws can be derived.

### **5.1.3 The universal moral law**

Kant refers to the universal principle of morality as the *Categorical Imperative*. According to him, an imperative is a proposition that declares an action necessary (Westacott, 2018). An action is necessary if it is morally worthy. The categorical imperative is an unconditional law or command that is obeyed devoid of any conditions, personal interests or inclinations. The

categorical imperative is rational, and hence it is objective and universally applicable to all rational beings. Kant (translated by Ellington, 1981) argues that what qualifies an action to be moral is the willingness by the moral agent to obey the imperative. The motive of acting on the categorical imperative is not because of any pleasurable consequences, penalties or threats attached to it, but because it is the right course of action. An example of a categorical imperative is, "I cannot over-speed even if the traffic police officers are not on the road, because over-speeding is wrong." This kind of moral rule comes from within an individual without appeal to any external influence. In this case, over-speeding is not only a breach of the traffic rules, but also dangerous to the motorist. Therefore, it is morally justified to drive at moderate speed. In this context, there are no personal preferences or inclinations associated with driving at moderate speed, but it is morally justified.

Blackburn (1996, p. 57) provides a five-fold account of Kant's formulation of the categorical imperative. He explains that a categorical imperative is a requirement that binds everybody, regardless of one's inclinations. An example of a categorical imperative is "Tell the truth." This is an independent command that is devoid of any conditions that sanction agents to comply with it. The five forms of categorical imperative are:

- (i) the formula of universal law: 'act only on the maxim through which you can at the same time will that it should become a universal moral law;
- (ii) the formula of the law of nature: 'act as if the maxim of your action through your will were to become a universal law of nature;
- (iii) the formula of the end-in-itself: 'act in such a way that you always treat humanity, whether in your own person or in the person of any other never as a means, but always at the same time as an end;
- (iv) the formula of autonomy, or considering 'the will of every rational being as a will which makes the universal law; and
- (v) the formula of the Kingdom of Ends, which provides a model for the systematic union of different rational beings under common laws.

The above formulation of the categorical imperative underscores the unique nature of a human being. By virtue of being rational, all human beings have the capacity and autonomy to deliberate and make informed moral decisions. Moral development should focus on the individual's rational faculty that influences their conduct.

Closely related to the categorical imperative are the principles that influence individual personal interests, inclinations and purposes. These are what Kant refers to as *Hypothetical Imperatives*. Hypothetical imperatives are laws or principles of morality bearing conditions, threats or penalties meant to influence agents to comply with them. Kant (translated by Ellington, 1981) observes that human beings have many goals, ends and purposes they strive to achieve. Therefore, they tend to formulate many hypothetical imperatives to achieve the said ends. He argues that hypothetical imperatives find application in disciplines such as science, where some purposes or goals are set and imperatives proposed, stating how to attain such goals. Hypothetical imperatives serve to fulfill certain commands. For instance, "If you want to succeed in business, you should cultivate the virtue of honesty." In this context, the act of honesty fails to qualify as a moral virtue because the command is dependent on personal desires and the intended goal of the action (Jankowiak, 1995). If a person practices honesty with an intention to succeed in business, then such a person is not moral because the virtue of honesty in this context is pegged on success in business. Likewise, obeying a moral command due to fear of punishment makes the act of obedience to lose its moral worth. This is because it is dependent on the fear of punishment. It is only an action done out of respect for the universal moral law that holds moral value, but not out of fear, threats or personal desires. Penalties, threats and consequences attached to certain rules or laws make them lose moral value.

With reference to Kant's argument, the rules and regulation established to govern the conduct of examinations in Kenya are hypothetical imperatives. They attract penalties and consequences in the event of breach. Such consequences and penalties are meant to influence teachers to comply with examination rules and regulations. Such a coercive approach does not assist the teachers to develop examination integrity since their conduct is dependent upon impending penalties. They are obliged to comply with the rules for fear of the impending consequences. It then implies that if there were no established penalties, then teachers would not have complied with examination rules and regulations. Furthermore, some teachers still violate the said rules despite the penalties imposed. The said examination rules lack moral

value in the same way as the acts of non-compliance do. Whereas the purpose of examination dishonesty is to utilize undue advantage in order to excel in examination, compliance with examination rules is dependent on the established penalties. They are both hypothetical imperatives because they serve to achieve certain ends. It is for this purpose that the categorical imperative qualifies as a universal moral law. It is not restricted or dependent on any conditions.

Kant (translated by Ellington, 1981) formulates the categorical imperative in different ways. One of them is, 'Act as though the maxim of your action were to become a universal law.' The term maxim refers to a principle or rule of volition upon which a person intentionally acts, for example, 'My maxim is to tithe as much as I spend on food every month.' This is my personal declaration that I am committed to fulfil without any external influence or compulsion. Before executing an action, the agent ought to think of whether it would qualify to be a universal moral law or not. If it does not then it does not qualify to be a moral act, and vice-versa. This principle emphasizes on the universality of moral laws. Although human beings have different personalities and attributes, the fact that they are rational gives them an edge over other creatures. The attribute of rationality puts all human beings on equal footing with regard to morality; hence, they have the capacity to legislate their own authentic universal moral laws by use of reason.

As Liang (2014) reports, Kant maintains that it is through reason that one can become conscious of the fundamental law of morality. Categorical imperatives are non-optional moral laws that a person obeys out of duty, meaning that they act unconditionally out of reverence. The moral authority of the categorical imperative lies in the rationality of the human will. Since rationality is a shared attribute of the human beings, then all human beings have the capacity to author the universal law of morality through reason. The categorical imperative is the universal law that evaluates moral actions. By contrast, an act derived from human inclinations such as temperament, preferences and feelings can yield a maxim that is subjective to the agent.

The fact that human beings have the capacity to legislate their own moral laws that they are subject to implies that there exists a close link between humanity and the moral law. Human beings therefore fulfil their duty as rational beings by acting on the universal moral laws. Kant argues that the good will propels human beings to act morally. A will is a construct of



reason that governs one's decision-making, making choices and acting on them. The will independently judges the worth of our actions without influence from any subjective conditions. The will by nature, is a giver of universal laws. It already exists in the human being and it governs enactment of universal laws of morality (Kant, translated by Ellington, 1981).

The second formulation of the categorical imperative concerns upholding of human dignity. It states that human beings are ends in themselves, but not means (Westacott, 2018). Treating a person as a means to an end implies failing to respect their freedom and dignity as rational beings. Human dignity lies in the harmony between the soul, mind and body, which distinguishes human beings from other creatures. The human will has the capacity to act without appeal from external influence. This demonstrates human freedom as a constituent component of a rational being. The act of borrowing money from someone based on a false promise to repay it for instance, amounts to treating the lender as a means to facilitate the borrower's financial ends. To treat a person as an end entails respecting the fact that every human being is free and capable of making rational choices. Quoting Satre, Ozmon and Craver (1986) assert that human beings are condemned to be free and hence they are responsible for their choices and actions. Human beings have the ability to determine their own destiny in the way they deem fit. Human self or essence cannot be predetermined because humanity is autonomous. Such autonomy finds application in morality where individual rational beings can legislate universal laws of morality and internalize them. They are obligated to act in accord with such laws so that they can attain self-fulfilment as rational beings.

In Kant's view, the fact that human beings are rational and that they possess a will makes them possess absolute value, which is an end in itself. Therefore, the categorical imperative for the human will is an objective principle that can serve as a universal command. Rational beings are supreme ends in themselves, thus their will has commanding authority that owes nothing to any external influence or one's interests. It is the only imperative that is unconditional. In his book, *Grounding for the metaphysics of morals* (translated by Ellington, 1981), Kant argues that moral obligations can only be met if humans have free will. Human beings are free because, when faced with optional choices that require deliberation, they must weigh the options at their disposal and the outcome of their individual actions before acting.

The fact that they deliberate about what actions to take implies that they intent to make the choice freely.

Since the will derives actions from laws, which Kant refers to as practical reason, then reason directly influences one's will to make right decisions and act accordingly. Without the aid of reason, the will is prone to the influence of an individual's personal inclinations. Reason is thus an important ingredient of morality. It guides the rational process of decision-making and judgment that finally leads to action.

## **5.2 The concept of reason**

Chukwu (2002) explains that reason is the most important construct of the human mind. It is the creative power in the human mind that facilitates philosophical inquiry. As an important philosophical tool, reason persistently enquires into the truth about everything in order to attain clarity. It can justify as well as object its own position. He observes that even the Stoics recognized the importance of reason by asserting that the ideal human being is one who can employ reason to overcome emotions and passions. This argument attests to the important role played by reason in the maintenance of morality. Chukwu clarifies that reason differs from the intellect in that the latter encompasses our mental ability to perceive and learn. Reason on the other hand directs and controls our thinking by illuminating issues that are beyond our rational understanding. Reason is the power in human beings that enables them to engage in reflective thinking that leads to proper judgment and conclusions. Barry (1983) notes that reason is the unique human capacity that facilitates reflective thinking and the drawing of conclusions. If reason governs thinking and decision making processes, then it finds application in morality for it aids in making responsible moral judgments.

Since moral conduct is a product of the mental processes, then reason facilitates the attainment of moral truth (Durham and Warner, 2013). Kiruki (2004) considers reason to be an authority in ethical judgments. The moral good is not that which we are obligated to comply by powerful legislations, but that which emanates from within the individual human being. Kant, as quoted by Kiruki (2004) maintains that reason is two-fold, theory and practical. It is initially a *priori* judgement then translates to overt actions. The term *priori* connotes a kind of knowledge or concept whose justification does not depend on empirical

evidence but rather through logical reasoning (Moser, 2018). Reason enables an individual to arrive at informed rational judgment that subsequently translates to the corresponding moral action. Therefore, the basis of moral obligation lies in human reason. It is through reason that rational beings can reach the apex of their rational activity, which guides moral judgment. Morality is thus a metaphysical entity manifested through our consciousness of the universal laws that govern human conduct. The concept of universality with regard to morality is one of the tests of moral acts that are contained in the first formulation of Kant's categorical imperative. The validity of a moral law depends on its universal justification.

Aquinas (translated by Fathers of the English Dominican Province, 1981) contends that morality is anchored on the application of rationalism in order to discover the guide to human conduct. Ethical judgments are therefore justified by reason. For one to be moral, their actions ought to proceed according to the order of reason. Hegel (translated by Baillie, 1967) on the other hand argues that since reality is rational, then reason possesses infinite and absolute power about reality. It can integrate the complete picture of reality into a unified system. He considers the universe to be a unified whole consisting of interconnected parts that are in harmonious relationship with each other. In the domain of knowledge, reason is the zeal that propels rational activities. Reason is a conduit through which human beings explore and bring the unknown into the realm of the known (Kiruki, 2004). Reason is an avenue through which we not only make informed decisions, but also construct ideas and knowledge. With reference to Socrates' concept of 'recollection,' reason facilitates retrieval of knowledge from the unconscious region of the mind. Reason therefore enables us to reach the ultimate reality that constitutes genuine truth. This is possible when the process of reasoning is free, without coercion or external influence.

Bennaars (1993) identifies the roles of the three distinctive attributes of the human being; the soul, the mind and the body. The mind points to the intellectual capacity that enables one to reason and judge. The soul governs an individual's moral capacity. It enables one to choose and make informed decisions. The body is the human's physical capacity to execute their decisions. From the understanding of the role of reason in relation to human behaviour, K'Odhiambo (2010) concludes that reason is an integrative phenomenon that cements the relationship between mind and body. It is through such integration that the human person internalizes the metaphysical reality about morality. Besides being psychological, reason is physical in the sense that it propels the body's capacity to act. It then follows that overt

behaviour exhibited by human beings is a manifestation of the judgment made by the mind. With regard to morality, the rule of reason determines the responsible decisions that we make and translate to moral actions.

Kant argues that human reason is an autonomous source of moral principles devoid of the laws of nature. He contends that human dignity is not constrained by the laws of nature but the self-authored laws of morality (Paul, 2018). Acts done by appealing to human reason are guided by moral laws that emanate from within an individual. Maintenance of body hygiene and personal grooming for instance is a moral trait that does not require laws established by authorities for one to comply. It is a manifest of one's reason. Likewise, human beings can author similar universal laws of morality by appealing to reason. The ability of the human will to act in conformity with self-enacted laws demonstrates the need for autonomy in fulfilling moral obligations. Autonomy in this sense lies within the individual's capacity to author their own personal laws and comply with them without appeal to any external influence.

Since morality is a rational concept, there should be a universally established authority to govern moral judgment. Oruka (1990) identifies intuition, customs, conscience and reason as distinct authorities that govern moral judgment. Intuition refers to the capacity of a person to act independently of the knowledge they may require in order to act, for instance the ability to form correct opinion about a stranger. In this case, a person does not require prior knowledge to form an opinion about a stranger, but the opinion comes purely from within the individual person. Closely connected to intuition is instinct, a kind of mental ability that enables human beings or even animals to react to situations and adapt to their environments. The ability of an animal to detect looming danger and subsequently escape from it signifies behaviour through instinct. Customs exist in form of rules that people are supposed to obey, or taboos that restrain them from indulging in certain acts. Customs are heteronomous sources of morality established by the society that require its members to abide by. Conscience on the other hand is an innate feeling that directs the human will and conduct. Conscience differs from reason in that it is not dependent on logic. Acts done out of conscience do not necessarily result from mental deliberation, but from an individual's innate capacity. Moral acts are those that emanate from mental deliberations through the act of reasoning.

Socrates' argument in Plato's dialogues, *Crito* and *Apology* demonstrate a kind of ethical reasoning that leads to informed judgment without compulsion from external forces. Socrates, in Plato's *Crito* (translated by Grube, 2002) contends that correct reasoning should determine the decisions we make, as opposed to being determined by our emotions. Subsequently, reason should govern moral decisions without appealing to external authorities. Socrates gives a three-fold argument to justify why he should not break the laws by taking refuge in exile. This follows a suggestion by his friend, Crito (a character in Plato's dialogue, *Crito*), to escape from trial and seek asylum elsewhere due to impending conviction. Socrates explains that first: he ought not to harm anyone. By escaping, he would harm the state because of violation and disregard of the state laws. Second: living in a state implies that one agrees to comply with its laws. Third: one's state or society is analogous to one's parent or teacher hence one is obliged to obey their parents and teachers. Therefore, if he escapes he would be disobeying his parent and teacher as well. Socrates then draws a conclusion that by escaping to exile, he would not be doing himself, his family and the state any good. Being an advocate of virtue and justice, he lets the state law to prevail.

Another pattern of moral reasoning is illustrated in Plato's *Apology* (translated by Grube, 2002), where Socrates appears for trial before a bench of jurists. The jury offers to spare him of conviction, on condition that he ceases corrupting the youth through his teachings. In defense, he holds that first: he is endowed with the duty of teaching by the god, *Apollo*. Second: his teaching is necessary for the good of the state. Ceasing to teach would then lead to a conflict of duty. That is, obeying the state order not to teach, as well as disobeying the god, culminating in his failure to serve the state. He judges that serving the state through teaching and fulfilling the god's will takes precedence over his duty to obey the state laws. He eventually defies the state order to give up teaching. In this case, he resolves the moral dilemma without appealing to the laws, but applies reason to determine which laws take precedence over the other. In support of the rule of reason, Frankena (2003) asserts that reason generates a kind of autonomy in an individual that guides them to make their own informed decisions. Provided with conflicting moral decisions, reason enables one's mind to oscillate back and forth until they reach the right decision. Such ability to make informed moral decisions is a product of moral autonomy.

### **5.2.1 Moral autonomy**

The ability of an individual to independently author laws for themselves unconditionally and to comply with them is a justification of the vital role played by autonomy in execution of moral obligations. Dryden (1995) defines autonomy as one's ability for determination or exercise of self-governance. The roots of autonomy as self-mastery originate from ancient Greece, where both Plato and Aristotle associate the ideal humanity with self-sufficiency without dependency on others. Moral autonomy as conceived by Kant implies one's capacity to deliberate and prescribe moral laws to themselves, rather than necessarily heeding to laws prescribed by others. Wood (1999) conceives the Kantian theory of morality as autonomous oriented, based on its emphasis on respect for the human capacity to direct themselves in accordance with rational principles. One is bound to the moral law because it proceeds from their own will. As observed by Liang (2014), Kant contends that moral autonomy can only be realized in the noumenal (intelligible) realm. By virtue of their dual nature, human beings belong to both the phenomenal (sensible) and the intelligible worlds. In the former world, human beings are subject to the laws of nature (heteronomy), whereas in the latter, they are subject to the laws that are independent of nature, founded on reason. Autonomy is hence paramount in the exercise of reason and making of moral judgments.

### **5.3 A philosophical paradigm to facilitate teachers' adherence to examination integrity**

The study sought to establish why some teachers in Kenya indulge in immoral acts of examination dishonesty, contrary to the dictates of their professional integrity. It is expected that the process of education should lead to acquisition of the knowledge of the good and consequent translation of the same to virtuous actions. Based on Plato's thesis that gives prominence to knowledge as a basis of moral development, the study sought to analyse this thesis. Do teachers commit examination offences out of ignorance? If not, to what extent does their knowledge of morality translate to acceptable moral conduct relating to examination integrity?

As already alluded to in subsection 5.2, reason is the power of the mind to think, understand and form logical judgments. Definitely, reason is central in making informed moral judgments and executing the corresponding actions. It is imperative that teachers should be guided to apply reason in decision making regarding the conduct of examinations. This

should be done during the training conducted by KNEC in preparation for the examination exercise. The use of reason would enable them actualize their moral potentiality into actuality. This would be done by putting in place an intensive examination integrity education programme to prepare teachers for examinations. To the contrary, KNEC solely relies on the enforcement of examination rules and regulations contained in the KNEC Act No.29 of 2012 with a view that such a strategy would curb examination malpractices and subsequently develop examination integrity among teachers. That is why during the examination briefing sessions, the centre of focus is on the said Act, the TSC Code of Conduct and Ethics, together with the TSC Code of Regulations. Examiners who mark the examinations for instance are literary trained on the procedures of marking, but not examination integrity. During the training, KNEC lays emphasis on Section 26 of the KNEC Act No.29 of 2012 that stipulates the laid out examination rules, as illustrated in the KNEC instructions for examiners (KNEC, 2017c). With regard to the invigilation and supervision, reference is made to the KNEC Act No.29, which identifies examination offences and the penalties attached thereto (KNEC, 2017d; KNEC, 2018). In KNEC's opinion, such rules should deter the examiners from any attempt to engage in any form of the examination vices. Examiners are literary instructed on how to conduct examinations and cautioned against examination malpractices in view of the penalties attached. There is no programme in place to educate teachers on examination integrity. Instead, emphasis is on adherence to examination rules and regulations. Even though the Kenya Institute of Curriculum Development (KICD) recommends the integration of morality in the Teacher Education curriculum (2016), the implementation of such a programme may not achieve the intended objective if it takes an empirical approach as done by KNEC.

Examination integrity and morality at large are deeply embedded value systems that can neither be inculcated by mere tightening of legal mechanisms nor formulation of more rules. They cannot also be attained by deployment of more security personnel and technological sophistication. The approach to combat examination malpractices among teachers therefore necessitates a fundamental radical transformation of their mindset, value system and attitudes; a metaphysical strategy that takes into account the role of the mind in determining human behaviour. The use of metaphysical approach in combating examination malpractices would facilitate development of moral autonomy among the teachers. An individual who has attained moral autonomy does not have to be compelled by the rules in order to act morally. Instead, their moral conduct emanates from within themselves, guided by reason, and that the

enacted moral laws are subsidiary. The metaphysical approach to moral development is based on the mind-body relationship, with reason being central to the individual's thought processes.

Analysis of the mind-body relationship reveals that the mind is the author of the human conduct. The mind is the human's faculty of thinking, reasoning and applying knowledge. It is the human consciousness that originates in the brain and is manifested through human thoughts, actions, emotions memory and imaginations. The soul is the incorporeal nature of the human being within which metaphysical realities are exhibited. It is the one which propels the body to act. Therefore, any effort to perfect human behaviour calls for a metaphysical approach that strikes the human psyche in order to restore harmony between the body and mind. Such harmony can only be realized when reason is incorporated in the teaching and learning process. Teaching and learning devoid of reason leads to the learning outcome that is not concrete. This is because such a process does not strike the human subconscious, where metaphysical realities are exhibited. When this happens, the resulting behaviour is susceptible to external influences such as passions. Some of the teachers' inability to uphold examination integrity despite undergoing the examination briefing exercise attests to this.

As already alluded to, the essence of a human being is in the soul that resides in the noumenal world. Therefore, concrete moral conduct should emanate right from the soul. Since the soul governs the human's moral capacity, such moral conduct cannot be influenced by external interferences. Subsequently, inculcation of morality among teachers should incorporate their use of reason so that the resultant behaviour is entrenched in their metaphysical nature. It is through reason that a clear understanding and internalization of the dictates of examination integrity is guaranteed. Reason enables one to reach the ultimate reality hence it is the source of human knowledge. Therefore, inculcation of examination integrity among teachers requires an intensive intellectual discourse that stimulates the faculty of reason in order to attain harmony between the soul, mind and body. Intensive intellectual discourse activates the mind to reason logically and arrive at informed decisions. The intellectual discourse, also referred to as the dialectical approach is the backbone of philosophy. It subjects opinions, assumptions and principles to criticism in order to establish the truth. The validity of a principle or proposition is gauged by its ability to stand the test of criticism. Application of the dialectical approach in teaching and learning therefore facilitates the formulation of



reasoned judgment that is beyond any doubt, based on valid evidence. The dialectical approach supposedly enables an individual to reach the ultimate.

Reason concretizes concepts well at the subconscious level of the human mind. Such concretization brings about harmonious relationship between mind, the soul and the body. When these three attributes relate harmoniously, they result in perfect human behaviour that is hardly reversible. Such behaviour is entrenched in the human's incorporeal domain hence it intrinsically propels one to act in consonant with their reasoned direction. This is because the conscious level of the human mind is insulated and thus susceptible to deception by appearances. The examination briefing sessions conducted by KNEC do not engage teachers in rigorous intellectual discourse. This sort of training is therefore superficial, culminating in akratic tendencies among a section of the teachers. Moral education devoid of reason does not reach the human sub-consciousness, leading to the development of moral conduct that is temporary. Moral education should be so intensive that it activates the human faculty of reason in order to attain harmony between the soul, mind and body.

In order to inculcate examination integrity among teachers, KNEC should conduct a formal examination integrity course annually in preparation for the KCPE and KCSE examinations, targeting teachers who participate at all the levels of the examination cycle. The proposed course should be conducted in an atmosphere that is conducive, whereby teachers are guided to freely think reflectively on the conduct of examinations through a structured reasoning directed at examination processes. This include the teachers' professional expectations with regard to examinations, the role of examinations in the education system and the impact of examination malpractices on their moral integrity and credibility of the examination results. Facilitators of the teachers' moral integrity course should employ the Socratic Method. This method entails the dialectical discourse to the teaching and learning process in which both the teacher and the learner engage in pursuit of knowledge through sharing of ideas and experiences. The question and answer approach should dominate this discourse. Persistent questioning would enable teachers to utilize reason in their thought processes so that the decisions they make regarding examination integrity emanate from the subconscious region of their minds, the source of the ultimate reality. At this level, reason strikes the harmony between the mind, soul and body. When this occurs, a state of equilibrium is restored in the soul, enabling one to accurately make autonomous moral decisions that are in accord with the required professionalism and integrity as they relate to the conduct of examination. The moral

conduct exhibited ultimately corresponds with their well-reasoned moral judgment. At this level an individual is considered to have attained moral autonomy in that they do not need to be compelled to obey the established rules, but instead they are governed by reason in their moral judgments and conduct.

Most incidents of teachers' indulgence in examination malpractices involve those who are directly involved in the examination processes. These include supervisors, invigilators, examination centre managers (school heads) and examiners who mark the examination scripts. Therefore, the proposed education programme should target the said teachers who directly participate in the examination process. KNEC has established rules and regulations to govern the examination processes and most importantly organizes briefing sessions to ascertain that the said teachers are abreast with the examination procedures, rules and regulations. Failure by some teachers to uphold examination integrity even after undergoing such training is evidence that the briefing sessions do not achieve their intended objective. The purpose of teaching is to facilitate learning and eventual internalization of the learned concepts by the learner. However, KNEC's strategy of combating examination malpractices is deterrent; aimed at compelling teachers to comply with the examination rules, failure to which they risk facing the consequences.

The proposed paradigm would be an intellectual discourse, based on the basic procedures of examinations life cycle. They comprise the following: setting of examinations, moderation of examination items, storage of examinations, preparation of examination centres, distribution of examination materials to examination centres, administration of examinations, transportation of administered examinations to marking centres, marking of examinations, compilation of examination results and release of examination results. At every stage of the cycle, teachers should undertake a formal examination integrity course that applies the universal principles of morality and adherence to virtuousness as prescribed by Kant's *Categorical Imperatives* discussed in section 5.1.3. The content of such education would correspond to the activities undertaken at every stage of the examination life cycle.

The methodology of the proposed education would encompass the essential components of conventional education-dialogue, questioning, discussions, debate among other approaches that characterize the Socratic Method. The essence of such methodology is to create a conducive environment for teachers to freely think for themselves, question their

circumstances and ultimately create their own interpretations of the concept of morality with regard to examination integrity. This is opposed to the coercive approach that emphasizes on adherence to examination rules and consequences of examination dishonesty. Interactive learning helps to unlock the chains of falsehoods and ignorance by activating an individual's intellectual processes. It provokes the thinking process, thereby activating the rule of reason in decision-making. Since the mind is the author of moral laws, each individual has a unique rational capacity that obligates them to act in consonant with the moral laws. Intellectual discourse is deemed necessary in the attainment of moral reality. Such reality unearths the underlying truth about examination integrity, for instance: the essence of examinations, the need to uphold examination integrity and the need to maintain professionalism, among others. The reality that morality is associated with humanity would intrinsically obligate teachers to uphold examination integrity so that they fulfil their rational humanity. This culminates in internalization of moral laws by individual teachers in a way that intrinsically propels them to comply with without coercion. The proposed paradigm does not however negate the established examination rules and regulations. The rationale behind the metaphysical approach of moral development is that teachers should be guided to attain moral autonomy so that they realize they are obligated to act morally without compulsion.

#### **5.4 Conclusion**

The forgone discussion in this chapter demonstrates that morality is a rational concept. The crucial role played by reason in morality underscores the need to embrace the philosophical approach in cultivating moral virtues. The use of empirical approach to inculcate moral virtues is superficial since it is limited to the corporeal nature of our being. It culminates into moral behaviour that is temporary, hence susceptible to the influence of emotions, appearances and passions. Metaphysically inculcated moral conduct is concrete since it is entrenched in the incorporeal domain of our being. Such conduct is resistant to external influences because it emanates from the subconscious region of the human mind. Examination integrity course among teachers should thus take a metaphysical approach. The next chapter constitutes summary conclusion and recommendations of the study

## CHAPTER SIX

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### 6.0 Introduction

This chapter summarizes the research findings, draws conclusions and makes recommendations based on the findings. The study examined Plato's theory of morality and sought clarity in cases where some professional teachers in Kenya indulge in examination related vices against the expected examination practice. The specific objectives of the study were to:

- (i) examine Plato's conception of morality with regard to possession of knowledge of the good and actualization of the right actions;
- (ii) analyse cases of examination malpractices involving some professional teachers in Kenya against the expected examination practice;
- (iii) use an understanding of *akrasia* to establish the relationship between knowledge and action, and
- (iv) formulate a paradigm to facilitate teachers' adherence to the best examination practices.

#### 6.1 Summary of research findings

The study employed the philosophical methods of inquiry namely: the critical, logical analysis and speculation, while the theoretical framework of the study used is Kant's theory of morality. In the introduction, the study finds out that moral integrity is an important pillar that governs the nobility of all professions. Since moral integrity is an essential component of education, teachers should demonstrate high standards of morality for them to be emulated by not only their students but also the public at large. The expected ethical conduct among teachers is contained in the Teachers Code of Conduct and Ethics, the Teachers Code of Regulations and the Teachers Service Commission Act. However, the study observes that some professional teachers indulge in examination malpractices and other acts that

contravene the dictates of their profession. It is worth questioning as to why this occurs despite the teachers' awareness of their expected professional conduct.

Chapter Two provides an analysis of Plato's theory of morality. It discusses different conceptions of morality in relation to Plato's conception of morality. These are Confucianism, Buddhism, Muhammadism and the African traditional conception of morality. Although they hold divergent views, the said theories of morality concur that morality entails possession some sort of knowledge by the agent. Such knowledge guides the agent in execution of moral actions. The study finds out that knowledge of virtue is a key element in the process of cultivating moral integrity. Therefore, moral education is inevitable as far as cultivation of moral integrity is concerned. Both Platonism and Muhammadism identify the dual nature of a human being. Both theories conceive the human person as comprising the body and soul, and that the essence of a human being is in the soul. It then follows that morality is a metaphysical entity entrenched in the human soul. That is why Plato attributes the teaching of virtue to a dialectical discourse, which he refers to as recollection. Such approach entails an interactive encounter between the teacher and the learner in order to activate the faculty of reason that is central to the attainment of the ultimate reality.

Plato's theory of morality holds that knowledge is virtue while vice is ignorance. The knowledge of virtue comprises metaphysical entities that exist in the human mind as *forms* or *ideas*. Such ideas exist independently and have to be accessed through dialectical discourse. In essence, the ignorance that Plato alludes to is the state in which there exists latent knowledge in the sub-conscious region of the human mind. Such knowledge exists in the form of *ideas* that have to be recollected in order for them to be actualized. Therefore, the human person possesses some degree of latent knowledge (ideas) in their mind. It is through a rigorous rational discourse that the ideas are processed into true knowledge.

Since the soul is the essence of the human being, Plato identifies three basic faculties or principles of the soul that determine the moral state of an individual. The three faculties are (i) the rational; (ii) the irrational and (iii) the passion or spirit. The rational principle is central in reasoning and decision-making while the other two faculties are susceptible to the psychological feelings of appetite, passion and desire. The tripartite nature of the soul is key to determining the moral orientation of a person. The rational faculty has to control the soul in order to maintain the said state of equilibrium that ultimately translates to moral conduct in

a person. Reason enables one to transcend from a state of *doxa* (appearances or images) to *episteme* (archetype or genuine knowledge). For morality to prevail in an individual there has to be a state of equilibrium in the soul whereby reason dominates the other two faculties.

Plato's theory of morality however exhibits some limitations because of the cases where some people perform acts that are contrary to the knowledge that they possess. A case in point is the teachers' indulgence in examination related offences despite being aware of the expected examination integrity. This scenario demonstrates the dilemma impinging upon his theory of morality.

Chapter Three traces the origin of formal examinations in the world and establishes that examination is a global practice whose main purpose is to provide feedback for the teaching and learning process. Examinations also serve to place and discriminate learners, based on their academic achievement and future career prospects. Being an important tool of evaluating learners, teachers and pedagogical approaches, examinations ought to be conducted in an honest manner. This is because they bear far reaching implications on the future life of the learner and the credibility of the examination results. In order to maintain integrity in examinations in Kenya, KNEC has established rules and regulations to govern its examinations, contained in the KNEC Act No.29 of 2012. The Teachers Service Commission has in turn spelt out the expected conduct of teachers regarding examinations in the TSC Code of Conduct and Ethics and the TSC Code of Regulations. Despite all the established examination guidelines, the study identifies a number of examination related offences in which teachers are implicated. The Chapter hence delves into the concept of examination malpractices, also referred to as examination dishonesty or examination cheating. The study observes a recurrent trend of teachers' indulgence in examination malpractices in Kenya. It identifies various forms of examination vices, with collusion being the most predominant. This involves teachers, examiners, students and other interested parties.

Analysis of the initiatives employed by KNEC and other selected examination bodies (The JCQ and The ACCA) to curb examination malpractices reveal that they lay more emphasis on the security measures to secure examination credibility. KNEC in particular dwells on the formulation and enforcement of stringent security measures to guard the examination process through enacted examination rules and regulations. This approach culminates in the use of deterrence strategy in the fight against examination vices. This approach offers a tentative

remedy to the problem, as attested by the recurrent incidents of examination related vices among teachers.

In addition, KNEC has all along employed the normal curve theory to grade the candidates. The use of the normal curve model to compute the candidates' grades amounts to manipulation of examination results so that they comply with the dictates of the normal curve theory. This practice necessitates the doctoring of the students' scores, which in itself is an examination anomaly. The final computed results do not reflect the individual student's actual performance. Furthermore, the short period within which examination marking and processing of the results is done, coupled with the drastic decrease in the candidates' performance casts doubts on the credibility of the whole examination process.

Chapter Four analyzes the conflict between possession of knowledge and corresponding action, which culminates to a state of acting contrary to a person's enacted principles. This refers to the phenomenon of *akrasia* that manifests itself in some teachers' inability to uphold examination integrity despite being aware of their moral obligation regarding the conduct of examination. Manifestation of akratic behaviour among some teachers attests to the inability of the deterrent measures employed by KNEC to stamp out examination vices among teachers. Analysis of both the classical and contemporary conceptions of *akrasia* reveal that it is an overt manifestation of cognitive disharmony within an individual person. Strategies to manage *akrasia* should therefore take a metaphysical approach rather than an empirical one.

The study establishes that the human overt behaviour is not empirically determined, but rather it is a construct of the mind. Morality is therefore a metaphysical entity, manifested in the human behaviour. Metaphysics, which is the study of the ultimate reality of things points to the nature of things that is independent of any change. It is through rational inquiry that we can attain the nature of reality. Chapter Five hence delves into the relationship between the soul, mind and body, with regard to morality. The study establishes that morality is a product of harmonious relationship between the soul, body and mind, which are the three components of the human person. The said harmonious relationship is governed by reason. The implication is that morality emanates from the metaphysical orientation of the human person. The chapter discusses the concept of metaphysics in relation to morality. Philosophy of mind, a branch of metaphysics that deals with the relationship between the body and mind

serves to account for how the mind and body influence each other with regard to the relationship between the mental dictates and the corresponding overt behaviour.

To understand how the mind and body influence each other, the study has delved into dualism, a school of thought that attempts to explain the mind and body relationship. Dualism is of the view that the mind and body are separate entities comprising the mental phenomena, which is non-physical while the body is physical in nature. The mind is a thinking entity, distinct from the body though it interacts with it. The body's sensory organs perceive information and relay it to the mind. The mind in turn directs the body to act. Human conduct is therefore an empirical manifestation of the mental processes.

The harmonious state of the soul, mind and body translates to an individual's moral conduct. Any attempt to cultivate moral development in a person should hence take a metaphysical approach. Such approach focusses on the mind as the author of an individual's moral principles devoid of external influence. Since morality is metaphysically determined, then reason is central to the process of inculcating moral integrity. Reason enables human beings to engage in reflective thinking that leads to the making of informed judgments. Reason is therefore central to morality, as it aids in the making of sensible moral judgments. Therefore, the basis of moral obligation lies in the human's mind, since it enables us to reach the apex of genuine knowledge, truth and reality.

KNEC should then integrate the application of reason by the teachers in its examination integrity course. The inability by some teachers to uphold examination integrity is attributed to the superficial examination training sessions that are conducted by KNEC. Examination integrity course should be a structured dialectical encounter between the programme facilitators and the teachers. Such intellectual engagement would activate the teachers to think reflectively and arrive at logical judgments. Since the essence of a human being is in the soul, then attainment of moral integrity ought to be an intellectual endeavour, mediated by reason. Reason facilitates the attainment of genuine and reliable knowledge and understanding.

If reason is incorporated in the teaching of examination integrity, then teachers would develop moral behaviour that is concrete and resistant to external influences. Such behaviour emanates from within the noumenal realm of the individual person, thus it propels them to act



in conformity with their well-reasoned judgment. Inculcation of examination integrity among teachers therefore requires an intensive intellectual discourse that strikes the sub-conscious region of their mind in order to attain harmonious relationship between the mind, soul and body. Attainment of such harmonious relationship leads to the actualization of the knowledge of virtue. The content of such education should correspond to the activities undertaken at every stage of the examination life cycle, while the methodology of the proposed education should encompass the essential components of interactive learning.

## **6.2 Conclusion**

Based on the objectives of the study and research findings, the study makes the following conclusions. With regard to the first objective, the study defines morality as a construct of the human mind that is actualized through reasoned thought. Plato conceives morality as a rational entity attained through intellectual pursuit. Such knowledge exists in the human mind in form of metaphysical entities that he refers to as *ideas* or *forms*. It is through a rational discourse that a person can attain true knowledge from these *ideas*. Once attained, it guides one to execute virtuous actions. He conceives a human being as being dual in nature. He posits that the human person comprises the body and soul, with the soul being the principle determinant of human conduct. The soul is tripartite in nature, and morality in the human being exists when harmony prevails in the soul. Such harmony exists when the reason governs the soul. When reason is not in control, an individual exhibits immoral behaviour. Attainment of morality then requires an intensive intellectual discourse that would activate reason in order to facilitate harmony within the soul.

In line with the second objective, the study defines examination malpractice as an action that demonstrate one's inability to actualize their moral potential with regard to the conduct of examination. Such conduct can occur before, during or after the examination exercise. Examination malpractices, also referred to as examination dishonesty, is a global phenomenon. In Kenya, it has become a perennial problem over the years, whereby some teachers are implicated as the main perpetrators through collusion. Collusion occurs between the teachers, examiners, candidates among others during the main stages of examination's life cycle. KNEC relies on empirical approach in an attempt to stamp out the vice, a strategy that has not worked, as evidenced by recurrent incidents of examination malpractices. There is

need for KNEC to change tact in order to find a lasting solution to the problem of examination dishonesty.

With regard to objective three, the study observes that persistence indulgence in examination related vices by some teachers despite being conversant with the expected examination practice demonstrates the phenomenon of *akrasia*. *Akrasia* is both philosophical and psychological in nature. It is philosophical in the sense that it emanates from the disharmony among the three faculties of the human soul. Psychologically, it is manifested in human behaviour that is contrary to ones' moral judgment. The human behaviour is a metaphysical construct of the human mind. Immoral behaviour is thus a culmination of disharmony between the soul, mind and body. The state of the human soul thus directly influences one's behaviour. Managing *akrasia* then necessitates metaphysical approach to address its root cause.

Regarding objective four, the study establishes that KNEC solely relies on the empirical approaches to combat examination related vices. These include the deterrent approach that takes the form of high security measures and penalties to bar the perpetrators. The security measures employed to guard the examination material seem to work. However, the deterrent approach meant to bar teachers from indulging in examination vices has not borne fruits. Therefore, the study proposes a change of strategy from the current empirical to the metaphysical approach in the fight against examination dishonesty. Since human behaviour is metaphysically determined, the use of metaphysical strategies would facilitate the development of concrete moral integrity among teachers that is resistant to external influence. This necessitates the incorporation of reason in the examination integrity course. Such education programme should be a formal and intensive dialectical discourse, which will positively influence the teachers' thinking process and formulation of reasoned judgment.

### **6.3 Recommendations**

In view of the proposed paradigm to facilitate teachers' adherence to the best examination practices, the study makes the following recommendations: First, the metaphysical approach should replace the current empirical strategies employed in combating examination malpractices. Teachers (examiners) who take part in the national examinations are supposed

to undertake formal examination integrity course annually in order to cultivate concrete moral virtues that are entrenched in their incorporeal domain. However, KNEC should not abandon the current examination rules and regulations, but use them to supplement the proposed moral integrity course. Secondly, moral education programme should also be formally incorporated in the teacher education curriculum to enable the teachers acquaint themselves with the ethical requirements of the teaching profession. Thirdly, KNEC should abandon the use of the normal curve model in grading candidates in the KCPE and KCSE examinations. Instead, it should focus on the maintenance of the validity and reliability of examination, through thorough moderation of the examination questions.

For the purpose of further studies, the researcher recommends that a philosophical study be carried out to establish appropriate strategies to employ in order to avert examination malpractices among students and other parties involved in the examination processes such as the security personnel who guard the examination material and parents, who have vested interests in the examination.

## REFERENCES

- ACCA. (2015). *The life of an ACCA exam paper*. Retrieved July 25, 2017, from <https://www.accaglobal.com/us/en-student/exam-entry-and-administration/exam-results/how-we-process-your-results.html>
- ACCA. (2016a). *Administrative reviews*. Retrieved from <https://www.accaglobal.com/us/en-student/exam-entry-and-administration/exam-results/admin-reviews.html>, on July 25, 2017.
- ACCA. (2016b). *Exam guidelines*. Retrieved July 25, 2017, from <https://www.accaglobal.com/za/en/student/exam-entry-and-administration/rules-and-regs/exam-guidelines.html>
- Adesina, S. (2005). *Growth without development: Nigeria's educational experience, 1914-2004*. Abeokuta: Nigerian Educational Industries Ltd.
- Adow, I. M., Alio, A. A. & Thinguri, R. (2015). An assessment of the management of KCSE examination and its influence on irregularities among students: A case of secondary schools in Mandera County, Kenya. *Journal of Education and Practice*. Vol. 6, No. 28, pp.15-21.
- Ahimbisiwe, P., & Kiyaga, A. (2013, February 28). Uneb bans exam cheating teachers. *Daily Monitor Newspaper*. Retrieved April 26, 2016, from <https://www.monitor.co.ug/news/National/Uneb-bans-exam-cheating-teachers/688334-1706798-f68qgtz/index.html>
- Akaranga, S. I., & Ongong, J. J. (2013). The phenomenon of examination malpractice: An example of Nairobi and Kenyatta Universities. *Journal of Education and Practice* Vol.4, No. 18, pp. 88-91.
- Aken, H. D. (1966). *Philosophy and educational development*. Boston: Houghton Mifflin.
- Akinpelu, J. A. (1981). *Introduction to Philosophy of Education*. London: Macmillan Education LTD.
- Al-Attas, S. M. (1979). *Aims and objectives of Islamic education*. Bristol: Hodder and Stoughton Ltd.
- Albert, E. M., Denise, T. C., & Peterfreund, S. P. (1984). *Great traditions in ethics* (5<sup>th</sup> Ed). Carlifornia: Wadsworth Inc.
- Aldestein, D. L. (1971). *The wisdom and wit of R.S. Peters*. London: Union Society, University of London.
- Alexander, L., and Moore, M. (2015). "Deontological Ethics," *The Stanford Encyclopedia of Philosophy* (Spring 2015 Edition), Edward N. Zalta (ed.), URL=<<http://plato.stanford.edu/archives/spr2015/entries/ethics-deontological/>>

- Amukowa, W., & Ayuya, V. C. (2013). A dialectical justification of inclusion of ignorance in the definition of education. *Academic Journal of Interdisciplinary Studies*, Vol. 11 Rome: MCSER Publishing, pp. 91-104.
- Amukowa, W., & Gunga, S. O. (2013). The role of anti-corruption education in the light of Aristotelian concept of *akrasia*: An epistemic inquiry into anti-corruption initiatives in Kenya. *Mediterranean Journal of Social Sciences*, Vol. 4, No. 4 MCSER-CEMAS-Sapienza University of Rome, pp. 355-359.
- Aquinas, T. (1981). *Summa theologiae*. (Fathers of the English Dominican, Trans.). New York: McGraw-Hill. (Original work published in 1485).
- Aristotle. (1999). *Nicomachean ethics* (W. D. Ross, Trans.). Kitchener: Batoche Books.
- Aristotle. (2000). *Nicomachean ethics* (C. Roger, Trans.). Cambridge: Cambridge University Press. (Original work published in 1791).
- Asaba, S. (2016, January 20). Why 2015 registered an increase in exam malpractices, absenteeism. *The New Times Newspaper*. Retrieved April 13, 2016, from [www.newtimes.co.rw/section/read/196253/](http://www.newtimes.co.rw/section/read/196253/)
- Audi, R. (1991). *The Cambridge dictionary of philosophy*. (2<sup>nd</sup> ed.). New York: Cambridge University Press.
- Austin, M.W. (n.d.). *Divine command theory*. Retrieved April 13, 2018, from [https://www.scribd.com/Document/179526596/Divine\\_Command-Theory-philosophy](https://www.scribd.com/Document/179526596/Divine_Command-Theory-philosophy)
- Azuka, N. G., & Oyaziwo A. (2006). Secondary school students' perception of examination malpractices and examination ethics. *Journal of Humanities and Ecology*. 20 (4), pp. 295-300.
- Baldwin, T. (1998). Analytic philosophy. In *The Routledge Encyclopedia of Philosophy*. Taylor Francis. Retrieved on January 5, 2019, from <https://www.rep.routledge.com/articles/thematic/analytical-philosophy/v-1.doi:10.4324/9780415249126-DD091>
- Bali, D. R. (1989). *Introduction to philosophy*. New Delhi: Sterling Publishers.
- Balogun, A. B. (2008). *The idea of "uneducated person" in the contemporary African thought*. Ogun state: Olabisi Onabanjo University.
- Barry, V. (1983). *Philosophy: A text with readings*. California: Wadsworth Publishing Co.
- Beany, M. (1996). 'Decompositions and transformations: Conceptions of analysis in the early analytic and phenomenological traditions.' *Southern Journal of Philosophy*. Vol. 40, Issue S1 pp. 53-99.

- Bedau, H. A., & Kelly, E. (2015). "Punishment," in *The Stanford Encyclopedia of Philosophy* (Fall 2015 Ed), Edward N. Zalta (ed.), URL=<<https://plato.stanford.edu/archives/fall2015/entries/punishment/>>
- Bennaars, G. A. (1993). *Ethics, education and development*. Nairobi: East African Educational Publishers.
- Bersin, J. (2014). *The myth of the Bell curve: Look for the hyper performers*. Retrieved February 19, 2017, from <https://www.forbes.com>
- Best, J. W., & Kahn, J. V. (2006). *Research in education*. (10<sup>th</sup> ed.). New Jersey: Pearson Education, Inc.
- Beylevel, D. (1979). Identifying, explaining and predicting deterrence. *The British Journal of criminology*. Vol. 3, Issue 19 pp. 205-224.
- Bidwell, A. (2015, April 2). Atlanta scandal could be the tip of a test cheating iceberg. *US News Newspaper*. Retrieved February 23, 2016, from <http://www.usnews.com/news/articles/2015/04/02/11-former-atlanta-educators-convicted-in-standardized-test-cheating-scandal>
- Birsch, D. (2003). *Philosophical issues: A brief introduction*. New York: MacGraw-Hill.
- Blackburn, S. (1996). *The Oxford Dictionary of Philosophy*. Oxford: Oxford University Press.
- Bobonich, C., & Destr'ee, P. (2007). *Akrasia in Greek philosophy. From Socrates to Plotinus*. Leiden: Koninklijke Brill NV.
- Brickhouse, T., and Smith, N. (1994). *Plato's Socrates*. Oxford: Oxford University Press.
- Brightman, E. S. (1957). *Doing philosophy*. New York: Holt, Reinhart & Winston.
- Brubacher, B. J. (1962). *Philosophy and education*. New York: Unwin.
- Brubacher, J. S. (1969). *Modern philosophies of education*. New York: McGraw-Hill Inc.
- Chemweno, B. (2016, March 4). Examination cheating goes up by a record 70 per cent. *Standard Digital Newspaper*. Retrieved February 23, 2016, from <https://www.standardmedia.co.ke/article/2000193783/examination-cheating-in-kenya-goes-up-by-a-record-70-per-cent>
- Chukwu, C. N. (2002). *Introduction to philosophy in an African perspective*. Eldoret: Zapf Chancery Research Consultants and Publishers.
- Clegg, F. (1990). *Simple statistics*. Cambridge: Cambridge University Press.

- Davidson, D. (1969). *How is weakness of the will possible?* Oxford: Oxford University Press.
- Davidson, D. (1980). *Essays on Actions and Events*. Oxford: Clarendon Press.
- Dorter, K. (2008). Weakness and will in Plato's Republic. In Tobias Hoffmann (Ed.), *Weakness of will from Plato to present*. Washington: Catholic University of America Press.
- Dryden, J. (1995). Autonomy. In *The Internet Encyclopedia of Philosophy* ISSN-2161-0002. Retrieved April 1, 2018, from <http://www.iep.utm.edu/>
- Durham, M., & Warner, C. T. (2013). Why be moral: The rational basis for morality. *Journal of Undergraduate Research*. Brigham Young University. Retrieved January 23, 2018, from <http://jur.byu.edu/?p=3015>
- Eggen, P. (1994). *Educational Psychology*. Florida: Macmillan Publishing Company.
- Elliott, B. (n.d.). *Deterrence theory revisited*. Unpublished Research Paper. The Land Transport Safety Authority, New Zealand.
- Encyclopedia Britannica*. (2017). Definition of virtue ethics. Retrieved January 5, 2019, <https://www.com/topic/virtue-ethics>
- Eshiwani, G. S. (1993). *Education in Kenya since independence*. Nairobi: East African Educational Publishers.
- Fair Test (2007, August 17). The national centre for fair and open testing. Retrieved July 2, 2017, from <http://www.fairtest.org/norm-referenced-achievement-tests>
- Fasasi, Y. A. (2006). "Quality assurance: A practical solution to examination malpractices in Nigerian secondary schools." *International Journal of Africa and African American Studies*. Vol V, No. 2, pp. 15-20.
- Fendler, L., & Muzaffar, I. (2008). The history of the bell curve: Sorting and the idea of normal. Michigan State University, Department of Teacher Education. *Educational Theory* vol. 58, No. 1, pp. 63-82.
- Feser, E. (2006). *Philosophy of mind: A beginner's guide*. Oxford: Oneworld Publications.
- Fisher, M. P. (2011). *Living religions*. New Jersey: Pearson Education Inc.
- Flanagan, F. M. (2006). *The greatest educators ever*. New York: Continuum.

- Frankena, K. W. (1973). *Ethics*. New Delhi: Prentice Hall of India.
- Frankena, K. W. (2003). *Ethics* (2<sup>nd</sup> ed.). New Delhi: Prentice Hall of India.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York: Herder and Herder.
- Garner, R. (2013, October 30). Growing number of teachers and pupils caught cheating in exams. *The Independent Newspaper*. Retrieved February 23, 2016, from <https://www.independent.co.uk/news/growing-number-of-pupils-teachers-caught-cheating-in-exams-8913488>
- Gert, B., & Gert, J. (2017). "The Definition of Morality," in *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.), URL=<https://plato.stanford.edu/archives/fall2017/entries/morality-definition/>
- Getange, N. K., Nyakan, O. P., & Sagwe, G. (2015). Influence of teachers' working conditions on curbing examination malpractices in public secondary schools in Kisii County, Kenya. *International Journal of Recent Research in Social Sciences and Humanities (IJRRSSH)*. Vol. 2 (4), pp. 221-232.
- Gilead, A. (1999). How is *akrasia* possible after all? *Ratio (new series)* Vol. 12(3). Oxford: Blackwell Publishers.
- Gillette, B. S. (2013). *Cognitive akrasia in moral psychology and normative motivation*. Unpublished PhD Thesis, University of Kansas, pp. 10-19.
- Gitonga, A. (2016, November 15). KNEC fails the test yet again as more errors spotted. *The Standard Digital Newspaper*. Retrieved December 9, 2016, from <https://www.2000223463/knec-fails-the-test-yet-again-as-more-errors-spotted>
- Goertzel, T., & Fashing, J. (1981). The myth of the normal curve: A theoretical critique and examination of its role in teaching and research. *Humanity and Society*, 5 (1), pp. 14-31.
- Grayling, A. C., Walsh, W. H., and Wilshire, B. W. (2017). Metaphysics. In *Encyclopedia Britannica*. Retrieved May 13, 2018, from <https://www.britannica.com/topic/metaphysics>
- Griffiths, S., & Corke, J. (2018, February 11). Thousands of teachers caught cheating in examination. *The Sunday Times*. Retrieved January 23, 2019, from <https://www.thetimes.co.uk/article/thousands-of-teachers-caught-cheating-in-exams-j9vcxr5kj>
- Hamachek, D. (1995). *Psychology in teaching, learning and growth*. Boston: Allyn and Bacon.
- Hegel, G. W. F. (1967). *The phenomenology of mind* (J. B. Baillie, Trans.). New York: Harper and Row.



- Himma, K. E. (1995). Natural law. *The Internet Encyclopedia of Philosophy* ISSN 2161-0002, from <http://www.iep.utm.edu/> on April 14, 2018.
- Holt, T. (2009). Deontology. Retrieved July 15, 2018, from <https://www.google.com/search?q=deontological+theories&client=firefox-a-ab&ei=NkmaWp-Ob8m0UdiouegM&start=20&sa=N7biw=1366&bih=594>
- Holton, R. (1999a). "Intention and weakness of will " *The Journal of Philosophy*, vol. 96, Issue 5, pp. 241-262.
- Holton, R. (1999b). *The akratic behavior in man*. Cambridge: Cambridge University Press.
- Howard, R. (2017). "Dualism." *The Stanford Encyclopedia of Philosophy* (Fall 2017 ed.). Edward N. Zalta (ed.). RL=<<https://plato.stanford.edu/archives/fall2017/entries/dualism/>>
- Hughes, G. J. (2001). *Aristotle on ethics*. London: Routledge.
- Husien, A., & Kabede, O. (2017). The conception of morality in indigenous African culture. *International Journal of English Literature and Culture*, Vol. 5 (3), pp. 57-64.
- Institute of Economic Affairs. (2016, March 9). *Cyclic nature of exam irregularities*. Retrieved September 6, 2016, from <http://www.ieakenya.or.ke/number-of-the-week-2-181-cyclic-nature-of-exam-irregularities-in-kcse>
- Iqbal, K., & Muhammad, J. (2011). Socio-economic status of students and malpractices used in examination in urban areas of District Peshawar. *European Journal of Scientific Research*, vol. 49, No. 4. pp. 601-609.
- Jankowiak, T. (1995). Kantian ethics. In *The Internet Encyclopedia of Philosophy* ISSN 216-0002. Retrieved March 27, 2018, from <https://www.iep.utm.edu/>
- Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.
- Joint Council for Qualifications (JCQ). (2016a). *About us*. Retrieved August 1, 2016, from [www.jcq.org.uk/about-us](http://www.jcq.org.uk/about-us)
- Joint Council for Qualifications (JCQ). (2016b). *Instructions for conducting exams. 1 September 2016 to 31 August 2017*. Retrieved August 1, 2016, from <http://www.jcq.org.uk/exam-Office/general-Regulations>
- K'Odhiambo, A. K. (2010). *Time as a metaphysical determinant of pedagogy*. Master of Education Research Project, University of Nairobi. Saarbrücken: VDM Verlag Dr. Müller Aktiengesellschaft & Co. KG.

- K'Odhiambo, A. K. (2017). Application of the normal curve in learners' educational assessment: An epistemological fallacy that requires a paradigm shift to Continuous Trilogical Assessment (CTA). *Researchjournali's Journal of Education*, vol. 5, No. 11, p. 1-12.
- K'Odhiambo, A. K., Gunga, S. O., & Akaranga S. I. (2013). Analysis of Socrates' credo, "The unexamined life is not worth living" in relation to learners who fail the Kenya Certificate of Secondary Education (KCSE) examinations. *International Journal of Humanities and Social Science* vol. 3 No. 21, pp. 157-162.
- Kamau, C. C., Indire, M., Ombongi, G. M., & Rutere, F. (2009). *Our lives today: Social Studies Pupils' Book 3*. Nairobi: Oxford University Press.
- Kant, I. (1981). *Grounding for the metaphysics of morals* (J. W. Ellington, Trans.). Indianapolis: Hackett Publishing Co. Inc. (Original work published in 1785).
- Karanja, S. (2016, March 29). How teachers used social media to leak exams. *Daily Nation* Newspaper. Retrieved January 20, 2017, from <https://www.nation.co.ke/How-teachers-used-social-media-to-leak-exams/1056-3137180-bujaxaz/index.html>
- Kaukab, S. R., & Mehrunnisa, S. (2016). History and evolution of standardized testing-a literature review. *International Journal of Research-Granthaalayah*, vol. 4(Iss.5). pp. 126-132.
- Kibogo, Z. K. (2016). *Cheating in the national examinations in Kenya: Aristotelian akratic analysis of causes and remedies*. Unpublished Master of Education Research Project, University of Nairobi.
- Kibwithia, S., & Thinguri, R. W. (2015). A critical analysis of the effectiveness of examination Policy on examination administration in Kenya. *Academic Research International*, Vol. 6 (4), pp. 260-261.
- KICD. (2016). *Research report and draft framework for teacher education in Kenya*. Unpublished Research Report, Nairobi.
- Kinai, T. (2010). *Behavior modification and lifestyle modifications*. Nairobi: Alms Holistic Healthcare Limited.
- Kiruki, J. K. (2004). *Introduction to critical thinking*. Eldoret: Zapf Chancery Research Consultants and Publishers.
- KNEC. (2005). *A workshop on management of national examinations*. Nairobi.
- KNEC. (2015). *The 2015 Kenya Certificate of Secondary Examination essential statistics*. Nairobi.
- KNEC. (2016a). *KCPE secondary schools choice list*. Retrieved March 3, 2019, from <https://www.tendercarejunioracademy.com/resources/SCHOOLCHOICES.pdf>

- KNEC. (2016b). *KCPE examinations essential statistics*. Retrieved January 6, 2017, from [www.advance-africa.com/kcpe-2016.html](http://www.advance-africa.com/kcpe-2016.html)
- KNEC. (2016c). *The 2016 KCSE examination timetable, instructions and guidelines*. Nairobi.
- KNEC. (2017a). *KCSE results 2016*. Retrieved January 6, 2017, from <http://www.advance-africa.com/KCSE-Results.html>
- KNEC. (2017b). *REF: KNEC/Marking instructions for the KNEC examiners. EA/FA/MAR/2016/001*.
- KNEC. (2017c). *The 2017 KCPE Examination timetable and instructions. KNEC/TD/SE/KCPE/TT/17/006*.
- KNEC. (2017d). *The year 2016 KCPE Examination Report*. Nairobi: The Kenya National Examinations Council.
- KNEC. (2018). *The 2018 KCSE examination timetable, instructions and guidelines. KNEC/TD/SE/KCSE/TT/18/005*
- Kneller, G.F. (1964). *Introduction to Philosophy of Education*. New York: John Wiley and Sons.
- KNUT. (2017). *Our quick analysis of KCSE 2016. "The glaring shortcomings."* Retrieved June 6, 2017, from <http://www.knut.or.ke>
- Koons, J. (2012). Can God's goodness save the divine command theory from Euthyphro? *European Journal for Philosophy of Religion*, Vol 4(1) pp.177-195.
- Kwame, G. (2011). "African Ethics," *The Stanford Encyclopedia of Philosophy* (Fall 2011 Edition), Edward N. Zalta (ed.), URL= <<https://plato.stanford.edu/archives/fall2011/entries/African-ethics/>>
- Latif, K. (2008). *Morality and ethics in Islam*. Retrieved February 20, 2019, from <http://www.islamreligion.com/articles/1943>
- Layman, C. S. (2015). *The natural law theory of ethics*. Retrieved April 14, 2018, from [https://spu.edu/depts/philosophy/documents/Natural Law Ethics5-8-15.pdf](https://spu.edu/depts/philosophy/documents/Natural%20Law%20Ethics5-8-15.pdf)
- Lefrancois, G. R. (1994). *Psychology for teaching*. California: Wodsworth publishers.
- Liang, H. (2014). *Freedom as morality*. Unpublished Master of Arts Thesis, University of Wisconsin-Milwaukee.

- Loux, M. J. (2006). *Metaphysics. A contemporary introduction* (3<sup>rd</sup> ed.). New York: Routledge.
- Machio, J. (2017, January 11-23). TSC moves to demote heads over low grades. *Education News Magazine*. Retrieved May 27, 2017, from <https://www.educationnews.co.ke/wp-content/uploads/2017/03/Education-News-V-182.pdf>
- Mackenzie, M. M. (1985). Plato's moral theory. *Journal of Medical Ethics*. Vol.11, pp. 88-91.
- Malik, I. I. (1987). The Education System in Pakistan. In *Pakistan Education Journal* vol. 9 pp. 23-24.
- Maris, J. (1967). *History of philosophy*. New York: Dover Publications Inc.
- Marshall, F. (2018, January 5). Staff malpractices soars and almost 1,100 students caught with phones in exams. *The Telegraph* newspaper. Retrieved January 23, 2019, from <https://www.telegraph.co.uk/news/2018/01/05/staff-stuents-penalised-breaches-exam-rules/>
- Maslin, K. T. (2001). *An introduction to philosophy of mind*. Malden: Blackwell Publishers.
- Mastin, L. (2009a). *Deontological theories*. Retrieved January 26, 2018, from <https://www.philosophybasics.com/branch-metaphysics.html>
- Mastin, L. (2009b). *Existence and consciousness*. Retrieved January 26, 2018, from <https://www.philosophybasics.com/branch-metaphysics.html>
- Matara, E. (2016, November 24). KCSE exams to be marked in Nairobi, Education PS Belio Kipsang says. *Daily Nation* Newspaper. Retrieved July 15, 2017, from <https://www.nation.co.ke/counties/nakuru/Marking-KCSE-exams-centralised/1183314-3463202-87axbdz/index.html>
- Matara, E., Njagi, J., Openda, J., & Ouma, W. (2017, January 3). Kuppet now demands an audit of the 2016 KCSE exam results. *Daily Nation* Newspaper. Retrieved March 5, 2017, from <https://www.nation.co.ke/news/education/kuppet-faults2016-KCSE-Results-calls-for-audit/2643604-3505004-tne7pez/index.html>
- Mbiti, J. S. (1991). *Introduction to African Religion* (2<sup>nd</sup> ed.). Nairobi: East African Educational Publishers.
- Mehrens, W. A., & Lehmann, I. J. (1978). *Measurement and evaluation in education and psychology*. (2<sup>nd</sup> ed.). New York: Holt, Reinhart and Winston, Inc.
- Mituka, B. (2001, June 16). Exam cheating: top officials sacked. *The Kenya Times* Newspaper, p. 15.
- MOEST. (2016a). *Press statement on release of the 2015 KCSE examination results by the CS, Ministry of Education, Science and Technology*. Nairobi.

- MOEST. (2016b). *Press statement on release of the 2016 KCPE examination results by the CS, Ministry of Education*. Nairobi.
- Molly, M. (2008). *Experiencing the world's religions: tradition, challenge and change* (4<sup>th</sup> ed.). New York: McGraw-Hill.
- Moore, T.W. (1982). *Philosophy of Education: An introduction*. London: Routledge and Keegan Paul.
- Moser, P. K. (1995). *Human knowledge: classical and contemporary approach*. New York: Oxford University Press Inc.
- Moser, P. K. (2018). Apriori. In *The Routledge Encyclopedia of Philosophy*. Retrieved March 30, 2018, from <https://www.rep.routledge.com/articles/thematic/a-priori/v-2>
- Muchai, J. (2014). *An investigation into factors that contribute to cheating in examination in technical institutions in Central Province, Kenya*. Unpublished PhD Thesis, University of South Africa.
- Mugambi, J., N., K. (1990). *Comparative study of religions*. Nairobi: Nairobi University Press.
- Muindi, B. (2014, October 29). Scandal of test papers on sale by mobile text. *Daily Nation* Newspaper, pp. 1, 6.
- Murage, G. (2016, November 9). KNEC under scrutiny after mistakes spotted in Kiswahili paper. *The Star* Newspaper. Retrieved December 5, 2016, from [https://the-star.co.ke/news/2016/11/09/knec-under-scrutiny-after-mistakes-spotted-in-kiswahili-paper\\_c1452941](https://the-star.co.ke/news/2016/11/09/knec-under-scrutiny-after-mistakes-spotted-in-kiswahili-paper_c1452941)
- Muresan, V. (2007). *A commentary on the Nicomachean ethics*. Bucharest: Humanitas.
- Murori, K. (2016, March 4). Exam cheating in Kenya hits 71%, as KCSE results prove upsurge of the vice. African Exponent online newspaper. Retrieved October 14, 2018, from <https://www.africaexponent.com/post/kcse-results-prove-upsurge-of-exam-cheating-in-kenya-2172>
- Mutai, E. (2012, April 9). Exam cheats face lengthy jail terms, hefty fines. *Business Daily* Newspaper. Retrieved October 21, 2017, from <https://www.businessdailyafrica.com/news/Exam-cheats-face-lengthy-jail-terms-hefty-fines--/539536-1383198-13df02r/index.html>
- Mwinzi, B. (2016, March 29). Confidential report reveals how teachers, students used phones to cheat in KCSE. *Daily Nation* Newspaper p. 4.

- Namatsi, J. (2018, December 21). TSC interdicts 5 teachers for breaking KCSE exam rules. *Daily Nation* Newspaper. Retrieved January 23, 2019, from <https://www.nation.co.ke/news/education/5-teachers-interdicted-over-2018-KCSE-exams/2643604-4905504-bd3f2g/index.html>
- Namunane, B. (2016, March 29). School heads on the spot over scandal. *Daily Nation* Newspaper. Retrieved April 15, 2017, from <https://www.natio.co.ke/news/school-heads-on-the-spot-over-scandal/1056-3137166-Vdnsmwz/index.html>
- Namwamba, T. D. (2005). *Essentials of critical and creative thinking*. Nairobi: Njiguna Books.
- Nation Team. (2016, December 1). Top candidate in KCPE scored 437 marks, says Fred Matiang'i. *Daily Nation* Newspaper. Retrieved January 26, 2017, from <https://www.mobile.nation.co.ke/news/top-candidate-in-kcpe-scored-437-marks-says-Fred-Matiang-i/1950496-3471054-format-xhtml-i282igz/index.html>
- Ng'oma, P.O., & Simatwa, E.M.W. (2013). Forms, factors and preferred strategies in the management of professional misconduct among public primary school teachers in Kenya: A case study of Nyando District. *Educational Research Journal*, January 2013, vol. 4, issue 1, p.44-63.
- Nielsen, K. (1973). *Ethics without God*. New York: Prometheus Books.
- Njoroge, G. K. (1988). *Conceptualization of akrasia in Kenya's educational policy*. Unpublished Master of Education Thesis, Kenyatta University, pp. 116-164.
- Njoroge, R. J., & Bennaars, G. A. (1986). *Philosophy and education in Africa*. Nairobi: Transafrica Press.
- Noll, J. W. (2001). *Clashing views on controversial educational issues*. Guilford: Dushkin/McGraw-Hill Co.
- Nuland, V. S., & Khandelwal, P. (2006). *Ethics in education: The role of teacher codes*. Paris: UNESCO.
- Nyamwange C., Ondima P., & Onderi, P. (2013). Factors influencing examination cheating among secondary school students: a case study of Masaba South District of Kisii County, Kenya. *Elixir International Journal* vol. 56 pp. 13519-13524.
- Nyaswa, P. B. O. (2010). *Understanding examination malpractices in Kenya*. The perception of stakeholders of the KCSE malpractices. Berlin: Lapmbert Academic Publishing.
- O'Brien, B. (2017). *Buddhism and morality*. Retrieved February 20, 2019, from <https://www.thoughtco.com/buddhism-and-morality-449726>

- Oakes, J., Wells, A. S., Jones, M., & Datnow, A. (1997). "Detracking: The social construction of ability, cultural politics, and resistance to reform," *Teachers College Record* vol. 98, No. 3, Columbia University.
- Oakeshott, M. (1967). Learning and teaching. In R. S. Peters (Ed.), *The concept of education* p. 108. New York: Routledge and Kegan Paul Ltd.
- Oduor, A. (2016a, September 4). Exam cheats face 10-year jail term. *The Standard Digital Newspaper*. Retrieved December 4, 2016, from <https://www.standardmedia.co.ke/article/2000214600/exam-cheats-face-10-year-jail-term>
- Oduor, A. (2016b, November 3). KNEC releases new examination marking rules to check credibility. *The Standard Digital Newspaper*. Retrieved November 30, 2016, from <https://www.standardmedia.co.ke/article/2000221995/knec-releases-new-examination-marking-rules-to-check-credibility>
- Oduor, A. (2016c, April 25). KNEC: why 2016 national exams will be set afresh. *The Standard Digital Newspaper*. Retrieved August 8, 2016, from <https://www.standardmedia.co.ke/article/2000199473/knec-why-2016-national-exams-will-be-set-afresh>
- Oduor, A. (2016d, October 13). New details of how KCSE, KCPE will be conducted. *The Standard Digital Newspaper*. Retrieved November 30, 2016, from <https://www.standardmedia.co.ke/article/2000219525/new-details-of-how-kcse-kcpe-will-be-conducted>
- Oduor, A. (2016e, February 25). 3-year ban for school heads involved in exam cheating. *The Standard Digital Newspaper*. Retrieved July 25, 2016, from <https://www.standardmedia.co.ke/2000192879/3-year-ban-for-school-heads-involved-in-exam-cheating>
- Oduor, A. (2018, June 30). TSC cracks the whip, interdicts head teachers, invigilators over exam cheating. *The Standard Digital Newspaper*. Retrieved January 23, 2019, from <https://www.standardmedia.co.ke/article/2001286054/tsc-cracks-whip-interdicts-head-teachers-invigilators-over-exam-cheating>
- Ogujiofor, J. (2001). *Philosophy and the African predicament*. Ibadan: Hope Publication Ltd.
- Ogutu, K. (2016, November 27). An insider's account of strict marking of KCSE. *The Standard Digital Newspaper*. Retrieved December 5, 2017, from <https://www.standardmedia.co.ke/article/2000228085/an-insider-s-account-of-strict-marking-of-kcse>
- Okumu, P. (2016, December 29). KCSE 2016 exam results out, only 141 scored straight As. *Standard Digital Newspaper*. Retrieved January 31, 2017, from <http://www.standardmedia.co.ke/article/2000228290/2016-KCSE-exams-results-out-only-141-scored-straight-as>
- Oluyeba, N. F. (1996). *Examination malpractice: A recurring decimal in educational assessment in Nigeria*. Ado-Ekiti: Petoa Educational Publishers.

- Oluyeba, N. F., and Daromola, S. O. (1992). *Incidences and detection of examination malpractices in Nigerian public examinations*. A paper presented on behalf of the West African Examinations Council on examination malpractices, University of Benin.
- Olwenyi, R. (2016, February 13). Shame: head teachers implicated in examination malpractice as UNEB tightens lose nuts to curb examination cheating. *The Investigator News*. Retrieved April 20, 2016 from <https://theinvestigatornews.com/2016/02/shame-head-teachers-implicated-in-exam-malpractices-as-uneb-tightens-lose-nuts-to-curb-on-examination-cheating-uneb-scouts-say-teachers-engage-in-laboratory-cheating/>
- Ongeri, S. (2009, October 7). Students warned against cheating in examinations. *The Times Newspaper*, p. 25.
- Ongeti, K. (2017, January 10). ‘Normal curve’ in Kenya’s national exams will cause retardation. *The Standard Digital Newspaper*. Retrieved April 15, 2017, from <https://www.standardmedia.co.ke/article/2000229281/normal-curve-in-kenya-s-national-exams-will-cause-retardation>
- Oniang’o, C. M. P. (1994). *An introduction to philosophy*. Nairobi: East African Educational Publishers.
- Onyekachi, O. A. (2017). *Analysis of the natural law theory and its relevance to emerging global jurisprudence*. Retrieved April 14, 2018, from <http://kennapartners.com/wp-content/uploads/2017/02/ANALYSIS-OF-THE-NATURAL-LAW-THEORY-AND-ITS-RELEVANCE-TO-EMERGING-GLOBAL-JURISPRUDENCE.pdf>
- Ormrod, J. E. (2014). *Educational psychology* (8<sup>th</sup> ed.). New York: Pearson.
- Oruka, H. O. (1990). *Ethics*. Nairobi: Nairobi University Press.
- Oziambo, B. (2013). The nature of teacher professional misconduct in Tanzanian public primary schools: The case study of Sumbawanga Municipal & Rural Districts. *Journal of Education*, Vol. 5, No. 1, pp. 81-93.
- Ozmon, H. A., & Craver, S. M. (1986). *Philosophical foundations of education*. London: Merrill Publishing Company.
- Paul, G. (2018). The value of autonomy and the foundation of ethics. In *The Routledge Encyclopedia of Philosophy*. Retrieved March 30, 2018, from <https://www.rep.routledge.com/articles/biographical/kant-immanuel-1724-1804/v-1/sections/the-value-of-autonomy-and-the-foundations-of-ethics>
- Paternoster, R. (2010). How much do we really know about criminal deterrence? *Journal of Criminal Law and Criminology*. Vol. 100, Issue 3, pp. 764-773, 782-787
- Peters, R. S. (1966). *Ethics and education*. London: Routledge and Keegan Paul.



- Peters, R. S., & Hirst, P. H. (1970). *The logic of education*. London: Routledge & Keegan Paul.
- Peters, R.S. (1967). *The concept of education*. Oxford: Oxford University Press.
- Philosophies of punishment*. (n.d.). Retrieved January 19, 2019, from <https://marislute.files.wordpress.com/2010/11/soda-filozofijas-3.pdf> pp. 15-24.
- Plato. (n.d.). *The complete works* (Compiled by M. Elwany, B. Jowett, Trans.). Retrieved July 7, 2016, from <http://www.cakravartin.com/wordpress/wp-content/uploads/2008/08/plato-complete-works.pdf>.
- Plato. (1945). *The Republic of Plato* (F. MacDonald, Trans.). London: Oxford University Press. (Original work published in 381 BC).
- Plato. (1956). *Republic* (R. Waterfield, Trans.). Oxford: Oxford University Press.
- Plato. (1956). *Plato's Protagoras* (B. Jowett, Trans.). New York: The Bobbs-Merill Company Inc.
- Plato. (1993). *Republic* (R. Waterfield, Trans.). New York: Oxford University Press.
- Plato. (2002). *Five dialogues: Apology, Crito, Euthyphro, Meno and Phaedo* (2<sup>nd</sup> ed.) (G. M. A. Grube, Trans.). Indianapolis: Hackett Publishing Company.
- Plato. (2009). *Meno* (B. Jowett, Trans.). Rockville: Maryland Serenity Publishers.
- Popkin, R.H., and Stroll, A. (1991). *Philosophy made simple*. Oxford: Butterworth-Heinemann Ltd.
- Price, K. (1967). *Education and philosophical thought* (2<sup>nd</sup> ed.). Boston: Allyn and Bacon.
- Quora. (n.d.). Retrieved December 10, 2018, from <https://www.quora.com>
- Rahim, A. B. A. (2013). Understanding Islamic ethics and its significance on character building. *International Journal of Social Science and Humanity*, Vol. 3, No. 6, pp. 508-513.
- Rahula, W. S. (n.d.). *The Noble Eightfold Path*. Retrieved January 18, 2019, from <https://tricycle.org/magazine/noble-eightfold-path>
- Ravi, P. (2008). *Ultra-competitive examinations in India*. Delhi: Sterling Publishers.
- Republic of Kenya. (1980). *KNEC Act CAP 225A*. Nairobi: Government Printer.

- Republic of Kenya. (2012a). *Teachers Service Commission Act No.20 of 2012*. Nairobi: The National Council for Law Reporting.
- Republic of Kenya. (2012b). *Kenya National Examinations Council Act No.29 of 2012*. Nairobi: National Council of Law Reporting.
- Republic of Kenya. (2014a). *Teachers Service Commission Code of Conduct and Ethics*. Nairobi: Government Printer.
- Republic of Kenya. (2014b). *Teachers Service Commission Code of Regulations for teachers*. Nairobi: Government Printer.
- Republic of Kenya. (2016). *Kenya Gazette Supplement No. 151. The KNEC Amendment Act*. Nairobi.
- Rorty, A. (1980). *Essays on Aristotle's ethics*. Los Angeles: University of California Press.
- Sabatka, M. (n.d.). *Morals in Islam*. Retrieved February 20, 2019, from <https://study.com/academy/lesson/what-is-the-moral-code-of-islam.html>
- Saint-Laurent, G. E. (2000). *Spirituality and world religions: A comparative introduction*. Carlifonia: Mayfield Publishing Company.
- Santrock, J. W. (2001). *Educational psychology*. New York: McGraw-Hill.
- Sax, G. (1980). *Principles of educational psychological measurement and evaluation*. (2<sup>nd</sup> ed.). San Francisco: Wadsworth, Inc.
- Scheffler, I. (1965). *Conditions of knowledge*. Cambridge: Cambridge University Press.
- Scheffler, I. (1967). Philosophical models of teaching. In R. S. Peters (Ed.), *The concept of education* (p. 83). New York: Routledge and Kegan Paul Ltd.
- Shah, R. A. (1998). *Education and teacher education in Pakistan* (2<sup>nd</sup> ed.). Karachi: Art Printing Press.
- Shakil, A. (2013). *Kantian duty based (Deontological) ethics-Seven Pillars Institute*. Retrieved January 29, 2018, from <https://sevenpillarsinstitute.org/kantian-duty-based-deontological-ethics>
- Sheth, D. (2015). *Career is a shortcut to success*. Retrieved July 25, 2017, from <http://www.quora.com/what-is-the-ACCA>

- Shra'a, K. (2005). *Moral teachings of Islam not as seen by Al Qaeda or other groups*. Strategy Research Project, United States Army War College, Carlisle Barracks, Pennsylvania.
- Siddiqui, A. S., & Bukhari, M. A. (1991). *Examination reforms in Pakistan in allied materials/trends and issues in education on MPhil. Program, Department of Teacher Education*. Islamabad: Allama Iqbal Open University.
- Sipper, J. (2019). *Confucian virtue ethics: Definition and theory*. Retrieved February 20, 2019, from <https://study.com/academy/lesson/confucian-virtue-ethics-definition-theory.html#/partialRegFormModal>
- Siringi, S. (2009, September 13). Kenya exam council in new fight on cheats. *Daily Nation Newspaper*. Retrieved January 4, 2016, from <https://www.nation.co.ke/news/1056-657574-julxwz/index.html>
- Siringi, S. (2011, March 1). Results cancelled in KCSE blunder. *Daily Nation Newspaper*. Retrieved January 4, 2016, from <https://www.nation.co.ke/news/Results-cancelled-in-KCSE-blunder/1056-1117268-112k194tz/index.html>
- Sprinthall, N. A., Sprinthall, R. C., & Oja, S. N. (1994). *Educational psychology*. New York: McGraw-Hill.
- Stewart, D. (1993). Teaching or facilitating: A false dichotomy. *Canadian Journal of Education* Vol. 18, Issue 1. pp. 1-13.
- Stone, A. D. (2010). "On the teaching of virtue in Plato's *Meno* and the nature of philosophical authority." *New yearbook for phenomenology and phenomenological philosophy*. University of California, Santa Cruz, pp. 251-282.
- The Noble Eightfold Path. (n.d.). *The Buddhism Path of ethical conduct*. Retrieved January 8, 2019, from <https://goo.gl/images/BfLRch>
- The Standard Normal Curve. (n.d.). Retrieved April, 30, 2019 from <http://www.yourarticlelibrary.com/project-management/normal-distribution-and-its-application-in-pert-project-management/94827>
- Thorndike, L. R., & Hagen, P. E. (1977). *Measurement in psychology and education*. New York: John Wiley and Sons.
- Too, T. (2016, July 28). Radical measures to curb cheating in exams. *The Standard Digital Newspaper*. Retrieved November 24, 2016, from <https://www.standardmedia.co.ke/article/200021004/radical-measures-to-curb-cheating-in-exams>
- TSC. (2018, January 18). *Statistics of teachers' involvement in the KCPE and KCSE examination offences from 2012/2013 to 2017/2018*. TSC: Nairobi.

- Virtue ethics. (2014). In *Encyclopedia Britannica*. Retrieved December 5, 2018, from <http://www.britannica.com/topic/virtue-ethics>
- Wafula, P. (2015, December 31). Exam cheats in 2015 KCPE rise by 60 per cent. *The Standard Digital Newspaper*. Retrieved March 2, 2016, from <https://www.standardmedia.co.ke/article/2000186632/exam-cheats-in-kcpe-rise-by-60-per-cent>
- Wallace, B., & Graves, W. (1995). *The poisoned apple: The bell-curve crisis and how our schools create mediocrity and failure*. New York: St. Martins.
- Wambugu, W. C. (2015). *The role of school administrators in curbing examination malpractices in KCSE in Nairobi County*. Unpublished M.Ed. Project, Kenyatta University.
- Wanjala, E. (2016, November 27). State issues strict rules to curb exam cheating. *The Star Newspaper*. Retrieved January 27, 2017, from <https://www.the-star.co.ke/news/2016/10/27/state-issues-strict-rules-to-curb-exam-cheating/1445580>
- Wanjala, R., Wanzala, O., Kiage, N., & Mkanyika, L. (2016, November 16). Students, teachers arrested over exam malpractices. *Daily Nation newspaper*. Retrieved January 27, 2017, from <https://www.nation.co.ke/news/students-teachers-arrested-over-exam-malpractices/1056-3454964-heyphwz/index.html>
- Wanzala, O. (2014, November 28). Government abolishes student and school ranking on exam performance. *Daily Nation Newspaper*. Retrieved May 28, 2016, from <https://www.nation.co.ke/news/Government-abolishes-students-and-schools-ranking-on-exam-performance/1056-2538402-kmnjje/index.html>
- Wanzala, O. (2015, December 30). Exam cheating cases up by 1,007 in 2015 KCPE. *Daily Nation Newspaper*. Retrieved March 3, 2016, from <https://www.nation.co.ke/news/exam-cheating-cases-up-by-1,007-in-2015-KCPE-/1056-3015502-dmwx27z/index.html>
- Wanzala, O. (2016a, March 24). KNEC Board dissolved over exam leakage. *Daily Nation Newspaper*. Retrieved June 13, 2016, from <https://www.nation.co.ke/news/KNEC-board-dissolved-over-cheating/1056-3131860-inc6gbz/index.html>
- Wanzala, O. (2016b, December 1). 'Matiang'i rules' that curbed theft of tests. *Daily Nation Newspaper*. Retrieved June 12, 2017, from <https://www.nation.co.ke/education/Matiang-i-rules-that-curbed-theft-of-tests/264-3470738-xh0tyx/index.html>
- Wanzala, O. (2016c, March 27). New exam council board begins its work on Tuesday. *Daily Nation Newspaper*. Retrieved September 14, 2017, from <https://www.nation.co.ke/news/New-examination-council-begins-its-work-on-Tuesday/1056-313076-format-xhtml-9yzys0-index.html>
- Wario, H. (2012, March 5). Curbing cheating in national examinations in Kenya. *The Star Newspaper*. Retrieved September 23, 2015, from <https://allafrica.com/stories/201203051681.html>

- Watson, G. (1977). 'Skepticism about weakness of will.' *The Philosophical Review*, vol. 86, Issue 3, pp. 316-339.
- Wesangula, D. (2016, March 27). Fred Matiang'i exposes shock details of impunity and rot at disgraced exam body. *The Standard Digital* newspaper. Retrieved September 14, 2017, from <https://www.standardmedia.co.ke/article/2000196240/fred-matiangi-exposes-shock-details-of-impunity-and-rot-at-disgraced-exam-body>
- Westacott, E. (2018). *Kantian ethics in a nutshell: The moral philosophy of Immanuel Kant*. Retrieved January 17, 2018, from <https://www.thoughtco.com/kantian-ethics-moral-philosophy-immanuel-kant-4045398>
- White, N. (1976). *The Republic*, in *Plato on knowledge and reality*. Indianapolis: Hackett Publishing Company.
- White, R. F. (n.d). *Moral inquiry*. Unpublished ebook. Retrieved March 27, 2018, from [faculty.msjs.edu/white/ethicsbook.pdf](http://faculty.msjs.edu/white/ethicsbook.pdf)
- White. T. I. (1991). *Discovering philosophy*. New Jersey: Prentice-Hall Inc.
- Wilayat, M. (2009). *Examination malpractice: Causes of examination malpractice/unfair means*. I.E.R. University of Peshawar. Retrieved March 4, 2017, from <https://research-education-edu.blogspot.com/2009/07/examination-malpractice.html>
- Wilkerson, T. E. (1994). 'Akrasia,' *Ratio* Vol. 7, No. 2, pp. 164-183.
- Wilkes, K. V. (1988). *Real people: Personal identity without thought experiments*. Oxford: Clarendon Press.
- Wood, A. W. (1999). *Autonomy as the ground of morality*. O'Neil Memorial Lectures, University of Mexico.
- Wordsmith. (n.d.). *Pleonexy*. Retrieved December 7, 2014, from <http://www.wordsmith.org/words/pleonexia.htm>
- Yu, J. and Bunnin, N. (2004). *The Blackwell Dictionary of Western Philosophy*. Malden: Blackwell Publishers.
- Zedong, M. (1937). *On contradiction*. Retrieved March 5, 2019, from <https://www.enotes.com/topics/contradiction/summary>

## APPENDICES

### Appendix 1: Request to apply for a research permit from NACOSTI by the Chairman,

#### Department of Educational Foundations, University of Nairobi



**UNIVERSITY OF NAIROBI  
COLLEGE OF EDUCATION AND EXTERNAL STUDIES  
SCHOOL OF EDUCATION**

Telegram: "CEES"  
Telephone: 020-2701902

P.O. BOX 30197  
OR P.O. BOX 92  
KIKUYU  
Our Ref. UON/CEES/F/4/10

8 September 2017

National Commission for Science, Technology and Innovation (NACOSTI)  
P.O. Box 30623-00100  
NAIROBI, Kenya

Dear Sir/Madam,

**RE: EDWARD MAINA ANDAFU – REG. E84/52028/2017**

This is to certify that the above named person is a student in the Department of Educational Foundations, University of Nairobi. He is taking his PhD studies in Educational Foundations. His study topic is "A Critique of Plato's Conception of Morality with Reference to the Teachers' Expected Examination Integrity in Kenya".

Kindly assist him acquire research permit to enable him continue towards completion of this research.

Yours faithfully,

A handwritten signature in black ink, appearing to read 'Isaac W. Muasya'.

**ISAAC W. MUASYA  
CHAIRMAN  
DEPARTMENT OF EDUCATIONAL ADMINISTRATION & PLANNING**

*IWM/swm*

## Appendix 2: Research clearance permit from NACOSTI

### CONDITIONS

1. The License is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.



REPUBLIC OF KENYA






National Commission for Science,  
Technology and Innovation

**RESEARCH CLEARANCE  
PERMIT**

Serial No.A **16284**

**CONDITIONS: see back page**

**Appendix 3: Research clearance permit from NACOSTI**

<p><b>THIS IS TO CERTIFY THAT:</b> <b>MR. EDWARD MAINA ANDAFU</b> of <b>UNIVERSITY OF NAIROBI, 1423-20200</b> Kericho, has been permitted to conduct research in <i>Nairobi County</i></p>	<p>Permit No : <b>NACOSTI/P/17/06524/19741</b> Date Of Issue : <b>30th October, 2017</b> Fee Received : <b>Ksh 2000</b></p>
<p>on the topic: <b>A CRITIQUE OF PLATO'S CONCEPTION OF MORALITY WITH REFERENCE TO THE TEACHERS' EXPECTED EXAMINATION INTEGRITY IN KENYA</b></p>	
<p>for the period ending: <b>30th October, 2018</b></p>	
<p> ..... <b>Applicant's Signature</b></p>	<p> ..... <b>Director General</b> <b>National Commission for Science, Technology &amp; Innovation</b></p>



## Appendix 4: Research authorization letter from NACOSTI



### NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: 020 400 7000,  
0713 788787,0735404245  
Fax: +254-20-318245,318249  
Email: dg@nacosti.go.ke  
Website: www.nacosti.go.ke  
When replying please quote

NACOSTI, Upper Kabete  
Off Waiyaki Way  
P.O. Box 30623-00100  
NAIROBI-KENYA

Ref. No. **NACOSTI/P/17/06524/19741**

Date: **30<sup>th</sup> October, 2017**

Edward Maina Andafu  
University of Nairobi  
P.O. Box 30197-00100  
**NAIROBI.**

#### **RE: RESEARCH AUTHORIZATION**

Following your application for authority to carry out research on "*A critique of plato's conception of morality with reference to the teachers' expected examination integrity in Kenya*" I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **30<sup>th</sup> October, 2018**.

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

**GODFREY P. KALERWA MSc., MBA, MKIM**  
**FOR: DIRECTOR-GENERAL/CEO**

Copy to:

The County Commissioner  
Nairobi County.

**COUNTY COMMISSIONER**  
**NAIROBI COUNTY**  
**P. O. Box 30124-00100, NBI**  
**TEL: 341666**

The County Director of Education  
Nairobi County.

**Appendix 5: Research authorization letter by the Regional Coordinator of Education,  
Nairobi County**



**Republic of Kenya  
MINISTRY OF EDUCATION  
STATE DEPARTMENT OF BASIC EDUCATION**

Telegrams: "SCHOOLING", Nairobi  
Telephone: Nairobi 020 2453699  
Email: [rcenairobi@gmail.com](mailto:rcenairobi@gmail.com)  
[cdenairobi@gmail.com](mailto:cdenairobi@gmail.com)

REGIONAL COORDINATOR OF EDUCATION  
NAIROBI REGION  
NYAYO HOUSE  
P.O. Box 74629 – 00200  
NAIROBI

When replying please quote

Ref: **RCE/NRB/GEN/I VOL. I**

DATE: **13<sup>th</sup> November, 2017**

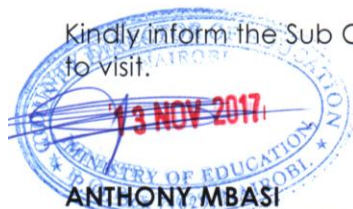
Edward Maina Andafu  
University of Nairobi  
P O Box 30197-00100  
**NAIROBI**

**RE: RESEARCH AUTHORIZATION**

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on "**A critique of plato's conception of morality with reference to the teachers' expected examination integrity in Kenya**".

This office has no objection and authority is hereby granted for a period ending 30<sup>th</sup> **October, 2018** as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.



**ANTHONY MBASI**  
**FOR: REGIONAL COORDINATOR OF EDUCATION**  
**NAIROBI**

c.c.

Director General/CEO  
Nation Commission for Science, Technology and Innovation  
**NAIROBI**

## Appendix 6: Request letter to obtain data from TSC

### TEACHERS SERVICE COMMISSION

Tel: 2892000/0722-208-552

Email: [info@tsc.go.ke](mailto:info@tsc.go.ke)

Web: [www.tsc.go.ke](http://www.tsc.go.ke)

When replying please quote

Ref. N<sup>o</sup>:

**TSC/R.A/VOL.03/52/12**



TSC HOUSE  
KILIMANJARO ROAD  
UPPER HILL  
PRIVATE BAG- 00100  
NAIROBI, KENYA

**13<sup>th</sup> November, 2017**

The Director  
**Teacher Management**

**RE: REQUEST TO OBTAIN DATA ON TEACHERS' INVOLVEMENT IN EXAMINATION MALPRACTICES**

**EDWARD MAINA ANDAFU REG: E84/52028/2017**

The above named is doing his PhD on "A critique of plato's conception of morality with reference to teachers' expected examination integrity in Kenya". He requires information on teachers' involvement in examination malpractices.

He has been authorized to obtain the same in your directorate to enhance his information gathering. Kindly provide the necessary information.

**F. ABDI  
FOR: SECRETARY  
TEACHERS SERVICE COMMISSION**

## Appendix 7: Authorization letter to collect data from TSC

### TEACHERS SERVICE COMMISSION

Tel: 2892000/0722-208-552

Email: [info@tsc.go.ke](mailto:info@tsc.go.ke)

Web: [www.tsc.go.ke](http://www.tsc.go.ke)

When replying please quote

Ref. N<sup>o</sup>:

**TSC/R.A/VOL.03/52/12**



TSC HOUSE  
KILIMANJARO ROAD  
UPPER HILL  
PRIVATE BAG- 00100  
NAIROBI, KENYA

**13<sup>th</sup> November , 2017**

Edward Maina Andafu  
University of Nairobi  
P O Box 30197 - 00100  
**NAIROBI**

### **RE: REQUEST TO OBTAIN DATA ON TEACHERS' INVOLVEMENT IN EXAMINATION MALPRACTICES**

Your request to obtain data on teachers' involvement in examination malpractices to inform your academic study titled "**A critique of plato's conception of morality with reference to teachers' expected examination integrity in Kenya**" has been granted.

You are advised to proceed to the Teacher Management (Discipline), to assist in providing necessary information.

**FATUMA ABDI**  
**FOR: SECRETARY**  
**TEACHERS SERVICE COMMISSION**

**Appendix 8: Statistical data of the cases of teachers' involvement in the KCPE/KCSE examination malpractices from contract years 2012/2013 to 2017/2018**

**TEACHERS SERVICE COMMISSION**  
**TEACHER MANAGEMENT DEPARTMENT**  
**DISCIPLINE DIVISION**



<b>CASES OF EXAM IRREGULARITIES FOR 6 YEARS</b>		
<b>S/NO</b>	<b>CONTRACT YEAR</b>	<b>NO OF CASES</b>
1	2012/2013	7
2	2013/2014	1
3	2014/2015	3
4	2015/2016	6
5	2016/2017	63
6	2017/2018	10
	<b>GRAND TOTAL</b>	<b>90</b>
	<b>FINALIZED</b>	<b>80</b>

For Secretary  
 Teachers Service Commission  
  
 19/1/2018