

**THE SOCIOECONOMIC IMPACT OF TERRORISM, KIDNAPPING AND
BANDITRY ATTACKS ON SELECTED CHURCHES IN KEBBI STATE,
NIGERIA**

BY

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APPROVAL PAGE

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DEDICATION

I dedicate this dissertation to Jesus Christ the Saviour of My Life, the Fountain of my life, who has been my providence in every ramification. May His Name be exalted forever and ever in Jesus Name. Amen!

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ABSTRACT

This study investigates the Socioeconomic Impact of Terrorism, Kidnapping and Banditry Attacks on selected Churches in Kebbi State, Nigeria. The research adopts a mixed-methods approach, using quantitative data collected through the use of oral interview as well as focus group discussions personal experiences in eliciting the socio-economic impact of terrorism kidnapping banditry attacks, the prevalence and ransom payment in Zuru Emirate. The problem is that terrorism kidnapping and ransom payment is one of the major security challenges facing Nigeria, Nigerians in recent times. It has continued to grow and assume horrendous dimensions. Terrorism kidnapping and banditry attacks has become more worrisome considering its trends and type of suspects being paraded as perpetrators of the crime. The aim of the study is to find out the extent of socio-economic impact terrorism kidnapping banditry, the prevalence and ransom payment has caused in Zuru Emirate Council. According to Tzanelli, (2009), the root word of kidnapping is believed to have derived from two words namely: 'kid' (infant) and 'napping' to be caught sleeping. He narrated that act of kidnapping originated in the 17th century Great Britain, when infants of the wealthy families would be caught sleeping for ransom hence the term 'kid' 'napping'. In 2003, the militants were reported to have kidnapped 270 persons, out of these victims 97 of whom were expatriates according to (Agbuechi, 2018). The research found out that, terrorism kidnapping for ransom is to provide logistics as well as finance their terrorism organization. The use those funds from ransom payment to buy AK 47 rifles and armaments. The study concludes that the use abduction of our under age Christian girls and married off to their Islamic adherents, against the wish of the parent as well as the fundamental human rites of the biological parents. Based on these findings, recommendations that our societies must revisit our once cherished traditional value systems of mutual respect for one another and their belief system. Parents and guardian must have a holistic approach to child up bringing; such as training children in school as well as to learn a trade or go to the farm. As one of the precautionary to fight poverty, the local government area council should engage the youths in vocational training since not all parents can afford tertiary education for their children. The State government should design and scale up a robust training of youths in ICT and skill acquisition programmes. The federal as well as State government ministry of agriculture and rural development should double its efforts in enlightening local farmers on modern techniques of farming with the view to enhance their productivity and boost their harvest.

Keywords: *Socioeconomic Impact, Terrorism' Kidnapping and Banditry Attacks, Ransom Payment, Churches.*

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CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

Kebbi State is among the six State in the North West Geo-political zone of Nigeria. Kebbi State is made up of 21 local government area councils which comprises as follows:

1. Arewa,
2. Argungu,
3. Augie,
4. Aliero
5. Bagudo
6. Birnin Kebbi
7. Bunza
8. Dandi
9. Danko/wasagu
10. Fakai
11. Gwandu
12. Jega
13. Kalgo
14. Koko – Besse
15. Maiyama
16. Ngaski
17. Sakaba
18. Shanga
19. Warra
20. Suru

21. Yauri

22. Zuru

Kebbi State is divided into four constituencies as follows:

1. Kebbi North
2. Kebbi centeral
3. Kebbi Easth
4. Kebbi South

Kebbi State has four Emirate councils systems all of them with first class chiefs:

1. Argungu Emirate
2. Gwandu Emirate
3. Yauri Emirate
4. Zuru Emirate

However, Zuru Emirate happens to be the major emphasis of this research dissertation, Zuru Emirate also is a part of Kebbi South constituency, which comprises the following:

1. Yauri Emirate council which has four Local government councils:
 - A. Ngaski Local government council
 - B. Shanga Local government council
 - C. Warra Local government council
 - D. Yauri Local government council.
2. Zuru Emirate council
 - A. Danko/wasagu local government council
 - B. Fakai Local government council
 - C. Sakaba Local government council

Zuru Emirate council has five chiefdoms:

1. Dabai chiefdom
2. Danko chiefdom
3. Fakai chiefdom
4. Sakaba chiefdom
5. Wasagu chiefdom.

Furthermore, Zuru Emirate council, being a very good environment as well as hospitable, friendly nature these qualities has endear it to various group of people, who have migrated or came to reside. The complexity as well as the nature of people living within and outside Zuru environment has perhaps contributed immensely to the insecurity challenges bothering the environment which is affecting the socio-economic development in the Emirate as well as the State.

Zuru Emirate and its People

Political set up of Zuru Emirate, geographical location of Zuru of Emirate, the social setting of Zuru Emirate, the religious setting of Zuru Emirate, the general perspective of marriage, the Zuru Emirate perspective of terrorism , biblical perspective of terrorism kidnapping banditry and ransom payment

Geographical Location of Zuru Emirate

Zuru Emirate as a kingdom is presently one of the Emirate that make up Kebbi State. Zuru Emirate is located in the south East part of Kebbi State, which is approximately 4:45-600 East and 10:84-11.84 North. It is about 3hours drive from the State Capital, it has a population of about one million people living in 4 local government areas as follows:

- 1 Danko/ wasagu
- 2 Fakai

3 Sakaba

4 Zuru

The paramount ruler in the Emirate is the Emire of Zuru. The Emirate has 5 chiefdoms namely:

1 Dabai,

2 Danko

3 Fakai

4 Sakaba

5 Wasagu

Zuru Emirate consist of 20 districts headquarters and also the Zuru Emirate has 300 villages. Zuru Emirate is topographically an undulating up land of about 350- 1000m above sea level.

Political Setting of Zuru Emirate

The political set up (structure) of Zuru Emirate. The Emirate is made up of five chiefdoms as follows:

1 Dabai

2 Danko

3 Faka

4 Sakaba

5 Wasagu

The indigenes of Zuru are known and called (lelna) as well as “Dakarkar”

They are the majority occupants of Zuru land. The population and ethnic composition of the tribal statistic analysed after a consensus of the area in 1945. As shown in the table below:

S/N	TRIBES	NUMBER	PERCENTAGE
1	The Lelna Dakarkari	42,774	51.006%
2	The Fakawas	12, 303	14.69%
3	The Dukkawas	3.316	3.91%
4	The Bangawas	2,652	3.58%
5	The Adujawas	2,158	2.58%
6	Katsinawas	6350	7.6%
7	Culimbanwas	5981	7.6%
8	Hausawas	5095	6.1%
9	The kambiris	1073	1.3%
10	Fulanis	1073	1.3%
11	The Nufawas	110	0.1%
12	The Yarbawas	78	0.1%
13	The Andarawas	523	0.6%
14	The barebaris	92	0.1%
15	The Gungawas	45	0.5%
16	The zabarmawas	23	0.03%
17	The Culinagawas	15	0.02%
	Total	83,176.2	100%

Zuru Emirate historically, is the only Emirate that appears to would have survived the raids of the Jihadists in the 19th century until the colonial conquest of the North in 1900. After the colonial conquest, Zuru traditional institutions as well as cultures continued to flourished because of the colonial protection of the area and its administrations.

It is only Zuru Emirate Council in the whole of the North West zone that has remained an enclave within the wider sphere of the Caliphate dominant and hegemony, such a position has some consequential effect on both the indigenous. Zuru people has been marginalized largely because they the minority. As a minority group, nothing of Zuru indigenes are of any significance in the Zuru people have never been considered for any serious political appointment, infrastructural developments and individual empowerment schemes, as well as civil service appointments. But the Hausa element domiciled in the area enjoy such privileges over and above the Zuru indigenous ones in the four local government areas. More especially “Christians” for instance:

- 1 Local chairmen are all Muslims
- 2 Vice chairmen are also Muslims
- 3 All councilors are non Christians
- 4 Political party leadership of both the local and State are Muslims
- 5 All ministerial appointment representing Kebbi State are Muslims from 1999 up till today.
- 6 All chiefdoms are headed by Muslims
- 7 All district heads are Muslims
- 8 All the chiefs in Zuru Emirate are dominated by Muslims.
- 9 Out of 4 Emirates in the State only one is from Zuru.
- 10 A Zuru man can never except under a special intervention of God, contest and win an elective office in the local or even at the State level or federal.

The 2015 general elections, a Zuru indigene was picked as the deputy governor Col. Samaila Yombe Muslim with Senator Atiku Bagudu as the Executive Governor . And then, in the last general elections in 2023, an indigene from Zuru emerge the speaker Kebbi State house of Assembly. Hon. Alh. Mohammed Usman Ankwe. We the Zuru indigenes have never enjoy the privilege of occupying the following offices both at State or federal:

- 1 The office of the Governor
- 2 The head of service
- 3 The SSG
- 4 Minister

Which is why our people are agitating for political zoning as is enshrined in the P.D.P constitution at State level which enable the Zuru indigenous people in the Emirate to have a sense of political belonging and equitably participate in governance of the State.

The Social Setting Of Zuru Emirate Council

The proto-lelna are found in Copu Nalela, Copu Nalela is the regional settlement in Nigeria, the lelna people in the North western Nigeria and they located in the southern part of Kebbi State. The composition of the Zuru Emirate historically are: Zuru, Senchi, Danko, Uhya agu, U'daba, Ureba, Conko, Pani, U'manga, Sakba, D'jau, Kanyana, Rambno, Fakai, Derin Daji, Isgogo, KOsin, Sabongari, U'rogo, Magajiya, a Azugru, all these made up Copu Nalela. However, development has come in, where by some of these villages have immensely grown to town settlement and are now separated by reason of State creation as follows:

- 1 Kebbi State from former Sokoto State
- 2 Niger State
- 3 Zamfara State

The people proto- Lela and their offshoot claimed also their origin from Adam and Eve in Biblical terms. “Dudu na Zeggro” the areas mentioned above are today occupied predominantly by the proto-Lelna, with settlers in the categories of the Hausa, Igbos, Kambaris as well as Katsinawas.

D'lela Culture

Copu Nalela has various kinds of traditional festival celebrations throughout the year. These festival celebrations include among others:

- 1 Dibiti festival celebrations, which is usually towards the end of the (raining season) between the month of August and September every year,
- 2 O'holo festival celebration: this festival is celebrated in the month of December depending on the community. This was what Zuru people use to be before the Advent of Christianity and Islam.

Religious Setting of the Zuru Emirate Council

Presently in Zuru Emirate council practice three basic religions respectively:

- 1 African Traditional Religion (ATR)
- 2 Islamic Religion
- 3 Christian Religion

This was because of the way the people migrated into Zuru community. Those who are said to have come from Katsina were responsible for the spread of Islamic religion in Zuru Emirate council, particularly Malam Audu who came to Zuru with Mr Sakaba Banute was responsible through the establishment of Islamic School and a Mosque. From the 15th century to 19th centuries. These were the group that brought Islamic religion into Zuru District.

The religion was practiced by Katsina and Immigrant groups (Kebbawa) as well as the ruling class of Zuru Emirate until the beginning of Shehu Usman Dan Fodio Jihad in 1804

1.1. Background of the Study

Terrorism and kidnapping has been a reoccurring phenomenon in Kebbi State, especially in Zuru Emirate council since 2019 till date. This is largely due the fact that , Zuru Emirate is bordered with many State in the Northwest as well north-central geo-political Zone. Destruction of lives and properties has been the most detrimental effect of terrorism and kidnapping in Zuru Emirate council. This heinous and dastardly act of terrorism and kidnapping in our societies has heightened fear among the members of the society, it has also reduced life's expectancy, it has equally tainted hindered any genuine as well as legitimate infrastructural development in the following areas: Education, Health service delivery, Agriculture as well as Transportation. Terrorism and kidnapping as well as ransom payment has also tainted the Image of Kebbi State, thereby putting Kebbi State to be listed as one of the high risk State in Nigeria.

The activities of terrorism and kidnapping is an issue that had appeared to be practically impossible to accurately research on, because what you read on the headlines of newspapers as well as print and electronic medias are in most cases a crafted legend, and not the real story of what has happened. The reason are not far fetched.

First, the people who were involved in the incident does not write down any information about what happens, As there is nothing to gain after all.

Secondly, there is also another aspect to deal with, the client's confidence as well as strict rule of confidentiality which is very paramount in this business.

Thirdly, nobody, wants to be seen or identified sharing any vital information of kidnapping and ransom payment which perhaps might be useful to the terrorists and kidnappers.

Fourthly, there is an aspect of ransom payment which is usually a very big problem for some families who does not have such a huge amount of money the are demanding. Some families may not want to mention how much was paid to secure the release of their victims. Some families attributes their freedom from the den of Abductor to God's divine intervention. However, in reality no single terrorist organization can release a victim without collecting ransom from victim's relatives' family, government, Ngo, Churches.

Fifthly, there is the problem of either underreporting or excessive focus on rare cases of terrorism and kidnapping of our neighbouring State like Sokoto, Zamfara as well as Niger and Katsina State. Rather than reporting what had happened in Zuru Emirate council and Kebbi State on a regular basis. Therefore, in most academic analysis of terrorism and kidnapping for ransom reports(TKFR) phenomenon are off the mark.

Conceptual framework of terrorism and kidnapping ransom payment

The use of violence to create fear, often through the targeting of third parties and with elements of surprise and the undermining of very personal security, is a tool used by a variety of historical and contemporary actors. According to (Large, 2005) furthermore, terrorism is a term used to describe violence or harmful acts. According walter and Laqueur, 1999, we have counted over 100 definitions of terrorism and concluded that the only characteristics generally agreed upon are that terrorism involves violence as well as threat to violence. In addition, (Laqueur, 2003 cited in Eke, 2013) says, the etymology of the word terrorism is derived from a latin word “Terrere” which means “frightens”. Therefore, Terrorism is a special crime which is characterized with violent traits, victimization, threatening as well as frightening, and disruption of socio-economic activities and creating sociopolitical tension in a particular society.

Terrorism involves an act of bombing, killing, maiming as well as destruction of lives and properties there by creating serious fear, with view to destabilize the existing or political opposition. It could also imply deadly attacks on government agencies as well as functionary both international and national, State and local government areas, organizations, military as well as civilians in order to gain international attention.

1.2. Statement of Problem

Terrorism kidnapping and ransom payment is one of the major security challenges facing Nigeria, Nigerians in recent times. Though it is not entirely a new phenomenon, yet like a wild fire, it has continued to grow and assume horrendous dimensions. Some decades ago kidnapping and ransom in Nigeria used to be regarded as something very alien, peculiar to Niger Delta militants. Some specific parts of country, particularly Niger Delta Region which made news headlines due to the activities of militants. However, today hardly there is part of the country that have not experience or faced the unceasant threat of kidnapping, banditry attacks as well as ransom payment. Making it today one of the most pervasive organized crimes in Nigeria. This is evident in series of terrorism kidnapping and ransom payment cases being reported on a daily basis. Which transcend social and spatial barriers across the country. Therefore, Zuru Emirate council is not an exemption in this dastardly and heinous crime committed against humanity in this part of the globe. So many people lost their love ones, tens of thousands have been displaced. Many people migrated to other places where they think is safe for them. Also watch and see many widows and orphans and nor legislative efforts is been made to stop this violence. This is my motivating factor for this research dissertation. The socio-economic impact can never be over emphasis, although the security operatives claim to have recorded some successes in terms of arrests of the kingpin kidnappers across Kebbi State as well as Zuru Emirate council, the monstrous crime has seemingly continued grow till date unabated. Terrorism kidnapping and banditry attacks has become more worrisome

considering its trends and type of suspects being paraded as perpetrators of the crime. A case in point is the Ilu a young Fulani boy who was born Kwangirawa area in Donko/ Wasagu Local government council in Kebbi State, another notorious criminal is Kachala who was killed recently Zamfara State our neighbouring State. You also find young boys who were abducted and eventually turn them into this lucrative business of kidnapping and banditry attacks. You also find cases where a neighbour aid the kidnappers with information on how to kidnapped some rich members of their community. This, among other terrorism kidnapping and banditry attacks strategy as well as incidents, which speaks volume about gruesome nature and the dimensions of the phenomenon in Zuru Emirate Council in Kebbi State.

1.3. Purpose of the Study

The objective of research dissertation include the following:

- 1 To find out the extent of socio-economic impact terrorism kidnapping banditry and ransom payment has caused in Zuru Emirate Council
- 2 To determine the prevalence of terrorism kidnapping banditry and ransom payment Zuru Emirate Council.
- 3 To find out whether poverty and unemployment has contributed to terrorism and kidnapping in Zuru Emirate Council.
- 4 Find out the extent of damages terrorism kidnapping banditry attacks and ransom payment has cause some churches in Zuru Emirate Council
- 5 To assess the effort and contribution of government, security agent, traditional rulers as well as politicians in the fight against insurgency in Zuru Emirate council.
- 6 To find out how terrorists and kidnappers are been treated by security operatives and politicians and government as well as traditional rulers in Zuru Emirate council.

1.4 Significance of the Study

The importance of this research dissertation can never be over emphasized, this research dissertation would help the security operatives to know historical and typology of terrorism kidnapping banditry attacks and ransom in Zuru Emirate Council. This research dissertation also identify new dimensions terrorists have taken in recent times to attack as well as its prevalence which have become a serious concern. It will highlight the challenges internally displaced persons are experience. This research dissertation will help the Kebbi State government to provide precautionary security measures, which includes among others to empower local security apparatus made of indigenous people. This is because, the indigenous security personnel are more likely to be effective in proper policing as they know every nook and cranny of Kebbi State and Zuru Emirate council in particular. This research dissertation will help Kebbi State government to know some of contributing factors responsible terrorism kidnapping banditry and ransom payment in Nigeria, Kebbi State as well as Zuru Emirate council. This research dissertation will certainly create awareness for Kebbi State government and Zuru Emirate council, politicians security agent, about the socio-economic implications that terrorism kidnapping banditry and ransom payment have caused in Zuru Emirate; because, many villages have migrated to more peaceful environment, many women have been made widows, unnumbered children are now orphans with no parents to provide for their basic needs. This research dissertation no doubt will help the society, both Christians, Muslims, government and indeed the entire Zuru Emirate know challenges terrorism kidnapping banditry have brought to the Land. This research dissertation will enlighten the religious bodies on their roles in teaching and educating the adherents about the socio-economic effect of terrorism, futuristic implications of kidnapping. This is not unconnected to pervasive poverty and unemployment, the quest for criminal accumulation of wealth, particularly among the teaming youths. Similarly,

poor governance manifested in corrupt practices of public servants and political elites have been described as some of motivating factors for terrorism kidnapping banditry which affected the economic development of our Nation, especially Zuru Emirate Council. There is also, near absence of basic amenities such as good roads network across Zuru Emirate Council, effective healthcare facilities, adequate educational facilities, provision of other essential public service such as: electricity, quality portable water supply, equal access to good jobs or employment opportunities among others are all manifestation of political corruption which creates and promotes criminalities such as terrorism kidnapping banditry attacks as well as ransom payment in Kebbi State and Zuru Emirate Council.

This research dissertation on terrorism kidnapping banditry attacks and ransom payment in Zuru Emirate will security agencies with the needed relevant information to be one step ahead of terrorists in making the right strategy, decision targeted at curbing terrorism kidnapping banditry attacks and ransom payment in Zuru Emirate council, Kebbi State, Nigeria. This research dissertation the will no doubt create awareness as well as increase knowledge which help immensely to scholars who wishes to make further research on this subject matter, the research dissertation will also help the society at large who may want make reference to this research findings as well as recommendations.

1.5. Scope of the Study

In this research dissertation, the researcher intend to limit this to study to some selected Churches in Zuru Emirate Council Kebbi State Nigeria. In Zuru Emirate Council Has four Local councils as follows:

- 1 DANKO/ Wasagu Local Government Area Council
- 2 Fakai Local Government Area Council
- 3 Sakaba Local Government Area Council

4 Zuru Local Government Area Council.

Zuru Emirate Council has also five Chiefdoms:

- 1 Dabai chiefdom
- 2 Danko chiefdom
- 3 Fakai chiefdom
- 4 Sakaba chiefdom
- 5 Wasagu chiefdom

This research dissertation shall concentrate on some selected Churches which are: United Missionary Church of Africa (U.M.C.A), Anglican Communion, Roman Catholic Church, Evangelical Church of Wining All, (ECWA)

Paraclet Church Zuru, Assembly of God's Church (AGC), this research dissertation will concentrate on these Churches because they are ones who suffered scorching heat of terrorism kidnapping banditry attacks as well as ransom payment on some of their members, pastors who were kidnapped. The research dissertation will be very specific on these selected churches who have also lost many of their members to terrorists and kidnappers, so many of their churches to have destroyed completely. Some of those area can never even visited right this moment.

1.6 Methodology and Sources Of Data

The researcher will employ the following methodology for the purpose of conducting this research dissertation:

The researcher will use oral interview as well as focus group discussions personal experiences in eliciting the socio-economic impact of terrorism kidnapping banditry attacks and ransom payment in Zuru Emirate, Kebbi State, Nigeria. Furthermore, the researcher will also take good advantages library sources in form such as: books, written articles in books, journals, magazines, Newspapers, internet sources,

television, radio as well as WhatUp and facebook will all be utilized where necessary in this research dissertation.

1.7 Conceptual Clarifications

i. Socio-Economic Impact

Socio-economic impact means the direct or indirect effects to the economy, social or cultural practices, livelihoods, indigenous knowledge systems, or indigenous technologies as a result of import, release, contained used, handling or placing on the market of GMOS or their products.

For the past five years Zuru Emirate council in Kebbi State, Nigeria. Has been under serious terrorism, kidnapping for ransom payment and banditry attacks, from barbaric violent, heartless sect known as Fulani herdsmen. This heightened social insecurity has led or culminated to thousands of people within Zuru Emirate council lose their lives as well as lifehoods. Tens of thousands had been rendered homelss, some had been made widows as well as orphans. May people in thousand have since migrated to other neighboring state where it might be peaceful. While properties worth billions of naira has been destroyed. As a result of banditry attacks by Fulani herdsmen. May churches within Emirate council were destroyed members have been scattered all over the place. Some pastor and pastors' wives as well as children have been killed. Within this period some market were closed down such as: Mairairai in Bena, Bena, Ayu market, Unashi market, Wasagu market leaving unpalatable consequences for Kebbi State and Zuru Emirate council's Economy and its growth. Zuru Emirate are Farmers who are capable of providing food for both Kebbi State and Sokoto State. But many people are left to struggle for their survival

2 Terrorism

The word terrorism in its broadest sense, is the calculated use of violence against non-combatants to create a general climate of fear in a population and thereby to bring about a particular political objective. Terrorism has been practiced by political organizations with both rightist and Leftist objectives, by nationalistic as well as religious groups, by revolutionaries, and even by State institutions such as armies, intelligence service as well as the police. (www.Britannica.com)

3 Kidnapping and Banditry

The word kidnap means to forcefully take somebody away illegally and keep them as a prisoner, especially in order to collect a Ransom payment, or something from the victim's family members or relative, Non governmental organizations, Churches, Government for the returning hostages.

Kidnapping is an act or instance or crime of seizing, confining, inveigling, abducting, or carrying away a person or persons by force or fraud often with a demand for ransom or furtherance of another crime.

Those who involved the crime are known and addressed as kidnappers.

Banditry: banditry means an organized crime which usually involved an acts of robbery as well as violence in areas where the rule of law has broken down. Those who commit the crime are called bandits. (www.researchgate.net/publication/379427562_Banditry_and_kidnapping_in_Nigeria)

4. Ransom Payment

Ransom is an amount of money demanded by bandits or kidnappers over someone they have forcefully or illegally taken and kept as prisoners in order for them to be able to secure for their release or regain their freedom from captivity.

5. Church

The Greek word ekklesia which is translated “ Church” refers to a gathering of believers of assembly of people for a central and crucial purpose like an army for battle, citizens for political or civil proceedings or the faithful for religious service. However, Jesus Christ Himself was the first to use the word in the New Testament in response to Apostle Peter’s declaration when he told His disciples, “so I tell you, you are Peter. On this Rock I will build my Church and the powers of death will not be able to defeat it” (Mathew 16:18).

1.8 Theoretical Framework of Terrorism

Conceptual Framework of Terrorism And Kidnapping

Terrorism

The use of violence to create fear, often through the targeting of third parties and with elements of surprise and the undermining of very personal security, is a tool used by a variety of historical and contemporary actors (Large, 2005), furthermore, terrorism is a term used to describe violence or other harmful acts. Walter Laqueur in 1999, counted over 100 definitions of terrorism and concludes that the only characteristics generally agreed upon are that terrorism involves, violence and the threat of violence. In addition, (Laqueur, 2003 cited in Eke, 2013). Says, the etymology of the word terrorism is derived from latin words “terrere” which means “ frighten”. Therefore, terrorism is a special crime which is characterized with violent traits, victimization, threatening, as well as frightening, and disruption of socioeconomic activities, creating socio-political tension in a particular society.

Terrorism involves an act of bombing, killing, maiming as well as destruction of lives and properties thereby creating serious fear, all with the view to destabilize the existing government or political opposition. It could also imply deadly attacks on

government agencies as well as functionary, both international and national, State and local government areas, organizations, military as well as civilians in order to gain international attention.

Kidnapping For Ransom Payment

According to Tzanelli, (2009), the root word of kidnapping is believed to have derived from two words namely: ‘kid’ (infant) and ‘napping’ to be caught sleeping, furthermore, he narrated that act of kidnapping originated in the 17th century Great Britain, when infants of the wealthy families would be caught sleeping for ransom hence the term ‘kid’ ‘napping’. Thus, there is a sort of consensus among researchers that the concept of kidnapping first emerged as an act of child abduction or stealing. Over time, it evolved to assume other forms as well as dimensions. According to Okoli and Agada, (2014), One of the earliest notorious global case of kidnapping involved the well=publicized 1874’s abduction of a four year old boy in Pennsylvania. Since then several other cases of kidnapping have been witness in varying degrees and in different dimensions across the developed and underdeveloped countries in the world including our nation Nigeria.

One of the earliest well-publicized case of kidnapping in Nigerian history was alleged by the military government headed by major General Muhammadu Buhari in (1983), the victim was M Umaru Dikko of Katsina State, who was alleged to have stolen public funds to the tune of 1bn USD while he was serving as a minister of transport in the first democratically elected government of Nigeria led by Alhaji Shehu Shagari. His foiled kidnap was alleged arranged in order to repatriate him and force him to cough out the public funds he was alleged of embezzlement. Alex, (2012).

However, Nigerians became conscious of the acts of terrorism and kidnapping with the emergence of the struggle of Niger Delta militants from 1990s, whose initial motive was to draw the attention of government as well as the international

community to their plights as a result of the oil exploration activities occurring in their communities. For them to be able to achieve this, they engaged themselves in a random abductions of the expatriate oil workers in the region. They would keep the victims in captivity and subsequently demand for huge amount as ransom as a condition for their release from captivity. We have never heard of any killing of the victims in the process. Although, the magnitude of these abduction became so high.

According to Ibrahim and Mukhtar (2017), these incidence, drew the global attention from the international community, especially, the victim's home countries, which made headlines in almost all local and international media outfit. It was estimated that between 2007 to 2009 over two hundred nationalist were kidnapped in the Niger Delta Region.

According to (Philip,C, 2009), Thus, the Niger Delta Region is well known for its notorious gangs of kidnappers who posed themselves as freedom fighters agitating for the emancipation of their region from the chains of poverty occasioned by environmental degradation caused by oil spillage. And the efforts of both the Federal and State government to arrest the situation at different times has yielded little or no results, as the kidnappers continued to succeed in capturing their targets mostly foreign nationals. This prompted the Federal Government (FG), to arrest one of their notorious leader of the Niger Delta militants by name, Mujahid Asari Dokubo. Nevertheless, the militants reacted by kidnapping nine expatriates of different countries and demanded nothing but the immediate release of their leader as a trade-off according to (Child, Rose and Uche, 2009).

Thus, throughout the 1990s the militants operated and recorded some level of degree of successes. Moreover, with the formation of the movement for the emancipation of the Niger Delta (MEND) they simply got stronger as well as more terrifying. In 2003, the militants were reported to have kidnapped 270 persons, out of these victims 97 of

whom were expatriates according to (Agbuechi, 2018). This is what have spread throughout the country today. However, I want to State here, categorically, that between the Niger Delta and Fulani herdsmen, militia, arm banditry as well as kidnapping for ransom payment are quite two different motives. The former is all about concern for the development of their father land and the later is about Islamisation or to finance their terrorism organization, recruitment of more machineries for more terrorism attacks.

Kebbi State is facing myriad of challenges which are affecting the socioeconomic development of the entire State especially Zuru emirate council which is the focus of this research article. One of such problem bedeviling the socioeconomic development of Zuru emirate council is the issue of terrorism and hostage taking or kidnapping for ransom payment. Terrorism and kidnapping has turned into a very big social problem which is impacting negatively on the following area of human development:

1. Business activities and markets:

According to Rev Can. Reuben Koza, We have lost over 10 big markets that use to attract people from different path of the world.

2. Farming and rearing of animals:

Further more, we have lost over 127 Villages and communities within Danko/Wasagu and Sakaba local government area councils. Many have been migrated to some neighboring State like Kwara State. In a quest to find a secure place, and to be able to fend for their families.

3. Educational development: more than 50 schools are out of sight as a result of terrorism and kidnapping which has force many to withdrew their children from schools.

4. Fundamental human right to live and acquire property

5. Right to freedom of religion and worship centers:

In The pass five to six years, we have lost about 50 churches within Zuru Emirate council, which happens to be the only Christian dominated Emirate in the State. The affected Denominations comprises the following: 1 Anglican communion, 2, Roman Catholic Church, 3, United missionary Church of Africa, (U.M.C.A). 4, Evangelical Church of West of Africa, (ECWA)

6. Right to gather for marriage or naming ceremonies has been abused: communities have been force to leave their ancestral in heritage.

This problem is affecting virtually every member of our God given society where we inherited from forefathers.

CHAPTER TWO

LITERATURE REVIEW

2.1 The Prologue

(Eke, 2013, terrorism may be viewed as a method of violence in which civilians are targeted with the objective of forcing a perceived enemy into submission by creating fear, demoralization and political friction in the population under attack. According (Schmid & Jongman), in most cases, the action of the terrorists do lead to loss of innocent lives. Just as non-State actors and rogues State are known to commit terrorism at home and abroad, democratic countries also do the same in order to achieve a political, religious, or other objectives. (The punch newspaper Editorial, may 23, 2012), terrorism, in the most widely accepted contemporary usage of the term, is fundamentally and inherently politically motivated. It is also ineluctably about power: the pursuit of power, the acquisition of power, and the use of power to achieve a political change. Terrorism is thus violence or, equally important, the threat of violence used and directed in pursuit of, or in service of, a political aim. According (Hoffman, 1998). As a form of unconventional warfare, terrorism is sometimes used when attempting to force-socio-economic change by convincing a government or population to agree to demands to avoid future harm or fear, destabilization of existing government, motivating a discontented individuals, escalating a conflict in the hope of upsetting the status quo, expressing an injustice, or drawing attention to a cause. The United States Federal Bureau of Investigation (FBI), defined terrorism as violent acts or acts dangerous to human life that violate federal or State law, appear to be intended to intimidate or coerce a civilian population to influences the policy of a government by intimidation or coercion; or to affect the conduct of a government by mass destruction, assassination, or kidnapping and demand for ransom payment.

Terrorism is the unlawful use of force or violence against persons or property to intimidate or coerce a government or its citizens to further certain political or social objectives. There are two types of terrorism: domestic terrorism as well as international terrorism. An act of terrorism has a political objective. Organized crime, on the other hand terrorists always seek to obtain a financial or material benefit, whereas power and control can be secondary reason. However, organized crime can involve violence and coercion, but the objective in organized crime remains for profit.

One of the primary responsibility of a State is national security. Failure to provide adequate security of lives and property will surely cause a great threat against the existence of State. (Orka, 2016). However, the State in Nigeria's post- colonial society woefully failed in guaranteeing the security of the people. (Peter, 2020; Peter and Ocheni, 2015; Asogwa and Peter, 2009). Therefore, this failure of the State in providing security has occasioned the free operation of non-State violent actors such as militia groups, terrorists, insurgency as well as kidnapping and banditry organizations thereby necessitating a huge perpetuity of the contradictions of national and State development, national and State security.

Insecurity has over the years remained the blight of Nigeria right from colonial days; but unlike is obtained in pre-independence time, in comparison to the present situation, the cumulative incidents currently that we have witnessed within democratic dispensation posed a question on how was the challenge of insecurity minimized during the pre-colonial, colonial, military regime (Enons Intelligence, 2021). Nigeria has always been regarded as a giant country that appears to have the required ability to resolve its internal challenges all by itself, however, such assertion has led to a very poor performance in combating terrorism kidnapping and ransom payment at boarder level with our neighboring countries. (Olivier Guitta, 2014).

Terrorism and Kidnapping In Zuru Emirate Council

Terrorism and kidnapping has been a reoccurring phenomenon in Kebbi State, especially in Zuru emirate council since 2019 till date. This is largely due to the fact that Zuru emirate is bordered with many State in the northwest as well as North Central geo-political zone.

Destructions of lives as well as properties has been the most detrimental effect of terrorism and kidnapping in Zuru emirate council. This heinous and dastardly act of terrorism and kidnapping in our societies has heightened fear, reduced life's expectancy, it has equally hindered genuine and legitimate infrastructural development, it has tainted the image of Kebbi State, putting Kebbi State to be listed among the high risked State in Nigeria.

The activities of terrorism and kidnapping is an issue that had appeared to be practically impossible to accurately research from open sources, because what you read is in most cases a crafted legend, and not the real story of what has happened. First, the people who were involved will not write any information about the incident. As there is nothing to gain by that. The second issue is about the client's confidence as well as strict rule of confidentiality which is paramount In this business. Thirdly, no one wants to be seen or identified sharing any information that perhaps might be useful to the terrorism and kidnappers. Fourthly, there is the ransom payment, which some people does not want to mention or talk about in the public domain. Some people may even attribute their freedom from the den of abductor to God's divine intervention. However, in reality, terrorist and kidnappers has never released hostages for free without payment of ransom by their relatives or government, Ngo and churches. Fifthly, there is the problem of either underreporting or excessive focus on rare cases of terrorism and kidnapping of our neighboring State like Sokoto, Zamfara, Niger and Katsina State. Rather than reporting what had happened in Zuru emirate

council and Kebbi State on more regular basis. Therefore, in most academic analysis of Terrorism and Kidnapping for Ransom Reports (TKFR) phenomenon are off the mark.

Conceptual Framework of Terrorism and Kidnapping

Terrorism

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Kidnapping And Ransome Payment

This phenomenal, the word as well as the act might not be new in Nigeria. Before now, there were some number of reports on kidnapping incidences and abductions

against multinational cooperation and some government personalities particularly in the South-Eastern Region of Nigeria, furthermore, the perpetrators usually claim that the criminal act was carried out with the view to draw government's attention to the underdevelopment as well as deserting of the Region, making irrelevant by oil companies; it is quite unfortunate, that kidnapping and seek for a ransom payment has turn out to be a lucrative business with a range of our aggrieved seemingly unemployed youths venturing into it (Emanemua and akinlosotu, 2016). However, this paper will explore some theories to find out about various view of scholars, more especially about crime causation theories such as social exchange theory, which see terrorism kidnapping is to "finance further criminal activities". Rational choice approach theory, which view "all human behavior being guided by pleasure seeking tendencies". Because human beings will always do what they have found to be rewarding, they will cease to do what has prove to be costly in the past; there is also the need to know history for better understanding of human behavior about what is rewarding and that which also costs. Exchange theory, kidnapping and demanding ransom payment in returning hostages can be viewed as a special kind of give and take (Ibrahim and Mukhtar, 2016) therefore, this article will attempt to investigate the role of terrorism kidnapping and ransom payment as a major source of income to finance terrorism in Nigeria.

Kidnapping For Ransom Payment

According to Tzanelli, (2009),The root word of kidnapping is believed to have derived from two words namely: 'kid' (infant) and 'napping' to be caught sleeping, furthermore, he narrated that act of kidnapping originated in the 17 th century Great Britain, when infants of the wealthy families would be caught sleeping for ransom hence the term 'kid' 'napping'. Thus, there is a sort of consensus among researchers that the concept of kidnapping first emerged as an act of child abduction or stealing. Over time, it evolved to assume other forms as well as dimensions. According to

Okoli and Agada, (2014), One of the earliest notorious global case of kidnapping involved the well-publicized 1874's abduction of a four year old boy in Pennsylvania. Since then several other cases of kidnapping have been witness in varying degrees and in different dimensions across the developed and underdeveloped countries in the world including our nation Nigeria.

One of the earliest well-publicized case of kidnapping in Nigerian history was alleged by the military government headed by major General Muhammadu Buhari in (1983), the victim was M Umaru Dikko of Katsina State, who was alleged to have stolen public funds to the tune of 1bn USD while he was serving as a minister of transport in the first democratically elected government of Nigeria led by Alhaji Shehu Shagari. His foiled kidnap was alleged arranged in order to repatriate him and force him to cough out the public funds he was alleged of embezzlement. (Alex, 2012).

However, Nigerians became conscious of the acts of terrorism and kidnapping with the emergence of the struggle of Niger Delta militants from 1990s, whose initial motive was to draw the attention of government as well as the international community to their plights as a result of the oil exploration activities occurring in their communities. For them to be able to achieve this, they engaged themselves in a random abductions of the expatriate oil workers in the region. They would keep the victims in captivity and subsequently demand for huge amount as ransom as a condition for their release from captivity. We have never heard of any killing of the victims in the process. Although, the magnitude of these abduction became so high.

According to Ibrahim and Mukhtar (2017), these incidence, drew the global attention from the international community, especially, the victim's home countries, which made headlines in almost all local and international media outfit. It was estimated that between 2007 to 2009 over two hundred nationalist were kidnapped in the Niger Delta Region.

According to (Philip,C, 2009), Thus, the Niger Delta Region is well known for its notorious gangs of kidnappers who posed themselves as freedom fighters agitating for the emancipation of their region from the chains of poverty occasioned by environmental degradation caused by oil spillage. And the efforts of both the federal and State government to arrest the situation at different times has yielded little or no results, as the kidnappers continued to succeed in capturing their targets mostly foreign nationals. This prompted the Federal Government (FG), to arrest one of their notorious leader of the Niger Delta militants by name, Mujahid Asari Dokubo. Nevertheless, the militants reacted by kidnapping nine expatriates of different countries and demanded nothing but the immediate release of their leader as a trade-off according to (Child, Rose and Uche, 2009).

Thus, throughout the 1990s the militants operated and recorded some level of degree of successes. Moreover, with the formation of the movement for the Emancipation of the Niger Delta (MEND) they simply got stronger as well as more terrifying. In 2003, the militants were reported to have kidnapped 270 persons, out of these victims 97 of whom were expatriates according to (Agbuechi, 2018). This is what have spread throughout the country today. However, I want to State here, categorically, that between the Niger Delta and Fulani herdsmen, militia, arm banditry as well as kidnapping for ransom payment are quite two different motives. The former is all about concern for the development of their father land and the later is about Islamisation or to finance their terrorism organization, recruitment of more machineries for more terrorism attacks.

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social problem which is impacting negatively on the following area of human development:

Business Activities and Markets

According to Rev Can. Reuben Koza, We have lost over 10 big markets that use to attract people from different path of the world.

Farming and Rearing of Animals

Furthermore, we have lost over 127 Villages and communities within Danko/Wasagu and Sakaba Local Government Area Councils. Many have been migrated to some neighboring State like Kwara State. In a quest to find a secure place, and to be able to fend for their families.

Educational Development:

More than 50 schools are out of sight as a result of terrorism and kidnapping which has force many to withdrew their children from schools.

Fundamental human right to live and acquire property

Right to freedom of religion and worship centers:

In The pass five to six years, we have lost about 50 churches within Zuru Emirate council, which happens to be the only Christian dominated Emirate in the State. The affected Denominations comprises the following: 1 Anglican communion, 2, Roman Catholic Church, 3, United missionary Church of Africa, (U,M,C.A). 4, Evangelical Church of West of Africa, (ECWA)

Right to gather for marriage or naming ceremonies has been abused: communities have been force to leave their ancestral inheritance.

This problem is affecting virtually every member of our God given society where we inherited from forefathers..

Different Views by Scholars Regarding Terrorism and Kidnapping

According to Uzorma and Nwanego (2014), kidnapping and hostage taking is among the terrorizing crimes in Nigeria which is mostly common in the southern part of the country such as: South South Region, South East Region as well as South –Western Region. Practically, the duo entails abduction. Thus, it occurs when a person is abducted and taken from one place to another against their will, or a situation in which a person is confined to a controlled space illegally. However, it includes snatching and seizing of a person in order to collect a ransom in return or settle some scores of disagreement among the community members or government. Uzorma and Nwanego have tried so much in their analysis about this mayhem, I commend their efforts, however, I would like to make some observation over these assertion. Today, terrorism has reach every nook and cranny of Nigerian shores including Zuru emirate council in Kebbi State that was one of the peaceful State in Nigeria. Terrorism and kidnapping does not take hostages just to demand for ransom, they also kill hostages some times before collecting ransom, are times after payment of ransom.

The other thing do, terrorists kidnap and collect ransom to finance their organization as well as recruit more members into the deadly business. Terrorists also rustle cattle as well as take motorcycles belonging to the hostages, to use them for their terrorism activities. They might even includes motorcycle as path of ransom to free kidnap victims. Women are usually kidnap for sexual gratification, beside ransom payment. There is also an Islamic plan to dip the Qur'an Into the sea, which means, to Islamize Nigeria. Is an agenda by Uthman Danfodio, since 1804 Jihad. Because the terrorists usually speak Arabic, and they always say that, "they are fighting for Allah." "Is an Islamic holy war to converts people for Islam" there are different types of jihad:

- 1 The jihad of the hand, meaning, to use your hands to win converts, which could be through given gifts, teaching someone Arabic, or helping someone with your hands.
- 2 There is the jihad of the sword: this is the kind of jihad terrorists are using, forcing people to accept Islam or their lives. They usually come with Sophisticated weapons
- 3 There is the jihad of the eyes

There is kidnapping for marriage of young Christian girls by Muslims in the northern path, this is what many families are suffering in Zuru Emirate Council.

According to Thomas and Nta. (2009) They, defined kidnapping as robbery of the highest rank. According to them, it is an organized and systematic robbery which is not deadly as armed-robbery, but more profitable than the former. The profitability has encouraged those that indulged in it to carry on with the act although there is a law prohibiting it.

According to Asuquo (2009) In criminal law, kidnapping is defined as taking away of a person by force, threat or deceit with intent to cause him/her to be detained against his or her will.

Trajectories of Kidnapping in Nigeria

The root of the word kidnapping is believed to have derived from two words namely: ‘kid’ (infant) and ‘napping’ (to be caught sleeping). According to (Tzanelli, 2009), he narrated that the act of kidnapping originated in the 17th century Great Britain when Infants of the wealthy families would be caught sleeping for ransom hence the term ‘Kid’ ‘napping’. Thus, there is a sort of consensus among researchers that the concept of kidnapping first emerged as an act of Child abduction or stealing. Over time, it evolved to assume other forms and dimensions. One of the earliest notorious global cases of kidnapping involved the well-publicized 1874’s abduction of a four

year old boy in Pennsylvania, according to (Okoli and Agada, 2014). Since then several other cases of kidnapping have been witnessed in varying degrees and in different dimensions across the developing countries including Nigeria.

One the first earliest ever well-publicized cases of kidnapping in Nigeria was allegedly by the military government headed by major General Muhammadu Buhari in 1983. The victim, Alh. Umaru Dikko, was alleged to have stolen public funds to the tune of Bn USD, while he served as a minister of transportation in the first democratically elected government of Nigeria led by Alh. Shehu Shagari. His foiled kidnap was allegedly arranged in order to repatriate him and force him cough out the public funds he was accused of embezzling (Alex, 2012).

Various Views From Scholars On Kidnapping

Yusuf and Abdullahi, (2020) study the cause of kidnapping and its implication on Nigeria; the study aims to explore the national security and socioeconomic implications of the menace. They found out that, the government's reluctance to address such challenges is the force igniting heinous crimes in the country. It is due to the negligence of the Nigeria government to address the root-causes of the phenomenon such as: youth unemployment, quick-money syndrome, hard-drug influence and others. While, according to (Egbegi, *et al*, 2019) they also carried out an investigation on government's policy flaws and kidnapping for ransom in Nigeria, and found out, while there has been an uptick in kidnapping crime, there are no meaningful policy provision to end or improve the problem in Nigeria despite the fact that provisions exist within the Nigeria's legal framework. They recommended for honest and deeper examination to uncover those socio-cultural elements which have distorted and disoriented our once cherished value systems. Secondly, they recommended for a policy on sanction directed at kidnapping is one that should be approached both coolly and passionately.

Emanemua and Akinlosotu, (2016). They had made a critical look at kidnapping for ransom in Nigeria, its implications and the quest for a permanent solution. Their study indicated that kidnapping for ransom is a criminal offence against the fundamental human rights of citizens that would require proactive as well as prompt response of security operatives to curb it. However, the study was concluded by recommending good governance as the key to resolving insecurity threat like kidnapping for ransom in Nigeria.

Mcro, *et al*, (2015) investigated about the menace of kidnapping for ransom and came up with result that regards kidnapping for ransom as a predatory crime carried out mostly by criminal organizations, they said it is a salient phenomenon in regions of the world. It equally causes a very serious harm not only to the victims and their concerned family members but also to both private as well as social capital. Furthermore, according to them, outlawing ransom payment, could in a way, reduce the frequency of the crime, however, it may also open a possible window unintended consequences in terms of fatalities as well as duration of abduction.

2.2. History of Terrorism

The Origin Of Terrorism Kidnapping And Ransom Payment

In 1804, Shehu Othman Danfodio led itinerant Fulani from the Futa Jallon heights in the present day Gambia and Senegal to settle in the present Northern Nigeria. Danfodio led a revolt against the existing Habe dynasties and supplanted them with Fulani Emirs. The Hausas were forcibly Islamized. Therefore, since then, the Fulani jihad and Islam made inroads into other area occupied by the Fulani or Hausas but were successfully resisted in much of today's middle belt.

It was British colonial Rule that brought non- Hausa/Fulani people who were never conquered by the latter under the rule of emirates. Which was called indirect rule, it suited British colonial design to bring the different ethnic nationalities under the

rather developed emirate system for the purpose of maintaining law and order, recruiting for forced labor and exacting taxes to run the colony with.

After power was transferred to nationals and sir Ahmadu Bello, the late Sardauna Sokoto, became premier of Northern Region, non Muslim communities were denied the following: portable water, good road network, post offices, good schools, good hospitals as well as access to civil service absorption. Under the leadership of the late sir Ahmadu Bello, Christian conversion to Islam was perfectly effected. From 1961, until his death, in 1966, sir Ahmadu Bello, went about on the annual Islamization drives all over the Northern Region. The traditional rulership of the Northern communities became the preserved of only the Muslims. It as a result of resistance against Muslim that led to the Tiv Riot in 1960-1964, and restiveness in old Gongola (today's Adamawa and Taraba State), Souththern Kaduna (kafanchan), Tafawa Balewa (Bauchi State), as well as plateau State. Promotion into civil service depended absolutely on if a candidate had converted to Islamic religion. The Sardauna in his resolved to establish Islam within the country, made this commitment. That, He promise to “ dip the Kur'an into the sea” which means that, he will spread Islam from the far North across the country to the atlantic Ocean before he was done. This Islamic agenda of ‘Dipping the Kur'an to the sea’ has continued unabated till today by consistent terro attacks and killings and maiming of innocent Nigerians in the middle Belt, also followed by mass movement of Hausa Fulani into the middle Belt all the way down to the southern States near the Atlantic Ocean.

In 1960, the late sir Ahmadu Bello said, “ the new nation called Nigeria should be an State of our great-grandfather, Uthman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities of the North as willing tools and south as a conquered territory and never allow them to rule over us, and never allow them to have control over their future”. (parrot newspaper, 12th oct. 1960; republished on November, 13th , 2022, by the Tribune Newspaper, Ibadan.).

Christian Association of Nigeria (C.A.N) Northern State Asked The 19 Northern State Governors Forum These Fundamental Questions.

The fundamental problem with the North is question that borders on equality. In other words, do those who call themselves Northerners, see themselves as having equal rights and access to justices, power, freedom of religion and worship, land? Are those of us in the North treated with equal dignity as human beings or are there some who have more rights and should be treated with more dignity than others? Have we and can we come to terms with the stark reality that we a heterogeneous society and are willing to live and let others live as well? Can a North, which has been built and so far, sustained on a foundation of injustices, suppression and deceit by elite ever remain strongly united since it is still within the grip of such an elite? Can a North, which has refused to create a level playing ground for its people to worship the one true God in freedom and without molestation, ever hope to receive blessings from that God? How can a North, which appears to glory in the shedding of blood of innocents, law abiding citizens, as a result of religious intolerance. Which is glaring systemic, ever hope to be united? Are we as Northerners, willing to take to heart, observation of the former Kaduna State Governor (Ahmed Mohammed Makarfi) when he said, “ For Muslims, the Koran is supreme, for Christians the Bible is supreme, but for Kaduna State, given our diversity the constitution of the federal republic of should be supreme. Are we willing to ensure that the constitution of the federal republic of Nigeria is implemented to the letter or are we going to continue on the path of using and interpreting only when it suits some sections of our society? According to Christianity and Islam, the Heavens and the Earth were created by the Almighty God, and no piece of this earth was created by any racial, tribal, ethnic, national as well as religious group. Are we not all settlers on this earth? Did Christians or Muslims create the geographical area called the Northern part of Nigeria? Why are Christians and Muslims living peacefully in the western part of

Nigeria and focusing on the common good of all of them while we keep soaking each other's blood? Is there anything in our genes that should not be there? Why do some people in the North feel that they more "Northern" than others? Are these crises truly religious or ethnic? Or are they as a result of bad governance? These are still very vital questions yet find answers to.

North –West-Sokoto State

North West is one of the geopolitical zones of Nigeria, consisting of the following State; it is a native home land of Hausa,

- Jigawa State
- Kaduna State
- Kano State
- Katsina State
- Kebbi State
- Sokoto State
- Zamfara State

Geographical location of Kebbi State

Kebbi State land of equity is one of the 36 State of the federal republic of Nigeria located in North West geopolitical zone of Nigeria, Kebbi State was created out of then Sokoto State in 1991 with its headquarter in Birnin Kebbi, an ancient town dating back to the 14th century.

Kebbi State is mainly an agricultural State created out of the old Sokoto on 27-August-1991, by the military government of General Ibrahim Babangida. The former Sokoto State being one of the largest State in terms of land mass, was simply too large for easy administration and meaningful development and this called for a new State to be created.

The People of Kebbi and Their World View

People and culture of Kebbi with estimated population of 4.2m (2005 est.) population
Ranked 22nd major language: Hausa

Area 36,800km square, Kebbi State has diverse ethnic groups and dominant among are: Hausas, Fulani, Kabawa, Lelnas sometimes referred to as Dakarkari, Kambarawa, Gungawa, Dandawa, Zabarmawa, Dukawa, Fakawa as well as Bangawa. These ethnic groups speaks diverse languages and dialects. Furthermore Hausa language became the common language of communication widely spoken all over the State. Majority of the population in Kebbi State are Muslim adherents following the 1804 Fulani Jihad.

However, there are minority groups who happens to be Christians as well as traditional worshipers particularly in the southern part of the Kebbi State. Although, before now, these ethnic diversity and religious differences notwithstanding, the people of Kebbi were living peacefully with one another in the State. In some other path of the however, you could find cases of intermarriage between Christian and Muslims. Kebbi State is bordered with Sokoto State in North, while border with Niger State in the Eastern path and with Benin republic in the south and west Niger republic. Kebbi State use to be one of most peaceful State in North West region. However, the story have change drastically in the last decade with emergency terrorism and banditry attacks as well as kidnapping and ransom payment which has left thousands of families displaced and homeless many children made orphans and woman became widows and some are childless.

2.3 Nature of Terrorism And Kidnapping

Nature and strategy of the attacks

The terrorists usually does not have one style or method of operations, they also have different target in their operations. They use motorcycles most often as their means of transportation, they use A k 47 rifle as a supporting weapon of operation, they usually come either in the night when no one suspect or even expect. Some in broad daylight, they attack communities, villages, roads, farms, Churches, town as well as market places depending on the target. They will often come in large numbers, to rake havoc and cause mayhem such as: to kill, steal, destroy, kidnap, rape as well as cattle rustling, sheep and goats. Terrorism is the use of violence and intimidation to achieve a political ends. Terrorism aim at changing the way governments as well as politicians behave. They do not however, use legal means such as: political party system, as well as campaign primary election, party nomination as well as voting or by trying to convince people with their manifesto and party ideology so as to achieve their objectives. Terrorists frightens the people, cause them to behave the way they want, the terrorists want. (BBC , Monday July 11 2005).the action of the Terrorists is mainly focused on harming people in order to create unnecessary fear by targeting civilians as well as facilities or systems on which those civilians rely. According to (Eke, 2013).

“Terrorism kidnapping for ransom is the symptom of the failure of nation -building and democratic politics in Nigeria which has yielded the high rate of displacement of persons in Nigeria’s, most especially in Northern Nigeria region. It is the misguided cry of a disgruntled youths crushed by the socio-economic system on the one hands and then repressed by the State on the other”.

Tactics and targets of the kidnappers or terrorists

Like other organized crimes, kidnapping involves the use of offensive gadgets, weapons, technologies and sensitive information by the criminals (kidnappers) in order to forcefully take away their victims thereby instilling fears and terror in the minds of their relatives. Kidnappers are usually skilled, tactful and rational as well as very calculative to the costs and benefits of their actions. Thus, successful kidnapping involves, among other things, availability of material as well as human resources, some level of technology, professional training in the use of sophisticated weapons.

Furthermore, as rational actors, terrorists do have their targets. Some numerous factors usually come into consideration when determining a potential target of kidnapping, depending absolutely on the nature and purpose of the kidnapping operation. These are some of the factors responsible as follows: Politically motivated, Religious course, revenge, prisoners' swap inform a kidnapping operation, in some cases, however, ransom is the major determinant of the caliber or category of the people to be kidnapped.

Some time, kidnappers determine their targets based on the victim's Kidnap Ransom Value. (KRV). Often, KRV can be described as the "strategic net worth of a kidnappee, which in essence, makes Him/her a kidnap target" (Okoli and Agada, 2014). The main motive behind kidnapping for ransom is to abduct a victim who is deemed wealthy enough or has blood relatives, business related association that can afford to pay the demanded ransom from the victims. Okoli and Agada, (2014) concisely identified some determinants of kidnap ransom Value (KRV) as highlighted in table 1 below:

S/N	Factor responsible	Illustration
1	Personal affluence of victim	This has to do with the material possession of the targeted victim
2	Family premium on the victim	The fact that the victim is an only male child, or the only child male/female make the victim a target. Raises his/her KRV.
3	Corporate premium on the victim	Business executives and strategic stakeholders of firms are accorded much.
4	Public stake/relevance	Political office-holders, paramount rulers, are seen as possessing high ransom Value.
5	Social connections/network	Members of eminent social friendship networks are also seen as high targets
6	Types of kidnappers involved	Petty kidnappers are likely to accept cheap ransom payment from victims, they also kidnap any victim.
7	Negotiations process	The quality as well as the terms of negotiations process is determined the kidnapped Ransom value KRV.

Source: adapted from Okoli and Agada (2014).

From table 1 above, it can be understood that the ransom value of a potential victim of kidnapping is determined by his/her real socioeconomic standing and kidnappers perceived ransom worth of the victim. Thus, on one hand one may face the risk of being kidnapped provided they personally own material possession or occupy certain social status in the society. On the other hand, one may be a kidnap target because of

the net worth of their relatives as well as business associates/partners. In this regard, families of wealthy persons, politicians, celebrities, business tycoons among others, regardless of their socioeconomic status or other socio-demographic characteristic such as: age, gender, or religious inclinations are all targets of kidnap for ransom. This is because the ransom being demanded by the kidnappers can always be raised by the wealthy relatives. Instances where this type of scenario played out in Nigeria abound. For instance, the kidnap the wife of the current governor of central Bank of Nigeria in 2016 where ransom of 1.5 billion naira was demanded for her release is a good example of KRV (Mutum, 2016). This incident is an attestation to the fact that kidnap for ransom has become so pervasive in Nigeria that not only wealthy individuals, who are direct target, are also at risk but low as well as medium profile individuals who could also be an indirect targets more especially in Zuru Emirate Council in Kebbi State.

Furthermore, it is quiet interesting to note that Nigeria has for a long time been recognized by the international community as one of the top countries with high cases of kidnapping in the world. I stance, Nigeria ranked as the 8th country on the list of top 10 kidnapping countries in the late 1990s as shown in table 2 below:

Table 2: 10 Top kidnapping countries in the world (1999)

Country	Global ranking
Columbia	1st
Mexico	2nd
Brazil	3rd
The Philipines	4th
Venezuela	5th

Ecuador	6th
Former Soviet Union	7th
Nigeria	8th
India	9th
South Africa	10th

Source: adapted from Okoli and Agada (2014)

Ten (10) years after, another world ranking of the top 12 kidnapping countries indicated Nigeria as ranking 11th on the list. On the table 3 below:

Table 3: 12 top kidnapping countries in the world

Country	Global ranking
Mexico	1st
Iraq	2nd
India	3rd
South Africa	4th
Brazil	5th
Pakistan	6th
Ecuador	7th
Venezuela	8th
Columbia	9th
Bangladesh	10th
Nigeria	11th
Haiti	12th

Source: adapted from Okoli and Agada (2014)

However, a recent ranking conducted by constellis (2017) revealed that Nigeria now ranks 2nd on the top 10 kidnap for ransom risk countries Globally. Which has been

indicated the constellis (2017) world ranking of top 10 countries at risk of kidnap for ransom on table 4 below:

Table 4: top 10 kidnap for ransom risk countries in the world:

S/N	Country	Rank	Ransom	Demanded	
				Low profile individuals	High profile individuals
1	Libya	1st	\$ 100,000-150,000	\$ 150,000-1 million	\$ 5-8 million
2	Nigeria	2nd	\$27,600-276,000	\$50,000-1million	\$ 200,000-950,000
3	Venezuela	3rd	\$450,000 &above	\$ 10 million	Unknown
4	Mexico	4th	\$ 26,300 &above	\$ 211,000&above	\$ 500,000- 1 million
5	Yemen	5th	\$ 100,000	\$100,000 &above	\$1-20 million
6	Syria	6th	\$ 2,000 above	\$ 20,000& above	\$ 100,000
7	Philippines	7th	\$ 6,500 &above	\$65,000 &above	\$108,000- 21.5m
8	Iraq	8th	\$65,000	\$300,000	\$2-10million
9	Afghanistan	9 th	\$100,000	\$100,000& above	\$20 million
10	Somalia	10th	\$30,000	\$30,000 & above	\$20 million

Source: compiled by the author

From table 4 above, is crystal and apparently clear, that Nigeria occupies the second position on the list of the top 10 world kidnap for ransom risk countries. This assertion can be validated by close examination of the number of kidnap cases being reported as well as recorded on a daily basis in the country as well as in Zuru Emirate council in Kebbi State, even while you seem to have quiet a number of unreported incidences in some quarters. However, the reason for the upsurge of kidnap for ransom is not

unrelated to numerous socioeconomic factors that bother on the poor living standard of the poor who happens to constitute the large majority of the citizens.

2.4 Purpose Of Banditry Attacks

Factors Driving Banditry Attacks in Zuru Emirate Council, Kebbi State, Nigeria.

A bandit is a member of an armed group of thieves who attack travelers. Whereas banditry means an act of stealing as well as violence by bandits. According to Oxford Advance learner's dictionary, sixth edition by Sally Wehmeier Et-tel (2000, 76-77).

The burgeoning rate of kidnapping and banditry attacks in Zuru Emirate council Kebbi State Nigeria has attracted the attention of several scholars to research into its causes with sole view to proffering some kind of solution the menace and mayhem as well as unabated heinous crime perpetrated against humanity in Zuru Emirate council, Kebbi State, Nigeria.

Even though kidnapping and banditry attacks has been an age long criminal pathology, however, its recent prevalence as well as its new dimensions have been unprecedented in the History of Zuru Emirate Council, Kebbi State, and Nigeria as a whole. Thus, criminal motivation, primitive accumulation as well as vicious capitalist exploitation have been identified by a number of scholars as a major driving force to kidnapping and banditry in Zuru Emirate council, Kebbi State, as well as Nigeria as whole. According to (Tzannelli, 2009).

Different Views by Scholars Regarding Terrorism And Kidnapping

According to Uzorma and Nwanego (2014), kidnapping and hostage taking is among the terrorizing crimes in Nigeria which is mostly common in the southern part of the country such as: South South Region, South East Region as well as South –Western Region. Practically, the duo entails abduction. Thus, it occurs when a person is

abducted and taken from one place to another against their will, or a situation in which a person is confined to a controlled space illegally. However, it includes snatching and seizing of a person in order to collect a ransom in return or settle some scores of disagreement among the community members or government. Uzorma and Nwanego have tried so much in their analysis about this mayhem, I commend their efforts, however, I would like to make some observation over these assertion. Today, terrorism has reach every nook and cranny of Nigerian shores including Zuru emirate council in Kebbi State that was one of the peaceful State in Nigeria. Terrorism and kidnapping does not take hostages just to demand for ransom, they also kill hostages some times before collecting ransom, are times after payment of ransom.

The other thing they do, terrorists kidnap and collect ransom to finance their organization as well as recruit more members into the deadly business. Terrorists also rustle cattle as well as take motorcycles belonging to the hostages, to use them for their terrorism activities. They might even includes motorcycle as path of ransom to free kidnap victims. Women are usually kidnap for sexual gratification, beside ransom payment. There is also an Islamic plan to dip the Qur'an Into the sea, which means, to Islamize Nigeria. Is an agenda by Uthman Danfodio, since 1804 jihad. Because the terrorists usually speak Arabic, and they always say that, "they are fighting for Allah." "Is an Islamic holy war to converts people for Islam" there are different types of jihad:

- the jihad of the hand, meaning, to use your hands to win converts, which could be through given gifts, teaching someone Arabic, or helping someone with your hands.
- there is the jihad of the sword: this is the kind of jihad terrorists are using, forcing people to accept islam or their lives. The usually come with Sophiscated weapons
- there is the jihad of the eyes

- there is kidnapping for marriage of young Christian girls by Muslims in the northern path, this is what many families are suffering in Zuru Emirate Council.

According to Thomas and Nta (2009) they, defined kidnapping as robbery of the highest rank. According to them, it is an organized and systematic robbery which is not deadly as armed-robbery, but more profitable than the former. The profitability has encouraged those that indulged in it to carry on with the act although there is a law prohibiting it.

According to Asuquo (2009) In criminal law, kidnapping is defined as taking away of a person by force, threat or deceit with intent to cause him/her to be detained against his or her will.

Furthermore, according Ayuba, (2020), kidnapping and banditry attacks in Zuru Emirate Council, said to thrive due to the pervasive nature of unemployment, particularly among the teaming youth in our society. For instance, an empirical study conducted on the catalysts of kidnapping as well as banditry attack unabated in some North Western State, Zamfara and Kebbi State, Nigeria revealed and assert to the fact that kidnapping and banditry has become rampant in the region as a result of lack of employment opportunities for the youths. “ they say, an idle mind is the devil’s workshop” if someone, more especially a young man, is idle, doing nothing, you will find out that many things will be going on in his or her heart, the devil might take the advantage of that, introduce evil thoughts, which will eventually graduate to bad behavior as a result of idleness. Many of our youth today have abandoned agriculture which is happens to be our major business with its economic mainstay; they mostly relocated to the urban Areas in search of nonexistent jobs. It is the pool of these youths who are very often engaged in political thuggery during electioneering campaign periods and get them dumped at their fate by their political masters as soon as

elections are over. They become obsolete and useless. Therefore, they would all resort to kidnapping and banditry as a means livelihood (Ayuba, 2020).

According Chidi in his earlier finding (2014), he also assert that, unemployment as well as loss of societal values as a driver of kidnapping as well as banditry attacks in North western States. He try to based his argument on the fact that the number of graduates being produced by our Nigeria tertiary institutions annually is not proportional to the job opportunities being created in Nigeria. Nigeria as a country does not in any way, put into consideration the number of graduates being produced every years and provide employment opportunity for all of them after one year compulsory service, Nigeria Youth service Corp. (NYSC).

In addition, another factor responsible which has promoted and fueled kidnapping and banditry attacks in Zuru Emirate council, Kebbi State, and Nigeria is moral decadence particularly among the youths according Inyang and Ubang (2013). A further study conducted by Ayuba (2020), also identified a total disappearance of core traditional moral values such as: 1 respect for elders, 2 communal sense of belonging, 3 love for human lives and hard work as responsible for the scourge of kidnapping and banditry attacks in Zuru Emirate Council, Kebbi State, and Nigeria. There is also an assertion by Onovo (2010) which State that, the celebration of fraudsters by Elites through conferment of traditional titles is not only an indictment on the societal values but also an encouragement for kidnapping and banditry attacks so as to make quick evil way to wealth generation.

Poor governance has also been described as a factor of kidnapping and banditry attacks. Scholars have pointed some basic failure of the government in the following areas, inadequate provision of basic amenities as a major reason of banditry attacks such as: 1 portable water, 2 good road networks, 3 effective healthcare deliver, 4 quality education at all level of schools 5 the government in ability to provide security

of lives and properties of its citizenry. These have combine to produce an aggressive as well as frustrated young adults who eventually have become a security threat to the society According to Ayuba, (2020)

A lack of these basic amenities are but outcomes of the corrupt practices of the political elites over the years according to (Ogabido, 2009; Thom –Otuya, 2010; Arewa, 2013) and which has today eroded the confidence of most people in the Nigeria government.

2.5 Ransom Payment

Terrorism Kidnapping and Ransome Payment in Kebbi State

Kebbi State is made up of 21 local government areas, terrorism kidnapping for ransom payment have virtually affected every path of the State, they unleash mayhem, dastardly killing and maiming, committing various heinous crime unabated. Terrorism kidnapping and ransom payment has cause a lot of unrest, uncertainty, fear and destructions in Kebbi State. The destructions of lives and properties has the most detremenetal effect of terrorism kidnapping and ransom payment in Kebbi State. This act of terrorism kidnapping and ransom payment has heightened fear, reduced life expectancy. Hindered infrastructural development, and even negatively tainted Kebbi State as one of the terrorism kidnapping risked State in Nigeria (Agu, 2018).

Statistics of Terrorism kidnapping and ransom payment in Kebbi State from 29/5/2019 up to date.

The number of people that were murdered, which includes both men, woman, children as well as security personels is six hundred and six (606).

The number that were injured while trying escape from the terrorist are thirty six (36).

The total of number of kidnapped cases in Kebbi State three hundred and forty one people (341).

The total amount that was paid as ransom is one hundred and eighty eight million six hundred thousand naira only. (188,600,000).

The total of number of cattle that were resettled were eleven thousand three hundred and sixteen (11,316).

The total number of sheep taken away by the bandits are two thousand three hundred and sixty four, (2,364).

The camels that were whisky away by the terrorists are one hundred and fifty one, (151).

The number of motorcycles that were bought in addition to ransom paid to the terrorists were one hundred and forty nine, (149).

The numbers of rape cases within the period under review were six women which include, both the married and single girls, (6).

The total number of people (Population) that have been Internally Displaced (IDPS or refugees or) thirty two thousand six hundred and twenty six people, (32,626).

The number of women who were made widows as a result of this dastardly act of terrorism kidnapping and ransom payment are one thousand four hundred and fifty nine, (1, 609). These large number of widows today live in abject poverty without any special financial assistance from the State government to support them. Some of these internally displaced persons their homes have completely destroyed by these terrorists during the attacks. Quite a large number of churches were destroyed, many of our pastors were killed and some escaped by the special grace of God.

Kidnapping and Ransom Payment

This phenomenal, the word as well as the act might not be new in Nigeria. Before now, there were some number of reports on kidnapping incidences and abductions against multinational cooperation and some government personalities particularly in the South-Eastern Region of Nigeria, furthermore, the perpetrators usually claim that the criminal act was carried out with the view to draw government's attention to the underdevelopment as well as deserting of the Region, making irrelevant by oil companies; it is quite unfortunate, that kidnapping and seek for a ransom payment has turn out to be a lucrative business with a range of our aggrieved seemingly unemployed youths venturing into it (Emanemua and Akinlosotu, 2016). However, this paper will explore some theories to find out about various view of scholars, more especially about crime causation theories such as social exchange theory, which see terrorism kidnapping is to "finance further criminal activities". Rational choice approach theory, which view "all human behavior being guided by pleasure seeking tendencies". Because human beings will always do what they have found to be rewarding, they will cease to do what has prove to be costly in the past; there is also the need to know history for better understanding of human behavior about what is rewarding and that which also costs. Exchange theory, kidnapping and demanding ransom payment in returning hostages can be viewed as a special kind of give and take (Ibrahim and Mukhtar, 2016) therefore, this article will attempt to investigate the role of terrorism kidnapping and ransom payment as a major source of income to finance terrorism in Nigeria.

The Origin of Terrorism Kidnapping And Ransom Payment

In 1804, Shehu Othman Danfodio led itinerant Fulani from the Futa Jallon heights in the present day Gambia and Senegal to settle in the present Northern Nigeria. Danfodio led a revolt against the existing Habe dynasties and supplanted them with

Fulani Emirs. The Hausas were forcibly Islamized. Therefore, since then, the Fulani jihad and Islam made inroads into other area occupied by the Fulani or Hausas but were successfully resisted in much of today's middle belt.

It was British colonial Rule that brought non- Hausa/Fulani people who were never conquered by the latter under the rule of emirates. Which was called indirect rule, it suited British colonial design to bring the different ethnic nationalities under the rather developed emirate system for the purpose of maintaining law and order, recruiting for forced labor and exacting taxes to run the colony with.

After power was transferred to nationals and sir Ahmadu Bello, the late Sardauna Sokoto, became premier of Northern Region, non Muslim communities were denied the following: portable water, good road network, post offices, good schools, good hospitals as well as access to civil service absorption. Under the leadership of the late sir Ahmadu Bello, Christian conversion to Islam was perfectly effected. From 1961, until his death, in 1966, sir Ahmadu Bello, went about on the annual Islamization drives all over the Northern Region. The traditional rulership of the Northern communities became the preserved of only the Muslims. It as a result of resistance against Muslim that led to the Tiv Riot in 1960-1964, and restiveness in old Gongola (today's Adamawa and Taraba State), Southern Kaduna (Kafanchan), Tafawa Balewa (Bauchi State), as well as plateau State. Promotion into civil service depended absolutely on if a candidate had converted to Islamic religion. The Sardauna in his resolved to establish Islam within the country, made this commitment. That, He promise to " dip the Kur'an into the sea" which means that, he will spread Islam from the far North across the country to the atlantic Ocean before he was done. This Islamic agenda of 'Dipping the Kur'an to the sea' has continued unabated till today by consistent terro attacks and killings and maiming of innocent Nigerians in the middle Belt, also followed by mass movement of Hausa Fulani into the middle Belt all the way down to the southern States near the Atlantic Ocean.

In 1960, the late sir Ahmadu Bello said, “the new nation called Nigeria should be an State of our great-grandfather, Uthman Dan Fodio. We must ruthlessly prevent a change of power. We use the minorities of the North as willing tools and south as a conquered territory and never allow them to rule over us, and never allow them to have control over their future”. (Parrot newspaper, 12th Oct. 1960; republished on November, 13th 2022, by the Tribune Newspaper, Ibadan.).

2.6. Challenges of Ransom Payment

Banditry and kidnapping, struggle for freedom, in Zuru Emirate Council:

Terrorism and kidnapping has plagued the socioeconomic development of Zuru Emirate Council and has spill-over effect on some jobless youth as well as graduates who see terrorism and kidnapping as a quick way and very lucrative alternative means of making money. “Quick –money-making syndrome”. Furthermore, this also had appears to be a fast way of acquiring economic power as well as social recognition.

Terrorism and kidnapping has had adverse effect on the socio-economic development of Zuru Emirate Council as follows: the social life and total wellbeing of the people has been badly affected. There is great growing challenge of mistrust in the society due various incidences of terrorism and kidnapping.

Also, the political image of the Emirate council has been shattered in the eyes of the national and State level as a result of terrorism and kidnapping.

According to Iyang and Ubong (2013) he classified the socio-economic effect of terrorism as both direct and in direct cost. Direct cost involves the economic value that individuals as well as government may lose to the terrorists and kidnappers. A lot of money has been paid to the terrorists and kidnappers as ransom. The large some of money that was spent on ransom payment has in a way affected the State and the

Zuru Emirate Council's economy drastically. Many who were kidnapped pay large sum of money to the terrorists and kidnappers as ransom. This is a bad situation that has affected both State as well as households economy in Zuru Emirate Council. Some households does not even have that kind of money the terrorists and kidnappers are requesting as ransom. Therefore, some had to resort to appealing for financial assistance from individuals, churches, mosque, as well as even going to borrow or sell their assets to be able to free their loves from the kidnappers den.

There is the problem of killing of members of the society as well as displacement of some communities from their ancestral homes. There is the challenge of rustling all their Cattles as well as livestock, which is the economic sustainability strategy of village populace.

Furthermore, there is the challenge of Migration from Zuru Emirate in Kebbi State to neighboring State, such as Kwara State as well as Oyo State Ibadan where they think is safe for them.

The United Kingdom Counter-Terrorism and Security Bill 2000

Terrorists have long used kidnap for ransom to raise money to increase their capability. Payment of terrorist ransom not only strengthen terrorists' ability to organize and carry out terrorist attacks; it also enables them to maintain their groups, recruit and retain members-and it incentives future kidnaps. Terrorist groups operating in Syria and Iraq –including ISIL-are using kidnap for ransom to funds, including in Zuru Emirate council Kebbi State, Nigeria.

Furthermore, the United Kingdom UK's position on ransom payment to the terrorist is very clear: according to them, we do not pay, on the grounds that providing money or property to a terrorist group fuel more terrorism activity; and encourages further kidnaps. Therefore, payment of ransom to terrorist is considered to be illegal under the terrorism act 2000-and this has extra-territorial effect.

The United Kingdom has taken the lead internationally in promoting this position. According to them, we delivered the G8 communique on non-payment of terrorist ransom in June 2013 and we were instrumental in securing the adoption of UN security Resolution 2133 in January 2014. We should leave no stone unturned in our approach to minimizing the incidence of terrorist ransoms payment.

Consequential Effect of the Legal Action by the UK Government

We judge there to be a small risk that individuals or companies with kidnap and ransom insurance could exploit a lack of clarity in UK legislation around reimbursement of terrorist ransoms. In other words, the expectation that a ransom payment may be reimbursed creates an environment which may facilitate the payment of terrorist ransoms in the first place.

Background of Act

the United Kingdom terrorist act 2000 already criminalises instances of terrorist financing (section 15-1 of the terrorism act 2000) it is a criminal offence to provide, use or possess funds or property where an individual intends or has reasonable cause to suspect that such funds/property will be used for the purposes of terrorism. It is also an offence to enter into an agreement where an individual intends or has reasonable cause to suspect that funds or property will be made available for the purposes of terrorism as a result of that arrangement.

In June 2013, the G8 made an unequivocal commitment to reject ransom payments to the terrorists in accordance with the UN sanction regime. Building on this, a standalone UN security council Resolution (2133) tackling kidnap for ransom was adopted earlier this year (2014). It calls on all member States to prevent terrorists from benefiting directly or indirectly from ransom payments and expresses the council's determination to secure the safe release of hostages without ransom payments or political concessions.

Wike: We Must Stop Paying Ransom To Kidnappers , Bandits

The minister of the federal Capital Territory (FCT), Nyesom Wike, yesterday, cautioned the public against the practice of paying ransom to bandits and kidnappers, because on the contrary, it encourages the scourge.

In addition, the federal government, has warned against crowed funding in support of ransom payment to kidnappers by relatives of victims, saying there was an extant law against it.

Minister of Defence, Abubakar Badaru, gave the warning while fielding questions from reporters after the maiden 2024 Federal Executive Council (FEC) meeting, presided by President Bola Tinubu at State House, Abuja.

Gabaya, said the council was planning to mobilize 50 hunters and 50 vigilantes into a joint security taskforce and support them with logistics, to compliment the efforts of the security agencies in protecting the 90 villages and districts of that constitute Bwari council.

Furthermore, Wike lamented that the practice of raising ransom through crowdfunding gained traction after N700 million was demanded by bandits as ransom for seven residents of sagwari Estate Layout, Dutse, who were abducted recently. He added, “we have to stop this idea of going to the radio to say we are ready to raise money. When you do that those criminals will be very happy, they will be happy because those concern are trying raise money to free their relatives, the activities of bandits will continue unabated. We must stop this.”

However, in know it is very painful that your wife has been kidnapped, your child, mother, pastor as well as your husbands. But all we want is to stop it, not to encourage it.

2.7 Socioeconomic Impact of Terrorism

The socioeconomic impact of terrorism and kidnapping in Zuru Emirate Council:

Terrorism and kidnapping has plagued the socioeconomic development of Kebbi State, more especially Zuru Emirate Council, Zuru Emirate suffers a spill over attacks from our neighboring State such as: Niger State from the south west and Zamfara State from the Northern part of the Emirate. We agree that, we do not have insurgency domicile in Kebbi State and Zuru Emirate Council, however, they usually come from those neighboring State, to cause mayhem and go back unabated. Their camps and camp leader are well known, yet nothing is done about it. Zuru emirate has had bad experiences as a result of terrorism and kidnapping in the last five to six years.

According to a summary situation report from October 2019 till date by vigilante group of Nigeria, Kebbi State, command.

The situation was brought according to the local government area incidences, Zuru Emirate Councils has four local government areas councils as follows:

1. Danko/Wasagu Local Government Area Council,
2. Fakai Local Government Area Council,
3. Sakaba Local Government Area Council.
4. Zuru Local Government Area Council.

Whereas the emirate headquarter is sighted in Zuru which happens to be the oldest local government since Sokoto State before the creation of Kebbi State.

1. Danko/Wasagu Local Government Area Council

Terrorism and kidnapping attacks:

508 people were killed in the attacks ,and 35 people injured during the attacks further more,204 people were kidnapped. Whenever there is kidnapping, the terrorists will

always demand for a ransom payment as a condition to release the victims. Therefore, this case was not an exemption, because, 71, 600,000 was paid as a ransom to be able to secure the release of the victims. In addition, 5,816 Cattles were rustled, 2,364 sheep carted away, 151 Camels stolen, 149 motorcycles taken. Six women were raped, 27,027 were displaced from their communities. 1,389 women made widows as well as unnumbered orphans everywhere in the local government area council today.

2. Fakai Local Government Area Council

Terrorism and kidnapping attacks:

Within the period under review, Fakai local government recorded 15 deaths, one person was injured in the process, about 11 people were kidnapped and the sum of 12, 500,000, was paid to the bandits to be able to secure the release of the abductees. In addition 22 women were made widows and unnumbered orphans that will today be thrown out of school, because the bread winner has been killed. Many also will be evicted from rented houses for failure to pay house rent as a result of this heinous crime dastardly committed against humanity, and the State government has failed to bring the culprit to book for justice to serve.

3. Sakaba Local Government Area Council

Terrorism and kidnapping attacks:

The records shows that 29 people were killed, 5,500 Cattle were rustled during the attacks, furthermore, 5,600 people were displaced from their ancestral homes. Not only that, their cattles or sheep were taken, even some homes were set ablaze with some grains inside to burn. This is one of the reason why there is so much hunger in Zuru Emirate. About 70 women today are widows looking helpless with un numbered orphans.

4. Zuru Local Government Area Council

Terrorism and kidnapping attacks:

It was gathered that, 14 people lost their precious lives, in cool blood in the hands of the terrorists during the attack. Meanwhile, 3 prominent politicians were kidnapped and subsequently freed without any ransom demanded and payment made to any organization or persons. Very strange and suspicious.

Grand total summary:

1. Number of Deaths= 566.
2. Number of injured people,= 36.
3. the number of people who were kidnapped=218.,
4. total amount paid as ransom= 84,100,000.00
5. number of Cattle rustled =11,316.
6. number of sheep rustled =2,364.
- 7, number of Camels stolen = 151,
8. number of motorcycles stolen= 149
9. number of women raped is =6,
10. the internally displaced persons (IDPs) are =32,626.
11. the records that we have shows that, the number of women made widows as a result of terrorism and kidnapping in this emirate is= 1,459. The orphans have not been reported.

According Hon. Ibrahim Kabiru Tukura, a member house of representatives from Zuru/Fakai/Danko/Wasagu/Sakaba Federal constituency of Kebbi State, on the

18/07/2021. Said “wanton killings, kidnapping and destruction of lives and properties by bandits had persisted in his constituency, revealing that bandits have killed over 500 people in the Kebbi State”. Furthermore, he added that, over 201 persons were kidnapped by bandits. Subsequently, millions of naira had been paid as ransom to the bandits in a bid to free those who have been abducted.

The house, which adopted the motion, urged President Muhammadu Buhari to direct all the law enforcement agencies to embark on a massive recruitment drive to boost their personnel in the face of the current onslaught against banditry, terrorism, and separatist agenda across various state in the country.

The house also appealed to the president Muhammadu Buhari to direct the inspector General of police (IGP) to as a matter of urgency to set up a mobile base at Unashi as well as Mai Rai-Rai Village under the Wasagu Chiefdom, which is the rout of the bandits. Up to this moment, nothing has been done about that. In addition, the lawmakers equally called on the National Emergency Management (NEMA) to provide relief materials to the Victims in the affected areas and set up two IDPS’ camps as a matter of urgency to provide temporary shelter to the over 15,000 internally displaced persons in the two local governments, as obtained by global best practice.

He added, “considering the current rise in security challenges in Danko –Wasagu and Sakaba Local government areas and indeed across Kebbi State and the Country, it is apt to State that the Federal Government (FG) has not done enough to secure the lives and properties of the good people of the two Local Government Areas in Zuru Emirate Council to enable them to go about their everyday life”.

Appraisals of Terrorism and Kidnapping in Kebbi State and Zuru Emirate Council

Terrorism and kidnapping has plagued the socioeconomic development of Zuru Emirate Council and has spill-over effect on some jobless youth as well as graduates who see terrorism and kidnapping as a quick way and very lucrative alternative means of making money. “Quick –money-making syndrome”. Furthermore, this also appears to be a fast way of acquiring economic power as well as social recognition.

Terrorism and kidnapping has had adverse effect on the socio-economic development of Zuru emirate council as follows: the social life and total wellbeing of the people has been badly affected. There is great growing challenge of mistrust in the society due various incidences of terrorism and kidnapping.

Also, the political image of the Emirate council has been shattered in the eyes of the national and State level as a result of terrorism and kidnapping.

According to Iyang and Ubong (2013) he classified the socio-economic effect of terrorism as both direct and in direct cost. Direct cost involves the economic value that individuals as well as government may lose to the terrorists and kidnappers. A lot of money has been paid to the terrorists and kidnappers as ransom. The large sum of money that was spent on ransom payment has in a way affected the State and the Zuru Emirate Council’s economy drastically. Many who were kidnapped pay large sum of money to the terrorists and kidnappers as ransom. This is a bad situation that has affected both State as well as households economy in Zuru Emirate Council. Some households does not even have that kind of money the terrorists and kidnappers are requesting as ransom. Therefore, some had to resort to appealing for financial assistance from individuals, churches, mosque, as well as even going to borrow or sell their assets to be able to free their loves from the kidnappers den.

There is the problem of killing of members of the society as well as displacement of some communities from their ancestral homes. There is the challenge of rustling all their Cattles as well as livestock, which is the economic sustainability strategy of village populace.

Furthermore, there is the challenge of Migration from Zuru Emirate in Kebbi State to neighboring State, such as Kwara State as well as Oyo State Ibadan where they think is safe for them

2.8 Impact on Mission And Evangelism

There is no gainsaying that the scourge of kidnapping banditry and ransom payment has already done more harm to the corporate existence of Nigeria as a Nation. Initially, when kidnapping of indigenous oil workers and expatriates was the order of the day in the oil rich Niger Delta region, people from other regions were quite very aggressive and trade blames with the inhabitants of the region as constituting a dog in the wheel of the progress of our dire Country. Similarly, when the monster appeared in the Northeast of the Country through the criminal activities of Boko Haram, particularly with the abduction of Chibok girls and Dapchi School Children, the narrative changed from kidnapping to ruin the nation's economy in the Niger Delta to kidnapping to Islamise the Nation through the aid of an international Islamic groups, thereby taking religious dimension. Furthermore, when the Fulani herdsmen took over the kidnapping as a business venture, the image of the Country was further being smeared as various ethnic groups advanced their course of agitations and painted the country's leadership black by accusing it of promoting the Fulani "jihadists' agenda" because the sitting president is of Fulani extraction. In all of these, the country's image suffered a lot of damage as it is being portrayed in a bad light before the global community. The effects of these on the country is quite enormous

and it has manifested in the way the country is being regarded by many as one of the headquarters of kidnapping banditry and ransom payment in the world.

Thus, Zuru Emirate council, in Kebbi State, North west Nigeria. Have for the last five to six years suffered from the scourge of banditry kidnapping as well as ransom payment.

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The activities of the kidnappers banditry have impede the work of evangelism and mission. Because many of those villages where our churches were situated have been deserted, some have migrated to more peaceful State in South west. We have lost the lives of so many pastors as well as pastors to kidnapping and banditry attacks as follows:

Causes of Banditry and Kidnapping the Factors that are Responsible for Kidnapping

1. Unemployment and poverty: to criminality. Okolo (2010) States that it is no longer news that unemployment factor in Nigeria is very high leading However, according to Nigeria Bureau of statistics unemployment rose to all time from 13% in 2015 to 33.3% in 2022. Nigeria is plagued with socioeconomic issues such as widespread corruption, pervasive unemployment, and cybercrime among youths. One prominent factor responsible for this is poverty. To be specific, a puzzling proportion of the Nigerian population lives in extreme poverty. Having recently overtaken India to be

the poverty capital of the world, Nigeria has the highest number of poor people on the African continent. As reported by the Nigeria Bureau of Statistics (2021), 82.9 million (i.e., 40.1%) Nigerians live in severe poverty as of 2021, and 4 of every 10 Nigerians live on below \$360 annually. The implications of poverty in Nigeria have been extensive with effects on cyber-crime proliferation, unemployment, malnutrition, and hunger. The level of hunger and malnutrition in Nigeria, especially in rural areas, is a source of concern. This is evidenced in the 2020 Global Index Hunger where Nigeria scored 29.2 %, indicating a serious level of hunger. Also, malnutrition is responsible for 45% of all the deaths of children below 5years. About 32% of children under 5 years are stunted, while an estimated two million children suffer from severe acute malnutrition, which is presently the highest in Africa. This is a case of suffering amid plenty, a paradox of poverty amid opulence that requires adequate attention. One of the major challenges confronting Nigeria is the high and rising level of poverty. As an illustration, in 2018, the country was ranked as 158th out of 189th countries in terms of human development index (UNDP, 2018). The November Report of 2020 World Poverty (World Poverty Clock, 2020) indicated that 105.5 million people representing 51 per cent of the population in Nigeria lives below income poverty line of US\$1.9 a day. Indeed, Brookings Institution Annual Report (2018) classified Nigeria as one the poorest countries in the world above India despite her enormous resources. Every year, Nigerian universities graduate thousands from higher institutions of learning. What have been the efforts of successive administration in Nigeria to create employment opportunities for the youths? Inyang, (2009) States that a graduate who is unable to secure employment is bereft of possible means of economic survival. Thus, the rising rate of banditry and kidnapping in Nigeria was linked to high rate of unemployment in the country. Also, poverty is one of the causative spectrums that lead many people to turn out to be notorious criminals. Poverty is a financial incapacity or State of lack of basic requirements to live a

rational life. Basic requirements such as money, food, water, shelter among many others is the scourge of poverty which demoralized the less privileged and many youths in Kogi State to have become disreputable kidnappers, (Adegbe, 2020).

2. Ungoverned Spaces: in the North Crime thrives in remote locations where the presence of government is not registered such that there's little deterrence and abounding opportunities for criminal activity. Most of the North West communities or households are in some cases separated by, and interspersed with, forest areas. This renders them vulnerable to banditry. This situation is made worse by the absence of effective community policing mechanisms capable of addressing the hinterlands' peculiar security challenges. The State security machinery has so far failed to tackle the scourge of banditry due to lack of political will, lack of collaborative efforts and operational challenges, (Mungadi, Yusuf, Jeremiah, Owa, Abubakar, Agbo-Madaki, Oyinloye, & Onibiyi, 2020).

3. Arms Proliferation in Exchange for Gold: The international dimension of foreigners exchanging arms for gold evolved many warlords in Zamfara and this further exacerbate the already precarious situation. This development has forced the hands of both State and federal government to evolve a platform of buying off the mined gold from the illegal artisanal miners rather than having it exchanged for arms which further raised the security level of the already fragile region, (Mungadi, *et al*, 2020).

4. Moral Decadence and the get Rich Quick Syndrome: Again Iyang, (2009) confirmed this in his preposition that in Nigeria, nobody asks questions on how people make their wealth. According to him, a poor person today can show up with an expensive car tomorrow and nobody dare to question the sudden wealth. In Nigeria, many persons have tall dreams especially the youths. How can their tall dreams be achieved? This is the question that burdens their minds and because they

want to make it quick, they go about searching for people to kidnap and make much money in return which is barbaric and sinister. This is one of the trending insecurity issues in the country today. Moral standard of dignity in labour have been jettisoned for illegal means of making wealth.

5. Lack of Institutional Capacity Resulting to Government Failure: Fukuyama (2004) described this as the corrosion or breakdown of institutional infrastructures. The foundation of institutional framework in Nigeria is very shaky and have provoked a deterioration of State governance and democratic accountability, thus, paralyzing the existing set of constraints including the formal and legitimate rules vested in the hierarchy of social order. The rise in the rate of banditry and kidnapping in Nigeria is linked to government failure especially between the windows of study, (Usman *et al.*, 2020).

6. Corruption, Unfairness and Persuasive Material Inequalities: Achuba, Ighomereho, Akpan (2013), were of the opinion that the major cause of insecurity in Nigeria in which kidnapping is a good example is the growing awareness of inequalities and disparities in life chances which lead to violent reaction by a large number of people. The gap between the rich and the poor in most of Nigerian societies have driven many youths into kidnapping business. The political leaders in Nigeria have not been fair enough to equally distribute the common wealth of the State, and in addition, corruption in the corridors of power and within the law enforcement agencies sometimes thwarts serious efforts in the prevention of crime like kidnapping.

7. External Influence: Banditry and Kidnapping itself which is a crime which started in the oil rich Niger-Delta region of southern Nigeria in 2005/2006 as a tool for social action and justice because of decades of neglects from federal government of Nigeria has become a habit of crime in Northern Nigeria. The influence of kidnapping activities in Niger Delta region States like, Bayelsa, Rivers, Delta, Cross Rivers,

Akwa Ibom, Imo, Edo, Ondo and Abia have had a spill-over effect on the jobless youths and criminals in Niger, Benue, Plateau, Kogi and FCT-Abuja who take it as a new substitute or complement to robbery and pick pocketing. According to Adegbé, (2020), a detained armed robbery and kidnap suspect, who was arrested at a location in an operation between Okene and Akure by antikidnapping technical team, led by Assistant commissioner of police, Investigation shows that the suspect is an indigene of Dekina local government area and was trained from Niger-Delta region in the act of robbery and kidnapping and he was responsible for the spate of kidnappings and armed attacks witnessed on major highways in North Central States like Nasarawa, Niger, Kogi, Benue and along the Lokoja, Okene, Akure, Auchi roads (Adegbé, 2020).

8. Influence of Hard Drugs and Alcoholic Intake: Adegbé (2020) linked the upsurge of banditry and kidnapping in Nigeria to high consumption and trafficking of hard drugs. Vigilante commander in Okene also stated that, hard drugs and alcoholic drinks are illicit substances that created irreversible problems such as kidnapping, unnecessary violence, and many other imperil atrocities in Nigeria. Hard drugs and alcohol are toxic substance that affects wide range of body organs and constitute harmful risks to the health especially the brain cavity, yet these substances are consumed by majority of youths in Nigeria which easily drive them into crimes and criminal acts like kidnapping. Hence, the psychoactive effects they produced include sedation, euphoria, mood changes, figment of evil imagination, perceptual and other cognitive distortions with direct effects on motor neuron, thus, a man under the influence of hard drugs or alcohol is susceptible to crime.

9. Proliferation of Arms and military Uniform: Inyang (2009) believed that the proliferation of arms as a result of political patronage of miscreants, who were dumped after elections by the politicians, may indirectly encourage and enhance kidnapping. Some politicians normally employ idle youths as political thugs and provided them

with arms and ammunitions during electioneering period. Therefore, after winning or losing election, as the case may be, the politicians abandon the youths and the next strategy by the youths is how to use the weapons or ammunitions in their possession to kidnap innocent citizens and the relatives of those they perceive are wealthy (Iyang and Ubong,2013). More so, that some of the thugs use fake army uniform as a camouflage to deceive unsuspecting victims pretending as if they are real army officers before carrying out their notorious activities.

10. Role of security agents in ransom payment: the involvement of some security agents such as police officers as intercessors between kidnappers and relatives of their victims had equally been suspected to be a motivating factor to the escalating trend of kidnapping in Nigeria, especially in the study area. Some kidnap victims, their friends and relatives alleged that kidnapping continued unabated because some police officers are also part of the kidnapping cartel as they give information to the kidnappers. They believe it is so because they observe the police officers are often quick to offer themselves as go between for affected families in negotiating ransom with the kidnappers(Okpanachi and Agagu,2017)

11. Refusal to involve the police: Hasty payment of ransom by relatives and other well-wishers of abductees without involving the police have made the tracking and eventual arrest of suspected kidnappers difficult. Although, they do this out of fear not to lose their loved ones, just like the case of Mustapha that was adopted from his home at Ihima in Okehi local government area of Kogi State but he was later found dead and buried in a shallow grave in the forest (Obahopa, 2016). Also, Okpanachi and Agagu (2017) mentioned that hasty payment of ransom by victim's family without involving the police has also contributed to the growth of kidnapping menace in Nigeria, at large”.

12. Lack of stiffer punishment: The kidnappers see this criminal business as a huge profit-making venture and therefore find it difficult to quit. If the government imposes a strict penalty on those caught for kidnapping, this trade will die completely. Dodo and Ohwonohwo (2008), Stated that there is little risk of prosecution for kidnappers hence, the trade thrives on.

13. Tertiary institutions factor: Criminal elements disguised as students and mingle with the students to study the environment and perpetuate their criminal act whereas they are not genuine students, especially when schools are in session. This has contributed in no small way to the rising wave of kidnapping in and around the areas in which institutions of higher learning are located; this is because on several occasions, these sets of people have been arrested committing one crime or the other and in the cause of interrogation they claimed to be students but investigation shows that they are not students and most times the vigilante can easily detect them when school is on vacation and they are still loitering around.

14. Activities of Fulani cattle rustlers: it is believed that the normal Fulani herdsmen that have been residing with the people across the federation for ages do not have problem with the indigenes but the Fulani cattle rustlers are dangerous species that are involved in all kinds of criminal activities in the country axis including kidnapping. Whenever there are no opportunity to rustle cattle they will go to the highway to kidnap unsuspecting travelers arming themselves with dangerous weapons. Often, after observing the nature of the car the person is driving, in order to ensure that the occupant is a wealthy person, they jump out on the road, stopping the person at gun point, whisking him or her away into the forest and make demand for ransom before the victim will be released, (Adegbé, 2020).

Evolution of Kidnapping In Nigeria

According to Dennis (2017), the evolution of abduction in Nigeria has grown into several forms that were previously unusual. Aside from the current trend of kidnapping for ransom, there are other sorts of kidnapping. There are kidnappings for political reasons, for rituals, for religious reasons, and of course the original type, which is the kidnapping of children by a parent because of custody issues.

Furthermore, Dennis believed that before colonial Nigeria, abduction was a technique for sourcing slaves to be sold to outsiders. In Nigeria throughout the 15th and 16th centuries, indigenous people kidnapped their siblings, sisters, relatives, and notable offenders and sold them to slave dealers (Dode, 2007). After the abolition of the slave trade, kidnapping for rituals continued in many countries and regions of West Africa, particularly in Nigeria, where fetish and animist beliefs permitted such practices. In the recent past, political kidnapping was introduced by Niger Delta militants who targeted foreigners, especially Americans and Britons, mainly to draw attention to their plight of environmental degradation caused by oil and gas exploration and production.

The hostages were normally held for a short period of time before being released following a press conference broadcast on CNN or the BBC. This trend continued, bringing much-needed attention to the Niger Delta's environmental degradation. Apparently, in 1999, kidnapping operations began in the Niger Delta Oboro community when some expatriates were kidnapped while working with the ANGOG construction company at Ughelle, in Delta State. Nevertheless, one of the most notable records of kidnapping that drew both national and international attention was in 2005, when the Movement for the Emancipation of the Niger Delta (MEND) kidnapped nine (9) foreign workers in Delta State to bargain for the release of

detained Mujahid Asari Dokubo, leader of the Niger Delta People Volunteer Force (NDPVF) and the arrowhead of the Niger Delta struggle, for a fair deal in this cycle.

They did not ask for ransom; they simply asked that their leader be released in exchange for the hostages. The Federal Government dangled irresistible carrot money (hard currency); the boys could not resist it, and so they took the money and released the hostages (Thom-Otuya 2010). Thus, the wave of kidnapping that started in Niger Delta Nigeria by the Movement for Emancipation of Niger Delta (MEND) in late 2005 as a means of alerting the world of the many years of injustice, exploitation, and marginalization and underdevelopment of Niger-Delta region (Onduku, 2001), took a different dimension, initially, expatriate Oil workers and a few of their unfortunate indigenous colleagues were the targets, but within the 18 months that Dokubo languished in the State Security Service, (SSS) underground gulag at Abuja, hostage taken not only prospered, it gained considerable leverage and displaced armed robbery as the highest paying crime in Niger Delta because the boys now set it as a means of business to make money, thus what started as political kidnapping turned into economic kidnapping (Tell, December 17, 2007 p23).

According to Essien and Ema (2013), the government of President Umar Yar'adua gave amnesty to Niger Delta insurgents in an effort to reduce violent crimes in the region. Therefore, the crime of abduction escalated from targeting oil employees and corporations to targeting politicians, clergymen, entrepreneurs, and company owners. Also, Arewa (2013) noted that while the crime is abating to a tolerable level in the South-South, where it first assumed its present notoriety, after general amnesty was granted to the militants, it has spread like wildfire to other parts of Nigeria, especially the South-East region in States like Abia, Imo, and Anambra, where kidnapping is also very prevalent. Furthermore, Thom-Otuya (2010) argued and supported the view that kidnapping in Nigeria, particularly for ransom, began in the Niger Delta region in 2005.

However, recent events show that the wave of kidnapping in Nigeria has now spread over the length and breadth of the country, affecting most portions of Borno's North-East geopolitical zones as well as most parts of Adamawa, Yobe, and Bauchi States. Kidnappings of Westerners for ransom, for example, have been linked to Boko Haram. Some examples include the Members of Boko-Haram have also assaulted schools and institutions, such as the kidnapping of 250 female students from the Government Girls' Secondary School in Chibok, Borno State (Shuaibu, Salleh, and Shehu 2005).

Another linked organization, Ansaru, has also targeted Western nationals, kidnapping Christians and government officials in Kano and Kastina in the North-West area (Barna 2014). The South-West geopolitical zones of Lagos, Ondo, Ogun, Ekiti, Oyo, and Osun are not immune, particularly in the case of billionaire kidnapper Chukwudi Onuamadike A.K.A. Evans, who made an open confession about his kidnapping exploits in Lagos State and its environs when paraded in Lagos police headquarters (Uche 2017). The north-central zone, which includes Kogi State, has its own share of kidnappings ranging from Benue to Jos, Kwara to Nasarawa, Kogi to Abuja, and Niger States. For instance, in Benue State, abduction case shave been on the rise, in which a middle-aged woman was detained in Alade, Benue State, for the kidnapping of two siblings on her way to Onisha. Also, a journalist with Radio Benue was kidnapped in her house in Makurdi. Mrs. Iyuadoo Tor Agbidye was taken on December 2, 2016 by a four-man gang presumed to be kidnappers (Temi, 2016). Finally, kidnapping, which began as a tool for several liberation struggles in the Niger Delta region by MEND for the development of the area, became a hydra-headed monster when monetary attachment was introduced, and this has been the motivating factor for criminals to engage in the crime, which has spread to most parts of Nigeria (Akpan and Akpabio 2003).

The Logic of Students' Kidnapping And Ransom Demands By Bandits In Nigeria

Attacks on innocent students are the gravest of banditry attacks in recent times. Indeed, it appears that school attacks have led to the reduction in other forms of criminal activities the group is known to indulge in such as cattle rustling and farmer-herder clashes. In the case of cattle rustling, it appears abandoned as such cases have stopped appearing on the front pages of the national dailies. However, when cattle rustling project was in vogue, it shook the region when an estimated 300 herders were killed and about 60,000 cattle rustled in 2013 alone (Egwu, 2016).

It was also evident in the region to the extent that residents knew the markets where rustled cows were sold and some criminals that were involved in it (Egwu, 2016). Attacks on students could be traced to the period of 2014 when Boko Haram abducted about 276 Chibok Girls in Borno State. From that period to September 1, 2021, when the students of the Government Day Secondary School were abducted by bandits (see Table 2.1), the region has witnessed additional school attacks where some of the students have either lost their lives or have no traces of their whereabouts. Table 2.1: Some cases of kidnapped students in Nigeria

S/N	Date	Location	School	Figure	Abductors
1	April 14, 2014	Chibok, Borno State	Chibok Girls Secondary School	276	Boko Haram
2	February 19, 2018	Dapchi, Yobe State	Government Girls' Science and Technical College	110	Boko Haram
3	December 11, 2020	Kankara, Katsina State	Government Boys Science Secondary School	Over 300	Bandits

4 December 19, 2020 Dandume, Katsina State Islamic School Students Over 80 Bandits.

5 February 17, 2021 Kagara, Niger State Government Science School 41 Bandits

6 February 26, 2021 Jangebe, Zamfara State Government Girls Secondary School 317 Bandits

7 March, 11, 2021 Afaka, Kaduna State Federal College of Forestry Mechanization 39 Bandits

8 April 20, 2021 Kaduna, Kaduna State Greenfield University 20 Bandits

9 May 30, 2021 Regina, Niger State Salihu Tanko Islamic School About 150 Bandits

10 June 17, 2021 Birnin-Yauri, Kebbi State Federal Government College 102 Bandits

11 July 5, 2021 Kaduna Baptist High School 121 Bandits

12 August 16, 2021 Bakura, Zamfara State College of Agriculture and Animal Science 15 Bandits 13 September 1, 2021 Kaya, Zamfara State Government Day Secondary School 73 Bandits Sources: Egwu S. (2016).

The political economy of rural banditry in contemporary Nigeria. It was also confirmed that 42 persons out of which are 27 Students and three staff were among those kidnapped from Government Science College, Kagara in Rafi local government area of Niger State early Wednesday. Twelve of those abducted are also said to be family members of staff of the school. The Niger State Governor, Alhaji Abubakar Sani Bello who disclosed this to journalists at Government House, Minna, Wednesday, said the attack was executed at about 2 am on Wednesday morning. He confirmed that one of the student's called Benjamin Doma was shot dead during the attack, (Vanguard, 2021). The Governor disclosed that there were 650 students on the enrollment list of the school out of which 27 were abducted. Governor Bello who

described the incessant raid of some local government areas of the State in the past few weeks ordered the immediate closure of all boarding schools in the security-affected local government areas to forestall reoccurrence, (Vanguard, 2021).

ILORIN – A gang of kidnappers struck at Kwara State University Malete in Moro Local Government Area of the State Thursday afternoon and kidnapped six students, (Vanguard, 2017). Again, in 2021, suspected kidnappers abducted a 300-level Mass Communication student of the Kwara State University, Malete. The victim, identified as Khadijat Isaiq, was said to be walking with a friend to her off-campus hostel in the town when she was attacked and abducted. A source told our correspondent that the kidnappers had contacted the university and demanded a ransom of N50 million, (Punch News, 2021). In another development, a lecturer with the Kogi State University, Ayingba, Prof. John Alabi was kidnapped on Monday at about 6pm by unknown gunmen. The incident was said to have happened when the lecturer was about to enter his apartment.

In another development, a lecturer with the Kogi State University, Ayingba, Prof. John Alabi was kidnapped on Monday at about 6pm by unknown gunmen. The incident was said to have happened when the lecturer was about to enter his apartment. It was gathered that the kidnappers who were fully armed accosted the University Don with a Mercedes Benz car and whisked him away to an unknown destination, the source said the abductors called the wife and demanded N20 million, (Dailypost, 2021).

According to section 14 (2) (b) of the Federal Republic of Nigeria's constitution, the welfare and security of the populace must be the State's primary goals. The security and well-being of the people are jointly stated as the only goals in this declaration (Okeke, 2022). Every requirement is present when one desires to grasp security.

All people, both governmental and non-governmental, are excessively concerned about security (Akpan, 2017). The need for security becomes a vital issue of political thought and action in a world of perceived improbability and danger. It channels a broad yearning for more dependability, stability, and tangibleness in the face of the terrifying forces of unpredictability, rapid transformation, and complexity. Ironically, however, there is no consensus on what the phrase “security” means, and it does not lend itself to any prognosis. Instead, it delineates the boundaries of a hotly contested terrain (Boemcken and Schetter, n.d.). “Security is regarded as a State in which citizens are free from any dangers to their lives and means of subsistence, free from bodily damage, diseases, unemployment, and human rights violations wherever they may be found inside a sovereign nation” (Ndubuisi-Okolo Anigbuogu, 2019, p. 8).

In order to foster sustainable human development and to advance regional, national, and international peace and stability, security might be viewed as a “public good” (Hussein, Gnisci and Wanjiru, 2004:11). According to the United Nations Development Programme (1994), security is defined as protection from covert and harmful interruptions of daily operations at homes, workplaces, communities, etc. The realism school views security in terms of warfare, recommending various military measures to counteract security concerns (Akpan, 2017). According to the “human security” perspective, threats and challenges to security go beyond law and order and national defence to include all political, economic, and social concerns that provide a life free from danger. The State has lost importance in favour of individual security. However, these two things are not incompatible (Hussein, Gnisci and Wanjiru, 2004:11). The military’s emphasis on security changed after the Cold War from several angles. There have been many viewpoints on security, especially at the personal level (Olurode, 2013; Bawa, 2013).

The human security approach has also made it clear that any effort to address security-related issues must be based on consultation and collaboration with various sets of

actors, many of whom frequently have conflicting interests, such as civilians and soldiers, government officials and non-governmental organisations, local, national, and international actors. Despite this consensus, it has been challenging for international actors to agree on a single authoritative definition of security that enables the international community to effectively address a variety of challenges and threats, such as violent conflict, crime, emancipation, economic hardship, and environmental degradation (Hussein, Gnisci and Wanjiru, 2004:11). Nigeria's security condition seems elusive and insurmountable.

The ongoing security threat in every State in the nation has yet to be adequately addressed by the government at all levels. The government's security system cannot ensure safety and security in Nigeria due to ongoing security issues, which raises doubts about whether security can be guaranteed there (Oyeyemi, 2019). Nigeria has had its fair share of instability brought on by a variety of factors, including civil war, insurgency, violent religious crises that reoccur frequently, militancy caused by poverty and ethnic divisions, as well as crises brought on by calls for self-determination. Therefore, it is clear from Nigeria's history over the past five to six decades that security continues to dominate the public conversation (Adediran, 2018).

According to Oyeyemi (2019). Nigeria's insecurity problem may resemble that of the early 1980s economic crisis brought on by the decline in commodity prices. Price hikes from OPEC, privatisation, economic emancipation, deregulation, currency depreciation, the Cold War, politics, and the Structural Adjustment Program (SAP).

The rise of Boko-Haram in the States of Borno and Yobe. The gang then became a menace to Nigeria and other nearby countries because of its criminality and terrorist actions; the height of this is insurgency, banditry, and kidnapping. A country's ability to survive depends heavily on its level of security. Without sufficient protection for people and property, the system will be plagued by anarchy, turmoil, and eventual

collapse. This is why a State's ability to defend against threats to its fundamental interests and values is considered a key component of security, which is a dynamic condition (Omede, 2011, p. 92). States have several different concerns when it comes to security.

It could be cultural, ideological, economic, or military. However, the contemporary understanding of security goes beyond the actual physical defence of a region through military action, emphasising the supply of a higher standard of living and the encouragement of sustainable growth. This means that a greater level of living can be achieved through, among other things, ensuring health, and economic, human, physical, environmental, and food security (Bello, 2011: 60).

The stakes have increased as a result of developments both globally and locally in Nigeria over the past few decades. Domestic violence caused by chieftaincy disputes is on the rise. Cases of sophisticated armed robberies, kidnappings motivated by money, persistent oil bunkering, sea piracy, killings committed by rival cults, and ritual-related murders and killings are also on the rise in Nigeria due to the new threats of terrorism, banditry, insurgency, and farmers-herders conflict.

The increasing nature of terrorism, armed robbery, kidnapping, corruption and ethnic crisis etc in Nigeria constitute a devastating threat to security of life and property. Lack of security of lives and property of the citizenry is a severe hindrance to meaningful development. A climate of fear will frighten domestic and foreign investors. At the heart of many of these conflicts is access to resources and control over the distribution of benefits, (Obi, Usman and Adegbé, 2020). This struggle for resources has led to a broadsense of insecurity, opportunism, and the pursuit of self-help strategies across the country. Some of the causes of violence include godfatherism, poverty, unemployment, money and politics, corruption, small and

light arms proliferation, the rise of armed groups, religious based violence and election fraud.

These issues represent dividing lines in communities such as Anyigba, Ajaokuta, Ankpa, Geregu Okene road, Okene, Itobe, Olowa, Omi among others that have led to heightened tensions between and within groups (Egwu, 2006). The incidence of June 17th 2011 bombing of the Nigeria Police Force Headquarters as well as August 27th 2011 bombing of United Nations building in Abuja has been seen by many as a daring assault not only on the nation's intelligence but as a pointer to the fact that no one is safe. The general State of insecurity in Nigeria presently lends credence to the report that kidnapping is an offshoot of the Niger Delta crises.

This insurgency has thrown a huge cloak of insecurity not just over the entire south-south geopolitical zone, but also the south east, and south west. Kidnapping gangs then made the two zones their haven, (Isyaku and Obi, 2017). No person is spared in this new wave of kidnapping crime that seems to have supplanted armed robbery, and other non-contact crimes, kidnapping has equally spread to other parts of Nigeria. For instance; North East, North West and North central. However, the security challenge this poses to the State of Nigeria is better understood against existing evidence that even government officials and traditional rulers are not spared.

This has led to some of these officials relocating their families outside the geopolitical zone or outside the country. What the current trend of violence is imprinting on the psyche of Nigerians is that the government security apparatus is incapable of guaranteeing the safety and security of its people. This would, therefore, impact on the human security of the people as the situation promotes fear, while at the same time limiting the peoples' ability to develop economically. The State's capacity to attract investors becomes limited as a result of the insecurity (Okolo, 2009).

However, as a result of the prevalent manifestations of insecurity, crime, and criminalities in Nigeria, kidnapping has taken on a new wave, ravaging the country, particularly the Niger Delta region. The kidnapping incident has harmed Nigeria's image as a nation abroad, as well as its efforts to develop a viable tourism industry, as visitors are regularly warned by their home countries to be wary of visiting Nigeria. Many would-be investors have also stayed away for fear of being kidnapped (Ekpe, 2009). In 1999/2000, a kidnapping operation in Niger Delta began in Oboro community, where three (3) expatriates staff of Shell Petroleum Company were kidnapped, two (2) Indian nationals working with ANCOG Construction Company at Ughelle, Delta State, were kidnapped, and a Greek national was held captive near Brutu, Delta State.

Ijaw youths seized a helicopter belonging to one of the oil companies, along with its crew, in protest of the company's neglect of their welfare (Ibaba, 2008). Kidnapping, banditry, farmer-herdsmen conflict, cultism, and political huggery are the four major forms of insecurity in Kogi, Nassarawa, Plateau, Benue Niger, and Abuja-FCT. Nonetheless, kidnapping/banditry is the primary focus of this research because it has an impact on educational development in the study areas. The insecurity of citizens' lives and property is a significant impediment to meaningful development. Insecurity, which has resulted in numerous crises such as farmers-herders conflict, kidnapping, and banditry, amongst others, poses a devastating threat to the security of citizens' lives and property.

Domestic and foreign investors will be scared in a fearful environment. Many of these conflicts revolve around access to resources and control over the distribution of benefits (Obi, Usman, and Adegbé, 2020). This struggle for resources has resulted in widespread insecurity, opportunism, and the pursuit of self-help strategies across the country. Some of the causes of violence include godfatherism, poverty, unemployment, money and politics, corruption, small and light arms proliferation,

the rise of armed groups, religious-based violence, and election fraud. These issues are dividing lines in States such as Plateau, Kogi, Niger, Nasarawa, Benue, and Abuja Federal Capital Territory (Obi, 2017).

The emergence of banditry/kidnapping insurgency has introduced a dangerous dimension hitherto unknown into the criminal space in Nigeria. North Central Nigeria, one of Nigeria's six geopolitical zones, is not immune to insecurity, with herders and farmers conflict, banditry, and kidnapping being the four major forms of insecurity in these zones' higher education institutions. Nonetheless, the impact of banditry/kidnapping on higher education institutions is the primary focus of this research because it affects socioeconomic development.

It is inescapable that the economic impacts of insecurity will be felt more in unsophisticated multicultural low income economies than in highly advanced diversified industrial economies. Because of the consequences of banditry and kidnapping, the phenomenon is labeled as a social problem upon which collective social action should be taken to address its causes and consequences. Therefore, the continued rise in banditry and kidnapping activities in the country, if not checked, may result in greater investment apathy from the country and resulting in low inflow of foreign direct investment and would make the institutional investors look from their stable economies to invest elsewhere.

On the state of the country, when people feel insecure, their appetite to invest, to buy or rent from the product of investment reduces and that is why all over the world, any country that radiates an environment of insecurity naturally repels investment initiatives from both the international community and its own local investors.

Hence, banditry and kidnapping is a threat to the educational, economic, political and social security of Nigeria and a major factor associated with underdevelopment because it discourages both local and foreign investment, reduces the quality of life, destroys human and social capital, damages relationship between citizens and the

state, through undermining democracy, rule of law and the ability of the country to promote development (Adebayo, 2013). This is why Rourke (2008, as cited in Oladimeji and Olusegun, 2012) posit that war, terrorism and other forms of transnational political violence are in many ways more threatening than ever before as civilian casualty has been on the increase. It is on this note that the study examine effect of banditry and kidnapping on the development of selected tertiary institutions in Nigeria.

Test Of Assumptions On The Causes And Impact Of Terrorism In Nigeria

Test of assumption one 1

Poverty and illiteracy are the causes of terrorism in Nigeria. Respondents were asked to give their opinion on the causes of terrorism in Nigeria, both respondents interviewed here agreed that poverty and illiteracy are the main causes of terrorism in Nigeria. According to one respondent, a captain in the army, he posits thus: “in respect to the information’s gathered from most of the terrorist caught by the Nigerian army in the past, the information’s signifies that most of them (the terrorist) agreed to join the sect because they were promised of huge amount of money, to be received as salary at every month-end. The terrorist affirmed that they can never make as huge as that amount in the menial enslaver jobs they do initially to earn a living. So they decided to join without thinking of the consequences that follow their decision to join”.

Another respondent, a PG Student of Defence and Strategic Studies (PhD), opine that: “looking at the pronounced aims of the Islamic sect Boko Haram, which they claimed it has to do with fight against western education and the idea that they want to establish an Islamic State in the whole of Northern Nigeria, would not have been possible if citizens were literate enough to challenge and question the authority of the Islamic sect leaders. They would have not been brainwash easily to join the deadly

group. Research shows that the majority in the Northeast are very poor and had no other option than to join the sect and be heavily rewarded, as they had no other means of survival''. In consonant with the submissions above, Akande (2015) posits that several factors have been identified by analysts and scholars as being responsible for terrorism in Nigeria. These factors range from corruption, poverty, unemployment, religious extremism, illiteracy among others.

Test of Assumption two 2

High rate of citizen's death, poverty and internal displacement are the impact of terrorism in Nigeria. Respondent was asked to give their opinion on the impact of terrorism in Nigeria. Most of the respondents interviewed here agreed that a lot of citizens had been killed and many have also been displaced in Nigeria. A respondent, a NGO official submits that, "there is no act of terrorism that has the mono effect, that is to say, it will surely have a multiplier effect on the society.

In the case of Nigeria, we are the agent saddled with the responsibility of addressing the issue of a humanitarian crisis, so i can boldly tell you that millions have been impacted (displaced) by the crisis. In fact you hardly see a IDP camp that shelters less than five thousand IDPs, and with many IDP camps across the country, you can understand what am saying. A lot of statistics by different agents revealing the numbers of citizens that have been killed since 2009 will surely tell you that many lives had been lost in the battle''. Another respondent, a female NGO official submits that: "the lives of so many citizens of Nigeria had been negatively impacted by the crisis, i have visited IDP camp in Borno, Adamawa and now am here in Durumi where am posted to work.

The number of IDPs keeps rising every day. That is to say, a lot have lost families and their belongings including their houses. They now live in IDP camps. However, my organization is doing its best in assisting those victims in IDP camps mostly in

terms of giving health services and school materials to the young IDPs''. A respondent, Male IDP posits that: "i became an IDP in Abuja, due to the rate of terrorist attacks in Borno State. I was initially living in Borno, but when Boko Haram came to attack us, where I lost my wife in 2015, where i managed to evacuate the place with my three children to Adamawa, Michika LGA, a place that was later severally attacked in 2017.

I have to run down to Abuja. I have no family where else, so i have no option than to live in the IDP camp here in Abuja. I am doing Okada ridding business now to help myself and my children''. Another respondent, a female IDP also argued that: "terrorism in Borno is responsible for my stay in IDP camp. You can see for yourself what we the IDPs are going through. I was into a small business, selling food on the street of gwoza before the place became the territory of Boko Haram. My husband is a farmer, and it got to a time that none of us could go out freely to do our usual businesses, when the attack became constant we had to run away for our dear life. That's what brought I, my husband and our children here. Please help us tell the government that we really need help, they should do more to take us out of this place''. A respondent, a male IDP also argued that: "the activity of terrorism in Adamawa State has really affected us a lot.

I and my wife and children have been apart for many months now. When the attack on my place in Adamawa was too much, I and my family have to live the place for a safer place. The day they came at night to attack my village we have to treck at night through a neighboring village before we could get a bus that took us to the town where we later took a bus to Yobe State. My wife and my children are now living with my father in law at yobe, but I am here because I have no place to go to. Thank God I am doing petty Meshago business now at the entrance of this camp''. In relation to the submissions above, Tayo (2014) argued that "attack since the beginning of 2009 by Boko Haram, the militant Islamism group, in over 40 villages in the Northeastern part

of Nigeria has displaced thousands of people. People forced to leave their homes are displaced throughout Nigeria, and in neighboring countries, where they face serious problems in accessing food, water, shelter and other basic needs”.

Test of assumption 3

Guaranteeing of basic needs of lives to citizens could be the solution to the act of terrorism ravaging Nigeria. Respondents were asked to air their views on what could be the solution to the act of terrorism ravaging Nigeria presently. The first respondent, a major in the army submits thus: “the solution to me, does not far fetch, first, is for Nigerian government to expend, I mean release money to the arm forces who are at the forefront of the war, to buy sophisticated weapons that can be useful, and to organize a special joint training sections between the three armed forces for easy operation. Most importantly, to fish out those bad eggs in the armed forces, i mean those frustrating the efforts of the soldiers by exposing the military intelligent information’s to enemies. The soldiers fighting the war should also be remunerated as at when due in order to boost soldiers' morale”.

Another respondent, an MSc graduate of Defence and Strategic Studies from NDA submit that “bad governance is the cause of the act of terrorism in Nigeria, and if the act is to be eradicated, then, the government must be on their toes in economically ameliorating those victims of terror attack, so that they can go back home within shortest period. It is the duty of the government to guarantee the welfare of all citizens, especially by giving employment and education. Social amenities should also be provided to citizens in order to enhance livelihood’.

The last respondent, a student of Defence and strategic studies (Ph.D.) concluded that the “ government and its military need to strategize in actualizing the root causes of terrorism in Nigeria. Knowing the root causes will identify the real solution to the menace. To me, I believe there are powerful people behind the issue and that is why

you see that the issue is still lingering up till today. Some powerful men are enriching themselves through the menace''. In consonance with the idea of most of the respondents, Rodney (1972) submits that development should not be viewed from national income of a State and should not also be viewed from per capita income of citizens but through the provision of social amenities that can enhance citizens livelihood and guaranteed high standard of living to all citizens.

Through the provision of social amenities and the basic needs of lives, citizens can leave a comfortable life and refuse to fall easy prey to the deceptive idea of the deadly group. 1 Field survey findings Based on the response gathered from the respondents, the paper thereby finds out that poverty and illiteracy are the major causes of terrorism in Nigeria. The paper also revealed that terrorism in Nigeria has claimed many lives, and displaced millions of Nigerian citizens. The study revealed that many citizens had also lost all their belongings in the crisis, hence uncertain hope of survival to them.

The study finds out that the solution to the act of terrorism ravaging Nigerian State is the readiness of government to provide the basic necessities of lives to all her citizens, ready to economically revived the victims of terror attack as quickly as possible, and empower the military with sophisticated weapons and the needed finance in order for them to be able to persecute the war to its eradication. Study shows that the IDPs in various camps needs quicker attention from the government, by empowering them so that they can go back home as soon as possible. Leaving them to remain at the IDP camps may be dangerous as they may end up subjecting themselves to be used as tools by the deadly group, as they have no other means of survival Possible way out The effect of terrorism on the Nigerian State is so endemic that urgent perpetual panacea is needed.

However, Nigerian government needs to do more in terms of given good governance, government that will have the interest of the masses as the uppermost in their heart, one that will be ready to give the basic needs of lives, made provision for social amenities needed for the enhancement of citizens livelihood and guaranteed high standard of living to all in the State (country). The development of a country should not start from the development of a country's physical community but has to reflect in the lives of the citizenry by guaranteeing the welfare of all in the country. When citizens of Nigeria are economically living comfortably, they would not become a nuisance and certainly not subject themselves to the terrorist organization to be used as fighters. Another solution is that Nigerian government need to enact some laws that will suffocate the act of ethnic and religious extremism in Nigeria, so that worshipper and religious scholars will be compelled by the law to only do their religion moderately in a way that will deter religious intolerance and religious crisis.

Greater awareness on education needs to be established by the government, in order to allay the spirit of illiteracy and ignorance in Nigerian and also incorporate in public and private school curriculum, from primary to the university level a course that will teach religious tolerance and unity of Nigerians in expense of tribe, ethnic and religious segregation. Greater awareness should be made to educate the Northerners and Nigerians on the danger behind the socio-cultural practices of marrying too many wives and procreating too many children the parents cannot cater for and the practice of sending a male child out of the home to becoming destitute (Alimagerri) in the society.

This destitute end up been brainwash and bought cheaply by the extremist to act as an instrument in the hand of the Islamic Jihadist in championing their course (terrorism). The government should strategize a way of blocking the source of finance of those terrorist groups. Nigerians government needs to do more in the area of strengthening and empowering the military institutions and other security operatives,

especially the immigration and the customs, by sending them abroad for further specialist training in order for them to be able to tackle the act of terrorism effectively and tackle the menace of proliferation of small arms and light weapons(SALW) and to also avert the inflow of illegal arms and ammunition through Nigerian borders, both man and unmanned routes in the bushes should be blocked. Nigerian government should do more in signing treaties with the neighboring State of Chad, Cameroon, Niger and other foreign countries on how to tackle the menace of terrorism in their various countries. A.U, Ecowas, ECL, and America should also put more effort, and working tirelessly towards eradicating Islamic extremism in the world.

Nigerian government should make laws that will punish any politicians that hide under the umbrella of religion to sponsoring terrorist and political thugs to raise havoc in the country, because of their own selfish political interest Nigerian Terrorism Prevention Amendment Law 2013 Section (1) State thus: All acts of terrorism and financing of terrorism are hereby prohibited. (2) A person or body corporate who knowingly in or outside Nigeria directly or indirectly willingly (a) Does attempt or threatens any act of terrorism, (b) Commits an act preparatory to or in furtherance of an act of terrorism, (c) Commits to doing anything that is reasonably necessary to prevent an act of terrorism (d)Assists or facilitates the activities of persons engaged in an act of terrorism or is an accessory to any offense under this Act. (e)Participates as an accomplice in or contributes to the commission of any act of terrorism or offenses under this Act (f)Assists facilitate, organize or directs the activities of persons or organizations engaged in any Act of terrorism (g)Is an accessory to any act of terrorism, or (h)Incites promises or induces any other person by any means whatsoever to commit any act of terrorism or any of the offenses referred to in this act. Commits an offense under this Act and is liable on conviction to a maximum of death sentence”. Despite the aforementioned Act and the dangerous punishment that follows, the activities of terrorism in Nigeria still persist.

Quite a number of Nigerians would have since the making of the law in 2011 been drafted into the deadly group because hundreds of terrorist attacks on the citizens and government soldiers had since been recorded. Although there may be a claim from the government that the law is working as expected, one thing is to make a law, another thing is for those law made to practically work. But the truth is that the act of terrorism is still ongoing in the State as at the time the study is carried out. The impact less of the Act to the author signifies that the issue is not just enacting a terrorism prevention law, but addressing the Nation economic problems that has to do with eradicating poverty, giving employment to the teeming jobless youths, adopting citizenship education policy and other policy that will enhance livelihood and guaranteed high standard of living in Nigeria

CHAPTER THREE

IMPACT ON SELECTED CHURCHES IN KEBBI STATE

3.1 Destructions of Churches

Insecurity is a global phenomenon that has cut the attention of many agencies and bodies for urgent solutions. Globalization has made the effects of international and domestic insecurity activities a focus, because every nation of the world is interrelated, and its impact on one country will be felt by the other nations directly or indirectly. The African society has been known for its communal coexistence, which cherishes peaceful living. Insecurity however, has caused a grievous damage to this aspect of the African people's worldviews. Presently, we are experiencing a dimensions of insecurity which sometime tend to portray different meaning such as:

- 1 Politically motivated
- 2 socio-economically in nature
- 3 Religious/cum ethnic in reality

For instance, in the past 10 years Nigeria has experienced the insurgencies of Fulani herdsmen, Boko Haram, Arm banditry attacks, arm robbery attacks as well as kidnapping and ransom payment which has made life for the citizens unbearable, extremely difficult.

Those who are involved in the crime tried to blame the government on the following areas:

- 1 Unemployment
- 2 Poverty
- 3 Hunger
- 4 Lack of good road network among others

(Francis, 2021). The Nigeria government has been responding over the years by developing a mechanism taking various security measures to curb the menace of insecurity challenges plaguing the country. One of strategy put in place. Policy and Programmes were introduced both at the local government, State government as well as federal government by making sure no stone is practically left unturned in the fight against insurgency. However, some level success were recorded in the national security efforts of upgrading their facilities as well as recruiting more personnel in to the Nigeria army, Nigeria police force as well as other para-military agent. Inspite of these measures, we are still suffering the scourge of kidnapping banditry as well as Fulani herdsmen in Zuru Emirate Council, Kebbi State.

As a result of the continued activities of Fulani herdsmen, the communities and churches that were affected:

- 1 Janbali village
- 2 Sawade village
- 3 Malakaci village
- 4 Bakin gulbi village
- 5 Rukkuwa village
- 6 Munhaye village
- 7 Bankami village
- 8 Faduwa village
- 9 Maiyara village
- 10 Danhayi village
- 11 Kwangirawa village
- 12 Awala village
- 13 Ungwa Baba village
- 14 Kango modaci village
- 15 Maifitila village

- 16 Undunwa dansanda village
- 17 Wanke village
- 18 Danlaye village
- 19 Un gunwa Rete village
- 20 Dutsen Dosa village
- 21 Karenbana village
- 22 Tobane village
- 23 Kasama village
- 24 Sabon gida village
- 25 Ungunwa tantaro village
- 26 Karere village
- 27 Malamawa village
- 28 Lugga village
- 29 Mesa village
- 30 Odoba village
- 31 Udeci village
- 32 Ungunwa dandoro village
- 33 Ungunwa village
- 34 Ungunwa dadu village
- 35 Kabogon lamba village
- 36 Kabogon kata village
- 37 Kabogon Jiji village
- 38 Kujij village
- 39 Koraman gida village
- 40 Ducin magaji village
- 41 Burum borum village
- 42 Maidoruwa village

- 43 Makeri village
- 44 Dirawa village
- 45 Ungunwa malam bako village
- 46 Magomo village
- 47 Ungunwa Alade village
- 48 Nasarawa village
- 49 Muchiyan kaji village
- 50 Zabbiya village
- 51 Danko village
- 52 Tudun raha village
- 53 Dan koza village
- 54 Mahuta village
- 55 Dilimbo village
- 56 Magaba village
- 57 Barache village
- 58 Yanbaru village
- 59 Macheri village
- 60 Digoga village
- 61 Sanbawa village Ungunwa dungu village
- 62 Malingawa village
- 63 Ungunwa wade village
- 64 Chito village
- 65 Makuru village
- 66 Kwenkwenu village
- 67 Daura village
- 68 Masuru village
- 69 Tabobi village

- 70 Ungunwa Karma village
- 71 Duchin kura village
- 72 Katabara village
- 73 Mananu village
- 74 Jandamo village
- 75 Ungunwa nabora village
- 76 Ungunwa kwenge village
- 77 Ungunwa Buhari village
- 78 Ungunwa naji village
- 79 Ungunwa kiwo village
- 80 Ungunwa kanbari village
- 81 Kifara village
- 82 Farin doka village
- 83 Kuriji village
- 84 Bankin mai nawa village
- 85 Kurmin giwa village
- 86 Ungunwa barkin bauchi village
- 87 Dokro village
- 88 Ungunwa gamji village
- 89 Warau village
- 90 Bongoli village
- 91 Danbakwai village
- 92 Kwanan sllubawa village
- 93 Dokan kwaya village
- 94 Tauran Ayu village
- 95 Bakin gulbin daji village
- 96 Busku village

- 97 Dokan kambarawa village
- 98 Macitta village
- 99 Tabobi village
- 100 Birayo village
- 101 Maraya village
- 102 Dogonruwa village
- 103 Yakofa village
- 104 Mai redio village
- 105 Dan fasa village
- 106 Bakin dushi village
- 107 Na mai giya village
- 108 Chilin village
- 109 Mai Allo village
- 110 Mai tukane village
- 111 Dangurgu village
- 112 Yarlungu village
- 113 Tunga baushe village
- 114 Mai shawaiyu village
- 115 Mai laka village
- 116 Gudashi village
- 117 Algamusu village
- 118 Ungunwa kolo village
- 119 Maretu village
- 120 Gana village

The Number of Churches Destroyed

- 1 Anglican Church Kwangirawa
- 2 Roman Catholic Church Kwangiraw
- 3 Anglican Church Rikuwa
- 4 Roman Catholic Church Rikuwa
- 5 United missionary of church Africa (U.M.C.A) Munhaye
- 6 Anglican Church Munhaye
- 7 United missionary church of Africa (U. M. C. A) Bakin gulbi
- 8 Roman Catholic Church Janbali
- 9 Roman Catholic Church Ungunwa Yara
- 10 Roman Catholic Church Ungunwa Dansanda
- 11 Anglican Church ungunwa Dansanda
- 12 United missionary Church of Africa(U.M.C.A) Ungunwa Dansanda
- 13 Evangelical Church of West Africa (E.C.W.A) Ungunwa yara
- 14 Anglican Church Yanmaitaba
- 15 United missionary Church of Africa (U.M.C.A) Yan Maitaba
- 16 Anglican Church Maifitila
- 17 Roman Catholic Church Maifitila
- 18 Anglican Danhaye
- 19 Anglican Church Danmani
- 20 Roman Catholic Church Danmani
- 21 Evangelical Church of West Africa (E.C.W.A) Banema
- 22 Roman Catholic Church Awala
- 23 Evangelical Church of West Africa (E.C.W.A) Awala
- 24 United missionary Church of Africa (U.M.C.A) Awala
- 25 Anglican Church ungunwa Baba

26 Roman Catholic Church Ungunwa BaBa

27 Evangelical Church of West Africa (E.C.W.A) Kangon Modachi

According Rev. Canon Rueben Koza, Vicar, St. Peter's Anglican Church Bena, Danko/Wasagu Local government, Kebbi State, Zuru Emirate Council, unpublished document 17th -7- 2024.

As a result of the destructions of these Churches, settlers of those have abandoned their houses which has apparently cause many members of these churches to relocate or run for their lives. Violent crimes affecting these villages is severe problem , especially rural areas where a lot people live their farm business. There is wide spread arm robbery, assaults, extortion which often involved violence. According to (Isaac, 2018) the insecurity challenges are internal, and these insecurity has dramatically affected the development process of Emirate as well as State.

Our daily experience within the emirate are:

Troubles, gruesome murders, robberies attacks by violence, unabated rape, cultism, ritual killings, bribery, official corruption, obtaining goods/money by false pretense, high level people kidnapping and abductions for ransom payment, child stealing, are becoming very common practice in the society. Law enforcement authorities respond to crime scene is very low, if at all, they usually provide little or no investigative support to victims (David, 2012) the report indicates that, places like rural areas are not adequately secured with security agent, that is only the urban centre have somewhat security presence noticeable. In the rural areas there are continued clashes between herders and farmers. Continued violent disputes have still existed between nomadic animal herders as well as peasant and commercial farmers in Zuru Emirate council , Kebbi State, Nigeria. For many years.

3.2 Impact on Family Relationship

The Family: A family is a group of two or more persons related by birth, marriage, or adoption who live together; all such related persons are considered as members of one family. For instance, if an married couple, their daughter and her husband and two children, and the older nephew all lived in the same house or apartment; they would be considered members of a single family.

According to census Bureau for statistical purposes, a household consist of all the persons who occupy a housing unit (house or apartment), whether they are related to each other or not.

Family relationship :

A Family relationship involves interaction between all the members within the family. It also typically includes living under one roof, communicating with each other, taking good care of each other, dealing with life challenges together, carrying forward traditions, and giving each member a sense of belonging.

Impact On Family Relationship

Disagreement over the use of farmland, water, and grazing routes have been increased by climate change coupled with widespread of the sahara desert. Due to the limited farmlands and water, herders move further south, looking for pasture according (Gbolahan, 2022). The movement of the herders has led to the deaths of thousands because of the limited resources. Religious and political violence associated with a bomb blast as well as the use of other sophisticated and offensive weapons to destroy lives and properties has created and untold hardship and rendered many homeless, many women have been left widows with no one to provide support for them, many children's dream and future prospect as well as expectation have suddenly been

dashed to the ground by kidnappers, banditry attacks, Fulani herdsmen. Some have lost their hard earned valuable belongings such as:

1 Farmlands

2 Cattle and sheeps, goats

3 Ancestral Heritage

Since the inception of this crisis, Zuru Emirate council, have never remain the same again. There is a perpetual scare as well as fear in the hearts of many citizens of the Zuru Emirates council and Kebbi State.

Kidnapping banditry attacks and ransom payment activities arte still on in some part of Zuru Emirate council which shows that the activities of terrorists is still ongoing. One of current trend of insecurity that threaten Zuru Emirate families and has destroyed the long inherited family relationship within our communities is the recurrent kidnapping of school children from their classrooms and boarding houses. A piece of news reported that 2,000 students have been abducted from schools since December 2020. Many were released after thousands of dollars were paid as ransom. Some of the kidnappers are commonly reffered to as “bandits”. These criminals raid villages.

Further more, these criminals, will kidnap as well as burn down houses, banditry and kidnapping for ransom has forced thousands of people to abandon their houses, farmlands, some of have in the process of trying to escape for their lives lost their children, wives, husbands, as the seek shelter in other part of the Emirate council and other State. (Gbolahan, 2022)

Many family live in fear because the nation is entirely safe. Churches were attacks during morning worship service on Sundays. We have many people who are still missing still date without knowing there where about.

According to (Babagana, 2022). The federal and State government tried to solve the issue of insecurity, we can only notice a slight improvement. However, the essential thing about, is the fact that, the reasons for persistent insecurity in Zuru Emirate council and State is quite complicated and it takes more the military strategy as well as engagement to actually tackle them.

According to Brother, Gbile Akanni, “ I dare say that the devil first attack on mankind is actually on the Home and his final attack will still be on the Home, yet God is setting the solitary in families”. (Psalm 68:6a), he added, that “the family is God’s own idea. It is His own provision for the lonely and the deserted. It is His own mercy towards the man He has made. He said, “ it is not good that the man should be alone; I will make a help meet for him...”. The bible says, in (1 Timothy 5:8) “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” but the question is how do you provide for your family as a farmer? When there is no safety of lives, when there is insecurity in the land, when there is kidnapping and banditry attacks as well as ransom.

The Impact of Insurgencies on Family Relationship

One of the challenges confronting the global world is insurgency and the huge of money that has always being voted into tackling insurgencies since 2000 which could have been used for other infrastructural development in the country. There has been a rise in the activities of Islamic extremist groups in Nigeria for more two decade now. Nigeria as a nation has a relative population of both Christians as well as Muslim faithfules and the Nigeria is experience a serious time of turbulence and heightened tension orchestrated by these Islamist extremist and insurgencies which clearly has their mission and agenda –“ the Eradication of western ideology in Nigeria which was earlier pronounced by Boko Haram insurgencc”. Subsequently, to implement sharia law in Nigeria. The insurgencies employed different strategy in their operation such

as: 1 bombing public places like markets, 2 Churches during Sunday services, 3 police check points as well as police stations, 4 banks, 5 motor parks, 6 international buiding like embassy (UN Embassy) as well as recreational centres, 7 attack on villages and displacement families as a result.

the insurgency has caused many displaced family never to reunite with their relatives since the 2000, there are children who have not been able to know their parents' where about. Some married can't find their wives or even try to how to locate them up till this moment. Nigeria have lost more than 5 million lives to insurgencies.

These kidnapping as well as banditry attack has made some to disappear and lost their ancestral lands.

The Nigeria government has admitted through the president of the federal republic of Nigeria, General Muhammadu Buhari, that the insurgencies, the militia group have infiltrated the military, police as well as his own government, and the danger the insurgencies have created, is worse than the damage Nigeria have experience during the 1960s civil war that killed more than a million people.

3.3 Impact on Spiritual Development of the Church

Spiritual Development Of The Church Members

Many theologians has attempted to offer some definition of spiritual development over the course of two millennia, thus, spiritual development can mean many things to many people in the secular and pluralistic environment we inhabit in our terrestrial world. Spiritual development, in essence, is to believe in something beyond the material univers and to develop an awareness of realities beyond the confines of time and space.

Therefore, what does spiritual development mean to Christ follower? (Acts 17:28) answers the question very well: “for in Him we live and move and have our being”.

Our essence, belonging, search for meaning, and purpose originate from the Lord as transformed through the person of Jesus Christ and God's infallible and unchanging word.

The purpose of spiritual development is summed up very well in (Romans 12:2) which State, thus: "Do not be conform to the pattern of this world. But be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-his good, pleasing and perfect will" God's truth and purpose transformed soul, spirit, mind, and strength in all of our activities. Are to be stewarded to God. Spiritual development is increasingly aligning God's purposes for the world with our story.

The Spiritual Growth of Church Members

Spiritual growth of church members, as they serve as vital communities for nurturing and facilitating an individual's spiritual development. Churches provide a structured environment where individuals can learn about spiritual principles, worship, as well as connect with a community of like-minded believers. They could also learn about practical spiritual disciplines and serve others, which are critical components of spiritual growth of church members through services, bible study group or classes, ministerial activities. Churches offer opportunities for individual believers to deepen their understanding of their faith.

The communal aspect of Churches usually encourage accountability, support, and shared experiences among members, which enhances the Christian journey of spiritual maturation. Individual Christian can find out that participation in a Church growth community enriches and accelerates their spiritual journey, while spiritual growth occurs in various contexts outside traditional Church settings.

Spiritual is very important because it touches on the very core of what it means to be human, as well as addressing the deepest questions about our purpose , our value, as well as connection. Growing spiritually is all about transcending the limited self to

discover a greater sense of unity withal life at its heart, which brings profound meaning and fulfillment to our very existence. The journey of expansion and deepening understanding helps individuals navigate life ‘s challenges with greater resilience, calmness, as well as compassion.

One of the reasons spiritual growth is important is its impact on personal development of the individual believer. Through spiritual growth the individual believer will develop empathy, patience, gratitude as well as forgiveness as they progress in their spiritual journey. These qualities no doubt, enhance personal well-being of the individual believer, improve relationships with others, contributing to healthier, more supportive social environments. Growing spiritual encourages individual Christian to live according to higher principles of conduct, which leads to a more harmonious and ethical society.

Spiritual Development As A Process

Spiritual development is certainly a process of growth in Christ. God will give you the strength and grace to grace grow during the process of refinement. The Bible portrays spiritual refinement as a daily journey, as illustrated by the following verses in the scripture:

- 1 Jesus says to the Children of God, “ seek first the kingdom of God and his righteousness, and all these things will be given to you as well” (Mathew 6:33)
- 2 “ being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus (Philippians 1:6)
- 3 Growth in Christ is not just an individual task, but it involves working out our sanctification within the body of Christ. “ so Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up” (Ephesians 4:11-12).

The Importance Of Mutual Encouragement (Hebrew 10:24-25)

Let us consider then how to stir up one another to love and do good works. How to spur one another on what language, to see yourself in relation to others Christians in the way today. Who can you stir up to love and do good works? Who can you encourage in their life in Christ, in such way that love and good works flow more from them as a result of your life and your influence in their lives? Hebrew 10:25 says, “not neglecting to meet together, as it’s the habit of some.” Let us acknowledge that if we are not careful, we can get into a habit of not meeting together as the body of Christ, specifically in local churches out.

This is quite true to Zuru Emirate council local Churches who have been affected by the banditry attacks as well as kidnapping for ransom payment. the impact on the spiritual aspect of the local churches is that. They have been displaced they are living in camps, some of them have been killed, some of the members have been kidnapped, and families are struggling to raise funds to free them. So many villages have been dissented by, the environment is no longer safe for one to stay. Local churches have been abandoned and dissented.

Here people are not neglecting to where, they are expected to receive spiritual instructions, this opportunity have been truncated by the Fulani herdsmen, banditry attacks as well as kidnapping for ransom payment which as a result has impacted the of the community members in different areas as follows:

1 Socio-economic activities

2 Family relationships

3 Spiritual development and evangelistic activities

Ancestral heritage

Sense of security of their lives and properties is no longer there.

Prayer For The People Of Zuru Emirate Council

As we walk through all the temptations to sin and all the sorrow, and trouble of banditry and kidnap for ransom, and trial and tribulation that we experience in this world, God help us to gather together and encourage one another in the middle of it as long for the day when it will be no more. We pray all of this as your people, knowing there are our people scattered indifferent places to seek help from you, to gather together even where there are no local Churches to receive spiritual instruction for spiritual growth and development in Christ Jesus. (James 1:2) “my brethren, count it all joy when fall into various trials”

(John 16:33) these things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world”.

(Romans 8:35) who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril. Or sword?

Verse 36, As it is written: “for your sake we are killed all day long; we are counted as sheep for slaughter.”

Verse 37, Yet in all these things we are more than conquerors through Him who loved us.

Verse 38, For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come.

Verse 39, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

3.4 Impact on Membership

It is incontrovertibly true ‘that peace is one of the most essential needs of mankind. Without peace a society will be in a State of anarchy, tumult and commotion’. (Love

Day C. Onyezownu, 2024) furthermore, In fact, as youssef puts it, “ there is no peace in the world around us, and no peace within us” (2015:138) According to Rummel (n.d para. 1) peace has always been among humanity’s highest and supreme values. In the absence of peace, sophisticated civilizations with the world’s most renowned technological infrastructural development can be destroyed in a twinkle of an eye through war.” Thus, peace is necessary for the maintenance and sustenance of the world as well as the church and its global missions. Every individual in this global world, every society and civilization needs this same peace to live and develop. As no society or civilization can thrive in the absence of peace. In fact, one of the factors that led to the decline of many great civilizations of the world is the absence of peace.

Despit high level of enlightenment through education and the high sophisticated in science together with technological advancement, the world has still been greatly starved of peace. There are many current global situations which have made peace to wrestled out of the reach of the individuals and Nations. For many, peace obviously is reducing violence and avoiding violence (Galtung: 1996:1) But a critical assessment of the happenstances in the world make obvious that there is more to peace than just the absence or drastic reduction at the occurrence of violence. For instance, in some developed countries like the United State of America and United Kingdom where one would have envisage a possible availability of peace considering their perceived political and economic stability, still lack peace. For example, a commissioned paper by hourglass (formerly Action on Elder Abuse) reported that as many as 1in5 people in the United Kingdom over the age of 65 have been abused. This suggests a staggering number of 2.7 million victims across the U.K. (Jamie Doward, the Guardian, 29- November-2020). In the U.S, an estimated 1,203,808 violent crimes were reported in 2019 according to the FBI National press Office. Also, in some highly religious nations, like Nigeria, India, etc., where one would have

expected that the knowledge of religious truths would birth peaceful individuals who return would then make a peaceful society, still experience lack of peace.

From the above viewpoint, it is very obvious that humanity is so constrained of peace, even in the face of ostensibly absence of War. In fact, it will not be incoherent to aver that peace has seemingly become and endangered species of value.

Peace Movement

Peace is an old-time concept, dating back to the beginnings of organized society or human civilizations (say around 3000BC) and perhaps even earlier. But until Renaissance, the conception of peace had passed beyond the stage of individual thought. In other words, communal conception of peace, as it is today, was birthed during the Renaissance. However, it is due to this collective conception of peace that led to the formation of peace movements with many individuals coming together for a singular aim of promoting peace. The origin of peace movement in the real sense of it can be traced to the Dutch Merchant, Hugo Grotius and his supporters, who originally distinguished peace from War (Ferrel, N.D: para: 1,2).

In the opinion of copyright, peace societies first arose in the United States and Britain in the early part of the nineteenth century and later extended to Europe as well as beyond, but acquired their present form in the twentieth century. Pre and post-world War 1 year as well as the 1930s were characterized by widespread calls and alliance against Wars. These anti-war campaigns were also heard during the Vietnam and Iraq Wars. These movements challenged government policy, particularly that of the United States, and were generally anti-imperialist in outlook (2008:3,16). Peace movements, in historical context and in terms of their contributions as well as in their actions and ideas, are concerned with fostering global peace. Peace movements are social movements that are preoccupied with the sole aim of ending Wars, minimizing violence and violence behavior within societies and ultimately achieving world peace

(Young, 1987:331). Some of the tactics employed by peace movements to achieve their goals includes:

1. Non violence resistance

2. Pacifism

3. Demonstrations

4. Boycotts

5 Ethical consumerism

And supporting ant-war candidates (Gill, 2016: para, 1). From the above assertion, it can be said that peace movements are social movements whose underlying motivation is to promote and ensure the reign of peace in a society.

Old Testament Perspective On Peace

The subject matter of divine peace runs through the old and testaments like a mighty river of water (Youssef, 2015:137). The Hebrew word shalom is translated as ‘peace’ in the Old Testament. The concept of peace in the Old Testament is basically referred to as the:

- Wholeness of being,
- Total health
- Total welfare

It covers the sum total of God’s blessings to a person who belongs to the covenant community. (Arichea, 1987: 201). Accordingly, God is known as a God of peace-Jehovah Shalom. In fact, peace is one of the names of God. As Youssef notes, when Gideon, for instance, in Judges 6:24 built an altar to the Lord, he called the altar Jehovah-Shalom, “The LORD is Peace” (2015, 137). While there are other words which are translated as peace, the principal word used to express the notion of peace

in the Hebrew Bible is Shalom. Since the notion of peace in the old testament implies wholeness, health, and completeness, peace is then not simply a negative notion, ‘ the absence of War’. It is a positive notion, a notion with its own content (Healey, 1992:206). More so, the concept of peace in the Old testament is also conceptualized in the negative sense: “ the absence of War” as Solomon averred in one of his poetic writings that there is “ a time of War, and a time of peace” (Ecclesiastes 3:8). In this sense, peace is seen as a period of time that is devoid of war (and this corroborates with Hornsbyis definition of peace as mentioned above).

Peace in the Old Testament embodies the calmness of:

1 Mind

2 refrain from anger

3 A State of worriless-ness and tranquility

This is often expressed with the phrase ‘hold your peace’ which is employed as a form of admonition or encouragement, as dominant especially in the king James Version of the Bible.

More so, the Old Testament notion of peace is in the form of promise. The old Testament is full of God’s declaration and promise of peace to His people (Israel) which will be fulfilled in the future. In this context, the Old Testament’s conception of peace is futuristic and points to the Messiah Jesus as He is called “ the prince of peace” (Youssef, 2015:137). In Haggai 2:9 (NIV), God said, “ And in this place I will grant peace” Notice the transitive verb “Will” in the passage; it is apparent that God’s promise of peace in the old Testament was more or less a promise in futurity which will be actualized at the birth of the Messiah. Accordingly, Miller, (2015:3) is of the opinion that the covenant of peace promised by God in the Old Testament will

be established through the promised “ Prince of peace” after which God will dwell among the Children of peace for eternity.

Even though in futuristic sense, the peace in the Old Testament was attained temporarily through the offering of sacrifice, and this fact is evident, especially, throughout most of the Mosaic Books: “ An altar of earth you shall make to me and sacrifice on it your burnt offerings and peace offerings” Exodus 20: 24 Amplified Version); “ And if his offering for a sacrifice of peace offering unto the LORD be of the Flock ...he shall offer it without blemish” (Lev. 3:6). From the above passages, it can deduced that peace was a product of one’s efforts through burnt sacrifices.

The New Testament Perspective On Peace

The Greek word eirene and its derivative verbs which means “ to recouncil”, “ to be at peace” and “ to make peace” is often translated as peace in the New Testament. And the concept of peace in the New Testament is implied in, at least, five different ways:

- Peace absence of War
- Peace as right relationship with God or with Christ
- Peace as a good relationship among people
- Peace as an individual virtue or State;

Peace as a part of a greeting formula (Arichea, 1987:201). The first significant mention of peace in the New Testament is seen in the announcement of the birth of Jesus to the Shepherds by the angel:

Don’t be afraid! I am here with good news for you,

Which will bring great joy to all the people. This very

Day in David’s town your Savior was born –Christ the

Lord!...glory to God in the highest and peace on earth

To those with whom he is pleased (Luke 2:10-11).

According to the passage, the declaration of peace by the angel is attached to the birth of Christ. Recall that Isaiah in the Old Testament had earlier predicted Jesus to be the prince of peace (Isaiah 9:6). Thus, the angel's announcement was to inform the commoners (the shepherds) that the ' prince of peace' who would give the world peace was born. As Webber Averred:

The prince of peace is the one whose dominion brings this quality of life. In the New Testament, the peace of covenant is extended beyond Israel to all people which includes terrorist, bandits kidnappers; in Christ, both Jew and Gentiles have been united. Thus, Paul States,

" He himself is our peace" (Ephesian 2"14), having broken The dividing wall between cultural groups (1993: 35).

The birth of Jesus Christ was an historic event that ushered the world with a special type of peace. This brand of peace is only experienced by one's relationship with God. Before the birth of Christ, many people did not have that wonderful relationship with God and they could not afford the peace that accompanied it. The one purpose of Christ's mission was to mend the broken relationship of man with God so that man could experience divine peace. As Jesus posited: "peace is what I leave with you; it is my own peace that I give you, I do not give it as the world does. Do not be worried and upset; do not be afraid" (John 14:27). Here, Jesus was making a distinction between the peace that is available for the believers through a perfect relationship with God and the peace promised by the world which is just limited to an absence of hostility. For Richie " the peace of the world is a precarious thing" (undated: para. 3). On the contrary, Youssef argues that:

The peace that Jesus brings is divine peace, the peace Of God, the only peace worthy of the name. Divine Peace is the only permanent peace. Divine peace Is that kind of peace you feel inside even when the world Is falling apart all around you. Divine peace is peace of mind, Peace in your conscience, peace with your Christian brothers And sisters, peace with your boss and co-workers, peace with your entire environment, peace with your world, (2015:141).

More so, Jesus enlightened his disciples that they should not expect Him to offer them the world's kind of peace. He said that His mission is not to end War but to even instigate it if that would lead to the distinction of good from evil: “ do not think that I have come to bring peace to the world. No, I did not come to bring peace, but a sword”. (Mathew 10:34, Good News Bible). This Statement, if not well understood, would seem as though Jesus was debunking His designation as being Messiah of Peace. According to Wikner, (2013, :1), though Jesus came to bring peace between God and people through His life, Death, and Resurrection, this passage explains that He also came to bring a sword, which means that He came to separate those who follow Him from those who do not. Also, the passage points to the pending judgment that is meant for those who do not accept His peace.

Christ went a bit further to advise His followers to be peacemakers. He enunciated a State of blessedness to those who would lead peaceful lives: “blessed are the peacemakers: for they shall be called the Children of God”. (Mathew 5:9). From the passage, it can be seen that for a Christian to be deserving of being called a ‘child of God’ he/she must be a peacemaker. Jesus taught the radical notion that the God of peace expects God’s Children also act in peaceful ways. God’s Children are to love God; to love God is to love others as well, and this requires renouncing violence and adopting peaceable means to achieve individual and corporate goals (Anderson, 1994:110).

So, the futuristic element in the Old Testament notion of peace finds fulfillment in the person of Christ, the prince of peace who reconciled humanity with Jehovah Shalom.

Those who accept Christ's offer of reconciliation are separated from those who refuse it like the terrorists kidnappers and bandits. This reconciled community are continually disciple and empowered as divine agents /instruments of peace to continue with the mission of reconciling with God, those who are yet to accept Christ.

Ethical Evaluation Of Peace Movement

Before engaging in the ethical evaluation of peace movement, it would be pertinent to first of all attempt a brief explanation of the concept of 'ethics' which is the root word of the derivative 'ethical'. Ethics is focused with the judgment of rightness or wrongness, virtues or vicious, desirability or undesirability, approval or disapproval of human actions (OZumba, 2008:16). Also according to, Omoregbe averred: "ethics is concerned with the question of right and wrong in human behavior; how men ought to behave and why it is wrong to behave in certain ways like the terrorists, kidnappers bandits, and right to behave in certain ways". (1990: 16). However, this section succinctly deduces what is right and wrong about peace movements. Here, we shall ethically evaluate the campaigns of peace movements in the light of two major ethical theories: consequentialism and deontologism.

Consequentialism

This is the ethical theory that is based on the idea that the rightness of an act depends solely on its consequences. It involves the claim that the rightness of acts depends on whether their consequences are good enough together with the particular view that only the best possible is good enough (Slote and Pettit, 2008:140). From this viewpoint, the actions of peace movements can only be considered ethically good if the result of their peaceful agitations bring favourable outcomes. Yes, it is true that

no nation prays for war, but in a situation where another nation is consistently terrorizing the citizens of another and attempts for a peaceful dialogue have been exhausted, then war is inevitable as a means of self-defense. And an attempt to discourage an act of self-defense would be counterproductive. For instance, Banda (2005:32) sees the actions of peace protesters on the eve of the US' planned invasion of Iraq as counterproductive. According to him, the disdain of peace movements for violence and their yearning for peace is commendable until it begins to threaten the safety of the nation. He argued that the president would not be fulfilling his constitutional obligations to provide for the common defense if he heeded their advice and did nothing allowing Saddam's quest for WMD (Weapons of mass Destruction) to take its course. Even as recent as 2020, more than 80 demonstrations were organized in cities and towns across the United States to oppose the killing of Iran's top security and intelligence commander, Qassim Suleimani, and the Trump administration's decision to send thousands more troops to the middle east. The protests were spearheaded by Act Now to stop war and End Racism, an anti-war coalition, and cod Pink, a women-led anti-war organization (Mariel Padilla, New York Times, Jan. 4, 2020).

Deontologism

In deontologism ethics, actions are intrinsically good (right) or bad (wrong) in themselves notwithstanding the consequences of such action (Ekpoudom, 2011:31). In this sense, the actions of peace movements can be said to be ethically right, notwithstanding the consequences, since they agitate for a noble course of 'no war' mantra. Whether the avoidance of war brings peace or not, the agitation of peace movements will be good in itself. The peace movements will still be right even if their pacifist stance leads to the promotion of a temporary peace in detriment of permanent peace and justice which is sometimes established by war against an enemy nation. The peace movements will still be right for advocating for peace even when the call

for ‘just War’ is necessary for the opposition of injustice and self-defense in the face of the persistent enemy’s perpetration of violence. Also, even if the peaceful demonstration of the peace movements turned out to be violent at last, the peace movements’ actions would still be intrinsically right. For instance, the Vietnam anti-war movement which was abroad later escalated into widespread civil disobedience, rejection of mainstream lifestyles, violent clashes with police and militant opposition to the government. Their strategy, less coherent than in earlier stages, was intended to force an end to the war by creating instability, chaos and disruption at home (Zimmerman, n.d: para. 9). In Africa, precisely Liberia, there were non-violent anti-war movements championed by women. The women peace movement began in early 1994 with the formation of the Liberian Women Initiative (LWI) led by Mary Brownell. The LWI pushed for elections, full disarmament and an end to the war in Liberia. It was largely supported by African Women and peace support Groups. The LWI adopted different non-violent measures in its advocacy:

- Liberia women initiative (LW) organized mass marches
- Liberia women initiative (LWI) organized vigils
- Liberia women initiative (LWI) wear white clothes as symbol of peace
- Liberia women initiative (LWI) published Statements of on the State of the War,
- Liberia Women initiative (LWI) lobbied rebel leaders and heads of State
- Liberia Women Initiative (LWI) attended world peace conferences
- Liberia Women Initiative (LWI) observed ‘stay home’ strikes which paralyzed markets, government buildings, transportations as well as businesses.

Later, other groups such as Mano River Union Women’s Peace Network (MARWOPNET) were formed in 2000 and Women in Peace Building Network (WIPNET) was also formed in March 2003 led by Leymah Gbowee. These women

groups engaged in advocacy, at some point, blocked the doors of halls where rebel leaders were holding peace talks in a bid to force the rebel leaders to sign a peace agreement thus, sending a message that the women were fed up with the war. These efforts, among others, brought an end to war in 2003. (Press, 2015-23). There were also anti-war protests by student groups in Myanmar, Asia against the armed conflict between Myanmar forces and the rebel Arakan Army in the Western State of Rakhine (Sebastian Strangio: 2020). Radio Free Asia also reported that some activities protested in May 2018 in commercial capital Yangon, Myingyan in the Mandalay region, and in pyay in bago region of Myanmar army against the civil war in the Northern State of Kachin of the country. The war was fought between Myanmar army and the Kachin Independence Army (KIA). The protest devolved into fist fights between organizers and baton-wielding police. (Radio Free Asia: 2018). Thus, the intention of an act presupposes the rightness or wrongness of such action regardless of the out come.

Biblical Evaluation Of Peace Movements

Under this subsection, we shall explore the position of the Bible, both the Old and new testaments on peace movements. In other words, we shall discover the Bible's stance on the activities of peace movements. One of the questions to be asked would be: Are there records of peace movements in the Bible; and if there are, what were their aim? Also, would it have been possible for the existence of peace movements in the Old Testament era that was characterized by so many Wars? Horst Corroborates this fact by asserting that the old testament has been a problem and a stumbling block the question of whether Christians should go to war. He also questions how we would reconcile the teachings of Jesus in the New Testament with all the wars in the Old testament (2011:para.2)

In response to the above question, it is pertinent categorically State that the Bible is a peace movement manual in its entirety. This claim may seem controversial and incoherent, especially, when considering the many wars in the Old Testament, where freedom and justice were mostly attained through the art of war and violence. However, we shall biblically evaluate the activities of peace movements by analyzing them based on two main Christian traditions on peace and war. Pacifism and Just war.

Pacifism:

Pacifism is rooted in religious traditions and most religions practice the concept of pacifism which resist violent acts. But pacifism itself has been particularly rooted in the Christian traditions and scriptures. Early Christians were committed to the pacifist stance; they believe that it is a sin to participate in bloody and violent acts such as war (Farneubun, 2013:110). Pacifism as a personal and social philosophy seeks to convert enemies through love and non-violent actions. While there is support for peace in the Old Testament, pacifists believe that there is stronger support for their position in the New Testament (Fahey, 2013:7). Some pacifist scriptures in the Old Testament are:

“ Depart from evil, and Do what is good; Seek peace, and pursue it (Psalm 34:14); and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.” Isaiah 32:17). For pacifists, the hardcore of the “good news of the Kingdom” (Mathew 4:23) that Jesus preached was that of peacemaking; and the beatitudes in the sermon on the mount, “ blessed are the peacemakers ...” (Mathew 5:9) corroborates this fact (Fahey, 2013:8). Jesus even took His non-violent campaigns to another level when He admonished His followers not to retaliate at the face of violence: “ You have heard that it was said, ‘ An eye for an eye, and a tooth for a tooth’. But now I tell you: do not revenge on someone wrongs you. If anyone slaps you on the right cheek, let him slap your left cheek too”. (Mathew 5:38-39). In

order to be a good peacemaker, Jesus also admonished His followers to love their enemies: “you have heard that was said, ‘you shall love your neighbor and hate your enemy’. But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your father in Heaven” (Mathew 5:43-44).

Most Christians pacifists also hold that St. Paul’s counsel in Ephesians 6:10-17 that Christians should “put on the whole armor of God” demonstrates the centrality of non-violent resistance in Christian life. Paul urges Christians to use spiritual weapons, “the sword of the spirit” against their adversaries. Hence, Pacifists contend that Christians are called to noble life of dealing with human conflict based on love as well as forgiveness (Fahey, 2013:8). Also, Paul in Romans 14:9 admonishes Christians to go for peace for their spiritual edification: “let us therefore follow after the things which make for peace, and the things wherewith one may edify”.

Just war:

The idea of just war has actually been developed by Plato, Aristotle and Cicero but later it was reformulated and popularized by St. Augustine. Just war doctrine permits war under certain circumstance, of which the key word here is “just” added to the war (Farnebun, 2013: 112). For something to be just, it means that that thing is considered “to be morally fair and reasonable” or “appropriate in a particular situation” (Hornsby, 2006:806). Thus, a just war is established on two principles: “jus ad Bellum (justness of war dealing when it is just to go to war) and Jus in Bello (Justice in war dealing with how it is just to behave in the course of a war)” (Farnebun, 2013:112). A just war is a “war as a last resort” (Fahey, 2013:10) on this note, Catholic Tradition affirms the necessity of just War: Catholic teaching begins in every case with a presumption against war and peaceful settlement of disputes. In exceptional cases, determined by the moral principles of the Just-war tradition,

some uses of force are permitted. Every nation has a right and duty to defend itself against unjust aggression (See National conference of Catholic Bishops: 1983:2).

The Old Testament offers bases for the conclusion on just war. Amy of the Old Testament passages can be used to support ‘ just War’ theory.

He is going punish the people of Amalek because
Their ancestors opposed the Israelites when they
Were coming from Egypt. Go and attack the
Amalekites and completely destroy everything they
Have . don’t leave a thing; kill all the men, women,
children, and babies; the cattle, sheep, camels and
donkeys (1 sam. 15:2-3, Good news Bible –GNB).

The reason for war, according to this passage, is because the Amalekites had opposed the Israelites on their way out from Egypt.

When you are at war in your land, defending
Yourselves against an enemy who has
you, sound the signal for battle. I, the Lord
your God , will help you from your enemies
(Numbers 10:9, GNB).

The rational for war here is on the event of the attack of an enemy. Here, war is necessary for self-defense.

In the New Testament, Fahey avers that those who advocate for ‘ just war’ in Christianity cite the following texts to support their belief that Jesus would support Just war.

Mark 12:17: “ Give to emperor things that are the emperor’s,

And to God things that are God’s” this is interpreted to mean

That Jesus was telling his followers to follow Ceasar’s laws and that included military service.

Mathew 21:21 “ And Jesus entered the temple of God and drove out all who bought and sold in the temple, and he overturned the tables of money changers and seats of those who sold pigeons.”

This is interpreted to mean that Jesus Himself used some kind of violence in driving out money changers. Mathew 10:34 “ do not think that I have come to bring peace to the earth. I have come not to bring peace, but a sword.

This is interpreted to mean that Jesus accepted participating in war for his followers.

Peace as necessary factor for social co- existence and sustainability:

Peace is very vital for commotion-free co-existence of human beings in the a society. In fact, peace keeps and sustains the human race. Though there is too much of tumult in the world today, it is still possible to restore peace back to the world in people would earnestly engage in the art of peace making. Accordingly, Taheri and Dehghan categorize peace-making into four basic ways:

- Peace with God
- Peace with Universe
- Peace with oneself
- Peace with others because no lives alone which is hardest

(2014:57). In other words, for one to be able to achieve the other categories of peace-making –making peace with the Universe, making peace with oneself, as well as making peace with others-one must first make peace with God who is the Author of peace. In the words of Miller (2015:13).

“All mankind seeks peace in some way, but Without God this goal cannot be reached Through Jesus, the prophet of peace, The goal can be attained. Through Jesus, The believer undergoes an ontological Transformation that brings them into both A covenant relationship with God and empowers Them to practice peace.”

More so, striving for peace in the society is not a work an individual person; it is a collective endeavor. The peace process must be driven by shared determination in order to arrive at a viable and durable peace formula (Bose, 2003:218). Building peace within and among nations is the work of many individuals and institutions; it is the fruit of ideas and decisions taken in political, cultural, economic, religious as well as social domains. And the church, as a community of faith and social institution, has a proper, necessary, and distinctive part to play in the pursuit of peace (National conference of Catholic Bishops, 1983:7).

The imperative of peace

Peace is one of the dearest treasures cherished by people in every age. It has no frontiers. There is no separate Christian peace, Muslim peace, hindu peace or Buddhist peace. Peace understood as that tranquility of order that is based on justice and marked by respect for rights of others in our social relationships is one. It is bedrock for human development as well as spiritual growth of Church members and mission activities and church planting. Peace is not merely the absence of war or tension, but the presence of integral well-being of the following qualities : spiritual,

moral and material. Peace connotes the good state of things, which is God's will, or salvation, which is both the work of God and what God enables people to do. There is a very close link between peace, justice and development. Peace is only made possible where there is justice, and where there is peace and justice, it is possible to have authentic development conversely development is an effective means of bringing about true and lasting peace. In the new kingdom, which Christ came to establish by His life, passion, death and resurrection, peace is also to be understood as mercy, forgiveness and love.

Global Insecurity Situation And Quest For Peace

The current State of peace in the world is extremely unpleasant. Due to various cases kidnapping banditry Fulani herdsmen and ransom payment. peoples of the world are honestly not sitting pretty, worshiping in their Churches freely , eating and drinking and doing mission, especially in Zuru Emirate council. At the national level, State level, local government negative ethnicity continues to gnaw into the ties that bind of communities together. Political innuendos remain the reason some heads of household die early, some churches lost members, even their pastors. Leaving families without sources of livelihoods. In many urban areas like Zuru Emirate council violence remain the norm rather than peace such as kidnapping, banditry, Fulani herdsmen and subsequent ransom payment which have impoverished a majority of our citizenry. Economic malpractices including the misappropriation of budgetary allocation are still the cause of undue suffering to the economically disadvantaged. Where this is the case, the net result is unrest, members not regular services again, and instability; thus, inflicting a serious threat to the growth of the church.

Where there insecurity, absence of peace, members relocate to a more secured environment where their of lives and properties safety is guaranteed, thereby churches

lose membership. Peace is the panacea for membership, for mission and evangelism activities. Without peace mission can't take place, Sunday worships.

Churches are attacked at a slightest provocation, a deliberate refusal of C. of O for churches to be built, almajiri practices, children of school age who refusing to be sent to school, non broadcast of Christian programmes in mass media, unequal opportunities for all within Zuru council, provocative utterances by Muslim preachers, abduction and forceful conversion and marriage of Christian girls by some traditional rulers. We all need and expect our fundamental human rights to be respected by politicians, civil society organizations, the government authorities as well as religious leaders.

Global peace treaties:

Global peace treaties are the common but legal instruments put in place by mankind to end wars and conflicts that hitherto have pervade territories, nations as well as continents of the world over the years. They are indeed instrumental and applicable worldwide which entrench it as global phenomenon. Treaties are bridges between wars and peace. Treaties, in essence, provide a basis for an agreement between warring parties. Wars, battles and forms of domestic or international conflicts, whether armed or diplomatic, are often the outcome of disputes over some natural resources or the struggle for power, influence as well as wealth. Examples of some major conflicts of the world are:

1 The Punic Wars, (264-146 BCE) ,

2 The Series of wars between The Roman republic and Cathaginian (Punic) Empire resulting in the destruction of Cathage;

Battle of Thermopylae (480 BCE);

The battle in central Greece, Wars of Rose (1455-85) in the English History

100 years' was intermittent war between England and France in the 14th century over a series of disputes on the English and French claimants to the town; Napoleonic wars which continued a 23 –year period of recurrent conflict in Europe ; American revolution (1775-1783; world war 1&11 (1914-1918 and 1939-1945); Vietnam War 9 1954-1975); Korean conflict; Afghanistan War which started in (2001) triggered by the 911 attack by Al-Qaida and led by Osama bin laden and so on. All these wars over the years have been negotiated or ended with different treaties . There are well over 5,000 peace treaties written globally as well as signed over the years to put an end to one war or the other . Usually. Peace treaties are put in place by political or military leaders close to the end of hostilities in a dragging war situation. As a historical phenomenon, peace treaties emerge independently from one another in all major ancient civilizations of the world.

For the formation of the modern international law of peacemaking, the dominant strand is the European type. Modern historiography has established a tradition of treaty making and peace making that starts with the ancient Near East and passes via classical Greece to the Roman empire. Through the survival of the Roman practices and the rediscovery of the Roman law in the 1th century, essential features of this tradition were woven into the peace treaty practice and doctrine of medieval and modern Europe (lesaffer, 2012:71).

The Challenge Of Human Made Peace

The leaders of the world, throughout the centuries, have thrown away or aside the holistic biblical prescriptive concept of peace. And they have replaced the biblical peace idea with humanistic concept which has not proven anything good for human existence. In the writer's view, the peace concept that the world continues to uphold and suggest and offers to its inhabitants has not in anyway stoppe:

- violence,

- conflicts
- hate speeches,
- wars,
- man-made disasters,
- internal-self conflict and
- abuse in the human societies.

Humankind continues to strategize and employ different forms of emergent jaw-dropping problem-solving stratagems from their standpoints in the name of peace. But this has not yielded any possible real success. No wonder Christ informs the seekers of the biblical peace in this way: “peace I leave with you; my peace I give you. Not as the world gives do I give you” (John 14:27, ESV). The human society shall continue to experience instabilities in all ramifications as long as the way of finding peace remains the answer to the world’s stability. The below scriptural quotation provides an additional reason why the humanistic society is devoid of peace.

...non is righteous, no, not one; no one understands;
 No one seeks for God. All have turned aside; together
 They have become worthless; no one does good, not even
 One. Their throat is an open grave ; they use their tongues
 To deceive. The venom of asps is under their lips. Their
 Mouth is full of curses and bitterness. Their feet are swift
 To shed blood; in their paths are ruin and misery, and the way
 Of peace they have not known. There is no fear of God before
 Their eyes (Romans 3:9-18, ESV).

The human view of peace treaty is never beyond the face-value variation of some form of stability that the human society wishes to experience in the name of peace. In their understanding, they are doing something to remedy the pandemonium and instabilities the faces continuously. The writer is of the view that thousands and millions of the United State dollars are spent regularly in the name of finding world peace. As a result, human beings are constantly on the lookout against any form of threats to it mundane connotation of peace. This view is in conformity with Weyel (2008:8-15). He asserts that peace seekers are trying to maintain their form of peace as well as security by confronting those who jeopardize or breach their peace agenda through any acts of aggression against the violators. It is important to venture into a proper understanding of the concept of peace from the humanistic point of view.

Mission for World Peace

Early in 1891, world leaders organized a peace congress in Rome for the purpose of promoting the culture of peace in troubled and unstable parts of the world. Consequently, the international peace Bureau(IPB) was established (Costa Bona, 2017:3). Tactlessly, the IPB could not maintain its goal of sustaining peace in the world. In no time, the Balkan war broke out (1911-1913). The unresolved conflict and irreconcilable differences between the great powers of Europe at the time further caused the world war 1 from 1914-1919 (the Balkan War. n.p). it is estimated that there were more than 40 million deaths and other causalities by the end of the senseless war (world war1, 2020:n.). the desire for peace and the prevention of the repetition of the heinous suffering and destruction of lives and properties during the world war 1 informed the first peace conference in Paris, France on January 10, 1920 (League of nations, 2020:n.p). Another peace organization was established. The league of nations was organized as the first intergovernmental peace organization in the world as a result of the Paris peace conference. But in no distance future, the league of Nations failed to fulfill the expectation of fostering peace. It could not find

meaningful solutions to the demands of preventing wars, sufferings, and destructions around the world. Accordingly, the league of Nations, could not prevent the world war 11 (1939-1945) that followed. Regrettably, 60 million people died. Out of frustration, the League was formally dissolved on April 19, 1946. Another peace organization was established. The United Nations, on October 24, 1945, was founded a year after the end of world war 11 in September 2, 1945. The establishment of the UN did not also realize the desire UN goals. Prantl (2006:8-9) is of the view that it began to play only a marginal role in the management of conflicts around the world. Thus, Paul and Nahory (2008:29-38) State that one of the reasons why the UN does not still play major role is that “ the UN security Mechanism has always been at the mercy of indecisive relationship among the self-proclaimed superpowers for world supremacy.” A clear evidence is the geopolitical tension that broke up between the United State and Soviet Union at the end of world War 11. The result was the nuclear disaster that followed commonly known as the cold war (Cold War, 2020:n.p). In the face of the UN, the Cold War expended from the idea of containment, to a period of atomic supremacy, to a time of space race hegemony, to a period of the red scare, an anticommunist panic which took place in the US where more than 500 people in the name of communist subversion were led to lose their jobs because they were considered a part of communist sabotage in the US. From the US, the cold war spread to other parts of the world through a growing concern of a perceived threat of the Soviet Union to take over the world. This resulted into lots of actual war conflicts around the world. In the presence of the UN security council, the world became “ an antagonistic bipolar place for the affluent and underclass” (Cold war, 2020:n.p). to find solution to the escalated crisis, the united Nations adopted another approach for peace and conflict resolution by means of diplomacy instead of military actions. As a result, the Strategic Arms Limitation Treaty (SALT) was signed to prohibit the manufacture of nuclear missiles. Even though for this and other reasons, the Soviet

Union's influences waned at some point in time, yet the United Nations could not still maintain peace. According Paul Nahory, (2008:29-38) also opt that “ in a world torn by war and violence, there was a need for a far better security council to promote international peace and security and defend international law”. However, for them, solution could be possible in the future, when the world has changed. This assertion is supported by the view of Mbende (2008:25) who mentions that the United Nations which began as a single unit to maintain peace and security among others around the world, has failed to solve conflict between and among the people of the world. Furthermore, “true change or real peace begins with the acceptance of the absolute holistic idea of peace as prescribed by the Holy Bible”.

Creating Health by Building Peace

In a world of interdependencies and multiple, overlapping crises, peace is an essential enabler of resilient, equitable and healthy societies. As social institutions, health systems can be instrumental in building trust in fragmented societies—strengthening them is a key step in rebuilding societies riven by conflict.¹ Peace enables good health and vice versa.

Conversely, conflict and sickness are among the greatest drivers of vulnerability and inequalities in society. In Afghanistan, Ethiopia, the Syrian Arab Republic, Ukraine, Yemen and other conflict zones around the world, the absence of peace is exacerbating inequalities that destabilise health and security—prompting a vicious cycle of conflict and poverty. Peace and health are inextricably connected, and the two must go hand in hand if we are to offer people basic protections and build secure and healthy societies

WHO has long been an advocate of promoting peace for health and health as a pathway to peace. In the late 1980s, WHO supported countries in Central America to start building ‘health as a bridge to peace’.² Such initiatives introduced the concept

of ‘days of tranquillity’—temporary ceasefires to allow for the delivery of essential health services, like vaccination campaigns for children. These ceasefires are a powerful example of the role health can play in creating peace. It was something that all sides could agree was important. Building on the legacy of such initiatives³ WHO launched the Global Health for Peace Initiative in 2020,⁴ leveraging WHO’s core strengths in health to deliver health programmes in conflict-affected areas that also help to build peace.

The Health for Peace approach builds on the understanding that health programmes can not only alleviate suffering in conflict, but can also be used to address some of the conflict’s underlying causes. Peace-relevant health interventions in this approach work to mainstream conflict-sensitivity into all aspects of humanitarian programming, and to improve trust and communication between citizens and the State. They also use common health-related objectives to build collaboration between different sides, and improve social cohesion through inclusive health promotion initiatives.

While it is relatively easy to start a conflict, the search for peace is often elusive, as wars have a habit of spiralling and leading to unforeseen escalations and negative consequences. For health workers, WHO staff and for humanitarian partners on the ground, war makes everything exponentially harder and sometimes even impossible. The impact of war is immediate on the front lines, but conflicts also displace hundreds of thousands of people, straining health systems nearby. Of particular concern is the growing number of attacks on health facilities and health workers in these zones of conflict. In the first half of 2022 alone, WHO has verified 398 attacks on health in 14 countries and territories, claiming the lives of 157 health workers and patients, and leaving 161 injured.⁶ Attacks on healthcare are a violation of international humanitarian law.

In recognition of the current global situation with multiple conflicts hindering the health and well-being of societies, I decided to make 'health for peace and peace for health' the theme of this year's World Health Assembly (May 2022). During the Health Assembly, WHO's Member States requested that the secretariat develop a roadmap to implement the health and peace initiative. We welcome this request and look forward to working with the Member States to develop it.

In addition to political commitment and active diplomacy, a stronger evidence base on health interventions that support peace building and health security has the potential to strengthen the hands of those who want to negotiate for peace and health. A better understanding of the linkages, pathways and mutual benefits of health and peace is essential so that we can develop effective policies and work better across sectors for positive change. Health policy and systems research, because of its transdisciplinary nature, is an important vehicle to strengthen and clarify the link. This special issue is an important contribution as we work towards a more just world, with health and peace for all.

Effort of Zuru Emirate Council, in Kebbi State. To curb kidnapping banditry and cattle rustling in the emirate:

PRESS RELEASE BY Ibakkana Association; Ibakkana is a socio-cultural association, non religious, non political. "A voice for the Zuru Emirate". We are here to address you on the recent meeting held at the presidential lodge Birnin Kebbi on some of the Issues raised that concerns us. "We will not allow and we will not agree in totality the Macabre cum politicizing of our land" furthermore, we are fully aware of the Emire of Zuru's efforts to dabble into saving and curtailing the trend since it's ugly surface began to show from Zamfara State. Severally, he had had meetings with the neighborhood leadership most especially Dansadau in Zamfara State. Most of us close to Zuru Emirate Development Society (ZEDS), are aware that several reports

have reached that State Government from Zuru Emirate council regarding the mayhem and daily heinous crime committed by bandits.

“Till date, no delegation from the government has ever met to console these bereaved people or any relief package made neither to talk of resettling them”. The most surprising aspect of these all is that the person believed to be in administration of the bandits has been mentioned to the authorities but for once he has never been invited for interrogation or questioning. However, very soon if actions are not taken, we will be compelled to expose the criminal.

Official complaints and several petitions were written in this regard to the office of the Inspector General of police by this same Ibakkana Association which is the mouth piece of the Zuru Emirate people of the land. The Association appealed for help to curb the menace thereby requesting for a fact finding committee to verify thus, mass murder, burning of children as well as rape, insertion of dry cell batteries into women’s private part, burning of grains and villages, cattle rustling , commandeering of the military by a civilian to indulge them into an unjustified killing at Kango Wasagu where 11 innocent people were killed, displacement of people in hundreds any many more which was received with negative response,

This internally displaced persons become aggrieved, helpless and hopeless which necessitated the formation of “Yan sa-kai” meaning local vigilante as a child of necessity and we believed it is non tribal, as it was formed by a Hausa man, non Religious as it encompasses all faith and with no political leaning but rather a succor in protecting our territorial boundaries from armed bandits.

Pretext of the miyetti allah cattlebreeders association of nigeria. (macban).

Barely two months after, the Miyetti Allah Cattle Breeders Association of NIGERIA, precisely on the 16th-August- 2020 issued a Statement that Fulani pastorals are being targeted and killed by Yan Sa-kai, a local volunteer group formed for self-defense

and vigilante like claiming all sorts of false accusation of Kebbi State and his deputy, Kebbi State SA on security, the Emir of Zuru Interim National President ZEDS, Sarkin Fulani Kiruwa, leader of Yan Sa-kai and host of others present praised the volunteer group while in the same vein all disagree and condemn their involvement in extra-judicial issues. The IGP encouraged them with note that security of the Nation is a collective responsibility.

Conclusion of the meeting settled for the Governor's representative, that of Emir, ZEDS President, Sarkin Malamai, C.A,N Chairman, Ibakkana's Chairman, Alh. Muhammadu Kiruwa, Chairman Miyetti Allah and leader of Yan Sa-kai met in Abuja to checkmate and correct some abnormally.

Second Town Hall meeting was convened and held on the 5th-september-2020.

All the members of Yan-Sa-kai volunteer Group was invited to brief on the following rules and regulation regarding their scope and limitations of modul oprandi of operations:

- Borders were drawn for them
- their excesses condemn in strong possible terms
- they should fish out bad eggs among them

In attendance on this crucial meeting were:

The deputy Governor of Kebbi State, Col. Samaila Yome.

Senator Bala Naallah representing Kebbi south

Former Senator, General Muhammadu Magoro

Hon. Kabiru Tukura representing the Emir

Former Chief Army Staff. Lt. General Ishaya Bamaiyi

SA. On security Kebbi State

Ibakkana have never supported crime and we have been doing everything possible to enforce sanity among this volunteer group. We condemn crime in totality unlike some mischief who are in anyway out to protect the bandits.

“ what an odd” “ after all these agreements and preparations for sanity, some group of persons used the misfortunes of our insecurity to preach doom. But yet this issue of insecurity in Zuru Emirate is marred by tribalism and religious bigotry.”

Danger of Persecution to Membership

Rev Joseph Oluwalogo Ogunsusi, posit that, “the challenges on evangelism and mission becomes acute every passing day the North West Nigeria, take into account the continues persecution of Christians by the Muslims particularly from the Northern part of the country. The maitasine of 1980-1996 was a staring point and since then the Christians are no longer save in their homeland.”

In addition, the Maitasine operated in Kano, Bulunkutu, Borno State, Gombe and Yola. They killed both Christian and Muslims who are not their sect. in 1987, the pattern of killing changed to only Christian folks alone. It all started in Kafanchan as well as spread across the North to places like Kano, Bauchi, Jalingo, Tingo and zango kataf all within the Northern region of Nigeria.

The one started in Jos on the 7th –esptember-2001 and 2nd –May 2002. Were all bloody. For some times there were some silent on killings in places like wase, Langtan and shendam areas. Despit all efforts of Joshua dariye, the executive Governor of plateau State to put the situation under control failed and eventually led to the declaration of State of emergence in the State.

Furthermore, persecution started when the population of Muslims is not more than that of Christians, what will happen if the number of Muslims are higher than that of

Christians? The rate in which Islam is spreading, if not checked and by chance have higher population than the Christians, we will be in trouble. These persecutions inform us of the danger ahead of us if we neglect evangelism at this critical moment in the history of Nigeria. Let us preach the word according to apostle Paul in season and out of season, “to dip the holy Bible into atlantic ocean” like Utman danfodio will say.

Jos Plateau State, is a Christian dominate State, yet both Christian indigene and non indigenes alike do not feel save in the hands of their persecutors who raid their homes at night. Christian are not safe in the entire northern Nigeria States especially where they minority Christian population like Kebbi State, Zamfara State, Kano State and Katsina State. Similarly, we are not safe in those States where the ratio of Christians appeared to be 50:50 like that of Kaduna State where Shari'a law was declared at the expense of lives of people as well as their properties. There were serious massacre of Christians and destructions of Churches within the State in the year 2000 (Josph Oluwalogo, 2002, 26-27).

3.5 Structural Impact

According oxford advanced learner's dictionary, defined structural to mean the way in which something is built or organized, the way Christian as well as churches were built in Zuru Emirate council terrorists have destroyed so many churches:

According advanced learner's dictionary, has defined Impact to mean the powerful effect that something has on somebody, or something.

Causes of structural violence by Johan Galtung; “structural violence is the result of several factors that could perhaps be summed as social conditions. This includes prejudice by an aggressive group of people, like “kidnappers, bandits, and Fulani herdsmen.” with a history bias, and an attempt to erase of obscure historical injustices to the detriment of those who have been victimized.

Johan Galtung's Theory of Structural Violence

For Johan Galtung, the idea of violence centers on the idea that a person can be kept from their full potential. In other words, there is a violent cause between what a person actually is and what they potentially could be. For example, it is a form of violence if a child grows up without being as smart as they could be because they have been placed in poor schools. Galtung notes in his seminal work, “violence, peace and peace research” that this is a very broad, almost metaphorical definition, so he is careful to clarify various kinds of violence, where no individual person is the primary cause.

However, this is not to say that structural violence does not involve the actions of individuals. If there is a widespread practice of husbands beating their wives there is direct violence taking place in each household. However, the fact that the practice is generalized, and the fact it tends to be members of one group committing acts of violence against members of another group, indicates that there is something more at work. Galtung's theory holds that “something more” is structural violence, in which case there is an underlying set of features or structures of society that produce the dynamics necessary to replicate that violent dynamic. Galtung would say that there are agents of violence that accompany institutional violence, and these agents create victims.

According to section 14(2) (b) of the federal republic Nigeria's constitution, the welfare and security of the populace must be State's primary goals. The security and well-being of the people are jointly State as the only goals in this declaration (Okeke, 2022). Every requirement is present when one desires to grasp security. All people, both governmental and non governmental, are excessively concerned about security (Akpan, 2017). The need for security becomes a vital issue of political thought and action in a world of perceived improbability and danger. It channels a broad yearning for more dependability, stability, and tangibleness in the face of the terrifying forces

of unpredictability, rapid transformation, and complexity, ironically, however, there is no consensus on what the phrase “security” means, and it does not lend itself to any prognosis. Instead, it delineates the boundaries of a hotly contested terrain (Boemekan and Schetter, nd.). “security is regarded as a State in which citizens are free from any dangers to their lives and means of subsistence, free from bodily damage, disease, unemployment, and human rights violations wherever they may be found inside a sovereign nation”. (Ndubuisi –Okoli Anigbuogu, 2019, p.8.). In order to foster sustainable human development and to advance regional, and international peace and stability, security might be viewed as a “public good” (Hussein, Gnisci and Wanjiru, 2004:11).

According to the United Nations development programme (1994), security is defined as protection from covert and harmful interruption of daily operations at Homes, workplaces, worship places, communities. The realism school views security in terms of warfare, recommending various military measures to counteract security concerns (Akpan, 2017). According to the “human security” perspective, threats and challenges to security go beyond law and order and national defence to include all political, economic, and social concerns that provide a life free from danger. The State has lost importance in favor of individual security. However, these two things are not incompatible (Husseini, Gnisci and Wanjiru, 2004:11). The military’s emphasis on security changed after the Cold war from several angles. There have been many viewpoints on security, especially at the personal level (Olurode, 2013).

Nigeria’s security condition seems elusive and insurmountable. The ongoing security threats in every State more especially North Western State, in the nation has yet to be adequately addressed by the government at all levels. The government’s security system cannot ensure safety and security in Nigeria, especially Zuru Emirate council in Kebbi State, in Nigeria due ongoing security issues, which raises doubts about whether security can be guaranteed there (Oyeyemi, 2019). Nigeria has had its fair share

of instability brought on by a variety of factors, including civil war, insurgency, violent religious crisis that reoccur frequently, militancy caused by poverty and ethnic divisions, as well as crises brought on by the calls for self-determination. Therefore, it is clear from Nigeria's history over the past five to six decades that security continues dominate the public conversation (Adediran, 2018).

According to Oyeyemi (2019), Nigeria insecurity problem may resemble that of the early 1980s economic crisis brought on by the decline in commodity prices. Price hikes from OPEC privatization, economic emancipation, deregulation, currency depreciation, cold war, politics, as well as the Structural Adjustment Program (SAP). The rise of Boko Haram in the State of Borno and Yobe. The gang then became a menace to the safety our nation Nigeria as well as other nearby countries because of its criminality and terrorist actions; the height of this is insurgency, banditry, kidnapping. A country's ability to survive depends heavily on its level of security. Without sufficient protection for people and property, the system will be plagued by anarchy, turmoil, and it will eventually collapse.

According Rev. Canon Rueben Koza, Vicar, St. Peter's Anglican Church Bena, Danko/Wasagu Local government, Kebbi State, Zuru Emirate Council, unpublished document 17th -7- 2024.

As a result of the destructions of these Churches, settlers of those communities have abandoned their houses which has apparently cause many members of these churches to relocate or run for their lives. Violent crimes affecting these villages is a severe problem , especially in rural areas where a lot of people live their farm business. There is widespread of arm robbery, assaults, extortion which often involved violence. According to (Isaac, 2018) the insecurity challenges are internal, and these insecurity has dramatically affected the development process of Zuru Emirate Council as well as Kebbi State.

The Number Of Churches Destroyed By The Terrorist

- 1 Anglican Church Kwangirawa
- Roman Catholic Church Kwangiraw
- Anglican Church Rikuwa
- Roman Catholic Church Rikuwa
- United missionary of church Africa (U.M.C.A) Munhaye
- Anglican Church Munhaye
- United missionary church of Africa (U. M. C. A) Bakin gulbi
- Roman Catholic Church Janbali
- Roman Catholic Church Ungunwa Yara
- Roman Catholic Church Ungunwa Dansanda
- Anglican Church ungunwa Dansanda
- United missionary Church of Africa(U.M.C.A) Ungunwa Dansanda
- Evangelical Church of West Africa (E.C.W.A) Ungunwa yara
- Anglican Church Yanmaitaba
- United missionary Church of Africa (U.M.C.A) Yan Maitaba
- Anglican Church Maifitila
- Roman Catholic Church Maifitila
- Anglican Danhaye
- Anglican Church Danmani
- Roman Catholic Church Danmani
- Evangelical Church of West Africa (E.C.W.A) Banema
- Roman Catholic Church Awala
- Evangelical Church of West Africa (E.C.W.A) Awala
- United missionary Church of Africa (U.M.C.A) Awala
- Anglican Church ungunwa Baba

- Roman Catholic Church Ungunwa BaBa
- Evangelical Church of West Africa (E.C.W.A) Kangon Modachi

Impact of terrorism banditry attacks and kidnapping on church structures:

Banditry is a type of armed violence motivated primarily by the criminal intent to steal and plunder for economic gain. Furthermore, banditry is a problem that often arises due to existing crisis between people who compete for common economic interests, and it is linked to the conflict between pastoralists and crop producers. The insecurity continues to be a major security challenge, causing instability, destabilizing governance, and exposing the environment to numerous security threats, impeding socio- economic as well as religious freedom which is the fundamental rights of all citizens. The current insecurity in Zuru Emirate Council has a significant impact on the price of cash crops because transportation of such crops to markets is frequently disrupted, causing farmers to abandon commercial harvests and leading to food insecurity.

Oyinloye identified five types of banditry such as:

- 1 Rural banditry,
- 2 Resources-induced banditry,
- 3 Ethno-religious induced banditry,
- 4 Political-induced banditry,
- 5 Nomadic free-range grazing-induced banditry. Rural banditry, political induced banditry and Nomadic free-range grazing-induced banditry are the most common types of banditry in the terrorizing the North west region of Nigeria.

Banditry attacks can result in financial losses, physical injury, death, social intimidation, restrictions on on freedom of movement, freedom of worship, as well

as psychological fear of political intimidation. Banditry, despite its pervasiveness, has a number of negative consequences, including, but not limited to, impact on socio-economic activities, exacerbating the breakdown of law and order, and having effect on worship centres as well as human lives, pastors and the entire community.

The menace of banditry kidnapping and ransom payment has led to the closure and damage of church structures and even health facilities and their personnel and Church indices in Zuru Emirate Council, Kebbi State Nigeria.

Impact of Terrorism on Mission Activities

The surge of terrorism banditry kidnapping and Fulani herdsmen in the North west region of Nigeria, accompanied by a tide of cattle rustling, maiming, kidnapping for ransom, loss of lives and properties as well as displacements of persons, and disruption of socio-economic activities, has complicated every aspect of life in affected areas, in the region directly and indirectly, as well as in distant settlements in the whole State of Kebbi. It has been reported that most of community where bandits have displaced people, Churches in those affected areas have been converted by terrorists where they use it as hideouts and to keep their kidnap victims as well as use remote areas in the bush and forests for their activities. The churches where citizens gather to worship and spiritual development and edification every day and week has been truncated by the terrorists activities. We have so many churches in rural areas which have come under threats.

The impact of banditry on Church mission activities and evangelism in Northwestern Nigeria have significant consequences in the region's healthcare system, as PHC is crucial to universal health coverage due to its geographical spread and affordability. However, bandits terrorism, kidnapping for ransom has led to the displacement of not or limited pastor and evangelist and church leaders also health professionals , including medical Doctors, Nurses as well as support staff. Many of these workers

have been forced to leave their well deserved positions due to security concerns, resulting in a shortage of missionaries, pastors and church planters, as well as skilled healthcare workers in those areas leading the closure of some healthcare facilities. Furthermore, closure of churches, healthcare facilities have disrupts access to essential healthcare services needed in those deserted communities such as: regular Sunday worship and bible study class, women and youth fellowship meeting, midweek service, and in the Primary Healthcare Centre (PHC) maternal care, Rotating Immunization (RI) as well as emergency medical treatment. Terrorism contributes to public health challenges, with increased risk of disease outbreaks and higher morbidity and mortality rates in the affected communities. insecurity, population displacement, limited spiritual growth luckwarm spirit backsliding and lack of access to healthcare compound these challenges.

The ability government and humanitarian agencies to provide assistance and support to affected communities has been largely affected, making it difficult to address the human spiritual and health need the large population effectively. The challenges collectively undermine the Church as well as the primary Healthcare systems in Zuru Emirate Council in Kebbi State, making it imperative to develop comprehensive strategies as well as spiritual intervention plan to mitigate these adverse consequences and restore a more resilient and effective mission and evangelism as well as healthcare infrastructure in these communities as soon as possible for those communities access a place of worship as well as healthcare service delivery.

Types Of Terrorism

Terrorist groups are differs based on their aims and objective, targets, operations size, strength and the territory where their operations cover. This is why political science, security and strategic studies scholars have been able to draw up the distinction between different terrorist groups. (Uche, 2011) submitted that there are three types

of terrorism. They are State terrorism, Domestic terrorism and International or Transnational terrorism. • State terrorism - Is essentially a government rule through violence and fear, although its technique can be extensive and sophisticated even in primitive society.

This is often targeted at internal opposition. It often includes repression against those that oppose the status quo. EKU (2018) describes these types of terrorism as one which consists of a terrorist act on a State or government by State or government. This can be traced to the period of the French revolution. During this period, the French monarchy was greatly repressed to those that oppose its government Nazi in Germany did the same, Stalin government in Russia, Samuel Doe of Liberia. Abasha regime in Nigeria is a good example of State terrorism. • Domestic terrorism: - This is a terrorist act or group that operates within a particular geographical location. This denotes the activities of revolutionaries or rebel groups within a single State.

This is basically to seek for rebel or revenge or to deliberately wreak havoc in an attempt to change the status quo. Eku (2018) called this type of terrorism the Dissent terrorism, a terrorist group that has rebelled against their government such action is limited to a particular State e.g. Boko Haram terrorist group operating in Nigeria falls within these group. • International terrorism:- This is a terrorist act that goes beyond a national border, a terrorist group which their operations cut across National boundaries. Fall within this category.

It is a terrorist act that is carried out by citizens of more than one State across borders i.e. in all ramifications, it transcends across the border. International terrorism, therefore, signifies the use of terror by one group or government-sponsored agents against nationals of another State either at the territorial domain of that State or at the territory of other States. Example: cyber-terrorist and the Al-Qaeda group is a good

example because their activities cut across a national border and seek out members from different Nations (Uche, 2011).

Other types of terrorism listed by Eku (2018) are Terrorists and the left and right which they see as groups rooted in political ideology. Another one is Religious terrorism, which they described as a group that is extremely religiously motivated. Boko Haram group falls into this category. Lastly, criminal Terrorists which are terrorists act used to aid in crime and criminal profit. Features of Terrorism From a close study of terrorism, it has been identified that at least four traits are discernible as common features of terrorism Uche, 2011 in Joseph (2010) posits that they are:

- Objectives: - Some of the objectives are to publicize the existence and cause of the group on a national or international basis, to intimidate and coerce the public into supporting their demands to undermine and discredit the act horrifies who oppose their cause, and to provoke repressive counter-measures in order to gain sympathy.

To de-legitimize internal value, culture and destabilize internal security.

- Actors:- State as well as non-State actors, including groups and individuals, are usually the perpetrators of terrorism.
- Targets:- Both human beings and property can be targets of terrorism with special focus on targets that provide the widest publicity such as landmark buildings and high placed persons.
- Methods:- Perpetrators of terrorism use violence including bombing, kidnapping, killings and hostage-taking in spreading fear among the targeted population.

Boko Haram groups use all the aforementioned methods especially bombing and hostage-taking. The taking of Bichi and Dapchi schoolgirls as hostages is a living example. Why terrorism in Nigeria Terrorism has been existing in Nigeria since early 2000, and the act has killed and displaced many citizens of Nigeria with their deadly operations of kidnapping, suicide bombing, hijacking, hostage-taking and sporadic gunshot on many villages in the Northeast especially in Borno, Yobe and Adamawa

State. Boko Haram is the popular title for a group that calls itself Jama'atul al-Sunna is-da wa-lqital and it has operated in Nigeria since 2002 & 2003 (David, 2011). The emergence of terrorism in Nigeria is traceable to factors such as Bad governance, Religion extremism, the proliferation of small arms and light weapons, political greed and foreign influence. Each of the following factors is addressed below. Bad governance As we have written in one of our article titled bad governance and proliferation of small arms and light weapons in Nigeria. We rightly posited that there is a concomitant relationship between bad governance and a drastic increase in the rate of armed crime and vice-versa. Nigerian State had been engulfed with bad governance since 1999, a selfish government that does not have the interest of the masses as uppermost in their heart, and does not make prevail what is called altruism, is the type of government Nigeria State has been experiencing for years now, and the selfishness cut across the three arms of government.

The Executive head only governs in favor of itself, its party and party godfathers and the legislative only make laws to suit themselves not the masses while the judicature is always at the mercy of the executive and adjudicate to the favor of the executive head that appoints them.

None of the arms of government in Nigeria is really working towards the betterment of the lives of the masses, and the adverse effect of this is poverty and an increase in crime rate.

According to Jeremy Bentham (1789), the father of utilitarianism he argued it is an explanation of pain and pleasure, that every government is its executive, the legislature should govern and make a law that will call for the greatest happiness of the greatest number of people. The Nigerian government had failed on this as they have even failed to give the basic necessities of lives that will enhance citizens' livelihood and guarantee a high standard of living to the people. In an undeveloped

society where citizens lack in terms of employment, education, food, shelter, housing, clothing and have no access to social amenities, in this case, citizens are being frustrated and tends to look for a way of survival at all means, based on this, citizens are being brainwashed easily, and bought over cheaply by the terrorist groups to act as an instrument of terror in the State. Emile (2014) submitted that the social problems and the causes of Boko Haram terrorism in Nigeria are Youth unemployment, endemic job creation, failing economies, regime corruption and repression, and religious sectarianism.

McNamara (1968) argued that a country that is not developed is not secured, and end up equating development with security. Nigeria's government has failed to develop the country and that has become a security challenge on the State (country) as crimes such as armed banditry, kidnapping, terrorism, Fulani herdsmen, yahoo and drug trafficking have now become a means of survival to the citizenry.

More and idler hands amongst the youths of Nigeria are being employed by the Islamic sect Boko Haram to act as a fighter for the group because an idle mind is the devil's workshop. The day the government of Nigeria starts alleviating the citizenry economically, Boko Haram will gradually become a thing of the past in Nigeria. Another act by the Nigerian government and the military leadership that has called on the continued existence of the Boko Haram in Nigeria is the ineffectiveness of the Nigerian military and the inability of the military to win the war due to low morale. The Nigerian military has now been made to lack effectiveness, as they are now the toothless dog that cannot bite.

The military is not secured, even though they are soldiers, they needed to be secured, and they are saddled with the responsibilities of securing their country against internal insurrection and external aggression. However, in carrying out this responsibility, they (the military) needed to be secured as well. They needed to be secured by given

them enough military equipment (arms and ammunitions) needed to carry out operations. Allowance and salaries of soldiers on the war have to be paid as at when due, and soldiers should not be made to stay more than enough time on the war.

This will definitely boost the morale of soldiers, as they will be ready to fight at any point in time and feel well secured. Nnenna (2019) reported that soldiers fighting in some part of Adamawa and Borno lamented against the reduction of allowances and overstaying on the war without seeing their families. They said that #9,000 was deducted from their January allowances and that some soldiers have stayed up to five years on the war without visiting their families. It is quite unfortunate that the Nigerian military is presently lacking arms and ammunitions, with incessant payment of allowances to soldiers fighting Boko Haram.

They also lack the necessary intelligent information needed to effectively prosecute the war. The moral of the soldiers engaging Boko Haram is now very low, as soldiers die on the war in large numbers. When soldiers are not secured invariably the country is not secured, that is the case in Nigeria. Religious Extremism Some political science and security studies scholars have traced the causes of terrorism to religious extremism, this fact cannot be relegated as the act of terrorism have been investigated, and scholars have realized that most of these activities are been championed by radical Islamic groups e.g. the hammers, the Taliban, the Al-Qaida and the Boko Haram in Nigeria that claimed to be fighting against western education and wants to spread Islam and establish Islamic State in the whole of Northern Nigeria.

This is a conviction that the causes of terrorism in Nigeria have to do with religion, even though the workability and possibility of their intention are impossible, as it is an idea that will become a fleeting mirage. However, the causes are been championed by an Islamic extremist. The Guardian News (2014) reported that Religious extremism has become the main driver of terrorism in recent years, according to 2014

Global terrorism index; their report recorded 18,000 deaths in 2013, a rise of 60% on the previous year.

The majority (66%) of these were attributable to just four groups: Islamic State (isis) in Iraq and Syria, Boko Haram in Nigeria, the Taliban in Afghanistan and al-Qaida. This has really signified Religion as one of the root causes of terrorism in Nigeria. Adesoji et al (2016) posit that it is a common belief that religious tension and religious fundamentalism cause terrorism, there is empirical evidence to support this argument with respect to Boko Haram, religion plays a vital role in their discourse. The group holds extreme religious ideology, which they use as the basis to commit their heinous crimes (Adesoji et al 2016). Most of the Muslim in the Arab nation is Sunnah Muslim that believes in the supremacy of their doctrine, and sees other doctrine and religion as a peagan (Kafiri) that needs to be abolished; the same cause is now being championed in Nigeria by members of these Sunnah Muslim in Nigeria.

Religion plays a serious role in fostering terrorist tendencies because of its penchant for labeling one group as superior and others as inferior based on their monopoly of access and ownership of a supposed supreme universal being (Abolurin, 2012). Religion is no doubt one of the route causes of terrorism in Nigeria. The proliferation of small arms and light weapons The increasing number of arms production and circulation in Nigeria is another cause of terrorism.

No terrorist act could be easily championed without the availability and the use of arms. Boko Haram in Nigeria has been known to be championing their course with the use of arms such as A.K.47 Riffles, bombs, knife and cutlasses, rocketpropelled Grenade (RPG), sub-machine guns(SMG) and envy guns such as General purpose machine guns (GPMG), and armored tanks. With all the above arms, an act of terror is easily propelled. The unguided borders of Nigeria and the availability of illegal route where illegal arms are imported has called on the drastic increase in the numbers

of small arms and light weapons in Nigeria, these are the arms end up been used by the Islamic sect Boko Haram in fighting their unjust course and also use as an instrument of terror on the society. Punch newspaper (2017) reported that Nigeria has only 84 approved border control post but arms syndicates, smugglers and terrorist operates 1,400 illegal and unmanned routes. The terrorist doesn't succeed in an environment devoid of arms proliferation and arms control. LT Col Sagir (2013) submitted that" proliferation of small arms and light weapons is increasingly and dangerously becoming the causes of transnational organized crime in Nigeria with Boko Haram's insurgency, emerging Niger Delta crisis and kidnapping, communal crisis and armed robbery in the South East serving as hubs or impetus for arms trafficking. Some borders towns, particularly in the North Eastern plank, serves as the locus for trafficking of arms as well as Centre's for stolen goods, drugs and hostages perpetrated by criminals, terrorists and their collaborators" (Sagir, 2013). Terrorists such as Boko Haram are known for illegal trafficking of arms, they are been supported with arms by their allies in other countries, these arms reach Nigeria through illegal routes e.g. unmanned unapproved channels in the bush. Of particular concern are the growing sophisticated arms and weapons used by Boko Haram militants in recent attacks in Northern Nigeria, and evidence in seizures made by security forces in Northern Nigeria, this piece highlights Boko Haram's arms smuggling operations within and across Nigeria's borders signposting how other terrorist groups may be trafficking arms in Africa (Freedom, 2013). The proliferation of small arms and light weapons is indeed one of the causes of terrorism in Nigeria. Foreign influence (Islamic Mission) Foreign influence is another cause of terrorism in Nigeria, Boko Haram is an Islamic terrorist group operating in the North-Eastern, Nigeria, and the group's aim is to establish a Sharia State in Nigeria, destabilize Nigerian government and remove Western influence from Nigeria. The group has its allies in other countries one in which they are loyal. UK. GOV. (2018) submitted that the group was

formerly linked to Al-Qaeda in the Islamic Maghreb (AQIM) on 12th March 2015, Daesh (formerly referred to as ISIL) accepted a pledge of allegiance by Boko Haram. In August 2016, the group split into 2 factions: Islamic State in West Africa (ISWA) and Boko Haram. Boko Haram is not just operating in their own discretion, they have a similar vision to be accomplished with their allies in another country, they receive orders from their headquarters in another country, Boko Haram is an Isis- aligned jihadist group based in the North-eastern, Nigeria (counter Extremism project 2017). The mission of Islamization is to be accomplished in most of the countries, especially in Asia and African countries by this Islamic jihadist operating in this named continent, Nigeria is one of the targeted countries were the mission is expected to be fulfilled, this is why assistance in form of materials, money, weapons are given to Boko Haram. These weapons are illegally moved in through the unmanned illegal routes found in the bushes. Itai (2018) posits that alongside the clearly criminal activities of abducting for money, bank robbing, there are also open activities in which an enormous sum of money changes hands among funding bodies and terror organizations. No terrorist organization operates successfully without finance and the needed materials, terrorism is an act that required a huge amount of money to keep the terrorist organization going in the actualization of their aims and objectives in any country where the group is set up. Political Greed Some act of terrorism is being mobilized by politics and politicians. For example, in Nigeria, some politicians have become sponsors to a terrorist organization such as the Boko Haram. Politicians hide under religion, submit themselves to the terrorist group as an Islamist and claiming to be fighting the same course with that of the terrorist group. They end up sponsoring activities of terrorism in Nigeria and they do this in order to the destabilized government of the opposition. Politicians use political thugs during elections, they buy them arms to be used in disrupting election processes. This arms most of the time are not retrieved from these thugs as they end up using them as an instrument of terror

on the society. Most of these thugs with those arms end up submitting themself to the terrorist organization as an instrument to championed the act of terror in North-eastern Nigeria. Another factor is that Nigerian politicians when they get to the position of power, fail to give the citizens the basic needs of lives that will enhance livelihood and guarantee a high standard of living. When citizens are jobless, idle, they have no options than to submit themselves cheaply and fall easy prey to the demands of the terror group to act as a fighter for the group. Wisdom (2018) submitted that” Nigerian politics as the cause of insurgency have largely analyzed how corrupt politicians have caused economic poverty and inequality which have resulted in grievances in Northern Nigeria. Politicians are also seen to be too far from the citizens as they are not always seen on the ground to address the issues and challenges faced by the citizens. Citizens tend to solve their issues themselves as some citizens end up taking laws into their hands by engaging themselves in a series of a criminal act to survive”. Vivian (2018) submits that a” huge gap between the country’s government and its people is another cause of terrorism in Nigeria. Quite often, people do not seem to be heard by government officials. While some manage to deal with this in a civilized manner, others take to arms and use fear as their instrument of getting what they want from the country”. The effect of terrorism in Nigeria The act of terrorism in Nigeria has raced immense havoc in the country, as it has posed serious security challenges since 2009. Quite a large numbers of Nigeria citizens have been sent to their early grave with the terrorist deadly act of bombing, sporadic shooting on the citizens, boning of houses, kidnapping and hostage-taking. Boko Haram, since the insurgency started in 2009, Boko Haram has killed tens of thousands of people in Nigeria according to https://en.m.wikipedia.org/wiki/Boko_Haram. Thousands of citizens of Nigeria have been displaced. The social and economic lives of Nigerian citizens had been jeopardized as citizens are not able to go on their daily activities, especially the farmers which have even resorted to famine and hunger in Nigeria as I

earlier posited. Many schools have also been shot down and many teachers killed. These acts have sent many Nigerian children out of school. According to Giz (2016), they posited since 2009, there have been large destructions due to reported violent attacks especially in Borno State. To date, more than 20,000 people have lost their lives in these attacks, and some 2.3 million have been displaced from their communities of origin. The majority of the internally displaced persons are now living in the neighboring State of Yobe and Adamawa. Boko Haram targeted attack on schools and health care Centre's have further weakened the already inadequate health care and education system. Unicef (2017) submits that Almost 1,400 schools have been destroyed in Borno during the armed group's eight-year rebellion and more than 57 percent of schools are unable to open because of damage or being in areas that remain unsafe. The educational life of the children of Nigerians especially citizens of North-eastern Nigeria had been crippled thereby increasing illiteracy and ignorant in Nigeria. The tourism industries in the affected areas have been affected as foreign investors are not willing to come and invest in the Northeast, and Nigeria as a whole. A few years back the United State of America worn its citizens not to go invest in Nigeria as Nigeria is not a safe land to invest, this was due to the act of terrorism ravaging Nigerian State. The chronic humanitarian crisis, high rate of unemployment and endemic poverty is now ravaging Nigerian State due to terrorism, and the efforts of the Nigerian government in containing this crisis have only yielded a little positive result. Terrorism in Nigeria has also affected governance in Nigeria as government properties and government officials have been attacked especially in Borno State in the past. Attacks are also carried out on military bases in Borno State Nigeria. Attacks by the terrorist group on an army base last Sunday led to as many as 100 soldiers being killed, the attack attributed to the Islamic State of West Africa(ISWAP), a breakdown faction of Boko Haram that affiliate with the Islamic State (Yomi, 2017). Nigerian budget on security have increased or has been increasing in the past few

years and money budgeted on the internally displaced person (IDP) has also increased drastically in the past few years. This money that would have been spending on more beneficial development projects are now diverted to tackling terrorism in Nigeria. It was in order to quell the attack by Boko Haram that the national assembly passed the anti-terrorism act in 2011 and in 2013; the federal government of Nigeria made a huge allocation to security in the budget (Ewetan, 2013 cited in Serap 2017). During the administration of former President Good luck Jonathan, two billion dollars was expended to tackle the menace of Boko Haram insurgency and equally in 2014, a huge amount was spent to quell the crisis of Boko Haram in the Northeast (Serap, 2017). In 2017, President Muhammed Buhari administration set to expand one billion dollars from the Excess crude oil on the fight against Boko Haram in the Northeast, Nigeria (Serap, 2017). Indeed the consequence of terrorism in the Nigerian State has been so devastating, is an act that needed more urgent attention and solution, before it gets to its apogee. Theoretical framework Theory can be seen as a “set of carefully and logically used laws that are used to classify, clarify, explain and predict phenomena, a theory gives explanations to facts”. Mbachu (2005). This paper adopted the Greed and Grievances and Human security theory by Collier Paul and Hoeffler Anke (2000) and Mahbub ul Haq (1994) respectively. Collier and Hoeffler developed a theory to prove the causes and motivation of the outbreak of violent rebellion, which led to the upspring of civil wars. They argued that “their statistical data pointed towards economic incentives as being the main causes of the outbreak of violent rebellion”. It was analyzed also, in Doorn (2013) that collier and Hoeffler in their original paper used a number of 1,000 death per year as the baseline for civil war (2000, p4). However, despite the criticism leveled against collier and Hoeffler greed and grievance hypothesis, in which they are criticized on the bases that “it is impossible to impose the type of generalization of civil wars that they attempted in their work, and that civil wars are caused by highly complex social process that

greatly depend on the historical and regional context. Therefore, it is important to study the causes of civil wars in the context of the specific cases''. Nevertheless, the greed and grievance of collier and Hoeffler are very relevant in proving the causes of terrorism in Nigeria. Collier and Hoeffler argued that an economic incentive is the primary causes of violent rebellion and civil wars. This fact is never relegated in the case of Nigeria, as the failure of Nigerian government to give the basic necessities of lives to her citizens and the greed of the political class to amass wealth to themselves which has, in turn, widen the gap between the rich and the poor are indeed the primary causes of terrorism in Nigeria. The inability of the poor to survive has now made the poor to fall easy prey to the incentives offers by the terrorist group, as they are being bought over cheaply to act as a fighter for the deadly groups in Nigeria. Collier and Hoeffler argued that the main characteristics of civil war-prone States are a heavy reliance on primary commodity exports, a large percentage of unemployed and uneducated young men and a sudden and rapid economic decline. This is exactly the case in Nigeria, as there is a heavy reliance on oil, with a very high rate of unemployed and uneducated youths who ends up being a tool in the hands of the deadly group Boko Haram. The human security hypothesis and its authoritative definition were first given by Mahbub ul haq (1994) in "connection with the immediate post-cold war period and the new development agenda when he drew attention to the concept in the United Nation development program (UNDP) human development". "The concept of human security represents a departure from orthodox security studies, which focus on the security of the State. The subjects of the human security approach are individuals, and its end goal is the protection of people from traditional (Military) and nontraditional threat such as poverty and disease". It is an expansion of thought from just security of the State to seeing individual welfare in all ramifications of life as being paramount in a State. This could be actualized by guaranteeing freedom from fear and freedom from want, where citizen's lives are protected in terms of political,

social, economic, environment and another aspect of life protection. That is what is also expected of the Nigerian government, to protect her citizens in all ramifications of life. Which is to be done through the provision of basic needs of lives, and most importantly, economically reviving of those victims of terror attack in Nigeria, having lost all their belongings in the crisis, so that they can live a comfortable lives again as citizens, and not ends up being a tool in the hand of the deadly group Boko Haram. An idle hand is the devil's workshop. Methodology This paper adopted the hybrid method of data collection, as the interview is applied as the tool for data collection, while other valuable information are retrieved from readymade works of scholars e.g. text, journals, newspapers, and internets materials. The author visited Ribady Cantonment (NDA), Political science and Defence studies department at Nigerian Defence Academy (NDA) kaduna, and Durumi IDP camp, Abuja respectively, where officers, PG Students, NGO officials and IDPs were interviewed respectively. This paper applied the case study Design, while the populations for this study are the military officers, PG Students in the area of Defence studies in NDA, NGOs officials and IDPs in Durumi IDP camp. The sample comprises of 2 army officers, 3 PG Students, 1official each from the two NGO organizations, and 3 IDPs. Data presentation and analysis on the causes and impact of terrorism in Nigeria. This section is concerned with the presentation and analysis of data (responses) collected from Ten 10 respondents through an unstructured interview. The author adopted the traditional approach by coating the respondents verbatim and linking their submissions with existing literature that argued in a similar direction.

CHAPTER FOUR

THE IMPACT OF INFORMANT ON THE FIGHT AGAINST TERRORISM

SOCIAL IMPACT OF TERRORISM IN KEBBI STATE

4.1 Impact on Security

Terrorists Attacks in Nigeria

The primary terrorist threat in Nigeria comes from the following terrorists groups:

- 1 Iswa
- 2 Boko haram
- 3 Fulani herdsmen
- 4 Kidnappers
- 5 Bandits

These group of terrorists are mainly based in North East, Borno, Yobe and Adamawa. North centeral Niger State, Kogi State and some part of Kwara State, as well as North west, Kaduna, Katsina, Kebbi, Sokoto and Zamfara State Nigeria 2015. There have also been attacks likely associated with terrorist group in some part of country such as:Niger, Kaduna, Kogi, Bauchi, Ondo, Zamfara, Taraba, Jigawa, Sokoto, Edo, and Kano States, as well as the federal capital territory.

Terrorism banditry and kidnapping attacks could be indiscriminate and could occur at any time, including places frequented by foreign nationals, such as:

1. Places of worship Church or Mosque
2. Markets
3. Malls
4. Hotels

5. Bars as well as restaurants
6. Sport venues and screening centres
7. Displacement Camps
8. Train network and stations
9. Government buildings
10. Police stations
11. Banks
12. Educational institutions
13. International organizations
14. Large public gatherings such as: marriage ceremonies, burials, festival like Christmass and Sallah celebration, naming ceremonies
15. Police and military check points

Take particular care during election periods, or periods of religious significance or other public holidays.

Terrorists bandits and kidnappers groups have also constructed bogus vehicle checkpoints on major supply and commercial routs, such as the Zuru -Zamfara and Bena –Kwantagora road.

A heavy security presence is often a sign of a particular high risk like in Bena Danko wasagu local government and Dankolo in Sakaba local Government, in Kebbi State, Nigeria. Avoid affected communities in Neighboring State like Zamfara and Niger State. And then in the immediate aftermath of an attack.

Security Tips

Stay aware of surroundings, keep up to date with local media reports and follow the advice of the local authorities

Political situation, political rallies, protests and violent demonstrations can take place with little notice. Get advice on areas to avoid. Take care if you are visiting crowded public places or attending events which attracts large crowds. If you see a threatening or intimidating situation, do not try to make your way through it, turn around as quick as possible move to a more safe place. There may be incidents of intercommunal violence which do occur more frequently in some part of Nigeria and most often with our prior notice. Although foreign nationals might not be the initial target, however, there is a risk you might likely be caught in the attack. Therefore, do monitor local announcements as well as media reports.

There is presently a widespread protests and demonstration across Nigeria which began since 1st August, 2024. Including in major cities of Abuja and Lagos. This no doubt have resulted in disruptions, reports of violence, and use of tear gas by security services in various locations. Public demonstrations may continue across the country in the coming days and into week commencing 5th August 2024, there may be an increased security presence across the country during this period. This period will likely see increased risks of ongoing disruption, with possible effects on transport and infrastructure. Exercise caution when travelling, consider avoiding travel after dark hours, avoid large crowds and gatherings, monitor local media reporting, as well as UK travel Advice.

Curfews And Communication Blackout

The Nigeria authorities have imposed, amend and lift curfews and restrictions on the movement of vehicles at short notice throughout Nigeria. If you fail to observe curfews and restrictions, you could be at significant risk. Check with the local authorities or someone with local knowledge for up –to- date information.

Network operators in Nigeria have in the past been ordered to suspend mobile networks and wi-fi with very little notice.

Recent Significant Attacks

1. in June 2023, Islamic State west Africa (Iswa) carried out an IED attacks in Nasarawa State
2. In April 2023, ISWA claimed an IED attack on civilians in Jigawa State.
3. In February 2023, ISWA bombed a local government office in Kogi State,
4. IN 2022, ISWA claimed responsibility for attacks on Nigeria security personnel in Ondo and Edo States respectively,
5. In 2022, ISWA attacked Kuje prisons in the federal capital territory and an unknown number of prisoners escaped
6. In 2022, ISWA claimed responsibility for attacks on policemen in Niger State, within 30 kilometres of the federal capital territory.

Street And Road Crime Awareness

Throughout Nigeria there are high levels of violent street crime including muggings and armed robbery. There are frequent reports of carjackings, some involving armed gunmen, on Nigeria as well as rural road networks. Criminals have targeted visiting British nationals as their perceived wealth makes them attractive victims. Follow guidance offered by hosts employers and limit road travel at night as far as possible. Avoid carrying large amount cash and never wear valuable watches, jewellery or items of sentimental value. If you suspect danger, move to a more safer place. If you are caught up in an arm robbery, immediately comply with the attacker's demand to avoid more damage.

Withdrawing And Exchanging Money

Criminal activities around banks and ATM machine have seen a spike in criminal activity, so take extra precautions when withdrawing cash, especially at night. The central Bank of Nigeria has issued new note of 200, 500, 1000 naira notes. Check

notes from currency exchange vendors are valid. Credit card fraud is very common, therefore, keep your card within sight when paying any bills.

Financial Scams

British nationals are increasingly targeted by scammers operating in west Africa. Scams come in many forms including and not limited to romance, friendship, business ventures as well as work or employment opportunities. Scams can put victims at great financial risk, be cautious about requests for funds, job offers, business ventures and face-to-face meetings with any you have been in contact with online. Get more information on scams action fraud, including 419 emails and letters. If you are emailed about money transfer to Nigeria for someone you know, contact the person supposedly receiving the money. If a caller claims to be in distress, ask if they have reported the incident to the British Deputy High commission in Lagos.

If you receive a suspicious email that claims to be from British high commission office in Nigeria, contact the consular section of the British Deputy high commission in Lagos.

Nature And Strategy Of The Attacks

The terrorists usually does not have one style or method of operations, they also have different target in their operations. They use motorcycles most often as their means of transportation, they use A k 47 rifle as a supporting weapon of operation, they usually come either in the night when no one suspect or even expect. Some in broad daylight, they attack communities, villages, roads, farms, Churches, town as well as market places depending on the target. They will often come in large numbers, to rake havoc and cause mayhem such as: to kill, steal, destroy, kidnap, rape as well as cattle rustling, sheep and goats. Terrorism is the use of violence and intimidation to achieve a political ends. Terrorism aim at changing the way governments as well as politicians behave. They do not however, use legally means of political party system as well as

campaign primary election, party nomination as well as voting or by trying to convince people with manifesto and party ideology to achieve their objectives. Terrorists frightens the people cause them to behave the way they want the terrorists want. (BBC , Monday July 11 2005).the action of the Terrorists is mainly focused on harming people in order to create unnecessary fear by targeting civilians as well as facilities or systems on which those civilians rely. According to (Eke, 2013).

“Terrorism kidnapping for ransom is the symptom of the failure of nation -building and democratic politics in Nigeria which has yielded to high rate of displacement of persons in Nigeria most especially in Northern Nigeria region. It is the misguided cry of a disgruntled youths crushed by the socio-economic system on the one hands and then repressed by the State on the other”.

Terrorists Kidnap For Ransom Payment

Terrorist groups are highly likely to carry out kidnaps in Nigeria. Kidnapping are widespread and could occur anywhere. Foreign nationals as well as humanitarian workers have been kidnapped in North, including in the State of Adamawa, Bauchi, Borno, Katsina, Kano and Kebbi. There may be an increased risk of kidnap for ransom of both security personnel and civilians as well as NGO workers in the Nigeria.

British nationals are seen as legitimate targets as well as tourists, humanitarian aid workers, journalists, business travelers. If you are kidnapped, the reason for your presence is unlikely to protect you or secure your safe release. The long-standing policy of the British government policy is not to make substantive concessions to hostage takers. The British government considers that paying ransoms and releasing prisoners builds the capability of the terrorists groups as well as finance their terrorism activities. This can, in turn increase the risk of further hostage taking. The terroris act (2000) makes payment to terrorists illegal. A crime against the State.

The United Kingdom Counter-Terrorism And Security Bill 2000

Terrorists have long used kidnap for ransom to raise money to increase their capability. Payment of terrorist ransom not only strengthens terrorists' ability to organize and carry out terrorist attacks; it also enables them to maintain their groups, recruit and retain members—and it incentivizes future kidnaps. Terrorist groups operating in Syria and Iraq—including ISIL—are using kidnap for ransom for funds, including in Zuru Emirate council Kebbi State, Nigeria.

Further more, the United Kingdom UK's position on ransom payment to the terrorist is very clear: according to them, we do not pay, on the grounds that providing money or property to a terrorist group fuel more terrorism activity; and encourages further kidnaps. Therefore, payment of ransom to terrorist is considered to be illegal under the terrorism act 2000—and this has extra-territorial effect.

The United Kingdom has taken the lead internationally in promoting this position. According to them, we delivered the G8 communique on non-payment of terrorist ransom in June 2013 and we were instrumental in securing the adoption of UN security Resolution 2133 in January 2014. We should leave no stone unturned in our approach to minimizing the incidence of terrorist ransoms payment.

Consequential Effect Of The Legal Action By The UK Government

We judge there to be a small risk that individuals or companies with kidnap and ransom insurance could exploit a lack of clarity in UK legislation around reimbursement of terrorist ransoms. In other words, the expectation that a ransom payment may be reimbursed creates an environment which may facilitate the payment of terrorist ransoms in the first place.

Background Of The Act

the United Kingdom terrorist act 2000 already criminalises instances of terrorist financing (section 15-1 of the terrorism act 2000) it is a criminal offence to provide, use or possess funds or property where an individual intends or has reasonable cause to suspect that such funds/property will be used for the purposes of terrorism. It is also an offence to enter into an agreement where an individual intends or has reasonable cause to suspect that funds or property will be made available for the purposes of terrorism as a result of that arrangement.

In June 2013, the G8 made an unequivocal commitment to reject ransom payments to the terrorists in accordance with the UN sanction regime. Building on this, a standalone UN security council Resolution (2133) tackling kidnap for ransom was adopted earlier this year (2014). It calls on all member States to prevent terrorists from benefiting directly or indirectly from ransom payments and expresses the council's determination to secure the safe release of hostages without ransom payments or political concessions.

Wike: We Must Stop Paying Ransom To Kidnappers , Bandits

The minister of the federal Capital Territory (FCT), Nyesom Wike, yesterday, cautioned the public against the practice of paying ransom to bandits and kidnappers, because on the contrary, it encourages the scourge.

In addition, the federal government, has warned against crowdfounding in support of ransom payment to kidnappers by relatives of victims, saying there was an extant law against it.

Minister of Defence, Abubakar Badaru, gave the warning while fielding questions from reporters after the maiden 2024 federal executive Council (FEC) meeting, presided by President Bola Tinubu at State House, Abuja.

Gabaya, said the council was planning to mobilize 50 hunters and 50 vigilantes into a joint security taskforce and support them with logistics, to compliment the Efforts of the security agencies in protecting the 90 villages and districts of that constitute Bwari council.

Further more, Wike lamented that the practice of raising ransom through crowdfunding gained traction after N700 million was demanded by bandits as ransom for seven residents of sagwari EState Layout, Dutse, who were abducted recently. He added, “ we have to stop this idea of going to the radio to say we are ready to raise money. When you do that , those criminals will be very happy, they will be happy because those concern are trying raise money to free their relatives, the activities of bandits will continue unabated. We must stop this.”

However, in know it is very painful that your wife has been kidnapped, your child, mother, pastor as well as your husbands. But all we want is to stop it, not to encourage it.

Terrorism Kidnapping And Ransome Payment In Kebbi State

Kebbi State is made up of 21 local government areas, terrorism kidnapping for ransom payment have virtually affected every path of the State, they unleash mayhem, dastardly killing and maiming, committing various heinous crime unabated. Terrorism kidnapping and ransom payment has cause a lot of unrest, uncertainty, fear and destructions in Kebbi State. The destructions of lives and properties has the most detremenetal effect of terrorism kidnapping and ransom payment in Kebbi State. This act of terrorism kidnapping and ransom payment has heightened fear, reduced life expectancy. Hindered infrastructural development, and even negatively tainted Kebbi State as one of the terrorism kidnapping risked State in Nigeria. (Agu, 2018)

Statistics of Terrorism kidnapping and ransom payment in Kebbi State from 29/5/2019 up to date.

The number of people that were murdered, which includes both men, woman, children as well as security personels is six hundred and six (606).

The number that were injured while trying escape from the terrorist are thirty six (36).

The total of number of kidnapped cases in Kebbi State three hundred and forty one people (341).

The total amount that was paid as ransom is one hundred and eighty eight million six hundred thousand naira only. (188,600,000).

The total of number of cattle that were resettled were eleven thousand three hundred and sixteen (11,316).

The total number of sheep taken away by the bandits are two thousand three hundred and sixty four, (2,364).

The camels that were whisky away by the terrorists are one hundred and fifty one, (151).

The number of motorcycles that were bought in addition to ransom paid to the terrorists were one hundred and forty nine, (149).

The numbers of rape cases within the period under review were six women which include, both the married and single girls, (6).

The total number of people (Population) that have been internally displaced (IDPS or refugees or) thirty two thousand six hundred and twenty six people, (32,626).

The number of women who were made widows as a result of this dastardly act of terrorism kidnapping and ransom payment are one thousand four hundred and fifty

nine, (1, 609). These large number of widows today live in abject poverty without any special financial assistance from the State government to support them. Some of these internally displaced persons their homes have completely destroyed by these terrorists during the attacks. Quite a large number of churches were destroyed, many of our pastors were killed and some escaped by the special grace of God.

Types Of Terrorism And Functions

Terrorist group differs based on their aims and objective, targets, operations, size, strength as well as the territory where their operations cover. This is why political science, security and strategic studies scholars have been able to draw up the distinction between different terrorist groups. (Uche, 2011) submitted that there are three types of terrorism namely:

- 1 State terrorism
- 2 domestic terrorism
- 3 international or transnational terrorism

The State terrorism

State terrorism is essentially a government rule through violence and fear intimidation, although its technique can be extensive and sophisticated even in primitive society. This is often targeted at internal opposition. It often includes repression against those that oppose the status quo. Eku, (2018) describes these types of terrorism s one which consists of a terrorist act on the State or government by State or government. This can traced to the period of the French revolution. During this period, the French monarchy was greatly repressed to those that oppose its government Nazi in Germany did the same, stalin government in Russia, Samuel Doe of Liberia. Abacha regime in Nigeria is good example of State terrorism.

Domestic terrorism on the other hand

This is a terrorism act or group that operates within a particular geographical location. This denotes the activities of revolutionaries or rebel groups within a single State. Boko Haram and bandits are a domestic terrorists group in Nigeria. This is basically to seek for rebel or revenge or to deliberately wreak havoc in an attempt to change the status quo. Eku, (2018) called this type of terrorism the dissent terrorism, terrorist group that has rebelled against their government such action is limited to a particular State e.g Boko Haram terrorist group operating in Nigeria falls within these group.

International terrorism

This is a terrorist activities that goes beyond a national border, a terrorist group which their operations cut across national boundaries. ISIS Fall within this category. It is a terrorist act that is carried out by citizens of more than one State across borders i.e in all ramification, it transcends across the border. International terrorism, therefore, signifies the use of terro by one group or government sponsored agents against nationals of another State either at the territorial domain of that State or at the territory of other States. Example: cyber-terrorist and the ALQaeda group is a good example because their activities cut across a national border and seek out members from different nations (Uche, 2011) other types of terrorism listed by Eku, (2018) are terrorists and the left and right which they see as groups rooted in political ideology. Another one is Religious terrorism, which they are describe as a group that is extremely religiously motivated. Boko Haram group falls into this category. Lastly, criminal terrorists which are terrorists act used to aid in crime and criminal profit. Features of terrorism from a close study of terrorism, it has been identified that at least four traits are discernible as common features of terrorism Uche, 2011 in Joseph, (2010) posit that they are objectives, some of the objectives are to publicize the existence and cause of the group on a national or international basis, to intimidate and

coerce the public into supporting their demands to undermine and discredit the act horrifies who oppose their cause, and to provoke repressive counter-measures in order to gain sympathy. To de-legitimize internal value, culture and destabilize internal security.

Actors

State as well as non –State actors , they includes groups and some key individuals, they are usually the perpetrators of terrorism.

Targets: Targets can be both human beings as well as properties , however, with special focus on targets that provide the widest publicity such as landmark buildings and highly placed persons.

Methodology

Terrorists uses different methods as the carry out their deadly activities in any environment where they intend to attack.

- 1 terrorism uses violence as of their major means of operation
- 2 terrorists can use bombardment to attack their victims
- 3 terrorists kidnapped their victims either for sexual gratification as well as ransom payment.
- 4 terrorists could also kill their victims on the spot on attack, some after taking them to a hideout.
- 5 Terrorists attack banks to get more just as when victims taking hostage and ransom demanded is to fund their terrorists activities as well as employ more terrorists.
- 6 Police stations, army check points and barracks are attacked for more arms. This is also aimed at spreading fear among the unsuspecting population. Boko Haram groups, ISWA, Banditry, kidnappers uses all aforementioned techniques

especially taking hostages and demanding ransom payment in Zuru Emirate council Kebbi State, Nigeria. The taking of Bichi and Dapchi schoolgirls, Chibok girls, both In Borno State, by Boko Haram, Yauri schoolgirls as hostages by kidnappers and Fulani herdsmen is living example. Why terrorism in Nigeria. Terrorism has been existing in Nigeria since early 2000. And the act has killed as well as displaced thousands of Nigeria citizens with their deadly operations of kidnapping, suicide bombing, hijacking, hostage-taking as well as sporadic gunshot on many communities and villages in the whole of Northeast, Borno, Yobe, and Adamawa, North West, Kaduna, Katsina, Kebbi, Sokoto and Zamfara. North central, Niger, Kogi, Jos, Nasarawa, Benue, Kwara State. Boko Haram is the popular title for the group, meaning “western education is sinful” that call itself Jama’atahl al-sunna is-da wa-lqital and it has operated in Nigeria since 2002 and 2023 (David, 2011)

Reasons For The Emergence Terrorism In Nigeria

Terrorism in Nigeria is traceable to factors such as

1 Bad governance

Bad governance means, a government that does not have interest of the masses as uppermost in their heart, and does not make prevail what is called altruism, is the type of government Nigeria State has been experiencing over the years now, and the selfishness cut across the three arms of government.

2 Religion extremism

The Guardian news (2014) reported that religious extremism has become the main driver of terrorism in recent years, according to 2014, Global terrorism index; their report recorded 18,000 deaths in 2013, a rise of 6% on the previous years. The majority (66%) of these were attributable to just four groups:

- Islamic State, ISIS in Iraq and Syria,

- Boko Haram in Nigeria
- The Taliban in Afghanistan and Al-Qaeda

This has really signified Religion as one of the root causes of terrorism in Nigeria.

According to Adesoji Et al (2016) posit that it is a common belief that religious tension and religious fundamentalism, there is empirical evidence to support this argument with respect to Boko Haram, religion plays a vital role in their discourse. The group holds religious ideology, which they use as the basis to commit their heinous crimes. Furthermore, most of the Muslim in Arab nations is sunnih Muslim that believes in the supremacy of their doctrine, and sees other doctrine and religion as peagan (kafiri) that needs to be abolished; the same cause is now being championed in Nigeria by members of these sunnih Muslim in Nigeria .

3 The proliferation of small arms and light weapons

Inyang (2009) believed that the proliferation of arms as a result of political patronage of miscreant , who were used and dumped after elections by the politicians, may indirectly encourage and enhance kidnapping. Some politicians normally employ idle youths as political thugs and provide them with arms and ammunitions during electioneering period. Therefore, after winning or losing election, as the case may be, the politicians abandon the youths and the next strategy by the youths is how to use the weapons or ammunitions in their possession to kidnap innocent citizens and the relatives of those they perceive are wealthy (Inyang and Ubong, 2013). More so, that some of the thugs use fake Army uniform as a camouflage to deceive unsuspecting victims pretending as if the are real Army officers before carrying out their notorious activities.

4 Political greed and foreign influence

5 Poverty

6 Inequality

- 7 Unemployment
- 8 Unstable Economy
- 9 Laziness
- 10 Poor Education system
- 11 Corruption:
- 12 Nepotism:
- 13 Covid 19:
- 14 Religion
- 15 Politics
- 16 Ethnicity

Nigeria State have been engulf with Bad governance, there is concomitant relationship between bad governance and drastic increase in the rate of armed crime ann vice-versa. Nigeria State had been suffered bad governance since 1999, one of the aims of bad governance is selfish governance that does not have the interest of the masses as uppermost in their heart, and does not made prevail what is called altruism, is the type of government Nigeria State has been experiencing for years now, and the selfishness cut across the arms of government. The executive head only governs in favor of itself, its party and party godfathers and the legislative only make laws to suit themselves not the masses while the judicature is always at the mercy of the executive and adjudicate to the favor of the executive head that appoints them. Non of the arms of government in Nigeria is really working towards the betterment of the lives of the masses, and the adverse effect of this poverty and an increase in crime rate. This what gave birth to above mentioned factors responsible for the increase rate of terrorism banditry kidnapping as well as high level insecurity across the country.

4.2 Syncretism in the Church

What is syncretism? Religious syncretism involves the harmonious fusion of multiple religious ideologies, rituals, and customs into a distinct, unified belief system. This often transpires as diverse cultures come into contact and adopt aspects from one another. Contrarily, religious assimilation pertains to journey where by an individual or community abandons their traditional religious convictions and wholeheartedly embraces a new faith.

Religious contextualization encompasses the process of tailoring religious doctrines, ceremonies, and traditions to fit the cultural and social context. This may involve making adjustments or reinterpretations to certain aspects of the religion in order to align with local norms as well as values while preserving the essence of core beliefs and practices.

Further more, Syncretism (sinkretizem, sin) is practice of combining different beliefs and various school of thought. Syncretism involves the merging or assimilation of several originally discrete traditions, especially in the theology and mythology of religion, thus asserting an underlying unity and allowing for an inclusive approach to other faiths. While syncretism in art as well as culture is sometimes likened to eclecticism, in the realm of religion, it specifically denotes a more integrated merging of beliefs into a unified system, distinct from eclecticism, which implies a selective adoption of elements from different traditions without necessarily blending them into a new, cohesive belief system. Syncretism also manifest in politics, known as syncretic politics.

Nomenclature

The English word is first attested in the early 17th century. It is from modern Latin syncretismus, drawing on the ancient Greek: romanized: synkrestismos, supposedly meaning “cretan federation” however, this is a spurious etymology from the naïve

idea in Plutarch's 1st-century AD essay on "fraternal love (peri Philadelphias)" in his collection *Moralia*. He cites the example of the Cretans, who compromised and reconciled their differences and came together in alliance when faced with external dangers. "And that is their so-called syncretism [Union of Cretans]. More likely as an etymology is sun-(“with”) plus *kerannumi* (“mix”) and its related noun “Krasis”, “Mixture”.

Social And Political Roles

Overt syncretism in folk belief may show cultural acceptance of alien or previous tradition, but the “other” cult may survive or infiltrate without authorized syncretism. For example, some conversos developed a sort of cult for martyr-victims of the Spanish Inquisition, thus incorporating elements of Catholicism while resisting it.

The Kushite kings who ruled Upper Egypt for approximately a century and the whole of Egypt for approximately 57 years, from 721 to 664 BCE, constituting the twenty-fifth dynasty in Manetho's *Aegyptiaca*, developed a syncretic worship identifying their own god Dedun with the Egyptian Osiris. They maintained that worship even after they had been driven out of Egypt. A temple dedicated to syncretic god, built by the Kushite ruler Atlanersa, was unearthed at Jebel Barkal.

Syncretism was common practice during the Hellenistic period, with rulers regularly identifying local deities in various parts of their domains with the relevant god or goddess of Greek Pantheon as a means of increasing the cohesion of their kingdom. This practice was accepted in most locations but vehemently rejected by the Jews, who considered the identification of Yahweh with Zeus as the worst of blasphemy.

The Roman Empire continued the practice, first by the identification of traditional Roman deities with Greek ones, producing a single Greco-Roman Pantheon, and then identifying members of that pantheon with the local deities of various Roman Provinces.

Some religious movements have embraced overt syncretism, such as the case of melding Shinto beliefs into Buddhism or the amalgamation of Germanic and Celtic pagan views into Christianity during its spread in Gaul, Ireland, Britain, Germany and Scandinavia. In later times, Christian missionaries in North America identified Manitou, the spiritual and fundamental life force in the traditional beliefs of the Algonquian Groups, with the God of Christianity. Similar identifications were made by missionaries at other locations in the Americas and Africa who encountered a local belief in a supreme spirit of kind.

Indian influences are seen in the practice of Shi'i Islam in Trinidad. Others have strongly rejected it as devaluing and compromising precious and genuine distinctions; examples include post-exile second temple Judaism, Islam, and most protestant Christianity. Syncretism tends to facilitate coexistence and unity between otherwise different cultures and world views (intercultural competence), a factor that has recommended it to rulers of multiethnic realms. Conversely, the rejection of syncretism, usually in the name of "piety" and "orthodoxy", may help to generate, bolster or authenticate a sense of uncompromised cultural unity in a well-defined minority or majority.

Religious Syncretism

Religious syncretism is the blending of two or more religious belief systems into a new system, or the incorporation into a religious tradition of beliefs from unrelated traditions. This can occur for many reasons, and latter scenario happens quite commonly in areas where multiple religious traditions exist in proximity and function actively in a culture, or when a culture is conquered, and the conquerors bring their religious beliefs with them, but do not succeed in entirely eradicating the old beliefs or (especially) practices. Like for instance, the African culture of polygamy is still practiced even in the Church, African church practice polygamy, celestial Church

also practice polygamy, even some mainline churches members practice polygamy and yet at some instance occupy some strategic positions in the Church.

Religion may have syncretic elements to their beliefs or history, but adherents of so-label systems often frown on applying the label, especially adherents who belong to “revealed” religious systems, such as the Abrahamic religions, or any system that exhibits an exclusive approach. Such adherents sometimes see syncretism as a betrayal of their pure truth. By this reasoning, adding an incompatible belief corrupts the original religion, rendering it no longer true. Indeed, critics of a syncretistic trend may use the word or its variants as a disparaging epithet, as a charge implying that those who seek to incorporate a new view, belief, or practice on the other hand, may feel quite free to incorporate other traditions into their own. Keith Ferdinando notes that the term “syncretism” is an elusive one, and can refer to substitution or modification of the central elements of a religion by beliefs or practices introduced from elsewhere. The consequence under such a definition, according to Ferdinando, can lead to a fatal “compromise” of the original religion’s “integrity”.

Modern secular society, religious innovators sometimes construct new faiths or key tenets syncretically, with the added benefit or aim of reducing inter-religious discord. Such chapters often have a side-effect of arousing jealousy and suspicious among authorities and ardent adherents of the pre-existing religion. Such religions tend to inherently appeal to and inclusive, diverse audience. Sometimes the State itself sponsored such new movements, such as the living Church founded in Soviet Russia and German Evangelical Church in Nazi Germany, chiefly to stem all outside influences.

Cultures And Societies

According to some authors, “syncretism is often used to describe the product of the large- scale imposition of one alien culture, religion, body of practices over another

that is already present.” Others such as Jerry H Bentley, however, have argued that syncretism has also helped to create cultural compromise. It provides an opportunity to bring beliefs, values, and customs from one cultural tradition into contact with, and to engage different cultural traditions. Such a migration of ideas is generally successful only when there is a resonance between both traditions. While, as Bentley, has argued, there are numerous cases where expansive traditions have won popular support in foreign lands, this is not always so.

Din-I llahi

In the 16th century, the mughal emperor Akbar proposed a new religion called the Din-I llahi (“divine Faith”). Sources disagree with respect to whether it was one of many sufi orders or merged some of the elements of various religions of his empire. Din-I llahi drew elements primarily from Islam and Hinduism but also from Christianity, Jainism and Zoroastrianism. More resembling a personality cult than a religion, it had no sacred scriptures, no priestly hierarchy, and fewer than 20 disciples, all hand-picked by Akbar himself. It is also accepted that the policy of sulh-i-kul, which formed the essence of the Din-i-llahi, was adopted by Akbar as a part of general imperial administrative policy. Sulh-i-kul means “universal peace.”

Old Testament Syncretism

Syncretism is the merger of different, and at times, contradictory religious practices, faith, and beliefs in order to reconcile different religious traditions found within a community and in order to find unity between competitive views. Syncretism in the old Testament involves Israel’s absorption of Canaanite religious practices into the religion of Yahweh. Syncretism arose in Israel because Israel did not practice its religion in isolation, detached from its Canaanite neighbors.

When Israel conquered the Land of Canaan, the books of Joshua and Judges say that the Canaanites cities were not destroyed. Rather, many Canaanite cities were left

unconquered and, as a result, the Canaanites lived among the people of Israel. Abraham and his family came from a culture where syncretism was a fact of life: “thus says the LORD, the God of Israel: Long ago your ancestors –Terah and his sons Abraham and Nahor-lived beyond the Euphrates and served other gods” (Joshua 24:2). In fact, Abraham’s ancestors, Peleg, Serug, Nahor, and Terah (Genesis 11:18,22-23, 26) were named after the names of of gods mentioned in documents from Mesopotamia.

When Abraham left Haran to come to Canaan, he and his descendants came into contact with Canaanite religion and their gods. These gods were worshiped in sanctuaries located at Shechem, Bethel, Mamre, as well as Beersheba. Although, there is no evidence that the patriarchs worshiped the gods of Canaan, the Old Testament reveals that the people of Israel eventually became involved in the worship of the gods of the Land. When Israel went to Egypt and lived there for more than four centuries, the people of Israel were exposed to Egyptian religion. Although the Israelites were forced to build cities for Pharaoh and were not impressed by their many gods, some people in Israel accepted Egyptian religion. When Joshua renewed his covenant with a new generation of Israelites at Shechem, Joshua urged the people to abandon their Egyptian religion or gods: “ now therefore, revere the LORD, and serve him in sincerity and in faithfulness; put away the gods that your ancestors served beyond the river and Egypt, and serve the LORD” (Joshua 24:14).

After the people Israel entered the Land of Canaan, the people of Israel worshiped Yahweh while the Canaanites worshiped their local gods. Gradually, the people of Israel took over the worship places that once belonged of the people of the Land and eventually the religious practices at these cultic centers became thoroughly Israelite, focused on the worship of Yahweh.

One of the reasons syncretistic practices prevalent in Israel was because the covenant that God established with the people of Israel at mount Sinai did not require Israel to deny the existence of other gods in whichever land they entered. Rather, the covenant required Israel to worship Yahweh alone as the only God of Israel: “ you must not have any other god but me” (Exodus 20:3 NLT). However, when Israel chose to worship other gods, the prophets criticized Israel for violating the demand of the covenant. The worship of other gods intensified after Israel conquered the of Canaan land. For many years Israel had sojourned in the wilderness, preparing to enter the promised land. The new generation of Israelites who entered the Land with Joshua was not familiar with agricultural life and had never learned how to cultivate an arid Land in order to produce crops. Yahweh was not an agricultural god like Baal. The land from which Israelites now had to grow crops and produce pasture for their flock was believed to belong to Baal. It was Baal who produced crops and increased the flock and the herd of His worshipers.

It was this singular belief which tempted many of the Israelites however to abandon the only God who guided them through in their journey in the wilderness the start following the gods as well as goddesses who promised them more grain, oil, and new wine in abundance. It took them many years again before the Israelites would realize that it was not Baal, but Yahweh who had been giving them their grains, as well as oil and their new wine. Israelites said: “ I will run after other lovers and sell myself to them for food and water, for clothing of wool and linen, and for olive oil and drinks” (Hosea2:5 NLT). But Hosea told the people that the giver of those blessings was Yahweh and not Baal. Yahweh said: [Israel] did not know that it was I who gave her the grain, the wine, and the oil, and the new wine, and who lavished upon her silver and gold that they used for Baal” (Hosea 2:8).

New Testament Syncretism

Mark 7:8

Like ancient Israel, we can easily fall back in to our former ways. The Israelites rejected the Law of God and relied on the traditions of gentile Nations. Elijah had to take drastic measures to prevent Baal worship from completely eradicating the worship of the true God (1 King 18:20-40). Some of Judah's kings spent years tearing down shrine and high places to foreign gods (11 Chronicle 34:1-7). Christ warned the Pharisees: “ for laying aside the commandments of God, you hold the traditions of men” for example, Christmass and Easter are traditions of men, what happens if a person, trying to establish a religion, mixes falsehood with truth of God? Recall God's wrath when Aaron made a golden calf at the urging of the Israelites in wilderness and proclaimed a feast to the Lord (Exodus 32:1-5) observing Christmass and Easter in the name of Christ is no difference either.

Blending the lies of this world with the truth of God produces a foul Mixture called syncretism (James 3:10-13) “ Christian” religions of the world have mixed the traditions of paganism with some of truth of God's word. This is no different from what Israel was doing when Amos wrot back in 760 BC. Since their rejection of the house David under Jeroboam 1, the Israelites had practiced a syncretistic religion (Amos 5:21-26; 8:14; 1 kings 12:25-33)

Luke 2:6-14 the vast majority of mainstream Christians celebrate on December 25 or January 6 (Eastern Orthodox), depending on their denominational allegiance. While a minority of these Christians insist that December 25 is the correct date of the Nativity, most people realize that proof for this early winter date is quite scanty, which we will see presently. Even so, very few of them think that the date is significant as long as one is celebrating the advent of the Son of God into the world for the salvation of mankind- and one experiences good cheer with family and friends

and receives the expected number of presents under the tree. In run-up to Christmas, it is not uncommon for newspapers, magazines, and online news sites to publish articles revealing the errors and inconsistencies in the supposedly Christian holiday. A person would be ignorant indeed if he did not know that erecting Christmas trees, burning Yule logs, hanging mistletoe, and putting up twinkling house lights have no biblical foundation, and in fact, hail from paganism. Santa claus blends the fourth-century saint Nicolas with old Germanic and Scandinavian traditions that probably have their roots in odin Worship, and his eight reindeer likely derive from odin's eight-footed horse, sleipnir. (Rudolph the red-Nosed Reindeer, the ninth reindeer, was added in 1939, thanks to the poem of that name by Robert L. May written for the Montgomery ward department store chain). Santa's modern look comes courtesy of coca- cola advertising campaign in the 1930s.

The more serious minded publications, however, tends to focus on the date, the place, and the biblical and historical sources of Jesus' birth. In 2012, "Bible history Daily" an online publication of the biblical Archeology society, published "How December 25 became Christmas", written by Andrew McGowan, warden and president of trinity College at the University of Melbourne, Australia. McGowan collates the findings of numerous scholars who have looked into the issue, concluding that, frankly, no one can really be sure how Christmas came to fall on December 25. In typical scholarly fashion, McGowan brushes over the biblical information, mentioning only the detail of the shepherds being out with flocks at night (Luke 2:8). He snootily dismisses it, writing, " yet most scholars would urge caution about extracting such a precise but incidental detail from a narrative whose focus is theological rather than calendrical". He quickly hurries on to extra-biblical findings, clearly believing them to be more credible.

In spite of his less-than –comforting dismissal of what the Bible says on the subject, McGowan rounds up the historical facts with rigor. He shows that Christians leaders

well into the late-third century did not celebrate Christ's birth, citing the well-known "early Church Father," Origen: "Origen Alexandria(c. 165-264) goes so far as to mock Roman celebratios of birth anniversaries, dismissing them as 'pagan' practices –strong indication that Jesus' birth was not marked with similar festivities at that place and time." Note that Origen lived into the latter half of the third century. Earlier, around the year 200, Clement of Alexandria had written that Christian teachers had proposed various dates for the Nativity, but Decemer 25 was not among them. In fact, most of them fall in spring. But by the fourth century, December 25 in the Roman west and January 6 in Egypt and the East had become widely recognized as competing dates for that unique day in Bethlehem. How had the people of that time come to decide on these dates?

McGowan posit two theories- and that is all they are. The first is the one most members of God's Church are familiar with: that December 25 is borrowed from Roman paganism, particularly the Saturnalia festival kept in late December. As the author notes in support of the idea, " To top it off, in 274 C.E., the Roman emperor Aurelian established a feast of the birth of sol Invictus (the unconquered sun), on December 25." While collecting the facts assiduously, he stumbles in interpreting them, finding no historical proof that the Roman church in the late third century or early fourth century intentionally syncretized the pagan holiday into Christianity, McGowan fails to see any plausibility in this theory. However, he later contradicted himself: "from the mid-fourth century on, we do find Christians deliberately adapting and Christianizing pagan festivals" for this, he blames Constantine, who "converted" in AD 312. We can only conclude that he is being either naïve or purposely disingenuous about the Roman church's penchant to ignore God's word in its quest for converts.

The second theory makes a great to-do about the date of Passover (Nisan 14) when Christ died, which at the time was believed to have occurred on March 25, exactly

nine months prior to December 25. The ancients apparently considered such symmetry to be divinely ordained. “ thus,” McGowan writes:

Jesus was believed to have been conceived and crucified on the same day of the year. Exactly nine months later, Jesus was born, on Decemeber 25.... Connecting Jesus conception and death in this way will certainly seem odd to modern readers, but it reflect ancients and medieval understandings of the whole of salvation being bound up together.

Modern Day Syncretism In The Chruch

There is alarming rate of selling indulgences in the church by religious leaders: one of the reasons why Martin Luther initiated the 15th and 16th centuries reformation was as a result of this type of syncretistic practices in the church. But it is unfortunate to mention that these unholy practices are very glaring in many churches. It appears in the form of selling of holy water or anointing oil , honey, eggs, mantle, stone. This is being practices by some our Church leaders for healing. For some of these church leaders, they are yet to find something wrong about these ungodly practices in the church of God. One of the dangers of this practices however, is to prevent and blindfold the eyes of the church members of the truth as well as power that is in the name of Jesus: (Philipians 2: 9-11), “ Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus ever knee should bow, of those in Heaven, and of those on Earth, and of those under the Earth, and that every tongue should confess that Jesus Christ is lord, to the glory of God the Father.” (the Maxwell leadership Bible)

Furthermore, (Mathew 10:8) here Jesus commissioned his disciples and instructed them as he was sending them not to make merchandise of the gospel. He told them to “heal the sick, cleanse the lepers, raise the dead as well as cast out devils. He emphasized to them, that, freely you have received, and freely give”.

Many preachers continued to use the name of Jesus Christ to enrich themselves. It is good to tell your flock the biblical truth contain in His word about healing. (Psalm 107:20), it says, “ He sent his word and healed them, and delivered them from destructions.” (Maxwell leadership Bible)

In addition, “ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, verse 13, and said unto them , it is written, My House shall be called the house of prayer, but ye have made it a den of thieves” (Matt 21:12-13).

Using diabolic powers or charms:

One of the incredible challenge the church faces today is diabolism as well as charms for protections and invocation of God’s blessings. This is a paradigm shift in the church by many pastors as well as members thereby negating the efficacy of the word of God in healing and deliverance. (Isaiah 54:17), “No weapon formed against you shall prosper, and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the lord. And their righteousness is from me”. Says the LORD. (Maxwell leadership Bible).

Furthermore, Mathew 28:19-20), Jesus Christ said to his disciples, “ Go therefore, and make disciples of all nations, baptizing them in the name of the father and of the son and of the holy spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

The question one would like to ask the modern church is that, where is the place of diabolism and charms in the word of God. Jesus Christ gave us salvation as well as the Holy Spirit free, therefore, we are expected to reciprocate his kind gesture. Many pastors are making merchandise of the churchgoers in the name of miracle. Such

prophets fail to tell their flock the truth because they want to take advantage of them to make wealth.

Youth Diabolic Movement In The Church

It is amazing for one to observe and notice that the youth of the Church are returning to old time traditions of seeking protection through some kind of charms and diabolic means. Those who have been youth leaders and taking strategic position in the church are now going to look for means of defending themselves from the terrorists banditry and kidnappers and Fulani herdsmen attacks. Many have since left the church in a quest for seeking to protect and save themselves from the destructions of the terrorists, unfortunately, many of them loss their precious lives in the process.

Purchasing Gun For Protection

Many men of God preach that everybody should own a gun to protect themselves from being killed by bandits, of course, guns meant to protect mankind from terrorist attacking and killing you and your family without any good reason, however, our argument about that, is the fact, "These terrorists usually move in large numbers, from three hundred to four hundred in number. How would you be able to confront that large number of people with one single that has ten 20 round Ammunition? If you are able to kill twenty terrorists out of four hundred, you would have succeeded in cause more than good to your family instead, we there to judge that, it is better to absolutely trust the Lord to defend you as well as your family than to purchase a gun for any protection." Many have left in the name yan sakai, meaning local vigilante, who have offered themselves to fight on behalf of the communities when the government to provide adequate security of lives and properties of masses. Many of them were church elders or youth leaders, they went and some never return, it was quite a very good idea, however, could also be unwise for those who completely left the church

and abandon their faith for the service, they could have gone with their faith and retain their salvation.

Praying in the name of god of a pastor

In (Exodus 3:6), moreover He said, “ I am the God of your father –the God Abraham , the God of Isaac, and the God of Jacob”. And Moses hid his face, for he was afraid to look upon God. (Verse 14), And said to Moses, “ I AM WHO I AM” And He said, “ thus you shall say to the children of Israel , I AM has sent me to you.”

After the resurrection of Jesus Christ, He appeared to Mary Magdalene, she was able to see the risen Lord: (John 20:16-17), Jesus said to her, “Mary” she turned and said to Him, “Rabboni” (which is to say, Teacher).

Jesus said to her, “ do not cling to me, for I have not yet ascended to my father; but go to my brethren and say to them, I am ascending to my father and your father, and to my God and your God.” (Mathew 1:21) She will give birth to a Son, and you are to give the name Jesus, because He will save His people from their sins”

(Acts 4:12), “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved” where does get the power for other people to pray in the name of their God, God belong to every believing Christian, who calls upon He shall answer. Many pastors seem to enjoy when members are praying through their own names instead of the name of Jesus Christ. This are all syncretistic practices in the Church which should be discouraged in our Christian communities. There is need for church leaders to lead followers and point everyone to Jesus Christ as the only way and name to be used in prayer not the name of any general overseer, president, bishop or Archbishop. (Philipians 2: 9-11), “Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in Heaven, and

of those on Earth, and of those under the Earth, and that every tongue should confess that Jesus Christ is lord, to the glory of God the Father.” (the Maxwell leadership).

Take for instances the utterances of a preacher of the gospel, Prophet Jeremiah Omoto fufeyin, he says, “he is a billionaire and not a millionaire. Money in the bank.” Source of the money by the prophet:

- Fast lane water is sold at =5,000
- Pool of Bethesda water =2,500
- New beginning miracle water =3,000
- I must carry my twins water =10,0000
- Spiritual father frame =20,000
- Divine victory water =5,000
- Miracle water triple impartation=5,000
- Miracle and healing water =3,000
- Furthermore, (Mathew 10:8) here Jesus commissioned his disciples and instructed them as he was sending them not to make merchandise of the gospel. He told them to “heal the sick, cleanse the lepers, raise the dead as well as cast out devils. He emphasized to them, that, freely you have received, and freely give”.
- Many preachers continued to use the name of Jesus Christ to enrich themselves. It is good to tell your flock the biblical truth contain in His word about healing. (Psalm 107:20), it says, “ He sent his word and healed them, and delivered them from destructions.” (Maxwell leadership Bible)
- In addition, “ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, verse 13, and said unto them , it is written, My House shall be called the house of prayer, but ye have made it a den of thieves” (Matt 21:12-13).

4.3 The Impact of Informant on the Fight Against Terrorism

An informant does not have one single definition about them. It could mean different things to different people and settings.

- 1 For example, to security personnel, an informant is someone who provides them with an information to either the police about secret or criminal activities.
- 2 Technical: a person who gives information about his or her culture or language to a researcher.

According Britannica Dictionary of informant

An informant according wikipedia.org/wiki/informant.com: (also called informer or, as a slang term, a “snitch”, “rat” “canary,” “stool pigeon”, “stoolie” or “grass” among other terms), is a person who provide privileged information , or (usually damaging) information intended to be intimate, concealed, or secret, about a person or organization to an agency, often a government or law enforcement agency. The term is usually used within the law-enforcement world, where informants are officially known as Confidential Human Resources (CHS), or Criminal Informants (CI). It can also refer pejoratively to someone who supplies information without the consent of involved parties. The term is commonly used in politics, industry, entertainment, and academia.

In the united State, a Confidential Informant “CI” “any individual who provides useful and credible information to a law enforcement agency regarding felonious criminal activities and from whom the agency expects or intends to obtain additional useful and credible information regarding such activities in the future.”

Criminal Informants

Informants are extremely common in every - day police work, including homicide and narcotics investigations. Any citizens who provides crime-related information to law enforcement by definition is an informant. Law enforcement and intelligence agencies may face criticism regarding their conduct towards informants. Informants may be shown leniency for their own crimes in exchange for information, or simply turn out to be dishonest in their information, resulting in the time and money spent acquiring them being wasted. Informants are often regarded as traitors by their former criminal associates. Whatever the nature of a group, it is likely to feel strong hostility toward any known informers, regard them as threats and inflict punishments ranging from ostracism through physical abuse and /or death. Informers are therefore generally protected, either by being segregated while in prison or, if they are incarcerated, relocated under a new identity.

Informant motivation for the service

Informants, and especially criminal informants, can be motivated by many reasons. Many informants are not themselves aware of all of their reasons for providing information, but nonetheless do so. Many informants provide information while under stress, duress, emotion and other life factors that can affect the accuracy or veracity of information provided. Law enforcement officers, prosecutors, defense lawyers, judges and others should be aware of possible motivations so that they can properly approach, assess and verify informants' information.

Generally, informants' motivations can be broken down into self-interest, self-preservation and conscience.

A list of possible motivation given to informants for the service provided, which includes:

1 For self-interest

- Financial reward
- Pre-trial release from custody
- Withdrawal or dismissal of criminal charges
- Reduction of sentence
- Choice of location to serve sentence
- Elimination of rivals or unwanted criminal associates
- Elimination of competitors engaged in criminal activities
- Diversion of suspicion from their own criminal activities
- Revenge
- Desire to become a spy.

Self-preservation

- Fear of harm from others
- Threat of arrest or charges
- Threats of incarceration
- Desire for witness protection program

Conscience

- Desire to leave criminal past
- Guilty conscience
- Redemption
- Mutual respect
- Genuine desire to assist law enforcement and society.

Labor and Social Movements

Corporations and the detective agencies that sometimes represent them have historically hired labor spies to monitor or control labor organizations and their activities. Such individuals may be professionals or recruits from the workforce. They may be willing accomplices, or may be tricked into informing on their co-workers' unionization efforts. Paid informants have often been used by authorities within politically and socially oriented movements to weaken, destabilize and ultimately break them.

Politics

Informers alert authorities regarding government officials that are corrupt. Officials may be taking bribes or be participants in a money loop also called a kickback. Informers in some countries receive a percentage of all money recovered by their government. The ancient Roman historian Lactantius described a judiciary case which involved the prosecution of a woman suspected to have advised another woman not to marry Maximinus 11: “neither indeed was there any accuser, until a certain Jew , one charged with other offences, was induced, through hope of pardon, to give false evidence against the innocent. The equitable and vigilant magistrate conducted him out of the city under a guard, lest the populace should have stoned him.... They Jew was ordered to the torture till he should speak as he had been instructed. The innocent were condemn to die. Nor was the promise of pardon made good to the feigned adulterer, for he was fixed to a gibbet, and then he disclosed the whole secret contrivance; and with his last breath he protested to all the beholders that the women died innocent.” Criminal informant schemes have been used as cover for politically motivated intelligence offensives.

The Role of Informants and Implications for Nigeria's Fight Against Terrorism

Kidnapping and Banditry

In July 2021, troops of operation Hadin Kai arrested scores of Boko Haram fighters, informants and logistics suppliers in Nigeria' North East, North west and North Central. The Director, Army public Relations, Brg-Gen. Onyema Nwachukwu, said at the time that of the suspects had confessed to working as informants for the terrorists, kidnappers, bandits, providing the information on the following about the troops:

- 1 Their movements
- 2 Their Locations
- 3 Their deployments
- 4 Their strength
- 5 Their Calibre of weapons
- 6 Their activities
- 7 Their schedule of activities

He said, “they also admitted to have supplied the terrorists with basic logistics for their daily survival such as:

- 1 Petroleum
- 2 Lubricants
- 3 Drugs
- 4 Mosquito nets
- 5 Recharge cards as well as
- 6 Food stuff”

Nigeria is presently faced with several security challenges and experts say that informants who collaborate with these criminal gangs continued to hinder the Nigeria security personnel have major success in the fight against terrorism kidnapping

banditry and ransom payment in Zuru Emirate council Kebbi State, and Nigeria whole. According to the united Nations Office on Drugs and Crime (UNODC), there are four types of informants namely:

- 1 A members of the public
- 2 A victim of a crime
- 3 A member of an organized criminal group
- 4 Security personnels Army or police, local vigilante members of the community.

In Nigeria currently, the word informant is used to depict collaborators of criminal gangs especially the terrorist group, Boko Haram and ISWA in the North East and kidnappers bandits and Fulani herdsmen in North west and North Central regions of Nigeria.

Of recent, the commissioner of police in Katsina State, Sanusi Buba in an interview with daily trust described these informants as not only those who provide criminal gangs with information but also other essential commodities such as:

- 1 Motorbikes,
- 2 Fuel
- 3 Food stuff
- 4 Recaharge cards
- 5 Women for sexual gratification
- 6 Ammunition
- 7 And many others

Furthermore, the CP, Sanusi Buba, said , dealing with such people has been difficult and continues to undermine the incredible efforts of security agencies in the fight against terrorist banditry kidnappers and Fulani herdsmen as well as ransom payment in the North East, North West and North central of Nigeria.

Alleging that, most informants reside in communities where criminal atrocities are committed, the Commissioner of Police (CP), said information from previously arrested suspects reveal that most, if not all the information available to terrorist kidnappers bandits and Fulani herdsmen before they invade villages to abduct people, rustle cattle, kill and rape women are predicated on information they secure from people living within the same communities.

Suspicion between communities and law enforcement agents

Another major challenge in the war against insurgency in Nigeria has been hostilities and suspicions between host communities and law enforcement agencies; both of which often are casualties of criminal gangs. For instance, security agencies sometimes accuse host communities of withholding some vital and useful information that could aid them to succeed in their operation. They also accuse host communities of shielding the criminal gangs. The host communities on the other hand say security agents must keep a tight noose around information shared between them to build confidence. One Mr Lado Ibrahim, a member of a vigilante in one of the remote communities of Chikun Local government area in Kaduna State, Nigeria explained that: “ At the beginning of Boko Haram, some Nigerians were patriotic enough to give information to security agents on the activities of the terrorist but at the same time, the security agents were unable to manage the information and these terrorists return to the communities and unleash their terror. He added that, it is the same in the North West where activities of the bandits have continued to leave a devastating impact on the communities in the hinterland.

On his part, Samaila Idris of Galadimawa in Giwa Local government area of Kaduna State, said, “many are aware that the activities of the criminals who kill as well as abduct people for ransom is aided by informants. Adding that releasing such sensitive information could come with devastating repercussions.”

“ Many people are afraid, we don’t know who to trust even among law enforcement agencies”, said Mr Samaila Idris who explained that many villagers are on the lookout for informants who live among the people.

How communities can spot or identify informants

While advising residents on the need to identify and report informants or accomplices of bandits, Kaduna State Governor, Malam Nasiru El-rufai recently said anyone who comes to buy between 20 to 100 loaves of bread should be looked upon with suspicion. El-rufai, while hinting that such a person may be an informant or accomplice, urged those in the hinterlands to render services to them but report them to security agencies. He said, “ Anyone who comes to buy between 200 to 100 loaves of bread, sell it to him but also notify security agents. Or when someone comes with 20 phones and wants to charge them, let them charge them, but also notify security agents.

Giving further clarification on informants, the Kaduna State Police command said people should look out for those who buy petrol in Jerry cans or other containers in large quantities as well as observe sudden behavioural changes among neighbors and acquaintance in rural areas. Kaduna State Police Public Relations officer, ASP. Mohammed Jalige said: “ Some of these people suddenly have money and increase their spendings. It may be that the person has married a new wife from another community or that you notice the person makes a lot of suspicious calls. You may also notice sudden changes in their movements.

He urged the people in the rural areas to be observant and report such people to law enforcement agents for investigation. ASP> Jalige, however, cautioned that such sensitive information must not be shared with everyone any how, any where.

“We advise, that such information must be shared only with Divisional Police Officer (DPO) not with other ranks. In the case where the person does not want to be seen as

going into a Police station, the person can reach out to our control room lines or call the PRO because we treat such information with utmost confidentiality”, According to Him.

The Federal Bureau Of Investigation’s Compliance With The Attorney General’s Investigative Guidelines Regarding The Use Of Confidential Informants

The role of confidential informant (CI)

According to the confidential informant Guidelines, a confidential informant CI is “any individual who provides useful and credible information to a justice Law enforcement agency (JLEA) regarding felonious criminal activities and from whom the JLEA expects or intends to obtain additional useful and credible information regarding such activities in the future.” The Guidelines do not apply to the use of confidential informants in foreign intelligence or foreign counterintelligence investigations or to informants operating outside the united States in connection with extraterritorial criminal investigations (unless the informant is likely to be called to testify in a domestic case.)

A confidential informant differs from two other categories of sources. “cooperating witnesses”, “CWS”, differ from CIS in that CWS agree to testify in legal proceedings and typically have written agreement with the department of justice(DOJ) (usually with an assistant U.S attorney) that spell out their obligations and their expectations of future judicial or prosecutive consideration. The federal Bureau of investigation FBI must obtain the concurrence of the U.S. Attorney). Attorney’s office with regard to all material aspects of their use by the JLEA. “Assets” are sources who assist the FBI in international terrorism, foreign intelligence, or foreign counterintelligence investigations.

Persons who provide information to the FBI but do not fall into one of these specific classifications are referred to generally as “ sources of information”. A source

provides information to a law enforcement agency only as a result of legitimate routine access to information or records. Unlike what is often the case with regard to CIS as well as CWS, a source does not collect information by means of criminal association with the subjects of an investigation. Under the Guidelines, a source must provide information in a manner consistent with applicable law.

Confidential informants are often uniquely situated to offer assistance to the federal Bureau of investigation FBI in its most sensitive investigations. They may be involved in criminal activities or enterprises themselves, may be recruited by the federal Bureau of Investigation FBI because of their access and status, and, since they will not testify in a court of law, usually can preserve their anonymity.

However, according to federal Bureau of investigation FBI's manual of investigative operations and guidelines (MIOG), CIS are classified in each of the following categories:

- 1 Organized Crime
- 2 General criminal
- 3 Domestic terrorism
- 4 White collar crime
- 5 Confidential source
- 6 Drugs
- 7 International terrorism
- 8 Civil rights
- 9 National infrastructure protection/ computer intrusion program
- 10 Cyber crime
- 11 And major thief and violent gangs.

The Benefits And Risks Of Using Confidential Informants In Federal Bureau Of Investigation (FBI).

Since the inception of the federal Bureau of investigation FBI in 1908, informants have played major roles in the investigation as well as prosecution of a wide variety of both federal and State crimes. The FBI ‘s top Echelon criminal informant program was established in 1961 when FBI Director J.Edgar Hoover instructed all special agents in charge (SACs) to “ develop particularly qualified, live sources within the upper echelon of the organized hoodlum element who will be capable of furnishing the quality information” needed to attack organized crime. In 1978, the FBI replaced that program with the confidential informant program. Its mission is to develop a cadre of informants who can assist the FBI’s investigation of federal crimes and criminal enterprises. Informants have become integral to the access of many FBI investigations of organized crime, public corruption, the drug trade, counterterrorism, and other initiatives.

Nonetheless, This Incredible Mile Stone Does Not Comes Without Its Attendant Challenges

The director of FBI has always made reference to the value of informants while acknowledging that they also present some difficult challenges.

According to Director William Webster, In his article dated, June 1978, Stated: “ not many people know very much about informants: and to many people, it’s queasy area. People are not comfortable with informants. There is a tradition against snitching in this country. However, the informant is THE with a capital “T” THE most effective tool in law enforcement today –State, local, or federal. We must accept that and deal with it.”

We provide close supervision in the field at the special agent level. We have field and headquarters evaluation of what is going on in respect to our informants. Do we have

such provision at in Nigeria to supervise the activities of informants both at local, State, as well as federal level? Do we have some people who monitor as well as evaluate the activities of informants based on best practice as well as international standard?

There are people who checkmate each field office to be sure there is compliance with our regulations with respect to the use of informants. Who checkmates informants' activities in Zuru Emirate council as well as Kebbi State? Informants here in Zuru Emirate council live with us, some of them are our relatives, brothers, uncles as well as our sisters. Some informants are even the security agents whose responsibility it is to provide protection over the lives and properties of the Citizens. And we have attorney general 's guidelines on when, and under what circumstances, we may use informants, and they scrupulously observed.

The Importance Of Confidential Informants By Director Mueller

“Human sources are vitally important to our success against terrorists and criminals. They often give us critical intelligence and information we could not obtain in our ways, opening a window into our adversaries' plans and capabilities. Human sources can mean the difference between the FBI preventing an act of terrorism or crime, or reacting to an incident after the fact.”

Since the may 2002m revisions to the investigative guidelines were issued, the federal bureau of investigations FBI has operated up to (sensitive INFORMATION REDACTED) confidential informants “CI” any one time. Larger field offices may simultaneously operate as many as (Sensitive Information Redacted) informants, while smaller offices (Sensitive Information Redacted). According to the federal bureau of investigation “FBI”s human intelligence unit(HIU), as of 30th April -2005, the federal bureau of investigation FBI, was operating among its informants.

- 1 No more than (Sensitive Information Redacted) “high level” confidential informants, defined as those “ who are part of the senior leadership of the enterprise that has a national or international sphere of activities” or “ high significance to the (FBI’s) objectives, even if the enterprise’s sphere of activities is local or regional;
- 2 Approximately (Senstive Infrmation Redacted) “long-term” confidential informants CI , defined as those who have been registered for more than six consecutive years;
- 3 (Sensitive Information Redacted) “privilege” Informants (e.g attorney, clergy, or physicians) or media –affiliated informants.

What the Federal Bureau of Investigation does about informants’ activities

The federal bureau of investigation FBI tracks the productivity of it’s confidential informants CI by aggregating their statistical accomplishment” that is, the number of indictments, numbers convictions, search warrant, title 111 applications, and other contributions to investigative objectives for which the CI is credited.

Many, if not most of the successes of the criminal informant program are not widely know, because unlike the case with a cooperating witness who typically testifies at a trial, an informant ‘s identity is rarely become public. In the course of the review, FBI provided the following illustrations of cases in which FBI informants played a pivotal role in recent prosecutions. Nigeria has a nation need borrow a leave in the fight against terrorism from America, since we are using American Democratic system of governance.

1. A 3- year grand jury investigation into organized crime, drug trafficking, and illegal gambling resulted in the dismantlement of a criminal enterprise and the conviction of a career criminal and five of his criminal associates on racketeering, drug trafficking, money laundering, and illegal gambling charges.

Seventeen RICO predicate crimes were charged in the indictment, including extortion, witness tampering, obstruction of justice, and mail fraud. The prosecution also led to the forfeiture of \$500,000. The success of the grand jury investigation and resulting prosecution was attributed in significant part to leads and information provided by federal bureau investigation FBI's confidential informants' services.

2. Federal Bureau of Investigation (FBI) confidential informants provided information to investigators which permitted them to identify appropriate targets for the investigation of three violent gangs in a northeastern city. The investigation resulted in 35 cases involving charges against a total of 54 gang members over a 5-year period. According to the FBI, the succession of prosecutions was instrumental in bringing about a dramatic reduction in acts of violence in that city. What Nigeria as nation learn in the fight against terrorism banditry kidnapping and ransom payment which today have no end in sight.
3. An FBI confidential informants played a crucial role in a 2-year undercover investigation by participating in over 1,000 consensually monitored conversations. The consensual monitoring lead to the indictment of four Houston City council members, a Houston Port authority commissioner, and a lobbyist. The confidential informant, later a cooperating witness, testified in three lengthy trials that resulted in the conviction of City council and the Port authority commissioner.
4. Yemeni citizens, Mohammed Al Hassan Al-Moayad and Mohammed Mohsen and Mohammed Mohsen Yahya Zayed, were arrested in January 2003, in Frankfurt, Germany based on criminal complaints issued in Brooklyn, New York. They were charged with conspiring to provide material support to the Al Qeada and Hamas terrorist groups. According to the complaint, an FBI confidential informant met with AL- Moayad in January 2002 and was told by

AL-Moayad in subsequent conversations that he regularly provided money to support Mujahideen fighters in Afghanistan, Chechnya, and Kashmir. According to the confidential informant, AL-Moayad also stated during this and other conversations that he had supplied AL-Qeada with arms and communication equipment in the past, delivering more than \$ 20 million to AL-Qeada prior to September 11, 2001. Al-Moayad also boasted of several meetings with Usama Bin Laden and said he personally delivered the \$ 20 million to Bin Laden with much of the money coming from contributors in the United States, including Brooklyn.

Offsetting The Many Benefits That Result From The Use Of Confidential Informants Are A Significant Risks Their Use Introduces For The United States Government.

According Philip B. Heymann, the former Deputy Attorney General and Assistant Attorney General in charge of the criminal Division, observed:

“ Some informants are responsible citizens who report suspected criminal activities without any hope of return. In the middle, other informants live in the midst of the criminal underworld and inform largely for cash reward. Still others, at the other pole, are charged with serious crimes and cooperate with the law enforcement agents in return for hope or promise of leniency.

In some past cases, the FBI’s use of informants violated the informants guidelines, the MIOG, or federal or State law, with serious adverse consequences to prosecutions. Third parties, agents’ careers, and FBI’s reputation. Even the agents engaged in criminal or administrative misconduct in handling informants, informants committed unauthorized crimes and asserted claims and defenses against the government based on their informant status, and parties initiated litigation against the government claiming injuries arising from the conduct of informants.

4.4 The Internally Displaced Persons (IDPS)

Internally Displaced Persons

According to the Guiding Principles on Internal Displacement, internally displaced persons (also known as "IDPs") are "persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized border."

Challenges Of The Internally Displaced Persons

People forced to flee or leave their homes - particularly in situations of armed conflict - are generally subject to heightened vulnerability in a number of areas. Displaced persons suffer significantly higher rates of mortality than the general population. They also remain at high risk of physical attack, sexual assault and abduction, and frequently are deprived of adequate shelter, food and health services.

The overwhelming majority of internally displaced persons are women and children who are especially at risk of abuse of their basic rights. More often than refugees, the internally displaced tend to remain close to or become trapped in zones of conflict, caught in the cross-fire and at risk of being used as pawns, targets or human shields by the belligerents.

The Difference Between An Internally Displaced Person and a Refugee

According to the 1951 Convention on the Status of Refugees, a "refugee" is a person who, "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable, or owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being

outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it." Subsequent international instruments (such as the Cartagena Declaration on Refugees and the Convention Governing the Specific Aspects of Refugee Problems in Africa) have expanded this definition for some States to persons fleeing the general effects of armed conflict and/or natural disaster.

A crucial requirement to be considered a "refugee" is crossing an international border. Persons forcibly displaced from their homes who cannot or choose not to cross a border, therefore, are not considered refugees, even if they share many of the same circumstances and challenges as those who do. Unlike refugees, these internally displaced persons do not have a special status in international law with rights specific to their situation. The term "internally displaced person" is merely descriptive.

Rights of the Internally Displaced Persons

Like all human beings, internally displaced persons enjoy human rights that are articulated by international human rights instruments and customary law. In situations of armed conflict, moreover, they enjoy the same rights as other civilians to the various protections provided by international humanitarian law.

The Guiding Principles on Internal Displacement, created in 1998, restate and compile existing international human rights and humanitarian law germane to the internally displaced and also attempt to clarify grey areas and gaps in the various instruments with regard to situations of particular interest to the internally displaced.

The Guiding Principles note that arbitrary displacement in the first instance is prohibited (Principles 5-7). Once persons have been displaced, they retain a broad range of economic, social, cultural, civil and political rights, including the right to basic humanitarian assistance (such as food, medicine, shelter), the right to be protected from physical violence, the right to education, freedom of movement and

residence, political rights such as the right to participate in public affairs and the right to participate in economic activities (Principles 10-23). Displaced persons also have the right to assistance from competent authorities in voluntary, dignified and safe return, resettlement or local integration, including help in recovering lost property and possessions. When restitution is not possible, the Guiding Principles call for compensation or just reparation (Principles 28-30).

Whose responsibility is it to protect and assist internally displaced persons?

As a crucial element of sovereignty, it is the Governments of the States where internally displaced persons are found that have the primary responsibility for their assistance and protection. The international community's role is complementary.

At the international level, no single agency or organization has been designated as the global lead on protection and assistance of internally displaced persons. Rather, all are called upon to cooperate with each other to help address these needs pursuant to the "collaborative approach".

An Internally Displaced Person (IDPs)

Ukrainian President Volodymyr Zelenskyy with internally displaced people during the Russian invasion of Ukraine. Okie mother and children, internally displaced by the Dust Bowl in the United States in the 1930s.

In 2022, it was estimated there were 70.5 million IDPs worldwide. The first year for which global statistics on IDPs are available was in 1989. As of 3 May 2022, the countries with the largest IDP populations were Ukraine (8 million), Syria (7.6 million), Ethiopia (5.5 million), the Democratic Republic of the Congo (5.2 million), Colombia (4.9 million), Yemen (4.3 million), Afghanistan (3.8 million), Iraq (3.6 million), Sudan (2.2 million), South Sudan (1.9 million), Pakistan (1.4 million),

Nigeria (1.2 million) and Somalia (1.1 million). More than 85% of Palestinians in Gaza (1.9 million) were internally displaced as of January 2024.

The United Nations and the UNHCR support monitoring and analysis of worldwide IDPs through the Geneva-based Internal Displacement Monitoring Centre.

Whereas 'refugee' has an authoritative definition under the 1951 Refugee Convention, there is no universal legal definition of internally displaced persons (IDP); only a regional treaty for African countries (see Kampala Convention). However, a United Nations report, Guiding Principles on Internal Displacement uses the definition of:

persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized State border.

While the above stresses two important elements of internal displacement (coercion and the domestic/internal movement), rather than a strict definition the Guiding Principles offer "a descriptive identification of the category of persons whose needs are the concern of the Guiding Principles". In this way, the document "intentionally steers toward flexibility rather than legal precision" as the words "in particular" indicate that the list of reasons for displacement is not exhaustive. However, as Erin Mooney has pointed out, "global statistics on internal displacement generally count only IDPs uprooted by conflict and human rights violations. Moreover, a recent study has recommended that the IDP concept should be defined even more narrowly, to be limited to persons displaced by violence." This outlook has become outdated, however, as natural disasters and slow-onset climate degradation have become the primary driving force behind internal displacement in recent years, although conflict remains the primary reason for pre-existing IDPs overall. Climate displaced IDPs are

therefore being given more attention overall through being recorded in statistics. Thus, despite the non-exhaustive reasons for internal displacement, many consider IDPs as those who would be defined as refugees if they were to cross an international border, hence, the term refugees in all but the name is often applied to IDPs.

Global Idp Populations

It is very difficult to get accurate figures for internally displaced persons because populations are not constant. IDPs may be returning home while others are fleeing, and others may periodically return to IDP camps to take advantage of humanitarian aid. While the case of IDPs in large camps such as those in Darfur, western Sudan, are relatively well-reported, it is very difficult to assess those IDPs who flee to larger towns and cities. It is necessary for many instances to supplement official figures with additional information obtained from operational humanitarian organizations on the ground. Thus, the 24.5 million figure must be treated as an estimate. Additionally, most official figures only include those displaced by conflict or natural disasters. Development-induced IDPs often are not included in assessments. It has been estimated that between 70 and 80% of all IDPs are women and children.

50% of internally displaced people and refugees were thought to be in urban areas in 2010, many of them in protracted displacement with little likelihood of ever returning home. A 2013 study found that these protracted urban displacements had not been given due weight by international aid and governance as historically they had focused on rural camp displacement responses. The study argues that this protracted urban displacement needs a fundamental change in the approach to those who are displaced and their host societies. They note that re-framing responses to urban displacement will also involve human rights and development actors and local and national governments. They call for a change in the narrative around the issue is needed to reflect ingenuity and fortitude displayed by displaced populations, the opportunities

for self-sufficiency and safety represented by urban areas, and that the displaced can make a contribution to their host societies. An updated country by country breakdown can be found online.

Latest Idp Population

The following table is a list of countries and territories by the number of Internally Displaced People (IDPs). According to Internal Displacement Monitoring Centre (IDMC), the internal displacement figures refer to the number of forced movements of people within the borders of their country recorded during the year, and may include individuals who have been displaced more than once. The total number of IDPs is a snapshot of all the people living in internal displacements at the end of the year, and is the sum of the number of conflict IDPs and disaster IDPs.

Internal Displacement Monitoring Centre (Idmc) (2022)

Country / territory

709,200	709,000	686,000	519,100	517,100	126,700	45,000	24,000	
<u>Croatia</u>	4,000	2,900	2,500	2,300	2,100			
<u>DRC</u>	1,075,300	1,317,900	1,460,100	2,050,700	1,721,400	1,709,300	2,669,100	2,963,800
<u>Georgia</u>	246,000	271,300	329,800	352,600	360,000	274,000	279,800	257,600
<u>Iraq</u>	1,834,400	2,481,000	2,647,300	1,552,000	1,343,600	1,332,400	1,131,800	954,100
<u>Kenya</u>		250,000	404,000	399,000	300,000	300,000		
<u>Kyrgyzstan</u>					80,000	163,900		

Internal Displacement Monitoring Centre (Idmc) (2022)

Country / territory

<u>Lebanon</u>	200,000	70,000						
<u>Libya</u>						93,600	59,400	53,600
<u>Mali</u>							227,900	254,800
<u>Montenegro</u>	16,200	16,200						
<u>Myanmar</u>	58,500	67,300	67,300	62,000	239,200	339,200	430,400	372,000
<u>Nepal</u>	100,000	50,000						
<u>Nigeria</u>								360,000
<u>Pakistan</u>		155,800	155,800	1,894,600	952,000	452,900	758,000	747,500
<u>Philippines</u>					139,500	159,500	1,200	117,400
<u>Russia</u>	158,900	263,700	91,500	79,900	75,400			
<u>Serbia</u>	227,600	226,400	225,900	224,900	228,400	228,200	227,800	227,500
<u>Somalia</u>	400,000	1,000,000	1,277,200	1,392,300	1,463,800	1,356,800	1,133,000	1,133,000
<u>South Sudan</u>					223,700	209,700	345,700	331,100
<u>Sri Lanka</u>	469,000	459,600	504,800	434,900	273,800	138,400	93,500	42,200

Internal Displacement Monitoring Centre (Idmc) (2022)

Country / territory

<u>Sudan</u>	1,325,200	1,225,00	1,201,00	1,079,100	1,602,200	2,033,100	1,873,300	1,873,300
<u>Syria</u>							2,016,500	6,520,800
<u>East Timor</u>	155,200	62,600	15,900					
<u>Uganda</u>	1,814,900	1,236,00	853,000	428,600	125,600			
<u>Yemen</u>		77,000	100,000	250,000	193,700	347,300	385,300	306,600
<u>Zimbabwe</u>						54,300	57,900	60,100
Country/territory	2007	2008	2009	2010	2011	2012	2013	2014

Official opening of MONUSCO's photo exhibition organized in the framework of the 70th anniversary of the United Nations. In the photo are the Head of MONUSCO, Martin Kobler (1st left), Lambert Mende (middle), and the Director of MONUSCO Public Information Division, Charles Antoine Bambara, commenting on a picture showing an internally displaced person. Serbia and other non-Albanian refugees during Kosovo War. Serbia is home to highest number of refugees and IDPs in Europe.

Summary Of Internally Displaced Persons (Idps) In Zuru Emirate,Kebbi State

NAME OF CHIEFD OM	District/Vil lages (IDPs are located)	No of H/Holds	No. of Men	No of Women		No of Children		Total
				Wives	Wido wed	No of Children	No. of Displaced in School	
Dabai Chiefdom	Dabai	241	229	307	12	1106	414	2068
	Rikoto	589	559	807	39	2771	1650	5856
	Rafin Zuru	1846	1652	2291	194	2963	839	7939
	Manga	77	63	74	14	320	150	621
	Sub Total	2,753	2,503	3,479	259	7,160	3,053	16,454
Wasagu Chiefdom	Kanya	533	473	765	60	2808	109	4215
	Wasagu	1043	1026	1315	17	6410	4955	13723
	Bena	5502	533	9346	169	32106	19417	66371
	Waje	671	565	796	106	3690	1906	7063
	Ribah	200	177	177	23	1077	188	1642
	Sub Total	7,949	7,574	12,399	375	46,091	26,575	93,014
Fakai Chiefdom	Fakai	56	55	64	1	50	60	276
	Sub Total	56	55	64	1	50	60	276
Sakaba Chiefdom	Sakaba	1218	832	1185	386	1529	1195	5127
	Diri	3764	3491	4112	273	6340	221	14437

	Sub Total	4,982	4,323	5,297	679	7,869	1,416	19,634
Danko Chiefdom	Danko	542	542	355	380	1203	848	3328
	Kandu	40	40	57	0	241	96	434
	Marafa	104	100	151	4	686	83	1024
	Maga							
	Tudun	23	20	29	3	95	88	235
	Maga							
	Zaima	74	71	91	3	286	5	456
	Iroma	39	38	47	1	209	60	355
	Kyabu	226	201	270	25	1241	67	1804
	Sub Total	1,048	1,012	1,000	416	3,961	1,247	7,636

Grand total for table

	No of H/Holds Displaced	Total No. of Men	Total No. Wives	Total No. Wido wed	Total No. Of Children	Total No. Of Children Displaced in school
Zuru emirate						
Grand totals	16,788	11,187	22,239	1,710	61,566	32,351
Grand Totals	89,541 Persons					

Protection And Assistance

The problem of protecting and assisting IDPs is not a new issue. In international law it is the responsibility of the government concerned to provide assistance and protection for the IDPs in their country. However, as many of the displaced are a result of civil conflict and violence or where the authority of the central State is in doubt, there is no local authority willing to provide assistance and protection. It has been estimated that some 5 million IDPs in 11 countries are "without any significant humanitarian assistance from their governments." Under these circumstances rehabilitation policies on humanitarian grounds should be aimed at reducing inequality of opportunity among these vulnerable groups by integrating them into local social services and allowing them access to jobs, education, and healthcare opportunities; otherwise new conflicts might break out.

Unlike the case of refugees, there is no international humanitarian institution which has the overall responsibility of protecting and assisting the refugees as well as the internally displaced. A number of organizations have stepped into the breach in specific circumstances.

Office Of The United Nations High Commissioner For Refugees (Unhcr)

The Office of the United Nations High Commissioner for Refugees (UNHCR) was mandated by General Assembly Resolution 428 (V) of 14 December 1950 to "lead and coordinate international action for the worldwide protection of refugees and the resolution of refugee problems.... guided by the 1951 United Nations Convention Relating to the Status of Refugees and its 1967 Protocol." The UNHCR has traditionally argued that it does not have an exclusive mandate for IDPs even though at least since 1972 it had relief and rehabilitation programs for those displaced within a country. Until the mid-2000s, it conditioned involvement to cases where there is a specific request by the UN Secretary-General and with the consent of the State

concerned it has been willing to respond by assisting IDPs in a given instance. In 2005 it was helping some 5.6 million IDPs (out of over 25 million), but only about 1.1 million in Africa.

In 2005, the UNHCR signed an agreement with other humanitarian agencies. "Under this agreement, UNHCR will assume the lead responsibility for protection, emergency shelter and camp management for internally displaced people." In 2019, UNHCR issued an updated IDP policy that reaffirms its commitment to engaging decisively and predictably in situations of internal displacement.

International Committee Of The Red Cross (ICRC)

The International Committee of the Red Cross has a mandate of ensuring the application of international humanitarian law as it affects civilians in the midst of armed conflict. They have traditionally not distinguished between civilians who are internally displaced and those who remain in their homes. In a 2006 policy Statement, the ICRC Stated:

The ICRC's overall objective is to alleviate the suffering of people who are caught up in armed conflict and other situations of violence. To that end, the organization strives to provide effective and efficient assistance and protection for such persons, be they displaced or not, while taking into consideration the action of other humanitarian organizations. On the basis of its long experience in different parts of the world, the ICRC has defined an operational approach towards the civilian population as a whole that is designed to meet the most urgent humanitarian needs of both displaced persons and local and host communities.

However, its Director of Operations has earlier recognized that IDPs "deprived of shelter and their habitual sources of food, water, medicine and money, they have different, and often more urgent, material needs."

Collaborative Approach

The previous system set up internationally to address the needs of IDPs was referred to as the collaborative approach as the responsibility for protecting and assisting IDPs was shared among the UN agencies, i.e. UNHCR, Unicef, WFP, UNDP, Office of the High Commissioner for Human Rights, the International Organization for Migration (IOM), the ICRC and international NGOs. Coordination is the responsibility of the UN Emergency Relief Coordinator and the Humanitarian Coordinator in the country concerned. They are assisted by the Inter-Agency Displacement Division, which was created in 2004 and is housed in the UN Office for the Coordination of Humanitarian Affairs (OCHA).

The original collaborative approach has come under increasing criticism. Roberta Cohen reports:

Nearly every UN and independent evaluation has found the collaborative approach deficient when it comes to IDPs. To begin with, there is no real focus of responsibility in the field for assisting and protecting... There is also no predictability of action, as the different agencies are free to pick and choose the situations in which they wish to become involved on the basis of their respective mandates, resources, and interests. In every new emergency, no one knows for sure which agency or combination thereof will become involved.

In 2005 there was an attempt to fix the problem by giving sectoral responsibilities to different humanitarian agencies, most notably with the UNHCR taking on the responsibility for the protection and the management of camps and emergency shelters. The Forced Migration Review Stated that the "abnegation of responsibility is possible because there is no formal responsibility apportioned to agencies under the Collaborative Response, and thus no accountability when agencies renege on their promises."

Similarly, research on refugees has suggested a cross-sector collaboration as a key means to assist displaced people.

Cluster Approach

The cluster approach designates individual agencies as 'sector leaders' to coordinate operations in specific areas to try to plug those newly identified gaps. The cluster approach was conceived amid concerns about coordination and capacity that arose from the weak operational response to the crisis in Darfur in 2004 and 2005, and the critical findings of the Humanitarian Response Review (HRR) commissioned by the then ERC, Jan Egeland. Egeland called for strengthening the leadership of the sectors, and introduced the concept of "clusters" at different levels (headquarters, regional, country and operational)'.

The cluster approach operates on the global and local levels. At the global level, the approach is meant to build up capacity in eleven key 'gap' areas by developing better surge capacity, ensuring consistent access to appropriately trained technical expertise and enhanced material stockpiles, and securing the increased engagement of all relevant humanitarian partners. At the field level, the cluster approach strengthens the coordination and response capacity by mobilizing clusters of humanitarian agencies (UN/Red Cross-Red Crescent/IOs/NGOs) to respond in particular sectors or areas of activity, each cluster having a clearly designated and accountable lead, as agreed by the HC and the Country Team. Designated lead agencies at the global level both participate directly in operations, but also coordinate with and oversee other organizations within their specific spheres, reporting the results up through a designated chain of command to the ERC at the summit. However, lead agencies are responsible as "providers of last resort", which represents the commitment of cluster leads to do their utmost to ensure an adequate and appropriate response in their respective areas of responsibility. The cluster approach was part of a package of

reforms accepted by the IASC in December 2005 and subsequently applied in eight chronic humanitarian crises and six sudden-onset emergencies. However, the reform was originally rolled out and evaluated in four countries: DRC, Liberia, Somalia and Uganda.

IASC Principles deemed it unnecessary to apply the cluster approach to four sectors where no significant gaps were detected: a) food, led by WFP; b) refugees, led by UNHCR; c) education, led by UNICEF; and d) agriculture, led by FAO.

The original nine clusters were later expanded to include agriculture and education.

International Law

Unlike the case of refugees, there is no international universal treaty which applies specifically to IDPs. Only a regional treaty for African countries has been established (see Kampala Convention). Some other countries have advocated re-thinking the definitions and protections for refugees to apply to IDPs, but so far no solid actions have come to fruition. Recognizing the gap, the UN Secretary-General, Boutros-Ghali appointed Francis Deng in 1992 as his representative for internally displaced persons. Besides acting as an advocate for IDPs, Deng set out in 1994, at the request of the UN General Assembly to examine and bring together existing international laws which relate to the protection of IDPs. The result of this work was the document, *Guiding Principles on Internal Displacements*

The Guiding Principles lay out the responsibilities of States before displacement – that is, to prevent displacement – during and after displacement. They have been endorsed by the UN General Assembly, the African Commission on Human and People's Rights (ACHPR) and by the signatories to the 2006 Pact on Security, Stability and Development in the Great Lakes Region, which include Sudan, DRC and Uganda.

The Guiding Principles, however, are non-binding. As Bahame Tom Nyanduga, Special Rapporteur on Refugees, IDPs and Asylum Seekers in Africa for the ACHPR has Stated, "the absence of a binding international legal regime on internal displacement is a grave lacuna in international law."

In September 2004 the Secretary-General of the UN showed the continuing concern of his office by appointing Walter Kälin as his Representative on the Human Rights of Internally Displaced Persons. Part of his mandate includes the promoting of the Guiding Principles.

Right Of Return

In so-called "post-conflict" situations, there has traditionally been an emphasis in the international community to seek to return to the pre-war status quo. However, opinions are gradually changing, because violent conflict destroys political, economic and social structures and new structures develop as a result, quite often irreversibly. Furthermore, returning to the pre-war status-quo may actually be undesirable if pre-war structures led to the conflict in the first place, or prevented its early resolution. IDPs' and refugees' right of return can represent one of the most complex aspects of this issue.

Normally, pressure is applied by the international community and humanitarian organization to ensure displaced people are able to return to their areas of origin and the same property. The UN Principles for Housing and Property Restitution for Refugees and IDPs, otherwise known as the Pinheiro Principles, provides guidance on the management of the technical and legal aspects of housing, land and property (HLP) restitution. Restitution rights are of key importance to IDPs and refugees around the world, and important to try preventing aggressors benefiting from conflict. However, without a clear understanding of each local context, full restitution rights

can be unworkable and fail to protect the people it is designed to protect for the following reasons, refugees and IDPs:

- may never have had property (e.g. in Afghanistan);
- cannot access what property they have (Colombia, Guatemala, South Africa and Sudan);
- ownership is unclear as families have expanded or split and division of the land becomes an issue;
- death of the owner may leave dependents without a clear claim to the land;
- people settled on the land know it is not theirs but have nowhere else to go (as in Colombia, Rwanda and Timor-Leste); and
- have competing claims with others, including the State and its foreign or local business partners (as in Aceh, Angola, Colombia, Liberia and Sudan)

Researchers at the Overseas Development Institute stress the need for humanitarian organization to develop greater expertise in these issues, using experts who have knowledge in both humanitarian and land and property issues and so provide better advice to State actors seeking to resolve these issues. The ODI calls on humanitarian agencies to develop an awareness of sustainable reintegration as part of their emphasis on returning IDPs and refugees home. Legal advice needs to be provided to all parties involved even if a framework is created in which to resolve these issues.

CHAPTER FIVE

SOCIOECONOMIC IMPACT OF TERRORISM ON POLITICS IN KEBBI STATE

5.1 The Role of the Government in the Fight Against Terrorism

Terrorism comes from the word Terrere (Latin), which means 'to cause tremble' (Jurgensmeyer 2000:5). This term has been well known since the French Revolution around the 18th century. Mark Juergensmeyer defined terrorism sociologically as public acts of demolition that were committed without a clear military objective and that cause an extensive sense of fear. Terrorism is often associated with violence committed by marginalised groups to gain power or influence. Terrorism is also understood from the world view: when the world is apparently peaceful, violent acts emerge as terrorism. If the world is apparently in war, violent acts are possibly considered legitimate.

C.A.J. Coady defined terrorism based on the ethical side. For him, terrorism is the use of violence to attack non-combatants or innocent parties for political purposes (Coady 2004:772-789). He rejected to define terrorism politically as violence by those who are unlawful to use it or as a direct attack on people whom we have no authority to kill. Furthermore, Coady agreed on the principle of discrimination as part of the terror for States in a 'supreme emergency'.

Regarding the use of the principle of discrimination in defining terrorism, Noam Zohar shows concerns that it could permit the unjustifiable killing of non-combatants and guiltless bystanders (Zohar 2004:734). David Rodin, who stands against the traditional use of the principles of discrimination, argues that placing too much power on target results can lead to irresponsible attacks on noncombatants or innocent persons. Terrorism is 'the deliberate, negligent, or reckless use of force against non-combatants' (Rodin 2004:775).

Many countries around the world have experienced being targeted by terrorism. In Asia, Indonesia is one of them. Indonesia is supposed to be the home of several world religions such as Islam, Buddhism, Christianity, Hinduism and Confucianism. It is also a home for streams of beliefs such as Kejawen, Sunda Wiwitan, Parmalim, Marapu and Kaharingan. Indonesia has a motto, Bhinneka Tunggal Ika (Sanskrit), which means unity in diversity. Yet, Indonesia has been targeted by terrorism in the name of religion. There are some reasons for this. Firstly, Indonesia has become a fertile field for accusers of Wahhabi who spread their belief that they are the truest believer of Islam. Secondly, the sympathisers of radical Islamic movements in Indonesia are increasing every year which is marked by the success in brainwashing students, civil servants, urban middle class and professionals through recitations and assemblies that spread hatred and intolerance. Thirdly, the existence of religious teachers who support radical understanding and radical movements. They allow for acts of intolerance, acts of violence and or terrorism. In Indonesia, provisions in Law Number 5, year 2018, Chapter I Article 2, terrorism is defined as:

[A]n act that uses violence or threats of violence that creates an atmosphere of widespread terror or fear that can cause mass victims, and/or cause damage or destruction to strategic vital objects, the environment, public facilities, or international facilities with ideological, political, or security instability. (Widodo 2018)

From the year 2000 up to 2021, there are more than 10 lists of terrorist acts that happened in Indonesia. Parts of the list details bombs that exploded simultaneously at 11 churches on 24 December 2000, killing 19 people and injuring around 100. The Al-Qaida based in Southeast Asia is blamed for these acts. In 2002, the terrorist act killed more than 200 people in Bali. On 05 August 2003, a bomb in front of the J.W. Marriott Hotel in Jakarta killed 12 innocents and wounded 150. On 31 December 2003, a bomb in Aceh killed 10 people. On 10 January 2004, a bomb killed four

people in a karaoke café in Palopo, Central Sulawesi. On 09 September 2004, a bomb exploded close to the Australian Embassy in Jakarta and killed three people and wounded 100. On 01 October 2005, there was a suicide bombing in Bali which killed 23 people, including the three bombers. On 31 December 2005, a bomb exploded at a market in Palu, killing seven people. On 07 July 2009, suicide bombers killed more than 50 people in the Ritz-Carlton and J.W. Marriott hotels in Jakarta. On 14 January 2016, a bomb at a Starbucks café in central Jakarta killed two civilians. On 24 May 2017, a bomb at Kampung Melayu, Jakarta, killed three police officers. On 28 November 2020, there was a terror act in Sigi that killed four people. The last case happened on 28 March 2021, the act of terror happened in Makassar.

This article aims to analyse whether religions justified terrorism. To answer this question, this article is organised into three parts. The first part scrutinises the roots of violence in religion, especially in Judaism, Christianity and Islam. The second part examines the role of the State and religions in combating terrorism. In the last part, this article offers a theology of mission amidst terrorism. My argument is that terrorism in the name of religion cannot be used to justify violence; therefore, it is crucial for every religion to give a theological basis towards peace. Religions together with the State take part in combating terrorism.

The root of violence in religions justifies terrorism

In Judaism

The nature of violence in the Hebrew Bible is described as earthly realism. It is a sign of evil power. Hans Küng considered René Girard, who has elaborated acts of violence in ancient cultures. According to Girard, violence was veiled in silence, polished and overvalued in mythologies (Küng 2005:253). The Bible frequently reversed the subject of violence to the confrontation of the violent nature of human beings. It can be observed from the series of competitions between Cain and Abel,

the anti-war preaching of the prophets, a vision of peace amongst nations established by God and non-violence as a proposal for the movement of peace today (Is 2:4, Mi 4:1-3).

There are narrations of wars and violence in the overall context of the Hebrew Bible. In the story of human creation, the purpose is not about who is the first person in the Garden of Eden, but to describe the human conditions. The term adam means the person who is created in God's image. However, humans rebel against God. The series of violence started from the story of Cain who killed his brother Abel. The climax of the story is reached when God allowed the flood to solve the problem of violence. Humans on earth were 'corrupt in God's sight, and the earth was filled with violence' and was therefore doomed to destruction (Gn 6:11-13). The only righteous were Noah and his family. Their descendants were enabling sustainable humankind on the earth. It is a symbol of God's covenant with all humankind and the whole creation.

God protects human life with sanctions against violence, 'for God made human in God's own image' (Gn 6:9). God's covenant is in harmony with a code of ethics based on the principle of respect for life. From this code of ethics, Rabbinic Judaism derived the Laws of Noah which prohibits the murder of humans and cruelty to animals. It also prohibited idolatry, robbery, blasphemy and adultery. This code of ethics included a positive command towards justice (courts established). It also constitutes a universal code of conduct that encompasses all human beings.

In Christianity

Christianity has a right to be a State religion in the period of the old Roman Empire. The State and church used their powers to protect and sustain each other. There was an intertwined domain of the sacred and the profane. The State became the protector of the church and the church legitimised and inspired the State in many circumstances. On the one hand, an expansion of the State led to the expansion of the

church. On the other hand, missionary work by the church led to an expansion of secular domination. State law and church law complemented each other. In this way, the State and Christianity gave mutual support to each other. But the secular acts of violence without doubt cast a shadow over Christianity because the church often participated actively in violence.

In the High Middle Ages, there was the term 'holy war'. The Augustinian theory was used to support the Latin Christianity of the west to use force to achieve spiritual purposes. It permitted violence to spread Christianity. However, it was contrary to the older tradition of the early church to convert the sinners, spread the Gospel and battle heresy. The Crusades as a 'holy war' became the absolute reverse of following Christ. This war was initiated by Pope Urban II and Bernard de Clairvaux, Christianity's supreme representatives who paid war to wrest the 'Holy Land' from the Muslims. The series of Crusades was considered as a matter for (western) Christianity as a whole. The Pope legitimated as the spokesman of Christ called people to arms.

Alongside this period, many Christians wondered whether Jesus has commanded the war. On the Sermon on the Mount, Jesus preached about peace, non-violence, love. His word is inspiring Christians to bear their cross. The word of Jesus is not about the Crusade that dressed to legitimise bloody wars against other faiths.

In Islam

The term 'holy war' does not appear in the Koran. According to Islamic understanding, a war can never be 'holy'. However, there is a term of jihad. It is understood as an authoritative 'struggle' or 'battle' as Stated, 'Have faith in God and His apostle and fight for God's cause with your wealth and your persons' (Küng 2005). Islam is militant in nature when the Muslim community is threatened with violence. Jihad in Islam is understood as a willingness to fight to make peace. For example, it is Stated in the peace treaty with the Meccan, Christian communities and the

remaining Jews. In the time of hunting for slaves, the population against the jihad was directed to adopt Islam. If they surrendered, the people could have the position of 'protected persons', otherwise their conquest led them to slavery.

In modern times, jihad was under pressure from European colonialism. In the twentieth century, the ideologists of radical Islam understood jihad as no longer about the external fight for freedom from colonialism, but also against their own westernised government that allegedly was against the practice of Islam. Furthermore, the term jihad is also used in political notions such as the military term 'campaign' that lead to the meaning of the fight against underdevelopment, tourism, economic reform or the murder of liberal politicians (Küng 2005). Since the 1970s, a radical understanding of jihad has been clear amongst religious extremist groups. Since the bombing on 11 September 2001 in America, the intolerably ambivalent part played by Saudi Arabia, America's greatest partner in the Arab Middle East, has become increasingly clear. It is not only in conditions of oil exports but also terrorism export.

We cannot deny that there are roots of violence in the three religions. We also can find the roots of love and peace. In Judaism, God protected human life with sanctions against acts of violence. There is a code of ethics based on God's covenant to the principle of respect for life. It is a universal code of conduct for all human beings. In the history of Christianity, there was a 'holy war' that was used to force the spreading of Christianity. It was contrary to the old tradition of the early church. However, in Jesus Sermon on the Mount, he taught of non-violence and love. In Islam, there is a word jihad which is understood as a powerful 'struggle' or 'battle' to defend the victims of violence. So, the concept of jihad in Islam is not only a willingness to fight but also the willingness to make peace. From this understanding, the historical violence in the past in each religion cannot be used to justify terrorism today.

Charles Kimball mentioned that there are five warning signs when religion turns evil (Kimball 2002). The first is the absolute truth claims. The second is blind obedience. The third is establishing the 'ideal' time. The fourth is the end that justifies any means. The last is declaring holy war. These five warning signs can be used to scrutinise every religion whether it has these tendencies or not.

On a wider paradigm, terrorism today is not only caused by religious factors but also political, economic and the willingness to dominate others. Sya'afatun Almirzanah argued that terrorism is not only an act based on religious motivation (Almirzanah 2011:24). Kirsten E. Schulze emphasised the similar thought that terrorism is also connected to the academic process, socio-economic, political and territorial complaints (Schulze 2002). For example, the conflict in Aceh, Indonesia was viewed as the conflict between militant Islam and the government. The war was about political autonomy and control over natural gas resources.

The Role of States and Religions in Combating Terrorism

The Role of State

In history, there are some responses by the State on how to combat terrorism. In the US after the terrorism case on 9/11, President Bush called for a crusade against terror. His Statement became a cause for the spread of global conflict in apocalyptic language. This response raised questions about whether the war on terror was the proper ethical response to the attacks on Al Qaeda. John Mueller reported that the US has constantly overstated international terrorist intimidation. He argued that the nation's overreaction to terrorism can create insecurity, fear and hysteria for many people. 'A war on terror' is invented to defend. He added that 'efforts against terrorism should be considered more like a campaign against crime than like a war' (Mueller 2005:208-234).

In Indonesia, the government combats terrorism with coordination within three organisations; they are the national intelligence, military intelligence and counter-terrorism unit of the police. There are four steps of the Indonesian government's efforts in dealing with terrorism (Hasanah 2018:881-892). The first is minimising the main causes of terrorism. This soft approach is the de-radicalisation programme. It is a strategy or action that aims to neutralise radical ideas for those involved in terrorists and their sympathisers and community members who have been exposed to radical ideas, through re-education and re-socialisation and instilling multiculturalism. In its implementation, de-radicalisation is divided into two parts, namely the preventive section and the rehabilitation section. The second is the counterattack. This step is to form a military force with the specific aim of preventing acts of terrorism. The third is the revision of Law No. 15 of 2003. The Indonesian government discussed revising several articles in Law. In the revision of the Anti-terrorism Law, the efforts that the government wants to increase are prevention. The last is international cooperation both bilaterally and multilaterally. The importance of establishing cooperation and allies is very vital, considering that terrorism is also a transnational crime.

Lee Griffith gives his warning to the State on combating terrorism. He argues that reaction to terror can be more destructive than terror itself (Griffith 2003:225). The greatest compromise to terrorism is mimesis. The battle against terror can imitate terrorist opponents. Griffith rejects the idea of 'war on terror' because history proved that violent and punitive responses tend not to restrain terror but to damage civil and political rights and create more wounded than the terrorist attacks.

Anthony Burke offers the choice of 'just war' as the response to terrorism. He said that 'the just war' theory about discrimination and proportionality tolerates massive, preventable and unfair fatalities of innocent life, as long as it is unintentional or indirect (Burke 2004:329-353). On the other hand, Duncan Forrester sees the theory of 'just war' as too restraining. For him, Christianity needs an ethical war that is more

permissive. He offers Christianity's predisposition against violence and seeks for reconciliation needs to inform 'the just war' theory. There is a need for war ethics to control the use of violence. He believed that 'the just war' theory fails to attend adequate psychological and social roots of violence and alternative for conflict resolution (Forrester 2003:64-67).

According to Hans Küng, terrorism cannot be combated by military retaliation. The suicide bombers are not terrified by any military weapons. He proposed that terrorism must be resolved from its root to create peace. The response of the State to terror or violence must consider whether the use of military force is just or not. The resolution against terrorism by the State should include terrorism prevention from the educational level to the commitment of reconciliation and peace. Glen Stassen explores how a 'just peacemaking' paradigm can be an alternative to preventing terrorism instead of just thinking of war (Stassen 2003:171-194).

In the role of the State against terrorism, Luther's 'Two Kingdoms' theory also can be considered. The primary task of the State is to help human beings in the pursuit of justice. This sense of justice becomes the norm or standard of all legal and political laws of civil government, including the decision of the State in dealing with terrorism. Justice specifically means the protection of the weak, the poor and the innocent from the violence and greed of the powerful. The two-fold political is the duty of the Christians. Firstly, Christians should obey the government because it has the authority instituted by God. Secondly, when the State falls under the power of evil and political rulers become tyrannical, Protestants are to exercise their prophetic witness. When the State decides to use military force or war against terrorism, Christians need to Counterering Terrorism in Africa Requires Preventive Approach Including Respect for Human Rights Urging support for regional organizations and sustainable financing to counter terrorism in Africa, the Deputy Secretary-General stressed that the spread of terrorism is a concern for the entire international community and requires a preventive

approach that includes respect for human rights and international law, as the Security Council held a high-level debate on counter-terrorism in Africa today.

Speaking on behalf of Secretary-General António Guterres, Amina Mohammed emphasized that nowhere has terrorism been felt more keenly than in Africa, underscoring that terrorists and violent extremists, including Da'esh, Al-Qaida and their affiliates have exploited instability and conflict to increase their activities and intensify attacks across the continent.

"In today's hyperconnected world, the spread of terrorism in Africa is not a concern for African Member States alone. The challenge belongs to us all," she underscored. Countering international terrorism requires effective multilateral responses that address concurrent and converging threats, such as the worsening climate crisis, armed conflict, poverty and inequality, lawless cyberspace and the uneven recovery from COVID-19.

"We must strike a better balance and ensure coherence and complementarity between preventive and militarized responses," she said, highlighting the 2030 Agenda for Sustainable Development and the African Union's Agenda 2063 as crucial tools. The numerous regional initiatives to counter terrorism in Africa, including the Multinational Joint Task Force in the Lake Chad Basin and the joint force of the Group of 5 for the Sahel (G5 Sahel), need the international community's full support and durable commitment. The Security Council must ensure predictable funding for African Union operations it authorizes, including to counter-terrorism, she urged.

Moussa Faki Mahamat, Chairperson of the African Union Commission, said African initiatives, such as the Accra Initiative and the Peace Fund, demonstrate that the continent can mobilize its resources and its men and women in the fight against terrorism. However, the traditional means of responding to threats to peace, peacekeeping and peacebuilding no longer correspond to new menaces. The

mandates of United Nations missions should be revised to make them more effective. The Union stands ready to work with the United Nations and the Council to initiate a new approach to counter the scourge, and its direct and indirect causes, he said.

Benedikta Von Seherr-Thoss, Managing Director for Common Security and Defence Policy and Crisis Response, European External Action Service, said that in September, the European Union assumed the role of co-chair of the Global Counterterrorism Forum and made the threat of terrorism in Africa a key priority for its two-year tenure. Detailing the European Union's various counter-terrorism efforts, she stressed that women and girls must be actively included in the international community's prevention approach. Empowering them to be active members of society will make them, and their societies, more resistant to extremist influences in the long run.

Comfort Ero, President and CEO of the International Crisis Group, warned that conflicts involving non-State armed groups — including jihadist groups — will be a source of instability in Africa for a while. Although African-led missions are well positioned to counter such threats, they can only be effective if they are properly and reliably resourced. A political strategy for counter-terrorism missions must also encompass projects to provide basic services and better governance in areas where non-State armed groups have gained influence. Moreover, stakeholders must contemplate engaging in dialogue with non-State armed groups — often seen as a taboo — to resolve both humanitarian and political issues.

In the ensuing debate, many Council members underscored the crucial need to address the drivers of instability and adopt a preventive, holistic and inclusive approach to counter terrorism in Africa. Several speakers called for the international community's strengthened support to regional organizations and initiatives, while

others urged sustainable funding for African-led operations. Delegates also pointed to the need to review the sanctions regime and United Nations mission mandates.

Nana Addo Dankwa Akufo-Addo, President of Ghana, which holds the Security Council presidency for November, speaking in his national capacity, stressed that international support to countering terrorism must be pre-emptive, rather than reactive. The Council and the wider international community must address the underlying drivers of instability through resilience-building in conflict prone regions, including in the areas of promoting democratic values, development and State services.

Gabon's representative, on that point, called for a more urgent response from the international community to support Africa's own multiplying regional counter-terrorism initiatives, including the G5 Sahel, the Accra Initiative and the African Union Transition Mission in Somalia (ATMIS). Such support must be lent through adequate financial, logistical and material means, while also helping to dry up the sources of financing of terrorist groups.

Kenya's representative, in a similar vein, stressed the need for adequate and predictable funding, including through United Nations-assessed contributions. As well, the Council must review the sanctions regime for Somalia to ensure that the Government is empowered to use its full sovereign will to defeat Al-Qaida and Da'esh affiliates in its territory, while tightening sanctions that are most clearly targeted at those groups' ability to raise and send funds, assemble explosives, and recruit and transport foreign fighters.

Ireland's representative also emphasized that Council-mandated measures to counter terrorism, including sanctions, are crucial to deter and address terrorist threats, but can have unintended negative humanitarian impacts. To address this, his country, together with the United States, introduced a draft resolution providing for a

humanitarian exemption across all sanctions regimes, he said, urging all Council members to support that initiative.

China's representative said that supporting Africa in combating terrorism is an important responsibility of the Council, which must prioritize resources to help the continent address the most pressing challenges it faces. He called for countries' sovereignty to be fully respected and for no other political conditions to be attached to support. In this regard, the arms embargo against Sudan, South Sudan and the Democratic Republic of the Congo have had a negative impact and must be adjusted or lifted.

The representative of the Russian Federation said the necessary counter-terrorism mechanisms have already been developed within the United Nations, primarily in the Council. States have specific obligations to counter terrorism, which if strictly implemented, will produce the desired results. It is not productive to impose additional counter-terrorism obligations on United Nations missions in Africa. Such an expansion of their mandate is not in line with the specific nature of the Organization's presence and diverts valuable resources, he stressed.

Norway's representative said that United Nations missions in Africa are not set up to tackle the threat of terrorism due to various factors. However, such missions — both peacekeeping and political — are complementary to national and regional counter-terrorism efforts and can help contribute to stability and protecting civilians, evident in the partnerships between the United Nations Assistance Mission in Somalia (UNISOM) and ATMIS.

Also speaking today were representatives of the United Arab Emirates, United States, Brazil, Mexico, India, Albania, France and the United Kingdom.

AMINA MOHAMMED, United Nations Deputy Secretary-General, delivering remarks on behalf of the Secretary-General, said nowhere has terrorism — a major

threat to international peace and security — been felt more keenly than in Africa. Terrorists and violent extremists including Da’esh, Al-Qaida and their affiliates have exploited instability and conflict to increase their activities and intensify attacks across the continent, killing and wounding thousands. Many more continue to suffer from the broader impact of terrorism on their lives and livelihoods. Women and girls in particular bear the brunt of insecurity and inequality, she said, pointing out that some terrorist groups have a misogynist worldview that denies women and girls their fundamental rights. The situation in the Sahel and West Africa is particularly urgent, with some of the most violent Da’esh affiliate operating in the region. In the last two years, these groups have increased their presence in Mali, penetrated further into Burkina Faso and Niger and expanded southward into countries of the Gulf of Guinea that have so far largely avoided terrorist attacks or have recently emerged from armed conflict. It can be difficult to differentiate between terrorists, non-State armed groups and criminal networks, she pointed out, noting that some have morphed into insurgencies — occupying territories and posing as alternatives to State authority.

“In today’s hyper-connected world, the spread of terrorism in Africa is not a concern for African Member States alone. The challenge belongs to us all,” she underscored. Countering international terrorism requires effective multilateral responses that address it together with concurrent and converging threats, such as the worsening climate crisis, armed conflict, poverty and inequality, lawless cyberspace and the uneven recovery from COVID-19. The New Agenda for Peace envisaged as part of the Secretary-General’s report on Our Common Agenda will embrace that comprehensive approach, propose ways to address new and emerging risks and revitalize the collective peace and security system. In Africa, prevention remains the international community’s best response to terrorism, violent extremism and other threats to peace and security, she said, stressing the need to foster conflict-sensitive approaches and integrate relevant policies across United Nations entities. “We must

strike a better balance and ensure coherence and complementarity between preventive and militarized responses,” she said, highlighting the 2030 Agenda for Sustainable Development and the African Union’s Agenda 2063 as crucial preventive tools.

“Everyone must be included,” she said, underscoring the need for whole of-society approaches that are community-based and gender-sensitive. Engaging all sectors of society requires sustained political commitment across Government departments, and partnerships with civil society, the private sector and more. As well, countering terrorism can never be an excuse for violating human rights or international law, she said, stressing that successful counter-terrorism policies must uphold the rule of law and respect international law, including human rights law. The Secretary-General’s Call to Action for Human Rights places human rights at the centre of the work of the United Nations — from humanitarian action to peace and security to sustainable development, she said, reiterating the Secretary-General’s call for renewed efforts to promote State institutions and constitutional order.

Regional organizations have a critical role, she continued, noting that the challenges posed by terrorist and violent extremist groups can only be met through approaches that are adapted to local contexts. The numerous regional initiatives to counter terrorism in Africa — the Multinational Joint Task Force in the Lake Chad Basin, Joint Force of the Group of Five for the Sahel (G5 Sahel), the Accra Initiative and the Nouakchott Process — need the international community’s full support and durable commitment. The Security Council must ensure predictable funding for African Union operations it authorizes, including to counter terrorism, she urged, noting that the Organization is preparing a joint progress report on the financing of African Union peace operations, which is due in April 2023. “We must put in place an innovative architecture that supports African peace operations in an effective and sustainable manner,” she emphasized, stressing that the magnitude of the problem calls for bold investment. She added that the upcoming summit on counter-terrorism in Africa,

organized jointly by the United Nations Office of Counter-Terrorism and Nigeria to be held in October 2023, is an opportunity to consider ways to strengthen United Nations support to counter-terrorism efforts across the continent.

MOUSSA FAKI MAHAMAT, Chairperson of the African Union Commission, briefing the Council via videoconference, said that, across Africa, from Mali to Mozambique, from Somalia to the Gulf of Guinea, the themes of peace and security torment, agitate and mobilize African minds. Even Europe has been plunged back into a devastating war between the Russian Federation and Ukraine, resulting in consequences that risk pushing humanity into a new planetary tragedy. In Africa, terrorism and the increasing use of violence to gain power are fragmenting societies and causing death and psychological damage daily, as well as impacting the health, education and nutrition of populations. He called on the Council to consider such violence and its attendant miseries, as well as the failure of systems to address the scourge of terrorism, which is spreading across the continent.

“What has the international community, of which the Security Council is the lynchpin, done on issues of peace and security?” he asked, adding that Africa is tired of hearing promises and deserves to benefit from the prompt concern shown by its partners in other places and in other circumstances. Against this backdrop, he spotlighted African initiatives to counter the phenomenon of terrorism and violent extremism. Such efforts include the Accra Initiative, whose objective is to promote the exchange of information and the conduct of joint cross-border military operations between its member States, as well as the G5 Sahel Joint Force, the Multinational Joint Force in Lake Chad and the recent regional force established in the eastern Democratic Republic of the Congo. The African Union has set up a Peace Fund to work towards prevention and support the efforts of countries that are victims of terrorist violence, he said, adding that such measures demonstrate that Africa is able

to mobilize its resources, and its men and women, in the existential fight against terrorism.

Efforts to tackle the scourge, however, must be supported through sustainable financial resources and technical and logistical support, he continued. In that regard, the terrorist threat has also lately been compounded by the spread of unconstitutional changes of Government, which present a deceptive illusion of salvation and result in governance practices that damage already weakened States. Commending Ghanaian President Nana Akufo Ado's commitment to democracy, as vividly demonstrated by his opposition to unconstitutional changes as President of the Economic Community of West African States (ECOWAS), he called for strengthened international solidarity with Africa's fight against all the challenges it faces.

Such solidarity, however, would be futile unless it follows a new model, which is more dynamic, less bureaucratized, and more robust, he stressed. The traditional means of responding to threats to peace, peacekeeping and peacebuilding no longer correspond to new circumstances and new threats; their costs and modes of operations are frankly unsuitable, inefficient, and obsolete, he pointed out. There is an urgent need to revise the mandates of United Nations missions to make them more effective. The African Union stands ready to work with the United Nations and the Council to initiate a new approach to counter the scourge and its direct and indirect causes.

BENEDIKTA VON SEHERR-THOSS, Managing Director for Common Security and Defence Policy and Crisis Response, European External Action Service, said the European Union-United Nations Global Terrorist Threat Facility is a good example of the strategic partnership between two organizations on peace operations and crisis management. In September, the European Union assumed the role of co-chair of the Global Counter-Terrorism Forum and made the threat of terrorism in Africa a key priority for its two-year tenure. Highlighting multilateral engagement on the ground,

she said several European Union missions currently provide military and civilian support to African countries. The latest is the European Training Mission in Mozambique, which was deployed last year to train and support the Mozambican Armed Forces, with a view to protecting civilians and restoring security in Cabo Delgado.

She went on to note that five of its civilian missions include a counter-terrorism mandate: the capacity-building missions in Niger, Mali and Somalia; the border assistance mission in Libya; and the security sector reform assistance mission in the Central African Republic. Her bloc continues to support African-led peace operations, she said, noting that earlier this year, it approved €600 million in assistance to the African Union through the European Peace Facility, its financial instrument aimed at preventing conflicts, building peace and strengthening international security.

However, despite collective efforts to keep the threat of extremist groups at bay, this has not been enough, she emphasized, urging greater and better cooperation. The European Union plays a role in this by bringing 27 member States together, she said, affirming its strong commitment to work with African nations, the African Union, and with the United Nations to address the growing threat of terrorism and to bolster resilience to violent extremist ideologies. The bloc's efforts in preventing and countering violent extremism, whether through addressing youth extremism in Kenya, or intercommunal conflict in Nigeria, have shown real results and will remain key to its counter-terrorism engagement. At present, the European Union provides around €500 million in support to related projects across the African continent, which strengthen local authorities, local communities and civil society actors alike.

Good governance, including respect for the rule of law, human rights and the principles of democracy and international law, is also crucial to truly address the

ideologies and driving forces behind emergent violent extremism, she continued. While that political question is primarily the responsibility of national leaders, it also requires the continued attention and, at times, action of the Security Council. Women and girls must be actively included in the international community’s prevention approach. Recognizing this and empowering them to be active members of society — economically, politically, and culturally — will make them, and their societies, more resistant to extremist influences in the long run. West Africa requires the international community’s immediate attention to stem the risks of spillover from advancing terrorist actors, she stressed, noting that the European Union is stepping up its security support to the Gulf of Guinea coastal countries through the “Arc of Stability” policy.

COMFORT ERO, President and CEO of the International Crisis Group, an international conflict prevention organization with a focus on Africa, said that the Crisis Group has published analyses of the African-led stabilization and counter-terrorism missions under discussion, including the G5 Sahel Joint Force and the Multinational Joint Task Force in the Lake Chad Basin, as well as one on the African Union Mission in Somalia (AMISOM). Conflicts involving non-State armed groups — including jihadist groups — will be a source of instability in Africa for a while, and although African-led missions are well positioned to counter such threats, they can only be effective if they are properly and reliably resourced. “Like it or not, the best way to resource these missions is through some sort of United Nations mechanism,” she pointed out. Further, there is a role for the use of force against jihadists, but such operations must be subordinate to a political strategy that also encompasses projects to provide basic services and better governance in areas where non-State armed groups have gained influence. Moreover, such political strategy must contemplate engaging in dialogue with non-State armed groups — often seen as a taboo — to resolve both humanitarian and political issues.

There should be support for regionally-led stabilization operations to counter non-State armed groups in Africa, she continued, noting that the continent is now the centre of civil wars in the world. Although the Security Council has sent blue helmet peacekeepers as part of the response to such threats, including to Mali, such forces are not designed or equipped to fight extended counter-terrorism campaigns, as seen in Gao and Kidal. Against this backdrop, she reiterated the Crisis Group's call to the Council to do a serious stock-taking of whether forces, such as the United Nations Multidimensional Integrated Stabilization Mission in Mali (MINUSMA), are fit for purpose in such cases. On the other hand, she enumerated a number of successes spearheaded by African-led stabilization forces, including AMISOM, in the battle against Al-Shabaab, which paved the way for that country's most recent successful electoral process.

"Yet one of the most serious headaches for missions of this type is 'donor fatigue,'" she observed, noting that African officials and military planners in the Sahel and Somalia are constrained from medium and long-term planning in their operations due to worries that partners who back their missions will keep providing the necessary financial and other resources they need to deliver on their mandate. Such concerns are also mirrored by those of donors, often but not only in North America and Europe. A Crisis Group examination of donor perceptions last year found that European donors appreciated the risks African troops took, but feared they were funding "an expensive status quo". "So, it behoves the Council to ask how to offer missions authorized by the African Union more systematic and predictable funding, to allow them to plan, operate and deliver better," she emphasized.

To this end, she called for obstacles to establishing a solid mechanism for channelling United Nations funding to African-led operations be addressed, recalling the findings of a report published by her organization in 2020. That report found that cash is not the only issue. The United Nations and African Union still have a lot of work to do

to define the rules that would govern the political oversight of future United Nations-funded African-led peace operations, the mechanisms for assessing their operational performance and accounting procedures to oversee their finances. “Therefore, it is time for United Nations and African Union representatives to engage in a serious joint effort to work out answers to questions about how such funding will work,” she emphasized.

Turning to measures to complement such military operations, so they can defeat deeply entrenched, if not popular, movements, she called for steps to be taken to provide basic services as a crucial short-term counter-terrorism tool and to help win over populations in areas under the control of jihadists; strengthened governance, as a medium-term counter-terrorism tool; and dialogue, as part of the counter-terrorism toolkit. On this point, she noted that the Group has pushed governments in the Sahel to seek dialogue with armed groups that could encourage, for instance, local ceasefire accords that can ease the suffering in rural areas, open up space for the return of State services and allow residents to return to their homes and rebuild livelihoods. Crisis Group, therefore, encourages the Security Council to reinforce the United Nations’ mechanisms to support African-led missions to fight non-State armed groups, and also encourages the United Nations, African Union and other African actors to keep an open mind about talking to those groups, an approach, notably, that authorities in countries such as Niger have publicly adopted in recent months.

To remind the State to not fall into the dangerous counter-terrorism law which can lead to abusive authoritarian power.

Bandit Leadership Decapitated: Eight Kingpins Ambushed in Decisive Operation.

September 22, 2024



Security experts are calling it a decisive blow to the command- and control structure of the 30,000 radical bandits in Nigeria's Northwestern region.

Just three days after bandit warlords parleyed in a small group Sept. 17 to elect a new boss of bosses – in the style of Mafia families in the United States, the combined Nigerian Army, Air Force (NAF) and local volunteers pounced. Fanning out in eight different directions, the soldiers ambushed them in their Zamfara hideouts, killing scores of their gang members at the same time. The operation could mark a pivotal moment in the country's fight against insurgency and organized crime, says security expert, Dr Walid to TruthNigeria.

“The joint operation targeted high-profile bandit leaders, each commanding over 200 fighters, dealing a decisive blow to the organizational structure of these criminal

networks,” wrote respected counterterrorism expert, Zagazola Makama in an X post on Friday, September 20, 2024.

According to Zagazola, an expert in tracking and reporting the activities of terrorists in the Lake Chad region, “the eliminated kingpins, known for their reign of terror in the region, include:

1. Kacalla Dan Baleri, whose camp was located in Sabon Mashekari, Batauna village, Shinkafi Local Government Area, LGA.
2. Kacalla Dogo Kwaddi, operating near Isa Local Government area
3. Lawalli Dodo, based in Filinga village, Shinkafi LGA
4. Kacalla Naguru, also operating from Filinga, Shinkafi LGA.
5. Kacalla Dan-Babirki, whose camp was in Fankama, near Rudunu village, Maradun LGA.
6. Kacalla Hana-Zuwa, based in Jajjaye, Tubali region, Shinkafi LGA
7. Kacalla Adamu, operating in Maradun LGA
8. Kachallah Buzu, also known as Sububu.

The precision strikes not only neutralized these high-value targets but also resulted in the elimination of dozens of their fighters, significantly weakening the bandit groups’ operational capabilities.”

Nigerian soldiers practicing cable descent from a hovering helicopter. courtesy: Nigerian Air Force.

This recent success builds upon previous achievements by the Nigerian military. Just last week, two other prominent kingpins, Kachalla Halilu Sububu and Kachalla Baleri Fakai, were also killed, further dismantling the leadership structure of these criminal organizations. Sububu, regarded as a mentor to the infamous Kachalla Bello Turji, was said to command profound respect among terrorist gangs and had links to jihadists in the Sahel and Lake Chad region.

The operation against the bandits kingpins came barely 72 hours after they converged at the compound of Halilu Sububu to elect a new leader, during which Sububu was felled by a bullet to the forehead.

The successful operation showcases the enhanced capabilities and improved intelligence-gathering of the Nigerian armed forces. The collaboration between the army, air force, and local “vigilante” (volunteer self-defense) groups highlights a more integrated approach to combating insecurity in the region, according to Abdullahi. This sort of coordination was lacking in the eight-year tenure of Muhammadu Buhari, when terrorists operating in the Northwest and other parts of the country held communities for ransom for years.

A security expert based in Birnin-Kebbi

Dr. Walid Abdullahi emphasized the significance of these operations for both Nigeria and the broader Sahel region. “The elimination of these kingpins is a major victory not just for Nigeria, but for the entire Sahel,” he told TruthNigeria.

“These criminal networks often operate across borders, and their activities have destabilized communities throughout the region. By dismantling their leadership, Nigeria is contributing to the security of the entire West African sub-region.”

The impact of this operation is expected to be far-reaching. Banditry has been a persistent problem in Nigeria’s northwest, leading to widespread displacement, economic disruption, and loss of life. “The neutralization of these key figures is anticipated to create a power vacuum within the bandit groups, potentially leading to infighting and a reduction in their overall effectiveness,” Dr Abdullahi said.

This development represents a significant step forward in Nigeria’s counterterrorism efforts. As Africa’s largest economy and most populous nation, Nigeria’s stability is crucial for regional security and global economic interests. The success of these

operations demonstrates Nigeria's growing capacity to address its internal security challenges, potentially reducing the need for international intervention, according to Abdullahi.

However, security analysts caution that while this is a major victory, sustained effort will be required to completely eradicate the threat of banditry.

“The challenge now,” Dr. Abdullahi explains, “is to capitalize on this momentum. The military must continue to pressure these groups while the government addresses the root causes of insecurity, such as poverty and lack of economic opportunities in affected regions.”

As news of the operation spread, there is a palpable sense of relief among communities that long have lived under the shadow of banditry. Local leaders in Zamfara State have expressed cautious optimism, with many calling for continued military presence to prevent any resurgence of criminal activities.

Mallam Saleh Shinkafi, a community leader in Filinga told TruthNigeria that it is a bittersweet experience for them. “For us in Filinga, we are both happy and scared, because the bandits over time have shown that they can regroup and come back to attack communities.”

Yet, neither military spokesmen nor security experts have explained publicly why despite multiple victories against bandit kingpins in Zamfara, Niger and Katsina States in the last 12 months, rampant massacres of farming communities in Plateau and Benue States continue unabated. Sources in the Northwest have told TruthNigeria that the ethnic massacres in Northcentral States are linked to bandit gangs in Zamfara. Time will tell whether the removal of top bandit leadership will be noticed in the killing fields of the Northcentral States.

5.2 The Role of Politicians in the Fight Against Fulani Herdsmen

Provided some political stability but the country has yet to deal with the immense economic and demographic challenges it faces. Pointing to the cross-border threats from Mali, Libya and Nigeria, the government has focused on security rather than the Renaissance socio-economic plan put forward by President Issoufou when he was first elected in 2011.

For the last two years, Niger has been waging open war against Boko Haram, a jihadist insurrection founded in north-eastern Nigeria that has spread to neighbouring countries. The government has mobilised the armed forces and adopted a harsh policy aimed at depriving it of its economic resources that has curbed the movement's advance in Niger. But counter-insurgency operations have deeply disrupted the Diffa region, located in the south east, where the conflict is raging. Boko Haram is certainly on the back foot in Niger but that does not mean it has been defeated. In any case, this insurrection, joined by hundreds of people, has generated a conflict that will leave a lasting mark on the country's south east.

This report analyses the dynamics of Boko Haram's penetration into Niger and assesses the authorities' response. It describes the different stages of this process and highlights the local circumstances that the jihadist insurrection is taking advantage of. It is essential to understand these dynamics to ensure lasting stability in the Diffa region. The report therefore calls on the authorities and their partners to develop a strategy that goes beyond the current military response. It is based on interviews with a wide range of political, religious and community leaders and eyewitnesses, including militants and former Boko Haram supporters met in detention or in the Diffa region, conducted during two research visits to Niger in 2016. It forms part of a series of Crisis Group publications on the jihadist threat in the Sahel and Lake Chad basin.

South-Eastern Niger: Fertile Soil for Boko Haram

Diffa's geographical and cultural proximity to Maiduguri, the cradle of Boko Haram in Nigeria, makes it particularly vulnerable to the movement's ideas. The teachings of its founder, Mohammed Yusuf, had a special resonance there. Inevitably, the fierce war Boko Haram leaders and the Nigerian authorities started to fight in July 2009 affected south-eastern Niger.

Region Leaning Toward Nigeria's North East

In terms of geography, Niger's south east is very specific. Diffa is the regional capital most distant to Niamey (more than 1,300km by road). Along with Agadez, it is the country's most sparsely populated region, but its population is growing the fastest. It consists of three unequally populated areas. Most of the population, estimated to be 591,000 (less than four per cent of the country's population), is concentrated in two different border areas: one on the banks of the Komadougou River, which delineates the Niger-Nigeria border, and includes the town of Diffa (48,000 inhabitants), and another around Lake Chad, which Niger shares with its neighbours Chad and Nigeria. The region's interior is almost a desert and mainly inhabited by nomadic Fulani, Tebu and Arab herders.

However, the Diffa region is not poor, at least in comparison to the rest of Niger. It combines the natural resources from the Komadougou River and Lake Chad with its proximity to the large Nigerian market. Until the conflict interrupted trade, Nigeria was by far the main consumer of its agricultural products (peppers and rice from the Komadougou area, livestock from the interior and fish, livestock and corn from the Lake Chad area), and in return supplied it with manufactured goods and smuggled fuel. The Diffa region is also located on long-distance trade routes that lead to Chad, Libya and Sudan, often bypassing Niamey.

Nigeria, especially Borno State, holds great sway over the Diffa region. The Nigerian currency, the naira, is widely used in the area and competes with the official currency, the FCFA – “[Diffa] uses the naira; the FCFA is used by officials and [development] projects”. The region’s inhabitants are often less familiar with Niamey than with the Borno State capital, Maiduguri, which is closer (175km) and therefore more accessible.

These ties are rooted in history and culture. The Diffa region in its current boundaries and north-eastern Nigeria were part of Kanem-Bornu, a political entity that started shaping the area in the eighth century. The language (Kanuri), identity and old religious tradition (“Kanuri Islam”) long enjoyed much prestige as indicators of affiliation to a powerful political and economic entity. The latter influenced and attracted surrounding groups to various degrees, sometimes incorporating them. The fall of the last sovereigns of Bornu at the beginning of the twentieth century, the division of the area by the French and English empires and then independence movements have not weakened the links between south-eastern Niger and north-eastern Nigeria.

Islam from northern Nigeria therefore spread quickly to Niger and even beyond Kanuri territory. A major commercial centre, Maiduguri is also a sub-regional crossroads for Islamic education, which attracts many Nigeriens. The reformist Islamic movement Izala, where Mohammed Yusuf received his education before turning away from it and fighting it, is very influential in Niger, especially around Diffa. It controls two of the towns’ six main mosques.

The State in South-eastern Niger

Relations between the Komadougou area, where the Kanuri are dominant, and the Nigerien State are paradoxical and to State that the government has marginalised the area would be simplistic. Despite being far from the capital of Niger and having much

more in common with Nigeria, the Kanuri are well represented among the political and military elite in Niamey. Former president, General Mamadou Tandja, is from Maïné Soroa, in Kanuri territory, and President Issoufou's administration includes many Kanuri.

Relations with the State are different in the more ethnically diverse Lake Chad area, which has long resisted government projects, including those from Kanem-Bornu. In addition to the Kanuri, there are large Buduma, Arab, Tebu and Fulani communities. This diversity is all the more significant because the lake's natural resources – fish, pastures for livestock and alluvial basins for agriculture – have for decades attracted migrants from the rest of Niger and even from other African countries. Unlike the Kanuri, these population groups are unequally represented among the Nigerien political and military elite. Although members of the Tebu community have had a role in the State administration since their rebellion in the 1990s, the Mohammedan Arabs, who arrived from Sudan during the last third of the twentieth century, and the Buduma communities are not so well represented in either Niamey or local government.

Many factors fuel tensions in this region: the population movements that accompany the lake's changing water levels; the importance of transhumance; disagreements between local government administrations (chefferies) and locally elected representatives, who play a role in regulating access to natural resources; the resentment felt by people who consider themselves to be natives of the region, notably the Buduma, and do not have the financial and political capital to profit from the growing sectors of the economy. Moreover, the area has been the scene of intercommunal conflicts and even outbreaks of armed rebellion. The lake is a border area that the government finds difficult to control: it is endowed with rugged topography, a place where four countries meet, a pioneering front, an area where smuggling and trafficking is common and a migratory melting pot.

The State has not displayed much interest in this distant region, whose economy is more integrated with that of neighbouring countries. It lacks resources to invest in the area, but it is not completely absent. The State has acquired expertise in conflict resolution in the course of the crises that have afflicted the northern Tuareg areas, but also the southern Diffa region. The High Authority for the Consolidation of Peace (HACP), created in October 2011 to take over from the High Authority for the Restoration of Peace (created in 1994), and which reports directly to the presidency, is the institution that has and uses this experience. Under the leadership of a senior Tuareg official, it administers a range of programs on everything from intercommunal dialogue to the demobilisation and reintegration of former combatants and development projects aimed at promoting cohesion and peace in various regions.

The government does not enjoy particularly strong popular legitimacy and the political elites do not hesitate to manipulate ethnic and regional loyalties at election time, but these elites are relatively united and mixed as inheritors of nationalist sentiment and great sociability. In the field of religion, many observers consider the Nigerien State's support for pluralism and secularism to be a decisive factor. But Islam's hegemony in Niger might as well make it less divisive, unlike in Nigeria, where competition between Christianity and Islam generates tensions.

Mohammed Yusuf's Nigerien Militants

In the 2000s, Mohammed Yusuf's preaching had an impact on the Diffa region. Many of the thousands of Nigerien men and women who went to study or work in Maiduguri heard Yusuf's message and some attended his mosque. Back in Niger, they disseminated his thoughts in electronic format but also more directly: Yusuf's assistant and future successor as Boko Haram's leader, Abubakar Shekau, reportedly has family contacts in the area and preached in Diffa before 2009. From the start of the 2000s, some of Yusuf's Nigerian supporters formed an isolated sectarian

community in Kannama village, on the border with Niger. They were violently dispersed by Nigerian forces in October 2003 after they entered into conflict with the local authorities and population, and some found refuge in Niger.

In either 2007 or 2008, a small movement formed around Diffa's central mosque, influenced by Yusuf and sharing his interpretation of Islam. It mainly comprised young people who had broken with the Izala current, which had gradually been establishing itself in Diffa since the start of the 2000s, especially among traders. Yusuf's young followers adopted a more radical attitude than Izala members. In particular, they condemned Izala for only criticising the State's corruption while maintaining its links with the government. They also made contact with the faithful near places of worship, urging people to join them.

The Yusufiyya opened its own place of worship in October-November 2008 in the district of Diffa Koura, in Diffa, with financial support from El Hadj Kakabuno, a prosperous young Kanuri trader whose business network extended to Maiduguri and Kano, northern Nigeria's great metropolis. He acted as leader of the community in Diffa, helped by a young Fulani preacher, Sayedi, a native of Fulatari (a pastoralist zone in the interior of Diffa) who had also been an assiduous visitor to Maiduguri. As tension increased in Maiduguri in July 2009, most of Yusuf's Nigerian supporters in Diffa sold their belongings, some of them divorced their wives if they baulked at accompanying them and joined their mentor with the idea of "starting a jihad against the Nigerian government".

Diffa, Boko Haram's Support Base

The situation started to deteriorate in 2009, as the escalating confrontation between the Nigerian security forces and Yusuf's supporters led to massive violence in Maiduguri and other towns in northern Nigeria. Yusuf was arrested and killed in detention by the police. Some of his Nigerian and Nigerien supporters found refuge

in Niger, either to distance themselves from Boko Haram or, on the contrary, to sustain the violent strategy of its new leader, Abubakar Shekau. For example, about twenty militants returned to Mainé Soroa in 2009. They formed the basis of a cell that has counted up to a hundred members.

The Diffa region became a place to raise funds and stock up on petrol, weapons and food supplies. Boko Haram sold some of its looted goods. This economy created a network of people who benefitted from the insurrection without necessarily joining it or even sharing its ideology – suppliers, dealers, and transporters. Boko Haram sometimes used violence to control its network. For example, it is generally acknowledged that the killing of the president of Diffa's Chamber of Commerce in May 2015 was related to the fact that the movement subjects the region's major businessmen to extortion.

Boko Haram has used its funds to recruit members, combining its call to jihad with practical material benefits: credits to open small businesses or buy vehicles, money when combatants enlist, promises of wages and motorcycles and prospects of marriage. The latter is particularly attractive in a cultural context where marriage is an essential characteristic of identity. In the villages of Komadougou, starting in 2014, young Nigeriens tried to identify, persuade and escort young women from Kanuri villages to areas held by Boko Haram on the other side of the border. Meanwhile, the ostentatious prosperity of combatants on their return from Nigeria, rich from looting and the rewards granted by the movement, has attracted new recruits. Between several hundred and a few thousand young Nigeriens have reportedly joined the organisation, some out of conviction but a growing number out of opportunism and greed.

Niger at War

From Surveillance to War

Niger's initial response to Boko Haram was "an approach that combined relative tolerance, surveillance of preachers and targeted actions". At that time, the authorities viewed Boko Haram as a Nigerian problem which was not a direct threat to the country, though they needed to monitor its impact on Nigerien soil. Some security sources said there was a non-aggression pact between the Nigerien authorities and Boko Haram before 2014, but it is difficult to confirm this. True or not, it did not stop the Nigerien security services from making arrests in areas that supported the insurrection in and after 2010. Moreover, their concern increased after the jihadist advance in Mali at the start of 2012 and the arrest in the following months of Nigerien and Nigerian supporters of Boko Haram who were linked with northern Mali.

Collaboration with Nigeria was then minimal. It was limited to the extradition of a few suspects at the request of the authorities in Abuja and joint border patrols that produced little results. Despite the conflict's growing impact on Niger, notably the influx of tens of thousands of people fleeing the fighting and finding refuge in the Diffa region, the Nigerien elites remained divided about whether to take a more active stance against the movement. Senior military officials concerned about the extension of fighting to Nigerien territory advised Niger to remain neutral or offer to mediate between the movement and the Nigerian government. Many officials believed they should focus on gathering intelligence and maintaining public order rather than mobilising the military against Boko Haram.

Many officials believed they should focus on gathering intelligence and maintaining public order rather than mobilising the military against Boko Haram.

Niger decided to go to war with Boko Haram in 2014. There were two reasons for this: first, it was pushed in this direction by an international context that favoured the

constitution of a regional military force, the Multinational Joint Task Force (MNJTF). The regional military option was revived in 2012 by the Lake Chad Basin Commission (LCBC), which comprises Niger, and important international actors – the U.S., France and the African Union (AU) – supported it in 2014. Ever since he was elected in 2011, President Issoufou, who had maintained his stance as a reliable ally of the Western countries in the fight against the increasing terrorist threat in the Sahel, remained faithful to his commitment.

The increasing threat was the other core factor in Niger's military involvement. In 2014, Boko Haram conquered a vast area in northern Nigeria and thus began to represent a direct threat to neighbouring countries. Moreover, in a video dated 21 January 2015, Shekau threatened the presidents of Chad, Cameroon and Niger and criticised the latter for offering support to the French president after radical Islamists attacked the satirical periodical Charlie Hebdo in Paris. Boko Haram stepped up recruitment in the Diffa region in 2014: all along the Komadougou River, hundreds of young men and women, most of them Kanuri, joined the movement, attracted by its successes and the prospects of making easy money. In June 2014, the army mounted a defensive operation, codenamed Ngaa (which means shield in Kanuri), to strengthen its military position on the border with Nigeria and gather intelligence.

Military Action in a Stalemate

Although the Nigerian authorities were expecting a short war against people who Issoufou described as “amateurs”, the conflict escalated and military operations ended in a stalemate in 2015. At the start of 2015, the president authorised Chadian troops to enter Niger in their capacity as part of the MNJTF while on 6-8 February, Boko Haram launched violent attacks against the towns of Bosso and Diffa. In a way, the regionalisation of both the threat and the military response fed each other. For many months, the front stabilised along the border with Nigeria.

In April, Boko Haram carried out a successful attack on Nigerien positions on Karamga island, which was the first reliable indicator that it had established itself in the northern part of Lake Chad. In July, its combatants attacked Diffa prison but failed to release any prisoners. Meanwhile, Nigerien authorities supported the creation of vigilante committees, not so much to undertake combat but rather to monitor the movements of combatants and try to prevent surprise attacks. Local public figures and village chiefs were asked to identify suspects. Suspicion and denunciations became pervasive and were accentuated by the killing of people suspected of collaborating with the army. Some civilian and military authorities were tempted to give the committees a greater military role and a few committees did indeed do more than gather intelligence, arresting suspects and building roadblocks. From its positions on the Nigerian side of the border, Boko Haram continued to launch raids into south-eastern Niger, particularly against villages close to the Komadougou River that had set up vigilante committees.

After the presidential election in February and March 2016, which took place in relative calm in Diffa, the MNJTF prepared a new offensive in north-eastern Nigeria. Boko Haram was one step ahead and took control of Bosso for a few hours, inflicting heavy losses on the Nigerien army. The latter was only able to maintain its positions thanks to reinforcements from the west and the return at the end of June of Chadian troops, who concentrated their operations on Lake Chad's shores and islands. From July onward, the Nigerian army gradually redeployed along the Komadougou River and Nigerien troops mobilised to provide occasional backup at Malam Fatori and Damasak.

Although Boko Haram has been weakened, it has retained its strike capacity in Nigeria, as its attacks on Malam Fatori and Gashagar showed at the end of 2016. In Niger, in the communes of Gueskerou, Bosso and Toumour (extreme south east), Boko Haram combatants still cross the border freely to extort money from villagers

and attack military positions, such as at Gues-ke-rou in 20 January 2017. In this area, the security forces, which retreated to the commune's main towns, are a long way from eliminating the enemy. In rural areas, the population is "caught in the crossfire": it lives in fear of attacks by Boko Haram, false accusations and arrests by the security forces.

The State and the Burden of War

Niger is not alone in its fight against Boko Haram, but the authorities feel that their Western partners do not help them enough. Niger benefits from major military assistance programs, particularly from France and the U.S. However, Western military aid and presence are more focused on the fight against jihadist groups in the Sahara than on the Lake Chad basin. The French and American military are present in Diffa but in smaller numbers than in Niamey and the Agadez region. Niger also receives financial aid as part of the MNJTF military operations against Boko Haram. But disbursement of some of this aid, which is managed by the AU, is slow and has had very limited impact on the ground.

Nigerien officials complain that they have to bear the bulk of the financial burden of the war against the insurrection.

The fight against Boko Haram requires significant expenditure on domestic security and defence. Allocations made during preparation of the national budget have prioritised security over social services such as health and education. At the Abuja conference in May 2016, President Issoufou emphasised that "operations against Boko Haram place a heavy burden on public finances: Niger has had to increase its military expenditure fifteen-fold since 2010. It now spends more than 10 per cent of its GDP on defence and security". The government, which has to pay the premiums of soldiers deployed to secure national territory, finds it difficult to pay civil servants in other sectors. In 2016, the education and judiciary sectors went on strike in protest

at lack of resources and wage arrears. Like their Chadian counterparts, Nigerien officials complain that they have to bear the bulk of the financial burden of the war against the insurrection.

Niger's involvement in the war against Boko Haram has also put a lot of pressure on the judicial system. The number of detainees held because of their links with Boko Haram increased from about a hundred at the end of 2014 to more than 1,200 in 2016 and close to 1,700 at the beginning of 2017. Faced with this explosion in the number of cases and the lack of financial and human resources, justice officials are unable to make progress with investigations. The great majority of detainees have been arrested based on information supplied by informants and the dossiers are often thin or empty. Some justice and security officials claim that most detainees have only tenuous links with the insurrection. This generates a lot of frustration among detainees and their families.

Detainees have little awareness of their rights and most of them do not have the means to cover the costs of their defence. The law on counter-terrorism allows the extension of preventive detention for up to two years. There is some concern that the explosive mixture of small numbers of hardcore jihadist militants and hundreds of wrongfully arrested people may turn prisons into a focus for radicalisation. The prison authorities, aware of this problem, have put under surveillance or in isolation some detainees suspected of preaching and recruiting other detainees. This policy of isolation is inadequate given the large and growing number of detainees.

There is some concern that the explosive mixture of small numbers of hardcore jihadist militants and hundreds of wrongfully arrested people may turn prisons into a focus for radicalisation.

The complicated and sometimes conflict-ridden relations between politicians and the military are not helping the war effort. The arrest of senior officers accused of

organising a coup in December 2015, a few weeks before the presidential election, illustrated the recurring tensions. Although the government is allocating an increasing proportion of its resources to the defence and security forces, the army is troubled by rumours of poor administration, especially of funds allocated to efforts in the Diffa region. These rumours were reportedly behind the replacement of the former defence minister shortly after President Issoufou's re-election. They stir up resentment and frustration, especially among those on the front line of the fight against Boko Haram. The army's defeat in Bosso at the beginning of 2016 reportedly caused a wave of discontent against the military hierarchy, accused by the rank and file of misappropriating government funds.

The war against Boko Haram has also highlighted Niger's dependence on the Chadian army, without whose support the army would be finding it even more difficult to contain the advance of combatants. The Nigerien army has certainly strengthened its position in the Diffa region since the attack on Bosso but incursions attributed to terrorist groups from Mali in October and November 2016 prompted the redeployment of troops toward the north west. Niger is having difficulties dealing with all the threats it faces on its borders.

Diffa and the Lake: The Long-term Impact

Until now, the insurrection has affected Niger much less than Nigeria and Cameroon. The conflict remains limited to the south east and, in fact, to the southern part of this area, which is closest to Borno, the historic epicentre of the insurrection. The situation in this region is worrying and the population has been hit hard by two years of war.

Continuing State of Emergency

The State of emergency declared in Diffa on 10 February 2015 is still in force. It is accompanied by restrictive measures that seek to cut off the financial resources flowing to Boko Haram and prevent its expansion into Nigerien territory. The

authorities banned the sale of peppers and fishing on Lake Chad after claiming that these resources were filling the movement's coffers. The government imposed a curfew and banned motorbikes, which Boko Haram has used for lightning cross-border raids. The government also closed markets suspected of supplying the insurgents.

Chad and Cameroon have taken similar measures but later and in a less systematic and restrictive way. It is difficult to assess their effectiveness. They hit Boko Haram but also punish the entire region, leaving tens of thousands of people without occupation and without income, and dependent on foreign aid. They fuel resentment toward the authorities. If the government continues with this blockade, it risks pushing other young Nigeriens into the arms of Boko Haram, one of the few employers in the area.

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Moreover, the government has orchestrated massive displacement of people in the hope of cutting Boko Haram off from civilians who, whether voluntarily or not, support the insurrection. In May 2015, shortly after the Nigerien army's defeat on Karamga island, the authorities brutally and hastily displaced the entire population living on the Nigerien islands and shores of Lake Chad, totalling 81 villages and hundreds of hamlets. Tens of thousands of people had to leave behind almost all their belongings, including thousands of head of cattle.

Near the Komadougou River, villages in areas suspected of collaborating with Boko Haram have also been displaced. In theory, these relocations are voluntary, but the population does not really have a choice because of pressure from official announcements about the imminence of military operations. In September 2016, there were more than 300,000 displaced people in the Diffa region, including about 118,000

Nigerian refugees. Most of them are spread over various spontaneous sites along Route nationale 1 (RN1) or refugee camps or are hosted by Nigerien relatives. These displaced people move around in response to Boko Haram's attacks or the availability of humanitarian aid.

In reality [the relocation of displaced populations] is also driven by political calculation.

Officially, for security reasons, the relocation of displaced populations aims to cut Boko Haram off from potential support from lakeshore communities. In reality though, it is also driven by political calculation, due to competition for access to the lake's islands and their natural resources. Some actors, in particular community chiefs, who have land interests on the Lake Chad islands, encourage the relocation of the shoreline populations, especially the Buduma, to the camps close to Kablewa in the interior and to the official site at Sayam Forage.

Assistance to displaced populations poses major challenges to the authorities and aid agencies. Although the dispersion of most displaced people along the RN1 facilitates humanitarian initiatives, the high level of insecurity disrupts the targeting of aid and access to remote areas remains difficult (north east of Nguigmi, on the lakeshore, Toumour and Bosso communes). Moreover, the local authorities and many Diffa residents suspect some of the displaced population of supporting Boko Haram and even of diverting aid to the movement.

The distribution of aid takes place in uncertain conditions amid frequent rumours of misappropriation, especially in at risk and remote areas. The difficulty of distinguishing between the host population, Nigerian refugees, Nigerien internally displaced people and returnees poses problems for aid organisations, whose work is structured around fixed operational and technical categories. Aid workers have found it difficult to identify the beneficiaries. They have taken a pragmatic approach and

decided against using such distinctions to concentrate on identifying and gaining access to the most vulnerable people, whatever their origin.

Beyond Boko Haram: Access to Resources and Intercommunal Tensions

The conflict increases the risk of intercommunal tensions and strengthens the tendency to create militias, especially in the Lake Chad area. The tensions between communities for access to local resources have recently become more acute as a result of Boko Haram's arrival in the southern part of the lake basin in April 2015 and the counter-insurgency measures that followed. The massive population displacements organised by the authorities have exacerbated rivalries, especially with regard to the ownership of cattle.

On the one hand, Fulani and Mohammedan Arab herdsmen accuse the population groups living along the lakeshores, in particular the Buduma, of being allies of Boko Haram and stealing cattle (and abducting women). The Fulani militia that fought alongside Nigerien forces against the Tebu rebellion in the 1990s began to remobilise in 2016, which led to deadly clashes in the lake basin. The Buduma and Kanuri communities accuse Fulani chiefs of manipulating the situation to create private militias and, on the pretext of supporting the security forces against Boko Haram, oust rival communities and seize the lake's resources, notably by organising a profitable trade in cattle. In a memorandum to the justice minister in September 2016, Kanuri and Buduma representatives held Fulani and Mohammedan herders responsible for the death of 39 members of their communities and the theft of more than 3,000 head of cattle.

The local authorities initially tolerated these auxiliaries who were opposed to the populations of the lake suspected of links with Boko Haram. They "turned a blind eye". The security forces and local leaders have even been accused of facilitating the acquisition of automatic weapons by these militias but there is no credible evidence

to confirm this. Moreover, after violent incidents in May and June 2016, the authorities, especially the Diffa governorate, changed their approach, and have since tried to find a more peaceful way of resolving differences and to discourage the creation of militias. The deployment of large contingents of Nigerien and mostly Chadian troops on the Nigerien shores of the lake at the end of June 2016 made the presence of a local militia less useful against Boko Haram.

If it does not take into account the local dimension of the violence, the fight against Boko Haram may be counterproductive and exacerbate intercommunal conflict or facilitate the development of radical forms of protests.

Through its real or imaginary presence, Boko Haram perhaps offers the Buduma an opportunity to take historic revenge against other communities who are being forced to move away from the lake basin. Some Buduma leaders admit that some members of their community have joined the movement but refute any massive recruitment of their people. Young Buduma reportedly act as guides, boatmen, receivers of stolen goods and even as combatants for Boko Haram. However, prudence is required to avoid stigmatising the entire community, all the more so as it forms a small minority that has no control over local government and has little access to the authorities. If it does not take into account the local dimension of the violence, the fight against Boko Haram may be counterproductive and exacerbate intercommunal conflict or facilitate the development of radical forms of protests.

In addition to the tensions between the Fulani and the Buduma, the current climate could fuel rivalry between communities to gain recognition. That is perhaps how to interpret the announcement, in September 2016, of the formation of the Movement for Justice and Rehabilitation of Niger (MJRN), in the north of Diffa. The MJRN claims to be the heir of the Tebu rebellion of the 1990s, denouncing the persistent negligence of the Tebu and threatening the authorities with armed revolt. Moreover,

the development of Lake Chad into a permanent “grey zone” may provide opportunities for other political-military enterprises. Chadian deserters, including a senior officer, have reportedly established themselves on the Nigerien side of the lake and made an alliance of convenience with Boko Haram.

A New Jihadist Faction in the Lake Chad Basin

Weakened by the Lake Chad countries’ offensive, Boko Haram is undergoing a transformation. Niger is on the front line in this process. Tensions within the organisation, long evident, seem to have resulted in a split. This probably occurred in May 2016, when Mamman Nur, a former close associate of Mohammed Yusuf, and Yusuf’s son Habib, who was for a time a Boko Haram spokesman under the pseudonym of Abou Moussab al-Barnawi, hastily left a meeting of the Shura, the movement’s executive body, in the Sambisa forest, in the middle of Borno State.

The wing led by Shekau, the movement’s historic leader, consolidated its position in the Sambisa forest and the Mandara Mountains, close to the border with Cameroon. Meanwhile, Nur and Barnawi won over or took control of a number of groups of Boko Haram combatants, including on Lake Chad and part of its shores as well as along the Komadougou River. However, the demarcation between the two factions is not clear, especially in the north west of Borno State, close to the border with Niger and on the lake, where Shekau reportedly has supporters and where the two factions have reportedly clashed. However, there is no doubt that the Nur/al-Barnawi wing has links with the Islamic State (IS). Recently, IS media have only covered this wings’ operations. Barnawi was officially designated leader of IS in sub-Saharan Africa in August 2016. But after the defeat suffered in Sirte in Libya, the IS seems less able to provide decisive assistance to its allies on Lake Chad.

Nur and Barnawi have largely explained their disagreement with Shekau. They criticised his non-obedience to IS, his greed, the failure of his strategy and his

readiness to use violence against Muslims. They accused him of ordering the execution of critics within Boko Haram. This faction, which is more cosmopolitan and aware of other jihadist movements' difficulties, is apparently trying to rethink its combat methods and break with Shekau's strategy of extreme violence. It has avoided attacking civilians and carrying out suicide attacks. In 2016, it conducted a series of audacious operations, notably the attack on Bosso in June and the counteroffensives against Mallam Fatori in September and Gashagar in October, which caused panic among MNJTF soldiers. This faction reportedly also made a new push toward the west, along the Komadougou, in the Nigerian State of Yobe. But like Shekau, who has been harassed by Nigerian troops in the Sambisa forest, it has suffered regular bombardments from the MNJTF.

A dynamic new group, capable of tactical innovations, has thus emerged around the lake, on territory that is difficult to control, conducive to trafficking and in Niger's immediate neighbourhood. Moreover, its rhetoric, which is different to that of Shekau, could attract local people. Many of them are tired of Boko Haram excesses but remain open to its religious message, especially when it criticises corruption and calls for the introduction of the Sharia to clean up society.

Moving on From Counter-Insurgency

The Nigerien government, with the aid of its partners, must ensure that its counter-insurgency strategy is able to deal with a crisis that is going to last for a long time. Boko Haram's military retreat, although real, does not mean it has been defeated. The surrender of about fifty Boko Haram members at the end of December 2016 is encouraging. As in neighbouring Chad, dozens of the movement's militants may follow this example, especially those who were forced to join the in-surrection or who saw it as a chance to get rich. However, the most radical elements remain

determined to fight, as demonstrated by the 31 December 2016 attack on the military post of Barwa, on the Lake Chad shore, 90km from Diffa.

The jihadist insurrection, defeated or not, is going to have a lasting impact on the region. It has profoundly disrupted the economy, forced massive population displacement, changed intra and intercommunal balances of power and widened the gap between the government and some communities, especially those along the shores of Lake Chad. The government must start to develop an ambitious strategy that aims to consolidate its military advantages and remedy the conflict's negative impact on the Diffa region.

A Security and Political Approach

1. Increased supervision of the security forces

The government should improve the management of the funds allocated to the fight against Boko Haram. It should encourage the High Authority for the Fight against Corruption and Assimilated Offences (HALCIA), created by President Issoufou, who chairs its consultative council, to investigate the use of these funds and take steps to prevent any wheeling and dealing by the military. Relations between political leaders and senior military officers are a particularly sensitive question in Niger, which affects the stability of the country. Political leaders understandably hesitate to discuss this issue. However, they need to gradually extend their efforts to control the use of public funds to include the military, as the spending on defence is increasing. The credibility and consolidation of the Nigerien Seventh Republic depends on it.

In return for transparency, Niger's partners should increase financial aid and contribute directly to lightening the burden of a war that the country cannot finance on its own. They should also encourage the AU to accelerate the disbursement of European Union aid to countries participating in the MNJTF. The defence forces would increase their credibility if they accepted greater supervision of their

management. Troops deployed in Diffa could receive greater logistical support, notably in the field of war medicine and assistance to the families of soldiers killed in action.

The defence forces have committed abuses against civilians suspected of collaborating with the insurgents but, in the opinion of most specialists consulted by Crisis Group, the Nigerien army has behaved better than its counterparts in the MNJTF. The authorities must strengthen their supervision and combat these abuses by initiating disciplinary procedures in cases of violence and criminal procedures in the case of serious crimes. The appointment in June 2016 of a civilian governor in Diffa region, who also has a PhD in law and is an expert on decentralised management, is a positive sign that indicates the authorities in Niamey do not want to leave Diffa only in the hands of the defence forces.

Moreover, although vigilante committees in Niger are not as widespread as in Nigeria and Cameroon, there is a real temptation to arm them in difficult times, such as after the attack on Bosso in June 2016. Niger security forces should resist this temptation and restrict the use of vigilante committees. They act as useful auxiliaries in gathering intelligence but should not play an active role in counter-insurgency operations. Efforts must also be made to ensure that these groups' actions and the intelligence they provide do not increase tension either within or between communities. If it is confirmed that Boko Haram is losing strength, these groups should be demobilised, and some of their members could be integrated into local security forces. This would require the provision of professional training, as these committees are mainly comprised of untrained volunteers.

2. A Political Approach to Local Conflict Resolution

The detention of hundreds of Nigerien residents and returnees who have supported Boko Haram in one way or another is not tenable in the long term. Just as it is not

possible to eliminate the tens of thousands of Nigeriens who have expressed support for the movement at some point or another or have joined it under duress. Niger can take inspiration from the recent example of Chad and help citizens who want to leave Boko Haram to return to their country, by creating a demobilisation site and introducing reconciliation and pardoning policies for all those who are not suspected of involvement in blood crimes. Such a program is being prepared and could boost demobilisations, especially of those who joined Boko Haram in the hope of easy money. It would benefit from drawing on the intra and intercommunal dialogue developed by Diffa University with the support of regional authorities, government representatives and international partners.

On a visit to Diffa on 27 December 2016, after the surrender of about 30 insurgents, the interior minister, Bazoum Mohamed, announced an amnesty and reintegration program for former Boko Haram combatants. Niger's partners should support this step, especially the establishment and supervision of one or more of the transit camps announced by the minister. A well-designed and funded pardoning and reintegration policy could encourage a wave of demobilisation and disarmament of insurgents and help to heal wounds on a lasting basis. But it must not neglect the movement's victims, who may feel frustrated if they see the government helping people who they view as aggressors. The government must also ensure it maintains a coherent policy: it cannot pardon deserters from Boko Haram while continuing to detain hundreds of suspects who have only a tenuous connection with the insurrection.

Plans to demobilise Boko Haram militants should also take into account the diversity of the Diffa region. Along the Koma-dougou River, in Kanuri territory, where many young people joined the movement due to a taste for adventure and a desire for wealth more than conviction, it is necessary to put an end to the atmosphere of denunciation and suspicion that divides villages. The authorities should design demobilisation, pardoning and reintegration policies that make a distinction between individuals

depending on the reasons why they joined the insurrection. They should involve local chiefs and religious leaders in the mediation and pardoning process and consult them on how best to implement it. Such a contribution would make them more valuable than gathering intelligence or informing on others.

A demobilisation plan will not be enough if it is not accompanied by measures to calm intercommunal tensions generated by conflicts over access to resources.

In the lake area, a demobilisation plan will not be enough if it is not accompanied by measures to calm intercommunal tensions generated by conflicts over access to resources. Boko Haram managed to establish itself by exploiting these tensions and has, in turn, exacerbated them, just as the counter-insurgency policies have done by turning a blind eye to the formation of ethnically-based militias. It is first necessary to support the governor's mediation efforts, whose effects are hardly being felt on the ground.

In the long term, the government must demonstrate its capacity to peacefully regulate the tensions that the coveted lands of the Lake Chad basin generate. To avoid any perceptions that it favours one group against another, it must not impose its vision in an authoritarian way, but offer a framework for peaceful mediation in which the communities concerned can discuss how to regulate access and share resources. It will then be up to the authorities to guarantee continuity and compliance. They must reconcile the interests of different communities that require access to the lake's resources. A reform of local governance could be considered to ensure representation of the Buduma. Pacifying the area and ensuring equitable access to natural resources will do more to reduce Boko Haram's influence than policies to promote "deradicalisation" or prevent "violent extremism".

Relieve the Pressure on the Justice System and Reintegrate Former Insurgents

The increase in arrests since February 2015 has put pressure on the judicial and prison system. In the prisons, where inmates await a hypothetical trial, suspects arrested on the basis of denunciation mingle with hardline jihadists. They may therefore become a recruitment hotbed for armed groups that reject the State's authority. The authorities need to do more than isolate the most fervent preachers to counter this threat.

Niger should increase the resources allocated to the judicial system to improve the processing of Boko Haram-related cases. In particular, judges must insist that the security services provide sufficient evidence before transferring to Niamey suspects arrested on the basis of an accusation. The government should increase the resources available to the services responsible for conducting investigations in the Diffa region and encourage civil society organisations and their partners to provide legal aid to detainees to ensure a quicker and more equitable treatment of their cases. This would speed up the release of wrongly arrested individuals and of those who have only committed minor offences, for example, small-scale smuggling deals with the insurgents.

Finally, while the government deserves support in its battle against Boko Haram, it must resist the temptation to indulge in the political manipulation of the tools used to fight violent extremism. The laws against terrorism should not be used to curtail the debate about the current situation in the south east and the impact on the population of the armed struggle against Boko Haram.

Revive the Region's Economy

The restrictive economic measures introduced in February 2015 have had dramatic consequences for the population. Some people are tempted to return to the fertile areas that Boko Haram still controls on Lake Chad, while others must soon resolve to undertake a hazardous journey and migrate to Nigeria or Libya. However, the Diffa region has relatively good economic prospects. The authorities should quickly

recognise the limits of the economic weapons they are using to curb the insurrection and suspend these restrictive measures. At the very least, they should authorise the conditional sale of fish as they have already done for peppers. They could take this opportunity to make Diffa a commercial crossroads for produce exported to Nigeria. The four main LCBC countries affected by Boko Haram, all of which are willing to launch development plans in the Lake Chad region, should share their plans and, for example, design a joint customs policy.

In Diffa, the authorities and aid agencies also face the classic dilemma of choosing between short-term aid and long-term development.

In Diffa, the authorities and aid agencies also face the classic dilemma of choosing between short-term aid and long-term development. In theory, all actors support the idea of a continuum from emergency aid to development. In practice, resources are limited and decisions have to be made about spending priorities. To respond to this dilemma, the government should not wait for the hypothetical end of the military phase and publish a strategic plan to end the crisis in the region. Although NGOs and Niger's partners have an important support role to play, the government should entrust the management of the plan to specialised bodies like the HACP as well as Diffa's regional and local authorities and civil society. These bodies and their partners should ensure the good management and equity of reconstruction plans, especially with regard to the delicate issue of access to land.

The HACP has taken the initiative and is currently preparing a plan to end the crisis in Diffa. It has the advantage of long experience in post-conflict areas, which could be useful to everyone. However, the authorities must recognise that Diffa needs specific responses and that solutions implemented in the north will not necessarily work there. The approach should be participatory, with the local population playing a role to design a plan that takes account of their needs, according to their age, gender

and social origin. Unless this happens, the region's inhabitants could feel that the local elites, or worse, the Niamey elites, are trying to get their hands on the aid.

Such a plan, driven by the aim of stamping out the Boko Haram insurrection, should not use development initiatives to try to prevent violent extremism, which would impose blinkers on reconstruction policies. Similarly, development cannot be considered a miracle solution. It must be accompanied by a political process designed to reconcile communities affected by the insurrection and make a precise assessment of the reasons why people turned against the State and, sometimes, their own society. Otherwise, development plans will flounder, miss their targets and may even foment new tensions and frustrations.

In this context, the central and local authorities, community chiefs and civil servants must recognise their share of responsibility for the crisis. The Diffa region will not be able to make the most of supplementary funding if the authorities do not first show their capacity to peacefully and equitably regulate the many conflicts over access to agropastoral and fishing resources. The government must also demonstrate its utility by guaranteeing more equitable access to social services (education, health, justice) in a region that has more in common with Nigeria. Local recruitment of civil servants and the temporary payment of bonuses to civil servants deployed in the regions affected by the insurrection could help revive basic services.

However, all that has a cost. If the war against Boko Haram went on for a long time, the government could face an even more difficult budgetary situation. Niger's partners, especially those who have encouraged it to play a role in the fight against Boko Haram, should help the government to avoid having "to prioritise security spending to the detriment of those who are building the country's future". The year 2016 was an election year, which also put a lot of strain on public finances. The fight

against Boko Haram does not of course explain all the current cash flow problems and cannot exempt the government from a good management of public expenditure.

In the fight against Boko Haram, the Nigerien government must go beyond the military approach that it has taken so far. Niger, which initially viewed Boko Haram as a Nigerian problem, went to war with the jihadist movement a little more than two years ago. With the support of its allies and not without suffering losses, it has contained the war in the south of the Diffa region, which has been under a State of emergency since February 2015. But the military option places a heavy burden on the stability of the government, public finances and the army. Although the economic restrictions imposed on Diffa and the Lake Chad region have weakened the logistics of the jihadists, they have also had a major impact on the population, especially young people. The increase in intercommunal tensions and the temptation to create militias around Lake Chad give cause for concern.

There is no easy or short-term solution to the crisis provoked by Boko Haram: time will be needed to restore a lasting peace to the Diffa region. The reconciliation and reintegration policies announced by the government at the end of December 2016 following the first surrenders of insurgents were an encouraging sign but the authorities must continue to make progress in the months to come. Above and beyond these efforts, the attention focused on this long-neglected region must be the occasion for the government to take greater responsibility for its role as protector of the population and peaceful regulator of local conflicts. Niger's partners, who encouraged it to take action against Boko Haram, must also provide practical assistance so that it is better able to deal with the threat. According to www.crisisgroup.org/africa/west-africa/niger/245-niger-and-boko-haram-beyond-counter-insurgency. Retrieved online/ 30th- 10-2024./ 9:am. Nigeria.

5.3 Political Awareness Of The Citizens

Increase Political Awareness and Formation Of National Political Identity Through Citizenship Education

Political awareness is very important to be built from an early age in the younger generation. It encourages them to participate and contribute to their nation. This study aims to see how far the effectiveness of citizenship education is in an effort to increase political awareness and national political identity for the younger generation. This study uses a quantitative approach to the type of evaluation design research model. The evaluation instrument used was context, input, process, and product (CIPP), while the data analysis method used descriptive quantitative data analysis. The results of this study are that Pancasila and Citizenship Education (PPKn) has a vision and mission to develop students into human beings who have a sense of nationality and love for the motherland, through the process of accepting and carrying out the teachings of their religion; have honest behavior, discipline, responsibility; and are polite, caring, and confident in interacting with family, friends, and teachers. The findings in this study are that the components in citizenship education are materials taught to students contained in the book Pancasila and Citizenship Education, which includes components to fulfill indicators of forming students' political awareness, and citizenship education learning strategies have also used a strategy of involving students in the environment where they live. To increase participation, use strategies for activities in schools to increase tolerance and awareness as citizens. A strategy is carried out involving several relevant stakeholders such as election administrators and the police. The formation of national identity in the citizenship education component is that material taught to students to enhance the formation of national identity has not been included in the material being taught; therefore, learning strategies to achieve the formation of student national identity have not been carried out.

Political identity is a construction that determines the subject's position of interest in a community, [1] an example of a political identity is Indonesia. Previously Indonesia was a term for a brown-skinned race that inhabited the Indian archipelago, the term Indonesia was first introduced by George Samuel Windsor Earl. [2] During this period of struggle to liberate itself from colonialism by European nations against the population of the Indian Archipelago, Indonesia then became an identity orientated struggle to become a region free from all forms of colonialism. Furthermore, Indonesia became an ethnographic and geographical term, and the State of Indonesia was formed.

Indonesia's founding fathers were of course very aware of the need to maintain identity as citizens and basically citizenship education provided in schools is a form of effort to instill political awareness in students, as well as efforts to instill identity as Indonesian citizens. However, the social reality of Indonesian society, in this case the younger generation, shows how weak the citizenship identity of the younger generation is, this phenomenon can be seen from the high level of legal and social violations committed by the younger generation.

The younger generation basically plays an important role as citizens in our society and political system. In the future, the younger generation will become active citizens who need to prepare their political knowledge so that they will have awareness and act politically effectively. [3]. The good or bad treatment of today's young generation will determine whether or not the implementation of national democracy is healthy in the future. Unjustly and wrongly, the younger generation is often accused or labeled as a generation that is apathetic and does not want to be an active and enthusiastic generation. Basically, the government pays very little attention to the political awareness of the younger generation, very few activities are directed at making the younger generation politically literate. In addition, there is no in-depth

examination of the effective impact of providing civics subjects in schools on the political awareness of the younger generation.

As a causal relationship, this low attention has given rise to the apathy and pessimism of the current younger generation towards political expectations and also the low involvement and ability in political affairs patriotic. The ability to read political issues and events is an illustration of whether there is political awareness in the younger generation or is called political literacy, namely the ability to use ideas, language, forms of thought, arguments when dealing with public issues.

Responding to these conditions, it is an unavoidable need to empower the younger generation, and also connect with the younger generation and then facilitate various opportunities for them as citizens, it is also a need to change the way of implementing decision-making in State institutions so that they provide more attention to the younger generation.

Various activities and actions can be carried out in order to carry out these tasks and fulfill these needs, namely as follows: providing civic education, creating appropriate methods to involve young people in social and State affairs institutionally, and improving information about opportunities and procedures for involving young people in State and social affairs which can be referred to as activities or political activities of the younger generation.

Departing from the various phenomena mentioned above, this research will focus on reviewing or examining civic political education given in schools, especially to high school students, to see its effectiveness in increasing the political awareness of the younger generation, namely education that is intended to make someone able to make decisions, themselves, and are accountable to themselves and their communities, and contribute to the political process. Furthermore, citizenship education is education

that is carried out to strengthen the relationship between residents, society and the State.

Related research that discusses political awareness and the formation of national political identity has been produced, including the following; An article written by William A. Galston entitled "Political Knowledge, Political Engagement, and Civic Education", in this study shows that the level of knowledge influences the acceptance of democratic principles, attitudes towards certain issues, and political participation. There is evidence that political participation is shaped by a good level of educational attainment. The article written by Asmika Rahman Suharno describes the introduction of political education through learning Pancasila and Citizenship Education at the Integrated Islamic High School Abu Bakar Yogyakarta in an effort to raise students' political awareness. The results of the study show that the implementation of political education through Pancasila and Civics learning uses the 2013 Curriculum and KTSP, as well as the development of materials and the use of learning models. Implementation of the national curriculum, placement of qualified teachers, provision of extracurricular activities, and accessibility of facilities all contribute to the implementation of political education.

Wing-Wah LAW wrote an article entitled "Globalization, National Identity, and Citizenship Education: China's Search for Modernization and a Modern Chinese Citizenry" discussing China's efforts, especially through citizenship education, to modernize itself and nurture its citizens since the late 19th century. This article broadens academic understanding of how Chinese education responds to economic, political, and social demands and shapes student identities in a globalized era.

The article entitled "Young Citizens and Civic Learning: Two Paradigms of Citizenship in The Digital Age" written by W. Lance Bennett examines research on school-based citizenship education in various post-industrial democracies with the

aim of obtaining a set of core learning categories that offer a starting point for thinking about how to address changing citizen identity styles and learning opportunities in various online and offline environments.

Research conducted by James A. Banks found that citizenship education can give individuals a sense of belonging and attachment to their country, which can lead to the development of a national political identity. Civic education can also help individuals understand the importance of civic engagement and participation in the political process, which can contribute to the formation of a national political identity.

In their article Kahne, J., & Westheimer, J mentions civics education can help individuals understand the political system and how it affects their daily lives. This understanding can lead to increased political awareness among citizens.

The article entitled "How Can Service-Learning Shape the Political Perspectives of Pre-Service Teachers? A Program in the Field of Physical Education" demonstrates developmental findings in learning such as civic attitudes, critical political thinking, awareness of social justice issues, increased compromise and civic responsibility. Therefore, the KKN Learning program may be an adequate choice for developing pre-service teacher learning related to a political perspective. This article by Trond Solhaug outlines some of the important trends and discussions in civics education. There seem to be strong arguments from scientific scholars against focusing only on formal facts and democratic procedures in teaching civics education. Research conducted by Farida Sekti Pahlevi on "The Existence of Citizenship Education in Higher Education in Strengthening the Character of the Indonesian Nation" resulted in the finding that citizenship education is a very important tool for a democratic country, such as Indonesia, in order to produce a generation of citizens who understand national values. based on Pancasila and have the necessary skills to

transform, actualize and preserve all that belongs to the Unitary State of the Republic of Indonesia.

This article written by Makarius Erwin Bria produced findings. One of the efforts used to strengthen the spirit of nationalism was through civics education subjects based on local wisdom. This aims to produce students who are able to think critically, participate actively, act intelligently, and be responsible by integrating positive values around them in order to stem negative influences that can fade the spirit of nationalism. The values of local wisdom have an important role in maintaining the unity and integrity of the Indonesian nation.

Based on the background of the problems above, the formulation of the problem in this study is to examine more deeply what is included in the elements of civic education. What methods are used in providing citizenship education to students? What values, attitudes, and character are the goals of achieving civics education? To what extent has the success of providing civics education to senior high school students increased students' political awareness? How successful is the provision of citizenship education to senior high school students towards the formation of students' national political identity

Political Awareness

In several countries such as the United Kingdom, attention to the importance of political awareness by the younger generation began in 2002. This attention arose because of concerns about the apathy and pessimism of the younger generation towards political expectations, which in this case is projected that the younger generation now will become active residents in the future. This attitude will of course affect the relationship between residents - society - the State. No less important is the concern that these kinds of attitudes will disrupt the journey of democracy, low

concern for State and societal issues, and low responsibility for personal behavior and decisions.

Political awareness is a real form of a situation called political literacy or "political literacy", namely the integration of intellectual and emotional (emphaty) in a person in an effort to understand politics, social, and morals. Individuals who are politically aware have the desire and ability to take responsibility for themselves and their communities and are willing and able to contribute to the political process. Capacity Political awareness in a person is characterized by 1) Awareness of rights and responsibilities as citizens, 2) Expressing opinions and objections or objections that are owned, 3) Being active in issues or problems in society, 4) Being responsible for their actions in society, 5) Concerned about welfare and other matters, 6) Knowing social and political information, 7) Having the ability to influence in society.

The capacity mentioned above cannot be developed without assistance, but must be learned, because in a very complex and pluralistic society, more political capacity is needed in order to be able to take part in certain activities in the community. Political identity is a conception that refers to the construction that determines the position of the subject's interests in a political community bond, political identity is constructed through a sense of belonging and a sense of distinction, an example of political identity is nationality or citizenship. Meanwhile, the conception of national political identity is a conception originating from the spirit of the struggle of the Indonesian people to achieve independence, namely the spirit of unity and unity of the Indonesian people, which consists of various ethnicities, religions, and nationalities.

Citizenship Political Education

Cultivating a sense of citizenship is important for every country, because the relationship between residents - society - country is also determined by the sense of citizenship of its residents. Strengthening the relationship between residents

personally and their community is very important because as members of a community they owe obligations to one another. In this case, there is a reciprocal relationship between social responsibility and individual rights which is reflected in a belief that "there are no rights without responsibility", in other words, residents as recipients of rights as well as carriers of duties.

Thus the sense of citizenship is the responsibility of citizens towards their community, which feels very important for the moral development of the citizens themselves in the midst of their community life. The emphasis on the obligations and morality of good citizens, as well as other matters related to social policy, shows the importance of civic education to encourage not only community activism but also democratic participation.

In Social Capital Theory, it is Stated that interactions in society or social networks have social values that are known together and then grow as reciprocal norms that shape the quality and quantity of interaction in a society, thus Social Capital refers to trust. social norms, reciprocal norms, community networks, social institutions, and social relations. This theory of Social Capital shows the importance of social cohesion for society to achieve economic prosperity and sustainable development, and helps children and young people to grow in a complex and diverse society, as well as to know the real challenges of equality. It is this condition that shows a decline in social capital that is responsible for the need to introduce and develop citizenship education to the community.

Blunkett [16], States that the absence of social capital will hinder the vitality, health and legitimacy of democracy Thus, building Social Capital through civic education will encourage the involvement and active contribution of citizens to regenerate a fragmented society and help society to achieve its potential as a whole. Blunkett

further Stated that civics education can empower and provide expertise for independent citizens, and the younger generation is the most ideal citizen to start with.

In some developed countries such as the United Kingdom, citizenship education is introduced and given, even with the right design included in the school curriculum, in order to respond to changes in the social and political climate, and the desire to build strong relationships between the State and its citizens, through participation, social renewal, and implementing democracy, as well as the active involvement of the younger generation in the political process. Citizenship education is also a way to socialize to generations of citizens. In other words, citizenship education is aimed at growing social capital (Social Capital) and political capital (Politic Capital).

Basically the Indonesian nation already has a real concept that can be used for civic education discourse, even citizenship education has long been included as part of the school curriculum since elementary school. Pancasila as the way of life of the Indonesian nation is one of the concepts that has been used as an introduction to citizenship education. Basically, Pancasila contains values that can be disseminated to citizens to create social cohesion, strengthen national identity, and strengthen a sense of belonging as citizens. Taufik Kiemas (late) chairman of the MPR-RI for the period 2009 - 2014 sparked a discourse to restore the decline in the dignity of the nation which is known for the 4 pillars of nationality, namely: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhineka Tunggal IKA.

The irony is that the real condition of the Indonesian nation shows low social and political capital, namely social cohesion in society is very low as indicated by high rates of juvenile delinquency, high levels of crime, horizontal conflict, and many other social diseases, which continue to degrade dignity as a nation. Indonesia. Meanwhile, low political capital is indicated by distrust of State institutions and the

political system, and pseudo political participation, which is based only on money politics.

The gap in this condition is the absence of proper educational methods and designs for citizens, in this case the younger generation, to transform the values contained in Pancasila and as a whole in the conception of the 4 pillars of nationality. The introduction of civics education with the right design should have been carried out since elementary school, but the transformation of these national values through civics education is not only through schools but must also be carried out through social institutions such as the mosque Islamic youth organization (RISMA), youth organizations coral reef, etc. Furthermore, it is also important to do an evaluation of the results and impact of the citizenship education that has been given.

The Conception of the Four (4) Pillars of Nationality

The mention of the Four Pillars of national and State life does not mean that the four pillars have an equal position. Each pillar has a different level, function and context. In this case, the position of Pancasila is still placed as the fundamental value of the nation and State.

In a speech at the United Nations, on September 30, 1960, President Soekarno introduced Pancasila to the world as a conception and aspiration for a nation: "The flow of history shows clearly that all nations need a conception and aspiration. If they don't have it or if those conceptions and ideals become blurred and obsolete, then the nation is in danger" (Soekarno, 1989). Each nation has its own conception and ideals in accordance with the conditions, challenges, and characteristics of the nation concerned. In Soekarno's view, "There are no two nations whose way of struggle is the same.

Each nation has its own way of fighting, has its own characteristics. Because in essence the nation as an individual has its own personality. Personality manifested in various ways, in its culture, in its economy, in its character and so on" (Soekarno, 1958).

The main concept that underlies all of this is the spirit of gotong royong. Bung Karno said, "Gotong royong is a dynamic understanding, more dynamic than kinship. Brothers! Kinship is a static understanding, but mutual cooperation describes a business, a charity, a job. Gotong royong is toil together, struggle to help help together. All deeds are for the benefit of all, all sweat is for all happiness. Holopis egret row, create common interests! That's mutual cooperation." (Soekarno, 1989). With this spirit of gotong-royong, the conception of the basis of the State is formulated by summarizing the five main principles (sila) that unite and become the Indonesian orientation, known as Pancasila. The five precepts consist of: 1) Belief in the One and Only God; 2) Just and civilized humanity; 3) Indonesian Unity; 4) Democracy led by wisdom in deliberations/representations; 5) Social justice for all Indonesian people.

The second conception of the 4 pillars of nationality is the 1945 Constitution of the Republic of Indonesia which has a function as the basic law concerning common goals and aspirations, the rule of law as the basis for administering the State, as well as the forms of State administration institutions and procedures. The Constitution serves as a guideline for the implementation of "constitutional democracy", namely the practice of democracy whose ideological and teleological goals are the formation and fulfillment of a constitution.

The third conception of the 4 pillars of nationality is Bhineka Tunggal Ika. The definition of bhineka is diverse, or different, single ika is one. Bhineka Tunggal Ika comes from the Sutasoma Book written by Mpu Tantular during the Majapahit kingdom, the quote is: *Rwāneka dhātu winuwus Buddha Wiswa, Bhinnēki rakwa ring*

apan kena parwanosen, Mangka ng Jinatwa kalawan Śiwaterwa tunggal, Bhinnēka tunggal ika tan hana dharma mangrwa. If translated into Indonesian, it is: "It is said that Buddha and Shiva are two different substances. They are indeed different, but how can they be identified? Because the truth of Jina (Buddha) and Shiva is one, so divided, but it is also one. There is no confusion in the truth.

There is an insight of "oneness" which seeks to find intersections of all diversity crystallized in the State foundation (Pancasila), the Basic Constitution and all its derivative legislation, the unified State, the unified language, and other State symbols.. On the other hand, there is a diversity perspective that accepts and provides living space for various differences, such as various religions/beliefs, regional cultures and languages, as well as certain political units as cultural heritage.

The fourth conception of the 4 pillars of nationality is the Unitary State of the Republic of Indonesia (NKRI), which consists of the Archipelagic Outlook and the National Insight. The Archipelagic Outlook is the way we see ourselves as the Indonesian nation and what the archipelago as its environment is like. We view the Indonesian nation and its archipelago as one unit. The essence of the Archipelagic Outlook is the integrity of the nation and the unity of the national territory. The Archipelagic Outlook is positioned as the nation's vision in the national paradigm. Vision is a State or general formulation regarding the desired State.

The National Insight is a national agreement that contains the conception of the identity of every citizen as part of the members of the Indonesian Nation. The conception of the identity of the Indonesian Nation is as follows: First, respect for human dignity and worth as creatures created by God Almighty. Second, a shared determination to live a free, independent and united national life. Third, love for the Motherland and the Nation. Fourth, democracy and people's sovereignty. Fifth, Social Solidarity. Sixth, a just and prosperous society.

Factors Hindering Political Awareness In The Society

The knowledge forms the base for awareness. Political knowledge provides with in-depth understanding of the world happening and help to stay alive. Since the time of Aristotle political consciousness is a concern of intellectuals. It motivates the citizens participation in the political activities of the country as to attainment of the development thrust of the government in relation to improved quality of life. Knowledge about politics stands out as a consistently strong factor shaping the decision to vote, promotes democratic values and political participation. Political awareness is the ability of human beings to acquire and possess political knowledge through perception, reasoning, or intuition. The mass media and the social media can very well play the role of mediator to fend off the nasty intentions of the political parties and thus spread the right information to all levels of people. Political awareness is best measured by simple tests of factual information about politics. It is the standard indicator of knowledge of an individual over the current politics. Political discussion is important in assisting individuals in gathering political information and increasing political knowledge. It also highlights the political participation and they both have a strong relationship.

The Main Factors which Directly Affect the Political Awareness of the Person are:

Education

Education plays a crucial role and focused efforts to build and mould a nation, not only economically, but also culturally, politically and psychologically. Education has the greatest and most direct effect on the expansion of political awareness. An educated person is equipped with the ability to analyse the policies and decisions of the government very effectively. Citizens who are educated have high level of political awareness than those who are illiterate. Educated people get the capacity necessary to understand and process political information. Further, it helps in

developing a sense of civic obligation which stimulates interest in politics. It also plays a significant role in the process of participation in electoral activities and retention of information.

Poverty

Poverty is also another factor that upsets the political awareness. Socio economic status has its impact on the level of awareness towards politics. The poor people are busy in earning for their livelihood leaving no quality time for discussing the political problems.

Topography of the area

Topography too play an important role in political awareness of a person as those people are more aware who have greater availability of information in the form of newspapers, internet facility easy connectivity to cities as compared to those who lack these facilities available. People from urban areas have higher political awareness than the rural areas people across gender.

Social networking sites

Social media has power to change the thinking about politics in the way political parties' campaign. Political parties create different pages in Facebook and twitter to share lot of information, political ideas and discuss about issues to people every day. These social media sites have played a significant role in the past elections in India as many political parties use this tool for electoral campaigns. During the year of 2009 and 2014 assembly elections the main national political parties of India BJP and Congress use social media as a part of election campaign in order to attract the young.

5.4 The Role of the Church In The Fight Against Banditry

The Functions of Religion

Much of the work of Émile Durkheim stressed the functions that religion serves for society regardless of how it is practiced or of what specific religious beliefs a society favors. Durkheim's insights continue to influence sociological thinking today on the functions of religion.

First, religion gives meaning and purpose to life. Many things in life are difficult to understand. That was certainly true, as we have seen, in prehistoric times, but even in today's highly scientific age, much of life and death remains a mystery, and religious faith and belief help many people make sense of the things science cannot tell us.

Second, religion reinforces social unity and stability. This was one of Durkheim's most important insights. Religion strengthens social stability in at least two ways. First, it gives people a common set of beliefs and thus is an important agent of socialization. Second, the communal practice of religion, as in houses of worship, brings people together physically, facilitates their communication and other social interaction, and thus strengthens their social bonds.



A third function of religion is related to the one just discussed. Religion is an agent of social control and thus strengthens social order. Religion teaches people moral behavior and thus helps them learn how to be good members of society. In the Judeo-Christian tradition, the Ten Commandments are perhaps the most famous set of rules for moral behavior.

A fourth function of religion is greater psychological and physical well-being. Religious faith and practice can enhance psychological well-being by being a source of comfort to people in times of distress and by enhancing their social interaction with others in places of worship. Many studies find that people of all ages, not just the elderly, are happier and more satisfied with their lives if they are religious. Religiosity also apparently promotes better physical health, and some studies even find that religious people tend to live longer than those who are not religious (Moberg, 2008). We return to this function later.

A final function of religion is that it may motivate people to work for positive social change. Religion played a central role in the development of the Southern civil rights movement a few decades ago. Religious beliefs motivated Martin Luther King Jr. and other civil rights activists to risk their lives to desegregate the South. Black churches in the South also served as settings in which the civil rights movement held meetings, recruited new members, and raised money (Morris, 1984).

Religion, Inequality, and Conflict

Religion has all of these benefits, but, according to conflict theory, it can also reinforce and promote social inequality and social conflict. This view is partly inspired by the work of Karl Marx, who said that religion was the “opiate of the masses” (Marx, 1964). By this he meant that religion, like a drug, makes people happy with their existing conditions. Marx repeatedly stressed that workers needed to rise up and overthrow the bourgeoisie. To do so, he said, they needed first to recognize

that their poverty stemmed from their oppression by the bourgeoisie. But people who are religious, he said, tend to view their poverty in religious terms. They think it is God's will that they are poor, either because he is testing their faith in him or because they have violated his rules. Many people believe that if they endure their suffering, they will be rewarded in the afterlife. Their religious views lead them not to blame the capitalist class for their poverty and thus not to revolt. For these reasons, said Marx, religion leads the poor to accept their fate and helps maintain the existing system of social inequality.

As "Gender and Gender Inequality" discussed, religion also promotes gender inequality by presenting negative stereotypes about women and by reinforcing traditional views about their subordination to men (Klassen, 2009). A declaration a decade ago by the Southern Baptist Convention that a wife should "submit herself graciously" to her husband's leadership reflected traditional religious belief (Gundy-Wolf, 1998).

As the Puritans' persecution of non-Puritans illustrates, religion can also promote social conflict, and the history of the world shows that individual people and whole communities and nations are quite ready to persecute, kill, and go to war over religious differences. We see this today and in the recent past in central Europe, the Middle East, and Northern Ireland. Jews and other religious groups have been persecuted and killed since ancient times. Religion can be the source of social unity and cohesion, but over the centuries it also has led to persecution, torture, and wanton bloodshed.

News reports going back since the 1990s indicate a final problem that religion can cause, and that is sexual abuse, at least in the Catholic Church. As you undoubtedly have heard, an unknown number of children were sexually abused by Catholic priests and deacons in the United States, Canada, and many other nations going back at least

to the 1960s. There is much evidence that the Church hierarchy did little or nothing to stop the abuse or to sanction the offenders who were committing it, and that they did not report it to law enforcement agencies. Various divisions of the Church have paid tens of millions of dollars to settle lawsuits. The numbers of priests, deacons, and children involved will almost certainly never be known, but it is estimated that at least 4,400 priests and deacons in the United States, or about 4% of all such officials, have been accused of sexual abuse, although fewer than 2,000 had the allegations against them proven (Terry & Smith, 2006). Given these estimates, the number of children who were abused probably runs into the thousands.

Symbolic Interactionism and Religion

While functional and conflict theories look at the macro aspects of religion and society, symbolic interactionism looks at the micro aspects. It examines the role that religion plays in our daily lives and the ways in which we interpret religious experiences. For example, it emphasizes that beliefs and practices are not sacred unless people regard them as such. Once we regard them as sacred, they take on special significance and give meaning to our lives. Symbolic interactionists study the ways in which people practice their faith and interact in houses of worship and other religious settings, and they study how and why religious faith and practice have positive consequences for individual psychological and physical well-being.

The cross, Star of David, and the crescent and star are symbols of Islam, Christianity, and Judaism, respectively. The symbolic interactionist perspective emphasizes the ways in which individuals interpret their religious experiences and religious symbols.



Religious symbols indicate the value of the symbolic interactionist approach. A crescent moon and a star are just two shapes in the sky, but together they constitute the international symbol of Islam. A cross is merely two lines or bars in the shape of a “t,” but to tens of millions of Christians it is a symbol with deeply religious significance. A Star of David consists of two superimposed triangles in the shape of a six-pointed star, but to Jews around the world it is a sign of their religious faith and a reminder of their history of persecution.

Religious rituals and ceremonies also illustrate the symbolic interactionist approach. They can be deeply intense and can involve crying, laughing, screaming, trancelike conditions, a feeling of oneness with those around you, and other emotional and psychological States. For many people they can be transformative experiences, while for others they are not transformative but are deeply moving nonetheless.

The challenges of the fight against terrorism in Africa in the context of maintaining international peace and security”

Statement of the Permanent Observer of the Holy See to the United Nations on the occasion of the Security Council’s debate on “The challenges of the fight against terrorism in Africa in the context of maintaining international peace and security”

Statement of the Permanent Observer of the Holy See to the United Nations on the occasion of the Security Council’s debate on “The challenges of the fight against terrorism in Africa in the context of maintaining international peace and security” New York, May 13 – The Holy See congratulates the leadership of the Government of Togo for organizing under its presidency of the Security Council this month the initiative of placing on its agenda the important issue of combating terrorism in Africa in the context of maintaining international peace and security. The senseless attack on Saint Joseph's Roman Catholic Church in Arusha, Tanzania, demonstrates the importance and timeliness of this discussion. Confronting the scourge of terrorism with a response of solidarity among nations requires from the international community greater commitment and action to safeguard life and uphold all fundamental human rights. Terrorism, by its very nature, manifests utter contempt for human life and dignity, since it uses the destruction and killing of innocent people as a means to an end. Attacking individuals and communities, terrorism instrumentalizes human life and also seeks to prevent the exercise of other fundamental human rights. The unacceptable proliferation of terrorism – in all regions of the world and particularly in Africa – requires condemnation in the most absolute terms, since acts of terrorism strike at the very heart of human dignity and constitute an offence against all humanity. The Holy See accordingly condemns the use of terrorism in all its forms and rejects, in particular, the manipulation of religion in an attempt to justify attacks against innocent human life. When terrorism is perpetrated in the name of religion, religious believers and leaders must emphatically reiterate that violence in the name of religion is the very

“antithesis of religion and contributes to its destruction.” Religious leaders and communities must play an important role in combating the false ideologies of terrorists and in nurturing cultural, social and religious understanding and respect among people and communities. In responding to terrorism and protecting against terrorist attacks, sight should not be lost of the victims of terrorism: such people and their communities should receive the support necessary to guide them in their grieving and rehabilitation. Communities in all regions of the world today live in fear for their lives, families grieve the loss of those taken from them through senseless killings inflicted by acts of terrorism, while victims struggle to rehabilitate their shattered lives. The defence against terrorism requires both local and international responses, in full respect for human rights and the principle of the rule of law.

At the local level, this requires that State, local and international actors do not resort to further use of violence in an unending and destructive cycle of killings, but seek rather to identify those responsible, establish their criminal accountability, and prosecute them in accordance with fundamental human rights, due process and the principles of justice. At the international level, the community of nations has a responsibility to work together to address the ongoing use of terrorism to destroy lives, while at the same time fostering conditions that will prevent terrorist groups from developing.

Greater police and judicial cooperation provides, in particular, an opportunity for building bridges among peoples from different countries and ethnic and religious backgrounds. Responding to terrorism, however, also requires a just and courageous analysis of the motivations and circumstances which foster terrorism. This response also requires political, social and religious leaders to condemn all acts of terrorism as an affront to human dignity, and not remain silent when these occur in Africa. The disinterest of media outlets when terror attacks occur in Africa versus other regions of the world strikes the Holy See as undermining the principle of universal human dignity and equality.

In Africa, the response to terrorism also requires greater international cooperation to improve the capacities for States to respond to and protect against acts of terrorism. In areas lacking the rule of law and respect for human rights, where people feel as though society has left them behind, terrorist organizations are able to fuel a sense of disillusionment and feed upon these injustices in an attempt to justify their actions. The international community must work together, therefore, to ensure that greater efforts are undertaken to provide the financial, educational and technological resources necessary to addressing the underlying circumstances which foster terrorism. Cooperation against terrorism in Africa must also promote cooperation among stakeholders such as families, religious organizations, tribal and community leaders and other civil society actors.

These organizations of communities provide a bottom-up approach to combating terrorism and present the opportunity to confront terrorism while at the same time promoting greater understanding and cooperation among local communities. As Pope Francis Stated in response to recent terrorist attacks: “be united in a resolve not to be overcome by evil, but to combat evil with good (cf. Rom 12:21), working together to build an ever more just, free and secure society for generations yet to come.” The Holy See remains committed to confronting terrorism and building societies respectful of life through condemning acts of terrorism, promoting interreligious dialogue and social, cultural and economic development. In accordance with this commitment, last year the Holy See ratified the International Convention for the Suppression of the Financing of Terrorism and the Convention on the Prevention and Punishment of Crimes against Internationally Protected Persons, including Diplomatic Agents, and entered into bilateral agreements to promote greater cooperation and sharing of information to combat the financing of terrorism. Address of his Holiness Benedict XVI at the Meeting for Peace in Assisi, 27 October 2011.

5.5 The Role of Traditional Rulers in the Fight Against Kidnapping And Ransom Payment

The Role of Traditional Rulers in Maintaining Peace and Harmony in Nigeria

The term traditional institution is the application and use of people's belief, values and customs etc, which the people have in mind to accept as valid and positive in running the affairs of the society, in order to ensure stability growth and accomplishment of a common objectives of the nation, or the institution, the institution should be fully recognized and be accorded with the necessary requirements needed for actualization of its objectives.

In another meaning, traditional institution refers to as those various political leaders who exercised their political powers at ethnic or sun-ethnic levels in Nigeria. The fact still remains that, these rulers operates outsides the formal structures of modern State power in Nigeria, it underestimated the wide disparity in the locus and extent of power exercised by this classes of Nigerian leaders, for instance, sultan of Sokoto and Eze Eric Osuji Ojimaka I of Umudim fall into the same category as traditional institution.

Yet, the sultan, both in the context of ethnic politics and within the larger preview of Nigerian politics in considerable nature of Eze Eric Osuji Ojimaka I of Umudim.

Traditional rulership has been defined by Ndo (2002) as an institution established in accordance with customs and beliefs of the people. This leadership or institution is handed over from generation to generation especially in Northern, Western and some parts of the Eastern part of Nigeria.

As regards to this, it is important to State clearly who and defined who a traditional ruler is, according to Eze Eric Osuji (1999) wrote in national conference of traditional rulers held in Kaduna of Nigeria in 1983. Eze Eric Osuji defined "as a person who by virtue of his ancestry, occupies the throne of an area and who has been appointed to

it in accordance with the customs traditions and belief of a particular area whose throne has been in existence before the coming of the white men in Nigeria. Dusuku committees defined a traditional ruler as “the person who by the virtue of his ancestry occupies the seat or the throne of his ancestors, and who has been appointed in accordance with the custom and tradition of an area and has sovereignty over the people of the area.

In order to effectively evaluate the role of the Traditional Ruler in ensuring peace and harmony in Enugu State, a survey of four selected communities was undertaken. In all, a total of 400 respondents were randomly selected from the communities. It is worthy of mention that the administration and retrieval of research questionnaires was a huge success as it recorded an almost 100% percent.

This chapter offers the presentation and analysis of data collected for the study with the help of the questionnaires. Such tools as tables were used to present the data for easier analysis and comprehension. Facts from secondary sources were also used to support the outcome of the analysis of data gotten from primary sources. All these will be presented in frequency tables, and variables such as age, sex, educational background and occupation of respondents will be used to test the response.

The Importance Of Traditional Rulers In The Society

Based on the findings of this study, it was concluded that traditional rulers have put in place several measures in ensuring peace and harmony which have assisted in maintaining law and order in their community. Though she is divine she has human elements. She is therefore involved in human communal affairs. She cannot keep aloof from the question of ensuring peace and harmony. In the words of the fathers of Vatican II, “the joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well” (GS :1).

From the research it is safe to conclude that the Traditional Rulers's involvement in ensuring peace and harmony is necessitated by her solidarity with the human conditions. The primary source of data also enables the researcher to conclude that the Traditional Rulers is significantly involved in ensuring peace and harmony. It shows that there is no area of ensuring peace and harmony in Enugu State that does not bear the imprints of the Traditional Rulers's solidarity with the community.

Despite the enormous impact of the Traditional Rulers on ensuring peace and harmony in Enugu State the study revealed certain areas the Traditional Rulers needs to step up her efforts in order to continue its relevance to the communities. The following are therefore recommended.

In the area of education the Traditional Rulers has no close rival. She is not only a pioneer educator but has also the greatest number of schools in Enugu State, as a non-governmental organization. However, the cost of education in these schools seems to depreciate the aim of these schools. It is true that these schools have more culture of inculcating morals and academic excellence, yet the high cost of school fees and tuitions makes these schools exclusive rights of the rich in the community. This study is wont to recommend that the ecclesiastical authorities in charge of these institutions consider the economic situation of the average parent and take a critical look at the charges.

In a similar way, the remuneration given to teachers in these schools ought also to be considered. It is a common knowledge in the State that teachers in Catholic schools are by far less paid than their counterparts in other private or government school. It is a long story of poor remuneration for teachers. It dated back to era prior to the government take over of schools. It is therefore not surprising that not a few teachers applauded that face off between Traditional Rulers and government and have been apprehensive at the recent return of these schools by the Enugu State government.

This study therefore recommends that the Traditional Rulers toe the path of honesty and integrity it preaches by adopting the standard of remuneration set by the Nigerian government.

In the area of socio-economic concern and poverty alleviation the Traditional Rulers has done much but not enough. She has written numerous documents on the economy and the plight of the poor. However, many of her leaders and members have not lived up to the bloated doctrine of the “preferential option for the poor.” It is not uncommon to see some leaders and members of the Traditional Rulers engage in white elephant projects and exorbitant lifestyle, at the negligence and often at the expense of the poor who lacks three square meals daily. It is therefore recommended that the Traditional Rulers correct such erring members and leaders, and make for equitable distribution of the wealth of the earth since it is meant for all persons and peoples.

5.6 The Biblical Perspective on Terrorism And Insurgence In Christianity

Christianity has a right to be a State religion in the period of the old Roman Empire. The State and church used their powers to protect and sustain each other. There was an intertwined domain of the sacred and the profane. The State became the protector of the church and the church legitimised and inspired the State in many circumstances. On the one hand, an expansion of the State led to the expansion of the church. On the other hand, missionary work by the church led to an expansion of secular domination. State law and church law complemented each other. In this way, the State and Christianity gave mutual support to each other. But the secular acts of violence without doubt cast a shadow over Christianity because the church often participated actively in violence.

In the High Middle Ages, there was the term 'holy war'. The Augustinian theory was used to support the Latin Christianity of the west to use force to achieve spiritual

purposes. It permitted violence to spread Christianity. However, it was contrary to the older tradition of the early church to convert the sinners, spread the Gospel and battle heresy. The Crusades as a 'holy war' became the absolute reverse of following Christ. This war was initiated by Pope Urban II and Bernard de Clairvaux, Christianity's supreme representatives who paid war to wrest the 'Holy Land' from the Muslims. The series of Crusades was considered as a matter for (western) Christianity as a whole. The Pope legitimated as the spokesman of Christ called people to arms.

Alongside this period, many Christians wondered whether Jesus has commanded the war. On the Sermon on the Mount, Jesus preached about peace, non-violence, love. His word is inspiring Christians to bear their cross. The word of Jesus is not about the Crusade that dressed to legitimise bloody wars against other faiths.

In Islam

The term 'holy war' does not appear in the Koran. According to Islamic understanding, a war can never be 'holy'. However, there is a term of jihad. It is understood as an authoritative 'struggle' or 'battle' as stated, 'Have faith in God and His apostle and fight for God's cause with your wealth and your persons' (Küng 2005). Islam is militant in nature when the Muslim community is threatened with violence. Jihad in Islam is understood as a willingness to fight to make peace. For example, it is stated in the peace treaty with the Meccan, Christian communities and the remaining Jews. In the time of hunting for slaves, the population against the jihad was directed to adopt Islam. If they surrendered, the people could have the position of 'protected persons', otherwise their conquest led them to slavery.

In modern times, jihad was under pressure from European colonialism. In the twentieth century, the ideologists of radical Islam understood jihad as no longer about the external fight for freedom from colonialism, but also against their own westernised government that allegedly was against the practice of Islam.

Furthermore, the term jihad is also used in political notions such as the military term 'campaign' that lead to the meaning of the fight against underdevelopment, tourism, economic reform or the murder of liberal politicians (Küng 2005). Since the 1970s, a radical understanding of jihad has been clear amongst religious extremist groups. Since the bombing on 11 September 2001 in America, the intolerably ambivalent part played by Saudi Arabia, America's greatest partner in the Arab Middle East, has become increasingly clear. It is not only in conditions of oil exports but also terrorism export.

We cannot deny that there are roots of violence in the three religions. We also can find the roots of love and peace. In Judaism, God protected human life with sanctions against acts of violence. There is a code of ethics based on God's covenant to the principle of respect for life. It is a universal code of conduct for all human beings. In the history of Christianity, there was a 'holy war' that was used to force the spreading of Christianity. It was contrary to the old tradition of the early church. However, in Jesus Sermon on the Mount, he taught of non-violence and love. In Islam, there is a word jihad which is understood as a powerful 'struggle' or 'battle' to defend the victims of violence. So, the concept of jihad in Islam is not only a willingness to fight but also the willingness to make peace. From this understanding, the historical violence in the past in each religion cannot be used to justify terrorism today.

Charles Kimball mentioned that there are five warning signs when religion turns evil (Kimball 2002). The first is the absolute truth claims. The second is blind obedience. The third is establishing the 'ideal' time. The fourth is the end that justifies any means. The last is declaring holy war. These five warning signs can be used to scrutinise every religion whether it has these tendencies or not.

On a wider paradigm, terrorism today is not only caused by religious factors but also political, economic and the willingness to dominate others. Sya'afatun Almirzanah

argued that terrorism is not only an act based on religious motivation (Almirzanah 2011:24). Kirsten E. Schulze emphasised the similar thought that terrorism is also connected to the academic process, socio-economic, political and territorial complaints (Schulze 2002). For example, the conflict in Aceh, Indonesia was viewed as the conflict between militant Islam and the government. The war was about political autonomy and control over natural gas resources.

The role of religions

Amidst terror or a situation where terror cannot be forgotten and there is a risk of repeating it, religions need to take their role as the agent of hope. The future of religions lies in their ability to indicate hope for the world. In giving hope to the world, religions need to learn from the failure in some experiences in the past. For instance, the concept of martyrdom in the history of Christianity justified the series of crusades and brought Christianity into the dark ages; also the concept of 'wrong' jihad practised by the fundamentalists and radicals in Islam who spread terror by bombing the innocents. This concept is needed to undergo in our new era, for we are in a world in which thousands of innocents are killed because they are subjected to terrorism or violent attacks. How are we to name these deaths and the shedding of the blood of innocents that take place in our contemporary world?

Felix Wilfred gives some keys to how religions can be the agent of hope for a better future (Wilfred 2000:72). First is the demand for a proper hermeneutic which will project the religious traditions towards the future. Second is the follower of different religious traditions need to be trained in the art of negotiating the boundaries to be able to reach out, join hands and journey towards what is yet to come. The third is the question of the necessary shift from faith to love, the implications of which we can see by rethinking the idea of martyrdom. Fourthly, religions need to reflect and discuss together regarding the praxis of hope for transforming the world.

Hope appears on the horizon of humanity to the extent solidarity is in practice. It is the very crucial role of religions. It implies that the religions contribute to the emergence of the world of equity and inclusion, create a culture of peace and tolerance. It is also the challenge of pluralism and interreligious dialogue to address the issue of justice and peace.

Theology of mission amidst terror towards the reign of peace

God's mission amidst terror is understood in how God as Trinity is involved in human history. God the Trinity has the mission to liberate Israel from slavery and is the same God who took on human form in Jesus Christ, and who since then continues to inhabit this world. God's mission is to free the world from violence and lead it to the fullness of life - for people of all religions and it encompasses the whole of creation.

In God the Trinity, Christ participates in divine communion. It has implications for mission as efforts of peace-building. God through Jesus Christ and Holy Spirit establishes the reign of peace and justice. Following the way of Jesus Christ, we participate in the dynamics of God's reign of peace; therefore, the mission can be defined as work to transform conflicts, defend human dignity and the sanctity of life, promote just and sustainable communities and build cultures of peace. Peace, therefore, does not begin with a static concept of God, but rather a dynamic one, that expresses the great movement of love within the divine communion. Amidst terror, God's mission is to bring peace to the world.

God's mission in the time of terror is also related to the term oikos. In the Trinitarian concept of God, creations are separate from each other. They are in a deep relationship with each other. It is God's blessing and the life-giving Spirit that maintain the delicate web of relationships in all of creation, which reveals the reality of God - creating and sustaining, healing and redeeming, bringing to fulfilment and reconciliation in peace. The oikos of the world and the church, the oikoumene of God's design and purpose,

therefore, are not arbitrary constructs. The oikos finds its meaning and purpose in the communion of love, justice and peace amongst the three persons of the Trinity. With our efforts of peace-building, we participate in this communion. Thus, mission as peace-building is not just about repairing what has been broken, but about expanding and completing relationships that make the oikos a mirror of God.

How Christianity can participate in God's mission towards the reign of peace? The World Council of Churches (WCC) in Just Peace Companion mentions several important points as the theological basis:

That God is triune reveals a commitment to communion, to the fullness (pleroma) of creation, and the difference and diversity of creation. God is at once a God of peace and justice, of mercy and truthfulness, all of which are in a profound embrace (Ps 85:10-14). Peace is an embrace of all creation. Our relations with God, with one another, and with the earth are not based on the pursuit of an interest or arbitrary choice. They are the bonds of love. In Jesus Christ, who is our peace (Eph 2:14), God has entered the world, knows our brokenness, embraces our vulnerability, and is reconciling all things in Jesus (Col 1:19-20). As created in the image of God and thus participating in the divine communion, human beings have the potential to build peace and overcome violence.

They are called to act as mediators and 'priests of creation' co-operating with God in resisting the forces of death and destruction. The International Ecumenical Peace Convocation meets under the theme: 'Glory to God and Peace on earth'. They are held together in cruciform fashion - emblematic of the cross of Christ that stands as a sign of our reconciliation with God (the vertical beam) and with all creation (the horizontal beam). Ascending praise is answered by descending peace. Glory to God (doxa) is manifested in the building (praxis) of peace. (Tveit 2016:1)

Church as the agent of peace-building

God's mission is God's self-revelation as the Trinity who loves the world, God's participation in and with the world, the being and doings of God, which encompasses both the church and the world. Here, the church is called to participate (Bosch 1991:10). The church is called to be a visible sign and instrument of communion with God (Bevans & Schroeder 2004:9).

The perspective from the Church is important to deal with how Christianity takes part in overcoming terrorism as a standpoint. The church has a calling to participate in God's mission. Systematic definition of the church is not found in the New Testament but it offers extensive images about the reality of the church on the earth and the spiritual side of the church. Some of the images are the church as the Body of Christ, church as the people of God, the church as the temple of the Holy Spirit and the church as communion (Raiser 2012).

The being of the church is a sign of the reign of God and the doing of the church is becoming the agent of peace and reconciliation. In the celebration of the Eucharist, it is the moment for us to remember and re-present how God creates peace and reconciles. It reminds us of what God has already done for us in Jesus Christ and Holy Spirit. In multi-coloured ways, the liturgy demonstrates how the peace of God is communicated to us. The church has a calling to share the peace of God into the world.

In dealing with the world problem, especially terrorism, the church cannot work alone but must work together with other churches as one body of Christ. This is why divisions within Christianity have been apparent as a community. Churches must continually examine the theology and actions in the light of the gospel. The Gospel leads us to repent and to look for forgiveness. Thus, the ministry of the churches

shows the eagerness to embrace vulnerability and to have a commitment to stand with the poor and marginalised.

The church fulfils its purpose when it becomes a sign and instrument of God's mission to the world. The church is called to participate in concrete action of a 'just peace'. 'Just peace' is a way of life. In a world overwhelmed by violence and controlled by various destructive forces, just peace means refining a spiritual posture. Here, spirituality means deepening our State of mind and connecting in spiritual practices with the community which leads to a deeper relationship with the mystery of Christ. Jesus' life teaches us about the reign of peace. In the Sermon of the Mount, Jesus said, 'Blessed are the peacemakers, for they will be called children of God' (Mt 5:9, NRSV). In his life, Jesus also shows us the meaning to be the living prophetic Word of God, both in word and in action. Christianity is called to follow Christ's prophetic word and action, to work for transformation towards peace on the earth.

The church is defined by its identity: being and doing. The identity of the church not only proclaims the coming reign of God but also participates in presenting that vision through the church's life and actions. It is essential for the church to assert dignity and human rights, so the church can promote to implement power in non-oppressive ways.

Olav Fykse Tveit, the former general secretary of WCC, understood in combating terrorism, the role of Christianity through the church and the role of other religions cannot be separated (Tveit 2016:1). He quoted David Nabarro who mentioned seven characteristics of religious communities towards peace, they are:

[P]romoting the inclusion of different groups; offering peaceful channels for conflict resolution; upholding the human rights of the most vulnerable; reminding political leaders of their duty to enable all people to realize their rights; helping ensure that investment takes place in communities, with people at the local level making those investments with their own resources; mobilizing people everywhere, especially

young people; and sharing expertise on how to deliver services to those who are hardest to reach. (p. 1)

The church has a calling to respect human rights. The essential value that was embraced by the church towards a just peace is shalom, development and hope. WCC sees the urgent need for the church's capacity to face religious violence and terrorism based on extreme radical beliefs that deny the dignity of others. There is also a need for cooperation sharing human development concerns.

Churches and other religious communities are engaged in humanitarian response and development because of the fundamental faith commitments to respect human dignity, serve the community, protect creation and witness to God. Faith is our basic reason to express and bring it into action. Hope is an essential value of faith. From a Christian perspective, the church's role must base on faith which is prophetic, critical, transformable, bringing hope and love.

Theology of mission amidst terror needs to be led by the vision of shalom in the Bible (Is 54:10; 65: 17-25). This involves a call to become and construct communities of shalom. The concept of shalom can help Christianity to connect with other Abrahamic traditions. Other religious traditions also sustain parallel visions. Shalom reminds us of our relationship with the creation as an affirmation of universal character. Therefore, the church can work together to achieve the same vision in partnership with other religions, communities or institutions. It is in line with the mission of God for the vision of peace, love and justice. This mission also helps the church not only to discuss the vision internally but also to move and to take action towards peace by working together with people of other faiths.

God's mission amidst terror is transforming the reign of terror (fear) to the reign of God which is characterised by peace, love and justice. The historical roots of violence in every religion cannot be used to justify terrorism. In Judaism, there is a concept of

God's covenant based on the principle of respect for life. In Christianity, there is Jesus Sermon on the Mount. Jesus preached about peace and non-violence. In Islam, there is the concept of jihad but firstly, it is about a willingness to fight to make peace. In these religions, there are rich narrations of peace that is needed to be spread more rather than narrations of hatred and terror.

On the other hand, terrorism is not only a religious problem but also a political and socio-economic problem. Therefore, combating terrorism is not only the duty of religions but also the task of many parties. The State, religions and other institutions need to work together towards peace.

In Christianity, the church as the body of Christ on the earth has a calling to participate in God's mission to move towards the reign of peace. The situations amidst terror led Christianity to articulate again how to be the agent of peace. The reign of peace calls us the new understanding of being a church amongst people with different faiths and how to work together with them. The reign of peace is where the State, religions and church can work together to deal with terrorism and create peace in the world.

In Christianity

Christianity has a right to be a state religion in the period of the old Roman Empire. The State and church used their powers to protect and sustain each other. There was an intertwined domain of the sacred and the profane. The State became the protector of the church and the church legitimised and inspired the State in many circumstances. On the one hand, an expansion of the State led to the expansion of the church. On the other hand, missionary work by the church led to an expansion of secular domination. State law and church law complemented each other. In this way, the State and Christianity gave mutual support to each other. But the secular acts of violence without doubt cast a shadow over Christianity because the church often participated actively in violence.

In the High Middle Ages, there was the term 'holy war'. The Augustinian theory was used to support the Latin Christianity of the west to use force to achieve spiritual purposes. It permitted violence to spread Christianity. However, it was contrary to the older tradition of the early church to convert the sinners, spread the Gospel and battle heresy. The Crusades as a 'holy war' became the absolute reverse of following Christ. This war was initiated by Pope Urban II and Bernard de Clairvaux, Christianity's supreme representatives who paid war to wrest the 'Holy Land' from the Muslims. The series of Crusades was considered as a matter for (western) Christianity as a whole. The Pope legitimated as the spokesman of Christ called people to arms.

Alongside this period, many Christians wondered whether Jesus has commanded the war. On the Sermon on the Mount, Jesus preached about peace, non-violence, love. His word is inspiring Christians to bear their cross. The word of Jesus is not about the Crusade that dressed to legitimise bloody wars against other faiths.

In Islam

The term 'holy war' does not appear in the Koran. According to Islamic understanding, a war can never be 'holy'. However, there is a term of jihad. It is understood as an authoritative 'struggle' or 'battle' as stated, 'Have faith in God and His apostle and fight for God's cause with your wealth and your persons' (Küng 2005). Islam is militant in nature when the Muslim community is threatened with violence. Jihad in Islam is understood as a willingness to fight to make peace. For example, it is stated in the peace treaty with the Meccan, Christian communities and the remaining Jews. In the time of hunting for slaves, the population against the jihad was directed to adopt Islam. If they surrendered, the people could have the position of 'protected persons', otherwise their conquest led them to slavery.

In modern times, jihad was under pressure from European colonialism. In the twentieth century, the ideologists of radical Islam understood jihad as no longer about

the external fight for freedom from colonialism, but also against their own westernised government that allegedly was against the practice of Islam. Furthermore, the term jihad is also used in political notions such as the military term 'campaign' that lead to the meaning of the fight against underdevelopment, tourism, economic reform or the murder of liberal politicians (Küng 2005). Since the 1970s, a radical understanding of jihad has been clear amongst religious extremist groups. Since the bombing on 11 September 2001 in America, the intolerably ambivalent part played by Saudi Arabia, America's greatest partner in the Arab Middle East, has become increasingly clear. It is not only in conditions of oil exports but also terrorism export.

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On a wider paradigm, terrorism today is not only caused by religious factors but also political, economic and the willingness to dominate others. Sya'afatun Almirzanah argued that terrorism is not only an act based on religious motivation (Almirzanah 2011:24). Kirsten E. Schulze emphasised the similar thought that terrorism is also connected to the academic process, socio-economic, political and territorial complaints (Schulze 2002). For example, the conflict in Aceh, Indonesia was viewed as the conflict between militant Islam and the government. The war was about political autonomy and control over natural gas resources.

CHAPTER SIX

BIBLICAL CONCEPT OF TERRORISM, KIDNAPPINGS AND BANDITRY

6.1 Bible and Terrorism

This section is divided into parts the Bible and Terrorism

We will start with the Bible as follows:

1 BiBle: according to Wycliffe Bible Dictionary Defines The Bible as a collection of books of the Old testament made by the Jews, and the Gospels, Acts,Epistles, and book of revelation made by the early Christian Church, which the church recognized as the divinely inspired record of God's revelation of Himself and of His will for mankind. Names of the Bible in Greek *biblion* , sing.; *biblia*, pl., are diminutive of *biblos*, which means any kind of written document, though originally one written on papyrus (*biblos*). Main while the English word is called "Bible" which comes from the latin word *biblia*, a fem. Sing., meaning "book". The singular in latin witnesses that the 66 books -39 in the OT and 27 in the NT-reveal such a unity of thought and purpose that together they form one book.

1. The first usage in the early Church of the term *ta biblia*, "the books", for the bible in the above sense is reported to be found in 11 Clement x1v:2(C.A.d,150), "the books and the apostles declear that the church existed from the beginning ." Daniel, however, had already spoken of the scriptures, particularly the prophecies existent in his time, as "the books" (Heb. Separim, Dan9:2). Several synonomous expressions referring to the OT are found in the NT, such as "the writings" or "the scriptures" (*hai grapghai;ta grammata*).

Old Testament Perspective On Peace

The subject matter of divine peace runs through the Old Testaments like a mighty river of water (Youssef, 2015:137). The Hebrew word *shalom* is translated as 'peace'

in the Old Testament. The concept of peace in the Old Testament is basically referred to as the:

Wholeness of being,

Total health

Total welfare

It covers the sum total of God's blessings to a person who belongs to the covenant community. (Arichea, 1987: 201). Accordingly, God is known as a God of peace- Jehovah Shalom. In fact, peace is one of the names of God. As Youssef notes, when Gideon, for instance, in Judges 6:24 built an altar to the Lord, he called the altar Jehovah-Shalom, "The LORD is Peace" (2015, 137). While there are other words which are translated as peace, the principal word used to express the notion of peace in the Hebrew Bible is Shalom. Since the notion of peace in the old testament implies wholeness, health, and completeness, peace is then not simply a negative notion, ' the absence of War'. It is a positive notion, a notion with its own content (Healey, 1992:206). More so, the concept of peace in the Old testament is also conceptualized in the negative sense: " the absence of War" as Solomon averred in one of his poetic writings that there is " a time of War, and a time of peace" (Ecclesiastes 3:8). In this sense, peace is seen as a period of time that is devoid of war (and this corroborates with Hornsbyis definition of peace as mentioned above).

Peace in the old Testament embodies the calmness of:

1 Mind

2 refrain from anger

3 A State of worriless-ness and tranquility

This is often expressed with the phrase ‘hold your peace’ which is employed as a form of admonition or encouragement, as dominant especially in the King James Version of the Bible.

More so, the old Testament notion of peace is in the form of promise. The old Testament is full of God’s declaration and promise of peace to His people (Israel) which will be fulfilled in the future. In this context, the Old Testament’s conception of peace is futuristic and points to the Messiah Jesus as He is called “the prince of peace” (Youssef, 2015:137). In Haggai 2:9 (NIV), God said, “And in this place I will grant peace” Notice the transitive verb “Will” in the passage; it is apparent that God’s promise of peace in the old Testament was more or less a promise in futurity which will be actualized at the birth of the Messiah. Accordingly, Miller, (2015:3) is of the opinion that the covenant of peace promised by God in the Old Testament will be established through the promised “Prince of peace” after which God will dwell among the Children of peace for eternity.

Even though in futuristic sense, the peace in the Old Testament was attained temporarily through the offering of sacrifice, and this fact is evident, especially, throughout most of the Mosaic Books: “An altar of earth you shall make to me and sacrifice on it your burnt offerings and peace offerings” Exodus 20: 24 Amplified Version); “And if his offering for a sacrifice of peace offering unto the LORD be of the Flock ...he shall offer it without blemish” (Lev. 3:6). From the above passages, it can be deduced that peace was a product of one’s efforts through burnt sacrifices.

The New Testament Perspective On Peace

The Greek word eirene and its derivative verbs which means “to reconcile”, “to be at peace” and “to make peace” is often translated as peace in the New Testament. And the concept of peace in the New Testament is implied in, at least, five different ways:

Peace absence of War

Peace as right relationship with God or with Christ

Peace as a good relationship among people

Peace as an individual virtue or State;

Peace as a part of a greeting formula (Arichea, 1987:201). The first significant mention of peace in the new testament is seen in the announcement of the birth of Jesus to the Shepherds by the angel:

Don't be afraid! I am here with good news for you,

Which will bring great joy to all the people. This very

Day in David's town your Savior was born –Christ the

Lord!...glory to God in the highest and peace on earth

To those with whom he is pleased (Luke 2:10-11).

According to the passage, the declaration of peace by the angel is attached to the birth of Christ. Recall that Isaiah in the Old Testament had earlier predicted Jesus to be the prince of peace (Isaiah 9:6). Thus, the angel's announcement was to inform the commoners (the shepherds) that the ' prince of peace' who would give the world peace was born. As Webber Averred:

The prince of peace is the one whose dominion brings this quality of life. In the New Testament, the peace of covenant is extended beyond Israel to all people which includes terrorist, bandits kidnappers; in Christ, both Jew and Gentiles have been united. Thus, Paul States,

" He himself is our peace" (Ephesian 2"14), having broken

The dividing wall between cultural groups (1993: 35).

The birth of Jesus Christ was an historic event that ushered the world with a special type of peace. This brand of peace is only experienced by one's relationship with God. Before the birth of Christ, many people did not have that wonderful relationship with God and they could not afford the peace that accompanied it. The one purpose of Christ's mission was to mend the broken relationship of man with God so that man could experience divine peace. As Jesus posited: " peace is what I leave with you; it is my own peace that I give you, I do not give it as the world does. Do not be worried and upset; do not be afraid" (John 14:27). Here, Jesus was making a distinction between the peace that is available for the believers through a perfect relationship with God and the peace promised by the world which is just limited to an absence of hostility. For Richie " the peace of the world is a precarious thing" (undated: para. 3). On the contrary, Youssef argues that:

The peace that Jesus brings is divine peace, the peace
Of God, the only peace worthy of the name. Divine
Peace is the only permanent peace. Divine peace
Is that kind of peace you feel inside even when the world
Is falling apart all around you. Divine peace is peace of mind,
Peace in your conscience, peace with your Christian brothers
And sisters, peace with your boss and co-workers, peace with
Your entire environment, peace with your world, (2015:141).

More so, Jesus enlightened his disciples that they should not expect Him to offer them the world's kind of peace. He said that His mission is not to end War but to even instigate it if that would lead to the distinction of good from evil: " do not think that

I have come to bring peace to the world. No, I did not come to bring peace, but a sword". (Mathew 10:34, Good News Bible). This Statement, if not well understood, would seem as though Jesus was debunking His designation as being Messiah of Peace. According to Wikner, (2013, :1), though Jesus came to bring peace between God and people through His life, Death, and Resurrection, this passage explains that He also came to bring a sword, which means that He came to separate those who follow Him from those who do not. Also, the passage points to the pending judgment that is meant for those who do not accept His peace.

Christ went a bit further to advise His followers to be peacemakers. He enunciated a State of blessedness to those who would lead peaceful lives: " blessed are the peacemakers: for they shall be called the Children of God". (Mathew 5:9). From the passage, it can be seen that for a Christian to be deserving of being called a 'child of God' he/she must be a peacemaker. Jesus taught the radical notion that the God of peace expects God's Children also act in peaceful ways. God's Children are to love God; to love God is to love others as well, and this requires renouncing violence and adopting peaceable means to achieve individual and corporate goals (Anderson, 1994:110).

So, the futuristic element in the Old Testament notion of peace finds fulfillment in the person of Christ, the prince of peace who reconciled humanity with Jehovah Shalom.

Those who accept Christ's offer of reconciliation are separated from those who refuse it like the terrorists kidnappers and bandits. This reconciled community are continually disciple and empowered as divine agents /instruments of peace to continue with the mission of reconciling with God, those who are yet to accept Christ.

2 Terrorism:

(Eke, 2013, terrorism may be viewed as a method of violence in which civilians are targeted with the objective of forcing a perceived enemy into submission by creating fear, demoralization and political friction in the population under attack. According (schmid & Jongman), in most cases, the action of the terrorists do lead to loss of innocent lives. Just as non-State actors and rogues State are known to commit terrorism at home and abroad, democratic countries also do the same in order to achieve a political, religious, or other objectives. (the punch newspaper Editorial, may 23, 2012), terrorism, in the most widely accepted contemporary usage of the term, is fundamentally and inherently politically motivated. It is also ineluctably about power: the pursuit of power, the acquisition of power, and the use of power to achieve a political change. Terrorism is thus violence or, equally important, the threat of violence used and directed in pursuit of, or in service of, a political aim. According (Hoffman, 1998). As a form of unconventional warfare, terrorism is sometimes used when attempting to force-socio-economic change by convincing a government or population to agree to demands to avoid future harm or fear, destabilization of existing government, motivating a discontented individuals, escalating a conflict in the hope of upsetting the status quo, expressing an injustice, or drawing attention to a cause. The united States federal bureau of investigation (FBI), defined terrorism as violent acts or acts dangerous to human life that violate federal or State law, appear to be intended to intimidate or coerce a civilian population to influences the policy of a government by intimidation or coercion; or to affect the conduct of a government by mass destruction, assassination, or kidnapping and demand for ransom payment.

Terrorism is the unlawful use of force or violence against persons or property to intimidate or coerce a government or its citizens to further certain political or social objectives. There are two types of terrorism: domestic terrorism as well as international terrorism. An act of terrorism has a political objective. Organized crime, on the other

hand terrorists always seeks to obtain a financial or material benefit, whereas power and control can be secondary reason. However, organized crime can involve violence and coercion, but the objective in organized crime remains for profit.

One of the primary responsibility of a State is national security. Failure to provide adequate security of lives and property will surely cause a great threat against the existence of State. (Orka, 2016). However, the State in Nigeria's post- colonial society woefully failed in guaranteeing the security of the people. (Peter, 2020; Peter and Ocheni, 2015; asogwa and Peter, 2009). Therefore, this failure of the State in providing security has occasioned the free operation of non-State violent actors such as militia groups, terrorists, insurgency as well as kidnapping and banditry organizations there by necessitating a huge perpetuity of the contradictions of national and State development, national and State security.

Insecurity has over the years remained the blight of Nigeria right from colonial days; but unlike is obtained in pre-independence time, in comparison to the present situation, the cumulative incidents currently that we have witnessed within democratic dispensation posed a question on how was the challenge of insecurity minimized during the pre-colonial, colonial, military regime (Enons intelligence, 2021). Nigeria has always been regarded as a giant country that appears to have the required ability to resolve its internal challenges all by itself, however, such assertion has led to a very poor performance in combating terrorism kidnapping and ransom payment at boarder level with our neighboring countries. (Olivier Guitta, 2014).

6.2 Kidnapping

Kidnapping and Banditry

The word kidnap means to forcefully take somebody away illegally and keep them as a prisoner, especially in order to collect a Ransom payment, or something from the victim's family members or relative, Non governmental organizations, Churches, Government for the returning hostages.

Kidnapping is an act or instance or crime of seizing, confining, inveigling, abducting, or carrying away a person or persons by force or fraud often with a demand for ransom or furtherance of another crime.

Those who involved the crime are known and addressed as kidnappers.

Banditry: banditry means an organized crime which usually involved an acts of robbery as well as violence in areas where the rule of law has broken down. Those who commit the crime are called bandits.

[www.researchgate.net/publication 379427562_Banditry_and_kidnapping_in_Nigeria](http://www.researchgate.net/publication/379427562_Banditry_and_kidnapping_in_Nigeria)

Ransom Payment

Ransom is an amount of money demanded by bandits or kidnappers over some one they have forcefully or illegally taken and kept as prisoners in order for them to be able to secure for their release or regain their freedom from captivity.

Kidnapping For Ransom Payment

According to Tzanelli, (2009),The root word of kidnapping is believed to have derived from two words namely: 'kid' (infant) and 'napping' to be caught sleeping, further more, he narrated that act of kidnapping originated in the 17 th century Great Britain, when infants of the wealthy families would be caught sleeping for ransom hence the term 'kid' 'napping'. Thus, there is a sort of consensus among researchers

that the concept of kidnapping first emerged as an act of child abduction or stealing. Over time, it evolved to assume other forms as well as dimensions. According to Okoli and Agada, (2014), One of the earliest notorious global case of kidnapping involved the well=publicized 1874's abduction of a four year old boy in Pennsylvania. Since then several other cases of kidnapping have been witness in varying degrees and in different dimensions across the developed and underdeveloped countries in the world including our nation Nigeria.

One of the earliest well-publicized case of kidnapping in Nigerian history was alleged by the military government headed by major General Muhammadu Buhari in (1983), the victim was M Umaru Dikko of Katsina State, who was alleged to have stolen public funds to the tune of 1bn USD while he was serving as a minister of transport in the first democratically elected government of Nigeria led by Alhaji Shehu Shagari. His foiled kidnap was alleged arranged in order to repatriate him and force him to cough out the public funds he was alleged of embezzlement. Alex, (2012).

However, Nigerians became conscious of the acts of terrorism and kidnapping with the emergence of the struggle of Niger Delta militants from 1990s, whose initial motive was to draw the attention of government as well as the international community to their plights as a result of the oil exploration activities occurring In their communities. For them to be able to achieve this, they engaged themselves in a random abductions of the expatriate oil workers in the region. They would keep the victims in captivity and subsequently demand for huge amount as ransom as a condition for their release from captivity. We have never heard of any killing of the victims in the process. Although, the magnitude of these abduction became so high.

According to Ibrahim and Mukhtar (2017), these incidence, drew the global attention from the international community, especially, the victim's home countries, which made headlines in almost all local and international media out fit. It was estimated

that between 2007 to 2009 over two hundred nationalist were kidnapped in the Niger Delta Region.

According to (Philip,C, 2009), Thus, the Niger Delta Region is well known for its notorious gangs of kidnappers who posed themselves as freedom fighters agitating for the emancipation of their region from the chains of poverty occasioned by environmental degradation caused by oil spillage. And the efforts of both the federal and State government to arrest the situation at different times has yielded little or no results, as the kidnappers continued to succeed in capturing their targets mostly foreign nationals. This prompted the federal government (FG), to arrest one of their notorious leader of the Niger Delta militants by name, Mujahid Asari Dokubo. Nevertheless, the militants reacted by kidnapping nine expatriates of different countries and demanded nothing but the immediate release of their leader as a trade-off according to (Child, Rose and Uche, 2009).

Thus, throughout the 1990s the militants operated and recorded some level of degree of successes. Moreover, with the formation of the movement for the emancipation of the Niger Delta (MEND) they simply got stronger as well as more terrifying. In 2003, the militants were reported to have kidnapped 270 persons, out of these victims 97 of whom were expatriates according to (Agbuechi, 2018). This is what have spread throughout the country today. However, I want to State here, categorically, that between the Niger Delta and Fulani herdsmen, militia, arm banditry as well as kidnapping for ransom payment are quite two different motives. The former is all about concern for the development of their father land and the later is about Islamisation or to finance their terrorism organization, recruitment of more machineries for more terrorism attacks.

Kebbi State is facing myriad of challenges which are affecting the socioeconomic development of the entire State especially Zuru emirate council which is the focus of

this research article. One of such problem bedeviling the socioeconomic development of Zuru emirate council is the issue of terrorism and hostage taking or kidnapping for ransom payment. terrorism and kidnapping has turned into a very big social problem which is impacting negatively on the following area of human development:

- Business activities and markets:

According to Rev Can. Reuben Koza, We have lost over 10 big markets that use to attract people from different path of the world.

- Farming and rearing of animals:

Further more, we have lost over 127 Villages and communities within Danko/Wasagu and Sakaba local government area councils. Many have been migrated to some neighboring State like Kwara State. In a quest to find a secure place, and to be able to fend for their families.

- Educational development:

More than 50 schools are out of sight as a result of terrorism and kidnapping which has force many to withdrew their children from schools.

- Fundamental human right to live and acquire property

- Right to freedom of religion and worship centers:

In The pass five to six years, we have lost about 50 churches within Zuru Emirate council, which happens to be the only Christian dominated Emirate in the State. The affected Denominations comprises the following: 1 Anglican communion, 2, Roman Catholic Church, 3, United missionary Church of Africa, (U,M,C.A). 4, Evangelical Church of West of Africa, (ECWA)

- Right to gather for marriage or naming ceremonies has been abused: communities have been forced to leave their ancestral inheritance.

This problem is affecting virtually every member of our God given society where we inherited from forefathers..

Different Views By Scholars Regarding Terrorism And Kidnapping

According to Uzorma and Nwanego (2014), kidnapping and hostage taking is among the terrorizing crimes in Nigeria which is mostly common in the southern part of the country such as: South South Region, South East Region as well as south –western region. Practically, the duo entails abduction. Thus, it occurs when a person is abducted and taken from one place to another against their will, or a situation in which a person is confined to a controlled space illegally. However, it includes snatching and seizing of a person in order to collect a ransom in return or settle some scores of disagreement among the community members or government. Uzorma and nwanego have tried so much in their analysis about this mayhem, I commend their efforts, however, I would like to make some observation over these assertions. Today, terrorism has reached every nook and cranny of Nigerian shores including Zuru emirate council in Kebbi State that was one of the peaceful State in Nigeria. Terrorism and kidnapping does not take hostages just to demand for ransom, they also kill hostages some times before collecting ransom, are times after payment of ransom.

The other thing do, terrorists kidnap and collect ransom to finance their organization as well as recruit more members into the deadly business. Terrorists also rustle cattle as well as take motorcycles belonging to the hostages, to use them for their terrorism activities. They might even include motorcycle as part of ransom to free kidnap victims. Women are usually kidnap for sexual gratification, beside ransom payment. There is also an Islamic plan to dip the Qur'an into the sea, which means, to Islamize Nigeria. Is an agenda by Uthman danfodio, since 1804 jihad. Because the terrorists

usually speak Arabic, and they always say that, “they are fighting for Allah.” “Is an Islamic holy war to converts people for Islam” there are different types of jihad:

- the jihad of the hand, meaning, to use your hands to win converts, which could be through given gifts, teaching someone Arabic, or helping someone with your hands.
- there is the jihad of the sword: this is the kind of jihad terrorists are using, forcing people to accept islam or their lives. The usually come with Sophiscated weapons
- there is the jihad of the eyes
- there is kidnapping for marriage of young Christian girls by Muslims in the northern path, this is what many families are suffering in zuru emirate council.

According to Thomas and Nta (2009) They, defined kidnapping as robbery of the highest rank. According to them, it is an organized and systematic robbery which is not deadly as armed-robbery, but more profitable than the former. The profitability has encouraged those that indulged in it to carry on with the act although there is a law prohibiting it.

According to Asuquo (2009) In criminal law, kidnapping is defined as taking away of a person by force, threat or deceit with intent to cause him/her to be detained against his or her will.

Trajectories Of Kidnappings In Nigeria

The root of the word kidnapping is believed to have derived from two words namely: ‘kid’ (infant) and ‘napping’ (to be caught sleeping). According to (Tzanelli, 2009), he narrated that the act of kidnapping originated in the 17th century Graet Britain when Infants of the wealthy families would be caught sleeping for ransom hence the term ‘Kid’ ‘napping’. Thus, there is a sort of consensus among researchers that the concept of kidnapping first emerged as an act of Child abduction or stealing. Over

time, it evolved to assume other forms and dimensions. One of the earliest notorious global cases of kidnapping involved the well-publicized 1874's abduction of a four year old boy in Pennsylvania , according to (Okoli and Agada, 2014). Since then several other cases of kidnapping have been witnessed in varying degrees and in different dimensions across the developing countries including Nigeria.

One the first earliest ever well-publicized cases of kidnapping in Nigeria was allegedly by the military government headed by major General Muhammadu Buhari in 1983. The victim, Alh. Umaru Dikko, was alleged to have stolen public funds to the tune of Bn USD, while he served as a minister of transportation in the first democratically elected government of Nigeria led by Alh. Shehu Shagari. His foiled kidnap was allegedly arranged in order to repatriate him and force him cough out the public funds he was accused of embezzling (Alex, 2012).

Various Views From Scholars On Kidnappings

Yusuf and Abdullahi, (2020) study the cause of kidnapping and its implication on Nigeria; the study aims to explore the national security and socioeconomic implications of the menace. They found out that, the government's reluctance to address such challenges is the force igniting heinous crimes in the country. It is due to the negligence of the Nigeria government to address the root-causes of the phenomenon such as: youth unemployment, quick-money syndrome, hard-drug influence and others. While, according to (Egbegi, Et al, 2019) they also carried out an investigation on government's policy flaws and kidnapping for ransom in Nigeria, and found out, while there has been an uptick in kidnapping crime, there are no meaningful policy provision to end or improve the problem in Nigeria despite the fact that provisions exist within the Nigeria's legal framework. They recommended for honest and deeper examination to uncover those socio-cultural elements which have distorted and disoriented our once cherished value systems. Secondly, they

recommended for a policy on sanction directed at kidnapping is one that should be approached both coolly and passionately.

Emanemua and Akinlosotu,(2016). They had made a critical look at kidnapping for ransom in Nigeria, its implications and the quest for a permanent solution. Their study indicated that kidnapping for ransom is a criminal offence against the fundamental human rights of citizens that would require proactive as well as prompt response of security operatives to curb it. However, the study was concluded by recommending good governance as the key to resolving insecurity threat like kidnapping for ransom in Nigeria.

Macro, Et al, (2015) investigated about the menace of kidnapping for ransom and came up with result that regards kidnapping for ransom as a predatory crime carried out mostly by criminal organizations, they said it is a salient phenomenon in regions of the world. It equally causes a very serious harm not only to the victims and their concerned family members but also to both private as well as social capital. Furthermore, according to them, outlawing ransom payment, could in a way, reduce the frequency of the crime, however, it may also open a possible window unintended consequences in terms of fatalities as well as duration of abduction.

6.3 Cattle Rustling

Cattle rustling, also known as cattle raiding, is the theft of livestock, primarily cattle. This age-old crime has plagued ranchers for centuries, causing significant economic hardship and disrupting food supply chains.

In the wild west of the 19th century, particularly in regions like Texas and Oregon with vast, open ranges and limited law enforcement, cattle rustling ran rampant. Rustlers could easily stampede or drive off entire herds under the cover of darkness. While the image of the dusty desperado might be outdated, this age-old crime persists globally.

Beyond the US, cattle rustling continues to plague ranchers across the globe:

- Cattle rustling has a long history in East Africa, particularly countries like Kenya, Uganda, and South Sudan. Here, cultural practices, competition for scarce resources like grazing land and water, and the easy availability of weapons fuel this crime.
- West Africa is seeing a rise in cattle thefts, often motivated by criminal gain. Stolen animals are sold in urban markets, feeding a black market for livestock.
- Border regions in Latin America are particularly vulnerable, with stolen cattle easily smuggled to neighboring countries with higher market prices.

Modern rustlers have adapted their methods, often employing trucks for faster transportation and, in some cases, using sophisticated techniques like anesthetization for quieter operations.

In California alone, ranchers lose an average of about 1,900 head of cattle each year, resulting in an estimated \$1.5 million in losses. However, only about half of the stolen animals are recovered by law enforcement.

Causes of Cattle Rustling

The motivations behind this crime extend far beyond a simple desire for profit. Here's a detailed breakdown of the key factors that contribute to modern-day cattle rustling:

- Financial Gain

Profit remains a primary motivator. Cattle are valuable assets, and their illegal sale offers a tempting source of income, especially in regions with weak economies or limited job opportunities. Poverty among youth can further push them towards rustling as a means of survival.

- Organized Crime

Cattle rustling isn't limited to individual opportunists. In some areas, organized crime networks steal cattle on a large scale, feeding black markets for meat and leather.

- Rising Cattle Prices

An increase in the market value of cattle can incentivize theft, making rustling a more lucrative endeavor for criminals.

- Social Status

In some cultures, owning large herds signifies wealth and social standing. Stealing cattle can be a way for individuals, particularly younger generations, to gain recognition and establish themselves within the community.

- Political Instigation

In some cases, politicians may use bribery to involve rural communities in cattle rustling. This can be a way to raise money for campaigns or to target supporters of rival political figures.

Weak Security Systems

Ungoverned spaces, weak law enforcement, and porous borders create a safe haven for rustlers and make it difficult to apprehend them. Inadequate State presence in remote areas further exacerbates the problem.

Weak Legislations

Lax laws with insufficient penalties for cattle rustling can create a disincentive for apprehension and prosecution, emboldening criminals.

Historical Practices

While fading, remnants of historical practices like cattle raiding in certain cultures can influence modern rustling, especially in regions with strong cultural traditions.

Competition for Resources

Scarcity of resources like grazing land and water can lead to cattle rustling as a means to acquire these vital assets for one's own herd, particularly during periods of drought or environmental stress.

Socio-cultural Perceptions

Certain cultural norms or beliefs may downplay the severity of cattle rustling or even glorify it, making it a more socially acceptable act in some communities.

Proliferation of Guns

Easy access to firearms or other weapons makes cattle rustling a more viable and potentially less risky option for criminals.

How to Prevent Cattle Rustling?

Here's a breakdown of strategies to prevent cattle rustling, combining traditional methods, technological advancements, community collaboration, and additional security measures:

Know Your Cattle

Daily visits and head counts are crucial. The longer a missing animal goes unreported, the more difficult it will be to track down the rustler. Vary your visit and feeding times to deter potential rustlers from predicting your schedule.

Maintain Fences and Gates

For starters, build pens away from the roadway and conceal them if possible. Secure your enclosures with strong locks and capped hinges. Regularly inspect for damages or weak links in fences that might allow access.

Be Observant Trust your gut.

If you see signs of someone on your property, footprints, tire tracks near the perimeter, suspicious vehicles making repeat visits, or slowing down near your land, take extra precautions and report it to authorities.

Mark Your Livestock

Whether you use a brand, tattoo, or tag system, clearly mark your animals. Markings deter theft by making animals difficult to sell and linking them back to you. Branding is a time-tested method with many States maintaining registries.

Security Cameras

Strategically placed security cameras with night vision capabilities can deter rustlers and provide valuable evidence.

Cattle Monitoring Systems

Electronic ear tags or implants with radio-frequency identification (RFID) chips can track cattle movement and alert ranchers if animals leave designated areas. This technology helps in pinpointing stolen livestock and notifying authorities quickly.

GPS Tracking

GPS collars attached to cattle provide real-time location data, allowing ranchers to track their herd's movement in real time. This can be beneficial in identifying unusual movements that might indicate potential rustling attempts.

Neighborhood Watch Programs

Collaboration with neighboring ranchers and establishing a communication network is extremely helpful. Sharing information about suspicious activity or sightings of unfamiliar vehicles near ranch lands can significantly improve overall security.

Law Enforcement Partnerships

Building strong relationships with local law enforcement is key. Regular communication, sharing information about cattle rustling trends in the area, and participating in joint patrols can lead to more effective prevention and apprehension of rustlers.

Licensing and Registration

Implementing a system for licensing and registering cattle in a specific region can make tracking stolen animals easier and discourage rustling.

Public Awareness Campaigns

Raising public awareness about cattle rustling through educational campaigns can help deter potential buyers of stolen livestock, disrupting the economic incentive for theft.

How Drones Help Combat Cattle Rustling?

Drones are revolutionizing ranch security by offering cost-effective, real-time monitoring capabilities. Here's a breakdown of their specific applications and impactful data collection:

Cost-Effective Patrols

Compared to traditional ground patrols, drones excel at covering large distances quickly and efficiently. A single drone flight can survey hundreds of acres in a fraction of the time it takes on foot or horseback. Advanced models, like the JOUAV PH-20, boast coverage exceeding 700 hectares per flight. This translates to areas that would take hours or even days to patrol on the ground being covered in minutes, significantly increasing patrol frequency.

The lower operational costs of drone patrols allow ranchers to conduct more frequent checks on their land. This increased vigilance acts as a strong deterrent to potential rustlers, who are less likely to attempt theft if they believe the chance of early detection is high.

Real-Time Monitoring & Early Detection

Drones equipped with high-definition cameras can provide live video feeds directly to a rancher's smartphone or tablet. This allows for:

- Immediate Response

If suspicious activity is spotted during drone surveillance, ranchers can alert authorities or security personnel immediately, potentially apprehending rustlers before they steal any cattle.

- Early Warning Signs
- Drones with Artificial Intelligence (AI) technology can identify signs of tampering with fences, unauthorized access points, or unusual animal movement, allowing ranchers to intervene before a theft occurs.

The PH-20 equipped with MG-120E utilizes integrated AI to recognize a variety of objects in real-time, including people, animals, vehicles, boats, and even fire points.

Beyond object recognition, the system can also automatically count objects within the camera's field of view.

One of our happy rancher customers reported a dramatic 75% reduction in cattle rustling on their ranch after implementing the PH-20 drone equipped with the MG-120E dual-light gimbal camera for real-time surveillance.

Aerial Footage & Data Collection

Drones can capture high-resolution aerial photographs and videos of cattle and their surroundings. This data can be used for:

- Missing Cattle

Drones can quickly scan large areas to locate missing animals, especially those lost in rough terrain or dense vegetation.

- Herd Management

Aerial footage can be used to track herd movement patterns, assess pasture health, and identify areas where cattle may be congregating due to a lack of water or grazing resources.

- Improved Decision-Making

Data collected by drones can help ranchers make informed decisions about grazing management, resource allocation, and overall herd health.

Reduced Risk & Improved Safety

Drones allow ranchers to check remote areas of their property without putting themselves in potential danger. This is particularly beneficial for:

- Difficult Terrain

Drones can easily navigate rough terrain, steep slopes, or dense brush that would be hazardous to access on foot or horseback.

- Wildlife Encounters

Ranchers can avoid potential encounters with dangerous wildlife by using drones to scout areas before entering on foot.

What is the Penalty for Cattle Rustling?

In the United States, cattle rustling remains a serious offense with penalties that vary significantly depending on several key factors.

Federal vs. State Laws

Federal Law

There's a limited federal statute (18 U.S. Code § 667) that applies to cattle rustling only if the stolen livestock has a value of \$10,000 or more and crosses State lines (becomes interState commerce). A conviction under this statute can lead to fines or imprisonment for up to five years or both.

State Laws

Cattle rustling penalties are primarily determined by State laws. These laws can differ significantly, so researching the specifics in your State is crucial. Here's how some factors can influence the penalty:

- Value of Stolen Livestock

Most States have tiered penalties based on the value of the stolen cattle. The higher the value, the harsher the punishment. Some States might classify theft under a certain

dollar amount as a misdemeanor (fines, community service), while thefts exceeding that amount become felonies (prison time, fines).

- Number of Animals Stolen

Similar to value, the number of animals stolen can also impact the severity of the crime. Stealing a single cow might carry a lesser penalty compared to rustling an entire herd.

- Prior Offenses

Repeat offenders for cattle rustling will likely face steeper penalties due to a history of criminal activity.

Examples of State Cattle Rustling Penalties

Texas

Texas classifies cattle theft as a felony if the value of the stolen livestock exceeds \$150. The potential penalties range from State jail felony (180 days to 2 years) for lower values to second-degree felony (2-20 years) for thefts exceeding a certain threshold.

Montana

Montana's cattle theft laws are based on the value of the stolen animal(s). For instance, stealing a single animal under \$1,500 might be a misdemeanor, while theft exceeding \$1,500 becomes a felony with potential prison sentences.

Cattle rustling in Nigeria has evolved from a sustainable community practice into a significant illicit economy, delivering material profits to conflict actors and multiplying harms. Since 2011, the country has experienced a surge in the number of rustling incidents, resulting in thousands of deaths, loss of livelihoods, widespread

destruction and displacement of people. This has had a debilitating impact on the country's stability.

In Nigeria's North-West and North-Central regions, in particular, cattle rustling has contributed to growing instability by increasing levels of violent crime. The Nigerian press is awash with stories of heavily armed groups raiding communities, killing people and stealing large herds of cattle. Also of note are the violent activities of the self-defense groups that have emerged in response. Additionally, in some of Nigeria's most volatile regions, including Northern Plateau and Southern Kaduna, cattle rustling has fed into longstanding conflicts between farmers and herders, fuelling violence and deepening polarization.

Cattle rustling deserves attention because it is among the illicit economies most clearly driving instability in Nigeria, more so than others traditionally focused on as sources of instability, such as armed robbery and drug trafficking. The relationship between cattle rustling and instability is multifaceted: not only has the phenomenon been the cause of thousands of deaths, large-scale displacement of communities and destruction of livelihoods, but it has also repeatedly operated as a significant source of financing for armed groups, including regional insurgent groups operating in north-eastern Nigeria and northern and central Mali. Cattle rustling is also interwoven with longstanding tensions between ethnicities, amplifying these and catalyzing further conflict.

This report focuses on Zamfara and Plateau States, where cattle rustling has fuelled large-scale violence and instability over the past decade. The report also explores the concerning southward diffusion of cattle rustling, with an emphasis on Kwara and Oyo States. While some underlying causes of cattle rustling cut across regions, this research highlights that local drivers of cattle rustling and instability are often distinct and therefore require context-specific responses.

Nigeria, showing spread of cattle rustling, transit points and armed groups.

Importantly, cattle rustling is not a security concern only in Nigeria: its effects transcend national borders, with implications for regional stability in West Africa and the Sahel. Nigeria and Mali are the region's two largest producers of cattle, and the epicentres of cattle rustling. However, the supply chains of stolen cattle connect armed groups, criminal networks and actors across West Africa.



The GI-TOC's West Africa illicit hubs mapping initiative highlights cattle rustling's important role as a driver of insecurity in the region. That study identified 280 hubs of illicit economies across 18 countries in West and Central Africa. Then, to each hub it applied the Illicit Economies and Instability Monitor (IEIM), a tool designed to assess the relative impact of the role played by illicit markets in fuelling conflict and instability. From this research, cattle rustling emerged as one of three accelerant markets – alongside arms trafficking and kidnapping for ransom – which appeared far more commonly in hubs where illicit economies were identified to play a significant role as vectors of instability ('high-scoring hubs'), than in hubs where illicit economies did not play a significant role in driving instability ('low-scoring hubs'). Cattle rustling featured as a major market in high-scoring hubs three times more often than in low-scoring hubs.

These findings also highlight how cattle rustling intersects with other organized criminal activities. The insecurity engendered by cattle rustling stimulates demand for arms, both from perpetrators and from communities seeking to defend themselves. Armed groups engaged in cattle rustling have repeatedly turned to other criminal activities, especially kidnapping for ransom, as cattle stocks deplete and opportunities for rustling narrow in the face of security measures and the displacement of herds due to insecurity.

Cattle Rustling From Cultural Practice To Deadly Organised Crime

Cattle rustling or raiding is no longer a cultural practice, but a form of organised crime committed by international criminal networks. It is facilitated by an increasing proliferation of weapons, according to a study by ENACT transnational organised crime researchers at the Institute for Security Studies.

'Traditionally, small-scale stock theft was a way of balancing community wealth and power, but crime and capitalism have commercialised this practice, making it a

significant economic threat,’ the researchers say. The practice has caused many deaths among rural communities and security forces in Kenya and South Sudan.

Cattle raiding in 2017 and 2018 was characterised by high-intensity conflicts that left dozens killed or maimed, and negatively affected human security and development in the region. In Kenya’s West Pokot and Elgeyo-Marakwet counties, 30 people were killed during the first five months of 2019. This followed what the authorities called conflict – but what was in fact cattle rustling carried out as a criminal enterprise.

In Uganda, authorities recovered 400 head of cattle stolen by Turkana rustlers from Kenya responsible for increased cattle rustling at the end of 2019, the death of several people and the theft of thousands of head of cattle.

Responses to the cattle raiding problem by East African countries have so far been ineffective

In South Sudan, 42 people were killed and 78 wounded in Bieh State after armed Murle tribesmen attacked cattle keepers, stealing more than 100 head of cattle at the beginning of 2019. In December, gunmen stole 400 cattle and killed 11 herdsmen and wounded seven others in Jonglei State.

Spurred by the proliferation of small weapons, criminals target small-scale pastoralists who are the backbone of the regional beef industry. Their livelihoods are threatened by criminals who supply stolen beef to growing urban meat markets worth about US\$500 million in Kenya alone.

Cattle are an agricultural and cultural mainstay for millions of nomadic African pastoralists. The impact of livestock theft on marginalised communities is severe. It deprives people of their livelihoods and increases poverty. It’s often breadwinners who are injured or killed in raids, fuelling communal grievances and revenge attacks.

Cross-border criminal networks use advanced logistics and market information to continue their illicit activities. Cattle rustling as a form of organised crime is embedded in the wider cattle trade business enabled by government corruption, with State officials turning a blind eye or collaborating with criminals.

Cattle raiding in 2017 and 2018 was characterised by high-intensity conflicts that left dozens killed or maimed

The ENACT study reveals that some politicians use bribery to induce rural communities to get involved in cattle rustling networks. The motive is two-fold: to raise money to fund increasingly expensive election campaigns, and to attack, disempower and disenfranchise voters favourable to their rivals.

Cattle rustlers also exploit weak cross-border coordination between governments in the region. Cattle lords recruit and arm rural warriors to steal cattle for sale to abattoirs in towns or cross into neighbouring countries where they sell the cattle. Stolen cattle are easy to traffic as they can be disguised as a legal commodity.

Responses to the problem by East African countries have so far been ineffective. States in the region have for years responded to cattle rustling through inaction, indiscriminate force or ineffective disarmament initiatives. A key step that has not delivered on its potential is the signing of the 2008 Protocol on the Prevention, Combating and Eradication of Cattle Rustling in Eastern Africa.

The protocol seeks to address cattle rustling by, among other steps, enhancing regional cooperation, harmonising legislation and adopting livestock identification systems and records. However this hasn't been implemented because Uganda is the only one of 13 member States of the Eastern Africa Police Chiefs Cooperation Organisation (EAPCCO) that has ratified the protocol.

Criminals target small-scale pastoralists who are the backbone of the regional beef industry

This protocol could give the region a common policy or legal framework to deal with the crisis. Its lack of support from East African States is just one of the signs that governments in the region don't seem to consider cattle rustling a serious crime.

In many East African countries there is no specific law that requires that the source of cattle at slaughter houses be identified. The absence of anti-stock theft police units in some of the countries makes communities vulnerable to armed rustlers. Their vulnerability is heightened because the areas most affected by cattle rustling are characterised by underdevelopment, under-resourced security structures and a limited government presence.

Governments need to commit to ending the senseless killings and destitution of already marginalised pastoralists. This will involve ratifying the EAPCCO protocol and providing the legal basis for the regulation of livestock registration trade. Together with technological innovation and better controls, the protocol's legal basis for regulating livestock trade would be strengthened.

Market controls would also ensure only honest pastoralists profit from their cattle rather than unscrupulous organised criminals. If East Africa fails to adapt to the threat, cattle rustling may expand into new geographic areas and create new organised crime cartels.

Cattle Rustling On The Rise Across Africa

Cattle rustling is becoming increasingly violent and transnational, and requires more coordinated regional responses.

Cattle rustling in Africa has, in recent years, grown both in scale and violence and is increasingly linked to organised criminal and terrorist groups as a source of income.

The crime is also transnational in that cattle are moved across borders. This means that increased regional cooperation is required if this crime is to be addressed.

Cattle rustling occurs when ‘a group of individuals plan, organise and steal livestock forcefully from another person or from the grazing field or kraal for the purpose of commercial gain.’ Journalists, academics and practitioners increasingly refer to it as a form of organised crime. Further, with the involvement of actors such as Boko Haram and the movement of cattle across national boundaries, cattle rustling is also being recognised as a form of transnational organised crime. Categorising it in this way could help to ensure better responses.

East Africa has a long history of cattle rustling. However, the crime is also increasingly being reported in West and Central Africa, particularly in countries like Nigeria and Cameroon. It is also a challenge in the island State of Madagascar.

Cattle rustling in Africa is increasingly linked to terrorist groups like Boko Haram as a source of income

Research on cattle rustling typically focuses on the cultural and ethnic drivers of the phenomenon, such as its role in initiation practices, funding dowries and as a form of reciprocal violence between ethnic groups. In Kenya, cattle raiding often has political undertones, as grazing and farming rights are affected by democratisation and decentralisation. One study describes the rising role of local politicians and businessmen in organised crime in Kenya and the raiders as ‘hired foot soldiers.’

‘Communities looking for pasture for cattle can be used by local politicians to move into new territories, where they need more voters. Cattle rustling is then used by the new tenants as a displacement tactic for voters and political control,’ Francis Wairagu of the Small Arms Survey in Nairobi told ENACT.

Since the 1990s, there has been a surge in cattle rustling incidents in East Africa; and the actors and weaponry involved are becoming increasingly sophisticated largely, as a result of the proliferation of small arms on the continent. In Kenya, for example, the majority of cattle raiders' guns originate in Somalia and South Sudan.

Categorising cattle rustling as a type of transnational organised crime can ensure better responses

Similar trends are observed elsewhere. 'The progressive occurrence of cattle rustling involving armed bandits in Nigeria has been a trigger in attacks by herders in farming communities. At the moment, Zamfara State in the northwest region of Nigeria remains a major hotspot for cattle rustling activities, despite the amnesty programme granted by the State governor in 2017 for cattle rustlers to lay up their weapons,' says Osariemen.

Northeastern Nigeria's experience with cattle rustling, now extending throughout the Lake Chad Basin, also involves Boko Haram. The extremist group has begun to rely on the activity as a major source of financing. Militants frequently raid cattle in northern Cameroon and transport them via middle men to markets in northern Nigeria. The group's activities in this regard have had a drastic impact, such that major cattle markets in Borno State have been temporarily shut down to ensure that Boko Haram does not exploit the livestock trade.

This follows a pattern of restrictive State of emergency measures in the Lake Chad Basin region. Limitations on local trades have been put in place to prevent terrorist financing, but this has adversely affected local livelihoods.

In January 2016, the chairman of a local cattle association in Borno State, Nigeria estimated that 200 000 head of cattle had been stolen, though not all could be attributed to Boko Haram. Overall estimates of Boko Haram's accumulation vary from a few million dollars to upwards of US\$20 million. A 2016 Financial Action Task Force

noted that the group stole €13 million worth of cattle during two-large scale incidents in northern Cameroon alone, although this is on the high end of estimates.

Methods of cattle rustling have evolved in other ways, too. Raids have increased in scale; commercial farms are approached in a more predatory, organised manner; and cattle rustling is marked by high levels of violence. An Al Jazeera report from August 2017 Stated that, since late 2016, Baringo County in Kenya has witnessed ‘thousands of livestock stolen and dozens of people shot or killed.’

Madagascar serves as another example of these evolving and continental dynamics. Here, banditry linked to the raids of zebu cattle became increasingly problematic as the island suffered political instability and economic decline after President Marc Ravalomanana was ousted in 2009. The rise of cattle rustling and casualties has been magnified by the introduction of modern weaponry, and criminal groups that have become increasingly professional. This shift shows how easily linkages with organised crime can become formalised.

Major cattle markets in Borno State have temporarily been shut down to protect traders from Boko Haram

In January 2016, the Madagascan army announced that 161 people had been killed in clashes between the army and cattle rustlers over the year. To address this, the army launched a five-month pacification campaign. The army refers to large swathes of territory as ‘zones rouges,’ where limited government presence has allowed cattle rustlers to thrive. This, together with the reported complicity of some government officials, means that cattle rustlers often operate with a sense of impunity.

Across Africa, a first step towards in curbing cattle rustling would be greater acknowledgement of the key role played by pastoralism as a source of household economic livelihoods; and national and regional economic growth in a number of regions. A second would be increased protections in national and regional-level policies for pastoralists and other cattle herders against the threat of transnational organised crime

6.4 Banditry Attack

Banditry: banditry means an organized crime which usually involved an acts of robbery as well as violence in areas where the rule of law has broken down. Those who commit the crime are called bandits.

Kidnap, crime victims tell of horror, tears and blood

The average Nigerian is no longer safe. To make matters worse, BusinessDay investigation through interactions with victims of Kidnap, suggests some officers of the Nigerian Police Force are actively conniving with gangs of kidnappers across the country.

Gangs of mostly young men have taken to bush paths, not for farming or to hunt games, rather, hunting for their fellow human beings to maim, rob, and kidnap for ransom. For those who cannot afford to take flights, every road trip is fast becoming a one-way ticket with a possibility of no return.

From Aba in the southeast, to Oyo in the South West, Zamfara in the northwest, and even the FCT, Abuja and the now notorious expressway linking it with Kaduna, millions of Nigerians commute daily in fear of not returning home safely.

As some accounts indicate in interviews conducted by this reporter, even when kidnappers drove through police checkpoints, and victims thought they were about to regain freedom, just like a suspense-filled horror-movie, the kidnappers would only extend some cash to the uniformed men at the checkpoint, and proceed on their journey with the victims.

No attention is paid to those held in the vehicle against their will, perhaps, if they did, they would notice their distraught countenance, and even the gun pressed against their body to keep them silent. The police is usually not involved in the rescue process,

mostly based on the instruction of the kidnappers, and also in part, due to a lack of faith and confidence in the Nigerian Police Force.

A kidnap victim interviewed by BusinessDay recalled when the ransom was to be paid for someone else being held hostage, and there was a suggestion to inform the police.

The ransom was N10 million and while at the police station, the person received a call from the kidnappers that as punishment for going to the police, ransom had been increased by N2 million.

“By bringing the police into your case, you are compounding it. Don’t dare call them at all,” said Jonathan Ebiye, who is recovering from the inhumane treatment he was subjected to in the kidnapper’s den.

The Kidnappers have become more daring; waylaying every vehicle they perceive could be conveying suitable targets, perhaps, their confidence bolstered because they have ‘insurance against arrest or prosecution’. Every Nigerian is now a target, rich or poor. This month (June) Governor Rotimi Akeredolu of Ondo State revealed his convoy was attacked along the Akure-Ibadan road, a major transit hub into may southwest States.

“I have encountered them (kidnappers) before; so security issue is not limited to the masses alone,” Governor Akeredolu was quoted to have said.

“If the convoy of a governor can be attacked, who else is spared?” Stated a newspaper report quoting Gani Adams, a leader of the Odua People’s Congress.

BusinessDay findings have also revealed that in many cases, the kidnappers have a well-organised supply chain that ensures they get enough supplies. In an alarming instance, one kidnap victim recalled being kept in a building where relatives (mothers and siblings) of the abductors also lived. In fact, the younger ones were often sent on

errands to purchase noodles, which they were fed with, after their mothers and sisters prepared the meals.

“Kidnapping is now a normal thing in Aba,” said Ada Onuoha (not her real name) who was recently abducted, and this week, her domestic staff was almost kidnapped again, as well.

Ada, a 39-year old who has been a medical practitioner for about 15 years, was kidnapped in Aba, Abia State on her way home from work. Narrating her ordeal to BusinessDay, Ada said she closed from work on the fateful day but her car wouldn’t start so she left the hospital where she works using public transport, specifically the tricycles popularly referred to as ‘Keke’. When she got to the Umuimo road, which leads to her residence, she boarded another ‘Keke’ but unknown to her it was that of kidnappers.

She was the only passenger at first, when it moved a little bit, two guys entered. As they got in, “the next thing I saw was a gun by my side,” she said. “I gave them my bag thinking that was all they needed,” but she was wrong.

They drove to a point where a four-runner vehicle was parked, in it was another female kidnap victim. Coincidentally, she knew this other person, who was lucky to get released before Ada as her family paid a N10 million ransom.

From this point where she joined the vehicle, which according to her was snatched from its owner, they drove to a point where what she described as a rickety Volkswagen Golf Car was parked. When they got to Saint Paul’s road instead of taking the Aba Owerri road they made a turn into the streets, presumably by Ada, to avoid crowded areas that may have helped them attract attention.

The kidnappers opted for a lonely road, then met the checkpoint at Okigwe road by rail, from that place to Port Harcourt road, from there to Alogi then connecting the expressway at Ohukpa.

After driving for an hour and half, on high speed and on a free expressway, her abductors finally arrived at a village settlement,

“The one I couldn’t understand, when we got to a place they call railway, there is a police checkpoint and they saw us. But you can’t talk because someone is pressing a gun against your body, so you are scared,” she said.

Speaking further, she said, “We felt, ‘thank God’, we will get rescued. But can you believe that when we got to that point, they gave the policemen at the checkpoint a bundle of money.” According to her, it couldn’t have been less than N100, 000. After the transaction, the car zoomed off and headed towards Alogi, from where they entered the Ohukpa expressway to Port Harcourt, at a point they veered off the main road and “I couldn’t tell where We Were Again, As The Journey Continued Inside Bush Paths”, She Said.

Christianah Idowu: Ayomide Adeleye now in custody, investigation ongoing
Lagos police

IGP receives rescued 20 medical students, 7 others kidnapped in Benue

Twenty abducted medical students rescued in Benue

The mother of six children; the youngest 8 and the oldest 18 years old, Ada was held in captivity for two days, until a N1.2 million ransom was paid to secure her release.

The kidnappers, not satisfied, withdrew N600,000 from her account using her ATM card. Despite security claims by banks, particularly by having cameras installed around ATM points, she says they were unable to help in tracking the criminals.

While Ada was fortunate to have left the kidnappers' den alive, another young man kidnapped and taken to the same place was not. He bled to death from the wounds sustained from a gunshot, presumably due to a scuffle when he was being abducted.

"Detained for three days of inhumanity," as described by Jonathan Ebiye (not his real name), his abduction along with six other people would not have happened without the complicity of at least a certain officer of the Nigerian Police Force they encountered on a trip.

On May 15, Jonathan along with four others were heading to delta State from Lagos. As they passed from one police checkpoint to the other, they were delayed because of the vehicle's tinted glass. This repeated itself at another checkpoint at Okada where one of the police officers was making a phone call, going round the vehicle, and speaking Fufude (the Fulani language) to describe the vehicle and its occupants, according to Jonathan.

They left the checkpoint and after about seven minutes' drive from Okada, they heard gunshots, but thought it was happening behind at the last checkpoint. Unknown to them, it was coming towards them, and the assailants were the kidnappers.

Five masked armed men dressed in army fatigues, who according to him in subsequent dialogues were identified as Fulani, rounded them up. A car had rammed into theirs from behind when the shooting started, and two of the occupants in that car were abducted along with them.

Altogether, seven of them were marched into the forest where they were subject to series of beatings and inhumane treatment. His driver and lady were released.

Ransom was placed at N50 million for the remaining five captives, and as they called the relative of each person, they were flogged to ensure they were wailing loudly to

the hearing of their family members. This was to ensure they cooperated, and promptly too.

The ransom was gradually reduced from N50 million, to N30 million, then N10 million, and finally N5million, which he said appeared to be the benchmark. In the end, their families could only raise a total sum of Two million, three hundred and fifty thousand naira (N2.35 million), with the support of church members and friends.

The ransom was delivered not far from the last police checkpoint in Okada before they were attacked. Packed in a sack, the money was buried inside a heap of ‘Garri’, to ensure that while in transit, other police officers, to avoid complicating issues, would not sight it.

After their release, they went to Okada police station where Jonathan’s SUV had been taken to, and from there taken to the State Command in Benin. While writing his Statement, “one of the women in the station whispered to my ears, some of our officers are with them (the kidnappers).” The day their ransom was paid, another passenger vehicle was attacked, during which one of the passengers died, with the kidnappers taking a new set of hostages. “It is like a daily occurrence,” he said.

This week, Dayo a son of the immediate past Minister of Health, Isaac Adewole was abducted before his release was secured. However, for those who may think poverty confers immunity from abduction, this is fast becoming a thing of the past, as those not ‘financially useful’ are likely to meet their untimely death.

Femi Adeniyi (not his real name), a 200-level undergraduate of the Osun State University was abducted on his way back to school from Lagos. Along with five others, they were asked to insert their debit cards into a POS device, from which withdrawals were made from their bank accounts.

His aunt, who spoke with Business Day, would not allow further communication with the family as she says it would remind them of the traumatizing experience all over again. “We don’t want any more trouble from those people,” she said, despite reassurances of complete anonymity.

The daring act is not the first account of abductors and robbers, using POS to get payments from their victims. This, despite the appearance of banking regulations in place before POS devices are issued, and even the BVN process that was touted as the end to escaping financial crimes.

Some Nigerians who have been victims of kidnapping (directly or either indirectly as a close relation was affected), are dealing with the traumatizing experience in their own way; mostly through silence. They are reluctant to talk about it, for fear repeated attacks, but mostly because they have lost faith in law enforcement getting them justice.

While Ada was in captivity, two other men were brought in alive, while a third was brought in dead, having bled to death from a gunshot wound. “We don’t know what happened to the corpse, if it was buried or not,” she said.

According to Jonathan, “Police officers told us it is happening every day, but what are they doing about it?”

Businessday.ng/exclusives/article/their-stories-kidnap-crime-victims-tell-of-horr-tears-and-blood. Retrieved online 30th/10/2024/ 1:50pm Nigeria

My Terrifying Kidnap Experience

Mrs. Adefunke Ale, a kidnap victim, recounted her harrowing experience after being abducted at Amurin along the Akure/Owo Road in Owo Local Government Area of Ondo State while en route to Akure.

Ale shared with the News Agency of Nigeria (NAN) in Akure on Tuesday that she was ambushed by eight suspected kidnappers on October 15 while travelling to Akure from Owo, both cities being in Ondo State. She said that her brother, Mr. Yemi Ogunmolasuyi, was driving the car during the incident.

Detailing the events, Ale disclosed that the kidnappers, armed with AK-47 rifles and without covering their faces, intercepted their vehicle. “We were waylaid by four kidnappers at Amurin, and another set of four kidnappers were positioned at the back of the car,” she recalled.

Recalling the terrifying ordeal, Ale narrated, “They fired shots at our car, and we had to stop; all the car doors were opened. Four of them directed me to the bush, while the other four took my elder brother.”

She recounted that exhaustion caused her to fall on muddy ground in the bush. “They had to drag me, causing wounds on my legs. During this, they took my bag, which contained valuables such as my international passport, driver’s license, cell phones, national identity card, ATM card, and a smaller bag,” Ale said.

Despite being stranded, she lamented that passing motorists did not stop to offer help. However, she expressed gratitude to the police officers who eventually rescued her and took her to the hospital for medical care. Leadership.ng/my-terrifying –kidnap –experience-victim leadership news retrieved online 30th -10-2024, 2:pm Nigeria.

6.5 Kidnapped Victims Experience

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Troops Kill Wanted Terrorist Kingpin Halilu Buzu, Fighters In Zamfara

Ale struggled to stand up due to her injuries and had to crawl to reach the roadside. She explained, “There was heavy traffic congestion because our vehicle was blocking the road.” She described how she sought help from motorists to no avail for almost 30 minutes before some individuals emerged from the nearby bushes, offering assistance. “I pleaded for help, but soon after, the police arrived. I informed them that my brother was taken by the kidnappers, and they decided to take me to their station to report the incident,” Ale recounted. She further added, “Upon arriving at the Emure-Ile Police Station, the DPO instructed them to rush me to the Federal Medical Centre in Owo (FMC) for medical treatment.”

Ale’s brother spent six days with the kidnappers as they initially demanded a ransom of N100 million. In her appeal to the government, Ale urged authorities at all levels to find a lasting solution to the increasing incidents of kidnapping on Nigerian roads, expressing how the incident had instilled fear, making her hesitant to travel since then.

6.6 Biblical Principles of Coexistence

Examples of Peaceful Coexistence

How can ancient biblical examples guide us in fostering peaceful coexistence in our everyday lives?

Are there timeless principles that can help us navigate conflicts and build a harmonious world?

In this article, we will explore seven compelling stories that illustrate the art of peaceful coexistence, drawing wisdom from the sacred texts and applying it to our modern challenges.

Join us on this enlightening journey as we uncover the value of unity, forgiveness, diplomacy, non-retaliation, wisdom, kindness, and peacemaking.

Through these biblical examples, we will discover practical insights that can transform how we approach conflicts and foster harmonious relationships in all areas of our lives.

Abram and Lot's Peaceful Resolution (Genesis 13:8-9)

The first biblical example of peaceful coexistence is found in the resolution between Abram and Lot. In Genesis 13:8-9, Abram proposes to Lot that they should separate peacefully to avoid strife between them and their herdsmen. This passage highlights the importance of family unity and the willingness to compromise for the sake of peace.

In Genesis 13:8-9, Abram and Lot face a conflict over land and resources. As their herds grew, tensions between their herdsmen increased. Recognizing the need to avoid further conflict, Abram takes the initiative to propose a peaceful resolution to Lot:

“So Abram said to Lot, ‘Please let there be no strife between you and me, and between my herdsmen and your herdsmen; for we are brethren. Is not the whole land before you? Please separate from me. If you take the left, then I will go to the right; or, if you go to the right, then I will go to the left.’”

This passage showcases Abram’s wisdom and desire to maintain family unity. Instead of allowing the conflict to escalate, Abram suggests a compromise that would prevent any further strife. His selflessness and willingness to give up his rights for the sake of peace demonstrate his commitment to maintaining harmonious relationships.

Abram’s peaceful resolution with Lot serves as a valuable lesson for us today. It teaches us the importance of prioritizing unity and avoiding unnecessary conflict within our families and relationships. By being willing to compromise and seek peaceful resolutions, we can foster an environment of harmony and understanding.

Key Elements of Abram and Lot’s Peaceful Resolution

Key Elements	Description
Conflict	Abram and Lot face tensions between their herdsmen over land and resources.
Initiative	Abram takes the initiative to address the conflict and propose a peaceful resolution.
Compromise	Abram suggests that they separate peacefully, giving Lot the choice of land.
Selflessness	Abram demonstrates selflessness by willingly giving up his rights for the sake of peace.
Family Unity	Abram’s resolution prioritizes maintaining unity and avoiding further strife.

Joseph’s Forgiveness of His Brothers (Genesis 50:20-21)

Another inspiring example of peaceful coexistence is seen in Joseph's forgiveness of his brothers in Genesis 50:20-21. Despite their betrayal, Joseph chooses to forgive them and even comforts them with kind words. This act of forgiveness not only ensures their survival but also restores peace and unity within their family.

Keywords	Description
Forgiveness	Joseph's decision to forgive his brothers despite their betrayal.
Reconciliation	Joseph's act of reconciliation with his brothers, healing their broken relationship.
Betrayal	The actions of Joseph's brothers that led to his betrayal.
Kindness	Joseph's kind words and actions towards his brothers after forgiving them.
Restoring Peace	Joseph's forgiveness contributes to restoring peace within their family.
Unity	Joseph's forgiveness leads to the unity of his family.

This profound example teaches us the power of forgiveness in repairing broken relationships and restoring harmony. Through Joseph's act of forgiveness, reconciliation becomes possible, and love triumphs over resentment. It serves as a reminder that true unity and peace can be achieved through the act of forgiveness.

The Treaty Between Isaac and Abimelech (Genesis 26:28-29)

The treaty between Isaac and Abimelech, described in Genesis 26:28-29, emphasizes the importance of mutual respect and diplomatic agreements. Despite previous tensions, Isaac and Abimelech make a covenant to live in peace. This narrative highlights the value of peaceful negotiations and the ability to overcome differences through diplomacy.

When tensions arose between Isaac and Abimelech due to disputes over wells, they recognized the need for a peaceful resolution. Instead of resorting to violence or further conflicts, they chose to enter into a treaty that would promote harmony and mutual understanding.

“So they made a covenant at Beersheba. Then Abimelech and Phicol, the commander of his army, returned to the land of the Philistines.” (Genesis 26:28)

The treaty between Isaac and Abimelech exemplifies the power of mutual respect in fostering peaceful coexistence. By establishing diplomatic channels and engaging in respectful dialogue, they were able to find common ground and resolve their differences.

This story underscores the significance of diplomacy and open communication in maintaining peaceful relationships, even in the face of past conflicts. It serves as a reminder of the transformative effects that mutual respect and peaceful negotiations can have in bridging divides and establishing lasting peace.

Treaty Components	Benefits
Agreement to live in peace	Prevents further conflicts
Respect for each other's territory	Ensures peaceful coexistence
Acknowledgment of past grievances	Fosters forgiveness and reconciliation
Establishment of diplomatic relations	Promotes understanding and unity

David Spares Saul's Life (1 Samuel 24:12-13)

The story of David sparing Saul's life in 1 Samuel 24:12-13 exemplifies the principles of non-retaliation, mercy, peace, justice, and trust in God's judgment. Despite having the opportunity to harm King Saul, David chooses to let God be the ultimate judge

between them. This act of non-retaliation demonstrates David's commitment to promoting peace and justice, placing his trust in God's divine judgment.

David's decision to spare Saul's life is a powerful illustration of mercy prevailing over vengefulness. Instead of seeking revenge for Saul's relentless pursuit, David embraces a merciful approach, recognizing that it is not his place to take matters into his own hands. By trusting in God's judgment, David demonstrates his faith and obedience, leaving the resolution of conflicts in the hands of the Almighty.

“May the Lord judge between you and me. And may the Lord avenge the wrongs you have done to me, but my hand will not touch you.” – David (1 Samuel 24:12)

This act of mercy and non-retaliation not only showcases David's character but also highlights the importance of seeking peaceful resolutions and leaving justice in God's hands. It serves as a reminder that in the pursuit of peace, individuals must exercise restraint and place their trust in divine justice rather than taking matters into their own hands.

David's choice to spare Saul's life also reflects his commitment to establishing and preserving peace. By choosing not to retaliate, David opens the door for the potential reconciliation and the restoration of harmony between them. This act has far-reaching implications, not only for David and Saul but also for their respective followers and the broader society.

Through this powerful biblical example, we are reminded of the inherent value of promoting peace and justice in our relationships. We are encouraged to exercise mercy and non-retaliation, entrusting matters of justice to God. By doing so, we contribute to the creation of a more peaceful and just world.

Key Takeaways:

- David's decision to spare Saul's life demonstrates non-retaliation and mercy.

- He trusts in God's judgment and places the resolution of conflicts in His hands.
- This act emphasizes the importance of promoting peace and justice.
- Mercy and non-retaliation open the path to potential reconciliation and harmony.

Solomon's Wise Judgment (1 Kings 3:26-27)

In the book of 1 Kings, a story unfolds that demonstrates the power of wisdom and understanding in resolving conflicts and establishing peace and unity. This story revolves around a dispute between two women over a child. It is Solomon, known for his incredible wisdom, who steps in to offer a wise judgment that leaves a lasting impact.

The narrative tells us that both women claim to be the mother of the child. With no clear evidence or witnesses to support either side, the situation seems to be at an impasse. But Solomon, as a wise ruler, devises a clever plan to uncover the truth. He suggests cutting the child in half and giving each woman a portion.

Here, the power of wisdom shines through. One woman, fearing for the child's life, begs Solomon to spare its life and give it to the other woman. The other woman, on the other hand, shows no concern for the child's welfare and agrees to have it cut in half. This stark contrast in reactions provides Solomon with the insight he needs to determine the true mother.

“Give the living child to the first woman. Do not kill him; she is his mother.”

The Power of Wisdom

This story serves as a timeless reminder of the influence that wisdom and understanding can have in resolving conflicts. Solomon's approach to this situation

showcases his ability to see beyond the surface and discern the true motives and emotions of those involved.

By sparing the child's life and identifying the true mother, Solomon not only resolves the immediate conflict but also establishes a sense of justice and peace. His judgement brings unity and harmony to the people involved and sets a precedent for future disputes to be resolved in a fair and peaceful manner.

Lessons for Everyday Life

The story of Solomon's wise judgment offers valuable insights that can be applied to our own lives. When faced with conflicts or disputes, it is crucial to approach them with wisdom, seeking to understand all perspectives involved. By taking the time to listen, discern, and make informed decisions, we can foster peace and unity in our relationships and communities.

Furthermore, this story emphasizes the importance of prioritizing the well-being of others, even in the midst of personal conflicts. True wisdom is characterized by empathy, compassion, and a desire for the greater good. It prompts us to consider the consequences of our actions and pursue resolutions that preserve peace and uphold justice.

Key Takeaways
1. Wisdom and understanding are powerful tools in resolving conflicts.
2. Seeking the truth and making fair judgments can establish peace and unity.
3. Prioritizing the well-being of others promotes harmony and fosters positive relationships.

The Parable of the Good Samaritan (Luke 10:33-34)

The parable of the Good Samaritan, found in Luke 10:33-34, teaches the importance of kindness and assistance to those in need. Regardless of background or beliefs, this story encourages us to live in harmony by extending help and compassion to everyone. The Good Samaritan exemplifies peaceful coexistence through his acts of kindness.

“But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.” Luke 10:33-34

This parable conveys a powerful message of compassion, highlighting the importance of helping others without discrimination or prejudice. The Samaritan’s selfless actions demonstrate the essence of peaceful coexistence, emphasizing the value of compassion and assistance. By practicing kindness towards those in need, we foster a sense of unity and promote a more harmonious society.

Jesus’ Teachings on Peace (Matthew 5:9)

In Matthew 5:9, Jesus teaches that peacemakers are blessed and will be called children of God. This beatitude encapsulates the essence of peaceful coexistence, emphasizing the importance of working for peace and reflecting God’s nature. Jesus’ teachings provide guidance on how to cultivate a harmonious world through peaceful actions.

Key Points	Implications
1. Peacemakers are blessed	<ul style="list-style-type: none">– Pursuing peace brings spiritual rewards– Peace contributes to personal fulfillment

2. Called children of God	<ul style="list-style-type: none"> – Peaceful actions reflect God's character – A peaceful life demonstrates our relationship with God
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Living as Peacemakers

Jesus' teachings on peace call us to actively engage in promoting peaceful coexistence. To embody the role of peacemakers and be called children of God, here are some practical steps we can take:

1. Cultivate empathy and understanding: Seek to understand different perspectives and empathize with others' experiences.
2. Practice forgiveness: Let go of grudges and offer forgiveness to those who have hurt us.
3. Communicate peacefully: Choose words that promote understanding and seek peaceful resolutions in conflicts.
4. Promote reconciliation: Encourage healing and restoration in broken relationships.
5. Seek justice: Stand up for fairness and advocate for those who are marginalized or oppressed.
6. Foster kindness and compassion: Show love and care to all individuals, regardless of differences.

By incorporating these principles into our daily lives, we can embody the teachings of Jesus, contribute to peaceful coexistence, and reflect the character of God as His children.

“Blessed are the peacemakers, for they shall be called children of God.” – Matthew 5:9

Reflecting on these biblical examples, we can clearly see the profound importance of unity, forgiveness, diplomacy, non-retaliation, wisdom, kindness, and peacemaking in fostering peaceful coexistence. Through their stories, we are reminded of the values and principles that are vital in creating a harmonious world.

By embracing these principles and applying them to our everyday lives, we have the power to contribute to a world where peaceful coexistence thrives. Our actions can have a ripple effect, spreading unity, understanding, and compassion to those around us.

“Peace begins with a smile.” According to – Mother Teresa

As we navigate the complexities of life, let us strive to embody the qualities found in these biblical examples. Let us embrace forgiveness in times of hurt, seek diplomatic resolutions to conflicts, and show kindness to those we encounter. By doing so, we can actively participate in the creation of a more harmonious world, one that reflects the intentions of a loving and just God.

- Unity, forgiveness, diplomacy, non-retaliation, wisdom, kindness, and peacemaking are essential elements for peaceful coexistence.
- Embracing these principles in our everyday lives can contribute to a harmonious world.

Biblical Examples	Key Lessons
Abram and Lot’s Peaceful Resolution (<u>Genesis 13:8-9</u>)	Family unity, compromise, and avoiding conflict
Joseph’s Forgiveness of His Brothers (<u>Genesis 50:20-21</u>)	Forgiveness, reconciliation, and restoring peace
The Treaty Between Isaac and Abimelech (<u>Genesis 26:28-29</u>)	Mutual respect , diplomacy, and peaceful negotiations

David Spares Saul's Life (<u>1 Samuel 24:12-13</u>)	Non-retaliation, mercy, and trust in God's judgment
Solomon's Wise Judgment (<u>1 Kings 3:26-27</u>)	Wisdom and understanding in resolving conflicts
The Parable of the Good Samaritan (<u>Luke 10:33-34</u>)	Kindness, compassion, and helping others
Jesus' Teachings on Peace (<u>Matthew 5:9</u>)	Being peacemakers and working for peace

By incorporating these valuable insights into our lives, we can actively contribute to the realization of a peaceful and harmonious world.

Peaceful Resolution Between Abram and Lot

The peaceful resolution between Abram and Lot, as depicted in Genesis 13:8-9, serves as a strong example of finding common ground and avoiding conflict within families. This passage highlights the importance of family unity, willingness to compromise, and the pursuit of peace.

The Importance of Family Unity

In the biblical account, Abram and Lot were relatives who traveled together but faced conflicts due to the increasing size of their livestock. Rather than allowing the tension to escalate, Abram approached Lot with wisdom and sensitivity, emphasizing the need for family unity. He recognized that peace and harmony were more valuable than material possessions.

“Let there be no strife between you and me, and between your herdsmen and my herdsmen, for we are kinsmen. Is not the whole land before you? Separate yourself from me. If you take the left hand, then I will go to the right, or if you take the right hand, then I will go to the left.”

This quote encapsulates Abram's desire for a peaceful resolution, demonstrating his willingness to compromise for the sake of maintaining family unity. By offering Lot the choice of land, Abram showed selflessness and prioritized preserving their relationship over personal gain.

Avoiding Conflict through Compromise

The resolution between Abram and Lot underscores the importance of compromise in avoiding conflict. Instead of engaging in disputes or competing for resources, Abram took the initiative to suggest a peaceful separation. This compromise allowed both parties to fulfill their individual needs without compromising their relationship or resorting to confrontation.

By offering Lot first choice in selecting the land, Abram showcased his humility and commitment to resolving conflicts without strife or bitterness. This act of compromise opened the door for a peaceful resolution, ensuring that family bonds remained intact and conflicts were avoided.

Pursuing Peace as a Path to Unity

Abram's approach to resolving the conflict with Lot exemplifies the pursuit of peace as a means to achieve unity. He prioritized maintaining a harmonious relationship, recognizing that discord and divisions ultimately undermine family bonds and spiritual well-being.

In embracing a peaceful resolution, Abram set an example for future generations, emphasizing the significance of choosing peace over conflict. His actions demonstrate the transformative power of peaceful negotiations and compromise in fostering family unity and maintaining healthy relationships.

The peaceful resolution between Abram and Lot is a timeless lesson that continues to inspire individuals and families today. By prioritizing family unity, embracing

compromise, and pursuing peaceful resolutions, we can navigate conflicts and build stronger, harmonious relationships rooted in love and understanding.

How Can Peaceful Endings Lead to Peaceful Coexistence in Different Situations

Peaceful endings stories can inspire and promote peaceful coexistence in various situations. By sharing and celebrating these stories, individuals and communities can learn to resolve conflicts peacefully, build empathy, and foster understanding. These stories remind us of the power of forgiveness, communication, and cooperation in creating lasting peace.

Importance of Wisdom in Resolving Conflicts

Resolving conflicts peacefully requires wisdom and discernment. One inspiring example is seen in the story of Solomon's wise judgment, as depicted in 1 Kings 3:26-27. Solomon's wisdom enabled him to understand the true motives of two women disputing over a child. His fair decision to spare the child's life and identify the genuine mother showcased the power of wisdom in resolving conflicts and promoting peaceful resolutions.

Wisdom plays a crucial role in conflict resolution, as it allows individuals to see beyond their own perspectives and consider the interests of all parties involved.

With wisdom, conflicts can be approached with empathy and a genuine desire for unity. It empowers individuals to make fair and just decisions that lead to peaceful resolutions, fostering harmony and creating a sense of unity among those involved.

By valuing wisdom in conflict resolution, we can break the cycle of hostility and seek peaceful resolutions. Wisdom enables us to navigate complex situations, understanding the deeper motivations and needs of all parties.

It encourages dialogue, empathy, and compromise, allowing conflicts to be addressed in a way that promotes understanding and unity. Through the application of wisdom, we can resolve conflicts peacefully and create a harmonious environment for all.

Biblical Models for Peaceful Living

Five Principles of Peaceful Coexistence -- timeless guide for int'l relations

Experts say the five principles, namely mutual respect for territorial integrity and sovereignty, non-aggression, non-interference in each other's internal affairs, equality and mutual benefit, and peaceful co-existence, have been widely recognized by the international community over the decades and become a basic principle in international relations and a basic guideline for international law.

Looking ahead, as the world is facing grim new challenges toward peace and development, it is even more relevant to promote the five principles, they say.

New Paradigm

After World War II, many Asian and African countries gained independence from colonial rule. These newly independent nations aspired to build an international relationship based on equality.

It was in this context then Chinese Premier Zhou Enlai first proposed the Five Principles of Peaceful Coexistence in 1953 during negotiations with the Indian government over border issues regarding Xizang.

In June 1954, Zhou visited India and Myanmar, and issued joint Statements with leaders of the two countries respectively, affirming the five principles as the cornerstone for guiding relations between China and the two countries.

The five principles, which stress peaceful means to resolve disputes, gradually gained traction beyond Asia. The Asian-African Conference held in Bandung, Indonesia in

1955 further solidified their importance, leading to the emergence of the Non-Aligned Movement.

Samuel S. Kim, a senior research scholar at Columbia University, said the Five Principles of Peaceful Coexistence and the Bandung Spirit not only helped newly independent countries establish a new model of international relations but also provided valuable guidance for finding independent development paths in the era of globalization.

Former Indonesian Foreign Affairs Minister Marty Natalegawa said the five principles reflect the common ideas and goals of nations in the region. "Thus, they were formally established as common principles guiding State relations during the Asian-African Conference," he said.

Ballast For World Peace

Given the current complex international security situation, observers deem the Five Principles of Peaceful Coexistence to remain the key to safeguarding world peace and stability, as it provides a clear and enduring framework for handling international relations.

"Peace and stability are prerequisites for sustainable development and prosperity in our region," said Kao Kim Hourn, secretary-general of the Association of Southeast Asian Nations (ASEAN). "As we strategically navigate a complex geopolitical landscape, it is essential to uphold the principles of mutual respect, non-interference, peaceful resolution of disputes, as well as to continue enhancing mutual trust and understanding through dialogue and diplomacy, cooperation and collaboration, consultation and engagement."

Tri Basuki Joewono, president of the Catholic University of Bandung, Indonesia, emphasized that the Five Principles of Peaceful Coexistence embody Chinese wisdom on handling relations between countries.

"Like the Bandung Spirit, it is a significant and lasting policy declaration that teaches human society how countries should coexist harmoniously with equality and mutual respect. As long as human society exists, it will never be outdated," he added.

New Contribution

Despite ongoing conflicts and turmoil in some parts of the world, the universal desire for peace and development persists. While consistently adhering to developing friendly cooperation with all countries based on the Five Principles of Peaceful Coexistence, China has creatively put forth new ideas and provided new approaches to security challenges.

Former Ecuadorian President Guillermo Lasso noted that China's Global Development Initiative, Global Security Initiative, and Global Civilization Initiative demonstrated its role as a responsible major country and provided inspiration for countries to engage in dialogue on an equal footing and achieve peace and development.

Sykhoun Bounvilay, a retired senior diplomat of Laos, said China's global initiatives and the vision of a community with a shared future for mankind embody the essence of the Five Principles of Peaceful Coexistence, and demonstrate consistent efforts to contribute China's wisdom and Chinese solutions to addressing current international disputes.

Oh Ei Sun, principal advisor for Malaysia's Pacific Research Center, said the Global Security Initiative proposed by China was an epoch-making and forward-looking framework. "China has acted as a peace broker in the restoration of diplomatic ties between Saudi Arabia and Iran, which is an important achievement under China's Global Security Initiative," the expert said.

CHAPTER SEVEN

SUMMARY, RECOMMENDATIONS AND CONCLUSION

7.1 Summary

The research work is based on the socioeconomic impact of terrorism, kidnapping and banditry attack on selected churches in Kebbi State, Nigeria. It is an attempt to find out the implications as well as complications socioeconomic impact of terrorism may have caused selected churches in Kebbi State, Nigeria, Their families as well as the Zuru Emirate Council.

Chapter one consist of the general introduction of the study where the interest of the study by the researcher is the socio-economic impact of terrorism, kidnapping and banditry attack on selected churches in Kebbi State. The research have attempted to give a background of the study, where terrorism, banditry attack and ransom payment is clearly defined. The research tried to explain the Statement of the problem which is the motivating factor to this research work.

The research have also made an effort to explain the purpose of the research to help readers understand very clearly why this research work was done. The objectives of this research work was also discussed to highlight to the readers as to why the research has been carried out. The following is a discussion on the significance and scope of the research work which is practically limited to Zuru Emirate council, in Kebbi State. The research also discussed the methodology of the research, in highlighting ways the research will be conducted. The chapter indicated the conceptual clarifications such as socio-economic impact, terrorism as well as kidnapping and banditry attacks and ransom payment, and the research discussed about church.

Chapter two is basically a review of related literature, where discussions on the concept of terrorism its impact on the socio-economic development of Zuru Emirate

council, Kebbi State, and Nigeria as whole. In chapter three the research work highlighted the impact of terrorism on family relationships, the impact of terrorism on spiritual development of members as well as membership and structural impact. While in chapter four, the research work discussed extensively on the impact of informant on the fight against terrorism, the research further, investigated and examine the role of syncretism as a result of terrorism and banditry attacks. In addition, the research peeped into the internal displacement of the community members as a result of banditry, the challenges internally displaced persons experienced as well as their right to safety and health care services.

Chapter five of this research work also discussed the role of government in the fight against terrorism, the role of political class by creating political awareness and providing security of lives and properties, creating jobs for the teaming unemployed youth in our communities. Further more, the research examined the pivotal role of the traditional rulers in fostering peace and sustainable development in our communities. The role of the church in providing discipleship as well as morality, peaceful co-existence. The biblical perspective on terrorism and insurgency. Chapter six attempted to find a co-relation between the Bible and terrorism, the place of love for your neighbor as the basis to loving God as well as an acceptable true religion. The research also discussed about kidnapping and ransom payment, cattle rustling, banditry attack as well as kidnapped victim's experience and the research concluded with the biblical co-existence on this pluralistic society. However, in chapter seven, the research tried to specifically deal with summary, conclusion, recommendations as well as a contribution to the body of knowledge.

7.2 Recommendations

Based on the findings in this article, if we must have a lasting and improve on security structure in Kebbi State and Nigeria, stop terrorism kidnapping for ransom I recommend the following:

1. Our societies, must revisit our once cherished traditional value systems of mutual respect for one another and their belief system.
2. Parents and guardian must have a holistic approach to child up bringing; such as training children in school as well as to learn a trade or go to the farm. This is what has helped some of us today. One should carry gun to kill other people or take hard-drugs, or become a terrorist just because he or she has not being employed by the government.
3. Nobody should wait for the government to provide resource for you to do business, that is mere laziness. Work is not a sin, but laziness is. Let us imbibe the culture of hard work which rewards and pays off with joy and respect.
4. Politicians and State actors, should stop politicizing security situation and provide adequate security for all citizens, irrespective of their party affiliation. Effective enforcement on the legislation which prohibits terrorism, and all kidnapped victims should rescued and be reunited to their respective family members. The government should be the one to pay the ransom on behalf of all victims in the State or nation henceforth. This in my opinion will make the government sit up and do the needful.
5. As part of the precautionary security measures, Kebbi State government should establish as well as empower local security apparatus made up of indigenous people. This is because the indigenous security personnel are more likely effective in proper policing as they know every nook and cranny of the State.
6. As one of the precautionary to fight poverty, the local government area council should engage the youths in vocational training since not all parents can afford tertiary education for their children.

7. The State government should design and scale up a robust training of youths in ICT and skill acquisition programmes. This way, the rate of redundancy as well as idleness among the youths will drastically be reduced, as the saying goes “an idle mind is devil’s workshop”.
8. The federal as well as State government ministry of agriculture and rural development should double its efforts in enlightening local farmers on modern techniques of farming with the view to enhance their productivity and boost their harvest. We call on the federal and State government to subsidies fertilizer for the sake of the poor local farmers to afford, it will yield and make their farming more productive.
9. There is need to sensitize and engage members of the public by the security agencies in tackling the challenge of terrorism and kidnapping in the emirate council and North-west.
10. The government as matter of urgency should equip the security agencies with modern weapons and technology and obsolete ones should be discarded.
11. Henceforth, employment into security outfit should be based on merit, the government should avoid nepotism as well as tribalism as that is what is obtainable today.
12. Men and women of the security agencies found wanting should be dealt with accordingly.
13. Whoever is found to be conniving with the terrorism and kidnappers should also be dealt with irrespective of his wealth, political influence as well as religious position he is occupying.
14. Adequate protection be made for the identities of the members of the public who provide useful information to the security agencies, men &nd officers of security agencies.

7.3 Conclusion

The late Sardauna promised to “ dip the kur’an into the sea” and some of the strategy being used for jihad is as follows: one, the Muslims uses force to convert people into Islam. Which is what the terrorists are using today. Secondly, the use abduction of our under age Christian girls and married off to their Islamic adherents, against the wish of the parent as well as the fundamental human rites of the biological parents. The traditional institutions support what they are doing, because when these girls are taken, they are usually kept in the palace.

Education: in most Northern States, Christian religious Knowledge (C.R.K) is not taught, however, hijap has been made compulsion for all student irrespective of their your faith. Admissions into tertiary institutions to study some core causes like medicine, civil law, nursing programmes is no longer obtainable.

Politics: it has become extremely difficult for Northern Christians to win elective offices in some northern State of Nigeria especially Kebbi State.

These research has also found out that, terrorism kidnapping for ransom is to provide logistics as well as finance their terrorism organization. The use those funds from ransom payment to buy A k 47 rifles and armaments.

While some scholar’s view is that, the bad policy of our government necessitated the activities of terrorism, kidnapping and ransom payment, because, the government has failed to provide employment opportunity for the sundry youth in the society and that has led many into quick- money syndrome, hard-drugs influence. Must everybody be employed by the government? is everybody qualified for employment?. Can’t people go to the farm or learn a trade?

Another scholar opine that, terrorism kidnapping for ransom payment is as a result of government's failure to provide meaningful policy to effectively end these menace or improve security situation in Nigeria.

Terrorism and kidnapping is one of the socio-economic challenge that is endemic in the North-west, Kebbi State as well as Zuru emirate in particular, this insecurity problem has adverse effect on the general socio-economic development of Zuru Emirate council and Kebbi State. The phenomenon of terrorism and kidnapping as well as ransom payment has assumed an unprecedented dimension in the Zuru Emirate council and there seem to be no end in sight. according to Ngwama, (2014) this research article has attempted to trace the origin and meaning of terrorism, kidnapping as well as ransom payment. also the socio-economic impact these menace have created in the emirate and the State. Many of our unemployed youth or those who have been used and dumped by politicians has taken advantage of this terrorism and kidnapping as being more lucrative. There is also the challenge of inadequate information given to the security agents regarding the activities of the terrorists by communities members because of fear. There is an abysmal performance of the security agents and lack of sophisticated weapons and equipment for tracking down criminals, poor motivations of security officers, misunderstanding as well as lack of synergy among security agencies. The government on the other hand does not have or take proper records of birth, deaths as well as migration of habitants and citizens in Nigeria. Terrorism and kidnapping has badly affected our social life of the people, government, and private individuals. Consequently, both the State and Zuru Emirate has being affected, because nobody want would like to travel to any porous security environment.

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As "correct" answer to the question of mentioning candidates from the list on which each person voted we set three correct names or more. The index for political information ranges from 0 (low information) to 3 (high information).

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ABBREVIATION

1. Terorism (TR)
2. Kidndpping (Kdp)
3. Kidnappliotin ransor (KVR)
4. The Role of Government TRG)
5. The role of Church (TRC)
6. Biblical Principle of Co-existance (BPC)
7. Maps (MP)
8. The role of informant (TRI)
9. Internally Displayed Persons (IDPS)
10. Peace Movement (PM)
11. Cattle rustling (CR)
12. Banditry Attack (BdA)
13. The role of politicians (TRP)
14. Political Awareness (PA)
15. Socioeconomic Impacts of Terrorism (SEIT)
16. Assembly of God's Church (AGC)
17. Roman Catholic Church (RCC)
18. Anglican Church (AC)
19. United Missionary Church of Africa (UMCA)
20. World Health Organization (WHO)
21. United Nations High Commission (UNHC)
22. Zuru Emirate Council (ZEC)
23. Kebbi South Senetorial District (KSSD)
24. The Role of Traditional Rulers (TRTR)
25. Socio-economic Impact of Terrorism (SEIT)

MAP



