

**KANTIANISM AS A DETERMINANT OF DISCIPLINE IN SECONDARY
SCHOOLS IN KENYA**

BY

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**A PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF REQUIREMENTS
OF THE AWARD OF THE DEGREE OF MASTERS OF EDUCATION
(PHILOSOPHY OF EDUCATION) OF THE**

UNIVERSITY OF NAIROBI

2016

DECLARATION

This project is my own original work and has not been presented for award of a degree in any other University

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DEDICATION

This work is dedicated to my late grandparents: Tito Indetie and Priska Ndunde for their support to my education up to university and to my brothers Japheth Ominde, Daniel Ominde and Tito Ominde for their encouragement and support during my study. Most importantly, to the love of my life Linet Kwamboka.

ACKNOWLEDGEMENT

I would like to thank all people who contributed in the completion of this project. First, I give my gratitude to God for His protection and granting me the ability to work. Secondly, I give my gratitude to my supervisors Dr. Atieno Kili K'odhiambo and Julius Edalia Obote from the Department of Education Foundations of the University of Nairobi for their valuable comments that brought this project to the completion. Most importantly, it would not have been easy to accomplish this project without the love and patience of my family. I would like to acknowledge the support of my friends Edwin Otieno Obungu, Alfred Indira Chavasu and Antony Asirigwa who have stood by me through the entire post-graduate study. I highly value their friendship and support. Finally, I acknowledge my father Onesmus Ominde and my late mother Claris Adhiambo Ominde for inculcating the spirit of handwork and resilience in me.

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ABSTRACT

Discipline problem has been an issue of concern in the Kenyan secondary school due to an increase in the cases of school unrests in the recent past. Guidance and counseling as discipline strategies in the schools have failed to conclusively deal with the issues of discipline in schools. The purpose of this study was to conduct an assessment of the utility of Kantianism as a discipline strategy in Kenyan secondary schools. The study was guided by three objectives namely; to analyze the relevance of current strategies of discipline in secondary schools in Kenya, to examine the role of education stakeholders such as teachers, parents, and ministry of education in enhancing discipline in secondary schools in Kenya, and to attempt a proposal of Kantianism as a discipline strategy for secondary schools in Kenya. The study employed a critical method. Despite the fact that Kantianism as a discipline strategy is not currently being implemented in Kenyan secondary school, Kantianism has come out strongly as an alternative method to other conventional discipline strategies like guidance and counseling that have failed to tame the discipline problem. Kantianism advocates for autonomy, respecting of students as rational beings and the involvement of students in determining the discipline agenda in schools. Furthermore, the research can be done on the usage of other ethical theories like Utilitarianism and Platonism in determining the school discipline.

CHAPTER ONE

INTRODUCTION

In this chapter, a plan for the whole research is set out. In doing this, the background to the study, statement of the problem, objectives of the study, research questions, limitations and delimitations of the study, significance of the study, theoretical framework, conceptual framework and methodology. Each of the mentioned sub-sections is discussed separately.

1.1 Background to the study

This study is a philosophical inquiry into the utility of Kantianism as the determinant of discipline in Kenyan secondary schools. The research assesses the approach of Kantian principles in championing the discipline agenda in Kenyan Schools.

The act of indiscipline among students especially at the secondary school level of education is a universal challenge that is facing every school in all parts of the world (Sanderse, 2012). Despite efforts being made to combat discipline problem, it remains the biggest challenge faced by teachers in their day- to-day running of the school activities (Gachigua, 2005). Indiscipline is causing a menace in all parts of the world in relation to children's affairs. In some parts of United Kingdom for instance, cases of absenteeism, vandalism and delinquency are high (Galloway, 2014). In the United States, Chicago, Detroit and Washington have reported high cases of truancy, school-based robberies and extortion (Bye et al., 2010). Africa on the other hand is not an exception when it comes to indiscipline cases at schools. In Ghana, for example, Clarke and Ali et al. (2014) decry the high rate of lawlessness in educational institutions. They observe that no single day

passes without a report of an act of indiscipline perpetrated by teenagers of primary and secondary schools.

In Kenyan schools, strikes and riots are some of the common features of indiscipline. The consequences of such behavior include incidents of rape, violence, disobedience to school authority, damage of school property and drug abuse (Gachigua, 2005). One example of deviant behavior is the St. Kizito tragedy in the former Meru District in 1991, where boys invaded their female dormitories and raped 71 girls leading to the death of 19 female students. This is because the girls refused to join them in their protest against school authority's failure to register them for a local interschool athletics competition (GoK, 2001). The incident was also accompanied by excessive property damage.

The burning of the dormitories in August 3rd 2015 by the students in Stephjoy boys secondary school in Ndeiya, Kiambu County is another manifestation of indiscipline among secondary school students in Kenya. During the incident, two students' died while eight others sustained serious injuries and were taken to the hospital. The students were reacting to what they termed as high handedness by the administration in the crackdown against drugs and substance abuse in the school. This is another indicator of the increased cases of students' misbehavior in Kenyan Secondary schools (Wainaina, 2015)

Discipline is a course of action leading to certain goal or idea that one is willing to achieve at the expense of his individuality. Oyaro (2005) describes discipline as the readiness or willingness of an individual to demonstrate decent and decorous conduct, respect for authority, high sense of responsibility and love for orderliness. When an individual fails to discharge these characteristics, indiscipline is said to have occurred.

Before the introduction of Guiding and counseling as a discipline strategy, Corporal punishment was widely used as a means of instilling discipline in Kenyan Secondary schools. Newel (1972) describes corporal punishment as a form of physical punishment that involves the deliberate infliction of pain as retribution for an offence or for the purpose of disciplining, reforming a wrongdoer or deterring behavior deemed unacceptable in the society.

Corporal punishment according to Sifuna (1999) started in the classical civilizations whereby it was used in Greece, Rome and Egypt for both judicial and educational discipline. Some states gained reputation for using punishments cruelly like the Spartan in particular where by whipping was part of the training for the soldiers so as to produce strong army men who were able to withstand any form of pain.

In Kenyan schools, caning as a tradition was borrowed from colonial masters. The British in their introduction of a classroom form of education in Kenya promoted the use of corporal punishment as a means of instilling discipline. This was later legalized through a legal notice number 40 of 1972 that allowed the use of caning in schools. However, the 1972 Act regulated canning by reserving it for the most serious discipline cases (Human Rights Watch, 1999). Kibas (2004) criticized the use of caning in schools by alluding that some teachers failed to draw a line between punishment and sadism since there was no mechanism to regulate and provide a guideline on the extent to which a teacher should administer corporal punishment. Administration of punishment involved activities like caning, slapping, and whipping in the name of maintaining classroom discipline were brutal since they caused injuries to children and even lead deaths. This is evident in the incident of September 23, 1998 where Anastasia Katunge of Masewani primary in Matuu

was severely canned by the head teacher in front of other students for noise making. This barbaric act not only made her to faint but also left her bleeding and with bruises all over her body (Human Rights Watch, 1999). This inhuman act makes the main meaning and objective of discipline to fail as the student did not learn anything that can help her correct her behavior in future other than the fear and pain that the teacher inflicted on the student.

A research by Human Rights' Watch (2002) revealed that corporal punishment in Kenyan schools is one of the major causes of aggression among students. Despite the fact that the government outlawed corporal punishment on March 13th 2001 as a strategy of dealing with discipline cases in secondary schools, Ibos (2004) notes that the belief in the value of beating as a form of punishment in upbringing children is deeply embedded in the Kenyan society. Failure to do so is often interpreted as lack of authority and concern by the teacher to the child, a fact that has encouraged caning in schools despite the ban. Otieno (2004) argues that caning leads to physical, psychological and emotional breakdown. The abuse instills fear and does not correct the actual mistake done by the child as they are not given a chance to defend themselves. It makes students resentful and develops a feeling of rejection thus making the main aim of punishment to fail. This catalyzes rebellion against seemingly unfair and uncaring teachers and school authority. Norman (1972) suggests that alternative forms of punishment which are non-aversive but effective like guidance and counseling should be given a chance since it explains the consequences of the behavior to the child and gives a student a chance to understand their mistake.

Guiding and counseling according to Khatete and Matanda (2014) has for a long time been used as strategy by educators in management of behavior patterns in Kenyan schools. The “Report of the National Committee of the Educational Objectives and Policies” of 1976 gave recommendations that guidance and counseling ideas be incorporated in the teaching of subjects like religious studies in promotion of moral development among school going children (GOK, 1976). Eshiwani (2001) points out that very little have been realized in the use of guiding and counseling as a strategy to combat discipline problems in Kenyan secondary schools. This is because the Kenyan curriculum is bookish and focuses more on the individual’s academic performance at the expense of moral growth. Teachers are more concerned with the production of quality grades thus making them spend a great deal of their time drilling students instead of teaching guidance and counseling ideals. Khatete and Matanda (2014) also echo this sentiment by highlighting that guiding and counseling department in schools has been left to religious studies tutors who in most cases may lack prerequisite competence of handling of the delicate subject matter. They further note that guiding and counseling as compared to other school activities gets the least time allocation on the timetable. In most of the cases, the guiding and counseling activities are undertaken after normal learning hours making students pay less attention to the subject. In the light of the failure of guidance and counseling in addressing problems of discipline conclusively, it is in this effect that the study assesses the rationale of employing Kantianism as means of teaching and instilling discipline among secondary school students.

Allen (2007) explains Kantianism as a duty oriented ethical theory revolving around duty rather than an individual’s emotions or end goals. She explained that the moral worth of

any action is not judged on their consequences but on whether they fulfill their duty. Kantianism is guided by supreme principles of morality which he referred to as categorical imperative. It's a creation of whether a maxim is good or bad. It puts emphasis on one acting on maxims which are universally acceptable and can be replicated. A maxim like 'kill anyone who annoys you' may not be universally acceptable since it is irrational and controversial.

Kantian ethics are founded on Emmanuel Kant's views that rationality is ultimate good and a belief that people are fundamentally rational. Allison (2004) further points out that one should always not treat humanity as a mere means to an end but always at the same time treat people as an end in themselves. Each action must always respect the goal of human beings rather than using them for personal gains.

1.2 Statement to the problem

Indiscipline cases in Kenyan secondary schools have been on the rise. The vice bedevils the ultimate goal of the school which is transmission of knowledge, skills, attitudes and values which are paramount for a holistic development. The discipline problem alienates the teacher and students from fulfilling their expectations in school since they waste a lot of time handling indiscipline cases.

The study set out to propose a proactive approach that takes into consideration Kantian ideas in alleviating indiscipline cases among secondary school students in Kenya. The research also explores an in-depth analysis into the utility of Kantian ethics as a determinant of discipline in secondary schools in Kenya since guidance and counseling strategies have not fully addressed the problem.

1.3 Research objectives.

The purpose of this study is to assess the extent to which Kantian ethics can be applied in solving the puzzle of indiscipline among secondary school students in Kenya through the teaching of morality in the light of maintenance of discipline in schools. Towards this end, the following are the objectives of the research are to:

- i. To analyze the relevance of current strategies of discipline in secondary schools in Kenya.
- ii. To examine the role of education stakeholders such as teachers, parents and ministry of education in enhancing discipline in secondary schools in Kenya, and
- iii. To attempt a proposal of Kantianism as a discipline strategy for secondary schools in Kenya.

1.4 Research questions

- i. What are the current strategies used in combating discipline problems in secondary schools in Kenya?
- ii. What role do education stakeholders play in enhancing discipline in Secondary schools in Kenya?
- iii. How can Kantianism be used as discipline strategy in secondary schools in Kenya?

1.5 Delimitations of the study

The study assesses the various indiscipline cases in Kenyan secondary schools and causal factors to the vice. The main concern of the research is to attempt the proposal of Kantian ethics as a strategy to alleviate discipline problem through integration of Kantianism in educational theory and practice. The study will delimit itself to the use of critical method

in interrogating the current strategies used to enhance discipline in Kenyan secondary schools. The study will not handle all the discipline cases in the Kenyan secondary schools. This is because discipline cases are caused by multifaceted factors some which are beyond the control of the school system.

1.6 Limitations

The failure of the current discipline strategies in Kenyan secondary schools have been influenced by a number of factors which include government legislations, the political and historical factors. However, it is not possible to review all these aspects due to financial and time factors. As such, the study tried to incorporate all the stake holders in trying to find an alternative solution to the discipline agenda in Kenyan secondary schools.

1.7 Justification and significance of the study

The study may provide a framework for management of discipline in secondary schools since it will attempt to provide school administrators with strategies on how to effectively implement the school discipline policy without alienating learners while at the same time incorporating parents in the championing of school discipline.

The investigation may also encourage the recognition of individuality of learners as rational beings. This strategy champions the equipping of learners with competencies and capacities to fix their moral end which is Kantianism fundamental guiding principle. The Kantian world view tends to discourage classical and dogmatic strategies of instilling discipline to students which stress on corporal punishment and conformity to the rules (Allen, 2007). The main goal of Kantianism as a discipline determinant in secondary

schools in Kenya is to bring a paradigm shift of how matters concerning discipline are done to how it ought to be by setting ends that do not undermine the learners' right of freedom to setting their moral ends.

1.8 Theoretical framework

The study is guided by rationalism, a theory which accords that the criterion of determining truth and what is just is derived from intellect and deductive reasoning. Lacey (1996) asserts that rationalists have certain truths which exist and that the intellect can directly grasp these truths and going against the truths leads to a contradiction. Roger (2000) maintains that correct reasoning leads to correct behavior and that reason requires premises that are both universal and particular. Concentrating on a universal premise leads to correct conduct for it is the universal premise which articulates general concepts and categories into good and bad. Human being though conceived of as a rational being is sometimes faced with difficulties in choosing what is the right course of action thus opting for the easy course if they find that the principles that they have enacted for themselves are difficult to live up to. They are bound to choose the easier course of action even with its inherent evil or harm to others rather than the hard course of action though perhaps with great good (Roger,2000). If reason is put at a center stage, one is bound to make informed choices which are not in contradiction with societal norms.

Musgrave (1999) explains that an individual is termed as being rational or irrational in respect to the quality of his thinking, where he thinks and in whatever sphere he thinks. Being rational is to be identified with being right leading to a correct conclusion and behaviour. Musgrave (1999) further notes that an argument or action is said to be

rational as long as the chain of reasoning from the premise to conclusion is valid and is preceded by logic reasoning.

The theoretical framework is relevant to the study since Kantianism is guided by principles of rationalism whereby an individual is regarded as a thinking being and can influence his moral ends through correct reasoning. Also, individual who subject their actions to a rational inquiry are always bound to act morally, an attribute that is highly supported by Kantianism. Besides, rationalism calls for independent thinking where a student is given autonomy to reason and determine their moral ends. Kantianism on the other hand is in support of giving individuals freedom to determine their moral ends without any undue influence or coercion thus making the theoretical framework relevant to the study.

1.9 Organization of the study

This study consists of five chapters. Chapter one comprises the background to the study, statement of the problem, objectives of the study, the scope of the study as well as the significance and justification of the study, theoretical framework, theoretical framework and methodology.

Chapter two concerns itself with the examination of the concept of discipline, corporal punishment and guidance and counseling as a discipline strategy.

Chapter three examines the role of teachers, parents and school rules in promoting discipline in secondary schools.

Chapter four assesses the relationship between Kantianism and the school discipline. Also, the chapter examines the contribution of Kantianism in enhancing discipline in Kenyan secondary schools.

Chapter five concerns summary of the study, conclusion and recommendations.

1. 10 Methodology

The study uses critical method. As explained by Brubacher (1962), philosophical studies rely on secondary data generated from primary sources by using the second order method of which critical method is invaluable. Critical method is the dominant method of philosophical inquiry with reflective thinking being put at a center stage in interrogating a premise. It is a process of looking for reasons for believing one thing instead of the other without taking the other for granted.

Critical method according to Njoroge and Bennaars (1986) has been associated by Socrates; an ancient Greek philosopher who taught through Socratic discussions on issues that were affecting Athenian youths in the streets of Athens. Its major guiding principle is skepticism which is a state of intellectual doubt of premises that support a conclusion and even the conclusion itself. It involves being on the look-out by questioning of claims and assumptions hence encouraging honesty of thoughts and seeks to protect one from fanaticism and hypocrisy. The main aim of critical method is to liberate one from narrow- mindedness and points towards positive evaluation based on clear and distinct ideas. According to Njoroge (1988), a philosopher does not criticize for the sake of criticism. It is a positive evaluation of an idea. The philosopher institutes and perpetuates more enduring and extensive value until he or she reaches the clarification of issues in question while at the same time paying attention to one's prejudices and biases.

The kind of criticism involved in critical thinking is not destructive but very constructive in nature. It involves identifying arguments or parts of arguments and even stating them in one's own words while recognizing that there is no single right way to understand and evaluate the truth. It is an active process of searching for meaning, the truth and reality. It is creative, sharp, rigorous, detailed, abstract and encourages initiative (Njoroge, 1988). Critical thinking is all about problem solving, it proceeds by encouraging awareness of problems, keeping one's mind open to a variety of solutions to the problems and breaking problems into smaller units for easier management. It broadens and deepens one's insight and sharpens one's focus on the issue.

As a result of these efforts, philosophers recommend or describe in a normative manner what ought to be done especially when in a crisis. The philosopher employs this critical attitude to provide direction and guidance in matters of norms and values. This method forms the basis and consequences of the critical function of philosophy. Brightman (1957) observes that this method requires analysis of perceived concepts or statements into constituent parts. It requires an understanding of words and statements to the extent that clarity is achieved as opposed to ambiguity. The proposed study will employ this method where we will be examining statements, views and concepts about school discipline.

The study employs critical method in attempting a solution to the discipline problem in secondary schools. To begin with, the research analyzes the current strategies which have been put in place to deal with discipline issues in schools. The study analyzes each

component with a critical eye through interrogation of the success and failure of each strategy like the guidance and counseling and why it has failed in dealing with the discipline problems. The study also entails analyzing all the principles that guide Kantian ethics in its endeavor to act as an alternative determinant like Categorical imperative, rationalism and autonomy and subjecting each aspect to an extensive rational process on how each principle can be best incorporated into the education system to help in taming indiscipline among students in Kenyan schools. Furthermore, the study through a critical enquiry into the current strategies used in enhancing discipline in secondary schools will prescribe how the discipline agenda ought to be dealt with through the use of Kantian ethics. The study will not only focus on the applicability of Kantianism but will also try to critically analyze some of the shortcomings in the use of Kantianism as a discipline determinant.

CHAPTER TWO

THE CONCEPT OF DISCIPLINE, CORPORAL PUNISHMENT AND GUIDING AND COUNSELING AS A DISCIPLINE STRATEGIES

2.0 Introduction

This chapter examines the concept of discipline, an overview of the use of corporal punishment in Kenyan secondary schools, the impact of corporal punishment as a discipline determinant, guiding and counseling as an alternative method to corporal punishment, effect of discipline on teaching and learning, role of stakeholders and education theory and practice in enhancing school discipline.

2.1 The concept of discipline

Discipline is systematic instructions intended to train a person (Eckes & Russo, 2012). On the contrary, the phrase discipline according to Kibas (2004) carries a negative connotation. This is because the enforcement of the order is often regulated through punishment. Discipline is a course of action leading to certain goal or idea that a person is willing to achieve at the expense of his individuality. Raby (2012) describes discipline as the readiness or willingness of an individual to demonstrate decent and decorous conduct, respect for authority, high sense of responsibility, love for orderliness, eagerness to discharge duties with promptitude and efficiency. When an individual fails to discharge these characteristics, indiscipline is said to have occurred.

The Kantian principles are in tandem with the concept of discipline. This is because Kantianism is a duty oriented ethical theory that puts more emphasis on duty rather than the achievement of an individual's goals (Allen, 2007). Both Kantianism and discipline calls for an individual to subscribe to universally acceptable moral ends at the expense of his individuality. For a disciplined person to act rationally, Eckes and Russo (2012) say that the individual has to exercise self-discipline whereby reason is used to determine the best course of action that opposes one's desires and overcome weaknesses. It gives one power over his or her life since he has a grip of the ability to pursue what he thinks is right. This leads to an individual exhibiting a virtuous behavior since his or her motivations are aligned with the reasoned aims. Allen (2007) further allude that rationality which is a primary principle of Kantian ethics is the ultimate good and that human beings are fundamentally rational. She further emphasizes the need to give people freedom to choose their moral ends since the strategy empowers them to overcome their personal weakness and choose maxims that are universally acceptable in enhancing discipline.

2.2 An overview of the use of corporal punishment in Kenyan schools.

Corporal punishment according to Sifuna (1999) started in the classical civilizations whereby it was used in Greece, Rome, and Egypt for both judicial and educational discipline. Some states gained a reputation for using punishments cruelly like the Spartan in particular whereby whipping was part of the training for the soldiers so as to produce strong army men who were able to withstand any form of pain.

In Kenyan schools, caning as a tradition was borrowed from colonial masters. The British in their introduction of a classroom form of education in Kenya promoted the use of

corporal punishment as a means of instilling discipline. This was later legalized through a legal notice number 40 of 1972 that allowed the use of caning in schools. However, the 1972 Act regulated caning by reserving it for the most serious discipline cases (Human Rights Watch, 1999). Kibas (2004) criticized the use of caning in schools by alluding that some teachers failed to draw a line between punishment and sadism since there was no mechanism to regulate and provide a guideline on the extent to which a teacher should administer corporal punishment.

Corporal punishment involved activities like caning, slapping and whipping in the name of maintaining classroom discipline. Some of these practices are brutal since they caused injuries to children or even death. This inhuman act makes the main meaning and objective of discipline to fail as the student did not learn anything that can help her correct her behavior in future other than the fear and pain that the teacher inflicted on the student.

Kenya being a signatory to United Nations charter on human rights was highly criticized by the world for allowing caning in schools and failing to put an effort in the ban (Human Rights Watch, 1999). This prompted the government of Kenya, on March 13, 2001, to outlaw the use of corporal punishment in schools and embraced guidance and counseling as the most effective and efficient method of solving discipline problems in schools. However, guidance and counseling have failed to solve the discipline problem in Kenyan secondary schools due to a wave of disruptive behavior that has been witnessed in the country. For example, the case that happened on the night of the Tuesday night of July 15, 2015 where students in five schools in Kilifi County burnt down their dormitories in

what seemed to be a well-coordinated plan among students in Chumani, Dzitsoni, Lutsanga, Jaribuni and Chasimba secondary schools.(Kazungu,2015).

Kantianism which is not applied in Kenyan secondary schools is significant in teaching students how to reason out their actions. Besides, Kantianism advocates for giving freedom to choose their moral ends. Giving students a chance to reason their actions instead of using coercion will be of help in enhancing discipline in schools since the students will be guided by the reason and categorical imperative in determining their moral ends. Furthermore, Kantianism champions for the supreme principle of morality that states that the moral worth of an action is not judged on their consequences but on whether they fulfill the duty and opposes the use of corporal punishment that is in contradiction with these golden rule.

2.3 Impact of corporal punishment as a discipline determinant

Education experts argue that the long-term cost of corporal punishment outweighs any benefits realized as a corrective tool. According to Human Right Watch (1999), caning creates a lasting impression on the mind of children who are being punished and also to those who witness the act of punishment. This may be detrimental to the relationship between the teacher and the students, a fact that may lead to aggression in case of any trigger.

As explained by Njogu (2007), the witnesses of corporal punishment develop neurotic reactions like depression, anxiety and tension thus making them unable to cope up with an emotional breakdown. As a result, they feel humiliated and degraded. This, however, makes them angry and resentful towards those who punish them. Greydanus (2015)

further notes that such children are likely to exhibit an increase in physical aggression like bullying, a fact that can trigger more violence in school.

A study by Arum (2003) shows that an individual who complies but does not accept the social norms must be watched at all times because the person does what is right only when they suspect that they could be caught, or there is somebody over them. In his submission, he noted that students who comply simply to avoid detection and subsequent punishment by the teacher can devise ways of hiding undesirable behavior. Despite the fact that Arum (2003) recommended the use of guidance and counseling which has also not helped in bringing to end indiscipline cases. Kantianism is seen as an alternative strategy because it offers ideal conditions that enables educator to deal with the discipline problems before they occur.

2.4 Guiding and counseling as an alternative method to corporal punishment

Teaching children to be self-discipline is a demanding task that requires patience, thoughtful attention, co-operation and a good understanding of the child. Guidance and counseling has been used in determining students' discipline since the burning of corporal punishment in Kenyan schools. Teachers need to be trained to enable them to apply the alternative methods which will supplement guidance and counseling like praising the child for their good behavior, being compassionate and respecting learners as rational beings. Guidance and counseling are critical facets of communicating to children on how to determine their moral ends. Njogu (2007) says that teachers should give clear directions, one at a time for the children to follow. They should take the time to communicate and explain the instructions to ensure that they are properly understood. He, however, recommends talking and listening as the best way of making students

understand their mistakes and further highlighted that punishment teaches children nothing positive and nothing about the way the teacher wants them to behave. On the contrary, it is a potent lesson in a bad behavior. Teachers also need to be good examples to the learners since most of the learners identify with some teachers as their role model and always strive to ape what teachers do.

Despite the gains made by guidance and counseling, the discipline strategy has failed to deal with discipline issues conclusively. This development makes Kantianism to prevail over guidance and counseling since Kantianism is a proactive discipline strategy that focuses on making students to understand the school rules and think about their disciplines ends before acting. On the other hand, guidance and counseling comes in hand after the student has committed a mistake. Besides, this method does not address the root cause of the disruptive behaviors.

2.5 Effect of discipline problem on teaching and learning

Research by Eshiwani (2001) highlights that when a classroom is characterized by disruptive behavior, the teaching and learning is adversely affected. This is because teachers and students waste a lot of teaching and learning time addressing discipline problems. He notes that teachers spend between 30% and 80% addressing indiscipline cases instead of concentrating on the syllabus coverage thus affecting students' academic performance.

Assessment by Levin and Nolan (1996) finds out that the time and energy needed to cope up with some disruptive behavior can be physically draining and emotionally exhausting. They note that teachers get stressed in their quest to maintain discipline in school. Stress is one of the most influential factors for teachers' failure in content delivery in class since

the emotional breakdown affects their efficacy, effectiveness, and longevity (Kiprop, 2004). The use of Kantianism as a discipline strategy is of great significance enhancing peaceful learning environment. It is imperative for teachers to respect students as rational beings by engaging them in discussions about the school discipline agenda. A participative approach in the determining of the school discipline is critical in creating ample learning environment where the respect between learners and teachers prevail. The teachers should also give students freedom to take part in the formulation of school discipline strategies so as to reduce the cases of teachers wasting a lot of time tackling issues of discipline at the school. The strategy empowers the learners to be the custodians of the rules a fact that reduces the teachers' burden of overseeing all discipline matters.

2.6 Conclusion

School discipline is a salient entity in enhancing law and order in the school. For a long time, the use of corporal punishment has been the major cause of unrests in Kenyan secondary schools. Besides, the use of guidance and counseling as a discipline strategy has been unable to conclusively deal with the issues of discipline in schools. Kantianism advocates for the use of discipline strategies that respects the dignity of students. In addition, Kantianism calls for the involvement of the students in making critical decisions regarding school discipline since the ethical theory advocates for giving people autonomy to choose what is right. Although Kantianism is not currently applied in Kenyan secondary schools, its application can be of help in reducing indiscipline cases in schools since it puts more focus on addressing the root cause of indiscipline among students by making them to think about the rules instead fooling the set rules by the teachers.

The next chapter will be chapter three. This chapter will chapter examines the role of teachers, parents and education theory and practice in enhancing school discipline. Besides, the chapter explains how various stakeholders can integrate Kantianism in their practice so as to solve the discipline problem.

CHAPTER THREE

THE ROLE OF TEACHER, PARENTS AND SCHOOL RULES IN PROMOTING DISCIPLINE IN SECONDARY SCHOOLS

3.0. Introduction

This chapter examines the role of teachers, parents and rules in enhancing school discipline. Besides, the chapter explains how various stakeholders can integrate Kantianism in their practice so as to solve the discipline problem. Education stakeholder like teachers and parents plays an integral role in promoting school discipline. This is because they are the ones' who formulate and implement strategies that ensure that there is discipline in our schools.

3.1 Teachers

Cowley (2001) points out that there are varying factors that can make students misbehave while others in some cases make conscious decisions to engage in disruptive behavior. She adds that majority of poor behavior stems from very different factors and that if teachers can understand some of these causes and learn ways of dealing with them, they can avoid setting up of situations where confrontations occur between them and students. For example, Kazungu (2015) notes that, students in Chumani secondary school in Kilifi County burnt their dormitories in protest of high handed by the school administration. The students were protesting the idea of using corporal punishment whereby minor discipline cases like noise making attracted severer punishment. The process of instilling positive discipline calls for the establishment of a relationship of trust and respect between teachers and students and thus creating a conducive learning environment. To end the persistent unrests in Kenyan secondary schools, Kantian ethics champions for the

treatment of the students with dignity. Teachers should avoid the use of the discipline strategies that inflicts pain on the students. Besides, learners should be given an opportunity to express their views to the administration so as to address issues affecting them at the school.

3.2 Parents and community

Parents are the first link in effective school discipline practices. Nelson (2002) points out that parents who are involved with their children daily school lives had a better understanding of what is acceptable and expected in the school. In fostering discipline, the school has to work with parents (Gachigua, 2005). The parents have to be aware of the school code of conduct and ensure that there is no contradiction between what is emphasized at school and home. Irby and Clough (2014) highlight that this consistency is paramount for character formation since there is continuity in monitoring of the students' behavior both in school and at home.

Limper (2000) also indicates that schools are open systems and depend on exchanges between environmental elements to survive. They add that because school organizations are conceptualized as part of the large universe or environment, anything which happens in the large environment may affect the school and vice versa. Care should be taken to ensure that learners are not exposed to bad influences of the community by providing necessary. The use of Kantian ethics as a discipline strategy is critical in equipping learners with reasonable and rational knowledge that will help them to choose maxims that are universally acceptable and those that can be replicated at the expense of societal influences.

3.3 Students rights

According to human rights watch (2005), the purpose of children education is enshrined in children Convention of the rights of children of 1989. It spells out clearly that children rights and freedom are fundamental human rights. Children should be respected and have a right to preparation for responsible life in a free society in the spirit of understanding peace and tolerance. Students have several basic rights which they are entitled to and should expect. Unfortunately, they often do not enjoy the rights, especially in schools according to Eshiwani (2001). He notes that the penetration of human rights movements into various schools in Kenya has created awareness among children about their rights. Various acts of Parliament have been enacted in defense of children. He stipulates some of the fundamental rights of children which include; the rights of the child to choose how to behave, with a full understanding of the consequences that automatically follow their choices and treating students with respect and understanding. One should never act aggressively towards a student. For example, abusing, caning or any other form of humiliation, especially before other students deny them their rights. This act lowers the child's self-concept and esteem.

Teachers are encouraged to use child-friendly measures of instilling discipline while at the same time respecting the student as an individual with rights of freedom of expression, movement, religion, and their views should be listened to. This will ensure that there is no communication breakdown between the teachers and students in solving matters relating to discipline in schools hence a peaceful learning environment. There is a positive correlation between Kantianism and the respecting of students rights. This is because Kantian ethics advocates for respecting people as rational being. Also, Kantian

calls for the use of using people as a means in themselves and not as a means towards one's end. Teachers have to ensure that the respect and dignity of students is upheld. It is important for the teachers to avoid discipline strategies that will put the freedom and dignity of students in jeopardy since Kantianism advocates for giving people freedom of choosing what they think is right.

3.4 Formulation of school rules

As students from various socio-economic backgrounds meet in the school environment, the need to observe rules and regulations becomes imperative so that order, discipline, and conducive learning environment may prevail (Blandford, 1998). According to Raby (2012), rules are so important because they help in setting discipline standards and contribute to the development of all rounded students. However, Latham (1998) notes that if care is not taken when formulating school rules, we are likely to have passive acceptance of the rules instead of critical thinking and reflection of the rules by the students. Raby (2012) Points out that the development of the rules should be directly linked to maintaining high expectations for learners which should be related to both behavior as well as academic excellence.

Latham (1998) suggests that one of the strategies of fostering school discipline is to make all learners view the rulemaking process as a possible learning experience. He adds that instead of distributing rules as an edict, the rules making process should be participatory where teachers, students, and parents work together in the rulemaking process. Watkins (2012) also suggests that students can be encouraged to come up with the rules that could be incorporated into the general school laws. This would give them a feeling of ownership since they will view them as their creation and thus strive to obey them.

Students are far more likely to internalize and respect rules that they helped create than those handed to them. Blumenfield-Jones (1996), however, warns that such interventions must be genuine and should include all students and not limited to just a few students in the students' government. If all these mentioned rules making strategies is practiced, students are least likely to challenge the rules in the first place. The solution he argues lies in the thinking of the rules not as being a means to an end but as having direct implications for students learning.

Kantianism advocates for the treatment of people as rational beings who can determine their moral ends. Learners should be allowed to participate in the rules making process so as to value it as a potential learning process. Also, participative process of making school rules will give learners autonomy in the process of making school rules thus enhancing the ownership of the rules by the students.

3.5 Election and composition of the students' council

For effective discipline, the role of the prefects should be well defined (Nasibi, 2003). Prefects are in most circumstances perceived as puppets of administration, traitors or sellouts; a fact that leads to open hostility, violence and even murder of school prefects like the incident that occurred in Nyeri high school on 25th may 1999 where male students locked the school prefects in their cubicles while they were asleep killing four of them by pouring petrol on them and setting them on fire because they felt that the prefects had more powers and honor. McCarthy and Soodak (2007) assert that the negative attitude towards prefects can be changed if school administrators form students' councils with representatives elected directly by the students. Such prefects would owe their loyalty to fellow students while at the same time giving students a say on who is

going to lead them. Here, officials will be seen as a bridge between school administration and students. Also, democratic ideals are inculcated in the students since the voice of majority on who to lead them is respected by school authorities. Students are more likely to embrace the spirit of democracy outside the school even after finishing their studies hence a peaceful society where there is tolerance. This sentiment is echoed by Nieri (2012) when he says that things inside the school affect things outside the school.

3.6 Conclusion

Teachers play an integral role in promotion of the discipline at school. It is Imperative for teachers to adopt discipline strategies that do not lead to confrontation between them and the students. This can be achieved by using discipline methods that upholds the integrity of the students. The formulation of the school rules and the election of the students' council should be free from interference. Teachers should allow students to actively take part in the formulation of the school rules so as to enhance their acceptance.

Chapter four which is the next chapter provides examines the philosophy of Kantianism. Also, the chapter will assess the ethical theory of Utilitarianism. Furthermore, the research proposes the utility of Kantianism as an alternative method of taming the discipline problem since the conventional methods of enhancing discipline in schools like guidance and counseling have failed.

CHAPTER FOUR

RELATIONSHIP BETWEEN KANTIANISM AND SCHOOL DISCIPLINE

4.0 Introduction

This chapter examines the philosophy of Kantianism. Also, the chapter will assess the ethical theory of Utilitarianism. Furthermore, the chapter will examine the relationship between Kantianism and school discipline.

4.1 Kantianism

Kantianism is an ethical theory advanced by a German philosopher, Immanuel Kant (1724-1894). The ethical theory came up in opposition to the moral gap which was created by Jeremy Bentham's utilitarianism. Sharpes (2013) explains that in utilitarianism, an action is right so long as it tends to provide the greatest happiness for the greatest number of people since it focuses on the consequences. If goodness outweighs the badness, then the action is regarded as being morally right. Utilitarianism separates rightness or wrongness of an action from the goodness or badness of the person performing the action. Stem (2015) argues that this ethical theory makes it difficult to have an objective platform for morality. Rockler (2016) further explains that the ethical theory encourages the use of people as a means to an end and this can be best explained when president Truman of United States of America on August 6th and 9th 1945 ordered the use of atomic bombs in Nagasaki and Hiroshima bombing in Japan knowing very well that thousands of many non-combats would be killed in order to save more lives by ending Second World War. The bombing left 246,000 people dead and the effects of the detonation are still felt to- date. Just because an act makes people happy does not mean that it is right (Compton, 1956).

Allen (2007) notes that Kantianism is a deontological ethical theory that revolves around duty rather than an individual's emotions or end goals. She explained further that the moral worth of any action is not judged on their consequences but on whether they fulfill their duty. Kantianism is guided by supreme principles of morality which he referred to as categorical imperative. It's a creation of whether a maxim is good or bad. Kantianism puts emphasis on one acting on maxims which are universally acceptable and can be replicated. A maxim like 'kill anyone who annoys you' may not be universally acceptable since it is irrational and controversial.

Kantian ethics are founded on his views that rationality is ultimate good and a belief that people are fundamentally rational. Allison (2004) further points out that one should always not treat humanity as a mere means to an end but always at the same time treat people as an end in themselves. Each action must always respect the goal of human beings rather than using them for personal gains.

4.2 Utilitarianism

This is a philosophy centered on the happiness and ultimate good of the person and the society. The ethical theory takes a hedonistic perspective since it lays emphasis on man's pursuit for pleasure. The main premise of Utilitarianism according to Parekh (2013) is that the happiness of the greatest number of people is the main aim of this ethical theory. The word pleasure and happiness though different are used in utilitarianism to mean something which is not painful. In this context, pleasure and pain are opposing principles to human ethics and the later should be avoided at all cost.

Utilitarianism as a philosophy gained prominence in the middle of eighteenth century. Jeremy Bentham (1748-1832) is regarded as the founder of this ethical theory whereby he

proposed a set of criteria for identifying the greatest amount of happiness for greatest number. Parekh (2013) notes that intentions of the individual must be directed towards general good and that, actions must be dedicated by their consequences. Rosen (2005) in support of Bentham views differs with Aristotle's exposition that there are natural laws that human beings should unconsciously obey. He further explains that an action is moral as long as it yields the greatest happiness of the greatest number of people.

Bentham developed this philosophy to bring reforms in prison and legislation about criminals. For him, the judiciary needed to carry an analysis on whether the criminal actions were intended to bring happiness for the greater population and if the answer is a yes, then the individual is right and should not be convicted. Sharper (2007) in his writings highlights that mankind is guided by pain to be avoided and pleasure to be pursued. Utilitarianism believes that that happiness for the individual and that of the society is the main goal of humanity and should be perused regardless of how it is achieved. For example, if killing an individual who is problematic and causes chaos in the society can make people stay in peace then the act of killing is justifiable and in this context is termed being morally right even though it tends to differ with the universal law of categorical imperative which its proponents may see the act of killing one another being wrong.

4.4 Relationship between Kantianism and school discipline

According to DiGiulio (2005), an indiscipline class distracts the learning process hence hindering provision of quality education which is a prerequisite to holistic and healthy development of the youth. Ruffini (1980) strongly supports this sentiment by stating that school discipline entails maintaining order by the teacher assisting learners to discover

the value, utility and necessity of obeying reasonable rules and procedures in the school and to assume responsibility for their behavior.

Freiberg (2009) has a strong conviction that students' behavior has a greater impact on their academic achievement. This is due to the fact that indiscipline interferes with the smooth and active functioning of the learning process. School administrators take a great deal of time handling issues of deviance instead of concentrating on teaching and learning strategies.

Kantianism comes out strongly in my study as the solution to most of the discipline problems in our schools. Teichmann (2011) notes that, it is a deontological ethical theory that revolves around duty rather than emotions or end goals. She highlighted that all actions must be consistent with underlying universal maxims or principles from which the moral worth of an action is judged. Kantianism is founded on Emmanuel Kant's views of autonomy and freedom as ultimate good and his belief that all people are fundamentally rational. Allison (2004) further depicts that the guiding principle of Kantianism as amoral ethics is categorical imperative which insists on doing unto others what you want to be done to you hence referred as the universal law. For instance, acting on a maxim like: 'steal as long as you are not caught' 'may not be universally acceptable. Also, one may steal but would not wish anyone to steal from them.

Altman (2011) argues that Kantianism focuses on the rightness and wrongness of the actions themselves as opposed to rightness or wrongness of the consequences of those actions or the character of the actor and holds that ethical rules bind people to an ethical duty. He made emphasis on enlightenment rather than indoctrination of moral values whereby students are required to behave in a predetermined manner. Learners should be

made to understand the need to behave appropriately and encouraged to always subject their actions into a rational inquiry and be ready to take responsibility for their actions.

Rational beings have autonomy in participating on matters affecting them. Kant advocates for a free environment where both the learner and the teacher have freedom to engage each other on pertinent issues affecting the school (Davin, 2013). The teacher should engage the learners in reaching a consensus on planning of school activities and also on matters touching on discipline at school. Raby (2012) has an opinion that the school rules may be breached when the administration alienates learners in their formulation hence making them feel they are unjust. This aggression undoubtedly happens if learners are not allowed in their construction and endorsement. The learners are made to understand why the rules have been formed and the need to comply with them. Collaborative decision-making which is borrowed from the Kantian doctrine is a great milestone in curbing the plague of indiscipline in secondary schools in Kenya.

The deontological doctrine emphasizes respect of the goal of human being rather than merely using them for one's own purposes as a means to an end. Human beings should be seen as an end in themselves rather than a means to an end. This calls for handling of students with dignity. Most of the school riots occur when the school administrators implement stringent laws which do not uphold the rights and dignity of learners which includes corporal punishment and calling of names. This practice antagonizes teacher – student relationship.

Gachathi report (1976) recommended the teaching of social education and ethics in Kenyan secondary schools. His ideas were in agreement with Kantian philosophy since the teaching of the subject was a step in the right direction towards dissemination of

moral education which will make students understand the need to behave appropriately through rational reflection so as to arrive at actions, values and attitudes which are considered moral. This will make them embrace the spirit of categorical imperative ideology which emphasizes on an individual operating on maxims which are universally acceptable (Timmermann, 2007). A good person according to Kant is someone who always does their duty because it is their duty to behave well. He further emphasizes that it is fine if they enjoy doing it but it must be the case that they would do it even if they did not enjoy it since the overall goal is to be a good person and that one must be good for goodness sake. This philosophy if inculcated through moral education will help learners to refrain from self-defeating actions according to O'Hear (2004).

Students' discipline as pointed out by Singer (2000) is an integral part in their academic excellence. Discipline is necessary and indispensable to maintaining relevant intellectual worthwhile standard of social conformity so that the school community can function in an orderly and fearless manner. Learners do not grow up spontaneously, they must be brought up through imparting of sound moral education in order to make them realize self-actualization and gain transformation into responsible dependable adults.

4.5 Contribution of Kantianism in enhancing school discipline

Since Kantianism is a duty oriented theory that recommends a strong commitment to the duty rather than an individual's personal goals, the use of Kantianism as a discipline method is of great significance in making students to behave well. This is because it tasks them with the responsibility of reasoning out their moral ends before acting. The provision of sound moral education makes students to be accountable to their duty of behaving in an appropriate manner in school. Rationality which is a key principal in

Kantianism advocates for the students to desist from self-defeating actions that are not universally acceptable and those that cannot be replicated. For instance, a discipline problem in school like theft can be solved by a student subjecting his action to a rational inquiry as to whether the society approves his act of stealing. Also, Kantianism empowers a student to think about how he can feel if someone was to steal from him. This strategy is critical in reducing levels of indiscipline among students since learner will only ascribe to maxims that are in tandem with the universal law.

Kantianism calls for people to act on maxims that respect the goals of others in life. The integration of the Kantian ethics in moral education can help in making student to have respect for life. For example, the strategy can help students to avoid actions that can cause the loss of lives like the case of Kyanguli secondary school where many students lost their lives.

On the other hand, teachers have a responsibility of ensuring that learners are given freedom to determine their moral ends. This method is of great importance in reducing unnecessary confrontations between the teachers and the students. Learners who are involved in the making of the school rule are more likely to accept them. Also; students should be given freedom to choose their leaders.

Since Kantianism regards students as rational beings, teachers should teach them on how to assume responsibility for their behaviors by imparting values that enhances reasoning through moral education. Teachers should engage students in discussing pertinent issues affecting discipline at school since rational being have autonomy to participate finding solutions to issues that affects them.

4.6 Conclusion

Kantianism is guided by categorical imperative which is the supreme principles of morality. Kantianism as an ethical theory is a creation of whether a maxim is good or bad. Kantianism puts emphasis on one acting on maxims which are universally acceptable and can be replicated. A maxim like 'kill anyone who annoys you' may not be universally acceptable since it is irrational and controversial.

Kantian ethics are founded on his views that rationality is ultimate good and a belief that people are fundamentally rational. It is imperative for teachers to respect students as rational beings by providing experiences that will allow students to think about their moral ends. Also, Kantianism advocates for autonomy of students. Kantianism advocates for autonomy of people. Teachers are supposed to give students an opportunity to participate in the making of the school rules so as to enhance the acceptance of the rules. Chapter five is the next chapter and will present a summary of the findings, conclusion and recommendations to the study.

CHAPTER FIVE

SUMMARY, CONCLUSION, RECOMMENDATIONS

5.0 Introduction

In this chapter, we present a summary of the findings, conclusion and recommendations to the study

5.1 Summary of the study

The study assessed the extent to which Kantianism can be incorporated in to the Kenyan education system to help in alleviating the discipline problem in schools. As noted earlier, guidance and counseling has failed to impact positively on the character and moral development of students in our secondary schools. The failure is evident in the rampant unrest of students in the Kenyan schools such as strikes, disrespecting teachers and school prefects, rape, and absenteeism. The failure is attributed to the to the methods which the teachers employ in championing the discipline agenda in schools thus the need for a new approach to this important endeavor that utilizes Kantian ethics.

Chapter one is an introduction of the study. It presents the background of the study, statement of the problem, research objectives, scope of the study, justification and significance of the study, Theoretical framework, conceptual framework, and methodology and research design.

The discipline problem has been an issue of concern in Kenyan secondary school due to an increase in the cases of school unrest. Guiding and counseling as a discipline strategy has failed to conclusively deal with the discipline problem. The use of Kantianism as a discipline strategy can be of significant help in addressing the school discipline problem

since it advocates for the involvement of students in determination of the school discipline agenda.

Chapter two examines the use of corporal punishment and guidance and counseling as discipline strategies. Guiding and counseling has failed to deal with the discipline issues conclusively since it does not address the root cause of the problem. There is need to adopt a proactive strategy like Kantianism that makes students to reason out their moral ends before acting unlike guidance and counseling which is reactive.

Chapter three examines the role of the teacher, parents and education theory and practice in determining the school discipline agenda. The increase in the cases of school unrest is caused by the use of discipline strategies that does not allow the participation of students in activities like formulation of the school rules and the election of student leaders. Teachers have to engage students in determining the discipline agenda of the school so as to make the rules and the school official more acceptable by the students. In addition, Kantianism advocated for the empowering of students and the treatment of students with dignity so as to avoid unnecessary confrontation in schools.

Chapter four explains the relationship between Kantianism and the school discipline and the contribution of Kantianism in enhancing discipline in Kenyan secondary schools. Kantianism is guided by categorical imperative; a supreme principle of morality that holds an opinion that, people should act on maxims that are universally acceptable. Kantianism champions for the use of reason, autonomy, and involvement of students in determining issues of discipline in schools.

Chapter five concerns summary of the study, conclusion and recommendations.

5.2 Conclusion

The study found no notable success in the government of Kenya's initiatives to employ an effective method to deal with indiscipline. As highlighted in the study, the failure of guiding and council as a method of instilling discipline is manifested by the prevalence of immoral activities and unrest among students which include strikes, absenteeism, and disrespect to school official and drug and substance abuse among others. The study notes that the guiding and counseling programs which is an important subject in character development is not given prominence it deserves in the school timetable rather; it is located a few minutes outside the normal class timetable. This has made the initiative to fail as the Kenyan education system pegs academic success to grades while paying less attention to the molding of the character of the students. From the study, Kantianism has come out strongly as an alternative strategy of taming the discipline problem among students in Kenyan secondary schools. This is because Kantianism advocates for the involvement of students in determination of their moral ends. For instance, Kantianism champions for autonomy and treatment of students as rational.

5.3 RECOMMENDATIONS

Based on the findings, this study arrived at the following recommendations:

- (a) Discipline issues among students have a negative effect on the smooth running of the education programs and the entire moral fabric in the society. This is reflected in the increasing number of learning institutions which are closed as a result of student's riots and vandalism of the property. The high number of the misbehavior is an indicator that uncontrolled character has a negative impact on the societal moral fabric. Consequently, there is a great need for development of

character through embracing an effective pedagogical strategy that inculcates Kantian principles in the education system whereby learners are natured to reason out the rules instead of imposing them on learners.

5.4 Areas of future research

Based on the objectives, scope and justification of the study, we suggest further research in the following areas

- (a) In line with the tenets of Kantianism, this research has reflected on a strategy that employs a student centered approach to development of character through inculcating of Kantian principles in the curriculum. However, there is need for future research in the applicability of competing ethical theories like Utilitarianism in determining.
- (b) The research has primarily relied on critical method of philosophical inquiry. However, there is a great need for further research using other methods of philosophical inquiry like phenomenological method.

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