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The Role of Forgiveness in Countering Youth Radicalization into Violent Extremism in Eastleigh, Kenya

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Abstract

Radicalization has endured as a grave contemporary threat to peace in the 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. The surge of youth radicalization into violent extremism across the globe has become a worrying trend. Despite all the efforts to counter radicalization among the youths, more are still being radicalized. This study sought to investigate the role of forgiveness in countering youth radicalization into violent extremism in Eastleigh, Kenya. This study adopted mixed methods sequential explanatory design, combining experimental, correlational and phenomenological research methods. This study was conducted in Nairobi County, Kamukunji Sub- County, Eastleigh suburb, in St Theresa's Catholic Church and Riyadh Mosque, since Churches and mosques traditionally are the center for community activities and ideas. The study employed both probability and non-probability sampling methods. The sample size for the study was 222 respondents comprising of 212 youths and 10 key informants. The review found that there was weak, negative and insignificant correlation between self-forgiveness and extremism. The study concluded that the level of forgiveness among the respondents was above average. The study recommends that the Heartland Forgiveness adds to the known levels of forgiveness by virtue of its different elements that can be measured. 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

Keywords: *Forgiveness, Radicalization, Youth & Violent Extremism*

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1.1 Introduction

Radicalization has endured as a grave contemporary intimidation to peace in the world, given the constant rising numbers of terrorist attacks. Generally, the word radicalization can be used to narrate process where individuals and or even groups develop, over time, a mindset that can, under the right environment and opportunities, raise the risk that he or she will be involved in violent extremism or terrorism. It thus follows that the word de-radicalization should thus be used reference to the methods and skills used to disable and invert the radicalization process, thereby lessening the possible risk to society from violence. Youth are at risk of radicalization and recruitment to militant groupings that carry out diverse forms of extreme violence.

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 may benefit from dispositional forgiveness.

Radicalization activities and violent extremism has been linked to terrorist attacks. As reported by the Global Terrorism (Erin, 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 11th period has escalated from thirty-three in 2002 to sixty-five in 2017 (Erin 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) established 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. 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.

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.

1.2 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, 2013). 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.

1.3 Objective of the study

The role of forgiveness in countering youth radicalization into violent extremism in Eastleigh, Kenya.

1.4 Research Question

What is the role of forgiveness in countering youth radicalization into violent extremism in Eastleigh, Kenya?

2.1 Theoretical Review: 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 outcomes of their decisions; and initiate actions 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 to 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 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 likely to be 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 anger-reduction group treatments. A total of a hundred and thirteen learners of a large 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 such a way 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. 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.

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 research suggests that forgiveness might be an indicator for an interpersonal relationship distress, (Katz, Street, & Arias, 1997). Katz et al posits that people who are enthusiastic to forgive are more likely to remain passively 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.

3.1 Research methodology

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. 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. Eastleigh location has a large Somali Muslim population, bringing in an aspect of potential radicalization. The well-known history of terrorist attacks 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). 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).

The study employed 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). Census sampling was used to select the 10 key informants. The sample size for the study was 212 respondents.

The study employed questionnaires to collect data. The study was carried out in two phases. During the first phase, questionnaires were issued to a sample size of 212 participants. 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). 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.

4.1 Results and findings

The sample size for the study was 222 respondents comprising of 212 youths and 10 key informants. Out of 212 questionnaires issued to all the 212 youths, 103 questionnaires were returned duly completed. This made a response rate of 72.5%

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

The study attempted to establish the influence 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 analysis was used to establish this relationship and findings were presented in Table 1.

4.2.1 Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the whole group before training on forgiveness (per test)

The study sought to ascertain the influence of forgiveness on radicalization of the youth into violent extremism among respondents before they were trained on forgiveness. Pearson correlation analysis was used to find this relationship and findings presented in Table 1.

Table 1: Influence of Forgiveness on Radicalization of the Youth into Violent Extremism (pre-test)

Relationship between Forgiveness & V Extremism		Extremis m	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 1 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 ($r = -.312$; $p < .005$).

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

The study sought to determine the influence of forgiveness on radicalization of the Youth into Violent Extremism among respondents trained on forgiveness. Pearson correlation analysis was used to find this relationship and findings presented in Table 2.

Table 2: 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 2 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 ($r=-.411$; $p<.005$).

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

The study sought to examine the influence of forgiveness on radicalization of the youth into violent extremism among respondents not trained on forgiveness (control group). Pearson correlation analysis was used to establish this relationship and findings were presented in Table 3.

Table 3: 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 3 indicate that there was weak, positive and significant correlation between self-forgiveness and extremism ($r=.058$; $p>0.05$). Similarly, the correlation between forgiveness of others and extremism ($r=.405$; $p>0.05$). However, the study found that the correlation between forgiveness of situations and extremism was found to be weak, negative and significant ($r=-.490$; $p>.005$).

4.3 Discussions of findings

4.3.1 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 ($r=-.102$; $p>0.05$). With respect 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, the author draws the following conclusions. No significant relationship was found between 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 significant correlation between forgiveness of situations and extremism.

4.3.2 The Influence of Forgiveness on Radicalization of the Youth into Violent Extremism for the Experimental Group

The study showed that there was weak, negative and insignificant 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 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.

4.3.3 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 significant correlation between self-forgiveness and extremism ($r=.058$; $p>0.05$). Similarly, the correlation 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 ($r=-.490411$; $p>.005$), providing an observable pattern.

5.1 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 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

6.1 Recommendation

Due to the fairly brief 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 overlaps 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. 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.

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