

**DISPOSITIONAL FORGIVENESS TO CURB RADICALIZATION OF THE YOUTH  
FROM VIOLENT EXTREMISM: A Case Study of Eastleigh Area, Nairobi County-  
Kenya.**

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## STUDENT'S DECLARATION

I, Florence Wamahiga Githuthu, declare that this dissertation is my original work, and it has not been submitted to Tangaza University College or to any other institute for educational award. I have acknowledged all other information that I got from other sources.

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## **DEDICATION**

I thankfully dedicate this work in memory of my parents, the Mithangas my twin sister, Jacinta and my entire family.

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Very special thanks to my supervisors, Professor Esther N. Gicheru, Rev. Dr. Nicholas Obiero and Rev. Fr. Joseph Healey who supported me throughout the research journey. Their invaluable insights meant everything to me and their contribution was immense.

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## **ABSTRACT**

Radicalization continues to endanger security in the contemporary world, given the constant rising numbers of terrorist attacks. Youth are at risk of radicalization and recruitment to militant groupings that carry out diverse forms of extreme violence. Counterterrorism such as deradicalization has in the last ten years, become popular in international relations, and comes up in the news almost every day. This is due to a great degree to the ongoing conflicts in Africa, Iraq, Pakistan and Afghanistan, which consequently have also given rise to something of a reaction against such militant or “hard” interventions to de-radicalization. Various methods have been used by different organizations and governments to curb this vice but recruitment is still rampant. Some studies have revealed that violent extremism has been happening because perpetrators of violence have bottled up emotions such as anger, resentment and unresolved issues. Therefore, this study was carried out to investigate whether dispositional forgiveness can be used as an intervention to curb radicalization in Eastleigh, Nairobi County, Kenya. This inquiry was led by Relative Deprivation and The Rational Choice Theories. Mixed method sequential explanatory design was adopted, combining experimental, correlational and phenomenological methods. The target population was 460 comprising of 450 youths aged 19-35 years and 10 key informants. The sample size was 222 participants. Heartland Forgiveness and extremist scales, surveys and interactions were harnessed for data collection. Reliability of standardized tools were carried out and data was analyzed. Investigations indicated that interventions with dispositional forgiveness approach of Heartland Forgiveness scale led to decline in potential revenge. Survey results indicate that dispositional forgiveness is a phenomenon with many facets and far-reaching implications for intrapersonal, interpersonal and wider social relationships, whose intervention reduced chances of violence. Findings also showed that psycho-education in forgiveness significantly improved the levels of forgiveness, beliefs in radicalization and influences of forgiveness toward self, other and uncontrollable situations. As such it is recommended that communities should invest in dispositional Forgiveness which may have enduring effect on the responses of the youth.

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## **ABBREVIATIONS AND ACRONYMS**

CBOs	-	Community Based Organizations
FGDs	-	Focus Group Discussions
GoK	-	Government of Kenya
HFS	-	Heartland Forgiveness Scale
IBM	-	International Business Machines
IDIS	-	Institute of Diplomacy and International Studies
IMPS	-	Integrated Microcomputer Processing System
ISSA	-	Integrated System for Survey Analysis
JTR	-	Journal of Terrorism Research
KDF	-	Kenya Defense Forces
NACOSTI	-	National Commission for Science, Technology, and Innovation
NIJ	-	National Institute of Justice
SPSS	-	Statistical Package for the Social Sciences
UNDP	-	United Nations Development Program
UNESCO	-	United Nations Educational, Scientific and Cultural Organization
USA	-	United States of America
UON	-	University of Nairobi
EU	-	European Union
OSCE	-	Organization for Security and Co-operation in Europe

## OPERATIONAL DEFINITION OF TERMS

Below are meanings assigned to key terms in this study:

**Extremism** – The acute craving for/and or chasing an all-inclusive, exhaustive alterations in own and others' lives where existence side by side is excluded.

**Dispositional/trait forgiveness** – In this context forgiveness is the framework of a perceived wrong so that one's responses to the wrongdoer, the wrong and the weight of the wrong are all transformed from negation to impartial or constructive transformation. The source of the wrong and so the object of forgiveness may be the self, other or a situation

**Radicalization** - The developing agreement among scholars who regard it as a process of growing extremist beliefs and ideas while accepting the use of violence as lawful or okay

**Violence/Violent extremism** –Believing, acting and supporting the use of violence to pursue one's course

**De-radicalization-** Disengagement from violence could be viewed as an important part and parcel of the process of de-radicalization.

**Youth-** Refers to individuals between the stages of adolescent to youths of 19-35 years of age.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

Radicalization has endured as a grave contemporary intimidation to peace in the world, given the constant rising numbers of terrorist attacks. Commonly, the word radicalization can be brought into play to narrate activity where people and or even aggregates develop, in time, a mentality that can, in a conducive environment with room, raise the danger of being involved in intolerance. Therefore the word de-radicalization should be used reference to the procedures and practices used to disable and invert the radicalism, thereby lessening the possible risk of violence. There is a small distinction between radicalization and extremism in that all radicalized individuals are extremists, but not all extremists are radicalized on account of a continuous and conscious effort as many terrorist militants do in order to brainwash their recruits and possible followers. Radicalization is in such manner formal while on the contrary extremism is informal, Zahid. F (2016).

Youth are at risk of radicalization and recruitment to militant groupings that carry out diverse forms of extreme violence. In this chapter, the researcher examined the framework that forms the issue under investigation from all perspectives.

### **1.1 Insertion**

My experience of young people is that they are by nature a great people and a most critical component in society which cannot be ignored. Their potentials in society are immense and beyond societal calculations. Their ages are at the crucial period of transiting through the stages from tender age to maturity. They are too old to be infants and too young to be mature adults. In spite of many limitations, youth are at a period that is extremely resourceful.

The youth seemed to me to have mental power, quickly unfolding with an awakening of self-awareness and an increased yearning for information and knowledge. They love to read and interact with one another, they approach intellectual zones, and they share their visions and use imaginations often. Obviously, their logicalness and perception are developing but are restricted by experience

They strive to discover the world beyond themselves, since before they were self-centred. They visualize ambitious endeavours and see the future as a wide field to be controlled. They hold strong opinions, are curious and asks important questions of what and why of many things.

I realized that young people are constructive in their thoughts. The opinions of other people influence them especially acquaintances and people they look up to and perceive as role models. Stereotypes of youth being a threat and a nagging problem is backward. Young women being perceived as a passive victim does not help either. These issues are pervasive. On the contrary, young people are and can be powerful agents of positive change, people who can not only resolve but also prevent radicalization to violence, among other social ills.

In agreement, (Devine, 2017) suggests that Africa's population is estimated amongst the youngest in the world. It has the tendency to continue in this trajectory. The young population is predominant in urban areas. The youth enjoy using technology for connectedness and are quite responsive to messages promoting any sort of identity, be it positive or negative, violent extremism included.

We live in a world that is erratic; issues of security evoke many questions for me. Narratives of radicalization towards violence are very common nowadays, even more so to people who have had no previous association such as some of the youth. This has provoked thoughts and concerns for me, hence my choice of inquiry.

My research curiosity is why threats of attack keep emerging every so often; when actualised, young people are at their centre. What puzzles me is that once arrests are done, these young people apparently come from normal homes, some are well educated, others not so well. They were seen to have lived normal lives, yet they got involved in crime. I am set to find out what can be done before their involvement in attacks, and whether it is possible to identify vulnerable young people likely to be radicalized, establishing reasons why and chances of deradicalization

## **1.2 Background of the Study**

In the area of violent extremism inquiry, radicalization of persons towards carrying out acts of violence has been the subject matter in academic circles for a while. Countries around the world are grappling with a surge in radicalization and violent extremism. This is because radicalization towards violent extremism has been threatening peace, security and stability. (Odorfer, 2015) defined radicalization as an inactivated hostility and violent extremism as a manifestation of resentment and violence. This implies that one cannot readily see radicalization except through likelihood of violence that may erupt as a result; violent extremism becomes its manifestation. Radicalization is in this view taken to be violence which is present; this could easily manifest as extremism and terrorism. This may be the case with young people when exposed to overt information from social or print media that could easily confuse them, even into radicalization to violence. Additionally, (Hann, 2016, pp. 106-108) defined radicalization as a procedure where a person or a group embraces heightened governmental, cultural, or spiritual epitome and urges that refuse or deny present-day articulations on course of action.

Radicalization has been found to be common among the youth (International Institute for Strategic Studies, 2015). Studies show that youths are getting radicalized because majority of

them are jobless, resentful, idle, as well as becoming potentially vulnerable when faced with a variety of social problems (McMullen, 2017). Similarly, (Moghaddam, 2005) links youth with radicalization due to perception of unfairness and injustice. Moghaddam further reported that when persons feel that their group does not have same advantage as others, they build resentment which could easily translate to radicalization and violent extremism. (Malenkov, 2003) observes that absolutistic demands of fairness and the rigid 'us' versus 'them' leads to displaced aggression. This is supported by the Integrated Theory (Stephan, 2000). The theory postulates that members who share interests and identity expect that those who do not belong to this group should behave in ways that are harmful to them. This implies that a group of radicalized members expects their perceived opponents to undergo an extremely harsh treatment in order to bring out a strong element of sadism in them. (Ellis, 2003) reports that radicalization makes perpetrators feel worthless and powerless. This makes them punish others that are perceived as powerful for them to gain a sense of justice and an increased self-esteem. It is therefore, evident that radicalization is perpetuated by unresolved resentment, feelings of isolation, stigmatization, and could benefit from dispositional forgiveness.

Radicalization activities and violent extremism has been linked to terrorist attacks. As reported by the Global Terrorism (Erin. M, 2017), statistics show that in 2017, there were 10,900 terrorist attacks worldwide that left more than 26,400 individuals dead. Specifically, the figure of attacks in a given year in the United States after September 11<sup>th</sup> period has escalated from thirty-three in 2002 to sixty-five in 2017 (Erin. M, (2018). Clearly, terrorist attacks have become numerous, more lethal and escalating at disturbing measures in the United States and elsewhere.

African countries just like the rest of the world have not been spared by violent extremism as a result of youth radicalization into violent extremism. Terrorism in the African

continent has had its share of influence in respect of lost lives, physical/psychological injuries, families' displacements, heightened instability and various hindrances to progress. For instance, Nigeria, Somalia and Libya are the hardest hit in the picked region by violent extremism (Straus, 2011). Further, studies have shown that youth radicalization within the North African context has increased tremendously due to dictatorship and inefficient administration together with country oppression (Salifu, 2012).

In Eastern Africa, the story is not different, both radicalization and violent extremism have been witnessed. For instance, Botha (2014) in her study found that 57% of the Somali youth in Eastleigh, Nairobi joined al-Shabaab militant group. Similarly, a study by (Muhsin, 2012) figured out that five of the 15 youth interviewed agreed that they had joined al-Shabaab. This shows youths continue being radicalized to join extremist groups. In the Eastern side of Africa, confirmation of this fact can be verified from scores of illustrations extending from attacks on Embassy of US in Kenya, Tanzania and businesses in Uganda, Westgate Mall in Nairobi, the murder of Garissa University learners in Eastern Kenya, and especially, the continuing conflict in Somalia.

From the foregoing, it is clear that Kenya, has not been spared either, the nation continues to experience rising levels of radicalization to violence. Radicalization has manifested in Kenya in the recent past in terms of emergence of separatist groups demanding cessation of some of the regions in Kenya, xenophobic tendencies, religious and political intolerance, and violent extremism, among others.

As stated in the Kenya National bureau of statistics, 2017, youth in Kenya, the ones aged between 19-35 years form approximately 25% of Kenyan population. In addition, this young demographic sector is a most resourceful one. The regrettable bit is that it is the group that is

most exposed and prone to radicalization to violent extremism. In Kenya, the militia group Al-Shabaab whose base is in Somalia but also have their local connections repeatedly initiate war on citizens.

According to (Aronson, 2012), radicalization of youths in Kenya can be, firstly attributed to persecution of minority groups, extrajudicial killings by the state and military campaigns in suppressing dissent among affected people. According to the Kenya media, there are many incidences of young men joining extremist groups. The young men are enticed by ready money, certainty of basic needs, or provided with spouses by the organization if they obligate to take up assigned tasks for them (Mukinda, 2016). The newly recruited people do not have to share the philosophical assertions of the recruiting groups but the expectations extended are adequate to entice them that fighting gives more chances than carrying on in deprivation and embracing the situation as it is. In addition, Kenya being home to quite a number of international organizations associated with western countries has been targeted by militant groups like Al-Shabaab who are targeting youths to join them and help in accomplishing their missions.

Due to this problem of radicalization of the youth into violent extremism, different global organizations such as the European Union (EU), the Organization for Security and Co-operation in Europe (OSCE), or the United Nations Office of Counter-Terrorism have acknowledged the significance of averting violence at the origin and persuaded different segments of society to respond appropriately, (European Parliament. COM, 2013). Further, the European parliament declared that EU national master plans to avert and resist radicalization need to trust amid the communities, advancing good perception of each other's uniqueness and challenges, involving different sectors of the community, and a lot more.



In Africa, some of the recommendations or approaches done to counter radicalization among the youth are that various governments should prioritize and enable the demographic sector of young people by expanding entrance to learning and employment that can endure in a way that maintains speed with population increase and stop them from embracing militant groups (Agbiboa, 2013). Additionally, it is important for countries to teach people on how to accomplish peaceful co-existence with people of differing beliefs, convictions and ideologies (Devine, 2017).

In Kenya, a variety of efforts have been gotten underway to address the problem of radicalization. Firstly, the most common of these is arresting and locking up the radicalized people in prison. However, studies indicate that imprisonment creates more resistance in radicalized persons. The study of (Arie et al, 2016) found out that victims showed increased levels of radicalization and extremist beliefs after two years period in prison. Use of military invasions has also been criticized; it strengthens extremist behavior among the affected groups.

While trying to address the problem of radicalization in Kenya, anticipated reform resistant's in security forces have been alleged, especially post a terrorist attack. Such kinds of responses have at times been the product of ethnic and racial detecting of especially Somali youths. An example is, when the Kenyan government set up a vast repression on terror, known as Operation Usalama (peace) Watch in April 2014, an operation put in place to dig out undocumented aliens, detain and arraign people alleged to be involved in terror activities, pick out locus harboring offenders and avert atrocity and unlawfulness generally. Nonetheless, the operation is actually aimed at stamping out terrorism. In this operation, four thousand and five, 4005 persons of Somali descent were apprehended in a drive of seizing masses, calculated to uproot al-Shabaab, (Chitembwe, 2021). A sum of 3 010 of them were allowed to leave after it

was discovered that they were citizens with no history of crime, and those perceived to be illegitimate aliens were expatriated. Operations such as these emerge as quite unproductive. They end up being humiliated, provoked, resentful and suspicious in relation to the administration and reinforce a sense of rejection, exposing the youth to being hired as they look out for an exit for their desperation and a sense of attachment wherever else. The equilibrium of rights of human beings and fairness therefore remains a major issue, especially once collective predictions of security agents increase.

Despite all the efforts to counter radicalization among the youths, more are still being radicalized. (Gallimore, 2002) have revealed that among the reasons why radicalization has continued to thrive among the youth is that radicalization has a lot to do with perpetrators bottled up emotions such as anger, failure to forgive themselves, others as well as situations beyond their control. It is against this background that this inquiry considered dispositional forgiveness.

Gallimore (2002) reports that unresolved trauma fuels the cycle of violence and radicalization. This is based on the realization that childhood abuse and trauma were common among many radicalization perpetrators. The goals of radicalization: intimidation, dehumanization and coercion into hopelessness, constitute psychological injuries that if unresolved, the trauma produces rage which could further cause antisocial terrorist behavior. Further, (Gallimore, 2002) noted that individuals who are traumatized and are not helped to resolve their trauma seek revenge for their psychological injury as a way of seeking justice. The current status of affairs which relates to psychological aspects of radicalization could mutate into a large-scale breeding ground for potential radicalization behavior.

In the course of the last ten years or so, the scientific exploration of dispositional forgiveness has thrived, (McCullough et al., 1998). As research has advanced, several measures

regarding subjects of research by themselves have been produced to examine forgiveness. Most of these computations examine non-dispositional or episodic forgiveness such as forgiveness of a person for a fixed wrongdoing, (McCullough et al., 1998). Other measures evaluate dispositional forgiveness, (Hebl & Enright, 1993). Investigations have established that people's results of dispositional forgiveness have a tendency of having a relationship with their results of mental health and wellness. Conversely, results on measures of non-dispositional forgiveness have a tendency of not being remarkably related to mental hygiene and wellness, (McCullough & Witvliet, 2002), and thus the choice of dispositional aspect of forgiveness. Therefore, calculations of dispositional forgiveness are particularly practical for examining mental correlates of forgiveness and how it can lead to self and social transformation.

Forgiveness is generally thought of as excusing, pardoning a wrong doing and to disown anger, resentment or both against a wrong doing, (Enright, 2001). Most social scientists, include disowning of anger, resentment or both as a main principle in their understanding of forgiveness. Most of them have suggested that the one forgiving must also develop feelings of meaning well and being kind towards the wrongdoer. Other social scientists, suggest that the cultivation of these feelings towards the wrongdoer are not a crucial component of dispositional forgiveness, (Enright, 2001).

In the African context, research findings among adolescents in South Africa reveals that there exists a positive association between people's mental and emotional evaluations of their lives and forgiveness, (Mustafa, 2016). In this study, Females were found to exhibit a more elevated degree of fulfillment with school, companions, and self; and also demonstrated a higher level of status and dispositional gratitude as compared to males (Guse et al, 2017). However, (Davis et al. 2018) contends that much is left to be researched regarding pathways by which

forgiveness advances well-being. The intent of this investigation is therefore to pinpoint the link of youth radicalization to forgiveness. The end result of this study is development of forgiveness as an intervention for radicalization to violence.

The current study examined alternative ways of addressing the rising tide of radicalization of the youth in Kenya. One of the ways this study explored was how forgiveness could be used as an intrinsic approach to dissuade the youth from being radicalized. Studies have indicated that forgiveness could be used to alleviate most psychological and emotional problems that face humanity. Research has demonstrated that forgiveness has positive outcome on measures of well-being. Accordingly, experiencing gratitude has been associated with extraordinary levels of mental contentment amongst young people (Wood, Froh, & Geraghty, 2010).

A recent systematic assessment conducted in US reports that forgiveness predicts the presence of future subjective well-being; it similarly activates mental health (Dickens, 2017). A study done in Brazil by Cunha, Pellanda and Reppold (2019) advances that forgiveness is apt to enhance positive feelings and emotions, an individual's mental and emotional evaluation of self and a favorable attitude towards life, hence lessening negativity and depressive indications. Therefore, it is in this context; this inquiry was conducted to explore the possibility of forgiveness as an intervention to curb radicalization of youth into violent extremism in Kenya

### **1.3 Statement of the Problem**

The surge of youth radicalization into violent extremism across the globe has become a worrying trend. There has been a total of 350 terror attacks on Kenyan soil since 1975, the greatest number of fatalities being civilians, military persons, and the police respectively (Atella,

2019). This translates to a terror attack every nine or so days. This phenomenon can no longer be ignored.

Some of the attacks include; the bombing of the Embassy of the USA - Nairobi in 1998, Nairobi's Westgate shopping mall in 2013; the terrorist attack on the Kenyan coastal region - Mpeketoni in 2014, the shooting to death of 147 learners at Garissa University in 2015 and the attack of DusitD2 complex (Nairobi) on January 15th, 2019, killing twenty-one people and leaving scores injured).

All the above attacks have been due to youth being radicalized into violent extremism. As a result of this, different global institutions such as the European Union (EU), the Organization for Security and Co-operation in Europe (OSCE), the United Nations Office of Counter-Terrorism as well as different countries have acknowledged the significance of stopping violence at the origin and persuaded various societal facets to respond (European Parliament. com, 2013).

#### **1.4 Objectives of the Study**

The study comprised of a main objective and four definitive ones

##### **1.4.1 General Objective**

The overall objective of the study was to investigate whether forgiveness can be used as an intervention to curb radicalization of youth into violent extremism in Kenya.

##### **1.4.2 Specific Objectives**

The study was examined the following specific objectives:

- i. To assess the level of forgiveness among the youth in Eastleigh, Nairobi County Kenya.
- ii. To establish the extent to which youth in Eastleigh were radicalized into violent extremism.

- iii. To investigate the influence of forgiveness on radicalization of the youth in Eastleigh into violent extremism
- iv. To evaluate forgiveness intervention strategies that could be used to address radicalization into violent extremism among the youth in Eastleigh, Nairobi County Kenya

### **1.5 Research Questions**

The study was steered by the following research questions:

- i. What is the level of forgiveness among the youth in Eastleigh, Nairobi County Kenya?
- ii. To what extent were youth in Eastleigh radicalized into violent extremism
- iii. What is the influence of forgiveness on radicalization of the youth in Eastleigh into violence extremism?
- iv. What were the forgiveness intervention strategies that could be used to address radicalization into violent extremism among the youth in Eastleigh, Nairobi County Kenya?

### **1.6 Justification and Significance of the Study**

Radicalization and participation of the youth in terrorist activities is a weighty threat to security in the country and all over the world, hence the need for this study. The outcome of this study added to the current body of facts on “the how to” when it comes to the menace of radicalization. It sought to contribute towards sustainable security by unearthing issues fuelling extremism in Kenya. This study demonstrated the capacity of youth in the context of positive social transformation. It also investigated how to make the best use of diverse faiths and their

wealth, changing unhealthy competition and conflict in Kenya. It contributed to security, peace and prosperity which is paramount in any region.

There is sketchy Kenyan literature on terrorism which is skewed on young unexposed lot, for instance, the study on *The Role of Ideology in Youth Radicalization: Mombasa, Kilifi and Kwale Counties*, Njambi E, (2017). This is because the available literature does not focus on the youth who have no previous history of association, yet the youth are the main actors in terrorism, the world over. There was need to establish what motivated the youth towards recruitment to terrorism. It is of necessity to acquaint them with forgiveness as an intervention to radicalization and participation of youths in terrorist activities which improved security in the country. This study aimed to contribute towards dissuading the youth from radicalization and participating in terrorism from the perspective of their faith by considering forgiveness as an intervention. Most studies have hardly explored religious capital as an intervention.

The historical facts of terrorism in Kenya by a variety of militant groups created a seedbed of fear and suspicion of Muslims and Islam as a religion (Osman, 2016). Social transformers call for peaceful coexistence of diverse views from different communities living together in Africa. Muslims need not be viewed as enemies and their religion should not be viewed as a rough ideology. Muslims found to be in terrorist groups may be few, yet they are a point of media focus, leading to fear and suspicion on the larger Islamic society. Not all Muslims fall into the category of terrorists, even though most alleged terrorist returnees and detainees claim to be Muslims. Such fears and suspicion can and should be addressed by the concept of forgiveness hence this study.

The youth who lack sufficient and correct information and knowledge on how to handle diverse views are at the risk of being taken advantage of by people seeking to sell their radical

views and narratives of hate. Further, communities, churches, and mosques may not be aware that any group that feels alienated is likely to embrace radicalization to fight for their space (Osman, 2016). This is the most dangerous dimension of fear; it works more for those who recruit members to militant groups as they target the rejected and grumbling individuals. Churches and mosques can, therefore, be vehicles of countering radicalization among the youth. This can be done by sharing the right knowledge and information in the right practice of our society in order to bring up youngsters who can make right choices without having to give in to inadequate or false narratives. Right knowledge would further help curb ignorance and thoughtless condemnation and accusation of diverse views. Empowering the youth by equipping them with knowledge is the best weapon for any country against extremism of any sort.

This study seeks to highlight the opportunities that churches and mosques have as not only instruments of formation and evangelization, but also as solid start points for a new society by being locations of the current study. Families, friends, members of religious congregations and societies may meet in a similarly restricted setting such as mosques or churches for prayer, Bible or Quran study. People may also congregate at worship places for discussion on human problems with a view to sharing life skills of encouragement. This implies that worship places have become a solace to those facing social, psychological, economic, and cultural challenges. By using the mosque and Church, the current study asserts that they can inspire a civilization of love for de-radicalization of the youth in Kenya.

### **1.7 Scope and Delimitation of the Study**

Cases of the current investigation was confined to youth aged between 19 and 35 years. The research was also limited to a selected church and mosque within Eastleigh Estate for its high-profile risk to youth radicalization. These are the boundaries that the study narrowed down



to. The possibility to generalize findings of the study to the whole population was therefore somewhat limited. However, the sample was not quite different from the youth who attend other churches and mosques. As such, study results may fit in the general populace.

### **1.8 Limitation of the Study**

This investigation incorporated many significant restrictions which can specify possibilities for research in the future. Firstly, as with most research conducted using the youth, it is possible that the sample lacks in generalizability to the wider populace, especially other age brackets. The sample in this study does not represent the wider population with regards to sex, age, levels of education, religious affiliation, as well as other issues of heterogeneity, including experiences of life. Research on forgiveness has consistently shown that age particularly is associated with the behaviour of forgiving (Girard & Mullet, 1997), as well as the disposition/tendency to forgive. Secondly, the instruments have been certified in only one socio-cultural context, which restricts their intercultural effectiveness. Destined inquiries could explore the features of these instruments in different milieu, different societies and communities at risk of radicalization.

The current study also presents some limitations, in respect of the use of self-reported computations. It must be noted that forgivingness, anger, resentment are personal mental-emotive conditions that are necessarily accessible through report by the persons who hold these beliefs and experience themselves. However, future studies could strengthen the examination of these topics by depending on numerous methods and varying situations, to lessen possible biases due to self-reporting.

These studies suggest that as would be expected by developmental theory, ability to reason and experience in life lead to an increasing proneness to forgive as the individual makes

progress through life into old age. The level of education is yet another factor to be considered, as levels of education seemed to be directly correlated with self-reported forgiveness.

### **1.9 Assumptions of the Study**

The premise of this investigation was that the survey model which was based on work from a variety of settings - global, continental and local, was applicable to the Kenyan setting. The primary assumption of this study was that forgiveness as an intervention is the most central realm of dealing with resentment of self, the other and situations which is believed to lead youth into radicalization. The study also presumed that the participants were familiar with the variables under study and would provide the correct information.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

Inquiries on radicalization and forgiveness continue to give conflicting findings. This could be attributed to different methodological approaches, populations or scales used. This chapter presented a critical review of extant writings on the current study's objectives, highlighting knowledge gaps. The episode commence with a critical analysis of the of Relative Deprivation and The Rational Choice theories. For the present analysis, the two theories were considered most relevant. Moreover, the chapter presented an in-depth empirical literature review in the order of the objectives. Also, the chapter captured the research gaps, conceptual framework and finally the chapter summary and conclusion

#### **2.1 Theoretical Literature Review**

Theories are put together or formulated to help in comprehension, forecasting and explanation of some particular phenomena. In some cases, theories are formulated to challenge and expand current knowledge. This structure initiates and narrates the theory that would explain the reasons of underlying radicalization, debunking certain misconceptions. However, in evaluating illustrative theories and scientific models, it is apparent that the psychological approach lacks a particularly solid theory that explains violence or violent behavior. Therefore, this study was geared by the Relative Deprivation Theory and The Rational Choice Theory

##### **2.1.1 Relative Deprivation Theory**

The theory was advanced by the sociologist Samuel Stouffer in 1940, when he was a student of social psychology during the Second World War. He found out those members of the

defence forces of that time based their individual success on what they experienced within their personal units rather than on standards set by the military. He held that contentment depended on the similarities or differences that various people or groups had. As such, this theory holds that the positive feelings linked to one's opinion about people's status was rarely objective. Rather, it varied with the subjective evaluation of the individual's status. The theory postulates that attending to what an individual has or does not have can be inaccurate in the absence of understanding of how these persons subjectively explain availability of resources.

This judgement solicits feelings of resentment, anger, and a sense of entitlement. There are three psychological processes that such individuals go through. The first step is that they make some mental comparisons and mental assessments that they are disadvantaged and finally these negativities are uncalled for, unjust and for that reason they cause angry reactions (Smith, Pettigrew, Pippin, & Bialosiewicz, 2012). When looked at in this manner, it is clear that relative deprivation theory is a social psychological concept. It suggests a personal state that informs the person's emotions, mental state and consequently the person's actions. A sense of deprivation generally makes individuals feel that they have less than what they deserve in life. Relative deprivation uses comparability with others to explain why some people are less privileged than others. A person feels a sense of entitlement to something in comparison with another person. This can also apply to a social group (Smith & Pettigrew, 2015).

Publications on this theory pay particular attention to the way individuals and groups are excluded from facilities; benefits or opportunities that others enjoy, as asserted by, Smith, H. J. et al. (2020). In addition, organizational structures and strategies to resist such are quite sizeable, well investigated and are quite persuasive point of departure for youth disengagement from each other. It is justifying why young people perceive themselves as disconnected.

## **Critique and Application of Relative Deprivation Theory**

The above author and others support the claim that joblessness, idleness, dissimilar access to institutes of learning, corruption, alienation from participating in political agenda, gender disparities and cultural issues are some of the indicators of youth isolation; they are triggers for radicalization. The theory proposes that if an individual's in-group is less privileged in comparison to another, this may generate resentment, anger and a sense of entitlement that trigger extremism.

A major concern with this theory, however, is its assumption that deprivation necessarily leads to radicalization whose outcome is violent actions or responses (Smith & Pettigrew, 2015). Granted, not all inequalities necessarily lead to violent responses. Nevertheless, inequality ferments unexpected responses. However, this theory is important because it informs us on what others view as inequality. It is also important and informative because it links inequality to negative outcomes such as isolation, frustration and resentment, which may lead to violence. It also enhances criminal activities, including extremism, unless an intervention such as forgiveness is embraced.

### **2.1.2 The Rational Choice Theory**

This theory originated around the 1920s, through the efforts of Cesare Beccaria and Adam Smith who both tried to understand the way individuals made choices based on their own self-interests. Early proponents of this theory, among them are Smith in the journal article, Adam Smith on the Nature and Causes of Poverty (Taylor, Francis & Geoffrey Gilbert, 1997).

The theory claim that individuals do not act only in their own self-interest but also in the interest of the larger community. Thus, people are not just selfish; they consider the wider social context or larger community in decision-making, among a given set of alternatives. Put

differently, people's decision to act in a certain way is influenced by "self" and "other". This theory is also known as Classical or Rational Choice Theory, Choice Theory and Rational Action Theory, depending on the discipline examining it.

Rational Choice Theory maintains that human beings are naturally rational; they assess end results of their choices; and initiate acts based on the outcomes of the anticipated benefits. Thus, when faced with a decision to make, human beings do a cost-benefit analysis of their envisaged action: whether the benefits of their actions would outweigh the costs or risks in view of each of the options available. They then choose the option that will deliver optimum returns or benefits with the least risk or cost. Likewise, individuals would choose radicalization towards violence for the reason that the possible benefit is worth and outweighs the cost or the risk. Browning and Halcli (2000) noted that rational theorists make other assumptions apart from rationality. These assumptions are personal independence and behaviors, or actions seen to be the best or most preferred in a given context and self-centered consideration among others.

Persons choose actions or behaviors that are most preferred in consideration of options available to them as they prefer certain actions over others. Choices made by individual persons are also weighed against the opportunities, constraints and risks that might be facing the individual. Finally, the assumption of self-centered consideration argues that the behaviors and actions a person chooses to take are completely based on that individual's fortunes. Garry and Halcli (2000) argue that the main assumption and the strongest element in Rational Choice Theory is rationality.

At a personal level, one is more likely to commit oneself to a plan or method viewed as the best possible alternative; one that would considerably be to their greatest benefit or best interest (Iannaccone, 2016). Rational Choice Theory is undoubtedly a most profound theory; it

allows for informed answerable decisions, besides minimizing chances of one-sided judgments before an action is undertaken. This theory, thus, seeks understanding of how an individual's mind works, radicalizes, and becomes violent. This study explores the theory, understanding social behavior.

This theory perceives involvement in extremism and terrorism as an examination of the cost effectiveness of different alternatives that a person carries out regarding any significant undertaking. Proponents of this theory are, for that reason, focused on behavior, not in mental traits. They suppose that persons are logical and look at possibilities founded on (although not always straightforward) determining the outcome, whether positive or negative. This social network theory's approach to radicalization is associated with others like them - groups or individuals who pursue to influence government laws on the foundation of certain interests or concerns that they may have. On the contrary, Relative Deprivation Theory neither adequately explains why people get radicalized nor why they become violent. Rational Choice Theory was found to be credible in addressing this concern (Young, 2016).

Rational Choice Theory appears sensible, foreseeable, and realistic. At its lowest possible level, rationality in this theory means that whatever behavior a person chooses, is rational if focused towards achieving a particular aim or result, assessed or judged and done in the same way over time but in different contexts or situations. This is in dissimilarity to behavior or actions that are done arbitrarily, thoughtlessly and unassessed.

### **Critique and Application of the Rational Choice Theory**

This theory talks about common or public actions description that are followed up for the benefit of the common good. Nonetheless, it appears that the reasons individuals follow up these interests are harmony and redress, among others. This means that persons only follow up their

needs irrespective of what others feel. Therefore, in relation to this study, this theory will be used to establish whether the decisions victims or perpetrators of radicalization make have interests of cohesion, and forgiveness against these conditions.

## **2.2 Social Transformation in the current study**

Social Transformation (which the current study intends to achieve with a specialization in pastoral ministry) acts in response to the manifestations of lodged ills such as radicalization in society. The idea is to recognize primary causes in an effort to adjust the existing ills in society. True social transformation involves adoption of the following strategies:

- a) Build on collaborative responses and resolutions that impact the entire community and open underlying social problems to proper scrutiny.
- b) Change attitudes, beliefs, behavior, rules, blueprints and structures to take greater account of the merits of all-inclusiveness, integrity, heterogeneity as well as available chances.
- c) Claim for responsiveness and receptiveness among structures together with administration, parastatals, learning institutions as well as other institutions with blueprint and behavior significantly influencing the standard of life of persons and groups—whether national, regional or international (Watson & Swartz, 2015).

Khondker and Schuerkens (2014) explain that social transformation suggests radical adjustment in society, distinguishing social change slowly over time. Global change and increased relevance of transnational flows and networks have created new opportunities in the study of social systems. Thus, analysis of social transformation studies involves various ways in which nationalizing powers affect local peoples and social communities with greatly varied archival mastery, in all dimensions, including cultures (UNESCO, 2019).



Literature reviewed on social transformation highlights the researchers' interest in comparative study of institutions and social fields in relation to culture and practice. This is with the aim of yielding new ways of driving change in the society. UNESCO (2019) suggests that social transformation is the integral change of society. It integrates the change of current specifications of a societal system, including but not limited to technology, economy, administration, and societal restructuring. Accordingly, whichever scrutiny of social transformation, it requires examination of experiences and identities of both large-social forces and the community traditions.

Social groups are known to transit through various stages of social transformation. These are formation of social groups, storming where different ideas compete for consideration, norming whereby groups' knowledge grows, performing by which groups create significant change and transformation whereby the most advanced groups regress to initial stages. Groups that reach the ultimate stage are those that construct consequential, noteworthy and positive influences of the entire social web.

Mattera (2018) studied application of creed to culture. The author evaluated various models and conceptualizations on how the Church should engage tradition. This was from simply influencing the community's living standards to fully-fledged renewal that culminates into transformation. The study identified five models. First, there was the humanistic model promoted by Christian disaster relief organizations. This model is aimed at cultivating better living standard of a community or a village. The second model was the community development model which encourages the Church to enhance innovation by the poor by devising jobs and encouraging entrepreneurship to improve their living standard.

Thirdly, there was the revivalist model which entails three stages, namely, preparation, visitation and then transformation. This model is considered to be the purest God praising model since it amalgamates social transformation with an abiding God. The fourth model is reconstruction which largely connects transformation to a change in custom and tradition without a true divine phenomenon. The fifth was parallel kingdom model (Mattera, 2018), adopted by most evangelists, unfortunately, unknowingly. This model assumes that there can never be full transformation of a city or a nation. In this regard, therefore, primary focus of the Church should be evangelism and building of strong, healthy congregations which would result to spillover effects, hence some form of societal transformation.

Gorsky (2008), in his review of the Historiography argues that social dynamics and change must be achieved on a standard, over and above the range and authority of traditional politics. Thus, there is need to mobilize spiritual and traditional wealth. The argument here is that faith-based communities can be very resourceful in the achievement of social transformation and constructing societies that are undefined in terms of industrialization. This is perhaps the reason for the focus on churches and mosques. They can elicit on their respective heritage to come up with representations that can advance socio-cultural dynamics in the public domain.

In relation to the proposed study, Kenya needs a national economic system that responds to the needs of the youth, especially aspirations for education and good health, both physical and psychological. This would go a long way in putting on check, several forms or reasons for radicalization. This can be complemented by a strong civil society and organizations such as informed youth in churches and mosques.

### **2.2.1 Churches and Mosques as Agents of Social Transformation**

Faiths are the largest organized civil society groups worldwide. As such, for any social change to be achieved, faiths must be incorporated. We should appreciate the input of faith institutions when trying to implement any form of social change. Further, churches and mosques and other places of worship are trusted as very resourceful in many parts of Africa, including Kenya. Those in leadership in such institutions become mentors and get involved in advancing (or opposing) ideas and changes as need arises. They can essentially recognize spiritual issues for change, to enhance contentment and dissuade radicalization of the youth (King& Boyatzis, 2015).

Faiths organizations can influence their members' ways of thinking, behaving and general living. From the foregoing, their role transcends spiritual issues to encompass a lot more. Indeed, Healey (2016), posits that the very act of identifying the belief system and spirituality of young people can immensely influence the achievement of their social transformation.

The proposed study views churches and mosques as a potential source of knowledge and education to the youth within the community. It assumes that members of these institutions have immeasurable understanding of what is significant to their communities, insights into the beliefs, values and priorities of the youth. They can therefore positively be an impetus in change of attitude as well as dealing with harmful emotions such as rage and bitterness. Changes that are based on philosophy, psychological healing, and a sense of religious contentment (rather than materialism or handouts alone) have a greater propensity for sustainability.

Places of worship can be intrinsically resourceful, for instance, their methodical gatherings, (variety of social groupings), whatever activities and centers that gather people together. There is little or no cost implication in the use of places of worship as a means of

disseminating ideas and information. Thus, churches and mosques offer structures to use ‘people power’ and healing by forgiveness which is inspired by a sense of responsibility, contentment and fulfillment in faith issues. This brings about real, pragmatic changes and sustains action and social transformation by use of surprisingly meagre resources.

Pillay (2017) examined the influence of faith in modifying, enlarging and altering society, establishing that the modifying nature and the attributes of the present Church is not about what she believes but what she does. Accordingly, the group modifications are indispensable in the contemporary society. The proposed study holds that churches and mosques in Kenya can be instrumental in curbing misbehavior, instilling forgiveness hence, transforming the community.

### **2.3 Concept of Forgiveness**

Jaworski (2016) defines forgiveness as an action of willingness, a commitment in respect of the association and action in relating to the wrong done, as well as to the offender. It is an awareness, answerable, and free action. The procedure of forgiveness, opens up the individual to preparedness for reunion, which serves conquering resentment and recommends the reformation and advancement of positive personal relationships (Jaworski 2016).

Olbrycht (2016) adds that forgiveness implies the intrapersonal decision of the person in question, forgiveness of the offence done, and the commitment that will alter the circumstances and the association between the offender and the offended. Further, mental health practitioners claim forgiveness to be a mental creation. It is concerned with the alteration of viewpoint regarding the individual who offended, what demonstrates itself in thoughts, affect, and actions.

As stated by Thompson et al. (2005), forgiveness is threefold. First form is forgiveness of self or ability to forgive oneself. The second form is forgiveness of other or capacity to forgive.

Lastly the third form is forgiveness of situation. These three forms will be assessed using youths in Eastleigh area of Nairobi County to be able to understand where they are in terms of tendency towards forgiveness which is one of the variables under study.

Numerous inquiries have been conducted to evaluate level of forgiveness among youth. For instance, Batik, Bingöl, Kodaz and Hosoglu (2017) carried out a study to inquire on Forgiveness and instinctive Happiness of learners of Universities. The study was quantitative and a sample size comprised of 500 undergraduate and postgraduate Malaysian university students. Out of the sample size, 240 were males while 260 were females with three age ranges of 20-29 (adolescent), 30-39 (middle adult) and 40 years above (mature adult). The Forgiveness Scale (FS) established by Ersanlı and Vural-Batik (2015) was used to measure the forgiveness level of learners of a university. The scale had 13 items which were classified into two subscales. The first subscale which was named as “Forgiveness of Other” contained 10 items and the second subscale which was named as “Forgiveness of Self” contained 3 items. The FS is a 7-point Likert-type scale and scores ranged from 13 to 91 with higher ratings pointing escalated measures of forgiveness. The mean score of forgiveness scores of the participants was found to be 54.23.48 (SD = 12.182). This implied that their forgiveness level was average. Further, the study found that the forgiveness level of university students was unrelated to their gender ( $U=84164.5$ ,  $p>.05$ ) in harmony with the current study.

Bintamur (2020) conducted a study to find the connection between Forgiveness and Life Satisfaction among adolescents who lived in the Greater Jakarta area (Jakarta, Bogor, Depok, Tangerang, and Bekasi) or Jabodetabek region. Convenience sampling was used to obtain a sample 167 respondents. The Bahasa Indonesia version of the Heartland Forgiveness Scale (HFS), which was advanced by Thompson et al. (2005), used to gauge inclination to forgiveness.

Forgiveness was measured in three dimensions: forgiveness of self, other, and the situation. Each aspect composed of six pieces, and each piece contained of six Likert-like scales; scale: 1 = strongly disagree to 6 =strongly agree. The minimal score was 18, and the upper limit score was 108. The data was analyzed in terms of means. The study found that the overall mean for forgiveness was ( $M= 4.05$ ,  $SD= 0.559$ ) consistent with the current study.

Further, the study found that the average score of forgiveness of self (Mean = 3.86, SD = 0.742) which was less than that of forgiveness of other ( $M = 4.10$ ,  $SD = 0.782$ ) and forgiveness of situation ( $M = 4.17$ ,  $SD = 0.687$ ). One of the feasible clarifications for these results was that it is more difficult to establish forgiveness of self since there was no response from others to use as a point of reference. However, as opposed to forgiveness of self, for the two other facets, which are forgiveness of other and forgiveness of situation, participants can get responses to gauge the measure of forgiveness

Karseboom (2016) led research amidst learners at a Canadian college to establish the Association between Meaning in Life and Dispositional Forgiveness. Convenience sampling techniques was applied to obtain a sample of 210 respondents who were college students. Dispositional forgiveness was computed by the Heartland Forgiveness Scale (HFS) (Thompson et al., 2008). The Heartland Forgiveness Scale is an 18-piece self-respond gauge of four aspects of forgiveness. The first aspect is the total inclination of an individual to forgive (Total HFS). The other aspect consists of 3 sub-scales which are self, others and Situations. Each of these subscales consists of six pieces. All pieces in the HFS were rated on a 7-point scale that uses the response classifications of almost always false of me (1), more often false of me (3), more often true of me (5) or almost always true of me (7). Each rejoinder was given a digit and scores were

computed for the one total scale. Three subordinate scales advances sharper ranking of forgiveness otherwise, and all-embracing forgiveness.

Inquiry referred to above figured out that the overall forgiveness of respondents was average ( $M=4.96$ ). This meant that most of the items in the HFS scale were “more often true of them”. Further, the study found that among the three HFS subordinate scales, it is the one of forgiving others that had the uppermost mean ( $M=5.07$ ), followed by subscale of forgiveness towards the situation ( $M=4.95$ ) and self-forgiveness ( $M=4.81$ ).

Glaz (2019) executed a study to investigate the association of Forgiveness and principles with Meaning in Life of learners in Poland. The study involved 368 students learning at the Jesuit University Ignatianum in Krakow. The participants aged 19 to 23. Forgiveness Scale by Toussaint was used to measure forgiveness. The results gotten in Forgiveness Scale (FS) indicated that learners got high marks in the forgiveness aspect of others ( $M = 4.0$ ;  $SD = 0.975$ ), and medium in forgiveness of self-aspect ( $M = 3.6$ ;  $SD = 0.530$ ) and in the aspect of situation ( $M = 3.4$ ;  $SD = 0.823$ ).

Napeah and Hooi Lian (2015) carried out a study to scrutinize forgiveness amidst learners of a university with respect to age and gender. The sample size comprised of 500 of undergraduate and postgraduate learners in a university in Malaysia. In terms of gender, the sample encompassed 240 men and 260 women with a scope of ages 20-29 (adolescents), 30-39 (middle age) and 40 years above (mature adult). Data were scrutinized using Rasch Model for psychological measurements of the Heartland Forgiveness scale. Independent t-test and one-way ANOVA were used to scrutinize the distinction in gender and age of the learners on forgiveness. The study showed that the mean forgiveness of male ( $M= 66.87$ ,  $SD= 8.06$ ) was approximately

or equivalent to average forgiveness of female ( $M = 67.03$ ,  $SD = 8.76$ ). Further, the study found that a significant difference did not exist in means forgiveness between ages of learners,  $F(4,97) = 2.78$  and  $p > 0.05$  ( $df = 2$ ,  $p = 0.06$ )

Contrary to Napeah and Hooi Lian (2015) study findings, the study findings by Marigoudar and Kamble (2014) showed that females had soaring measures of dispositional forgiveness than males. Similarly, research by Modica (2012) brought to the fore the fact that persons with heightened measures of feminine characteristics had more potential in forgiving. However, research by Hussain (2012) brought to light that there were no important variations in measures of forgiveness by males and females.

With respect to age, numerous inquiries have established that the elderly are more forgiving than the younger lot. For instance, Allemand (2008), did an inquiry of age variations in forgiveness and established that the elderly was more open to forgive than younger ones. The study was consistent with one by Steiner, Allemand, and McCullough (2011) indicating that the elderly was relatively more open to forgive others than younger people.

### **2.3.1 The Process of Forgiveness**

People forgive in situations of huge, individual, and biased wounding. The wounding might be psychological, physical, emotional, or even in the principle of right or wrong. When one forgives, one acknowledges that a wrong was committed and admits that it was injurious and unacceptable as he/she processes the effects of the wrongdoing be it pain, anger, resentment or all the three together. Many people, however, find it easier to deny, disregard, shift or rationalize the wrongdoing rather than acknowledging, admitting, and processing the offence. If not well directed, the youth are likely to decline the fact that a wrong happened or that they acted out in anger.



Admitting the wrongdoing and dealing with it is significant. When one declines, one sets oneself to perpetual chronic pain. However, admitting that a wrong was done is the start point of forgiveness. A Buddha quote, from a 5<sup>th</sup> Century Buddhist scholar, says it all “once a person holds on to anger, it is similar to grasping a hot red coal and thinking that it is burning the other person” implies that the person who is hurt suffers perpetually when he/she remains resentful. This serves to illustrate the need to consider forgiveness especially where there is anger and resentment.

Karthi (2017) argues that unforgiveness on the other hand is not just the deprivation of forgiveness. It is a compounded blend of held back negativity and animosity towards another; potentially causing resentment. Such negative emotions create stressful responses and encourage resentment towards the wrong doer. The stress response component has negative consequences to the health of the offended individual. The role of vengeance is rarely understood, especially in assuming that punishment of a wrongdoer replaces the injury. This originates from the hard-wired idea which is in many Eastern spiritual traditions that every action in the universe has an equal and opposite reaction elsewhere; that revenge serves as a method for the wronged individual to get back a sense of autonomy.

## **2.4 Extent to Which Youth are Radicalized into Violent Extremism**

Radicalization ensues when a healthy brain and mind is brainwashed, controlled and steered away from societal norms and values. A brainwashed individual easily accepts a false or a distorted way of rationalizing. In line with this study, a radicalized mind is rife with beliefs, attitudes, ideas and cognitive strategies that condone violence and embrace extremism. Not all radicalized people are violent. However, some people may have radical ideas and yet fail to actualize them. This describes the existence of peaceful protests or demonstrations.

Radicalization involves a combination of shared cognitive and behavioral traits which reduce individual values. A European Commission publication underscores investing more in education to mitigate negative radicalization among the youth, eradicate terrorism and recruitment at its source (Ireneusz, 2016).

Asta (2015) indicated that radicalization tendencies are wide-ranging, based on personal preference as well as motivations or impediments which are internally or externally linked to the person. They are likely to be psychological traits, coercion or motivation, grievances, and perceived injustices. Asta further explores radicalization as an activity undertaken by an individual to embrace a worldview that justifies using violence to effect change in society, hence an individual owns, supports, and executes violence for these very purposes. The author further views radicalization as concentrating on the individual person and the twin aspects of one's drive, whether it is interior and exterior drive or duress. Although not every proposition systematically fits into these classifications, they enable the current study to compare provisions from a diversity of perspectives, mirroring the integrative character of the research about radicalization of the youth.

#### **2.4.1 Social Nature of Radicalization to Extreme Violence**

Understanding of the social nature of radicalization to violence may help one to better conceptualize various dimensions of a person, his/her relationships as well as the environment that may be the source of his/her radicalization to violence. The USA's National Institute of Justice's (NIJ) department concerned with radicalization sponsored a research into this in 2018, coming up with various findings. For instance, at a personal level, radicalization begins in the mind when an individual embraces certain belief systems, stories or sayings that acknowledge and accept the notion of "us" and "them" and rationalizes violence on "them" based on "that".

An individual may also begin to view himself in that role of a terrorist, involve oneself in terrorist activities to prove adherence to that role. Nevertheless, this end product of being a terrorist or a violent terrorist is not certain. Part of the reason is that the people within reach of the individual in question may notice that all is not well with the individual and take necessary action to rescue the situation. Another reason is that prevention and remedial efforts may address this pathology. Consequently, the individual may be helped to develop an identity that does not justify violence and the belief that behavior does not matter anymore (Seate. A, et al (2018).

Given that human beings are social by nature, social networks with people with similar ideas in the immediate environment and the dynamics of the group one may join are likely to determine one's involvement in the journey of radicalization to violence. If and when such relationships become strong, the said individuals may separate themselves from those with whom they do not share common vision and views. This could be dangerous. If such individuals took a sudden and striking cohesiveness with an outside group, isolating themselves, this should be a cause of concern. The research suggested that strategic interventions should seriously consider not only the concerned individuals but also those with whom they interact. Efforts should be directed to facilitating and restoring connections with non-violent people, the people such individuals had broken from in the first place (Demetriou & Alimi, 2018).

What occurred in the wider environment of radicalized individuals was an enquiry of this particular research. This study examined the relation between the events of the wider community and its wider physical and social environment and how these renders one vulnerable to radicalization, justifying violence. Smith (2018) observes that human beings experiencing real or imagined grievances, both at a personal and administrative level can begin and intensify the tendency towards violence. Occasionally, breaches of agreed upon agreements concerning job

loss either by dismissal or retrenchment, retirement or death may fuel violence. Need thus arose to comprehend events that may fuelled violence well before they happened. This assisted individuals to rationally process them in order to respond in a non-defeating way. It also incorporated them as dimensions of programs or strategic interventions to deter individuals from violence.

Smith (2018) cites various universal identifying factors that can fuel radicalization to violence. This research acknowledges that these universal factors may vary from an individual to another depending on their contexts. For that reason, it was important to consider the political beliefs, principles and slogans that the concerned people embrace, the length of time they have been radicalized, those who join them and their acts in groups, their movements, their personalities in terms of attributes and life experiences. Thus, though this research was useful to stakeholders, we must consider the uniqueness of the group the researcher is concerned about.

#### **2.4.2 Youth Radicalization**

Scholars have varied opinions on radicalization and its usefulness. Sedgwick (2010) and Schmid (2013) observe that radicalization as a term comes from two wide-ranging evaluations that warrant debate. Contemplating radicalization presumes that beliefs that are radical are a condition for behavior that is violent (Borum, 2011). This creates a disconnection, for example, of radicalization to violent behavior. Neumann (2013) contends that an examination of the origin of mental radicalization cannot be seen to be independent of the evaluation of radicalized behavior. Later scholars intimate that more often than not, a study on radicalization is skewed towards one side in a twined antagonism (Schmid, 2013).

Wilner and Dubouloz (2010) scrutinized the scope of people radicalized by or through religion. Their scrutiny did not capture all the stages of radicalization; it was limited to the length

people advocated beliefs that are radical. Their views concurred with those of other scholars and authorities whose stance of radicalization entailed rationalizing hostility to realize some objectives (Crossett & Spitaletta, 2010; McCauley & Moskalenko, 2008).

Concentrating on Christian- Muslim strains in the country of the current study, Sharma & Rink (2016) used a scientific plan that contrasts assessment results from Christian and Muslim research participants with contradictory levels of radicalization on religion. They extracted salient or conspicuous micro (individual), meso (group) or intermediate (several groups) and large scale (entire communities) explanations that attempt to justify for the contemporary surge in radicalization towards religion. The study found no confirmation that whatever grievances is a predictor of radicalization. Instead, it strongly associated radicalization with personal measure of mental wounding as well as a history of problematic interpersonal relationships This included such factors as identity and vulnerability to radical network connections. These results present radicalization as a personal process predominantly uninfluenced by large scale factors. As such, radicalization implies a relation with self-motivated as contrasted to large scale perspective.

Analyzing the gaps in radicalization research, Daniela and Ahmed (2016) established the nexus, that is, the connection point - youthfulness, familial issues and interpersonal relationships. A crucial gap pinpointed by professionals was a requirement for relative and lengthwise evaluation of the drives. Others included the process of radicalization of the youth, the common mental and ethnical aspects, the responsiveness to violence, and the place of particular ethnic conceptualization such as integrity. They also highlighted the need to answer the question on adjustment or transformation from one's frame of mind to behavior, with the knowledge that only some, not all individuals with radical views executed violent acts. It was also important to

recognize the need to belong, to feel part of religious fanaticism in mitigating or perpetuating radicalization.

The analysis further established the need to identify a family's involvement and familial narratives in perpetuating engagement with radicalization. There was the influence of particular ethnic circumstances and particular communities of impacting on both radicalization as well as de-radicalization. Investigation is as well required for deeper insights into involvement of peer groups and digital connections during radicalization. There is need to involve specific situations in mitigating or perpetuating radicalization. Involvement should also entail minute psychodynamic interactions, inclusive of group divergence, high risk moves, and conformist ways in which groups can enhance strength. Equally important is the manner in which they can be equipped with helpful connections and the necessary conditions for a wholesome and integrative group. This emphasizes the opportunity that churches, and mosques have in influencing the youth away from radical tendencies towards social transformation.

Chitembwe, Okoth and Matanga (2016) adopted descriptive survey design to investigate the type, scope and influence of youth radicalization in Mombasa and Kwale Counties, Kenya. The target audience was 320 from which stratified simple random sampling was used to handpick a sample of 96 respondents representing 30% of the target audience. The study used both primary and secondary sources of data and found that the main motivations of intolerance among the young people in the investigation region included; being looked down upon, deprivation, Islam teachings, lack of gainful employment, and dealing with criminal elements among others. According to the study, poverty was leading (80%), followed by unemployment (77%) as the number one reason for radicalization in Kwale and Mombasa. Further, the findings

of this study, revealed that Islam teachings in Kwale and Mombasa, had the least predisposition to radicalization (8%).

Kakhuta-Banda (2018) on the other hand, in his study in Kenya, Mombasa County examined de-radicalization. He observed that terrorist group's intention was that majorly of the youths because of their exposure are at the phase of their life seeking identity and are exposed to various types of philosophies.

Mkutu and Opondo (2019) in their study explored "The complexity of Radicalization and Recruitment in Kwale County". Their inquiry was also involved with Mombasa County. The study established that the influence of deprivation can, in different ways, escalate the exposure to radicalization or being hired for the same. Deprivation is likely to end in isolation and discontent that recruiters can take advantage of.

#### **2.4.3 Psychological Nature of Violent Extremist**

Like all views and perspectives of explaining any human behavior, any approach will have strengths and drawbacks. Psychology is about mental processes and how these subsequently affect behavior. For that reason, it is only logical and resourceful to pursue this line of investigation.

Proper understanding of how behavioral sciences view violent behavior calls for explaining violence before examining mental or psychological approaches to terrorist violence. Borum (2004) argues that it is important for practitioners to understand violence. Such understanding influences practical issues and decisions in varied contexts. Violence result from compounded interplay of biological, socio-cultural, mental and affective factors that happen over lifespan (Borum, 2004).

Besides, violence should be perceived as a deliberate plan of action taken by an individual to achieve a given outcome for the individual. Accordingly, violence is an inborn, fixed pattern of behavior that occurs naturally. It is also not an inevitable end result of pre-established mental or social drive. Clearly, human beings are not empty sponges for unplanned actions such as violence, least of all, violent terrorist attacks. Such are well planned long in advance before they happen with logistics in place; several factors drive those actions or behaviors (Horgan, 2017).

## **2.5 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism**

Forgiveness is the procedure of restoring sheltered anger toward an offensive individual with better, humane affects, the likes of understanding (Worthington & Wade, 1999). It is not just the lessening of resentments or the removal of urges for retaliation, even though that is obviously an aspect of the forgiveness procedure. Escalated resentment and bitterness have been associated with heightened violence. For instance, a number of inquiries, males who described heightened anger and bitterness were more conceivably offenders of spousal abuse (Norlander & Eckhardt, 2005).

Pillay (2017) examined the influence of faith in modifying, enlarging and altering society, establishing that the modifying nature and the attributes of the present Church is not about what she believes but what she does. Accordingly, group modifications are indispensable in the contemporary society. The findings of the current study found that churches and mosques in Kenya can be instrumental in curbing misbehavior, instilling forgiveness, hence, transforming the community.

Goldman and Wade (2012) did a study to compare forgiveness and rage-reduction group therapy. A total of a hundred and thirteen learners of a vast Midwestern University took part in



the inquiry. They were erratically allocated to either of the two regiments, one aimed on advancing forgiveness and the other aimed on lessening anger for previous injuries, or a waiting queue. The regiments were composed of 6, ninety-minute period of small groupings directed by one coordinator over the period of three weeks. Outcomes of 3-measure (time among respondents amidst groups) ranked linear modeling showed that the forgiveness regiments (n=41) culminated in higher lessening in bitterness and mental signs and more compassion for the wrongdoer than the other treatment (n=39) and the queue list (n=32). Respondents in each regiment conditions described higher lessening in urges for retaliation than those in the queue list condition. All respondents described a significant lessening in thoughts about the wrongdoing. Scientific importance testing reflected these outcomes.

The concept of forgiveness considered in this investigation is not just the ability to say, “I am sorry or forgive me”, but a radical forgiveness influencing the fundamental nature of transformational and long-lasting change in people’s behaviours and their lives. Forgiveness, which was a focal concept in this study, can be defined as construction of a viewed offence in a manner that an individual’s response to the offender, offence, and weight of the offence are all transformed from pessimism to being harmless or even being beneficial. The origin of an offence, and thus where forgiveness is directed, could be the self, another individual, or a situation that one perceives uncontrollable (McCullough, 2009). What this implies is that forgiveness transforms the way an individual reacts to the offender, to the offence itself and to the destructive results or outcome of the offence hence its integration in the current study.

Reactions of the individual, for example the offended are his or her offence- and offender linked thinking, feelings and actions. These reactions have two facets to them. One is that they can range from being gloomy or defeatist, they can be unbiased or impartial and they

can also be optimistic and hopeful. The other facet is that these reactions can be intense depending on an individual's understanding of the potential injury as a result of the offence. A person who tends to forgive or forgives is likely to transform his or her gloomy or defeatist reactions to either unbiased or impartial to something better such as optimistic or hopeful reaction or changing the intensity of the reactions (McCullough, 2009)

In spite of forgiveness long record of its perspective on ideal usefulness on human functioning, this concept seems to have been mostly obscure. However, in the last decade, forgiveness has received definite scientific observation/investigations from multidisciplinary perspectives. A number of studies and researchers specify that social scientists are progressively getting fascinated in the possible applicability of forgiveness for holistic health, Michael E McCullough (2009). Nevertheless, a lot of work is yet to be done on this captivating and significant construct.

Forgiveness advocates positive progression or perpetuity of interpersonal relationships by restoring the unavoidable bruises and wounding that naturally occurs in any social situations as human beings interact. This is very much like the upward thrust and positive values of social change which is associated with social transformation. It is an altruistic/prosocial change in the inspiration to steer clear of retaliation of an offender, thereby promoting the enhancement of quality of life leading to social transformation. My choice of this variable/concept was based on two philosophical assumptions.

One is that forgiveness is inspirational/ motivational. Offended parties neither seek revenge nor do they want to see destruction come to the offender. Human beings experience social constructive transformations when forgiveness is an option and an intervention. The

inspirational perception of forgiveness is simple but immensely powerful. It has a set of inspirational changes that lead to personal transformation.

The second is that forgiveness is intended to promote social acceptance (Prosocial). This means that forgiveness will impede or restrain destructive/unproductive responses and promote constructive/practical responses in difficult social situations. Revolutionizing change at every level in society amounts to social transformation, beginning with the personal to social to community and upward. Here I begin with social acceptance to large scale orderly alteration; when this alteration is felt in every part of a structure or society, therefore influencing the widespread practice of the whole system or the community, then transformation takes place.

It is also noted that individuals and groups bring about this revolutionized change and here we dealt with two distinct groups of youth, from both Christian and Muslim communities, a dynamic mix. These groups of youthful people not only represented their groups but also the institutions they came from. I therefore dealt with individuals who were the actors, the group of which they were part and the institutions they represented, and these were the agents of social transformation. By embracing the concept of radical forgiveness, the groups of youth have already gotten into a set of social processes to revolutionize social change towards social transformation.

Forgiveness can be identified with other positive behaviors that promote social acceptance and friendship in society. Forgiving has an element of contributing to the betterment of another person or a relationship (Williams, 2015). It is anticipated to invigorate mutual relational behaviors- for instance to repair relationships with an offender and to discourage others from revenge.

Most social researchers and social transformers focused on the topic of forgiveness tend to highlight the benefits of forgiveness on health and wellbeing. It is worth bearing in mind however that forgiveness might not always be certainly linked with health and wellbeing. In certain circumstances, people who are eager to forgive might be risking their health and wellbeing. Some investigations indicate that forgiveness is conceivable as an indicator for an interpersonal relationship distress, (Katz, Street, and Arias, 1997). Katz et al posits that people who are enthusiastic to forgive may remain passive in a distressed situation. By carrying out research intended to unearth such circumstances, where forgiving could raise concerns, for psychosocial distress, we may assist in bringing to the fore the difference between the benefits of forgiveness from the potential hazardous consequences.

## **2.6 Evaluation of Forgiveness Intervention Strategies that Can Be Used to Address Youth Radicalization into Violent Extremism**

The idea of forgiveness as an intervention to radicalization to extreme violence whether for self, other or circumstances is often viewed with surprise, doubt, shock or even disgust. Resistance to forgiveness is likely to be based on misconception of what forgiveness actually entails. This intervention involved a compounded conception that is normally not very well understood by individuals of the general populace, including academicians and people in the helping professions - political and religious leaders alike.

A study measuring forgiveness treatment to the usual treatment for clients with substance abuse disorders established that the forgiveness therapy was far better in both advancing forgiveness and also in stopping falling back to abuse (Lin et al, 2004). Yet, a third inquiry indicated that females in the forgiveness regiment were more open to forgiving previous hurts by family who ill- treat than those in a usual treatment situation (Reed & Enright, 2006). Another

one examined Affect-Focused personal therapy with group psycho-education and established that the earlier one was more efficient at advancing forgiveness than the last mentioned (Greenberg, Warwar, & Malcolm, 2008).

Forgiveness is a noble concept that enables people to adapt to a different world view. It recognizes the root of crime: the conditions in the society and interpersonal relationships in the very society. Conventionally, offenders of terrorist activities are punished after court cases; the offended and their loved ones are ignored. This often hardens rather than weakens the resolve of the offender. There is need to consider forgiveness where both the offender and the offended are involved. Forgiveness is not about assuming that things are different from what they are; it is about acknowledging the seriousness of an issue without trivializing it, dragging out from the mind the pain that threatens to terrorize people's whole aliveness (Okolo & Akubo, 2019).

Forgiveness as a way of reacting to or getting along with interpersonal wrongdoing looks like a favorable process. A forgiving reaction has been associated with a higher affect well-being, enhanced understanding for others, less physical symptoms (e.g., lower blood pressure), and, for the older people, fewer physiological health issues (Toussaint, Williams, Musick, & Everson, 2001). Therefore, comprehending the most efficient processes of helping individuals attain forgiveness may have a straight influence on mediations mapped out to help people deal with anger and hostility therefore, indirectly advancing their lengthy mental and physiological well-being.

At this juncture, it is imperative to examine what forgiveness is not in order to inform and reinforce what it is for the reader to appreciate its effectiveness. Pettigrove (2012) posits that forgiveness doesn't mean disregarding, accepting, condoning, defending, trivializing or even justifying the act that is hurtful. It does not even mean reconciling with the offender although

that may come sometimes later; it may also not happen, and it does not have to happen. An offender can be forgiven without the offended re-establishing the relationship with the offender. The general population perhaps thinks that forgiving someone is a sign of weakness. This lowers the chances of forgiveness being considered since no one wants to appear weak or needy.

On the contrary, much literature on forgiveness shows that self-driven decision to forgive the other person can be effective in reinstating good mental health. This applies even among people who believe they are deprived and are resentful as a result, as is the case with radicalized individuals. Forgiveness is a process that the injured can undertake alone to benefit but not to benefit of the transgressor, without the involvement of the wrongdoer.

Mediations to advance forgiveness have been constructively put in place to a wide range of injuries and wrongs, as well as incest (Freedman & Enright, 1996), parental negligence (Al-Mabuk, Enright, & Cardis, 1995), and marriage separations and divorce (Rye et al., 2005), together with groups of individuals going through a diversity of hurts, from intimate spousal betrayals to family abuse Wade, Worthington, & Haake, 2009).

Freedman and Enright (2017) explain the meaning of forgiveness. First, it is preparing the offended to disclaim his or her right to resentment, critical judgement and undesirable behavior towards an unjust person. Second, forgiving entails optional promotion of the unmerited qualities of fellow emotions for instance, sympathy, compassion, kindness, and love towards another. Forgiveness lessens negativity in cognitions such as resentment actions towards a perceived offender. It enhances a progressive growth in positivity of thoughts, affecting actions over time.

Forgiveness is likely to end the vicious cycle of resentment where negative life events simply build on and reinforce one another. Freedman and Enright (2017) see forgiveness ending

retaliation and reinstating a lot that is positive. It can restore a sense of one's own value towards others and also towards certain situations that are likely to trigger violence. Forgiveness can also end constant transition of resentment to generations. It is so powerful that it can destroy resentment. When properly conceived and implemented, forgiveness can counter the devastating results of uncontrolled anger towards one another.

The issue and experience of forgiveness is personal; the wrong doings experienced in life are uniquely personal as well. Available literature demonstrates that forgiveness is hard wired in people's cultural, mental and religious beliefs as well as practices. The roots of forgiveness can be traced in both philosophy and religions although it is not necessarily a virtue of religion. This concept impacts in comprehending interpersonal relationships as it provides persons with direction of right and wrong. Karthi (2017) suggests that this concept was unknown in the ancient past; ancient Romans as well as Greeks did not use the modern methods of managing anger, resentment and revenge. The Karthi study claims that Aristotle, for example, adopted calmness as opposed to anger. Compensation could be constructive if there was humility, demonstrating inferiority of the offender to the offended.

Goldman and Wade (2012) had the capacity to indicate that forgiveness is an efficient mediation against resentment, as their respondents (i.e., college learners) had lessened thoughts on bitterness for the individual who wronged them, and lessening of the urge for retaliation when they involved themselves in forgiveness

## **2.7 Empirical Review of Radicalization**

### **2.7.1 Global Perspective**

Many scientific investigations have been carried out in the USA to establish the way radicalization occurs as a pathway of supporting intervention and prevention endeavors. One

such research was done by USA's NIJ department concerned with radicalization, set up in 2012 (Smith, 2018). Some of the interviewees in the study had taken part in violent extremism while others indicated radical views and perspectives. Three effort levels were developed to address the broader underlying conditions that were likely to relate with radicalization to extreme violence. The levels referred to were basic, secondary and higher-level efforts. One of the intervention efforts of the study was to identify persons who would be potentially at risk for radicalization to terrorism. A major objective of the research was to make customized programs to alleviate such identified risks.

Research participants in this investigation were 135 homegrown offenders convicted of terrorist activities associated with Al-Qaida, a radical Islamic grouping believed to have been set up by Osama Bin Laden in 1988. Al-Qaida group violently opposes Western world approaches hence it is committed to eradication of a foreign existence in Arabian territories. The 135 respondents had certain characteristics only: they were people who had embraced and actualized ideological motives, they had been arrested and charged before; they had been members of or were connected with a known terrorist organization or they were connected to organizations whose leadership had been arrested of violence. The objective of the research was to reach to a point of comprehending the stages of radicalization to violent extremism; and to show the way it might evolve with time by taking personal history of the respondents.

The research from homegrown offenders demarcated four stages of radicalization in its preliminary findings. The initial stage is pre-radicalization in which an individual had not had any exposure to any belief of extremism and the individual has a somewhat conventional life. The current study dealt with youths in this stage. The individual may however show features of his or her experiences and situations that could possibly expose them to radicalization. The



second stage is self-identification whereby the individual ultimately accepts an extremist belief system. This stage is at times preceded by a crisis such as injustice or unfairness that the potential extremist may experience. Exposure to radicalization and extremist views and stories may come through groups, family and friends who would be advancing radical views.

The third stage of radicalization is whereby radical beliefs intensify and potential extremists perceive violence as inevitable in underpinning these belief systems. Potential terrorists join militant groups that condone similar terrorist perceptions as they disconnect from people who do not bear radical beliefs. In the fourth stage, the objectives of the militant group take total control of the individual's life. This is whereby concluding steps concerning violence are embraced. The potential terrorists are trained and equipped with ammunitions with which they eventually endeavor to perpetrate an attack.

The team of researchers developed a classification of indicators of observable behaviors for each of the identified phases in order to test them. The team used quantitative methodology and quantitative analysis. They collected personal narratives of the offenders and did desk reviews of court documents. The team examined online communication posted by the respondents, media news and media interviews which included investigations done by the government of the day. The researchers checked if the respondents showed any of the behavioral indicators earlier outlined and if so, at what period they had appeared. The research team finally used technology to decide if collected information validated the order of the established phases.

As would be expected, types of signals connected with the period before radicalization namely pre-radicalization individual crisis and psychological harm leading to trauma were present in early life of the individuals. This information was quite handy in the current study. In addition, peer influence signals, for example, seeking out others with extremist beliefs occurred

often enough to be noted. Besides, signals connected with wanting to convert others from one religion, belief or opinion to another tended to occur often as well. Supposing that these early findings carried on like this, it would seem that investigation of types of behavioral signals recognized by the researchers and the manner in which these signals unfolded may enable investigators to understand how radicalization happens in USA among individuals affiliated to a variety of militant groups. At the first stage, one would be in the process of radicalization. This research, though done in USA, was relevant to the current study in many aspects apart from the respondents who were all past offenders. Its methodology was quantitative, but the current investigation adopted a mix of both qualitative and quantitative viewpoint. The current investigation involved young persons who had no particular relationship to violent or radical narratives.

### **2.7.2 Indonesia (Asia)**

A study was done by Smith (2018) in Indonesia on how to deal with intolerance and political violence. The investigation was inspired by the Bali Indonesian Island bombing in 2002 that killed 202 people from different nationalities. The attack occurred in the Indonesian tourist district of Kuta hence the reason for the diversity of victims and survivors therein. The study aimed to explore changing behaviors of terrorist offenders for effective de-radicalization. Another objective of the study was to contribute towards successful rehabilitation programs for individuals confined in prison due to terrorist cases as well as reviewing other studies for root causes and motives of terrorist behavior. The research used the frequent types of examination into qualitative study design which involves recognizing, examining, and explaining themes around respondents' answers. This research design is also used to identify overused terms or themes from participants to inform the study.

The study involved a total of 43 men aged between 25 and 61, including prisoners confined in two different prisons, ex-prisoners, and supporters of terrorist actions. These were shortlisted by different departments on the basis of having reformed their own character by disengaging from crime and violent behaviors. The instruments of data collection were semi structured focus group discussions (FGDs), interview guides and questionnaires. Formal language was avoided in FGDs to allow participants to use languages that they could identify with. This was to build rapport and trust among the respondents and the researcher. This aspect was borrowed to fit in churches and mosques where social groups certainly had a common language. Listed questions meant to give direction to FGDs and interviews were not strictly followed in every situation. This flexibility was to enable participants to deal with sensitive personal issues. Respondents' voices were incorporated, and some topics were omitted while others were added as necessary.

The Indonesian study established that terrorism had various root causes and motives. Root causes identified in this study were shared comprehension of Islamic teachings especially the Quran, justifying behavior, zealous establishment of Islam even non-amicably, justification of violent attacks, isolation, viewing various social situations and frustration as being worse off than others. The study established that there were certain stages of individuals' engagement with terrorism: uniting oneself with an existing terrorist group, living within the terrorist group and finally leaving the group. The latter could mean disengagement, then a process of de-radicalization or not. What inspires terrorists varies with the stage and involvement of individuals in a terrorist connection.

Two psychological approaches that could be predictive to the roots of terrorist behavior were identified in this study. The first predictor is syndrome approach. It perceives behavior of

terrorism as a demonstration of either one or all of the following: an evident mental or social set up such as a type of personality, history, ethnicity, family background, ideas and individual ideals.

The other predictor is the mental approach identified as instrumental. Such approach views terrorist behavior as a method to attain an end. This view is anchored on a mental process known as moral calculation regarded as not objective; it comes from the individual desire for a method or a pathway that would bring in more reward than punishment. Linked to this is the phenomenon of focalsm, an individuals' heightened attention to an aim at the expense of other objectives. For instance, perpetrators of violent crimes can ignore protecting innocent citizens in their heightened pursuit to free their country from "tyranny"; they may defend their faith instead of promoting unity of faiths. Perpetrators of this behavior internalize that only violent behavior can achieve their goals.

These approaches resonate with the findings of Indonesia bombings whereby some perpetrators gave the underlying reasons as disaffection with the government of the day, general destruction of faith and morality, expectation that a violent attack would be allowed, feeling obliged to attack as Muslims and the need to revenge against non-believers. Their behavior was thus selected as an instrument. The research done in Indonesia is akin to the study done in the USA (Smith, 2018) where respondents were prisoners, ex-prisoners and supporters of terrorist activities. Individuals without a history of or exposure to violence were not involved. Apparently, only a limited picking of empirical literature has focused on this issue of forgiveness, de-radicalization and disengagement before an attack occurs. The current, completed study is a precedent setting in this area; its target was on individuals hoped not to have been involved in violent groups yet.

### **2.7.3 African Perspective**

Devine (2017) intimates that Africa's population is estimated amongst the youngest in the world. It has the tendency to continue in this trajectory. The young population is predominant in urban areas. The youth enjoy using technology for connectedness and are quite responsive to messages promoting any sort of identity, be it positive or negative, violent extremism included.

A study was conducted in Nigeria on Boko Haram rebellion and its impact on national security. Boko Haram is known for launching deadly suicide attacks and kidnapping citizens especially women and children as would be compared to Al-Shabaab or Al-Qaeda militant groups elsewhere. Boko Haram is the largest Islamic militant grouping which recruits young men for its missions. Okolo and Akubo (2019) argue that Boko Haram, though deadly, has not attracted the attention of the world like the Al-Shabaab, Al-Qaida and the Jihadists. This is believed to be because it is a local group, confining its activities in Northern Nigeria. Even though, Boko Haram is deadly and has caused deaths of millions of people.

The Nigerian study underscored the violent rebellion of this militia grouping with the impact on security of the home nation. It used historical research methodology by relying on archival data, secondary sources, recollections and running records. Documents and communication artefacts were incorporated to enrich the research, otherwise known as content analysis. The research study design employed was exploratory, to understand Boko Haram. It also used descriptive design to furnish a comprehensive illustration of the functions and attributes of the militant group.

The study shows how the rebellion of the militant group generated a dreadful human misery characterized by human destruction, abuse of human freedom, loss of livelihoods, internal displacement of populations, refugee catastrophe and general national insecurity. All

these had negative implications to preservation and sustenance of Nigeria's security. The study laments that the methods applied to combat Boko Haram terrorism worked more against than for the nation. Both the Nigerian government and the militant group have not negotiated a sustainable resolution.

The study recommended strategies to thwart Boko Haram's terrorism. It encouraged the government to refocus its attempts on the ordinary people, especially the youth, seen to be vulnerable to recruitment by militant groups. The study urged the government to apply soft skills by involving community-based organizations (CBOs) to address terrorism as opposed to hard skills such as the use of air strikes and drones on terrorists. Further, the government was called to empower local communities to conduct outreach programs especially to the perpetrators of the rebellion with a message of tranquility and reunion. Further, the study urged the government to consider a paradigm shift of remedial and community fairness perspective as an indicator to a sustainable settlement. The research readily relates to the proposed study which targets involvement of grass root institutions, majorly registered churches and mosques to address potential recruitment of the youth to violent militant groups.

#### **2.7.4 East Africa and Kenya**

Radicalization and extreme violence are a real threat even in Eastern Africa. Stakeholders, including the civil society must actively address the challenge. Al-Shabaab, a militant group operating from the fragile state of Somalia is a big security threat in Eastern Africa. Violent extremism has spelt immense and prolonged chaos in Somalia, her neighborhood (Kenya) and even beyond.

The government of Kenya (GoK) initiated the "*Operation Linda Nchi*" (Kiswahili for an Operation Endeavoring to Safeguard the Country) in 2011. This entailed mobilizing the Kenya

Defense Forces (KDF) in intervening from within Somalia to weaken the Al-Shabaab for Somalia to achieve political stability and to fight violent extremism. Al-Shabaab group, however, portrayed the KDF intervention as a fight against Islam as a religion. This militant group has in turn continued to conduct revenge missions against Kenya, leading to increased attacks on the Kenyan soil.

There is therefore a present threat of violent terrorist attacks that hangs dangerously within and without the Kenyan borders. The impact of the Westgate attack of 2013 and the Garissa University attack of 2015, for instance, bring to the proximity of many Kenyans the pangs of terror. Security has been heightened in key places, especially major buildings, and shopping malls to respond to terrorist attacks; more needs to be done to complement these strategies. Violent terrorist attacks are an ever-changing world concern that is unlikely to abate any time soon (Allen, Garst, Bowers & Onyiko, 2016). Intervention strategies hoped to mitigate terrorism include working with bodies of diverse natures, be they political, social, religious, or even construction industry.

Violent extremism causes insecurity which may lead to human displacement and refugee problem, slowed development, property destruction and health crisis, among others. This implies that there is need to embrace intervention measures to curb radicalization hence transform society. Attacks that received a lot of publicity such as the 2001 USA Twin Tower bombing in USA; the French capital attacks in 2015 that killed at least one hundred and thirty people and left hundreds seriously injured; the executing of twenty one migrant workers of Coptic Christian church in Libya in 2015; the bomb explosion of both US embassies in Nairobi, Kenya and Dar-es-Salaam, Tanzania respectively in 1998; Nairobi's Westgate shopping mall attack in 2013; attack on Mpeketoni region of the Kenyan coast in 2014; the shooting and killing of 140 Garissa

University students in Kenya in 2015, (Jytte, 2016). The very latest attack of the Dusit Hotel in Nairobi - Kenya by Jihadist gunmen in 2019 which killed 21 people. These are examples of the extremity of wickedness and cruelty to society by the radicalized groups.

In the Horn of Africa and in many counties in the Northern part of Kenya, communities bordering Somalia have borne the brunt (Migue & Oluoch, 2018). These authors also argue that the GoK offered amnesty to all Al-Shabaab returnees that would decide to renounce extremism and to surrender to security personnel or any government arms. They were encouraged to surrender to benefit from government pardon. Families were mobilized to identify Al-Shabaab members in the neighborhoods; they were warned against protecting them. This reflects an important perspective in the GoK's approach to dealing with the threat of terrorism.

This approach has, however, not borne much fruit as was expected though it was a commendable step. Perhaps majority of terrorists failed to surrender in fear of revenge by the communities they terrorized before, fear of rejection by the communities from which they came and fear of being labeled as criminals even after surrendering. Reformed terrorists may never live as before. Communities need to rethink of ways of dealing with terrorism. Therefore, this study suggested use of churches and mosques to curb the menace.

### **2.7.5 Local Perspective**

In spite of the Government of Kenya's efforts in the fight against radicalization and terrorism, militant groups going by different names have been formed, targeting security personnel, tourists and even the locals. Negative consequences of terrorism and radicalization include mass exodus of professionals from attack-prone regions such as Wajir, Garissa and Mandela in Northern Kenya which has been the worst hit. Unfortunately, these regions are dependent on non-local professionals especially in health and education, among other sectors,



which get crippled when professionals leave for their safety. Leaders of the militant groups in Somalia often sneak into Kenya especially into the city of Nairobi and its environs where they recruit the youth and sneak them back to Somalia for militant training. The current study endeavored to address possible involvement of churches and mosques in addressing radicalization of the youth in Kenya.

In 2017, a study was conducted by the Institute of Diplomacy and International Studies (IDIS) of the University of Nairobi (UoN) on strengthening of survival and resilience. It was a comparative review of withdrawal and reformation programs for repatriations in Kenya. IDIS undertook an empirical study whose broad objective was to develop knowledge-based approach in an effort to design various measures, possible interventions and working plans to deal with the threat of radicalization. The study aimed at analyzing de-radicalization and disengagement efforts in Kenya as well as evaluating rehabilitation, reintegration, and terrorist risk reduction programs in Kenya. The study further sought to identify other methodical initiatives whose aim was to integrate returnees to the mainstream population. The study also set to identify key themes across programs.

The study by IDIS acknowledges that radicalization is a real challenge. It holds that radicalization is a threat in the present-day society, government, and institutions of faith and national economy, hence to those directly and even those not directly under government control. Radicalization becomes a real threat when individuals get into cliques that embrace, support, and involve in violent behavior for whatever reason, be it political, religious, or even economic. Radicalization, with its innate violent characteristic is enormously costly. It compromises the government's ability to rule; downgrades religious doctrines among radicalized youth and creates tension among religious institutions. It destroys economies of many countries and causes

unbearable suffering to many people. It is, therefore, important that this study explores ways of dealing with terrorism and radicalization for a better society.

Many mitigating plans of action perceive radicalized individuals as casualties in dilemma, deserving the compassion of others. Given this view, interested parties are compelled to construct an enabling environment which would satisfy such saved persons. The latter when rescued can give something in return, in place of previous grievances that made them join the violent clique. Such an outlook is impractical, likely to fail and further frustrate the individuals, pushing them back to violent actions. Most radicalized individuals get to this point through narratives in social media, mainstream media, social movements, and other media, hence it is their personal deliberate choice in life. Considering the debate about terrorist mitigation plans of action, it is consequently crucial that a point of view be pursued to mitigate radicalization which leads to violence.

The UON did this scientific study to construct a knowledge-based approach. The regions where the study was carried out were the Kenyan coastline, Northern Kenya and Nairobi. Two approaches were employed in primary data collection. Data gathering used such instruments as surveys and in-depth interviews (IDIs). There was openness on the type of research, goal and objective, and justification. Information was examined following the objectives and findings presented. The study revealed that mitigating plans are useful in the country especially because they create a sense of humankind among the respondent returnees by exposing the falsity and hollowness taught by radical Islamic terrorists. This creates a sense of belonging and enables their integration into the wider community.

If returnees experienced any type of real or imagined alienation, however, chances were that they would relapse into terrorist cliques. Returnees who would feel harassed by security or

any other government forces were also likely to slip back to terrorism. The study cited other reasons, including fear of being punished for abandoning terrorist cliques, and mutual distrust among returnees and the government of the day. Some returnee respondents felt uncomfortable discussing the issue of terrorism without inhibition. The study revealed that returnees whose drive to terrorism was religious based were more difficult to rehabilitate than others.

Efforts to mitigate terrorism were found to further create a positive link between the society and the administration. The study recommended that people who are centrally involved in constructing rehabilitation and disengagement programs for returnees should research more to identify underlying causes for both being radical and violent. It is crucial to take cognizance that this program may not fit in all instances so that conditions are well defined. People for whom these programs are designed should be enabled to internalize, understand, and own them so that they can propel the programs forward. This encourages creation of bonds between various stakeholders; it resonates with the UN aim signed and passed in 2015 to mitigate violent extremism. This is a better way of dealing with radicalization: from a hard stand approach to a soft approach which limits chances of failure of the initiatives. This direction is likely to enhance a smooth re-integration of returnees back to society to avoid unnecessary bitterness among repentant returnees.

This investigation is relevant to the currently completed investigation in many ways. It is aimed at countering radicalization and violent extremism as well as disengagement for returnees from potentially violent groups. All the returnees involved in the study were men. However, the current study aimed at reducing the chances of young people ever getting radicalized to join violent groups; it focused on churches and mosques where both genders were involved.

### 2.7.6 Eastleigh Suburb

Eastleigh as a township was founded in the early 1920s. It was initially called Nairobi East Township. The initial population of Eastleigh was mostly Somali immigrants and a few indigenous citizens. The area has many mosques and churches since inhabitants of Eastleigh have adopted Christianity and Islam among other religions. Commercial activity in the area is dominated by people of Somali origin who run many businesses. Minibuses, locally known as *matatus* are the main means of transportation within Eastleigh area. In 2012, what was believed to be a homemade explosive device was secretly smuggled aboard a bus by an attacker and the bus blew up. Ten people died in this attack and thirty others were injured, (Momanyi.S.,2015).

Terrorist attacks associated with Al-Shabaab militant group have been experienced in various parts of Kenya since 2012. This group is believed to have a mission to retaliate against deployment of Kenyan military forces to restore order in the fragile Somalia. (Magogo, 2012) argues that criminals of terrorist violence in Eastleigh area are fond of throwing hand grenades, burning petrol bombs, random burnings, and blasting homemade explosives to hurt, threaten and scare people. The KDF stormed the area to pursue the attackers and to deal with riots that ensued where many businesses were looted. The administration of the day urged Muslims and Christians to refrain from attacking one another.

The GoK has since resolved to put in place a stringent and prompt endeavor to crack down illegal immigrants who may present themselves either as refugees or as people seeking asylum, believed to be instrumental in terrorist acts. Sympathizers of terrorists may interpret this as punitive; they are likely to join militant group to retaliate while rich business owners could easily finance militant group's activities (Sharma & Rink, 2016). Eastleigh became the best place

where this research was carried out, given the presence of many occupants who were conversant with Al-Shabaab operations, recruitment, and financing.

## **2.8 Research Gaps**

Literature review on radicalization to violence suggests that a number of related studies worked on reasons why people join terror groups. Most of these studies have a skewed focus on people who have been in association with a variety of militia groups such as returnees, ex-prisoners, prisoners and reformed terrorists. None of the reviewed studies was focused on people who had not associated with terrorist groups before. Very few studies, if any, included women as companions or sympathizers of terrorists. Further, the reviewed studies singly used bio data, archival data, qualitative or quantitative methods for their research studies. Current study aimed for a mixed method to enrich data collected and to inform the findings.

In addition, as empirical studies were being undertaken, many tools to measure self were developed to gauge forgiveness. Many of these tools gauge non-dispositional or episodic forgiveness, meaning forgiveness of specific offences, or persons. The current study gauged dispositional forgiveness, meaning the tendency to forgive, not episodic forgiveness. The scores of dispositional forgiveness were powerful because they tended to relate to peoples mental health. Therefore, results of dispositional forgiveness were for the most part significant for understanding mental links to forgiveness and eventually to violence.

The predisposing factors that put individuals at the risk of radicalization have to be identified to halt them at the earliest stage possible and hence nipping the possibility of radicalization at the bud. The studies analyzed indicate that terrorist attacks have been on the increase in Kenya. This is attributed to the high rate of recruitment of young people to terror groups. The studies are limited in their focus on individuals who have already had an association

especially in developed countries. In addition, the discourse on radicalization to violence only arises after an attack which makes societies very reactive. The current study, on the other hand, aimed at reducing the chances of young people, both men and women ever getting radicalized as to join violent groups. This study was conducted in churches and mosques and it involved both men and women as respondents.

## **2.9 Conceptual Framework**

Forgiveness is the independent variable, in the conceptual framework that illustrates the expected relationship with de-radicalization, the dependent variable for this study. The arrows represent the hypothesized relationships between the determining variable (forgiveness) and de-radicalization (dependent variable) which is dependent on forgiveness

Self-forgiveness can play the role of a catalyst for personal growth. For instance, individuals commence self-love, therefore, less self-deprecatory. Thus, these optimistic vantage point can help to minimize the level of resentment that may lead to violence. Forgiving others can be said to be relenting the feelings of blame, criticizing, and retribution against the perpetrator while also enhancing feelings such understanding. Lastly, forgiveness of situation is about forgiving situations beyond an individual's control, which was associated with psychological wellness, e.g., less resentment, need to hit back and, greater life satisfaction, consequently leading to deradicalization

Age, gender, education, and religious affiliation were taken to be intervening variables that externally influence the framework in the association between forgiveness and de-radicalization. These variables enter the framework from the external environment.

### Independent Variable

#### Levels of Forgiveness

- Forgiveness of self
- Forgiveness of others
- Forgiveness of situations

### Dependent Variable

#### Radicalization of the Youth

- Suddenly becoming less political or religious
- Surrounding self with old friends and family
- Taking up old hobbies
- Use of non-violent means to support a cause
- Socialization-church, mosque, Education

#### Intervening variables

- Age
- Gender
- Education level
- Religious affiliation

*Figure 1: Conceptual Framework*

Source: (Author, 2020)

## **CHAPTER THREE**

### **RESEARCH METHOD**

#### **3.0 Introduction**

The chapter expounds on research region, study audience, sampling system and sample size, data collection tools, pilot testing, data quality control, data collection procedures, data analysis, presentation and ethical considerations. The chapter also encompasses a discourse of the research approach.

This investigation is situated within the pragmatist's philosophical worldview. Like the early pragmatists, this author does not believe that social research using a sole scientific inquiry method is able to access truth concerning the real world. What is important is "what works", instead of what may be considered "completely" and "objectively" true or real; the intervention is about actual use not theoretical ones.

#### **3.1. Research Design**

Conforming to Creswell (2014), research systems are for investigation in qualitative, quantitative, and mixed methods approaches. This study adopted mixed methods sequential explanatory design, combining experimental, correlational and phenomenological research methods. Mixed methods were adopted because there is no one adequate or exhaustive method on its own. Correlational approach measured the relationship of forgiveness with radicalization and drew conclusions, depending on results. The phenomenological approach captured the lived experiences of the subjects for this dissertation. An experimental method was carried out. This author is of the view that only evaluations that are based on an experimental method with experimental groups and control groups can assert ability to put together evidence-based



knowledge about the measures that work and those that do not work and that this in turn will give guidelines for policy and practice. It is the reason this approach was added.

Mixed method Sequential explanatory research design is a two-phase research design where quantitative data is collected in the first phase, and analyzed. The extreme scores are then used to handpick the qualitative sample, after which the researcher goes back to the field to collect qualitative data in the second phase (Cresswell, 2014). The extreme scores or extreme behavior are more likely to be vulnerable to recruitment to radicalization, hence the need to engage them further in qualitative data collection

Phase one involved interaction with the selected sample of youths, male and female, aged between 19-35 years. This elicited incidental information that could not be captured by the research instruments. This progressed to collecting quantitative data by administering the questionnaires, the forgiveness and radicalization scales to the selected sample as a pretest. This pretest was the baseline measure; the difference between baseline and post-test phases was the effect of the treatment, psychoeducation in forgiveness. The data was then analyzed and respondents who had extreme scores for extremism was sampled to participate in phase two. The author was of the view that these participants were pro-violent and therefore would benefit from further engagement in phase two.

In phase two, the group was divided into experimental and control group, randomly. The experimental group was psycho-educated on forgiveness as a treatment for a period of two months once every week for a period of two hours. The individual members in the experimental group were encouraged to interact based on the forgiveness awareness for one month. This was the treatment that distinguished the experimental from the control group. The control group was released and re- assembled after two months.

After the two groups were assembled back, both experimental and control groups were given the forgiveness and radicalization scales to complete and thereafter correlation analysis was run on the two groups in order to establish whether forgiveness taught had any effect on radicalization. Similarly, the two (experimental and control) groups were put into three focused group discussions where open-ended questions were provided to give out qualitative data. In addition, the ten key informants were given interview guides which elicited additional qualitative data. This qualitative data involved getting the participants' attitudes and feelings about their experiences with radicalization as well as elucidating the patterns which surfaced from the quantitative data.

### **3.2 Location of the study**

Many militant attacks have happened in Kenya in the 20th and 21st centuries, long before the mobilization of KDF forces to Somalia in 2011. As early as 1975, the Hilton Hotel in Nairobi was attacked, followed by another in 1980, at the Norfolk hotel. In 1998, the United States embassy was attacked in Nairobi, while so many other attacks followed thereafter.

This investigation was executed in Nairobi County, Kamukunji Sub- County, Eastleigh suburb, in St Theresa's Catholic Church and Riyadh Mosque, reason being that Churches and mosques traditionally are the center for community activities and ideas. There were unconfirmed media reports that associated Riyadh Mosque to radicalization of youth.

Eastleigh location has a large Somali Muslim population, bringing in an aspect of potential radicalization. The historical knowledge of intolerance in Kenya by a variety of militant groups created a seedbed of fear and suspicion of Muslims and Islam as a religion, (Anneli Botha 2014). It was given that most terrorists arrested are of Islamic faith. It was, however, untenable to argue that all Muslims are terrorists, hence the need to include Muslims in this study to

debunk this myth. The Eastleigh and Majengo neighborhoods are home to a highly diverse community, which houses the Riyadh Mosque and St. Theresa's Catholic Church which have comparable levels of risk as well as high level of Christian-Muslim association. It is also tied to elevated levels of tolerance for inter-ethnic and inter-religious marriages.

The presence of a large number of radicalized youths which has previously attracted confrontation with government agencies in the area overtime made Eastleigh a good location for this study as well. Eastleigh is nicknamed 'Little Mogadishu', after the unruly capital of Somalia from where many Somalis fled to settle in Kenya for a peaceful business life. However, many attacks taken to be the responsibility of Muslim militants invited the wrath of the Kenyan police, leading to crackdowns to thrush out hard-core agitators from the area (Momanyi, 2015).

### **3.3 Target Population**

Sekaran and Bougie (2013) defines target populace as individuals with a defined characteristic and geographical boundary covering a particular area of research. This study targeted 450 young adults (19 - 35 years) in Riyadh Mosque (200) and St. Teresa's Catholic Parish (250) found in Eastleigh area of Kamukunji Sub- County and 10 key informants, who know the locality well to represent the community and its views. Preference was given to this mosque and church because the church had a history with recruitment and terrorism in 2015, (Charlotte, 2016).

### **3.4. Sampling Technique and Sample Size**

This section describes the sampling techniques used to determine the sample size and the methods used to assess the respondents.

### 3.4.1 Sampling Technique

The study applied both probability and non-probability sampling methods. Under non-probability sampling, purposive sampling technique was used to sample Riyadh Majengo Mosque and St. Teresa's Catholic Church in Eastleigh area of Kamukunji Sub- County. Riyadh Majengo mosque was selected because it was at one time raided by police, on suspicion of being a hub of recruitment and radicalization for youth in 2015, (Charlotte 2016). On the same year, a device detonated outside St. Teresa's Catholic Church and therefore it was seen to be targeted by terror attacks.

Census sampling was used to select the 10 key informants. This sampling method suited this study because according to Leeman (2016) if target population is less than 200, then census method can be utilized to handpick the sample size where each and every item is selected for data collection. Under probability sampling, simple random sampling technique was utilized to handpick the youth who participated in the study. This is a random segment of the target populace to represent the whole data set. Each unit had an equal opportunity of being part of the sample. The researcher of the current study created a simple random sample using the lottery by writing numbers equal to the sample and the rest were nil. They were well mixed before the participants picked them. This method was used in both the mosque and the Catholic Church.

### 3.4.2. Sample Size

Yamane's (1967) sampling formula, cited in Mugenda and Mugenda 2003 was used to determine the sample size for the youth as in the figure below.

$$n = \frac{N}{(1+Ne^2)}$$

Where: n = minimum sample size

N = Population

E = precision set at 95% (5%=0.05)

Hence,  $n = 450 / 1 + (450 \times 0.0025)$

$n = 211.7$

Therefore, the sample size for the study was 212 respondents (The 211.7 figure obtained was rounded off to 212 because of the logistics of administering research instruments). To get the number of respondents to take part in the study both from the mosque and church selected, the computations was done as follows; From Riyadh Mosque,  $200/450 \times 212$  which equals to 94 participants. In the same way, from St. Teresa's Catholic parish church;  $250/450 \times 212$  which equals a rounded figure of 118 participants, as shown in Table 1.

**Table 1**

*Sampling Matrix for the Sampled Youth*

Institution	Target Population	Sample Size
Riyadh Mosque	200	94
St. Teresa's Catholic Church	250	117.7
Total	450	211.7 (212)

Source: Author (2020)

The total sample size of the youth was 212. Together with the 10 key informants who were selected through census sampling, the whole sample comprised of 222 respondents.

### 3.5. Data Collection Research Instruments

The inquiry applied both questionnaires, standardized tools, interview guides and focus group discussion guide to congregate data. The survey consisted of three parts; Part one had the demographic variables developed by the researcher. These demographic variables included age, gender, educational level, religious role, respondents' duration of membership in church/mosque, commitment in Church/ Mosque and respondent's occupation.

The second part had Heartland Forgiveness Scale. This is an eighteen-item standardized questionnaire advanced by Thompson, Snyder, Hoffman, Michael, Rasmussen *et al* (2005). Each item was rated on a seven-point scale that ranges from 1 (for strongly disagree) to 7 (for strongly agree). Respondents indicated the option which fitted them appropriately.

During scoring, Forgiveness was classified in three sub scales: self-, others and of situations. The scores were summed up with the lowest possible score being 18 and the highest possible score being 126. Higher scores implied a higher-level tendency for forgiveness.

For the subscales, the scores for each subscale were summed up and average computed. The least possible mean was 10 while the greatest possible mean was 42. The results were interpreted that, if a respondent scored a mean of above 20, it meant that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 20, it would be interpreted that their level of forgiveness was below average

The third part was Extremism Scale. This is a 21-item standardized questionnaire developed by Ozer Simon and Preben (2018). Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. The respondents were requested to take a position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7-point Likert

Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the sum of all the items, with possible total scores varying from 21 to 147. The findings were interpreted that higher scores suggested high rising degrees of radicalization.

To measure the different levels of radicalization to extremism, the total scores (0-147) on the extremism scale were transformed into four categories and analyzed. Those who scored 0-35 were classified as normal levels of extremism, 36-70 were classified as mild extremism, 71-106 were classified as moderate extremism and those who scored 107-147 were classified as being severe extremists.

### **3.6 Pilot Study**

The researcher carried out an experimental trial to pre-test the research tools. The pilot study was important as it helped the researcher to establish whether the tools measured what they were intended to measure, clarity of wordings, understanding by respondents, and if the research was biased. This was also done in order to enhance reliability and validity of the research instruments. A split half method was utilized to gauge the degree to which the similar outcomes could be gotten with the same degree of accuracy of the same concept, to establish the reliability of the tool.

The researcher took 10% of the sample size which is 21 youths from different churches and mosques in the same locality that were excluded in the main study. A sample size of 10% was affirmed by Mugenda and Mugenda (2003). They argued that it is appropriate to work with a tenth of the intended total sample with similar characteristics, hence 21 youths for this study. The procedure involved splitting the chosen group for pilot study into two; each had an even number. Then the research instruments were administered

to the group of respondents simultaneously. It was presumed that the responses to the two tests would not differ because the latter reflected the same thing (facts) for respondents. If it was not similar, the researcher would be in a consultative meeting with the supervisors in order to look at the instruments again, adjust where necessary and administer again to a different group.

After the pilot study was done, Heartland Forgiveness Scale was found to have Cronbach's alpha of .812 while Extremism scale had Cronbach's alpha of .823 for one group. The other group had Cronbach's alpha of .810 for Heartland Forgiveness Scale and Cronbach's alpha of .86 for Extremism scale. Since the two instruments had a reliability coefficient above 0.70, the two instruments were found to be reliable and valid. The findings of the self-developed questionnaire and items for the focused group discussions as well as interview guides for the key Informants informed the restructuring of some questions with the help of the supervisors to ensure they were valid and reliable to fit the population of this study.

### **3.7 Validity and Reliability of the Quantitative Research Instruments**

It is imperative to determine the validity and reliability of the tools to be used to gather information for reliability of research outcomes. To take care of this, the following was put into consideration;

#### **3.7.1 Validity**

Validity is the extent to which a tool measures what it is intended to (Mugenda & Mugenda, 2012). There are three types of validity: content, construct and face validity. Content validity focuses on establishing whether the survey content is gauging what it meant to be accurately gauging. Content validity was attained by the researcher getting an expert review of



the instrument to assess content in relation to the area or field the researcher was studying. This process served as a pretest, permitting the deletion of items that were deemed to be conceptually inconsistent.

Face validity is the extent to which a tool seems to measure what it reports to measure. The researcher gave out the research instruments to the participants during the pilot study and from the responses, the researcher was able to determine how valid the measure appeared on the surface with the help of the supervisors. Lastly construct validity refers to whether the operational definition of a variable being measured actually reflects the true theoretical meaning of a concept. This involved giving the instrument to the researcher's peers and made interpretations on the theoretical meaning of a concept being measured.

Finally, for the intent of this study, the expert opinion by the supervisors from the department of counseling psychology and research department, Tangaza University College of Catholic University of Eastern Africa was sought. The supervisors were requested to assess the questionnaire, Heartland Forgiveness Scale, extremism scale, focused group discussion items and interview guides which had open ended questions and then provide feedback to the researcher. The recommendations from supervisors on restructuring and wording of some questions were then incorporated.

### **3.7.2 Reliability**

Orodho (2004) defines reliability as how much a particular measure gives corresponding results over repeated tests. A split half method was used to rate how much the same results could be gotten with a repeated exactness of the same idea, in order to establish the reliability of the tool. This was done during the pilot study. The procedure involved splitting the chosen group for pilot study into two; each had an even number and then the research instruments were

administered to the group of respondents at the same time. It was expected that the feedback to the two measures would correspond because the latter reflected content that was similar for respondents. If it was not similar, the researcher would consult with the supervisors to look at the instruments again and adjust where necessary and administer again to a different group.

In this study, Cronbach Alpha technique which needs a single measure to establish the internal reliability of the instruments was used. The Cronbach Alpha method is commonly the most ideal type of reliability measure for research particularly the use of surveys in which there is diverse answers for each object (Creswell, 2014). As stated in Creswell (2014), a reliability coefficient should be at least 0.70. In case they would have been found to be below 0.70, it would have meant the instruments were not reliable and with consultation of the supervisors, new instruments would be developed.

Even though the two standardized instruments used for the study had been standardized and translated before into different languages with satisfactory reliability, the researcher computed reliability during the study in order to obtain an Alpha coefficient for the two standardized tools (Heartland Forgiveness Scale and Extremism scale) to ascertain whether they were reliable for the population under study. Heartland Forgiveness Scale was found to have Cronbach's alpha of .812 while Extremism scale had Cronbach's alpha of .823. Since the two instruments had a reliability coefficient above 0.70, the two instruments were found to be reliable. This was in tandem with Creswell (2014) who stated that a reliability coefficient should be at least 0.70. The expert judgment of the supervisors on the questionnaire and the interview guide was given, and it was concluded that the instruments were sound. Therefore, the study was able to measure the constructs for which they were designed to measure with insignificant errors.

### **3.7.3 Trustworthiness of Qualitative Instruments**

Trustworthiness of qualitative research instruments refers to the researcher's ability to establish that the research study's findings are sound (Creswell 2014). In this study, integrity and authenticity was used to ascertain trustworthiness of qualitative research instruments. Integrity refers to the confidence the qualitative researcher is in the honesty of the study's outcomes. This was done by having prolonged engagement with the participants in order to build trust. Persistent observation was also used to examine credibility of what respondents were giving by paying more attention to the investigating factor in detail.

Peer debriefing was also used to ensure the researcher was not using their subjectivity. This technique consisted of the researcher requesting a peer to re-examine the study for integrity and establish whether the results seemed to agree with the data. Credibility was also done through member checking. The purpose of this is for participants to evaluate the data, analyze classify, explanations, and conclusions. In this study, member-checking and peer briefing methods were used to seek an equitable opinion on the way questions could be easier to comprehend, objective or questions intended to produce a desired answer and/or avoid any potential ambiguity.

Creswell (2014) defines transferability as a method of administering research outcomes to other settings to get at reducibility. This approach is used to offer depth on the study's site, participants, and approaches used to gather data for other researchers to evaluate the results of the study is a good fit, to give general applicability. The study ensured universality by first carrying out a pilot study to test if the tools were dependable. The actual data collection was then done after which a detailed description of the study's site, participants, and procedures used to collect data were carried out.

### **3.8 Data Collection Procedures**

In preparedness, the researcher initially acquired an introduction letter from university for authority from the office National Commission for Science and Technology and Innovation (NACOSTI). Permit from NACOSTI was then used to obtain permission from Nairobi County Commissioner's office. Documents of identification from the university, NACOSTI and County Commissioner's office, helped acquire permission from Kamukunji Sub County commissioner. Thereafter, the researcher looked for clearance from the targeted churches and mosques, (Appendix VII). She also looked for guidance by the staff of targeted institutions to proceed to the sampled participants and introduce herself and her research team before issuing out data collection instruments to the participants.

The study took place in two phases. During the first phase, questionnaires were issued to a sample size of 212 participants. After data was collected, it was established that out of 212 respondents who had filled the questionnaires, only 103 respondents returned their questionnaires duly filled, so this number became our new sample, to whom we administered Forgiveness and radicalization scales for pre-intervention. Data analysis was carried out and 34 had moderate to severe extremism and these became our sample for phase two. It is for this reason they were chosen to be the new sample

In this second phase, the 34 respondents were randomly divided into two groups each consisting 17 members. One group became experimental while the other became control group. On the one hand, the experimental group (17 members) was trained for two months (eight weeks). The training was done once a week for two hours. During the training, the concept of forgiveness focusing on self-forgiveness, forgiving others as well as forgiving situations was taught. Further forgiveness as an intervention strategy for youth radicalization into violent

extremism was taught. After the two months training was completed, the participants were given the same questionnaire they had filled earlier and were requested to fill for post intervention data.

On the other hand, the participants who were in the control group (17 members), after filling the questionnaire for the first time, were released and called back after two months where they were given the same questionnaire they had completed earlier and were requested to do it again.

The 34 participants (both in experimental and control group) were further were divided into three focused group discussions, (each group between 8 and 10 members) to answer questions on causes of radicalization among the youth as well as how forgiveness can be used to curb radicalization. Similarly, the 10 key informants were sampled to give answers to the same questions.

### **3.9 Data Analysis**

Analyzing information; that is organizing and structuring the vast information (Mugenda & Mugenda, 2003). The author coded and keyed information into SPSS version 22. The results were cohered, systematized, scrutinized and abstracted.

The analysis of data was guided by the objectives of the study. Quantitative data was analyzed using descriptive and inferential statistics (Pearson correlational analysis). For qualitative data, thematic analysis was employed. This was done by using narratives of the participants in focused group discussions and interviewed key informants.

### **3.10 Ethical Considerations**

It is imperative that investigators complied with lawful recommendation from commencement of data gathering to the ending with report presentation. This process started by

an acquisition of an initiation letter from the institute of learning ethics committee before commencement of field work. This allowed the investigator to acquire an investigation license from the National Commission for Science and Technology and Innovation (NACOSTI). Permission for use of standardized questionnaires was obtained from the tool developers, to be attached in the appendices.

The researcher wrote official letters to the principals of the two targeted institutions to get clearance to undertake the investigation in their institutions, (Appendix V11). The investigator then looked for services of a counselor who was fully available to the sampled respondents during the study. The financial needs by the invited counselor were taken care of by the researcher.

The questionnaires were prefaced with a consent form. The investigator expounded on the type of investigation to the sampled respondents. The respondents gave verbal and/or written consent (signature) before involvement in the research. The researcher also conducted a debriefing of the respondents immediately after their consent for participation to ensure that quality and verifiable data was achieved from the field. Anonymity was upheld during the study.

To ensure confidentiality of the data, only the research supervisor was given access to the research findings at any stage of the study but not any other lecturer. The supervising lecturer signed a consent form detailing the privacy of the students' information. The consent form stated that information was not availed to a third party not directly concerned with the study. The participants of the research exercise were recruited on a voluntary basis; they were not paid for taking part in the exercise. The envisaged benefit of the study was that the youths as participants learned to be grateful to boost their mental health. This in turn, affected their performance positively and improved their overall wellbeing, hopefully leading to personal transformation.

## **CHAPTER FOUR**

### **RESULTS OF RESEARCH FINDINGS**

#### **4.0 Introduction**

This chapter presents the findings of the study on dispositional forgiveness as an intervention for radicalization of the youth to deradicalization: a case study of Eastleigh area, Nairobi County, Kenya. The chapter presents the response rate and findings on the populace characteristics of the sample such as, age, gender, education, religious role, respondents' duration of membership in church/mosque, commitment in Church/ Mosque and respondents' occupation.

Further, the chapter presents descriptive statistics of the variables under study, ie, a description of the basic features of the data in the current study; (forgiveness and deradicalization of the youth). Demographic differences of the respondents with respect to forgiveness and deradicalization of the youth are also presented in this chapter. In addition, findings on the relationship between forgiveness and deradicalization of the youth are also presented. Lastly, the chapter presents qualitative findings on forgiveness intervention strategies that could be used to address resentment and anger among the youth in Nairobi County.

#### **4.1 Response Rate**

The sample size for the study was 222 respondents comprising of 212 youths and 10 key informants. The 212 youths were selected to complete the questionnaires in order to provide quantitative data. Out of 212 survey documents issued to all the 212 youths, 103 were returned duly completed. This made a response estimate of 72.5% as illustrated in Table 2. Table 2 further shows the response rate of key informants. The study sampled 10 key informants to provide

qualitative data. All the 10 key informants sampled partook in the study making a response estimate of a hundred percent.

**Table 2**

*Response Rate for the Respondents who completed the questionnaire*

<b>Respondents</b>	<b>Total Instruments</b>	<b>Returned Instruments</b>	<b>Response rate in percentage</b>
Youth	212	103	72.5
Key informants	10	10	100

**Source: Field data (2021)**

## **4.2 Demographic Characteristics of the Respondents**

The study undertook to understand the attributes of the populace. This would provide a basis for comparative analysis by future researchers. Demographic characteristics sought were age, gender, educational level, religious role, respondents' duration of membership in church/mosque, commitment in Church/ Mosque and respondent's occupation.

### **4.2.1 Age of Respondents**

The generation of the respondents was considered in this investigation. The respondents were requested to indicate their age based on age ranges; 18 Years and below, 19-24 Years, 25-30 Years, 31-35 Years. The results of the generation of the respondents in the inquiry under investigation were presented in Table 3.

**Table 3**

*Age of Respondents*

		<b>Frequency</b>	<b>Percent</b>
Valid	18 Years and below	1	1.0
	19-24 Years	51	49.5
	25-30 Years	32	31
	31-35 Years	19	18.5
	Total	103	100.0



The outcomes in Table 3 indicate that the bulk of respondents (n=51; 49.5%) were aged 19-24 years. the fewest number of respondents (n=1; 1%) were aged 18 years and below.

#### 4.2.2 Male and Female Youth Respondents

Gender differences of the respondents was considered based on the basis that they could be highly associated with forgiveness and radicalization of the youth to violence. Gender was categorizes as either. The results are presented in Table 4.

**Table 4**

*Gender of Respondents*

		Frequency	Percent
Valid	Male	52	50.5
	Female	51	49.5
	Total	103	100.0

Table 4 shows that the number of male respondents was slightly higher (n=52; 50.5%) compared to females (n=51; 49.5%).

#### 4.2.3 Level of Education of Respondents

The education level of the respondents was pursued since a certain level of education can determine how people understand and take forgiveness as well as radicalization. Education level was classified in terms of Primary level, Secondary level, Certificate, Diploma and Degree levels. The frequencies and percentages as the outcome are presented in Table 5.

**Table 5***Level of Education of Respondents*

		Frequency	Percent
Valid	Primary level	9	8.7
	Secondary level	41	39.8
	Certificate	24	23.3
	Diploma	15	14.6
	Degree	14	13.6
	Total	103	100.0

Based on the findings in table 5, most of the respondents (n=41; 39.8%) were confirmed to have achieved Secondary level followed by those who have acquired Certificate (n=24; 23.3%). Respondents who have achieved Primary level were fewest (n=9; 8.7%).

**4.2.4 Religious Role of Respondents**

Respondents' Religious Role was also established by asking them to indicate the role they play in mosque or church. Roles presented in the questionnaire were Priest/ Imam, Catechist, Church/ Mosque member and other. The outcomes of the respondents' Religious Role were calculated and presented in Table 6.

**Table 6***Religious Role of Respondents*

		Frequency	Percent
Valid	Priest/ Imam	1	1.0
	Catechist	1	1.0
	Church/ Mosque member	78	75.7
	Other	23	22.3
	Total	103	100.0

Table 6 shows that majority of respondents (n=78; 75.7%) were Church/ Mosque members followed by others (n=23; 22.3%). The least number of respondents were those who

indicated they were Priest/ Imam and Catechist (n=1; 1%) respectively. The findings were like this because in a church or mosque, there can be only one or two Priest/ Imam at any given time hence the few numbers of Priest/Imams. Similarly, members attending church or mosque at any given time are always many compared to Priests/ Imams. One interesting thing to note is quite a number of respondents indicated that they were not either Priest/ Imam, Catechist or Church/ Mosque member. This meant that they did not identify themselves with any church or mosque.

#### 4.2.5 Respondents Duration of Membership in Church/Mosque

Respondents' duration of membership in church/mosque was examined in this study. Duration of membership in church/mosque was classified as follows; below 3 years, 3-8 years, 9-11 years and above 12 years. The respondents were asked to indicate their duration of membership in church/mosque based on the identities provided. The results are presented in Table 7.

**Table 7**

*Respondents Duration of Membership in Church/Mosque*

		Frequency	Percent
Valid	Less than 3 Years	10	9.7
	3-8 Years	23	22.3
	9-11 Years	8	7.8
	Above 12 Years	62	60.2
	Total	103	100.0

Given the findings in Table 7, the bulk of the respondents (n=62; 60.2%) had been members in church/mosque for more than 12 years followed by those had been members for 3-8 years (n=23; 22.3%). On the other hand, respondents who had been members for less than 3 years and 9-11 years were the least (n=10; 9.7%) and (n=8; 7.8%) correspondingly.

#### 4.2.6 Commitment in Church/ Mosque of Respondents

Respondents' commitment in church/ mosque was explored in this study. Commitment in church/ mosque was classified in terms of the time respondents spent in church/mosque in a week. The time was classified as: less than 1 hour, 2-3 hours, 3-5 hours and Above 5 hours. The respondents were asked to indicate their commitment in church/mosque based on the timelines provided. The results were presented in Table 8.

**Table 8**

*Commitment in Church/ Mosque of Respondents*

		Frequency	Percent
Valid	Less than 1 Hour	25	24.3
	1-2 Hours	21	20.4
	2-3 Hours	24	23.3
	3-5 Hours	16	15.5
	Above 5 Hours	17	16.5
	Total	103	100.0

The results in Table 8 show that a great number of respondents (n=25; 24.5%) spend less than 1 hour in Church/ Mosque. On the other hand, the few respondents (n=16; 15.5%) (n=17; 16.5%) spent 3-5 hours and above 5 hours respectively.

#### 4.2.7 Occupation of Participants

The occupation of the respondents was significant since it can determine how people understand forgiveness as well as deradicalization. Occupation was classified as; unemployed, employed and self-employed/business. The results of the occupation of the respondents in the current study were presented in Table 9.

**Table 9***Occupation of Participants*

		<b>Frequency</b>	<b>Percent</b>
Valid	Unemployed	69	67.0
	Employed	14	13.6
	Self-employed/ Business	20	19.4
	Total	103	100.0

Consequently, the largest number of the respondents (n=69; 67.0%) were unemployed then those who were self-employed/business (n=20; 19.5%). On the other hand, respondents who were employed were found to be the least (n=14; 13.6%).

**4.2.8 Demographic Characteristics of the Key Informants (Interviewed Sample)**

The population characteristics of the key informants were analyzed in terms of gender and occupation and presented in Table 10.

**Table 10***Demographic Characteristics of the Key Informants*

<b>Participant</b>	<b>Gender</b>	<b>Occupation</b>
P001	M	Imam
P002	M	Sheikh
P003	M	Diocesan priest
P004	M	Priest
P005	F	Religious sister
P006	F	Religious sister
P007	M	Catechist
P008	M	Victim(survivor) of Terrorist attack
P009	M	Madrassa teacher
P10	F	Madrassa teacher

In terms of occupation, there was an Imam, Sheikh, Priest, catechist, Religious sister, madrassa teacher and one Victim (survivor) of Terrorist attack.

### **4.3 Descriptive Statistics of the Variables Under study**

The study aspired to understand the main features of dispositional forgiveness (levels of forgiveness) among the youth, and radicalization.

#### **4.3.1. Descriptive Statistics on the Levels of Forgiveness among the Youth**

Forgiveness was studied by the use of Heartland Forgiveness Scale developed by Thompson, Snyder, Hoffman, Michael, Rasmussen et al (2005). The scale is a standardized questionnaire with 18 items. Every component was rated on a seven-point scale that ranges from 1 (for strongly disagree) to 7 (for strongly agree). Respondents were requested to indicate the options which fitted appropriately for them.

To prevent the participant's individual definition of forgiveness, the word forgive was avoided in the items of the scale. Participants used a seven-point scale to show the level at which those items would relate on how they would normally respond to offenses

During scoring, Forgiveness was classified in three categories: self, others and of situations. The scores were summed up with the least possible score being 18 and the largest possible score being 126. The findings were clarified to mean higher-level tendency for forgiveness.

For the subscales, the scores for each subscale were summed up and average computed. The least possible mean was 10 while the largest possible mean was 42. The results were explained to mean that if a respondent scored a mean of above 24, it meant that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 20, it would be interpreted that their level of forgiveness was below average. The findings were reported in table 11.

**Table 11***Descriptive Statistics on the Levels of Forgiveness among the Youth*

	N	Minimum	Maximum	Mean	Std. Deviation
Forgiveness of Others	103	6.00	42.00	30.7864	6.47416
Forgiveness of Situations	103	6.00	42.00	27.6990	6.38447
Self-Forgiveness	103	6.00	42.00	28.5728	6.72222
Valid N (listwise)	103				

Table 11 shows that the level of forgiveness among the respondents was greater than the average, since all the subordinate scales of forgiveness had a mean above 24 which was average. Particularly, the subordinate scale of forgiving others had the largest average (mean=30.7864; SD=6.47416), next by the subscale of self-forgiveness (Mean=28.5728; SD=6.72222) and lastly the subscale of forgiving situations (mean=27.6990; SD=6.38447). The mean for self-forgiveness was found to be smaller compared to the mean of forgiving others. Self-forgiveness could mediate between resentment and radicalization leading to deradicalization. When people forgive themselves, their emotions, behaviors, and beliefs become more absolute about their stand in violence.

#### **4.3.2. Descriptive Statistics of Youth Radicalization into Violent Extremism**

The author was interested in understanding the descriptive statistics of youth radicalization into violent extremism for intervention for deradicalization. Youth radicalization into violent intolerance was measured with Extremism Scale developed by Simon Ozer and Bertelsen (2018). Extremism Scale is a standardized questionnaire with 21-items. Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. The respondents were requested take a position on declarations of the statements given concerning existence, community, and individual's different perspectives to them. Scoring was done by obtaining the sum of all the items, with possible total

scores varying from 21 to 147. The findings were interpreted that higher scores suggested high rising degrees of possibilities of radicalization.

To measure the different levels of radicalization to extremism, the total scores (0-147) on the extremism scale were transformed into four categories and analyzed. Those who scored 0-35 were classified as normal levels of extremism, 36-70 were classified as mild extremism, 71-106 were classified as moderate extremism and those who scored 107-147 were classified as being severe extremists. The findings of the descriptive statistics of youth radicalization into violence extremism were presented in Table 12.

**Table 12**

*Descriptive Statistics of Youth Radicalization into Violent Extremism Levels of Extremism*

		<b>Frequency</b>	<b>Percent</b>
Valid	Normal Levels Extremism	10	9.7
	Mild Extremism	59	57.3
	Moderate Extremism	33	32.0
	Severe Extremism	1	1.0
	Total	103	100.0

Table 12 shows that majority of respondents (n=59; 57.3%) had mild extremism followed by those who had moderate extremism (n=33; 32.0%) and normal levels of extremism (n=1; 9.7%). The respondents who had severe extremism were the fewest (n=1; 1%).

#### **4.3.2.1 Factors Considered by Target groups to entice Youth to Radicalization into Violent Extremism**

Factors considered by target groups to entice youth to radicalization into violent extremism was sought after. This would assist in an intervention for deradicalization. The respondents were provided with options such as age, religion, race, gender, class, education level, unemployed and others. Respondents who marked” others” as their optional answer were requested to specify. The findings were presented in Table 13.



**Table 13***Factors Contributing to Youth Radicalization into Violent Extremism*

		Frequency	Percent
Valid	Age	37	35.7
	Religion	19	18.6
	Race	3	1.4
	Gender	6	7.1
	Education	4	5.7
	Unemployment	31	30.0
	Others	3	1.4
	Total	103	100.0

Table 13 shows that majority of respondents (n=21; 35.7%) indicated that age is a factor considered by target groups to entice youth to radicalization into violent extremism followed by unemployment (n=21; 30.0%) and religion (n=13; 18.6%). The respondents who had indicated ‘‘others’’ as their optional answer were the fewest (n=1; 1.4%) respectively.

These findings were supported by the responses from the youth focused group discussions. Majority of respondents reported that youths get radicalized because majority of them are not employed. For instance, one participant said, ‘‘Due to unemployment the youth are ready to engage in any activity in order to make their ends meet hence they are easily radicalized’’ (Focus group discussion, R020 personal communication, June, 2021). Another participant added, ‘‘In my own opinion the factors that encourage the youth from our community to engage in radicalization is unemployment and lack of proper education’’. (Focus group discussion, R049 personal communication, June, 2021)

In addition, other factors which were found to lead youth to radicalization were poverty, lack of education and lack of proper religious knowledge. For example, one participant said that poverty is a factor, ‘‘When youths are poor, it means that they don’t have anything that can support their needs and if someone offers them something that can help them it’s so easy for them to accept it without doubt. (Focus group discussion, R011 personal communication, June,

2021). Another participant added with regard to lack of education as a factor, “most youths engage in radicalization because of lack of knowledge, lack of jobs and guidance and counseling” (Focus group discussion, R024 personal communication, June, 2021). Lastly with regard to religious as a factor, one participant reported, “lack of proper religious knowledge thus easily radicalized, unemployment causes frustration that make youths desperate for income opportunities thus lured to terrorism through radicalization” (Focus group discussion, R004 personal communication, June, 2021).

#### **4.3.2.2 Extent to Which Respondents Agree with Various Sources of Youth Radicalization into Violent Extremism in our Country**

The study endeavored to understand the various sources of youth radicalization in our country. These sources were handy in developing an intervention for deradicalization. A questionnaire with six items was developed. The respondents were given the questionnaire and requested to record their level of consensus with the phrases relating to radicalization of youths in Kenya on a Likert scale of 5 starting from strongly agree, agree, moderate, disagree and strongly disagree. During scoring, the responses were summed up and averages computed to get means. The least possible mean was 1(one) while the greatest possible average was 5(five). The results were understood to mean, if a respondent scored a mean of above 2.5, it meant that the respondent highly agreed that the factor given is a source of youth radicalization in our country. The findings were presented in Table 14.

**Table 14**

*Extent to Which Respondents Agree with Various Sources of Youth Radicalization into Violent Extremism in our Country*

	<b>N</b>	<b>Minimum</b>	<b>Maximum</b>	<b>Mean</b>	<b>Std. Deviation</b>
1. Radicalization of youths in Kenya is greatly influenced by marginalization	103	1.00	5.00	3.9903	1.19226
2. Radicalization of the youth is heavily influenced by poverty	103	1.00	5.00	4.3107	1.06669
3. Radicalization is strongly influenced by unemployment	103	1.00	5.00	4.4466	1.03591
4. Radicalization is highly based on religious justification	103	1.00	5.00	3.0194	1.48839
5. The intents for joining terrorist groups are commonly the need for political change	103	1.00	5.00	2.6214	1.47606
6. Youths in Kenya embrace terror webs for monetary opportunities	103	1.00	5.00	4.0874	1.08562
Valid N (list wise)	103				

The results in Table 14 show that most of the respondents agreed that such issues as discrimination, deprivation, joblessness, religious issues, need for administrative changes are factors that cause youth to be radicalized into violent extremism in our Country. All these factors scored an average over 2.5. Particularly, respondents expressed that unemployment had the greatest mean (mean= 4.4466; SD= 1.03591), then poverty (mean= 4.3107; SD= 1.06669) and income opportunities (mean= 4.0874; SD= 1.08562). The factor with the lowest mean was need for political change (mean= 2.6214; SD= 1.47606). The issues raised in this table point to the fact that unfinished business and what appears as injustices to the general population could push people into easily accepting radicalization message.

These findings supported the findings of the interviews conducted key informants selected and youth focus group discussion. The responses were recorded in form of audios and

transcribed. In support of unemployment as a factor that leads youth to being radicalized into violent extremism. One participant said, “ikiwa wewe huna ndoo (If you don’t have money). Huna mbere huna nyuma, wewe ni (You are a nobody, you are) vulnerable, na unaweza kujiingisha kwa mambo kama hayo” (You can get yourself in such, meaning radicalization) personal communication, June, 2021). While supporting that Radicalization is purely based on religious justification, one participant said, “Mimi nafikiri kuna gap tunayo (I think we have a gap, a gap of information), gap ya information. Information ya religion ni kidogo sana, kwa Waislamu na Wakristo pia (Information on religion is very limited for both Muslims and Christians). Tukipewa information na wengine, tunashukua, na tunaenda” (If given any type of information, we take it and move on with it) (P089 personal communication, June, 2021).

With regard to marginalization as a factor one participant reported, “Sisi watu wa manjengo tuko maginalised.....tumetengwa.... kwa hivyo ni rahise kuwa (We residents of Manjengo are maginalised and isolated, so very easy to be radicalized) radicalised” (Focus group discussion, R024 personal communication, June, 2021). Other factors identify were peer pressure/influence, drug abuse and lack of family values. For instance, with regard to peer pressure, one participant said, “usipofanya vile wengine wafanya unaonekana kama wewe ni mtoto wa mama (If you don’t conform, you are perceived as childish). Unaonyeshwa mambo ingine kama kufuta mbingi na wengine” (You are shown and taught other things like using drugs like weed) (Focus group discussion, R040 personal communication, June, 2021).

Others reported that use of drugs can lead someone to be radicalized. For instance, one participant reported, “kaa hutumii dawa unaonyeshwa ati akili zako hazifanyi kazi/ hazifikiri vizuri kwa kukosa (If you don’t use drugs, you are seen as though you are not okay) drugs. Ukiwa (If you are) under the influence of drugs, unawaeza kua (You can be) radicalized. Pia

unambiwa watu wenu, marafiki wako warifanyiwa hive na vile, na unakumbali vile unaambiwa”You are threatened to agree to what they want) (Focus group discussion, R068 personal communication, June, 2021).

Lastly, with regard to lack of family values one participant said, “Wengine wetu hatuna fanmilia (Some of us don’t know and don’t have family) values, hakuna mtu ametufudisha (To be taught) bad and good. Wale mmefudiswa hawawezi kujiunga na vikundi vya vita lakini wengine hawanjari” Those with family values can decide not to be radicalized but other do not care) (Focus group discussion, R090 personal communication, June, 2021).

#### **4.4 Demographic Differences of Variables under Study**

Demographic differences of the subjects including as age, gender, education, religious role, respondents’ period of membership in church/mosque, commitment in Church/ Mosque and respondent’s occupation with respect to forgiveness and radicalization were sought.

##### **4.4.1 Age Differences in Forgiveness among Respondents**

The study sought to understand age differences in forgiveness. Age ranges were classified as 18 Years and below, 19-24 Years, 25-30 Years, 31-35 Years. Forgiveness was classified in three categories: self, others and situations. It was computed in terms of means. The least possible mean was 10 while the highest possible mean was 42. If a respondent scored a mean of above 24, it would be interpreted that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 20, it would be interpreted below average. The findings are in table 15.

**Table 15***Age Differences in Forgiveness among Respondents*

<b>Age of Respondents</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>of Forgiveness of Situations</b>
18 Years and below	Mean	20.0000	18.0000	22.0000
	N	2	1	1
	Std. Deviation	.	.	.
19-24 Years	Mean	30.0196	30.4510	28.5490
	N	52	51	51
	Std. Deviation	6.03155	6.58882	6.12312
25-30 Years	Mean	26.9062	30.4688	26.1875
	N	32	32	32
	Std. Deviation	7.65953	6.62344	6.97663
31-35 Years	Mean	26.2727	33.5455	28.5555
	N	13	11	11
	Std. Deviation	6.63462	6.17031	7.20227
Total	N	8	8	8
	Std. Deviation	5.09201	3.70328	3.87068
	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 15 shows that respondents aged 19-24 years had the highest mean for self-forgiveness (mean=30.2500; SD=5.09201) while respondents aged 18 years and below had the lowest mean for self-forgiveness (mean=20.0000; SD=.0000). With respect to forgiveness of others, table 15 shows that respondents aged 31-35 Years had the highest mean (mean=33.5455; SD=6.17031) while those aged 18 years and below had the lowest mean for self-forgiveness (mean=18.0000; SD=.0000). Similarly, just like respondents aged 31-35 Years had the highest mean of forgiving others, they were found to have highest mean of forgiving situations (mean=28.5555; SD=7.20227). On the other hand, respondents aged 18 years and below had the lowest mean for forgiveness of situations (mean=20.0000; SD=.0000).

#### 4.4.1.1 Gender Differences in Forgiveness among Respondents

Gender differences in forgiveness among respondents were sought. Forgiveness was classified in three categories: self-forgiveness, forgiveness of others and forgiveness of situations. Forgiveness was computed in terms of means. The least possible mean was 10 while the highest possible mean was 42. If a respondent scored a mean of above 24, it would be interpreted that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 24, it would be interpreted below average. The findings are in table 16.

**Table 16**

*Gender Differences in Forgiveness among Respondents*

<b>Gender of Participants</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>of Forgiveness Situations</b>
Male	Mean	29.6538	30.9423	28.9423
	N	52	52	52
	Std. Deviation	6.44094	6.09858	6.45471
Female	Mean	27.4706	30.6275	26.4314
	N	51	51	51
	Std. Deviation	6.88579	6.89336	6.11639
Total	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 16 shows that respondents who were males had the highest mean for self-forgiveness (mean=29.6538; SD=6.44094) as well as forgiveness of situations (mean=28.9423; SD=6.45471) compared to females (mean=27.4706; SD=6.88579) and (mean=26.4314; SD=6.11639) respectively. However, with respect to forgiveness of others, both male and female respondents had almost similar mean for forgiveness of others (mean=30.9423; SD=6.09858) and (mean=30.6275; SD=6.89336) respectively. To ascertain whether the dissimilarity in the two means had statistical significance, a t-test was conducted and results presented in table 17.

**Table 17***Independent Samples Test for Gender Differences in Forgiveness among Respondents*

		Levene's Test for Equality of Variance		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Forgiveness of Self	Equal variances assumed	.001	.974	1.071	128	.286	.21164	.19764	-.17943	.60271
	Equal variances not assumed			1.072	127.959	.286	.21164	.19737	-.17889	.60217
Forgiveness of Others	Equal variances assumed	.616	.434	-.438	128	.662	-.08039	.18362	-.44372	.28294
	Equal variances not assumed			-.439	127.636	.661	-.08039	.18297	-.44244	.28165
Forgiveness of Situations	Equal variances assumed	.045	.833	1.942	128	.054	.36871	.18981	.00687	.74429
	Equal variances not assumed			1.944	127.871	.054	.36871	.18964	.00652	.74394

Table 17 t-test analysis established that there was no statistically significant difference between the mean scores for female and male students at  $\alpha=0.05$  significance level ( $t(128) = 72.62$ ,  $p > 0.05$ ). This signifies that the entry degree of male and female students was similar.



#### 4.4.1.2 Level of Education differences in Forgiveness among Respondents

Level of education differences in forgiveness among respondents was sought. Education level was classified in terms of primary level, secondary level, certificate, diploma and degree. Forgiveness was classified in three categories: self, others and of situations. Forgiveness was computed in terms of means. The least possible mean was 10 while the highest possible mean was 42. If a respondent scored a mean of above 24, it would be interpreted that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 24, it would be less than average. The findings are in table 18.

**Table 18**

*Level of Education differences in Forgiveness among Respondents*

<b>Level of Education</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>of Forgiveness of Situations</b>
Primary level	Mean	30.4444	34.7778	26.7778
	N	9	9	9
	Std. Deviation	6.46357	2.22361	5.65194
Secondary level	Mean	28.6341	29.7317	27.4634
	N	41	41	41
	Std. Deviation	7.37481	6.89211	6.85966
Certificate	Mean	28.2083	30.8750	27.1667
	N	24	24	24
	Std. Deviation	5.53235	7.36214	6.63106
Diploma	Mean	27.2000	31.5333	28.4667
	N	15	15	15
	Std. Deviation	6.78444	5.18055	5.80476
Degree	Mean	29.2857	30.3571	29.0714
	N	14	14	14
	Std. Deviation	7.23696	6.28315	6.10755
Total	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 18 shows that respondent with primary level of education had the highest mean for self-forgiveness (mean=30.4444; SD=6.46357) as well as forgiveness of others (mean=34.7778; SD=2.22361). However, with respect to forgiveness of situations, respondents with a degree

level of education had the highest mean for forgiveness of situations (mean=29.0714; SD=6.10755). Table 18 further shows that respondents with diploma level of education had the lowest mean for self-forgiveness (mean=27.2000; SD=6.78444) while those with Secondary level of education had the lowest mean for forgiveness of others (mean=29.7317; SD=6.89211). To determine whether the difference in the mean achievement of the four groups was statistically significant, one-way ANOVA was run. The results are presented in Table 19.

**Table 19**

*ANOVA on Level of Education differences in Forgiveness among Respondents*

		Sum of Squares	df	Mean Square	F	Sig.
Forgiveness of Self	Between Groups	.336	4	.084	.064	.992
	Within Groups	163.463	125	1.308		
	Total	163.799	129			
Forgiveness of Others	Between Groups	7.972	4	1.993	1.882	.118
	Within Groups	132.369	125	1.059		
	Total	140.341	129			
Forgiveness of Situations	Between Groups	5.999	4	1.500	1.265	.287
	Within Groups	148.156	125	1.185		
	Total	154.155	129			

The results in table 19 showed that the dissimilarity in the average scores of the five groups had statistical significance at  $\alpha=0.05$  significance level ( $F(3,150) = 4.718, p<0.05$ ).

#### **4.4.1.3 Religious Role differences and Forgiveness among Respondents**

Religious role differences in forgiveness among respondents were sought. Religious roles presented were Priest/ Imam, Catechist, Church/ Mosque member and ‘other’. Forgiveness was classified in three categories: self, others and situations. Forgiveness was computed in terms of means. The least possible mean was 10 while the highest possible mean was 42. If a respondent

scored a mean of above 24, it would be interpreted that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 24, it would be interpreted that their level of forgiveness was below average. The findings were reported in table 20.

**Table 20**

*Religious Role differences and Forgiveness among Respondents*

<b>Religious Role</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>of Forgiveness of Situations</b>
Priest/ Imam	Mean	24.0000	42.0000	42.0000
	N	1	1	1
	Std. Deviation	.	.	.
Catechist	Mean	28.0000	28.0000	22.0000
	N	1	1	1
	Std. Deviation	.	.	.
Church/ Mosque member	Mean	28.4744	30.4615	26.9872
	N	78	78	78
	Std. Deviation	6.61899	6.72984	6.42336
Other	Mean	29.1304	31.5217	29.7391
	N	23	23	23
	Std. Deviation	7.40580	5.36715	5.25891
Total	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 20 shows that respondents who did not have any religious role had the highest mean for self-forgiveness (mean=29.1304; SD=7.40580) while respondents whose religious role is Priest/ Imam had the lowest mean for self-forgiveness (mean=24.0000; SD=.0000). Further, table 20 shows that respondents whose religious role was Priest/ Imam Respondents had the highest mean for forgiveness of others (mean=42.0000; SD=.0000) as well as forgiveness of situations (mean= 42.0000; SD=.0000). Lastly, table 20 shows that respondents whose religious role was Catechist had the lowest mean for forgiveness of others (mean=28.0000; SD=.0000) as

well as self-forgiveness (mean=22.0000; SD=.0000). A test for significance in the mean dissimilarity was also carried out using one-way ANOVA and findings presented in tale 21.

**Table 21**

*ANOVA Analysis Results on Religious Role differences in forgiveness among Respondents*

		Sum of Squares	df	Mean Square	F	Sig.
Forgiveness of Self	Between Groups	.613	3	.204	.158	.925
	Within Groups	163.186	126	1.295		
	Total	163.799	129			
Forgiveness of Others	Between Groups	2.916	3	.972	.891	.448
	Within Groups	137.425	126	1.091		
	Total	140.341	129			
Forgiveness of Situations	Between Groups	4.585	3	1.528	1.287	.282
	Within Groups	149.570	126	1.187		
	Total	154.155	129			

The findings in table 21 indicate that the religious roles differences in forgiveness among respondents were not statistically significant (Forgiveness of Self,  $p= 0.925$ ; Forgiveness of others,  $p= 0.448$ ; and Forgiveness of Situations,  $p=0.282$ ).

#### **4.4.1.4 Duration of Membership in Church/Mosque differences and Forgiveness among**

##### **Respondents**

Duration of Membership in Church/Mosque differences in forgiveness among respondents was sought. Duration of membership in church/mosque was classified in terms of lower than 3 Years, 3-8 Years, 9-11 Years and Above 12 Years. Forgiveness was classified in three categories: self, others and situations. Forgiveness was computed in terms of means. The least possible mean was 10 while the highest possible mean was 42. If a respondent scored a mean of above 24, it would be interpreted that their level of forgiveness was above average. On

the other hand, if a respondent scored a mean of below 24, it would be interpreted that their level of forgiveness was below average. The findings were reported in table 22.

**Table 22**

*Duration of Membership in Church/Mosque differences and Forgiveness among Respondents*

<b>Duration of Membership in Church/Mosque</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>Forgiveness of Situations</b>
Less than 3 Years	Mean	33.5000	31.1000	32.7000
	N	10	10	10
	Std. Deviation	5.44161	6.10009	5.94512
3-8 Years	Mean	26.7391	30.8261	26.0000
	N	23	23	23
	Std. Deviation	6.09931	6.14708	7.07107
9-1 Years	Mean	30.1250	29.8750	27.3750
	N	8	8	8
	Std. Deviation	4.91172	8.11414	6.98851
Above 12 Years	Mean	28.2581	30.8387	27.5645
	N	62	62	62
	Std. Deviation	7.02440	6.57914	5.83832
Total	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 22 shows that respondents who had been members of the church/mosque for less than three years had the highest mean for all the subscales of forgiveness; self-forgiveness (mean=33.5000; SD=5.4416), forgiveness of others (mean=31.1000; SD=6.10009) and forgiveness of situations (mean=32.7000; SD=5.94512). Table 22 further shows that respondents whose membership in church/mosques 3-8 Years had the lowest mean for self-forgiveness (mean=26.7391; SD=6.09931) as well as forgiveness of situations (mean=26.0000; SD=7.07107). Lastly, table 18 shows that respondents whose membership in Church/Mosque was 9-11 Years, had the lowest mean for forgiveness of others (mean=29.8750; SD=8.11414). A

test for significance of the mean differences was also carried out by one-way ANOVA as indicated in table 23.

**Table 23**

*ANOVA Analysis Results for Duration of Membership in Church/Mosque differences and Forgiveness among Respondents*

		Sum of Squares	df	Mean Square	F	Sig.
Forgiveness of Self	Between Groups	8.658	4	2.165	1.744	.144
	Within Groups	155.141	125	1.241		
	Total	163.799	129			
Forgiveness of Others	Between Groups	2.414	4	.603	.547	.702
	Within Groups	137.927	125	1.103		
	Total	140.341	129			
Forgiveness of Situations	Between Groups	7.871	4	1.968	1.682	.158
	Within Groups	146.283	125	1.170		
	Total	154.155	129			

The findings in table 23 indicate that duration of membership in church/mosque differences in forgiveness were not statistically significant (Forgiveness of Self,  $p = 0.144$ ; Forgiveness of others,  $p = 0.702$ ; and Forgiveness of Situations,  $p = 0.158$ ).

#### **4.4.1.5 Respondents Commitment in Church/ Mosque differences in terms of hours per Week and Forgiveness**

Respondents Commitment in Church/ Mosque differences in hours per week and forgiveness among respondents was sought. Respondents Commitment in Church/ Mosque differences in hours per week was classified in terms of below 1 hour, 2-3 hours, 3-5 hours and Above 5 hours. Forgiveness was classified in three categories: self, others and situations. Forgiveness was computed in terms of means. The least possible mean was 10 while the highest

possible mean was 42. If a respondent scored a mean of above 20, it would be interpreted that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 20, it would be interpreted that their level of forgiveness was below average. The findings were reported in table 24.

**Table 24**

*Respondents Commitment in Church/ Mosque differences in terms of hours per Week and Forgiveness*

<b>Commitment in Church/ Mosque</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>of Forgiveness of Situations</b>
Less than 1 Hour	Mean	28.5200	31.2000	27.0400
	N	25	25	25
	Std. Deviation	6.75228	4.89047	5.70438
1-2 Hours	Mean	28.9048	29.7619	26.5714
	N	21	21	21
	Std. Deviation	6.60988	8.65970	7.47376
2-3 Hours	Mean	29.3750	29.5000	27.2917
	N	24	24	24
	Std. Deviation	6.15603	5.47723	5.27899
3-5 Hours	Mean	30.0625	32.5000	28.4375
	N	16	16	16
	Std. Deviation	8.32241	6.08824	7.74570
Above 5 Hours	Mean	25.7059	31.6471	29.9412
	N	17	17	17
	Std. Deviation	5.79617	7.20192	6.03604
Total	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 24 shows that respondents whose commitment in church/ mosque was 3-5 hours per week had the highest mean for self-forgiveness (mean=30.0625; SD=8.32241) as well as forgiveness of others (mean=32.5000; SD=6.08824). However, respondents whose commitment in church/ mosque was above 5 hours per week had the highest mean for forgiveness of situations (mean=29.9412; SD=6.03604).

Further, table 24 reports that respondents whose commitment in church/ mosque was above 5 Hours had the lowest mean for self-forgiveness (mean=25.7059; SD=5.79617). Similarly, respondents whose commitment in church/ mosque was 1-2 Hours had the lowest mean for self-forgiveness (mean=26.5714; SD=7.47376). Lastly, respondents whose commitment in church/ mosque was 1-2 Hours and 2-3 Hours respondents had the lowest mean for forgiveness of others (mean=29.7619; SD=8.65970). A test for significance of the average differences was also carried out by one-way ANOVA as shown in table 25.

**Table 25**

*ANOVA Analysis Results for Respondents Commitment in Church/ Mosque differences in terms of hours per Week and youth forgiveness*

		Sum of Squares	df	Mean Square	F	Sig.
Forgiveness of Self	Between Groups	3.827	4	.957	.748	.561
	Within Groups	159.972	125	1.280		
	Total	163.799	129			
Forgiveness of Others	Between Groups	3.481	4	.870	.795	.531
	Within Groups	136.860	125	1.095		
	Total	140.341	129			
Forgiveness of Situations	Between Groups	6.367	4	1.592	1.346	.257
	Within Groups	147.788	125	1.182		
	Total	154.155	129			

The findings in table 25 indicate that Respondents Commitment in Church/ Mosque differences in terms of hours per Week and youth forgiveness were not statistically significant (Forgiveness of Self,  $p= 0.561$ ; Forgiveness of others,  $p= 0.531$ ; and Forgiveness of Situations,  $p=0.257$ ).



#### 4.4.1.6 Respondents Occupation Differences in dispositional Forgiveness

Respondents' occupation differences in forgiveness were sought. Respondents' occupation differences were classified in terms of employed, self-employed/business and not employed. Forgiveness was classified in three categories: self-, others and situations, computed in terms of means. The least possible mean was 10 while the highest possible mean was 42. If a respondent scored a mean of above 24, it would be interpreted that their level of forgiveness was above average. On the other hand, if a respondent scored a mean of below 24, it would be interpreted that their level of forgiveness was below average. The findings were reported in table 26.

**Table 26**

*Respondents Occupation Differences in dispositional Forgiveness*

<b>Occupation of participant</b>		<b>Self-Forgiveness</b>	<b>Forgiveness Others</b>	<b>of Forgiveness of Situations</b>
Unemployed	Mean	28.1739	30.0580	27.3913
	N	69	69	69
	Std. Deviation	6.68175	6.42807	6.19587
Employed	Mean	26.4286	33.0714	29.0714
	N	14	14	14
	Std. Deviation	4.58617	7.11947	7.29029
Self-employed/ Business	Mean	31.4500	31.7000	27.8000
	N	20	20	20
	Std. Deviation	7.46553	5.98331	6.58227
Total	Mean	28.5728	30.7864	27.6990
	N	103	103	103
	Std. Deviation	6.72222	6.47416	6.38447

Table 26 shows that respondents whose occupation was self-employed/ doing had the highest mean for self-forgiveness (mean=31.4500; SD=7.46553) while respondents whose occupation was employed had the lowest mean for self-forgiveness (mean=26.4286; SD=4.58617). Further, table 26 shows that respondents who were employed had the highest

mean for forgiveness of others (mean=33.0714; SD=7.11947) while respondents who were unemployed had the lowest mean for forgiveness of others (mean=30.0580; SD=6.42807). Lastly, table 26 shows that respondents who were employed had the highest mean for forgiveness of situations (mean=29.0714; SD=7.29029) while those who were unemployed had the lowest mean for forgiving of situations (mean=27.3913; SD=6.19587).

#### **4.4.2 Demographic Differences with Respect to Youth Radicalization into Violent**

##### **Extremism**

Demographic differences of the respondents such as age, gender, educational level, religious role, respondents' duration of membership in church/mosque, commitment in Church/Mosque and respondent's occupation with respect to youth radicalization into violent extremism was sought.

##### **4.4.2.1 Age Differences in Youth Radicalization into Violent Extremism among Respondents.**

The study sought to understand age differences in youth radicalization into violent extremism. Age ranges were classified as 18 Years and below, 19-24 Years, 25-30 Years, 31-35 Years. Youth radicalization into violent extremism was determined by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The respondents were requested take position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the means of all the items. The findings were interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 27.

**Table 27***Age Differences in Youth Radicalization into Violent Extremism among Respondents*

<b>Age of Participants</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
18 Years and below	58.0000	2	.
19-24 Years	56.7255	53	14.73374
25-30 Years	57.4688	34	15.67818
31-35 Years	63.5455	14	22.12403
Total	57.9612	103	16.25105

Table 27 shows that respondents aged 31-35 Years had the highest mean for youth radicalization into violent extremism (mean=63.5455; SD=22.12403) while respondents aged 19-24 Years had the lowest mean for youth radicalization into violent extremism (mean=56.7255; SD=14.73374)

#### **4.4.2.2 Gender Differences in Youth Radicalization into Violent Extremism among Respondents**

Gender differences in youth radicalization into violent extremism among respondents were sought. Youth radicalization into violent extremism was determined by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The participants were instructed take up a position on communication of the statements given concerning existence, community, and individual's different views to them varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the means of all the items. The findings were interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 28.

**Table 28***Gender Differences in Youth Radicalization into Violent Extremism among Respondents*

<b>Gender of Participants</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Male	54.5577	52	15.21147
Female	61.4314	51	16.68563
Total	57.9612	103	16.25105

Table 28 shows that female respondents had the highest mean for youth radicalization into violent extremism (mean=61.4314; SD=16.68563) compared to male respondents who had a mean for youth radicalization into violent extremism (mean=54.5577; SD=15.21147).

#### **4.4.2.3 Level of Education differences in Youth Radicalization into Violent Extremism among Respondents**

Level of education differences in Youth Radicalization into Violent Extremism among respondents was sought. Education level was classified in terms of primary level, secondary level, certificate, diploma and degree. Youth radicalization into violent extremism was determined by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The respondents were requested take a stand on the proclamations of the assertion given concerning existence, community to, and individual's different outlooks to them varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the means of all the items. The findings were interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 29.

**Table 29**

*Level of Education differences in Youth Radicalization into Violent Extremism among Respondents*

<b>Level of Education</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Primary level	68.8889	9	18.13453
Secondary level	62.0732	41	16.66042
Certificate	55.0000	24	15.17435
Diploma	53.2667	15	12.09762
Degree	49.0000	14	13.66072
Total	57.9612	103	16.25105

Table 29 shows that respondents who had gone up to primary level had the highest mean for youth radicalization into violent extremism (mean=68.8889; SD=18.13453) while respondents who had a degree level of education had the lowest mean for youth radicalization into violent extremism (mean=49.0000; SD=13.66072).

#### **4.4.2.4 Religious Role differences and Youth Radicalization into Violent Extremism among Respondents**

Religious role differences and youth radicalization into violent extremism among respondents was sought. Religious roles presented sought were Priest/ Imam, Catechist, Church/ Mosque member and other. Youth radicalization into violent extremism was calculated by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The respondents were asked to hold a stand on declarations of the statements given concerning existence, community, and individual's different vantage point varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the means of all the items. The findings were interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 30.

**Table 30***Religious Role differences and Youth Radicalization into Violent Extremism among Respondents*

<b>Religious Role</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Priest/ Imam	36.0000	1	.
Catechist	79.0000	1	.
Church/ Mosque member	60.1538	78	16.34377
Other	50.5652	23	13.16271
Total	57.9612	103	16.25105

Table 30 shows that respondents who were catechists had the highest mean for youth radicalization into violent extremism (mean=79.0000; SD=.0000) while respondents who were Priests/ Imams had the lowest mean for youth radicalization into violent extremism (mean=36.0000; SD=.0000).

#### **4.4.2.5 Duration of Membership in Church/Mosque differences and youth radicalization into violent extremism among Respondents**

Duration of Membership in Church/Mosque differences in youth radicalization into violent extremism among respondents was sought. Duration of membership in church/mosque was classified in terms of less than 3 Years, 3-8 Years, 9-11 Years and Above 12 Years. Youth radicalization into violence extremism was calculated by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The respondents were petitioned to have a position on pronouncements of the statements given concerning existence, community, and individual's various outlooks to them varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the means of all the items. The findings were interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 31.

**Table 31**

*Duration of Membership in Church/Mosque differences and youth radicalization into violent extremism among Respondents*

<b>Duration of Membership in Church</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Less than 3 Years	55.5000	10	15.32065
3-8 Years	53.3913	23	11.28853
9-1 Years	59.0000	8	24.55315
Above 12 Years	59.0000	62	24.55315
Total	57.9612	103	16.25105

Table 31 shows that respondents whose Membership in Church/Mosque was 9-11 Years and Above 12 Years, had the highest mean for youth radicalization into violent extremism (mean=59.0000; SD=24.55315) respectively. On the other hand, respondents whose Membership in Church/Mosque was 3-8 years had the lowest mean for youth radicalization into violent extremism (mean=53.3913; SD=11.28853).

#### **4.4.2.6 Respondents Commitment in Church/ Mosque differences in terms of hours per Week and youth radicalization into violent extremism**

Respondents Commitment in Church/ Mosque differences in terms of hours per week and youth radicalization into violent extremism among respondents was sought. Respondents Commitment in Church/ Mosque differences in terms of hours per week was classified in terms of less than 1 hour, 2-3 hours, 3-5 hours and Above 5 hours. Youth radicalization into violence extremism was determined by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The participants were asked take a stand on declarations of the pronouncements directed concerning existence, community, and individual's different perspectives to them varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the means of all the items. The findings were

interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 32

**Table 32**

*Respondents Commitment in Church/ Mosque differences in terms of hours per Week and youth radicalization into violent extremism*

<b>Commitment in Church/ Mosque</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Less than 1 Hour	57.4400	25	18.38949
1-2 Hours	59.0952	21	17.43245
2-3 Hours	59.1250	24	17.03529
3-5 Hours	57.2500	16	13.81545
Above 5 Hours	56.3529	17	13.89218
Total	57.9612	103	16.25105

Table 32 shows that respondents whose commitment in Church/ Mosque was 1-2 Hours and 2-3 Hours per week had the highest mean for youth radicalization into violent extremism (mean=59.0952; SD=17.43245) and (mean=59.1250; SD=17.03529) respectively. On the other hand, respondents whose commitment in Church/ Mosque was above 5 Hours had the lowest mean for youth radicalization into violent extremism (mean=56.3529; SD=13.89218).

#### **4.4.2.7 Respondents Occupation Differences and Youth Radicalization into Violent Extremism**

Respondents' occupation differences and youth radicalization into violent extremism was sought. Respondents' occupation differences were classified in terms of employed, self-employed/business and not employed. Youth radicalization into violence extremism was calculated by Extremism Scale developed by Simon Ozer and Bertelsen (2018). The respondents were requested take a position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring



was done by obtaining the means of all the items. The findings were interpreted that higher scores suggested high rising degrees of radicalization. Findings were presented in table 33.

**Table 33**

*Respondents Occupation Differences and Youth Radicalization into Violent Extremism*

<b>Occupation of participant</b>	<b>Mean</b>	<b>N</b>	<b>Std. Deviation</b>
Unemployed	58.0290	69	16.41195
Employed	53.6429	14	13.87642
Self-employed/ Business	60.7500	20	17.32317
Total	57.9612	103	16.25105

Table 33 shows that Self-employed/ Business respondents had the highest mean for youth radicalization into violent extremism (mean=60.7500; SD=17.32317). On the other hand, Employed Respondents had the lowest mean for youth radicalization into violent extremism (mean=53.6429; SD=13.87642).

#### **4.5 Level of Forgiveness among the Youth in Eastleigh, Nairobi County Kenya.**

The study sought to understand levels of forgiveness among the youth. Forgiveness was determined by Heartland Forgiveness Scale developed by Thompson, Snyder, Hoffman, Michael, Rasmussen et al (2005). The scale is a standardized questionnaire with 18 items. Each item was rated on a seven-point scale that ranges from 1 (for strongly disagree) to 7 (for strongly agree). Participants were asked to record the option which fits appropriately to them.

During scoring, Forgiveness was classified in three categories: self, others and for situations. The scores were summed up with the fewest possible score being 18 and the most possible score being 126. The findings implied that higher scores implied a higher-level tendency for forgiveness. For the subscales, the scores for each subscale were summed up and average computed. The least possible mean was 6 while the largest possible mean was 42. The results implied that, on one hand, if a respondent scored a mean of above 24, it meant that their level of

forgiveness was above average. On the other hand, if a respondent scored a mean of below 24, it would be interpreted that their level of forgiveness was below average. The study was carried out in two phases.

During the first phase, questionnaires were issued to a sample size of 212 where 103 respondents participated in the study. After that phase, data analysis was carried out and 33% of the respondents (34) who had extreme scores for extremism (moderate to severe) were sampled to participate in the second phase of data collection. The 34 respondents became the sample size for the second phase of the study. The 34 respondents were randomly divided into two, where every second person on a list of names ( $N = 34$ ) was designated to the experimental group, the others to the control group, each consisting of 17 members. One group became experimental while the other became control group. The experimental group was trained for two months (eight weeks). This was the treatment and the intervention. The training was done once a week for two hours. During the training, the concept of forgiveness focusing on self-forgiveness, forgiving others as well as forgiving situations was explored. Further forgiveness as an intervention strategy for youth radicalization into violent extremism was discussed. This psycho-education was the treatment administered to the experimental group. After the two months training was completed, the participants were given the same questionnaire they had filled earlier and were requested to fill them up again. On the other hand, the participants who were in the control group, after filling the questionnaire in the first group, they were released and called back after two months. They were given the same questionnaire they had filled earlier and were requested to fill it in again. Data for the control group was analyzed separately and presented in table 29 and table 30. For the experimental group, all the 17 respondents participated in the filling the

questionnaires while for the control group, out of 17 members, only 10 respondents filled the questionnaire. The findings were presented in table 34.

**Table 34**

*Level of Forgiveness among the Youth in Eastleigh, Nairobi County Kenya*

Groups		Forgiveness of Self	Forgiveness of Others	Forgiveness of Situations
Pretest Group	Mean	4.7582	5.1356	4.6160
	N	102	102	102
	Std. Deviation	1.12518	1.08336	1.06932
Control Group	Mean	4.5909	4.6970	4.2121
	N	11	11	11
	Std. Deviation	.99544	.74094	1.15492
Experimental Group	Mean	4.9510	5.8725	4.5196
	N	17	17	17
	Std. Deviation	1.25245	.58193	1.21604
Total	Mean	4.7692	5.1949	4.5692
	N	130	130	130
	Std. Deviation	1.12684	1.04303	1.09316

The pretest group results as indicated in table 34 reveal that the subscale of forgiving others had the largest average (mean=5.1356; SD1.08336), then the subscale of self-forgiveness (Mean=4.7582; SD=1.12518) and lastly the subscale of forgiving situations (mean=4.6160; SD=1.06932). Further, table 34 reveals that for the control group results, the subscale of forgiving others had the largest average (mean=4.6970; SD=.74094), then the subscale of self-forgiveness (Mean=4.5909; SD=.99544) and lastly the subscale of forgiving situations (mean=4.2121; SD=1.15492).

These findings were almost similar to the findings obtained when the group was given the questionnaires to fill the first time. This meant that all the means for all the subscales of forgiveness in the control group did not change much, they were like those obtained when the group was given the questionnaires to fill initially.

Lastly, table 34 reveals that for the experimental group results, the subscale of forgiving others had the highest mean (mean=5.1949; SD=1.04303) followed by the subscale of self-forgiveness (Mean=4.7692; SD=1.12684) and lastly the subscale of forgiving situations (mean=4.5692; SD=1.09316). In comparison to the pretest group results, the means of all subscales of forgiveness increased. This meant that the intervention of training had positive impact. A test for significance of the average dissimilarities was also carried out using one-way ANOVA as shown in table 35.

**Table 35**

*ANOVA Analysis Findings on Level of Forgiveness among the Youth in Eastleigh, Nairobi County Kenya*

		Sum of Squares	Df	Mean Square	F	Sig.
Forgiveness of Self	Between Groups	.924	2	.462	.360	.698
	Within Groups	162.875	127	1.282		
	Total	163.799	129			
Forgiveness of Others	Between Groups	10.892	2	5.446	5.343	.006
	Within Groups	129.449	127	1.019		
	Total	140.341	129			
Forgiveness of Situations	Between Groups	1.668	2	.834	.695	.501
	Within Groups	152.487	127	1.201		
	Total	154.155	129			

The findings in table 35 show that mean dissimilarities in forgiveness of self and forgiveness of situation was not statistically significant for pretest group, control group and experimental group (Forgiveness of Self,  $p= 0.698$ ; and Forgiveness of Situations,  $p=0.501$ ). However, the mean differences in forgiveness of others for pretest group, control group and experimental group was found to have statistical significance (Forgiveness of others  $p= 0.006$ )

#### **4.6 Extent to Which Youth are Radicalized into Violent Extremism in Eastleigh, Nairobi County Kenya.**

The study sought to understand the extent to which youth are radicalized into violent extremism. This understanding would eventually be incorporated in interventions for deradicalization. Youth radicalization into violent extremism was determined by Extremism Scale developed by Simon Ozer and Bertelsen (2018). Extremism Scale is a standardized questionnaire with 21-items. Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. The respondents were requested take a position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7- point Likert scale, starting from strongly disagree to which was coded one to strongly agree which was coded 7.

Scoring was done by obtaining the sum of all the items and then the average mean. Since the Likert scale was on 7 point, and depending on the items the respondents acted on, the highest possible mean was 88 while the lowest possible mean was 22. The average mean was 45.5. If the respondents scored a mean over 45.5, it was interpreted that their level of extremism was above average. If the respondents scored a mean less than 45.5, it was interpreted that their level of extremism was below average as the results show in table 36.

**Table 36**

*Extent to Which Youth are Radicalized into Violent Extremism in Eastleigh, Nairobi County Kenya*

	N	Minimum	Maximum	Mean	Std. Deviation
Extremism	103	22.00	88.00	57.9612	16.25105
Valid N (listwise)	103				

Table 36 shows that the respondents' level of extremism was slightly above average (mean=57.9612; SD=16.25105). This is because they scored above 45.5 which was average mean. These findings were in harmony with the outcomes of the descriptive statistics which indicate that majority of respondents (n=59; 57.3%) had mild extremism.

#### **4.6.1 Extent to Which Youth who were trained on Forgiveness (Experimental group) are Radicalized into Violent Extremism in Eastleigh, Nairobi County Kenya.**

The study aspired to understand the degree to which youth who were taken through training on forgiveness are radicalized into violence extremism. Youth radicalization into violence extremism was determined by Extremism Scale developed by Simon Ozer and Bertelsen (2018). Extremism Scale is a standardized questionnaire with 21-items. Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. The respondents were requested take position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7- point Likert scale, starting from strongly disagree to which was coded one to strongly agree which was coded 7.

Scoring was done by obtaining the sum of all the items, with possible total scores varying from 21 to 147. The findings were interpreted that higher scores suggested high rising degrees of radicalization.

To understand the descriptive statistics on the different levels of radicalization to extremism, the total scores (0-147) on the extremism scale were transformed into four categories and analyzed. Those who scored 0-35 were classified as normal levels of extremism, 36-70 were classified as mild extremism, 71-106 were classified as moderate extremism and those who scored 107-147 were classified as being severe extremists.

Extreme scores are the lowest and highest possible scores on items, by participants. They include the 1s (lowest) and the 7s (perfect scores). In the current study, the highest suggested proneness to radicalization and intolerance leading to violence, hence the enrolment in an intervention of psychoeducation. The aim is to maximize sensitivity, since they are high risk group.

The study had sampled 34 respondents from the larger group (103) who were in that category of moderate and extreme. The 34 respondents were divided into two groups of 17 respondents each (experimental and control). The 17 were trained (experimental group) for two months (eight weeks). The training was done once a week for two hours. During the training, the concept of forgiveness focusing on self-forgiveness, forgiving others as well as forgiving situations was taught. Further forgiveness as an intervention strategy for youth radicalization into violent extremism was taught, (Appendix 1X). After the two months training was completed, the participants were given the same questionnaire they had filled earlier and were requested to fill. Data collected on youth radicalization into violent extremism for the experimental group was analyzed separately and presented in table 37.

**Table 37**

*Descriptive Statistics of Youth Radicalization into Violent Extremism for Experimental Group*

		Frequency	Percent
Valid	Normal levels Extremism	3	15.4
	Mild Extremism	9	53.8
	Moderate Extremism	5	30.7
	Total	17	100.0

Table 37 indicates that most of the participants (n=14; 53.8%) had mild extremism followed by those who had moderate extremism (n=7; 30.7%) and normal levels of extremism (n=4; 15.4%). Further, the study pursued the depth to which youth who were trained on forgiveness are radicalized into Violent Extremism. The respondents were requested take a position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying. Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the sum of all the items and then the average mean. Since the Likert scale was on 7 point, and depending on the items the respondents responded, the highest possible mean was 88 while the lowest possible mean was 22. The average mean was 45.5. If the respondents scored a mean above 45.5, it was interpreted that their level of extremism was above average. If the respondents scored an average lower than 45.5, it was interpreted that their level of extremism was below average. The findings were presented in table 38.

**Table 38**

*Extent to Which Youth that were trained on Forgiveness are Radicalized into Violent Extremism in Eastleigh, Nairobi County Kenya.*

	N	Minimum	Maximum	Mean	Std. Deviation
Extremism	25	22.00	88.00	52.8000	18.79495
Valid N (listwise)	25				

Table 38 shows that the respondents' level of extremism was slightly above average (mean=52.8000; SD=18.79495). This is because they scored above 45.5 which was average



mean. These findings were in harmony with those of the descriptive statistics which indicated that majority of respondents (n=14; 53.8%) had mild extremism.

In comparison with the trained group results and the first group before training, these findings in table 38 reveal that the means of youth Radicalized into Violent Extremism for the experimental group decreased (mean=52.8000; SD=18.79495) compared with the means they attained for extremism before training (mean=57.9612; SD=16.25105). This implied that the training the respondents went through had some impact which led to the reduction of mean for extremism from (mean=57.9612) to (mean=52.8000)

#### **4.6.2 Extent to Which Youth who were not trained on Forgiveness (Control Group) are Radicalized into Violence Extremism in Eastleigh, Nairobi County Kenya.**

The study probed to understand extent to which youth who were not taken through training on forgiveness are radicalized into violence extremism. Youth radicalization into violence extremism was calculated by Extremism Scale developed by Simon Ozer and Bertelsen (2018). Extremism Scale is a standardized questionnaire with 21-items. Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. The respondents were requested take position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7- point Likert scale, starting from strongly disagree to which was coded one to strongly agree which was coded 7.

Scoring was done by obtaining the sum of all the items, with possible total scores varying from 21 to 147. The findings were interpreted that higher scores suggested high rising degrees of radicalization. To understand the descriptive statistics on the different levels of radicalization to

extremism, the total scores (0-147) on the extremism scale were transformed into four categories and analyzed. Those who scored 0-35 were classified as normal levels of extremism, 36-70 were classified as mild extremism, 71-106 were classified as moderate extremism and those who scored 107-147 were classified as being severe extremists.

The study had sampled 17 respondents from the larger group (34) who were to act as control group. After filling the questionnaire for the first time, they were released and called back after two months where they (Only 10 came back) were given the same questionnaire they had filled earlier and were requested to complete again. Data collected on youth radicalization into violent extremism for the control group was assessed and presented in table 39.

**Table 39**

*Descriptive Statistics of Youth Radicalization into Violent Extremism for Control Group*

		Frequency	Percent
Valid	Normal levels Extremism	4	40.0
	Mild Extremism	2	20.0
	Moderate Extremism	4	40.0
	Total	10	100.00

Table 39 indicates that majority of participants (n=4; 40.0%) had moderate and normal level extremism respectively. On the other hand, respondents who had mild extremism (n=2; 20.0%) were the fewest. Comparing these findings of descriptive statistics with their results before they were released out for two months after participating in the first phase, the findings reveal that respondents who had mild extremism reduced from (32.0%) to (20.0%) while those who had moderate extremism increased from (32.0%) to (40.0%). This dynamic might require further investigation to point out which other factors could be contributing to the opposite pattern in change on extremism between the two groups.

Further, the study strived to also understand the extent to which youth who were not trained on forgiveness (control group) are radicalized into Violence Extremism. The participants were asked take a position on declarations of the statements given concerning existence, community, and individual's different perspectives to them varying on a 7- point Likert scale, starting from strongly disagree to which was coded one to strongly agree which was coded 7.

Every item was rated on a 7-point Likert Scale, starting from strongly disagree which was coded 1 to strongly agree which was coded 7. Scoring was done by obtaining the sum of all the items and then the average mean was computed. Since the Likert scale was on 7 point, and depending on the items the respondents responded to, the highest possible mean was 88 while the lowest possible mean was 22. The average mean was 45.5. If the respondents scored a mean above 45.5, it was interpreted that their level of extremism was above average. If the respondents scored a mean less than 45.5, it was interpreted that their level of extremism was below average. The findings were presented in table 40.

**Table 40**

*Extent to Which Youth that were not trained on Forgiveness (Control Group) are Radicalized into Violent Extremism in Eastleigh, Nairobi County Kenya.*

	N	Minimum	Maximum	Mean	Std. Deviation
Extremism	10	22.00	88.00	66.9000	18.79495
Valid N (listwise)	10				

Table 40 shows that the respondents' level of extremism was slightly above average (mean=66.9000; SD=18.79495). This is because they scored above 45.5 which was average mean. In comparison of the control group results and the first group before training, these findings in table 40 reveal that the means of youth Radicalized into Violent Extremism for the control group increased (mean=66.9000; SD=18.79495) compared with the means they attained for extremism before training (mean=57.9612; SD=16.25105).

## 4.7 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism Found in Eastleigh, Nairobi County Kenya

The study attempted to determine the impact of Forgiveness on Radicalization of the Youth into Violent Extremism. The findings informed deradicalization in this sector. The findings were classified for three groups: the whole group before training on forgiveness (pretest), the group which was trained on forgiveness (intervention)) and the control group. Pearson correlation examination was used to establish this association and results were displayed in table 41.

### 4.7.1 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the whole group before training on forgiveness( perest)

The study pursued to ascertain the Influence of Forgiveness on Radicalization of the Youth into Violent Extremism among respondents before they were trained on forgiveness. Pearson correlation assessment was used to find this linkage and findings displayed in table 41.

**Table 41**

*Influence of Forgiveness on Radicalization of the Youth into Violent Extremism (pre-test)*

Relationship between Forgiveness & V Extremism		Extremism	Self-Forgiveness	Forgiveness of Others	Forgiveness of Situations
Extremism	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	103			
Self-Forgiveness	Pearson Correlation	-.102	1		
	Sig. (2-tailed)	.304			
	N	103	103		
Forgiveness of Others	Pearson Correlation	.012	.273**	1	
	Sig. (2-tailed)	.903	.005		
	N	103	103	103	
Forgiveness of Situations	Pearson Correlation	-.312**	.290**	.432**	1
	Sig. (2-tailed)	.001	.003	.000	
	N	103	103	103	103

\*\* . Correlation is significant at the 0.01 level (2-tailed).

The study findings in table 41 indicate that correlation between self-forgiveness and extremism ( $r=-.102$ ;  $p>0.05$ ). With respect to the relationship between forgiveness of others and extremism, the study found that the correlation was weak, positive and not significant ( $r=.012$ ;  $p>0.05$ ). Lastly, with respect to forgiveness of situations and extremism, the study found that the correlation between forgiveness of situations and extremism was weak, negative and significant ( $r=-.312$ ;  $p<.005$ ).

#### 4.7.2 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the group trained on forgiveness (Experimental/intervention Group)

The study desired to discover the Influence of Forgiveness on Radicalization of the Youth into Violent Extremism among respondents trained on forgiveness. Pearson correlation investigation was used to find this association and findings displayed in table 42.

**Table 42**

*Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for Experimental Group.*

		Extremism	Self-Forgiveness	Forgiveness of Others	Forgiveness of Situations
Extremism	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	25			
Self-Forgiveness	Pearson Correlation	-.163	1		
	Sig. (2-tailed)	.437			
	N	25	26		
Forgiveness of Others	Pearson Correlation	-.141	.597**	1	
	Sig. (2-tailed)	.500	.001		
	N	25	26	26	
Forgiveness of Situations	Pearson Correlation	-.411*	.636**	.498**	1
	Sig. (2-tailed)	.041	.000	.010	
	N	26	26	26	26

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

The study findings in table 42 indicate the correlation between self-forgiveness and extremism as ( $r=-.163$ ;  $p>0.05$ ). Similarly, the correlation between forgiveness of others and extremism ( $r=-.141$ ;  $p>0.05$ ). However, the study found that the correlation between forgiveness of situations and extremism was found to be weak, negative and significant ( $r=-.411$ ;  $p<.005$ ).

#### 4.7.3 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the Control Group

The study examined the Influence of Forgiveness on Radicalization of the Youth into Violent Extremism among respondents not trained on forgiveness (control group). Pearson correlation analysis was carried out and findings were displayed in table 43.

**Table 43**

*Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the Control Group.*

		Extremism	Self-Forgiveness	Forgiveness of Others	Forgiveness of Situations
Extremism	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	10			
Self-Forgiveness	Pearson Correlation	.058	1		
	Sig. (2-tailed)	.874			
	N	10	10		
Forgiveness of Others	Pearson Correlation	.405	.321	1	
	Sig. (2-tailed)	.246	.366		
	N	10	10	10	
Forgiveness of Situations	Pearson Correlation	-.490	.083	.269	1
	Sig. (2-tailed)	.151	.819	.452	
	N	10	10	10	10

The study findings in table 43 indicate that there was weak, positive and significant correlation between self-forgiveness and extremism ( $r=.058$ ;  $p>.05$ ). Similarly, the correlation between forgiveness of others and extremism ( $r=.405$ ;  $p>.05$ ). However, the study found that the correlation between forgiveness of situations and extremism was found to be weak, negative and significant ( $r=-.490.411$ ;  $p>.005$ ).

#### **4.8 Evaluation of Forgiveness Intervention Strategies that Can Be Used to Address Youth deradicalization in Eastleigh Nairobi County Kenya.**

The study looked to evaluate Forgiveness Intervention Strategies that can be used to Address Youth deradicalization in Eastleigh Nairobi County Kenya. This was done in form of interviews from key informants as well as some youths who participated in the study. This section was classified in two. First the study sought to understand how lack of forgiveness of self, others or situations influences youth into radicalization while second section evaluated how forgiveness can be used to address resentment and anger among the youth and finally elevate radicalization among them. \*

##### **4.8.1 How Lack of Forgiveness of Self, Others or Situations Influences Youth into Radicalization**

The study strived to understand how un-forgiveness of self, others or situations influences youth into radicalization. This data was collected from key informants as well as some youth focused discussion groups who participated in the study. Data was analyzed thematically from the narratives provided by the participants. Two themes came from the focused group discussions and interviews conducted. First the study found that majority of participants agreed

that lack of forgiveness makes one harbor negative feelings and resentment toward self, others who wronged them as well as the situations they are in. For instance, one participant said,

“When youth hold grudge on the self or others, he demoralizes himself and see like nothing good can come from himself hence low esteem leads to them to indulging with the wrong group hence getting into harmful activities”. (*Focus group discussion, p034 personal communication, June, 2021*)

Another participant said, “Lack of forgiveness for self or others may cause one hold grudges and eventually make serious mistakes, forgiveness of others helps to dilute anger and therefore prevent bad action” (Focus group discussion, p007 personal communication, June, 2021).

In addition, another participant said, “Deviance when one of the family members has been killed or injured the one youth from the family member decide not to forgive himself on the other guy, he might engage on radicalization and what he can influence most of the youths in radicalization”. (Focus group discussion, p 011 personal communication, June, 2021). Moreover, another participant pointed, “It influences in that if one doesn’t forgive him/herself it leads them to engage in such activities because of the grudges and hatred inside them thus leading to depression” (Focus group discussion, p088 personal communication, June, 2021)

Another participant concurred by saying, “Forgiveness of self is one thing the youths don’t practice hence they always carry grudges and feel bad about themselves hence they can be easily radicalization” (P 005 personal communication, June, 2021).

Further in one of the focused group discussions, one participant said, “niko na beste wangu, anapenda siaza sana. Akapata kazi mahali, wakakosana na boss wake na akamdunga kisu na akafa. Huyu survivor ana bitterness sana na hawezi kusamehea mtu. Ako radicalized na Kuahiviyo, hawezi kusamehea mtu” ( I have a friend who likes politics, got a job and disagreed



with the boss and stabbed the boss to death. The friend is radicalized and cannot forgive anyone) (Focus group discussion, p056 personal communication, June, 2021)

Another participant in the same group added, “mimi na marafiki wangu tulishikwa na police na tukapigwa sana. Hawa polie wakachukua simu yangu, niko bitter sana na hawa na marafiki wangu na siwezi kuwasamehe, au hiyo situation ya kushikwa” Focus group discussion, p060 personal communication, June, 2021).

In another focused group discussion, one participant said, “Rafiki wangu ariolewa, hakupata mtoto. Society ikamjudge vimbaya sana. Akawa radicalised. Akaambiwa na leaders wa al-shabaab, akijoin atakuwa na maisha mapya, atapata bwana mpya na atapata mtoto. Akakumbali na akajoin Alshabaab na akapata bwana, hakupata mtoto. Ametoka akiwa bitter, hawezi kujisamahe” (A friend of mine got married and did not get children, her community threw her out. She was recruited and joined Al-Shabaab, was promised a job, a husband and that she would get children. This did not happen, she is so bitter and not able to forgive). (Focus group discussion, p020 personal communication, June, 2021)

Lastly, it was reported that youths are misled by others and as a result they despise those they have been shown are unacceptable. For instance, a participant said, “The youth are put in situation where they despise others and they thus may result to violence. This makes them vulnerable to radicalization due to emotional imbalances they face and what they are being told” (P002, personal communication, June, 2021).

#### **4.8.2 How Forgiveness Can Be Used to Address Resentment and Anger among the Youth and Finally Elevate Deradicalization**

The study searched to understand how forgiveness can be used to address resentment and anger among the youth and finally elevate deradicalization. This data was collected from key

informants as well as some youths who participated in the study. Data was analyzed thematically from the narratives provided by the participants. Two themes came from the interviews conducted on key informants as well as the focused group discussions. Such themes included, providing youth with platforms to air their issues, teaching people the importance of forgiveness as well as practicing it, creating awareness about the importance of forgiveness among others.

For instance, one participant said, “have a platform where youths can air out their grievances in a manner that is acceptable, we need to be taught to forgive our own actions to stop any further damage as a result of some resentment and anger” (P002, personal communication, June, 2021). This narrative was echoed by another participant who said, “Forgiveness helps the youth to open up about issues that they have within the society, having a kind of a platform to help them get through that they can’t talk their parents and guardians. (P010, personal communication, June, 2021)

Another participant added, “When youth forgive each other their heart will be peaceful and there will be no room for resentment” (Focus group discussion, p005 personal communication, June, 2021). Similarly, another participant added and said, “Forgiveness is the beginning of healing process for wrong done on a person. Forgiveness helps community to live well in peace and harmony. Forgiveness brings peace of mind and heart. It enables one to continue with life” (P007, personal communication, June, 2021). P007 further added, “Forgiveness reduces conflict among the members of the society, by cooling the anger and joins the bond of brotherhood and to keep their differences away”.

Another key informant said, “Forgiveness can be used to foster unity among community development, education and unemployment can be addressed, youths are thus motivated to live in goodwill”. [P008, personal communication, June, 2021).

Another participant in one of the three focused groups said, “Forgiveness is very essential especially to us youths so we may live as a group when challenges arise we can be in a five position to help each other and also decide who will govern us and help our situation in a better life” (Focus group discussion, p049 personal communication, June, 2021). Another participant in the same group added, “In my opinion it’s best to first forgive myself when others wrong me or the society so as I may be able to move on and live in peace and harmony with others and stop radicalization” (Focus group discussion, P050 personal communication, June, 2021). P050 added that, “Forgiveness bring about openness and acceptance, therefore if one is not forgiven or does not forgive it could lead to hate and resentment and so lead the youth into radicalization”.

Lastly, one participant in focused discussion group two said, “Kumjua mwingine, mwerewe, tumetoka mahali tofauti....wengine wametoka mashabani...hanjui kuintera na watu.....Jaribu kuwaelewa kabisa ndio uwese kuwasamehe” (Try to understand others. We come from different backgrounds and some are not able to interact. Try to get to know them better so that you can forgive them). (Focus group discussion, p040 personal communication, June, 2021). Another participant in the same group added, “ikiwa hali ni ngumu au huielewi, chagua kuisamehe kwa sababu itakustress bure. If a situation is very difficult and you can’t understand it, just forgive so you can make progress). Kwa mfano, tupange kitu na marafiki, tushikwe na police na pengine niumie, naweza kuwasamehe” (For example, we plan something together, we get caught by the police, and may be get injured, try to forgive). (Focus group discussion, p042 personal communication, June, 2021).

## CHAPTER FIVE

### DISCUSSION

#### 5.1 Introduction

Unlike most of the previous investigations, this one focuses on dispositional forgiveness and radicalization that may lead to violent extremism, so deradicalization. This study explores the relationship of forgiveness of self, other and situation and deradicalization to curb violent extremism. The findings support the prediction about unforgiveness being related to violence, the likes of extreme violence.

Empirical studies review related to forgiveness as an intervention for deradicalization of the youth to curb violent extremism was done. The study adopted mixed methods sequential explanatory design, combining experimental, correlational and phenomenological research methods. The study targeted 450 young adults (19 - 35 years) in one mosque and one church found in Eastleigh area of Kamukunji Sub- County. The sample size was 222 respondents comprising of 212 youth and 10 key informants. Quantitative data were collected using *Heartland Forgiveness Scale developed by Thompson, Snyder, Hoffman, Michael, Rasmussen et al (2005)* and *Extremism Scale advanced by Ozer Simon & Bertelsen, Preben. (2018)*. Interviews and Focus Group Discussion Guide collected qualitative data on the cause of radicalization among the youth and how forgiveness could be used to address resentment and anger among the youth leading to deradicalization.

The study involved two phases of gathering data. During the first phase, quantitative data was gathered from the 222 respondents sampled. Thereafter data for radicalization was analyzed from 103 participants who returned duly completed questionnaires. Respondents who had extreme scores (high) (34) for violent extremism were sampled and the group divided into two.

One group became experimental while the other became control group. The experimental group was trained for two months once every week on forgiveness. The control group was released. After two months of training. The two (experimental and control group) were given the same survey forms to fill and thereafter data was analyzed and the results compared with the first pretest group. Respondents who had extreme scores (high) for violent extremism were also put into focused group discussions in order to provide qualitative data. This category with higher scores indicated that they were in favor of violent tendencies, and so would benefit from further engagement. Similarly, key informants were identified who also provided qualitative data for the variables under study.

Quantitative data was systematically organized, cleaned encrypted and entries done into SPSS version 23. The outcomes of the coded data were cataloged, enumerated, scrutinized and epitomized. Data were analyzed using univariate and correlational analysis. Qualitative data were analyzed using thematic analysis to discover the underlying themes from the narratives of the participants.

## **5.2 Response Rate**

Investigation established that the response rate of the youth who filled the questionnaire was 72.5% while that of key informants' was 100%. This rejoinder rate was sufficient for statistical reporting because according to Mugenda and Mugenda (2012), a rejoinder rate of fifty percent and above is an acceptable response rate, although 60% would have been preferable. This commendable response rate was possible due to the researcher's personally administering the questionnaires and explained further to the respondents the need to completely fill them in. Where research assistant was involved, the researcher gave clear instructions and supervised the

issuance of questionnaires. The commendable response rate was also made possible because the researcher was able to contact all respondents to be interviewed and conducted all the interviews.

### **5.3 Demographic Characteristics of the Respondents**

According to this investigation the majority of the respondents (n=51; 49.5%) were aged 19-24 years while respondents aged 18 years and below were the fewest (n=1; 1%). These outcomes insinuate that majority of respondents being youthful and in an age described by the constitution of Kenya as youth. Secondly, the youth aged 18 years and below were found to be fewer probably because some were still in school so they were not able to participate.

Further, the study found that the number of subjects in the investigation was almost similar in terms of gender. This implied that both genders had equal opportunity to participate in the study and there was no gender that suffered bias. With respect to education level, the investigation found that most of the respondents (n=41; 39.8%) had acquired Secondary level. These findings implied that majority of the youth in Eastleigh area have basic education.

Investigation identified that the most of the participants were one of the two, Christians or Muslims and had been members in church/mosque for more than 12 years. These findings implied that respondents have been going to Church/Mosque since they were young. Bearing in mind that majority were less than 30 years, this meant that their parents initiated this move. However, irrespective of the fact that majority of the youth have been in church/mosque for a long time, they were found to spend less than 1 hour in Church/ Mosque. These findings were interpreted that most youths rarely spent time in Church/ Mosque and had a superficial relationship with their institutions

With respect to occupation, the study found the bulk of the participants (n=69; 67.0%) were unemployed, then those who were self-employed/business. These findings were interpreted

to mean that the bulk of participants who took part in the inquiry did not have jobs and those self-employed the income was not stable. These study findings were corroborated by Rink and Sharma (2018) study on the determinants of religious radicalization which found that 53% of respondents were unemployed while 47% were employed.

#### **5.4. Descriptive Statistics on the Levels of Forgiveness among the Youth**

Investigations found that the level of forgiveness among the respondents was over and above the average, since all the subordinate scales of forgiveness had a mean over 24 which was average. The subordinate scale of forgiving others had the largest mean (mean=30.7864; SD=6.47416), then that of self-forgiveness (Mean=28.5728; SD=6.72222) and lastly the subscale of forgiving situations (mean=27.6990; SD=6.38447). The mean for self-forgiveness was found to be smaller compared to the mean of forgiving others. It is a challenge to determine self-forgiveness for lack of feedback from others one could use as a reference point.

These findings agreed with Batik, Bingöl, Kodaz and Hosoglu (2017) study which was carried out to examine forgiveness and personal happiness of university learners. Batik et.al (2017) study findings revealed that the mean score of forgiveness scores of the participants was found to be 54.23.48 (SD= 12.182). This implied that their forgiveness level was slightly above average just like the findings of this study.

Similarly, Bintamur (2020) investigation was carried out to establish the association between forgiveness and life satisfaction among youth adults who lived in the Greater Jakarta region (Jakarta, Bogor, Depok, Tangerang, and Bekasi) or Jabodetabek area concurred with the outcomes of the present study. Bintamur study found that the overall mean for forgiveness was (M= 4.05, SD= 0.559). This mean was above average similar to the findings of this study. Further, just like Bintamur findings, this study found that the mean score of self-forgiveness

(Mean = 3.86, SD = 0.742) was lower than that of other-forgiveness (M = 4.10, SD = 0.782) and situation-forgiveness (M = 4.17, SD = 0.687).

Another study in support of these findings was a study by Karseboom (2016) on the association of meaning in life and dispositional forgiveness. Karseboom study established that the overall forgiveness of respondents was average (M=4.96). This meant that most of the items in the HFS scale were “more often true of them”. This was akin to the findings of the current study on forgiveness which was found to be above average. Further, Karseboom study outcomes concurs with the results of the current study on the three HFS subscales. The subscale of forgiving others had the highest mean (M=5.07), followed by subscale of forgiveness towards the situation (M=4.95) and self-forgiveness (M=4.81).

Lastly, Glaz (2019) study results on the Association of Forgiveness and Values with Meaning in Life of Polish learners agreed with this study findings. Similarly, with respect to subscales of forgiveness Glaz (2019) study findings is in harmony with the results of this investigation. Glaz study found that learners acquired a high rate in the forgiveness element for others (M = 4.0; SD = 0.975), and the average in self-forgiveness element (M = 3.6; SD = 0.530) and in the element situation forgiveness (M = 3.4; SD = 0.823).

### **5.5. Descriptive Statistics of Youth Radicalization into Violent Extremism**

Examination showed that majority of respondents (n=59; 57.3%) had mild extremism followed by those who had moderate extremism (n=33; 32.0%). These findings were interpreted to mean that the population under study was not so much radicalized but the levels are indicative of progression towards high extremism. This could be due to the fact that the area of study could be having many people disgruntled with unresolved issues.



The findings of the current study were in support of study by Smith (2018) which was carried out to establish the way radicalization occurs as a pathway of supporting intervention and prevention endeavors. Smith study found that radicalization occurs in four stages. The initial stage is pre-radicalization in which an individual has not had any exposure to any belief of extremism and the individual has a somewhat conventional life. The individual may however show features of his or her experiences and situations that could possibly expose them to radicalization. The second stage is self-identification whereby the individual ultimately accepts an extremist belief system. The third stage of radicalization is whereby radical beliefs intensify and potential extremists perceive violence as inevitable in underpinning these belief systems. In the fourth stage, the objectives of the militant group take total control of the individual's life. This is whereby concluding steps concerning violence are embraced. Majority of respondents were found to be in stage three and four because they were trained and equipped with ammunitions with which they eventually endeavor to perpetrate an attack.

Further the study established that age was the greatest factor (n=21; 35.7%) considered by target groups to entice youth to radicalization into violent extremism followed by unemployment (n=21; 30.0%) and religion (n=13; 18.6%). These findings were interpreted to mean that age would play an important factor with youths mostly affected since most youths are characterized by high emotional instability hence could easily be taken advantage of by people with radicalization messages, also a window for a message of deradicalization.

In harmony with these findings was Chitembwe, Okoth and Matanga (2016) descriptive survey design study which was carried out to investigate the character, degree and influence of youth extremism in Mombasa and Kwale Counties, Kenya. The study found that the major motivations of intolerance among the youth in the study region included discrimination,

deprivation, some teachings, joblessness, police handling of suspects and court procedures. According to the study, poverty was leading (80%), followed by unemployment (77%) as the number one cause of intolerance in Kwale and Mombasa. Further, the findings of this study revealed that madrassa teachings in Kwale and Mombasa, had the least cause of intolerance (8%). Besides the madrassa teaching the other grievances can be addressed for deradicalization

Similarly, these study findings agreed with Mkutu and Opondo (2015) study on “The complexity of Radicalization and Recruitment in Kwale County”. Mkutu and Opondo (2015) study noted that the reason of deprivation can, in many ways, elevate the exposure to radicalization or enlistment. Relative deprivation can result in isolation and discontent that enlists can take advantage of.

Lastly, with respect to the extent to which respondents agree with various sources of youth radicalization into violent extremism in our country, investigation has revealed that unemployment had a higher average (mean= 4.4466; SD= 1.03591), then poverty (mean= 4.3107; SD= 1.06669) and income opportunities (mean= 4.0874; SD= 1.08562). These findings were interpreted that the issues raised pointed to the fact that unfinished business and what appears as injustices to the general population could push people into easily accepting radicalization message.

These study findings were in contradiction with Rink and Sharma (2018) study on The Enticements of Religious Intolerance. Rink and Sharma study found that economic disparage was not a major incentive of extremism among the youth. Similarly, Fair and Shepherd (2006) study were not in harmony with these study findings. Fair and Shepherd (2006) study demonstrated that the very deprived are not as likely to support intolerance as other groups. However, Blair et al. (2013) study on association between economic deprivation and extremism

in Pakistan concurred with the results of the present study. Blair et al study found that people from the middle income were apparently likely to support extremism than the needy.

## **5.6 Demographic Differences of Variables under Study (Forgiveness and deradicalizations**

### **5.6.1 Demographic Differences with Respect to Forgiveness**

Investigation has shown that respondents aged between 31- 35 years had the highest mean for forgiveness (mean=30.2500; SD=5.09201) while respondents aged 18 years and below had the lowest mean for forgiveness (mean=20.0000; SD=.0000). These findings were interpreted that age 31 is the beginning of middle life where individuals reflect on the past life and begin reconciling some of the unresolved issues. This could explain why at this age and above self-forgiveness was high. On the other hand, age 18 and below is a volatile age characterized by identity crisis, emotional instability and the struggle to be independent from figures of authority. This is likely to develop an environment of resentment leading to low self-forgiveness.

These findings concur with Allemand (2008) research on age gaps in forgiveness. Allemand study found that older people were more prepared to forgive than younger ones. Similarly, Steiner, Allemand, and McCullough (2011) study findings also concurred with the current study findings. Steiner et al study showed that older people and on average, were more prepared to forgive others than younger ones.

These findings disagree with Napeah and Hooi Lian (2015) study which was carried out to investigate forgiveness among university learners with respect to gender and age group. The study found that there was no significant difference in means in forgiveness between age of students,  $F(497) = 2.78$  and  $p > 0.05$  ( $df = 2$ ,  $p = 0.06$ )

According to this study males had the highest mean for self-forgiveness (mean=29.6538; SD=6.44094) as well as forgiveness of situations (mean=28.9423; SD=6.45471) compared to females (mean=27.4706; SD=6.88579) and (mean=26.4314; SD=6.11639) respectively. However, with respect to forgiveness of others, both male and female respondents had almost similar mean for forgiveness of others (mean=30.9423; SD=6.09858) and (mean=30.6275; SD=6.89336) respectively.

These findings contradicted the findings of the study by Marigoudar and Kamble (2014) who found that females have elevated levels of dispositional forgiveness than males. Similarly, research by Modica (2012) disagreed with the findings of the current study because they discovered that an individual with elevated level of femininity was more probable to be forgiving.

However, research by Hussain (2012) contradicts the findings because they ascertained that there was no major contrast in level of forgiveness by male and female. Similarly, these study findings were contradicting the findings of Napeah and Hooi Lian (2015) study on forgiveness among university students with respect to gender and age. Napeah and Hooi Lian study showed that the average forgiveness of male (M= 66.87, SD= 8.06) was approximately close, or equal to average forgiveness of female (M= 67.03, SD = 8.76).

The study established that respondents with primary level of education had the highest mean for self-forgiveness (mean=30.4444; SD=6.46357) as well as forgiveness of others (mean=34.7778; SD=2.22361). However, with respect to forgiveness of situations, respondents with degree level of education had the highest mean for forgiveness of situations (mean=29.0714; SD=6.10755). These findings were interpreted that it is not the level of

education that determines to what extent one can forgive but the social virtues taught by family or community concerning forgiveness.

Research showed that respondents who did not have any religious role had the highest mean for self-forgiveness (mean=29.1304; SD=7.40580) while respondents whose religious role is Priest/ Imam had the lowest mean for self-forgiveness (mean=24.0000; SD=.0000). Further, table 18 shows that respondents whose religious role was Priest/ Imam Respondents had the highest mean for forgiveness of others (mean=42.0000; SD=.0000) as well as forgiveness of situations (mean= 42.0000; SD=.0000). Lastly, table 17 shows that respondents whose religious role was Catechist had the lowest mean for forgiveness of others (mean=28.0000; SD=.0000) as well as self-forgiveness (mean=22.0000; SD=.0000). These findings implied that this could be a measure of lack of self-care for the religious leaders where they focus so much on forgiving others as compared to forgiveness of self.

Research revealed that respondents who had been members of the church/mosque for less than three years had the highest mean for all the subscales of forgiveness; self-forgiveness (mean=33.5000; SD=5.4416), forgiveness of others (mean=31.1000; SD=6.10009) and forgiveness of situations (mean=32.7000; SD=5.94512) while those respondents whose membership in Church/Mosque was 9-11 years, had the lowest mean for forgiveness (mean=29.8750; SD=8.11414). These findings were interpreted that it is not the time one spends in a church/mosque but the kinds of teaching taught there. The findings could imply that some of the religious places could be preaching hardline sermons that could be contributing to reduced ability to forgive after long period of membership in those religious groupings.

The current study reports that respondents whose commitment in church/ mosque was 3-5 hours per week had the highest mean for forgiveness (mean=30.0625; SD=8.32241) while

respondents whose commitment in church/ mosque was 1-2 Hours and 2-3 hours respondents had the lowest mean for forgiveness (mean=29.7619; SD=8.65970). These findings were interpreted that the more the time one spends in a place of worship the more their levels of forgiveness increase. This is because in places of worship people are taught the importance of oneness and cohesion which can be achieved through exercising forgiveness. This was supported by rational choice theory which directed this study and it advocated for making choices which have best interest for everyone.

Study suggests that respondents who were self-employed/ doing business had the highest mean for self-forgiveness (mean=31.4500; SD=7.46553) while respondents who employed had the lowest mean for self-forgiveness (mean=26.4286; SD=4.58617). These findings could have been like this because when one is doing business or self-employed, would always try to be in good terms with every one so that their business can prosper.

With respect to forgiving others, that respondents who were employed had the highest mean for forgiveness of others (mean=33.0714; SD=7.11947) while respondents who were unemployed had the lowest mean for forgiveness of others (mean=30.0580; SD=6.42807). These findings were like this because when you are employed, you work along with others. And to be able to achieve targets you need to get along well with colleagues. Therefore, these people tend to be more forgiving.

Lastly, with respect to forgiving of situations, respondents who were employed had the highest mean for forgiveness of situations (mean=29.0714; SD=7.29029) while those who were unemployed had the lowest mean for forgiving of situations (mean=27.3913; SD=6.19587). This could be interpreted that some people who are employed depend wholly on that source of

employment. They would rather forgive the situation they are in because they would not want to miss their daily bread due to lack of better employment.

### **5.6.2 Demographic Differences with Respect to Youth Radicalization into Violent**

#### **Extremism**

The current study has shown that respondents aged 31-35 Years had the highest mean for youth radicalization into violent extremism (mean=63.5455; SD=22.12403) while respondents aged 19-24 Years had the lowest mean for youth radicalization into violent extremism (mean=56.7255; SD=14.73374). These findings were interpreted that the age differences could have been attributed to the fact that age 31-35 were independent individuals and at the same time in the age of child bearing and rearing which could attribute their vulnerability to less control from figures of authority.

This research has revealed that females had a higher mean for youth radicalization into violent extremism (mean=61.4314; SD=16.68563) compared to male respondents who had a mean of (mean=54.5577; SD=15.21147) for the same. This could be so because it was found they had lower levels of forgiveness compared to males. In addition, studies have shown that youth engage in radicalization into violence due to bottled up emotions and anger.

This study showed that respondents who had gone up to primary level had the highest mean for youth radicalization into violent extremism (mean=68.8889; SD=18.13453) while respondents who had a degree level of education had the lowest mean for youth radicalization into violent extremism (mean=49.0000; SD=13.66072). This could imply that education would play a role in positive socialization and multicultural competency which would inhibit radicalization.

The current study indicated that respondents who were catechists had the highest mean for youth radicalization into violent extremism (mean=79.0000; SD=.0000) while respondents who were Priests/ Imams had the lowest mean for youth radicalization into violent extremism (mean=36.0000; SD=.0000). These findings could mean that these people who teach religious teachings may also have bottled issues within themselves but are unable to speak out because so many people look up to them. This means that if they are presented with circumstances that can lead them into radicalization, they can easily get radicalized.

These study findings were in support of Kakhuta-Banda (2016) study which established that terrorism had various root causes and motives. Root causes identified in Kakhuta-Banda study were shared understanding of Islamic teachings/scripture whose source is the Quran, justifying behavior, zealous establishment of Islam even non-amicably, justification of violent attacks, isolation, viewing various social situations and frustration as being worse off than others.

The current study reports that respondents whose membership in Church/Mosque was 9-1 years and Above 12 years, had the highest mean for youth radicalization into violent extremism (mean=59.0000; SD=24.55315) respectively. On the other hand, respondents whose Membership in Church/Mosque was 3-8 years had the lowest mean for youth radicalization into violent extremism (mean=53.3913; SD=11.28853). This means that one can go to church/mosque and learn teachings which could be contributing to radicalization or learn from other people who came to these places of worship.

The current investigation reveals that respondents who spent few hours in Church/ Mosque had the highest mean for youth radicalization into violent extremism (mean=59.0952; SD=17.43245) while respondents who spent more than 5 Hours had the lowest mean for youth radicalization into violent extremism (mean=56.3529; SD=13.89218). This meant that the more



the time one spends in a place of worship the more they learn more about life virtues and dedicate time to serve God. This results to decreasing radicalization.

The study suggested that respondents who were Self-employed/ doing Business had the highest mean for youth radicalization into violent extremism (mean=60.7500; SD=17.32317). Employed respondents had the minutest mean for youth radicalization into violent extremism (mean=53.6429; SD=13.87642). It could be argued that job security would play a role in reduced radicalization due to the sense of security it creates and dissuades them from using violence based on their ideologies and embrace deradicalization.

#### **5.7. The level of forgiveness among the youth in Eastleigh, Nairobi County Kenya. (Whole Group) pre-intervention**

The experimental group results revealed that the subordinate scale of forgiving others had the largest mean (mean=35.0769; SD=4.03904), then the subscale of self-forgiveness (Mean=31.1538; SD=7.13130) and lastly the subscale of forgiving situations (mean=29.6538; SD=7.62597). These means increase for all the subscales of forgiveness in the experimental group in comparison with the means they attained before training. For instance, in the experimental group, the subscale of forgiving others had the mean (Mean=35.0769; SD=4.03904) as compared to the mean of forgiveness of others before training (mean=30.7864; SD=6.47416). Similarly, the mean of self-forgiveness in the experimental group increased (Mean=31.1538; SD=7.13130) compared with the mean of self-forgiveness they attained before training (Mean=28.5728; SD=6.72222). Likewise, the mean of forgiving situations in the experimental group increased (Mean=29.6538; SD=7.62597) as compared to the mean of forgiving situations they attained before training (mean=27.6990; SD=6.38447). The results implied that both forgiveness and radicalization can be taught. This mean if places of worship

and counterterrorism organizations focus on training of forgiveness and deradicalization better results could be realized.

The control group results as indicated show that the subscale of forgiving others had the greatest average (mean=28.0000; SD=7.88811), then the subscale of self-forgiveness (Mean=27.1000; SD=8.69802) and lastly the subscale of forgiving situations (mean=24.9000; SD=7.53437).

The tabulations almost tallied to those of the initial group. This meant that all the means for all the subscales of forgiveness in the control group did not change they were like those before training. For instance, in the control group, the subordinate scale of forgiving others had the average of (Mean=28.0000; SD=7.88811) while the mean of forgiveness of others before training was (mean=30.7864; SD=6.47416). Similarly, the mean of self-forgiveness in the control group was (Mean=27.1000; SD=8.69802) while the mean of self-forgiveness they attained before training was (Mean=28.5728; SD=6.72222). Likewise, the mean of forgiving situations in the control group increased (Mean=24.9000; SD=7.53437) while the mean of forgiving situations they attained before training (mean=27.6990; SD=6.38447). This implies that when not trained, people may find it difficult to improve in their forgiveness traits and worse consider deradicalization.

#### **5.8. To what extent are youth radicalized into violent extremism in Eastleigh, Nairobi County Kenya?**

Study findings demonstrated that the respondents' level of extremism was slightly above average (mean=57.9612; SD=16.25105). This is because they scored above 45.5 which was average mean. These results were in harmony with the findings of the descriptive statistics that indicated that majority of respondents (n=59; 57.3%) had mild extremism.

### **5.8.1. To what Extent were the Youth in the Experimental group Radicalized into Violent Extremism?**

The study indicates that the respondents' level of extremism was slightly above average (mean=52.8000; SD=18.79495). This is because they scored above 45.5 which was average mean.

In comparison with the first group before training, these findings reveal that the means of youth radicalized into violent extremism for the experimental group decreased (mean=52.8000; SD=18.79495) compared with the means they attained for extremism before training (mean=57.9612; SD=16.25105). This implied that the training the respondents went through had some impact which led to the reduction of mean for extremism from (mean=57.9612) to (mean=52.8000), indicating some progress towards deradicalization.

### **5.8.2. To what Extent Were Youth in the Control Group radicalized into Violent Extremism?**

The study has established that the respondents' level of extremism was slightly above average (mean=66.9000; SD=18.79495). This is because they scored above 45.5 which was average mean. In comparison with the first group before training, the study found that the means of youth radicalized into violent extremism for the control group increased (mean=66.9000; SD=18.79495) compared with the means they attained for extremism before training (mean=57.9612; SD=16.25105).

## **5.9 The Influence of Forgiveness on Radicalization of the Youth into Violent Extremism Found in Eastleigh, Nairobi County Kenya**

The review found that there was weak, negative and insignificant correlation between self-forgiveness and extremism ( $r=-.102$ ;  $p>0.05$ ). In regard to the relationship between forgiveness of others and extremism, the study found that the correlation was weak, positive and insignificant ( $r=.012$ ;  $p>.500$ ). Lastly, with respect to forgiveness of situations and extremism, the study found that the correlation between forgiveness of situations and extremism was weak, negative and significant ( $r=-.312$ ;  $p<.005$ ).

From the statistics above, the author draws the following summary. No major relationship was established among self-forgiveness and extremism. In forgiveness of others, as expected, forgiveness results were positively correlated with extremism. Some of my predictions were also supported as there was a major correlation among forgiveness of situations and extremism.

### **5.9.1 The Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the Experimental Group**

The investigation revealed that there was weak, negative and inconsequential correlation between self-forgiveness and extremism ( $r=-.102$ ;  $p>0.05$ ). In regard to the relationship between forgiveness of others and extremism, the study found that the correlation was weak, positive and insignificant ( $r=.012$ ;  $p>.500$ ). Lastly, with respect to forgiveness of situations and extremism, the study found that the correlation between forgiveness of situations and extremism was weak, negative and significant ( $r=-.312$ ;  $p<.005$ ). This would imply that the issues that push people into extremism would be mostly extrinsic and which implies that when individuals develop strong forgiveness tendency towards these situations then low extremism will be realized and

deradicalization considered. On the other hand, if situations are not dealt with they could become sources of historical injustices which in return would fuel extremism.

### **5.9.2 The Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the Control Group**

The research showed that there was weak, positive and major correlation between self-forgiveness and extremism ( $r=.058$ ;  $p>0.05$ ). Similarly, the relation between forgiveness of others and extremism ( $r=.405$ ;  $p>.500$ ). However, the study found that the correlation between forgiveness of situations and extremism was found to be weak, negative and significant ( $r=-.490.411$ ;  $p>.005$ ), providing an observable pattern.

### **5.10 The forgiveness intervention strategies that can be used to address deradicalization in Eastleigh, Nairobi County Kenya**

The investigation indicated that lack of forgiveness makes one harbor hard feelings and resentment toward self, others who wronged them as well as the situations they cannot change or influence. Further the study found that providing youth with platforms to air their issues, teaching people the importance of forgiveness and deradicalization as well as practicing it, creating awareness about the importance of forgiveness among others have the potential to reduce resentment and anger and embrace deradicalization.

## **CHAPTER SIX**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **6.1 Introduction**

The goal of the inquiry was to investigate whether dispositional forgiveness could be used as an intervention for radicalization of the youth and embrace deradicalization to curb violent extremism: a case study of Eastleigh area, Nairobi County -Kenya. This section deals with the abstract of the outcomes, summary, suggestions, recommendation for future inquiries and Reflexivity.

#### **6.2 Summary of Findings**

##### **6.2.1 Level of Forgiveness among the Youth in Eastleigh, Nairobi County Kenya**

The study found that the level of forgiveness among the respondents was beyond average, since all the subordinate scales of forgiveness had a mean beyond 24 which was average or midpoint. After training, the experimental group results revealed that the level of forgiveness was still above average. However, what was noted was that the means for all the subscales of forgiveness in the intervention group had increased in comparison with the means they attained before training.

On the one hand, in the experimental group, the subscale of forgiving others had the mean (Mean=35.0769; SD=4.03904) as compared to the mean of forgiveness of others before training (mean=30.7864; SD=6.47416). Similarly, the mean of self-forgiveness in the experimental group increased (Mean=31.1538; SD=7.13130) compared with the mean of self-forgiveness they were at before training (Mean=28.5728; SD=6.72222). Likewise, the mean of forgiving situations in the experimental group increased (Mean=29.6538; SD=7.62597) as

compared to the mean of forgiving situations they were at before training (mean=27.6990; SD=6.38447).

On the other hand, these findings for all the subscales of forgiveness in the control group did not change. They were like those before training. For instance, in the control group, the subscale of forgiving others had the mean (Mean=28.0000; SD=7.88811) while the mean of forgiveness of others before training was (mean=30.7864; SD=6.47416). Similarly, the mean of self-forgiveness in the control group was (Mean=27.1000; SD=8.69802) while the mean of self-forgiveness they attained before training was (Mean=28.5728; SD=6.72222). Likewise, the mean of forgiving situations in the control group increased (Mean=24.9000; SD=7.53437) while the mean of forgiving situations they attained before training (mean=27.6990; SD=6.38447).

### **6.2.2 Extent to Which Youth are Radicalized into Violent Extremism in Eastleigh, Nairobi County Kenya**

Before training, the study found that majority of respondents (n=59; 57.3%) had mild extremism followed by those who had moderate extremism (n=33; 32.0%) and normal levels of extremism (n=1; 9.7%). The respondents who had severe extremism were the fewest (n=1; 1%). In terms of means, the study found that the respondents' level of extremism was slightly above average (mean=57.9612; SD=16.25105). This is because they scored above 45.5 which was the average mean.

In comparison of the trained group results and the first group before training, the study found that that the mean of youth Radicalized into Violent Extremism for the experimental group decreased (mean=52.8000; SD=18.79495) compared with the mean they attained for extremism before training (mean=57.9612; SD=16.25105). This implied that the training the respondents

went through had some impact which led to the reduction of the mean for extremism from (mean=57.9612) to (mean=52.8000)

However, in comparison of the control group results and the first group before training, these findings revealed that the mean of youth Radicalized into Violent Extremism for the control group increased (mean=66.9000; SD=18.79495) compared with the means they attained for extremism before training (mean=57.9612; SD=16.25105). This was so because the conditions did not change.

### **6.2.3 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism**

#### **Found in Eastleigh, Nairobi County Kenya**

The study established a weak, negative and inconsequential correlation between all subscale of forgiveness (self-forgiveness, forgiveness of others and forgiveness of situations) and extremism ( $r=-.102$ ;  $p>0.05$ ). This would imply that the issues that push people into extremism would be mostly extrinsic and which implies that when individuals develop strong forgiveness towards these situations then low extremism will be realized. On the other hand, if situations are not processed, they could become sources of historical injustices which in return would fuel extremism.

Similarly, for experimental group, the study found a weak, negative and insignificant correlation between two subscale of forgiveness (self-forgiveness and forgiveness of others) and extremism ( $r=-.102$ ;  $p>0.05$ ) ( $r=-.141$ ;  $p>.005$ ). However, the study found that the correlation between forgiveness of situations and extremism was found to be weak, negative and significant ( $r=-.411$ ;  $p<.005$ ). This implied that the issues that push people into extremism would mostly be coming from outside. This implies that when individuals develop strong forgiveness towards



these situations then reduction of extremism would be realized. On the other hand, if situations are left unattended, they are more likely to become drivers of extremism.

On the other hand, for control group study findings indicate that there was weak, positive and major correlation between two subscales of forgiveness (self-forgiveness and forgiveness of others) and extremism ( $r=.058$ ;  $p>0.05$ ) and ( $r=.405$ ;  $p>.500$ ) respectively. However, with respect to forgiveness of situations and extremism, the study found correlation to be weak, negative and significant ( $r=-.490.411$ ;  $p>.005$ ). This would imply that the issues that push people into extremism would be mostly exterior and which implies that when individuals develop healthy forgiving attitudes towards these situations then decreased levels of extremism will be achieved. Otherwise, if situations are not dealt with, they could become sources of historical injustices which in return would fuel extremism.

#### **6.2.4 Evaluation of Forgiveness Intervention Strategies that Can Be Used to Address deradicalization among the Youth in Eastleigh Nairobi County Kenya**

A developing body of knowledge calling attention to the place of forgiveness in enhancing different dimensions of mental health in populace that has experienced or likely to experience diverse forms of, violence exists. Therefore forgiveness was considered in the present study with a population at a high-risk area who have not been linked to violence. Forgiveness as an intervention, benefit participants' mental health, reduces levels of hostility and resentment, and enhances forgiveness. Lessening rage may avert or lessen the chances of future violence. This inquiry looked into the influences of forgiveness interventions on extremism, forgiveness, on youth.

### **6.3 Conclusion**

The study concluded that the level of forgiveness among the respondents was above average. If the relationship between both forgiveness and radicalization and deradicalization can be taught, better results could be achieved.

The study further concluded that the population under study was not so much radicalized but the levels were indicative of progression towards radicalization and violent extremism. This could be due to the fact that the area of study could be having many people disgruntled with unresolved issues. However, if training of forgiveness is done, the levels of extremism can reduce.

Additionally, the study concluded that correlation between all subscales of forgiveness (self, others and situations) and extremism was weak, negative and not significant. Further, the study also concluded that the issues that push people into extremism would be mostly outward and when individuals develop tendencies for forgiveness towards these situations then minimal extremism would be realized. On the other hand, if situations are not acted on, they could become sources of historical injustices which in return would charge violent extremism. Lastly, the study concluded that providing youth with opportunities to communicate their issues, teaching people the significance of dispositional forgiveness was the way to go.

### **6.4 Recommendations**

These are recommendations and suggestions emanate from the outcomes of the current investigation, discussion and the summary. Given that this is a societal change endeavour, the recommendations are intended at attempting transformation from the individual (intrapersonal), interpersonal to the different layers in society, to the highest level possible.

The gauging of forgiveness in the current inquiry is dispositional forgiveness, not case specific or episodic forgiveness. As a result, a study on the relationship between violence or extremism and case-specific/episodic forgiveness requires to be undertaken. The reason is that, in certain cases, a lot could influence an individual's forgiveness, things like the relationship between wrongdoers and the offended, type, and intensity of the wrong. The findings of that inquiry would help discern the harmony of the relationship between forgiveness and violence

There should be an effort to communicate to community members who may be targeted by violent extremists. An effort that seeks to lessen the threat of violent extremism and embrace deradicalization through efficient communication. Communication works to address possible risks linked to exposure to violent extremist belief systems by challenging their underlying limitations, revealing their proposed solutions to be untrue, tackling the fantasy that life is part of violent extremist organization and is celebrated, and advancing a positive substitute to violent extremism.

Due to the relatively short history of the scientific use of forgiveness in humanities and social sciences, the author in the current study suggests that the link of forgiveness to other dimensions require exploration. In the current study, the link between forgiveness and deradicalization to violence has been investigated using a new tool, Heartland Forgiveness Scale and examined the self, other and situation. The investigators perception of forgiveness intersect in more ways than one with those brought forward by other investigators and psychology as well. This study shows that the Heartland Forgiveness adds to the known levels of forgiveness by virtue of its different elements that can be measured.

All things considered; these findings indicate that dispositional forgiveness is likely to be a method that make it possible for people to turn their focus away from unfavourable personal

responses to rewarding dimensions of their lives. Therefore, the tendency to forgive, as gauged by Heartland Forgiveness scale contributes to the existing comprehension of significant personality distinctions.

## **6.5 Recommendations for Further Research**

The results that the level of forgiveness among the respondents was above average, suggests that the exercise undertaken in forgiveness is significant in the continuity of mental health of young people that finally dictates their actions. Moreover, this study demonstrate that forgiveness of the self and situations are key areas for the connecting forgiveness and mental health. It is recommended here that since these findings are of secular nature and keeping in mind that human beings are multifaceted by nature, other aspects need to be investigated as well. It is therefore suggested and recommended that for further research, authors include the study of personality from a more holistic perspective since the functions of a person cannot be understood otherwise.

## **6.6 Reflexivity**

Reflexivity is widely acknowledged as awareness of the impact the investigator would have on the participants or issue under investigation while at the same time acknowledging the manner in which the investigation experience is impacting the investigator, (Archer, 2007). The objective of reflexivity is to minimise the chances of investigator bias thereby improving the integrity of the investigation. Additionally, the process indicates the positive influence of the investigator in the study.

Margaret Archer, a social theorist underscores the fact that by nature, human beings are reflective, they talk to themselves within their own heads from a very early age (Archer, 2007). As a matter of fact, reflexivity is viewed as one of the manners in which we navigate our way

through life. Accordingly, acknowledging this and the fact that engagement in an investigation have an impact on individuals it is expected that one would get reflexive about this engagement.

Getting into this reflexive process or internal dialogue that the investigator engages in as part of the investigation procedure, brought potential insights for me as an investigator. Notably, it led to a resourceful and thorough conceptualization from which I made sense and analysed the data I collected. Therefore, my intent here is acknowledge the investigator as a reflexive being and to clarify how this process was helpful for me.

Reflexive involvement when planning, carrying out and documenting the investigation advances or nurtures a continuing interactive relationship between the investigator's individual reactions and the interactive dynamics of the investigation process itself.

Awareness of the investigators predisposition evolves through inward and outward systems. These aspects of reflexivity involve self-observation; one's premises, feelings and emotions, cultural belief systems, etc. and outward actions; journaling, debriefing etc. within a field of investigation that one needs to be conscious of, (Gemignani, 2011).

Essentially, reflexive investigators look into two directions simultaneously. They pay attention to field of investigation, and they become conscious to their own reactions to this investigation. Preferably, this double view exists all through the investigation process from the topic selection, study population, data analysis to the presentation of results, influencing the way the study is understood and experienced (Gemignani, 2011).

Reflexivity is especially significant in qualitative research since this domain depends heavily on data that respondents provide to the investigator. In the current study, discussions, questionnaires interviews were all led by the investigator and her team of research assistants. The data gathered was at risk of being influenced by our beliefs and underlying assumptions.

Being able to assess the investigators desires, feelings, emotions, biases and reactions is unlikely to be as simple as it sounds. The issues that need attention are normally at a depth that is not easily reachable. I realised that reflexive analysis can be challenging. At times I caught myself too pre-occupied with my own self- analysis while the participants out of my focus, at their expense. I had to be cautious against too much self-analysis and balance between my participants and myself as an investigator.

I raised a question for myself.... whether reflexivity isn't a hindrance, a diversion from the participants to the investigators internal processes and diverting attention from the participants and the issue being investigated. I realised that I needed a particular kind of technique and energy. This is because acknowledging one's shortcomings, vulnerabilities, and inaccuracies is not that easy even for the most genuine investigator. Both armature and veteran investigators are likely to feel uneasy, intimidated and even unwilling may be for a variety of reasons to the suggestion of cross-examining positionality. Mine was particularly a sensitive topic and it triggered dynamic reactions. I also realised that I would not have prepared in advance for this process, since it is so unique, asserting again that reflexivity can be quite challenging

This section has indicated how the investigation on the one hand, has benefited from the investigator's competencies and techniques. On the other hand, it indicates how the investigator has benefited from the investigation as explained above. Given this way, the investigators reflexive process has contributed in making the results of the investigation more credible and valid.

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## APPENDICES

### Appendix I: Consent letter for Participants

Tangaza University College  
P.O. Box 62157- 00200  
Nairobi, Kenya.

Dear Participant,

I, Florence Wamahiga Githuthu Reg. No. 17/00159, am a PhD student from Tangaza University College of Catholic University of Eastern Africa (CUEA). I am seeking to undertake an educational investigation project entitled “*Forgiveness as an Intervention for Radicalization of the Youth to Violence in Selected Churches and Mosques in Eastleigh, Nairobi County – Kenya*”.

I wish to collect data from your church/mosque.

I, therefore, request you to assist in giving your feedback on the questions asked. Please bear in mind that the responses are confidential and will be utilize for educational purposes only. I am looking forward to your favorable response.

If you voluntarily accept to participate in the study, kindly append your signature.

Participants Signature \_\_\_\_\_ Date \_\_\_\_\_

Researcher’s Signature \_\_\_\_\_ Date \_\_\_\_\_

Thank you for your availability to participate in this study.

Florence Wamahiga Githuthu

Phone: Contact: +254733800917

## Appendix II: Questionnaire for the Youth

### Section A: Background Information of the Respondent

**Instructions:** Please put a cross in the brackets (×) against appropriate answer for questions with options. For open-ended questions, write your answer in the space provided.

- 1) What is your category/ role?
  - i. Priest/Imam [ ]
  - ii. Catechist [ ]
  - iii. Church/mosque Member [ ]
  - iv. Other [ ] (Specify) \_\_\_\_\_
- 2) Please specify your gender:
  - i. Male [ ]
  - ii. Female [ ]
- 3) Specify your highest level of education:
  - i. Never attended school [ ]
  - ii. Up to primary level [ ]
  - iii. Up to secondary level [ ]
  - iv. Certificate [ ]
  - v. Diploma [ ]
  - vi. Degree [ ]
  - vii. Post graduate [ ]
- 4) Please specify your age bracket: (35 years and below):
  - i. 18 years and below [ ]
  - ii. 19-24yrs. [ ]
  - iii. 25-30yrs. [ ]
  - iv. 31-35 yrs. [ ]
  - v. Above 35 years [ ]
- 5) Specify how long you been a member of church/mosque
  - i. Less than 3 years [ ]
  - ii. 3 - 8 years [ ]
  - iii. 9 - 12 years [ ]
  - iv. Above 12 years [ ]
7. How much time (excluding day of commitment-Sunday/Friday) do you approximately spend per week in church/mosque related meetings?
  - i. Less than 1 hour [ ]
  - ii. 1 to 2 hours [ ]
  - iii. 2 to 3 hours [ ]
  - iv. 3 to 5 hours [ ]
  - v. More than 5 hours [ ]
8. What is your occupation? \_\_\_\_\_

## SECTION B: IDENTIFYING THE YOUTH THAT ARE VULNERABLE AND AT RISK TO RADICALIZATION

9. From the list given below, what do you think is the most common factor considered for targeted groups for radicalization?

- i. Age [ ]
- ii. Religion [ ]
- iii. Race [ ]
- iv. Gender [ ]
- v. Class [ ]
- vi. Education level [ ]
- vii. Unemployed [ ]
- viii. Other (please specify) -----

10. To what extent do you agree with the following statement relating to radicalization of youths in Kenya?

**Key:** 1=Strongly Agree 2= Agree 3= Moderate 4= Disagree 5=Strongly Disagree

Statement	1	2	3	4	5
Radicalization of youths in Kenya is largely influenced by marginalization					
Radicalization of the youth is largely influenced by poverty					
Radicalization is largely influenced by unemployment					
Radicalization is purely based on religious justification					
The reasons for joining terrorist groups are mainly the need for political change					
Youths in Kenya join terror networks for income opportunities					

### Heartland Forgiveness Scale (HFS)

#### 11. Directions:

Think about how you typically respond to such negative events. Next to each of the following items write the number (from the 7-point scale below) that best describes how you typically respond to the type of negative situation described. There are no right or wrong answers. Please tick where it seems appropriate and be as open as possible in your answers. Each item is rated on a seven-point scale that ranges from 1 (Almost always False of me) to 7 (Almost always True of me).



Items		1 Almost always False of me	2 False of me	3 More often False of me	4 Not sure /Ne utral	5 More often True of me	6 True of me	7 Almost always True of me
1	Although I feel bad at first when I mess up, over time, I can relax							
2	I hold grudges against myself for negative things I have done							
3	Learning from bad things that I have done helps me get over them							
4	It is really hard for me to accept myself once I have messed up							
5	With time I am understanding myself for mistakes I have made							
6	I don't stop criticizing myself for negative things I have felt, thought, said, or done							
7	I continue to punish a person who has done something that I think is wrong							
8	With time I am understanding others for the mistakes they have made							
9	I continue to be hard on others who have hurt me							
10	Although others have hurt me in the past, I have eventually been able to see them as good people							
11	If others mistreat me, I continue to think badly of them							
12	When someone disappoints me, I can eventually move past it							
13	When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it							
14	With time I can be understanding of bad circumstances in my life							
15	If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them							
16	I eventually make peace with bad situations in my life							
17	It is really hard I accept negative situations are not anybody's fault							
18	Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control							

### Extremism Scale

12. Take a position on declarations below concerning existence, community, and individual's different perspectives to them. Please tick where you feel most appropriate.

**Key:** Strongly Agree= SA, Tend to Agree =TA, Never Agree= NA, Neutral=N, Neither Disagree=ND, Tend to Disagree= TD and Strongly Disagree= SD.

Items	S A	T A	N A	N	N D	T D	S D
1. Most people in Kenya lead a way of life and traditions that require change entirely							
2. If one cannot conform to the majority's way of life and traditions, one requires to change to a very different way of life and tradition for oneself and one's companions							
3. The productive system that is the foundation of society requires to be completely changed.							
4. Like-minded people have to rigorously alter the bases of our own life in total. Others are free to do what they like.							
5. It is essential to remove democratic type of government if we want to have an acceptable society.							
6. I do not care what the rest of the society chooses to govern – Me, and those like me, will establish different government at our own time.							
7. Me, and those like me, actually do not share anything with the rest of the community.							
8. There are no two ways to live the fine and exact life, only one.							
9. If someone does not live in accordance with the fine and exact life, then one has opted to isolate from the society.							
10. Those groupings in the community that don't agree to the fine and exact life should be denied certain rights							
11. It is futile to try to discover answers with those who think about life entirely differently from us.							
12. It is not right to make agreements with what one believes in.							
13. It is not acceptable to live in peace with people who do not live the fine and exact life.							
14. Finally, there must be a clash– one cannot continuously live-in harmony with people who live an entirely contrasting life from the one they are supposed to live							

13. In your opinion, explain the factors that drive the youth from your community church/mosque to engage in radicalization?

.....  
.....  
.....

14. In your opinion explain how lack of forgiveness of self, others or situations influences youth into radicalization.

.....  
.....  
.....

15. In your opinion, explain how forgiveness can be used to address resentment and anger among the youth.....

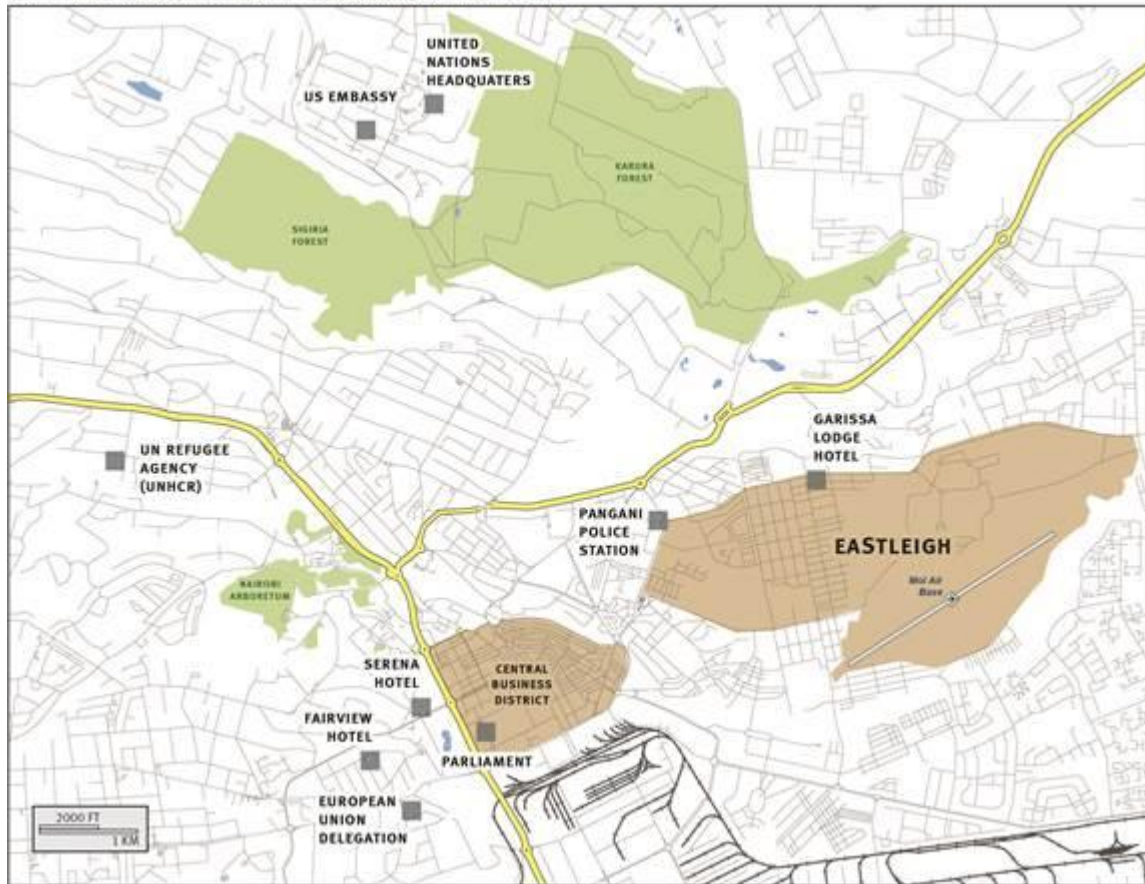
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### **APPENDIX III: Interview Guide to Key Informants and Focused Group Discussions**

1. In your opinion, explain the factors that drive the youth from your community church/mosque to engage in radicalization?
2. In your opinion explain how lack of forgiveness of self, others or situations influences youth into radicalization.
3. In your opinion, explain how forgiveness can be used to address resentment and anger among the youth

## Appendix IV: Map of Nairobi County

### CENTRAL NAIROBI AND THE SUBURB OF EASTLEIGH



## **Appendix V: Letters of Permissions from Tool Developers**

**Laura Thompson** <dr.thompson@heartlandforgiveness.com>

Dear Mrs. Florence Githuthu

We are happy to let you have permission to use the Heartland Forgiveness Scale (HFS) for your investigation. If need be, you have permission to copy this email as proof to have permission granted to use HFS for educational/research purposes only.

Sincerely,

Laura

Laura Y. Thompson, PhD

--- Forwarded message -----

From: **Simon Ozer** <[oz@psy.au.dk](mailto:oz@psy.au.dk)>

Date: Thu, Jul 22, 2021, 21:37

Subject: SV: Permission to use Extremism Scale

To: Florence wamahiga <[fwamahiga@gmail.com](mailto:fwamahiga@gmail.com)>

Great. There is no scoring manual as the scale was not to distinguish extremist from non-extremists. Rather the scale can be used as a tool for studying the relationship between extremism and other variables (correlations). I am attaching an article in which I have used the scale.

Best, Simon

## Appendix VI: Reliability of standardized tools

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### Appendix E: Reliability of standardized tools

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#### Heartland Forgiveness Scale

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Cronbach's Alpha	N of Items
.812	18

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#### Extremism Scale

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Cronbach's Alpha	N of Items
.823	14

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## Appendix VII: Research Permits



# TANGAZA UNIVERSITY COLLEGE

The Catholic University of Eastern Africa

## OFFICE OF THE DIRECTOR OF POST-GRADUATE STUDIES

E-mail: [dir.pgs@tangaza.ac.ke](mailto:dir.pgs@tangaza.ac.ke)

Website: [www.tangaza.ac.ke](http://www.tangaza.ac.ke)

OUR Ref: DPC SR/PR/05/2021

Date: 12<sup>th</sup> May 2021

Florence Wimalaga Githuthu  
Institute for Social Transformation  
School of Arts & Social Sciences  
Tangaza University College

Dear Florence,

**RE: RESEARCH AUTHORISATION FOR FLORENCE W. GITUTHU, REG. NO. 17/00150**

Reference is made to your letter dated 26<sup>th</sup> April 2021 requesting for ethical clearance of your research proposal to carry out a study on *"Forgiveness as an intervention for radicalization of the youth to violence: A case study of Eastleigh Area, Nairobi County, Kenya"*.

I am pleased to inform you that, your research proposal has been reviewed and found to conform to ethics in research. You are advised to submit your proposal to the National Commission for Science, Technology and Innovation (NACOSTI) for the research permit and further guidance before commencing the data collection exercise for your study. You are also advised to adhere to the code of ethics of protection of human subjects during the entire process of your study.

This approval is valid for one year from **12<sup>th</sup> May 2021**.

Please, ensure that after the data analysis and final write up, you submit a soft copy of the thesis to the Director of Post-Graduate Studies - Tangaza University College for records purposes.

Yours sincerely,



**DANIEL M. KITONGA (Ph.D.)**  
*Director, Post-Graduate Studies*  
Tangaza University College

**CC:** Dr. Steve O. Akoth – Programme Leader, PhD in Social Transformation (SST).



REPUBLIC OF KENYA

Ref No: 997578

## RESEARCH LICENSE



This is to Certify that Dr. FLORENCE WAMAHIGA GITHUTHU of Tangaza University College, has been licensed to conduct research in Nairobi on the topic: **FORGIVENESS AS AN INTERVENTION FOR RADICALIZATION OF THE YOUTH TO VIOLENCE: A CASE STUDY OF EASTLEIGH AREA, NAIROBI COUNTY -KENYA.** for the period ending : 09/June/2022.

License No: NACOSTI/P/21/11035

997578

Applicant Identification Number

Director General  
NATIONAL COMMISSION FOR  
SCIENCE, TECHNOLOGY &  
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**OFFICE OF THE PRESIDENT**  
**MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT**  
STATE DEPARTMENT FOR INTERIOR AND CITIZEN SERVICES

Telegrams.....  
Telephones: Nairobi 316815, 341666  
When replying, please quote

COUNTY COMMISSIONER  
NAIROBI COUNTY  
P.O. BOX 30124-00100  
NAIROBI

REF NO. ED 10/6 VOL. V (126)


17<sup>th</sup> June, 2021

Ms. Florence Wamahiga Githuthu  
P.O. BOX 168 - 00502  
**NAIROBI**

**RE: RESEARCH AUTHORIZATION**

Your letter dated 14<sup>th</sup> June, 2021 refers.

This office has no objection and authority is hereby granted to conduct a research within Kamukunji Sub County for a period of one year (1) beginning 21<sup>st</sup> June, 2021 to 9<sup>th</sup> June, 2022 as indicated in the request letter.

  
FLORA MWOROA  
COUNTY COMMISSIONER  
**NAIROBI COUNTY**

CC: The Deputy County Commissioner  
**KAMUKUNJI SUB COUNTY**



Republic of Kenya

**MINISTRY OF EDUCATION  
STATE DEPARTMENT OF EARLY LEARNING AND BASIC EDUCATION**

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Email: [rcenairobi@gmail.com](mailto:rcenairobi@gmail.com)  
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REGIONAL DIRECTOR OF EDUCATION  
NAIROBI REGION  
NYAYO HOUSE  
P.O. Box 74629 - 00200  
NAIROBI

When replying please quote

Ref: RDE/NRB/RESEARCH/1/65 Vol.1

DATE: 15<sup>TH</sup> June, 2021

Florence Wamahiga Githuthu  
Tangaza University College  
NAIROBI.

**RE: RESEARCH AUTHORIZATION**

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on the topic: *Forgiveness as an Intervention for Radicalization of the Youth to Violence: a Case study of Eastleigh Area Nairobi County -Kenya"*

This office has no objection and authority is hereby granted for a period, ending 9<sup>th</sup> June, 2022 as indicated in the request letter.

Kindly inform the Sub County Director of Education of the County you intend to visit.

  
**IRIMIA C.M**  
**FOR: REGIONAL DIRECTOR OF EDUCATION**  
**NAIROBI.**



**Copy to:** Director General/CEO  
National Commission for Science, Technology and Innovation  
**NAIROBI.**





# PUMWANI RIADHA MOSQUE COMMITTEE

17<sup>th</sup> JULY, 2021

**RE: - FLORENCE WAMAHIGA GITHUTHU**

Further on the above subject, we hereby grant permission to the above mentioned candidate viz Florence Wamahiga Githuthu to conduct her research in our area of jurisdiction titled "FORGIVENESS AS AN INTERVENTION FOR RADICALIZATION OF THE YOUTH TO VIOLENCE: A CASE STUDY OF EASTLEIGH AREA, NAIROBI COUNTY - KENYA". The candidate is pursuing her doctorate degree at Tangaza University College of Catholic UNIVERSITY of Eastern Africa (CUEA).

This permission is granted subject to conditions guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014 as spelt on her license no: NACOSTI/P/21/11035. The candidate should adhere to code and ethics of the community and keep the information CONFIDENTIAL.

We wish her all the best in her undertakings.

Sincerely yours,

RAMADHAN LUVUSI HAMISI  
ADMINISTRATOR



P.O. Box 38714-00600 | Digo Road | Pumwani Nairobi, Tel: 0716 552 504 , 0727 80  
Email: riadhamasjid@gmail.com



St. Teresa of Avilla

**St. Teresa's Catholic Parish - Eastleigh**

NAIROBI  
P.O. Box 42603 - 00100 Nairobi. Tel: 0718 - 870 121  
Email: stteresaparish01@yahoo.com

FLORENCE WAMAHIGA GITHUTHU  
TANGAZA UNIVERSITY COLLEGE  
KAREN, NAIROBI.

19/7/2021

**RE: PERMIT CONDUCT RESEARCH.**

Peace of the Lord be with you.

I am grateful to inform you that your request is accepted and you are now welcome to St. Teresa's Catholic Church Eastleigh for your research.

*I will organize for you our church youth on Sunday 18<sup>th</sup> July 2021. Kindly be here by 1:30pm. I will take the responsibility of introducing you to the group and I will hand them over to you.*

*Feel welcomed.*

*Yours Sincerely,*

Father Emmanuel



## **Appendix IX: Protocol Statement**

### **Psychoeducation intervention protocol (Forgiveness and deradicalization)**

The experimental group received a leaflet with basic information about dispositional forgiveness and an 8 weeks-session psychoeducation cycle. The psychoeducation was implemented with the scope to: A. induce a sense of concern for them; and B. enhance a sense of control over their lives.

At the end of the eight weeks, two hours per week, they were able to;

- Introduce of themselves and got to know one another and carry out ice braking exercises
- define dispositional forgiveness- What forgiveness is and what it is not
- Other forms/types of forgiveness
- The place of self-awareness in forgiveness
- summarize the steps in the forgiveness process
- Myths and facts about forgiveness
- understand the connection between forgiveness, radicalization and deradicalization
- Make Forgiveness and embracing deradicalization a choice
- apply what they have learned to real-life situation

Required; Come with a notebook and a pen



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Catholic University of Eastern Africa,  
Chief Librarian

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P. O. Box 15055  
Nairobi

Oliver

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