

**THE PRODUCTIVENESS OF ALTERNATIVES TO CORPORAL
PUNISHMENT IN MITIGATING MORAL DECLINE IN KENYAN
SECONDARY SCHOOLS**

MWENESI JEPHTHAR

**A Thesis Submitted in Partial Fulfilment of the Requirements for the Award of the
Degree of Doctor of Philosophy in Philosophy of Education of Masinde Muliro
University of Science and Technology**

June , 2024

DECLARATION

Declaration by the candidate

I declare that this is my original work prepared with no other than the indicated sources, support, and has not been presented elsewhere for a degree or any other award.

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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“Phenomenological investigation of the productiveness of alternative to corporal punishment in mitigating moral decline in Kenyan secondary schools”

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Department of Educational Foundations

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DEDICATION

This thesis is mainly, dedicated to Phenomenologists.

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ACKNOWLEDGEMENT

I express my gratitude to the Supreme Being, the Almighty God, the Immovable Mover, whose power and vitality enabled me to enter the realm of introspection. Masinde Muliro University of Science and Technology has my deepest gratitude for granting me the incredible chance to pursue a doctoral programme. I would like to extend my heartfelt appreciation and gratitude to the individuals who made significant contributions to the

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successful completion of this thesis. My supervisors, Professor Joseph Wamocha and Dr. Rev. Juma Injendi, deserve recognition for their expert advice, valuable criticism, consistent motivation, and assistance during the writing of this thesis. Further, I'd like to thank Dr. Philip Mukonyi for his consistent concern for my progress and moral support. I would like to express my gratitude to the entire Educational Foundations department of Masinde Muliro University of Science and Technology, under the leadership of Dr. Eunice Majanga, for their consistent support.

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My appreciation also goes to my friends and classmates, John Nyangaresi and Navine Makatiani, among others, who made significant contributions to the successful completion of this thesis. Additionally, I extend my sincere gratitude to my wife, Barbra, and my children, Zulema, El-Shaddai, and Jedidiah. They not only devoted their time to praying for me, but they also participated in my work's online presentation. My mother, Susan Mwenesi, you are akin to the radiant morning sun that bestows vitality to move on. My deceased grandmother, Inyanji Aripa, who never received a formal education,

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constantly admonished me to "read until my academic lamp glows on the summit of the mountain''. Finally, the leadership of my church, under Rev. Noah Kovola and CPA. Pastor Dickson Malanga, for their prayers and encouragement during the entire process of writing.

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LIST OF ABBREVIATIONS

ATCP: Alternatives to corporal punishment

CP: Corporal punishment

DP: deputy principal

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GC: guidance and counselling teacher

G &C: Guidance and counselling

IPA: Interpretive phenomenological analysis

KICD: Kenya Institute of Curriculum development

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MOE: Ministry of Education

UTP: Utilitarian theory of punishment

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ABSRTACT

Moral formation constitutes a fundamental undertaking of every educational system. The absence of adequate moral principles among the learners invariably impedes progress for both the learner and the teacher. As a consequence, numerous strategies are consistently implemented to confront moral deficiencies in a learning environment. The purpose of this study was to investigate the productiveness of alternatives to corporal punishment in mitigating moral decline among the learners in Kenyan secondary schools. The study's objectives were as follows: Explore teachers' lived experiences with regard to alternatives

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to corporal punishment in addressing moral decline in Kenyan secondary schools; Examine the essence of teachers' lived experiences with the ban on corporal punishment as a strategy for addressing moral decline in Kenyan secondary schools and Explore the potential efficacy of communitarian-inspired alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools. The study was grounded on a communitarian philosophy, which examine the way shared conceptions of the good are formed, transmitted, justified, and enforced. An interpretive phenomenological design was utilised. The study employed two philosophical methods for the purpose of bringing out methodological triangulation. Hermeneutic phenomenology was used in objectives one to

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three in order to extract the lived experiences of the teachers handling discipline in secondary schools. Philosophical analysis was infused into all the objectives with the aim of helping to foster Socratic dialogue and building logical coherence from the extracted lived experiences. The target population comprised deputy principals and heads of guidance and counselling from secondary schools in Bungoma County. To provide a representative sample, this study utilised purposive sampling in choosing schools. A sample size of four deputy principals and four heads of guidance and counselling was chosen. The sample size was guided by the principles of hermeneutic phenomenological research which is concerned mainly with the depth and not the breadth of the information. Information utilised in this

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study was sourced from both primary and secondary data.Primary data was collected using unstructured phenomenological interviews. Secondary data was gathered from articles from peer referred journals, government policy documents and reports, thematic text books, internet sources, pioneer projects, theses and newspaper articles that allude to issues of moral concern in the Kenyan context. Primary data was analysed through IPA and secondary through document analysis. The study established that, based on the logic of Kants metaphysics of morals, the alternatives to corporal punishment as stipulated were not sufficient to address the moral decline among secondary school learners in Kenya. Further, the concept of corporal punishment in the lifeworld of teachers doesn't

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ascertain the teacher’s ontology since there is no smooth relationship between the etic and the emic knowledge of the teacher over the same. The study therefore recommended that alternatives to corporal punishment should be anchored on communitarianism for them to be effective enough in handling learners behavioural problems. Additionally, Socratic mode of teaching should be emphasised in order to prepare teachers for moral development among the learners.

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OPERATIONAL DEFINATIONS OF TERMS

Alternative to corporal punishment: This is the use of guidance and counselling particularly for regulating learners behaviour.

Cluster of meanings The participants' remarks that pertain to the examined phenomenon are initially gathered, with a focus on recurrent and overlapping statements, and subsequently categorized. The remaining statements are grouped together based on their related meanings.

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Corporal punishment caning of a student with a rod for the purpose of correcting his or her behaviour

Co-researchers: The individuals involved in the interview are referred to as participants. They are called so because the essence of the phenomena being studied is derived from their perceptions and experiences. This is independent of the researcher's interpretation.

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The researcher constructs an abstract or general idea by systematically organizing ideas or terms to create a mental framework.

Epoche/bracketing: The researcher intentionally disregards any preexisting knowledge or common ideas that they believe could be utilized to explain the events under investigation.

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Essence: the meaning extracted from the narrated experiences from the teachers on moral decline among the students

Horizontalization: Is a component of the phenomenological reduction procedure, in which the researcher assigns equal weight to the statements of all participants. The researcher will eliminate all statements that are repetitive or irrelevant to the research queries.

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Imaginative variation: process of phenomenological analysis that involves the researcher deriving structural themes from the lived experiences through imagination rather than from empirical data

Lifeworld a daily encounter between ourselves and the world in which we find ourselves. For the participants in the study, this would pertain to their experiences of daily life in a school while managing moral decline.

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Moral decline: general school violence such as arsons, violence against teachers by the learners, murder among other destructive behaviours.

Punishment: any consequence that decreases the likelihood of recurrence of the behaviour that precipitated it.

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Phenomenon : Anything that appears or presents itself In this context the phenomenon is moral decline in secondary schools and how the teachers experience and handles in their lifeworld

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Phenomenological reduction: Elimination process that involves reducing data of experience to invariant constituents also called the meaning units or horizons

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CHAPTER ONE

INTRODUCTION

The chapter delved into the background of the study, the statement of the problem, the purpose of the study, research objectives, research questions, justification of the study,

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the significance of the study, assumptions about the study, and the limitations and delimitations of the study.

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1.1Background to the study

The education systems worldwide have a crucial role in shaping the character and moral values of pupils. However, in recent years, there has been a growing concern regarding a perceived decline in moral values among students.

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Educational institutions across the globe have observed a discernible decrease in the adherence to moral principles and ethical behaviour among student populations. As a result Sanga (2022) points out that violence in schools, sexual assault, rape, substance abuse, and homicide have become prevalent among children and adolescents around the globe. This has resulted in an adverse influence on the entire school climate.

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Koch (1995) posits that both person and the world are constructed; people are both created by the environments in which they live and the worlds they create for themselves based on their personal experiences. This is achieved through the process of self-interpretation. Martin Heidegger in Barrow (2017), posits that individuals are self-interpreting creatures, and the process of interpretation occurs within the framework of

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tangible, life experiences. This implies that moral standards of the world individuals live in are shaped by the experiences they encounter on every single day. If the experiences are destructive then the moral standards will also be destructive.

This viewpoint is consistent with Tempels's (1959). thoughts regarding the concept of personhood as it is understood in African philosophy. Tempels posits in his force thesis,

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as cited by Matalino (2008), that the Bantu is a dynamic force that exerts both influences on and is impacted by other forces. Building on this argument (Lougheed:2022) asserts that every creature has life force and they are interconnected with each other thus influencing for good or for bad.

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From an ontological perspective, the individual is considered a real being who grows via interactions with external influences. The ability to convert fundamental forces into meaningful relationships, including respect for others, gives life purpose and results in personhood.

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The concept of personhood encompasses the notion that creativity is inherent in every facet of African existence (Metalino,2008). He argues that man's ultimate purpose is to reproduce and increase, albeit this goes beyond simply bearing offspring. He says it also needs to involve interactions with others in the community and having a good reputation.

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As a result, the person must mature in the formation of a creative personality and the ability to sustain creative relationships. He is expected to view both his own life and the life of his society as fields that have been planted with the experiences of life and are expected to bear fruit. Without such, a person lacks the moral authority to be regarded as

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a person. Consequently, the individual needs to develop a mature creative personality and be able to maintain creative interactions. It is anticipated of him to see his own life and the life of his community as fields that have been seeded with life's experiences and are going to produce results. A person lacks the moral standing to be considered a person in the absence of such.

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Based on the aforementioned reasoning, it can be inferred that first and foremost the role of education as a vital force, is to make learners into mature formation of creativity personality and sustain creative relationships with teachers, parents students and larger members of the community.

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Secondly moral decline may be attributed to adverse forces that exert an influence on both society and the educational framework. Due to the significant influence wielded by these individuals, they exert a profound impact on others. The influences exerted on human beings through creative endeavours have contributed to the construction of a

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world that appears to align with their ideals. A society characterized by a pervasive emphasis on material possessions and a lack of ethical principles.

The conclusion noted above is effectively exemplified by the thesis put forth by Njoroge and Bennars (1994) that education ought to facilitate the acquisition of four aspects,

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namely the normative, cognitive, creative, and dialogical, through experiential means. Consequently, educational institutions assume a pivotal position in cultivating an optimal setting whereby individuals can undergo personal growth, become valuable participants in their communities, and ultimately attain a sense of personhood.

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However, this is not the case. As pointed out by Kegode (2020), the rise of the competitive world has made formal education seen from an economic perspective as an industrial process where human products are manufactured to serve various parts of the economy. This means that the economic world, as a vital force, is dictating to the

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education system who an ideal person is. He is to be competitive and productive. The normative dimension, which intends to inculcate values in the learner, ends up getting less attention.

Building on aforementioned argument, Kegode (2020) posits that the contemporary global landscape characterised by intense competition has led to a perception of formal

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education as an industrialised system, wherein individuals are manufactured as products to fulfil diverse economic needs. The economic world influences the school system, exerting its authority in determining the characteristics of an ideal individual. This individual is expected to exhibit a strong sense of competitiveness and productivity. The

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normative dimension, which aims to instil values in the learner, tends to receive less emphasis.

As self-interpretive beings, what do they interpret from such a world? They construct their own world of secularism and materialism, which are perceived as the gnawing

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fabrics of noble values that keep society together. The development of academic skills, or the cognitive component, is overvalued in comparison to other aspects, particularly the normative dimension, which involves forming moral values in the learners—this is the person the academic community is attempting to create.

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Moir (2016) asserts that character education is no longer taught in classrooms due to pressure from national academic standards. He goes on to argue that when more schools made an effort to downplay the moral component of education, three things happened: academic performance started to fall, behavioural and discipline issues got worse, and accusations that the schools were preaching secular humanism grew. Furthermore, when

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an educational system fails to focus on discipline and morals, it leaves a negative legacy for schools around the world (Sekewu, 2013; Semakwa, 2000).

In essence therefore, moral decline is a construction of persons from their experience within the world around them. The persons in this case the learners have constructed their own world through experience and vital forces from the school, from the family

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and society at large. How does the family construct learners? Kiambati (2015) argues that the behavior of children is a reflection of the parents' work ethic. Parents who have become workaholics have failed to discipline their children and have provided them with insufficient emotional support, resulting in the raised of morally deficient children. Consequently, moral decline has been observed on a global scale. Decadent behaviors,

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including rape, sexual abuse, substance abuse, school violence, and murders, have become prevalent among numerous youths and children worldwide, as per Sanga (2022).

Doguta & Cekan (2013) observe that students carrying weapons to schools, weapon associated threats and assaults, robberies and fights are on the rise in American schools.

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In relation to this there has been indiscipline related shooting in a school in Maryland as reported by (BBC News, 2018) a 17 years old shot and injured two students in school. On the other hand (Kirk & Villeges, 2020) reported that an 11-year-old boy wielding two guns in Northern Mexico killed a teacher and wounded at least six other pupils.

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School discipline is a problem that affects the entire African continent. The Department of Basic Education has implemented numerous programs and interventions in an effort to promote calm in South African schools, but the moral degradation is still evident in the form of violence, which seems to be on the rise. That is according to Khhumala (2019). In addition, he argues that acts of extreme violence include things like teen suicides, gun

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violence, murder, homicide, and other similar crimes. The issue of violence has spiraled out of control, according to numerous news sources, including television, radio, newspapers, and social media.

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Scholarly research from Nigeria suggests that there is an increasing lack of discipline among students in basic and secondary education. Basically, behavioural problems are mainly related to incidents where male students rape their female classmates, violence against students and teachers, damage to school property, not following instructions in the classroom, and so on (Abuluwodi & Akoko, 2015).

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Furthermore, research by Yaghambe (2013) notes that, among other things, teachers in Tanzania deal with absenteeism, drug selling, bullying, sexual affairs, physical fighting, and theft as classroom discipline issues. He adds that rather than teaching as much, teachers spend a lot of hours addressing behavioural issues

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The rate at which indiscipline cases escalate in Kenyan secondary schools is also alarming. The most common instances of indiscipline in Kenya, according to Kindiki (2015), include acts of harassment, destruction of school property, and physical aggression by students toward one another and their teachers. Teachers have not been immune to the rising number of incidences of indiscipline; according to Ounder (2017),

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five teachers at Kirimom Primary School in Samburu County were attacked by their disruptive students. The teachers were forced to flee for their lives into the nearby homes as the pupils ambushed them with clubs and machetes. At Chalbi Boys High School in Marsabit County, six non local teachers were attacked by their pupils with aim of 'teaching them a lesson'

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According to (BBC News,2016) more than 100 schools were set on fire in less than six months, with many of the instances being attributed to students. According to the 2019 parliamentary committee report, 107 of the 8,900 public and 1,800 private schools in the country had some sort of disturbance in 2018. It was noted 123 times in 2017 and 483 times in 2016. Given these findings, educators should be concerned about learners'

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disciplinary issues. Noteworthy are the far-reaching effects of moral decline, which can negatively affect students' social interactions, psychological health, and academic achievement. It can also weaken the sense of belonging and trust that exist inside educational establishments, which will impede students' overall growth and achievement.

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In summary according to African ethics it will destroy their personhood within the society.

In the past, schools mostly used punitive techniques to deal with disruptive students' behaviour. Students endured physical punishment for generations. According to Baruwa

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& Balogun (2020), the concept of *In loco parentis* was common throughout the Victorian era (18th century), which is when this type of punishment originated. This philosophy required instructors to support students in both an ethical and educational manner, while also granting them parental control over children. The majority of educators held the view that physical punishment was necessary and even justified. From this vantage point,

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it would be possible to cleanse youngsters of sin and mold them into socially acceptable adults by hitting them. Views on physical punishment were only little altered after some time had passed. Up until the 1960s, physical punishment was the norm in both homes and schools (Chenoweth & Just, 2000). People started paying more attention to children's rights as the civil rights movements of the '60s and '70s emerged.

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Conversely, the Kenyan government has endeavored to proscribe physical punishment as a means of diminishing its application in educational settings. To begin with, legal notice No. 56 (2001), Article 91 of the Children's Act (2001), and the Republic of Kenya (2010)

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Constitution: Bill of Rights were used to do this, outlawing the use of physical punishment in the nation. Most recently, harassment of any kind—physical or psychological—became unlawful with the passage of the Basic Education Act (2013). Article 35 of the bill says that no child shall be punished or treated inhumanely or degradingly in any way. This carries a fine of Kshs 100,000, six months in jail, or both.

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When managing disciplinary issues, educators and school administrators were to turn to soft skills training; these were called "alternative measures to punishment." Though not well stipulated, the most embraced one is the use of guidance and counselling. It should be noted, nevertheless, that moral degradation has persisted since the ban. According to Mtsweni (2008), most teachers feel powerless and incapable of dealing with student

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misconduct in schools since the ban on physical punishment. For what reasons would individuals feel helpless when faced with other forms of discipline? This is the subject that remains unanswered in Mstweni's research. Therefore, using a phenomenological method, our study aimed to fill the aforementioned gap. In order to get the instructors' intentionality, phenomenology was needed.

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Intentionality in phenomenology refers to orientation of the mind to its object (Moustakas,2012). The deliberate choice made by teachers about certain disciplinary methods and moral decline the intentionality. Gaining an understanding of intentionality

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may yield significant insights regarding the implementation and impact of alternatives to corporal punishment when it comes to mitigating moral decline.

Intentionality can be argued on the basis of the corporal punishment. Indeed, there have been various disputes about whether or not corporal punishment as a method of preserving discipline in schools should be reinstated. According to Omolo (2018),

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Kenyan lawmakers are asking for the reinstatement of corporal punishment. They were pushing for the repeal of the 2001 Children's Act, which prohibited corporal punishment. The intentionality of corporal punishment that is the orientation of the mind on the object of the cane a tool for discipline by the teachers also becomes important to this study.

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On the other hand, a lack of philosophical grounding in the strategies used may be the cause of the inability to effectively address moral decline in secondary schools. The philosophical foundation offers a coherent framework and fundamental principles for designing and implementing moral decline interventions. Without this foundation, remedies may lack depth, consistency, and long-term efficacy.

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A study by Andafu (2020) on student violence against teachers attempts to put insight on this discourse by proposing a philosophical grounding in addressing the phenomenon of moral decline. The research suggests that Kenyan schools implement the deontological theory of morality, as advocated by Immanuel Kant, in their instruction of morality. The deontological theory of morality assumes that the moral autonomy of an individual

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is developed to direct their moral actions. Autonomy entails that, an individual is a free atom not to be influenced by external forces. However, he fails to address on the concept of how free or autonomous is a young school going child? When the self is always shaped by what surrounds it. With Tempels (1959) force thesis this individual will still be influenced by forces such as the media. More so the study by Andafu emphasised on

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the pedagogical approaches in addressing moral decline. This approach could still fall into the trap of rote learning for the sake of passing exams. This current study the methods used in addressing the phenomenon of moral decline rather than teaching.

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Aforementioned, alternatives to corporal punishment's (ATCPs) ineffectiveness in addressing moral decline may be attributable to a lack of philosophical grounding concerning ATCPs, which could account for the increase in moral decline. The absence of a well-defined guiding philosophy may render these alternatives insufficiently

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comprehensive and logical in nature to effectively influence learners conduct and foster moral development.

This research sought to ground the Alternative to Corporal Punishment (ATCPs) on communitarianism and examine the potential efficacy of communitarian-inspired

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alternatives to corporal punishment in mitigating moral decline in Kenyan secondary schools.

Communitarianism, as an ethical theory, places emphasis on the moral significance of communities and their capacity to administer ethical judgements. In contrast to

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individualistic ethical theories, which place emphasis on autonomy and personal liberties, communitarian ethics places greater significance on interpersonal connections, societal unity, and the collective common good.

Etzioni (1996) argues that communitarianism is a movement for moral reform. It advocates for bolstering the family as the primary setting for instilling personal

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accountability, followed by schools as a backup. ‘‘Communitarianism is very important for schools and the people who work in them. A school is inherently a community a community of students, staff, and parents’’ (Athur:2000; viii)

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To achieve its purpose in its entirety, the study adopted a phenomenological perspective. Phenomenology enabled the study to delve into individuals' lived experiences and gain a better understanding of the subjective meanings they assign to various phenomena. Using a phenomenological lens, the study sought to uncover specific teachers' perceptions, attitudes, and experiences regarding the effectiveness of alternative

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approaches. The need to address the impact of the stipulated alternatives to corporal punishment in relation to moral decline was very key. This was conducted by getting to the lifeworld of the teachers and extract their essence through the lived experiences, this would help gain their intentionality in regard to the choice of disciplinary approach.

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1.2 Statement of the problem

In recent times, there has been a noticeable and concerning trend of moral decline observed among secondary school students in Kenya, which has had significant implications for the educational environment of the country. Aggression, bullying and arson are among the diverse behavioural problems that are indicative of this

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phenomenon. Andafu (2020) points that of late, the vice has shifted from the usual cases of vandalism, loss of property and arson to assault of teachers. If the trend is not properly addressed, it will not only jeopardise the safety and well-being of teachers and students but will also undermine the fundamental principles of education and social order.

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In the past, the utilization of corporal punishment had been employed as a method to address instances of wrongdoing. However, there was a growing recognition of the negative psychological effects linked to this disciplinary approach. Moreover, it is crucial to recognize that this particular approach violated the fundamental rights of the child.

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As a result, there has been increasing advocacy for the adoption of alternate methods to corporal punishment as a viable alternative in the implementation of student discipline inside educational institutions, due to their proactive qualities. Nonetheless, despite the recognition of the same, researchers and educators are becoming increasingly concerned

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that learners' behaviours have not improved. In fact, it has been argued that moral problems have increased since the ban on corporal punishment.

This prompted the present study to conduct a phenomenological inquiry into the efficacy of these alternatives, particularly from a communitarian standpoint, so as to gain a deeper understanding of their impact on student discipline.

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1.3. Purpose of the study

The study sought to carry out a phenomenological investigation of the phenomenon of moral decline in Kenyan secondary schools, explicate the effectiveness of the measure put to mitigate the menace and provide a philosophical reflection on the issue.

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1.4 Objectives of the study

The study sought to:

- I. Explore teachers' lived experiences with regard to alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools.

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- II. Examine the essence of teachers' lived experiences with the ban on corporal punishment as a strategy for addressing moral decline in Kenyan secondary schools
- III. Explore the potential efficacy of communitarian-inspired alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools.

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1.5 Research questions

This research proposal undertakes to answer the following questions:

- i. What are teachers' lived experiences with alternatives to corporal punishment in mitigating moral decline in Kenyan secondary schools?

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- ii. What are the teachers' lived experiences with the prohibition on corporal punishment as a technique for mitigating moral decline in Kenyan secondary schools?

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- iii. Are alternatives to corporal punishment, rooted in a communitarian philosophy, effective in mitigating moral decline in Kenyan secondary schools?

1.6 Justification of the study

The study on the productiveness of alternatives to corporal punishment in mitigating moral decline in Kenyan secondary schools was justified by the need to address the

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pressing issue of moral decline in the Kenyan educational context. The phenomenon of moral decline among students in schools is a matter of great concern globally, and Kenya is no exception.

The proposed alternatives to traditional approach to punishment in disciplinary actions have been extensively employed, but their effectiveness in addressing moral decline is

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questionable more so most existing studies have predominantly explored the negative effects of punishment, without providing comprehensive insights into effective alternatives. By adopting a phenomenological approach, the study aimed at understanding the lived experiences of the educators in relation to phenomenon of moral decline and the productiveness of alternatives to corporal punishment. Phenomenological

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approach allowed a deeper exploration of the subjective experiences and perspective of the educators and thereby gave room for the study to address the gaps and generate a deeper understanding of potential approaches in mitigating moral decline among secondary students in Kenyan.

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1.7 Significant of the study

The findings of this study hold significant implications for educators, policymakers, and researchers seeking to address moral decline in schools. By examining the productiveness of alternatives to punishment within a communitarian framework, this

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research can provide valuable insights into the development of more effective and holistic approaches to discipline.

Ultimately, the study sought to contribute to the creation of nurturing educational environments that foster the moral growth and character development of students while building strong and cohesive school communities.

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1.8 Assumption of the study

The ontological assumption of the study related the nature of reality and its characteristics thereby viewed reality through multiple lens that is the participants, the researcher and the reader.

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- I. The participant in the study own the knowledge There is no stipulated alternative to punishment since the ban of corporal punishment the schools therefore, have come up with different alternative strategies in handling moral decay in secondary schools.

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- II. Morality among the learners is a collective responsibility.
- III. Morality is constructed by individuals in the world through experience

1.9 Limitations of the study

The following are the limitation of this study;

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- I. This being a phenomenological study, there could be the likelihood of the prejudice of the interpreter, to overcome this the researcher shall employ *epoche* (bracketing) which involves suspending of judgments especially at the explication of data

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- II. There could be a possibility of Some respondents being unwilling to disclose some information due to fear. The researcher will therefore assure the respondents of confidentiality of their identity and that of their school.

1.10 Delimitation of the study

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This study will be limited to secondary schools in Kenya; however, students' indiscipline is also experienced at other levels of education such as tertiary and primary level.

The concept of punishment in this study is limited on the use of corporal punishment in mitigating moral decline in Kenyan secondary schools and not the use of the same in the teaching and learning process.

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CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

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The chapter reviewed literature drawn from both primary and secondary sources. The primary being the original texts from the great thinkers and philosophers. The literature review was guided by the objectives of the study in the chronological manner. The study also looked into the in-depth of the theoretical framework which guided the entire study. The purpose of all these was to engage into the Hegelian dialectic that involves the

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Thesis which simply means Present the status quo, the viewpoint that is currently accepted and widely held. The antithesis which is the articulation of the problems with the thesis and the finally the synthesis which involves proposing a new viewpoint (a modified thesis) that indented resolve the problem

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2.1.0. The perspectives of teachers on alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools.

This section sets out on a quest to investigate an alternate method of punishment that places a strong emphasis on guidance and counselling. The main contention of this investigation is that, when strategically incorporated into educational paradigms,

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guidance and counselling offer a more successful and morally responsible approach to preventing moral decline in students.

2.1.1 Alternative to corporal punishment

Alternative disciplinary measures are strategies for addressing disciplinary issues in schools that have been implemented in response to the prohibition of corporal

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punishment. A UN convention on the rights of children from 1989 endorsed the ban. By promoting nonviolence education and calling on member states to outlaw corporal punishment in all its manifestations, the EU and the UN have fought for children's rights. Consequently, national laws that outlaw physical punishment have gained popularity due to rising concerns about school violence and an increasing worldwide dialogue over

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children's rights. Since the UN Convention on the Rights of the Child laid the groundwork, anti-violence movements have worked to include INSPIRE and the Global Initiative to End All Corporal Punishment in their definition of physical force as a violation of human rights. A more recent addition to the UN Sustainable Development

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Goals was the need for "safe, non-violent learning environments," with an emphasis on ending violence against youth in all its manifestations (United Nations, 2015).

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In order to comply with UN statutes on the rights and protection of children, numerous UN member states passed laws outlawing corporal punishment in schools and putting in place procedures for managing students' conduct. Different nations therefore adopted different strategies as the ATCPs.

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For example, peer mediation is used in Australia, New Zealand, and the United States. It emphasizes individual accountability and thoughtful consideration before resolving disputes. Agesa (2015) asserts that head teachers are the only professionals in England and Wales who use harsh discipline methods and permanent exclusion.

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In California, a number of tactics have been used since the use of physical punishment was prohibited, according to a study by Gershoff (2008). These tactics include peer mediation, teaching students how to resolve conflicts in an amicable and constructive way, and restorative justice, a process that fosters community and attempts to restore ties between offenders, their victims, and the community.

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Corporal punishment was widely accepted and used as a method of controlling children in Bangladesh until 2008, when the Save the Children organization managed to change people's minds by holding seminars and conferences opposing the use of corporal punishment and advocating for the promotion of positive discipline among children (Fatu, 2020).

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Following the prohibition of corporal punishment in South Africa, the government enacted alternatives to corporal punishment (ATCP), which include discipline methods that do not involve inflicting physical pain on students. This was championed in schools through the Department of Education publication on alternatives to corporal punishment

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(Mayisela, 2017). They were meant to help teachers comply with 1996 legislation abolishing corporal punishment.

In Kenya, there is no unified approach to alternative disciplinary approaches, unlike in South Africa, where there is a clear policy document on alternatives to corporal

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punishment. According to Agesa (2015), different schools employ different alternative disciplinary strategies. Notably, guidance and counselling is one of the most emphasized non-violent approaches to student discipline following the ban on corporal punishment, as noted by Kagoiya *et al.*, (2017) and Mbiti (2007).

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2.1.2 Teachers' perceptions of alternatives to corporal punishment in addressing moral decline

The elimination of corporal punishment in schools served to both safeguard students' rights and get rid of aggressive behaviour on the part of students as well as violence in schools. But as Agesa (2015) noted, since the introduction of alternatives to corporal

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punishment, student behaviours have not improved. The behaviour of the students is indeed becoming worse, according to arguments made by various researchers. (Makapela, 2006) contends that disorderly conduct pervaded many South African schools as soon as pupils learned that physical punishment was forbidden. Many students

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seemed to take advantage of teachers because they knew they would not be physically punished.

In Kenya, studies carried out by Mbirithi (2022), Busienei (2012), Awalo (2011), and Kindiki (2009) indicate the same scenario. Less progress was made in regulating or

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improving student behaviour in schools with alternatives to corporal punishment. The management of the school may soon become unfeasible due to the decline in school discipline.

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Kamau (2013) did a study on alternate alternatives to physical punishment and secondary school students' discipline in Magumu division, Kinangop district, Kenya, which throws light on their effectiveness. A questionnaire was used to gather data for the study, which followed a descriptive survey methodology. The information was acquired from 88 students, 10 teacher counselors, and ten deputy principals from the Kinangop District's

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ten public secondary schools in the Magumu division. Participating pupils unanimously supported the use of non-physical punishments. The use of corporal punishment was once again endorsed by 50% of the deputy principals, while the remaining 50% supported alternative approaches. According to them, the cane was a fast and effective tool for child punishment. The students' fear of the cane is the cause of this. Schools

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should make more use of alternatives to physical punishment, according to the respondents' major suggestion and point of view.

Ndembu (2013) emphasised alternative approaches to corporal punishment but failed to show their impact on discipline. This study applied phenomenological analysis to

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investigate the teacher's perceptions of the efficacy of alternatives to corporal punishment. Gaining insight into their perspectives could uncover any disparities between the intended efficacy of these alternatives and their actual impacts.

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In order to examine complex issues that were not adequately captured in quantitative terms, phenomenological hermeneutics was crucial. The above study did not fully capture the hidden aspects of the phenomenon, which needed to be revealed through lived experiences of the teachers with regard to the alternatives to corporal punishment

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The study conducted by Maphosa and Sumba (2010) suggested that the escalation of learner disciplinary cases in schools was indicative of a failure by teachers to establish sufficient alternative disciplinary capabilities following the prohibition of corporal punishment in South African schools. The investigation implemented a qualitative

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methodology. The methodology employed was a case analysis of three junior secondary schools that were deliberately chosen. The interpretive paradigm was employed to analyze the data, which was obtained through interviews. Researchers discovered that educators experienced a sense of powerlessness in their capacity to enforce discipline in the absence of corporal punishment. In addition,

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educators disclosed that learners do not regard or dread them due to their awareness that they will not be subjected to any form of punishment, including corporal punishment. Despite the educators' awareness of alternative disciplinary measures, they perceived them as ineffective and time-consuming (Shumaba & Masphosa, 2010).

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Furthermore, a study on the principles of alternatives to corporal punishment strategies and disciplinary practices in schools carried out by Moyo, Khewu, and Bayaga (2014) provides additional insight into the efficacy of ATCPs in managing students' moral behaviour. The study sought to ascertain the degree of consistency that existed between disciplinary practices in schools and the principles of the Alternatives-to-Corporal

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Punishment strategy. The survey included 29 schools, and the case study included five schools, for a total of 34 schools. From the 29 survey schools, one principal and one Life Orientation (LO) teacher participated. Their findings showed that there was no clear correlation between the ideas of the alternatives-to-corporal-punishment strategy and the school's established disciplinary procedures.

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Arfasa and Weldmeskel (2020) also conducted a study in Ethiopia on secondary school practices and counselling services to determine the state of guidance and counselling in secondary schools. Utilizing both quantitative and qualitative research methods, the study used a descriptive survey design. The study's findings indicated that the majority of students enrolled in secondary schools do not frequently visit guidance and counselling

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offices. The same observation was made by Lyia & Boitt (2016) and Mushaanja et al. (2013), who found uncooperative clients to be a big bottleneck for G&C. In both studies, an empirical approach was used. Why then would the students avoid , yet counselling is one of the non-violent approaches to dealing with indiscipline?

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While the above studies by (Mbirithi ;2022; Ndembu, 2013; Busienei 2012; Awalo 2011, and Kindiki 2009) ,have provided useful insights into the efficacy of the alternatives to corporal punishment, they have not delved deeply into the fundamental reasons why instances of moral decline continue to rise. This essay sought to explore this phenomenon from a phenomenological perspective, moving from what we know about

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the world to what it means to be in the world, as experienced by teachers. Gaining insight into their perspectives could uncover any disparities between the intended efficacy of these alternatives and their actual impacts.

In summary the above studies have clearly given thought on what we know about the world in terms of alternatives to corporal punishment in mitigating moral decline in

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schools. they have revealed that the instances of indiscipline are still on the rise even in the presence of alternatives to corporal punishment however the nature of philosophical study would want to go further and respond to why it is so. This is through moving from what we know about the world to what it means to be in the world and this is gained through phenomenology which the above studies have not ventured into.

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The study ventured into interviewing teachers so as to uncover the subjective experiences with alternatives to corporal punishment this could probably give insight into why the alternatives might not be perceived as effective

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2.2.0. Teachers' perspectives on the prohibition of corporal punishment as a technique of mitigating moral decline in Kenyan secondary schools.

2.2.1 The concept of punishment

The concept of loco parentis was believed by individuals in the 18th century, which is when corporal punishment was first implemented (Baruwa & Balogun, 2020). Under this

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precept, teachers were granted parental rights over minors and were expected to provide students with both educational and moral support. Teachers were of the opinion that corporal punishment was permissible and that it would purify children of immorality and equip them with the necessary social skills. Najoli, Runhare, and Ouda (2019) indicate that corporal punishment was implemented in

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Ancient Greece. Sparta canning was implemented on candidates who were discovered to be thieving, and whips were employed for self-discipline, particularly to chastise the body, during the medieval era. The emergence of civil rights movements in the 1960s and 1970s marked a change in the public's perception of corporal punishment. During that period, there was an increase in

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public awareness of the rights of children (Baruwa & Balogun 2020). Consequently, a burgeoning number of nations, including over thirty in the past decade, have prohibited the use of corporal punishment by educators (Lenta, 2018). Benin, Congo, Kenya, South Sudan, Togo, Tunisia, and South Africa are among the countries in question.

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However, some quotas have criticized the narrative of children's rights; for example, Chisholm (2007) emphasizes that the subject of children's rights within the context of disciplinary measures is critical in the dispensation of modern education. The emphasis

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on children's rights should therefore be limited and should not interfere with the rights of others.

In addition, many people still believe that physical punishment in schools is an essential part of education because it can encourage discipline and good behavior, help students develop moral character, and create and maintain a classroom environment that is

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conducive to learning (Lenta, 2018). The United States, Eritrea, Libya, Mauritania, Nigeria, Somalia, Tanzania, and Zimbabwe are among the over seventy countries that continue to legalize corporal punishment (Najoli, Runhare, & Ouda, 2019; Lenta, 2018). In an attempt to reduce the prevalence of physical punishment in schools, the Kenyan government has attempted to criminalize the practice. The initial steps in this direction

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were the passage of legal notice number. 56 in 2001, Article 91 in the Children's Act of 2001, and the ban on physical punishment in the Republic of Kenya's Constitution: Bill of Rights in 2010. The government's recent passage of the Basic Education Act (2013) made it illegal to engage in any type of harassment, be it verbal or physical. No child shall be subjected to

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any form of cruel, humiliating, or abusive treatment or punishment, according to Article 35 of the bill. This offense carries a fine of Kshs. 100,000 or six months in prison, whichever is greater. As a UN member, Kenya was bound to uphold its regulations on children's rights, which included the right of the kid to be free from a violent environment. Therefore, physical punishment was outlawed.

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2.2.2. Perceptions of teachers on prohibition of corporal punishment

Onias (2022) looked at how primary school teachers in Zimbabwe felt about the end of physical punishment as a way to understand those feelings. With 24 purposefully sampled teachers overall, the four chosen primary schools underwent a single case study

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design guided by a qualitative research approach. Individual semi-structured interviews and focus-groups produced the data. The main result of the study showed that most teachers disagreed with the eradication of physical punishment, unlike present trends guided by psychological viewpoints and human rights that support the prohibition. The results showed that, in response to

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parental requests, teachers still administer corporal punishment. This study gave more weight on logical understanding than Onias' psychological perspective. It sought to explore the participants' lowest points of awareness and acquire a deep awareness of the ontological impressions teachers had about the ban on physical punishment in their institutions.

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There were various reasons why one had to change to a philosophical perspective. Above all, it acknowledges that the debate about corporal punishment in classrooms transcends psychological analysis. It looks at the philosophical foundations of ethical behavior and pedagogical approaches in addition to the instantaneous psychological and emotional consequences.

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This study looked at the fundamental philosophical ideas and ideals that drive instructors' behavior and attitude using rational knowledge. It aims to expose the basic ideas influencing teachers' opinions on the ban of physical punishment, transcending mere recording of psychological responses. This is a notable change from Onias' approach,

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which concentrated mostly on the psychological effects of corporal punishment without exploring closely the philosophical foundations of these methods.

Furthermore, the study's goal of understanding teachers' ontological perceptions added complexity and depth to the research. It acknowledged that teachers' attitudes toward

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corporal punishment are more than just surface-level opinions; they are deeply rooted in their understanding of reality, morality, and the nature of education itself. Exploring the ontological dimensions of teachers' perspectives shed light on why certain practices persist and what this means for the larger educational landscape.

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In summary, while Onias' study provided valuable psychological insights, this study took a more profound and philosophical approach. It aimed to provide a richer understanding of the complex issue of corporal punishment in schools by delving into teachers' rational knowledge and ontological perceptions, going beyond mere psychological effects to investigate the philosophical foundations of this contentious

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practice. It is also important to note that Onias study mainly focused on the primary school pupils and the study was carried in Zimbabwe the current study the study focused in secondary schools in Kenya and put emphasis on the secondary school learners this could help bring about a different out look of the lived experiences because of the difference age group among the learners.

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In addition, a study by Ntuli (2014) examined the effects of a corporal punishment ban on school discipline in South African secondary schools in the Sekhukhune District of Limpopo Province. The researchers relied on qualitative focus-group interviews with teachers to draw their conclusions. The study found that when corporal punishment was

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outlawed, classroom discipline decreased. One of the issues with employing modern disciplinary methods is the uncertainty and lack of training regarding the Department of Education's alternatives to corporal punishment. This is particularly true in specific circumstances.

In a similar vein, Atemnkeng and Azefack (2020) investigated the effects of ending

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corporal punishment in secondary schools in Cameroon: The purpose of this paper was to examine the following: the effects of the elimination of corporal punishment on student behavior in Cameroon's secondary schools; the reasons for and solutions to disciplinary issues in schools; the difficulties educators encounter in dealing with disruptive students in the classroom; the efficacy of disciplinary reasoning; and

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suggestions for improved disciplinary strategies from school administrators.

This descriptive survey study utilized both qualitative and quantitative methodologies to analyze data from a single location in Cameroon's South West Region: Buea. Fifteen administrators, twenty disciplinary masters, one hundred teachers, and twenty counselors

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made up the 155 responses in the sample.

Data was gathered through the use of both open-ended and closed-ended questionnaires.

According to the results, students' open hostility toward adults who attempt to enforce school rules—including teachers and administrators—and other factors like a hostile school climate have contributed to a dramatic increase in antisocial behaviors like

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truancy, delinquency, and recalcitrance.

Despite the positive reception of counseling among administrators and educators, they find that physical punishment yields better results, especially in African contexts. Therefore, students' conduct is limited by the removal of physical punishment. Reinstating physical punishment, the study found, should be done so cautiously.

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The two research concur that the absence of physical punishment leads to a faster rate of moral decline. In Lenta (2018), Socrates said similar things, saying that spanking is a good way to control kids when other methods don't work. He argues that children's behavior will become more antisocial and out of control if physical punishment is not used.

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He continues to assert that corporal punishment is believed to be advantageous to not only the children who are subjected to it, but also to their parents and teachers. Additionally, it is believed to promote the collective good by fostering law-abidance in future adults and assisting in the development of a civil, respectful, and educated

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citizenry, which, in turn, generates substantial benefits for all members of society (lenta, 2018). Consequently, it has gained widespread acceptance.

From the above studies it can be vividly argued that the elimination of corporal punishment from the school is a contentious issue. While supporters argue that it is a

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progressive step toward creating a more humane and compassionate learning environment, there is legitimate concern that simply banning corporal punishment without also establishing appropriate mechanisms to mitigate moral decline among students may have unintended consequences. One such consequence is the possibility of producing a generation devoid of values.

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The use of corporal punishment in schools has frequently been linked to instilling discipline and values in students. In its absence, the question becomes: What will take its place to instil these values? This void in disciplinary measures may result in an environment in which students are not held accountable for their actions, resulting in moral decay.

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Furthermore, emphasizing alternatives to corporal punishment without implementing effective deterrence mechanisms may not be sufficient to address the issue. In the absence of strong deterrents, students may not take disciplinary measures seriously, and the effectiveness of alternative approaches may be jeopardized. This highlights the need for a comprehensive study to investigate how the elimination of corporal punishment and

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the implementation of alternative disciplinary methods affect students' moral development and behaviour.

This study sought to bridge this gap by investigating teachers' lived experiences while dealing with indiscipline cases in the post-corporal punishment era. While previous research has looked into teachers' attitudes toward corporal punishment (e.g., Najoli,

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Runhare, & Ouda 2020; Cicognani 2004; and Kindiki 2015), understanding these attitudes requires a more in-depth examination of the experiences that shape them. Teachers' attitudes are shaped by their daily encounters with student behaviour and disciplinary challenges.

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The phenomenological approach taken in this study aimed to bridge that gap. Phenomenology, as a philosophical method, holds that human experience of the everyday world is a valid and necessary way to interpret the world. By focusing on teachers' lived experiences, it delves into the intricate web of thoughts, emotions, and perspectives that inform their actions and attitudes.

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The study intended to uncover the deeper layers of teachers' experiences in dealing with indiscipline cases using phenomenology. It aimed at investigating not only what teachers think but also why they think that way. This approach provided a nuanced understanding of the complex interplay of factors that influence teachers' decision-making, which goes far beyond the surface-level attitudes examined in previous studies.

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In essence, this study aimed to close the gap between policy changes and their implementation in schools. Understanding teachers' lived experiences provides the insights that are needed to develop more effective and contextually relevant strategies for maintaining discipline in schools while also upholding fundamental values.

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In conclusion, while the elimination of corporal punishment in schools was a commendable step, it necessitated a comprehensive approach that could go beyond simply eradicating a disciplinary method. This study sought to fill an important gap by examining the lived experiences of teachers in the post-corporal punishment era and understanding how the absence of this disciplinary measure affects students' moral

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development and behaviour. Adopting a phenomenological approach, the study recognizes the importance of exploring human experiences in order to shed light on the complex interplay between discipline, values, and education.

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2.2.3 Ethical relevance of corporal punishment in mitigating moral decline

The use of corporal punishment in contemporary pedagogy as a corrective remedy for moral decay has been the subject of ongoing debate. This is because there are two different schools of thought: the first holds that all forms of corporal punishment, including spanking parents, are immoral and ought to be outlawed, while the other holds

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that corporal punishment is morally acceptable and ought to be permitted. The way the two competing schools of thought define corporal punishment intensifies the problem. The United Nations committee on the rights of the child (2001) defined corporal punishment as any kind of discipline that involves the use of physical force and is meant to inflict little pain or discomfort.

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Soneson (2005) provides a definition of corporal punishment of children as striking them with a hand or an object, which could be a cane, belt, whip, shoe, or other similar item. shoving, kicking, or shaking the youngster; squeezing or tugging their hair; making them remain in awkward or dehumanizing postures or engage in excessive physical activity; and but Atemnken and Azefack (2020) list several various methods of applying corporal

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punishment, including striking, slapping, kneeling without bearing a load, kneeling while bearing a load such as a stone on the head, picking a pin, flogging, carrying the hand on the head, standing for a while, and engaging in strenuous manual labor (e.g., tending to the school garden during class hours, bringing in water from a distance, and sweeping the classroom for a segment of time).scarring or injuring the child.

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On the other hand, proponents of corporal punishment have also considered the consequences of their actions. Hansen (2006) defines punishment as the direct or indirect infliction of physical discomfort or pain on a child by a parent or other individual in a

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position of authority, typically to prevent the recurrence of an unwanted behavior, stop the child's unwanted behavior, or because the child failed to perform a task.

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Donnelly and Strauss (2005), on the other hand, define corporal punishment as the use of physical force with the intention of causing a child pain but not injury in order to correct or control the child's behaviour.

Looking into the United Nations' definition, it can be pointed out that the definition is insufficient for several reasons, the first of which is that it fails to explain why one is

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being punished. It mainly focuses on the pain and discomfort, however light that discomfort will be. Let's give a scenario of a child who is feeling unwell and is taking medication. The doctor prescribes an intravenous injection as the only remedy since the child cannot take oral drugs due to severe vomiting. This will involve some degree of

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force, some pain, and discomfort that will even cause the baby to cry. Is this procedure a form of punishment? And if it is punishment, is it worth avoiding it?

On the other hand, more so, (Atemnken & Azefack,2020: Soneson 2005) definitions gives more of forms of corporal punishment than defines what corporal punishment is.

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They also lack the purpose of punishment finally their view on their view punishment, there is a thin line between punishment and torture.

Smith and Hunsen (2006) and Donnelly and Straus (2005) have come up with what can be termed the purposeful conceptualization of corporal punishment. Their definitions slightly differ from the previous ones in that the punishment here is qualified; though

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there are some pains, they should not cause injury, and the pain has a purpose, which is to bring out a desired result at the end.

It can be therefore concluded that the debate on corporal punishment is complicated by different scholars' definitions and interpretations of corporal punishment. It is challenging to come to a consensus regarding the definition of corporal punishment

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because of this inconsistency. It also contributes to the polarization of the debate because definitions reflect the biases and perspectives of those who propose them.

Behavioural psychologists and other proponents of the illegality of corporal punishment contend that severe corporal punishment causes psychological harm to children. It gives the impression that violence is acceptable in their society, which encourages the spread

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of violent cultures. It creates a vicious cycle of abuse in which victims take up violence and begin to abuse or physically inflict pain on their friends and/or siblings (Oloo, 2021).

Approaching all of its activities from a human rights standpoint, the group feels that physical punishment in schools goes against both Kenyan legislation and international

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norms. (Oluent 2021) In Article 29 the Constitution forbids any other cruel, inhuman, and humiliating treatment including torture and corporal punishment.

The use of physical discipline usually depends much on religious ideals. People have turned to the Bible for millennia to defend physical discipline. Proverbs 23:13–14 say,

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"Withhold not corrections from the child; for if thou beatest him with the rod, he shall not die. You will beat him with the rod and deliver his soul from damnation. And in Proverbs 29:15 the rod and reproof offer insight, but a youngster left to himself brings his mother to shame. Baruwa & Balgyn (2020) claim that many Evangelical Protestant teachers and parents

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give the Bible's lessons great thought. They feel they have to do as the Bible orders. One could thus contend that, given what the Bible says, physical punishment is obviously moral.

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2.2.4 Theories of punishment

The present discourse aims to explore several theories pertaining to the concept of punishment. Within the realm of philosophy, the justification of punishment encompasses a range of theories and rationales. Specifically, two prominent views

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emerge as justifications for punishment: the utilitarian or teleological theory and the deontological theory (Odhiambo, 2009).

The utilitarian theory of punishment is grounded in the fundamental teleological principle, which posits that individuals should engage in action based on the expectation

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that it will yield more favorable consequences compared to inaction. Utilitarians see the primary aim of punishment as deterrence.

From a philosophical standpoint, utilitarians argue that our moral obligation is to engage in actions that result in the most amount of happiness or pleasure for the largest number

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of individuals. This principle primarily focuses on the outcomes or repercussions of a certain activity.

According to Baruwa and Balogun (2020), utilitarians prioritize outcomes rather than the intentions or actions themselves. Another theory that supports punishment is the deontological theory, also known as retributivism.

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According to deontologists, individuals should be punished not solely for the potential positive outcomes that may arise from punishment, although there may be supplementary justifications for imposing punishment, but rather because of the wrongdoing they have committed (Odhiambo, 2009). Consequently, individuals should be subjected to

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punishment based on past events rather than the potential consequences that may arise from their punishment.

Kantian ethics would offer a distinct perspective on the matter of corporal punishment.

Kant adheres to three categorical imperatives. According to Baruwa and Balogun (2020),

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the initial principle stipulates that individuals should only act based on a maxim that they can will as a universal law.

This implies that in order for an action to be considered ethical, it must possess the quality of universality, allowing it to be deemed suitable for execution in any given circumstance. The second categorical imperative posits that it is important to consistently

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see humanity, whether it pertains to oneself or others, not merely as a means to an end, but rather as an end in itself. It is imperative to regard individuals as intelligent beings rather than mere objects.

Based on the literature reviewed, there are various perspectives on the use of corporal punishment, which provides a rationale for conducting this study. One aspect that stands

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out is the lack of an effective deterrent mechanism in schools. In order to address objective three of this study, a combination of a phenomenological approach, which involves exploring the lived experiences of teachers dealing with disciplinary issues, and a review of literature from ancient philosophers will be employed to construct the argument. The present study aimed to examine the ethical significance of punishment

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theories in philosophy within the context of contemporary teaching, taking into consideration the perspectives of rights activists and behavioural scientists.

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2.3.0 Potential effectiveness of alternatives to punishment, grounded in a communitarian philosophy in mitigating the moral decline in secondary schools across Kenya.

According to Menkiti as cited in Ester and Tendai (2014), the concept of communitarianism places emphasis on the ontological precedence of the community in

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relation to the existence of the individual. According to his perspective, the individual's identity is shaped by the community rather than being determined just by an abstract and passive attribute such as reason. This perspective on communitarianism posits that the norms, standards, and objectives of a community are seen to be unequivocal and serve as the guiding principles for determining notions of morality and social justice. Individuals

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do not direct their attention solely towards their own existence, but rather consider themselves in connection to others. Failing to prioritize the welfare of the community can result in intentional self-inflicted injury.

2.3.1 The concept of communitarianism in education

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The majority of research conducted on the moral development of learners place a significant emphasis on the role of the school environment in cultivating discipline. The authors bring attention to the shortcomings of the curriculum in effectively cultivating moral values among students.

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Munene (2016) conducted a study the *Evaluation of the relationship between teaching of moral values and their application by learners in Kenyan Secondary schools*. The study's findings indicated that the inadequate condition of discipline observed in Kenyan secondary schools can be related to the instructional approaches utilized in moral development. The author contends that subjects designed to cultivate moral qualities in

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students, such as Religious Education, place greater emphasis on the examination component rather than the moral principles they want to impart.

This study aimed at employing an alternative method to the moral growth of learners, focusing on a non-examination-oriented perspective, through the adoption of communitarianism. The rationale behind this is that communitarianism advocates for the

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collective assumption of responsibilities in fostering the development of moral values among individuals engaged in the learning process.

A study conducted by Gogo (2020) examined the challenges and opportunities associated with the contribution of education to moral decay in Kenya. Gogo contends that

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educational institutions have neglected the moral component of education, which has led to a decline in academic performance, an increase in disciplinary issues, and behavioral issues. He agrees that the moral principles that individuals within the community of learners hold dear have been gradually eroded as a result of the predominant emphasis on financial gain and material possessions.

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Gogo (2020) analyzes the works of Buconyori (1993), Oruka (1990), and Chukwu (2002) in his critique. Gogo contends that these scholars have primarily concentrated on the moral development of learners through education, particularly within school contexts, at the expense of the significant role that the community plays in fostering learner development. Gogo proposes that the community should be regarded as a critical

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starting point in this process. He suggests that the issue of moral decline among students could be effectively addressed by implementing a behavioral model in secondary schools in Kenya, which involves collaboration between the community and the school. The objective of this model is to influence the conduct of students both within and outside of the school environment. However, the author fails to consider the family's function in

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this specific context. In contrast to the perspective that emphasizes the community as the starting point, the emphasis of this study is on the family's function as the initial foundation for moral formation. This perspective is consistent with the perspective presented by Etzioni (2004). Furthermore, Gogo aligns with the aforementioned scholars in his advocacy for the

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compulsory inclusion of Religious Education as a subject, as well as the provision of moral and ethical lessons to all students. However, the same concerns that are associated with the excessive emphasis on examinations will persist if this approach is implemented.

The purpose of this study was to examine the concept of moral discourse in familial,

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communal, and educational contexts, as opposed to the traditional method of teaching morality exclusively within the classroom. The investigation examined the collective responsibility of various institutions, such as the family, community, and school, in promoting the moral development of students.

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2.3.2 .Communitarianism in African indigenous education

The ethical foundation of African traditional civilization is based on the underlying notion that human beings are intrinsically interconnected and never exist in isolation. Husien and Kebede (2017) define society as an intricate system of interconnected interactions that collectively enhance the welfare and stability of the community. It is

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distinguished by a deliberate endeavor to refrain from any acts or behaviors that could disturb or weaken the overall operation of the community. The above description can be understood by analyzing the metaphysical representation of African communal life, which emphasizes the oneness and interconnectedness of different parts, as well as the structured interaction among all beings in the universe.

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According to the assumed interconnection of entities, any negative action is believed to cause disorder that can affect other entities. Placide Tempels (1959) substantiated this viewpoint by asserting that the interdependence of forces has resemblance to a spider's web, wherein any disruption to a solitary strand has repercussions across the entire network.

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Moral deviance is viewed as a disruption to the balance of the universe and a breach of the fundamental framework of existence. As a result, several actions were taken to restore social order. Whenever there is a violation of moral or customary norms, suitable sanctions are enforced to address the wrongdoing and penalize the violation of established traditions.

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These penalties are commonly thought to be caused by the intervention of supernatural beings and ancestral powers, which can take various forms such as death, diseases, drought, resource scarcity, unexpected catastrophes, and other events categorized as natural disasters. In such cases, society implements actions such as the trade of unwanted elements into slavery or their removal.

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Within the framework of African customs, the duty of educating African children transcended that of the parents, since it was expected that a kid born into a community would internalize the cultural conventions and principles of that specific civilization. The neighborhood had a substantial impact on the child's upbringing. Marah (2006) states that in the early stages of life, the biological mother usually assumes the task of

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educating the child. However, when the child reaches puberty, the community becomes more involved in this obligation.

Kazeem (2007) emphasized that the community was prioritized over the individual, particularly the child, in terms of both ontology and epistemology. Ezekwonna (2005)

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posited that this educational approach aimed to cultivate in children a strong moral compass, exemplary conduct, and unwavering integrity, thus demonstrating the congruence between their ethical principles and those upheld by the broader society. African customs delegate the responsibility of disciplining a kid not only to their parents but also to other members of the community, due to several considerations. Muyila

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(2007).

Therefore, punishment was seen as a means of restoring the fundamental nature of existence that had been disturbed by the antisocial behavior. The current African society is greatly concerned about the decline of moral standards, which has led to a state of almost complete disorder in the moral sphere. Van der Walt (2003) is the author of the

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cited work.

Okpalike (2015) posits that the decline in morals in Africa, perhaps resulting in depravity, can be ascribed to the separation between modern Africans and a long-standing moral heritage that has been neglected throughout time. The scholarly study conducted by Awala (2021) examines the use of African Indigenous

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Education as a possible solution for addressing and reducing moral decay. The study, entitled "The Role of Indigenous Education in Mitigating Youth Immorality and Indiscipline in Kenya: A Critical Examination and Contemporary Perspectives," seeks to assess the importance of indigenous education in addressing the problems of immorality and indiscipline among the youth in Kenya. Additionally, it aims to investigate potential

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approaches for reviving indigenous education in modern society. Awala (2021) asserts that African communal institutions, which included both the family and society in the moral development of learners, were particularly effective at that period. The father, for example, took on the duty of maintaining moral principles within the family and was anticipated to act as a constructive role model for the children. At this

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educational institution, discipline was rigorously enforced, with a zero-tolerance stance towards unwanted behaviors and the use of corporal punishment as a method of administering penalties.

He believes that a significant difference between modern education and indigenous education is the active participation of the entire family in raising young individuals

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within the indigenous system. In contrast, in contemporary culture, the duty for this task has primarily been assigned to schools, leading to a reduced role for families and a change in disciplinary power in Kenya. The focus on the rights of children has been given greater importance than their associated duties. According to Awala (2021), it is essential to renovate religious instruction and enforce

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censorship of mass media as crucial steps in safeguarding young minds from corruption. Nevertheless, the main emphasis of this work is on the intellectual aspect of African indigenous education, particularly the philosophy of communitarianism. This paper examines the importance of African indigenous education in the present time. Awala has expressed worries about prioritizing children's rights over their associated

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responsibility. To address this current inadequacy, Ikuenobe (2018) conducts scholarly research on the subject of Human rights, personhood, dignity, and African communalism. This article presents a compelling case for embracing a practical comprehension of substantial human rights, firmly grounded in an African community's viewpoint on dignity and individuality. This viewpoint lays considerable importance on

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individual duties and liabilities.

The author contrasts this idea with the dominant Western liberal viewpoint on moral dignity as a basis for human rights, which includes an individualistic entitlement that is innate in human nature and largely focused on self-interest. The Western inclination to stress rights as entitlements, while disregarding the significance of corresponding

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obligations, is an inadequate approach to safeguarding the rights, well-being, and dignity of all individuals, especially those who are vulnerable. African communalism emphasizes the development of innate qualities and the protection of individual rights and dignity. This approach provides a more efficient method of addressing the issues related to children's rights. Therefore, considering the points

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described above, this study attempted to investigate the influence of cultural involvement, based on the communitarian concept, in reducing moral decline among secondary school students.

Awala's (2021) research provides valuable insights into the potential effectiveness of

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African Indigenous Education in addressing moral decay. However, this viewpoint neglects to emphasize the underlying philosophical idea that formed the basis of this African indigenous education. This study utilized a phenomenological approach to examine the integration of communitarianism, a key philosophical principle in African indigenous education, as a means of addressing moral decline in secondary schools.

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Specifically, it explored alternatives to physical punishment.

Communitarianism is a philosophical philosophy that places the community at the forefront of moral and social norms. In the context of African Indigenous Education, this philosophical perspective is based on the belief that individuals have an inherent

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connection and responsibility to their own communities. Therefore, an educational approach rooted in communitarianism aims to foster in community members a feeling of collective responsibility, cohesion, and mutual reliance. By employing a phenomenological approach in this context, the study was able to thoroughly explore the firsthand experiences of teachers and analyze their perspectives

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and comprehension of the phenomenon of moral decline. Additionally, it investigated the methods they employ to tackle this issue, an aspect that was overlooked by Awala (2021). By understanding the subjective experiences of instructors, one can gain valuable insights into the underlying challenges linked to moral decay and devise pertinent and efficient solutions.

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2.3.3 Autonomy and communitarianism

One of the critical concerns that may arise in the realm of communitarian philosophy is the position and function of an individual within a specific society or community. Can the theory potentially violate an individual's rights? Is it possible for an individual to genuinely attain autonomy while being part of a community?

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Personal autonomy, as understood in liberal ideology, refers to the natural ability of individuals to make independent decisions and conduct their lives based on their own desires and preferences (Ajamal, 2016). This viewpoint has greatly influenced the liberal philosophy of education, which views each person as a separate entity detached from their social surroundings.

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Deaden (1975) posits that an individual's cognitive processes have an impact on their sense of self. This suggests that in order to fully understand an individual's ideas and actions, it is necessary to take into account their particular choices, reflections, determinations, and cognitive processes. What factors influence the formation of one's mental activity? How are the procedures of formulating choices, participating in

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discussions, and arriving at conclusions executed? Does the notion of self largely derive from its own internal processes and behaviors, or is it fundamentally molded by its social environment and external factors? Temples' theory posits that an individual is susceptible to both superior and subordinate forces and possesses a substantial force. An individual, being a dynamic entity, can be

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susceptible to external influences while also exerting effect on others. In his work, Kerr (2002) offers additional understanding of the forces thesis by explaining that in a "supermarket culture," our perceived "needs" and "wants" are not internally originated but rather shaped by societal variables such as media and advertising. As an individual becomes more autonomous, they are nevertheless subject to the influence of a vital force.

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Postmodernists have made significant contributions to the discussion on autonomy by expressing skepticism and raising issues about the notions of truth and daily reality. Ajamal (2016) contends that an individual's reliance on reason cannot be adequately justified solely by the knowledge obtained from sources that are deliberately deceptive, such as media and advertising visuals. This knowledge is commonly regarded as being

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"incomplete, tainted, and dependent on circumstances."

Nevertheless, feminists have raised apprehensions about communitarians, contending that this theoretical framework fails to recognize the repressive character of conventional communities, leading to the subjugation of women (Friedman, 1993, as cited in Ajamal, 2016).

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As a result, what is the precise research need that this study seeks to address? Is an individual considered autonomous, particularly in the context of making moral decisions? Communitarians emphasize an individual's communal essence, whereas liberals tend to perceive individuals as atomistic. According to Kerr (2002), an individual can be described as having a "imaginary independent self."

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2.4.0 Theoretical framework

2.4.1 Introduction

The present study explored communitarianism as the underlying theoretical framework.

Communitarianism, as defined by the Institute of Communitarianism Studies (2000), is a philosophical framework that prioritizes the significance of communities in

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understanding and promoting human dignity and well-being, as well as in assessing political institutions and engaging in political endeavors. Menkiti (1984) argues that communitarianism places emphasis on the ontological superiority of the community above the actuality of the individual. Communitarianism posits that the principles of

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social justice and morality are contingent upon the standards, norms, and aims established by a given community, which are seen as absolutes.

On the contrary, individual relativism posits that the concept of universal objective moral truth is nonexistent, and instead asserts that an individual's personal beliefs regarding

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moral rightness or wrongness are indeed the true determinants of moral judgment (Hanna, 2020).

Individualism aligns with the principles of liberalism theory, which posits that each person should independently determine their own conception of the good. In the context of Kenyan culture, a prevalent slogan among the younger generation is "my dress my

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choice." This phrase signifies the belief that individuals have the autonomy to pick their own attire, regardless of societal judgments or the potential for clothing to be perceived as immodest due to its short or revealing nature. The motto "*Maisha ni yangu sipangwingwi*" reflects the principles of liberalism, wherein individuals are able to independently determine what is beneficial for themselves without external intervention.

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2.4.2. Western communitarianism

The communitarian philosophy emerged as a response to the principles and values of liberalism. There have been two significant waves of communitarianism: the academic communitarianism that emerged in the 1980s, and the responsive communitarianism that

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gained prominence in the 1990s. Charles Taylor and Michael Sandel are recognized as proponents of academic communitarianism (Bell, 1993).

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The authors expressed criticism towards philosophical liberalism, specifically targeting the writings of John Rawls and Immanuel Kant, which place significant emphasis on personal autonomy and individual rights.

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According to Bell (1993), it was contended that contemporary liberalism has inadequately addressed the intricate network of social connections in which individuals are embedded in the present-day society.

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The criticisms of liberalism further note that the liberal representation of the individual presents them as an independent being who, without any influence from their social environment, evaluates different values and goods and exercises their freedom by making choices among them. Communitarians, on the other hand, argue that the liberal model, which places significant importance on choice and liberty, fails to acknowledge

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the fundamental reality that individuals are intricately connected to and influenced by the societies in which they exist (Etzioni, 2014).

The formulation of individual rights or interests cannot be abstracted from the social context, as individual identity is influenced by culture and social relations. Critics argue

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that academic communitarianism lacks clarity regarding the status of individual rights, especially human rights. In reaction to this, the concept of responsive communitarianism emerged.

Amitai Etzioni and William A Galston are significant proponents of responsive communitarianism (Gobly, 1997). Their basic assumption is that humans are confronted

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with two major sources of normativity: the common good and autonomy and rights (Bell, 1993). They emphasized that communities cannot be founded on a single normative basis and that both individual rights and the common good are normative sources, without one being a priori preferred (Etzioni, 2003).

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The aforementioned, highlights the efforts of responsive communitarians to bridge the gap between autonomy, human rights, and the common good, a matter that had not been well addressed by academic communitarians. Etzioni (2004) proposed a novel principle, sometimes referred to as the "new golden rule," which advocates for individuals to demonstrate reverence and support for the ethical structure of society, in a

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manner that aligns with their desire for society to safeguard their autonomy in leading a fulfilling existence.

The new golden rule addresses the interplay between rights and responsibilities by suggesting that while an individual may desire autonomy, she must also take into

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account the societal moral order to prevent any conflicts; doing so will enable her to lead a purposeful existence.

2.4.3 African communitarianism

Personhood is a significant component of the African communitarianism principle of morality. In African philosophy, the essence of an individual is expressed in two distinct

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ways. The initial form expresses personhood in terms of communal relations; personhood is assessed based on the manner in which individuals interact with others and comport themselves in their personal lives and the broader community. The second form of the nature of the person aims to establish the characteristics that define personhood, which are typically referred to as the soul, spirit, and body. Based on the aforementioned

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observation, the initial form, which pertains to an individual's behavior within the community, is indispensable for this investigation, as it will illuminate the normative aspects of personhood.

African communitarianism is broadly classified into two main forms, which are the radical communitarianism referenced in Menkiti 1984 and Mbiti, similar to western

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communitarianism. They are of the opinion that the African community is strictly communitarian, and that the community completely defines personhood (Gyekye, 1997). The community is prioritized over the individual. The individual's development of personhood is significantly influenced by the community. Menkiti (1984). Individual

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liberties are not permissible in this context. As Mbiti implies, the individual can only assert that they are because we are, and since we are, they are.

The radical communitarians claim that in African thoughts rights are seen a secondary because priority is given to duties which the individual owes to collectively (Menkiti,

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1984). Sandel a western communitarian agrees in line with radical communitarians posits that since a spirit of generosity is expected to be present in a communitarian society, rights would not be important (Gyekye, 1997). On the other hand McIntyre argues that rights are unreal or fictitious. Does this mean that an individual is inherently social and

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bound to absolutely follow the laws, values and morals of the community and cannot exercise her will or autonomy at will?

The radical communitarianism just like the academic communitarianism fails to cutter for the rights of an individual within the community and the autonomy which is very important component in moral reasoning.

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It is worth to mention that this study demonstrated a strong commitment to the essential ideas and ideals of communitarian philosophy, encompassing its key doctrines and principles while avoiding strict devotion to any one communitarian school of thought.

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. Athur and Brailey (2002) argued that there are different versions of communitarianism, so it would be illogical to speak of the communitarian view. Instead, terms like the communitarian perspective or communitarianism's are more appropriate. On the other hand, Etzioni (1993) asserted that a communitarian perspective does not prescribe specific policies, which this study found suitable. Therefore, the study focused on the

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fundamental principles of communitarianism, such as particularism, moral dialogue, and the notions of right and responsibility, in addressing the alternative to corporal punishment in mitigating moral decline.

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The aforementioned approach demonstrated a comprehensive understanding of communitarianism, allowing for a flexible and adaptable application of its principles in many social and ethical contexts.

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2.4.4 The relevance of the theory to this study.

In addressing the objectives of this study, the research embraced the underlying principles of communitarianism as discussed below:

The theory contends that the moral development of the individual is the shared responsibility of the group. Institutions comprising a community, including the family,

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the school, and society as a whole, can thus assist in moulding the conduct of the students. Consequently, the teacher will not be solitary in overseeing the moral development of the learner. As a result, the study investigated the communitarian functions of the family, the school, the teacher, the voluntary organization within society, and the nation.

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Secondly, the theory underscores the concept of particularism, which pertains to the distinct obligation individuals hold towards their families, relatives, community, and society. This stands in opposition to liberalism, which emphasizes the inherent rights of individuals irrespective of their specific affiliations. For example, proponents of

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liberalism such as Jeremy Bentham perceived the concept of a society as a fictional construct (Etzioni, 2014).

The notion of particularism holds significant historical and cultural significance within the context of African communitarianism. This is the examination of an individual's

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behaviours and their capacity to cause shame or harm to the familial unit. These factors give rise to apprehensions regarding ethical rectitude, conformity to cultural standards, and general moral character (Adebayo, 2009). Participating in such actions has the potential to negatively impact the standing of the family, so imposing onto the parents the obligation to uphold a comprehensive account of their offspring's activity.

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Thirdly, the idea espouses the promotion of individual rights and autonomy, albeit within the context of the social framework. The concept of autonomy is not solely based on an abstract entity, but rather incorporates the influence and involvement of others. In order for individuals to foster harmonious and peaceful interactions, it is imperative that they

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adhere to ethical values. The concept of personal autonomy within liberal ideology pertains to the inherent capacity of individuals to exercise their own volition and make choices in accordance with their own values and preferences (Ajamal, 2016).

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This perspective has had a significant impact on the liberal philosophy of education, which perceives each individual as a social atom that is detached from their social environment. According to Deaden (1975), an individual's sense of self is influenced by their thinking processes. According to liberal ideology, individuals possess autonomous agency and should rely on their own mental capacities to determine their actions. They

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are considered independent entities, impervious to external influences. The aforementioned argument poses a significant risk when the cognitive faculties of individuals involved exhibit destructive tendencies.

Furthermore, the significance of moral dialogue within the framework of communitarianism cannot be underestimated. Moral dialogue is a fundamental

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component wherein a group of individuals actively participate in the deliberation and prioritization of values that will serve as guiding principles in their lives (Ajmal, 2016). Based on this, learners and teachers have the opportunity to convene and participate in dialogues pertaining to numerous concerns within the educational environment.

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The utilization of moral conversation can also be employed by the government to involve various stakeholders in discussions pertaining to educational matters. According to Ajamal (2016), there exists a correlation between alterations in legislation and shifts in individuals' attitudes. The effects of implementing certain policies, such as alterations to

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disciplinary strategies for students, can exert a substantial influence on individuals' views towards these novel policies.

Hence, it is imperative to take into account the participation of teachers who engage extensively with the learners, since their viewpoints and experiences might significantly impact on the efficacy of these disciplinary methods. The objective of this study was to

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examine the perceptions of the teachers regarding the utilization of alternative disciplinary methods, since their attitudes are shaped by their perceptions.

Ultimately, the idea espouses the significance of the family unit in fostering the moral growth of the individual. According to Golby (1997), communitarianism can be

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understood as a sociopolitical movement that emphasizes moral revitalization. This perspective highlights the significance of the family unit as the primary context for cultivating personal responsibility, with educational institutions assuming a secondary role in this regard. This implies that a youngster enters the educational system with preexisting values that have been imparted upon them. The primary purpose of schools is

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to enhance and reinforce knowledge and skills. Parental engagement is considered to be a significant component of the Competency-Based Curriculum (CBC) in Kenya. According to the Kenya Institute of Curriculum Development (KICD, 2019), parents have the responsibility of instilling and nurturing moral principles in their children. In addition, it is expected that educators fulfill the role of instructing and mentoring

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youngsters, imparting knowledge on appropriate decision-making and fostering their understanding of the associated outcomes. The family serves as a fundamental catalyst for the formation of one's character.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

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The chapter presents the research design, research paradigm, research method, location of the study, sample size, data collection procedure, methods of data collection, data explication validity and truthfulness and ethical considerations.

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3.2 Research design

The Interpretive Phenomenological Approach (IPA) was implemented in this investigation. This qualitative research methodology facilitated the examination of the "lived experiences" of the participants in the study. Smith, Flowers, and Larkin (2009) contend that the IPA research approach has the potential to deeply explore a participant's

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"lived experience" and to facilitate the understanding of the phenomenological significance of this experience and its impact on the participant. The "lived experiences" of the participants, which are shared experiences, can be interpreted by IPA, a qualitative technique. The experience or phenomenon in question is of fundamental significance to the individual, as stated by Smith et al. (2009, p.3).

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Consequently, the individual will engage in a significant quantity of contemplation, reflection, and emotion as they navigate its implications. Consequently, when individuals are actively involved in "an experience" of a significant event in their lives, they begin to contemplate the significance of the situation, and IPA research endeavors to establish a connection with these reflections (Smith et al., 2009, p.3). Consequently, (Alse, 2017)

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maintains that human beings are creatures that make meaning, and as a result, the accounts that participants provide will be indicative of their efforts to comprehend their experiences. Consequently, this study implemented the interpretive phenomenological approach (IPA) to examine the phenomenon of moral decline in Kenyan secondary schools and to evaluate the effects of the alternatives to corporal punishment that were

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implemented to alleviate the vice through the perspective of the participants' personal experiences.

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3.3 Paradigm

The etymology of the term paradigm can be traced back to its Greek counterpart *Paradeigma* and its Latin equivalent *paradigma*. In both languages, these terms signify a pattern or model (Kivunja & Kuvini,2017).

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A paradigm therefore, refers to a certain method of thinking, a school of thought, or a viewpoint that a study is based on (Denzin & Lincoln, 2000; Kivunja & Kuyini, 2017).

The study employed combination of critical theory and interpretive paradigms. Combining the critical theory paradigm and the interpretative paradigms allowed for a truly conceptualised IPA study. The study attempted to critically explore and interpret

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how the phenomenon of moral decline and the measures taken to mitigate it influenced the participants' lived experiences.

The combination of the two paradigms steered the study towards the ultimate purpose of the IPA study, which is to explore, investigate, and interpret the research participants' lived experiences.

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Critical theory provided the context for the participants' examination of the phenomena, whereas the interpretative paradigm explicitly and interpretively described how the phenomenon impacted the research participants' lived experiences.

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Paradigm entails the epistemological, ontological and axiological stance. Therefore, the epistemological stance of the study was that knowledge is gained through experience. This entails that experience is the fundamental source of meaning of knowledge. To gain this the researcher and the participant worked together in the construction of knowledge, this is supported by (Racher and Robinson 2003), Who posit that

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Constructions are elicited and refined, and knowledge is created through interaction between and among investigator and respondents.

This study sought the knowledge about addressing the phenomena of moral decline through the lived experiences of the teachers responsible of discipline and those of

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guidance and counselling. Lived experiences are the ways in which people live in relation to a phenomenon.

Furthermore, the study explored the phenomenon of moral decline in secondary schools in Kenya, focusing on the lived experiences of teachers with regard to alternatives to corporal punishment in mitigating the vice, as well as their lived experiences with the

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prohibition of corporal punishment as a means to combat moral decline. Through this, the acquisition of knowledge regarding the reality of the phenomena was accomplished.

The subjective experiences of individuals contributed to the variation in their view of reality. According to Scortalnd (2012), there is a contention that the senses hold significant importance in the formation of an individual's comprehension of the universe.

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This argument posits that in the absence of senses the world would be devoid of significance.

Hence, the construction of meaning in the realm of the phenomenon of moral decline and approaches used to mitigate it, was influenced by the subjective knowledge derived from

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the lifeworld of teachers, which was ontologically grounded. This process occurs through the interplay between consciousness and the external world.

The researcher's axiological standpoint in the study entailed expressing the views of the participants while respecting their values.

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3.4. Research method

The investigation explored the utilisation of two separate yet interrelated approaches to research: philosophical analysis and hermeneutic phenomenology. Through the integration of hermeneutic phenomenology and philosophical analysis, this study sought to offer a holistic and multifaceted comprehension of the approaches employed in

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tackling the phenomenon of moral decline in secondary schools in Kenya. Additionally, it sought to examine the inherent intricacies of this issue from various vantage points.

3.4.1 Phenomenological hermeneutic method

Phenomenological hermeneutics is derived from two methods. phenomenology, which basically means narration or description of a phenomenon from the horse's mouth, for

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instance, someone narrating their experiences as victims of post-election violence. These experiences are referred to as lived experiences. Hermeneutics involves interpretation, just like someone can interpret religious texts.

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Van Manen (1990) defines phenomenological hermeneutic as the lived experiences of research participants (phenomenology) and the interpretation (text) of the life they have lived and experienced (hermeneutics).

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Etymologically the word phenomenology stems from Greek *phainmenon*, meaning things appearing to view or showing themselves, flaring up (Farrell, 2020). It is about understanding phenomena or things as they are experienced by others, for instance, the phenomenon of the competency-based curriculum for a teacher well versed in the 8.4.4 system of education in Kenya.

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Conversely, hermeneutics is the field of study and application that pertains to interpretation (van Manen, 2014). It was derived from the Greek verb *hermeneuein*, meaning "to interpret," and the noun *hermeneia*, meaning "interpretation" (Thompson, 1990). Consequently, it is linked to the interpretation of the text.

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The objective of a phenomenological investigation is to re-establish a focus on the tangible aspects of the subject matter, as encapsulated by the phrase *zu den Sachen* (back to the things themselves). This perspective involves the phenomenologist's inclination towards exploring the various human experiences within the realm of everyday life as a legitimate approach to understanding and interpreting the world.

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According to Eddles-Hirsch (2015), they refute the idea that the detached scientific empirical tradition is the preferable approach to investigation. The phenomenon under investigation is neither quantified nor characterised based on its acknowledged reality; instead, the focus is on comprehending how the participants see and interpret their everyday world (Eddles-Hirsch, 2015).

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Phenomenology includes different philosophies, which include transcendental, which is often connected with being able to go outside of the experience, like standing outside to view the world from above (Cilesiz, 2010), existential philosophy, which describes the lived experiences, and hermeneutic phenomenology, which emphasises interpretation as opposed to just description (Yuksel & Yiridim, 2015).

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Edmond Husserl, well-known for his descriptive approach, and Martin Heidegger, well-known for his interpretive perspective, established the 20th-century philosophical tradition that gave rise to phenomenology as a type of inductive qualitative research.

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German mathematician Edmond Husserl (1859–1938) founded the intellectual movement of phenomenology.

According to Reiners (2012), phenomenology included the suspension of all suppositions pertaining to consciousness and instead focused on the significance of personal experience. The concept of the individual experience pertains to an individual's

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subjective perception, emotions, imaginative faculties, and thoughts with regard to a given phenomenon. This is referred to as intentionality.

Phenomenology is distinguished by its intentionality. It is associated with consciousness.

The term "intention" in Aristotelian philosophy denotes the orientation of the intellect

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toward its object (Mustakas, 2012). It is a deliberate action, such as visiting the library to read. It does not pertain to actions that are executed without consideration, such as reading a billboard while operating a vehicle. The object is always the focus of the mind's orientation, and it departs the mind in an intentional manner.

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In this particular study, the focus is on the moral decline that occurs in secondary schools. Therefore, what is the experience of the teachers in addressing this phenomenon through the use of G&C or CP? Consequently, the teacher's level of expertise in managing problems with discipline utilising G&C or CP is contingent upon their

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deliberate actions being conscious. Their perceptions, thoughts, emotions, or imaginations then become their lived experiences.

So, phenomenological research is different from other types of qualitative research because it tries to figure out what something is really like by looking at it from the point of view of the person who experiences it (Eddles-Hirsch, 2015). Phenomenologists are more interested in hearing from people who have seen or experienced something than in figuring out why people experience life the way they do.

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A phenomenological study on moral decline in Kenyan secondary schools, in this case focused on the experiences of teachers, sought to delve into the subjective understanding and interpretation of the phenomenon from an individual perspective. Phenomenological approach aimed to grasp the fundamental nature of teachers' experiences while

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addressing the phenomenon through the use of alternatives to corporal punishment, as opposed to quantifying the precise number of schools involved or establishing the causes of moral decline. This strategy sought to offer a comprehensive and intricate depiction of how teachers perceived and interpreted their everyday world while addressing the phenomenon of moral decline.

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At the core of this phenomenological investigation, the focal point was placed on the lived experiences of teachers. Each teacher assumed the role of a narrator, recounting the complexities of their experiences with moral decline in the context of secondary education. The study did not prioritise the enumeration of schools facing the phenomenon, nor did it focus exclusively on identifying a single set of factors that

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caused the vice. Instead, the study aimed to analyse the various subjective interpretations of the phenomena and the methods used in mitigating the vice.

It is important to note that hermeneutic phenomenology is a methodological approach that is not restricted by specific structured phases. Rather, it is associated with the

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circular process of attunement, questioning, and thinking, which is referred to as the hermeneutic circle (Dangal and Joshi, 2020).

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3.4.1.1. The significant contribution of the hermeneutic phenomenology method

Objective one: The study focused on gathering the lived experiences of teachers on alternatives to corporal punishment in addressing moral decline in the school environment. The primary goal was to gather narratives in order to obtain a deeper understanding of the actual experiences and viewpoints of teachers. This would provide

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valuable insights into the practicality and effectiveness of non-violent disciplinary strategies.

Objective Two: The second objective of the study was to gather a description of the lived experiences of teachers regarding the prohibition on corporal punishment as a means of addressing moral decline. Despite the ban on corporal punishment in schools, evidence

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has demonstrated that it continues to be used and sometimes has led to serious consequences (Sall, 2019; Nalianya, 2019). The primary purpose of this objective therefore was to investigate the enduring nature of corporal punishment by analysing the beliefs and thoughts of teachers as well as their perceptions on the ban of corporal.

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Objective three: Focused on elucidating the encounters of teachers while engaging with parents within the framework of managing disciplinary issues with the learners. This objective acknowledged the significant role that parents fulfil in the education and discipline of their children, aligning with the principles of communitarian philosophy.

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The life experiences of the teachers in each aim were then analyzed using hermeneutic interpretation. Interpretation pertains to the significance extracted from the examination of the gathered data, information, and evidence. According to Patton (2002), interpretation involves assigning importance to discovered information, comprehending results, providing explanations, reaching conclusions, deriving lessons, forming

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inferences, contemplating meanings, and organizing a chaotic yet structured reality. The aforementioned conclusion was reached by analyzing the lifeworld stories using the hermeneutic circle method. The hermeneutic cycle refers to the interpretive process that entails moving from the individual elements of an experience to the whole experience,

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and then returning to the individual elements. This iterative procedure is carried out with the aim of improving the level of understanding and involvement with written materials.

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According to Dangal & Joshi (2020), the circular nature of meaning arises from the interdependence between the component and the whole, where the whole meaning is derived from their mutual relationship. The investigation was directed by the hermeneutic circle in order to achieve a comprehensive comprehension of the essence.

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It is important to acknowledge that language plays a highly significant function within the hermeneutic phenomenological method. The technique under consideration, as a theoretical framework for interpretation, posits that language and conversation possess ontological significance and serve as a means via which one can get access to the lifeworld, both perceptively and hermeneutically (Suddick et al., 2020). This implies that

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the research was limited to deriving significance from the experiences of individuals as expressed through language. The manner in which individuals communicated and expressed themselves played a crucial role in extracting the fundamental aspects of a research study.

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3.4.2 philosophical analysis

The adoption of philosophical analysis served as a complementary approach to hermeneutic phenomenology. The approach provided a unique viewpoint by actively involving itself with the fundamental assumptions, concepts, and theories that formed the basis of the research.

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The term philosophical analysis typically pertains to the methodologies employed by philosophers within the analytical tradition. This approach involves the careful examination and deconstruction of philosophical problems and concepts (Beaney, 2012). According to Harper's (2012) research, the term analysis may be traced back to its etymological origins in the Greek language, specifically derived from the word *analysis*.

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Within the given context, the term "lusis" denotes the act of separation, loosening, or dissolution, while *ana* signifies an upward direction (Harper, 2012). From a denotative perspective, analysis would involve the act of breaking up. Analysis in philosophy refers to the systematic examination and deconstruction of ideas into their constituent elements, with the primary objective of acquiring knowledge (Pinto, 2001).

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The process of analysis involves simplifying intricate components in order to facilitate a more straightforward approach to studying them. This approach is sometimes referred to as the method of breaking down complex topics into more manageable components, hence facilitating a deeper understanding of the subject matter.

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The methodology encompasses the cognitive procedure of actively and proficiently conceptualising, applying, analysing, synthesising, and/or evaluating information acquired from, or produced by, observation, experience, reflection, reasoning, or communication, in order to serve as a framework for belief and action.

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3.4.1.3. The significant contribution of the Philosophical analysis method.

In objective one, which focused on investigating the perception of teachers regarding alternatives to corporal punishment and their effectiveness in addressing moral decline in Kenyan secondary schools, a thorough analysis was conducted. the major objective of philosophical analysis was to engage in a critical examination of the findings obtained

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from the lived experiences of teachers, with the purpose of scrutinising them for any potential philosophical or logical errors, as well as flaws in reasoning. Through this approach, the study aimed to ascertain that the provided arguments were logically valid and substantiated with strong evidence.

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Additionally, the scope of the study was expanded to include a comprehensive analysis of the existing body of literature pertaining to alternatives to corporal punishments (ATCPs). This phase of the research encompassed a thorough and evaluative examination of extant scholarly literature, theories, and concepts pertaining to alternatives to corporal punishment. The objective was to analyse ATCPs from a

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philosophical perspective, with the intention of clarifying the conceptual framework, identifying any fundamental philosophical principles, and evaluating the logical consistency of the ideas put forward in existing literature.

In the context of objective two, which was focused on assessing the perceptions of teachers regarding the ban on corporal punishment as a method for curbing moral

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decline in Kenyan secondary schools, The aforementioned analytical methodology was instrumental in further exploring the fundamental philosophies and ideologies that shape the perspective of teachers pertaining to corporal punishment (CP) as a disciplinary measure.

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The study aimed to uncover latent assumptions, inconsistencies, and broader implications that are intrinsic in the derived themes by subjecting the derived themes to philosophical frameworks such as Kant's deontology, the metaphysics of morals, and the Platonic dialogue in relation to CP.

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For instance, Kant's deontology introduces the concepts of moral obligation and the categorical imperative, which might impact educators' perspectives regarding the ethical implications of employing corporal punishment as a disciplinary technique. By employing philosophical analysis, the study investigated the extent to which teachers'

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perceptions correspond to or diverge from Kantian ethical principles. This investigation provided insight into whether CP can be rationalised in the name of moral duty.

Through a philosophical examination of the teachers' perceptions, the research aimed to expose any philosophical underpinnings that could be influencing their views regarding

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corporal punishment. By engaging in this procedure, a more thorough comprehension of the diverse influences, beliefs, and moral frameworks that shape the teachers' perspectives on CP was achieved. Furthermore, it allowed for an examination of the broader ethical and moral implications of the teacher' perspectives and the identification of any inconsistencies or contradictions within their beliefs.

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Finally, in objective three, which was to determine whether alternatives to corporal punishment grounded in a communitarian philosophy are effective in mitigating moral decline in Kenyan secondary schools ,the method assisted in laying the groundwork for an argument on feasible solutions for ATCPs being effective if based in a communitarian philosophy.

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In general, Philosophical analysis was utilised in this study to examine and understand complex concepts, arguments, and theories. It involved the rigorous examination of ideas, concepts, and arguments to clarify their meaning, evaluate their coherence, and assess their logical validity.

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The emphasis on conceptual clarity. In the context of this study, philosophical analysis aimed at providing clear definitions and explanations for concepts such as corporal punishment, the knowledge of punishment and alternative to corporal punishment in relation to the lifeworld of the teachers. This is because philosophy deals with abstract and complex concepts and by breaking down complex ideas into simpler components

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and analyzing their relationships, philosophical analysis helped to uncover the underlying assumptions and implications of these concepts.

The method, also helped in fostering interdisciplinary dialogue, it guided the study to engage with other fields of study, such as psychology and sociology especially on the

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concept of corporal punishment. This helped to develop a more holistic understanding of the concepts and their broader implications.

In conclusion, Philosophical analysis aided the study in achieving methodological triangulation so as to avoid any form indoctrination or dogmatism that could have risen as a result of biasness that is always associated with hermeneutic phenomenology. More

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Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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so, the concept of corporal punishment is so debatable the method guided the study to navigate through conflicting arguments with the aim of deciding what was reasonable and justifiable.

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3.5 Sources of data collection

The study utilised a combination of primary and secondary sources of data. In-depth, unstructured phenomenological interviews were used to collect primary data. According to Vagle (2014), phenomenology recommends using these interviews to obtain detailed participant descriptions.

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The secondary data was obtained by carefully selecting information that addressed the importance of ATCPs, the decline in moral values, the use of physical punishment, and the necessity of a philosophical theory in the execution of ATCPs. The selected data consists of publications from peer-reviewed journals, government policy documents and reports, international protocols and conventions, e-books, online sources, theses, and newspaper pieces that address moral concerns in the Kenyan setting.

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3.6 Study Location

The study research was situated in the entire country due to the pervasive nature of the issue across the entire country. However, for the sake of specificity, schools in Bungoma County were selected as the primary focus, given that the county is among those that had witnessed incidents of school unrest in the past two years. The justification for this

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assertion can be found in the DCI report, as documented by Angira (2021), which reveals that a total of 200 schools experienced incidents of unrest in the year 2021. Schools in Bungoma county were among the aforementioned. The schools visited were purposively selected on the basis of having experienced the phenomenon within the recent period of time

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3.7 Target population

The study targeted deputy principals and heads of guiding and counselling especially those who had recently experienced the phenomenon. In this selection, there was no need to visit schools that had not experienced violence, for there would not be any phenomenon to study.

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3.8.0 Sampling and sample size

This section provides a description of both the sampling procedure and the sample size.

3.8.1 sampling procedure

The study adopted purposive sampling as a method of participant selection. This approach was chosen because it ensures that persons chosen to engage in the

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phenomenological study possess substantial and relevant experiences related to the topic under investigation (Cresswell, 2007; Moustakas, 1994).

Creswell (2007) states that the purposeful sampling approach involves the researcher choosing participants who know enough about the thing being studied on purpose. In this way, the researcher can ascertain whether the participants have a significant and meaningful experience with the phenomenon being studied. Creswell (2007) further posits that a phenomenological framework requires a comparatively homogeneous group

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of participants.

The objectives were achieved by employing a purposive sampling technique to select two instructors from the selected schools. Particularly, the participants included heads of guiding and counseling and deputy head teachers.

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3.8.1 Sample size

Hermeneutic phenomenology is a research methodology for comprehending and interpreting the lived experiences of individuals in order to uncover the essence of phenomena (Mose,2000) This method's inherent emphasis on depth rather than breadth

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justifies the use of a limited number of participants, frequently as few as eight, for data acquisition.

Most scholars have recommended a sample size of between 5 to 25 participants (Padilla-Diaz, 2015; Englander, 2012; Nicholls, 2009; Ary, Jacobs, Razavieh and Sorensen ;2006 Anderson;1998 and Cohen & Manion 1989). Alase(2016) suggests that

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phenomenological researchers should conduct interviews with a group of 5 to 10 people who have all experienced similar events (phenomenon). This methodological decision is based on many important factors, each backed by relevant scholarly citations.

Firstly, hermeneutic phenomenology's primary goal is to cultivate a comprehensive comprehension of the meanings that participants attribute to their experiences. This

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objective necessitates comprehensive, in-depth interviews and meticulous analyses. Van Manen (1990) emphasises that phenomenological research aims to collect thick descriptions of lived experiences, which are more effectively captured with a smaller sample size. A larger cohort of participants would render such an in-depth

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exploration impractical, as the risk of superficiality would rise as a result of time and resource constraints.

Secondly Hermeneutic phenomenology is fundamentally interpretive. The researcher thoroughly engages with the data during the various phases of the analysis, interpreting the narratives of the participants and identifying the underlying themes. Smith, Flowers,

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and Larkin (2009) emphasise that this interpretative process is more effective and manageable with fewer participants, enabling a comprehensive and detailed analysis that may be compromised by larger sample sizes.

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Finally, the concept of data saturation is essential in qualitative research. Data saturation occurs when additional data collection ceases to generate novel insights regarding the research inquiries. Morse (2000) posits that the comprehensive nature of data collection and analysis often results in saturation with fewer participants in in-depth qualitative studies, such as those that employ hermeneutic phenomenology. This phenomenon is

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especially relevant in hermeneutic phenomenology, where the data's profundity and richness are of the utmost importance.

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Based on the aforementioned arguments, this study attempted to comply with the recommendation of Smith et al. (2009) that a sample size of three to six participants was appropriate for an educational project that employed IPA.

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Consequently, the research used a sample size of eight participants. They were selected from schools in Bungoma county, consisting of three boys' boarding secondary schools, two girls' boarding secondary schools, and three mixed day and boarding secondary schools. The selection was made by the researcher's discernment, specifically targeting schools that had encountered the predominance of the phenomenon under investigation

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3.9 Data collection Method

3.9.1 Interviews

Unstructured phenomenological interviews were used for the study. This is a common way to collect data in phenomenology because it helps people give detailed accounts

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(Vagle, 2014). Conversational, open, and dialogic are words that describe unstructured conversations. Quantitative design, on the other hand, depends on distance and control, while unstructured questioning doesn't. One of the main goals of in-depth interviews is to learn about real-life experiences. (2017, Burrow)

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In this regard, The researcher supplemented the various documents analysed in the study with the lived experiences of the guidance and counselling teachers and the deputy principals from the purposefully sampled schools. These are stakeholders who were considered to have first-hand experience in relation to the phenomenon. Their narratives of what they felt and how they acted in the given circumstances of moral decline were

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noted down. The responses were then coded and presented as they appear in tables one to four in Chapter 4

3.9.2 Document Analysis

Document analysis entails the review of existing documents to extract pieces of information considered relevant to a study. Document analysis was useful in getting

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information that would be required for philosophical second order reflection since philosophical reflection does not occur in a vacuum. In this study, documentary analysis has been used to identify the documents that provide views pertaining to moral decline in schools, The alternatives to corporal punishment and philosophical reflections on Corporal punishment.

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3.10 Validity

According to Alase (2016), IPA research investigations must incorporate the following processes (trustworthiness, member-checking, triangulation, and auditing) as a means of properly authenticating the research data and conclusions so that the end results are not cued or flawed.

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3.10.1 Trustworthiness

This research study intended to examine the productiveness of alternatives to corporal punishment in mitigating moral decline in Kenyan secondary schools in order to be able to examine the effectiveness of the alternatives to corporal punishment the study had to

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develop a mechanism that allowed for it to authenticate its findings and make sure its findings are not cue or defective in anyway.

Alase (2016) asserted that research findings should be as reliable as feasible, and that each study must be assessed in relation to the procedures employed to produce the results. A trustworthiness authentication ring was necessary for this investigation as a

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result. According to Moustakas (1994, p. 86), the Epoche's challenge is to be transparent to oneself, allowing whatever is present in consciousness to reveal itself, thereby enabling us to see with new eyes in a naive and completely open manner. One method of achieving this goal was to follow his advice.

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Therefore, the research presented the description” of the “lived experiences” of the participants to the audiences (readers) without alterations and were displayed as first order constructs as displayed in tables 4.1,4.2,4.3 and 4.4.

This guided the researcher bracket himself consciously so as he could understand, in terms of the prospective of the participant interviewed. Bracketing was also employed on

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the audio recordings made for each interview during the transcription. Such an approach is supported by (Mouton & Marais, 1990; Yuksel & Yildirim,2015 Groenewald,2004; Bednall,2006).

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3.10.2 Member checking

The method of member checking serves to validate and authenticate the accuracy of study findings. The researcher can verify the accuracy of information from research participants by consulting with one or two of them (Creswell, 2008). Participants are

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afforded the exceptional opportunity to validate or invalidate portions or the entirety of the research outcomes if they believe that their information was not accurately represented or presented (Alase,2016).

This study consulted five participants, adhering to Creswell's (2008) approach. Participants were invited to share their perspectives on how well the categories and

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outcomes outlined in the findings aligned with their own experiences, as suggested by Thomas (2006). With a total of five participants, member checking served as a vital step in validating the research outcomes and ensuring the faithful representation of participants' voices and experiences.

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3.10.3 Triangulation

Triangulation is a method used in qualitative research to ensure the authenticity of data and conclusions. It involves using many sources and methods to validate information and authenticate the credibility of a study's findings (Alase, 2016). Triangulation, a method of validating research findings, involves cross-checking data and consulting additional

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sources to ensure the correctness and validity of the data (Creswell, 2008; Creswell, 2013).

Denzin in Alase (2016) classified triangulation into four types. The first is data triangulation, which involves using many data sources to verify research findings. The second triangulation an investigator triangulation. This triangulation aims to identify and

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reduce biases in research findings. The third theory, known as the triangulation theory, this triangulation aims to extract knowledge from the research investigation. The last of the four triangulation types is methodological which allows for data to be triangulated within and between methods in order to affirm the research data and findings.

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This study applied methodological and investigator triangulation, aligning with Denzin's classification. Methodological triangulation involved using multiple methods within or across studies to confirm findings, while investigator triangulation focuses on reducing bias by involving multiple researchers in collection of data.

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3.11 Data collection procedure

The research utilized Moustakas' (1994) approach, which refers to the participants as co-researchers. Regarding the investigations that the researcher conducts, the co-researchers are not engaged in the study. Nevertheless, the researcher advises the co-researchers

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regarding their roles in a phenomenological study that addresses the research questions by utilizing the co-researchers' narratives and experiences.

The participant was selected for the study through pre-interviews conducted by the researcher. Generally, the objective of the initial informal interviews is to evaluate the willingness and openness of potential participants to participate in the study.

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3.12 Data Analysis

After gathering primary and secondary data, they were analysed using two methods: document analysis was utilised for a variety of secondary data sources, including refereed journals, research papers, newspaper articles, e-books, and documents.

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Interpretive phenomenological analysis (IPA) was used to explicate primary data from phenomenological interviews of the co-researchers who had experienced the phenomena.

According to several scholars (Kili, 2014; Cosfey & Atkinson, 1996; Groenwald 2004), the phenomenological study tradition prefers data explication over data analysis.

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Intentionally avoiding the term "data analysis" was a deliberate choice, as Hycner (1999) warns that the term "analysis" carries undesirable connotations in the context of phenomenology.

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The phrase analysis often refers to the process of breaking anything down into its constituent elements, which may sometimes result in a loss of the overall phenomena. Explication involves examining the individual components of a phenomena while considering the whole context (Hycner,1999).

It is important to acknowledge that there are several phenomenological techniques, each

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unique to the individual phenomenologist. Therefore, there is no set guideline to follow. This research used the methodology employed by King (2014), which seems to be a more straightforward rendition of the strategy described by Hycner (1999).

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The method entailed subjecting the lived experiences to a process that included bracketing, phenomenological reduction, delineating units of general meaning into first and second-order constructs, and finally clustering themes relevant to the research question.

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During the bracketing process, the researchers aimed to maintain rigor by preserving the original structure of the description. The objective was to assess the lived experience objectively, avoiding any interference from personal or theoretical conceptions in the meticulous analysis of the description.

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To comprehensively delineate the general units of meaning in the study, the interview transcripts underwent multiple readings and rereadings to get a sense of the whole. This led to the acquisition of meaning. During this phase, repetitive concepts were eliminated.

According to Hycner (1999), the process of delineating units of general meaning through analysis of verbal and non-verbal responses involves crystallising and condensing the

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participant's statements while retaining the participant's literal words to the greatest extent possible. A construct is formed at this stage.

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In this study, the term "construct" was defined as an abstract or general idea extracted from specific instances by systematically arranging ideas or terms to create a mental framework. The original verbatim statements of the participants were named as first-order constructs.

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The second order constructs were achieved by looking for convergence and divergence through interpreting the narrative, describing and arranging themes into categories.

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According to King (2014), first order constructs represent how the research participants conceptualise the phenomena of under investigation, while second order constructs indicate how the researcher interprets the phenomenon. As a result, the second-order constructions include interpreting the meaning from the original verbatim in order to highlight the phenomena in understandable terms.

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The themes were arrived at by grouping second order constructs. Derived themes were clustered into meaningful relation, creating structural synthesis of the core elements of the described experience.

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From this the data was subjected to philosophical interpretation in relation to hermeneutic phenomenology. The data was interpreted in two categories that is in relation to the reviewed literature and in relation to the themes explicated from lived experiences of the participants.

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The table below indicates how the data was presented and explicated from the first order construct , second order and the derived themes . The themes were arrived at through hermeneutics.

First order constructs	Second order constructs	Derived themes
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Jorgensen (2006) suggests that there are some characteristics of philosophy that can be identified regardless of variations in personal style, rigor, or inclination; these

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characteristics, he calls "symptoms of the philosophical," were further applied to the resulting themes.

Philosophy does a lot of things, like defining key concepts, analyzing and critiquing underlying assumptions, establishing connections between different schools of thought, and answering issues that are uniquely philosophical (Jorgensen, 2006).

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3.13. Ethical considerations

The participants in the study will be assured of confidentiality of the information they will give and their names will not be revealed

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The researcher will apply for clearance from Masinde Muliro University of Science & Technology department of Educational foundations and research permit from the NACOSTI before visiting the selected secondary schools. The researcher will use the clearance to secure permission from the county director of education, of the selected secondary schools which will enable the researcher to access the participants.

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CHAPTER FOUR

DATA EXPLICATION AND PRESENTATION

4.0 Introduction

In this chapter, the focus was primarily on presenting and elucidating data meticulously in accordance with the predetermined research objectives. The primary data source used

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was teachers' lived experiences, which provided a comprehensive and intricate perspective that enhanced the depth of the research. These experiences offered a significant lens through which to examine and comprehend the phenomena under investigation.

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Following the collection of data, the lived experiences of teachers were thoroughly analysed and compared with the existing reviewed literature. The integration played a crucial role in constructing a logical framework that effectively contextualised and enriched the interpretation of the collected data. By linking these experiences with the reviewed literature, the research gained more depth and credibility.

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upon identification the themes derived from the data, an additional analytical phase was undertaken. This phase involved both philosophical analysis and hermeneutic interpretation of the themes. The philosophical analysis entailed a critical examination of the underlying concepts, assumptions, and implications of the identified themes. Hermeneutic interpretation enabled the examination of the narratives and experiences of

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teachers to reveal more profound meanings, rather than simply accepting them at face value.

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4.1. The lived experiences of teachers on alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools.

The table 4.1: Interpretative Phenomenological Analysis (IPA) of interview transcripts from first to second order constructs and derived themes on the lived experiences of teachers on the use of alternative to corporal punishment in mitigating moral decline in Kenyan secondary schools

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First order constructs	Second order constructs	Derived themes
DP1 there is relative increase in cases of indiscipline because the number of teachers with both knowledge and passion of guiding and counselling students is less than needs	Cases of moral decline on rise because of lack of enough knowledge on ATCPs.	Lack of awareness,
DP2 Controlling discipline is very challenging because some students		Lack of Socratic dialogue between the teacher and learners

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just listen to advise but do not take it seriously, in the absence of corporal punishment the office has been dehorned, the talking is just like making noise	The students seem to take the advice casually and the teachers lacks proper mechanism to correct that hence feels dehorned	Sense of helplessness
DP3 The measures, are not as effective as corporal punishment corporal punishment was effective as	ATCPs not adequate enough	Lack of deterrence mechanism

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a deterrent measure because learners were afraid of suffering the pain and this avoided creation of other bigger mistakes that we see in schools like learners confronting the teachers and even some driving a nail in the head of a teacher just because you have been asked to go and remind your parent to pay fees	to preventing the behaviours to scarlet to worse state
	The ATCPs alone are not adequate enough to control learners behaviours especially where there is an instance of violence

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DP4 G& C is a good idea but some mistakes are beyond G & C for instance when a learner threatens to fight a teacher and you are there before thinking of guiding and counselling your instinct tells you to act first and make sure the student will not repeat the mistake, or even to

ATCPs alone cannot handle all forms of misbehaviours

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some extent you have heard of a learner stubbing another in school how where do you begin?

DP5: To some extent it has really worked especially where the teacher, parent and the student are involved.

Effectiveness work depending on collective responsibility not single handily

Effective especially of Communalism approach in discipline

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DP6: The government should consider involving teachers and other stakeholders in society when they come up such with some policies. They just give us to implement without looking into what is exactly on the ground’’	No involvement of teachers in implementing the ATCPs	Lack of moral dialogue on (no communitarian approach on matters of morality)
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G&C1

I think I was chosen to be a G&C teacher because I am the patron of the Christian Union and I preach on parade, this are two different things, I feel am not well equipped for the office

Lack of enough experience and skills on the alternative to punishment

Inadequacy

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4.1.1 Discussion

The explication of data obtained from the lived experiences of teachers was an enlightening undertaking. Through an in-depth analysis of their narratives and reflections, a diverse array of ideas and perspectives surfaced, providing insight into the alternatives to corporal punishment (ATCPs)

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The teachers' diverse perspectives contributed to a detailed understanding of disciplinary practises and also revealed the complexities involved in implementing alternatives to corporal punishment. This investigation served as evidence of the significant value in integrating the perspectives and lived experiences of teachers into the discussions pertaining to disciplinary approaches in the field of education.

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Based on the analysis of existing literature reviewed, it is evident that alternatives to corporal punishment tactics encompass nonviolent methodologies for managing students. These techniques aim to effectively convey the message that there exist more constructive means of resolving conflicts, so fostering in learners a disposition towards peaceful conflict resolution. The utilization of corporal punishment has been perceived

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as conveying a misguided message that violence is the most effective means of conflict resolution. Nonetheless, implementing alternatives to corporal punishment as a means of addressing violence within the student population has not yielded satisfactory results, as these same students have exploited the ban on corporal punishment and are now exhibiting violent behaviour against their teachers.

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According to a study conducted by Andafu (2020), it has been observed that the focus of violence has switched from the conventional occurrences of vandalism, property damage, and fire, to instances of physical attack targeting teachers. According to Agesa (2015), the intended purpose of implementing alternative disciplinary measures in

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schools was to mitigate violence and foster positive behaviour among students. However, Agesa (2015) asserts that there has been no observable improvement in student behaviour as a result of these measures.

According to the National Crime Research Centre and the Report on the inquiry into students' unrest in secondary schools in Kenya (National Crime Research Centre, 2017;

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Republic of Kenya, 2019), the issue of violence has persistently increased despite the government's endeavours to reinstate discipline among students.

This section undertook an in-depth examination of several prominent themes that emerged during the analysis of teacher narratives, providing a comprehensive

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exploration of the diverse perspectives inherent within the educational domain. The aforementioned themes provided insights into the complex array of factors, difficulties, and novel concepts that influence the dialogue surrounding disciplinary interventions within educational institutions.

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4.1.2 Lack of moral dialogue

The aforementioned lived experiences and the literature review yield three distinct interpretations. The hermeneutic interpretations provide insight into the subject matter. This study examined an environment created by policymakers for learners in the context of corporal punishment (CP) and alternative disciplinary approaches. It also explored the

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world that learners construct through their own interpretation of the ban on CP. Additionally, it investigated the lifeworld of teachers who are responsible for implementing these policies and spend significant amounts of time with the learners. This pertains to the existence within the realm of the educator.

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As previously observed, according to phenomenologists, individuals and their surroundings are subject to construction. Humans are shaped by the environment in which they reside while simultaneously actively constructing their own reality based on personal experiences (Koch, 1995). This process is accomplished by the act of self-interpretation. According to Barrow (2017), Martin Heidegger posited that individuals

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have the inherent capacity for self-interpretation, wherein the act of interpretation takes place within the framework of everyday experiences. This implies that our quotidian experiences play a pivotal role in the construction of our surrounding environment.

The policymakers therefore, driven by their good intentions, have created an educational environment that aims to eliminate acts of violence and cruelty. The learners, as self-

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interpreting entities, have formed their own reality, wherein the existence of alternative to corporal punishment (ATCP) policies ensures that they will not face physical punishment repercussions. Consequently, they exploit teachers to such an extent that their behaviour escalates to violence.

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On the other hand, the teacher has a unique perspective on the world that is a result of the policymakers' position against corporal punishment. The perception that the learner has been granted a greater degree of rights compared to the teacher. Furthermore, it should be noted that the teacher did not participate in the formulation of the policy. This can be demonstrated by the anecdotes mentioned in DP4.

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“The government should consider involving teachers and other stakeholders in society when they come up with some policies. They just tell us to implement without looking into what is exactly on the ground”.

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The primary theme derived from the aforementioned analysis of the teachers' lived experiences suggests that a lack of dialogue was evident in all three instances. This absence of dialogue may potentially explain why the alternatives to corporal punishment have not proven to be a more successful substitute, ultimately rendering them insufficient

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for effectively addressing the issue of moral decline. This is seen through the ongoing increase in moral degradation.

Du Preez and Roux (2010) claim that a number of stakeholders, including teachers, parents, and religious groups, believe that the government has disregarded their right to

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be involved as primary participants in their children's education, which further elucidates the lack of dialogue.

Teachers also conveyed that the implementation of this technique disregarded personal experiences, which contradicts their core values and their vision for the development of

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their students. This comment further highlights the disregard for the teacher's life world, specifically their existence within their own environment.

Hence, it is imperative to emphasise the importance of shared responsibility among the government, community, faith-based organisations, schools, and families in order to

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promote the overall well-being and development of students. Nevertheless, based on the analysis of existing scholarly material and the lived experiences of the teachers, it is evident that the responsibility for instilling moral values in children has predominantly fallen upon teachers. One notable challenge in this context is the substantial student population within educational institutions, which consequently imposes a considerable

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demand on teachers. The resolution of this issue necessitates the adoption of a communitarian mindset in the management of discipline among learners.

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4.1.3 lack of awareness

The prominent emergence of the theme of "lack of awareness" was observed in the lived experiences of teachers, highlighting a significant challenge in effectively implementing

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alternatives to corporal punishment (ATCPs) in Kenyan secondary schools. Teachers, being essential participants in the educational system, assume a crucial responsibility in the effective implementation and execution of disciplinary policies and initiatives. The lack of awareness among teachers regarding the existence and details of ATCPs has significant implications for the successful integration of these alternatives

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The existing body of literature suggests that the government of Kenya has not implemented a comprehensive and clearly defined policy regarding alternatives to corporal punishment (ATCPs), which has resulted in a limited understanding of these alternatives among teachers. On the contrary, in 2001, the South African Ministry of

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Education issued guidelines proposing an alternative approach to corporal punishment. However, an important observation emerges in the context of South Africa: notwithstanding the explicit distribution of guidelines regarding the Alternative to Corporal Punishment (ATCP), criticisms persist regarding the escalation of disciplinary

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problems in schools. This occurrence gives rise to inquiries concerning the effectiveness of these policies.

One noteworthy observation derived from the reviewed literature of South Africa, is that certain teachers have demonstrated a limited understanding of the available alternatives to corporal punishment, despite the presence of well-defined guidelines outlining these

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options. This discovery underscores the notion that the mere dissemination of policies does not inherently result in teachers being aware of and comprehending them. In Kenyan scenario there are no stipulated ATCPs and there is lack of awareness about them and also in South Africa there are clearly stipulated policies on

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An ontological viewpoint could potentially be used to examine the problem of lack of awareness regarding the implementation of alternatives to corporal punishment (ATCPs) in secondary schools in Kenya and South Africa. Ontology, a philosophical study of the nature of being and existence, offers a framework to comprehend how awareness, or its absence, influences and is influenced by the educational realities in both scenarios.

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4.1.3.1. The ontological dimensions of lack of awareness

Awareness is fundamentally an ontological state comprising of being cognizant of certain realities, possessing knowledge, and having the consciousness to exercise on that knowledge. In the context of ATCPs, awareness is the comprehension of the existence, purpose and application of these ATCPs. Lack of awareness, therefore, can be seen as an

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ontological deficit, where the being of the teachers in relation to their professional roles, is incomplete.

The philosophical notion of "Being-in-the-World" (*Dasein*) as proposed by Martin Heidegger, may be used to comprehend the presence of teachers inside the educational domain. Heidegger (1962), argues that our comprehension of the world and our position

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within it is not only cognitive, but also profoundly existential. The teachers' lack of awareness of ATCPs indicates a separation from a crucial aspect of their professional realm. This ontological divide impacts their perception of their duties, their interaction with their learners, and the overall educational goals.

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Teachers in Kenyan scenario lack the necessary ontological foundation to integrate these practices into their professional identity due to the absence of a clearly defined policy on ATCPs. They are educators in a landscape that lacks fundamental knowledge, resulting in a fragmented existence. Similarly, in South Africa, where guidelines are present but not completely internalised, teachers' ontological state is one of disjointness. Despite

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possessing the information, it does not integrate into their being-in-the-world as educators.

Ontological security is a mental state that is stable and is derived from a sense of continuity in relation to the events in one's life, as defined by Giddens. In the educational context, ontological security for teachers would entail a clear, consistent awareness of

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disciplinary practices that align with broader educational policies and goals . Ontological insecurity is worsened by the lack of awareness regarding ATCPs, which results in teachers feeling uncertain, unsupported, and disconnected from the educational mandates they are expected to fulfil.

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In order to address the disparity in awareness and implementation of alternatives to corporal punishment (ATCPs) in Kenyan and South African secondary institutions, there is need to apply the principles of communitarian philosophy, as articulated by Amitai Etzioni. Communitarianism underscores the significance of shared values and responsibilities, as well as the role of the community in influencing individual

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behaviours Etzioni (2015) In order to promote a more integrated and effective approach to ATCPs, we can suggest a framework that entails collective engagement and responsibility by implementing this philosophy.

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4.1.3.2. Communitarian Philosophy and the Ontological gap in awareness on ATCPs

A fundamental principle of communitarianism is that individuals are profoundly ingrained in social contexts, and their actions are significantly influenced by communal norms and values. The community is pivotal in the moral development of its members,

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according to Etzioni (2015). In the context of education, this implies that policymakers, teachers, learners, and parents collaborate in order to establish and uphold ATCPs.

Therefore, it is imperative to establish community dialogues and forums. Regular dialogues and forums with teachers, parents, and students to discuss the significance and

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methods of ATCPs can serve as platforms for the exchange of best practices, challenges, and experiences.

Furthermore, it is necessary to include all stakeholders in the formulation and improvement of policies linked to ATCPs in order to foster collective policy

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development. When teachers and parents engage in policy formation, they are more inclined to comprehend, embrace, and execute these policies proficiently.

In conclusion, Utilising the principles of communitarian philosophy to address the issue of lack of awareness regarding ATCPs underscores the significance of community engagement, shared responsibility, and the establishment of social norms that endorse

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non-violent disciplinary strategies. By cultivating a collaborative approach and establishing a supportive infrastructure, we can effectively bridge the ontological divide and guarantee that teachers are well-informed and prepared to implement ATCPs. This comprehensive approach not only resolves the immediate issue but also advances the

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long-term goal of establishing a more cohesive and morally-based educational environment.

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4.2 The lived experiences teachers on the prohibition of corporal punishment as a strategy for addressing moral decline in Kenyan secondary schools.

The Table 4.2 : Interpretative Phenomenological Analysis of Interview Transcripts (IPA) from first to second order constructs and derived themes on the lived experiences of teachers on prohibition of corporal punishment as means for addressing moral decline in Kenyan secondary schools.

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First order constructs	Second order constructs	Derived themes
DP1: It worked best if done right since it made students fearful of making the same error again	Effective if it is administered with proper stipulated guidelines it instils some fear of not repeating the mistake	Has deterrence effects
DP1: What do you mean when you say "as long as it's done right"? Long ago, there were guidelines for the head teacher to follow regarding how many	If done under proper guidelines it is useful, teachers involve parents in punishing probably	CP effective if it is limited Parental

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strokes to deliver and where, followed by a complete abolition of these guidelines. For the time being, we call on parents and instruct them to discipline their children at in school. For some parents, this works incredibly well, but for those who don't discipline their children at home, it's difficult to take on such tasks	because there are no laws on use of CP by parents	engagement on discipline
Dp2 Corporal punishment is a short-term		

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deterrence to deviation from moral code in the school context but where moral decline needs a lasting cure the students should undergo a patient process of moulding and mentorship to develop character that will enable them fit in the larger society

The use of CP is for short term solutions that will not bring out long lasting results

Lack of durability in instilling morals

DP3 Because of little pain inflicted by the cane it used to create some fear for

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deliberate mistakes made by students		
DP4 from where I sit I tell you there are classrooms teachers dread to enter especially when other teachers are not around like over the weekend, they are chaotic they fear for their own safety CP helped to control such behaviours but for now they feel going to such a class is	Creates fear on minor mistakes	Fear
	CP helped in controlling learners	Chaotic environment in the absence of CP
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wasting time

DP5 some teachers abused the cane. It was not controlled. It really stipulated as to who should administer it and on what grounds

Abused

Lack of control over Cp which lead to abuse

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4.2.2 Corporal punishment and fear

The derived themes from the second order constructs of the interpretive phenomenological analysis expresses the being in the world of the teachers. These are

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their thoughts and feelings in their lifeworld; From the lived experiences of teachers, the use of corporal punishment creates fear among the learners and in the absence of the same the learners are no longer fearful, they openly challenge teachers. So corporal punishment creates fear on the learners to avoid some mistakes and it is effective if it is

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given some limitation. Also, from the literature gathered the use of corporal punishment creates fear among the learners.

The first expression of fear from the lifeworld of teachers connotes positive attributes such as respect for authority that emanates from controlled use of the CP. The second

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expression of fear connotes negative feelings, unpleasant emotions that can be portrayed by learners when caned. The above two observations bring about the ontological conception of corporal punishment as explained in the next section.

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4.2.3 Ontological conception of punishment

The gathered literature helped this study to get what Husserl referred to as ‘what we can know about the world’ that is the epistemology. What we know about corporal punishment from the psychological, sociological and the human rights perspectives.

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Through hermeneutic phenomenology then, the study ventured in what is referred to as ‘‘ to the things themselves’’ thereby shifting from what we know about the world (epistemology) what it means to be in the world (ontology).

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Therefore, the lived experiences extracted from the teachers helped to bring their “inner” and outer experiences on the phenomenon of moral decline in schools and on the use of Corporal Punishment to control learners behaviour.

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The synthesis of inner experiences and outer experiences is what is termed to as the intentionality. That is the aboutness of an object (Farrel,2020). The perception arising from the physical object and what the mind feels.

Outer experiences as explained by Kiili (2014) are the ontic or etic this is the objective knowledge about the phenomenon. In this case, the phenomenon being moral decline in

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schools and the use of corporal punishment in mitigating the vice. The inner experiences are the ontological or the emic. This is the subjective experiences within the individual.

The ontic or objective knowledge that displays the outer experiences as gathered from the reviewed literature displays that corporal punishment has diverse psychological effects on the learner, it is against the human rights and so many others. However, from

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the lifeworld of the teachers who spend most of the time with the learners their ontological position is that in the absence of the corporal punishment the learners are out of control. The learners can openly challenge them because they know there is no any other punishment equivalent to corporal punishment. The teachers therefore feel hopeless and helpless. In short the leaners are no longer fearful.

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The aforementioned arguments suggest that there is a lack of integration between the etic and the emic in teachers' lifeworld when it comes to the prohibition on corporal punishment for behaviour control. Therefore, corporal punishment as expressed by different school of thoughts from the reviewed literature does not ascertain the teacher's ontology.

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To expound further there is need to look into the concept of knowledge so that we can deduce the epistemological concept of punishment.

According to Scheffer (1965), there are three conditions of knowledge. That is belief condition, the truth condition and the justification condition. So for one to claim to have known something It has to meet the above conditions. So knowledge is justified true

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belief. Belief is a construction that something is as it is stated. Anyone who makes a claim to knowledge must believe that it is so. There is need for psychological change of mind, it entails the conviction. Truth refers to the agreement between our thoughts or mind judgements and reality. The justification entails that there must be evidence or the

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ground for the belief. We must have good reason for believing that this supporting idea is true.

The above three conditions must be satisfied in order for one to possess knowledge. This account, known as the tripartite theory of knowledge. The Tripartite Analysis of Knowledge:

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S knows that p if

- i. p is true;

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- ii. S believes that p ;
- iii. S is justified in believing that p

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P is the fact that punishment has negative impact *S* is the teacher who has been given valid reasons to him that punishment has negative impacts and he needs to believe it for that to be knowledge to him.

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Aforethought there could valid reasons that justifies that corporal punishment has negative effects on the learners but the problem arises on what the teachers and others who support it perceive. There is no psychological change of mind over the same. Probably the reason for this due to the the cultural background of the teacher on the use of corporal punishment. The concept of corporal punishment as expressed could

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probably not ascertain the ontological positions of the teachers. This has resulted in teachers complaining on why it was banned.

Hence, one could posit the fact that the controversy surrounding corporal punishment is complicated by cultural and societal beliefs and differences. Practices and beliefs around

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discipline vary across different countries and communities, and what may be considered acceptable or unacceptable can differ significantly.

The above observation is supported by Atemnkeng & Azefack, (2020), who argue that The world's globalisation in the 21st century fails to successfully homogenise respective cultures, traditions, and belief systems in terms of imparting discipline in education.

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Differences in norms, attitudes, and values continue to persist in disciplinary methods such as punishment.

It is noteworthy to mention that despite the implementation of the United Nations Convention on the Rights of the Child (Unicef, 1989), which safeguarded children against violence, the notion of corporal punishment remains a subject of controversy.

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Kindiki (2015) contends that despite the prohibition of corporal punishment, Kenya's political, economic, and social systems continue to exhibit authoritarian tendencies, and certain educators, parents, and students continue to hold deeply ingrained convictions regarding its validity.

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. It is therefore imperative to provide a smooth integration of the ontology and ontic aspects of the concept of punishment.

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4.2.4 Corporal punishment and deterrence

The lived experiences of teachers express the that behaviours of learners express that the deterrence mechanisms in schools after the ban of corporal punishment are very minimal.

From the lived experience of DP1 he expresses that

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DP1: *It works best if done right since it makes students fearful of making the same error again*

And **Dp5** expresses that in the absence of CP the learning environment turns out to be chaotic. However, there are those teachers who opine that CP provides a short lived solution to the problem hence does not deter DP2.

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R.S. Peters, one of those who defend the use of corporal punishment on the grounds of deterrence, argues in Lenta (2020) that teachers' use of corporal punishment on pupils is predominantly justified by its deterrent effect.—by being necessary for preserving a system of order which is necessary for educational activities to proceed and that of the usual forms of punishment, the cane is probably the most effective as a deterrent.

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According to Benatar in Lenta (2020), the infrequent use of physical punishment may give it a special status that may well provide psychological reason to avoid it out of proportion to its actual severity, which might make it effective as a deterrent.

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Lenta however contents that Empirical ambiguity undermines the assertion that physical punishment is a useful marginal deterrent. He argues that Peters gives no supporting data over the same.

However, this study refrained from delving into the contentious discussion of whether physical punishment is morally acceptable or unacceptable or whether it serves as a

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deterrent in a school environment. The primary question on the agenda was whether the moral development of the learners required deterrence as a philosophical notion and whether schools have put in place deterrence mechanisms. In order to address this, the study examined how the teachers' real-world experiences reflected Kant's metaphysical moral philosophy.

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4.2.4.1 Metaphysical conception of deterrence and moral development of learners

Regarding the metaphysics of morals, Kant distinguishes between two classes of moral virtues. *Recht*, which is an abbreviation for *Rechtslehre* (the doctrine of law), and *Tugendlehre* (the doctrine of virtue) Kant contends that the two components must be present in any prescriptive lawmaker.

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Recht represents actions that are to be done as objectively necessary, which makes an action a duty, and second, an incentive, which connects ground for determining choice to this action subjectively with the representation of law (Potter, 2009).

Recht involves externally imposed laws, and in this study, they could be school rules, which is the ontic, while *Tugend* involves internally self-imposed ethical laws, the inner

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moral command, which is the ontology. Therefore, as Kant argues, the two must be essential for proper moral development; he essentially means that the ontic and ontology should be seamless.

Motive or incentive distinguishes the two principal tenets of Kantian moral philosophy—*Recht* and *Tugend*—from one another. *Recht* posits that incentives are exclusively

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coercive and external in nature, whereas Kant contends that punishment as an institution serves as the primary provider of incentives. He contends that this constitutes a fundamental and indispensable component of account law. Law without incentive is not law at all (Potter, 2009).

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As an incentive, punishment causes the subject to endure suffering, deprivation, or loss, which is something that everyone will always seek to avoid. Strong desire to evade punishment serves as the incentive. For instance, during the COVID-19 pandemic, a law requiring the wearing of masks was passed so as to prevent the spread of the disease, and the incentive was imprisonment or a huge fine. The strong wish to avoid the punishment

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made a good number of people wear masks, not because they were concerned about others but because they avoided the penalties.

Therefore, for any institution to function well, there should be deterrence, which will prevent people from either repeating or making the same mistake. Evident from the lifeworld of the teachers in their being, they argued that with the removal of the CP,

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there are no longer deterrence mechanisms in schools, and that is why learners act indifferently, knowing that nothing equivalent to corporal punishment will happen to them. In fact, it is parents who are normally punished for the mistake of their children. Kant argues that unless there are a deterrence imposing system present there is no system of law at all.

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The assertion put out by Professor George Magoha, the former cabinet secretary for education, highlights the significance of deterrence as a pivotal element in the ethical development of children and adolescents. He made an argument stating that pupils who participated in acts of arson in schools would not only be required to compensate for the damages caused but would also face legal consequences and be subjected to punishment

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through the judicial system. Additionally, he asserted that individuals who are beyond the age of eighteen will be subject to incarceration as a means of discouraging others from participating in similar criminal activities. Furthermore, he proposed the implementation of a database to track and limit their future opportunities.

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It can be further argued that by putting emphasis on guiding and counselling in schools and abolishing corporal punishment without building or creating alternative deterrence mechanism for learners, the government was strengthening the *Tugend* and weakening the *Recht*. As stated earlier, the *Recht* and *Tugend* should work seamlessly for proper moral formation. This perspective is endorsed by Kant, who argues in his work

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"Tugendlehre of the Metaphysics of Morals" that inner morality resides within the individual. According to Kant, individuals are motivated to act purely out of a sense of duty, which is facilitated by a metaphysical power. For Kant, the incentive to act morally is reinforced by a system of punishment, making deterrence a fundamental and primary objective of the institution of punishment.

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It could be for this reason that despite the ban of CP in most liberal economies, the practice is still legal in some of the same economies, for instance in the US 19 states still use CP. Some districts that had abandoned CP 20 years ago decided to reinstate it claiming the decision was made at the urging of parents. Policies have been put in place

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stating that CP will be used after other forms of discipline have failed and with permission of head teachers and parents. Corporal punishment allowed is "swatting the buttocks" with a wooden paddle one or more times (Zhou,2023)

Therefore it can be concluded that deterrence is an effective component in the school environment. The schools as a deterrence institution was so important in moral formation

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of the learners in that parents could warn their children who misbehaved from home, that is away from school that they will be reported to their teachers, however from the lived experiences, the school environment has become chaotic in the absence of the deterrence and the parents at home are helpless when it comes to learners who misbehave. When called upon in school they are unable to admonish their own children.

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4.2.5 Corporal punishment and abuse

From the lived experiences some teachers agree that to some extent corporal punishment was abused

DP6: some teachers abused the cane. It was not controlled. It was to be stipulated as to who should administer it and on what grounds

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However others content that as long as it administered in the proper manner CP is still essential component in controlling learners behaviour

DP1: *It is the best as long as you do the right way because it instils some fear of repeating the same mistake*

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***DP1** What do you mean when you say "as long as it's done right"? Long ago, there were guidelines for the head teacher to follow regarding how many strokes to deliver and where, followed by a complete abolition of these guidelines. For the time being, we call on parents and instruct them to discipline their children at in school. For some parents, this works incredibly well, but for those who don't discipline their children at home, it's difficult to take on such tasks*

The lived experiences expressed by teachers agrees with the reviewed literature on corporal punishment might lead to abuse. The study interprets abuse in two aspects. The

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teachers used the cane for a wrong purpose and two teachers used cane and it caused severe injuries on the learners

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As per DP 6, certain educators abused the cane due to its lack of control. This could indicate that these teachers regularly enforced the cane on students—including those who had not attended class, failed tests, or even had parents who had not made timely fee payments. Since these are not behavioural problems, corporal punishment was not

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employed in schools to address moral decay; rather, it was used for various other reasons.

When administered appropriately, closely examining DP1's thoughts the use of the cane used to arouse some apprehension in the students and promote discipline. Therefore, changing behaviour was the primary goal.

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4.3 The ethical relevance of punishment in modern pedagogy

The controversial nature of corporal punishment in modern pedagogy has continued to generate debates despite the existence of prohibitions. While corporal punishment is

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illegal in many countries, including those that have ratified international conventions such as the United Nations Convention on the Rights of the Child, it is important to recognise that the practice may still exist in some contexts or be subject to varying interpretations.

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Worthy to point out is that the controversy on the concept punishment emanates from the definition of punishment itself. It seems the proponents of corporal punishment and the opponents of the same have conceptualised corporal punishment differently through the definition.

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As per the United Nations Committee on the Rights of the Child (2001), corporal punishment is defined as any form of disciplinary action that involves the use of physical force with the intention of inducing pain or distress, regardless of its severity.

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According to Soneson (2005), corporal punishment of children is defined as the act of physically striking a child using a hand or an object (such as a cane, belt, whip, shoe, etc.). It also includes actions like kicking, shaking, or throwing the child, as well as pinching or pulling their hair. Additionally, it involves forcing a child to endure

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uncomfortable or undignified positions, or to engage in excessive physical exercise. Lastly, it encompasses acts of burning or scarring the child.

One could contend, based on the aforementioned definitions, that corporal punishment is detrimental and serves no useful purpose, as Jeremy Betham puts it.

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Moreso, Atemnken and Azefack (2020) gives a detailed explanation of forms of corporal punishment as follows Slapping, hitting, kneeling without carrying a load, kneeling while carrying a load such as stone on the head, pick a pin, flogging rebuke, carrying the hand on the head, standing for a duration of time, extensive manual work (cultivation of

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school garden while classes are going on, fetching of water from a distance area sweeping the class for a duration of time.

Looking into definition of corporal punishment from the united nation's perspective it can be pointed out that the definition is insufficient for several reasons, the first one being it fails to explain why one is being punished. It mainly focuses on the pain and

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discomfort however light that discomfort will be. More so it entails any action that leads to physical force and evokes some degree of pain however light is punishment. Let's give a scenario of a child that is feeling unwell and is taken for medication, the doctor prescribes intravenous injection as the only remedy since the child cannot take oral drugs due to severe vomiting. This will involve some degree of force, some pain and

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discomfort that will even cause the baby to cry. Is this procedure a form of punishment?
And if it is punishment is it worth avoiding it?

Digging deeper into the (Atemnken & Azefack,2020: Soneson 2005) definitions they
give more of forms of corporal punishment than defines what corporal punishment is.

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They also lack the purpose of punishment finally their view on their view punishment, there is a thin line between punishment and torture. Scaring and burning of the child is very extreme and appears to be an abuse rather than punishment.

Smith and Hansen (2006) provide a clear conceptualization of corporal punishment with a purposive orientation. They define punishment as follows: a parent or other person in a

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position of authority inflicting physical discomfort or pain on a child, whether directly or indirectly, with the intention of halting the child's undesirable behaviour, preventing its recurrence, or correcting the child's failure to perform a required task.

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Conversely, Donnelly and Straus (2005) provide a definition of corporal punishment as the deliberate application of physical force to a child in order to induce discomfort, rather than injury, as a means of regulating or rectifying the child's conduct.

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Above definitions slightly differ from the previous ones in that the punishment here is qualified, though there are some pains, they should not cause injury, and the pain has a purpose which is to bring out a desired result at the end.

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Based on the literature review and the teachers' lived experiences, the discourse surrounding corporal punishment in schools is intricate, encompassing a range of social, cultural, psychological, and legal factors.

. Different countries have taken different approaches based on their understanding of morality and child rights.

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Eventually, the acceptance or rejection of corporal punishment in schools depends on the prevailing moral and legal frameworks within each country. This view can be argued from two different ethical considerations that is moral relativism and moral absolutism

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Moral relativism is the belief that moral principles are subjective and vary across different cultures, societies, or individuals. From this viewpoint, what is seen as ethically permissible in one culture may be regarded as impermissible in another.

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Therefore, the acceptance of corporal punishment in some countries can be justified based on the moral relativist viewpoint, as it acknowledges that moral standards can differ.

From a moral relativist standpoint, the acceptance of corporal punishment in some countries' schools may be rooted in cultural, historical, or religious traditions. For

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instance, in certain societies, the physical discipline of children may be seen as a legitimate and effective means of instilling discipline and respect for authority. Supporters of this viewpoint argue that the cultural context should be considered when evaluating the moral acceptability of corporal punishment.

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On the other hand, moral absolutism asserts that there are universal and objective moral principles that apply to all individuals and cultures, regardless of their context or beliefs. It maintains that certain actions are inherently right or wrong, regardless of cultural or societal norms. From an absolutist perspective, the prohibition of corporal punishment in schools would be seen as morally imperative, irrespective of cultural differences.

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Corporal punishment, according to absolutists, violates fundamental rights including the freedom from injury, the right to human dignity, and physical integrity. They contend that children should be treated with respect and that disciplinary measures should focus on non-violent methods that prioritize their well-being and development. From this

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viewpoint, the practice of corporal punishment in schools is seen as a violation of these ethical principles and a form of abuse.

Moral absolutism and moral relativism present divergent viewpoints regarding the permissibility of corporal punishment within educational institutions. Moral relativism takes into account cultural diversity and the contextual nature of moral values,

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suggesting that acceptance or rejection of corporal punishment can vary based on cultural norms. Moral absolutism, however, emphasizes the existence of universal moral principles and argues against the use of physical force as a disciplinary measure, regardless of cultural context.

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4.4. The potential efficacy of communitarian-inspired alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools.

The table 4.3 Interpretative Phenomenological Analysis of Interview Transcripts (IPA) from first to second order constructs and derived themes on the lived experiences of teachers on parental support on moral development of their children

First order constructs	Second order constructs	Derived themes
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DP1 Parents are willing to help but they appear helpless in front their children , they therefore depend on the intervention of the teachers ‘ <i>Mwalimu huyu mtoto amenishinda mnisisaidie</i> Others are defensive of their children when called upon they side with the children and this fails the whole process	Lack of moral authority over their children	Lack of sufficient parental support
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DP2 There is a missing gap, there is no proper link between parents and the school even the government.

Lack of proper coordination among the institution that are meant to develop morality among the learners

Lack of collective responsibility (communalism)

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DP3

Most parents with background of strong religious values are very supportive and their children give us less problem on issues of indiscipline.

Collective responsivity among the institutions that are meant to build morality

Communalism bears fruits if engaged

DP4

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It depends on who some are very defensive of their children when they are found In some are like “ <i>kwani hii ndio kitu umeniitia ,mnaniita kwa kitu ambacho hakina maana simunge kumbatiana nacho badala ya kuniita</i> ” mistakes Parents are unable to control their learners mostly single parents some of them are poor role models and they can’t control their	Lack of parental support as a result of poor role models among them and defensive attitude	Lack of communalism in the bringing of the children
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learners

The table 4.4 Data analysis sheet with development from first to second order constructs and derived themes on the teachers' thoughts on proper approach in curbing moral decline in schools.

First order constructs	Second order constructs	Derived themes
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DP1 Strengthen school rules and read them with the learners so that when a learner does a mistake you refer to them and take the appropriate action	Emphasis on school rules	Use of laws (deontology)
DP2 Involve the parents fully since it is very effective this will help you understand the background of the learner and their behaviour and also have a	Involvement of parents and more so where it requires punishment	Parental engagement

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punishment that will make learners not to repeat the same mistake.

DP3

The best way is the use of both guiding and counselling and restore corporal punishment so as to reduce chances of creating a generation that has no virtues

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DP4: the government should consider involving teachers and other stakeholders in society when they come up with some policies. They just give us to implement without looking into what is exactly on the ground

Public participation on
policy making

Moral dialogue

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4.4.1 Discussion

The fourth objective of the study was to seek the relevance of communitarianism in addressing moral decline among the secondary school learners. The study adopted the communitarian philosophy. From the lived experiences of the teachers their ontological position is that they feel the learners have been given lots of attention on the issues of

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rights until it seems it surpasses that of the teachers. The communitarians however, opine that there should be an equilibrium between rights and responsibilities

The reflection on the ethical relevance of corporal punishment in contemporary pedagogy, as discussed in this study, the concept of punishment is highly polarised with those for or against the same taking hard line stands. As this debate escalate both sides

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agree that the removal of corporal punishment has contributed to rise in moral decline. For communitarians there should not be such a division but unity or the common good for the moral development of the learners.

It turnouts that out that with the removal of the corporal punishment, are there no deterrence mechanisms in schools currently that can control learner's behaviours. The

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teachers in their lifeworld expressed that they have been rendered helpless when it comes to containing the learners. It is worth noting that the duty of instilling morality in learners has been left solely on the teacher the parents who are supposed to instil morals have abdicated their duties.

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The alternatives that have been proposed are ineffective due the fact that the teacher is not aware of them or is not trained on the same, for instance from the lived experiences gathered on table 4 GC on the effectiveness of and guiding and counselling in schools the teachers states

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I think I was chosen to be a G&C teacher because I am the patron of the Christian Union and I preach on parade, this are two different things, I feel am not well equipped for the office.

From the above anecdote, it can be deduced that the teacher is not well equipped on the alternative approaches to punishment.

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Furthermore, teachers' lived experiences show that alternatives to corporal punishment alone are ineffective in addressing students' vices in the school setting.

When this occurs, the learner is left to interpret his own life world in relation to morality.

There is no single unifying goal within society to aid in the moral growth of the learner.

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It's worth noting that communitarian philosophy emphasises the significance of community values, cooperation, and shared responsibility.

A communitarian approach to school discipline may involve building a sense of community within the school, where students, teachers, parents, and administrators unite to provide a positive and supportive learning environment. Rather than using punitive

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measures, this technique focuses on identifying the root causes of misbehaviour and addressing them collaboratively. Different systems, therefore, within communitarianism, can be enforced to monitor the learner's progress, as discussed below.

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4.4.2The family as a communitarian

According to Golby (2006), communitarianism is a movement for moral renewal that calls for strengthening the family as a place where personal responsibility is first learned and then the school as the second line of defence.

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This implies, therefore, that the family is the first training ground for morals, and the parent is the first teacher of the moral responsibility of the learner. As teacher the parent should train a child in way he should go and when he is old he will not depart from it (King James version Bible,2024, Prov.22:6). Old in the above statement could literally mean advance in age. Therefore when the child is old enough to go school he will be

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able to maintain whatever he was taught at home and apply it in school environment. The parent is also the voice of authority to the child and this should be maintained always.

The role of the family in building moral values of the children is one of the tenets of the African communitarianism. Makwinja (2018) posit that the family is characterised by non-reciprocal and non-contractual dependence of children to parents, for him the

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fundamental principle that govern families is respect. Respect is seen as the primary guiding principle for controlling behaviour within the family and in society at large, and it is exhibited through welcomes, bows, genuflections, and other gestures that indicate recognition of seniority that comes with age. On the other hand, the principle of restriction prohibits an individual from exercising unlimited freedom; individual interests

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are continually weighed against the needs of the larger society. This decreases friction between individuals and throughout the larger group.

The above argument brings about the theory of moral particularism which emphasizes the special duty people have to their families, kin, community and society. In this aspect a child is taught to resist evil and uphold the good name his ancestors have built for

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years. When a child deviates from this path the effects of his action shift to his family and the action is considered a reflection of the child's household (Adebayo, 2009).

When an individual's action brings shame and a "bad name" to a family, it raises the question of moral probity, cultural compliance and integrity. The fear that the actions of some individuals may destroy the name of one's family usually serves as a cautionary

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cue for parents to keep track of their children, else their actions lead to the destruction of the reputation of the family. Thus, according to Isola (2009) the Yoruba would say “a child not built-up morally will sell the house built by the parents.” This is why Africans will always say: *oruko rere san ju wura ati fadaka lo* which translates “a good name is better than riches.

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Communitarianism argues that The family is the microcosm in which children first observe, acquire and exhibit the values and prosocial behaviour necessary for successful integration into the wider community. In part, the child's initiation is brought about by conscious effort on the part of the parents and other carers, by reinforcing acceptable behaviour and punishing or challenging unacceptable behaviour.

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However the rate of moral decline witnessed in schools whether the family is playing its role in moral upbringing of children. As evident by the research carried out by (Gogo 2020), The children raised by workaholic parents fail to discipline their children and they normally give them less emotional attention thereby ending up raising flawed children.

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Kiambiti (2015) supports the above argument by stating that parents are failing to discipline their children, they are never bothered about their children's lives and future but their own status and popularities . they go to the extent of abdicating their noble role to house helps to educate their children into all round entity. He further states that they

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prefer not to discipline their children unintentionally spoiling them hoping against hope that their children will become better and more mature.

These evidently suggest that materialism is what drives such kind of parents, Mahatma Gandhi however once stated that earning money can never be the purpose of education. Therefore, it is evident that there is amiss within the family structures that need to be

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addressed. So long as there are no moral structures within the family which is the basis or foundation of morality even if the schools try to address the anomaly, there still will be a problem because the foundation is faulty

The role of the family in moral development of the learners has a special emphasis in the Kenyan government as it embraced a Competency Based Curriculum (CBC) to

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increase skills development and instil values in the learner. Through this parents have empowered to get involved in the development of the learner.

There are several roles that parents have been given in the CBC. Some of the roles related to this studies include, parents should instil and nature moral values; teach and guide children to make right choices and make them aware of consequences; discuss

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observed character, behaviour and indiscipline issues regarding their children with teachers and take necessary action KICD (2019).

The parents are therefore given authority over the moral development of their children. The study therefore through communitarian philosophy looked at how this can be realised.

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The reviewed literature demonstrates that the family is of utmost importance in communitarian philosophy. It is as stated by Etzioni it is the spring board of morality. However, the lived experiences from the teachers are in contrary these view since the teachers expressed that the parents have abdicated their duties of parenting to teachers. Such sentiments agree with the reviewed literature for instance Kiambati (2015) observes

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that parents are failing to discipline their children and there are some who even never bother their children's lives and future but more apprehension on their own status and popularities. He further argues that some even think that texts books and house helps are responsible to educate their children and some workaholic parents fail to discipline their

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children and endow them with less emotional attention ending up raising moral flawed children.

The parents should be made aware that these moral flawed children will eventually grow up and become a burden to them. They have been given the opportunity to bring up children who will eventually be grownups and work in different sectors. It is worth

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pointing out that as they prefer not to discipline their children, unintentionally, spoiling them against hope that their children will become better as they grow and mature, they are spoiling the future husband and wife of someone. They are spoiling people that are supposed to be responsible in the society and the nation at large.

4.4.3 Aristotelian habituation and moral development within the family

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The study argues that for a family to be effective and inculcate values among the children, it should adopt the Aristotelian concept of habituation. According to the Aristotelian view the excellences of character, or moral virtues, are cultivated through habituation Jonas (2018). It is the only method suitable for developing starting points in the ethical life

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Aristotle associates the excellences of character with an appropriate experience of pleasure, and the vices with an appropriate experience of pain, In Nicomachean Ethics, Aristotle discusses the nature of bravery and its relation to pleasure and pain, emphasizing the importance of proper upbringing for moral excellence

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He who stands his ground against things that are terrible and delights in this or at least is not pained is brave, while the man who is pained is a coward. For moral excellence is concerned with pleasures and pains; it is on account of the pleasure that we do bad things, and on account of the pain that we abstain from noble ones. Hence we ought to have been brought up in a particular way from our very

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youth, as Plato says, so as both to delight in and to be pained by the things that we ought; this is the right education (Aristotle, 1999, NE 2.9, 1104b5–13)

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Aristotle's argument revolves on the concept that moral education entails the process of moulding responses to experiences of pleasure and pain. He proposes that humans should cultivate the ability to get pleasure from virtuous activities and experience pain from vice in order to cultivate moral excellence. The idea of moral conditioning via the experience

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of pleasure and pain might be likened to the function of disciplinary measures in educational environments.

Aristotle posits that the discomfort associated with negative actions serves as an incentive for individuals to refrain from engaging in them. In this context, corporal

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punishment could be interpreted as a means of fostering a "proper education" by causing students to associate suffering with misconduct, thereby discouraging such behaviours.

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Therefore, instances of pleasure and pain are part of moral cultivation among the learners. The child therefore need to brought up in a particular way so that he or she may delight and not be pained on instances that are to build them. therefore, the home can be a good ground for deterrence effect where children grow knowing the consequences of

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their behaviours. So when they go to school and there are deterrence mechanisms established at home they will be careful to avoid some unwanted behaviours.

The gap displayed in the previous discussions indicted that there are no deterrence mechanisms in schools to check on the morals of the learners, the challenges of rights with responsibility and the lack of moral dialogue can only be addressed beginning from

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the family set up. Hermeneutic phenomenology advocates for dialogue as a means of developing morals among the children.

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It is worth noting that corporal punishment has not been prohibited at family level and that is why some schools take the initiative of calling parents to schools to literally cane their children who misbehave in school and the same parents spank their own children in front of teachers. Whether this is ethically wrong or not some schools reported that it works for them.

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The family can clearly play its role as a communitarian if proper structures are made within the family to prepare the parents for their roles. There has been an outcry sometimes when parents are made to stay with their children in circumstances where schools have been closed for a longer period than required, like during the shutdown during the Covid 19 outbreak in the country. Parents were not comfortable staying with

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their children not because they were missing out on their academic progression rather they were unable to control them. The same parents have also been raising a concern that the CBC is involving them so much on the progress of their children. This can be argued that these parents have not been prepared enough to handle their children. This indicates the parents have not been well prepared for their roles.

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It is worth to note that the African indigenous education was grounded on several philosophical principles one of them being Preparationism whereby the function of

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teaching and learning was to equip the children with the skills appropriate in preparation to their various roles in society(Ociti.1971). The training was mostly gender sensitive. Girls were taught how to become good mothers and how to handle and support their husband after marriage, and boys were prepared to become good fathers, warriors, farmers.

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From the above observation it can be pointed out that family and parenting was very vital in the AIE. However as pointed out from the literature review and the background of the study the rise of competitive world has made formal education to be seen from economic perspective as an industrial process where human products are manufactured to serve in

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various part of the economy. Education is preparing individuals for career and not for family. This could be the reason why parents are not readily available for their children.

Therefore, to address the problem, there is need to borrow from the AIE whereby education for parenthood should be part of the curriculum. This can be done in all institution of higher learning and tertiary colleges.

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4.4.3The school a communitarian

According to Etzioni's observations, the school assumes a prominent role in addressing the moral concerns of students, serving as a secondary authority in this regard. This

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study asserts that once a child has been habituated within the family, the educational institution assumes the role of fostering additional growth through moral reasoning.

Consequently, it is imperative to establish institutional mechanisms within educational settings to monitor and assess the moral growth of students. Nevertheless, it has been discovered from the reviewed literature and lived experiences that there exist obstacles

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within the educational institution that render it unfeasible to effectively address the behaviours of the students. According to Gogo (2020) Schools have neglected the moral dimension of education resulting to decline in achievement scores, increased indiscipline and behaviour problems.

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A theme that emerged from the teachers' lived experiences is their sense of helplessness in regulating children when corporal punishment is prohibited. This implies that the teacher does not possess adequate strategies to effectively cater for the contemporary learner on matters of morality. This study thus arrived at the conclusion that there is an urgent need for a teacher who embraces the Socratic method and incorporates Platonic

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dialogue in order to address the moral decline observed in students. The study thus incorporated the use of platonic dialogue within a communitarian framework to examine learners' behaviours, with the objective of fostering a community of learners that includes Socratic teachers, parents, and the learners themselves.

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4.4.4 The Role of Moral Dialogue in Education

Moral dialogue as discussed earlier is one of the key pillars of communitarian philosophy. Education, from the communitarian viewpoint, encompasses more than the mere transmission of knowledge; it also serves to foster moral and ethical development.

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Moral dialogue provides a forum for individuals to engage in thoughtful conversations about values, ethics, and the common good.

The reviewed literature in study highlighted a critical gap in the existing methodologies employed in teaching subjects aimed at instilling values in students. Gogo (2020) contends that these approaches are predominantly didactic, resulting in passive learning

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experiences where students internalise information through rote memorization. This pedagogical approach, according to Munene (2016), is reflected in the poor state of discipline in Kenyan secondary schools. Munene ascribes this to the approaches taken in moral development, noting that examinations are frequently prioritised over the moral values that are intended to be instilled in students.

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The concerns expressed are significant; they imply that students may achieve academic success in courses that emphasise moral education but fail to possess the requisite moral values. This apparent contradiction suggests that the instructional approaches are excessively didactic and passive, devoid of opportunities for meaningful value-related dialogue between teachers and students.

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To address this, the study adopted a communitarian philosophy that emphasises collective responsibility through moral dialogue. In this approach, the instillation of values is seen as a collaborative effort involving the learner's interaction with family, community, and school. This approach, in contrast to traditional didactic methods, acknowledges the significance of dialogue in the value acquisition process.

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The research adopted the Socratic method, a dialogical approach developed by Plato, within the realm of education with the aim of attaining the aforementioned goal. This approach is consistent with communitarian philosophy as it promotes ethical growth and moral discourse among students as a community. The method recognises the value of

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engaging students in meaningful discussions that go beyond memorization and focuses on encouraging moral and responsible behaviour in a larger social context.

4.4.4 Platonic dialogue as a means of cultivating morals among the learners

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The integration of Plato's dialogues into the secondary school curriculum in Kenya with the intention of imparting moral principles perfectly corresponds to the tenets of the Contemporary Competency-Based Curriculum (CBC). Due to their focus on problem-solving and critical thinking, which are two fundamental competencies of the CBC,

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Plato's dialogues are notably pertinent and advantageous in the present educational landscape.

4.4.4.1 Plato's Dialogue as a Model

The study adopted two models of Platonic dialogue as suitable approaches to instilling morals through value clarification. These are the *Meno* model and the *Theaetetus* model.

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In *Meno*, a brief dialogue occurs between Socrates and a young slave boy. The dialogue exhibits characteristics of discourse that may be classified as Socratic. Socrates engages in a demonstration with a slave boy to illustrate how he can employ questions to accomplish two things: first, disprove the boy's arrogance that he knows something when in fact he does not (Plato, *Meno* 82b- 84e); and second, guide him to the correct

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conclusions (Plato,Meno 84e–85b). This is intended to demonstrate that the slave boy possessed the genuine opinions the entire time; all that was required was for Socrates, in his capacity as an educator, to extract them through the use of the appropriate series of questions. The educator in this sense will be referred to as a Socratic teacher.

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The Socratic teacher employs their existing knowledge to pose thought-provoking questions pertaining to the subject matter under discussion, thereby guiding students, identifying flaws in their answers, and ultimately steering them towards insightful and meaningful responses.

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This approach facilitates learners in cultivating reflective thinking skills through guided reasoning, thereby promoting active engagement rather than passivity. According to Brickhouse and Smith (2010), increased active engagement in the process of understanding reasoning systems is likely to result in improved and enduring mastery of the subject matter.

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The *Meno* model of teaching facilitates the establishment of a communal environment among learners, wherein they gather and actively participate in moral discourse under the guidance of a Socratic teacher. This can be achieved through the implementation subjects that are meant to instil moral values such as ethics and strengthening of life skills education in educational institutions. The instructional approaches employed should

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adhere strictly to Socratic methods, including techniques such as brainstorming, discussion, and case studies.

The Socratic method of dialogue entails the utilisation of questioning and critical thinking as a means to foster the intellectual and moral development of individuals. Through the integration of this approach within the realm of education, Socratic teachers

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strive to facilitate the process of learners' exploration and comprehension of moral truths, as opposed to merely imposing pre-established values such as the school rules.

Through the dialogue, Socrates actually undertakes to demonstrate that all learning is recollection, and so “teaching” would simply be provoking memory (Plato, Meno 81e–82b). This is what Socratic education entails. In this approach, the teacher can help the

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learner not only to recollect himself but also guide the learner to the correct answer. In the *Meno*, therefore, Socrates uses questions to teach positive facts about a subject on the basis of the knowledge he possesses and can also bring his learner to possess.

In the context of education, a teacher who adheres to communitarian principles adopts the Socratic method as a pedagogical approach, thereby assuming the role of a facilitator

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of dialogue rather than a traditional instructor. They establish a setting in which learners are motivated to inquire, contemplate, and actively participate in substantial dialogues pertaining to matters of morality and ethics. This approach cultivates a sense of responsibility and collective engagement among individuals engaged in the learning process.

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From a pragmatic standpoint, the implementation of this approach would entail the utilisation of case studies, ethical dilemmas, and real-world illustrations as catalysts for fostering meaningful dialogues. The teacher has the ability to present open-ended inquiries, motivate students to contemplate diverse perspectives, and facilitate discussions that delve into the ethical aspects of different matters.

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The utilisation of case studies offers a pragmatic and relatable approach to introducing subjects that are intended to foster moral development, such as life skills and ethics. These scenarios encompass a variety of situations pertaining to the moral values that the teacher aims to inculcate, thereby enabling students to delve into real-life applications.

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The basic role of the teacher is to meticulously choose cases that elicit profound contemplation regarding ethical principles.

The teacher employs the method of Socratic questioning to facilitate the process by which students critically examine and analyse the presented case studies. This approach

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promotes the development of critical thinking skills and fosters active engagement. In order to foster students' examination of the ethical aspects of various situations, questions can be formulated to prompt them to articulate their thoughts and perspectives. The teacher facilitates a reflective process in which students establish connections between the presented scenarios and their personal experiences. The establishment of a

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personal connection serves to enhance individuals' comprehension of the applicability of moral values in their day-to-day existence.

A subsequent period of introspection will be pursued through a process known as a personal development session (PDS). The personal development session establishes a secure environment wherein students are afforded the opportunity to freely articulate

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their thoughts and emotions that is inline with phenomenology. In the course of this session, students are prompted to engage in the sharing of personal experiences, recounting the challenges they have encountered, and elucidating the strategies employed to overcome said challenges. The establishment of an open forum in the classroom cultivates a climate of trust and community among the students.

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During the personal development session, the instructor acquires valuable insights into the lives of the students. This comprehension enables the recognition of situations that might necessitate further assistance. The educator assumes the role of a facilitator in identifying instances where parental involvement, guidance, and counselling may be required; thus, they attend to the holistic needs of the learners.

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A fundamental principle is to underscore that the instruction of these subjects is not oriented towards examinations. There is a shift in emphasis from conventional assessment metrics to the cultivation of pragmatic and relevant competencies. The assessment process may encompass various methods such as project-based evaluations,

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presentations, or portfolios, which serve to demonstrate the practical application of values rather than a mere repetition of information.

The emphasis on the Socratic teacher being a facilitator brings the second model of Platonic dialogue which is the *Theaetetus*, model. In this model, Socrates describes his philosophical questioning as a distinct craft which he compares to the craft of midwifery

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(Plato, Theaetetus 149a-151d). Whereas midwives help others to deliver bodily children, Socrates helps others deliver the offspring of their souls. Just like midwife may even decide to promote miscarriage Socrates alludes that those offspring who are not worth bringing up the midwife could decide to promote miscarriage so falsehood should be exposed to death. In Theaetetus the learners have within them some sense, and can

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exercise a highly developed skill by which they can bring that knowledge “into the light. The teacher as a midwife therefore helps the learner to be autonomous in moral formation since his work is to facilitate the moral formation.

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Plato's conceptualization of dialogue, thus, holds significant importance in the problem of moral decline. Plato posits that the function of dialogue is to transiently broaden the perceptual faculties of individuals.

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The school plays a significant role in fostering communitarian values, thereby facilitating moral reasoning and promoting rehabilitation. Rehabilitation is primarily intended for individuals who have not undergone the process of habituation within a familial context.

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According to Plato if an individual is not properly habituated in their youth, they will have wrong conception of virtues and will forever be corrupted (Seventh letter, 326c). This entails that to develop into a full virtuous person one must be properly habituated from the youth.

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This means that learners who were poorly habituated pose problems to the school's administration and the methodological approaches of inculcating values in such learners are faulty the teachers in such scenarios look helpless. Plato concept of rehabilitation reveals a theory of transformation for individuals who have bad upbringing. Therefore, Socratic dialogue becomes essential in such a case. Dialogue as emphasised by

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existential phenomenology is one of educational ideals. To them educational endeavours are considered as dialogue.

Additionally, Plato argues that well-habituated individuals not only recognise virtuous actions but also desire to carry them out because they have developed a preference for them and actively pursue opportunities to do so. Adopting the Plato approach will thus

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benefit the student in two ways: first, he will be able to recognise and execute virtuous actions, both of which are aspects that have not been adequately addressed by current methodological approaches in school and two will help in moral upbringing of individuals who were not properly habituated at the family level.

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By employing the *Meno* and *Theaetetus* framework within the context of communitarianism, educational institutions and families can establish collaborative groups aimed at assisting parents in managing control and discipline, as well as fostering cooperation with teachers regarding the expected standards and behaviour of their children. It is recommended that learners be provided with a self-assessment tool to

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evaluate their moral judgement pertaining to a specific concept. Both the teacher and the parent will be provided with a similar one in order to access the same learner. Upon the conclusion of the evaluation, it is imperative to facilitate a dialogue involving the parent, the learner, and the teacher.

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There should then be a particular date on the school calendar different from the normal academic day where parents are invited to school to discuss the moral development of their children. Cases that require further discussion can now be referred to the department of guidance and counselling.

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The tables below show project-based evaluations on the moral development sheet that involves the teacher, the learner and parent.

Table 4.5 Self-assessment tool for the learner

Never =1 Rarely=2 sometimes =3 often =4 Always =5

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		Score
1	I easily identify my problem	
2	I try to do my best	
3	I always think before I act	
4	I have no problem respecting the elderly and authority	

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5	I resist peer pressure	
6	Total score	

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Table 4.6 Parental assessment tool on the child

Never =1 Rarely=2 sometimes =3 often =4 Always =5

		Score
1	My child can easily identify his/her problem	

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2	He/she tries her best	
3	He/she thinks before she acts	
4	Has no problem respecting the elderly or the authority	
5	He/ she can resist peer pressure	

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6	Total score	
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Table 4.7: The teacher’s assessment tool on the learner

Never =1 Rarely=2 sometimes =3 often =4 Always =5

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	Name of the learner.....	Score
1	The learner can easily identify his/her problem	
2	He/she tries her best	
3	He/she thinks before she acts	

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4	Has no problem respecting the elderly or the authority	
5	He/ she can resist peer pressure	
6	Total score	

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The above approach deviates from the conventional approaches which emphasises on examination and they end up preparing learners for examination rather than moral development. Parental engagement as envisaged by the CBC can therefore be very essential when the Socratic approaches within the framework of communitarian philosophy are adopted within the school curriculum.

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In summary, the integration of Platonic dialogue, particularly the Socratic method, into an educational landscape aligned with communitarian philosophy helps foster moral dialogue and ethical development within the community of learners. This approach acknowledges the significance of engaging students in substantive dialogues that

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transcend rote learning and foster the development of conscientious and morally upright individuals in the wider social fabric.

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CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This study entitled, *Phenomenological investigation of the productiveness of alternatives to corporal punishment in mitigating moral decline in Kenyan Secondary schools*, was to investigate how alternative disciplinary strategies are effective in dealing with moral

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development among learners, specifically in Kenyan secondary schools. As a phenomenological study, the research focused on the lived experiences of teachers, who are primarily responsible for the discipline of students. Challenges of moral decline were sought with a view to finding appropriate strategies through the communitarian

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philosophy that places emphasis on collective responsibility in handling discipline of the learners.

5.1 Summary

The following four objectives guided the investigation, namely: Investigate teachers' perceptions of alternatives to corporal punishment in addressing moral decline in Kenyan

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secondary schools; Examine teachers' perceptions of the prohibition of corporal punishment as a strategy for addressing moral decline in Kenyan secondary schools; Explicate ethical prescriptions on the reformation of deviant human beings and explore the potential efficacy of communitarian-inspired alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools.

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The study was a philosophical inquiry arranged in five chapters. The various chapters sought to respond to the study objectives. In response to the first objective of the study on teachers' perceptions of alternatives to corporal punishment in addressing moral decline in Kenyan secondary schools, the ontological position of the teachers revealed the ATCPs are not sufficient enough since some problems are beyond Guidance and

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counselling thereby G&C alone cannot be used singly to handle the phenomenon of moral decline.

There was also a lack of Socratic dialogue on the issues of morality in schools. The lived experiences of teachers indicated that they are never involved in coming up with policies, and yet they are the ones who implement them.

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Most parents have abdicated the duty of discipline to the teachers and they seem overwhelmed. More so, there was an indication that there were not clearly stipulated ATCP policy in Kenyan scenario unlike in South Africa where the ministry of education has come out with clear policy guideline on ATCPs. However even with that scenario in

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South Africa, the ATCPs are still not effective due to lack of awareness among the teachers.

The study therefore concluded that the ATCPs as stipulated were not sufficient enough in addressing the moral decline among secondary schools in Kenya unless they are anchored to a particular philosophical principle. The more appropriate philosophical

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theory was therefore communitarian philosophy in general which advocates for collective responsibility in handling the vice.

In regard to the second objective on the teachers' perceptions of the prohibition of corporal punishment as a strategy for addressing moral decline in Kenyan secondary schools. The study explored the conscious knowledge of the teachers over the same.

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The concept of corporal punishment from the lifeworld of teachers doesn't ascertain the teacher's ontology since there is no seamless between etic that is the objective knowledge and emic the subjective knowledge of the teacher. This was evident on the themes displayed such as fear, abuse and deterrence. There was therefore the need for moral dialogue on the same so as to solve the issue.

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Worth to point out is that despite the ban of the CP the debate on moral permissibility and moral impermissibility of corporal punishment in modern pedagogy has elucidated a lot of debate and hence polarised with two schools of thought taking hard stance over the same. It should however be noted that the concept of CP does not meet Kant's theory of categorical imperative since the ban on CP though championed by UN has not met the

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universal law since there are some democratic countries such some states in US and countries in Africa where CP in schools is not outlawed. In Kenyan scenario the CP is not outlawed at the family level.

On metaphysical conception of punishment In his works on metaphysics of morals, Kant divides moral virtues into two categories *Rechtslehre* (the doctrine of law)

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shortened as *Recht* and *Tugendlehre* (the doctrine of virtue). This concept helped to build the argument on the necessity of deterrence in moral development among the learners. For Kant for there to be morality and order there should be the institution of law. *Recht* and punishment should be provided as incentive and *Tugend* the doctrine of virtue and that will be handled by ATCPs, Since this was a communitarian study,

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collective responsibility can be attained by the family strengthening the *Rechts* and *Tugend* be strengthened at school.

On the productiveness of alternatives to punishment, grounded in a communitarian philosophy in mitigating the moral decline in secondary schools the study adopted the

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main tenets of communitarianism in general without anchoring on particular ideology such as African communitarianism, limited nor western communitarianism.

The communitarian philosophy advocates for collective responsibility, moral dialogue, particularism, and freedom with responsibility .

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Basing on the above the study looked on how different institutions within society such as family, school and society can adopt the concept in moral formation and control of learners behaviour.

The family as a communitarian should adopt Plato's doctrine of habituation controlling the learners morality and at this stage deterrence is emphasised. The schools on the other

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hand should adopt Socratic dialogue on moral formation. Socratic dialogue will involve the teachers, parents and the learners.

5.2 conclusion

The study made five main conclusions in an attempt to respond to the three research objectives . on effectiveness of alternative to corporal punishment in mitigating moral

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decline there should be a clear stipulated policy on the same collective responsibility over the same should be emphasised through the concept of parental engagement which should not just focus on the cognitive development of the learner but also the normative aspects, community engagement should also adopt the same approach

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On the concept of corporal punishment, the issue should not be polarised. It should however engage moral dialogue and embrace Aristotle's concept of *golden mean* an approach to ethics that emphasizes finding the suitable medium, or middle ground, between extremes.

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Finally, alternatives to corporal punishment should be anchored towards communitarianism for them to be effective enough in handling learners behavioural problems.

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5.3 Recommendations

- i. There is need for clear policy guideline from the ministry of education in relation ATCPs that involves the input of all the stakeholders such as teachers, parents and faith based organisations.

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- ii. There is need to develop a moral development programme for Kenyan learning institutions anchored on communitarianism this should be done through the strengthening of the parental engagement in the CBC.

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- iii. Parenthood should be emphasised through forums in schools such establishment of moral development day in schools. Education for parenthood should also be adopted in institutions for higher learning.
- iv. Socratic teaching to be emphasised in order to prepare teachers for moral development among the learners.

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- v. ATCPs should be anchored communitarian philosophy for them to be effective in handling moral decline.

5.4 Recommendations for Further research

- i. There is need to get the lived experiences of parents and stake holders in the community such as the religious based organisation as they handle the moral

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decline . therefore, there is need to conduct a phenomenological research on the same

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720

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding ☐ Boys Boarding Day ☐ Mixed Day ☐

How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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1. In your view what is the state of morality among your students in your school?.....

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2.In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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APPENDICES

Appendix I: Letter of Introduction

Masinde Muliro University of Science and Technology

P.O. Box 190

Kakamega

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

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1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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4nd November 2022

Dear Sir/Madam,

RE: Consent to collect data

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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I am a PhD student at Masinde Muliro University of Science and Technology, specialising in the field of philosophy of education.

You have been selected from the schools in Bungoma County for the specific purpose of participating in an interview that aims to collect data related to the academic study that explores the productiveness of alternatives to corporal punishment in mitigating moral

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

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Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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decline in Kenyan secondary schools. Your input in this study will be most helpful and invaluable. I am therefore requesting that you participate as freely, honestly, and precisely as possible.

The information given will be handled with confidentiality and will only be used for academic purposes.

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

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Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Yours Faithfully,

Mwenesi Jephthar

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

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How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Appendix II:INTERVIEW SCHEDULE FOR THE HEAD OF GUIDANCE AND COUNSELLING IN SECONDARY SCHOOLS IN BUNGOMA COUNTY

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools What is your Gender [M] [F]

727

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding [] Boys Boarding Day [] Mixed Day []

How long have you served in the office of Deputy principle in this school ?

Below 1 Year [] 1-5 [] 6-10 [] 10-15 [] Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2.In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Which is your school category?

Girls Boarding ☐ Boys Boarding ☐

Mixed Day ☐

728

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding ☐ Boys Boarding Day ☐

Mixed Day ☐

How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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1. How long have you served in the Department of Guidance and Counselling in this school?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

729

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding ☐ Boys Boarding Day ☐ Mixed Day ☐

How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Girls Boarding [] Boys Boarding Day [] Mixed Day []

Below 1 Year [] 1-5 [] 6-10 [] 10-15 [] Above 15 Years

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3. What is your view on parental support as head of guidance and counselling in handling the learners who misbehave ?

731

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding ☐ Boys Boarding Day ☐ Mixed Day ☐

How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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4. In your views what would be the proper approach in curbing moral decline i.e. Fighting, bullying, confronting teachers etc. in schools?
5. Is there anything else you would like to share with on controlling learners behaviour as head of guiding and counselling

732

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding ☐ Boys Boarding Day ☐ Mixed Day ☐

How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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Which is your school category?

Girls Boarding ☐ Boys Boarding Day ☐ Mixed Day ☐

How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Appendix III : INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPALS IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

736

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding [] Boys Boarding Day [] Mixed Day []

How long have you served in the office of Deputy principle in this school ?

Below 1 Year [] 1-5 [] 6-10 [] 10-15 [] Above 15 Years

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Girls Boarding [] Boys Boarding Day [] Mixed Day []

How long have you served in the office of Deputy principle in this school ?
Below 1 Year [] 1-5 [] 6-10 [] 10-15 [] Above 15 Years

1. In your view what is the state of morality among your students in your school?
2. What is your thought on the use of guidance and counselling as the preferred approach in addressing learner's moral problems?

737

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

Girls Boarding [] Boys Boarding Day [] Mixed Day []

How long have you served in the office of Deputy principle in this school ?
Below 1 Year [] 1-5 [] 6-10 [] 10-15 [] Above 15 Years

1. In your view what is the state of morality among your students in your school?.....
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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period
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3. What is your thought on the ban of corporal punishment in controlling learners behaviour in school?

4. In your views what would be the proper approach in curbing moral decline in schools?

738

INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

Thank you for accepting to grant me the opportunity for this interview. This interview seeks your experience on the productiveness of alternative to corporal punishment in mitigating moral decline among the students in Kenyan secondary schools

Which is your school category?

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How long have you served in the office of Deputy principle in this school ?

Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years ☐

1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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5. What is your view on parental support in handling moral issues with the learners?

6. Is there anything else you would like to share on handling moral decline (indiscipline) as the head of discipline?

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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Appendix IV : APPROVAL

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INTERVIEW SCHEDULES FOR THE DEPUTY PRINCIPLES IN BUNGOMA COUNTY.

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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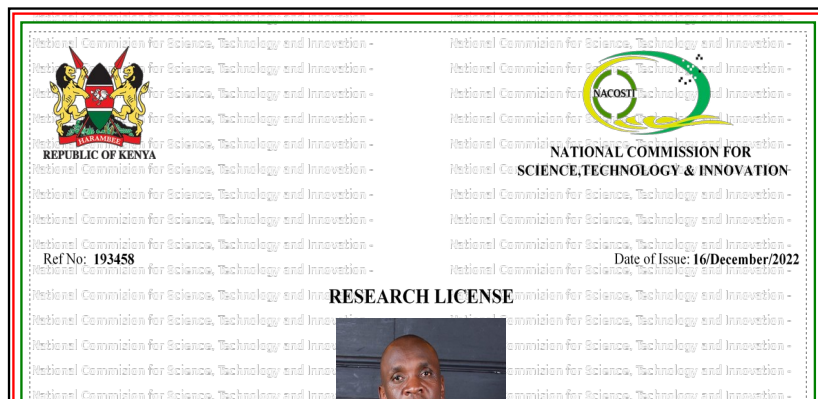
Below 1 Year ☐ 1-5 ☐ 6-10 ☐ 10-15 ☐ Above 15 Years ☐

1. In your view what is the state of morality among your students in your school?.....

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Girls Boarding [☐] Boys Boarding Day [☐] Mixed Day [☐]

How long have you served in the office of Deputy principle in this school ?

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1. In your view what is the state of morality among your students in your school?.....

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1. In your view what is the state of morality among your students in your school?.....

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2. In your views how effective are the disciplinary capabilities in the post –corporal punishment period

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