

Influence of Terrorism on the Vocation and Ministry of Priests and Religious in Jos Ecclesiastical Province of Nigeria

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Abstract: The study examined the influence the activities of the terrorist group; Boko Haram have on Priests and Religious in Jos Catholic Ecclesiastical Province of Nigeria. The study adopted a qualitative research paradigm. It was specifically a phenomenological study and it used environmental triangulation in its design. In-depth interview guide consisting of six research questions was mainly used for data collection. The sample size of the study consisted of 21 respondents; 7 Religious Brothers, 7 Religious Sisters and 7 Priests. The result of the study revealed that a lot of Churches, Schools and Hospitals have been burnt down and Community Houses closed. Priests and Religious are internally displaced and many are traumatized. They live in fear and work with a lot of anxiety due to insecurity. However, on the positive side, it has created an opportunity for martyrdom. The study therefore concluded that Religious Freedom is far-fetched in Jos Catholic Ecclesiastical Province. Also, that the right to life and pursuit of happiness is denied. The implication of this is discouragement in religious affairs and tendency towards violence and aggression among Priests and Religious. In order to checkmate this, the study generally recommended that the Government should revisit its security strategy so as to promote religious liberty for all.

Keywords: Influence, terrorism, vocation, ministry, Priests, Religious, ecclesiastical province.

INTRODUCTION

Terrorism is difficult to define; in fact, more than one hundred diplomatic or scholarly definitions exist. Since 1983, the US Department of State has employed the following definition, which seems to capture what is considered terrorism by many governments and international organizations:

The term terrorism means premeditated, politically motivated violence perpetrated against non combatant targets by sub-national groups or clandestine agents, usually intended to influence an audience. The term international terrorism means involving citizens or the territory of more than one country. The term non combatant is interpreted to include, in addition to civilians, military personnel who at the time of the incident are unarmed and/or not on duty [1].

Terrorism can also be looked at as:

A method of political action that uses violence (or deliberately uses fear) against civilians and against civilian infrastructure in order to influence behaviour, to inflict punishment or to exact revenge. For the perpetrators, the point is to make the target group afraid of today, afraid

of tomorrow and afraid of each other. Terrorism is an act, not an ideology. Its instruments are assassination, mass murder, hijacking, bombing, kidnapping and intimidation. Such acts can be committed by state as well as private groups [2].

Terrorism is distinguished from common law crimes and other offences because the motivation is not for financial gain—a distinction critical in distinguishing terrorism from other organized criminal behaviour. The physical targets for a terrorist attack may vary from state to state, from time to time and from attack to attack and would take into consideration the vigilance or relaxation of anti-terrorist measures related to potential targets.

According to Jakkie [3] the United Nations' (UN) General Assembly Resolution 54/110 of 9 December 1999 states that terrorism comprises criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes. Although most contemporary writing on the subject focuses on the International dimensions or manifestations of terrorism, sub-national terror and even state terror has been a long

standing feature of Africa. In fact, by any objective standard, Africa is the continent most afflicted by terrorism-albeit not yet by international terrorism. The figures provided by the US state Department's Patterns of Global Terrorism indicate that "international terrorism is on the increase in Africa, although from a very low base with only 6% of international terrorist incidents committed on African soil between 1990 and 2002" [3].

After the Soviet's withdrawal from Afghanistan in 1989, the contagion carried by returning veterans from that war spread particularly rapidly in northern Africa. It soon affected Algeria, Egypt and Sudan. The spread of radical fundamentalism was first financed from countries such as Saudi Arabia, and later by largess from Osama bin Laden and other radical private financiers. In the final years of the Afghan war, from 1986 to 1989, somewhere between 600 and 1,000 battles hardened Algerian nationals returned home. They provided a nucleus for the terrorist movement that would follow. Previously violent extremism had primarily been orientated towards domestic issues. The return of these ex-service men invigorated these groupings and reoriented their focus externally. This would have the ripple effect for a wave of terrorist attacks in South Africa in the late 1990s and a series of attacks in East Africa. The match of the flame was provided by the annulment of the 1992 Algerian elections, leading to tens of thousands deaths and displacement. The country has been in a state of virtual civil war since then, as economic stagnation and massive unemployment in the post independence shanty towns that ringed its cities provided fertile seed for radicalization [3].

In examining the rise of terror in Algeria, for example, it is important not to attribute the civil war that has spanned nearly a decade with around 150,000 casualties since 1993 to the single causal return of Afghan veterans [4]. As a motivational context, Islam had been a source of identity and a motive for liberation long before Afghanistan- a key feature of 132 years of colonial subjugation and exploitation by the time that Algeria recovered its independence in 1962. It was a feature of the Algerian struggle against the French that was done not only in the name of Algeria, but also of Islam. For the colonialists, Algerians were distinguished not by race, ethnicity or nationality, but largely by religion. In the years that followed independence, the emergence of radical Islam in Algeria is attributed to disillusionment of large sections of the populace with the prolonged rule of the Front de Liberation Nationale (FNL), and its army-party hierarchy that held a monopoly on politics and on Islamic discourse. For Algerians it was Islam and its concepts of right and wrong, justice and equity that provided the first foundation of a moral critic of their society and eventually bred pockets of people deeply by the social,

economic and political prospects in a country that is the second biggest exporter of natural gas to the European Union [3]. The key to the armed resurgence of terrorism in Algeria in recent years was the annulment of the Islamic Salvation Front (FIS) election victory in 1992 and the subsequent campaign by the government to uproot and destroy FIS as a political and social force. Violence in Algeria rode on the wave of Islamic militancy brought into the country by the veterans of the war in Afghanistan. Having been denied victory through the ballot box in 1992, the Afghans and their radical followers had no interest in elections. Blood and martyrdom they proclaimed in their inflammatory sermons were the only way to seize power by force and establish an Islamic state. We can conclude that such radicalism is a political response to the deepening economic, social, political, and cultural crisis in the Muslim World. The Muslim World includes at least Algeria, Egypt, Libya, Morocco, Somalia, Sudan and Tunisia- apart from the fact that every African country has a Muslim community of some shape, size and influence.

Many factors combine in a complex manner to produce terrorism. Sub-state terrorism is endemic in Africa due to the continent's material poverty. In Mombasa, Kenya, Unemployment, poverty and political marginalization have been blamed for Islamic youth radicalization; a situation experts say must be addressed through economic empowerment and inclusive policies. Some Muslim youths have been influenced by radical preaching, which leads them to believe that wars being fought against Muslims abroad are part of a global campaign against Islam. It is estimated that a total of 700 youth have returned to the coastal region and 10% of between 7,000 and 9,000 Al-Shabaab fighters are Kenyan youth. According to the National Cohesion and Integration Commission Commissioner Dr. Roba Sharamo, the Kenyan Defence Forces have been dismantling the terror networks in Somalia and the situation has forced many youths to come back to the Country, adding that some of the youths joined the Al-Shabaab in search of jobs due to poverty and when they found out that it is not all rosy in Somalia, they are now opting to come back. Last year, the Kenyan Government closed down four Mosques in Mombasa after radical youths kicked out Imams and took over the places of worship. The Supreme Council of Kenyan Muslims (SUPKEM) coast region chairman Sharif Khitamy said that the youths cannot be fought by force because they hold an ideology which can only be changed through dialogue and integration programmes. According to him, some youths have virgin minds and it is the duty of the leaders to train them on the right paths to follow or else terror groups like Al-Shabaab will take advantage of them. Youth is a critical stage and should be given the right guidelines. Somalia did not have a stable government for almost 20 years and the terrorist targeted and recruited the innocent youth [5].

Where resources are scarce, as is the case across much of the continent, the object of political contestation is to secure economic consumption, which in turn is best guaranteed by capturing state power or replacing the state in a particular region such as in the Kivu's in Eastern DRC. Thus politics easily degenerates into a life-and-death struggle over private access to limited public resources; this struggle compels the would be political leaders to obtain material benefits in order to wield influence over followers and competitors. African states are characterized by an acute degree of disorder, as evidenced by a high level of governmental and administrative inefficiency, lack of institutionalization, a general disregard for the rules of the formal political and economic sectors, and a universal resort to personalized and vertical solutions to societal problems. In the absence of any other viable means to sustain neo-patrimonialism, there is a tendency to link politics to realms of greater disorder, be it war or crime under conditions of resource constraints. Violence is necessary to secure or maintain a slice of the pie; disorder becomes a necessary resource and opportunity for reward while there is little incentive to work for a more institutionalized ordering of society [6]. The use of violence and terror is a logical consequence and necessary requirement with the built in escalation dynamic of basic survival politics. Since resources decline and competition is increasingly fierce and violent, few have any choice but to take sides and protect their interests through force of arms [3].

Poverty also leads to dependence upon donors for funding to provide basic resources such as food, water and basic services hence there is no incentive for the state to deliver the same. As a result, elite politics is dominated by the extraction of maximum benefits from donor largess while, at the same time, the provision of humanitarian assistance such as maize and other commodities distorts local economies and destroys any prospects of viable self-sustaining farming and local production. Since the youth are the most economically active, and when you have young, energetic, starry-eyed people who have a lot to give being denied the opportunity to give that, they turn their energy into something else. It is easier to be pushed into a gun culture or war jobs by men and countries of self interest.

The extensive literature on the economics of crime offers some reason to believe that poverty and lack of transformative education are connected to illegal activity, especially property crimes. As emphasized by Becker (as cited in Ehrlich, [7], individuals should allocate their time between working in the legal job market and working in criminal activities in such a way that maximizes their utility. Thus crime increases as one's market wage falls relative to the rewards associated with crime and decreases if the risk of being apprehended after committing a crime or the penalty for

being convicted of a crime rises. It is evident that individuals are more likely to commit property crimes if they have lower wages or less education.

Poverty does not transform poor people into terrorists and murderers. Yet poverty, corruption and repression are a toxic combination in many societies, leading to weak governments that are unable to enforce order or patrol their borders and are vulnerable to terrorist networks and drug cartels. Thus poverty and government repression interacts to foment terrorism. The youth forming the largest population in many African Countries automatically plays into the hands of terrorists. We must therefore fight poverty and increase educational assistance and hope it is an answer to terror.

Do religious fanaticism, poverty and lack of transformative education among the youth really contribute to terrorism in Africa? The possible answer may come if we understand the key words in this question. It is worth mentioning that the myth of religious violence is the idea that religion is a trans-historical, trans-cultural, and non-rational impulse that is inherently more prone to violence than the so-called secular phenomena. The rise of religion was accompanied by the rise of religious fanaticism. In the Reformation years of Martin Luther; the Sixteenth and Seventeenth Centuries, what fanaticism meant was the attempt to eliminate the mediating role of civil society or civil rulers and to put the coming of the Kingdom of God on earth directly into the hands of the Church. Therefore, 'fanaticism was in its origins a challenge to the power of the civil authorities to mediate Christian identities to the Christian masses' [8]. In our contemporary world, we can borrow a leaf from the Philosopher Immanuel Kant and look at fanaticism as a deliberate overstepping of the limits of human reason. It is an impassioned state of madness fuelled by religion with a political undertone. We also need to be aware that any society that has not yet learnt to separate religion from politics will be peculiarly prone to fanaticism.

Can transformative education be a solution to terrorism in Africa? 'Education by nature has highest ideals and highest goals because it is concerned with both preparing human beings to live full lives on this earth and assist them to attain the fullness of life in God's Kingdom' [9]. The importance of the role of transformative education in assisting the youth who are disadvantaged or economically/socially/religiously isolated in ways which enable them to move from a situation of dependence to being empowered to make their own decisions cannot be overemphasized. Howard, Butcher and Egan [10] have indicated that transformative education lead to improvements in self-reliance, self-efficacy, self-understanding, competencies, civic engagement, a sense of belonging to a social group and substantive freedoms and

capabilities. These diverse outcomes for the personal wellbeing of the youth really underscore how purposeful and appropriate education (transformative education) can contribute to improvements within the social, economic and personal domains of a person's life. This now poses a big challenge to families, schools, and religious bodies (Churches, Mosques, etc) who are agents of evangelization and liberation to help the young people achieve their goals in life.

Today, terrorism is the most fundamental source of insecurity in Nigeria and its primary cause is religious fanaticism and intolerance, particularly in Muslim dominated States of Nigeria [11]. Terrorism in Nigeria is an Islamic insurgency with a political undertone by a faceless group based in the Northern Region of the Country, which calls itself Boko Haram and takes into account the legitimate political, social, religious and economic grievances of the northern population. Boko Haram has introduced into the Nigerian public space a level of insurgency never witnessed before in Nigeria except for the massacre of the Igbo tribe and Christians in Northern Nigeria in the mid 1960s which eventually erupted to the Nigerian Civil War (Nigeria-Biafra War; 1967-1970). The activities of the Boko Haram are characterized by suicide bombings, roadside shootings, abductions and bomb attacks. Maiangwa *et al* [12] recorded that Boko Haram, beginning with its involvement in simple attacks by employing simple weapons to create sectarian violence has become audacious, sophisticated and coordinated over time. Their bomb attacks in Northern Nigeria are an assault to the Federal Government of Nigeria who many a time felt helpless. Due to this, these insurgents took advantage and co-opted innocent youth to pursue its radical religious and ideological objectives; to rid the society of corruption and moral bankruptcy by establishing an ideal Islamic Society, devoid of political corruption and moral deprivation [13].

Why are young people gullible to Islamic indoctrination? A lot of theories have explained why the youth are at the mercies of the society and continue to perpetuate terrorism in Nigeria. Some theories have explained the terrorism challenge in Nigeria both in terms of personal motives of the terrorists, the underlying causes of terrorism and the values of the communities that host terrorism and sustain it [11.] Following the theories of Adagba *et al* [14], terrorism in Nigeria is commonly linked to religious, socio-political, economic and cultural parameters. Implicitly, while

terrorism may have originated from Islamic fanaticism, it is now driven as much by other factors such as inequalities and lack among Nigerians [11]. Terrorism is a threat to the very foundation of the Nigerian nationhood due to its nefarious activities that keep the physical security of the Country yelling.

Maiangwa *et al* [12] identified two theoretical approaches to explain Boko Haram terrorism in Nigeria. These theories are; State Failure Theory and Frustration-Aggression Theory. They used these theories to underscore the grievances of Boko Haram members that make them to be involved in terrorism. In the State Failure Theory, they argued that a Country exists to cater for her citizens; that every citizen has the right to enjoy the dividends of democracy and share in the national 'cake.' These dividends of democracy or 'political goods' as they rightly put it include security, education, health care, infrastructures, employment opportunities, and a legal framework for law and order. If these political goods are not provided, they asserted, the Country loses its legitimacy in the eyes of the citizens who will now naturally transfer their allegiances to more responsive authority groups or figures; for example, religious, clan or group leaders, while others will go even further to become terrorists. This theory really makes sense because Nigeria has been involved in bad governance since the military junta up to date. The basic necessities for the common citizens are either lacking or inadequate, corruption is at its peak, the rich become richer on daily basis and the poor; poorer, and those with political muscles act with impunity. The Frustration-Aggression Theory can also be used to explain Boko Haram's grievances on the Federal Government of Nigeria. Adibe [15] clearly puts it that frustration, precipitated by factors such as severe poverty, unemployment and elite corruption, causes aggression within the affected masses who, feeling alienated, frustrated and abandoned, either find refuge in their religious groups or are manipulated to wage insurgency against the State. The relevance of the Frustration-Aggression Theory is underlined by the fact that Boko Haram members are on a revenge mission since the clampdown of their members and the extrajudicial killing of their leader by security forces in a bloody episode in July 2009. Since then, most of the sect's members have been harbouring intense anger and aggression toward the Federal Government of Nigeria and security forces [12]. If this is true, is it a justifiable reason for the continual killing of innocent and helpless civilians who had no idea about the execution of the sect members in 2009? We seriously doubt it!

Table 1: Summary of the Attacks of Boko Haram from 2009 till Date

S/N	Date of Attack	State	Location of Attack	Number of Victims
1	27th July, 2009	Yobe	Damaturu	4 killed
2	13th March, 2010	Plateau	Jos	300 Killed
3	1st October, 2010	Abuja	Eagle Square	12 killed
4	24th December, 2010	Plateau	Bark in Ladin	8 killed
5	31st December, 2010	Abuja	Mogadishu Market	10 killed
6	21st January, 2011	Borno	Near Maiduguri	7 killed
7	2nd March, 2011	Kaduna	Rigasa	2 killed
8	8th April, 2011	Niger	Suleja	8 killed
9	26th April, 2011	Bauchi	Army Barrack, Bauchi	3 killed
10	30th April, 2011	Yobe	Damaturu	1 killed
11	29th May, 2011	Abuja	Abuja	13 killed
12	7th June, 2011	Borno	Maiduguri	5 killed
13	16th June, 2011	Borno	Police Headquarters	7 killed
14	20th June, 2011	Katsina	Kankara Police Station	7 killed
15	9th July, 2011	Borno	Near Maiduguri	35 killed
16	12th July, 2011	Borno	Near Maiduguri	5 killed
17	15th July, 2011	Borno	Maiduguri	8 killed
18	25th July, 2011	Borno	Maiduguri	8 killed
19	26th August, 2011	Abuja	UN Building, Abuja	25 killed
20	12th September, 2011	Bauchi	Misau	7 killed
21	17th September, 2011	Borno	Maiduguri	1 killed
22	3rd October, 2011	Borno	Baga	3 killed
23	4th November, 2011	Yobe	Damaturu	150 killed
24	27th November, 2011	Yobe	Geidam	7 killed
25	24th December, 2011	Plateau	Jos	80 killed
26	25th December, 2011	Niger	Madalla	50 killed
27	20th January, 2012	Kano	Kano	250 killed
28	26th January, 2012	Kano	Sabon Gari	Many killed
29	27th January, 2012	Adamawa	Mubi	37 killed
30	7th February, 2012	Kano	Kano	5 killed
31	8th April, 2012	Kaduna	Kaduna	38 killed
32	17th June, 2012	Kaduna	Kaduna	12 killed
33	7th August, 2012	Kogi	Lokoja	19 killed
34	13 April, 2013	Kano	Bayero University	15 killed
35	16 th April, 2013	Borno	Baga	200 killed
36	17 October, 2013	Adamawa	Mubi	26 killed
37	14th April, 2014	Abuja	Nyanya	75 killed
38	15th April, 2014	Yobe	Buni Yadi	59 killed
39	15th April, 2014	Borno	Chibok	2 killed & 300 School Girls Abducted
40	3 rd -7 th January, 2015	Borno	Baga	2000 killed
41	8 th February, 2015	Borno	Akada Banga in Bama L.G.A	20 Women and Children Abducted
42	12 th February, 2015	Borno	Biu	7 killed
43	16 th February, 2015	Yobe	Damaturu	10 killed

Source: Adapted from Achumba *et al* [16], Oluokun, A. [17] and Ndahi, M. [18].

The above summary of Boko Haram's attacks is what we can lay our hands on at present; however, Boko Haram members kill innocent citizens on daily basis and thousands of people have been killed so far. They have captured dozens of towns in the far north-east of Nigeria effectively encircling Maiduguri City where it has been feared that they want to recapture Maiduguri to form the centre of the hard-line Islamic State it has been fighting to establish.

The scope of this study therefore was the Seven Dioceses of Jos Catholic Ecclesiastical Province of Nigeria. It delimited itself to the lived experiences of Priests and Religious in these Dioceses with regard to the nefarious activities of this deadly sect; Boko Haram.

Statement of the Problem

Nigeria is at the verge of disintegration. Her unity is being threatened by the emergence of Boko Haram. The rise of Boko Haram, a radical Islamic sect has heightened the state of insecurity in Northern Nigeria with their deadly bomb attacks on Police Forces, Government Officials, Places of Worship, Public Institutions and Innocent Civilians. Religious freedom, right to life and pursuit of happiness are far-fetched. Many studies reviewed associate this insurgency with religious fanaticism, bad governance, poverty, unemployment, dilapidated infrastructures, religious motives, retaliation and lack of transformative education. The studies have been able to identify that Boko Haram's barbaric attacks mostly affect the helpless of the Nation; however, they have not been able to focus on the plight of Priests and Religious who minister to these helpless civilians in these places of attacks. It is against this backdrop that this study sought to identify the influence of Boko Haram's activities on the vocation and ministry/apostolate of Priests and Religious in Jos Catholic Ecclesiastical Province of Nigeria.

Purpose of the Study

The purpose of this study was to explore the challenges Boko Haram pose to religious freedom and socioeconomic development. Also, the influence their nefarious activities have on the vocation and ministry/apostolate of Priests and Religious in Jos Catholic Ecclesiastical Province of Nigeria.

Research Questions

The study was guided by six main research questions as follows;

1. What is Boko Haram?
2. Who are those involved in Boko Haram?
3. What is the modus operandi of Boko Haram?
4. What are the challenges that Boko Haram pose to religious freedom and socioeconomic development in Jos Catholic Ecclesiastical Province?

5. What are the effects of Boko Haram's activities on the vocation and ministry/apostolate of Priests and Religious in Jos Ecclesiastical Province?
6. What are the plausible solutions to the menace of Boko Haram in Jos Catholic Ecclesiastical Province?

METHODOLOGY

The study adopted a qualitative research paradigm. It was specifically a Phenomenological study and it made use of environmental triangulation in its design. The researchers chose this design because they were trying to ascertain the conscious experience of the respondents. This was the reason they collected data on the same issue in different environments in Jos Catholic Ecclesiastical Province.

The target population of the study comprised all Priests and Religious in the seven Dioceses of Jos Catholic Ecclesiastical Province of Nigeria. The researchers chose Priests and Religious for this study and not the lay faithful because they are the ones that minister to these affected innocent and helpless civilians. Also, they felt that these Priests and Religious would give them an authentic account of their experiences without any exaggeration with regard to the activities of Boko Haram. The study was conducted in all the seven Dioceses in Jos Catholic Ecclesiastical Province; namely, Maiduguri (Borno State), Bauchi (Bauchi State), Jos (Plateau State), Yola (Adamawa State), Pankshin (Plateau State), Jalingo (Taraba State) and Shendam (Plateau State). Most of these Dioceses are located in Muslim dominated areas and the level of education and socioeconomic development is low. They are mainly agrarian and cattle rearing communities. The researchers used Snowball non-probability sampling technique in sampling the target group. They sampled 21 respondents; 7 Priests, 7 Religious Sisters and 7 Religious Brothers. This means that they selected 1 Priest, 1 Religious Sister and 1 Religious Brother from each of the seven Dioceses. The reason for this was that these men and women of God had unforgettable experience about the nefarious activities of Boko Haram in their Dioceses.

The instrument for data collection was an in-depth interview guide consisting of six major questions. The reason for this instrument was to elicit a vivid picture of the respondents' perspective on Boko Haram. The questions were put in a neutral manner and the researchers were able to listen attentively to the participants' responses and asked follow-up questions and probes based on the responses.

The trustworthiness of the instrument was ascertained by the interview training that the researchers were subjected to and the thorough check of the interview guide. One expert in Research and Evaluation

and another in Curriculum Studies & Instruction helped the researchers in these exercises and their suggestions were fully adhered to. Also, the credibility was increased by the environmental triangulation used in the research. The prolonged engagement with the data during analysis in which data was read and reread and the confirmation of data as true records from the respondents determined the trustworthiness of the study. The administration of the instrument was done by the researchers themselves and it was a face-to-face affair. Narratives were used to present the data according to the research questions.

RESULTS (FINDINGS)

The results of the study were presented in accordance with the research questions as follows:

Research Question One: What is Boko Haram?

Here, the study tried to find out the meaning, origin and causes of Boko Haram. It was found out that Boko Haram means western education is evil, sinful, bad, forbidden and sacrilegious; that Boko Haram is promoting another version of Islam which makes it forbidden for any Muslim to take part in anything western such as wearing of shirts and trousers or receiving secular education. Therefore, Boko Haram does not only oppose western education, but western culture and civilization. According to the findings, the group is not a new arrival on the Nigerian scene. It was noted that the group has link with the Maitatsine fundamentalists of the 1980s, also with the Al-Qaeda group. Boko Haram was founded in Muslim dominated Northern Nigeria in 2002 by a Muslim cleric Mohammed Yusuf. In 2009, it officially started an uprising against the State Government of Borno and wanted to overthrow the Government and establish an Islamic State there. The influence of western education and civilization has caused division among the people of Northern Nigeria, who were once united by Islam. The group is vehemently resisting the western influence in the region. This is the reason the group is fighting so that all the territory that was under Islamic rule is returned to Islamic governance. Christianity, which is their greatest enemy needed to be wiped out because it uses western education as a tool for its evangelization. It was also found out that the initial cause of this uprising was the insurgents' desire to purify the political system in the Country which they perceived as corrupt and that the only way to achieve this is to take over the Government and instill the teachings of the Holy Prophet Mohammed (*Sallallahu Allaihi Wassalam*).

Research Question Two: Who are those involved in Boko Haram?

In trying to establish those involved in Boko Haram, it was reported that the official name of the group is 'Jama'atu Ahlis Sunna Lidda'awati wal-jihad' which means; 'people committed to the propagation of

the Prophet's teaching and jihad.' Initially, the immediate disciples of Mohammed Yusuf were those involved in Boko Haram. These were made up of the disciples of Prophet Mohammed commonly known as the *almajiri*. These included brainwashed people of various social status; ranging from graduates in Institutions of Higher Learning who willingly tore their certificates, to commoners who are called the *almajiris*. The young people; both boys and girls are fully involved in Boko Haram. Presently, it is alleged that politicians and top government officials are involved either as sponsors or as beneficiaries of the chaos created by the insurgency.

Research Question Three: What is the modus operandi of Boko Haram?

The study found out that they plan attacks on villages and towns causing massive destructions and lootings. They are involved in suicide bombing and bombing attacks, abduction and rape and forcefully recruiting the youth to join them in carrying out their nefarious activities. They capture, kidnap and kill people of various faiths especially those who refuse to join them. They usually attack in the night or the early hours of the morning, targeting apart from Churches and Schools, Military Bases so as to get more arms. They always hit unexpectedly then erect their flag and declare caliphate over any town or village/territory they conquer.

Research Question Four: What are the challenges that Boko Haram pose to Religious Freedom and Socioeconomic Development in Jos Catholic Ecclesiastical Province?

It was found out that at one time, there was strong religious tolerance in Jos Catholic Ecclesiastical Province. However, at present, Boko Haram is seen as a common enemy by Christians and some Muslims. Boko Haram members have destroyed places of worship and have forced some Christians and even Muslims to follow their ideologies. Their reign of terror has displaced a lot of people and many Christians had to relocate to other parts of the Country devoid of Boko Haram activities; thus reducing the number of Christians in the affected areas. Some who remained are living in fear and they find it very difficult to freely express their faith, not to talk about going to Church. There is high rate of poverty, hardship and crime amongst the youth. Mistrust and polarization among Christians and Muslims are on the increase and this has adversely affected the socioeconomic aspects of the lives of the people. Business investments are not spared and people are not ready to sacrifice their goods and services in the hands of Boko Haram due to insecurity and political instability.

Research Question Five: What are the effects of Boko Haram's activities on the vocation and

ministry/apostolate of Priests and Religious in Jos Catholic Ecclesiastical Province?

The findings revealed that the activities of Boko Haram have both positive and negative effects on

the vocation and ministry/apostolate of Priests and Religious in Jos Catholic Ecclesiastical Province.

Table 2: Effects of Boko Haram's Activities on the Vocation and Ministry/Apostolate of Priests and Religious in Jos Catholic Ecclesiastical Province

S/N	Positive Effects	Negative Effects
1	Growth and strength in faith	Working with a lot of anxiety and uncertainty; sometimes leading to tentative planning
2	Opportunity for growth in prayer, solidarity, compassion, charity and selfless services	Decisions were often made out of fear; e.g. moving Formees away from danger to another place deemed safer
3	Opportunity to do apostolate/ministry differently	Closure of missions and Churches and Priests and Religious internally displaced
4	Opportunity for re-discernment of Vocation	Increased road blocks to all roads leading to Churches and areas of apostolate causing continual harassment to defenseless Priests and Religious by the Nigerian Military
5	Opportunity for martyrdom	Sadness, confusion, fear and discouragement among Priests and Religious
6	Opportunity for new ways of ministering to the traumatized, e.g. becoming Spiritual Directors or Counselors	Loss of lives, burning of Churches, Schools and hospitals and looting of apostolate facilities and equipment
7		Disposition to violence and aggression, psychological, physical and spiritual traumas

Source: Field Study, 2015

Research Question Six: What are the solutions to the menace of Boko Haram in Jos Catholic Ecclesiastical Province?

The study asserted that the possible solution to Boko Haram menace is first of all for politicians to stop playing politics with the situation and run a transparent and responsible leadership. There is need to fight corruption in all sectors of the nation, also among those involved in fighting Boko Haram; the Military, Police and Government. The Government should fight poverty and create jobs for these vulnerable youths that are incorporated into these nefarious acts. The Government should also ensure proper free and compulsory education, proper human formation and right religious and spiritual formation for all her citizens. It was also advocated that the panacea to this mayhem is the blockage of all the routes through which arms are imported to the Country. Soldiers need to be motivated and there is a need to use a coalition force of Nigeria, Niger, Chad and Cameroon to stop this sect from carrying out their hit and run attacks. The need for the translation of the Koran (the Holy Book of the Muslims) into the language of the people is of paramount importance so that it will be easier to understand and reduce fanaticism. The Government should also endeavour to enact and enforce laws to curtail marriages of more than one wife and regulate the number of children per family so as to prevent children loitering on the streets begging and being involved in inhumane activities and every citizen should be subjected to be under the basic law of the Country. Parental guidance and good upbringing of children;

inculcating in them moral and religious values for life, hard work and responsible living in the society cannot be downplayed. Lastly, inter-religious dialogue and prayer need to be intensified in order to curb this menace of Boko Haram.

DISCUSSION

The result of the study revealed that Boko Haram means western culture and civilization is abomination. It has link with the Maitatsine fundamentalists of the 1980s and the al-Qaeda group. It was established in Nigeria in 2002 by Mohammed Yusuf and started its insurgence officially in 2009 with the aim to fight corruption and Islamize the Country. This agrees with Aghedo and Osumah [19] who established that Boko Haram is a militant sect driven by the ideology of a fanatical Islamic practice; that literally, the phrase 'Boko Haram' means 'Western Education is evil' in the Hausa Language. Adesoji [20] asserts that Boko Haram was founded in 2002 by Mohammed Yusuf, a Muslim cleric, in Maiduguri in northeastern Nigeria and it has carried a lot of attacks on Churches, the police and public facilities in northern Nigeria. Also, that Boko Haram appears to take after Maitatsine riots of 1980 in Kaduna, 1984 in Yola, and 1985 in Bauchi with regard to its philosophy, objectives, organizational structure, and armed resistance whose aims have been viewed as the cumulative consequences of insecurity, poverty, deprivation and income inequalities. Onuah and Eboh [21] also support the finding by emphasizing that Boko Haram has links with international terrorist

organisations such as Al-Qaeda and that it has the potential to link with Al-Qaeda in the Islamic Maghreb, which operates in other African regions such as Somalia.

With regard to those who are involved in Boko Haram, the study established that brainwashed people of various social status; ranging from graduates to commoners are members of this deadly sect. Aghedo and Osumah [19] attested to this fact that most of its members are drawn essentially from Islamic clerics and students, professionals and drop-outs. According to Onuoha [22], its members usually wear turbans, grow full beards and live in communities; that Boko Haram draws its members mainly from disaffected youths and unemployed graduates, wealthy and influential people. Hill [23] emphasised that a goodly number of Boko Haram's earliest recruits were young men recently returned home from religious training in Sudan, a favoured location of the sons of many prominent northern families. It is quite unfortunate that they are now using girls of between the ages of 11 and 16 for suicide bombing.

About their mode of operation, the study found out that they always plan and execute their attacks tactically. They use suicide bombing and bomb attacks, abduction, rape and forcefully recruit innocent young people into their nefarious activities. Again, they declare caliphate and erect their flag in any village or town they capture. Onuoha [22] supports this by stating that Boko Haram is more sophisticated, coordinated, menacingly daring and seemingly genocidal in its campaigns. It deploys violence against public and private enterprises as well as public figures and innocent ordinary citizens, especially non-indigenes and Christians in the north. More strikingly, it uses suicide bombers, hitherto unknown in the Country.

X-raying the challenges that Boko Haram pose to Religious freedom and socioeconomic Development in Jos Catholic Ecclesiastical Province, the study found out that Boko Haram activities have instilled fear in most Christians who find it difficult to express their faith freely not to talk about going to Church due to the fact that many of their Churches have been burnt down. Business investments and goods worth thousands of Naira are destroyed on daily basis due to the activities of Boko Haram. Bamidele [24] confirmed this in stating that the presence of Boko Haram in north-east Nigeria and its recurring attacks has been threatening vital social, religious, economic and political activities. The north-east popularly known as a tourist destination in the past is now largely off limits to foreigners who fear being killed or kidnapped. It is quite unfortunate to mention that this barbaric activity of Boko Haram has made the Country to postpone her general elections from the 14th February and 7th March, 2015 to the 28th March and 11th April, 2015. Considering the effects

Boko Haram's activities have on the vocation and ministry/apostolate of Priests and Religious in Jos Catholic Ecclesiastical Province, the study revealed that a lot of Churches, Schools and Hospitals have been burnt down and Community Houses closed. Priests and Religious are internally displaced and many are traumatized. They live in fear and work with a lot of anxiety due to insecurity. This has led to the drop of vocations; that is, many young men and women who would like to embrace this divine vocation run away for their dear lives. However, it has given some of the Priests and Religious an opportunity for deeper faith in God and readiness for martyrdom for the sake of the Gospel of Jesus Christ.

The findings on the solutions to the menace of Boko Haram in Jos Catholic Ecclesiastical Province establish the need for transparent and committed governance, transformative education and employment opportunities for the youth, inter-faith dialogue and prayer. Lastly, there is need to subject every Nigerian citizen to the law of the Country. This agrees with what Lt. Colonel Aminu Mohammed Umar of the Nigerian Army said in his detailed paper on Boko Haram in 2013, that in order to find a solution to the insurgence of Boko Haram in Nigeria, the Government must establish counter-ideological committees to pick on the vulnerability of interpretations by the sect's leadership so as to demonise them in their communities, the need to create jobs in northeast region of Nigeria that will put more youths into employment and deny Boko Haram a vital recruiting base, the need for political reforms (create a level playing field) in the Country so as to stop militias emerging to fight political interest, and lastly, the need for a national dialogue and reconciliation because according to Umar, a long period of instability has deepened the existing religious and ethnic fault-lines in Nigeria and the emergence of Boko Haram has worsened it leading to religious patronage by political elites and this makes them indecisive in making prompt decisions [25].

The findings are so significant because they have really established the difficulties inherent in doing apostolate in north-eastern part of Nigeria where Jos Catholic Ecclesiastical Province is located. There is need to further a study on coping skills among Priests and Religious in ministering to the youth of Jos Catholic Ecclesiastical Province of Nigeria.

CONCLUSIONS AND RECOMMENDATIONS

It is imperative to ensure that religious fanaticism, poverty and lack of transformative education among the youth are rightly tackled because they breed terrorism which causes a lot of havoc to the Nigerian Society. For the full potentials of the Country to be directed towards achieving this, political reforms, youth development and religious freedom should be of paramount

importance. This study therefore makes the following recommendations:

1. Government should strictly adhere to the Constitutions of the Country as the highest law of the Country and nobody or religious body should be above the law of the Land.
2. Government should as a matter of urgency address the issue of religious fanaticism, poverty, right education, insecurity, infrastructures and employment.
3. There should be observable and genuine improvement in governance, the rule of law and diffusion of development.
4. Religious Leaders (Christians and Muslims) should come together to discuss the way forward for religious freedom and tolerance in Country.
5. Joint operations and supportive operations should be solicited from neighbouring Countries to capture/neutralize Boko Haram's core leaders and bases.
6. Every citizen should be involved in community policing so as to easily detect terrorists and flush them out.
7. Parents should give good direction, monitoring and counseling to their children/wards on their well being, academic/career pursuit, choice of peers and association.
8. Parents should show good example to their children and provide their needs.
9. Politicians should work hand in hand in fighting insurgency in the Country and to stop playing blame games.
10. Priests and Religious should continue to be men and women of deep prayer and continue to offer their assistance to the young people no matter the circumstances.

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