

Analysis of Kantian Ethical Principles of Morality in Relation to Examination Cheating in Kenya.

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Abstract: The level of exam cheating around the world has alarmed stakeholders in education who, by default, are expected to have developed students into morally upright people. The purpose of the study was an analysis of Kantian ethical principles of morality in relation to examination cheating in Kenya. The paper was guided by two objectives as follows; the phenomenon of examination cheating in Kenya and Kantian ethical principles of morality. Critical method guided the methodology of the paper. The findings concluded that the main motivator to examination cheating was institutional level compared to individual and cross-cutting levels. Also, the findings indicated that educational stakeholders and teachers were at the forefront in fostering cheating as opposed to Kantian deontological theory of ethics. Lastly, the findings concluded that the principles of universality and humanity formula are the best to be emulated by individuals to bridge the gap of disrespect to humanity rights and obligations.

Key Words: Deontology: Refers to duty, Phenomenon: Reality perceived to exist: Morality: Code of conduct that is acceptable.

I. BACKGROUND

The level of exam cheating around the world has alarmed stakeholders in education who, by default, are expected to have developed students into morally upright people. Examinee cheating has been a major source of worry in Kenya, particularly at the level of the Kenya Certificate of Secondary Education (KCSE) test (Adow *et al* 2015).

Some instances of exam fraud have led to results being cancelled and expulsion (Mwandikwa and Ocharo, 2007). According to statistics, two thousand nine hundred and seventy-five (2975) student results were cancelled in 2014; zero incidents were reported in 2016. However, results for one thousand two hundred and five (1205) candidates were cancelled in 2017, three thousand four hundred and twenty seven (3427) candidates had their results cancelled in 2018, one thousand three hundred and nine (1309) candidates had their results cancelled in 2019, and two hundred eighty seven (287) candidates had their results cancelled in 2020. This is a blatant sign that there will be a major issue with our summative assessment at the end of the four-year period.

Exam cheating has not been effectively controlled despite extensive research from educational researchers and policy officials in the field of educational assessment. The majority of research and policy choices are more administrative and phenomenological. The continued use of cheating during final

exams goes against the moral guidelines that students have been instructed to follow throughout their education. As a result, they transgress the implicitly embodied ethical principles of finality, universality, and metanoia in moral formation. If there is a general violation of ethical responsibility during educational assessment, Kenya is likely to generate a workforce that is unprofessional and incompetent.

The ultimate goal of education is to make its students more human by instilling moral principles in them. At several educational stages, including the formation of educational goals, curriculum design, practical instruction, and educational assessment, the intention and process of value inculcation take place. Assessment in education serves two purposes: assessing students' levels of intellect and confirming their adherence to moral principles. Kant's moral philosophy holds that any educational endeavor must make a commitment to ideals. He contends that all human actions, including taking an exam, should be in accordance with the principles of finality, universality, and metanoia. The latter states that an individual is expected to experience an irreversible moral conversion toward duty while the former states that behavior in an exam situation should be extrapolated as a universal rule.

Objectives

- i. The phenomenon of examination cheating in Kenya
- ii. Kantian ethical principles of morality

II. LITERATURE REVIEW

The Phenomenon Of Examination Cheating In Examinations In Kenya

Exam cheating is described as any intentional wrongdoing that violates the examination's standards and is intended to offer a candidate an unfair advantage or, more often than not, to put a candidate at a disadvantage (Tambawal, 2013 & Nwana, 2000). According to Ufuoma (2015), is any action taken by anyone who disobeys the regulations that direct students whose knowledge and ability are being assessed in a specific knowledge or skill with the intention of misrepresenting the student's genuine knowledge or ability. Exam cheating, then, is any improper behavior committed prior to, during, or after a test (Obudigha, 2010). This term makes it obvious that everyone and educational institutions,

including students, lecturers, administrators, supervisors, typists, examination coordinators, and any staff members who work in the examination offices, are capable of cheating on an exam.

Exam cheating is one of the current issues plaguing the educational system, (Akaranga and Ongong, 2013). It is a widespread issue that has been recorded in practically all nations and states. Exam cheating has been documented in Kenya's primary, secondary, and higher education institutions. Exam cheating is an issue that is reported in a number of cases each year. This being the case in our education sector today, it has provoked the current study. It was the wish of the researcher to find out why examination cheating happens on a yearly basis despite the stringent measures.

In their 2012 study, Ukepepi, Ndifon, and Enuhoha looked into the correlations between examination cheating and primary school academic achievement in Nigeria. The study found that whereas low self-efficiency motivates students to desire to cheat, high self-efficiency enables students to solve issues even when they appear to be challenging. The study also found that although low moral atmosphere fosters exam cheating, good moral climate motivates students to study and earn higher grades. Despite the efforts by this study to find out the relationship between cheating and academic achievement, the study did not focus on ethical principles by Kant as a measure of mitigating cheating which the current study sought to look at.

Exam cheating in Kenya was the subject of research by Akaranga and Ongong in 2013. Their conclusions showed that there are various ways to cheat on exams, including coordination between applicants, exchanging written notes and answer booklets, giraffing, and impersonation. Exam cheating in Kenya has reportedly reached alarming proportions and is institutionalized, according to Kithuka (2004). It has not been simple for the government administration and stakeholders in the school system to stop the terrible trend. Higher education institutions have had a large turnover of incompetent graduates due to the nature of examination cheating (Aullo, 2004). Aullo further opines that exams are an important part of education in all levels and stakeholders should embrace integrity in the examination process.

Gicharu (2016) revealed that all teachers require ethical and integrity trainings that are paramount to deter all stakeholders from exam cheating. Some academics have begun to consider offering pre-university exams to form four graduates who have met the requirements for entrance to universities as a result of the growth in examination leakages at the Kenya Certificate of Secondary Education that has occurred in recent years. This is due to colleges' uncertainty regarding their ability to accept eligible applicants into various programs (Gicharu, 2016). The consequences of exam cheating include that university scores do not adequately distinguish between poor and clever students, and the credibility of the diploma granted to university graduates is put in doubt. This study

deployed empirical methods which the current study did not use. It instead tackled the problem of exam cheating using critical method.

A study on exam cheating in Nigerian schools was conducted by Obudigha (2010). Among the techniques of cheating were smuggling foreign materials into the exam room, getting help from parents, instructors, and security personnel, collusion, and impersonation. This study, which was conducted through desk review, was interested in critiquing and conceptualizing how Kant's moral philosophy may be used to address a problem with the Kenya Certificate of Secondary Education. According to research by Cornelius Ukepepi and Ndifon (2012) on factors influencing test cheating and academic achievement in primary school science, teachers have a major impact on students' cheating behaviour, which subsequently affects students' academic success in the subject. Their research revealed that parents significantly influenced students' cheating behaviour, which in turn had an impact on their science achievement.

Parental pressure for good marks and the value of a certificate were cited as the main causes of test cheating and cheating in Adegoke's (2010) study book on a survey of examination cheating among secondary school students in Nigeria. The goal of the current study was to evaluate if Kant's ethical principles of morality that could be effective in reducing exam cheating in the Kenya Certificate of Secondary Education.

Kantian Ethical Principles Of Morality

The core moral precept of Kant's deontological theory is known as "the categorical imperative." Act exclusively on maxims you can will to become a universal law, it is stated as a moral command and an expression of duty. Implying that a concept can only be presented when it is used by everyone. Only when everyone else's cheating on the test is acceptable can cheating on a test be moral. However, in reality, widespread cheating scandals would destroy public confidence in the meritocracy, which would result in the collapse of educational institutions. Kantian ethics contends that categorical imperatives are counter-intuitive in that, despite people's propensity to behave in their own best interests, they must instead be guided by their duty to humanity according to Gregory (1963). The formula of universal law and the formula for the end itself were the two formulations of Kant's categorical imperative that were the subject of this study. Act exclusively on that maxim by which you may simultaneously wish that it should become a universal law (of nature), according to the first formulation, the universal law formula (C1) . The fundamental tenet of this maxim is that you are forbidden from doing anything that you wouldn't be willing to permit everyone else to do as well. If you want other people to follow their promises, for example, you must keep your own promise if you cannot create an exception for yourself. More precisely, it demands that every principle you follow must be such that you are prepared to argue that everyone should follow it in identical circumstances. For example, if I wanted to get what I wanted,

I would have to be willing to claim that everyone lied to get what they wanted. However, if I did this, no one would ever believe me, thus the lie would not be effective, and I would not achieve what I wanted. The categorical imperative states that it is forbidden to lie because doing so would defeat your aim if you wanted such a maxim (against lying) to become a universal law. It is forbidden because lying only works when you make an exception for yourself. Kant believed that a decent person is one who always fulfills their obligations because they are their obligations. While it is acceptable if they love it, they must be capable of performing the task without enjoyment. As a result, in order to be a good person, one must first be good. This maxim will afterwards allow the researcher to summarize the significance of students' comprehension of treating exams fairly in order to highlight the fundamental principles of honesty in exams.

"So behave as to respect humanity, both in your own person and in the person of every other, always at the same time as an end, never only as a means," says the second formulation, the formula of the end itself (CI2). Someone who is used merely as a means is included in a plan of action that they could not ostensibly consent to. People employ one another as means in ordinary transactions, such as the exchange of money for products, but not just as plain means. Everyone assumes that the other person is behaving for personal reasons and isn't merely a tool to be used for manipulation. People behave improperly when they use one another as simple tools in situations like promise keeping, deceit, and coercion, among others. For instance, if Caroline promises Victor something with the intention of violating it and Victor accepts, Victor has been misled about Caroline's actual maxim. Since he doesn't even know what her plan of action is, Victor cannot, in theory, agree to it. He is merely being employed as a tool. Similar to how one cannot agree to compulsion, consent depends on having a choice. Someone cannot be used as a mere means if they are seen as an aim in itself. Beyond that, we owe it to others to advance their plans and maxims by sharing part of their ends and therefore showing the utmost respect for their ends. But because people's desires are so varied and frequently conflicting, we are unable to assist everyone. Therefore, this formulation carries two fundamental obligations: the perfect obligation to act on no maxims that treat individuals as little more than means, and the imperfect obligation to act on some maxims that advance the purposes of people. The adage was appropriate to the study because it would allow the researcher to critique the conclusions of previous researchers' work regarding students' perceptions and intentions around cheating in Kenya's secondary school diploma program.

One of the most influential intellectuals of the enlightenment was the German philosopher Immanuel Kant. The purpose of cheating on a test is to receive a better grade. Teachers would not assign examinations if everyone was expected to cheat, and exam scores would be meaningless. In either case, cheating was impossible to accomplish. According to Kant's

ethics, it is usually bad to rely on other people acting differently than we do in order to accomplish our goals.

Kant proposes "practical reason" as the source of right moral standards. Kant (1996c). Our capacity as humans to act for what we perceive to be justifications. Animals don't seem to behave for known reasons. When we claim that an activity was "absolutely reasonable" or that someone is acting "unreasonably" or "irrationally," we are using practical reason to evaluate the conduct. When a course of action is deemed reasonable, it is advised; when it is deemed unreasonable, it is discouraged. No one seems to be interested in evaluating Kant's practical reason (1996c).

To live ethically, one must never use another person as a tool to achieve a higher goal, according to Kant. What if students use exams as a tool to achieve other goals? Will it still be righteous? Because of our special capacity for reasoning, humans stand out from other physical life forms. According to Kant (1996c), "the universe would be a waste, in vain, and without meaning without logic." Treating every person as an end in themselves is the only way to preserve this awareness, which is exclusive to the universe or at the very least the planet. Consuming food to satisfy hunger is acceptable, but theft is unacceptable because it robs the owner of her private property. Kant promotes a strict interpretation of morality that demands that goodness be present in all people. No matter the circumstances, stealing is wrong. Even when it's necessary for self-defense, murder is wrong.

On the same note, we can also look at Kant's autonomy with respect to examination cheating. The Greek words "autonomy," which mean "self," and "nomos," which mean "law or rule," are related: Thus, focusing on self-rule or self-direction is what autonomy most generally involves. Kant (1996) argued that we are free to the degree that we are rational, and our morality is grounded in a respect for moral laws because they bind us all equally. Our moral laws, then, must stem from human rationality. For Kant, then, autonomous beings use their rationality to give themselves laws. Similarly, we need to understand the notion behind students we are dealing with. Are they autonomous when handling examinations? We are not heteronomous because the laws we bind ourselves to be ones that we adopt and rationally accept for ourselves—not because someone required us to do so. Moreover, we are seeking to bind ourselves to universalizing maxims that any rational person would also adopt. This also leads him to conclude that we owe others the respect of treating them as ends unto themselves because they are also self-law givers.

According to Peters' observation in Wilson (1977), people are willing to govern themselves through logic and critical thinking. This requires deference to what is reasonable rather than conformance and servile behaviour. So, in an autonomous person, reason comes first. But the real question is: Do kids think before they cheat on tests? Do they have free will? The premise of good will, will be the main emphasis of this argument. As a result, the researcher assessed the range of

values expected of students and develop effective solutions to the problem. Human will that is logical is independent. This, according to Kant, is the key to comprehending and defending the power that moral standards wield over us. The researcher evaluated what should be the point of students' decision-making before engaging in exam cheating and how they should handle such when motivated to do so.

In addition to autonomy, an effective educational system must also value dignity. Kant believed that since infants are endowed with freedom, they should be treated as persons rather than objects (Gregor, 1996). As a result, the categorical imperatives formula for humanity can be applied to them. As a result, act in a way that uses humanity, whether in your own person or in the person of anybody else, always and always as the end and never as a means to an end. How therefore should examinations be handled in light of this principle? Children should be taught to fulfil their obligations to both themselves and others, according to Kant. This study was eased by the philosophy of Kant's dignity and autonomy, which directed the researcher's conceptualization and criticism.

III. MATERIALS AND METHODS

The word "critical" comes from the Greek verb "krinein," which denotes judgment (Njoroge and Bennaars, 1986). Critical method was used by the researcher to formulate the philosophical concepts that underlie exam fraud in the Kenya. According to Monanda (2015), the reflective thinking that characterizes critical approach is a method that is nourished by scepticism and inquiry and intended to dispel any uncertainty. Namwamba, 2005 attests to the method's rigidity, specificity, and still creativity. It involves actively using your imagination to come up with solutions, identify relationships, recognize patterns, and then break those patterns open to new possibilities.

IV. RESULTS

Knec Report On Examination Cheating Statistics

Exam cheating is not a new occurrence, and it is still prevalent as students take the KCSE exams (Ikupa, 1998). It is not confined to a specific country but is done all over the world (Ikupa, 1998, Akaranga & Ongong, 2013). In Kenya, the vice is found in almost all the forty-seven counties.

Table 2.2 of this study indicates that there have been cases of exam cheating since 2011 to 2017. In the year 2015, highest number of exam cheating was recorded. The number recorded was 5,101 which is equivalent to 0.98% of examinees whose results were cancelled. Also, the year 2013 stands out the second with a total of 3,812 cases being reported. The sum of this two years translates to 8,913 individuals having committed academic fraud. This is a clear indication that the institutions are producing individuals who are incompetent and are likely to deviate from ethical principles of morality by Kant in any given responsibility or task assigned to them in the society. The corruption index of our country and academic irregularity correlate in one way or the other. He or she who cheats in the academia is likely to take bribes in their next

level of life if their moral thinking is not taken care of. As time moves by and the generation of such culprits of cheats comes in, they are transformed and thus grow up knowing that cheating is the daily activity. This is a clear indication that there is need to inculcate honesty in prior levels or stages of life so as to bring up citizens who are morally guided by their inner morals and not external forces. The higher the number of cheating, the higher the number of unprofessionalism in country's job market and citizens who can be trusted to hold public offices for the betterment of the nation at large.

The findings concurs with Kithuka 2004 who argues that cases of exam cheating are escalating and alarming. He specifically points out that if this menace cannot be approached in the right way, the education products will mislead the country. Similarly, a study by Aullo, 2004 affirms that examination cheating at KCSE has made higher education institutions enroll weak students who later turn out to be incompetent graduates at the end of education cycle. The best approach of addressing exam cheating, should involve Kantian ethical principles. The principles lays the foundation for moral judgment which is fundamental for human conscience in deciding to do the right thing in addressing exam cheating.

Motivators/factors enhancing/influencing examination cheating in KCSE examination.

Table 4.1: categories of the phenomenon of examination cheating and influencers.

Phenomenon of examination cheating (causes, and motivators)	Categories of influencers to examination cheating		
	Human/individual	Institutional	Cross-cutting
Ranking of schools /reporting of results	—	√	—
Selection to higher learning	—	—	√
Poor preparation	—	—	√
Competition	—	—	√
handling and administration of examinations	—	√	—
Parental vis avis societal expectations	√	—	—
School administrators/ stakeholders/invigilators	—	—	√
KNEC rules and regulations	—	—	√
Confidence	√	—	—
Essential facilities	—	√	—
Digital literacy	—	—	√

Source: Researcher, 2022

Table 4.1 above shows the phenomenon of examination cheating and their respective categories. Column 1 shows the key factors or motivators of examination cheating whereas columns 2,3 and 4 respectively shows the various categories into which the motivators to examination cheating can be placed. From the table, parental vis- a-vis societal

expectations and confidence are categorized into human/individual. This means that individual students have the right to choose between good and wrongdoing since they have the authority over their decisions. This study found out that cheating in examination is facilitated by various stakeholders namely; parents and society.

The parents and society were found to have exerted a lot of pressure on students due to the need for good grades hence pushing students to cheat in KCSE examinations in order to satisfy the parental and societal expectations (Onguti, 2011, Musyoka, 2015, Nyamwange, 2013, Kemunto, 2016, Odero, 2015). Further study by Ndifon (2012) revealed that parents influenced students cheating behaviours. These researches concur with Adegoke (2010) who found out that parental pressure for good marks was a motivator to cheating in exams.

Based on the above findings and reports by various studies, the overall blame is to be placed on the student for choosing the diminishing path of engaging in immoral behavior of cheating due to pressures exerted to them by various stakeholders.

Column 3 in table 4.1 above presents ranking/reporting of results, handling and administration of exams and essential facilities as institutional. This means that institutions of secondary education has control over the named factors to examination honesty or dishonesty. To the contrary, it is of worry that it is the same institutions that force students to cheat in order to fulfil their desires.

As envisioned in a study by Wasanga and Muiruri (2002), reporting examination results is a factor to examinations cheating. The release of results to the public by MOE placing schools in order of merit and even candidates order of performance create a lot of pressures to teachers and principals since the release is seconded with publications of results in print media and local daily newspapers. In order to be part of the merit schools and even appear on the local dailies, school principals are highly tempted to look for unauthorized or illegal means for their schools to be ranked best. As such the only option for them is to engage in examination cheating. Handling and administration of examinations by the stakeholders was also found to be a weak link that abetted cheating in the KCSE examinations. As a result, the students get access to examinations prior to examination day (Eunice, 2014). A study by Nyamwange et al, 2013 found out that 8.7% of students indulge in cheating due to lack of essential facilities such as libraries and laboratories.

Column 4 of table 4.1 presented the cross-cutting category of factors or motivators for examination cheating namely: selection to higher learning, competition, poor preparation, digital literacy and school administrators. This shows that the named motivators in one way or the other contribute to examination cheating in KCSE examinations. A significant motivation for examination cheating is associated with selection of students in higher learning. Due to the limited spaces for higher education in Public Universities competition

is very stiff. This forces students to cheat in order to achieve the required grades for entry into universities as a key and see their lives at risk when they fail. (Nyamwange, 2013). Teachers and invigilators were also found to be at the forefront of facilitating cheating in KCSE. The desire for good grades and mean score among teachers was found to be the driving force towards cheating in KCSE examinations (Oyieko, 2017, Ngungu, 2011, Nyamwange et al 2013).

With the introduction of technological advances, cheating in examinations have worsened. The use of mobile phones by the examinees has become a norm of every learners who have access to smart-phones. Notwithstanding, teachers have continued the games of facilitating cheating in national examinations using their mobile phones. Findings of a study by Ndege 2012 pointed out that the digital error has put the situation of examination cheating at worse stage. This study by Ndege concurs with a study by Onguti, 2011 which revealed that teachers helped students steal exams using their phones to google for answers and whispering to students during national examinations. These are unethical behaviors. A teacher helping a student to cheat in exams is immoral and thus is a sign of neglecting duties assigned to them by the KNEC as well as the teachers service commission (TSC) which spells out the codes of ethics for teachers and what they are expected to do. Such is a violation of ethical principles of Kant. A true follower of Kant, a teacher who is well conversant with Kant principles has no obligation to help students cheat in examinations by use of mobile phones in whatever circumstance and in whichever way.

Application of principle of humanity formula (dignity) to address cheating in the KCSE exams

Since we cannot desire that all people behave in such dishonest ways in their interactions with all other people, a follower of Kant would denounce such examination cheating as a breach of the CI. Kant believed that it was everyone's moral responsibility to use reason to determine if they would prefer that everyone treat others equally. As a result, the CI states that one should always act in a way that employs humanity as an aim in and of itself, never as a means to an end, whether it be in one's own person or in the person of another. As a result, those who would consider cheating would think about whether they would choose to live in such a society.

It would seem reasonable to argue that students who wish to cheat shouldn't want to receive super care and services from professionals who tricked their way into positions since they need the services of others. They also wouldn't want people they know and care about to receive dishonest or super services. According to Gregor (1996) in Mwenesi (2016), as students are endowed with freedom, they should be regarded as people rather than as objects. Since they are people, the Categorical Imperatives humanity formula can be applied to them. Children should therefore be educated to be ends in themselves and not utilized as only means for the ends. "So act in such a way that you treat humanity, both in your own

person and in the person of every other, always at the same time as an end, never simply as a means. According to Kant, education should prepare students to fulfil their obligations to both themselves and others. Therefore, as kids progress through the educational system, they must understand their value and grow.

The motivators to examination cheating in table 4.1 are a direct translation that the perpetrators of examination cheating are only concerned with the end results of examination rather than abiding by their duties or obligation in education sector. This diminishes the quality of education as well as professionalism in the competitive world as there exists a false presentation of the certificates awarded at the end of four year education. Going by this, there seems that there exists little understanding of ethical principles of morality that can guide their undertakings. The motivators aligned to institutional implies that the perpetrators of exam cheating are using students as a means to their end rather than as an end in itself. This applies to examination which instead of treating as an end itself, they are using it as a means to an end in order to fulfil their expectations. To Kant, examination should be treated as an end itself and not merely as a means to attaining people's goals. Students should also be taught on the moral ways of handling examinations and made aware the examinations is not a matter of life and death and that there is life after examinations.

Taking a further example

Jane attends Moi Girls and is expected to take the KCSE exams, although she is a typical student. In order for daughter to do well in her senior year and be chosen by the government to attend a public university, the father decides to pay for her exams. Although she is not required to share those papers with her classmates, she must work hard to answer the questions. Therefore, she decides to share with her classmate and partake in the father's absence in order to acquire the right answers.

Jane is to do X in circumstance Y in order to promote Z.

X_ break the promise of the father

Y-When doing so will enable her fulfil the father's hearts desires of excelling in examinations and herself of obeying the rule of law.

Z_ the goal of increasing welfare of the father

According to the CI maxim, Jane must be truthful and act in a way that makes her happy. She has the option of choosing not to take the papers in an effort to impress her father, instead choosing to have confidence in her abilities.

This violates the moral principle of finality and the idea that the end justifies the means because it suggests that the father is only concerned about Jane passing her exams and attending the University of his Choice, not Jane's passion. In this instance, the father uses his daughter more as a tool than as a goal in and of herself, much like in an exam. This findings concurs with a study by Mwenesi (2016) that children should

not be treated as objects to achieve personal desires in life but as ends in themselves.

Application of principle of universality (autonomy) to address the issue of cheating.

The primary component of an autonomous person, according to Kant's autonomy principle, is reason. However, the question is whether pupils think before they cheat on exams. Do they decide what to do? And so, do they possess autonomy? The idea of good will serves as the foundation of this argument. Students will be able to make sensible judgments as a result, despite pressure from outside influences. According to Kant, a person can only be free when acting according to their own will and not the will of others. Parents, instructors, education stakeholders, guardians, and society as a whole want pupils to perform above their capacity while encouraging those in authority and students to act unethically, resulting in outcomes that are above their capacity.

The examined literature on factors that impact cheating, such as parents, teachers, and assessors, must thus be compared to the ethical principles of morality by Kant. Indeed, it is true that each person should play their role to ensure that students do not cheat in examinations. A society that understands its role in the life of a child plays a greater role in influencing the parent of the child to offer moral knowledge and guidance at all levels. In so doing, the teachers will not push students to participate in examination cheating and so the assessors won't be driven by economic gains. This is simply because none of them will be willing that their actions be made a universal law that every other individual can be allowed to indulge themselves in.

The ignorance of teachers to allow students enter examination rooms with written materials, allowing impersonation to happen as brought out in 4.1.3 will be a thing of the past if the perpetrators abide by the principle of universality by Kant. This is because they won't accept that these forms be made a universal for all other institutions.

V. CONCLUSION

The findings, of objective one indicates that the main motivator of examination cheating is from institutional level. Also, educational stakeholders and teachers were found to be at the forefront of fostering cheating in examinations as opposed to Kantian deontological theory of ethics. The study concluded that teachers should abide by the duties assigned to them by the ministry of education and speared their call so as to act as role models to the students.

The second objective concluded that the principles of universality and humanity formula should be emulated by individuals so as to bridge the gap of disrespect to humanity rights and obligations.

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