



Photo: Yosan Musie, Nairobi, 6th November 2024

A generations fight: Kenyan youth against corruption

*A field study on how Gen Z in Nairobi perceive and
respond to corruption in their lives.*

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I would like to express my heartfelt thanks to my dear friend Mahlet, who stood by me during every single day (and night) in Kenya, through interviews, endless transcriptions, and moral support. I truly couldn't have done this without you.

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Abstract

This thesis explores how young people in Nairobi, Kenya, navigate a daily reality shaped by corruption, while simultaneously seeking to challenge it. Focusing on participants in the so-called Gen Z protests during the summer of 2024, the study examines how social norms and a lack of institutional trust shape both resistance and compliance. The aim has been to understand how youth describe their experiences with everyday corruption, as well as how they perceive their possibilities and limitations when it comes to taking action. Through a qualitative field study involving ten semi-structured interviews, the material is analyzed using Social Norm Theory and Collective Action Theory.

The findings reveal a duality: corruption is seen as morally wrong, yet often necessary in order to navigate a system that fails to protect ordinary citizens. Still, several participants demonstrate that resistance is possible, through digital activism, protest, and solidarity. The study concludes that even within a context of deep distrust, seeds of transformation are emerging. These young voices show that even small acts can challenge what is seen as normal, and potentially pave the way for new norms and future hope.

Sammanfattning

Denna uppsats undersöker hur unga människor i Nairobi, Kenya, navigerar en vardag präglad av korruption, samtidigt som de försöker förändra den. Med fokus på deltagare i de så kallade Gen Z protesterna 2024, utforskar studien hur sociala normer och bristande institutionell tillit formar både anpassning och motstånd till korruption. Syftet har varit att förstå hur unga beskriver sina erfarenheter av vardags korruption, samt hur de upplever sina möjligheter att agera. Genom en kvalitativ fältstudie med tio stycken semi-strukturerade intervjuer, analyseras materialet utifrån Social Norm Theory och Collective Action Theory.

Resultaten visar på en dubbel verklighet: Korruption uppfattas som moraliskt fel, men ofta som nödvändig för att överleva inom ett system som inte skyddar medborgare. Samtidigt visar flera unga att motstånd är möjligt, genom digital aktivism, protester och gemenskap. Studien

drar slutsatsen att även i ett sammanhang av djup misstro, växer frön till förändring. Dessa ungas berättelser visar att även små handlingar kan utmana det normala, och på sikt bidra till nya normer och framtida hopp.

Swedish title

En generations kamp: Kenyanska ungdomars motstånd mot korruption

En fältstudie om hur Generation Z i Nairobi uppfattar och bemöter korruption i sina liv

Key words

Corruption; Youth engagement; Social Norms; Collective Action; Field study;
Anti-corruption; Gen Z; Gen Z protests; Kenya

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1. Introduction

Corruption is widely recognised as a serious obstacle to sustainable development, good governance and the fulfilment of human rights (Transparency International, 2023). It undermines access to essential public services, weakens democratic institutions, and reinforces structural inequalities. While anti-corruption strategies have traditionally centred on institutional reforms, scholars increasingly stress the need to understand how social norms and public attitudes enable or resist corruption at the grassroots level (Balčiūnas et al., 2020:2–3). Furthermore, youth play a particularly vital role in this regard. As a demographic group with limited political and economic power, young people are often disproportionately affected by corruption, yet they also hold the potential to challenge it. Their perspectives, behaviours and modes of engagement are crucial to understanding the societal mechanisms that sustain or dismantle corruption over time (UNODC, 2023).

In Kenya, corruption continues to be a pressing concern despite decades of legal and institutional reforms. Ranked among the more corruption prone countries globally, the impact of corrupt practices in Kenya spans from public procurement and political appointments to everyday interactions with the state (Transparency International, 2023). For many young Kenyans, corruption is not merely a political issue, but a lived reality that affects their rights to education, employment and justice. Everyday-corruption in Kenya often manifests in the form of bribes for school admissions, medical treatment, police assistance, and job opportunities. These encounters are so often frequent that they are often perceived as a necessary part of daily life (TI Kenya, 2022)

In the summer of 2024, these frustrations culminated in a wave of youth-led protests in Nairobi, referred to as the “Gen Z protests”. Initially sparked by proposed tax hikes, the protests quickly grew into broader demands for accountability and systemic reform (BBC, 2024)

In the tension between public resistance and everyday compliance, one must ask: how do young Kenyans make sense of their role in a society where corruption is both condemned and endured?

1.1 Problem formulation

In Kenya, corruption is a deeply rooted issue that continues to undermine democratic institutions, economic development, and public trust (ICJ Kenya, 2023). Despite ongoing anti-corruption reforms and public awareness campaigns, everyday encounters with bribery and abuse of power remain a part of many citizens' lives in Kenya (EACC, 2023). While past research has primarily focused on institutional failures and structural dimensions of corruption, less attention has been given to how individuals, especially younger generations, experience, adapt to, or challenge corruption in their daily realities.

In recent years, especially year 2024, Kenya has witnessed a growing wave of civic engagement led by youth, particularly within Generation Z. Through online mobilization and street protests, this generation has drawn international attention to corruption and government inaction (BBC, 2023). The 2024 Gen Z demonstrations, sparked by public frustration over economic hardship and lack of accountability, reflect a broader youth-driven demand for systemic change. But behind the visible activism lies a more complex and less explored question: how do these young individuals describe their position in a system they actively oppose, yet still must navigate?

Research has shown that social norms and institutional trust strongly influence how people respond to corruption, but few studies have explored how these dynamics manifest among youth in Kenya. In a context marked by institutional distrust, fear of retaliation, and limited formal channels for resistance, it becomes highly relevant to investigate how young people in Nairobi both comply with and resist corruption, and how they articulate that duality in their own words.

1.2 Aim & Research question

The purpose of this thesis is to investigate how young participants in the 2024 Gen Z demonstrations in Nairobi, perceive and respond to everyday corruption in their lives, with a particular focus on how social norms and institutional structures shape this. By analyzing how these youth describe both compliance and resistance in a context of systemic corruption, the study aims, through the lens of social norm theory and collective action theory, to deepen the understanding of how civic agency is formed under conditions of institutional distrust and limited accountability.

Research questions:

- How do young participants in the Gen Z protests describe their experiences with everyday corruption?
- How do they describe their own possibilities and limitations when it comes to resisting corruption?

2. Previous Research

Systemic Causes and Cultural Norms of Corruption

Extensive research has investigated the entrenched nature of corruption in Kenya, particularly within the public procurement system. Public procurement plays a crucial role in government service delivery and economic development, yet it has been consistently undermined by corrupt practices such as bribery, favoritism, and tender fraud. These practices persist across successive governments, with menial progress toward sustainable reform (Mutangili, 2019:63) The study identifies several interrelated causes, including weak governance, political patronage, and institutional failure. It also emphasizes that corruption in Kenya is not simply a matter of individual misconduct but rather a systemic issue embedded within socio-political structures. Institutions such as the judiciary and legislature are often complicit or ineffective in enforcing accountability (Mutangili, 2019:66–67)

Additional contributing factors include a culture of impunity, misuse of discretionary powers, tribalism, and nepotism, all of which promotes unethical practices in public procurement (Mutangili, 2019:67) The consequences are both economic and social. Economically, corruption results in inflated project costs, low-quality services, and diversion of public funds, which further harms development and undermines public welfare. Socially, it erodes trust in public institutions, exacerbates inequality, and breeds public cynicism. Notably, the study estimates that corruption drains 20–25% of national procurement budgets in sub-Saharan Africa (Mutangili, 2019:68) The author of this research advocates for the adoption of open contracting principles, the implementation of e-procurement systems to minimize human interference, and stronger internal audits. Public participation and transparency throughout the procurement cycle are also emphasized, drawing lessons from international examples like Colombia and Slovakia (Mutangili, 2019: 81-82)

Collective Action Problems and the role of Societal Norms

In a context where corruption is deeply rooted, traditional anti-corruption frameworks fall short. Persson, Rothstein, and Teorell (2013) has in their research article “Why anticorruption reforms fail: systemic corruption as a collective action problem” explained and critically evaluated the conventional principal-agent model, which posits that corruption stems from the failure of public officials to act in the interest of citizens, and that increasing sanctions or reporting mechanisms can deter corrupt behavior. (Persson, Rothstein, Teorell, 2013: 449) This model, however, assumes a functional accountability relationship and does not hold in environments where corruption is systemic (Persson, Rothstein, Teorell, 2013:451) In such settings, citizens may refrain from reporting corruption not because they are unaware of it, but because they believe the system is unchangeable, or fear of retaliation. This creates a “collective action problem,” where individuals would benefit from acting collectively against corruption but choose inaction because they do not trust others to do the same (Persson, Rothstein, Teorell, 2013:453)

The authors argue that effective anti-corruption measures in these contexts must focus on changing societal norms rather than relying solely on institutional reform or punitive measures. Building trust among citizens and reshaping public perceptions of corruption as morally and socially unacceptable are key strategies (Persson, Rothstein, Teorell, 2013:460) The article further stresses that isolated reforms, such as increasing public officials salaries or intensifying penalties, will not suffice if the broader social norms that tolerate corruption remain intact (Persson, Rothstein, Teorell, 2013: 468–470)

The power of Contextualized Anti-Corruption messaging

“Getting the (Right) Message Across: How to Encourage Citizens to Report Corruption” by Peiffer and Walton (2022) Highlights the importance of culturally resonant anti-corruption communication strategies. In this study, the authors conducted a survey experiment in Papua New Guinea to assess how various anti-corruption messages influenced citizens’ willingness to report corruption. The findings indicate that the most

effective messages were those that emphasized local and personal consequences, specifically, how corruption harms one's family or community. This “Local framing” significantly increased participants' sense of moral obligation and their readiness to report wrongdoing, even when doing so involved personal sacrifices, such as spending a day in court (Peiffer, W Walton, 2022:10–12). Conversely, messages that framed corruption as illegal, immoral, or widespread had little to no positive effect. In fact, messages emphasizing the systemic nature of corruption risked triggering “corruption fatigue,” a psychological state marked by resignation and disengagement (Peiffer, W Walton, 2022:12). The study emphasizes the importance of carefully tested, context-specific messaging that aligns with the audience's values and lived experiences (Peiffer, W Walton, 2022: 14–15). Such messaging not only avoids alienating the public but also taps in deep-seated moral and cultural beliefs, increasing the likelihood of civic action.

Participatory Governance and Institutional Accountability

“Improving Performance and Accountability in Local Government with Citizen Participation” by Dougherty, Gibson, and Lacy (2005) explores how enhanced citizen participation can improve accountability in local governance. The study critiques traditional governance models that rely on hierarchical decision-making and professional leadership, arguing that these models often fail to meet public demands for transparency and inclusivity (Dougherty, Gibson, Lacy, 2005:2–3). Instead, the authors advocate for participatory models where citizens are involved in agenda-setting strategic planning, and policy evaluation.

Notable case studies from Virginia and Ohio show how training citizens in digital tools and leadership roles empowered them to engage actively with local governments. These platforms not only increased transparency, but also forced public officials to remain responsive and accountable (Dougherty, Gibson, Lacy, 2005:9–10). The authors categorize four planning models, with the “Community Empowerment Model” presented as the most effective. This model involves sustained, inclusive participation and co-creation of long-term community visions (Dougherty, Gibson, Lacy, 2005:7–9).

Flexibility and consistent follow-ups are highlighted as critical success factors in maintaining trust and participation (Dougherty, Gibson, Lacy, 2005:11–12)

Youth Civic Engagement: Psychological, Social, and Structural Barriers

“Participation Barriers to Youth Civic Engagement in Social Media” by McDevitt and Hagen (2022) focuses on the obstacles young people face in becoming active participants. The study identifies psychological barriers such as civic helplessness, which is a belief among youth that their actions are unlikely to make a difference. This sense of inefficacy deters involvement in activities like protests, advocacy, or community organizing. In addition, many adolescents feel socially constrained, fear of judgment or rejection often inhibits engagement, especially when actions are seen as radical or unpopular (McDevitt, Hagen, 2022)

Structural barriers are also significant. These include lack of access to civic education, limited resources, and institutional disinterest in youth perspectives. As a response, the authors call for reforms that foster supportive environments, such as improved civic education and the creation of youth-friendly participatory platforms (McDevitt, Hagen, 2022). Such changes are critical for empowering young citizens to challenge corruption and advocate for justice.

Generational and Social Factors Influencing Youth Attitudes

“Youth Attitudes Towards Intolerance to Corruption in Lithuania” by Balčiūnas, Juknevičienė, and Toleikienė (2020) examines how youth perceive and justify corruption. Using the Theory of Planned Behavior, the authors assess how attitudes, perceived norms, and demographic variables influence behavior (Balčiūnas, Juknevičienė, Toleikienė, 2020:2–3). While most respondents acknowledged corruption's negative impact on national development, fewer recognized its effect on their personal lives. Students, particularly those aged 16–19, were most likely to justify corrupt acts when

perceived to serve a greater good, for example tax evasion to raise salaries (Balčiūnas, Juknevičienė, Toleikienė, 2020:7–9).

Older and employed individuals showed stronger anti-corruption attitudes, suggesting that age and experience shape perspectives. Despite valuing honesty, many youth felt dishonesty leads to greater success, indicating a tension between personal ethics and societal realities (Balčiūnas, Juknevičienė, Toleikienė, 2020:9–10). Gender, political engagement, and socioeconomic background also influenced attitudes. The authors recommend that anti-corruption efforts specifically target politically inactive youth and students, and promote norms that support integrity (Balčiūnas, Juknevičienė, Toleikienė, 2020:10–11).

These previous research articles taken together, help this thesis aim to navigate the Gen Z generations perceptions and responses to corruption much deeper. Mutangili (2019) and Persson et al. (2013) illuminate the systemic nature of corruption and explain why disillusionment is widespread. Peiffer and Walton (2022) demonstrate the power of cultural resonance in messaging, while Dougherty et al. (2005) provide a participatory model that aligns with youth-led digital activism in Kenya. McDevitt and Hagen (2022) deepen this perspective by identifying psychological and structural barriers that limit youth engagement, and Balčiūnas et al. (2020) add a comparative dimension by showing how attitudes vary based on generational and social factors.

Together, these works support the thesis that meaningful youth engagement against corruption must address not only institutional failings but also social norms, collective psychology, and culturally grounded communication. Youth protests and initiatives in Kenya should be seen as both reactive and visionary: attempts to resist injustice and reimagine governance through grassroots accountability, inclusion, and digital mobilization.

3 Method

This study aims to investigate how young participants in the 2024 Gen Z demonstrations in Nairobi, perceive and respond to everyday corruption in their lives, with a particular focus on how social norms and institutional structures shape this. To address the study's aim, a two month field study was conducted in Nairobi, Kenya.

A qualitative research design was employed to gain a deeper understanding of participants' subjective experiences and perspectives within their specific context. This approach prioritizes the lived experiences of young Kenyans in Nairobi, which further offers a unique and context-driven perspective on their engagement with corruption.

Semi-structured interviews were selected as the primary data collection method, which provides the flexibility to explore complex issues while ensuring that key research questions were addressed. While this method has limitations, such as potential researcher bias and social desirability effects, it allows for rich, small detailed insights into young Kenyans attitudes and behaviors.

Given the exploratory nature of this study, it is important to note that the goal was to explore patterns and connections, rather than to establish direct causality. This could contribute to micro-practices and contribute to new hypotheses, rather than to make generalisations about the youth in Kenya.

3.1 Field work

A qualitative research design is essential for understanding specific target groups revealed behavior, attitudes and perception about a certain topic. The main data collection for this thesis is gathered from my minor field study in Nairobi, Kenya, from November 3th 2024, to December 30th 2024. Nairobi was chosen as the site for this study due to its recent central role in Kenya's social and political movements, particularly among youth in Kenya, as the recent Gen Z demonstrations occurred in June 2024, in Nairobi. These demonstrations partly

addressed corruption, which further was an ideal setting for me to examine the perspectives of young Kenyans' perceptions about this topic.

Conducting fieldwork on a sensitive topic like corruption presented two challenges. When arriving in Nairobi, one significant issue was that participants would sometimes cancel interviews at the last minute, which required me to be flexible with rescheduling. I remained adaptable and prepared in case this could happen, by being flexible, understanding and suggesting a new scheduled time. As the weeks would further go by, i noticed that this could partly happen because my interview topic was of a sensitive nature, and that some participants would not participate because of this, which leads me to the next given challenge.

As mentioned, corruption is a sensitive topic for many in Kenya, which required building trust with participants to ensure they felt safe sharing their experiences. To achieve this, I prioritized this heavily by being transparent about the study's purpose and guaranteed the anonymity of all participants. I also allowed participants to choose the meeting location where they felt most comfortable, whether in neutral public spaces or virtually zoom calls, depending on their own preference. Furthermore, by taking help from my local contact person in Nairobi regarding interview questions and careful planning, I overall could gather valuable insights from young individuals in Nairobi.

3.2 Interviews

Semi-structured interviews served as the primary method of data collection for this study. This approach allowed for a conversational exchange between the researcher and the informants, while ensuring that research questions were consistently addressed. The flexibility of this method was particularly well-suited to the study's focus on understanding how young Kenyans perceive and engage with corruption. Furthermore, being physically present allowed me to observe and engage with participants in a manner that was both culturally and socially relevant to their experiences.

By balancing structure with openness, the semi-structured interviews helped nuance discussions about participants' attitudes towards corruption, their efforts to combat it and barriers. Fully structured interviews were further rejected because they could limit the ability

to capture depth and overlook unique insights introduced by participants. This also encouraged participants to share their personal stories, reflect on societal norms, and highlight challenges they encountered, which the interview questions may not have covered otherwise itself.

The interviews were conducted over a 7 week period in both in-person and virtual meetings. There were 10 interviews total, where four of the interviews were conducted via a Zoom call. All interviews took place in Nairobi, Kenya. The duration of the interviews ranged from 30 minutes to 1 hour, depending on the depth of discussion and participants availability. Further, the research questions were designed to address the research aim, which included perceptions of corruption, participants' views on their role in combating corruption, motivations and barriers to engagement. Further information about the interview guide is found in *Appendix 1*. The flexibility of the semi-structured interviews allowed the interviews to sometimes be rephrased or reordered to ensure participants clearly understood and engaged with these topics. It also provided space for participants to bring up additional answers.

Six of the interviews were audio-recorded with participants consent, and for the remaining interviews, where participants preferred not to be recorded, notes were instead taken during the conversations. These notes included answers, key points and quotes.

Lastly, conducting these interviews posed a challenge. The occasional misunderstanding of questions. For example, some participants interpreted questions in ways unrelated to the study's focus. In such cases, questions were rephrased or clarified to guide the conversation back to relevant topics.

3.3 Participant/sampling

Recruitment began prior to fieldwork in Kenya. Through a local contact in Nairobi, I established initial connections with two individuals willing to participate in interviews. Further, a snowball sampling method was then employed, wherein participants referred me to additional contacts within their networks, such as colleagues, friends and family who attended

the Gen Z demonstrations. The Snowball sampling ensured access to a diverse yet connected group of participants, which allowed the study to delve deeply into their shared and individual experiences. Lastly, I also contacted potential activists on social media when being in Nairobi, which helped me get in contact with 2 participants.

The sampling method was selected on individuals who had engaged in the Gen Z demonstrations, as this group represents the core focus of the study. These people were not only actively engaged in public resistance against corruption, but also offered valuable insights into the social and cultural drivers of such engagement. This also showed as a flexible method, as while being in Nairobi, I would notice it being harder to get in contact with young adults in Nairobi who have not engaged in public engagement against corruption before, or talked about it more openly. This could be because corruption is a sensitive topic in Kenya, and some may choose to not publicly talk about this topic openly to anyone, especially to people they do not know.

3.4 Data Analysis

The analysis of the interview data was conducted through a six-phase thematic analysis process, which is widely recognized for its systemic approach to analyze qualitative data (Braun, Clarke, 2006:79). A thematic analysis is a flexible approach for identifying themes or patterns within the data collection, which makes it exceptionally suitable in this study.

First step in this six-phase progress began with the familiarization phase, where all my interviews were transcribed and thoroughly read multiple times so that I could gain a deep understanding of the material. During this phase, recurring ideas and patterns were noted as I read them.

The next step was generating initial codes to identify meaningful and interesting segments that also aligned with the aim of this study. For example, codes such as “*I feel more motivated when I act together with a group*” were found. After finding these codes, the next step was the third phase, which was searching for themes. Here, I involved grouping related codes into

broader themes. As the previous example of a code i found, were further then put together with other related codes, that later got reformed as one theme, for example " Alternative pathway to engagement"

This step also included developing sub-themes to provide a deeper understanding of the main theme, and to highlight nuances (Braun, Clarke, 2006:89–90). For example, the previously mentioned theme: "Pathway to engagement", included the sub-themes such as "Collective action"

In the fourth phase, the focus was on reviewing and refining, to ensure coherence and consistency across the dataset. The coded data were always carefully checked against each theme to verify its accuracy and relevance to the research questions. It helped me to further truly reflect the experiences and perceptions of the participants. (Braun, Clarke, 2006: 91)

During the fifth phase, I searched for definitions and naming themes. The essence of each theme was clarified, and their relevance to the research question was articulated. The last phase, which included producing the report, the final themes were analyzed in depth, and representative quotes were selected to illustrate them. (Braun, Clarke, 2006: 84–85, 93) For example, under the theme "Pathway to engagement" a participant stated: "I usually use social media to expose corruption "

The table below presents the further identified themes, corresponding sub-themes and examples of code:

<i>Theme</i>	<i>Subtheme</i>	<i>Example of codes</i>
Perceptions and Norms	“Normalization of corruption”	<i>“Corruption as a part of daily life”</i>
	“Lack of faith in systemic change”	<i>“ Distrust in government initiatives”</i>
	“Acceptance of corruption”	<i>“Accepting bribes as the easier option”</i>
Barriers to taking action	“Fear of retaliation or consequences”	<i>“ Fear of punishment for reporting”</i>
	“Institutional weakness”	<i>"Inefficient and slow legal system ”</i>

	“Lack of knowledge”	<i>“Limited awareness of citizens rights”</i>
Alternative pathways to collective action	“Digital activism” “Collective action”	<i>“ Using social media to expose corrupt officials”</i> <i>“Group motivation to fight corruption together”</i>

3.5 Limitations of study

This study is using a qualitative research method, which is subject to several limitations that should be acknowledged when interpreting the findings. First, the sample size was relatively small, with ten participants, and limited to urban youth in Nairobi who had engaged in the Gen Z demonstrations. While this group was well-suited to explore the research questions, the experiences and attitudes captured in this study is not representative of all Kenyan youth, particularly those living in rural areas or who are disengaged from civic activism.

Second, the method of snowball sampling may have introduced selection bias, as participants were likely connected through shared social circles or similar political orientations. This could have influenced the homogeneity of perspectives, particularly around civic engagement resistance. Third, the sensitive nature of the topic, corruption, posed challenges during interviews. While steps were taken to ensure trust and confidentiality, it is possible that some participants withheld information or shaped their responses based on what they believed was

socially acceptable or safe to share. This could have impacted the depth or authenticity of some narratives.

Finally, the use of social Norm Theory and Collective Action Theory, while valuable, also shaped the lens through which the data was interpreted. Other theoretical frameworks, such as intersectionality, might have highlighted different power dynamics, particularly in relation to gender or class. Future studies could have benefited from applying multiple or alternative theoretical approaches to enrich the analysis further.

3.6 Ethical considerations

This study was conducted with strict adherence to the Do No Harm principle, which is fundamental in human rights research, particularly when working abroad in politically sensitive contexts. The principle obliges researchers to avoid inflicting physical, psychological, social or reputational harm, whether directly or indirectly (Ulrich, 2017:196–199). Given that corruption is a sensitive topic in Kenya, anonymity and informed consent were prioritized to ensure participants safety. Data was stored securely, and no identifiable information was published.

Ulrich also warns that foreign researchers may unintentionally expose informants to risks through mere association, especially in repressive settings. To mitigate this, interviews were conducted in safe locations chosen by the participants themselves, and participants could stop the interview at any time. Furthermore, the possibility of “harm by omission”, failing to act when encountering signs of serious abuse, was reflected upon. Although no such situations occurred, i remained aware of this ethical tension (Ulrich, 2017:201). Finally, attention was paid to the long-term impact of publication. Care was taken not to portray individuals or groups in a way that could damage their dignity or reinforce harmful stereotypes. Ethical awareness was not treated as a one-time requirement, but as an ongoing process throughout the research.

Another important consideration has been the power dynamics inherent in the research process. Many participants are young individuals who have faced significant challenges, including violence and political repression. As a researcher, I have taken care to remain

attentive to these dynamics, which means fostering a dialogue that prioritizes listening to participants perspectives without imposing my own interpretations. (Vetenskapsrådet, 202:17)

Additionally, this study has required navigating ethical standards across different cultural and legal contexts. Conducting research in Kenya has involved compliance with both Swedish and Kenyan ethical guidelines, ensuring that the study is sensitive to local standards as well. (Vetenskapsrådet, 2024:73) . I consulted with local experts to align my methods with the expectations of the Kenyan ethical review board, ensuring that the study reflects both global and local ethical standards. Throughout this project, I have actively reflected on how ethical guidelines apply to the unique challenges of my study. This reflection has helped me navigate the balance between pursuing meaningful insights and protecting the rights of those involved. I have aimed to ensure that the research not only generates valuable knowledge, but also respects and empowers the participants who make this work possible.

4 Theoretical framework

Theoretical frameworks such as the principal-agent model have long been the dominant framework for understanding corruption in academic research and policy design. This approach views corruption as a problem arising from conflicting interests between principals (such as the public or political leaders) and agents (such as public officials), compounded by information asymmetry. Principals lack the ability to fully monitor the actions of agents, which allows the latter to misuse their discretion for personal gain. While this theory is widely used and foundational for designing anti-corruption policies, such as those focusing on transparency and monitoring mechanisms, the principle has its limitations. It tends to emphasize individual discretion and incentive structures while overlooking broader systemic and cultural dimensions of corruption (Marquette & Peiffer, 2015: 2–5)

Given these limitations, I chose to adopt a complementary perspective by utilizing Social Norm Theory and the Collective action theory. Social Norm Theory allows for an exploration

of how entrenched societal attitudes and shared expectations about corruption shape behavior. In the Kenyan context, where corruption often intersects with social and cultural dynamics, understanding these norms is critical to examining youth engagement. Meanwhile, Collective Action Theory could provide a lens to analyze the collective challenges inherent in combating corruption, particularly in societies where individuals perceive limited incentives to act against it, due to a lack of trust in others or institutional systems.

However, these theories are not without their constraints. Social Norm Theory can risk being overly descriptive, that focuses on societal attitudes without fully addressing the structural mechanisms that perpetuate corruption. Similarly, Collective Action Theory assumes a rational basis for participation that may not fully account for emotional, identity based, or historical factors influencing collective resistance that could explain corruption. Despite these challenges, these theories can still provide valuable tools for understanding how young Kenyans' attitudes influence their perception and engagement against corruption. Together, they offer a nuanced approach to analyze this topic. Further in this section, the theories are described in greater detail.

4.1 Social Norm Theory

Social norm theory is a theoretical model that explores how different types of norms influence human behavior. A central aspect of this theory is the distinction between descriptive norms and injunctive norms, as well as how these two type of types of norms can be activated and impact behavior in various contexts (Cialdini, Kallgren & Reno, 1991:203) Descriptive norms refer to what people typically do in a specific situation, that is, what is “normal”. These norms motivate behavior by providing information about what is effective and adaptive. For example, if an environment is littered, it signals that others litter, which in turn increases the likelihood that more people will do the same. Descriptive norms thus act as a social signal that indicates what is the most practical choice in a given situation (Cialdini, Kallgren & Reno, 1991:203–204)

In contrast, injunctive norms focus on what is socially approved or disapproved, meaning what “ought” to be done. These norms motivate behavior through social rewards or punishments. For instance, refraining from littering may stem from the moral or social unacceptability of the act and the potential disapproval of others. While descriptive norms describe what is, injunctive norms specify what ought to be, by functioning as moral guidelines (Cialdini, Kallgren & Reno, 1991:204)

An essential component of the theory is the principle of normative focus, which emphasizes that the influence of norms depends on the individual's attention to them in a specific situation. Norms are activated or become more influential when they are more dominant, meaning they are not always active. A norm must become prominent to influence behavior. For instance, research shows that people are less likely to litter in clean environments where the norm to keep the area clean is evident. In contrast to this, littering increases in already littered environments because the descriptive norm signals that littering is common (Cialdini, Kallgren & Reno, 1991:205–206)

Studies have also demonstrated that behavior can be influenced by focusing on injunctive norms. For example, when a person picks up litter in public space, it creates a clear signal of what is socially acceptable. Such signals can reduce littering even in already littered environments, where descriptive norms might otherwise encourage the opposite behavior. (Cialdini, Kallgren & Reno, 1991:223)

In conclusion, the theory explains that injunctive norms are more robust across different situations than descriptive norms because they are less tied to specific contexts. While descriptive norms depend on what others do in a particular environment, injunctive norms reflect culturally or socially accepted behavior, and can influence actions even in new settings. This makes injunctive norms particularly more effective for promoting long term behavioral changes (Cialdini, Kallgren & Reno, 1991:225–226)

4.2 Collective action theory

This theory seeks to explain how individuals coordinate and cooperate to achieve shared goals, particularly in situations where collective interests conflict with individual incentives.

Unlike Social Norm theory, which focuses on how norms influence individual behavior, this theory examines the mechanisms that enable groups to overcome challenges such as free-rider problems, which occurs when individuals benefit from a collective good without contributing, which further undermines the groups ability to maintain or provide the resource.(Ostrom, 2000:138)

A crucial aspect of Collective Action Theory is conditional cooperation. Individuals are more likely to contribute to collective efforts if they believe others will do the same. This reciprocal behavior is fostered through repeated interactions, trust, and mechanisms like communication and monitoring. For example, Ostrom notes that groups capable of monitoring participants behavior and applying sanctions for free-riding, often succeed in sustaining collective efforts over time (Ostrom, 2000:140–141) Furthermore, the theory emphasizes the importance of institutional design in facilitating cooperation.

The author, Ostrom, identifies several principles for effective collective action which includes two principles: Clear group boundaries to define who has access to resources and who bears responsibilities. Graduate sanctions, where communities that implement graduated penalties for rule violations promote greater accountability and trust, which enables them to combat free-rider problems effectively (Ostrom, 2000: 151–152) Building on this, this theory highlights the role of repeated interactions and trust in enabling sustained cooperation.

5 Results & Analys

This chapter presents the empirical findings from the conducted interviews and analyzes them through the lens of the selected theories. The material has been thematically structured into three main themes, that reflects different aspects of how young people in Nairobi perceive and respond to corruption in Kenya. Each theme begins with selected responses from participants and will be continuously analyzed in each theme.

5.1.1 Perceptions and Norms

Participants described corruption as a normalized and unavoidable aspect of daily life. Bribery was frequently mentioned as a common and often expected practice in navigating bureaucratic systems. Respondent 3 remarked:

Bribes are kinda just part of my everyday life, and if the big boys [Higher officials] are doing it, you think, why should i not do it?.

Furthermore, respondent 6 highlighted:

Most of the time, if you want things to move, you just pay. That's what everyone does because it just works faster that way.

This normalization reflects the dominance of descriptive norms (Cialdini, Kallgren & Reno, 1991:206–207) where behavior is guided by observing what others typically do. In environments where corruption is widespread, individuals perceive it as the most practical and adaptive choice. In this case, bribery becomes an effective and necessary response to navigating these inefficiencies, which overshadows injunctive norms that represent what individuals “ought” to do. The term “ought to do” refers to what is ideally considered right, even if people do not always follow it. (Cialdini, Kallgren & Reno, 1991:207).

Skepticism about systemic reforms further entrenched these norms among participants. Many expressed frustration with the government's inability or unwillingness to address corruption effectively. Respondent 2 stated:

I used to think nothing would ever change. Politicians say one thing and do the opposite, we have seen it too many times.

Respondent 8 stated:

Every election cycle they promise change, but corruption just gets worse. It's all talk and no action. Once they are elected, it's the same story again. Basically, they're just in it for themselves.

It is important to note that this reflects how the absence of enforcement and accountability by the government, erodes the authority of injunctive norms. When formal anti-corruption efforts fail by the government to produce tangible results, individuals lose faith in systemic reforms.

Moreover, the frustration and the lack of accountability together forms a view on corruption as a practical solution to inefficiencies and delays. Respondent 1 illustrated this sentiment:

I have learned that unless you pay something extra, you will wait forever. It is very frustrating but that's how the system works.

Respondent 8 gave a practical example of how corruption further creates a sort of an acceptance:

Well, it's hard. We all know it's wrong, but what can you do? If you don't play along, you're the one who suffers. I know a friend who tried to report a policeman's corrupt behavior at the Gen Z demonstrations, which ended with him being chased by that policeman for months. Now, you just go along with it because it's the only way to get things done.

This acceptance of corruption demonstrates how descriptive norms (what others typically do) shape behavior by signaling what is effective in a specific context. (Cialdini, Kallgren & Reno, 1991:206–207) When in this case, formal processes are inefficient or fail to deliver, individuals adopt behaviors that prioritize immediate results, even if they conflict with injunctive norms (what is morally right).

This highlights how corruption is rationalized as a means of self-preservation in environments where whistleblowers face retaliation and systemic accountability is lacking. As such, the dominance of descriptive norms perpetuates the normalization of corruption, which makes it a deeply embedded part of societal practices and perceptions. (Cialdini, Kallgren & Reno, 1991: 207–208)

This theme can be understood as young participants in Nairobi perceive corruption not only as widespread and conscious of the problem, but also as the most functional way to navigate daily life. The dominance of *descriptive norms*, what people typically do, means that corrupt actions are seen as normal, effective, and sometimes necessary (Cialdini, Kallgren & Reno,

1991:203–204). Meanwhile, *injunctive norms*, referring to what people ought to be done, can be understood by the lack of institutional accountability, which results in a growing distrust toward the Kenyan government.

According to Social Norm Theory, *descriptive norms* becomes especially influential when they are highly visible and reinforced through daily experiences, such as when participants repeatedly observed that paying a bribe produced faster results, as described by respondent 6 (Cialdini, Kallgren & Reno, 1991:205–206). In contrast, injunctive norms remain passive unless it is activated through credible enforcement, social reinforcement, or institutional support. Respondent 5's experience of reporting a corrupt official, not only to be ignored, illustrates how the absence of meaningful follow-up weakens moral norms and discourages future action (Cialdini et al, 1991:225–226).

In such contexts, individuals may still believe corruption is wrong, but refrain from confronting it due to social risk, disappointment, or fear of retaliation, as highlighted by respondent 8. As a result, the normalization of corruption becomes both a coping mechanism and a socially reinforced behavior, where resistance appears irrational, and conformity becomes a form of self-preservation.

The dominance of descriptive norms in environments where corruption is highly visible and institutional responses are weak, highlights how individuals adapt behaviorally in the absence of clear, enforced rules (Cialdini et al, 1991:206–207). However, this behavioral adaptation does not remain at the individual level. It also connects to Collective Action Theory, where Elinor Ostrom emphasizes that cooperation is contingent on trust in others and in the institutions meant to uphold shared rules (Ostrom, 2000:140–141). In contexts like the youth in Nairobi, where institutional protections are perceived as ineffective or even complicit, the normalization of corruption through descriptive norms further undermines citizens' willingness to resist collectively. Thus, while Social Norm Theory explains how individuals come to see corruption as normal and adaptive, Ostrom's framework for collective action theory explains why that normalization rarely translates into collective resistance.

5.1.2 Barriers to taking action

One of the most prominent barriers that emerged from the interviews was the fear of retaliation when reporting corruption to anti-corruption institutions. Respondent 4 shared:

Why should i report corruption when i know there is no one to protect me? i mean if the person I report finds out, they could come after me or my family. So it's just not worth the risk that comes with it you know.

This distrust in the system was further echoed more starly by respondent 7:

There have been cases where activists who have talked about corruption were targeted by the police. Some were threatened, and others just disappeared.

These statements reflect a critical breakdown in the foundations needed for collective action. According to Ostrom (2000:140–141), a key aspect of successful cooperation is conditional cooperation, which is individuals that are willing to act collectively only if they believe others will reciprocate and uphold their end of the social contract. In this case, the “others” would be Kenyan institutions, and the absence of state protection as it seems, removes the incentive to engage because the individual bears all the risk alone. The lack of institutional protection also means that there is not enough monitoring or graduated sanctions in place to punish wrongdoers or defend whistleblowers (Ostrom, 2000:151–152). Without these enforcement mechanisms, fear would lead to overriding motivation, leading to collective disengagement.

In addition, the absence of graduated sanctions, which means sanctions that escalate in severity based on the nature and frequency of rule violations, not only undermines enforcement but could also reduce citizens' confidence in the fairness of the system. Ostrom explains that communities are more likely to engage in collective efforts when sanctions are perceived as fair, predictable and proportionate (Ostrom, 2000:151). In the Kenyan context, where those who speak out are afraid or even punished for speaking out more harshly than

those who may violate rules, could for example be the Kenyan police that encourage corrupt practices such as bribery, which leads to the system appearing unjust. This lack of predictability reinforces public fear and discourages engagement, as individuals cannot rely on the system to protect or fairly judge their actions, as the respondents stated.

This also illustrates how the absence of enforcement does not merely fail to encourage cooperation, instead, it actively suppresses it. According to Ostrom, communities or systems that do not apply sanctions or protect rule-followers inadvertently strengthen the position of free-riders, by free-riders, it means those who benefit from the corrupt system without facing consequences, for example the Kenyan police. In this case, the free-riders are not just passive actors, but they hold power and use intimidation as a method of suppressing resistance (Ostrom, 2000:152). Furthermore, this flips the logic of conditional cooperation, instead of trust enabling action, it causes fear enforcing silence. Over time, this erodes group trust, which Ostrom emphasizes as essential for sustaining long-term cooperation (2000:140).

Respondent 9 also described barriers within the structure of formal institutions themselves. Reporting corruption was seen as a slow, complicated, and often corrupt process in its own right:

The system isn't set up to help ordinary people, especially young people, it is just a very very complicated system, and most people i know don't even know their own rights as citizens. They don't even know where to go if they were to report a bribe, where should we go? the police? They are corrupt themselves. So you know, the system in my opinion is not set up to help us really.

Ostrom further refers to this as a failure in institutional design (2000:155–156). For collective action to actually succeed, institutions must be accessible, transparent, and structured in ways that enable participation. In this case, lack of procedural clarity creates psychological and logistical barriers that discourage even those with strong anti-corruption attitudes. When systems are too complex or inefficient, the opportunity cost of taking action becomes too high. As Ostrom notes in the theory of collective action, sustainable cooperation depends on institutions with clear rules, defined boundaries, and mechanisms that make engagement both possible and meaningful (2000:157–158).

Moreover, the participants' sense of exclusion reflects the absence of what Ostrom identifies as “clearly defined boundaries” which is a principle that ensures individuals to know who is included, what their rights are, and how responsibilities are distributed (Ostrom, 2000: 160–162). In contexts where youth do not understand how or where they can participate, exclusion becomes structural, and could reinforce disengagement.

In addition, the perception that authorities such as the police are complicit in corruption undermines the legitimacy of the entire system. Ostrom emphasizes that trust in institutions is crucial, when rules are applied inconsistently or captured by powerful actors, individuals lose faith in the fairness of collective arrangements (Ostrom, 2000: 161–162). In such cases, participation is not only discouraged, but it appears irrational. Thus, the lack of institutional clarity, fairness, and inclusion severely limits the potential for youth to engage in collective anti-corruption efforts.

This section with the theme “Barriers to taking action” can with the help of Ostrom's theory of collective action, be understood as a reflection of how structural and institutional barriers obstruct youth engagement in anti-corruption efforts. According to Ostrom, successful collective action depends on conditional cooperation, which requires trust, mutual expectations, and credible enforcement mechanisms (Ostrom, 2000:164–167). However, the interview answers reveal a reality shaped by fear of retaliation, lack of institutional protection and unclear procedures, which makes it difficult for individuals to act without bearing significant personal risk. In addition, the absence of fair and predictable sanctions, and combined with perceptions of exclusion and institutional complicity, leads to undermines trust in Kenyan institutions (Ostrom, 2000:167). These conditions therefore do not only discourage participation, but actively prevent the emergence of collective resistance.

5.1.3 Alternative pathways to collective action

While the previous section highlighted significant institutional and psychological barriers to anti-corruption action, participants did not express a uniform sense of hopelessness. These

examples suggest that despite the absence of trust in formal structures, social trust and shared identity within peer and community networks, can provide a foundation for action. It is important to note that some of the same respondents who previously expressed fear and distrust, also described moments of engagement and resistance, which reflects the coexistence of conflicting norms in everyday life.

Respondent 10 described how social media became a powerful tool during the Gen Z protests:

When i was at the Gen Z demonstrations, i saw a police officer bribe a person to get their son released. I recorded the video and posted it on Twitter, and within like 4 days it went viral. People around my age were sharing it, commenting and were discussing the topic. It even started debates in group chats, so you know i think that made others realize that we don't have to stay silent.

Similarly, respondent 6 said:

Some people say it's risky, but I think it's worse to just accept it. Twitter gives me a voice, you can even post anonymously if you want. Some friends of mine have started sharing stories of corruption too, but small things they see everyday.

The accounts from respondent 10 and 6 highlight how acts of exposing corruption, when made visible through social media, can begin to challenge what is perceived as typical behavior. According to Social Norm Theory, visibility and repetition are essential conditions for the formation or transformation of descriptive norms, even if the behavior is not yet dominant (Cialdini et al, 1991:2 205–206). In this case, the act of recording, posting, and discussing corruption does not necessarily indicate a normative shift, but it may begin to influence perceptions of what is socially acceptable or possible. As respondent 10 shared, a viral video started public discussions and made others feel they “don't have to stay silent.” Similarly, respondent 6 described how platforms like twitter provide a low-risk space for youth to speak out, even anonymously. While these may be individual actions, their visibility gives the idea that resistance is both legitimate and shareable, which further could lay a foundation for potential norm change.

The role of collective protests became especially visible during the Gen Z demonstrations, where youth organized both online and offline actions to challenge corruption. As one respondent explained:

At the beginning of this summer, we organized a protest against the finance bill and corruption, you know about the Gen Z protests. Everyone contributed something. I remember some made signs and others spread the word on Twitter, tiktok and i think instagram. It was cool seeing how powerful we were.

This experience was also described by another participant, Respondent 2, who reflected on the deeper meaning of these actions:

Gen Z showed me that when we act together we show our parents and grandparents change is possible. The protests eventually led to the withdrawal of the finance bill even if there is still a lot of work to be done, but even now, there are lots of Gen Z protests organized in I think Machakos and Mombasa (other cities) . I feel like this generation has new ways of fighting the government.

These reflections show how group action can serve as a turning point where both descriptive norms and injunctive norms interact to shape new possibilities for change. The act of protesting together becomes a shared and visible behavior that reinforces descriptive norms, that creates a sense of “this is what we do” as a group. At the same time, the tone of “we must do something” signals what the Social Norm Theory explains as injunctive norms, where speaking out is not only effective, but also socially and ethically valued (Cialdini et al, 1991:206–208).

Furthermore, from a Collective Action Theory perspective, these examples also illustrate conditions for successful cooperation. According to Ostrom, sustained collective efforts depend on repeated interaction, shared goals, and mutual trust (2000:140–141). In this context, the Gen Z protests created a space where youth in Nairobi could see each other acting, which in one way could be seen as increasing the likelihood of participation. This reflects Ostrom’s principle of conditional cooperation, people are more likely to act if they believe others will too.

6 Conclusions & Discussion

Based on the aim of this study, to investigate how young participants in the 2024 Gen Z demonstrations in Nairobi, perceive and respond to everyday corruption in their lives, with a particular focus on how social norms and institutional structures take place. The following conclusions are listed in 6 points, followed by a discussion.

1. Social Norms around corruption are reinforced through silence and shared expectations

Many respondents described corruption as “how things work”, which suggests that normalized behavior outweighs personal ethical standards in public institutions.

2. Corruption is sustained by a collective belief that resistance is both risky and ineffective

The youth describe a social environment where challenging corruption is seen as dangerous, and reporting it, is expected to lead to retaliation or no outcome.

3. Participants reject corruption morally, but often comply with it strategically

The participants show that it is not just a sign of acceptance, but could also indicate an adaptive behavior shaped by inefficiency, fear, and a perceived lack of viable alternatives.

4. Despite these constraints, early signs of norm disruption could emerge

Youth who share stories, critique corruption online, or support others at protest, could begin to reshape what is socially permissible to talk about. These micro-level actions suggest that changes in social legitimacy may precede changes in behavior. Even when young people cannot act differently, they start to speak differently, which could in the future challenge the social and cultural acceptance of corruption in subtle ways.

5. Digital spaces function as alternative arenas for civic agency and moral expression

Participants used online platforms to express frustration, document injustice, and connect with others.

6. Collective resistance can emerge even in environments of deep institutional distrust

The Gen Z protests revealed that moral frustration, visibility, and peer solidarity can mobilize youth outside of formal structures.

When I started this study, I wanted to understand how young people in Nairobi, particularly those who took part in the 2024 Gen Z protests, experience and respond to corruption in their everyday lives. The findings reveal a nuanced image of youth who navigate corruption not through passivity or idealism, but individuals negotiating their position in a deeply contradictory system, one where integrity is valued, but adaptation often requires complicity.

One of the clearest insights was the gap between moral conviction and practical action. Many participants described how corruption is wrong, how it undermines justice, and how it makes them angry. Yet, in the same breath, they explained how they've had to pay bribes, use contacts, or remain silent when confronted with corrupt demands. Rather than seeing this as a contradiction, I interpret it as rational adaptation, exactly to what Persson, Rothstein and Teorell describe as the “logic of collective pessimism” (Persson et al, 2013). When young people believe that “everyone else plays the game” and that no one will protect them if they resist, it becomes safer to go along than to speak up. This is also in line with what Mutangili describes as a generation that has grown up learning how to “navigate” corruption as part of life, not just oppose it. He highlights how young people often experience institutions not as sites of protection, but as arenas of exclusion and inequality. This was reflected in my interviews, particularly in how respondents spoke about the futility of reporting corruption, and the emotional toll of repeatedly witnessing injustice without recourse.

This does not mean resistance is absent. What became clear through several interviews is that many youth do resist, just not always in the ways you may expect. They could speak out anonymously, share memes online, or support others' stories online. While these actions may

seem small, they represent an important shift in what becomes thinkable and sayable within peer networks.

Peiffer and Walton, explained that norm change often begins with morally, charged, emotionally resonant actions, and the interviews presented this. The Gen Z protests were not just about taxes or political dissatisfaction. For some participants, they marked a moment of collective recognition, as “i am not the only one who is tired of this.” Even those who did not participate physically felt encouraged by seeing others speak out. This type of moral and emotional validation plays a crucial role in reshaping what feels possible. The authors emphasize the importance of framing corruption not as a technical or individual problem, but as a shared injustice that people feel compelled to act against. This emotional framing was also central to how my respondents described their engagement (Peiffer et al, 2022)

What this study adds to existing research is not just the confirmation that youth are disillusioned with corruption, that has already been shown by earlier research, but a more nuanced understanding of how they respond to it in practice. Participants in this study were not unaware of how bad corruption was, but they were navigating a system that punishes idealism and rewards silence. In that sense, their behavior could reflect not resignation, but caution, and sometimes quietly defiance.

Furthermore, this study has limitations. The participants were all from Nairobi, and most had at least some access to digital platforms. Their experiences could likely differ from those in rural areas, or from youth with less educational privilege. A wider demographic would have added more depth and diversity to the findings. I also did not explicitly explore how gender, class, or ethnicity affect young people's relationship to corruption, factors that clearly shape opportunity, risk and visibility.

Looking forward, i see two important directions for future research. First, it would be valuable to study youth who chose not to engage at the Gen Z demonstrations. What do they need in order to feel empowered? Second, longitudinal research could help us understand whether digital anti-corruption expression leads to sustained collective action, or whether it stays confined to the symbolic sphere. In summarization, this thesis confirms earlier findings about the pervasiveness and entrenchment of corruption in Kenya, but adds depth showing

how youth live through and navigate reality. It also shows that even in contexts of deep institutional mistrust, new forms of expression and community could likely emerge. These may not be strong enough to produce systemic change, but they challenge the battle of fighting corruption, and that itself, is a form of resistance.

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APPENDIX 1 - Interview guide

Denna intervjuguide kommer att gå utifrån dessa punkter:

- En början som fokuserar på min bakgrund, och vad jag gör i Kenya
- En introduktion till syftet med intervjun.
- En mitt med fokus på syftet och målet med intervjun
- Ett slut där jag knyter ihop säcken och ger personen möjlighet att fritt få reflektera.

reflektera.

1. Introduktion

- Presenterar mig själv och tackar deltagaren för att de ställer upp.
- Förklara syftet med intervjun:

“The purpose of this interview is to understand how the Gen Z demonstrations in 2024 have influenced attitudes and behaviors toward confronting corruption in your everyday lifes, and how. Your insights will help identify trends and patterns in how citizens engage with issues of corruption and governance”.

- Förtydliga att intervjun är konfidentiell och kan vara anonym, samt att deltagaren kan avbryta när som helst.
- Be om samtycke, skriva på papper, att spela in intervjun (innan vi börjat)

2. Bakgrundsfrågor till deltagarna

- Kan du kort berätta om dig själv (t.ex. ålder, sysselsättning)?
- Vad fick dig att delta i Gen Z-demonstrationerna?
- Hade du några tidigare erfarenheter av att möta eller hantera korruption innan protesterna?

3. Huvuddel: Fokus på syftet och målet

- Hur såg du på din tillit till staten innan demonstrationerna och efter?

- Hur upplevde du polisens bemötande under protesterna?
- Var det något särskilt som hände under protesterna som förändrade hur du ser på korruption?

Om attityder och beteenden:

- Har din syn på korruption förändrats efter protesterna? Om ja, hur?
- Känner du att protesterna har gjort dig mer eller mindre benägen att rapportera korruption?

Varför?

- Vad ser du som de största hindren för att rapportera korruption idag?

Om ansvar och samhälle:

- Tycker du att protesterna har påverkat samhällets syn på ansvar och transparens att anmäla korruption?
- Hur går du tillväga om du anmäler korruption?

4. Avslutning

- Sammanfattar kort vad vi diskuterat och bekräfta viktiga punkter:

“Just to summarize, we’ve talked about your experiences during the demonstrations, how they may have shaped your views on corruption before and after, and the broader societal impacts.(går sedan igenom varje fråga)

4.1 . Fråga om deltagaren har något att tillägga:

“Is there anything else you’d like to share about your experience or thoughts on corruption in Kenya?”

4.2 Tackar sedan deltagaren igen och förklarar hur resultaten från intervjun kommer användas, samt att hen får kontakta mig om de har ytterligare frågor.

Etiska överväganden jag kommer att applicera i mina intervjuer:

1. Samtycke och information

- Informerat samtycke: Varje deltagare kommer att informeras om studiens syfte, deras roll i intervjun och hur resultaten kommer att användas innan intervjun påbörjas. Samtycke kommer

att inhämtas skriftligt och deltagarna har rätt att när som helst avbryta sitt deltagande utan förklaring.

- Transparent information: Jag kommer att klargöra att intervjun är konfidentiell och att deltagaren kan välja att vara anonym i studiens slutrapport.
- Inspelning: Om inspelning sker kommer detta endast att ske efter att deltagaren gett sitt uttryckliga tillstånd

2. integritet

- Skydd av data: Alla inspelningar och anteckningar kommer att förvaras på ett säkert sätt och endast användas för det syfte som deltagaren informeras om. Även att t.ex informera om att den kommer att publiceras på DIVA
- Anonymisering: Om deltagaren inte vill bli identifierad, kommer svaren att anonymiseras i rapporteringen och i uppsatsen

3. Kulturell känslighet och respekt

- Respekt för deltagarnas perspektiv: Jag kommer att lyssna aktivt och med respekt för deltagarnas erfarenheter och åsikter, utan att göra antaganden eller dra förutfattade slutsatser.
- Kulturell kontext: Eftersom ämnet korruption och demonstrationer kan vara känsligt, så är det viktigt för mig att beakta den kulturella och sociala kontexten i Kenya, särskilt med hänsyn till säkerhets- och integritetsfrågor.

4. Riskminimering

- Skydd mot skada: Intervjufrågorna är utformade för att undvika att orsaka obehag eller psykisk belastning för deltagarna. Om någon fråga upplevs som känslig, har deltagaren rätt att avstå från att svara.

- Säkerhet: Jag kommer att säkerställa att intervjuerna genomförs i trygga miljöer där deltagaren

känner sig bekväm.

5. Ansvarighet Yosan Musie

- Rapportering av resultat: Resultaten från studien kommer att presenteras på ett sätt som återspeglar deltagarnas perspektiv och erfarenheter, utan att förvränga eller manipulera deras svar.
- Jag kommer att avsluta varje intervju med att ge deltagaren möjlighet att dela ytterligare reflektioner och tacka dem för deras tid och insats

