

The activities of integrity clubs in regard to enhancing values among students in public secondary schools in Nairobi City County, Kenya

Fredrick Mainda Nyang'au^{1*}
John Oyula Shiundu²
Teresia Akinyi Okoth³

^{1*}fredmainda@gmail.com

²jshiundu@mmust.ac.ke

³tokoth@mmust.ac.ke

^{1,2,3}Masinde Muliro University of Science and Technology, Kenya

<https://doi.org/10.51867/ajernet.6.4.34>

ABSTRACT

The implementation of Integrity Clubs in secondary schools by the Ethics and Anti-Corruption Commission (EACC) in 2011 has helped moral education in Kenya. Such clubs are intended to foster integrity, accountability, patriotism, and respect among learners, but incidences of indiscipline, including strikes, drug abuse, and theft, are still common, which begs the question of whether or not these clubs are achieving success. This study considered the importance of Integrity Clubs in inculcating moral values in students in the public secondary schools in Nairobi County guided by the Behavioral Theory. The intended audience included students and teachers and school administrators, EACC and Ministry of Education officials. The stratified, purposive, and random sampling was used to select the sample size of 448 participants. The researcher employed a parallel convergent mixed-methods design, where convergent interpretation was applied in conjunction with parallel interpretation, in which data were collected through questionnaires, interviews, focus group discussions, and reviews of documents. Statistically, quantitative data were analyzed, whereas qualitative data were thematically coded. Results indicated that Integrity Clubs have potential positive effects on moral development in all aspects of debate, community services, peer mentoring, and value-based campaigns but are hampered by factors including poor implementation, low teacher participation, inefficient resources, and poor administration. Those schools that are supported and institutionalized showed more engagement and ethical growth among students. Findings of the study are that the effectiveness of Integrity Clubs can be made stronger through strengthening institutional commitment, structured programming and capacity building for club patrons, and incorporation within the school culture. The findings have significant policy implications for the educators, policymakers, and the EACC on how to incorporate value-based education in the Kenyan secondary schools.

Keywords: Accountability, Behavioural Theory, Ethics and Anti-Corruption Commission, Integrity Clubs, Indiscipline, Moral Education, Parallel Convergent

1. INTRODUCTION

Ethical and moral values are among the most important things that are cultivated in students in most education systems in the world and Kenya is not an exception. Due to rising cases of indiscipline among students like strikes, cheating, substance abuse, and disrespect of authority, different interventions have been implemented in schools to deal with moral erosion. Integrity Clubs are one of the interventions that are expected to instil values of honesty, accountability, respect and patriotism in the students (EACC, 2013). In 2011, the Government of Kenya through Ethics and Anti-Corruption Commission (EACC) initiated Integrity Clubs in primary and secondary schools. The clubs were voluntary student-led forums that aimed at fostering ethical behavior, civic duty, and anti-corruption education. Their work was associated with discussions, debates, mentoring programs, music, drama, and outreach programs which are organized in such a way that they teach important moral values (EACC, 2010; Gitonga, 2019). The clubs are an important component of the non-formal curriculum and they complement value-based learning that is already incorporated in the subjects like Life Skills Education within the Competency-Based Curriculum (Kenya Institute of Curriculum Development (KICD, 2017). The activities of the Integrity Club are aimed at developing student-led advocacy and experiential learning, where students do not only learn the principles of ethics but also apply them in life-like simulations and community work. This involves raising awareness and solving integrity-related problems in their schools, taking part in clean-up campaigns, conducting awareness on corruption and observing local services like school infrastructure projects (United Nations Educational, Scientific and Cultural Organization (UNESCO, 2005; Gitonga, 2019). These interactive activities are character-building and leadership-building and they establish awareness of personal and social responsibility.

The model of Integrity Clubs or other moral education programs has been adapted in some way in other countries around the world. To give an example, South Africa, Zambia, and Cote d'Ivoire have introduced organized student forums that focus on integrity and peacebuilding. In Cote d'Ivoire, even students are trained as peer mentors to promote positive behavior among peers, which demonstrates that the active involvement of students in such clubs can result in a decrease in violence, school discipline, and community involvement (Richards et al., 2016). These achievements underline the significance of contextualized and well-grounded club activities that combine moral teaching and participatory learning.

A number of national policy frameworks such as the Basic Education Act of 2013 and the Sessional Paper No. 1 of 2005 that support the implementation of Integrity Clubs in Kenya underline the importance of education in building morality, citizenship, and patriotism Ministry of Education. (2018). Kenyan Ministry of Education has identified these clubs as an important instrument in fighting the increasing cases of misconduct among students and moral decadence in the society. Nevertheless, the implementation and effectiveness of the Integrity Clubs have been erratic regardless of the fact that more than 2,000 of them are established nationwide. Only 43 percent of the clubs were fully operational with well-organized and sustained activities according to the EACC Annual Report (2019). Lack of teacher support, insufficient funding and little interest among students were some of the factors that limited many clubs. Such issues tend to limit the capacity of Integrity Clubs to become effective means of moral growth and civic learning (Harris et al., 2011). The situation in Nairobi City County is an interesting background to assess the success of Integrity Club activities. Nairobi being the capital and most urbanized county in Kenya is exposed to some distinctive social dynamics that make the process of moral development among the youth difficult, namely, rapid urbanization, digital exposure, peer pressure, and socio-economic inequality (UNESCO, 2021). There are more and more problems like cyber bullying, examination malpractice, and online radicalization, which demand new value-based approaches, such as Integrity Clubs, to handle both new and old ethical issues among students.

Activities of Integrity Clubs in schools in Nairobi are thus especially applicable to this research. These clubs have been used by schools to hold debates on ethics, conduct peer mentorship, do integrity-themed music and drama and even take part in civic activities like tree planting or cleaning up in the streets. These activities do not only encourage the students to reflect on values like empathy, justice, and accountability but also lead to a feeling of community responsibility within the students (Hunt, 1997; Illeris, 2018). These clubs have been promising when well-supported and integrated within the school culture in terms of minimizing indiscipline and enhancing ethical conduct of learners (Gitonga, 2019).

Although the goals and the policy framework are encouraging, one should ask whether the actual effect of Integrity Club activities on the behavior of students is positive. The cases of school unrest, drug abuse and other misconducts have been witnessed in Nairobi City County in the recent years. According to the Ministry of Education (2018), more than sixteen cases of student-led unrest occurred in the county in 2019-2022 in the public secondary schools. On the same note, the Teachers Service Commission in 2021 reported that about 32 per cent of secondary schools in the county are prone to serious disciplinary cases within each term.

These data indicate the possible mismatch between the expected outcomes of Integrity Clubs and the real outcomes of students on the ground. According to anecdotal evidence, in certain schools, these clubs are not as active as the name implies, whereas in other schools, the activities are unstructured, are not relevant, or are not supported by the school leadership (EACC, 2019). Moreover, a part of the students views the clubs as the extension of the academic programs rather than the interesting places to discuss and take some actions on the ethical problems.

The study thus aimed at filling this gap by assessing the nature, frequency and the effect of the activities done by Integrity Clubs in public secondary schools in Nairobi City County. It is aimed at learning not only about the fact of the existence of these clubs, but also about the way their activities affect the moral development of students and their behavior.

1.1 Statement of the problem

Indiscipline among students is a problem that has been there despite the formation of Integrity Clubs in the Kenyan public secondary schools since the year 2011. Strikes, substance and drug abuse, examination malpractice and property destruction are some of the incidents that are still being reported especially in Nairobi City County. The concerns bring out very important questions as to whether the operations of Integrity Clubs are effective in instilling the targeted moral values. Although the clubs are aimed at promoting ethical conduct by supporting debates, community service, mentorship, and discussions concerning integrity, the extent to which such activities can lead to the change of behavior among students has not been fully assessed. According to the reports of the Ministry of Education (2018), there are a lot of cases of recurrent violence and ethical violations in public schools in Nairobi. In spite of the fact that over 2,000 Integrity Clubs have been registered countrywide, the EACC (2021) revealed that only 43 percent of them are actually undertaking organized activities. Moreover, the fluctuation in club facilitation, the absence of administrative support, and the dissimilarity in the degree of student involvement indicate that the process of club activities implementation and its results are hardly consistent. Earlier research, including Gitonga (2019),

shows that Integrity Clubs in schools have positive effects, which include a decrease in exam cheating. Yet, the overall efficacy of such activities is not very well-documented and obscure. This discrepancy between the policy and the actual results requires an empirical study of the very actions that Integrity Clubs implement and their actual effects on the moral development of students. In the Nairobi City County, which has a varied and complicated educational environment with students who have distinct social, economic, and ethical issues, it is important to know how the club activities work and under what circumstances they are either successful or not. This research thus aimed to find out the nature, frequency and relevance of Integrity Club activities in Nairobi public secondary schools and how these activities help in instilling some core values of honesty, responsibility and respect in the learners.

1.2 Research Objective

To examine the activities of integrity clubs in regard to instilling values among students in public secondary schools in Nairobi City County, Kenya.

II LITERATURE REVIEW

2.1 Theoretical Review

The behavioural theory and especially the one advanced by B.F. Skinner and other theorists of learning posit that behavior is influenced by external stimuli and responses, mainly through the mechanism of reinforcement. Behavioural theory was used to in this study to establish how Integrity Club functions can be used as reinforcers to instil good moral behaviours among students. The positive reinforcement that students get when they engage in club activities like peer mentorship, role plays or community service is praise, recognition and greater trust by teachers and peers. Such rewards have the potential to reinforce ethical behaviours, including honesty, responsibility and respect, which is the very essence of Integrity Clubs to instil these behaviours (EACC, 2013; Juma, 2019).

The Behavioural Theory also focuses on modelling, imitation and practice as the major processes of acquiring behaviour. In Integrity Clubs, students can watch and emulate behaviours that are exhibited by the club leaders, patrons and other peers of the same age who are of high integrity and accountability. Students learn and embrace the desired values through the repetitive involvement in organized activities such as value-based debates, anti-corruption campaigns, and drama performances (Shields, 2014). Such repetition and modelling is in line with the behavioural approach that when ethical behaviour is constantly demonstrated, moral development is strengthened and the chances of indiscipline like cheating, bullying, and vandalism are minimised (Gitonga, 2019).

Behavioural theory states that learning environment has a great impact on behaviour. The school context in this study is the teacher support, administrative involvement, peer influence, and availability of resources which serve as a behavioural setting where value reinforcement either succeeds or fails. As an example, Integrity Clubs that run in a conducive school environment with dedicated patrons and involvement of students have high chances of effectively inculcating values. On the other hand, the failure to attain the desired outcomes in behaviour can occur when the environment lacks reinforcement structures, or when it is inconsistent in modelling integrity (Ministry of Education, 2018; Cinar, 2019). This view assists the research to evaluate situational factors affecting the success of Integrity Clubs.

Lastly, the Behavioural theory offers a platform of the empirical assessment of the activities of the Integrity Club. The study measures the reinforcement or extinguishment of values with time by analysing patterns of participation, frequency of exposure to club initiatives and observable moral behaviours of students. The theory justifies the study in the identification of the particular activities like student-led accountability forums or mentorship programs that can be used as effective behavioural reinforcers in the development of ethical behaviour among the Nairobi secondary school students. As it was mentioned in the thesis, effectiveness is gauged by the behavioural outcomes of students, which is why Behavioural Theory is a valid and strong perspective to view the relationship between structured club activities and moral development (EACC, 2013; Msila, 2012).

2.2 Empirical Review

2.2.1 Global and African Contexts on Integrity Clubs

Studies in countries such as India, South Africa, Cote d'Ivoire and Zambia gives background information on the way Integrity Clubs are run in other education systems. Harris et al. (2011) reports that in Cote d'Ivoire, Integrity Clubs initiated by the students led to a positive change in the moral conduct of students, their respect to the authority and civic participation. Role-plays, ethical debates and community projects were included in clubs and promoted such values as honesty and responsibility. Such clubs also involved parents and local leaders in the enhancement of integrity programs within the community. In the same way, a United Nations Children Fund [UNICEF] (2013) report on Zambia noted that Integrity Clubs reduced bullying and violence in schools, by means of values-based learning modules, and peer mentoring. These clubs gave students an opportunity to think about the ethical issues they face in their lives, encouraging such values as empathy and accountability. The South African Integrity Clubs that employed

the use of apprenticeship and student mentorship also showed how peer-led programs were used to instill responsibility and ethical awareness in students (Mutisi, 2012). Nevertheless, in a research study done in Turkey by Cinar (2019), although Integrity Clubs were associated with improved leadership and democratic values, time, insufficient teacher participation, and overcrowding were found to be an impediment to their success. These results show that structural support and participatory pedagogy play a key role in defining the success of these clubs.

2.2.2 Kenyan Context on Integrity Clubs

The Ethics and Anti-Corruption Commission (EACC, 2013) in Kenya was at the forefront in the deployment of Integrity Clubs whose aim was to instill values including patriotism, honesty, and civic responsibility. Gitonga (2019) observed that schools in which the clubs were established and given the backing of the school leadership recorded a significant decline in exam cheating, by as much as 21%. In the same study, there was improved cooperation between the students and a higher level of responsibility in preserving school discipline. Gitonga (2019) noted that among the activities that Integrity Clubs engaged in in Nairobi schools were sensitizing through drama, debate, reciting poems, peer talks, and civic work such as cleaning up the community. Such activities were meant to develop ethical thinking and to strengthen the use of moral principles in the everyday behavior of students. He however reported high levels of variation in the implementation in different schools and this was attributed to the level of administrative support, resources available, and the level of student engagement. Also, a report by Ministry of Education (MOE, 2018) showed that more than 32 percent of secondary schools in Nairobi recorded frequent cases of indiscipline despite the existence of Integrity Clubs. This is an indication of the discrepancy between the policy and practice implying that the mechanisms of value inculcation are in place but are not realized uniformly.

2.2.3 Integrity Club Activities, Structure and Pedagogy

The efficiency of Integrity Clubs directly depends on the pedagogical approaches. Shields (2014) asserts that scenario-based learning, discussions, and value clarification sessions engage the students in a conducive environment to think morally. In Nairobi, schools which employed participatory learning, including student-led forums, community mapping, and stakeholder discussions, claimed improved responsiveness and change in students. It was also noted by Gitonga (2019) that clubs that were integrated with other school systems like guidance and counseling departments were more effective in changing the behavior of the students. These clubs embraced a well-organized program of activities and had groomed patrons who offered moral support outside the classroom. In addition to this, the club activities enabled the students to develop their confidence, decision-making, and communication skills, which are part and parcel of character development. However, EACC (2021) national monitoring report has shown that only 43 percent of Integrity Clubs were operational with evident operational activities. Others did not have frequent meetings; they did not have budgets and the involvement of teachers was minimal. This weakened their influence, particularly in urban settings such as Nairobi where students are exposed to complicated moral and social issues such as digital misconduct, radicalization, and peer pressure (UNESCO, 2021). One of the major empirical areas of interest has been the behavioral change connected with the involvement in Integrity Clubs. In Nairobi active Integrity Clubs led to an elevated level of awareness of civic responsibilities, ethical norms, and the repercussions of unethical actions by students. Schools indicated an increase in the reporting of corruption related complaints by the students and an increase in the reporting of the school rules. This is supported by Owande et al. (2020), who observed that the reduction of theft, absenteeism, as well as drug use occurred in schools where clubs were vibrant. On the same note, Karyono et al. (2019) revealed that value-based activities such as drama and community service promoted reflection and learning of honesty, respect, and social justice.

Nevertheless, there are empirical studies that warn that behavior change does not happen straight away, but it could take a long exposure and reinforcement. As an example, in schools, where club activities were not regular or well organized, students were doubtful about their usefulness (Cinar, 2019). This requires strategic integration of values in school culture and in line with the daily lives of students.

2.2.4 Challenges of Integrity Clubs

ICs are very important in the promotion of ethical values in the society; they are faced with some challenges that affect their functioning. The most challenging factor is the inadequate funding to cater for club activities. Most schools lack adequate funding to provide materials, training sessions, and outreach programs that are crucial for the effective running of ICs (MOE, 2018). This means that without funding, it becomes hard for these clubs to conduct activities like workshops, seminars, and community projects that help in enhancing integrity among students. Moreover, it is even more difficult to secure funding for club activities outside school since school authorities tend to support only academic programs rather than extracurricular ones. This is because most schools focus on academic achievement and examination results, and therefore, the ethical education through ICs is compromised and has limited effectiveness in transforming the character of the students. Another factor that poses a threat to the success of ICs is the low level of students' participation. This is because students do not get motivated to participate in club activities or

get any form of reward for their efforts. Unlike academic activities that are done in order to be graded, receive a certificate or a scholarship, Integrity Club activities are done voluntarily and do not necessarily have to be rewarded. Therefore, students who spend their time and energy on ethical behavior may feel neglected, and this will demoralize them to stop participating. Schools that do not encourage or reward the efforts of the Integrity Club members may find it difficult to maintain the students' interest in the long run. It is recommended that a structured reward system like certificates of recognition, leadership positions, or community service credits could be used to increase participation and remind students of the significance of ethical leadership (KICD, 2017).

Another challenge that members of Integrity Club face is peer pressure especially in organizations where cheating is rife. Students who engage in ethical behavior may be left alone or even laughed at by other students who do not understand the importance of integrity in a world where corruption and dishonesty are sometimes encouraged. This pressure to conform can make students avoid participating in Integrity Club activities as they may be rejected or ridiculed by their peers (Mutua, 2023). Also, negative societal norms may hinder the ability of ICs to impart the right values in the children. Lack of integrity is a common vice in many societies, and this makes it difficult for students to embrace the right thing when the society they find themselves in does not support it. When students observe adults embezzling or engaging in other corrupt or unethical practices and get away with it, they may not understand why integrity is important, thus making the work of ICs challenging. To this end, schools need to make conscious efforts to enhance the position of ICs in the school system. This entails providing funds for club activities, integrating ethical instruction into the curriculum, and advocating for integrity among students. Also, schools should encourage the formation of mentorship where ethical persons in the society mentor students in ICs. It is also important to note that positive reinforcement through awards and recognition can also go a long way in motivating the students to participate more. By addressing these challenges, schools can improve the effectiveness of ICs and guarantee that they are useful in the development of ethical and responsible citizens (Owande, 2020).

The empirical review shows that Integrity Clubs can be used to inculcate values and influence student behavior positively when properly equipped, with the backing of the school leadership, and in the context of participatory learning. But they require a favorable institutional structure, facilitation by teachers and regular student participation to succeed. Such clubs in the vibrant urban environment of Nairobi will need to transform to meet new ethical demands as well as promote inclusive, creative, and context-sensitive value-forming activities.

III. METHODOLOGY

3.1 Design of the Study

The research project used a convergent parallel mixed-method research framework. The study design entails the gathering of qualitative and quantitative data simultaneously, which is then analyzed independently after which combined to offer a complete explanation of the results (Cohen & Manion, 2000). The design was selected since it will enable the researcher to identify statistical patterns and at the same time gather detailed insights from various stakeholders, which enhances validity due to the aspect of triangulation. The independent variable in this study was the participation of participants in Integrity Clubs, whereas the dependent variable was the level of moral values of students as can be expressed through the characteristics of their behaviour. The research design allowed the investigator to test the association between the activities of the Integrity Club, including debates, community work, peer-to-peer mentoring, and value-centered campaigning, and moral values, in students. This research thus fitted the convergent parallel design because it is flexible in both gathering and incorporating both quantitative and qualitative data in the same time scale thereby creating a more comprehensive analysis of the impact of Integrity clubs on the resolution of moral values in students (Creswell, 2014).

3.2 Location of study

The study was done in Nairobi City County, capital city of Kenya and a metropolitan area with rich socio-economic, religious, and cultural demographics. Nairobi was also chosen strategically because it was one of the pilot sites where EACC established Integrity Clubs in 2013 and it is also a center of innovation and social problems such as the increasing trends of student unrest, examination malpractices, and moral decadence (Ministry of Education, 2018; EACC, 2013). The county was diverse, hence a good background to assess the execution and results of Integrity Clubs in different school environments. Moreover, the urban intricacies of the county, peer pressure, and online exposure provided a suitable context to evaluate the role of Integrity Clubs in the settings that are likely to expose individuals to moral hazards (UNESCO, 2021).

3.3 Procedure of Sampling and Sample Size

The stratified, purposive, and simple random sampling method was used to achieve a representative and diverse sample to study. The city of Nairobi was divided into five sub-counties where a total of 21 public secondary schools were selected purposely depending on the existence of active Integrity Clubs. Based on these schools, the

study sampled different categories of people among them being 382 students who were sampled randomly, 5 principals, 5 guidance and counselling teachers, 5 club patrons, 5 sub-county directors of education, and 5 EACC education officers, who were purposively chosen on the basis of their role in running Integrity Club. The sample size consisted of 448 respondents. The multi-stage sampling methodology provided sufficient representation of various stakeholders and categories of schools and thereby increasing the reliability and generalizability of the results.

3.4 Instruments of Data Collection

This research employed various data collection tools in order to obtain both quantitative and qualitative data. These were questionnaires, key informant interview schedules and focus group discussion (FGD) guides. Students were given structured questionnaires to gather information on their awareness, involvement and perceived results of Integrity Club activities. The key informant interviews were conducted on principals, club patrons, guidance counsellors, sub-county directors of education and EACC officers in order to get expertise opinion on the implementation and challenges of the clubs. FGDs were carried out with the student participants in order to investigate their lived experiences and their activities in the club. Also, document analysis was performed to consider appropriate school and policy data, thus complementing and confirming the primary sources of data.

3.5 Analysis of Data

The analysis of data was done through quantitative and qualitative methods. The Statistical Package for Social Sciences (SPSS) Version 25.0 was used in the analysis of quantitative data collected in student questionnaires, and descriptive statistics were calculated including frequencies, means, and percentages. Inferential statistics were also used and the significance was tested at the 0.05 level to find out the associations between student participation and values development. Interview and FGD qualitative data were transcribed and coded, and thematically analyzed to determine the emerging patterns, perceptions, and narratives. Thematic categories were built according to the objectives of the study. The two-pronged analytical process allowed the research to triangulate the results and provide strong conclusions on the success and the problems of the Integrity Clubs in the public secondary schools of Nairobi.

IV. FINDINGS & DISCUSSION

4.1 Integrity Club Activities in Instilling Moral Values

Data on Integrity Club activities in instilling moral values among students was collected through questionnaires, key informant interviews as well as focused group discussions. Data from students and teachers is presented in tabular form using figures.

Table 1

Integrity Club Activities (N=372)

Activity Type	Never (%)	Rarely (%)	Sometimes (%)	Often (%)	Always (%)	Mean	SD
Ethical debates	23.4	31.2	28.5	12.6	4.3	2.43	1.12
Essay competitions	34.7	29.8	22.3	9.4	3.8	2.18	1.15
Community service	18.5	27.4	31.2	16.4	6.5	2.65	1.18
Peer mentorship	28.2	32.5	24.7	11.3	3.3	2.29	1.09
Role-playing exercises	41.4	28.8	19.6	7.5	2.7	2.01	1.08

The frequency analysis of Integrity Club activities presented in Table 1 reveals significant variations in implementation across different activity types. Community service emerges as the most frequently implemented activity with a mean score of 2.65 (SD = 1.18), indicating that students engage in these activities between rarely and sometimes. Conversely, role-playing exercises show the lowest frequency of implementation with a mean score of 2.01 (SD = 1.08), suggesting limited utilization of this pedagogical approach. The relatively high percentages of "never" and "rarely" responses across all activities suggest considerable room for improvement in program implementation consistency. ICs in secondary schools have several activity channels to inculcate ethical values into students. The activities include debates and public speaking forums on ethical issues, essay writing competitions on integrity, participation in spending time with the community, mentorship, and peer counselling sessions, community service projects, and role-playing exercises on real-world ethical dilemmas. These activities aim to plant ethical morals, such as honesty, duty and respect, in the students to enable them to internalize values that will influence their behaviour. Students were allowed to debate ethical decision-making and corruption and publicly speak about their views on this. Inviting students to participate in essay writing competitions on integrity concepts gave them a chance to explore the ideas in depth and reflect on personal and social values.

Older students mentored younger ones through mentorship and peer counselling initiatives that structured moral guidance and ethical development. Various community service projects were organised where students worked

on projects such as environmental conservation or helping vulnerable groups, reaffirming students the practical use of integrity. Students engaged in role-playing exercises to participate in simulated scenarios for ethical challenges with the power to think out problems. Nevertheless, the frequency and usefulness of these activities varied even within schools. Some schools used them frequently, while others didn't have the framework or the means. The role of mentorship was one of the other critical factor which affected activities in Integrity Club. Among those who integrated mentorship programs such as senior students guiding juniors in ethical decision-making, schools reported higher level of moral commitment among participants. It is in line with Mutua (2023) idea that student's moral development is posited by peer mentorship for the students do have relatable role models. While the relevance of ICs in one's regular day to day life was poorly understood in schools with no established mentorship structures, on the other hand, in schools with no formal mentorship structure, students had a hard time figuring out why these clubs were relevant to them in the first place. The insight from this finding is that there should be peer led initiatives in Integrity Club as ways of expanding student engagement and enhancing learning outcomes.

The use of the aforementioned activities was successful in some schools, but it also retained some schools in which they were not utilized equally and faced structural and logistical conditions that limited their impact. Strong administrative support and clear club structure were associated with higher student engagement and positive behavioural changes in schools. In terms of findings, this aligns with Gitonga (2019) who emphasized that the extracurricular activities must be carried out in a manner that well integrates the extracurricular activities in the school system.

4.2 Perceived Effectiveness of integrity Club Activities

Table 2 presents respondents' ratings of the perceived effectiveness of various Integrity Club activities, measured across a five-point scale from "Very Low" to "Very High."

Table 2

Effectiveness Ratings of Integrity Club Activities

Activity	Very Low (%)	Low (%)	Moderate (%)	High (%)	Very High (%)	Mean	SD
Ethical debates	15.3	22.8	34.4	21.2	6.3	2.81	1.12
Essay competitions	18.5	26.3	31.7	17.2	6.3	2.67	1.15
Community service	8.6	16.4	28.2	32.8	14	3.27	1.16
Peer mentorship	12.4	19.6	35.5	24.5	8	2.96	1.12
Role-playing exercises	22.6	28.8	29.8	14.5	4.3	2.49	1.13

The effectiveness ratings presented in Table 2 demonstrate that community service activities are perceived as most effective in instilling moral values, with a mean rating of 3.27 (SD = 1.16). This finding aligns with the frequency data, suggesting that more frequently implemented activities tend to be perceived as more effective. Role-playing exercises show the lowest effectiveness perception with a mean of 2.49 (SD = 1.13), consistent with their low implementation frequency. These findings suggest a positive relationship between activity frequency and perceived effectiveness, indicating that regular implementation may enhance students' moral of values. The findings closely relate to Juma (2019), who states that ICs are effective in different school environments. There were a few schools that adopted a structured kind of approach; there were defined goals for clubs, there were schedules organized for clubs, there were club initiators, and there were club coordinators as well. Learners at these schools became more active through these clubs, joining the school initiatives such as community outreach programs and ethical discussions. On the contrary, some schools considered ICs to be supplementary and, thus, provide inconsistent levels of participation and structured programs. According to Juma (2019), unless there is institutional commitment, values-based education programs fail to achieve desired outcomes. The findings from this study corroborate this perspective since schools that did not integrate the activities of Integrity Club into the broader program of the school reported lower levels of engagement and no effect on the behavior of the students.

The study also indicated that the degree of effectiveness of Integrity Club activities depended on the topic and theme covered in their activities. Schools that combined modern ethical issues found in corruption, social justice and civic responsibility had more effective student engagement when compared to schools that only taught traditional moral values. This aligns with Gitonga (2019) who claims that values education needs to be dynamic and respond to challenges of the changing society for its relevance to the students. The schools that taught students how to think about real life ethical dilemmas, role play exercises and de basin moral but important issues found that ethics and moral reasoning was improved.

4.3 Student Engagement in Integrity Club Activities

4.3.1 Levels of Participation

Table 3 summarizes students' levels of participation in various Integrity Club activities, providing an overview of engagement rates across the different initiatives.

Table 3

Students' Participation Levels in Integrity Club Activities

Participation Level	Frequency	Percentage	Cumulative %
Non-participant	94	25.3	25.3
Low participation	128	34.4	59.7
Moderate participation	98	26.3	86
High participation	52	14	100

The participation data in Table 3 reveals concerning patterns in student engagement with Integrity Club activities. The largest proportion of students (34.4%) demonstrates low participation levels. The cumulative percentage indicates that nearly 60% of students fall into the non-participant or low participation categories, suggesting significant challenges in engaging the student body. The mean participation score of 2.29 (SD = 1.02) on a 4-point scale indicates below-moderate overall engagement across the sample. This distribution pattern suggests that current Integrity Club programs are failing to capture and maintain the interest of a substantial majority of students, highlighting the need for enhanced engagement strategies and program restructuring to improve participation rates. Schools had varied student participation in Integrity Club activities. While some schools claimed that students regularly attended Integrity Club meetings and activities, other schools reported low levels of participation because students were also juggling full academic schedules and insufficient school backing. Student participation was higher in schools where club participation was mandatory than in schools where club participation was voluntary. While some students were highly involved in Integrity Club activities, others considered them too many extracurricular. Students were more likely to actively and consistently participate in the ICs if the schools initiated well-established clubs. Schools that had integrated Integrity Club values into their wider co-curricular framework had higher engagement levels than schools with loosely organized clubs, which found it difficult to maintain student interest. Although various efforts were employed to draw students in, some were still indifferent to Integrity Club activities, demanding additional means to encourage participation.

In addition, student leadership within ICs also proved to be a crucial determinant of the strength of these initiatives. It was found that students in schools that assigned leadership roles in the organization of events to students had higher participation rates and stronger engagement in ethical events. Thus, this corroborates the significance of the ownership of students in ethical development as advocated for by Hunt (1997), who argue that leadership opportunities give the students a chance to internalize moral principles and act capably in upholding 'integrity.' It was found that students from schools where teachers taught leadership roles reported less enthusiasm for club activities, and it is suggested that the engagement of the club activities might be increased if the club were more student-led. Some students actively participated in the activities of the Integrity Club while others were either passive or disinterested in the activities. The findings of this study showed that the factors such as peer influence, relative relevance of club activities, and support from teachers as well as school officials were correlated with levels of engagement. Indeed, Owande et al. (2020) argued that experiential learning promotes moral development and supported their claim, as students who participated in the Integrity Club events regularly had a higher commitment to ethical behavior. Yet the study also found out that a large share of students did not see the activities of Integrity Club as directly helpful to their academic or career goals, which also contributed to lower participation. That lack of direct academic incentive may be why some students chose other co-curricular activities that would be rewarded with more tangible benefits.

The study established that schools that had ICs with clear leadership and a highly structured schedule of activities had significantly higher student participation. Conversely, schools without an Integrity Club based on a structured framework had a trending level of engagement. This matches what Juma (2019) found that structured co-curricular programs attract more student engagement, a sense of purpose central to Cooper (2014). Schools who integrated ICs into their leadership training and character development programs with long term success in student participation are better. Student engagement in ICs also had a role with students and school type. From the findings it was established that that male students were more engaged in Integrity Club activities than female students. This suggests that greater diversity of student experiences have resulted in a gender disparity that may necessitate a more inclusive approach to these Integrity Club programs as pointed out by Mutisi (2012). The reason cited was that female students perceived the ICs to be male dominated and that they were not encouraged to participate.

Another key determinate in the actual level of student engagement in ICs was the presence of peer influence. The research concluded that students were more likely to join and stay active in the clubs when friends of theirs were

actively involved in the clubs. This matches with Bandura's social learning theory, as it states that people can be influenced simply by observing others' behaviours. Participation rates were noticeably higher in schools that were used to peer led Integrity Club activities. Nevertheless, student engagement was low in schools where peer influence was not supportive of Integrity Club participation, especially in the context of its lower prestige or social reward orientation. If engaged, this could help discourage negative peer pressure and build an environment of engagement within ICs. Additionally, the study discovered that it was teacher support that made students more engaged. Teachers, who promoted Integrity Club activities in their schools, used ethical discussions as actual classroom content and mentored students seem to have observed higher participation rates. On the other hand, in schools where the teachers were not hands on, students were less likely to view the ICs as valuable. As Gitonga (2019) posits, teacher engagement is a significant variable in sustaining a continuation of extracurricular programs, this finding corroborates with the same. The efforts of Integrity Club programs were more integrated with schools that offered incentives to teachers for facilitating such activities, which found that such incentives increased student involvement.

Many factors demotivated the attendance of students in ICs. The most commonly cited challenge was lack of awareness, meaning many students did not know that ICs existed in their school or what a club is. The more engagement, the more communication schools had about Integrity Club activities. A second impediment to involvement was that they perceived Integrity Club activities as taking too much time and contradicting academic goals. Some students thought of the club meetings as distractions and ignored their studies. In addition, students of schools with limited institutional support for Integrity Club scored lower on student engagement because the teachers and administrators did not encourage them. Similarly, student engagement is also influenced by peer influence; some students engaged in clubs with the influence of peers, and some, on the other hand, disengaged themselves from participating in moral education programmes because of peer pressure against such engagement.

Time constraints were also a considerable barrier to student engagement in ICs. Many students' academic workload and various extracurricular responsibilities hindered them, so they could not actively participate in club activities. This was especially true in schools with high academic demands, with students concerned about study preparations rather than extra curriculums. These findings agree with Juma (2019) who observed students that they may regard extracurricular activities as secondary to their academics unless they view direct academic benefits. Those schools that managed to integrate the work of Integrity Club into current school structures, for instance via discussions on ethics related to academic subjects or across meeting time, ended up the most engaged. It also revealed that the participation of students in ICs was hampered by the misconception that the clubs had little to do with students' future aspirations. Some students thought club activities were good for personal character development and others did not make a link between Integrity Club participation and success in the future workplace. Mutua's (2023) lend support to this finding as they found that students are more likely to engage in extracurricular activities when they perceive clearly tangible benefits. Focusing on activities which linked Integrity Club to leadership development, scholarships opportunities, or community recognition, schools saw increased student engagement as students felt more incentive for involvement.

A second important finding is that schools that had active student leadership concerning ICs had a higher engagement level. Leadership roles were provided to students, and when they had the chance to lead and organize events and lessons for their peers, participation rates went up. This corresponds with the argument made by Lickona (1991) that extracurricular programs where students own their own responsibility leads to a sense of responsibility and long term commitment. When schools encouraged students to play an active role in making decisions in Integrity Club, this dynamic and engaging environment was more useful in enticing students to stay. Finally, it was concluded that various factors, including peer influence, gender dynamics, school type, teacher support and perceived relevance of club activities, influence student engagement in ICs. Structured Integrity Club programs, strong leadership opportunities, and integrated teacher involvement increased the rates of participation. In order to enhance student engagement in ICs, it will be crucial to address the barriers of gender disparities, lack of motivation and academic time constraints. To boost student participation in school clubs, schools should develop peer mentoring, more teacher involvement, and make these club activities more directly linked to future career or leadership opportunities. These strategies will guard against the irrelevance and inactiveness of ICs in rendering students' moral and ethical development. The study showed that peer influence, perceived relevance of the club activities and teacher support influenced engagement levels. Mutua (2023) argued as per their opinion, moral development is enhanced through experiential learning which was shown to be the case for students who participated regularly in Club Integrity events than those who didn't. Nonetheless, the study also discovered that a considerable number of students position Integrity Club activities as not being directly useful to their academic or occupational aspiration and, therefore, have lower participation rates.

4.4 Relationship between Integrity Clubs and Moral Values among Students

Table 4 presents the indicators used to assess the relationship between participation in Integrity Clubs and the development of moral values among students.

Table 4*Moral Values Indicators*

Moral Value Indicator	Mean	SD	Min	Max	Skewness	Kurtosis
Honesty	3.82	0.94	1	5	-0.67	0.23
Integrity	3.71	0.89	1	5	-0.54	0.18
Responsibility	3.65	0.92	1	5	-0.61	0.31
Respect	3.89	0.88	1	5	-0.72	0.45
Accountability	3.58	0.95	1	5	-0.49	0.12
Overall Moral Values	3.73	0.79	1	5	-0.58	0.26

The descriptive statistics for moral values indicators presented in Table 4 demonstrates generally positive moral orientations among students, with all means falling above the midpoint of the 5-point scale. Respect shows the highest mean score ($M = 3.89$, $SD = 0.88$), indicating that students generally demonstrate high levels of respectful behaviour. Honesty follows closely ($M = 3.82$, $SD = 0.94$), suggesting that truthfulness is well-established among participants. Accountability shows the lowest mean ($M = 3.58$, $SD = 0.95$), indicating potential areas for improvement in personal responsibility acceptance. The overall moral values composite score of 3.73 ($SD = 0.79$) indicates above-average moral development across the sample. The negative skewness values across all indicators suggest that most students score in the higher ranges of moral development, while the kurtosis values near zero indicate normal distribution patterns suitable for parametric statistical analyses.

4.5 Correlation between Participation in Integrity Club Activities and Students' Moral Values

The results of the correlation analysis examining the relationship between students' participation in Integrity Club activities and their moral values are presented in Table 5.

Table 5*Correlation Analysis Participation Integrity Club Activities and Moral Values*

Moral Value	Participation Level	p-value	95% CI
Honesty	0.34**	< 0.001	[0.25, 0.43]
Integrity	0.37**	< 0.001	[0.28, 0.46]
Responsibility	0.32**	< 0.001	[0.23, 0.41]
Respect	0.29**	< 0.001	[0.20, 0.38]
Accountability	0.35**	< 0.001	[0.26, 0.44]
Overall Moral Values	0.42	< 0.001	[0.33, 0.50]

The correlation analysis in Table 5 demonstrates statistically significant positive relationships between Integrity Club participation and all moral values indicators. The overall moral values composite shows the strongest correlation with participation ($r = 0.42$, $p < 0.001$), indicating a moderate positive relationship. Integrity demonstrates the highest individual correlation ($r = 0.37$, $p < 0.001$), which is particularly relevant given the focus of the clubs on integrity development. Accountability and honesty show similarly strong correlations ($r = 0.35$ and $r = 0.34$ respectively, both $p < 0.001$), suggesting that club participation is associated with enhanced personal responsibility and truthfulness. Respect shows the weakest but still significant correlation ($r = 0.29$, $p < 0.001$). The 95% confidence intervals for all correlations exclude zero, confirming the reliability of these relationships. These findings provide strong evidence that increased participation in Integrity Club activities is associated with higher levels of moral development across multiple dimensions.

ICs when properly implemented, structured, and supported by institutions, the findings indicated that there is high probability that they would instill ethical values among students. However, schools that record greater success in their student development of ethical behaviour, use ICs as an initiating and very necessary component of their student development, not as an optional extracurricular activity. Schools can incorporate club activities with academic curriculum and offer more leadership opportunities for students to further the impact of enrolling children in ICs. These areas would be strengthened so that ICs will make significant contributions to moral development, as well as ethical decision making in the lives of secondary school students. These activities are part of helping the students imbibe ethical habits such as honesty, responsibility and respect. Nevertheless, these activities were not equally effective across schools, with some institutions consistently putting these activities to use, while other schools had issues with the structural and logistical aspect of following these activities. The findings of the study revealed that, schools with clear club structures reported higher levels of student engagement and positive behavioral changes. This is consistent with Gitonga (2019) who argued that what co-curricular activities must do to be effective is to be well integrated into the school system.

From the findings of the study participating in Integrity Club activities made students feel more responsible and honest. For instance, they gave examples of how conversations about integrity organised by clubs in academic and school communities influenced their decision-making in those domains. However, other students said ICs brought awareness of ethical issues but did not necessarily alter behaviour. ICs effectiveness depended on resources available. There was greater success in influencing school student moral values in schools with strong administrative support and structured Integrity Club programs.

The study also showed that moral development of students was influenced by interactions within ICs. Schools with peer mentorship and regular group discussions on ethical dilemmas had a higher engagement and ethical awareness. This matches the result found by Owande et al (2020) that moral values are better absorbed by social interaction and cooperative learning. Schools which hosted interactive sessions regarding Integrity Club activities, where role playing and peer debate was allowed, retained ethical principles better than schools that did not allow interactive sessions.

Additionally, teachers played a critical role in helping members to discuss Integrity Club issues. According to the study, schools that utilized teachers as fellow moderators in promoting ethical discussions and offering mentoring to students, had a greater rate of retaining moral value within participants. Nevertheless, students were less likely to pay closer attention to the club's activities if teacher involvement in the club was minimal. This is consistent with Richards et al. (2016), who posited that the effectiveness of extracurricular moral education program for teaching is dependent on the involvement of the teachers in these programs. Teachers who had received training on facilitating ethical discussion in schools engaged more in Integrity Club activities than those that did not receive such training.

In addition, the study stressed the significance of incorporating a significant period of engagement in ICs. Those who had joined ICs for a few years more consistently used ethical values in their daily lives than those who had recently joined. This indicates that participation has an important role to play in the internalization of moral values that lasts. Juma (2019) found out that repeated moral education in the long run help students to engage in ethical behavior since students need to be consistently exposed to values-based learning in order to develop strong moral convictions.

The study also noted that there was positive synergistic effect between the activities performed by Integrity Club and the formal curriculum. Where schools used Integrity Club discussions in formal classroom settings such as in civic education lessons, there was enhanced student participation and awareness in ethics. According to this, the work of Owande et al. (2020) also supports that moral education should not be restricted to lessons outside of class but within the academic framework to promote values.

Even with these positive results some students were unconvinced as to how ICs would affect moral development in the long term. For instance, the clubs did prove to be useful for ethical discussions, though the limited effectiveness of the clubs were due to factors outside of school, including media exposure and peer pressure. This mirrors Gitonga's (2019) work suggesting that students' moral development is a product both of broader societal interactions and school-based initiatives. Addressing this challenge requires a holistic approach to moral education beyond the school-based clubs to community engagement and parental involvement.

Overall, the findings suggest that while Integrity Club has a role to promote the awareness of ethics, their efficiency to change people's moral behavior depends on a number of factors, including family values, social interactions, and the structure of club activities. As a last resort, schools should include real-life ethical application tasks, invite more parents to participate in this program, and create an ideal supportive peer learning environment so as to maximize its impact. Findings indicated that belonging to an active club showed responsibility in regards to ethical principles and reasoning. This implies that clubs can be effective in causing definite behavioural. As much as this may be the case, ICs may not have much impact on students' moral values if society has negative influence on the students. This is consistent with Mutua (2023), who assert that moral education program is not effective unless it is backed by reinforcement by family and society structures.

V. CONCLUSION & RECOMMENDATIONS

5.1 Conclusion

The research on Integrity Clubs in public secondary schools in the city of Nairobi shows that integrity clubs can contribute a great deal in moral development of students especially when they are well established and supported by the teachers and the school administration. The experience indicates that the clubs have indeed the potential of instilling values like honesty, responsibility, and respect in students particularly in those where activities are highly structured and where mentorship programs are adopted. Nonetheless, the influence of such clubs differs among schools, and the most apparent achievements could be claimed in those schools where people are involved and where there is good institutional support. Although some of the results were promising, the study revealed that wrongly implemented and not resourceful programs based on Integrity Clubs may be disadvantaged by a low level of teacher participation and poor implementation. In addition, the frequency of club activities and school environment in which they occur lack consistency and conducive environment to have long-term behavior change in students. Such results

support the need to have a properly supported and guided method in the implementation of Integrity Clubs in case they are supposed to deliver on their mandate of facilitating ethical conduct and minimization of indiscipline amongst school going children.

5.2 Recommendations

To make Integrity Clubs in Nairobi public secondary schools more effective, the following recommendations are given. Firstly, schools ought to ensure that their institutional structure and resources support such clubs well. This involves transferring the required finances and resources and a specific time to the club activities so that Integrity Clubs become a top priority as part of an educational process of the school. Moreover, the participation of the teachers is essential; teachers are to be active members of the clubs and to be trained to provide moral education to the students, thus help them in terms of their ethical growth. Structured, frequent sessions must be conducted, and the elements of digital misconduct, social justice, and civic responsibility as modern ethical issues will ensure that students can learn to apply their understanding to real world problems. The deployment of mentorship programs appears to be crucial in the clubs too, where the older students could be the peer mentors, who would encourage leadership and also offer suitable role models. To make people participate, schools are advised to give incentives such as prizes, certificates and be leaders to active students. Lastly, the school-level should seek to increase the level of community and parental engagement by collaborating with local stakeholders to complement and promote the goals of the clubs. All these will aid in providing Integrity Clubs significant contribution to ethical and moral development of students.

REFERENCES

- Çınar, I. (2019). An examination of student club activities from the perspective of school principals and teachers. *World Journal of Education*, 9(4), 123.
- Cohen, L., & Manion, L. (2000). *Research methods in education* (5th ed.). Routledge Falmer.
- Cooper, E. (2014). Students, arson, and protest politics in Kenya: School fires as political action. *African Affairs*, 113(453), 583–600.
- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.
- Creswell, J. W., & Plano, C. (2011). *Designing and conducting mixed methods research* (2nd ed.). SAGE Publications.
- EACC. (2010). *National Anti-Corruption Plan*. Nairobi: Ethics and Anti-Corruption Commission.
- EACC. (2013). *Integrity Clubs Manual for Schools*. Nairobi: Ethics and Anti-Corruption Commission.
- Eccles, J. S., & Barber, B. L. (1999). Student council, volunteering, basketball, or marching band: What kind of extracurricular involvement matters? *Journal of Adolescent Research*, 14(1), 10–43. <https://doi.org/10.1177/0743558499141003>
- Ethics and Anti-Corruption Commission. (2010). *National Anti-Corruption Plan*. Ethics and Anti-Corruption Commission.
- Ethics and Anti-Corruption Commission. (2013). *Integrity Clubs manual for schools*. Ethics and Anti-Corruption Commission.
- Ethics and Anti-Corruption Commission. (2019). *Annual report 2018/2019*. Ethics and Anti-Corruption Commission. <https://www.eacc.go.ke/>
- Ethics and Anti-Corruption Commission. (2021). *Integrity Clubs implementation guidelines for learning institutions*. Ethics and Anti-Corruption Commission.
- Fredricks, J. A., & Eccles, J. S. (2006). Is extracurricular participation associated with beneficial outcomes? Concurrent and longitudinal relations. *Developmental Psychology*, 42(4), 698–713. <https://doi.org/10.1037/0012-1649.42.4.698>
- Gitonga, K. P. (2019). The role of Integrity Clubs in fostering good governance and ethical behavior in secondary schools. *Journal of Moral and Civic Education*, 11(4), 189–204. <https://doi.org/10.1080/18146627.2019.1213528>
- Harris, A. L., Lang, M., Yates, D., & Kruck, S. E. (2011). Incorporating ethics and social responsibility in IS education. *Journal of Information Systems Education*, 22(3), 183–190.
- Hunt, G. (1997). Moral crisis, professionals and ethical education. *Nursing Ethics*, 4(1), 29–38.
- Illeris, K. (2018). A comprehensive understanding of human learning. In *Contemporary theories of learning* (pp. 1–14). Routledge.
- Juma, N. (2019). Learner turbulence and moral erosion in secondary schools. *International Journal of Educational Psychology*, 6(4), 98–112.

- Karyono, K., Suyahmo, S., & Utomo, C. B. (2019). Implementation of character education for creating integrity schools: A case study at Public Junior High School 2 Pekalongan in 2015. *JESS (Journal of Educational Social Studies)*, 8(1), 111–119.
- Kenya Institute of Curriculum Development. (2017). *Kenya's education curriculum reforms and values integration*. KICD Publications.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Mahoney, J. L., Cairns, B. D., & Farmer, T. W. (2005). Promoting interpersonal competence and educational success through extracurricular activity participation. *Journal of Educational Psychology*, 97(2), 327–336. <https://doi.org/10.1037/0022-0663.97.2.327>
- Ministry of Education. (2018). *Integrity Clubs in schools: Implementation report and impact assessment*. Ministry of Education Press.
- Msila, V. (2012). Fostering an effective school through moral leadership: A South African case study. *International Journal of Social Sciences and Education*, 2(1), 174–192.
- Mutisi, M. (2012). Interrogating traditional youth theory: Youth peacebuilding and engagement in post-conflict Liberia. In *Opportunity or threat: The engagement of youth in African societies* (pp. 87–120).
- Mutua, M. M. (2023). *Leadership integrity in Kenya: The best leadership practices that promote leadership integrity among leaders in Christian institutions of higher learning in Kenya*. Asbury Theological Seminary.
- Owande, J. O., Okoth, P. G., & Shiundu, J. O. (2020). Challenges in implementing peace clubs in public secondary schools within Kisumu County, Kenya. *Journal of Humanities and Social Science*, 25(11, Series 3), 23–33.
- Richards, D., Saddiqui, S., White, F., McGuigan, N., & Homewood, J. (2016). A theory of change for student-led academic integrity. *Quality in Higher Education*, 22(3), 242–259.
- Shields, C. (2014). Ethical leadership: A critical transformative approach. In *Handbook of ethical educational leadership* (pp. 24–42). Routledge.
- UNESCO. (2005). *Guidelines for values education*. United Nations Educational, Scientific and Cultural Organization.
- UNESCO. (2021). *Global education monitoring report: Urban education and equity*. UNESCO Publishing.
- UNICEF. (2013). *Integrity Clubs and peace education in Africa: South-South learning exchange report*. UNICEF Kenya.