

**INFLUENCE OF REPARATION ISSUES ON
COLLECTIVE FORGIVENESS: THE CASE OF
BRITISH GOVERNMENT AND MAU MAU FIGHTERS
IN NYERI COUNTY, KENYA**

BY

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DECLARATION

This research project is my original work and has not been presented for the award of any degree in any other university.

Sign _____

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This research project has been submitted for examination with my approval as the university supervisor.

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DEDICATION

This work is dedicated to my daughter Celestine Wanjiru Nyingi and to all nationalists who risked or lost their lives fighting for our nation's freedom.

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ABBREVIATIONS AND ACRONYMS

F G C	Family Group Conferencing
I C J	International Court of Justice
I C T J	International Centre for Transitional Justice
I D E A	International Institute for Democracy and Electoral Assistance
I F I	International Forgiveness Institute
K H R C	Kenya Human Rights Commission
KNCHR	Kenya National Commission for Human Rights
KSh	Kenya shillings
M W V A	Mau Mau War Veterans Association
T J R C	Truth Justice and Reconciliation Commission
T R C	Truth and Reconciliation Commission
V O M D	Victim Offender Mediated Dialogue

ABSTRACT

The case filed in London by the former Mau Mau fighters received a lot of global attention. It was the first time a case challenging the acts of the former mighty British Empire during colonialism had been allowed to proceed by a British court in London. As an out of court settlement, the British agreed to reparation in terms of monetary reparations, apology and memorials to be awarded to selected former Mau Mau fighters. By awarding reparation the British Government had extended an olive branch to the former Mau Mau fighters who had been bitter because of the way they were treated during the war and thereafter. This study examined the influence of reparation issues on collective forgiveness in the case of the British government and the Mau Mau fighters in Nyeri County, Kenya. The objectives were: to determine the degree to which monetary reparations awarded by the British government influenced collective forgiveness by the Mau Mau fighters, determine the effects of apologies by the British Government on collective forgiveness by former Mau Mau fighters and explore other factors that might have influenced collective forgiveness of the British government by the Mau Mau fighters. The research methodology adopted was both quantitative and qualitative comprising of oral interviews. The research design was descriptive research survey. The target population was 214 registered Mau Mau veterans from Nyeri County who had received reparation. The sample size was 135. Given the nature of the study, simple random sampling method was used and quantitative and qualitative data collected from individuals. The study was guided by two theories, incentive theory of motivation and gerotranscendence theory. Incentive Theory of Motivation is grounded on the principle of conditioning an incentive to make a person happier and satisfied. Reparation has been treated as an incentive offered by the British Government to the former Mau Mau fighters. The gerotranscendence theory is a developmental theory of positive aging. The study found out that apology had most positive effect on forgiveness by Mau Mau fighters to British government. Monetary reparations awarded by the British government did not have a significant influence on forgiveness although majority of the Mau Mau fighters said that if they were satisfied with the compensation awarded they could have forgiven the British government. The study recommends adoption of both apology and use of monetary reparations as means of seeking forgiveness to a wronged party. This would lead to reconciliation and peaceful coexistence.

CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

The much delayed colonial gesture at reconciliation was witnessed in Nairobi when a group of about 200 elderly people gathered before the British high commissioner. On Friday 7th June 2013, the British high commissioner read to them extracts from the British Foreign Minister William Hague's statement in parliament. The foreign minister acknowledged for the first time, the horrific abuses and torture subjected to some elderly Kikuyu's and other Kenyans by the British colonial administration during the Mau Mau war. The British Government accepted to give the Kenyans who were tortured by the colonials a reparation of about Ksh. 1.82 billion in total through the announce by Mr. William Hague. Mr William while making this announcement regretted that the Kenyans had been abused and tortured by his Government. The money was to be divided among 5228 victims. This was an out of court settlement that occurred after a court case that had been filed by the Mau Mau veterans in a London courtroom which began on June 23, 2009. They were seeking justice. In 1950s Kenyans Africans especially those in the Mt. Kenya region began an armed struggle against the British colonialists. On October 1952, Sir Evelyn Baring the colonial governor in Kenya declared a state of emergency in Kenya in which the Mau Mau freedom fighters were labeled as terrorists. This declaration which had completely shocked the British colonials led to them to take the heinous actions in order to take control of the Mau Mau uprising. This then led the deaths of thousands of Mau Mau fighters compared to the those on the European side as stated by Carolyn Elkins.

The war also involved the detention of 1.5 million Africans by the British colonial government. Systematic murder, rape, mutilation, forced confinement, forced labor, collective punishment, theft, destruction of property and mass incarceration were all used by colonial soldiers and civilians in the course of mounting a counter-insurgency war against the Mau Mau. According to Wachanga (1975) the colonial government built

home guard posts throughout the former central province of Kenya, seven European soldiers were posted at each camp to lead and instruct the loyalists. There were between one hundred and four hundred African loyalists posted at each camp. The European showed them how to use weapons, screen and interrogate the suspects. They taught them methods of torture –beating to death, castration, pouring hot water into women uterus etc. They hoped in this way to force the supporters of Mau Mau to join government so as to avoid torture. They also hoped to put enough fear into the loyalists to ensure their continued allegiance. What the Mau Mau fighters and their sympathizers went through in the hands of colonial government officials can be summarized through the evidence of the four individual who filed the case and still have memories of the kind of torture that was afflicted to them. The injuries afflicted to them were life long, and were both physical and psychological. The 85year old Mr. Nzili remembers how he was chained and castrated at the Embakasi Detention camp. He explained that this made it impossible for him to have sexual relations. Mrs. Mara who is 73 years remembers how she was beaten and subjected to sexual abuse. She said that she felt „utterly violated“ and experienced pain that has worsened with age (BBC News July17 2012) Mr. Nyingi was beaten until he became unconscious and was kept among corpses. The fourth defendant was Mr. Mutua who was beaten and then castrated with pliers (The Guardian, June22, 2009) unfortunately, passed away before he could receive the British Government’s acknowledgement of abuse and reparations. These claimants had sued for compensation and apology for inhumane treatment, abuse and injuries during Mau Mau war (Ray, 2009) Elkins who was an expert witness for the litigants likens the British harsh reaction during the Mau Mau war to the Nazi Gulag. She says that the British organized a “murderous campaign to eliminate the Kikuyu in guise of counter-insurgency. Anderson (2005) notes that it was ironical that the colonial state that was dismissive of the rights of the humanities of Mau Mau fighters had meticulously documented their lives as it processed them towards the final, highest punishment to be hanged. Such studies and new volumes of files in 300 boxes found in Hanslop Park which had previously not been disclosed show that the British government was responsible of rampant acts of extreme cruelty in the colony during the emergency period. This new evidence has been used by

the freedom fighters. They were assisted by Kenya Human Rights Commission, (KHRC) through the British law firm-Leigh Day. The British government, faced by mountains of evidence of torture chose the route of out of court settlement for reparation.

Reparation agreements are not new. In 1952 West Germany signed reparation agreement with Israel. Germany was to pay Israel for the slave labour and persecution of Jews during the Holocaust and compensate for Jewish property that was stolen by the Nazi. This agreement improved the relationship between Israel and Germany which had been strained for years. In the US there is an organization called The National coalition of Blacks for reparation in America. It advocates that the US government, U S corporations and individuals who benefited from labours of former slaves should pay reparations. In South Africa the Truth and Reconciliation Commission encouraged forgiveness and payment of reparations. According to Desmond Tutu “Forgiveness does not mean condoning what has been done. It means taking what happened seriously and not minimizing it; drawing out the sting in the memory that threatens to poison own entire existence”. In the early 2000s some of the Maasai and Samburu pastoralists, of Laikipia and Samburu counties received reparations from the British in form of individual compensation for deaths and injuries caused by British army landmines.

Those in Israel who were opposed to the reparation payments said that accepting the payments was the equivalent of forgiving the Nazi for their crime. Now that the 5228 Mau Mau fighters in Kenya received the reparation, will the British reparations, regret and memorials offer an opportunity for the Mau Mau war victims and their descendants to forgive the British colonialists, who they have blamed for their sufferings and poverty? It is against this backdrop that this study seeks to examine the influence of British government’s reparation on collective forgiveness by the Mau Mau freedom fighters in Nyeri County, Kenya.

1.1 Statement of the Problem

The study explored the relationship between reparation and forgiveness. It was aimed at finding out the how awarding of reparation to those who have been wronged in the past can influence them to forgiving the perpetrators. It explored whether by way of reparation, historical injustices can be corrected. There have been calls for Europeans to compensate Africa because of exploiting its natural resources and human labour during colonialism. Similarly, the Europeans, and USA government have been asked to compensate Africans because of slave trade and slavery and the associated inhuman treatments that happened during the Trans- Atlantic Slave Trade. In South Africa the Truth and Reconciliation Commission, (TRC) recommended reparation grants to victims of torture and abuse during the apartheid regime. In Kenya some other groups of Mau Mau are still pursuing to be compensated. The people of Kericho and Bomet Counties in Kenya want to be compensated for their original land which was allocated by the colonial government and which is still in hands of multinational companies. The Standard newspaper, on April 28, 2016 reported that the Pokot leaders are planning to sue the British government over massacre of more than 100 Pokot morans in 1950. The respective county governments are spearheading the push for reparation and they have already secured lawyers to pursue this issue. There are also numerous court cases involving people who suffered human violation in the past governments wanting to be compensated. In Nyeri County some 214 registered Mau Mau veterans received reparation as an out of court settlement. A study has never been carried out before to determine the effects of this reparation to them forgiving the British government. To add to this there was not much that had been studied in the area of relationship between reparation and forgiveness in Kenya. This study was an eye opener.

1.2 Purpose of the Study

The purpose of this study was to establish the influence of reparation on forgiveness by the victims of injustices. It also explored other socio-economic factors which could influence forgiveness.

1.3 Objectives of the Study

The objectives that guided the study were meant to:

- i. Determine the degree to which monetary reparations awarded by the British government influenced collective forgiveness by the Mau Mau fighters.
- ii. Determine effect of apologies by the British government on collective forgiveness by the Mau Mau fighters.
- iii. Explore other socio-economic factors that might have influenced collective forgiveness of the British government by the Mau Mau fighters.

1.4 Research Questions

The study sought to answer the following research questions:

- i. Did the monetary reparations awarded to the Mau Mau fighters by the British government influence their collective forgiveness?
- ii. To what extent did apologies to the Mau Mau fighters by the British government affect their collective forgiveness?
- iii. Were there other socio-economic factors that might have influenced the Mau Mau to forgive the British Government?

1.5 Significance of the Study

Recently there has been a lot of interest in both the topics of reparation and forgiveness around the world. This study may be of benefit to governments around the world especially European governments who would want to correct historical injustices of colonialism. Ruben Carraza, director of ICJ's reparative justice program said "The UK high court's decision is a real example for other states on how to deal with legacies of massive human rights abuses arising from colonial and occupation related conflicts".

This study can be used by government and policy makers who want to bring reconciliation by way of reparation and seeking forgiveness. Neighboring communities who have in the past wronged each other may also use its findings to bring reconciliation through forgiveness. It may also be useful to academicians studying the field of reparations and forgiveness. Studies on the forgiveness industry has grown where

statistics shows that recently it has gained a lot of attention from scholars, theologians, psychologists and philosophers despite the fact that it was always dismissed as being pejoratively religious and spiritual in the past (Tutu 1999).

1.6 Limitations of the Study

The former Mau Mau fighters are known to be secretive and suspicious and not people who give information freely. They might also have thought that they were being interviewed so as to get more funds. The researcher used the good name of one litigant in their case who is an uncle and also explained to them that the information they gave was to be used for scholarly purpose only. Some of the informants were old and sickly to sit through long interviews. They were also more willing to give heroic stories, some outside the topic. The researcher had to apply a lot of patience. The area to cover was big as the informants were scattered throughout the expansive Nyeri County and so the study was expensive to carry out. To reduce the cost, the researcher waited for some of the respondents at their office in Nyeri town and also interviewed them during their meetings.

1.7 Delimitations of the Study

The study was carried out in Nyeri County which lies in the area between Mt. Kenya and Aberdares Ranges. It was the hotbed of Mau Mau activities in 1950s. According to Mau Mau War Veterans Association (MWVA), it is also in this county, where about two hundred and fourteen registered beneficiaries of British out of court award of reparation reside.

1.8 Assumptions of the Study

The study was carried out with the following assumptions in mind: The respondents were spare time for the interview.

The respondents, being old would be mentally alert to understand and answer the question

1.9 Definition of Significant Terms

The terms have been defined as used in the study.

Apology:	“Sincere regret” expressed by British Government.
British Government:	The present British Government, the colonial government in Kenya and its officers.
Collective forgiveness:	Absence of passions of anger, resentment, bitterness and hatred.
Freedom fighters:	The Mau Mau fighters who were awarded reparation.
Mashujaa:	Heroes/ heroines
Mau Mau:	Kenyan freedom fighters who in 1950s participated in armed struggle for independence against the British colonial government
Reparation:	The amount of money awarded to the former Mau Mau fighters, memorials offer plus the sincere regret expressed by the British Government.
Time:	The time taken from 1952 to the time the study was conducted

1.10 Organization of the Study

The study was organized into chapters. Chapter one consists of the background of the study, statement of problems, purpose of the study, objectives of the study and research questions, significance of the study, assumptions of the study, limitations and delimitations of the study and definitions of the significant terms. In chapter two there is the literature review under the following subheadings: reparation, forgiveness, monetary reparations, apology, and other factors, which include religion and culture of forgiveness. It further looks at the theoretical and conceptual frameworks and the summary. In chapter three, research methodology was covered. It describes the research design, target population, sampling procedures, data collection, data analysis, ethical consideration and finally operational definition of variables table. Chapter four comprised of data analysis, interpretation and presentation of findings. Chapter five has the summary, conclusion and recommendations of the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

A review of the available literature on reparation, forgiveness, monetary reparations, apology, religion, culture of forgiveness time and age from global, regional and local perspective has been done in this chapter. It also presents a theoretical framework, conceptual framework and the research gap.

2.1 Reparation

According to (ICTJ, 2008), reparation broadly described an array of activities designed to looked into apologize and compensate for certain wrong doing. The program of reparation distributed both materials and benefit symbols to the affected people. These benefits includes; financial and apology for the victims. Reparation can be used to correct historical injustices. According to Barkan (2000) and Thomson (2003) the major contexts of historical injustice was identified as ethnic, war racial, genocide and colonial oppression and political violence. Reparation was mostly applied in the areas where the wrongs committed were episodes. In his study, (Walker, 2006), asserted that most of the crime against humanity was committed in political period. These crimes were destruction of property, oppression of people, dispassion of possessions, subjugation and status degradation. For reparation to be made, an injustice should have happened. Boxil (1979) says that reparation majorly deals with compensation historic injustices on individuals or groups. Corporate or nations apply reparation where an individual or groups of people have been unjustly wronged. When the injurers accept compensation then the process is said to be complete.

Acknowledgement of wrong in such cases is required out of respect for the humanity of victims as persons “ born free and equal in dignity and rights” in the words of the United Nations Universal Declaration of Human Rights (United Nations 1961, 492). Denial of a wrongful injury by the perpetrator is a continuing affront to the dignity and humanity of victims. (Boxil, 1979) supported Locke's account of reparation, he appeals to Locke’s assertion that people have right to be compensated of the wrongful done to them.. According to (IDEA, 2003), accepting and compensating the affected people helps to achieve reconciliation since this makes people feel that human beings are equal. with own human and civic dignity. According to Tutu (1999), the past strife can no be addressed through continued violence and conflict or legacy hatred. Since this would create wide division. These can now be addressed on the basis that there is need for understanding but not for vengeance, a need for reparation but not for retaliation”

Monetary and economic reparations are beneficial to the victims and their off springs because discrimination and human right abuse usually affects their economic status. According to Tutu (1999) both families and the generation of their children will surfer numerous injustices and consequences such as homelessness, poverty, disappointments and illiteracy. Minow (1998) asserted that monetary compensation are the core ideas of reparation since majority of people think that monetary compensation will wipe the tears of the victims and forget the past injustices done to them. According to Federico lenzerini (2008) in his study of reparations asserted that, compensation are used to measure the consequences of the injustices when people have been compensated it is taken to be equivalent to the crimes committed to them. Hence harm the individuals surfer are completely solved. In South Africa the TRC encouraged the perpetrators to apologize, to seek for forgiveness. It also recommended that all the victims qualify for a final grant of up to R2300, a year payable for six years. Recommendations was also given by the commission that schools and streets be named after the heroes who became victims of torture and suffering in the hands of the oppressors and some of the communal activities be erected in their remembrance. The facilities such as clinics, community centers, and recreational facilities, it also thought there should be monuments and memorials to honor

those to whom we owe so much for our freedom (Tutu, 2002). In U.S individuals and most of the groups are seeking redemption claims in courts for Africans because of suffering during slavery and Jim Crow. Some legislators have endorsed legislation to compel American government to compensate the blacks for the injustices done to their forefathers that would help them to address the concern most of the black Americans still believe that would address these concerns. Most of the Black Americans have a strong believe that they should be compensated for the injustice committed to their old generation. They cannot feel to be part of the government till they are fully repatriated. Not only African Americans who suffers the torture but also the Russian origins who live in the remote Aleutian Island who were affected during World War II. As per Horvitz (2002) stated that, the Russian race lost their tribal status since the native left were so few than they had before the war. These people lost also their dignity and underwent mental torture this assertion was made by (Tylim, 2005) the government compensated them. According to Tylim (2005), in his study stated that, in Australia a less formal yet eloquent calling to apologize for the quasi- extermination of the aborigines is becoming a peoples movement. According to (Horvitz, 2002), people who were victims of past injustices marched in the streets in capital displaying writings stating we are 'SORRY'. The Germans and American government also repatriated the Jews and Japanese respectively (McCarthy, 2004). These reparations have allowed these groups to progress and have provided a level of security and healing from their abuses.

The notion of compensating for the harm caused is not new in Kenya. In pre-colonial Kenya, the Kikuyu who eventually contributed majority of the Mau Mau freedom fighters had traditional laws and customary practices designed to restore a community member after a wrongful act. After acts of murder, harm, adultery, theft etc. the perpetrator was required to compensate the victims or pay to the victim's family. Even today some sort of reparation exists among the Kenyan communities. For example there is payment of blood compensation after raids the nomadic pastoralists in the northern part of Kenya. In the early 2000s some Maasai and Samburu pastoralists received reparations from the British Government in form of individual compensation for deaths and injuries arising from British army landmines. According to (Karim, 2013), the British

compensated the former Mau Mau fighters to express their sincere apology to the community and to the Kenyan people during fight independence. For the 5228 vetted claimants, each was to receive a payment of E2, 600, also, Hague on June 6, 2013 announced the plan to construct a memorial in Nairobi for healing. He also urged that the process of healing for both nations begin. The question is “Did the former freedom fighters have to receive reparation before they could forgive the British Government?” A similar question is being posed by MacGary Howard (2003).

2.2 Forgiveness

The decision to forgive has many complex explanations. Often the victims themselves find it difficult to identify clearly the reason or reasons that led them to forgive and also it is common that there is more than one cause. According to Murphy (2005), described the forgiveness as the resentment of the anger and past hatred which pave way for reconciliation. Forgiveness does not mean that one should forget what wrong has been done to him. According to Tutu (1999), people forgive but they don’t forget this help to avoid the repeat of the same evil to be committed again. Tutu continues to say that forgiveness help to draw out the sting of the threat of the past evils from individuals mind thus people will coexist in peace and harmony. For forgiveness to occur the wronged person has to try to understand the perpetrator and put them in that shoe According to (Luskin, 2002; Van Oyen et al. (2001),. Forgiveness has even been found to be good for the health of a person. Researchers have shown that forgiveness will regulate the emotion of individual and try to improve their wellbeing. This is because grudge creates emotion which gnashes people's heart, thus causing mental illness and reduces life span. In addition (Gartner, 2008; Durham, 2000), the research has revealed that forgiveness results in reduction of the depression, negative feelings and create willingness to coexist with one another as the depression is reduced it improves self-esteem. Feeling of optimism; essentially demonstrating that forgiveness enhances psychological health (Coyle & Enright, 1997; Freedman, 1995) as quoted by Karim (2014). Manzano (2014) has continued to show the good effects of forgiving by saying that forgiveness as a personal transformation for the victims can free the pain of the past as a way of healing

the wounds caused by the crime.

If a victim feels that justice has been done then forgiving becomes easy. According to Armour and Umbreit (2004) complex and cold emotions are due to everlasting ill feeling of hatred, hostility and bitterness, thus results into distance justice between offender and the victim of injustice. When one sought for forgiveness and granted, the victim feels free since the burden of injustice has been uplifted from them. This leads to better relationship and understanding between the victim and the offender. According to Papastephanou (2003), relationship between the offenders and the victim is only redeemed if the two agree and forgive each other. The impotence of forgiveness is that it enables parties to gain experience which is crucial in understanding of relationship between parties as found out by (McCulloch, 2001) and remorse (Bold & Weiner, 2001) are fostered and anger and vengeance reduced (Petrucci, 2002) There are those who feel that there are some wrongs which are so terrible and injustices that are so big such that forgiveness can be impossible. According to Karim and Kendrick (2014) when confronted with issue of grudge forgives may not be easy, in fact some will question if it is possible to forgive though we deal with the issue of forgiveness every day. It has been found that some victims are able to forgive. Mc Gary (2002) adds his voice on the state by saying that the reason for forgiving or failing to mainly involves the agents feeling about the elimination of her resentment that is caused by wrongdoing. Eliminating their resentment is often a way of getting one's life and shaping a different future. However, some ways of understanding forgiveness are such that in case of certain wrongs that are so awful and far reaching that those victims should never forgive the wrongdoer. Forgiveness has been encouraged, put on practice and has also been studied elsewhere. Desmond Tutu on assuming the chairman of South Africans, Truth and reconciliation commission (TRC) in the aftermath of apartheid promoted forgiveness as essential to the process of reconciliation which was fairly successful. In the U.S there is the International Forgiveness Institute (IFI) which is attached to the University of Wisconsin, and the John Templeton Foundation with others which have started a multi dollar campaign for forgiveness research (Tutu, 1999). Outcome studies that specifically address forgiveness and changes in victim attitude toward offenders have been conducted on family group

conferencing (FGC) in Australia. (Strang, 2002) and victims offender mediated dialogue (VOMD) in Ohio and Texas (Umbreit et al., 2003). Reviews of victims' satisfaction in VOM programs in North America and Europe also provide some data on forgiveness related construct (Umbreit 2001; Umbreit, Coates & VOS, 2002). According to Tutu (1999), the study of forgiveness has become a growth industry whereas previously it was something often dismissed pejoratively as spiritual and religious. It is gaining attention as an academic discipline studied by psychologists, philosophers, physicians and theologians.

2.3 Monetary Reparations and Forgiveness

Monetary reparations are paid to victims in order to compensate them for material loss or to compensate them for psychological trauma suffered. It is aimed at re-establishing the status that re-existed before. According to McGrary Howard (2003) a duty of reparations has two dimensions a material and a psychological dimension. Payments of monetary reparations are arrived at after trying to estimate the loss and the amount of money that can be commensurate to the loss. This is not easy. Brown (2013) says that compensation for harm entails problems of quantification and generalization of harms as well as interpersonal comparisons of suffering, creating divisive hierarchies of victims and clouding the relationship of reparation programs to other justice measures. The UN basic principles categorize broad forms of reparation as rehabilitation restitution, assurance, non-repetition of harm and satisfaction. This last form is where symbolic reparations are seen to have the greatest salience (Kris Brown, 2013). Monetary compensation can bring satisfaction to the victims. Monetary reparation is intended to induce the victims to forgive the perpetrators completely. In her book , *Between Vengeance and Forgiveness*, Martha Minow when talking about monetary reparations, says that the core idea behind reparations is compensatory justice, the view that wrong doer should pay victims for losses to wipe the slate clean (Walker, 2006).

According to Tylim (2005), assigning an approximate monetary value to the suffering, or creating a memorial to victims are ancillary components of an apology. They offer a quasi- symbolic half concrete, half symbolic means of acknowledging private and or

communal tragedies. There is no single procedure that has been developed that can satisfy all the victims. Sterba (1991) confirms this by stating that we would compromise by endorsing a system of fair reparation and of compensation in which victims of injustice would receive reparation proportional to their financial or other materials loss. In the reparation agreement that was signed between Israel and West Germany in September 1952, Germany was to pay Israel for the slave labor and persecution of Jews during the Holocaust and to compensate for Jewish property that was stolen by the Nazis. Germany paid a sum of 3 billion marks over fourteen years. Relations between the two countries are reported to have improved (De Greiff, 2006). In 2009, Israel Prime Minister announced that he will demand a further \$ 450M to \$ 1 Billion in reparations from Germany on behalf of some 30,000 Israel forced labour survivors. (Spiegel online 29/05/2013) The German government has agreed to pay \$ 772 million for homecare of Holocaust survivors throughout the world. The government of U.S.A offered to pay 12,000 dollars to the surviving Aleutians who had been interned at wretched camps in Alaska during the World War II. This fostered the restoration not just of the Aleut's status but also their lost dignity. (Tylim, 2005) In South Africa the TRC recommended that all the victims qualify for final reparation grants of up to R2300 a year payable for six years (Tutu, 1999). In Kenya the victims of British Army Land Mines in Laikipia and Samburu received individual compensations amounting to millions of shillings in 2000s. The British government announced payments of \$ 2,600 to each of the vetted former Mau Mau fighters. As was the case of the South Africa monetary reparations recommendation, the question is whether monetary value can be given to a suffering. Did the amount offered to the former Mau Mau fighters lead to forgiveness?

2.4 Apology and Forgiveness

In the recent times, public apologies delivered by individuals, companies, corporations, governments and states to survivors of atrocities and injustices, ethnic groups or even entire nations have become common across the globe. According to Tylim (2005), apologies aim at forgiveness. However, once delivered, they may or not produce the intended effect. When apologies work, an internal shift allows for breaking of cycle of

resentment, aggression, and violence. However, when apologies fail, predictably a new resentment/ aggression/ violence cycle tends to be reproduced. Apologizing and repentance are part of our everyday life. Fraying (2009) argues about repentance that it is a basic feature of human experience that you cannot have true reconciliation – be it personal or institutional- without sorrow and or penitence, or apology and symbolic restitution. If we repent others may choose to forgive us. Manzano (2014) say that socially, it is also more acceptable that granting of forgiveness is linked to repentance on the part of the person causing the damage. Gamboa (2002) confirms this assessment taking it to extreme of arguing that “repentance is the only moral reason to grant forgiveness”. Apologizing is a way for the person committing the crime to manifest their responsibility and to make moral reparations to the victim. The awareness of belonging to the same humanity in many cases generates an inner movement in the person committing the offence which ends up being expressed in regret towards the victim and this often constitutes a factor towards granting of forgiveness.

Armour and Umbreit (2004) says that there is clear evidence that crime victims want apologies (strang, 2002) and that apologies influence whether forgiveness occur (Darby & Schlenker, 1982; Witvliet, Worthington Jr. Wade & Berry, 2002) Apology making stimulates emotional dissonance and humility which allows victims to recognize their own transgression and respond on the basis of commonalities rather than differences. For someone to apologize there must be a feeling of guilt on his part. Sincere repentance rests on feeling shame for what one has done through inducing and activating conscience, a humbling of will, and a desire to undo the wrong doing (Braithwaite & Braithwaite, 2001). When apologies are made the victims are reported to exhibit less traits associated with feeling of anger and revenge. According to Witvliet et al. (2002), victims report reduced revenge and avoidance, less anger, less fear and more forgiveness only after a strong apology. From a different angle, the power of apologies varies from culture to culture. Some cultures regard apologies as a major psychological achievement or developmental marker, others minimize an apology’s capacity to heal wounds.

According to Walker (2006), another dimension of apology, often crucial to its effects but not always adequately noted, is the emphatic function of apology. Apologies are often inadequate or disappointing to the one harmed if they do not manage to convey appreciation of the suffering, anger, mistrust or grief the victim experiences as a result of the wrong. According to IDEA (2003), slavery, the atrocities committed in the context of colonialism, the Holocaust, the inhuman interment of American –Japanese during World War II, stealing of Aboriginal children in Australia, apartheid, the Rwandan genocide –all have been subject of apologies by political heirs of these acts. In some cases official expression of regret and admission of accountability have been accompanied by full or partial payment of an old and still unpaid debt. Tylim (2005) informs us that apologies are complicated matter in Chinese and Japanese culture. Chinese officials, for instance have never apologized to millions of Chinese who were imprisoned, beaten or even killed during the Cultural Revolution from 1966 until 1977. Only errors were admitted. Globalization has brought China into the realm of apologies. A 2001 article in the New York Times reports that in new capitalistic China, companies are being created to deliver apologies to injured companies or individual. In 2001 the leaders of several Zen sects, unexpectedly apologized for their religious fanaticism during Japan’s military expansionism in 1930s and 1940s. They apologized for providing a religious rationalization and material assistance to Japanese militarism that destroyed more than 20 million lives (Jalon, 2003). According to Walker (2006) polls in the U.S continue to show heavy white opposition to-and black support for –an official national apology for slavery. Soon after Durban conference Against Racism, a new city law was passed in Chicago that requires corporations seeking business with the city to disclose whether they ever profited from slave trade. The ordinance is not a punitive measure, but a call for confessions. The new law become effective February 6/2003 (Downey, 2003).

For the former Mau Mau fighters and for Kenya in general the British offered „sincere regret“ for the abuses that took place and that they marred Kenya’s progress towards independence. Tylim (2005) says that despite the contemporary global relevance of the subject of apology, the psychological and psychoanalytic literature on forgiveness remains limited and mostly embedded with religious narratives. Debate continues over

whether or not, apology making is a necessary condition for granting forgiveness.

2.5 Religion and Forgiveness

Some people forgive not because they have been induced to do so but because they have been inducted into a culture that teaches that forgiveness is good that you forgive so that you are also forgiven. The main religions also teach about forgiving each other so that our sins are also forgiven and forgiveness is a concept with deep religious roots (McCullough & Worthington, 1999). It is a central concept, for example in Christianity (Marty 1998), Islam (Abu- nimer & Nasse, 2013) and Judaism (Newman, 1987) as quoted by Karim and Kendrick (2014). Forgiveness can come from a victim without the victims setting any condition to the perpetrator. It can occur because the victim as the human being feels merciful to the perpetrator as a fellow human being. Manzano (2014) says that as well as forgiveness that is conditional upon repentance, we also have unilateral and unconditional forgiveness of the victim. This is a result of a profound spiritual development that overcomes the limits imposed by the barrier to pain, the need for vindication; social conditioning about what is forgivable and unforgivable and even traditional justices. Alberdi (1999), adds to this by stating that this enormous generosity has the great virtue of freeing the victim from suffering actions by third parties and obtaining a profound inner peace. Forgiveness in this sense becomes a way to transcend the evil committed by other human being who despite everything, are like us and part of us. We assume we were created from a transcendent human substance that needs to be saved. Forgiveness is therefore conceived as a means of acceptance of the whole human race, of its mistakes and of the confidence in the human ability to rectify.

2.6 The Culture of Forgiveness and Forgiveness

According to IDEA (2003), one key element is the way in which culture influences the system of collective memory. Some societies embody a natural urge to forgive injustices inflicted on them in the past. Others display a strong aversion to letting bygones be bygones. Archbishop Desmond Tutu has considered this culture of forgiveness extensively. He writes that what constrained so many in South Africa to choose to forgive

rather than demand retribution is what Africans know as Ubuntu – is open and available to others, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or “diminished.” (IDEA, 2003) Such a cultural outlook, the argument runs will predispose its members towards forgiveness and reconciliation. But opposed to such cultural beliefs are others –for example in Albania which prize revenge and honor above forgiveness. To view the perpetrator as the bad person also makes us bad. By forgiveness we make other people and also ourselves good. According to Tutu (1999), to dehumanize another inexorably means that one is dehumanized as well. Thus to forgive is indeed the best form of self-interest since anger, resentment, and revenge are corrosive of that *Summum Bonum*, that the greatest good, communal harmony that enhance the humanity and personhood of all in the community.

Forgiveness when given freely is good to the victim as it frees the victim from feeling being indebted because of the feeling of hatred. According to Liebmann (2007), forgiveness can be a unilateral act of the victim whether or not requested by the offender and irrespective of whether the latter is known to the victim. This allows the victims to rid themselves of the twisted senses of servitude towards the perpetrators the twisted sense of servitude towards the perpetrators of crime created by the feeling of hatred and revenge. Other people should let those who wish to forgive their perpetrators do so. According to Manzano (2014), if a victim opts to grant a full pardon as a reflection of their spiritual way of understanding life and human relationship, they should not be criticized by the those who claim higher ethical principles because, in my view, these argument cannot be morally justified. According to Bernuz (2010), there is need to show that the victim is capable of, wants to or perhaps needs to forgive the pain they have suffered formally or formally, publicly or privately, inside or outside the courtroom.

Researches that have been conducted show that individuals can forgive out of love of offenders. Huang and Enright (2000) found out that individual who forgave out of love for the offender showed less elevation in systolic and diastolic blood pressure when recalling the event than those who forgave out of religious obligations. Individual can

also forgive as a result of religious convictions. For example, Aba Gayle of U.S.A suffered eight years of anguish, pain, hatred and rage against the murderer of her daughter, before joining a church and studying a course in miracles (Shucman & Thetford, 1975) which led to her to forgive the murder and even visit him in death row, where he was awaiting execution.

Ali Mazrui as quoted in IDEA (2003), cites several examples of an African tendency to forgiveness: Jomo Kenyatta, independent Kenya's first leader, become one of the country's most enthusiastic Anglophiles despite his years of imprisonment by the British; there was no acrimony in Nigeria at the end of Biafran civil war; Ian Smith, the leader of Southern Rhodesia's breakaway movement, entered the new parliament of Zimbabwe.

2.7 Time and Forgiveness

There is a perception that „time heals all the wounds“. This adage suggests that forgiveness increases along with victim's temporal distance from an offence and forgiveness becomes more likely as time distances the victim from the transgression. Respondents reported greater willingness to forgive the transgressor when more time had elapsed since transgression (pub med 2007). There remains an intuitive sense that time both decreases the negative affect elicited by an offence and allows offenders the opportunity to change victims' impressions of them e.g. by expressing empathy or offering compensation, (Fehr & Gelfand, in press as quoted in Psychological Bulletin 2010).

As time goes on the past get forgotten and people who were wronged focuses more on the future and forgive those who wronged them in the past as Tutu (1999) put it that, true forgiveness deals with the past, all the past, to make the future possible. He continues to say that a community cannot go on nursing grudges even vicariously for those who cannot speak for themselves longer. Still it may be unwise to believe that mere passage of time will ultimately produce forgiveness. According to IDEA (2010) all evidence today shows that the quest for truth, justice and reparation - essential stages on the way to reconciliation-does not simply disappear with time. The 2001 UN conference on racism

raised the question of reparation and compensation for pain and damage inflicted during the times of slavery and colonialism. Many Africans Americans still believe that the US government owes them a debt of justice for what they and their ancestors have endured. They believe that they cannot fully embrace the US government until negative feelings and rightful resentments are addressed (Mac Gary Howard 2003)

2.8 Age and Forgiveness

From early adulthood through old age, research suggests that people become more reflective and relaxed as they grow older, (Heckhausen, Dixon & Baltes, 1989). People may become more forgiving as they age because they tend to shift toward a present time perspective causing them to value forgiveness as a means to acquire short term hedonic reward. Some scholars posit that people become increasingly motivated to derive effective meaning from life during old age. The Mau Mau freedom fighters in this study are old people who are in their 80s. It is thought that with their old age they have become more forgiving and age is expected to be a factor that might have influenced their forgiveness to the British government. A common observation, though, is that older people in their 70s and 80s are much more forgiving than young and middle aged. According to Enright et al. (1989) older individuals were more apt to forgive due to an interest in social harmony, which represents a higher level of forgiveness development.

2.9 Theoretical Framework

This research work adopted two theories: the incentive theory of motivation and the theory of gerotranscendence.

Incentive Theory

Incentive theories emerged in 1940 and 1950s. The theory proposes that behavior is motivated by the “pull” of external goals such as rewards, money or recognition (Hockenbury & Hockenbury, 2003). Incentive theory of motivation is a theory that is supported by many behavioral psychologists among them BF skinner (1904-1990). Another known proponent of the theory is an American psychologist, Paul Thomas

Young (1892-1978). In contrast with other theories that suggest we are pushed into action by internal drives, incentive theory suggests that we are pulled into action by outside incentives. The theory is grounded on the principle of conditioning an incentive to make a person happier and satisfied. An incentive is an object or an event present in the environment that encourages an individual to perform an action in absence of any apparent physiological need. Incentives may be material objects. The former Mau Mau fighters were awarded an out of court settlement of sh.1.82million. This can be termed as an incentive that can induce them to get satisfaction and therefore forgive the British government. Money is a good example of an external reward that motivates behavior in this case –forgiveness.

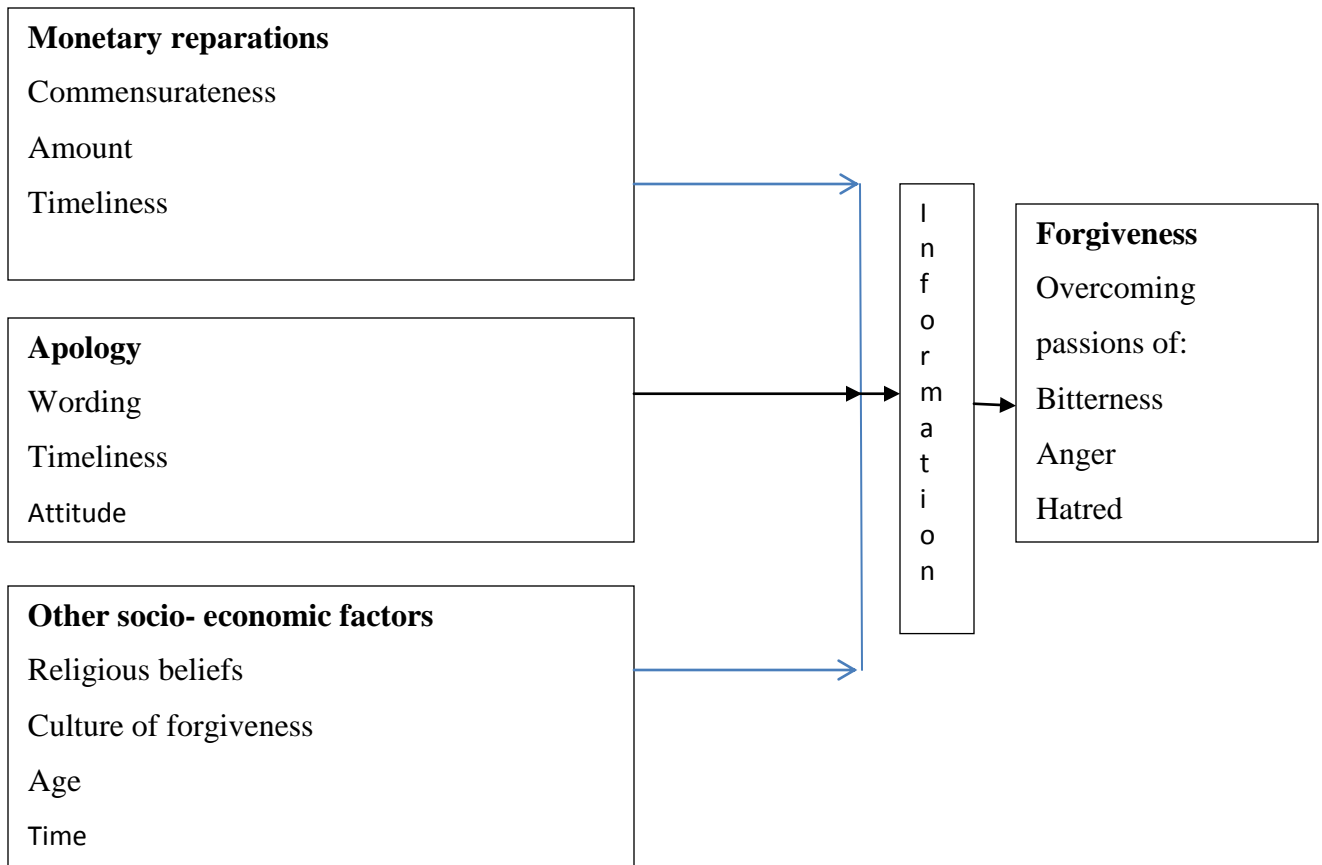
An incentive is either a promise or an act that is provided for the sake of greater action. Incentives can be non-monetary and intangible. Among the promises made by the British government was the building of memorials for the remembrance of the former Mau Mau fighters. In South Africa the TRC recommended that streets and schools could be named after fallen heroes and communal facilities erected in their memory. It also thought that there should be monuments and memorials to honour those to whom we owe so much for our freedom. Memorials that would not alienate some but would have the capacity to contribute to the process of healing and reconciliation (Tutu 1999). The building of memorials of the Mau Mau can be an incentive that can contribute to the forgiving the British. According to Bernstan (2011) people are pulled towards behaviors that offer positive incentives and pushed away from behavior associated with negative incentives .In other words, differences in behavior from one person to another can be traced to the incentives available and the value a person places on those incentives at the time. The incentive theory of motivation utilizes positive reinforcement, that is, the stimulus is conditioned to produce positive feelings such as happiness and satisfaction. If by just forgiving the British government because they feel it is right to do so, or because of their religious beliefs, then that would be motivation enough towards forgiveness. Moreover, even the type and quality of an individual cognition or beliefs that certain activity would yield profitable results, strongly encourages the individual to perform the activity repeatedly. All the same individuals value different incentives differently and they may

not be influenced in the same way. According to Franzoi (2011) the value of an incentive can change over time in different situations.

Theory of Gerotranscendence

The theory of gerotranscendence is a developmental theory of positive aging. It was proposed by Lars Tornstam in (1989), based on empirical research done by him in 1970s and 1980s. It was also based on former theories by Jung and Erikson. It states that age is a natural development process towards maturity and wisdom. The advance in age is accompanied by gradual shift in meta-paradigm of an aging person, which he called gerotranscendence. Gero refers to old and transcendence means rising above. According to Tornstam (1997), it is a shift in meta-perspective from materialistic and rational view of the world to a more cosmic and transcendent one, normally followed by an increase in life satisfaction .Older people become more relaxed and reflective. Due to shift in their values the Mau Mau fighters who are in their 80s may have become more forgiving as they have gained more wisdom with age. According to the theory they have also shifted from materialistic view of the world and are assumed to be more interested in social harmony.

2.10 Conceptual Framework



The conceptual framework presented in figure 2.0 shows inter-linkage of study variables. It shows that the awarding of monetary reparations, apologies by the perpetrators and influence of other factors like religion, culture of forgiveness, time and age can lead to forgiveness by the wronged party leading to reconciliation between the two. Information about the court process and about the reparation received especially when it comes to the Mau Mau veterans is a modifying factor.

2.11 Research Gap

A better understanding of relationship between awarding of reparation and forgiveness will be of importance as forgiveness contributes towards reconciliation. This study is intended to show the importance of the perpetrators of injustices showing concern to the victims by way of awarding reparation and the victims responding positively by forgiving them. There is no study that has been carried out locally as far as the researcher knows, that has looked into the relationship between reparation and forgiveness. There is need carry out this research in order to provide information that will benefit the international community, the policy makers and scholars in the field of reparation. The study will dwell on the influence of reparation on forgiveness. Forgiveness leads to reconciliation. Reconciliation eventually leads to peaceful co-existence between people ensuring that peace prevails in the society. There have been calls for reparations because of historical injustices in various parts of the world and also locally. Awarding of reparation is one method of correcting historical injustices and solving conflicts peacefully.

2.12 Summary

In this chapter, relevant literature has been reviewed in relation to the stated objectives of the study. It has included other factors like religion, culture of forgiveness age and time that are likely to influence forgiveness. A theoretical background for the study has been provided. At the end the researcher has shown that there is a research gap in studies in the field of reparation.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter sets out the various stages and phases that were followed when carrying out the study. The researcher presents the methodology, the research design, method of data collection, the population, data collection instruments, procedures and data analysis techniques.

3.1 Research Design

A research design refers to the strategy, construction and strategy of inquiry conceived so as to obtain answers to the questions identified for the research (Kothari, 2008). The research design used in this study was a descriptive survey. Descriptive survey is a scientific method of study which involves analyzing and making description of the study phenomenon based on the deductions made from the field data. A descriptive survey design as observed by Cooper and Schindler (2007), deals with the how, where and what about a phenomenon.

It is also involves collecting facts so as to get the actual and accurate information relating to the contemporary position of a phenomenon and also draws the likely conclusions from the facts discovered wherever possible (Chandran, 2004). The design was also chosen because the of researcher's inadequacy of knowledge in a given area or research subject and to understand the reality from the subject's point of view. Thus the views of former Mau Mau fighters towards the reparation given to them and forgiveness was obtained with very minimal assumptions from external sources in order to portray the social world occupied by the respondents.

3.2 Target Population

Target population is the set or class of objects, human beings or animals with common/similar characteristic or habits which are selected to be used in a study or a research process, (Mugenda and Mugenda (1999). The target population of this study was 214 former Mau Mau fighters in

Nyeri County who were involved in the reparation case against the British Government and who after an out of court settlement received reparation. They are also members of MWVA Nyeri branch.

3.3 Sample Size and Sampling Techniques

The selection of Nyeri county area was made because it lies between Aberdares Ranges and Mt. Kenya. It was the epicenter of Mau Mau activities in 1950s. It is also home to about 214 Mau Mau veterans who received reparation. To determine the desired sample size from the target population, a table by Krejcie and Morgan as cited by Kathuri et al. (1993), was used. The sample size was 135 (Appendix II). The researcher adopted simple random sampling method in order to reach a representative sample. This is because the target population is almost homogenous.

3.4 Research Instruments

The study used semi structured interviews to collect oral data. According to Sarankos, (2005) they are used when the researcher does not know or is not aware of the respondents' the motivation, their attitudes or whether they are able communicate well. One of their advantages is that the respondents have the freedom of expression where in terms of their thoughts or feelings. This is more applicable when the respondents are faced with complicated issues because it provides information that might have been left out by the researcher. The use of semi structured interviews gave the respondents the chance to give the information sought by the researcher at their own terms.

Another key advantage of using interview guides is their ability to make a combination of structures and also because they are very flexible. According to Kathuri et al. (1993) questionnaires and interviews are the most techniques used for measuring social and psychological environments because they mainly rely on verbal materials. The respondents were asked specific questions on how both monetary reparations and apologies influenced them to forgive the British government. The researcher probed about other factors that could influence forgiveness like religion, the culture of forgiveness, time, age or any other factors. For those who said they had not forgiven they were asked about what could make them forgive the British government.

3.4.1 Data Collection Procedures

The researcher sought permit from the Council of Science and Technology and also permission from the post graduate school of the University of Nairobi. The researcher established rapport with the respondents before interviewing them. Interviews were conducted with individual respondents and in some cases family members. Interviews were carried mostly in the homes of the respondents. It was carried mainly in Kikuyu language. The researcher was conversant with the language since was brought up in the area and so he didn't need an interpreter.

3.4.2 Pilot Study

The researcher conducted a pilot study in order to pretest the research instruments to ensure that they yielded the correct data during the actual study. It provided the researcher with an opportunity to rectify questions that might have been misinterpreted or contradictory with the objectives of the research. It was conducted in Laikipia County among 13 Mau Mau veterans who had migrated from Nyeri County and had received the monetary reparations.

3.5 Validity of the Instruments

According to Creswel (2003), validity is the extent to which a sample of a test item in a pilot study gives the results that the test is designed to give during the main study. Mugenda and Mugenda (2003) advises that it is important for the researcher to employ the use of professionals or experts in any give field when conducting a validity test. In this study the researcher sought expert's advice especially from the supervisor. The researcher also ensured that the research was done in a professional, accurate and systematic manner where the opinions and views of the respondents were considered.

3.6 Reliability of the Instrument

Sarankos (2005) defines the reliability of a research instrument as the ability to produce the same finding every time the procedure is repeated. A pre- test method of reliability was employed in testing the reliability of the research instruments for this study by administering the instruments to 13 respondents who were beneficiaries of British reparation but were not included in the sample.

The 13 respondents were taken through the questionnaire. When the data was analyzed, it was found out that they had not forgiven the British government.

3.7 Data Analysis Techniques

Data analysis is the process of categorizing, checking on the completed questionnaires, coding in the computer and processing the field data so as to make a meaning out of it, (Mugenda & Mugenda, 1999). Quantitative data was summarized and entered in to the computer and analysis done through the use of computer software known as the statistical package for social sciences (SPSS) version 21.0. Data presentation was done using tables, frequencies and percentages. The qualitative data collected, was analyzed through content analysis. To achieve this, the data was coded and classified into various responses. Responses were identified for various themes, listed and key responses relevant to the topic were identified.

3.8 Ethical Concern

The researcher guaranteed participants their right to anonymity, and confidentiality. The researcher also took issues with the respondents' welfare which included giving attention to their mental and physical health and safety. The researcher maintained truthfulness in reporting data results ensuring that there are no fabrications, falsehood or misrepresentation of data.

3.9 Operational definition of variable

Table 3.1 Operationalization of Variables

Objectives	Variable	Indicators	Measurement	Measurement Scale	Tools of analysis	Types of data Analysis
To determine the degree with monetary reparations awarded by the British government influenced collective forgiveness by Mau Mau fighters.	Independent Monetary reparations	Satisfaction Commensurateness Amount Timeliness	Commensurateness of monetary reparations	Ordinal Nominal	Quantitative Frequencies Percentage	Descriptive
To determine the effect of apologies by the British government on collective forgiveness by the Mau Mau fighters.	Independent Apologies	Satisfaction Wording Timeliness Attitude	Level of being contented with the apology Change of attitude	Nominal Ordinal	Frequencies Percentages	Descriptive
To explore other socio-economic factors that might have influenced collective forgiveness of the British government by the Mau Mau fighters.	Independent Religious beliefs, Culture of forgiveness, Time, Age	Attitude	Effects of various issues on forgiveness Change of attitude	Narrative Nominal Ordinal	Percentages Frequencies	Descriptive
	Dependent Forgiveness	Absence of: Hatred Anger Bitterness	Expression of forgiveness	Nominal Ordinal	Frequencies Percentages	Descriptive

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, INTERPRETATION AND DISCUSSIONS

4.0. Introduction

This chapter has the analysis of the research data. Data has been presented using frequencies, percentages and charts. The researcher has explained and provided interpretation of the outcomes based on the data provided by respondents.

4.1. Characteristics of the respondents

This section provides a profile of the respondents. This information is presented on a number of basic characteristics, including age at the time of the study, gender, level and form of education. This information offers a general understanding about the population under the study. An analysis of these variables provides the socioeconomic context within which other subsequent factors fall.

Table 4.1 Respondents' demographic information

Demographic characteristics		Frequency	Percentage
Gender	Male	99	73.3
	Female	36	26.7
	Total	135	100.0
Family	Big size	117	86.7
	small size	18	13.3
	Total	135	100.0
Formal Education	Male	63	100
	Female	0	0
	Total	63	100
Informal education	Male	45	62.5
	Female	27	37.5
	Total	72	100

Age and sex are a key demographic factor. The study found that most of Mau Mau veteran are aged between 80-90 years. Most of these were comprised of male gender which accounted 73.3% of the population under the study.

Majority of these veterans (86.7%) had big sized families while only 13.3% reported that their families were small in size. The study also found that most of these veterans had an exposure to importance of the education despite most of them having no opportunity to acquire formal education as shown in Table 4.1 above.

The study found that none of the interviewed Mau Mau veteran had opportunity to attend British schools. They argued that segregation in educational facilities made them feel discriminated (19.6%), bad (52.1%) while as unfortunate (28.2%) as shown in Table 4.2 below.

Table 4.2 Emotional reaction to segregation on education

Emotional reaction	Frequency	Percentage
Felt bad	85	52.1
Felt discriminated	32	19.6
Felt unfortunate	46	28.2
Total	163	100.0

Due to lack of formal education, the Mau Mau veterans were locked from career specialization with only 13.3% having opportunity to pursue career as cooks as shown in Table 4.3.

Table 4.3 Career Specialization

Career specialization	Frequency	Percentage
Pursued a career	18	13.3
Did not pursue a career	117	86.7
Total	135	100.0

In matters concerning peace and reconciliation, religion is a key factor. The study examined the religious status of the Mau Mau veterans. The study found that 99% of the respondents were Christian with only 1% professing to belong to different religious affiliations.

4.2. Mau Mau Experience

The study also examined the experience among the Mau Mau veterans during the war. This was based on a number of factors ranging from inspirational factors of joining Mau Mau, feeling about being a Mau Mau veteran, other forms of involvement apart from fighting, opinion on re-joining the movement again, and pride derived by Mau Mau veterans following their involvement in Mau Mau movement.

Table 4.4 Reasons for joining Mau Mau

Reason	Frequency	Percentage
Drive away British	45	17.9
Gain freedom	68	27.0
Get back their land	56	22.2
Escape Europeans exploitation	83	32.9
Total	252	100.0

The study found out that most of the Mau Mau veterans felt that Europeans were exploiting them and therefore wanted to escape from such exploitations (32.9%). Other motivating factors included; driving away the British (17.9%), gaining freedom (27.0%), and getting back their land (22.2%) as shown in Table 4.4 above.

Table 4.5 Feelings about being a Mau Mau member

Feeling	Frequency	Percentage
Proud to be Mau Mau veteran	134	99.2
Not happy as they didn't achieve their goal	1	0.8
Total	135	100.0

Belonging to a movement may come with different feelings ranging from frustration to a sense of pride. The study examined emotional outcome of the Mau Mau veterans following experience as a result of their involvement in Mau Mau movement. The study found that 99.2% were proud of being veterans while 0.8% they were not happy because they had not attained their goal as presented in Table4.6.

Table 4.6 Major events when involved in Mau Mau activities

Event	Frequency	Percentage
Active engagement into a combat	121	41.9
Being detained	112	38.8
When homes were burnt	56	19.4
Total	289	100.0

Mau Mau movement was characterized by various moments and events. The study examined moments or events that Mau Mau veterans from Nyeri County encountered

and were memorable to them. The study found that most respondents identified with their active participation in combat (41.9%), 38.8% being detained and 19.4% with burning of their houses. The results presented in table 4.6 also show that most respondents could identify more than one event.

Table 4.7 Other forms of involvement apart from fighting

Form of involvement	Frequency	Percentage
No other activity	8	5.9
Training others	99	78.0
Scouting fighters	1	0.8
Supply fighters with foods	27	21.3
Total	127	100.0

Apart from fighting, Mau Mau veterans were involved in other activities such as recruiting and training new members, directing the fighters and supplying fighters with food. At least 78.0% took part in training others while 21.3% who were mainly women supplied fighters with food. All the interviewed people said that they would rejoin the movement again as they could not allow anyone to colonize them. The study further attempted to find out what made them to feel proud of being Mau Mau veterans. 50% said that they had heard of a monument about them being built in Nairobi and were proud of it, and 37.5% were proud because of being recognized as heroes or heroines (mashujaa). 12.5% reported that they were proud that their case against the British government had been heard in a British court. The findings are shown in Table 4.8

Table 4.8 Pride in being a Mau Mau veteran

Reason	Frequency	Percentage
Their case being heard in London	27	12.5
Being Reorganised as heroes or heroines	81	37.5
Monuments being built of them in Nairobi	108	50
Total	216	100

4.3. Influence of monetary reparations on forgiveness of British government by Mau Mau veterans

Reparation of one sort or another has become an interesting topic in recent history. Encouraged by these success stories, several African-American groups now want reparations for the past injustices. The reparation is majorly inspired by spirit of attaining forgiveness and reconciliation.

On compensation the respondents argued that the monetary reparations were not meaningful to them as it was not commensurate to their loss. They further added that the monetary reparations could be meaningful if it was used to compensate for property loss (50.6%) and compensate for injuries (49.4%) as shown in the Table 4.9 below.

Table 4.9 Monetary commensurateness

Reason	Frequency	Percentage
Could be meaningful if used to compensate for property loss	135	50.6
Could be meaningful if used to compensate for injuries	132	49.4
Total	267	100.0

Timeliness of reparations can have effects on forgiveness. Majority felt that the monetary reparations were not timely (87%). These respondents felt that they were old and it could not help them then as they had underwent difficulties (58.3%) and many veterans had died before receiving it (41.67%) On the other hand 13% of the respondents felt that the monetary reparations were timely. 68% of these respondents argued that they received it when they had nothing while 32% said that it was timely as they received it before death as shown on Figure 4.2. The reasons why the majority felt that it was not timely are shown in Table 4.10

Table 4.10 Reasons why monetary reparations was not timely

Reason	Frequency	Percentage
They were old and could not help them	56	58.3
Many veteran died before receiving it	40	41.7
Total	96	100.0

The feeling that reparations were distributed fairly was an important factor to consider.

The study examined the respondent's assessment on the fairness of the monetary reparations. The study found out that most (63.31%) respondents had feeling that the distribution of monetary reparation was fair. However, 36.7% felt that the distribution was not fair as shown in Table 4.11 below.

On use of monetary reparations received, most respondents (46.67%) divided the money among family members, 28.88% used the money for construction of houses, 16.29% for buying medicine while 6.67% and 1.50% used it to paying rent and buy vehicles respectively. The use of the monetary reparations shows that most of the beneficiaries were poor and sickly. Most of reported that it was not enough to cater for their present needs.

Table 4.11 Monetary reparations distribution and use

Distribution	Frequency	Percentage
Fairly distributed	69	63.31
Was not fairly distributed	40	36.70
Total	109	100.00

Use	Frequency	Percentage
Building houses	39	28.88
Buying food and medicine	22	16.29
Divided among family members	63	46.67
Paying rent	9	6.67
Buying vehicles	2	1.50
Total	135	100.00

All respondents felt that the reparations given were not enough. They argued that this was because they had lost domestic animals (63.7%), homes (33.3%) and land (2.96%). The findings are presented in Table 4.12

Table 4.12 Reason why the reparations was not enough

Reason	Frequency	Percentage
Had lost homes	45	33.33
Domestic animals	86	63.70
Had lost land	4	2.96
Total	135	100.00

When asked how the monetary reparations they received influenced them to forgive the British government, all of them (100%) said that it did not. They argued that it could have positively influenced if it was “enough” The study sought to examine how monetary reparations could affect forgiveness. 80% of the respondent argued that if given what they would consider enough compensation, it could influence their

forgiveness while 20% argued that no amount of money could influence their forgiveness as presented in Table 4.13

Table 4.13 Influence of reparation to forgiveness

Amount	Frequency	Percentage
Enough reparation can influence forgiveness	108	80.0
No amount of money can influence forgiveness	27	20.0
Total	135	100.0

4.4. Effect of Apology to forgiveness of British by Mau Mau

Asking for an apology is one of universal way of seeking for forgiveness. The study also sought to assess if apology by British government to Mau Mau veterans influenced their forgiveness. The researcher introduced this section by examining the awareness of apology by British government among Mau Mau. Majority of the respondents indicated that they were aware of apology by the British government. The majority (73%) were aware of the apologies. The study also assessed the perception of Mau Mau veterans concerning sincerity, timeliness and framing of the apology by the British. Sincerity, timeliness and the framing of apologies can have some effects on the offended. Majority (94.9%) felt that the apology made by British to Mau Mau was sincere. However, they argued that it was not timely (92.3%). More than 50% of the respondents were just informed of the apology while 36.6% reporting that the apology was not well framed. These findings are presented in Table 4.1

Table 4.14 Perception on sincerity, timeliness and framing of the apology.

Sincerity	Frequency	Percentage
It was sincere	94	94.9
Not sincere	5	5.1
Total	99	100.0
Timeliness of the apology		
Timely	7	7.07
Not timely	92	92.3
Total	99	100.0
Framing of Apology		
Apology was well framed	8	8.08
Was informed so not sure	55	55.6
Was not well framed	36	36.6
Total	99	100.0

It was established that 64.6% of the respondents were happy with the apology and that it had positive impact while 35.4% indicated they had not been affected by the apology. The study further examined the influence of apology on forgiveness. It found out that a well framed sincere and timely apology can have meaningful impact at 85.2%. 14.8% said it did not have any impact as shown in Table 4.15 below.

Table 4.15 Reaction to apology and its influence to forgiveness

Reaction to British apology	Frequency	Percentage
Happy with the apology	64	64.6
Didn't have any effect	35	35.4
Total	99	100.0
Influence of apology to forgiveness		
Can have meaningful impact	115	85.2
Can have no meaningful impact	20	14.8
Total	135	100.0

4.5 Other factors influencing forgiveness

Besides reparations and apologies, the researcher looked into other factors that can influence forgiveness. The factors the study considered were: religion, culture of forgiveness, age and time.

4.5.1. Influence of religion on forgiveness of British by Mau Mau veterans

All major regions are known to cherish forgiveness. The study sought to find out the influence of religion to forgiveness by Mau Mau veterans to the British government. The researcher examined the religious status of respondents before joining Mau Mau. 58.5% reported that they followed traditional religion before joining Mau Mau while 41.5% reported that they followed mainstream religion as shown in Table 4.16 below.

Table 4.16 Religious status before joining Mau Mau

Religious status	Frequency	Percentage
Mainstream religions	56	41.5
Tradition religion	79	58.5
Total	135	100.0

By the time the study was conducted 99% reported to be Christians. Majority (93%) of respondents reported that they had considered forgiving the British due to the influence of religion while 7% of respondents had not thought of forgiving the British. The study further sought to examine how religion can contribute to forgiveness. The study found out that 99.3% reported that religion can contribute to a great extent towards forgiveness as shown in Table 4.17

Table 4.17 Influence of religion to forgiveness

Contribution of religion	Frequency	Percentage
Can contribute a great extent	134	99.3
Cannot contribute to forgiveness	1	0.7
Total	135	100.0

4.5.2. Contribution of culture of forgiveness to forgiveness of British government by Mau Mau

In some communities, there is that culture of forgiveness where people forgive not because of anything else but because they are taught to do so. In such culture the victim forgives when the abuser ask for forgiveness. The researcher sought to find out how the culture of forgiveness in the community housing the Mau Mau veterans could influence

them to forgive the British government. The study found that the culture of forgiveness in the community housing Mau Mau veteran from Nyeri had little influence (8.1%) on forgiveness of British government by Mau Mau veterans.

Table 4.18 Influence of culture of forgiveness

Influence	Frequency	Percentage
Culture influenced positively	11	8.1
Culture did not influence positively	124	91.9
Total	135	100

The researcher wanted to understand whether in that community out of court settlements were acceptable as the decision to award the reparation to the Mau Mau was an out of court settlement. On use of traditional ways as remedy to bring forgiveness and reconciliation, the researcher examined cultural values that boost practice of peace among the people. The respondents give a number of proverbs and sayings from the host communities that promote forgiveness culture. They further insisted that elders should handle conflicts instead of taking them to court so that there can be reconciliation (74.8%) with only a few insisting on the court way as shown in Table 4.19.

Table 4.19 Use of traditional methods

Handling of cases	Frequency	Percentage
Elders should handle cases	101	74.8
Take them to court	34	25.2
Total	135	100.0

4.5.3. Influence of age to forgiveness of British government by Mau Mau veterans

It is expected that as one advances in age, the perception about many issues in life changes. The researcher wanted to examine the influence of age on forgiveness of Mau Mau to British government. Majority (84.4%) of the respondents felt that the age had

not contributed to forgiveness of British government with only 15.6% feeling that it contributed to forgiveness as shown in Table 4.20 below.

Table 4.20 Influence of veterans advanced age to forgiveness

Contribution of old age	Frequency	Percentage
Has contributed to forgiveness	21	15.6
Has not contributed	114	84.4
Total	135	100.0

They said that advanced age had not made them to forgive the British government because majority of the veterans blamed them for the miserable life they have lived so far.

Despite 84% of them having not been influenced by their old age to forgive the British government, majority (74.8%) perceived age as aspect that can influence forgiveness decision. The findings are presented in Table 4.21

Table 4.21 Possibilities of influence of age to forgiveness

Perception	Frequency	Percentage
Age can contribute to forgiveness	86	74.8
Age cannot contribute to forgiveness	29	25.2
Total	115	100.0

4.5.4. Influence of time on forgiveness of British by Mau Mau

Forgiveness is the deliberate and unpaid procedure by which someone who has suffered from torture or has been offended by another experiences a change in emotional state and attitude towards the offence, torture or offender. Since it is said that time heals the study

hypothesized that time that had passed would have played a major role in Mau Mau veterans forgiving the British government.

Despite the duration that had elapsed, the study found 99% of the respondents elicited some form feelings of bitterness and anger when discussing the atrocities they went through during the Mau Mau war. The researcher interpreted this to mean that time had no effect on their status of forgiveness. Most of them argued that they felt bitter and angry mainly as a result of effects of torture they went through during Mau Mau war. 40.12% argued that they had lost too much meaning opportunities and psychological loss while in 14.53% bitterness was as a result of property loss as depicted in Table 4.22.

Table 4.22 Reasons for bitterness and anger

Reasons	Frequency	Percentage
They still feel the effects of the torture	78	45.35
Loss of property	25	14.53
They lost so much	69	40.12
Total	172	100.00

Despite the expectation that healing and forgiveness had been influenced by time, almost half of the respondents were of contrary opinion on this subject. They felt that time does not have strong influence forgiveness as shown by 52% of respondents.

4.6. Forgiveness

The study was on various issues which could influence forgiveness and so the research also examined the degree of forgiveness among the Mau Mau fighters to the British government. It was established that majority (78.52%) had not forgiven British Government. Only 21.48% reported to have forgiven the British government as Table 4.23 shows.

Table 4.23 Forgiveness among Mau Mau veterans to the British government

Status	Frequency	Percentage
Had forgiven	29	21.48
Not Forgiven	106	78.52
Total	135	100.00

It is expected as one forgives, bitterness and anger fade away. The study found that majority (80%) of the respondents expressed emotions of bitterness and anger with only 20% showing they had no bitterness as depicted in table 4.23. Here is a sample of statements of those with bitterness and anger: How do I forgive them when I have nothing to show for all that sacrifice? Can my brothers who were killed during emergency be revived? I will never forgive them, what they did to me is something I cannot be able to tell you; look at me I lost everything, my home, my land and my family, I will never forget it.

Table 4.24 Emotions of bitterness

Status	Frequency	Percentage
No bitterness	27	20
Had bitterness	108	80
Total	135	100.00

The study finally rated the factors that could contribute to forgiveness among the respondents. It was established that monetary reparations ranked on the top among factors that could influence forgiveness with 80.74% Second was apology (11.85%) followed by other factors (7.41%) with religion being the most frequently mentioned. This compares well with ICTJ (2011) when victims of state violence were asked about their reparative priorities 84% said compensation 40% said acknowledgement Table 4.25 presents the in order of importance the factors that could influence forgiveness as rated by Mau Mau veterans.

Table 4.25 Order of factors that could influence forgiveness

Factor		Percentage
Monetary reparations	109	80.74
Apology	16	11.85
Other factors	10	7.41
Total	135	100.00

4.7 Summary

In this chapter the researcher has presented an analysis of data collected. The data collected was on influences of reparations, apologies, religion, culture of forgiveness age and time on forgiveness. The data has been interpreted and discussed.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

In this chapter the researcher provides a summary of the findings, conclusion and recommendations of the study. The researcher also provides suggestions for further study.

5.1. Summary of the findings

The findings of the study can be summarized in three sections according to the objectives of the study which were; to determine the degree to which monetary reparations awarded by the British government influenced collective forgiveness by the Mau Mau fighters; to determine the effect of apologies by the British Government on collective forgiveness by the Mau Mau fighters and to explore other socio-economic factors that might have influenced collective forgiveness of the British Government by the Mau Mau fighters.

5.1.1. Respondent basic information

The study employed interview method to examine the influence of reparation issues on collective forgiveness of the British government by Mau Mau fighters. The respondents involved in the study comprised of 135 Mau Mau veterans who had received monetary reparations from British government. 73.3% were male while 26.7% were female. They were aged between 80-90 years. Among other demographic information, the veterans had big sized families with mainly informal education and only a few males had formal education. They reported to have been segregated by British schools hindering them from attaining formal education.

5.1.2. Mau Mau experience

Joining Mau Mau movement by the veterans was motivated by several factors and also faced many challenges as a result of opposition from the British colonial government. They were mainly inspired by desire to drive away British, gain freedom, get back their land and escape British exploitation.

Majority of veteran were proud to be Mau Mau veteran with only less than 1% not happy. Most of the events that marked the period of Mau Mau movement includes; engagements in combat, being detained and when their homes were burnt. Forms of involvement in Mau Mau activities included fighting, training others, scouting and supplying food to fighters which was mainly done by women. During the interviews Mau Mau veterans expressed a sense of pride for being associated with Mau Mau movement. Among the reasons for being proud included; having their case heard in London, being recognized as heroine and heroes and a monument being built in their memory in Nairobi.

5.1.3. Influence of monetary reparations on forgiveness of British government by Mau Mau veterans

Reparations were awarded in terms of money. Information derived from the use of that money showed that most of them were poor. Most of the respondents felt that the monetary reparations they received was not meaningful as it was not able to fully compensate for loss of property, injuries and lives. They also argued that it was not timely and explained that they were old and had gone through many difficulties in past. They also argued that many veterans had died before receiving the reparation. On the other hand, those few who felt the monetary reparation was meaningful argued that it found them while alive and had nothing. Monetary reparations given were considered not enough by most respondents though fairly distributed. The money was used to build houses, buying food and medicine, divided them among family members, paying rent a negligible percentage bought cars. The amount received was considered not enough by the majority to compensate for loss of homes, domestic animals and lost land and so it

could not influence them to forgive. However, majority (80%) felt that timely and enough monetary reparations could influence forgiveness positively. It compares well with ICTJ (2011) when victims of state violence were asked about their reparative priorities 84% said compensation.

5.1.4. Influence of Apology given by The British Government on forgiveness by British government.

Asking for an apology is one of universal way of seeking for forgiveness. Majority of the respondents (73%) were aware of apology by British government. Majority felt it was sincere though not timely. They also argued they had just heard of the apology with a large number of them arguing that it was not well framed. Apology was found to contribute to forgiveness of British government by the Mau Mau veterans as argued by most of the veterans (66.6%). They further expressed happiness with the apology made by the British government. 84% also believed apology could have meaningful impact on forgiveness if timely and well stated.

5.1.5. Other issues contributing to forgiveness of British Government by Mau Mau veterans

Religion is believed to contribute to human peace and reconciliation. Majority of those interviewed said that they were Christians. However, most of them became Christians after joining the Mau Mau. The study found that religion contributed to a great extent to forgiveness by Mau Mau veterans. 99.3% had considered forgiving the British government after becoming Christians.

Culture of forgiveness implies that people can forgive not because of anything else but because it is good and right to do so. In a forgiving culture the victim forgives when the abuser asks for forgiveness or even without being asked to do so. This culture of forgiveness found in the community of the respondents, was found to have no significance influence on forgiveness of British government by the Mau Mau veterans.

It is expected that as one advances in age, the perception about many issues in life

changes thus enabling one to forgive offenses done in past. Age was found to influence ones decision to forgive but Mau Mau veterans said that age had not significantly affected their forgiveness decisions.

Finally the study examined influence of time that has passed on forgiveness of British government by British veterans. The study found some bitterness and anger among most of veterans implying that the time had not contributed to forgiveness of British government among the Mau Mau veterans.

5.2. Conclusions

From the findings of this study, it is concluded that forgiveness was a virtue considered important by the Mau Mau veterans.

The first objective was to determine the degree to which monetary reparations awarded by the British government influenced collective forgiveness by the Mau Mau fighters. It was concluded that the monetary reparations awarded did not have much influence on Mau Mau fighters forgiving the British government. This is in spite of the fact that majority said that they could have forgiven the British government if they were satisfied with the compensation awarded.

The second objective was to determine the effects of apologies by British government on collective forgiveness by the Mau Mau fighters. The study concluded that apologies had the biggest effect on forgiveness of British government by the Mau Mau fighters. Furthermore a majority reported that if the apology was timely and well worded they could have considered forgiving.

The third objective was to explore other socio-economic factors that might have influenced collective forgiveness of the British government by the Mau Mau fighters. The study concludes that factors such as one's religion, age and culture of forgiveness had some influence on forgiveness of British government by the Mau Mau fighters. Among those factors, religion was found to have the most influence.

5.3. Recommendations

From the findings of the study, the researcher recommends the following:

1. The party involved in seeking forgiveness should focus more on both apology and monetary reparations as methods of obtaining forgiveness so as to bring reconciliation and therefore promoting peaceful coexistence.
2. Depending on the level of physical and psychological torture one was subjected to, various factors such as religion, age and time are necessary in the healing and reconciliation process.
3. There is need for communities to promote culture of forgiveness and traditional methods of reconciliation and peace building.

5.4 Suggestions for further study

1. More studies on the same topic needs to be conducted in other parts of the country to validate the findings of this research.
2. There is need to conduct research on influence of reparation on forgiveness based on gender.
3. A research on influence of reparation on forgiveness on post 2007 election violence victims can also offer a good comparison.

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APPENDICES

Appendix I: Interview Schedule for Mau Mau Veterans

I. Opening

A. My name is Charles Nyingi, a student at University of Nairobi undertaking a master's degree in Peace Education. I'm at present time conducting a research project study on *influence of reparation issues on collective forgiveness for British Government by Mau Mau fighters, in Nyeri county, Kenya* as a partial requirement for the conferment of my degree. I thought it would be a good idea to interview you, so that I can better understand your position regarding issues surrounding the recent reparation by the British Government so as to help me write the required research report.

B. I would like to ask you some questions about your background, your education and some experiences you have had in order to learn more about you.

C. I hope to use this information to help me to be familiar with the events of Mau Mau activities and the eventual reparation by the British government as incentive for forgiveness on the perceived ills committed by British colonial government in Kenya.

D. The interview should take about 30 minutes. Are you available to respond to some questions at this time?

Let me begin by asking you some questions about where you live and your family

II Body

A. General demographic information

1. How long have you lived Nyeri?

a. Are you originally from Nyeri?

b. If no, where are you originally from? What was it like living there? Why?

2. Do you have a small or large family?

a. How many siblings do you have?

b. Please describe your relationship with your family.

c. What type of activities do you do with your family?

Thanks a lot. I'm now going to ask you a few questions about your education

B. Education

1. Did you get a chance to attend school when you were young?
2. If yes, what is your highest education level?
 - a. What was it like going to school during colonial rule?
 - b. Did you attend same schools as the British?
3. If no, how do you feel being segregated as young person? 3. Did you pursue any career?
 - a. If so, as what?
 - b. What area did you specialize? Why?

I'm now going to ask you about your membership as a Mau Mau fighter

C. Mau Mau Experiences

1. What inspired you to join Mau Mau fighters?
 - a. Where did you join?
 - b. What was the occasion like?
 - c. How do you like being Mau Mau veteran?
 - d. What was your basic goal for becoming Mau Mau?
 - e. What were the major events during your time as a fighter?
2. Besides being a fighter, what other activities you were involved in, if any?
3. If you were to do it all over again, would you choose to be a Mau Mau fighter? Why?
4. Today what makes you proud to be a Mau Mau fighter?

I will now ask you some questions about recent reparations by the British Government to former Mau Mau fighters.

D. Monetary reparations

1. Are you aware of monetary reparations recently awarded some Mau Mau veterans by the British government?
2. Did you get a share of the monetary reparations? a. What do you like best about the reparations?
b. Do you think the reparations were timely? Why or why not?
c. How do you feel about the lump sum reparation by the British Government? d. Was the amount disbursed fairly to all rightful beneficiaries? Why?
3. Do you think the amount you received was fair? Why?
a. What were you able to do with the amount you received?
b. Do you think the amount you were awarded was enough to compensate the economic loss you suffered? Why?
c. How do you feel about the amount awarded and the psychological suffering you experienced?
d. Did monetary reparation influence your decision to forgive the British government?
e. Can monetary reparations influence forgiveness? How?

I am now going to ask you some questions about the apology offered by the British Government.

E. Apology

1. Are you aware of the apology to Kenya by the British Government for suffering of Kenyans due to colonial rule?
a. If yes, how do you feel about the apology?
b. Do you think the apology was timely? Why or Why not?
c. Do you feel it was important that the British Government apologized to Kenyans? 2. Was the apology well worded in taking responsibility for the suffering of Kenyans during the colonial rule?
a. What can you say was the most important thing that was missed in the apology offered by the British Government?
b. To what extent do you think Mau Mau veterans were happy with the apology?

- c. Did the apology contribute meaningfully to the need to forgive the British government by you?
Why or why not?
3. Has there been reconciliation as a result of the apology?
- a. Do you feel the apology can contribute significantly to social integration in Kenya?
4. How can an apology help to bring forgiveness and reconciliation?

Thank you very much. I am now going to ask you questions on other issues not relating to reparation.

F. Other issues

a) Religion

- (i) Do you believe in any religion?
- (ii) What religion do you follow?
- (iii) Were you religious by the time you were joining Mau Mau?
- (iv) What does your religion teach about forgiveness?
- (v) Have you considered forgiving the British government because of religious beliefs?
- (vi) To what extent do think religion can contribute to people forgiving each other? Why?
- (vii) How has your religious beliefs contributed to you forgiving the British government?
- (viii) To what extent do you think religion can contribute to people forgiving each other?

b) Culture of Forgiveness

- (i) What is your culture?
- (ii) Give me any saying or proverb about forgiveness.
- (iii) How do people in your culture remedy for a wrong done?
- (iv) What does your culture teach about forgiveness?
- (v) Did the culture of forgiveness in your community influence you to forgive the British government? How?
- (vi) How do you think the traditional way can be used to remedy for a wrong and bring peace today?

c) Age

- (i) How old are you?
- (ii) Have you thought about forgiving those who committed atrocities against you during the Mau Mau war?
- (iii) About what time did you start considering forgiving the British government?
- (iv) Why did you start considering forgiving them?
- (iv) How has your age contributed to you forgiving the British government?
- (v) According to you, how do you think age can contribute to forgiveness?

d) Time

- (i) Can you still remember the atrocities committed to you by the British government?
- (ii) When did the atrocities against you happen?
- (iii) Are you still bitter about it?
- (iv) Has the time that has passed between when the atrocities were committed to you and now influenced your forgiveness? How?
- (v) How can the time that passed since a person was wronged affect forgiveness?

G. Forgiveness

- (i) Have you forgiven the British government for the wrong they did to you? Why?
- (ii) If you have forgiven them did you do this as an individual or as a group?
- (iii) What do you feel about what they did to you?
- (iv) What can make you forgive them?
- (v) Please rank in order of importance to you the factors that you feel can bring forgiveness among monetary reparations, apology, and other factors.

III Closing

- A. I appreciate the time you took for this interview. Is there anything else you think would be helpful?
- B. Would it be alright for me to call you at home if I have any more questions? Thank you again. I look forward to meeting you again.

APPENDIX II: DETERMINATION OF SAMPLE SIZE

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

SOURCE: Krejcie & Morgan (1970)