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ASSESSING THE ECUMENICAL CONTRIBUTION TOWARD COUNTERING RADICALISATION AND RELIGIOUS EXTREMISM AMONG YOUTH IN MOMBASA COUNTY, KENYA

WELLINGTONE GONJA CHIRANZI

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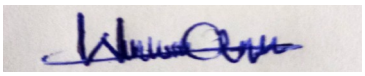
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DEDICATION

This work is lovingly dedicated to my wife and daughter, whose unwavering support, patience, and encouragement have been a constant source of strength throughout this academic journey. It is also dedicated to the youths of Mombasa County, Kenya, whose struggles, resilience, and hopes inspired this research and continue to motivate my ministry and scholarship. Above all, I dedicate this work to God Almighty, for His guidance, wisdom, and sustaining grace throughout every step of this study.

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ABSTRACT

Youth radicalisation presents a significant challenge in Mombasa County, Kenya, as evidenced in documented patterns of youth vulnerability linked to unemployment, social marginalisation, and religious manipulation, thereby increasing youth vulnerability to extremist ideologies. While government and security-led responses exist, this study focused on the overlooked role of faith-based ecumenical leadership in addressing the root causes of youth radicalisation. The study specifically examined the causes of youth radicalisation, the strategies employed by ecumenical leaders, the challenges in countering radicalisation, and the opportunities to promote youth resilience in Mombasa County. The research explored how interdenominational Christian cooperation contributes to community resilience, enhances theological literacy, and promotes youth socio-economic and spiritual empowerment. Using a qualitative case study design, the study collected data remotely through semi-structured interviews, open-ended questionnaires, and document analysis with youths aged 15–30, ecumenical leaders, and community stakeholders in Mombasa County. Purposive and snowball sampling techniques ensured diverse perspectives, while thematic analysis guided data interpretation and recommendations. The findings revealed that youth radicalisation is driven by interconnected economic, social, religious, and structural factors. The findings indicated that ecumenical leadership may contribute to counter-radicalisation through mentorship, interfaith collaboration, youth empowerment, community engagement, and faith-based interventions. However, these efforts continue to face challenges, including limited resources, socio-economic pressures, youth disengagement, and institutional limitations. The study concludes that effective counter-radicalisation requires holistic, collaborative, and contextually grounded approaches that integrate theological reflection, interfaith cooperation, and practical socio-economic interventions. The findings offer important insights for religious institutions, policymakers, and community organisations involved in promoting youth resilience and preventing violent extremism in Mombasa County.

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LIST OF ABBREVIATIONS AND ACRONYMS

AACC: All African Conference of Churches

CICC: Coast Interfaith Council of Clerics

CSOs: Civil Society Organisations

FBOs: Faith-Based Organisations

FGDs: Focus Group Discussions

HR: Human Rights

ISIS: Islamic State of Iran and Syria

ISWAP: Islamic State – West African Province

NCCK: National Council of Churches in Kenya

NCTC: National Counter Terrorism Centre

NGOs: Non-Government Organisations

NSCVE: National Strategy to Counter Violent Extremism

OAIC: Organisation of African Instituted Churches

UK: United Kingdom

UN: United Nations

USA: United States of America

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CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter provides an overview of the study's background, situating the research within a broader historical, social, and religious context. The Statement of the Problem presents the main issue the study addresses. The Research Objectives and Research Questions guide the investigation's direction and focus. The Research Hypothesis proposes anticipated outcomes based on existing theory. The Significance of the Study discusses the research's importance to various sectors, while the Justification covers its relevance. The Scope and Delimitations clarify the study's bounds, and the Limitations of the Study acknowledge potential challenges that may arise during the research process. Finally, the Operational Definitions of Terms clarify key concepts as used in this study.

1.2 Background of the Study

In the 21st century, youth radicalisation and extremism have become global concerns, affecting every continent and disrupting security, society, and religion. Governments and religious bodies worldwide continue to search for the causes and implications of this phenomenon, particularly in areas where youth feel marginalised or socially isolated.

Neumann (2013, p. 8) observes that extremist groups misuse religious ideology to advance violent agendas. These groups focus on youths, who are more susceptible to ideological influence and recruitment. The rise of digital technologies and social media has made it easier for these groups to influence and mobilise young people across borders. Young people may be particularly vulnerable where unemployment, social exclusion, identity struggles, peer influence, and limited access to positive opportunities create conditions that extremist narratives can exploit.

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In Western countries, domestic terrorism and the flow of foreign fighters to Syria, Iraq, and Asia have alarmed both governments and communities. This pattern has also raised security concerns in Mombasa and Kenya's coastal region (Botha and Abdile, 2014).

While the reasons why young Europeans join ISIS are still up for debate, some academics contend that issues like a sense of religious duty, experiences of injustice or marginalisation, and difficulties with social or personal identity have all been important (Kundnani, 2015, p. 30; Arun, 2015). These factors illustrate that radicalisation cannot be attributed to religion alone.

However, Neumann (2013) argues that ideological extremism does not occur in isolation but is often intertwined with wider socio-economic and political conditions, suggesting that multiple and overlapping factors influence radicalisation.

Consequently, scholars advocate for multi-sectoral responses involving religious leaders to counter these trends (Silke, 2008, p. 106).

In Africa, radicalisation takes unique forms rooted in historical marginalisation and religious manipulation. Across the Sahel, Lake Chad Basin, and East Africa, extremist groups such as Boko Haram, Al-Shabaab, and Islamic State–West Africa Province (ISWAP) exploit instability and religious sentiments to recruit youths (Onuoha, 2014, p. 12). Africa's large youth population, often unemployed and disillusioned, provides fertile ground for radical ideologies amid weak governance and unfulfilled democratic promises (Botha, 2014, p. 22). Moreover, the failure of religious institutions to engage youths meaningfully has left many vulnerable to extremist narratives (Abu-Nimer, 2018, p. 54).

Kenya, particularly Mombasa County, has also faced this challenge. The 2013 Westgate Mall attack and the 2015 Garissa University massacre illustrate how radicalisation has affected the

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country. Although groups like Al-Shabaab were involved, local recruitment networks have emerged. Within Mombasa County, the problem is not necessarily homogeneous across all communities and locations. Previous studies have identified areas such as Mvita, Majengo, Kisauni, and Likoni as more exposed to radical influences, particularly in informal madrasa settings (Botha and Abdile, 2014, p. 21; Botha et al., 2014). Local gangs *like Wakalii Kwanza*, *Wakali Wao*, and the 40 Brothers reflect how radicalisation manifests in urban contexts. Poverty, unemployment, police brutality, drug abuse, religious manipulation, and identity-based marginalisation have been identified as factors associated with vulnerability among coastal youths (Anderson and McKnight, 2015, p. 3).

Mombasa's religious diversity, historical inequalities, and socio-economic imbalances make it a hotspot. The city's Muslim-majority population, maritime identity, and long-standing sense of neglect by central authorities contribute to alienation. Mazrui (1994, p. 17) and Odhiambo (2019, p. 41) note that this marginalisation makes youths receptive to resistance narratives framed in religious terms. Heavy-handed security operations, often perceived as discriminatory, further damage state–citizen relations and provide extremist recruiters with opportunities to exploit grievances under the guise of defending faith and justice. In such contexts, young people may be approached through peer networks, religious and social spaces, community relationships, and increasingly through social media, to influence their beliefs, gain their support, or facilitate recruitment into extremist networks.

In response, ecumenical leadership, which comprises Christian and interfaith collaboration, offers a significant platform for countering extremism. Ecumenical engagement brings together different Christian traditions, while interfaith engagement creates opportunities for Christians and Muslims to work together on shared concerns such as peacebuilding, youth empowerment, and

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preventing radicalisation. Ecumenical leaders have moral authority, grassroots presence, and theological tools to engage extremist interpretations with messages of peace, coexistence, and justice. Globally, initiatives such as the Interfaith Youth Core (USA) and the Network for Religious and Traditional Peacemakers (Helsinki) illustrate how faith leaders can empower youth to counter radical ideas (Patel, 2012, p. 66).

Across Africa, organisations such as the All-Africa Conference of Churches (AACC) and national councils of churches have promoted ecumenical peacebuilding and youth engagement initiatives. African theologians like Emmanuel Katongole emphasise that the church's prophetic responsibility is not only to preach salvation but also to confront injustice, violence, and identity crises that fuel radicalisation (Katongole, 2011, p. 49). In Kenya, the Coast Interfaith Council of Clerics (CICC) and Haki Yetu have demonstrated how Christian and Muslim leaders can collaborate effectively to counter radicalisation. Such collaboration is particularly relevant in Mombasa because radicalisation and religious extremism affect communities across religious boundaries and therefore require engagement that does not isolate either Christian or Muslim perspectives.

Despite such initiatives, gaps remain in assessing the specific roles and perceived effectiveness of ecumenical leaders in contexts like Mombasa. Most studies emphasise security-based approaches or focus on individual religious institutions, overlooking evidence on ecumenical and interdenominational cooperation. There is also a need to understand how Christian –Muslim engagement can complement ecumenical efforts in addressing a problem that has implications for both religious communities. This study therefore seeks to fill that gap by assessing the contributions, experiences, and challenges faced by ecumenical leaders, and exploring

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opportunities to strengthen their engagement with youth in addressing youth radicalisation and extremism in Mombasa County.

By situating the discussion within global and local contexts, the study recognises youth radicalisation as a multidimensional problem requiring faith-based and community-centred solutions. Understanding the contribution of ecumenical leadership is vital not only for Kenya's coastal region but also for shaping ecumenical and interfaith collaboration and peacebuilding efforts in similar settings worldwide.

1.3 Statement of the Problem

In Kenya, especially in Mombasa County, youth radicalisation and violent extremism have been identified as social, political, and religious challenges linked to documented recruitment and arrest cases (Botha and Abdile, 2014, p. 18; National Counter Terrorism Centre, 2020). The problem is particularly significant among vulnerable youth in some urban and marginalised communities, where socio-economic, social, political, and religious factors may intersect. While the government and civil society have employed strategic efforts, a documented number of youths are still trapped in extremist ideologies and groups, posing a threat to national peace, community stability, and religious coexistence, as reflected in national counter-terrorism reports indicating sustained youth involvement in recruitment and arrest cases (National Counter Terrorism Centre, 2020).

The main drivers of Radicalisation among youths include social, economic, political, and religious factors. These include unemployment, poverty, marginalisation, substance abuse, and the manipulation of religious narratives by extremist groups (Botha, 2013, p. 8; Kilonzo, 2017, p. 45). Government interventions have often focused on security measures, which are frequently critiqued for limited community ownership and long-term sustainability. In some cases, heavy-handed

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approaches, such as random arrests and profiling, have alienated communities, becoming associated with increased vulnerability of young people to radicalisation (Mkutu and Opondo, 2019, p. 112). Thus, the problem cannot be attributed to religion alone, but to the interaction of several factors affecting youth vulnerability.

Faith-based and ecumenical initiatives are gaining recognition as important complements to government efforts, with the potential to provide spiritual guidance, moral support, and community-centred solutions. Christian and interfaith bodies in Mombasa have engaged in activities such as youth mentorship, peacebuilding, dialogue, and community-based programmes to promote peaceful coexistence. However, the coordinated contribution of ecumenical leadership in addressing youth radicalisation remains under-researched in terms of coordination and perceived effectiveness and is underutilised. While individual Christian denominations have undertaken peacebuilding and mentorship programs, little empirical evidence exists on the perceived contribution and experiences of their collective ecumenical engagement, including whether their initiatives are theologically grounded, strategically effective, and contextually relevant to the dynamics of radicalisation in Mombasa. There is also limited understanding of how such Christian initiatives can engage with Muslim leaders and communities in addressing a problem that affects both religious communities.

This study, therefore, seeks to assess the contribution of ecumenical leadership to countering youth radicalisation and religious extremism in Mombasa County. It aims to examine the causes, evaluate ecumenical strategies, identify challenges, and explore opportunities for promoting youth resilience. The findings will generate context-specific empirical insights and provide practical guidance for church leaders, policymakers, and peace practitioners engaged in faith-based counter-radicalisation efforts.

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1.4 General Objective

To critically assess the ecumenical contribution to countering youth radicalisation and religious extremism in Mombasa County by examining their causes and manifestations, assessing strategies employed by ecumenical leaders and initiatives, examining the challenges faced by ecumenical leaders, and exploring opportunities to strengthen youth resilience.

1.5 Specific Objectives

1. To analyse the causes and manifestations of youth Radicalisation and religious extremism in Mombasa County.

2. To assess the contribution of ecumenical leaders and initiatives toward countering youth radicalisation and religious extremism in Mombasa County.

3. To assess the challenges faced by ecumenical leaders in engaging youth affected or at risk of radicalisation and religious extremism.

4. To explore opportunities for strengthening ecumenical leadership in promoting youth resilience against radicalisation and religious extremism in Mombasa County.

1.6 Research Questions

1. What are the causes and manifestations of youth radicalisation and religious extremism in Mombasa County?

2. What contribution do ecumenical leaders and initiatives make toward countering youth radicalisation and religious extremism in Mombasa County?

3. What challenges do ecumenical leaders face in engaging youth affected or at risk of radicalisation and religious extremism?

4. What opportunities exist for strengthening ecumenical leadership in promoting youth resilience against radicalisation and religious extremism in Mombasa County?

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1.7 Assumptions of the Study

Several key assumptions guide this study. It assumes that ecumenical leadership may play a vital role in countering youth radicalisation and religious extremism in Mombasa County. Youth radicalisation is believed to be influenced by interconnected political, religious, social, and economic factors such as unemployment, drug abuse, and marginalisation. Ecumenical leaders are assumed to use faith-based strategies, including peacebuilding, mentorship, and theological engagement, to foster tolerance and resilience among the youth. Collaborative ecumenical efforts are also seen as strengthening community cohesion, though they face challenges such as limited resources, poor coordination, and occasional community resistance. These assumptions provide the foundation for understanding how ecumenical engagement helps counter radicalisation and extremism among youth in Mombasa County.

1.8 Justification of the Study

This study is necessary because it assesses the contribution of ecumenical leadership in addressing youth radicalisation and religious extremism from theological, pastoral, and socio-political perspectives. Ignoring the potential role of ecumenical voices in influencing youth would be a mistake.

In addition, most research on faith-based responses in Mombasa County, a context marked by documented youth radicalisation dynamics, has focused on specific denominations or interfaith collaboration, with limited attention to ecumenical leadership as a distinct and collective Christian voice. This study aims to fill that scholarly gap by assessing how ecumenical actors might work together to offer theological counter-narratives, encourage inclusiveness, and build peace across communities.

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The need for long-term, contextually appropriate solutions that go beyond security measures is suggested by existing policy and research, especially because some young people are reported to be exposed to radicalisation. The results will be useful to church leaders, legislators, youth workers, and anyone in civil society who wants to stop radicalisation through faith-based, collaborative forms of leadership.

1.9 Significance of the Study

This study is important in many ways, including academically, theologically, pastorally, and socially, as it generates context-specific knowledge and practical insights into the contribution of ecumenical leadership in addressing youth radicalisation and extremism in Mombasa County.

First, the study contributes to religious and theological studies by deepening understanding of how Christian ecumenical values can be applied to address modern societal challenges, such as violent extremism. Many theological reflections remain too abstract or limited to doctrine. Still, this study seeks to connect theory and practice by analysing how ecumenical leadership might offer prophetic and pastoral responses in contexts of violence and ideological manipulation.

In addition, the study provides an empirical, context-specific analysis of youth radicalisation in Mombasa County, thereby addressing a gap in the existing literature, which has largely focused on security-based approaches rather than faith-based interventions. By foregrounding the role of ecumenical leadership, the study highlights religious actors as key stakeholders in community-based responses to radicalisation.

Second, the study is important for church leaders and ecumenical organisations. It provides useful information about the strengths, weaknesses, and opportunities of interdenominational collaboration in peacebuilding. The findings help shape joint theological education, youth engagement programs, and community projects that, collectively, speak against violence. From a

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Christians perspective. This is particularly valuable for ecumenical bodies such as the National Council of Churches of Kenya (NCCK) and the Organisation of African Instituted Churches (OAIC), which work with many different Christian traditions.

The study further contributes to ecumenical theology by demonstrating how collaborative Christian leadership can serve as a practical tool for peacebuilding and social transformation. It extends existing scholarship by showing that ecumenical engagement is not only a theological ideal but also a functional strategy for addressing contemporary social challenges such as radicalisation.

Third, the study is relevant for both youth ministry and peacebuilding actors. As youths deal with the spiritual and social confusion that comes from extremist ideologies, the results of this study help shape youth mentorship programs, pastoral counselling models, and vocational training programs that promote resilience and nonviolence. This is especially important in Mombasa's informal settlements and seaside towns, which are recognised for being places where extremists recruit new members.

Furthermore, including perspectives from Muslim religious leaders adds a complementary interfaith dimension, enriching the analysis and underscoring the importance of cooperation across religious traditions. This is significant because the study addresses a phenomenon that affects both Christian and Muslim communities and therefore benefits from perspectives beyond Christian institutions alone.

Fourth, the research is important for policy and academic development. It provides faith-based insights that may complement Kenya's National Strategy to Counter Violent Extremism (NSCVE) to fight radicalisation. The study also encourages partnerships between religious groups,

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government agencies, and civil society organisations across different sectors by examining how participants perceive the contribution of ecumenical leaders at the grassroots level.

Moreover, the study integrates theoretical frameworks such as Relative Deprivation Theory, Social Identity Theory, and Transformational Leadership Theory within an African context, thereby helping to bridge the gap between theory and practice. The findings, therefore, provide a useful foundation for future research, theological reflection, and policy development on faith-based approaches to countering youth radicalisation.

In summary, this study provides a timely, contextually grounded examination of how ecumenical leadership can contribute to inclusive, faith-based responses to one of Kenya's most pressing social challenges, namely youth radicalisation and violent extremism.

1.10 Scope and Delimitations of the Study

The scope of this study is narrow by design, so that it can go in depth and be relevant when examining the contribution of ecumenical leadership to addressing youth radicalisation and religious extremism. Geographically, the study is confined to Mombasa County, which is on the Kenyan coast and has had significant challenges of violent extremism and youth radicalisation. Mombasa is home to a youthful population, a wide range of religions, and a long history of being politically and socially marginalised. This makes it an important place to study both the causes of radicalisation and the possible role of faith-based intervention. The study focuses on urban and outskirts areas of Mombasa County that have been hotspots for radical influence.

Thematically, the study focuses on the ecumenical efforts of Christian leaders and institutions from various denominations, including the Anglican Church, the Catholic Church, the Methodist Church, and Evangelical alliances, working collaboratively to address the threat of radicalisation. It doesn't focus on the work of particular denominations in isolation, nor on

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interfaith initiatives involving non-Christian actors, but it may acknowledge such contexts for comparative insights. The study investigates four main areas: the causes of youth radicalisation, the strategies ecumenical leaders use to address the issue, the challenges they face, and the opportunities they can offer to promote youth resilience.

Methodologically, the study employs a qualitative case study approach, involving interviews, open-ended questionnaires, and document analysis. The targeted respondents will be ecumenical church leaders, youth leaders, community elders, and selected government or civil society workers engaged in peacebuilding and counter-radicalisation in Mombasa County. The study's main goal is not to make statistical generalisations but to provide theological, contextual, and practical insights that inform both academic discourse and real-world action.

The study is delimited in time and in the policies it covers. It examines events and reactions from 2010 onwards, when Kenya was more worried about domestic terrorism and groups like Al-Shabaab, which were recruiting more youths. There has been a lot of research on how Muslim youths become radicalised, but this study uniquely focuses on Christian ecumenical responses, which adds new dimensions to scholarship and practice.

In summary, the study focuses on the Christian ecumenical response to youth radicalisation in Mombasa County. It employs qualitative methods to explore the causes, strategies, challenges, and opportunities that exist in a particular social, political, and religious setting.

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1.11 Limitations and Delimitations of the Study

While this research aimed to provide valuable insight into the contribution of ecumenical leadership to countering youth radicalisation and religious extremism in Mombasa, several limitations affected the scope, depth, and applicability of the findings. First, the study was geographically limited to Mombasa County. Although Mombasa provided relevant context

because of its exposure to radicalisation and its strong ecumenical presence, the findings may not be fully generalisable to other regions of Kenya or beyond, where socio-cultural, political, and religious dynamics differ significantly. The study's contextual nature also made comparative analysis with other counties difficult, as different regions may have experienced distinct causes, patterns, and responses to youth radicalisation and extremism.

Second, the study focused primarily on Christian ecumenical leadership, with particular attention to collaboration among Christian denominations in addressing youth radicalisation. Although the study incorporated perspectives from Muslim religious leaders, their representation remained limited compared with Christian participants. Consequently, the findings reflected ecumenical Christian perspectives more strongly, while interfaith insights served a complementary role. The study therefore did not extensively analyse broader interfaith engagements or Islamic faith-based counter-radicalisation initiatives in coastal Kenya, despite their importance within the wider counter-extremism landscape.

Third, the study's qualitative nature introduced methodological limitations. The main data collection methods were interviews, open-ended questionnaires, and document analysis. These methods relied on self-reporting and might have been affected by respondent bias, especially when discussing sensitive topics such as religion, extremism, insecurity and radicalisation. Some people might not have spoken up for fear, political sensitivity, or a lack of trust. Furthermore, the relatively small sample size, while appropriate for qualitative inquiry, might not have fully represented the experiences and perspectives of all stakeholders involved in countering youth radicalisation in Mombasa County.

In addition, security restrictions, safety concerns, or legal constraints limited the researcher's access to radicalised youths, former extremists, or individuals closely associated with

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extremist networks. This made it harder to get first-hand information from youths who had experienced radicalisation or participated in extremist movements.

Lastly, fieldwork was not as deep or as broad as it should have been due to time and resource constraints. The study took place over a fixed period, which did not allow for long-term analysis or extended observation of participants. Because the researcher was remote during certain stages of the study, some engagements were conducted online, which limited the interpersonal rapport and observational depth achievable through face-to-face interactions.

Despite these limitations, the study made deliberate efforts to ensure the credibility and trustworthiness of the findings through triangulation of data sources, confidentiality assurance, contextual sensitivity, and careful interpretation of participants' responses. Consequently, the study still provided meaningful insights that may assist ecumenical leaders, policymakers, scholars, and peace practitioners working in contexts affected by youth radicalisation and religious extremism.

1.12 Operational Definition of Terms

Counter-Radicalisation: Counter-radicalisation referred to strategies, policies, and actions intended to prevent individuals, especially youths, from being drawn to extremist groups or ideologies. In this study, it included theological education, community engagement, mentorship, and spiritual formation initiated by ecumenical leaders.

Ecumenical Leadership: In this study, ecumenical leadership refers to efforts by Christian leaders from different denominations who work together toward a shared objective, especially in addressing social problems such as youth radicalisation and extremism. It involves collaboration among Anglicans, Catholics, Evangelicals, and other traditions to promote peace, justice, and unity despite doctrinal differences.

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Ecumenism: In this study, ecumenism refers to cooperation and collaboration among Christians from different denominations in addressing shared concerns. It includes efforts by Anglican, Catholic, Evangelical, and other Christian traditions to promote peace, justice, unity, and social transformation.

Mombasa County is one of Kenya's 47 counties, located along the Indian Ocean coastline. It is known for its diverse cultures, its strategic location for trade, and its vulnerability to radicalisation due to socio-economic, religious, and historical factors.

Religious Extremism: In this study, religious extremism refers to beliefs or interpretations of religion that promote intolerance, rejection of other groups, or justification of violence. The study focused on how such beliefs and narratives may contribute to youth vulnerability to radicalisation.

Violent Extremism: This term describes the beliefs and actions of people or groups who use or promote violence to achieve political, religious, or ideological goals. In this study, violent extremism encompassed actions like terrorism, recruitment of youths to militancy, and promotion of hate-based ideologies.

Youth: In this study, youth refers to young people aged 15–30 years, consistent with the age range of youth participants included in the study.

Youth Radicalisation: is defined as the process by which young people adopt strong political, religious, or intellectual convictions that may lead them to endorse or take part in violent or intolerant actions. The study focused on how religious extremism could lead to radicalisation in Mombasa County, which often resulted in the recruitment of youths to violent extremist groups like Al-Shabaab.

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Youth Resilience: Youth resilience refers to young people's ability to resist, recover from, or remain unaffected by pressures, narratives, or circumstances that drive them to radicalisation. It involves their ability to stay involved in meaningful civic, social, or religious life even when they were being pushed out or facing radical ideological pressure.

1.13 Conclusion

This chapter introduced the study by outlining the background, problem statement, objectives, research questions, hypothesis, and significance of assessing the role of ecumenical leadership in encountering youth radicalisation and extremism in Mombasa County. It has defined the study's scope and limitations and clarified key operational terms. The chapter laid the stage for a deeper exploration of the existing literature in the next chapter, where the study's theoretical, theological, and empirical bases were critically examined.

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CHAPTER TWO: THE LITERATURE REVIEW

2.1 Introduction

This chapter critically reviews the existing literature on youth radicalisation and the possible role of ecumenical leadership in addressing it. The chapter is structured around four major themes. First, it examines the social, political, economic, and ideological factors that lead young people to become radicalised and extremist. Second, it assesses current global and regional efforts to prevent radicalisation, both worldwide and in specific regions. Third, it identifies the persistent challenges stakeholders face in addressing youth extremism, highlighting gaps in policy, community engagement, and theological responses. The fourth theme focuses on the opportunities that ecumenical leadership offers to stop youth radicalisation through moral influence, collaboration across faith traditions, and the empowerment of grassroots communities. The chapter also includes a theoretical framework drawing on five key theories and a conceptual framework showing how the study's main variables relate. Together, these components establish the study's rationale and academic direction.

2.2 Causes of Youth Radicalisation and Religious Extremism

Youth radicalisation and religious extremism are closely related concerns that affect peace, security, and social harmony across several African regions, with documented trends of violence and recruitment. In places like Mombasa County, Kenya, radical ideological narratives have become popular among youths who report feeling politically and socially excluded. Such conditions may contribute to violence and terrorism. Scholars have provided substantial insights into the causes of youth radicalisation; however, the literature often relies on broad, non-context-specific studies and lacks sufficient detail on local dynamics, religious leadership, and ecumenical responses. This study explores the political, religious, social, and economic reasons why youths

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become radicalised by reviewing important texts like the Routledge Handbook of Democratisation in Africa (Lynch and VonDoepp, 2019), Radicalisation and Counter-Radicalisation (Silva and Deflem, 2020), and Countering Terrorist Recruitment in the Context of Armed Counter-Terrorism Operations (Ekici et al., 2016), whose findings have limited transferability to local faith-based contexts. In doing so, the study identifies empirical and contextual gaps that this study seeks to address.

2.2.1 Political Causes of Youth Radicalisation and Religious Extremism

Youth political exclusion and marginalisation serve as major drivers of youth radicalisation. According to Lynch and VonDoepp (2019c, p. 102), failures in democratic processes in Africa have led to weak institutions, restricted youth civic participation, and disillusionment among youth. In places like Mombasa, young people often feel excluded from national development, which may contribute to alienation. Silva and Deflem (2020, p. 45–46) support this, noting that extremist groups often present themselves as resistance movements against corrupt and authoritarian governments, offering youths an alternative way to engage in politics. Together, these studies link political exclusion with the appeal of extremist narratives.

Ekici et al. (2016, p. 11) also reveal that counter-terrorism strategies that rely on militarisation, such as indiscriminate arrests and heavy-handed policing, may deepen existing grievances. These tactics may push youths who are already at risk further into extremism by presenting the government as oppressive and harsh.

Theological scholarship underscores how religion shapes youths' responses to political marginalisation. Bwire (2024, p. 25–44) examines how religious narratives and institutions intersect with political grievances to influence radicalisation. Mawerenga (2024) highlights how politicised religious identity can legitimise radical actions among youths. Ndereba and Mugambi

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(2024, p. 3–7), however, argue that Christian teachings on dual citizenship and civic duty provide a framework for youths to navigate political exclusion responsibly, potentially countering extremist narratives through constructive civic participation.

While Lynch and VonDoepp (2019c) assess democratic shortcomings in general, their work does not focus on how political marginalisation specifically affects youths in coastal regions such as Mombasa, limiting its applicability to youth-focused intervention design. Silva and Deflem (2020) discuss youth susceptibility to extremist rhetoric, but they provide limited evidence on how youth locally interpret such narratives. Ekici et al. (2016) offer a global perspective on security operations but do not detail how policing in Kenya contributes to radicalisation. Thus, the literature provides useful explanations but leaves limited context-specific understanding of how political youths in Mombasa experience exclusion and state responses.

2.2.2 Religious Causes of Youth Radicalisation and Extremism

How religion is taught and practised in local contexts can either lessen or increase youth radicalisation. Silva and Deflem (2020, p. 89–90) explain that extremist ideologies typically thrive in unregulated religious environments, including some coastal settings, where theological instruction is inadequate. These groups twist religious scriptures to make violence seem acceptable, presenting radicalisation as a spiritual duty. Ekici et al. (2016, p. 32–33) explain that many youth are exposed to violent ideologies in informal madrassas or online platforms where narratives about defending the Muslim "Ummah" are framed as religious duties. Together, these studies suggest that inadequate religious instruction and exposure to extremist interpretations may create conditions that increase youth vulnerability to radicalisation.

In Kenya, Lynch and VonDoepp (2019b, p. 221) argue that limited interfaith participation, particularly low youth involvement, may create space for extremist beliefs to spread because

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ecumenical voices often lack influence among youth. In this void, radical ideas may become more convincing, especially when framed in terms of religious purity and defence against moral or spiritual decline.

Ndereba and Mugambi (2024, p. 5–7) suggest that promoting Christian "dual citizenship," in which faithfulness to God aligns with civic responsibility, can serve as a theological and social countermeasure to radicalisation in faith-based youth contexts. By encouraging young people to see civic duty as a form of religious obedience, communities may redirect potentially radical energies into constructive societal engagement. Similarly, Bwire (2024) examines how extremist groups exploit theological narratives, while Oloyede (2024) highlights pastoral care and discipleship as frameworks to counter youth radicalisation. These perspectives show that religion may be both a context in which radicalisation is promoted and a resource for responding to it.

Silva and Deflem (2020) identify radical teachings but do not examine how these religious groups are led or how they train their leaders. Ekici et al. (2016) focus on international jihadist discourse but do not examine indigenous theological movements or counter-discourses emerging from Kenyan faith communities. Lynch and VonDoepp (2019b) discuss the limitations of interfaith interaction, but they do not address how religious leaders use theology to counter radical ideology. The literature therefore provides important insights into religious influences on radicalisation but leaves limited understanding of how religious leaders in Mombasa engage at-risk youth through theological and institutional approaches.

2.2.3 Social Causes of Youth Radicalisation and Religious Extremism

Youth radicalisation is often rooted in an identity crisis, and, according to Silva and Deflem (2020, p. 103), marginalised youth search for purpose, belonging, and recognition. Extremist groups take advantage of this need by offering youths a sense of identification and brotherhood.

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Drawing on Social Identity Theory, Tajfel and Turner (1979, p. 34) argue that people are drawn to groups that support their identity, especially when society does not accept them. Together, these perspectives suggest that unmet needs for belonging and identity may increase youth vulnerability to radicalisation.

Peer influence and social networks also play a significant role in radicalisation. Ekici et al. (2016, p. 41) explain that recruitment usually starts with close friends or relatives. Digital media has further expanded this trend. UNESCO (2017, p. 38) argues that extremists use online platforms to spread radical ideas and communicate with youths in private, peer-supported digital spaces. These studies therefore highlight both offline and online social networks as important contexts in which radical ideas may be reinforced.

Although Silva and Deflem (2020) offer theoretical insight into identity-based radicalisation, they do not examine the specific cultural and generational issues facing Mombasa's youth, particularly peer dynamics and lived experiences observable through qualitative inquiry. Ekici et al. (2016) and UNESCO (2017) discuss how youths are recruited. Still, they do not sufficiently examine the positive social institutions that may help, such as mentorship, youth clubs, and religious communities. Thus, the literature offers useful explanations of identity, peer influence, and digital networks, but provides limited context-specific understanding of how youths in Mombasa experience these social factors and how positive social institutions may shape their responses to radicalisation.

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2.2.4 Economic Causes of Youth Radicalisation and Religious Extremism

Economic hardship doesn't directly cause radical ideas, but it does make them easier to spread. Silva and Deflem (2020, p. 120–121) argue that youth struggling to make ends meet are more likely to join extremist groups, especially when those groups promise money, jobs, or

educational opportunities. Ekici et al. (2016, p. 49) confirm that violent groups often use stipends and other forms of help to recruit people in areas with low economic activity. Lynch and VonDoepp (2019c, p. 154) stress that economic differences linked to ethnic and religious identities might make people angrier, especially in places where people feel left out of the economy. Together, these studies suggest that economic hardship may increase vulnerability to extremist recruitment where exclusion and material incentives overlap.

While these authors emphasise the economy's vulnerability, they often miss how religious groups can strengthen the economy in their own communities, such as through church-run vocational programs or microfinance. Silva and Deflem (2020) focus on the incentives extremist networks offer, but they do not examine whether these offers are long-lasting from a youth perspective. Ekici et al. (2016) discuss economic manipulation but do not consider how young people can take charge or start their own businesses. The literature therefore gives limited attention to faith-based economic alternatives and youth-led economic responses in the Mombasa context. This study examines the role of church- and mosque-led economic programmes in addressing this vulnerability.

Taken together, the literature on political, religious, social, and economic causes provides important explanations of youth radicalisation, but its application to the Kenyan coastal context remains limited, particularly regarding local governance, religious institutions, grassroots programmes, and faith-based economic alternatives.

2.3 Ways of Dealing with Youth Radicalisation and Religious Extremism

Youth radicalisation and violent extremism are complex phenomena influenced by a range of political, religious, social, and economic factors. This study examines five main thematic approaches to addressing youth radicalisation, namely: security and counterterrorism, civil society

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engagement, public health and psychosocial support, digital counter-narratives, and interfaith cooperation, with attention to their effectiveness, sustainability, and contextual limitations. It also identifies strengths, weaknesses, and gaps that remain relevant to this study.

2.3.1 Security and Counterterrorism Approach

From a political dimension, Jason Rinehart (2010:, p. 3–35) outlines how counterinsurgency and counterterrorism techniques are often the first steps taken to stop youths from becoming radicalised. To break up networks of violent extremism, these steps include spying, military operations, gathering intelligence, and stricter immigration rules. He argues, however, that relying too heavily on "hard power" often overlooks the ideological and structural root causes of radicalisation, such as poverty and political exclusion. Rineheart suggests that security should be combined with preventive measures that strengthen local communities and change how governments operate (Rineheart, 2010, p. 38–42).

While Rineheart's analysis is insightful, it doesn't include any case studies from Africa that specifically examine how security policies affect community dynamics in metropolitan coastal areas like Mombasa County. There is limited information about how youths perceive state security forces or how policing contributes to or stops radicalisation. This study therefore explores these perceptions in the Mombasa context.

2.3.2 Interfaith Dialogue and Religious Cooperation

From a religious perspective, Silva and Deflem (2020. p. 106) stress that credible religious leaders must work collaboratively to counter radicalisation by correcting extremist theology and spreading religious teachings that promote peace. Working with people of different faiths gives youth the opportunity to learn about other religions, challenge exclusive beliefs, and experience tolerance in action. Berger (2018, p. 90) also notes that radical ideas do well in echo chambers but

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can be challenged through exposure to different points of view and interfaith narratives. Interfaith peace efforts may also strengthen community relations in areas with significant sectarian tensions.

Most of the literature focuses on interfaith cooperation at a high institutional level or among faith councils, but not much on interfaith participation among youths, especially in grassroots African communities like Mombasa, where there is religious diversity and concern about radicalisation. This study therefore examines how interfaith youth networks could be better organised to offer theological and social alternatives to extremism.

2.3.3 Civil Society and Community Engagement

From a social dimension, the Global Centre on Cooperative Security (2020, p. 4–7) emphasises the importance of civil society organisations (CSOs) in building community trust and empowering youth through education, mentorship, and capacity-building programs. These community-led projects give youths other avenues to grow and may address the social isolation that radicals often exploit. The research also highlights the importance of CSOs, local authorities, and religious institutions working together.

Although CSOs play an important role, there isn't enough research on how well these programs work and how long they last in marginalised urban areas like Mombasa. The literature tends to make broad statements about interventions without looking at how young people perceive CSOs or how to make these groups more youth-led. This study explores these concerns in the Mombasa context.

2.3.4 Public Health and Psychosocial Interventions

From the socio-economic dimension, Giammaria et al. (2017, p. 21–33) conceptualise radicalisation as a behavioural and mental health issue that requires early detection, healing from trauma, and psychosocial care. They stress the importance of preventive measures, such as

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teaching life skills, mental health care, and cognitive-behavioural therapy, largely within Western public health frameworks. Their public health strategy also emphasises community involvement and cooperation across sectors, including teachers, social workers, and health professionals.

However, the literature is primarily centred on Western settings and offers limited insight into culturally grounded interventions in Africa, where mental health facilities may be underdeveloped, culturally stigmatised, or difficult for vulnerable youth to access. Little is known about how local youths in Mombasa County interpret emotional distress, religious trauma, or psychosocial vulnerability in relation to extremism. This study therefore explores contextually appropriate mental health narratives and services that may support deradicalisation.

2.3.5 Digital Literacy and Counter-Narratives

Berger (2018,p. 54–58) identifies the internet as a major factor in youth radicalisation from a social and political perspective. He points out how extremists use social media to spread hate, attract followers, and offer simplified ideological worldviews. He suggests that to fight this, people should learn how to read and write about the media and spread credible counter-narratives, while giving limited attention to offline dissemination, especially through former extremists, survivors, and community leaders. Silva and Deflem (2020, p. 97–99) agree with this and call for digital efforts led by youths that present peaceful, inclusive identities. Together, these studies emphasise the importance of both media literacy and youth-led counter-narratives.

Although digital counter-narratives are recognised worldwide, their local effectiveness in low-connectivity areas, such as informal settlements in Mombasa, remains poorly understood. There is not much information on how extremist ideas reach youths who do not have regular access to digital tools through informal offline channels, such as WhatsApp, Bluetooth, or word-of-

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mouth. This study therefore examines offline mechanisms of idea spread and explores how to design hybrid communication approaches for these groups.

Taken together, the literature reviewed in this section points to the need for more localised and context-sensitive approaches to addressing youth radicalisation. While existing interventions provide useful insights, limited attention is given to youth-led and community-based approaches in the Mombasa context. This study therefore examines how such approaches may contribute to youth resilience and provide alternatives to radicalisation.

2.4 The Challenges of Dealing with Youth Radicalisation and Religious Extremism

Youth radicalisation and violent extremism remain pressing challenges worldwide, especially in Mombasa County, Kenya, where social, religious, and political issues converge. Because youth radicalisation is complex, there is a need for a comprehensive local response; however, existing approaches face significant challenges. This section explores five important sub-themes that fall under the broad challenge of dealing with youth radicalisation and extremism: first, ineffective government policies; second, marginalisation and socio-economic disenfranchisement; third, religious misinterpretation and inadequate faith engagement; fourth, weak community structures and local leadership; and fifth, inadequate educational and media responses. These themes are critically examined to identify gaps relevant to the study.

2.4.1 Ineffective Government Policies

One of the major challenges in countering youth radicalisation is the lack of strong government policies. Many national strategies focus on security, surveillance, and military approaches, but they may not adequately address prevention, rehabilitation, and youth development. The "Operation Linda Boni" campaign in Kenya, for example, was meant to counter

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Al-Shabaab militants, but it often led to the profiling of specific ethnic and religious communities, which may have increased feelings of alienation among some youths (Botha, 2014, p. 12).

Moreover, national youth policies are rarely tailored to the specific cultural, economic, and religious contexts in places like Mombasa. Ruteere (2018, p. 9) observes that Kenya's counterterrorism policy doesn't include the opinions of youths or long-term strategies for social integration. The limited inclusion of youths may weaken policy responsiveness and leave space for extremist groups to exploit youth grievances and marginalisation.

There isn't much research on community-based policy frameworks that incorporate youth perspectives into counter-radicalisation programs, particularly in Kenya's coastal areas. This study therefore examines policy approaches that connect governmental actions with grassroots realities.

2.4.2 Marginalisation and Socioeconomic Disenfranchisement

Another reason that may contribute to youth radicalisation is socioeconomic exclusion. Extremist ideas can spread when there are high levels of unemployment, poverty, and a lack of access to education and healthcare. In Mombasa County, youths are more likely to be affected by economic hardship since they often feel left out of the mainstream political and economic systems (Mkutu, 2017, p. 24).

People generally agree that economic marginalisation is a problem, but the solutions currently in use are often short-term and not long-lasting. Corruption and bad management have hurt programs that try to empower youths, such as the National Youth Service (NYS), which may not have reached the most at-risk youths (Odhiambo, 2020, p. 34). As a result, some youths may remain vulnerable to extremist groups that promise money and a feeling of purpose.

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Few studies have examined the long-term effects of socioeconomic interventions specifically designed for vulnerable youth in areas affected by radicalisation. This study therefore explores long-term economic empowerment strategies for programs that address extremism.

2.4.3 Religious Misinterpretation and Inadequate Faith Engagement

Radical groups often exploit religion to justify violence, especially among youths who are looking for meaning and identity. The spread of violent ideas may be facilitated by the misinterpretation of religious texts and the rise of extremist online content. According to Aning and Abdallah (2013, p. 18), extremist preachers use religious ideas to get young people to join their groups, especially in places where religious regulation is weak.

Even if this is the case, faith-based organisations (FBOs) are still underused in national radicalisation frameworks. Often, religious leaders lack the expertise or support from their organisations to talk to young people about theological concerns in a way that works. Interfaith dialogue also stays on the surface and doesn't always reach the grassroots communities where extremism may develop (Okech, 2019, p. 41).

The literature gives limited attention to how localised interfaith theological instruction and youth-centred religious discourse may help prevent radicalisation. This study therefore investigates how ecumenical leadership and faith-based education might address extremism among young people in Mombasa.

2.4.4 Weak Community Structures and Local Leadership

Communities are the first line of defence against radicalisation, yet many local structures are ill-equipped to respond. Local and traditional government institutions frequently lack the legitimacy, resources, or trust needed to step in and help. As noted by Anderson and McKnight

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(2015, p. 58), community leaders in Mombasa are often seen as either complicit or ineffectual in dealing with radical influences.

Additionally, there is a significant gap between governmental agencies and community actors. This lack of communication makes it hard to build trust and work together, hindering the implementation of early warning systems and community-based rehabilitation programs. Moreover, fear of punishment from extremist groups often keeps people in the community from speaking out (Kassim, 2021, p. 65).

Existing studies give limited attention to the distinctive strengths of informal local leadership structures, focusing instead on community responses in general. This study therefore examines how culturally grounded local leaders may help detect, prevent, and support at-risk youth early on.

2.4.5 Inadequate Education and Media Responses

Education and the media are very important in determining how youths think and feel. Many educational institutions in Kenya, on the other hand, do not include peace education, civic engagement, or religious tolerance in their curricula. This lack of such content may make it harder for youths to critically evaluate extremist ideologies. As Njoroge and Wekesa (2020, p. 73) contend, the education system's failure to teach how to deal with conflicts and socially bring youths together may increase their vulnerability.

In the same way, social media has become a significant instrument for recruiting extremists, but there are still few and poorly spread counter-narratives from the government and civil society. Youths often consume extremist information online since there are not many good alternatives. People are also worried about censorship and the increased silencing of critical voices

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because of the government's attempts to control what people can see online (Mwakimako and Willis, 2014, p. 89).

Although the literature recognises the importance of education and media, limited attention is given to integrated counter-narrative approaches that engage youths through digital platforms and formal learning environments. This study therefore examines how media literacy and contextual peace education might help address youth radicalisation.

It is still hard to deal with youth radicalisation and extremism since it is a complicated and multifaceted problem. The literature reviewed in this section indicates that effective responses require attention to the interaction between policy, socioeconomic conditions, religious engagement, community structures, education, and media. However, limited context-specific research brings these dimensions together from the perspective of youth in Mombasa County. This study therefore focuses on youth engagement, interfaith collaboration, community empowerment, and educational responses within this context.

2.5 Opportunities of Ecumenical Leadership in Dealing with Youth Radicalisation

In Kenya, especially in coastal areas like Mombasa County, youth radicalisation and violent extremism still undermine peace, social cohesion, and prosperity. The government, civil society groups, and international organisations have launched various programs to prevent radicalisation, but there are still gaps in solutions that are local, youth-focused, and faith-based. Some of these gaps include government policies that may not fully address social marginalisation, theological silence, weak community structures, and inadequate responses from educational institutions and the media. This section examines how ecumenical leadership can help address these gaps. Ecumenical leadership, grounded in working with people from other denominations

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and in moral authority, is a potentially useful but under-studied approach to promoting peace, resilience, and youth empowerment in efforts to address radicalisation.

2.5.1 Filling the Policy Gap: Grassroots-Driven Advocacy and Youth Inclusion

Government-led counter-radicalisation efforts, which are typically based on security and surveillance, may leave limited space for preventive and community-based approaches. This has left a gap that ecumenical leadership may help address by serving as a mediator and advocating solutions that work for everyone. Christian leaders have been in local communities for a long time and are trusted there. This trust may provide them an advantage in advocating for policy changes that focus on young people and take into account the realities of the locals (Ruteere, 2018, p. 9). Ecumenical leaders may also support bottom-up policy frameworks that put greater emphasis on rehabilitation, education, and dialogue, alongside top-down approaches.

Moreover, Churches are becoming places where people can learn about civic issues and discuss them. The National Council of Churches of Kenya (NCCK) and the Coast Interfaith Council of Clerics (CICC) are examples of faith-based councils that provide young people with forums to discuss their problems and hopes. These faith-based spaces may contribute to more inclusive policy-making by including the voices of youths in local peace and development agendas. When ecumenical leaders from other faiths call for policy changes grounded in moral and ethical values, they may also help reduce the stigma that can keep at-risk youths from participating in public life.

Ecumenical leaders therefore have an opportunity to provide a moral and relational bridge between marginalised youth and the state, potentially supporting community-driven policy changes focused on inclusion, prevention, and dignity.

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2.5.2 Addressing Socioeconomic Gaps: Faith-Based Empowerment and Social Entrepreneurship

Socioeconomic disenfranchisement is a major cause of radicalisation, but most counter-extremism programs may not adequately address it in a sustainable way. Faith-based organisations, led by ecumenical leaders, are well-positioned to launch long-term youth empowerment programs grounded in Christian social ethics. In many parts of Kenya, churches already offer social services like food security, vocational training, and education. Extending such services to areas vulnerable to radicalisation, such as Mombasa County, may help reduce opportunities for extremist recruitment (Mkutu, 2017, p. 24).

For instance, vocational institutes established by churches can teach youth skills such as carpentry, sewing, computer work, and farming. These not only make it easier for young people to find work but also may contribute to restoring their dignity. Ecumenical efforts can also support social entrepreneurship projects and cooperative business models, which can assist youths in starting savings organisations and self-help groups based on Christian values of integrity and stewardship. These programs have two benefits: they help the economy and may also promote positive social values.

The literature therefore suggests that ecumenical leadership may help address vulnerability to radicalisation by responding to poverty, unemployment, and social isolation through integrated economic empowerment and mentorship programs.

2.5.3 Countering Religious Misinterpretation: Contextual Theology and Interfaith Dialogue

Manipulating religious scriptures and the absence of counter-narratives from credible religious authorities often contribute to youths becoming radicalised. People pay the most attention to Islamic extremism, but Christian youths can also fall victim to religious nationalism founded on

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hate. This shows how important it is for ecumenical leaders to create and share theological materials that support peace, tolerance, and respect for all people (Ismail et al., 2025, p. 4; Kaylor, 2025, p. 1).

Contextual theology, which looks at scripture in light of the problems we face day to day, is **a** potential resource. Church leaders may help young clergy and lay leaders learn to respond to violence and extremism in ways consistent with the Bible by sending them to theological training schools such as St. Paul's University and the Anglican Bishop Haningtone Theological College in Mombasa. This involves educating about the sacredness of life, peacemaking, forgiveness, and nonviolence (Aning and Abdallah, 2013, p. 18).

Moreover, ecumenical leaders can help people of different faiths work together at the local grassroots level. There are interfaith forums, but many of them are still run by elites and don't connect with youth (Sharamo and Mohamed, 2020, p. 2; Smith, 2022, p. 4). When ecumenical youth groups cooperate with Muslim youth groups, they may create safe places for dialogue, joint service projects, and workshops on peacebuilding (Rehmat, 2024, p. 3). Extremists often take advantage of the void left by these activities by offering alternative forms of religious instruction (Sharamo and Mohamed, 2020, p. 3).

Ecumenical leaders therefore have an opportunity to equip young people with theological skills and interfaith platforms that may help them challenge radical ideas and promote peace and religious tolerance.

2.5.4 Strengthening Local Leaders: Community Mediation and Moral Legitimacy

Corruption, fear, or political compromise have made many local community systems less trustworthy. However, ecumenical leaders may retain moral authority because people see them as

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impartial and spiritually strong. This may position them to support mediation of community conflicts and the establishment of early warning systems (Anderson and McKnight, 2015, p. 58).

Ecumenical leaders may support local government efforts by encouraging congregations and neighbourhood church networks to form community watch groups, peace committees, and parent-youth forums. These groups can help identify signs of radicalisation early, support families in need, and strengthen young people's trust in local security institutions. They can also encourage political leaders to address the root causes of insecurity and promote ethical standards in institutions.

Churches in Mombasa, like ACK Mombasa Memorial Cathedral and Catholic parishes, have held peace caravans, community dialogues, and voter education drives. These events illustrate the potential of faith-based efforts to help rebuild trust in communities. Increasing such activities through ecumenical collaboration may make interventions more decentralised and support community recovery.

Ecumenical leaders therefore have an opportunity, through their spiritual and moral influence, to support local peace efforts, act as mediators, and rebuild trust in the community, especially where state institutions face limitations.

2.5.5 Reforming Education and Media Narratives: Faith-Based Curriculum and Digital Evangelism

Youth are more vulnerable because education systems do not incorporate civic education, critical thinking, or religious tolerance into their curricula. In the same way, radical groups often take advantage of digital channels where there aren't enough credible counter-narratives. Ecumenical leaders can respond by strengthening curriculum content and their use of media.

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Faith-based schools, colleges, and seminaries can integrate peace education, human rights, and conflict resolution into their teaching. These courses may strengthen students' critical thinking and teach them spiritual and ethical values that can challenge extremism. For instance, using narratives from the Bible about peacemakers like Jesus, Paul, and the prophets might help students engage with the gospel of nonviolence. Additionally, ecumenical bodies can press for reforms to public school curricula that place strong emphasis on religious literacy and respect for other religions.

Digital evangelism has significant untapped potential in the media sector. From a Christian perspective, ecumenical youth groups can produce podcasts, YouTube series, social media campaigns, and blog content that address radicalisation, purpose, identity, and resilience. Working with Muslim and secular content creators may help reach a wider audience. Faith leaders can also publish articles in newspapers, appear on TV, and issue public statements to promote peace.

Ecumenical leadership offers an opportunity to support educational and online initiatives by developing curricula and digital media that are contextually relevant to students and may strengthen youths' resilience to extremist ideas.

2.6 Theoretical Framework

In analysing youth radicalisation and the role of ecumenical leadership in countering religious extremism, a theoretical framework is essential. This study draws on two complementary theories: Social Identity Theory and Transformational Leadership Theory. Social Identity Theory helps explain how identity, belonging, and exclusion may influence youth vulnerability to radicalisation, while Transformational Leadership Theory guides the understanding of how ecumenical leaders may influence, mentor, and empower young people. Together, the two theories

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provide the analytical basis for examining both the vulnerability of youth and the possible leadership response within Mombasa's socio-religious context.

2.6.1 Social Identity Theory

Henri Tajfel and John Turner's Social Identity Theory suggests that individuals define themselves by the groups they belong to, and tensions often arise when their identities are threatened (Tajfel and Turner, 1979, p. 33). Radical preachers and recruiters in Mombasa, where religious and ethnic identities often overlap, may use these identity narratives to create an "us" versus "them" mindset.

This theory is relevant to the study because it helps explain the importance of belonging, identity, and social exclusion in youth radicalisation. It also provides a basis for examining how ecumenical leaders may promote inclusion, interfaith harmony, and theology-grounded narratives that emphasise common humanity.

2.6.4 Transformational Leadership Theory

Burns developed the Transformational Leadership Theory, which focuses on how leaders can inspire change by appealing to higher principles and shared values. It is especially relevant to religious and ecumenical leadership because of the emphasis on moral influence and empowerment.

According to Burns (1978, p. 20), transformational leaders have vision, empathy, moral integrity, and the ability to empower their followers. This theory is relevant to the study because it helps explain how ecumenical leaders may use mentorship, empowerment, moral guidance, and inclusive leadership to respond to youth vulnerability to radicalisation.

Taken together, Social Identity Theory explains the identity and belonging dimensions of youth radicalisation, while Transformational Leadership Theory explains the possible influence of

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ecumenical leadership. These two theories therefore provide the principal analytical lenses for the study.

2.7 Conceptual Framework

This conceptual framework outlines how ecumenical leadership, defined as the cooperation of Christians from different denominations, may contribute to addressing youth radicalisation. The framework identifies three main variables: the independent variable, ecumenical leadership; the mediating variable, youth and community responses; and the dependent variable, reduction in youth radicalisation.

The independent variable, ecumenical leadership, includes dimensions such as policy advocacy, youth empowerment, mentoring, theological teaching, interfaith dialogue, community mediation, and education and digital outreach. Ecumenical leaders may use their moral authority and grassroots networks to support dialogue between the state and marginalised youth, provide vocational and mentoring opportunities, promote theological teachings that emphasise peace and understanding, and support community engagement. These strategies may influence how youths and communities respond to efforts to address radicalisation.

The mediating variable, youth and community responses, includes trust, participation, belonging, resilience, access to support, and positive engagement with other faiths and community institutions. These responses may shape the relationship between ecumenical leadership and youth radicalisation.

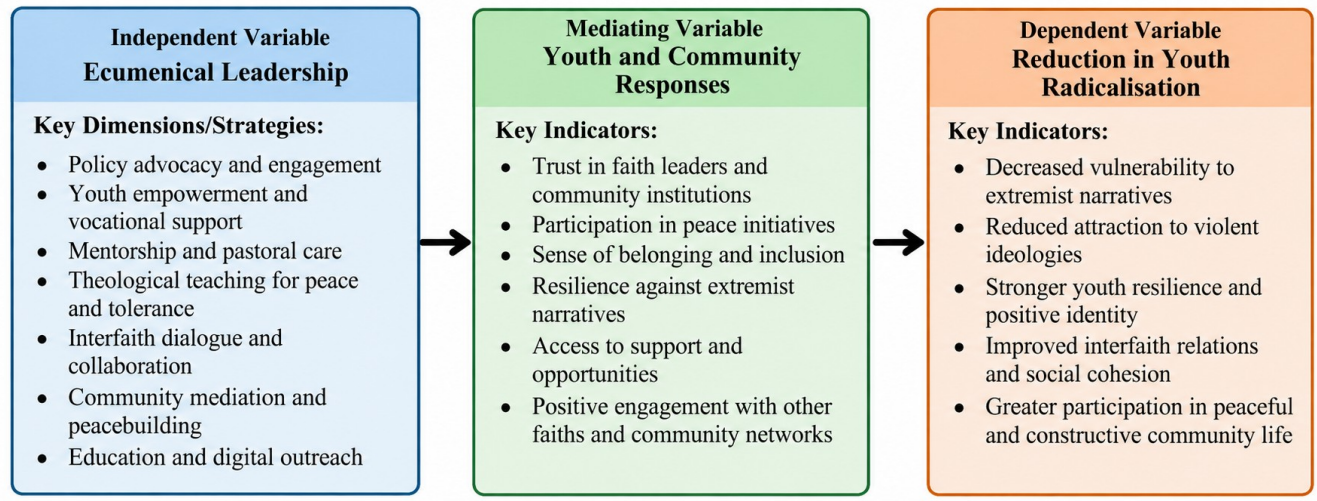
The dependent variable, reduction in youth radicalisation, refers to decreased vulnerability to extremist narratives, stronger youth resilience, and improved community cohesion. The framework therefore provides a basis for examining how ecumenical leadership may contribute to addressing youth radicalisation in Mombasa County.

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2.7.1 Conceptual Framework Diagram

The graphic below outlines the conceptual framework for examining how ecumenical leadership may contribute to addressing youth radicalisation in Mombasa County, as explained in Section 2.7.

Figure 2.1: Conceptual Framework



Source: Authors own construction (2026).

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2.8 Conclusion

Chapter Two reviewed literature on youth radicalisation and religious extremism in relation to the four objectives of the study: the causes of radicalisation, approaches to addressing it, challenges faced in these efforts, and opportunities for ecumenical leadership. The review shows that radicalisation is associated with interacting political, religious, social, and economic factors, while existing responses include security measures, interfaith dialogue, community engagement, psychosocial support, and digital interventions. However, the literature reveals limited context-

specific research on how these approaches are experienced by youth in Mombasa County and on the contribution of ecumenical leadership.

The chapter also established Social Identity Theory and Transformational Leadership Theory as the study's theoretical lenses. The conceptual framework further identified ecumenical leadership, youth and community responses, and reduction in youth radicalisation as the three main variables. These gaps provide the basis for the empirical investigation presented in the subsequent chapters.

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CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the research methodology used to examine the contribution of ecumenical leadership to addressing youth radicalisation and religious extremism in Mombasa County. The chapter covers the research design, target population, sample size and characteristics, sampling techniques, data collection methods, and data analysis methods. These components are aligned with the study's objectives and research questions. The chapter also discusses the ethical considerations adopted to ensure the research process was conducted responsibly and to enhance the credibility and trustworthiness of the findings. Overall, the chapter provides the methodological framework for generating contextually grounded findings that may inform theological and practical responses to youth radicalisation and religious extremism.

3.2 Research Design

This study adopts a qualitative case study design with both descriptive and exploratory elements to examine the roles, experiences, and practices of ecumenical leadership in addressing youth radicalisation and religious extremism in Mombasa County. A qualitative case study design was appropriate because the study sought to understand participants' experiences, perceptions, meanings, and practices within their natural social and religious context rather than to measure variables statistically. The case study approach enabled an in-depth examination of ecumenical engagement within the specific context of Mombasa County.

The descriptive component documents detailed accounts of ecumenical initiatives and leadership strategies, while the exploratory dimension seeks to identify insights into how faith-based interventions are understood and experienced in addressing youth radicalisation. By

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combining these aspects, the study captures both the observable forms of ecumenical engagement and the contextual factors that shape counter-radicalisation efforts in Mombasa.

The research is grounded in a constructivist epistemology, which views knowledge as constructed through interaction between the researcher and participants rather than existing as a single objective reality independent of human experience (Charmaz, 2006, p. 187). This epistemological position is consistent with the qualitative case study design because the study seeks to understand how participants interpret and give meaning to their experiences within their particular social and religious contexts. The constructivist approach therefore informed the use of purposive sampling, semi-structured interviews, open-ended questionnaires, and interpretive analysis, allowing the perspectives of ecumenical leaders, youth, and community actors to contribute to the understanding of the phenomenon under investigation.

The design further provides a coherent methodological framework for data collection and analysis. Through semi-structured interviews, open-ended questionnaires, and document analysis, the study generated rich, contextual accounts of the experiences and practices of ecumenical leadership in addressing youth radicalisation and religious extremism. The use of multiple sources of qualitative data also enabled the researcher to examine the phenomenon from different participant perspectives within the case.

As a qualitative case study, this research is context-specific and does not seek statistical generalisation beyond Mombasa County. The findings are therefore contextually grounded and may be analytically transferable to settings with similar characteristics, rather than universally generalisable. In addition, the study does not seek to establish causal relationships but to interpret participants' experiences, perceptions, and meanings within their social and religious contexts. The constructivist and interpretive nature of the design also acknowledges that the findings are

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shaped by the interaction between the researcher and participants and are therefore situated and reflexive rather than entirely value-neutral.

3.3 Population and Sample

3.3.1 Target Population

The target population comprised individuals and groups in Mombasa County whose experiences, roles, or activities were relevant to understanding youth radicalisation, religious extremism, and the contribution of ecumenical leadership in addressing these challenges. The study focused on youths, church and ecumenical leaders, youth ministry coordinators, interfaith dialogue facilitators, community peace-building actors, and representatives of civil-society organisations.

According to the 2019 Kenya Population and Housing Census (KPHC), Mombasa County had a population of 1,190,987 (KNBS, 2019). The study covered selected areas of Mombasa County, including Kisauni, Likoni, Mvita/Majengo, Nyali and Bamburi. The census recorded populations of 287,131 in Kisauni, 249,230 in Likoni, and 147,983 in Mvita, giving a combined population of 684,344 for these three sub-counties (KNBS, 2019). These figures provided the study's demographic and geographical context.

The target population did not include the entire population of these areas. Rather, it consisted of individuals who met the study's inclusion criteria and had relevant experience or knowledge concerning youth radicalisation, religious engagement, youth ministry, interfaith dialogue, community peace-building, or related interventions. The KPHC does not provide a single numerical count for this role-defined target population. Therefore, the census figures were used to establish the geographical population and demographic context, while participants were identified through the qualitative sampling procedures described in Section 3.4.

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Because the study adopted a qualitative case study design, the population figures were used for contextualisation and geographical delimitation rather than for calculating a statistically representative sample.

3.3.2 Sample Size and Characteristics

The final study involved 43 participants. Of these, 40 constituted the main study sample, while three Muslim religious participants were included as a supplementary group to provide additional perspectives on Muslim religious leadership, interfaith engagement, and youth radicalisation. The main participants were selected through purposive and snowball sampling based on their relevance to the research questions and the information they could provide.

The three Muslim participants were purposively included as a supplementary group and comprised an Imam/Sheikh/Madrasa teacher, an Islamic teacher, and a Madrasa teacher. They responded to a separate supplementary questionnaire and were therefore considered separately from the main participant demographic tables.

Table 3.1: Characteristics of the Main Study Sample (n=40)

Participant characteristic	**Number/Distribution**
Participant role	
Clergy	14 (35.0%)
Youth leaders	12 (30.0%)
NGO/civil-society representatives	4 (10.0%)
Ecumenical leaders	3 (7.5%)
Community leader	1 (2.5%)

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Other participants	6 (15.0%)
Gender	
Male	24 (60.0%)
Female	16 (40.0%)
Age	
21–25 years	5 (12.5%)
26–30 years	11 (27.5%)
31–40 years	16 (40.0%)
41–50 years	8 (20.0%)

Source: *Field data, 2025.*

The main participants were drawn from Kisauni, Likoni, Mvita/Majengo, Nyali and Bamburi, providing perspectives from different geographical contexts within Mombasa County. The three supplementary Muslim participants were drawn from Kisauni, Likoni and Mvita.

The final sample was therefore composed of participants with varied roles, ages, genders, experiences, religious backgrounds and geographical contexts. Its purpose was to generate detailed qualitative accounts relevant to the research questions rather than to achieve statistical representation of the wider population.

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3.4 Sampling Techniques

The study employed purposive sampling to select participants whose experiences, roles, and knowledge were relevant to the research objectives. The participants included clergy, youth leaders, ecumenical leaders, representatives of faith-based and civil-society organisations, community actors, and other participants with relevant experience of youth radicalisation, religious engagement, and community responses (Palinkas et al., 2015, p. 534). Purposive sampling was appropriate because qualitative research seeks participants who can provide rich and relevant information rather than statistical representation (Creswell, 2013, p. 157).

Snowball sampling was also used to identify additional eligible participants through referrals from initial contacts with faith-based organisations, youth leaders, clergy, and community actors. This approach facilitated access to participants who met the study's inclusion criteria and helped broaden participation across different contexts.

In addition, three Muslim religious participants were purposively selected as a supplementary group to provide additional perspectives on Muslim religious leadership, interfaith engagement, and youth radicalisation. They comprised an Imam/Sheikh/Madrasa teacher, an Islamic teacher, and a Madrasa teacher.

Sampling was guided by the relevance, adequacy and recurrence of information generated during data collection. Data collection continued until sufficient information was obtained to address the study objectives and further responses no longer generated substantially new insights or themes (Guest, Bunce and Johnson, 2006, p. 65). The combined use of purposive and snowball sampling enabled the study to obtain varied qualitative perspectives relevant to the research questions.

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3.5 Data Collection Instruments

The study used semi-structured interviews, open-ended questionnaires, and document analysis to collect qualitative data. These instruments enabled participants to provide detailed accounts of their experiences, perceptions, and views concerning youth radicalisation, religious extremism, and ecumenical responses (Creswell, 2013, p. 163).

3.5.1 Semi-Structured Interviews

Semi-structured interviews were conducted remotely with selected participants, including ecumenical leaders, clergy, youth-related actors, and community actors. Digital platforms such as Zoom, WhatsApp, and video calls were used to facilitate data collection. The semi-structured format provided consistency across interviews while allowing participants to explain their experiences and perceptions in their own terms (Kvale and Brinkmann, 2009, p. 123). The semi-structured interview guide is provided in Appendix I.

3.5.2 Open-Ended Questionnaires

Open-ended questionnaires were administered electronically through platforms such as email, Google Forms, and WhatsApp. They enabled participants who were not available for interviews to provide detailed narrative responses while maintaining a qualitative focus (Mason, 2017, P. 86). The open-ended questionnaire administered to youths participants is provided in Appendexi I instrument I.

A separate supplementary questionnaire was administered to the three Muslim religious participants. It addressed their perspectives on youth radicalisation, the role of Muslim religious leaders, interfaith cooperation, challenges, and possible responses. The supplementary questionnaire administered to the three muslim religious participants participant is provided in appendix I instrument IV.

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3.5.3 Document Analysis

Relevant documents, including church reports, ecumenical statements, youth peace-building materials, and policy documents relating to countering violent extremism, were reviewed to provide contextual information and complement the primary data (Bowen, 2009, p. 30).

The use of different data sources supported data triangulation, enabling comparison of information from participant responses and relevant documents and strengthening the credibility of the findings (Patton, 2002, p. 556).

3.6 Data Analysis Methods

The study employed thematic analysis as the primary approach to analysing the qualitative data. Thematic analysis was used to identify, organise, analyse, and interpret patterns of meaning within the participants' responses in relation to the research objectives (Braun and Clarke, 2006, p. 79).

Data from the semi-structured interviews and open-ended questionnaires were organised and coded according to issues arising from the research questions. The codes were then examined for similarities and relationships and grouped into broader categories and themes. The analysis focused on the causes of youth radicalisation, strategies for addressing it, challenges facing ecumenical and community actors, and opportunities for strengthening responses.

The responses from the three supplementary Muslim participants were analysed thematically and incorporated into the relevant findings, while their demographic characteristics were presented separately because they were obtained through a distinct supplementary questionnaire. Demographic information from the main participants was summarised using frequencies and percentages to describe the composition of the sample.

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Relevant documents were also reviewed thematically and compared with participant responses to identify areas of convergence and divergence. This comparison supported the interpretation of the findings and strengthened the credibility of the analysis.

NVivo software was used to organise the qualitative data and support the coding and retrieval of relevant data segments, providing a systematic record of the analytical process (Bazeley and Jackson, 2013, p. 34).

3.7 Ethical Considerations

The study adhered to institutional and national research ethics requirements, with particular attention to the potential risks associated with research on youth radicalisation, religious extremism, and sensitive religious and community issues. Ethical clearance was sought from the St. Paul's University Ethics and Research Committee (SPU ERC) (see Appendix 4), followed by a research permit from the National Commission for Science, Technology and Innovation (NACOSTI) (see Appendix 5), and relevant county-level authorisations.

Before participation, each participant received information explaining the purpose of the study, the nature of participation, possible risks and benefits, confidentiality, and the right to decline or withdraw without penalty. The researcher checked participants' understanding of the information and used language appropriate to their context. The final sample consisted of adult participants, and informed consent was obtained from all participants before data collection.

Particular attention was given to respecting cultural, gender, and religious sensitivities. The privacy and dignity of female participants were protected, while relevant cultural and religious expectations concerning interactions and interview settings were respected. Participants were not required to disclose information that caused discomfort or unnecessary personal risk.

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Confidentiality was maintained by removing names and other identifying information from the research records and final report. Electronic data were stored in password-protected and access-controlled files, with access restricted to the researcher. Data were retained for the required period and thereafter securely destroyed. Procedures were also put in place to respond to any confidentiality breach.

Because the topic could cause emotional discomfort, the researcher used respectful and non-judgemental communication and reminded participants that they could pause or withdraw from the study. Where concerns requiring further assistance arose, appropriate referral procedures were to be followed. Potential risks were considered against the benefits of the study, and participation was voluntary throughout.

As a clergy researcher, the researcher was also aware of the potential influence of his pastoral position. Pastoral responsibilities were therefore kept separate from research activities, the voluntary nature of participation was emphasised, and participants were not pressured to participate on religious grounds. These measures supported the protection of participants' rights, dignity, privacy, and autonomy throughout the study.

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3.8 Trustworthiness of Data

In qualitative research, trustworthiness is commonly discussed in terms of credibility, dependability, confirmability, and transferability (Lincoln & Guba, 1985:301). This study employed several strategies to strengthen the trustworthiness of the findings.

Credibility was enhanced through data triangulation using semi-structured interviews, open-ended questionnaires, and document analysis. Comparing information from different sources enabled the researcher to identify areas of convergence and divergence and strengthened confidence in the interpretation of the findings (Patton, 2002:556). Member checking was also

used by sharing summaries of participants' responses with selected participants to confirm the accuracy of the interpretations and reduce the possibility of researcher misinterpretation (Birt et al., 2016:1802).

Dependability was supported through an audit trail documenting research decisions, data collection procedures, coding processes, analytical decisions, and field notes. Maintaining these records provided a transparent account of how the study progressed from data collection to interpretation.

Confirmability was enhanced through researcher reflexivity. Given the researcher's religious and pastoral background, attention was paid to personal assumptions, theological commitments, and potential biases that could influence the interpretation of participants' accounts. Reflexive consideration helped maintain focus on participants' expressed experiences and perspectives.

Transferability was supported through clear descriptions of the research context, participant characteristics, study areas, and ecumenical practices. Such contextual detail enables readers and other researchers to determine the extent to which the findings may be relevant to comparable settings rather than assuming statistical generalisation.

The study also included procedures for secure data retention and eventual destruction in accordance with institutional requirements. Confidentiality was protected through anonymisation and restricted access to research records. Potential risks and benefits were considered throughout the study, and procedures were established for responding to participant distress, adverse events, or confidentiality breaches where these arose. These measures complemented the ethical safeguards described in Section 3.7 and contributed to the overall trustworthiness of the study.

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3.9 Conclusion

This chapter presented the methodology used to examine the contribution of ecumenical leadership to addressing youth radicalisation and religious extremism in Mombasa County. It described the qualitative case study design grounded in constructivist epistemology, the target population and sample, and the purposive and snowball sampling techniques used to select participants. The chapter also outlined the data collection instruments, comprising semi-structured interviews, open-ended questionnaires, a supplementary questionnaire for three Muslim religious participants, and document analysis. Thematic analysis was used to analyse the qualitative data, while ethical and trustworthiness measures were outlined to protect participants and strengthen the credibility of the findings. The methodology provided a foundation for presenting the findings in the next chapter, with attention to participants' experiences and perspectives within the Mombasa context.

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CHAPTER FOUR: PRESENTATION AND ANALYSIS OF THE FINDINGS

4.1 Introduction

This chapter presents the findings of the study on the contribution of ecumenical leadership to addressing youth radicalisation and religious extremism in Mombasa County. The findings were derived from qualitative data collected through semi-structured interviews, open-ended questionnaires, a supplementary questionnaire for three Muslim religious participants, and document analysis, as outlined in Chapter Three. Guided by a qualitative case study design grounded in constructivist epistemology, the analysis focused on participants' experiences and perceptions concerning the causes, strategies, challenges, and opportunities related to youth radicalisation and religious extremism. The data were analysed thematically to identify recurring patterns and themes across the responses. The chapter first presents the participants' demographic characteristics and then discusses the thematic findings in line with the study objectives.

4.2 Participant Demographics

The study involved 43 participants. Of these, 40 constituted the main study sample, while three Muslim religious participants were included as a supplementary group to provide additional perspectives on Muslim religious leadership, interfaith engagement and youth radicalisation. The 40 main participants represented church, youth, ecumenical, community and civil-society actors from different areas of Mombasa County. The demographic characteristics considered included age, gender, educational level, participant role, years of experience, religious affiliation and geographical location. The three Muslim participants were considered separately because they responded to a distinct supplementary questionnaire.

4.2.1 Age Distribution

Table 4.1: Age Distribution of the 40 Main Participants

Age group	Frequency	Percentage

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21–25	5	12.5%
26–30	11	27.5%
31–40	16	40.0%
41–50	8	20.0%
Total	40	100%

The participants represented four adult age groups, with those aged 31–40 forming the largest category.

4.2.2 Gender Distribution

Table 4.2: Gender Distribution of the 40 Main Participants

Gender	**Frequency**	**Percentage**
Male	24	60.0%
Female	16	40.0%
Total	40	100%

The main sample comprised 60.0% male and 40.0% female participants.

4.2.3 Educational Level

Table 4.3: Educational Level of the 40 Main Participants

Educational level	**Frequency**	**Percentage**
Certificate	3	7.5%

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Diploma	17	42.5%
Degree	17	42.5%
Master's	2	5.0%
Doctorate	1	2.5%
Total	40	100%

Diploma and degree holders were equally represented, each accounting for 42.5% of the main sample.

4.2.4 Participant Roles

Table 4.4: Roles of the 40 Main Participants

Participant role	**Frequency**	**Percentage**
Clergy	14	35.0%
Youth leaders	12	30.0%
Others	6	15.0%
NGO/Civil Society	4	10.0%
Ecumenical leaders	3	7.5%
Community leader	1	2.5%
Total	40	100%

Figure 4.4: Participant Roles

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Clergy and youth leaders constituted the two largest categories in the main participant sample.

4.2.5 Years of Experience

Table 4.5: Years of Experience of the 40 Main Participants

Years of experience	Frequency	Percentage
1–3 years	10	25.0%
4–7 years	20	50.0%
8–10 years	1	2.5%
Over 10 years	9	22.5%
Total	40	100%

Half of the main participants reported four to seven years of experience in their respective roles.

4.2.6 Religious Affiliation

Religious affiliation was reported by **39 of the 40 main participants**. Minor variations in the naming of denominations were standardised for presentation without changing the substance of the responses.

Table 4.6: Religious Affiliation of the 39 Valid Responses

Religious affiliation	Frequency	Percentage
Anglican Church of Kenya	14	35.9%
Methodist Church of Kenya	3	7.7%
Ushindi Baptist Church	3	7.7%

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Jesus Celebration Center (JCC)	2	5.1%
Elimu Evangelistic Church	2	5.1%
Presbyterian Church of East Africa (PCEA)	2	5.1%
The Salvation Army Church	2	5.1%
Roman Catholic Church	2	5.1%
Lutheran Church	2	5.1%
African Brotherhood Church (ABC)	2	5.1%
United Pentecostal Church	2	5.1%
African Inland Church Kenya (AIC)	2	5.1%
Deliverance Church	1	2.6%
Total	39	100%

The main sample comprised participants from diverse Christian denominations, with Anglican affiliation forming the largest group.

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4.2.7 Geographical Distribution

Table 4.7: Geographical Distribution of the 39 Valid Responses

Location/Sub-county	**Frequency**	**Percentage**
Kisauni	14	35.9%

Likoni	11	28.2%
Majengo/Mvita	10	25.6%
Nyali	3	7.7%
Bamburi	1	2.6%
Total	39	100%

The main participants were drawn from several areas of Mombasa County, with Kisauni providing the largest proportion.

4.2.8 Supplementary Demographic Profile of Muslim Participants

The three Muslim participants provided supplementary perspectives through a separate questionnaire. Their demographic characteristics are presented separately from the 40 main participants.

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Table 4.8: Demographic Profile of the Three Muslim Participants

Characteristic	**Distribution**
Number of participants	3
Gender	2 males; 1 female
Religious roles	Imam/Sheikh/Madrasa Teacher; Islamic Teacher; Madrasa Teacher

Years of experience	All 6–10 years
Educational level	Degree; Postgraduate; Diploma
Area of service	Kisauni; Likoni; Mvita

The three Muslim participants represented varied religious roles, education levels and locations, with all reporting 6–10 years of experience.

4.2.9 Summary of Participant Demographics

Overall, the demographic profile comprised participants with varied ages, genders, educational backgrounds, roles, experience and geographical locations. The 40 main participants were predominantly drawn from Christian religious and community settings, while the three supplementary Muslim participants added perspectives from Muslim religious leadership. Together, these characteristics provide the contextual background for the thematic findings presented in the subsequent sections.

4.3 Causes of Youth Radicalisation and Religious Extremism

The findings indicate that youth radicalisation in Mombasa County is influenced by interconnected economic, social, religious, political, and structural factors. Participants identified several recurring causes, including economic marginalisation, family and social instability, religious misinterpretation, identity struggles, political and structural marginalisation, social media influence, educational and knowledge gaps, and exposure to drugs and criminal environments. The three supplementary Muslim participants also identified youth radicalisation as a concern within their communities.

Table 4.8: Coded Factors Identified as Making Youth Vulnerable to Radicalisation

Factor/theme	Main participants	Percentage	Muslim

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	(n=34)		participants (n=3)
Economic marginalisation	28	82.4%	2 (66.7%)
Social and family instability	14	41.2%	1 (33.3%)
Identity and psychological factors	8	23.5%	—
Educational and knowledge gaps	8	23.5%	1 (33.3%)
Religious misinterpretation	7	20.6%	3 (100.0%)
Political and structural factors	7	20.6%	—
Social media and digital spaces	6	17.6%	2 (66.7%)
Drugs and substance abuse	3	8.8%	—

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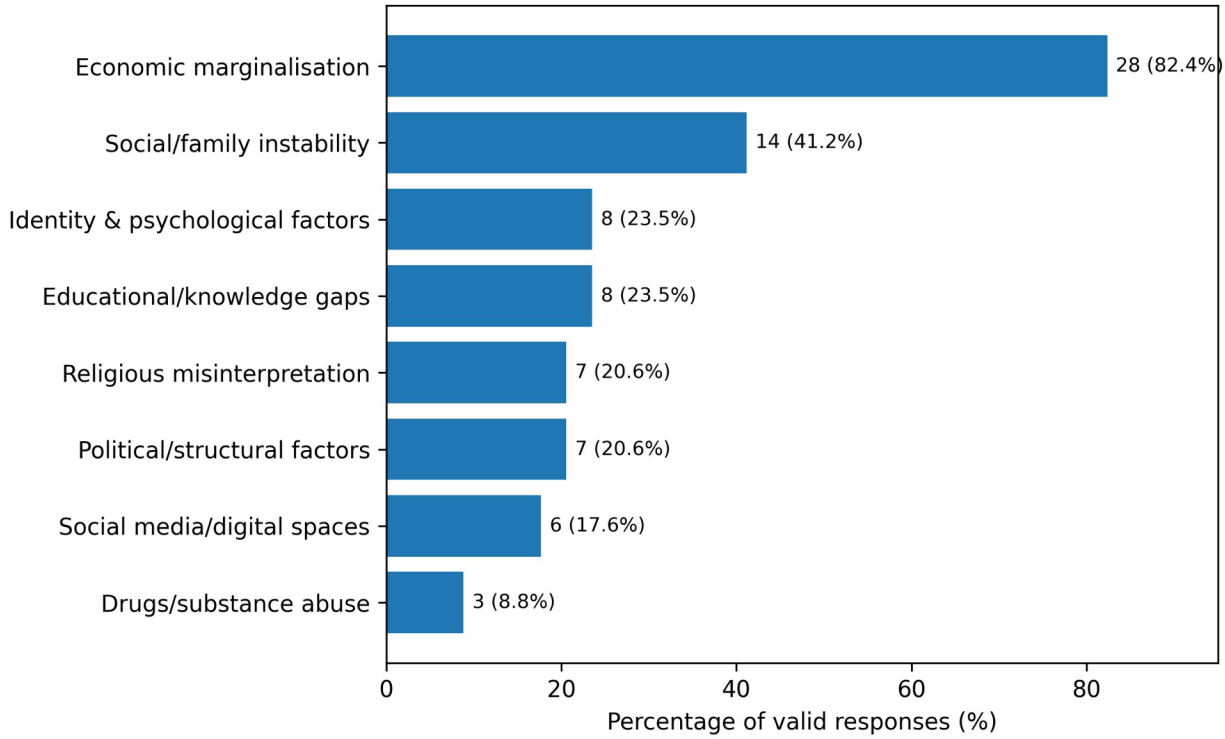
***Source**: Field data, 2025.*

***Note:** Multiple factors could be identified within a single response; therefore, percentages do not total 100%. The Muslim column represents supplementary responses from three participants and is not statistically representative.*

The coded responses show that economic marginalisation was the most frequently identified theme, with 28 of the 34 respondents mentioning unemployment, poverty, limited opportunities, or related economic pressures. Social and family factors were identified in 14

responses, while identity and psychological factors and educational or knowledge gaps each appeared in eight responses. Religious misinterpretation and political or structural factors each occurred in seven responses, followed by social media and digital influence in six and drugs or substance abuse in three responses.

Figure 4.8: Factors Identified as Making Youth Vulnerable to Radicalisation



***Source**: Field data, 2025.*

***Note:** Percentages are based on 34 valid responses; multiple responses were possible.*

4.3.1 Economic Marginalisation

Economic marginalisation was frequently identified as a major factor contributing to youth radicalisation. Participants referred to unemployment, poverty, and limited economic opportunities as conditions that create frustration, hopelessness, and vulnerability.

One participant observed that *"economic hardships, marginalisation and lack of opportunities are some of the reasons related to radicalisation,"* while another noted that

"unemployment and poverty… make youths easily attracted to groups promising money or support." Youth participants also referred to the *"promise of quick money"* and financial survival as factors that may attract young people to extremist groups. The Muslim participants similarly identified unemployment as a contributing factor.

These findings suggest that economic hardship may increase vulnerability where extremist groups exploit financial insecurity by presenting material assistance or perceived opportunities. This is consistent with Silva and Deflem (2020), who associate economic vulnerability with increased susceptibility to extremist recruitment.

4.3.2 Social and Family Instability

Social and family-related factors also emerged as important influences on youth vulnerability. Participants identified poor parenting, family breakdown, neglect, lack of mentorship, and peer influence as factors that may expose young people to harmful external influences.

One participant referred to *"family problems such as neglect, poor parenting, or broken homes,"* while another highlighted *"single parenting and family breakups."* Participants also described peer influence and association with radicalised individuals as important social pathways into extremist environments. The Muslim participants similarly identified peer influence as a contributing factor.

These findings indicate that radicalisation is shaped not only by individual circumstances but also by social relationships and the availability of guidance and belonging. This is consistent with Silva and Deflem (2020) and with Social Identity Theory (Tajfel and Turner, 1979), which emphasises the importance of group identification and belonging.

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4.3.3 Religious Misinterpretation and Manipulation

Religious misinterpretation was identified as another important factor in youth radicalisation. Participants reported that distorted interpretations of religious teachings may be used to justify violence, exclusion, or extremist behaviour.

Participants referred to *"wrong doctrines"* and *"misinterpretation of religious texts"* as contributing factors. One participant explained that some individuals are encouraged to act violently because they believe that *"God will reward them."* The Muslim participants also identified misinterpretation of religion as a major cause of radicalisation.

The findings point to the influence of distorted religious narratives and limited theological understanding in shaping young people's vulnerability. This is consistent with Silva and Deflem (2020) and Bwire (2024), who discuss the manipulation of religious narratives in extremist contexts.

4.3.4 Identity Crisis and Search for Belonging

Identity-related challenges also emerged from participants' accounts. Some participants described young people as struggling with identity, purpose, recognition, and belonging, particularly where social and economic difficulties are present.

Youth participants referred to feelings of exclusion and low self-esteem, while one participant observed that radical groups may offer *"a sense of belonging, purpose, or identity."* Peer networks were also described as influencing young people's identity formation and, in some cases, encouraging the adoption of extreme beliefs to gain acceptance.

These findings are consistent with Tajfel and Turner's Social Identity Theory (1979), which emphasises the role of group belonging in identity formation. Silva and Deflem (2020) similarly note that extremist groups may exploit young people's search for identity and acceptance.

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4.3.5 Political and Structural Marginalisation

Participants also associated youth radicalisation with political and structural conditions. Perceived injustice, corruption, inequality, exclusion from development opportunities, and limited participation in community affairs were identified as sources of frustration and resentment.

Some participants referred to *"political grievances"* and *"lack of inclusion in development programmes"* as contributing factors. Others linked inequality and marginalisation to the vulnerability of young people to extremist influence.

The findings suggest that radicalisation is influenced not only by individual and religious factors but also by wider structural conditions. This finding is consistent with Lynch and VonDoepp (2019) and Ruteere (2018), who associate political exclusion, weak governance, and limited youth participation with frustration and marginalisation.

4.3.6 Influence of Social Media and Digital Spaces

Social media and other digital platforms emerged as contemporary influences on youth radicalisation. Participants reported that young people may encounter extremist propaganda, misleading information, and radical messages through online networks.

One participant stated that *"radical groups increasingly use social media to spread propaganda and recruit young people,"* while others described the influence of online content on beliefs and attitudes. Youth participants similarly referred to exposure to extremist material as a gradual influence on thinking and behaviour. The Muslim participants also identified social media as a contributing factor.

These findings highlight the role of digital spaces in exposing young people to extremist narratives. They are consistent with Berger (2018) and UNESCO (2017), who identify digital platforms as important spaces for the dissemination of extremist content and influence.

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4.3.7 Drug Abuse and Criminal Environment

Drug and substance abuse, together with exposure to criminal environments, were also identified as contributing factors. Participants associated substance use with idleness, unemployment, poor decision-making, crime, and gang activities.

Some participants described these environments as pathways through which already vulnerable young people may become involved in risky behaviours and, subsequently, extremist or criminal networks. The findings therefore suggest that substance abuse and criminal environments may reinforce existing economic and social vulnerabilities.

4.3.8 Summary of Findings

The findings show that youth radicalisation in Mombasa County is a multidimensional phenomenon. Economic marginalisation, family and social instability, religious misinterpretation, identity struggles, political and structural marginalisation, social media influence, and exposure to drugs and criminal environments were identified as interconnected contributing factors. These findings demonstrate that radicalisation cannot be understood through a single cause but requires attention to the economic, social, religious, political, and contextual conditions affecting young people.

4.4 Strategies Used by Ecumenical Leaders to Counter Youth Radicalisation

The findings indicate that ecumenical leaders, youth participants, and community organisations used a range of interconnected approaches to address youth radicalisation in Mombasa County. The strategies addressed spiritual, social, economic, and psychosocial dimensions of youth vulnerability. The three Muslim participants also emphasised religious guidance, youth engagement, and cooperation among religious groups, providing supplementary interfaith perspectives.

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Table 4.9: Coded Strategies Used by Ecumenical Leaders to Counter Youth Radicalisation

Strategy/theme	**Main participants (n=27)**	**Percentage**	**Muslim participants (n=3)**
Community engagement and awareness	11	40.7%	3 (100.0%)
Youth-centred and participatory approaches	11	40.7%	2 (66.7%)
Youth empowerment and economic support	9	33.3%	1 (33.3%)
Mentorship and discipleship	7	25.9%	2 (66.7%)
Recreation and talent activities	7	25.9%	1 (33.3%)
Faith-based and religious guidance	7	25.9%	3 (100.0%)
Psychosocial support and counselling	6	22.2%	1 (33.3%)
Interfaith and ecumenical collaboration	5	18.5%	3 (100.0%)

***Source**: Field data, 2025.*

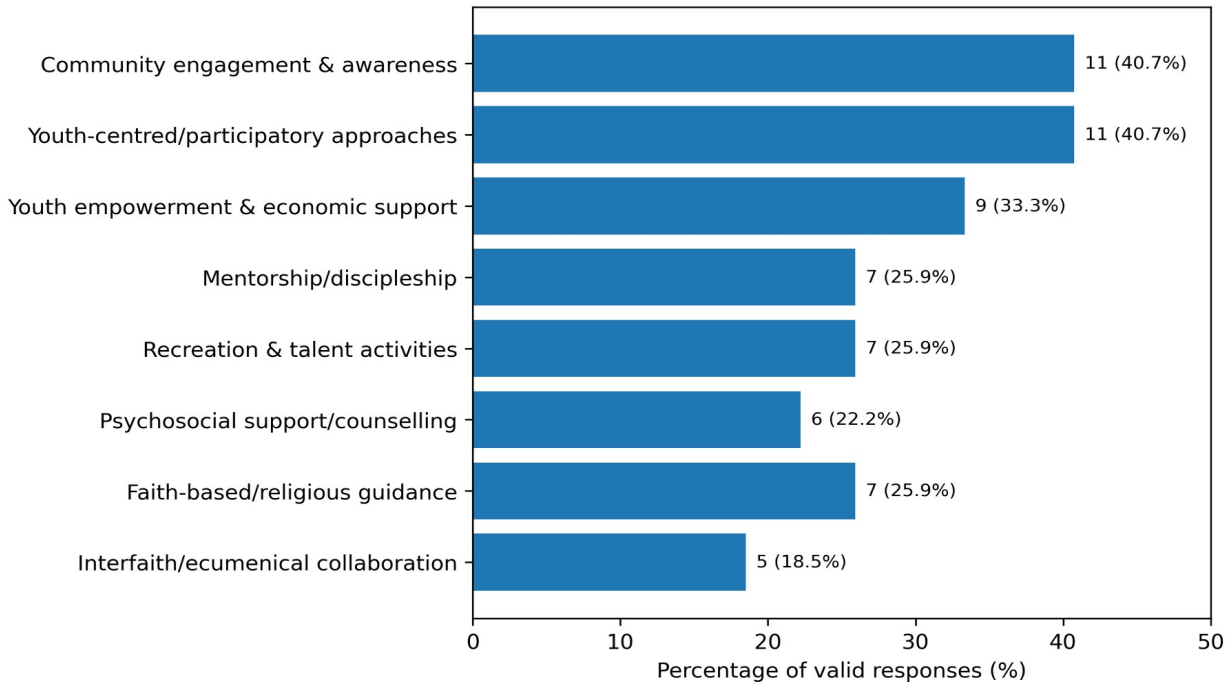
***Note**: Responses were coded thematically and could contain more than one strategy; therefore, percentages do not total 100%. The Muslim participants were analysed separately as a supplementary group.*

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The coding is based on the actual programme descriptions provided by the 27 main respondents. These include mentorship and discipleship, skills and employment initiatives, community dialogue, counselling, sports and talent activities, interfaith programmes, youth forums, religious teaching, and awareness activities.

The supplementary Muslim questionnaire similarly recorded community outreach, correct religious teaching, youth mentorship, counselling, collaboration with other religious leaders, peace meetings, youth programmes, and community dialogues.

Figure 4.9: Strategies Used by Ecumenical Leaders to Counter Youth Radicalisation



Source: *Field data, 2025.*

The figure presents the 27 main participants only; the Muslim participants are retained as supplementary evidence in the table rather than combined with the main sample.

The coded responses show that community engagement and youth-centred approaches were each identified in 11 of the 27 responses (40.7%). Youth empowerment appeared in nine responses (33.3%), while mentorship, recreation, and faith-based guidance each appeared in seven responses (25.9%). Psychosocial support was identified in six responses (22.2%), and interfaith and ecumenical collaboration in five responses (18.5%). The supplementary Muslim responses particularly reinforced community outreach, religious guidance, and interfaith cooperation.

4.4.1 Mentorship, Discipleship, and Spiritual Formation

Mentorship and discipleship emerged frequently in participants' accounts. Participants described Bible study, youth fellowships, leadership training, and spiritual guidance as approaches used to provide young people with direction, moral values, and supportive relationships.

One participant observed that such programmes *"help youths develop a strong identity, moral values, and critical thinking,"* while youth participants reported that mentorship helped them *"avoid engaging in bad companies and extremist groups."* These accounts suggest that mentorship and spiritual formation provide spaces for guidance, identity formation, and positive peer relationships. The findings are consistent with Oloyede (2024) and Ndereba and Mugambi (2024), who identify pastoral care, discipleship, and faith-based mentorship as relevant approaches to youth vulnerability.

4.4.2 Youth Empowerment and Economic Support

Participants identified economic empowerment as another strategy for addressing vulnerabilities associated with radicalisation. Reported approaches included vocational training, entrepreneurship, table banking, self-help initiatives, and support for employment opportunities.

Examples included *"skills training and empowerment programs"* and *"table banking and self-help initiatives."* Youth participants indicated that such programmes provided *"practical*

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*skills, income opportunities, and a sense of purpose."*These findings suggest that economic support may address some of the conditions identified in Section 4.3, particularly unemployment and limited opportunities.

4.4.3 Interfaith Dialogue and Ecumenical Collaboration

Interfaith dialogue and ecumenical cooperation were identified as important approaches for promoting peaceful coexistence and addressing religious extremism. Participants described collaboration among churches, Muslim communities, NGOs, and interfaith organisations, including NCCK and CICC.

One participant noted that such programmes create *"spaces for young people to discuss community issues, promote tolerance, and resist extremist influences."* Youth participants similarly highlighted dialogue as a means of promoting unity and reducing religious tensions. The three Muslim participants reported involvement in cooperation with Christian and other religious groups, including peace meetings, youth programmes, community dialogues, and joint campaigns. Their responses therefore reinforced the importance of interfaith engagement within the study.

4.4.4 Community Engagement and Awareness Creation

Participants described community-based approaches such as sensitisation campaigns, youth forums, school outreach, public meetings, and local awareness activities. Chiefs' barazas, youth workshops, and school programmes were identified as spaces where young people, parents, religious leaders, and local authorities could discuss community concerns.

One participant explained that such forums *"bring together youths, parents, religious leaders, and local authorities to discuss challenges and encourage peaceful coexistence."* These findings indicate that community engagement provides opportunities for dialogue, awareness creation, and early identification of concerns related to youth vulnerability.

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4.4.5 Psychosocial Support and Counselling

Counselling and psychosocial support were also identified in participants' accounts. Reported approaches included individual guidance, peer counselling, mentorship, and emotional support.

One participant noted that these interventions provide *"emotional support and positive role models,"* while youth participants described counselling as useful in addressing peer pressure, trauma, and identity challenges. The findings highlight the psychosocial dimension of youth vulnerability and the role of supportive relationships in addressing it.

4.4.6 Recreational and Talent-Based Engagement

Participants also described sports, music, arts, youth events, and talent-development activities as approaches for engaging young people. Examples included *"sports tournaments,""music concerts,"* and *"talent development programs."* Youth participants indicated that such activities helped them *"discover their talents"* and provided constructive opportunities for social interaction.

These findings suggest that recreational activities can create positive social spaces and alternatives to idleness and harmful influences.

4.4.7 Youth-Centred and Participatory Approaches

Participants emphasised the importance of involving young people actively in the design and implementation of interventions. Suggested approaches included involving youth in decision-making, creating opportunities for free expression, and using social media to communicate with them.

Participants proposed that programmes should *"involve youth in decision-making,""allow them to express themselves freely,"* and *"use platforms such as social media to reach them."* These

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responses indicate that youth participation was viewed as important for relevance, ownership, and trust.

4.4.8 Faith-Based and Value-Oriented Guidance

Faith-based guidance was identified across the participants' accounts as an important resource for addressing radicalisation. Participants referred to theological teaching, moral formation, and values such as peace, love, unity, and respect.

One participant stated that faith-based approaches *"promote peace, love, and unity,"* while another explained that they *"provide moral and spiritual principles that guide young people away from negative influences."* The Muslim participants similarly emphasised correct religious teaching as a means of addressing religious misinterpretation. These findings indicate that religious teaching and value formation formed an important component of the responses described by participants.

4.4.9 Summary of Findings

The findings show that participants described a range of complementary strategies for addressing youth radicalisation, including mentorship and spiritual formation, economic empowerment, interfaith dialogue, community engagement, psychosocial support, recreational activities, youth participation, and faith-based guidance. The responses from the three Muslim participants further highlighted religious guidance, youth programmes, community dialogue, and interfaith cooperation. Overall, the findings indicate that participants understood counter-radicalisation as requiring responses that address spiritual, social, economic, and relational dimensions of youth vulnerability.

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4.5 Challenges Faced by Ecumenical Leaders in Countering Youth Radicalisation

The findings indicate that ecumenical leaders and community actors face interconnected economic, social, political, religious, and institutional challenges in addressing youth radicalisation in Mombasa County. The 28 main responses identified resource constraints, socio-economic pressures, youth disengagement, political and structural barriers, religious and cultural complexities, weak coordination, and social-media influences. The three supplementary Muslim participants also reported financial, relational, linguistic, and religious barriers.

Table 4.10: Coded Challenges Faced by Ecumenical Leaders in Countering Youth Radicalisation

Challenge/theme	**Main participants (n=28)**	**Percentage**	**Muslim participants (n=3)**
Resource and financial constraints	12	42.9%	1 (33.3%)
Socio-economic pressures	10	35.7%	—
Youth disengagement, access and mistrust	9	32.1%	2 (66.7%)
Political and structural barriers	7	25.0%	—
Religious and cultural complexities	9	32.1%	3 (100.0%)
Weak institutional capacity and coordination	4	14.3%	1 (33.3%)
Social media and external influences	3	10.7%	—

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***Source**: Field data, 2025.*

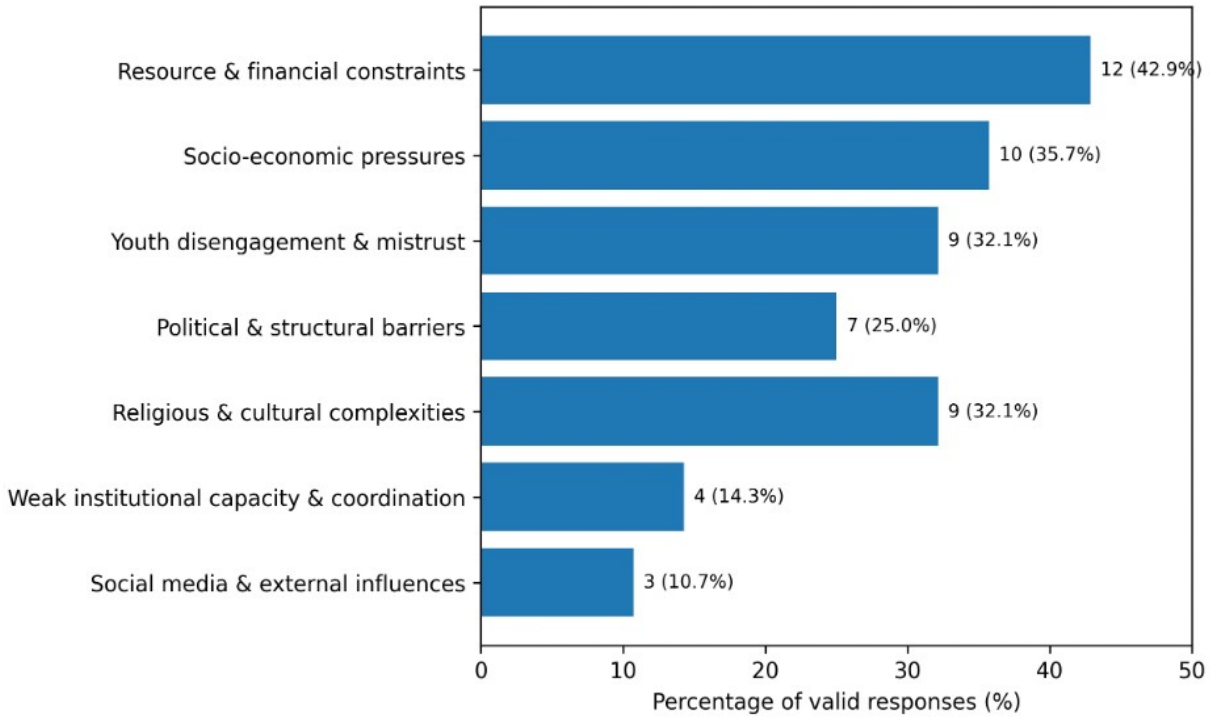
***Note**: Responses were coded thematically and could contain more than one challenge; percentages therefore do not total 100%. The Muslim participants were analysed separately as a supplementary group.*

The coding is based on the 28 main responses, which include repeated references to funding, youth availability and engagement, poverty and unemployment, political influence, religious and cultural differences, coordination problems, and social-media influence.

The three supplementary Muslim participants also identified distinct practical and religious barriers, including lack of financial resources, difficulty accessing youth at an early stage, youth resistance or lack of support, stereotyping, language barriers, and religious conflict or misinterpretation.

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Figure 4.10: Challenges Faced by Ecumenical Leaders in Countering Youth Radicalisation



The coded responses show that resource and financial constraints were identified in 12 of the 28 responses (42.9%), followed by socio-economic pressures in 10 responses (35.7%). Youth disengagement, access and mistrust appeared in nine responses (32.1%), as did religious and cultural complexities. Political and structural barriers were identified in seven responses (25.0%), while weak institutional capacity and coordination appeared in four responses (14.3%). Social media and external influences were mentioned in three responses (10.7%).

4.5.1 Resource and Financial Constraints

Resource and financial limitations were frequently identified as challenges to counter-radicalisation efforts. Participants referred to inadequate funding, limited material resources, and difficulties reaching young people in different locations.

One participant stated, *"Lack of funds to run the very many programmes ought to be done,"* while another referred to *"limited resources like funding."* Another participant noted that insufficient resources affected the ability to reach youth in interior areas.

The findings suggest that inadequate financial and logistical resources may restrict the continuity and geographical reach of ecumenical programmes. The supplementary Muslim participants similarly identified lack of financial support as a barrier to organising educational forums and engaging vulnerable youth.

4.5.2 Socio-Economic Challenges

Poverty, unemployment, and economic pressure were also identified as barriers to sustained youth engagement. Participants explained that some young people are preoccupied with meeting immediate economic needs, reducing their availability for religious and community programmes.

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One respondent explained that youth forum attendance was affected because many young people had gone to look for *"daily bread."* Other participants directly identified *"poverty and unemployment"* and underemployment as continuing challenges.

These findings indicate that the socio-economic conditions identified earlier as factors associated with vulnerability also affect the ability of ecumenical actors to sustain preventive engagement. This is consistent with Mkutu (2017), who links unemployment and poverty with youth vulnerability and community-level prevention challenges.

4.5.3 Youth Disengagement and Mistrust

Youth disengagement and mistrust of religious and community institutions emerged as another challenge. Participants referred to low attendance, limited youth commitment, difficulty accessing young people, and distrust of religious institutions.

One response identified *"low turnout of the youths in the forums,"* while another referred to *"youth distrust of religious institutions."* Participants also noted that social and economic pressures affect young people's availability for programmes.

The supplementary Muslim responses similarly identified lack of youth support and resistance among some young people. One participant described initial *"strong and rebellious rejection"* when attempting to engage individuals already influenced by radical ideas.

These accounts indicate that reaching and retaining youth participation remains a practical challenge for religious and community interventions.

4.5.4 Political and Structural Barriers

Political influence and weaknesses in leadership structures were identified as additional barriers. Participants referred to political interference, lack of political goodwill, divided interests,

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poor leadership structures, and situations in which local political actors were perceived to take sides.

One participant referred to *"political interference,"* while another stated that local political leadership could *"take sides in the cases of radicalisation."* Other responses mentioned *"lack of political goodwill,"* poor leadership structures, and divided leadership interests.

These findings suggest that perceived political influence and institutional weaknesses may complicate coordinated community responses. This finding is consistent with Lynch and VonDoepp (2019), who associate weak governance and political exclusion with social frustration.

4.5.5 Religious and Cultural Complexities

Religious and cultural diversity created additional challenges for engagement. Participants referred to different faith backgrounds, different understandings of religious issues, theological knowledge gaps, religious discord, and difficulties involving young people from diverse religious communities.

One participant observed, *"Different faiths among the youths. Different perspectives about certain things."* Another referred to theological knowledge gaps, fear of reprisal, and stigmatisation, while a further response described engagement across different religious backgrounds as challenging because participants bring different understandings.

The three Muslim participants similarly reported religious conflict and misinterpretation of religious teachings, as well as stereotyping and language barriers.

The findings therefore indicate that religious diversity creates both an important context for ecumenical engagement and practical challenges that require careful communication and contextual sensitivity.

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4.5.6 Influence of Social Media and External Influences

Social media and other external influences were also identified as challenges. Participants reported that young people encounter messages through social media, peer networks, and external organisations that may conflict with the messages promoted by religious and community leaders.

One respondent stated that *"Social media influence"* was a challenge, while another explained that young people are exposed to influences that can *"spread radical or misleading ideas."*

The Muslim participants additionally identified stereotyping, ignorance, and language barriers as factors that complicate communication and engagement with youth.

These findings highlight the difficulty of sustaining consistent youth engagement in an environment where multiple social and digital influences shape young people's perceptions.

4.5.7 Weak Institutional Capacity and Coordination

Weak coordination and institutional capacity were also identified as challenges. Participants mentioned poor communication, weak leadership structures, divided interests, and insufficient coordination among churches and other faith-based actors.

One response specifically identified *"poor coordination among churches and faith groups,"* while another mentioned *"poor communication"* and divided interests among leaders. Other participants referred to insufficient coordination across religious and community actors.

The supplementary Muslim data add another dimension: difficulty reaching vulnerable youth at an early stage may allow radical influences to become more deeply established before intervention is possible.

These findings point to the importance of timely communication, coordination, and information-sharing among actors involved in youth engagement.

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4.5.8 Summary of Findings

The findings indicate that ecumenical efforts to counter youth radicalisation face multiple and interconnected challenges. Resource and financial constraints were most frequently identified, followed by socio-economic pressures, youth disengagement and mistrust, religious and cultural complexities, political and structural barriers, institutional coordination difficulties, and social-media influences. The supplementary Muslim responses reinforced several of these challenges while adding concerns related to stereotyping, language barriers, religious conflict, and difficulties reaching vulnerable youth at an early stage.

Overall, the findings show that the challenges facing ecumenical leadership extend beyond the capacity of religious institutions alone and are embedded in wider economic, social, political, cultural, and institutional contexts.

4.6 Opportunities for Promoting Youth Resilience through Ecumenical Leadership

The findings identify several opportunities for strengthening ecumenical leadership in promoting youth resilience and addressing radicalisation in Mombasa County. The opportunities reported by participants centred on interfaith collaboration, youth empowerment, participation, mentorship, education, institutional capacity, media engagement, and community-based initiatives. The supplementary Muslim responses similarly emphasised education, employment, mentorship, interfaith dialogue, community involvement, and cooperation among religious leaders.

Table 4.11: Opportunities for Promoting Youth Resilience through Ecumenical Leadership

Opportunity Theme	Frequency (n=26)	Percentage
Strengthening interfaith/ecumenical collaboration	13	50.0%
Capacity building/institutional strengthening	11	42.3%

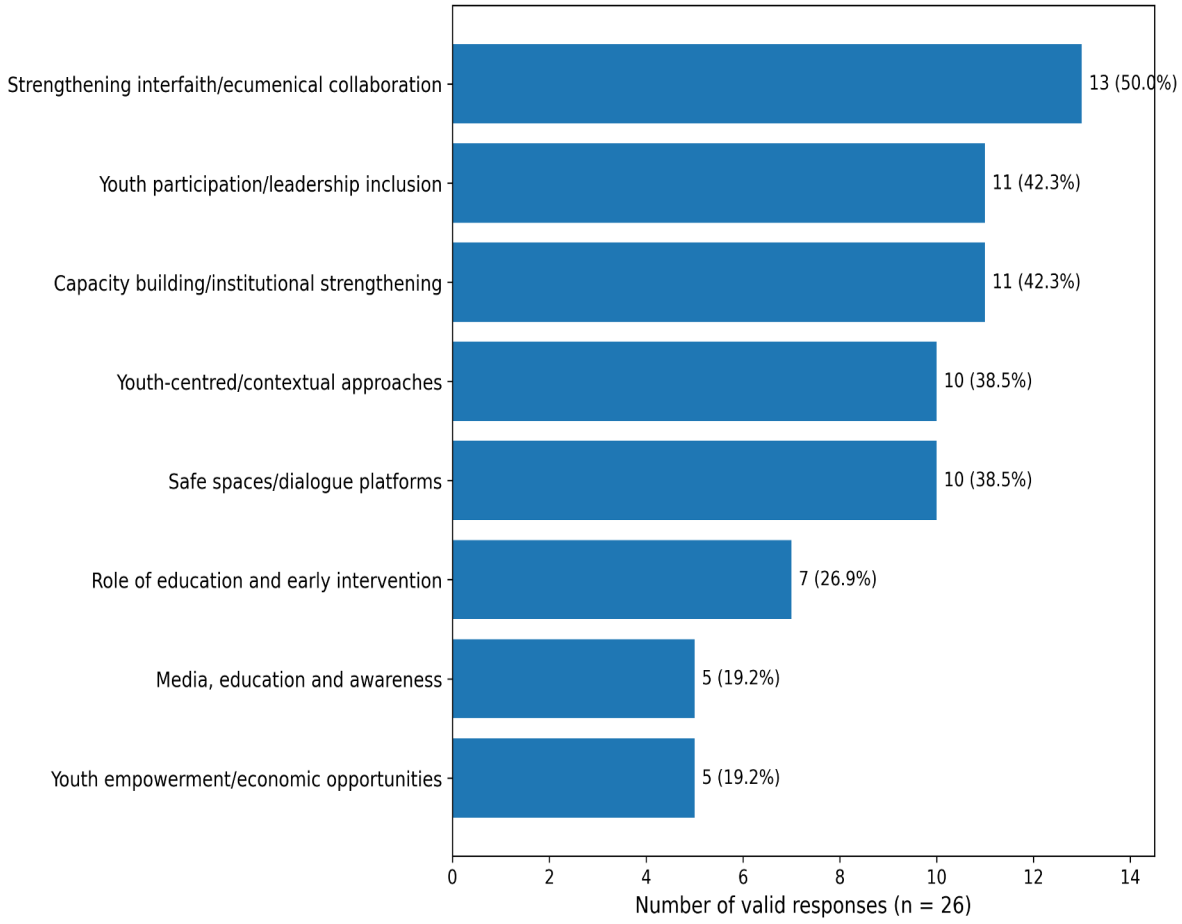
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Youth participation/leadership inclusion	11	42.3%
Safe spaces/dialogue platforms	10	38.5%
Youth-centred/contextual approaches	10	38.5%
Role of education and early intervention	7	26.9%
Youth empowerment/economic opportunities	5	19.2%
Media, education and awareness	5	19.2%

Note: The question was open-ended. A single response could contain more than one opportunity; therefore, the percentages do not total 100%. The frequencies above are the result of thematic coding of the 26 valid responses rather than pre-set survey categories.

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Figure 4.11: Opportunities for Promoting Youth Resilience through Ecumenical Leadership



Source: Field Data, 2026.

Note: *The question was open-ended, and one response was blank. Themes were coded from the 26 valid responses; multiple themes could occur within one response, so percentages do not total 100%.*

Question 16 explored opportunities for strengthening ecumenical cooperation in addressing youth radicalisation. Of the 27 responses received, 26 were valid, and one response was blank. The thematic coding identified eight recurring opportunity areas. Strengthening interfaith and ecumenical collaboration was identified in 13 responses (50.0%), while capacity

building and institutional strengthening and youth participation and leadership inclusion were each identified in 11 responses (42.3%). Safe spaces and dialogue platforms and youth-centred approaches appeared in 10 responses each (38.5%). Education and early intervention appeared in 7 responses (26.9%), while youth empowerment and economic opportunities and media, education and awareness were each identified in 5 responses (19.2%).

4.6.1 Strengthening Interfaith and Ecumenical Collaboration

Interfaith and ecumenical collaboration emerged as an important opportunity for strengthening responses to youth radicalisation. Participants proposed partnerships among churches, other faith groups, government institutions, NGOs, and community organisations.

Responses included suggestions for *"joint youth programs," "interfaith workshops and seminars,"* interfaith forums, community dialogue, and collaboration among concerned groups. Participants also referred to shared resources and expertise and to stronger partnerships among institutions.

These responses indicate that participants viewed cooperation across religious and institutional boundaries as an opportunity for sharing resources, knowledge, and responsibilities in addressing youth vulnerability.

4.6.2 Youth Empowerment and Economic Opportunities

Youth empowerment, education, employment, and skills development were repeatedly identified as opportunities for strengthening youth resilience. Participants proposed job opportunities, skills training, educational support, and initiatives that could improve young people's economic prospects.

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One response identified *"Job opportunity,"* while another emphasised education and the influence of what young people learn in school. Other participants recommended skills training, economic support, and assistance that would enable vulnerable youth to access education.

The findings indicate that participants viewed economic and educational opportunities as important avenues for addressing some of the vulnerabilities identified in Section 4.3.

4.6.3 Youth Participation and Leadership Inclusion

Youth participation emerged as another important opportunity. Participants emphasised listening to young people, involving them in decision-making, and allowing them to contribute to programmes that affect them.

One participant stated that *"the youth still need to be listened to and understood without judgement,"* while another proposed *"engagement with young people, working with them rather than for them."* Other responses highlighted youth willingness to listen, share their thoughts, and participate in joint programmes.

These responses suggest that greater youth participation may improve the relevance of ecumenical initiatives and strengthen young people's sense of ownership.

4.6.4 Safe and Supportive Dialogue Spaces

Participants also identified opportunities for creating supportive environments in which young people can speak, interact, and participate without fear of judgement. Suggestions included youth forums, mentorship, counselling, community activities, and friendly environments for young people from different religious backgrounds.

One participant proposed *"creating an enabling and friendly environment for youths from different religious backgrounds,"* while another emphasised that young people should be listened to and understood without judgement.

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The findings therefore suggest that supportive spaces can provide opportunities for dialogue, social connection, and constructive engagement.

4.6.5 Capacity Building and Institutional Strengthening

Capacity building and stronger institutional partnerships were also identified as opportunities. Participants recommended leadership development, training for church leaders, stronger institutional cooperation, and improved coordination.

One response proposed *"capacity building for church leaders"* and strengthening joint youth programmes, while another emphasised investment in capacity building within existing faith structures.

These findings point to the importance of strengthening the knowledge, skills, and organisational capacity of leaders involved in youth and ecumenical work.

4.6.6 Use of Media, Education, and Awareness

Participants also identified media, education, and awareness creation as opportunities for reaching young people and promoting positive messages. Suggestions included the use of social media, radio, education programmes, sensitisation forums, and other communication platforms.

The responses included recommendations for using *"media and social platforms to spread positive messages"* and for providing education and awareness on youth radicalisation.

These findings indicate that communication and educational platforms provide opportunities for extending the reach of ecumenical and community-based initiatives, particularly among young people who are active in digital spaces.

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4.6.7 Youth-Centred and Contextually Relevant Approaches

Participants emphasised the need for approaches that reflect the circumstances and interests of young people. Suggestions included practical engagement, youth mentorship, sports, community activities, and approaches that respond to young people's needs and sense of belonging.

One participant proposed *"working with them rather than for them"* and understanding their need for belonging. Another response recommended making existing faith structures more *"responsive, inclusive and collaborative."*

These responses indicate that participants valued approaches that are responsive to the lived experiences and social realities of young people in Mombasa County.

4.6.8 Education and Early Intervention

Education and early engagement were also identified as opportunities for strengthening youth resilience. Participants referred to schooling, discipleship, Bible studies, fellowships, mentorship, and early engagement with young people.

One participant stated that *"whatever future a youth will have is mostly determined by what got in his head in school,"* while another proposed mentorship programmes for adolescents as they transition into youth.

The findings suggest that early educational and mentoring interventions are viewed by participants as opportunities to build knowledge, values, critical reflection, and supportive relationships before vulnerability becomes more deeply established.

4.6.9 Summary of Findings

The findings identify several opportunities for strengthening ecumenical leadership in promoting youth resilience. These include interfaith collaboration, youth empowerment and economic opportunities, youth participation, supportive dialogue spaces, institutional capacity

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building, media and education, contextually relevant youth engagement, and early intervention. The responses indicate that participants viewed these opportunities as interconnected rather than as isolated interventions.

4.7 Conclusion

This chapter presented and analysed the study findings on youth radicalisation and the contribution of ecumenical leadership in Mombasa County. The findings, drawn from participants' experiences and perspectives, demonstrated the interconnected nature of the factors, responses, challenges, and opportunities identified in the study.

Overall, the findings indicate that addressing youth radicalisation requires context-sensitive engagement that brings together religious, community, educational, and socio-economic actors. The chapter provides the empirical basis for the discussion of the findings, conclusions, and recommendations presented in Chapter Five.

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CHAPTER FIVE: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the summary, conclusions, and recommendations arising from the study titled "Assessing the Ecumenical Contribution Toward Countering Radicalisation and Religious Extremism among Youth in Mombasa, Kenya." Guided by the research objectives and questions outlined in Chapter One, the chapter synthesises the major findings presented in Chapter Four concerning the causes of youth radicalisation, strategies used by ecumenical and other community actors, challenges encountered in countering radicalisation, and opportunities for promoting youth resilience. The conclusions are drawn from participants' experiences and perceptions presented in the findings. The chapter concludes with recommendations for relevant religious, community, youth, and institutional stakeholders, as well as suggestions for further research.

5.2 Summary of Findings

This section summarises the major findings of the study in relation to the four research objectives and questions. The findings are organised around the causes of youth radicalisation, strategies used by ecumenical and other community actors, challenges encountered in countering radicalisation, and opportunities for promoting youth resilience. The summary draws on the experiences and perceptions presented in Chapter Four and highlights the interconnected nature of the factors influencing youth radicalisation and the responses identified by participants in Mombasa County.

5.2.1 Causes of Youth Radicalisation

The findings indicate that youth radicalisation in Mombasa County is associated with interconnected economic, social, religious, political, and structural factors. Economic

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marginalisation emerged most prominently among the main participants, with unemployment and poverty frequently identified as factors that may increase young people's vulnerability to radical influences. Social and family instability, including weak support systems and difficulties relating to belonging and identity, were also identified as contributing factors.

Religious misinterpretation and inadequate religious or educational knowledge emerged as additional concerns. The supplementary Muslim participants particularly highlighted religious misinterpretation and the need for appropriate religious guidance. Social media was also identified as a channel through which young people may encounter or be exposed to radical narratives. Other factors mentioned included political and structural marginalisation and exposure to drugs or criminal environments.

Overall, the findings suggest that youth radicalisation is a multifaceted and context-dependent phenomenon rather than one resulting from a single cause. The range of factors identified points to the need for responses that recognise the economic, social, religious, and structural realities affecting young people in Mombasa County.

5.2.2 Strategies Used by Ecumenical Leaders and Other Actors

The findings indicate that participants identified a range of strategies used by ecumenical leaders and other community actors in responding to youth radicalisation. These included community engagement and awareness, youth-centred participation, youth empowerment, mentorship and discipleship, faith-based guidance, psychosocial support, recreation and talent development, and interfaith or ecumenical collaboration.

Mentorship and discipleship were identified as approaches through which young people could receive guidance and support in their spiritual, social, and personal development. Youth empowerment initiatives, including skills development and economic support, were also identified

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as responses to socio-economic vulnerabilities. Community engagement and awareness activities provided opportunities for religious and community actors to interact directly with young people and address concerns affecting them.

The findings further highlighted interfaith and ecumenical collaboration as an approach for promoting dialogue, mutual understanding, and peaceful coexistence. The supplementary Muslim perspectives reinforced the importance of religious guidance, youth engagement, community cooperation, and collaboration across religious communities.

Overall, the findings suggest that participants perceived more comprehensive approaches as those that addressed multiple dimensions of young people's experiences, including spiritual, social, economic, relational, and psychosocial needs.

5.2.3 Challenges Faced by Ecumenical Leaders and Other Actors

The findings indicate that ecumenical leaders and other actors encounter several interconnected challenges when responding to youth radicalisation in Mombasa County. These included **limited** financial and institutional resources, socio-economic pressures, youth disengagement and mistrust, political and structural barriers, religious and cultural complexities, external influences such as social media, and weak institutional coordination.

Resource constraints were identified as a significant limitation to the scope and continuity of interventions. Poverty and unemployment among young people also presented broader challenges because they shaped the social and economic circumstances within which interventions were implemented. Participants further reported difficulties in engaging some young people who were distrustful of religious institutions or difficult to reach.

Religious and cultural complexities, including differences in religious understanding, stereotyping, and communication challenges, were also identified as barriers to collaboration. The

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findings therefore suggest that addressing youth radicalisation requires attention not only to the activities of religious and community actors but also to the institutional, socio-economic, political, and relational conditions within which their efforts take place.

5.2.4 Opportunities for Promoting Youth Resilience

The findings identified several opportunities for promoting youth resilience against radicalisation in Mombasa County. These included strengthening interfaith and ecumenical collaboration, building institutional capacity, increasing youth participation and leadership inclusion, creating safe spaces for dialogue, adopting youth-centred and contextual approaches, strengthening education and early intervention, expanding youth empowerment and economic opportunities, and using media and awareness initiatives.

Interfaith and ecumenical collaboration was the most frequently identified opportunity among the valid responses. Participants perceived cooperation among religious communities as providing opportunities for dialogue, mutual understanding, and joint engagement with youth. Youth participation and leadership inclusion were also identified as important for ensuring that interventions respond to young people's experiences and concerns.

The findings further suggest that education, skills development, economic opportunities, mentorship, safe dialogue spaces, and appropriate use of media may contribute to strengthening young people's capacity to respond to radical influences. The overall findings point towards integrated and context-sensitive approaches that bring together religious, social, educational, economic, and community-based responses.

5.3 Conclusions

This study sought to assess the contribution of ecumenical leadership towards countering youth radicalisation and religious extremism in Mombasa County. Based on the findings, the study

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concludes that youth radicalisation is a multifaceted and context-dependent phenomenon associated with interconnected economic, social, religious, political, and structural factors.

The findings further suggest that ecumenical leaders and other community actors have roles to play in responding to these challenges through mentorship, youth empowerment, community engagement, faith-based guidance, psychosocial support, and interfaith or ecumenical collaboration. However, these efforts are constrained by limited resources, socio-economic pressures, youth disengagement and mistrust, political and structural barriers, religious and cultural complexities, and institutional limitations.

The study also concludes that opportunities for promoting youth resilience exist through strengthened interfaith and ecumenical collaboration, youth participation and leadership inclusion, institutional capacity building, education, safe spaces for dialogue, and youth empowerment.

Overall, the findings suggest that responses to youth radicalisation in Mombasa County may be strengthened through integrated and context-sensitive approaches that recognise the spiritual, social, educational, economic, and relational dimensions of young people's experiences.

5.4 Recommendations

The recommendations arising from the findings are directed to church and ecumenical leaders, government and policymakers, youth and community organisations, theological institutions, and other stakeholders involved in addressing youth radicalisation and promoting youth resilience in Mombasa County.

5.4.1 Recommendations for Church and Ecumenical Leaders

Churches and ecumenical bodies should strengthen youth-centred programmes that incorporate mentorship, discipleship, leadership development, psychosocial support, and safe

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spaces for dialogue. Such initiatives may help address young people's needs for guidance, belonging, identity, and positive participation.

Ecumenical leaders should also strengthen interfaith collaboration through structured dialogue, joint community initiatives, and peacebuilding activities that promote mutual understanding and peaceful coexistence. The findings further suggest the need for continuous capacity building for religious leaders in areas such as youth engagement, conflict resolution, digital literacy, and responding to extremist narratives in both physical and online spaces.

5.4.2 Recommendations for Government and Policymakers

Government agencies and policymakers should consider strengthening partnerships with religious and community organisations involved in youth development and prevention initiatives. Such partnerships may include supportive policy frameworks, coordinated programmes, and appropriate resource mobilisation.

There is also a need to strengthen vocational training, entrepreneurship support, skills development, and employment opportunities for vulnerable young people, particularly in contexts where unemployment and economic marginalisation were identified as significant concerns. Government institutions should further promote coordination among religious organisations, educational institutions, civil society organisations, and local communities in addressing youth vulnerability.

5.4.3 Recommendations for Youth and Community Organisations

Youth and community organisations should strengthen awareness, education, and youth participation initiatives through schools, religious institutions, community forums, and appropriate media platforms. Such initiatives should address misinformation, religious misunderstanding, and narratives that may contribute to youth vulnerability.

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Community-based programmes should also provide opportunities for peer mentorship, sports, arts, leadership development, skills training, and constructive youth engagement. Greater involvement of young people in designing and implementing such programmes may improve their relevance to local experiences and concerns.

5.4.4 Theological Implications

The findings point to the importance of theological formation that promotes peace, justice, reconciliation, social responsibility, and constructive interfaith engagement. Churches and theological institutions should therefore strengthen theological education and formation that equips religious leaders to engage young people constructively and address religious misunderstanding and extremist interpretations within appropriate theological and pastoral frameworks.

5.4.5 Practical Implications

The findings suggest that responses to youth radicalisation should not be limited to religious interventions alone. Religious institutions, government agencies, educational institutions, civil society organisations, and local communities should therefore explore coordinated approaches that address the spiritual, social, educational, economic, and relational dimensions of youth vulnerability identified in the study.

5.4.6 Suggestions for Further Research

Further research could focus on the following areas:

1. Examine youth radicalisation in other counties of Kenya and in different African contexts to provide comparative perspectives on the role of religious and community actors.

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2. Investigate interfaith collaboration, online radicalisation, and the influence of digital platforms on youth experiences.

3. Given the qualitative case-study design of the present study, quantitative or mixed-method research could complement these findings by examining the prevalence and relationships among factors associated with youth radicalisation and resilience across larger populations.

4. Explore the perspectives of Muslim religious actors and other stakeholders in greater depth, building on the supplementary perspectives included in this study.

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APPENDIX I: DATA COLLECTION INSTRUMENTS QUESTIONNAIRES AND INTERVIEW GUIDES

CONSENT QUESTIONNAIRE LETTER

My name is Wellingtone Gonja Chiranzi, and I am a Master of Theology student at St Paul's University. I am conducting a study titled **"Assessing the Ecumenical Contribution toward Countering Radicalisation and Religious Extremism among Youth in Mombasa County."** This research aims to examine the contribution of ecumenical and faith-based leadership in addressing youth radicalisation and religious extremism.

Your participation is voluntary. The information provided will be treated confidentially and used only for academic purposes. You may decline to answer any question or withdraw from the study at any time without penalty. By signing below, you confirm that the study has been explained to you and that you agree to participate.

Name: _____

Signature: _____

Date: _____

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SECTION A: DEMOGRAPHIC INFORMATION OF STUDY PARTICIPANTS

Purpose

To collect background information on participants in order to contextualise their perspectives on youth radicalisation, religious extremism, and ecumenical and faith-based interventions.

Instructions

Please complete this section before the interview or questionnaire. All responses will be treated confidentially and used only for research purposes.

1. **Age**

☐ 15–20
☐ 21–25
☐ 26–30
☐ 31–40
☐ 41–50
☐ 51 and above

2. **Gender**

☐ Male
☐ Female
☐ Prefer not to say

3. **Occupation / Role**

☐ Youth participant
☐ Clergy / Ecumenical leader
☐ Muslim religious leader
☐ Community leader
☐ Youth coordinator
☐ NGO / Civil society representative
☐ Other: _____

4. **Years of experience in your role**

☐ 1–3 years
☐ 4–7 years
☐ 8–10 years
☐ Over 10 years

5. **Religious affiliation / denomination**

6. **Location / Sub-county in Mombasa**

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INSTRUMENT I: SEMI-STRUCTURED INTERVIEW GUIDE FOR CLERGY / ECUMENICAL LEADERS

Purpose

To explore the perspectives, experiences, strategies, challenges, and opportunities of clergy and ecumenical leaders in addressing youth radicalisation and religious extremism in Mombasa County.

Instructions

- Conduct interviews individually.
- Obtain informed consent before the interview.
- Use audio recording where permission is granted, or take detailed notes.
- Use appropriate probes to clarify or expand responses, such as: *"Can you give an example?"* or *"Please explain further."*

Sub-section 1: Background

1. Describe your role in your church or ecumenical organisation.
2. How long have you been involved in ecumenical or interfaith initiatives in Mombasa?
3. Have you participated in programmes addressing youth radicalisation or religious extremism?

☐ Yes
☐ No

If yes, please describe your involvement.

Sub-section 2: Perceptions of Youth Radicalisation

4. How would you describe youth radicalisation in your community?
5. What social, economic, religious, or cultural factors contribute most to youth vulnerability to radicalisation?
6. Which of the following factors do you commonly associate with youth radicalisation?

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☐ Unemployment and poverty
☐ Peer influence
☐ Religious misinformation or misinterpretation
☐ Family and community challenges
☐ Social media
☐ Political grievances
☐ Other: _____

Please explain your response.

Sub-section 3: Ecumenical Response Strategies

7. Describe specific programmes or initiatives implemented by your church or organisation to address youth radicalisation.
8. How do theology and Christian teaching influence your strategies for addressing youth radicalisation?
9. Which approaches are used in your organisation?

☐ Youth mentorship
☐ Discipleship / spiritual formation
☐ Vocational or economic empowerment
☐ Interfaith dialogue
☐ Youth forums and workshops
☐ Counselling and guidance
☐ Other: _____

10. Which of these approaches do you consider particularly useful, and why?

Sub-section 4: Challenges and Opportunities

11. What challenges limit the effectiveness of ecumenical leadership in addressing youth radicalisation?
12. Which of the following challenges are experienced?

☐ Limited financial resources
☐ Youth distrust of religious institutions
☐ Political interference

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☐ Limited institutional capacity
☐ Security concerns
☐ Socio-economic challenges affecting youth
☐ Other: _____

Please explain.

13. What opportunities exist to strengthen ecumenical cooperation in promoting youth resilience?

Sub-section 5: Recommendations

14. What strategies would you suggest to strengthen the contribution of ecumenical leadership towards addressing youth radicalisation?
15. Should young people be directly involved in designing and implementing programmes addressing radicalisation?

☐ Yes
☐ No
☐ Not sure

Please explain.

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INSTRUMENT II: QUESTIONNAIRE FOR YOUTH PARTICIPANTS

Purpose

To understand youths' experiences, awareness, perceptions, and views concerning youth radicalisation, religious extremism, and ecumenical and community interventions.

Instructions

Please answer the questions as openly and honestly as possible. You may decline to answer any question that makes you uncomfortable. Do not provide names or other identifying information when describing personal or sensitive experiences.

Sub-section 1: Background Information

1. **Age**

☐ 15–20
☐ 21–25
☐ 26–30

2. **Gender**

☐ Male
☐ Female
☐ Prefer not to say

3. Education / Occupation

4. Religious affiliation / church

Sub-section 2: Perceptions of Radicalisation

5. How serious is youth radicalisation in your community?

☐ Very serious
☐ Serious

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☐ Moderate
☐ Not serious
☐ Not sure

Please explain.

6. What factors make young people vulnerable to radicalisation?

7. Which of the following challenges affect young people's ability to resist radicalisation?

☐ Unemployment and poverty
☐ Peer pressure
☐ Lack of guidance
☐ Religious misinformation
☐ Family or community problems
☐ Social media influence
☐ Political grievances
☐ Other: _____

Please explain which you consider most significant.

8. Have you or someone you know been exposed to or influenced by extremist ideas or groups? If you are comfortable doing so, describe the experience without giving names or identifying information.

Sub-section 3: Ecumenical and Faith-Based Initiatives

9. Are you aware of church, ecumenical, interfaith, or community programmes targeting youth?

☐ Yes
☐ No
☐ Not sure

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If yes, please describe them.

10. Have you participated in any such programmes?

☐ Yes
☐ No

If yes, what was your experience?

11. How useful were the programmes?

☐ Very useful
☐ Useful
☐ Somewhat useful
☐ Not useful
☐ Not sure

Please explain.

12. How can churches, religious leaders, and community organisations better engage young people?

Sub-section 4: Challenges and Opportunities

13. What challenges make it difficult for young people to resist radicalisation?

14. What opportunities exist for churches, religious leaders, and community organisations to support youth resilience?

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Sub-section 5: Recommendations

15. What strategies would you suggest to strengthen the role of churches and ecumenical leaders in addressing youth radicalisation?

16. Do you think young people should participate directly in programmes designed to address radicalisation?

☐ Yes
☐ No
☐ Maybe

Please explain.

17. Do you have any additional thoughts about preventing youth radicalisation and religious extremism?

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INSTRUMENT III: SEMI-STRUCTURED INTERVIEW GUIDE FOR COMMUNITY LEADERS, YOUTH COORDINATORS AND NGO REPRESENTATIVES

Purpose

To explore institutional and community perspectives on youth radicalisation and collaboration with churches, religious organisations, and ecumenical initiatives.

Instructions

- Conduct interviews individually.
- Obtain informed consent.
- Use appropriate probes to clarify or expand responses.

Sub-section 1: Background

1. Describe your role in your organisation.

2. How long have you been engaged in youth programmes or counter-radicalisation efforts?
3. Does your organisation have programmes addressing youth radicalisation or religious extremism?

☐ Yes
☐ No
☐ Not sure

If yes, please describe them.

Sub-section 2: Perceptions of Youth Radicalisation

4. How would you describe youth radicalisation in your community?
5. Which social, cultural, economic, religious, or political factors contribute most to youth vulnerability?
6. Which factors have you observed in your area?

☐ Unemployment and poverty
☐ Peer influence
☐ Religious misinformation
☐ Family and community challenges
☐ Social media
☐ Political grievances
☐ Other: _____

Please explain.

Sub-section 3: Institutional and Ecumenical Responses

7. How does your organisation collaborate with churches or ecumenical initiatives?
8. What strategies are most effective in engaging young people?
9. Which approaches does your organisation use?

☐ Youth mentorship
☐ Education and awareness
☐ Vocational training

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☐ Interfaith dialogue
☐ Counselling and guidance
☐ Youth leadership
☐ Community engagement
☐ Other: _____

10. How does faith-based guidance influence your work with young people?

Sub-section 4: Challenges and Opportunities

11. What challenges limit your organisation's impact on youth radicalisation?
12. Which challenges are most significant?

☐ Limited funding
☐ Limited human resources
☐ Youth distrust
☐ Political interference
☐ Security concerns
☐ Weak institutional cooperation
☐ Socio-economic challenges
☐ Other: _____

Please explain.

13. What opportunities exist to strengthen collaboration between community organisations and faith-based initiatives?

Sub-section 5: Recommendations

14. What strategies would you suggest to enhance youth resilience and inter-institutional collaboration?

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15. What role should young people play in programmes addressing radicalisation?

☐ Greater participation
☐ Leadership roles
☐ Consultation only
☐ Other: _____

Please explain.

INSTRUMENT IV: STRUCTURED AND OPEN-ENDED QUESTIONNAIRE FOR MUSLIM RELIGIOUS LEADERS

Purpose

To explore the perspectives and experiences of Muslim religious leaders concerning youth radicalisation, religious understanding, youth guidance, interfaith engagement, challenges, and opportunities for strengthening community responses in Mombasa County.

Instructions

Please answer the structured questions by selecting the appropriate response. For open-ended questions, provide as much information as you consider appropriate. All responses will be treated confidentially and used only for academic purposes.

Sub-section 1: Background Information

1. **What is your role?**

☐ Imam
☐ Sheikh
☐ Madrasa Teacher
☐ Youth Leader
☐ Other: _____

2. **How long have you served in this role?**

☐ 0–5 years
☐ 6–10 years

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☐ 11–15 years
☐ 16 years and above

3. **Area of service**

☐ Kisauni
☐ Nyali
☐ Likoni
☐ Mvita
☐ Changamwe
☐ Jomvu
☐ Other: _____

4. **Gender**

☐ Male
☐ Female
☐ Prefer not to say

5. **Highest level of education**

☐ Primary
☐ Secondary
☐ College / Diploma
☐ University Degree
☐ Postgraduate
☐ Other: _____

Sub-section 2: Understanding Youth Radicalisation

6. In your view, is youth radicalisation a concern in your community?

☐ Yes
☐ No
☐ Not sure

Please explain your response.

7. What do you think are the main causes of youth radicalisation?

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☐ Unemployment
☐ Poverty
☐ Lack of education
☐ Misinterpretation of religion
☐ Peer influence
☐ Social media
☐ Family or community challenges
☐ Political grievances
☐ Other: _____

Please explain which factors you consider most significant.

Sub-section 3: Role of Muslim Religious Leaders

8. What role do Muslim religious leaders play in guiding young people away from extremism?

☐ Very important
☐ Important
☐ Less important
☐ Not sure

Please explain.

9. Which of the following activities are used in your community?

☐ Teaching correct religious understanding
☐ Youth mentorship
☐ Community outreach programmes
☐ Counselling and guidance
☐ Collaboration with other religious leaders
☐ Youth education programmes
☐ Other: _____

10. Please describe how these activities help young people resist radicalisation or religious extremism.

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Sub-section 4: Interfaith Engagement

11. Are you involved in collaboration with Christian leaders or other religious groups?

☐ Yes
☐ No
☐ Occasionally

12. If yes, what kind of collaboration takes place?

☐ Peace meetings
☐ Youth programmes
☐ Community dialogues
☐ Joint awareness campaigns
☐ Interfaith meetings
☐ Other: _____

Please describe your experience of such collaboration.

13. In your opinion, does cooperation between religious groups contribute to addressing youth radicalisation?

☐ Strongly agree
☐ Agree
☐ Neither agree nor disagree
☐ Disagree
☐ Strongly disagree
☐ Not sure

Please explain your answer.

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Sub-section 5: Challenges and Recommendations

14. What challenges do you face in addressing youth radicalisation in your community?

15. What opportunities exist for Muslim religious leaders to strengthen their contribution towards preventing youth radicalisation?

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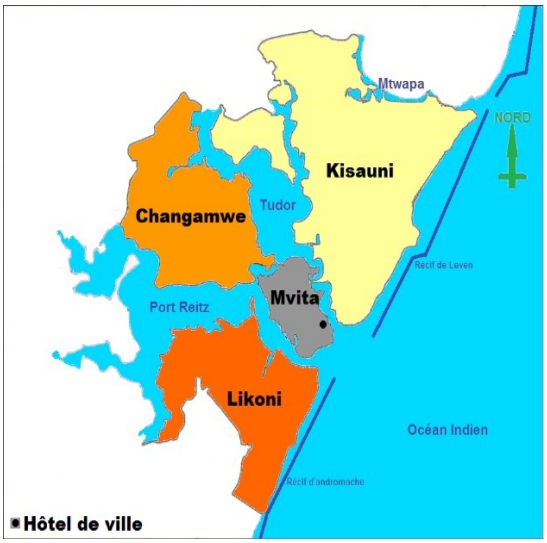
16. What suggestions would you give to improve cooperation between Muslim leaders, Christian leaders, community organisations, and young people in addressing youth radicalisation?

17. Do you have any additional recommendations concerning the prevention of youth radicalisation and religious extremism?

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APPENDIX 2: MAP OF MOMBASA COUNTY, KENYA

(Geographical Scope)



Mombasa County Map



Map of Kenya

Accessed on 2/8/2025 from https://

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APPENDIX 3: ISERC APPROVAL LETTER

REF: SPU/607/2025 Date: 8th January 2026

TO: Wellingtone Chiranzi

St. Paul's University

Dear Wellingtone,

==========

REF: Assessing The Ecumenical Contribution Toward Countering Radicalization and Religious Extremism Among Youth in Mombasa, Kenya

==========

Greetings,

This is to inform you that SPU- Institutional Scientific Ethics Review Committee has reviewed the above-named research proposal. **Your ERB approval number is 617, for the period between 8th January 2026 – 8th January 2027 (1 year).**

This approval is subject to compliance with the following requirements;

i. Only approved documents including (informed consents, study instruments) will be used.

ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SPU- Institutional Scientific Ethics Review Committee.

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iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SPU- Institutional Scientific Ethics Review Committee within 72 hours of notification

iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to *SPU- Institutional Scientific Ethics Review Committee* within 72 hours

v. Clearance for export of biological specimens must be obtained from relevant institutions.

ISO: 9001:2015 CERTIFIED (KEBS)

vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.

vii. Submission of an executive summary report within 90 days upon completion of the study to SPU- Institutional Scientific Ethics Review Committee.

viii. Should there be any publications from your research, note that you are supposed to anonymize the particulars of the respondents, the identifiers and the name of institution (s) where you collected data.

ix. Please note that it is within the ISERC's mandate to monitor your research and to do random visits to the site. All research is subject to post approval monitoring. Kindly provide a closure report after the research.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) if you are

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collecting data in the country - https://research portal.nacosti.go.ke **or obtain other clearances needed in the country where you will collect your data from.**

Yours sincerely,



Dr. Daniel Nzengya, PhD

Chairperson

SPU- Institutional Scientific & Ethics Review Committee

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APPENDIX 4: NACOSTI PERMIT

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