PERCEPTION OF MEMBERS OF EKKLESIYAR YAN'UWA A NIGERIA (EYN) ON IMPACT OF BOKO HARAM INSURGENCY IN BORNO AND ADAMAWA STATES, NIGERIA

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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DOCTOR OF PHILOSOPHY DEGREE IN CHRISTIAN RELIGIOUS STUDIES EDUCATION,

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
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AUGUST, 2018

DECLARATION

I declare that the work in this Thesis entitled "PERCEPTION OF MEMBERS OF EKKLESIYAR YAN'UWA A NIGERIA (EYN) ON IMPACT OF BOKO HARAM INSURGENCY IN BORNO AND ADAMAWA STATES, NIGERIA" has been carried out by me in the Department of Arts and Social Science Education, Ahmadu Bello University Zaria under the supervisions of: Professor John N. Kwasau, Rev. Fr. Prof. Joseph H. Mamman and Rev. Fr. Prof. Peter .B. Tanko. The information derived from literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other institution.

Shaibu, Yohanna Mamza	**Signature**	**Date**

CERTIFICATION

The thesis entitledPERCEPTION OF MEMBERS OF EKKLESIYAR YAN'UWA A NIGERIA (EYN) ON IMPACT OF BOKO HARAM INSURGENCY IN BORNO AND ADAMAWA STATES, NIGERIA, by Yohanna MamzaSHAIBU meets the regulations governing the award of the Degree, Doctor of Philosophy (Ph. D) Christian Religious Studies Educatin of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This thesis is dedicated to my late guardian mother, Mama Hyelagubri Ptilulea.

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ABBREVIATIONS

AIDS - Acquired Immuno Deficiency Syndrome

AU - African Union

C.O.B - Church of the Brethren

CBM - Church of the Brethren Mission

EKAS - Ekklesiyar Kristi A Sudan

EYN - Ekklesiyar Yan'uwa A Nigeria

GNB - Good News Bible

LCCN - Lutheran Church of Christ in Nigeria

LRA - Lord's Resistace Army

KJV - King James Version

NEC - National Excutive Council

NIV - New International Version

IDP - Internal Displaced Person

ISIS - Islamic State of Iraq and Syria

US - United States

HIV - Human Immuno Deficiency Virus

OPERATIONAL DEFINITION OF TERMS

i. **Terrorism:** Terrorism is a deliberate act of violence in order to create emotional and psychological trauma to advance political and religious ends.

ii. **Insurgency:** Insurgency is an act of rebellion or revolt against organized system of governance. In this research, the terms insurgency and terrorism are used interchangeably.

iii. **Social impact:** It is a phrase, which describe human society, the interaction of the individual and group or the welfare of human beings as members of societies. In this study, social impact would be used to refer to effects on educational, health, water supply, road network and other social amenities.

ABSTRACT

This study was carried out to assess the Perception of Members of Ekklesiyar Yan'uwa a Nigeria (EYN) on impact of Boko Haram Insurgency in Borno and Adamawa States, Nigeria. Boko Haram's attack on EYN churches caused damages in many ways which can be classified as social, physical, physiological, economical, moral and growth. Six objectives of the study were stated, six research questions, and six hypotheses were stated in line with the objectives of the study. The total population of EYN members in Borno and Adamawa were 1,162,240. Nine Districts Church Council were sampled. Eight hundred and thirty five (835) respondents were sampled to represent the total population. Eight hundred and thirty five (835) questionnaires were distributed and seven hundred and sixty six (766) were retrieved. Oral interview was also administered to twenty five (25) 'key people who were members of EYN. Among the people interviewed were: EYN immediate past National President, current National President, past General Secretary, and other National officers of EYN who have the sum total of the records concerning the Church and its members and what they passed through as Church officers. Observation was another instrument the researcher used as he went round the affected areas to see the victims of Boko Haram insurgency and their reactions. Also, to see some destroyed communities which enabled him to give fair information about the study area. Statistical package for social sciences, version 20 was used to find the frequency and percentages and mean scores. t-test was used to test the hypotheses because of two independent variables. The followings were the findings of the research; Socially, EYN members suffered hunger, thirst, lack of hospital, road network and shelter. Physically, houses, churches, shops, cars, herds farms were burnt down. Many EYN members, men, women and children were physically abducted. Psychologically, members of EYN were traumatised, frighten, shocked and felt hated because of

their experience of Boko-Haram. Economically, members of EYN were impoverished as they lost their belongings and jobs. Morally, EYN female members were forced into prostitution, youth went into smoking, drinking, stealing and violence as a result of the insurgency. The EYN church membership has been drastically reduced as many were killed and many fled to other countries and cities. In view of the findings, the following recommendations were made: To the youths, they should come back to the church where their hope lies. The government at all level to rise up to its responsibility of protecting the lives and properties, and parents to rededicate themselves and work in collaboration with the church towards taking their responsibilities and duties.

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

Terrorism and insurgency activities have become a global menace to world peacesince first and Second World War. Terrorism has become more pronounced since the September 11, 2001 bombing of the World Trade Centre in America. The activities of terrorists and insurgency have been existing for a long period of time in some parts of the world. The purposes of insurgency range from ethnic to power struggle, resource control, doctrinal and faith issues and uncountable reasons depending on country and regions. Acts of terrorism in the past were not with strong force like the present ones which cover almost everywhere in the World at this 21st century.

Bhattacharyya (2016) classifies the world most deadly terrorist groups according to their respective continents. He listed the world's most deadly terrorist groups that became a threat to world peace as follows: first, the Irish Republican Army was a terrorist group in Europe that was developed out of the Irish volunteers in 1913. Second, in Latin America, there is another terrorist group called Forcas Armadas Revolucionsrias da Columbia, meaning: "Revolutionary Army Force of Columbia" (FARC). Third, Asia is one of the areas of the activities of terrorists. In India, there is a terrorist group named "Nexalite" whose mission is to fight the upper class and to over throw the government. In the same Region, there is another terrorist group called "Tehrick-i-Taliban Pakistan". This group was established in December, 2007. Their main target is to destroy big cities in America. Taliban is another terrorist group in Asia, but their home base is in Afghanistan. Their aim is to impose strict Sharia law in Afghanistan. Al-Qaida is also found in Asia which is considered as the biggest terrorist group in the world. The group was established in 1989 by Osama Bin Laden. The sect was responsible for the attack on America on 11 September, 2011. Islamic

State of Iraq and Syria (1S1S) is another terrorist group who gathers momentum sympathizers and members all over the world especially among the extremist Muslims. This terrorist group has carried out some wicked attacks even more than Al-Qaida. Africa is known for having a security threat because of the activities of terrorist groups. Many African countries such as Rwanda, Liberia, Sierra leon, Libya, Congo and The Central Africa Republic have fought civil wars and such wars created rebel groups that terrorized communities and governments of different African nations. The Peace and Security Council of Africa Union Commission (2011) has listed some dangerous terrorist groups which include: Al Shabaab in Somalia, Lord's Resistance Army (LRA) in Uganda and Boko Haram in Nigeria.

Nigeria as a nation has experienced series of ethno-religious conflicts, civil war from 1967 to 1970 and the Niger Delta militant group. The conflicts and security challenges in Nigeria differs based on the regions. The Southern part of Nigeria mostly suffers the activities of the kidnappers and Niger Delta militants. Northern Nigeria has a different security challenge because; the region suffers ethno-religious violence and activities of insurgency. Between 1980 and 1985, Northern Nigeria experienced the activities of insurgency from Maitatsine group, which started in Kano and hit Borno, Yobe and Adamawa States. After some decades, Boko Haram came as in the footsteps of Maitatsine. Boko Haram caused more disaster than its predecessor Maitatsine Adeneyi (2011), Boer (2004) and Singh (2010) agrees with the above setatment.

Boko Haram sect started in Geidam and Kanama towns of Yobe State on 29thDecember, 2003. The sect on that day attacked police station and public buildings. Boko Haram at this period was called by the Media "Nigerian Taliban". In 2004, the group established a base at Kanama village in Yobe State and called it selve "Afghanistan". They first appeared in Borno State on 21st September, 2004 at Bama and Gwoza towns where they

destroyed police stations in 2009, the sect commenced in a full fledge war with the Nigerian government when their leader Mohammed Yusuf was killed (Adeniyi, 2011).

The sect used several fighting strategies which include guerrilla warffare, kidnapping, suicide bombing in attempts to destroy the government structures, military and security outfits, Barracks, churches, business centers, telecommunications and private houses (Adibe, 2011). The mission of Boko Haram is to establish a territory governed by Islamic sharia. In order to bring this to reality, they fight any body and any group that oppose them, even their fellow Muslims. They fight against anything Western and their greatest enemy is the Church (Solomon, 2011).

Ekklisiyar Yan'uwa a Nigeria (EYN) happens to be the most prominent church with the larger followers in the areas of Boko Haram operation in Borno and Adamawa States. These two states suffer the most from sect's attack and many of their Local Governments were seized by Boko-Haram. Among the organizations that suffer most is EYN (Dali, 2015).

Ekklesiyar Yan'uwa A Nigeria (EYN) is a product of Church of the Brethren Mission from America. The Church has been existing in Borno and Adamawa States since 1923 to the present. Missionaries of EYN Church from America, Germany and Switzerland established schools, hospitals, agricultural farms and churches which Boko-Haram destroyed in few days. These Missionary bodies have tried their best by establishing the Church with their resources, energy, and lives. Many of them died on the process, for instance Church of the Brethren Mission (CBM) nurse Laura Wine died in January 1969 at Lassa in Borno province hence the disease "Lassa Fever" (Church of the Brethren, 2014). The Missionaries opened four general hospitals, a leprosy hospital, mobile clinic, and dispensaries that served as social services following the example of Jesus Christ. The general hospitals and leprosy hospital played a vital role in converting people to Christianity even more than the verbal and open-air

evangelism (Bdliya, Gwama, Mambula & Dali, 1998). As part of social services, the missionaries also established schools which include: Teachers' College and secondary school at Waka-Biu and primary schools as well. The schools served as an area of liberation to the children of the poor pagans who formally were enslaved by sin, ignorance, diseases, and human oppressors. These developments produced many Professors, Doctors, Governors, both civil and military, Senators, Federal and state legislators, Federal and state high court judges, Military Generals, Police Commissioners and other positions in civil service and paramilitary.

The missionaries equally established strong agricultural development programme, both practical and theoretical in their Bible Colleges as part of their curriculum. They trained Pastors as model farmers for the villagers. From 1962, the CBM gave the pastors a set of bulls and plough as loans for self-reliance in order not to exploit their members for sustainability. In the same vein, they trained the pastors' wives in entrepreneurship like: knitting, weaving, dying, sewing, cooking and other parts of Home Economics (Bdliya, *etal* 1998). For youth development, they established Mason Technical School for Driving School, Carpentry, Electrical work, Auto mechanic, Secretarial studies and Bricklaying. They also opened women training centres for women members who were not pastors' wives for sewing, knitting, dying and other home management courses. As part of the development, they established health auxiliary schools at Garkida to train dispensary attendants to work in every local church where there were no clinics. The local pastors and the village heads either Christian or Muslims served as the Chairmen of community development programme to dig wells in localities. These activities were called wholistic gospel.

The missionaries from the background who believed in none violence and peace handed their programme to the government peacefully. They had thought that if they had given the government of Borno and Adamawa States their valuable materials, the whole

communities of these States would benefit them from regardless of religion or tribe. The government would manage them well and make free education and medical care affordable for the masses. The missionaries had good intention therein handing their valuable materials to government without compulsion by the government in 1973 which COB lamented now.

Borno State is located in North Eastern geo-political zone of Nigeria. It was created from the old North Eastern State of Nigeria in 1976. It has twenty seven (27) local government areas and land mass of 3,973km^2 with density of 29.9 km^2. It has a total population of 4,944,000 people (National population commission, 2011). The South District senatorial zone covers: Gwoza, Askira/Uba, Damboa, Chibok, Hawul, Biu, Shani, Kwaya Kusar and Bayo Local Government Areas which the research intends to cover most. Most of the tribes were forcefully merged under the Fulanis, Kanuris and Pabirs who treated them harshly before the coming of the missionaries. The British colonial Administrators do not want the presence of missionaries in these areas because the people will get awareness and be liberated. The colonial administrators were exercising indirect rule through the Emirs who suffered the minority tribes even though most of them were not conquered by war as Ibrahim (1994:172) explains. "Although those peoples of the southern border lands of Borno including Margi, Chibok, Bura, Gwoza etc were incorporated into colonial Borno. Such powers that Shehu never exercised over them were extended by instrument of colonial administration". Prior to the emergence of Boko-Haram, there were many oppressions and subjugations that these minority tribes were facing who were mainly EYN members even from the State Government. Such persecutions became visible in civil service with example in 1988 a Decree was passed and signed by Alhaji Musa Daggash (OFR) on 17th April 1989 (SCS/459/3.1/2) in CAN, 2006:20 that:

> Decree No. 43 of 1988 rested in the commission the powers to issue guidelines from time to time to the ministries/departments on the principles and procedures to be adopted in the recruitment and appointment of persons into civil service. In compliance with this new order, you are hereby directed that from now onward all

> new appointments must reflect the geographical spread of disadvantaged local governments: These are; Bade, Damaturu, Fune, Geidam, Gujba, Kaga, Konduga, Kukawa, Monguno, Ngala, and Nguru. All new appointments GL 01-10 must be from the catchment areas. Failure to do so shall render the offer null and void. Another Decree also was issued on 21st April 1989 that all in-service training must come from these Local Government Areas as well as the promotion from GL 01-10.

All the Local Governments of Southern Senatorial Districts should not be given appointments from GL 01 to 10 as well as promotion and in-service (CAN 2006). We can see the beginning of the hatred against these South Borno Local Governments even before the rise of Boko-Haram. The reason the state claims was that, the above Local Governments were disadvantageous in comparison to the south L.G.As in Education and Economy because of the missionary influence.

The state is heterogeneous with Kanuri as the dominant tribe. Other tribes include: Pabir, Bura, Margi, Kibaku, Shuwa, Kanakuru, Guduf, Mandara, Tera, Fulani, Gamergu and Hausa. The State is considered by many as the home for Boko-Haram, but the sect started in Geidam and Kanama in Yobe State on 24th December, 2003. Even though its major camp is Sambisa forest. See Appendix 1 for location.

Adamawa State is a state in North Eastern Nigeria with its capital at Yola. It was created on 27th August, 1991 from part of the old Gongola state. It has twenty one local government areas, with Fulani as a dominant tribe. The state occupies about 3,917km^2 with population of 3,737,222 (National population commission, 2016). The Fulani language has an influence on the other minority languages in the state, but the state is one of the most heterogeneous in Nigeria. Even though Fulani is the most dominant tribe, they were more lenient to some minority tribes than Borno State even politically because Non Fulanis can be elected governors in Adamawa State for several times like: Boni Haruna, Abubakar Saleh Michika and Jibrilla Bindo unlike kanuris that cannot allow anyone to rule in Borno State (Mamza, 2014). Some tribes like Janye, Nguba, Holma are about to lose their identity

completely because of the conscious and unconscious domination of *"Fulanism"* (Mamza, 2014). C.B.M worked in the present central and Northern part of Adamawa State who opens their first stations in: Garkida of Gombi Local Government Area is Adamawa Central Senatorial District and Kwarhi Mararaba Mubi the same central Senatorial District, but Gulak in North senatorial District.

EYN Church Headquarters is in Adamawa State. It is in Hong Local Government area, precisely in Mararraba Mubi. (See attached map). Adamawa State has not been harsh to the Church and its members like Borno State. Adamawa State allows the teaching of Christian Religious Studies at all level of education unlike Borno State that vehemently refuses to allow the teaching of CRK in primary School and runs a religious Studies one tier in University of Maiduguri. (Islamic Studies only). EYN is the dominant church among these Local Governments: Mubi South, Mubi North, Hong, Madagali, Michika and Gombi while Lutheran Church of Christ in Nigeria is majority in part of Hong and Southern Senatorial District of Adamawa state because of its headquarters in Numan (Moviid&Vestergaard, 2013).

It is worthy to note that the area marked as EYN catchment area were all affected by Boko-Haram before they were retaken back by the Government of Nigeria. With such historical complication, these areas were to be a country of its self chartered by United Nation Trust Territory because European Super powers were having an interest on the area like: Britian and Germany before the Second World War, but when Germany lost the battle, France took over her colonies (NAK 1900-1960). The then Lamido of Adamawa complained as to stop the Trusteeship of United Nation and allow the area to be full Northern Nigeria because half of his kingdom was under British and half under France (Greene, 1956). The Trusteeship replied to his request under the League of Nations that:

> Under a practical workable system of international supervision of the administration of trust territories. The United Nation and the administrative authorities now solemnly join, hands in the great venture of reassuming by deeds, the inhabitants of the area as to their future political economic, social and educational advancement and ultimate realization of their aspiration toward self-government through independence (Greene, 1958:86).

This history goes to show how long the area of the study has been in struggle among strong Emirates like Kanuri, Fulani and Pabir. And also Colonial Masters like: Britian, Germany, and France. In 1963 through Northern Premier Sir Ahmadu Bello (Sardauna of Sokoto), the area became Northern Nigeria. At present, 21st century another new oppressor emerged (Boko-Haram) came to create its country following exactly the map of Trust Territory as reflected on the map, with red colour). The State is bordered by Borno state by the North West, Gombe to the west and Taraba to south west and it forms national border with Cameroun. Because of the activity of Boko-Haram, the State was declared a state of emergency with Borno and Yobe States on 14 May 2013. Moreover, since then the state continues to suffer different attacks from Boko Haram terrorists. It is this background that led the researcher to have a concern for this study.

1.2 Statement of the Problem

Church of the Brethren Mission (CBM) gave birth to EYN Church. The church helped in developing Borno and Adamawa States either economically, educationally, socially and medically. The impact of EYN has been felt by both Christians and Muslims in Borno and Adamawa States which has been known for its tolerance and peace between Christians and Muslims.The Church of the Brethren Mission and Baseil Mission founded the church; now "Church of the Brethren in Nigeria" popularly known in Hausa as "Ekklisiyar Yan'uwa a Nigeria" (EYN). The two Missions operated in a delicate and strategic location of the pagan area. The area in between Borno and Adamawa provinces had never been conquered either by Fulani jihadists of Adamawa or the Kanuris of Bornu Empire (Ibrahim, 1994). The pagan tribes were forced and divided amongst the three major tribes (Emirates) by British Colonial

Adminstrators. The emirate are: Borno- Kanuris, Adamawa- Fulanis, and Biu Pabirs, by the British colonial administrators for indirect rule before the coming of the missionaries (Ibrahim, 1994). These marked the beginning of the subjugation of the pagan tribes of the area and it led to loss of some tribes and their identity (Mamza, 2015).

In the early 19th century, the missionaries found it difficult to operate among such oppressed cultures. Church of the Brethren Mission is from America and the area of its operation was a British colony. The British colonial administrators frustrated the missionaries in order to hinder their work to please the emirates (Bdliya, et al 1998). The British colonial administration was harsh to CBM missionaries and they had to abide by their policies as well as the Emirs of the area (Crampton, 2004). The missionaries used their social and economic impact to win the area (Bdliya, 1988). The missionaries of EYN understood the connection between church growth and persecution; therefore, they endured all forms of persecution to establish the church that spread all over the nation after 90 years. The area was also historically complicated because European colonists: Germany, France and Britain had clash of interest. This led to United Nations Trust Territory to govern the area until the referendum of 1963 which incorporated the area into the Federal Republic of Nigeria (NAK. *1900-1960)* (See appendix 1). The Missionaries struggled to liberate the pagan tribes from the suppression of Fulanis, Pabir and Kanuri. The liberation was spiritual, political, social and economical.

After ninety (90) years of liberation, the new oppressors (Boko-Haram) emerged and put its strong foot on the former pagan areas that were liberated. The sect made its camp among the tribes in order to scatter and eradicate Christianity in the area. The camp is cited among the tribes which the Church of the Brethren had impacted, like: Gwoza, Chibok, Askira/Uba, Michika and Madagali. (See attached map). There is another camp along Zur near Garkida where the first station of CBM was built (see attached map). Such attack is not

surprising to the church because throughout church history up to the present day, the church is facing persecution as her Lord Jesus Christ informed the church earlier in Matthew 5:11-12, John 16:1-2. That: "You will be expelled from the synagogue, and the time will come when anyone who kills you will think that by so doing he is serving God" (GNB).

Ekklesiyar Yan'uwa A Nigeria (EYN) Church has impacted excellently on the lives of the people of Borno and Adamawa states and even beyond. The Church as an institution as well as its members have encountered serious disruptions from Boko Haram. Even though all Christians suffered the same persecution, but denominationally, EYN seemed to be worse hit. This research intends to find out the level of the impact of Boko Haram as perceived by members of EYN in the area of study.

1.3 Objectives of the Study

The main objective of the study is to examine the persecption of members of EYN on impact of Boko-Haram Insurgency in Borno and Adamawa States: The specific objectives are to:

i. investigate the social Impact of Boko Haram Insurgency on members of EYN in Borno and Adamawa States;
ii. examine the psychological Impact of Boko Haram Insurgency on members of EYN in Borno and Adamawa States;
iii. find out the physical Impact of Boko-Haram Insurgency on members of EYN in Borno and Adamawa States;
iv. assess the economic Impact of Boko Haram Insurgency on members of EYN in Borno and Adamawa States; and
v. assess the moral Impact of Boko Haram Insurgency on members of EYN church in Borno and Adamawa States;

vi. examine the Impact of Boko Haram Insurgency on numerical Church Growth of EYN in Borno and Adamawa States.

1.4 Research Questions

Based on the statement of the problem, and the objectives of the study, the following research questions are posed to guide and give focus to the research:

i. What is the social impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States?

ii. What is the psychological impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States?

iii. What is the physical impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States?

iv. What is the economic impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States?

v. What is the moral impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States?

vi. What is the impact of Boko-Haram insurgency on EYN Church numerical Growth in Borno and Adamawa States?

1.5 Null Hypotheses

Based on the research questions, the following hypotheses are formulated to proof the research:

Ho_1 There is no significant difference in the opinions of male and female on the social impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States.

Ho_2 There is no significant difference in the opinions of married and single respondents on the psychological impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States.

Ho_3 There is no significant difference in the opinions of members in Borno and those in Adamawa on physical impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States.

H_{04} There is no significant difference in the opinions of pastors and members on economic impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States.

Ho_5 There is no significant difference in the opinions of Elders and youths on the moral impact of Boko Haram insurgency on member of EYN in Borno and Adamawa States.

Ho_6 There is no significant difference in the opinions of pastors and members on the impact of Boko Haram insurgency on numerical Church growth of EYN in Borno and Adamawa States.

1.6 Significance of the Study

This study will be significant to the following people: EYN church members, Pastors, Parents, Youths, Educational sector and government. Each of the group of the people will benefit from the research in the following ways:

The research will help the EYN Church members to know the depth of poverty and hardship caused by Boko-Haram at both individual and denominational level. This research findings have revealed the level of poverty which urgently needs attention of church to plan for human development and rural development through seminars and workshops to empower

her members. This can be achieved through the Department of Integrated Community Based Development Programme that was established by missionaries as discussed in the work.

The study will be significant to the pastors for pastoral counseling and traumatic therapy of the members. The pastors after reading some experiences in literature about some affected communities will need special training to handle trauma especially the affected women and children. The study will also help the pastors to see the need of bringing the youths closer to the church in order to give them advice and guidance since church is the major hope of Christians. The pastor will apply the love and care of Jesus Christ in order to bandage the broken hearted and the wound of the affected ones. By this, it will show them that there is hope in Jesus Christ and life can continue. This can be achieved through the office of the coordinators Peace and Conflict Resolution as discussed in the findings.

The study will assist parents to see the need to develop some strategies for future investments. The research which will show the parents some causes of insurgency will also help them to check their children with the hope of protecting them from becoming members of the terrorist group. Reading the work, will give insight to the parents to re-adjust their parental responsibilities and duties as guidance and role models for the younger ones and society in general.

The study that will explains the danger of violence and its setback on youths, will help the youths to find new meaning in their lives and it will also help them to see the need to forget the past experiences. Also, it will enable them to see the need for collaborative efforts with non-Christians in order to fight terrorism and other related crises. After reading this work, which includes some ruined communities because of violence, the youths can develop the habits of patriotism, loyalty and hard work to care for themselves, family and society in general without being misled and used as agents of terrorism.

Educationally, it will be a document for further research and new contribution to knowledge. It will help educational Management at federal, state and local level to know the level of education backwardness in the two states of research as caused by Boko-Haram to enable them develop a new policy for the area. This can also draw the attention of some organizations like United Nations International Children's' Educational Fund (UNICEF), World Health Organizations (WHO) and other donors to assist in educating the children of the area by building destroyed schools supplying of school uniforms, books and other facilities necessary.

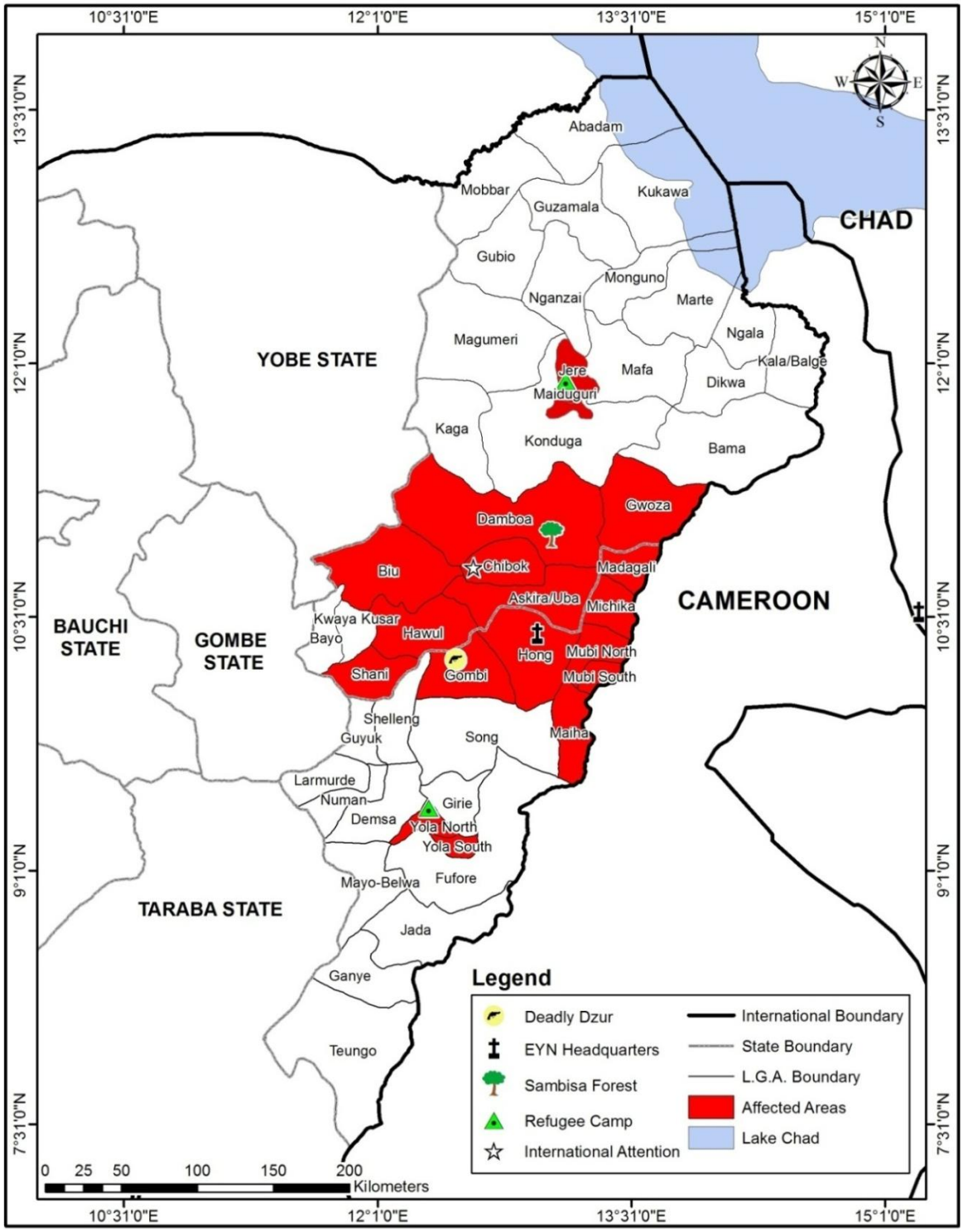
The research will reveal the true picture of the suffering masses, it also will help the government of the area to create avenue for inter-religious dialogue to give room for the preaching of peace and tolerance in the society. The government will likely look into the means of economic empowerment for the people, following the findings of the study. The recommendations of the study will also help the government to create rehabilitation centre for the affected people and reconstruction of the affected areas through relief programmes in order to resuscitate the ruin communities. These will be achieved through teachings and supply of needs without diversion from the masses which the supplies are meant for.

1.7 Scope of the Study

This work covers Borno and Adamawa States. The reasons for choosing these two states are: first, these two states were worst hit by Boko Haram. Second, these two States are where EYN Church is more pronounced than any other states in Nigeria. There are other crises which include communal and political crisis in the area but they are not the major issues considered in this research. In Borno State, the research emphasis the Southern Borno state where Christians are many. In Adamawa state it considers part of central Adamawa Senatorial District and Northern Senatorial District because of EYN dominance and the place Boko Haram occupied. In addition, IDP camps were visited for observations. The IDP camps

were in Maiduguri, the capital of Borno state and Yola, the capital of Adamawa state. The attach map in the next page explains clearly the location.

Fig. 1Map of North Eastern states of Nigeria showing affected areas of EYN Church



Source: National Bureau of Statistics (2015)

Key

The red colour in the map shows the EYN predominant Churches in Borno and Adamawa States. Even though Boko Haram attacked almost all L.G. A of the two States, EYN Church is not more pronounced in uncoloured area

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, The Researcher reviewed literary works on the concept of Boko Haram. The chapter considered the emergence of Boko Haram, and its operations in Nigeria. The chapter looked at the general impact of insurgency on the psychological, physical, economical, sociological moral life of members of the church in different communities. The chapter looked at some theories based on insurgency. Some empirical studies were reviewed in relation to the research work to see what others have done and what gap is left to be covered.

2.2. Conceptual Framework

2.2.1 The Concept of the Church

Everret (2008) defines church as a body belonging to the Lord from a Greek adjective "Kuriakon" firstly used as the house of the lord, then of his people. Ekklesia is a Greek word for the public assembly summoned by herald (Acts 19:32, 39, 40). In the Septuagint normally abbreviated "LXX" it means the assembly or congregation of the Israelites, especially when gathered before the Lord and for the religious purposes. In New Testament, it is used for the congregation of the living God, the special gathering of the children of Jesus Christ which he is the Head. The Church is the spiritual family of God, empowered by Holy Spirit in fellowship as their souls are united. Church can also be seen as supernatural institution of God in this present age and the age to come (Revelation 7:9-17). The church is universal from all race and colour. In this regard, it is not denominational, but all who receives Jesus as the lord

and are baptized in his name. Milne (2008) sees church from Biblical images as the people of God, body of Christ, bride of Christ, vineyard of Christ, and flock of Christ. In this study, church comprises the people, the structure, and the institution.

2.2.2 The Concept of Boko-Haram

Walker (2012) describes the group with Arabic name "Jama'atu Ahlus-sunnahlidda' awatiwal jihad". They are known world over as Boko Haram an extremist Islamic sect in Nigeria that has created havoc across the north of the country and in the capital Abuja. Its violent attacks on Government offices, United Nations, Churches and Mosques threaten to destabilize the country. Murtada (2013) states that the English meaning of the above Arabic name is "Congregation of the people of tradition for proselytism and Jihad".

People call them Boko Haram, but they call themselves Ahlus – Sunna. They hold the idealogy that they are the purest Muslims who calls for purification of Islam and with the aim of establishing an Islamic state against democracy (Thurston, 2016).

2.3 Theoretical Framework

Theory is a set of ideas, which provides explanation for something. It also provides explanations, predictions and gives reasons and purpose for things that happen in the way they happen (Ekpiwre, 2011). For the sake of this research, sociological theories will be considered because insurgency and terrorism are societal problems. In this regard, two popular sociological theories will be considered towards insurgency, thus: structural functionalism and conflict theory.

Sociological theory is a set of ideas an organized principle and a particular viewpoint from which sociologists view the social world and interpret what they see (Pam, 2012). Since

antiquity to the present societies have been plagued with different kinds of conflicts because ethnic, religious, communal clash and all kinds of terrorism. The authorities in the field of sociology have come out with the above theories, which we will see and relate it to the present research work as following:

2.3.1 Structural Functionalism Theory

This theory is also called "Consensus Theory". It is popularly known as "functionalist theory". This theory was earlier propounded by Auguste Comte 1798 -1857, Emile Durheim 1858 -1917 and Herbert Spencer 1820 -1903 (Ekpiwre, 2011).

The structural functionalists believe that society is like human body. Although the body is one, it has various and distinct interrelated parts. Each of the parts has a function which it performs towards the maintenance of the body with the aim of achieving a balance and harmonious society (Ephwre, 2011). This analogy from body if utilized can develop every society through individuals, groups and institutions that form integration, stability and consensus. As human body is conscious of threat of illness that is how any society felt whenever an individual, group or institution drilled and rebel against the organized system.

For the functionalists, insurgency and terrorism are diseases and threat demoralizes society. Every society that is having rebels and terrors is sick. Every society which part of its body fail to perform its duty is in danger therefore insurgency emerges because of failure of functions. The structural functionalists believe that everybody in society shall function positively, accepts integration and stability through consensus. Following the principle, there is no room for insurgency, but if consensus cannot be met then no stability and if there is no stability then no integration and if there is no integration, there is no nation or society (Pam, 2012).

2.3.2 Conflict Theory

Conflict is another approach to study and interpret society in relation to problems and developments associated with it. This theory is rooted in the writings of Karl Max (1818 – 1883). Other reknown sociologists that contributed to this theory are: George Simmel (1858 – 1918), Max Weber (1864 – 1920) (Pam, 2012).

The conflict theory holds a proposition that economic resources are the main reason of social conflict. Karl Max saw fundamental division in capitalist societies between those who own the capital (means of production) and those who did not have whose lives and conditions are set by the capitalists. The masses are majority; they work for wages and are exploiting by the minority capitalists. The mass exploitation laid foundations for the control and distribution of power and resources (Ekpiwre, 2011). The struggle for power, control assess, identity and fame is the modern conflict in society. These involve many groups, which are virtually always in opposition and disagreement that can give birth to insurgency, revolt, terrorism and thugry (Soyinka, 2016). Both of the theories are relevant to this research work, but the researcher finds the conflict theory to be more relevant based on its emphasis on resource control, identity and exploitation. Even though Boko Haram emerged as religious sect that wants to force people to follow their ideology, there are some elements of economic control under it, power struggle and identity especially from foreign linkage as will be discussed in subsequent subtopics.

2.4 Global Terrorism

The act of insurgency has become a world menace and security threat since the past decade. Terrorist groups became popular after 11September 2011 Episode of Pentagon attack

in America (Bhattacharyya 2016). There are top terrorist groups in the World which Boko Haram may be associated or being in affiliation with and the activities of these terrorist groups have affected the world peace and social interaction which cannot be easily countrified.

Bhattacharyya (2016) and Singh (2010) listed top ten deadly terrorist groups as follows: Irish Republican Army in Europe. Naxalites of India, Forcas Armadas Revolutionaries in daColumbia (FARC), in Latin America Tehrik-i-Taliban in Pakistan, Taliban in Afghanistan, Alqaeda, Islamic state of Iraq and Levan/Syria (ISIS), Alshabab, in Somalia, Lord's Resistance Army (LRA) in Uganda and Boko-Haram in Nigeria.

Adibe (2013) explains that's seeing the sophistication of the sect's method of operation could suggest that Boko-Haram is having an international linkage with tough terrorist groups like Alqaeda. Onuoha (2013) opines to Adibe's view on Boko-Haram's methodology with international terrorist groups. He added that "overall in 2012, some 530 base stations were damaged in Nigeria. 150 were damaged in northern Nigeria by Boko-Haram. Like Taliban in Afghanistan the strategic objective of Boko-Haram attack on telecommunication infrastructure is to choke one of the supply lines of intelligence and security systems" (Onuoha2013:23). Both Adibe and Onuoha understood the link between Boko-Haram and international terrorist groups like Alqaeda and Taliban.

Poling (2013) also concurs with Onuoha and Adibe that Boko-Haram has an international linkage with international terrorist groups. He added that it was the reason that made American government on November 30, 2011 to constitute a committee which gave its reply on the topic: "Emerging threat: counterterrorism and intelligence subcommittee hearings and reports. " the committee discovered that Boko-Haram is an emerging threat to U.S

homeland. They budget a scholarship fund to study the group and its relationship with Alqaeda in Arab peninsula (AQAP) and Terik-i-Taliban Pakistan (TTP).

Poling, (2013) added that "on June 21, 2012 the Department of State in America (DOS) designated three Nigerian leaders of Boko-Haram as specially designated global terrorists thus : Abubakar Shekau, Abubakar Adam Kambar, Khalid al-Barnawi." Wale, (2016) added that president Mohammadu Buhari has declared that the herdsmen that are killing the Nigerian farmers in the middle belt, eastern and southern Nigeria are from Libya who scattered after the fall of Gadafi.

2.5 Reasons for the Emergence of Boko- Haram in Nigeria

Some people see Boko Haram as a symptom that the Nigerian state has become either a failed or failing state. Achebe (2012) is having the same opinion that in 2011, Nigeria was ranked number fourteen in the failed states index just below Afghanistan, Somalia and Iraq. He added that "Nigerian government has failed woefully to enforce laws protecting its citizens from wanton violence, particularly attacks against non-indigenes living in desperate parts of the country" (Achebe, 2012:251). Such scholars blame the government of Nigeria at every level for not protecting her citizens and perhaps not dealing with the terrorists who are killing the innocent, which Boko-Haram is one of such.

a. Boko Haram Ideology on Western Culture, Education and Democracy

Boko Haram members considered themselves as the true Muslims who call for the purification of other Islamic Umma to follow them. The sect holds a negative view on western culture especially Education and Democracy. Thurston (2016) explains that the founder of the sect had a strict Salafi's ideology who regards other Muslims as non-Muslims because they mingle with unbelievers, practice democracy and Western Education. Because of such

ideology Boko Haram targeted rulers in northern Nigeria that support Democracy. Thurston goes on to give evidence for such attacks on Shehu of Borno in July 13, 2012, Emir of Kano in 2014, and the killing of the Emir of Gwoza on 30th May, 2014. The sect destroyed almost all Government Buildings in Borno, Yobe and Adamawa States because they practice Democracy. The members of Boko Haram always threaten the practice of Democracy in Nigeria as un-Islamic.

Thurson (2016) continues to say that Boko Haram's best known stance is its rejection of Western style of schooling. The concept "Boko Haram" is from this ideology as "western education is illegitimate or forbidden". The group targets schools, they said that schools only emphasize certificates above values, schools teach some ideas that contradicted Quran like "Darwinism" schools also led Muslim children to adopt the mannerisms of Jews and Christians. Children of different genders interacted at school who promote fornication, lesbianism, homosexuality and other vices. They have a view that western education is a means of Christianisation of Muslim children. As a result of these, the sect destroyed many schools, killed many teachers and abduct hundreds of girls in Government Girls Secondary Schools like in Chibok Borno State and Government Technical College, Dapchi, Yobe, State and many more.

b. Poverty and Poor Governance

Others blame the rise of Boko-Haram on poverty and poor governance. Such scholars like Adenrele (2012), Gudumbol (2013) and Sige (2015) opined that frustration and aggression could be a reason for the emergence of Boko-Haram. Also in addition, the members of the sect are said to be generally frustrated with the situation of things in the country especially with the position of northerners in the configuration of political and

economic power in Nigeria in the previous regimes (Falola, 2009). Such views therefore mean that Boko-Haram terrorism simply shows misplaced aggression on the fellow masses. Soyinka (2016) added that the tragic gulf created between the people and leaders gave birth to Boko-Haram.

c. Symptoms of Corruption in Nigeria

Some scholars like Jideofor (2012), thinks that Boko-Haram is more of crisis on nation building which several individuals and groups feel angry about the present situations. Boko-Haram members withdrew from Nigerian progress. They see the state as an enemy, and attack it by using whatever means at their disposal. Those who have this idea thought that those entrusted with governing the country's resources steal it blindly and mercilessly. Law enforcement officers turn the other way if you offer them a little inducement against the required justice. Organized labour including the teachers, lecturers and doctors go on prolonged strikes and are never satisfied and sympathetic to general humanity. Students on the other hand made the campuses center of occultism, prostitution and examination malpractice. Workers drag their feet and refuse to work and almost everyone including religious centers mess-up. The angered youths, especially the extremists were frustrated and so create such deadly sect (Adibe, 2012).

d. Ethno-Religious Complications in Nigeria

Solomon (2012) holds the view that with series of religious crises in Nigerian history from 1802 of the Usman Dan Fodio Jihad, to 1980s of Mai Tatsine sect, the emergence of Boko-Haram could be traced from history because the previous Jihads were from strong Wahhabist Islamist identity and so Boko-Haram. Their intentions were to purify religion and

reform the society against social injustice. Solomon also clarifies that the regional and ethnicity problems play a dangerous havoc to Nigerian state. He says, the terms: “natives”, “indigenous”, “immigrants”, “settlers”. Nigeria as a nation finds it difficult to define the above terms and apply it. In politics, civil service and distribution of civic benefits, some Nigerians who are living outside their native states face prejudices and provocations by the natives to the settlers or immigrants although Nigerian constitutions gives the freedom to live and invest everywhere in the country as citizen.

2.6 Emergence of Boko Haram in Nigeria

It is very difficult to know precisely when the sect started. However, many scholars have worked hard to point out when the sect started and ascertain their growth. Before digging their history, it is necessary to study rise of sects. Following their historic development, will help the communities and authorities to be careful in handling any sectarian movement that holds a sign of harm no matter how small it is. It is very important also to know that any movement in connection with religion is very sensitive, religious studies should be a paramount area of studies in Nigerian curriculum from basic to tertiary level especially in time like this. Globally, the world is at heat of crisis that is having religious affiliation. Religion plays a great role in promoting peace and development, but if handled carelessly it can ruin communities and nations. Therefore, it depends on how it is handled because some people use religion to cheat, kill and justify injustice (Mambula, 2015).

Adibe (2013) cited Madike said that the origin of Boko-Haram started from 1995 with Sahaba Sect led by Lawan Abubakar who later went for further studies in Madina in Saudi Arabia. The source pointed out that Mohammed Yusuf took over and largely recruited many members, but at this level, they were harmless. Onuoha (2013), who is a worker in National

Defense College, Nigeria concurred with Adibe that security operatives in Nigeria trace the history of Boko-Haram to 1995. The sect flourished as a nonviolent movement until 2002 when it metamorphosed under various names like: Nigerian Taliban, Muhajirun, Yusufiyyah sect and now Boko-Haram. But they address themselves as "people committed to the propagation of the prophet's teaching and Jihad' with Arabic name as discussed in the conceptual framework. The group's leader Mohammed Yusuf until his death in July 2009 was the commander in chief of the group (Amir Ulam) with two deputies (Na'ib Amir Ulam I and II). Each State where they existed had its own Amir (Commander/Leader), also the Local Governments (Onouha, 2013). After the death of their leader, one of the deputies, Abubakar Shekau became the new leader who strengthens the sect most to launch heavy wars. Onouha states that the historical starting point of their violence goes to 24th December 2003 when they attacked police station and public buildings in Geidam and Kanamma in Yobe State. The media called them then as "Nigerian Taliban." in the year 2004, the group established a base at Kanamma village and called themselves "Afghanistan". On 21st September, 2004 where they attacked Bama and Gwoza police Stations. From 26th to 30th July, 2009, they engaged in full-fledged war with Nigerian securities resulting in the killing of their leader Mohammed Yusuf (Adeniyi, 2011).

The sect uses many tactics for their attack which telecommunication is one of them, Onuoha (2011) explains how and why Boko-Haram attacks telecommunication infrastructure. He said in July, 2011, President Goodluck Jonathan veiled his administration's plan on security operatives to use telecommunication operators for intelligence against the sect. On 14 February, 2012, a Boko-Haram spokesman Abdul Qaqa threatened to attack the GSM service providers and Nigerian Communication Commission (NCC) offices for their roles in arresting

their members. The threat came to reality in September, 2012 when it launched a two-day attack on telecommunication masts in Bauchi, Gombe, Maiduguri, Kano and Potiskum. The sect damaged 150 masts in northern Nigeria. The attacks followed the pattern of the Taliban in Afghanistan which they used in order to stop intelligence report. This method helped in complicating the security reports and alerts in Borno and Adamawa States resulting in massive attacks and killings from village to village without means of communicating the neighbouring towns.

On the religious identity of Boko-Haram, Solomon (2012) argues that academics have stressed its religious identity to strong Wahhabist Islamic identity, he said historical evidence precedents to Boko-Haram go all the way to 1802 when Usman Danfodio, a religious teacher and ethnic Fulani declared his Jihad to purify Islam which gave birth to Sokoto Caliphate today. More recent Solomon added that Maitatsine uprising of 1980 in Kano, 1982 in Kaduna, 1984 in Borno and Jimeta, Adamawa State wanted to impose a religious ideology on secular Nigerian states, which Boko-Haram is attempting to do by force in Abuja to impose Sharia law across 36 States. Solomon emphasized that between, 1999 to 2008, 28 religious conflicts were reported.

Adibe (2013) on his part argues on the linkage of Boko-Haram with Al-Qaeda with the implication involved. He states that seeing the sophistication of the sects' and the method of its operation, one can conclude that the sect is benefiting from a foreign linkage. In addition, he explains that Nigerian government has shown interest in presenting Boko-Haram having an international linkage so that it is easier to attract international sympathy and technical assistance from Europe and USA whom since 11 September have vowed to fight Al-Qaeda. He also added that the second reason of Nigerian explains linkage between Boko-

Haram and Al-Qaeda is to rationalize and justify herself of inability to combat the group and its activities. After all if USA and European countries have not been able to defeat Al-Qaeda why will anyone see it as a sign of weakness that an African government has not been able to defeat an organization that is a terrible terror?

On the other hand, Adibe explains the danger of linking Boko-Haram with Al-Qaeda that the sect will get the sympathy of Al-Qaeda if already they are not joined. Secondly, the sect will be in exaltation and awe to be a world threat since its purpose is to threaten and terrorize the world even if it is not worth to its claim. Thirdly, linking Boko-Haram with Al-Qaeda will cause the anti Americans to also hate Nigerians and put Nigeria and America/Europe in the same file.

One of the major critical problems concerning Boko-Haram is that Nigeria is not winning the anti-Boko-Haram war. Onapajo (2014) explains why Nigeria is not winning the war as it should be as follows:

1. The insufficiency of intelligence on Boko-Haram and knowledge of their identity frustrates the effort of the government to fight the insurgency. President Goodluck Jonathan during his official visit to Borno State, the stronghold of Boko-Haram in March, 2013 classified the group as ghost because they are faceless and unidentifiable. Before President Jonathan's visit to Borno in January 2013. One man named Abu Mohammed Ibn Abdulazeez claimed to be one of the commanders of Bok-Haram who had a negotiation with Nigerian government and ceasefire on behalf of Boko-Haram, but not quit long there was a reaction from Abubakar Shekau the commander of the group who had been rumored dead after being shot by military. Few weeks later there

were serious attacks even more by the groups. Such complications hindered the fight against the group earlier.

2. The ethnicization and politicization of the discourse on Boko-Haram is also another problem or factor militating against the government's anti-terror efforts. Boko-Haram became fiercer and popular at a time when there was a tension and mutual suspicion between the northern and southern Nigeria over the issue of rotation of power. The southern part of the country believes that Boko-Haram is politically motivated as an outcome of general grievances from the north to frustrate the government of Jonathan. On the other hand, the northerners believe that the government of Jonathan is fueling the effort of Boko-Haram seeing what the military is doing and the way they handled the issues killing the innocents, but not the insurgents. The northerners complained that the best solution to the problem is declaration of an amnesty for Boko-Haram members similar to the Niger Delta during Late president Musa Yar'adu'a. The government tried the negotiation, but no clear face of the leadership of the group and the motive of Niger Deltan militants and Boko-Haram differs entirely.
3. The political will to fight the Boko-Haram also had been suspected. In January, 2012, President Goodluck Jonathan shockingly announced that some of the sponsors and sympathizers of Boko-Haram are in executive arm of government; some of them are in parliamentary/legislative arm of government while some are in the Judiciary. Seeing the increased sophistication of the attack by the group one may not deny President Jonathan's claim that there are some big men that sponsor the operations, yet the government despite the fact that some Boko-Haram members mentioned some names within the cycle of the Nigerian elites and no clear justice had been done about it.

4. The counter terrorism effort of the government has always been challenged by humanitarian concerns from domestic and international quarters. There have been many accusations on the joint task force in northern Nigeria regarding unlawful killings, dragnet arrests, arbitrary and unlawful detentions, extortions and intimidations by Joint Task Force (JTF). It is reported that many civilians lost their lives from the attacks of JTF than Boko-Haram killings.
5. Religious sensitivity also contributes to the complication of the problem. Nigeria is very sensitive religiously and since President Goodluck is a Christian, he was afraid to wage a full war on Boko-Haram who are said to be Muslims. He could easily be criticized to be anti-Muslims unlike Yar'adua that gave the command to deal with the problem at once (Adeniyi, 2011). Even though Yar'Adua was criticized, yet as a Muslim his criticism will not be the same with Jonathan and so President Muhammadu Buhari.

Dr. Samuel Dali the immediate past president of EYN lamented the Nigeria's past government's response to the people of Borno and Adamawa States where he is heading the church. Here are his words:

> While we were going through these attacks and sinking deep into the Boko-Haram valley of death, although we cried out loudly to the government of our country for help and presented the seriousness of our case to the government both in writing and in-person, the only response we received was flattery and empty promises. The government said that they would help us as long as it would not backfire on them, fearing repercussions from Boko-Haram. When we realized, that there was no help going from the government, we sought help from the international community; however, we were shocked to be told that our case was not big enough to attract the sympathy of the international community. This reminded me of the Rwanda Massacre where the international communities were there watching people being massacre, and they did not act to save the lives of thousands of innocent civilians that were killed (Dali, 2015:20).

2.7 Major Activities and Operations of Boko Haram in Nigeria

Felix and Patrick (2013) explain that Boko-Haram has brutally confronted and inflicted massive destruction in the country and people of Nigeria more than any crisis in Nigerian history. The sect has caused a wanton destruction of government properties, bombing of Churches, Mosques, public and private firms, assassinations of prominent individuals, masses, Schools and sometimes aimless and sporadic shooting of innocent citizens. From 2009, Nigeria had experienced a new form of terrorism, which is deliberate and systematic violence to destroy, kill, maim and to intimidate every Nigerian (Patrick and Felix 2013). After the killing of Mohammed Yusuf in July, 2009 and with the assumption of the new leadership headed by Abubakar Shekau, Boko-Haram reinvented violence which Adamu (2009) described as bombardment of Northern Nigeria with frequency and intensity that are quite different in the history of Nigeria. Durotoje (2015) gave some of the comprehensive activities of Boko Haram in Nigeria from January 2009 to March 28th 2015 as follows:

In the Year, 2009 on July 26-30:there was a war between Nigerian soldiers with Boko-Haram almost throughout Northern Nigeria at the command of the then President Musa Yar'adua with Col. Ben Ahonoto the Army commander of the operations (Adeniyi 2011) Mohammed Yusuf was killed in this episode. Nigerian government demolished the sect's buildings and killed all its known members in and outside Borno State.

In the Year, 2010 on September 7th precisely, Bauchi prison was invaded, 5 people were killed and 721 inmates freed from prison in Bauchi by suspected Boko Haram gunmen and also on December 31 - Abuja was attacked with bomb blast outside a barrack in Abuja, four civilians were killed. In 2011 on May 29, 15 people were killed in Abuja and Bauchi after bombs exploded in several towns in northern Nigeria during Goodluck Jonathan's

swearing in as the new President of Nigeria. On June 16, Abuja police headquarters was bombed, at least two people were killed.The perpetrator and a traffic policeman were the victims. This was Nigeria's first instance of a suicide bombing. On August 26, 2011, 21 people were killed in a bomb attack on a United Nations' compound in Abuja. This episode terrified the whole World on the strength and strategies of Boko Haram.

In the Year 2012, on January 5 – 6, about 37 Christians were targeted and killed by Boko Haram militants in Borno State. In the same January 20th 183 people, were killed in Kano State by Boko Haram gunmen. This involved the police officers and civilians. On April 8th 2012, 38 people were killed following a bomb blast at a Church in Kaduna, so also on 17th of June 2012 19 people were killed following bomb blast in Kaduna inside Army Barracks. At this period, Churches were the main target and the method of operations was suicide bombing.

In the Year, 2013 Boko Haram extended their attacks to fellow Muslim communities. They also focused public schools and motor parks. On September 29, Gujba College of Agriculture was attacked and they massacred more than 50 students in Yobe State by Boko Haram gunmen. On October 10th2013, Damboa was attacked about 20 people were killed. In the same October, Government forces raided rebel camps, and killed about 101 Boko Haram fighters in fierce gun battle in Borno State. This fueled Boko Haram anger and made them to kill indiscriminately unlike before when they were selective in their operations. In the same October on 29th 2013, Boko Haram raided Damaturu leading to the killings of more than 128 with majority of soldiers and policemen.

In the Year 2014, Boko Haram gathered more strength and begin to capture almost all the Local Governments in Borno, Adamawa and Yobe States. On January 31, 11 Christians

were killed in Chalawa by Boko Haram militants in Kano State and on February 14th, 121 Christian villagers were killed by Boko Haram militants in Konduga, Borno State where the sect declared that all the Christians in the area should be Islamized or leave the town. Those who remained behind and refused to Islamize were killed. On February 15th, 106 people were killed mostly youths in the village of Izghe in Borno State by Boko Haram gunmen. This town is near Sambisa forest. On the same date, 90 Christians and 9 Nigerian soldiers were killed in Gwoza by Boko Haram. At this period, Maiduguri to Yola highway was blocked by the terrorists.

On February 25, Federal Government College Buni Yadi in Yobe State was attacked at night, 59 students were killed. On March 14th Boko Haram attacked the heavily fortified Giwa military barracks in Maiduguri, freeing their members in custody. The military then executed about 600 unarmed recaptured detainees, according to Amnesty International Report. On April 14 over 88 people were killed in a twin bomb attack in Abuja. Also, on April 15thChibok Schoolgirls were kidnapped, about 276 in Borno State by Boko Haram members. This episode attracted the global media and World attention. So far, some of the girls were later released.

The toughest time in North Eastern States was the month of October to December 2014. Boko Haram captured the following local governments in Borno and Adamawa States that include EYN headquarters and all its Institutions: Madagali, Michika, Askira/Uba Mubi North and South, Hong, Maiha and Gombi. November 28th 2014, there was a bomb blast at Kano more than 120 Muslim worshippers at the Emir of Kano, Muhammad Sanusi II's palace Mosque died. On December 11th, 30 people were killed and houses destroyed by Boko Haram militants in Gajiganna, Borno State. On December 13th 2014, Gumsuri village was attacked.

35 people were killed and 185 people were kidnapped by Boko Haram in Borno State.On December 22nd, 27 people were killed at a bus station by a bomb blast in Gombe State.

In the Year 2015, on January 3–7: Boko Haram militants razed the entire town of Baga in north-east Nigeria. Bodies lay strewn on Baga's streets with as many as 2,000 people having been killed. This episode also draws the attention of global media. This could be the most horrific attack carried by Boko Haram. In this episode, 40 young boys were kidnapped to be forceful soldiers of Boko Haram. On January 9th, Refugees flee from Borno State following the Boko Haram massacre in the town of Baga. 7,300 flee to neighboring Chad while over 1,000 were trapped on the island of Kangala in Lake Chad. Nigeria's army vowed to recapture the town, while Niger and Chad withdraw their forces from a transnational force tasked with combating militants. On March 28th, Voters in Nigeria went to the polls for a general election. Gunmen killed at least 15 voters including an opposition house of assembly candidate in Dukku of Gombe State. Even though some local governments have been recaptured back by Nigerian government, Boko Haram activities are still strong in the North Eastern States of Nigeria. On 19th February, 2018 110 school girls were abducted by the terrorists in Government Technical College, Dapchi of Yobe State which attracted world attention that counter Nigerian government who says that Boko Haram has been totally defeated.

2.8 General Impact of Insurgency and Crises on Communities

There are many impacts of insurgency and terrorism on communities and societies all over the world. Such impacts could be classified as social, moral, psychological, physical, economical and religious. The study reviews some relevant materials written about other societies that experienced different forms of terrorism in the above pattern.

2.8.1 Social Impact of Insurgency and Crises on the Communities

When we talk of the social issues, we are talking about human relationship, amenities that make life easy and better as well as institutions that enhance learning, civilization and awareness. Ekpiwre (2011) explained that communities or societies can change socially either positively or negatively depending on the force that influenced her. In general, crises and activities of insurgency negatively changed the social activities, which affect societies. (UNDP, 2007) explained how armed conflicts heavily affected social and economic lives of the communities of Rwanda in 1994 genocide. The report shows that women and children were most vulnerable to subjugations and abject poverty because of the result of war. According to the report women and children head 25% of households in Rwanda. Health care facilities were very scarce and poor. The masses of Rwanda have access to only two (2) doctors per one hundred thousand (100,000) people due to crises. HIV/AIDS together with common diseases like malaria caused great mortality in Rwanda up to 35% rate in 2005.

Dauda (2014) explains the social impact of the insurgency on the people of northeastern states. He said the activity of Boko-Haram has caused by suspiciousness and lack of trust especially by the non-Muslims. Almost all non-Muslims see every Muslim in the affected states as Boko-Haram member and so they cannot mingle with them like before. Even outside the states, in other parts of the country, everyone that comes from northeast is considered as Boko-Haram regardless of his or her religion .The vehicles with the states plate numbers are also suspected and humiliated especially in the military checkpoints and motor parks. The graduates from these states were remorsely welcomed in some states for National Youth Service Corps (NYSC). And other graduates outside the affected states cannot come to

some states in north east zone for NYSC. The stigmatization and suspension are very high on the indigenes of affected states.

Patrick and Felix (2013), state that insurgency has affected the education in Northeastern states of Nigeria. Prior to the emergence of Boko-Haram, the states were considered as less educated with the ratio of 29 over 120 school enrolment in Borno state according to Federal Ministry of Statistics 2011 in Patrick and Felix. When Boko-Haram stormed the area of Borno and Adamawa states, schools were one of its targets of destruction as their name implied. They thought that western education is connected to the Bible and is indirectly used to Christianize their people. Between Maiduguri to Yola, schools were closed down for more than two years. These have seriously affected children from preprimary school to University level. Many schools were attacked in these areas, teachers and students were killed in some schools and others escaped with their lives. The school destruction affected both the government and nongovernmental agencies.

Mark (2015) concurs with Alagbu (2010) that women and children normally suffer directly from any violence and conflict through rape, forceful marriage, hunger and thirst and widowhood.

2.8.2 Economic impact of Insurgency and Crises on Communities

The activities of insurgency and crises often damage economy. The economy of North Eastern states were seriously been affected because most of the indigenes of these states solemnly depend on farming, local craft and petty business. Nnamdi, Sabastine, Eze & Anyanwu (2013), state that the deadly activities of Boko-Haram are destroying the economy of the northern Nigeria and even Africa. The attacks and bombings especially in Maiduguri, the capital of Borno State has seriously weighted down commercial activities and businesses.

The popular Monday market has been seriously affected which the estimate shows that more than 10,000 shops and stalls has been destroyed and other shops were abandoned as the owners ran for their dear lives and some were killed. The banks and their customers were severally killed and so Banking has to be stopped in almost all the local governments of Borno, Adamawa and Yobe states except in metropolitan cities.

Emeh (2012) also observed that activities of Boko-Haram have affected the economy of northeastern states because the national resources that were meant for economic empowerment and capital projects now go to security and Boko-Haram counter insurgency. Emeh further added that the productivity and growth of the economy in the insurgency area are not possible where farmlands are now desolate and the man power are seized by the sects to be their forced soldiers and those that resisted were killed. International Rescue Committee (2007) reports the same on Democratic Republic of Congo that between year 2004, war and conflict have collapsed the economic system of the country where about 3.9 million people were killed. Most of the affected ones are youths who are within workforce production. This according to the committee makes Congo world deadliest crises country since the 2nd World War. The factories were shutdown for years so also the cottage industries and schools. The highway from Maiduguri to Yola was closed for more than two years, from Maiduguri to Biu closed, from Damaturu to Biu the same thing. The absence of factories farm lands and Cottage industries automatically translates the area into dead zone since both knowledge and productivity has been retarded.

Eric and Alistarm (2008) also agreed that the security challenge have impacted negatively on both the private and public sectors of the economy of the northeastern states. Many businessmen and women, traders, farmers and animal rearers have relocated their

business from the danger areas because their shops, houses, farm and animals were either burnt down, destroyed, vandalized or siezed.

Dauda (2014) quoted former minister of information Mr. Labaran Maku while speaking to journalist in Abuja after federal executive council meeting on February 9, 2012 that Nigeria is losing a lot from the activities of Boko-Haram. He said Kano, Maiduguri and Yola are very strategic business locations that supply both the natives and Nigerian neighbours. These states were known for supplying foodstuffs like: maize, beans, groundnuts, millet and animals like cows, sheep, goats and fish to central and southern part of Nigeria. He added that 97 percent of the businesses are demoralized because rumours went round that Boko-Haram had poisoned the product and people are afraid to patronize the products. Dauda (2014) added that Borno, Yobe and Adamawa states lost 1.3 trillion naira equivalent to 6 billion dollars as a result of Boko-Haram.

2.8.3 The Physical Impact of Insurgency and Crises on Communities

As discussed previously, the damages caused by insurgency and crises are numerous which include the physical structures, physical killings, kidnapping, and all forms of physical destructions. Anyangose (2010), Anyadipe (2013) and Ahmadu (2011) all agree that Boko-Haram has seriously destroyed the three states Borno, Adamawa and Yobe. They explain that some of the villages will cease to exist because of the effect of Boko-Haram on the towns and villages. In some towns and villages in Askira/Uba LGA, Gwoza LGA, Maiduguri and Yola of Borno and Adamawa States. Boko-Haram disguised like Nigerian army who usually came to strengthen the civilian Joint Taskforce, after they finished addressing the youths and elders in hundreds, they open fire on them, killing every male child in the whole town, set their houses on fire, take their animals, women and children to bush. Amina (2013) in Mamza

(2015) explains that she buried more than three hundred corpses in her hometown Gwoza including her husband, father-in-law, brothers and all male relatives. When some corpses were decaying no one could bury them.

Adebayo (2013), Adenrele (2012) and Adesoji (2010) feared that the danger zone of Boko-Haram will lack manpower seriously for the future development of the area seeing the effect of this insurgency on the youths who are either killed or kidnapped to be soldiers of the terrorists. Nggada (2011) saw the killings and destructions done by the Boko-Haram sect like what happened to the Jews in Germany and what happened to the Tutsis at Rwanda where people were dehumanized and none could rescue them. This happened exactly in northeastern states because even the soldiers were running ahead of the civilians leaving the masses at mercy of their prey. Gardu (2012) holds that the rebellion and destruction in other parts of Africa like Mali and Libya have greatly endangered Nigeria. Some of the members of Boko-Haram were discovered to be Arabs after being killed by the Nigerian securities. This is further confirmed by President Mohammadu Buhari who declared that the herdsmen (terrorists) that are killing Nigerian farmers in middle belt, eastern Nigeria and southern Nigeria are from Libya (Wale, 2016). The cries in the North Eastern states will be similar to the one in South Africa who denied freedom and existence as Nelson (2008:41) quoted the speech of one South African king:

> We are slaves in our own country. We are tenants on our own soil. We have no strength, no power, and no control over our own destiny in the land of our birth. We have no land to give to them where they could prosper and multiply. Among these young men are chiefs who will never rule because we have no power to govern ourselves; soldiers who will never fight for we have no weapons to fight with; scholars who will never teach because we have no place for them to study. The abilities, the intelligence, the promise of these young men will be squandered in their attempt to eke out a living.

These words speak directly to the situation of the people of northeastern states where their young men and women were taken forcefully in the eyes of their relatives, but nothing could be done on it. Some of the kidnapped young men and women especially the Chibok schoolgirls issue. Almost all of the girls are members of EYN Church. Their absence and discussion about them always disturb the communities and their parents.

Boer (2004), observes that, the Christians because of the activities of religious and ethnic conflicts have felt physical impact for several years. Such conflicts have greatly under-developed northern Nigeria especially from 1999 to the present. Christians have lost their valuable materials, which they ever owned and laboured for. Church as an institution also lost most of her buildings, documents, vehicles, members and security. Dali (2015) clarifies that EYN lost more than seventy percent (70%) of her properties to Boko-Haram.

2.8.4 Psychological Impact of Insurgency and Crises on Communities

There are many traumas and psychological effects due to the activities of war and insurgency. Wars normally affect the survivors and even those that participated in it. Tom, (2015) visited the crises area and reports that the survivors are in very pathetic condition because of the shock of the incident some died, and some also became psychologically disturbed. Mark (2015) adds that women are seriously traumatized because of rape, some saw their dear husbands and children being slaughtered in their presence and they could not help.

Alagbu (2013) studied the effects of conflict psychologically on women and children. She discovered that children and women suffered most because children were forced to be criminals. The death and disappearance of their parents cause trauma and insecurity. Beside such trauma, they are also vulnerable to exploitation, harsh labour, and prostitution and child soldiers.

Dali (2015) presents three stories of victims of Boko-Haram who were traumatized and underwent psychological therapy due to these real live stories below:

i. A mother with her children running in the night, the one of the child was bitten by a snake and shortly after the child started bleeding profusely and getting weaker. The mother had no choice but to leave the child behind to die and run with the others to save their lives. The mother will continue to experience shock as she remembers the event of her dead son.

ii. A man, who was running carrying two children collapsed and died, may be from heart attack, the little children tried to wake him up calling: Daddy, Daddy!! Stand up let us ran, but he was dead. The children did not realize that their father has died. Unfortunately, none of the running persons could stop to help the children as each was running to save dear life. The children were left behind with their dead father only God knows what happened next to those little children. The neighbours who saw the events will always feel guilty for not helping the children and their dead father even though situation could not allow them to assist at the time.

iii. A pregnant woman who was on the process of running went into labour, the other women who were running together could not stop to help her, one of the women untied her wrappers and threw it to her saying "if you deliver wrap the baby in the cloth" everyone ran away leaving her in labour. Only God knows what become of this poor woman. The surviving women who narrated the story will always have a psychological reflection of what happened and how they were to help but no chance (Dali 2015).

Shehu, Saleh and Shaibu, (2015) express their concern that reasonable number of Christians see Boko Haram as an attempt to Islamize Nigerians while some are indifferent. It is very difficult to imagine what such cruelty could cause in the minds of those that suffer war and insurgency which can lead to mistrust, fear, trauma, revenge even to the innocent neighbours.

2.8.5 Moral impact of Insurgency and Conflict on Communities

As the activities of insurgency and crises, affect the physical, social, economic and psychological lives of the people in communities. Morally, insurgency and crises also affect people. Achebe (2012) laments the activity of Boko-Haram and other ethno-religious conflicts in Northern Nigeria mainly against Christians that can aggravate retaliations and other reactions, he says:

> Over eight hundred deaths, mainly in northern Nigeria have been attributed to the militant Islamic sect Boko-Haram since its formation in 2002. The group's ultimate goal, we are told, is to overthrow the Nigerian government and create an Islamic state? In many respects, Nigeria's federal government has always tolerated terrorism. For over half a century the federal government has turned a blind eye to wave of ferocious and savage massacres of citizens – mainly Christians' southerners, mostly, Igbos or indigenes of the middle belt, and others with impunity. Even in cases where their hands were found dripping in blood, the perpetrators have many a time evaded capture and punishment. Nigeria has been doomed to witness endless cycles of inter-ethnic, inter-religious violence because the Nigerian government has failed woefully to enforce laws protecting its citizens from wanton violence.

Considering such observations and experiences by the Christian communities, they may begin to defend themselves since government sometimes fails to protect them. On the process of such retaliation, they may kill the innocent non-Christians angrily (Hopkins 2013) and in-turn the quest for revenge continues until relationship and trust between Christians and Muslims totally deteriorated.

Mambula (2015:84) argues against Christian's reprisal, participation and killings as non Biblical and ethical proving from Jesus' teachings as follows:

(a) Jesus refused to accept the complete success of his mission secured by compromise with evil. (Mark 1:12-13, Luke 4:1-13).

(b) Jesus forbade resisting evil with evil (Mtt. 5:38-42, Luke 6:29-30).

(c) Jesus rejected the law demanding execution of the criminal for the benefit of society. (John 8:1-11)

(d) Beginning with the beatitudes he extolled all the anti-war virtues; meekness, mercifulness and peacemaking (Mtt 5:2-12).

(e) He demanded love of one's racial foes and enemies (Luke 6:27-28, Mtt. 5:43-48)

(f) He demanded that evil be overcome with good (Luke 6:27-28) He called for arbitration and conciliation in setting of disputes (Mtt 18:15-17)

(g) He ordered nonresistance of evil (Mtt. 10:23)

(h) He advocated forgiveness of one's enemies (Mtt 18:21-22, 16:12; Lk 17:23, Mk 11:25).

(i) He rebuked Peter for using the sword (Mtt. 26:52)

(j) He did not resist his enemies but rather forgave them on the point of his death. (Luke 23:24; Mtt 26:47-56, Mark 15:2-5).

Mambula being pacifist scholar warn against retaliation and crisis aftermath even though he asked a question whether there are limits to pacifism because Nigerian Christians are in dilemma. Dantani (2014) also observes that whenever Christian communities are confronted with violence, they normally fall back to seek spiritual defence against their

enemies. He also questions that after such war who will take the glory, Jesus or the herbalists who spiritually fortified the people to fight and defend the Church.

Mbiti (1975:17) argues for the favour of those seeking fortification in traditional method. He considers it ethical and justifiable. As he said: "Believes in mystical powers helps people to find explanations when things go wrong; They are not satisfied by knowing only how misfortunes occur or diseases are caused then to happen as they did … while we may rightly condemn evil magic, sorcery and witchcraft, we should also see some positive points about them. Belief in these magical powers helps people find explanations when things go wrong"

Many Christians in crisis areas think the same thing because of the pressures of war and persecutions on them.

Minchakpu (2014) decries the spiritual and moral danger on the Eggon Christians who are highly influenced by Ombatse occult. He said the occult has impacted the Christian Bible teachers and clergies among this tribe. He confirms that if care is not taken, the church pulpits will be altered of Ombatse occult. He sees the situation as a mixture of politics and ethno-religious which Christian youths must be careful. He equates the Ombatse cult with Baal worship in the book of 1Kings 18: that gradually swallowed the populace of Israel because of its popularity and influence of that time. According to him, Nasarawa State is at the heat of Fulani herdsmen who are attacking communities without provocation. With the impact of Fulanis and Eggon cult, he calls on the church to intervene through community dialogue and unionism efforts rather than open violence.

Hodge (2015), Worried that the Christians have missed the tract of peace according to Biblical teachings. He explains that:

> Many people were involved in deadly battles in our cities. Christians and Muslims communities separated, with no communication between them. The problem was obvious. The youth and children with nothing to do and no hope for their future… Muslim elders took us to part of Bukuru that was destroyed in the violence of 2009/2010, we thought it was only violence against Christians but when we saw the destruction done by Christians, we know there is a big log on our eye.
> Such testimonies are true because some Muslims are innocently murdered by angry

Christian youths and so some innocent Christians suffered under the Muslims. The goal of Boko-Haram is to cause such inter-religious conflict and strike at once to the end of Nigeria especially the southern Borno, Adamawa, Taraba, Gombe and the middle belt (Hopkins 2013). The Christians in the persecuted zones are in serious dilemma as pointed by Mambula (2015) previously. But Carson (2008:62) quotes Martins Luther King Jnr. on reaction to violence that:

> Along the way of life, someone must have sense enough and morality enough to cut off the Chain of hate and evil. The greatest way to do that is through love. I believe firmly that love is a transforming power that can lift a whole community to new horizons of fair play, goodwill and justice.

If the Christians in Northern states of Nigeria thought that resisting violence will be impossible, Martin Luther had experienced it and at a point of experiencing the pain of hatred advise his followers to respond in love. Mandela (2008) also experienced such pain and hatred but had this to say toward him:

> I always know that deep down in every human heart, there is mercy and generosity. No one is born hating another person because of the color of his skin, or his background, or his religion. People must learn to hate, and if they can learn to hate, they can be taught to love, love comes more naturally to the human heart than its opposite. Even in the grimmest times in prison, when my comrades and I were pushed to our limits, I would see a glimmer of humanity in one of the guards, perhaps just for a second, but it was enough to reassure me and keep me going. Man's goodness is a flame that can be hidden but never extinguished.

Tanko (2014) admonishes the Christians and non-Christians to live in harmony which is part of dialogue of life even though it is not necessarily formal discussion. Such dialogue can take place in public schools, hospitals, markets and anywhere people meet. This dialogue creates atmosphere for deeper understanding, mutual esteem and respect for each other even though what they belief are different. This method will help against violence escalation and aggravation especially where people experience crisis and become apart and suspicious like northeastern states of Nigeria.

2.8.6 Impact of Insurgency on Numerical Church Growth Generally

The activities of insurgency and terrorism have affected the Church Universally. The impact of such activities will vary from place to place depending on the focus and target of the terrorist group in each locality and community where the church is existing. Nguvugher (2014) Explain the status of Church in Egypt whose status are “dhimmis” “second citizen” by the law. Their condition is that even if their church is destroyed, they cannot reconstruct, rebuild or build a new one.

Morgan (2004) observes about the place of total eradication of Christian Church in Northern Iraq where Coptic churches with membership of about 500,000 is at the verge of closing down by the ISIS. The impact of ISIS on the Church growth in Iraq and Syria is very serious because they have bombed almost all the churches in Northern Iraq. The members of the church are on continues run from country to country and are pushed out. This shows there may likely be no church in Iraq, Syria, Lebanon and Turkey because of the continuous activities of ISIS.

Nieuwoudt (2015) Reports that more than 50 churches in Rwanda have been turned into museums. These churches at the beginning of the Rwandan genocide of 1994 serves as

refuge centers for the Tutsi Christians but were later betrayed by their pastors and who invited the Hutu militias and killed all the Tutsi's in these churches. Visitors of different World Organizations come from afar to watch the remains of the victims which include the bones and skulls of adults, children and infants. There is a gross loss of Church Growth in Rwanda where about 80,000 Christian members were murdered in less than 100 days. The affected Churches were closed dawn because of the activities of Hutu militia and some clergies involved were prosecuted by International Criminal Tribunal for Rwanda (ICTR) in Belgium.

Boer (2004) reports also that Maitatsine insurgency have affected many churches in Kano, Bauchi, Yola and Maiduguri. The activities of the group have led many people to leave the affected area and so Church membership dropped numerically and so it effects the church's economic strength. This concord with Mambula (2015) who explains that insecurity and insurgency is a great threat challenges to church growth in a Northern Nigeria. He added that Church growth can be physical, spiritual, intellectual economic and numerical. Church is an analogy of human being which is always nourished and anything that happens to her will affect its growth as living organism and body of Church.

2.9 Empirical Studies

Alagbu (2010) conducted a doctoral dissertation research on the topic "Effect of Religious and Ethnic Conflict on Women and Children in Northern States of Nigeria". In her research, she investigated the effects of religious and ethnic conflict on women and children in the Northern States of Nigeria. Her research topic centered on women and children whom she considered as vulnerable to the effect of conflict. She raised seven objectives with the aim of identifying the effects of such conflicts as the psychological, social, physical, economical

and religious lives of women and children in northern Nigeria. She had seven hypotheses relevant to her objectives as well as Research questions.

In her methodology, she used survey design and purposive sampling for the states. Her population was one million three thousand one hundred and fourty four (1,3144) she sampled one thousand three hundred and nine (1309) respondents. Her instruments were questionnaire and interview. She used two statistical packages for analysis; t test and ANOVA. Her result shows that both women and children suffer tremendously from the effects of religious and ethnic conflicts. Her result also shows that women suffer more psychological effects from conflicts, than children. On the other hand, her findings show that women and children who are educated experience more severe impact from the effect conflicts compared to those who do not have formal education. Two of her hypotheses were rejected and five were retained

Following her research, the researcher discovered that her work is similar to the ongoing research because both of the works deal with the issue of crises or conflict and its impact on the people in northern Nigerians' community. Also, her variables were social, economic, physical, religious and psychological which is similar to the ongoing research. Her instruments were similar to the ongoing research, questionnaire and interviews.

The researcher's work differs from Alagbu's work in the following ways: The ongoing work is purely on insurgency of Boko-Haram specifically, not ethnic religious crises like hers. In the other way, her scope was restricted to women and children of both Christians and Muslims. But the researcher's work is on men, youth, clergies and women of EYN Church in Borno and Adamawa States not the whole Northern Nigeria. Her respondents were women and children and no religious leaders but the present one goes to the extent of interviewing the religious leaders and the role they played in alleviating the poverty and hardship caused by the

impact of Boko-Haram insurgency. The statistical tools she used were two, the present research is t-test. Instrument for gathering Data by Alagbu were two, but this research were three

Achi (2015) carried a Doctoral research submitted to ABU Zaria on the topic "Ethno Religious conflicts in the Northern States of Nigeria: The Role of Media (1987 – 2012)". His main objective was to investigate the role the media plays during crises whether positive or negative. He raised five objectives with similar research questions and hypotheses.

His research design was survey. He furthermore used two instruments: questionnaire and interview. His population was seventy three million, five hundred and ninety six thousand, five hundred and sixty six (73,596,566) in nineteen (19) states of Northern Nigeria. He purposively sampled three states one in each geopolitical zone to represent the states. He randomly sampled one thousand, two hundred and four (1204) respondents. He used two tailed t test for Statistical Analysis. His findings reveal that the media has been playing double edged sword in either aggreviating conflict or reconciliation. The work of Achi is similar to this research because of its location – Northern Nigeria. The two researches focused on conflicts, the two researches used survey design, and they used the same statistical Analysis tool: t – test. The two researches used similar tools – Questionnaire and interview.

Achi's work differs with this research in the following ways: The center of the work is media. This research concentrated on the victims of Boko – Haram. His instruments were two, this research instruments were three. His respondents were the general public, this research respondents were members of EYN church specifically.

Elbert and Rieder (2010) conducted a research on the topic "Rwanda lasting imprints of a genocide: Trauma, mental health and psycho-social conditions in survivors, former

prisoners and their children". The objective of their study was to examine the level of trauma exposure, psychopathology and risk factors for post traumatic stress disorder in survivors and former prisoners accused in genocide. The researchers used community based cross sectional survey design conducted in four (4) districts of Rwanda. They used two types of instruments: questionnaire and interview. Their statistical tools for analysis were chi square and man whiteney. Their findings reveal that the worst events reported by survivors were mainly linked to witnessing violence throughout the period of genocide. The former prisoners who were accused to be part of murderers reveal their terrible experiences in jail that involved torture. Both survivors of genocides and accused prisoners were assessed with mental health disorders. This research is similar to the on going research because both deal with psychological variables. Both researchers used the same kind of instrument that is questionnaire and interview. The two researches differ in one instrument which is observation

Salisu (2005) studied the impact of Boko Haram insurgency on national security. The work is published in the international journal of Academic Research in Business and Social Science. He raised two hypothesis and two research questions. He adopted poverty theory as the causes of Boko Haram insurgency. He reviewed some literatures about the recent threats of Boko Haram in national security.

His Design was survey. He used analytical approach for statistical analysis. He defined analytic approach of research as identifying, analyzing and reporting patterns within collected data for study. His instrument was structured questionnaire, and his targeted population was security agents in Nigeria that includes senior police officers, senior intelligence officers, senior civil defence corps, and senior army personnel who were involved in fighting Boko Haram directly through different strategies. His findings reveal that Nigeria

is confronted with serious security challenges by Boko Haram who killed many members of the armed forces, police, civil defence corps and other paramilitary staff members. The research reveals also that security organisations lost many weapons to Boko-Haram attacks in North Eastern Nigeria.

Salisu's work is similar with the on going research because both works center on Boko Haram insurgency. His methodology is similar in Design because both used survey. But the dissimilarities of the work focused on security operatives rather than general masses which is the present research goal particularly members of the EYN Church. He used analytical approach in statistical analysis but this present research used t-test. He used one instrument to gather his data; the present research used three instruments thus: questionnaire, interview and observation. He used top military officers as respondent; this research went to the grassroot victims in the affected villages for facts. In this regards, these form the basis for some gaps between Salisu's work and the present study.

Patrick and Felix (2013) conducted a joint research on the effects of Boko Haram on school attendance in Northern Nigeria. The work is published in British Journal of Education. Their objective was to assess the effect of Book-Haram on school attendance in Northern Nigeria; three hypotheses were formulated in line with their objectives and research questions.

Their Design was Descriptive Survey. Their population was sixty thousand students. Their sample size was six hundred students in selected schools in Yobe, Borno and Bauchi States. Their instrument for gathering Data was questionnaire. They used t-test for analysis. Their findings reveal that school attendance was affected by Boko Haram in prone areas. There is no significant difference among male and female students in the vulnerable areas of Boko Haram attacks. The urban schools were often protected unlike the rural schools by

securities. The parents stop their children from attending primary schools because of fear of attack from Boko Haram, so primary school enrollments were low. The work of Patrick and Felix is similar to the on going research because both are focusing on Boko Haram. Their emphasis on education is part of the researcher's emphasis on social impact of Boko Haram on E.Y.N members. The methodology is alike being survey method. The statistical tool are the same because both researches used t – test for Analysis.

There are dissimilarities and gap between the work of Patrick and the present work because their work is just narrowed on education. The on going research is holistic approach which includes totality of life. The focus is the church and its people in Borno and Adamawa States. Patrick and Felix used one instrument Questionnaire; the on-going research used three instruments that include Questionnaire, Interview and observation.

2.10 Summary

From the review of related literature and empirical studies, the work covers the history of EYN where the origin of the church has been discussed with its impact on the communities of northeastern states of Nigeria and beyond. The history of Borno and Adamawa States were reviewed with their relationship with the church prior to the emergence of Boko-Haram. The chapter also reviewed the emergence of Boko Haram and its global linkage to other sisters world terrorist organizations. The literature discussed several operations of Boko Haram from 2009 to 2015. The literature also looked at some factors that make Boko Haram difficult to be defeated. This chapter also reviews other scholars' work on social, physical economic, psychological, moral and impact on church growth. Some of the reviewed materials were on ethnic religious conflict, and general terrorism in America, Europe, and few African

countries. The literature review has shown us other peoples work on insurgency globally. There is tremendous gap which the research wants to cover which the reviewed literature did not address.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter comprises the research design, population, sample and sampling – procedure and instrumentation. It discusses the validity of the instruments, pilot study, reliability of research instruments, and administration of research instruments and method of data analysis.

3.2 Research Design

Research design is a procedure of solving research problem. There are many kinds of designs in research like experimental design, quasi-experimental, survey, historical and scientific (Olaefe, 2010). The researcher used survey research design which fits his work as Klinger (1973) in Gana (2012) explain that survey design studies either large or small populations, discovers the relative incidences, distribution and inter-relation of sociological and psychological variables of the study. The researcher is of the view that this research falls under such design and so cross sectional survey design was adopted because Aina and Ajiferuka in Gana (2012), explain that the results are obtained in short period within relatively low cost in gathering the needed data. Moreover, the cross-sectional survey design significantly samples the beliefs, opinions, attitudes and experiences of the respondents.

3.3 Population

Population is the total number of the people which a researcher will use in a given research environment. The full group interest that is targeted in this research is the total number of the members of Ekklisiyar Yan'uwa A Nigeria (EYN) in Borno and Adamawa States which is 1,164,240 members (Ekklisiyar Yan'uwa A Nigeria, 2016 statistics).

3.4 Sample and Sampling Technique

Sampling of a population is an indispensable factor in research work; Kwasau (2002) in Bongotons (2011). Says that almost all-educational research take a portion of the whole population with careful selection to represent the large group. The method of selecting sample from a larger population is referred to as sampling. It is out of this that the criteria for entry into sample that the needed number for the sample is selected. The population of (1,164,240) members for this study will be large for the researcher to cover. Therefore, some EYN ministers, elders, national executive members, directors, principal officers, men, women and youth members were randomly selected for this study. The, small portion of the population was used to represent the whole population. Multiphase or multistage purposive sampling was applied for sampling of states, local government areas, district churches and local churches.

3.4.1 Sampling of Churches in Borno and Adamawa States

Borno State has 27 Local Government areas, and Adamawa has 21 Local Government areas. The EYN Churches are predominantly in Southern Borno State, part of central and Northern Senatorial Districts of Adamawa State. All the Local Governments of the above named senatorial districts of both States have been affected by the challenges of Boko-Haram of which other local governments are not safe to visit for the study. Therefore, propotional purposive sampling method was be employed to reach the safer areas. Laerd, (2012) advises that in surveillance, medical, and conflict studies, purposive sampling should be applied for safety and accuracy. Alagbu (2010) quoted Cohen and Manion that in purposive sampling, someone can pick areas to study based on situation.In this regard and the researcher selected 9 District Church Councils which are in safer areas. All the churches selected are having military check points and are serving as rescue stations for surrounding villages. The

researcher considered their representative to each Local Governments in Northern Adamawa and Southern Borno States which the areas of his studies are.

Table 1: EYN DCCS BY STATES AND SAMPLED DCCS

BORNO STATE	SAMPLED	ADAMAWA STATE	SAMPLED
Askira		Bikama	
Biu	Chibok	Futu	Bikama
Balgi	Mbulamel	Gombi	Gombi
Chibok	Shaffa	Garkida	Hildi
Dille	Yawa	Gashala	Michika
Kautikari		Hong	Mubi
Kwajaffa		Madagali	
Lassa		Mbororo	
Mbalala		Hildi	
Mbulamel		Michika	
Mussa		Mubi	
Shaffa		Watu	
Yimirshika		Vi	
Uba		Sina kwande	
Yawa			

Sampling of District Church Councils

The researcher purposively selected nine (9) DCC[S] in Borno and Adamawa States. Major District Church Councils with more than six Local Churches within the two states were sampled. This is so because the Churches selected are considered as center for the rest of the churches in unsafe places as explained above.

Table 2: Local Churches by States

BORNO STATES	ADAMAWA STATE
DCC Chibok	**DCC Bikama**
Chibok No 1	Lokuwa
Chibok No 2	Kirya
Hirpaya	Betso
Kuburmbula	Guvang
Kwapale	Suzuwa
DCC Mbulamel	Mampe
Mbulamel	**DCC Gombi**
Mandaragrau	Gombi No 1
Sabon Gari Biu	Gombi No 2
Miringa	Guyaku No 1
Waka	Guyaku No 2
Yelwa Barki	Riji
DCC Shaffa	**DCC Hildi**
Shaffa No 1	Mararaba
Shaffa No 2	Dzakwa
Gwalam	Fadama 1
Hyera No 1	Kumma
Hyera No 2	Wurokae
DCC Yawa	Hildi 1
Wamdeo No 1	Hildi 2
Wamdeo No 2	Hildi 3
Giwi	**DCC Michika**
Pubagu	Michika No 1

Rumirgu No 1	Jiddel
Rumirgu No 2	Lughu
Uda	Likuni
	Kvapala
	Villegwa
	DCC Mubi
	Mubi No1
	Gi;ima
	Mujara
	Njairi
	Sahuda
	Maiha

Sampling of Local Church Councils

The researcher selected one Local Church Council with more than one hundred (100) members where the members of EYN Church from remote villages settle because of fear of Boko-Haram in the bushes. The nine (9) councils local churches selected were safer areas where research can be conducted because of the settlement of joint military patrol. Each local church selected is located in one local government of the area of study where the victims of Boko-Haram mostly find refuge. The Local churches became centers for most of the local congregations in the study area. The nine (9) local churches sampled is 16.36% of the total fifty five local churches of EYN in Borno and Adamawa states that are assessable. Dinga and Ali in Gana (2012) suggested 10% and above for sampling from study area if it is up to 50.

Table 3: Sampled Local Churches, and Respondents

LCC	Members	Sampled Respondents	Pastors
LCC Wamdeo	300	100	3
LCC Mbulamael	215	72	4
LCC Chibok	150	47	2
LCC Shaffa	180	54	2
LCC Gombi No.1	320	106	4
LCC Mararaba Mubi	200	70	20
LCC Michika No.1	378	125	5
LCC Mubi No.1	508	152	5
LCC Lokuwa	310	108	5
Total	2,761	785	50

Guide from modified Klinger Table of Random Sampling 2016

Sampling of Respondents

The respondents were randomly selected in each Local Church sampled. The members men and women, youths and elders were selected. All the resident pastors and their assistants also participated. Modified Klinger Table of Random sampling (2016) suggests the research figures which researcher should use in research. The respondents 835 represented the population of 1,164,240 of EYN members in Borno and Adamawa States in Nigeria. (See the attach sampling table in the appendix).

3.5 Instrumentation

The medium for collecting data for any study is very essential. For this study, the researcher used three instruments: questionnaire, interview, and observation. Each of these instruments are discussed below to show their vital role in gathering the Data.

Questionnaire

The researcher used questionnaire for the respondents at local Church level for the members and their pastors because they were the one in the church register which the researcher used precisely. The draft of questionnaire depended upon the insight of the literature review. Afolabi (1993) in Gana (2012) gives the reason for the uses of questionnaire in research. He added that the questionnaire gives the respondent the freedom to reveal what he or she knows, likes, dislikes, experience and believes with confidentiality.

The questionnaire of this study has section A to F. Section A contained the bio-data of the respondents, section B to F investigated the impact of Boko-Haram insurgency in Borno and Adamawa States. Each section dealt with specific objectives like social impact, physical impact, psychological impact, economic impact, moral impact and numerical impact. The questionnaire was structured using modified Likert Scale: SA (Strongly Agreed 4), A (Agreed 3), SD (Strongly Disagreed 2), D (Disagreed 1).

Interview

Interview was another instrument used for collection of the data. It was meant to find out the views of the national executive members, such as: EYN past and present Presidents, past General Secretary, Directors of: Finance, Education, Women Empowerment, Integrated Community Development Programme, EYN Relief Manager and EYN Peace Coordinator. Also, views of some EYN members in localities that were directly affected by Boko Haram. The interview was designed based on the research questions and hypotheses of the study. The purpose of using top E.Y.N officers for interview is to get an indept information of the sum hardship which the church pass through holistically. Also, some members of the church were interviewed, those who could not fill questionnaire and witnessed terrible experiences of the insurgency.

Observation

The Researcher used observation schedule because of the nature of the research he conducted. His intention was to see the physical damages of the area of study and to observe the emotional reactions of the victims of Boko Haram.

3.6 Validity of Instrument

After the development of the instruments based on observation and insights from reviewed literature, the researcher sought for the help of statistician Prof. Mamam Musa, Dr. Mrs Mercy Wakawa Department of Psychology and Counselling College of Education

Waka-Biu, Mr. John in Institute of Agric Research, ABU Zaria and his supervisors who established the phase and content validity of the instruments. The instruments were validated by the statisticians and supervisors.

3.7 Pilot Study

The researcher conducted a pilot study in order to use the judgment sample. He used two of the churches in the study area, one in each state, EYN LCC Waka Biu and EYN LCC Garkida were used for the pilot study which were not sampled in the study population. He administered 100 copies of the questionnaire in order to test the adequacy, effectiveness and reliability of the instrument for the main study.

3.8 Reliability of the Instrument

Data collected from the questionnaire for the pilot study were then coded and submitted for reliability and internal consistency test. The Statistical Package for the Social Sciences (SPSS) IBM version 20 was used for the determination of the reliability and item consistency index. The Cronbach method was the option selected for the determination because of the interval scaling (Nworgu, 1991). The reliability coefficient of between 0.5 n and 1 was expected to be obtained for the instrument which would imply that it is reliable and internally consistent for the study in line with Natasha (2014). From the test conducted, (the result is attached as Appendix II), a reliability index of 0.959 was obtained with the Cronbach's Alpha. Other procedures included in the reliability options were the Spearman-Brown Coefficient and the Guttman Split-Half Coefficient. These are indicated in the result (Appendix II). The internal consistency coefficient obtained for the items within the instrument with the intra class average measure was established at 0.959. These observed coefficients are all within the range specified and could be approximate to 1. This mean that the instrument was reliable and internally consistent for the study and this is in line with Chaturvedi (2015) says that the result of a pilot study must be between 0 to 1 before it will be accepted as reliable and that the closer the result is to 1, the more reliable it will be. Therefore, the result of the pilot study which was 0.959 can be said to be reliable

3.9 Administration of Research Instrument

The researcher obtained a letter of introduction from the department and gave the copies to some EYN ministers of the sampled churches and EYN headquarters. That was to seek the permission of and to notify respondents about the nature of the instrument.

The researcher trained nine (9) research assistants, one (1) in each district church council. The research assistants on the day of distribution of the instrument distributed the pieces, of papers to all available members in the local church sampled. The suitable time they met the respondents was after Holy Communion in each local church where all the communicants and their pastors were present. The researcher explained to those who picked (Yes) to stay and those who picked (No) to leave gently. The research assistants examined the filling of the questionnaire and interpret the questions in their Languages since each locality has a research assistant. As for the interview the researcher used the opportunity to interview some victims of Boko Haram. He asked the EYN officials at National Headquarters to give their convenient date and time for interview. He used the opportunity also to observe the surviving victims and also saw some damages caused by Boko-Haram members.

3.10 Method of Data Analysis

Data collected was analysed with the statistical package for the social sciences (SPSS) IBM version 20. Procedures for the analysis were frequencies and percentage for the demographic variables. The hypotheses were tested with inferential statistics. Hypotheses 1 – 6 were tested with the two sample t –test because of the two independent groups involved. The hypotheses were all tested at the probability level of 0.05.

CHAPTER 4

DATA ANALYSIS, FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter deals with the analysis of the data interpretation and discussion of the findings. In the discussion, the field research is reported based on the questionnaire, interviews and observations. Data collected on the impact of Boko Haram insurgency on Ekklesiyar Yan'uwa a Nigeria (EYN) in Borno and Adamawa States, Nigeria are statistically analyzed in this chapter. A total of 835 copies of questionnaire were administered out of which 766 or 91.7% were found to be successfully completed and therefore used for the study. The chapter presents the demographic characteristics of the respondents and analysis the research questions in line with the research questions and objectives. Mean scores were used for the research questions. Decisions on items or variables were based on midpoint average of 2.5. Mean score of 2.5 and above indicates agreement with the suggested notion of the item while mean score of below 2.5 imply disagreement. The research hypotheses were tested along with a summary and discussion of the findings at the end of the chapter.

4.2 Demographic Characteristics of the Respondents

The demographic variables selected were gender, designation of the respondents in the church, state of residence, age and marital status. These selected variables were considered to have direct bearing with the experience on the impact of Boko Haram insurgency in the study area. Each of these variables is tabulated in frequencies and percentages. Table 5 shows the gender classifications of the respondents. The questionnaire collected was each used for all the six hypotheses test by separation and regathering for each hypotheses.

Table 4: Classification of the Respondents by Gender

Gender	Frequency	Percent
Male	390	50.9
Female	376	49.1
Total	766	100.0

From the classification of the respondents on the table, 390(50.9%) of them were males while 376(49.1%) were female. This classification reveals that the opinions of male and female respondents of the communities in the states were fairly represented in the study. This helps to take off the gender bias aspect of the study.

Table 5: Classifications of the Respondents by their Designations in the Church

Designation of Respondents	Frequency	Percent
Pastor	50	6.5
Member	716	93.5
Total	766	100.0

Table 6: shows the classification of the respondents by their designations in the church.

The table 5 reveals that 716 or 60.4% of the respondents were members of the church while 50(6.5) are the Pastors. From this classification it will be expected that the expressed opinion will reflect that of the ordinary members of the church as well as that of the church leadership.

Table 6: Classifications of the Respondents by their State of Residence

State of residence	Frequency	Percent
Borno	446	58.2
Adamawa	320	41.8
Total	766	100.0

Table 7 shows the classification of the respondents by their states of residence. Of the total number of respondents involved in the study, 446(58.2%) were from Borno state and 320(41.8%) were from Adamawa State. This shows that the respondents from the two states are well represented in the study.

Table 7: Classifications of the Respondents by their Age Ranges

Age ranges	Frequency	Percent
18-45 years (Youths)	577	75.3
46 and above(Elders)	189	24.7
Total	766	100.0

From table 8 above, the respondents between 18 and 45years were 577(75.3%). This group was classified as youths. While 189(24.7%) were elders between ages of 46 and above. With these age distributions the respondents gave valid information with respect to the impact of the insurgency in the study area.

Table 8: Classifications of the Respondents by their Marital Status

Marital status	Frequency	Percent
Married	398	52.0
Single	368	48.0
Total	766	100.0

The total number of respondents involved in the study, 398(52.0%) were married and 368(48.0%) were single. This shows that the respondents within the church in the two states were well represented in the study, in terms of married and single.

4.3 Solution to Research Questions

Towards assessing the impact of Boko Haram insurgency on Ekklesiyar Yan'uwa a Nigeria (EYN) in Borno and Adamawa States is the main objective of the study which was restructured into specific objectives relating to the social, psychological, physical, economic, moral and the impact of the insurgency on the church growth numerically and spiritually. Each of these were investigated with research questions.

The research questions here aimed at examining the impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States. To investigate the social, psychological, physical, economic, moral and church group impact, the respondents opinions on the selected items used in the assessment were scored in frequencies and percentages with mean score computed on a four point scale. Decision on each of the item was based on a midpoint average of 2.5. This was based on the four point scale. Mean score of 2.5 and above implied agreement while mean score below 2.5 was taken as disagreement with the suggested notion of the respective item. Conclusion was therefore based on the mean score for easy comprehension and direction of opinion on the respective item.

Research Question 1: What is the social impact of Boko Haram insurgency on members of E.Y.N church in Borno and Adamawa States?

To find out the social impact of Boko Haram Insurgency on the members of EYN, a number of items were suggested on which the respondents expressed their views. Table 9 shows the frequencies and percentages with mean scores computed on the four point scale.

Table 9: Opinions of the Respondents on the Social Impact of Boko Haram on Members of EYN Church

SN	Social impact of Boko Haram insurgency on members of EYN church	S A		A		D		S D		Mean
		F.	%	F.	%	F.	%	F.	%	
1	EYN members dropped from school because of Boko-Haram activities.	567	74.0	153	20.0	23	3.0	23	3.0	3.7
2	I suffered from some sickness and no hospital to attend because of Boko Haram insurgency.	361	47.1	260	33.9	87	11.4	58	7.6	3.2
3	I trekked on foot long distance for lack of mobility because of Boko Haram insurgency	515	67.2	173	22.6	44	5.7	34	4.4	3.5
4	I suffered hunger because of Boko-Haram insurgency	491	64.1	216	28.2	40	5.2	19	2.5	3.5
5	I suffered thirst because of Boko-Haram insurgency	430	56.1	240	31.3	48	6.3	48	6.3	3.4
6	I slept in the bush because of Boko-Haram insurgency	543	70.9	129	16.8	48	6.3	46	6.0	3.5
7	Many women of EYN church became widows because of the activities of Boko-Haram	571	74.5	156	20.4	17	2.2	22	2.9	3.7
8	Boko-Haram killed my blood relative	419	54.7	214	27.9	83	10.8	50	6.5	3.3

By social impact, the researcher means all the social amenities and structures that help people survive like: health care, shelter, education, food, water, transportation and security. The researcher considers these things as social because they make live easy. The respondents' opinion in the table reveal that the impact of the insurgency cuts across all the social life of members in the study area. These included the inability of pupils to continue their schooling in their respective schools due to forced migration to other locations of which 567(74.0%) and 153(20.0%) of the respondents strongly agreed and agreed respectively in the table. Only 23(3.0%) of the total respondents disagreed and 23 (3.09) strongly disagree with the opinion. The mean score of the item was 3.7 and considering that the highest mean score for the item is 4.0, it could be said that this was a consensus agreement among the respondents on this negative social impact of the insurgency. The negative social impact is seen in item 2, of the table where 361(47.1%) and 260(33.9%) of the respondents strongly agreed and agreed respectively with the inability to have access to any health clinic due to the activities of the insurgents. The mean score for the item is 3.2 with the suggestion that most of the respondents were of this opinion. Only (87) 11.4% and 587.6% respondents did not experience illness without hospital to attend.

The encompassing negative effects extended to accessibility to means of mobility which resulted to trekking on foot for long distances by respondents as seen in item 3 of the table where 515(67.2%) and 173(22.6%) of the respondents strongly agreed and agreed respectively. Though 44(5.7%) and 34(2.5%) of the respondents disagreed and strongly disagreed with the opinion but the mean score for the item 3.5, implies that it was the general opinion among the respondents. As indicated in item 4 and 5 with mean score of 3.5 and 3.4 respectively, the social inadequacies were accompanied with hunger and thirst by victims of the insurgency. 40(5.2%) and 19(2.5%) respondents disagreed because they did not experience hunger.

The associated scenario of being displaced resulted to sleeping in the bush by such victims as indicated by 543(70.9) and 129(16.8) of the respondents who strongly agreed and agreed respectively with the term. Only 48(6.3%) and 46(6.0%) of the respondents disagreed and strongly disagreed with this negative social impact of the insurgency and with a mean score of 3.5 such disagreement could be regarded as that of the minority opinion and could be described as negligible. The impact was such that members were killed or died resulting to their spouses becoming widows and widowers and as indicated in item 8 of the table. Most members lost blood relation(s) as a result of the insurgency. The observation from the expressed opinions in the table reveals that Boko-Haram insurgency had major negative social impacts on members of the EYN church in the study areas of Adamawa and Borno States.

Research Question 2: What is the physical impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States?

To find out the physical impact of Boko-Haram insurgency on the members, a number of items were suggested on which the respondents expressed their views. Table 10 shows the frequencies and percentages with mean scores computed on the four point scale.

Table 10: Opinions of the Respondents on the Physical Impact of Boko Haram Insurgent Activities on Members of EYN Church

SN	Physical Impact of Boko Haram Insurgency on Members of EYN Church	S A		A		D		S D		Mean
		F.	%	F.	%	F.	%	F.	%	
1	Boko-Haram burnt our church.	606	79.1	107	14.0	27	3.5	26	3.4	3.7
2	Boko-Haram burnt our house.	341	44.5	175	22.8	172	22.5	78	10.2	3.0
3	Boko-Haram kidnapped somebody I know.	425	55.5	219	28.6	87	11.4	35	4.6	3.3
4	I sustained some injury from Boko-Haram.	315	41.1	191	24.9	163	21.3	97	12.7	2.9
5	Members of EYN were displaced from their homes and villages because of activities of Boko-Haram.	541	70.6	174	22.7	32	4.2	19	2.5	3.6
6	I became displaced because of Boko-Haram activities.	399	52.1	201	26.2	118	15.4	48	6.3	3.2
7	Many children of EYN became orphans because of activities of Boko-Haram.	540	70.5	185	24.2	23	3.0	18	2.3	3.6
8	I heard the gun shot and bomb blasts of Boko-Haram.	507	66.2	183	23.9	42	5.5	34	4.4	3.5
9	I saw mass killing by the Boko-Haram.	292	38.1	200	26.1	192	25.1	82	10.7	2.9

There was a consensus among the respondents in all the items of the table that the insurgent activities had a negative physical impact on the church members. This is indicated with high mean scores for all the items in the table. In terms of the various ways the impact was manifested, 606(79.1%) and 107(14.0%) of the respondents strongly agreed and agreed respectively with the suggestion that their churches were burnt by the insurgents. Only 24(3.5%) and 26(3.4%) of the respondents expressed a divergent opinion on this item. With a mean score of 3.7, it could be said that most members were affected with this adverse phenomenon in the study area. The same negative physical impact is seen in item 2 of the table where 341(44.5%) and 175(22.8%) of the respondents strongly agreed and agreed respectively with the suggestion that the insurgent burnt their residential houses. But 172(22.5%) and 78(10.2%) of the respondents disagreed and strongly disagreed with this item. The mean score of 3.0 strongly suggests that the phenomenon was wide spread among members of the church.

Apart from the burning of churches and houses, the insurgents added the trauma of kidnapping which created fear among members. In the table, 425(55.5%) and 219(28.6%) of the respondents were of the view that the insurgent kidnapped someone known to them. The mean scores for the two items (3) are 3.3. In furtherance of this overwhelming negative physical impact of the insurgent activities on the members, 315(41.1%) and 191(24.9%) of the respondents strongly agreed and agreed respectively that members sustained injuries. The mean score for the item is 2.9.

The table shows that most of the members suffered the negative physical impact of displacement from their homes. This is indicated by 541(70.6%) and 174(22.7%) of the respondents who strongly agreed and agreed with this item suggestion in (item 6) of the table. Only 32(4.2%) and 19(2.5%) of the respondents disagreed and strongly disagreed with this experience in the study area. The mean score for the item is 3.6, suggesting that most

members suffered from this negative physical impact. This is further emphasized in item 7 of the table where 399(52.1%) and 201(26.2%) of the respondents strongly agreed and agreed respectively. they became displaced from their residences because of the activities of the insurgency in the study area of Bornu and Adamawa states. The respondents 48 (15.4%) and 48 (6.3%) Disgress and strongly disagreed on their displacement.

Among other physical impact was the public killing of people in the study area. In item 8 of the table, 260(33.9%) and 154(20.1%) of the respondents strongly agreed and agreed respectively that the insurgents killed people in their presence. This is further confirmed in item 9 of the table where 540(70.5%) and 185(24.2%) of the respondents strongly agreed and agreed respectively with a mean score of 3.6 that many children of EYN members became orphans because of the insurgent activities in the area. The respondents 42 (5.5%) and 34 (44%) disagree and strongly disagree on the physical sound of gun or bomb blast. 23 (3.0%) and 18 (2.3%) respondents disagreed and strongly disagreed on orphans caused by Boko Haram.

To further show the enormity of the negative physical impact of the insurgents activities on members in the area, 507(66.2%) and 183(23.9%) of the respondents strongly agreed and agreed respectively with the question that they often heard gun shots and bomb blast resulting from their activities. 42 (5.5%) and 34 (4.4%) disagreed and strongly disagreed that they heard the gun shot of Boko Haram.

Research Question 3:What is the psychological impact of Boko bold Haram insurgency on members of EYN church in Borno and Adamawa States?"

To find out the psychological Impact of Boko Haram Insurgency on the members of EYN, a number of items were suggested on which the respondents expressed their views. Table 11 shows the frequencies and percentages with mean scores computed on the four point scale.

Table 4.11: Opinions of the Respondents on the Psychological Impact of Boko Haram Insurgency on Members of EYN Church

SN	Psychological Impact of Boko Haram Insurgency on Members of EYN Church	S A		A		D		S D		Mean
		F.	%	F.	%	F.	%	F.	%	
1	EYN members experienced great fear of Boko-Haram.	485	63.3	216	28.2	41	5.4	24	3.1	3.5
2	I still dream of the terror of Boko-Haram.	308	40.2	244	31.9	145	18.9	69	9.0	3.0
3	I always think some members of EYN that were kidnapped by Boko-Haram.	371	48.4	227	29.6	102	13.3	66	8.6	3.2
4	I suffered loneliness because of Boko-Haram insurgency.	342	44.6	267	34.9	90	11.7	67	8.7	3.2
5	EYN members suspect everybody that is not familiar with them.	401	52.3	237	30.9	74	9.7	54	7.0	3.3
6	I am depressed because of Boko-Haram insurgency.	210	27.4	145	18.9	197	25.7	214	27.9	2.5
7	Some EYN members have run mad because of the effect of Boko-Haram.	331	43.2	227	29.6	133	17.4	75	9.8	3.1
8	Some members of EYN died from shock of Boko-Haram activities.	487	63.6	205	26.8	41	5.4	33	4.3	3.5
9	Christian and Muslims fear each because of Boko haram.	495	64.6	178	23.2	48	6.3	45	5.9	3.5

The table shows that the respondents were generally of the view that the insurgency had a negative psychological impact on their lives in the study area. In item 1 of the table, 485(63.3%) and 216(28.2%) of the respondents strongly agreed and agreed respectively that the activities of the insurgents made members to experience great fear. The respondent 41(5.4%) and 24 (31%) disagreed and strongly disagreed on the item 1 in the table. In item 2, 308(40.2%) and 244(31.9%) of the respondents strongly agreed and agreed respectively still make them to dream of their terror in the study area. The respondents 145 (18.5%) and 69 (9.09%) disagreed and strongly not have dreams of the psychological effects of Boko Haram. To further buttress this psychological trauma, 371(48.4%) and 227(29.6%) of the respondents strongly agreed and agreed respectively that they think of some members of EYN church who were kidnapped by Boko Haram insurgent. The respondents 102 (13.3%) and 66 (8.6%) disagreed and strongly disagreed with traumatic experience of Boko Haram.

Apart from the psychological trauma, 342(44.6%) and 267(34.9%) of the respondents strongly agreed and agreed respectively that they suffered loneliness from because of the activities of the insurgents. As a result, the members became suspicious of everybody that is not familiar with them. Respondents 90 (11.7%) and 67 (8.7%) disagreed and strongly disagree that they did not feel lonely because of Boko Haram. This is indicated in item 5 of the table by 401(52.3%) and 237(30.9%) of the respondents who strongly agreed and agreed with the suggestion in the table. With a mean score of 3.3, this could be said to be a general opinion among the respondents. The suggestion of members shows that they have depression because of the activities of Boko - Haram with mean score of 2.5 which shows that opinion was split between the respondents. Respondents 74 (9.7%) and 54 (7.0%) disagreed and strongly diss=agreed with the opinion.

To further confirm this negative psychological impact of the insurgent activities, 331(43.2%) and 227(29.6%) of the respondents strongly agreed and agreed respectively that

some members of the church have become mad as a result of the adverse psychological impact of the insurgent activities in the study area. The emphasis on the negative psychological impact is seen in item 8 where 487(63.6%) and 205(26.8%) of the respondents strongly agreed and agreed respectively that some members of the church died from shocks resulting from the activities of the insurgents. Respondents 41 (5.4%) and 33 (4.3%) disagreed and strongly disagreed that they did not experience shock of Boko Haram.

The activities of the insurgent were also perceived to have adverse impact on the suspicion between Christian and their Muslim neighbours. In the last item of the table, 495(64.6%) and 178(23.2%) of the respondents strongly agreed and agreed respectively that the aftermath of the insurgent activities result in Christian and Muslims fear each other within the area of study. The opinions of the respondents as observed in the table reveal that the insurgent activities had major adverse psychological impact on members of the church. Respondents 46 (6.3%) and 45 (5.9%) disagreed and strongly disagreed on the opinion of trust between Christians and Muslims.

Research Question 4: What is the economic impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States?

The aim here is to assess the economic impact of Boko Haram insurgency on the members of EYN in the study area. To examine the impact, the opinions of the respondents on the suggested items listed in Table 12 were scored in frequencies and percentages along with mean score computed on the four point scale. The midpoint average used for decision was.2.5

Table 4.12: Opinions of the Respondents on the Economic Impact of Boko Haram Insurgency on Members of EYN Church

SN	Economic Impact of Boko Haram Insurgency on Members of EYN Church	S A		A		D		S D		Mean
		F.	%	F.	%	F.	%	F.	%	
1	EYN members became beggars because of Hoko-Haram insurgency.	344	44.9	188	24.5	132	17.2	102	13.3	3.0
2	Members of EYN's farms were burnt, destroyed by Boko-Haram.	364	47.5	245	32.0	103	13.4	54	7.0	3.2
3	Shops were vandalized/destroyed by Boko-Haram members.	303	39.6	197	25.7	174	22.7	92	12.0	2.9
4	Boko-Haram took animals of EYN members they rear.	349	45.6	230	30.0	126	16.4	61	8.0	3.1
5	Members of EYN had no access to banks in their areas to transact business.	373	48.7	247	32.2	94	12.3	52	6.8	3.2
6	Members of EYN had no market for long period in their areas.	420	54.8	243	31.7	72	9.4	31	4.0	3.4
7	Boko-Haram killed my bread winner.	336	43.9	236	30.8	120	15.7	74	9.7	3.1
8	I lost my job because of Boko-Haram insurgency.	282	36.8	174	22.7	183	23.9	127	16.6	2.8

The mean scores for the items in the table show over whelming evidence that the insurgent activities adversely impacted on the economic wellbeing of the people in the study area. In the first item of the table, for example, 344(44.9%) and 188(24.5%) of the respondents were of the view that some members of the church became beggars in order to survive. Only 132(17.2%) and 102(13.3%) of the respondents disagreed and strongly disagreed with the notion of the item. But the mean score (3.0) supported the view that most members held this opinion of the adverse economic impact of the insurgency on the church members.

The economic adversity of the members resulting from the activities of the insurgents included destruction of means of livelihood. This is indicated in item 2 of the table where 364(47.5%) and 245(32.0%) of the respondents strongly agreed and agreed respectively that members' farms were either burnt or destroyed. The Respondents 103 (13.4%) and 54 (7.0%) disagreed that their farms were not burnt or destroyed. In item 3, 303(39.6%) and 197(25.7%) of the respondents strongly agreed and agreed respectively that members' commercial shops were vandalized or destroyed by the insurgents. The economic devastation included the taking away of livestock which constituted the main livelihood of some members. The Respondents 174 (22.7%) and 92 (12.0%) did not lose their properties. This is indicated by 349(45.6%) and 230(30.0%) of the respondents who strongly agreed and agreed with the suggestion in item 4 of the table with a mean score of 3.1. respondents 126(16.4%) and 61(8.0%) disagreed and strongly disagreed that they did not lose their animals.

Apart from the observed destruction of means of survival, there were constraints to economic sustenance resulting from the insurgent activities. In item 5 of the table, 373(48.7%) and 247(32.2%) of the respondents strongly agreed and agreed respectively that the activities of the insurgents denied members access to bank in their areas for any meaningful transaction. This lack of economic viability in terms of where to buy and sell was

further extended to markets which 420(54.8%) and 243(31.7%) of the respondents agreed made it impossible for members of the church to have access to market for a long period in their respective communities. The respondents 120(15.7%) and 74 (9.7%) had access to bank so they either disagreed or strongly disagreed, also 184 (23.9%) and 127 (16.6%) disagreed and strongly disagreed on the opinion to the access of market.

There were basically economic deprivations at whatever angle one look at it as indicated in the table. Where there was no direct adverse intervention on the economic pursuits of the members, they were deprived of the benefits of any economic assistance. This is seen in item 7 of the table where 336(43.9%) and 236(30.8%) of the respondents strongly agreed and agreed respectively that the insurgents killed a relative who would have assisted them to prosper economically and in item 8 of the table 282(36.8%) and 174(22.7%) of the respondents strongly agreed and agreed respectively that members lost their job which was their main lifeline of living. The opinions of the respondents in the table show clearly that the insurgency had major economic impact on the members of the church. The respondents 120 (15.7%) and 74 (9.7%) have not lost bread winner and 183 (23.9%) and 127 (16.6%) did not lost their job.

Research Question 5: What is the moral impact of Boko Haram insurgency on youths and elders of EYN in Borno and Adamawa States?

To find out the Moral Impact of Boko Haram Insurgency on the members of EYN, a number of items were suggested on which the respondents expressed their views. Table 13 shows the frequencies and percentages with mean scores computed on the four point scale.

Table 13: Opinions of the Respondents on the Moral Impact of Boko Haram Insurgency on Members of EYN Church

SN	Moral Impact of Boko Haram Insurgency on Members of EYN Church	S A		A		D		S D		Mean
		F.	%	F.	%	F.	%	F.	%	
1	I spent some time without going to church because of Boko-Haram attack.	395	51.6	179	23.4	120	15.7	72	9.4	3.2
2	Members of EYN looked for powers to fight Boko-Haram through magic and witchcraft.	214	27.9	104	13.6	211	27.5	237	30.9	2.4
3	We need to get traditional means to fight Boko-Haram.	219	28.6	110	14.4	219	28.6	218	28.5	2.4
4	EYN members cannot forgive Boko-Haram members because of their past wickedness.	224	29.2	105	13.7	206	26.9	231	30.2	2.4
5	EYN members can kill Boko-Haram members if they see them.	212	27.7	124	16.2	249	32.5	181	23.6	2.5
6	EYN members do pray for Boko-Haram members to repent.	512	66.8	152	19.8	46	6.0	56	7.3	3.5
7	I wish all the Boko-Haram to go to hell fire.	171	22.3	87	11.4	252	32.9	256	33.4	2.2
8	Some male EYN members developed stealing habit during Boko-Haram insurgency.	299	39.0	187	24.4	180	23.5	100	13.1	2.9
9	Some female members of EYN prostituted for survival because of the activities of Boko-Haram insurgency.	306	39.9	203	26.5	170	22.2	87	11.4	3.0
10	Some children developed stubbornness because of loose society caused by the activities of Boko-Haram insurgency.	325	42.4	248	32.4	137	17.9	56	7.3	3.1
11	Women and girls were raped by Boko-Haram members.	478	62.4	211	27.5	44	5.7	33	4.3	3.5

As much as the members could be said to have felt the adverse effect of the insurgency, the impact could not be said to have proportionately influenced their moral obligations and dispositions. For example, 395(51.6%) and 179(23.4%) of the respondents strongly agreed and agreed that they spent some time without going to church because of the insurgent attacks. Respondents 120 (15.7%) and 72 (9.4%) disagreed with the opinion in the item. The item 2 of the table, 211(27.5%) and 237(30.9%) of the respondents disagreed and strongly disagreed respectively with the suggestion that members of EYN church could look for other powers like magic and witchcraft to fight the insurgents. The mean score for the item is 2.4 which clearly indicated that the members constantly remember their biblical moral obligation to rely on God whatever the situation. The respondents 214 (27.9%) and 104 (13.6%) agreed to look for powers to fight Boko Haram. Their view are not majority. In item 3 of the table this adherence to the moral obligation is further affirmed where 219(28.6%) and 218(28.5%) of the respondents disagreed and strongly disagreed respectively with the notion that members of the church need to get traditional means to fight the insurgents. The respondents 219 (28.6%) and 110 (14.4%) agreed and strongly agreed to look for traditional means to fight Boko-Haram. Their opinions are minority.

The members, despite of the threat and provocative activities of the insurgent, adhered to their moral obligation of forgiveness. This is indicated in item 4 of the table where 206(26.9%) and 231(30.2%) of the respondents disagreed and strongly disagreed with the suggestion that EYN members cannot forgive the insurgents because of their past wickedness. Some (224(29.2%) and 105(13.7%) of the respondents strongly agreed and agreed respectively with the suggestion. But with a mean score of 2.4 for the item, it is clear that most members of the church were still endowed with the forgiving spirit which remains a moral obligation of every Christian.

In item 5 of the table, it is noted that most respondents were of the view that members of the church could kill any insurgent if they were to encounter any. This could be interpreted as an act of war where self-defense could play a major role for survival and could not really be said to be devoid of moral obligation. This is 224 (29.2%) agreed and 105 (13.7%), but 206 (26.9%) and 231 (30.2%) disagreed. To confirm this, 512(66.8%) and 152(19.8%) of the respondents in item 6 of the table strongly agreed and agreed respectively that EYN church members do pray for repentance of the insurgents. Only 46(6.0%) and 56(7.3%) of the respondents disagreed and strongly disagreed with this opinion. With a mean score of 3.5, there is no doubting the fact that members of the church took this moral obligation seriously even in the die-hard. The affirmation of this adherence to this moral obligation is further reflected in item 7 where the respondents disagreed with the suggestion that all the insurgents should go to hell. 252 (32.9%) and 256 (33.4%) rejection of the opinion.171 (22.3%) and 84 (14.4%) support the opinion, they are the minority.

At the level of the individual, there were some defects in the adherence to the moral obligation. This is seen in item 8 of the table where 299(39.0%) and 203(26.5%) of the respondents strongly agreed and agreed respectively with the suggestion that some male members of the EYN church developed stealing habit during the insurgency. Though 180(23.5%) and 100(13.1%) of the respondents disagreed and strongly disagreed with this opinion but with a mean score of 2.9, it could be said to be the general opinion. This development could be attributable to the exigencies of the time as further reflected in item 9 where 306(39.9%) and 203926.550 of the respondents strongly agreed and agreed respectively that some female members of church resorted to prostitution for survival because of the activities of insurgents. 170 (22.2%) and 87 (11.4%) disapproved the opinion. The level of the adverse impact of the insurgency on the individual character extended to children as shown in item 10 of the table where 325(42.4%) and 248(32.45%) of the respondents

strongly agreed and agreed respectively with the suggestion that some children developed stubbornness because of the loose society caused by the activities of the insurgents. The respondents 137 (17.9%) and 56 (7.3%) disagreed and strongly disagreed. To further buttress this, 478(62.4%) and 211(27.5%) of the respondents in item 11 of the table strongly agreed and agreed respectively that women and girls were raped by the insurgents which boosted this perception of a loose society among the people with the study area. From the opinions of the respondents in the table, the impact of the insurgents' activities had major influence on the individual characters of members. But they were not completely ignorant of their moral obligations. Respondents 44 (5.7%) and 33 (4.3%) disagreed and strongly disagreed.

Research Question 6: What is the impact of Boko-Haram insurgency on the EYN Church Growth in Borno and Adamawa States?

To find out the impact of Boko Haram on EYN church growth, a number of items were suggested on which the respondents expressed their views. Table 14 shows the frequencies and percentages with mean scores computed on the four point scale.

Table 14: Opinions of the Respondents on the Impact of Boko Haram Insurgency on EYN Church Numerical

SN	Impact of Boko Haram Insurgency on EYN Church Growth	S A		A		D		S D		Mean
		F.	%	F.	%	F.	%	F.	%	
1	My local church's membership has dropped because of Boko-Haram	400	52.2	212	27.7	91	11.9	63	8.2	3.2
2	My local church's offering has drastically dropped because of the activities of Boko-Haram	395	51.6	227	29.6	91	11.9	53	6.9	3.3
3	My local church has no pastor to take care of counseling functions because of Boko-Haram	305	39.8	159	20.8	180	23.5	122	15.9	2.8
4	My local church cannot meet weekly for meetings because of Boko-Haram	335	43.7	166	21.7	169	22.1	96	12.5	3.0
5	Church groups cannot properly practice because of Boko-Haram	347	45.3	203	26.5	132	17.2	84	11.0	3.1
6	Many members were transferred or relocated from our church because of Boko-Haram	394	51.4	225	29.4	86	11.2	61	8.0	3.2

The impact of the insurgency on the church growth as shown in the table is devastating. For example, membership of the church dropped drastically. This is seen in the first item of the table where 400(52.2%) and 212(27.7%) of the respondents strongly agreed and agreed respectively with the opinion that their local church's membership has dropped because of insurgency. This drop in membership affected the offerings and tithes obtainable in the church which in item 2 of the table, 395(51.6%) and 227(29.6%) of the respondents strongly agreed and agreed respectively has dropped because of the insurgent activities.

The loose of membership is not the only adverse impact of the insurgent activities as observed in the table. In item 3, 305(39.8%) and 159(20.8%) of the respondents strongly agreed and agreed respectively with the suggestion that their local churches have no pastors to take care of their counselling needs because of insurgency. Respondents 122 (15.9%) and 180 (23.5%) disagreed and strongly disagreed on the opinion. And in item 4, 335(43.7%) and 166(21.7%) of the respondents strongly agreed and agreed respectively that their local churches cannot perform some administrative functions because of insurgent activities. Only 169 (22.1% and 96 (12.5%) disagreed and strongly disagreed on the opinion. This is further affirmed by 347(45.3%) and 203(26.5%) of the respondents who strongly agreed and agreed respectively in item 5 of the table that their Church groups cannot properly practice because of fear of attack from the insurgents. The respondents 132 (17.2%) and 84 (11.0%) disagreed and strongly disagreed. And in item 6, 394(51.4%) and 225(29.4%) of the respondents strongly agreed and agreed respectively that some members of the church in different locations have to be transferred to other places which further reduce the membership of such local churches. From the observation of the expressed opinions in the table, the Boko-Haram insurgency adversely reduced the

growth of the EYN church in the study area only 86 (11.2%) and 61 (8.0%) disagreed and strongly disagreed on the opinion towards the migration of the members.

4.4 Test of null hypotheses

The null hypotheses formulated along the objectives of the study aim to establish possible statistical significant difference between the opinions of the groups involved in the study on the investigated impact of the insurgency on the church. The hypotheses were tested with the two sample t-test at the probability level of 0.05 significance. The use of the two sample t-test was based on the two independent groups involved in the tests. The tests of the hypotheses were conducted as follows:

Hypothesis I: There is no significant difference in the opinions of male and female on the social impact of Boko Haram insurgency on the members of EYN in Borno and Adamawa States.

The opinions of the male and female respondents involved in the study were compared here to establish possible differences on their perceived social impact of the insurgency on the church members. The social impacts of the insurgency on the members were examined in Table 9. The test was carried out with the two sample t-test procedure because of the two groups of the independent variable. In Table 15, a summary of the two sample t-test result is presented.

Table 15: Two Sample t-test Procedure on Social Impact of Boko Haram Insurgency on the Members of EYN Church by Male and Female Respondents

Gender	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Male	390	3.39	0.539	0.027				
					4.743	764	0.000	Rejected
Female	376	3.56	0.471	0.024				

(t-critical at 764 DF = 1.96 at P = 0.05)

The result reveals that the two groups (male and female) agreed with mean score of 3.39 and 3.56 respectively with the adverse impact of the insurgency on the church members. But the female differed significantly in their rating on the social impact than the male

respondents. This is indicated in the table with an observed t-values of 4.743 obtained at 764 degree of freedom and a probability level of significance of 0.000 ($P < 0.05$). With these observations, there is enough evidence to reject the null hypothesis. The null hypothesis that there is no significant difference in the opinions of male and female on the social impact of Boko Haram insurgency on the members of EYN in Borno and Adamawa States is therefore rejected.

Hypothesis II: There is no significant difference between married and single on the psychological impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States.

This hypothesis was tested comparing the mean scores of the married and single respondents on the psychological impact of insurgency on members of EYN church assessed in Table 11. The test was conducted with the two sample t-test procedure because of the two groups of the independent variable (Marital status of the respondents) involved in the test. A summary of the test is presented in Table.

Table 16: Two Sample t-test Procedure on Psychological Impact of Boko Haram Insurgency on Members of EYN by Single and Married Respondents

Marital status	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Married	398	3.19	0.541	0.027				
					0.329	764	0.742	Retained
Single	368	3.18	0.520	0.027				

(t-critical at 764 DF = 1.96 at P = 0.05)

The table reveals that the two groups (married and single respondents) were not significantly different in their opinions on the psychological impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States. In the table, the observed t-value (0.329) for the test is lower than the critical value of 1.96 at the same 764 degree of freedom. The observed level of significance (0.742) for the test is higher than fixed level of 0.05 ($P > 0.05$). With these observations, there is no sufficient evidence for

the rejection of the null hypothesis. The null hypothesis that there is no significant difference between married and single on the psychological impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States is therefore retained.

Hypothesis III: There is no significant difference in the opinions of members of EYN Church on the physical impact of Boko Haram insurgency on members of the church in Borno and Adamawa States.

The rating of the physical impact of the insurgency on members of EYN church in the two states of Borno and Adamawa were examined in Table 10. The opinions of respondents from the two states on the physical impact are compared in this hypothesis. The Two sample t-test procedure was used for the test and the result is summarized in Table 17.

Table 17: Two Sample t-test Procedure on Physical Impact of Boko Haram Insurgency on Members of EYN Church in Borno and Adamawa States.

State	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Borno	446	3.30	0.472	0.022				
					1.107	764	0.269	Retained
Adamawa	320	3.26	0.496	0.028				

(t-critical at 764 DF = 1.96 at P = 0.05)

The result of the test as indicated in the table reveals that the respondents from the two states of Borno and Adamawa did not differ significantly in their opinions on the physical impact of Boko Haram insurgency on members of EYN church in their respective locations. This is deduced from the observed t-values of 1.107 and an observed probability level of significance of 0.269 ($P > 0.05$) obtained at 764 degree of freedom. The critical value of t at 764 degree of freedom is 1.96. With these observations, there is no evidence for rejecting the null hypothesis. The null hypothesis that there is no significant difference in the opinions of members from Borno and Adamawa on the physical impact of Boko

Haram insurgency on members of EYN church in Borno and Adamawa States is therefore retained.

Hypothesis IV: There is no significant difference in the opinions of pastors and members on economic impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States.

The opinions of pastors and members on the economic impact of Boko Haram insurgency on members of EYN church in the study area was examined in Table 12. For the test of the hypothesis, the two sample t-test procedure was used. The use of the procedure was informed by the two groups of the independent variable (pastors and members) involved in the test. In Table 18, a summary of the result is presented.

Table 18: Two Sample t-test Procedure on Economic Impact of Boko Haram Insurgency on Members of EYN Church in the Study Area

Status	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Pastor	50	3.12	0.506	0.072				
					0.320	764	0.749	Retained
Member	716	3.09	0.581	0.022				

(T-critical at 764 DF = 1.96 at P = 0.05)

The observed t-value (0.320) obtained at 764 degree of freedom for the test is lower than the critical value of 1.96 at the same degree of freedom. The observed level of significance (0.749) for the test is higher than the probability level of 0.05 ($P > 0.05$). These are clear indications that the two groups did not differ significantly in their opinions on the economic impact. The observation did not provide sufficient evidence for the rejection of the null hypothesis. The null hypothesis that there is no significant difference in the opinions of pastors and members on economic impact of Boko Haram insurgency on members of EYN in Borno and Adamawa States is therefore retained.

Hypothesis V: There is no significant difference in the opinions of Elders and youths on the moral impact of Boko Haram insurgency on member of EYN in Borno and Adamawa States.

The mean scores of the youths and elders as indicated in Table 13 on the moral impact of Boko Haram insurgency on members of EYN church in the study area examined in Table.19 were compared here to determine whether significant difference exist between the respondents by their age groupings on the impact. The result of the two sample t-test procedure used for the hypothesis is summarized in Table 19.

Table 19: Two Sample t-test Procedure on Moral Impact of Boko Haram Insurgency on Member of EYN in Borno and Adamawa States by Elders and Youth Respondents

Age	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
18-45 years	577	2.87	0.648	0.027				
46 and above	189	2.66	0.631	0.046	3.986	764	0.000	Rejected

(t-critical at 764 DF = 1.96 at P = 0.05)

The result in the table reveals that the respondents differed significantly by their ages on the moral impact of Boko Haram insurgency on members of EYN church in the study area. The observed t-value (3.986) obtained at the 764 degree of freedom is higher than the critical value of 1.96 at the same degree of freedom. The observed level of significance (0.000) for the test is lower than 0.05 ($P < 0.05$). These observations provide enough evidence for the rejection of the null hypothesis. The null hypothesis that there is no significant difference in the opinions of oders and youths on the moral impact of Boko Haram insurgency on member of EYN in Borno and Adamawa States is therefore rejected.

Hypothesis VI: There is no significant difference in the opinions of pastors and members on the impact of Boko Haram insurgency on the numerical Growth of EYN in Borno and Adamawa States.

The mean scores of the pastors and members on the impact of Boko Haram insurgency on EYN Church growth in Borno and Adamawa States as examined in Table 14 were compared in the test of this hypothesis. The two sample t-test procedure was adopted for the test because of the two groups of the independent variable (pastors and members) used in the test. The result of the test is summarized in Table 20.

Table 20: Two Sample t-test on Impact of Boko Haram Insurgency on the Numerical Growth of EYN in Borno and Adamawa States by Pastors and Members

Status	N	Mean	Std. Deviation	Std. Error	t-value	DF	P-value	Remark
Pastor	50	3.26	0.746	0.106				
					1.546	764	0.122	Retained
Member	716	3.09	0.730	0.027				

(t-critical at 764 DF = 1.96 at P = 0.05)

The result in the table reveals that the pastors were not significantly different in their opinion from their members on the impact of Boko Haram insurgency on the Church numerical growth of EYN in the two states of Borno and Adamawa. The observed t-value (1.546) obtained at 764 degree of freedom is lower than the critical value of 1.96 at the same degree of freedom. The observed level of significance (0.122) for the test is higher than the fixed probability of 0.05 (P > 0.05). With these observations, there is no sufficient evidence to reject the null hypothesis. The null hypothesis that there is no significant difference in the opinions of pastors and members on the impact of Boko Haram insurgency on the numerical growth of EYN in Borno and Adamawa States is therefore retained.

4.5 Summary of Major Findings

The major findings of the study are as follows:

i. Socially, members of EYN Church suffered hunger, thirst, lack of hospital, road, network and shelter. The male and female respondents showed a significant difference in the views on the social impact of Boko-Haram insurgency on EYN church members in Borno and Adamawa States (P- value = 0.000).

ii. Psychologically, members of EYN church were traumatized frightened, shocked and felt hated because of their experience of Boko Haram. There was no significant difference in rating of the married and single respondents on psychological impact of Boko Haram insurgency on members of EYN church in Borno and Adamawa States (P- value = 0.742).

iii. Physically, houses, churches, shops, cars, herds, farms were burnt down. Many men and women of EYN were physically abducted. The respondents from Borno and Adamawa States did not differ significantly in their opinion on the adverse physical impact of Boko Haram insurgency on members of the EYN Church (P-value = 0.269).

iv. Economically, members of EYN church were impoverished as they lost their belongings and jobs as means of survival. The pastors and members of EYN church in Borno and Adamawa States agreed with the adverse economic impact of Boko Haram insurgency on the church members and did not differ significantly in their opinions (P- value = 0.749).

v. Morally, EYN members were forced into prostitution, smoking, drinking, stealing and violence as a result of insurgency. The Elders and youths views differ on the adverse moral impact of Boko Haram insurgency on member of EYN church in Borno and Adamawa States. The elders did not support retaliation but youth are volatile for violence. Therefore, there was significant difference in the opinions of the elders and youths (P- value = 0.000)

vi. The EYN church membership has been drastically reduced as many were killed and many flee to other countries and cities. Pastors and members of EYN church agreed that Boko Haram insurgency has adverse impact on the growth of EYN church in Borno and Adamawa States. There was no significant difference in their opinions (P- value = 0.122).

4.6 Discussion

This study assessed the impact of Boko Haram insurgency on Ekklesiyar Yan'uwa a Nigeria (EYN) in Borno and Adamawa States, Nigeria. Six null hypotheses were tested in line with the objectives and research questions of the study. Each of the findings has been discussed below.

Socially, the study reveals that EYN members have suffered terribly in Borno and Adamawa States. The impact includes the hunger, thrist, lack of hospital, road network and shelter. Many householders ran away and left their families behind. These open the chances of vulnerability of women and children to the terrorist members. Women were left to take care of the aged and burry the dead family members. Women therefore experienced hineous activities of Boko Haram more which include rape, abductions, single parenting and other harassments. Children were forced to be child soldiers by Boko Haram. EYN church recorded more than ten thousand widows as a result of Boko Haram with uncountable orphans which serve as great challenges to the church.

The finding is consistent with the report of Dauda (2014) who explains the social impact of the insurgency on the people of north eastern states of Nigeria at various degrees of human subjugation in IDP camps and dehumanization by members of Boko Haram and within communities. Research has revealed that many girls and women were forced to be prostitutes for survival. This kind of suffering resembles the one experienced in Rwanda in 1994. During the Tutsi and Huntu ethnic genocide, people were subjected to

dehumanization, and segregation (UNDP, 2007). Dauda Added that Even outside the northeastern states, everyone that comes from north east is considered as Boko-Haram regardless of his or her religion .The vehicles with the states plate numbers are also suspected and humiliated especially in the military checkpoints and motor parks. The finding agrees with the report of Battacharyya (2016) who classified the Boko Haram insurgents as one of the world most deadly terrorist groups who dehumanized people in various ways socially. Stigma is one of the major social impacts of Boko Haram especially on the women that were abducted, impregnated and were freed to their communities by Boko Haram. The parents and husbands of such women and girls in many, communities rejected them and their children. Such women are in serious social dilemma with their children.

Dr. Safiya Byo, EYN Director of Education reveals in an interview on 20th February, 2017 that Educational activities in EYN for over two years stood still. She numbered the schools that were closed down as follows: Gunnar Theological education by Extension in Adamawa State, Literacy Programme at Gavva in Gwoza of Borno State, EYN Comprehensive Secondary School Kwarhi, Mararaba Mubi, Mason Technical College, Garkida in Adamawa State, Kulp Bible College Kwarhi Mararaba Mubi of Adamawa State, Chibok Bible School in Borno State, John Guli Bible School Michika in Adamawa State, Shoeni Bible School Gwoza Borno State and Lassa Bible School in Borno State. In the same vein, Suzan Mark explained more in an interview on 21st February, 2017 being the Director of Women Ministry in EYN Headquarters that women and children suffered the social impact of Boko-Haram most. She revealed that when Boko-Haram attacked villages, men ran away for their dear lives leaving women and children and the aged. Many of these women suffered some degree of humiliation which includes: rape, other forms of sexual assault and later stigma from their communities. This

finding is similar with the report of Alagbu (2010) that women and children suffer social impact of crises most. The impact is clear from two hundred 200 girls abducted from Chibok, about 178 of them are EYN members.

The directorate of women ministry added that her office now recorded more than 10,000 widows in the church which is pathetic. Suzan has a great worry for the future of these young widows as men are skeptical to marry them. Kuchile Yakubu is one of such young widows who was interviewed at Shaffa on 26th February. 2017. She concurs with Women Director that she became a widow at the age of 24 years old because her husband died from the shock of his friends slaughtered by Boko-Haram at Zur. Her husband and his friend encountered attack of Boko Haram from a journey along mubi road. She said she is left with a daughter whom she does not know what will be her future. Maryam Lazarus is another young lady who became a family bread winner because of Boko Haram. Maryam Lazarus was interviewed on the 26th February, 2017. She reveals the same social impact as Boko-Haram killed her father in their presence and later on her mother died from snake bite leaving her to be the father and mother. Presently, she could not leave her brothers and sisters to go and marry as no one will take all of them to his house as a young couple. Reverend James Mamza the Director of EYN Integrated Community Based Development Programme (ICBDP) who is in charge of EYN Health Care, Agric and Rural Development lamented on social impact on 21st February, 2017 in an interview that Boko-Haram has crippled EYN social amenities because about 16 of her hospitals and Clinics have been destroyed and all the staff members of these Departments Starved for 2 years without salaries as the Departments could not generate resources to pay their staff members. He added that Boko-Haram has made EYN to be almost irrelevant to humanitarian services to the general public through integrated and social services which are one of the primary aims of EYN church from its inception.

The observation from social impact of Boko-Haram on members of EYN church in Borno and Adamawa States, the researcher went round the two states through their major roads that have been closed for several years because of Boko-Haram activities. In every LGA towns and big cities, the soldiers and vigilante members mandate the road users to off their shirts both old and young men. All the drivers must park their vehicles to allow their passengers to trek for about a kilometer at each entrance and exit of each town with thorough checking, Harassments and subjugations. Women are forced to open their bodies for cheeking for the fear of suicide bombers. The IDP camps are over crowded and starvation across both states with high complains about sexual assault on women and children.

Concerning psychological impact, members of EYN church were traumatized, frightened, shocked, and felt hated because of their experiences of Boko Haram activities. As a result of such shock, the finding reveals that many members developed terrible fear and suspicion towards their neighbours and unknown people. They felt night mare, depression, isolation and other died from the shock. In some instance, some psychiatrical problems are reported to have occurred. The finding also reveals how EYN members expressed great fear and shock of the killings and bombardments from Boko Haram and Nigerian military men. Findings also reveal how EYN members daily dream of the terror which caused them trauma. The finding here is a reflection of the report of Felix and Patrick (2013) who explained that Boko-Haram has brutally confronted and inflicted massive destruction in the country and people of Nigeria more than any crisis in Nigerian history. The sect according to the report has caused wanton destruction of government properties, bombing of Churches, Mosques, public and private firms, assassinations of prominent individuals, masses, Schools and sometimes aimless and sporadic shooting of innocent citizens and created fear everywhere. Because of fear, people hardly attends

important meetings for the fear of bomb blasts as no one knows who could be a suicide bomber even in worship centers and market. The finding reveals that there is no difference in Borno and Adamawa States of the EYN members on the psychological impact of Boko-Haram on members of EYN church.

The coordinator of EYN Peace Office States in an interview on the 21st February, 2017, that EYN members have experienced all sorts of trauma. He came to know that because he went round all the EYN for Traumatic counseling and training for some selected community leaders and pastors. He explained that in a situation where children have seen their parents slaughtered and parents saw how their children were taken away or being slaughtered in their presence and cannot help, the shock will be worst sometimes more than the victims killed. He added that, there is nothing painful like a son, daughter or wife cries for help and expected defence but the father or husband fails to protect in the dear time of need and salvage. This confirms what Maryam Lazarus from Shaffa experienced and explained in an interview. Her shock started when her father died in order to save his aged mother when Boko-Haram set her room ablazed. Maryam saw how her father was shot dead. She said she could not forget that night. Kucheli Yabuku expantiated more that her husband died from the shock of his friend being slaughtered even though he (Husband) escaped from Boko-Haram but died after he saw the slaughtered corpse of his friend later. Omega Luka interviewed from Mubi on 24th February, 2017 reveals that she ceased to stay in their house because of the shock of her elder sister's death. That, when Boko-Haram stormed Mubi, their family members ran for their dear lives individually. They thought that one of her elder sisters ran to Republic of Cameroun, but when they returned to Mubi after 8 months, they found her decomposed body (bones) in the bedroom. She said may be the sister died of heart attack alone and no one to burry her.

Ndrasildi Mamman an old woman of about 68 years revealed in an interview in Wamdeo on 23rd February, 2017 that since January, 2015, she couldn't sleep in the night because of the shock she experienced from Boko-Haram. She said that Boko-Haram slaughtered two (2) of her neighbours (Luka and Boye) in her presence at farm and abducted a 10 year old boy. Loveth Yusuf also reveals in an interview on 23rd February, 2017 how Boko-Haram pursued her and her father and narrowly escaped. She saw their neighbor (Vara) shot dead as they escaped. The deceased's wife in the following day gathered her husband's body parts in her rapper and buried. These women could not forget the shock. Sani Wagula, an old man of 96 years explains in an interview on 23rd February. 2017, that one young man named Istifanus Suleiman was fetching water to save one old man who begged him, on the process, Boko-Haram members arrested him. The young man was pleading for his life, they refused and shot him dead. The young man fell beside the wall of Sani who was watching. Baba Sani wept because of such incident (Baba Sani is researcher's father in-law).

Kali Paryanda 62 years old in an interview on 23rd February, 2017 reveals that the greatest shock he ever experienced in life was the killings in his presence. He said people fled away and left him because he has eye problem He said in January of 2015, some retired soldiers pleaded with a young graduate named Yakubu Dauda Holma to convey them to Yola where they could cash money because there was no bank near Wamdeo in Borno State. The young man was not willing, but his father and uncles were in the team. He (Yakubu) pleaded with his friend Agwari to accompany him. On their way back from Yola in the home town (Wamdeo), they met with the members of Boko-Haram. The terrorists threaten to kill Yakubu who was the driver but one retired soldier (Iliya) pleaded, and they refused. The old man said they should kill him before they kill the young man and so they killed Baba Iliya, Yakubu and his friend Agwari in infront of his Yakubu's

father. They allowed Dauda Holme- Yakubu's father to mourn the death of his son who was shot in his presence but he couldn't stop them. Kali added that Boko-Haram abducted their ward leader Ayuba Moda, an old man of about 70 years, up to the time of this research no news about him. Ayuba Moda is an uncle of the researcher.

As the researcher interviewed the surviving victims of Boko-Haram, he saw how they were still feeling the shock the wives and children of Ayuba Moda could not hold their tears as they speak to the researcher. In Chibok, the parents of the abducted girls couldn't respond to his interview because of the shock. He saw how aged people still crying of the events which sound fresh in their memory. On his tour to Maiduguri in convoy of armed military vehicles, he observed in Damboa all the vehicles that came from Adamawa and Borno were parked. All the vehicles gathered at Damboa in hundreds, sometimes upto thousand cars. After the soldiers arrived with those from Maiduguri, they will equally lead the crowd of vehicles to Maiduguri via Sambisa forest. The researcher happened to be in a vehicle of police in the convoy so he observed how terrible and shocking the journeys always are. In the mid of sambisa Forest, the soldiers will be firing into thick forests sporadically. This is to counter the hidden Boko-Haram in case of ambush. It was a fearful experience and daily that is how life is on this road. Sometimes passengers are attacked by Boko-Haram members despite the escort by military men. It was on such journey that some women police and lecturers were abducted on 26th June, 2017.

The physical impact of the Boko Haram insurgency on the members of EYN was investigated. The finding reveals how Boko Haram destroyed houses, churches, shops, cars, herds, farms. Many men and women were physically abducted. The visible sounds of gunshots and maxims were terrible sounds the people ever heard and saw as a result of all forms of physical wanton. Apart from loose of properties and places of worships, members of the church sustained

physical injuries while trying to ran for their dear lives. Many sustained gun shorts snake bite, heart attack and forceful labours by the pregnant women, some lost their lives. This finding agrees with Dali, (2015) who reported that Ekklisiyar Yan'uwa a Nigeria (EYN) happens to be the most pronounced church with a majority of followers in the area of their operation which are Borno and Adamawa States. These two states according to the report suffer the sect's attack and many of their Local Governments were seized by Boko-Haram and that among the organizations that suffer most is EYN church and its members who were part of the sect's target and enemies. Dali further clarifies in an interview that it is difficult to analyse the physical damages of Boko-Haram on EYN, however physical damages comprises one thousand six hundred seventy four (1674) Local Churches and Branches. Forty seven out of 50 District Local Churches have been directly affected. EYN National Headquarters was damaged especially the Conference Center, Staff Quarters and Clinic. More than 10,000 members were killed according to official church record. Pastors, wives, children and men of EYN in hundreds were abducted. One hundred and seventy eight of the Chibok girls that were abducted are EYN members.

Rev. Jinatu L Wamdeo, the immediate past EYN General Secretary also opined with Dali in an interview that more than 700,000 members of EYN were internally and externally displaced. Rev. Joel. S Billi the current EYN President reveals that Local Churches until now from Madagali, to Konduga are closed. He added that, in the second week of February, 2017 he and some DCC secretaries visited EYN members in Cameroun and had their statistics of more than 17,000. Nafisa Dauda was interviewed at Guyaku of Gombi Local Government Area of Adamawa State, She Said that Boko-Haram trained Fulani herd's men who had conflicts with them for several years ago because of their farms. The Fulani Herdsmen joined the sects and burnt their entire village. The villagers came to know this when soldier recaptured the town and killed the terrorists, they saw

some known Fulani Men among the terrorists killed. Pastor Abednego laments in an interview how Boko-Haram abducted their member named "Yamta" who was a student pastor of Kulp Bible College, Kwarhi. Up to the time of the research, no news about him. Pastor Yahaya Ahmadu from Michika decries how Boko-Haram in October 2014 shot him with (4) bullets but was narrowly saved by some women and he survived it. Ijafiya Gwandi and Joseph Munagkur explained in their interview on 23rd February, 2017 how they escaped from Boko-Haram narrowly.

Sadiq Iliya spent about six months in Boko-Haram camp at Sambisa says the place is terrible and the people are extremely heartless. He spent some days before he reached home when he escaped. Silerawa Halau expressed in an interview on 23 February, 2017 that on top of mountain in Wamdeo, he physically saw how Boko-Haram members in broad day light killed Mallam Adamu and Lazarus Umaru because they resisted following them and their cattle were taken by the Boko-Haram. The Researcher went to the secondary school where the Chibok girls were abducted and the secondary School now is desolate with grasses and thorns inside the school. It has turned to be Nigerian Army base. Many towns in the area of study have been totally wiped away either by Boko-Haram or Nigerian soldiers. The observation in Hong town revealed a tremendous destruction of properties which were very selective in nature. Almost all the churches were burned down but the researcher saw how Borno State Governor recently rebuilt and reconstructed some churches in Uba, Mallam Jakwa, Kirbutu, Tashan Alade and Shaffa No. 2. (See page 103, plate 1-4 for some of the renovated Churches). The researcher saw the burnt vehicles, the bombed tarmac, damaged military and Boko-Haram armoured tanks. He visited EYN Headquarters and saw the physical damages which were terrible. An EYN clinic in Fadama Riki, a village of Hong that was damaged by Boko-Haram was renovated by a

Muslim in the area because of the importance of the hospital in the area as revealed by the Director of (ICBDP).

Reconstructed Churches



Plate:I Reconstructed EYN LCC Tashan Alade, Hawul LGA, Borno state.



Plate:II Reconstructed EYN LCC Kirbutu, Hawul LGA, Borno state.



Plate:III Reconstructed EYN LCC Shaffa No2, Hawul LGA, Borno state.



Plate:IV Reconstructed EYN LCC Mufa Uba, Askira/Uba LGA, Borno state.

The economic impact of Boko Haram on the EYN members discovered the high rate of poverty caused to members of the church at all levels. EYN members and pastors became destitute and were reduced to beggars for the means of survival because of Boko – Haram. This happened because their farm products, shops and animals were either vandalized or burnt down. Business activities stopped in the study area because of the closure of markets and banks. Many members of EYN lost their jobs. This finding is consistent with the report of Adibe, (2011) who reported that the sect used several fighting strategies to destroy government structures, military and security office/Barracks, churches, business centers, telecommunications and private houses that resulted to abject poverty in North Eastern states of Nigeria.

The finding collaborated the report of Emeh (2012) who observes that activities of Boko-Haram have affected the economy of northeastern states because the national resources that were meant for economic empowerment and capital projects now go to security and Boko-Haram counter insurgency. Therefore many workers lost their jobs, and some civil servants have nowhere to withdraw their salaries and buy food stuffs. Nnamdi, Sabastine, Eze & Anyanwu (2013), who stated that the deadly activities of Boko-Haram are destroying the economy of the northern Nigeria, Africa and beyond because the attacks and bombings in Maiduguri and Yola with all their LGAS have seriously weighted down commercial activities and businesses. The oral interview concour with the questionnaire that economic impact of insurgency on EYN Church, in Borno and Adamawa States was visible because The Current EYN President Stated that EYN church has lost more than 80 percent of the means of its income. As from February 2017, there are more than hundred pastors that are jobless as their stations were closed down. Some of these pastors are pastoring some remnant communities that cannot afford to pay their salaries, so they manage life with anything they get. The poverty level among the individual members of EYN is very high.

Daniel Labi a youth from Gombi reveals in an interview on 27th February, 2017 that Boko-Haram vandalized his shop and house. He is an orphan that laboured for many years to establish himself. His shop was valued worth a million naira but now he cannot purchase a property of one hundred thousand naira. The researcher observes in the IDP camps how terrible and malnourished the men, women and children are. He went round the area of study and could not see cows, goats, sheep and other domestic animals as before on grazing. He saw the burnt shops in every town. Destroyed and vandalized banks and vast farm land without utilization for years. Youths are rumming about in shattered dressings in almost every town he visited. Women and children follow house to house to beg for bread and clothes. Some of them patronize churches as well to beg for means of livelihood.

The moral impact of Boko Haram insurgency on the members of EYN church in Borno and Adamawa States was alarming. It revealed that the insurgency negatively changed the behavior of some female youths to be prostitutes, male youths smoke, drink, steal, become violent and other deadly behaviours as a result of the insurgency. The finding here agrees with Solomon, (2011) who stated that the insurgent fight against anything Western and their greatest enemy is the church. The fighting against the church by extension includes morality that is why they abducted EYN girls in Chibok for sexual objects. The finding here is consistent with Ekpiwre (2011) who explains that communities or society can change socially and morally either positively or negatively depending on the force that influenced her. In general, crises and activities of insurgency negatively changed the moral of any societies that experienced violence. The finding agrees with Hodge (2015), who worries that the Christians have missed the tract of peace according to Biblical teachings and explains that many people were involved in deadly battles in our cities. Christians and Muslims communities separated, with no

communication between them. This report agrees with what the finding discovered in the interview that moral impacts of the insurgency on the EYN members are high.

Hyelakranda Charles reveals in an interview on 23rd February, 2017 that many youths immediately after the insurgency engaged in stealing people's properties left by Boko Haram. Some of the vandalization was done by some Christian youths. The youths engaged in drug abuse and alcoholism to give them courage for patrol against Boko-Haram. They are acting like police and soldiers who beat people on streets. The ladies become loose and many have children outside marriages. The causes of sexual assaults are many in the IDP camps more worrisome among teenage girls. Observations have shown in every checking point at entrance and exit of each town how youths both men and women are volatile, hostile and aggressive on the commuters. They are looking drunk, haggard, dirty and unmannered because of their experience with Boko-Haram. In most of the military checking points and base, someone can see young ladies mostly teenagers with shabby dressings and skin bleaching, prostituting. The researcher happens to recognise some of his female students on such checking points some kilometers away from the College he is teaching.

The sixth finding reveals the impact of Boko Haram insurgency on the numerical and growth of EYN church in Borno and Adamawa States. From this finding in the research, it was noted that respondents were generally of the view that the insurgency retarded the growth of the church in the two states. This is evident from the massive drop in the membership each local church in areas of the study. The reduction also affects church offerings, some churches have no pastor to care for their spiritual needs and functions. Some important spiritual programes like Holy Communion, marriages, naming ceremony, Baptism and even funerals stopped because of insurgency, therefore the church lost its basic functions to its members. Where members of the churches could gather, no

singing of songs of praises were done because of fear of Boko Haram. Therefore, so many members spent long period of time without attending church service. Insurgency forced people to migrate to foreign countries in large numbers to escape being killed.

This finding agrees with the report of Morgan (2014) who stated that there are fear of total eradication of Christian Church in Northern Iraq because Coptic Churches with membership of about 500,000 is at the verge of closing down by the ISIS. The impact of ISIS on the Church growth in Iraq and Syria is very serious because they have bombed almost all the churches in Northern Iraq. The members of the Coptic Church continue to run from country to country and are pushed out from their places of residence. This report shows that there may likely be no church in Iraq, Syria, Lebanon and Turkey because of the continuous activities of ISIS. The finding is similar with Nieuwoudt (2015) who reported that more than 50 churches in Rwanda have been turned into museums because at the beginning of the Rwandan genocide of 1994, the churches serve as refuge centers for the Tutsi Christians but were later betrayed by their pastors who invited the Hutu militias that killed all the Tutsi's in the churches.

Ekklesiyar Yan Uwa a Nigeria (EYN) members got displaced internally and externally in the same way. Some of the EYN youths got Islamized forcefully at threat of Boko-Haram. More than ten thousand (10,000) EYN members were recorded to have been killed by Boko – Haram. In February 2017, the church leadership visited seventeen thousand (17,000) of its members in Cameroun in just one state. Rev. Daniel Bwala EYN Director of Evangelism and Church Growth concurs with Rev. Yuguda that about one thousand six hundred and seventy four (1674) Churches were closed down in Borno and Adamawa States. But some EYN members fled and established EYN in some Nigerian and African cities as well. So on other side of the impact, there is expansion of the church to other non EYN predominant areas.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. Summary

This chapter provides a summary of the impact of Boko Haram insurgency on Ekklesiyar Yan'uwa a Nigeria (EYN) in Borno and Adamawa States of Nigeria. Each chapter dealt with specific function in the research as summarized below: It discusses the background of the study, the statement of the problem as on how Boko Haram started, and how they destroyed all the developments of EYN church of ninety-four years (94) of existence. The objectives of the study were stated, research questions were listed in line with hypotheses, the significance of studies were spelled out and scopes of the studies were drawed.

In the conceptual frame work, different concepts were defined which include; the concept of Boko Haram and the concept of church. The history of EYN Church was discussed with its roots from church of the Brethren Mission in America and Basil mission in Germany. The Borno State and Adamawa State history were discussed prior to the episode of Boko Haram and their relationship with the church for almost a centenary of establishment. The chapter also looks at theoretical frame work that explains two supportive theories which explain insurgency better. The theories were structural functionalist and conflict theory. Empirical studies were reviewed from some scholars concerning global insurgency and different types of conflict in other to see the similarities and dissimilarities with the aim to fill the gap. This chapter discussed what others have said about the emergence of Boko – Haram, their operations, international linkages with other terrorist groups and havoc caused to the general public.

Survey research design was adopted in the cause of the study. The instruments used were questionnaire, interview and observation. A structured Questionnaire was

developed that solicited for demographic information of the respondents along with their opinions on the social, psychological, physical, economic, moral, numerical growth of EYN in the two states of Borno and Adamawa. The questionnaire was used to collect data from the majority of the respondents. Eighty hundred and thirty five (835) respondents were selected to represent the population of one million one hundred and sixty four thousand, two hundred and forty (1,164, 240). Seven hundred and sixty six questionnaires were retrieved. Oral interview was another instrument used for the church officials and some members in EYN that suffered the insurgency directly. Observations were carried out to supplement the information from the two instruments. Pilot study was carried out for the reliability of the instrument.

Data collected were analysed with the Statistical Package for the Social Science (SPSS), IBM version 20. Statistical procedures adopted in the analysis of the data included frequencies and percentages along with means. The two sample t-test procedure was used in the test of the null hypotheses. Each hypothesis was interpreted and discussed independently. Two hypotheses were rejected and four were retained.

5.2 Conclusions

Based on the findings of this study, the following conclusions were drawn:

i Boko Haram activities had a negative social impact on members of EYN church in Borno and Adamawa States in the areas of healthcare, education, water supply, food, shelters and relationship among the neigbours and general public.

2 Members of EYN lives in faer and trauma as a result of shock they received from Boko Haram insurgency.

3 Members of EYN are living in uncompleted buildings and camps because of the physical destructions of Boko Haram.

4 There is a high level of poverty among the members of EYN Church because of the destructions on shops, farmlands, herds and lost of jobs because of the activities of Boko Haram insurgency.

5 Youths of EYN developed bad habits because of the impact of Boko Hamram insurgency in their lives.

6 The advent of Boko Haram activities led to lost of membership of EYN church in Borno and Adamawa States. The Church lost more than one thousand local auditoriums, over seven hundred thousand members were externally and internally displaced and ten thousand members are officially recorded dead as a result of the insurgency.

5.3. Recommendations

Based on the conclusions obtained from this study, the following recommendations were made:-

i. The EYN church should find a means of alleviating poverty in the midst of its members by teaching entrepreneur and skills development. This is so because poverty has engulfed many members of EYN church because of Boko – Haram insurgency. The EYN widows and orphans need urgent help of the Church for relevance and acceptance especially those who were held as hostages by Boko Haram.

ii. The EYN church should re-train her pastors on pastoral counselling and trauma management skills, to help those who have been traumatized as a result of Boko Haram activities especially those that suffered direct impact like women and children that were abducted and who later regained their freedom.

iii. Parent members of EYN should rededicate themselves and work in collaboration with the church towards taking their parental responsibilities and duties so as to

guide their children in times like this. This is to help reduce the moral decay in societies and communities.

iv. The youths of EYN should come back to the church where their hope lies. Church can give them a new life again through spiritual, physical and other forms of development so that they become responsible to themselves, parents and the general public that will thrive the economy of the area for general humanity.

v. The government of Nigeria at all levels should rise up to their responsibilities of protecting her citizens and their property, regardless of their faith. The government especially at grass root should encourage community development and joint task force on peace.

5.4 Suggestions for Further Studies

This study focused on the impact of Boko Haram insurgency on EYN members in Borno and Adamawa states. Similar studies could be conducted in other denominations within these states:

1. "Impact of Boko Haram on the Roman Catholic Church of Borno and Adamawa States, Nigeria".
2. "Impact of Boko Haram on the members of Lutheran Church of Christ in Nigeria"
3. Boko Haram activities and its implication on Nigerian educational sector.

5.5 Contribution to knowledge

The findings of this study being a current area of research have this to contribute to knowledge:

i. There is a shift of focus from urban research to rural in Borno and Adamawa states which is EYN areas that were destroyed with statistic as follows: number

of churches destroyed 1674, displaced people 700,000 and 15 institutions closed down.

ii. To the best of my knowledge this Research is first of its kind in EYN church regarding the impact of Boko Haram on it. This work is therefore an eye opener to scholars

iii. Boko Haram has directly or indirectly induced negative behaviours in the lives of majority members of EYN in forms of prostitution, aggression and stealing. This is a clear contradiction of the teachings of the Church.

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Appendix II

QUESTIONNAIRE ON THE PERCEPTION OF MEMBERS OF EKKLESIYAR YAN'UWA A NIGERIA (EYN) ON IMPACT OF BOKO HARAM INSURGENCY IN BORNO AND ADAMAWA STATES, NIGERIA

Dear Respondent,

The researcher is a Doctorate Degree (Ph.D) Candidate in A.B.U Zaria Faculty of Education currently undergoing a research on the**perception of members of Ekklesiyar Yan'uwa a Nigeria (EYN) on impact of Boko Haram insurgency in Borno and Adamawa states, Nigeria** Kindly assist in filling this questionnaire as honest and sincerely for the success of this study.

Do not write your name on this paper. Your response will be treated confidentially. Please respond to the statements below by ticking (√) one option of your choice from the columns provided for each number.

SECTION A: BACKGROUND INFORMATION

1. Gender: Male ☐ Female ☐
2. Status in church: Pastor ☐ Member ☐
3. State: Borno ☐ Adamawa ☐
4. Age 18- 45 ☐ 46 and above ☐
5. Marital status: Married ☐ Single ☐

SECTION B – E

Use the following keys as guide (√) in ticking one option of your choice from the columns:

SA – Strongly Agreed - 1

A – Agreed - 2

SD – Strongly Disagreed - 3

D – Disagreed - 4

Appendix III

SECTION B: SOCIAL IMPACT OF BOKO-HARAM ON EYN MEMBERS

S/N	ITEMS	SA	A	D	SD
1	EYN members dropped from school because of Boko-Haram activities				
2	I suffered from some sickness and no hospital to attend because of Boko Haram activities.				
3	I trekked on foot long distance for lack of mobility because of Boko-Haram insurgency				
4	I suffered hunger because of Boko-Haram insurgency				
5	I suffered thirst because of Boko-Haram insurgency				
6	I slept in the bush because of Boko-Haram insurgency				
7	Many women of EYN church became widows because of the activities of Boko-Haram				
8	Boko-Haram killed my blood relative				

SECTION C: PHYSICAL IMPACT OF BOKO-HARAM ON EYN MEMBERS

S/N	ITEMS	SA	A	D	SD
9	Boko-Haram burnt our church				
10	Boko-Haram burnt our house				
11	Boko-Haram kidnapped somebody I know				
12	Boko-Haram killed someone I know				
13	I sustained some injury from Boko-Haram				
14	Members of EYN are displaced from their homes and villages because of activities of Boko-Haram				
15	I became displaced because of Boko-Haram activities				
16	Many children of EYN became orphans because of activities of Boko-Haram				
17	I heard the gun shot and bomb blasts of Boko-Haram				
18	I ever saw a mass killing by the Boko-Haram.				

SECTION D: PSYCHOLOGICAL IMPACT OF BOKO-HARAM ON EYN

S/N	ITEMS	SA	A	D	SD
19	EYN members experienced great fear of Boko-Haram				
20	I still dream of the terror of Boko-Haram				
21	I know Some members of EYN that were kidnapped and escaped from Boko-Haram camp				
22	I suffered loneliness because of Boko Haram insurgency				
23	EYN members suspect everybody that is not familiar with them.				
24	I have no hope because of Boko-Haram				
25	Some EYN members have become mad because of the effect of Boko-Haram				
26	Some members of EYN died from shock of Boko-Haram activities.				
27	Christian and Muslims do not trust each other again				

SECTION E: ECONOMIC IMPACT OF BOKO-HARAM ON EYN

S/N	ITEMS	SA	A	D	SD
28	EYN members became beggars because of Boko-Haram insurgency.				
29	Members of EYN'S farms were burnt, destroyed by Boko-Haram				
30	My shop was vandalized/destroyed by Boko-Haram members				
31	Boko-Haram took animals of EYN members they rear.				
32	Members of EYN have no access to bank in their areas to transact business.				
33	Members of EYN have no market for long period in their areas.				
34	Boko Haram killed a relation that would have assisted me to prosper in life.				
35	I lost my job because of Boko-Haram insurgency				

SECTION F: MORAL IMPACT OF BOKO-HARAM ON EYN

S/N	ITEMS	SA	A	D	SD
36	I spent some time without going to Church because of Boko Haram attack.				
37	Members of EYN could look for powers to fight Boko-Haram through magic and witchcraft.				
38	We need to get traditional means to fight Boko-Haram				
39	EYN members cannot forgive Boko-Haram members because of their past wickedness.				
40	EYN members can kill Boko-Haram members if they see one				
41	EYN members do pray for Boko-Haram members to repent				
42	I wish all the Boko-Haram to go hell fire				
43	Some male EYN members develop stealing habit during Boko-Haram insurgency.				
44	Some female members of EYN prostitute for survival because of the activities of Boko-Haram insurgency				
45	Some children develop stubbornness because of loose society caused by the activities of Boko-Haram insurgency.				
46	Women and girls were raped by Boko Haram members				

SECTION G: IMPACT OF BOKO HARAM ON EYN CHURCH GROWTH

S/N	ITEMS	SA	A	D	SD
47	My Local Church's membership has dropped because of Boko Haram				
48	My Local Church's offering has drastically dropped because of the activities of Boko Haram				
49	My Local Church has no Pastor to take care of counseling because of Boko Haram				
50	My Local Church cannot meet in mid week worship.				
51	Church groups cannot come for practice because of Boko Haram				
52	Many members were transferred from our church because of Boko Haram.				

Appendix IV

Interview Questions

Social Impact of Boko Haram on EYN

1. What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Physical Impact of Boko Haram of EYN

2. How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Psychological Impact of Boko Haram on EYN

3. What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Economic Impact of Boko Haram on EYN

4. How can you describe economic impacts of EYN as caused by Boko-Haram?

Moral Impact of Boko Haram on EYN

5. Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Impact of Boko Haram on EYN Church Growth

6. How does Boko-Haram insurgency impacted numerically and spiritually on EYN Church?

Interview 1

Appendix v

Interview transmission

Name: Rev. Dr. Samuel Dali

Position in Church: Immediate past EYN President

Date: 12/02/2017

Place: Jos

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: The impact was great because I was in Kwarhi, Mubi when the Boko-Haram hit the town. All the EYN students both in seminaries and secondary schools were in session. The schools were closed, so was health care centers. Most of EYN members suffered for several months without basic needs either food, water, healthcare, or education. Hundreds of EYN members perished to death for the lack of basic needs in bushes and caves.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: EYN Church lost one thousand six hundred and seventy (1674) local Church members to Boko-Haram. Fourty-seven out of fifty (50) District Churches to were closed down. Official report was given to me that more than ten thousand (10,000) EYN members were killed. Numerous of our members and pastors were physically abducted including the Chibok girls about one hundred and seventy eight (178) of them.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: There are many but the ones that disturbed me most are the abduction of female members of EYN Church that probably became sex slaves in the terrorist hands. Also, the presence of their children and the children both male female abducted to be slaves, kai! These are terrible.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: EYN and its members lost everything they ever labored for. Members of EYN are forced to be beggars on the streets so the pastors because the headquarters cannot take care of about a million members that lost their properties.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: I have not much idea about this but I know there will be problem.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: Numerically, the insurgency has reduced the church because of the forced

migration. May of our member fled to neighboring countries like chad Niger Cameroon and other Nigerian cities. They will join other churches and others may change their faith because of circumstances.

Interviewee 2

Name: Rev. Joel S. Billi

Position in Church: EYN Current President

Date: 20th February, 2017

Place: EYN Headquarters, Kwarhi Mararaba Mubi, Adamawa State.

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: I am part of those that experienced the impact of Boko-Haram personally because I was pastoring EYN LCC Michika when they stormed the town. I suffered all these impacts and trekked long distance before I escaped. My assistant was shot and no hospital nor mobility to save him. It was a terrible experience.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: The impact of Boko-Haram physically can be seen here in EYN Headquarters. Where I pastored before I became the president that is Michika was almost burnt completely. The church, people's houses, shops farms and government buildings. The damages is beyond short-time analyses. When we were running for our dear lives, we saw dead bodies everywhere, wounded people and properties on fire, and there was nothing we can do to save the situation.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: To me the abduction of young men and women into the terrible camps of Boko-Haram as slaves. The wounded people that died lonely and aged people who died without water behind. These things continue to traumatize me.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Since EYN members lost everything they owned, so also the Church because more than seventy percent %70 of EYN Church has been destroyed. Pastors and members are impoverished.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Yes because many of EYN members involved in looting during the insurgency and aftermath. Youths went into alcoholism and drugs to energize them to fight the terrorist.

6. Interviewer: How does Boko-Haram insurgency impacted numerically and spiritually on EYN Church?

Interviewee: The members of EYN scattered across Nigeria and some to neighboring countries. Ivisited seventeen (17,000) EYN members in this February.

Interviewee 3

Name: Rev. Jinatu L. Wamdeo

Position in Church: Immediate EYN past General Secretary

Date: 20th February, 2017

Place: EYN Headquarters, Kwarhi Mararaba Mubi, Adamawa State.

1. Interviewer: Sir, as the General Secretary, how do you see the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: I am a living witness of what happened in Mubi. Many EYN members died, not because of gunshot, but because of hardship sustained during the insurgency. There were no mobility, clinics, water for food. Children were forced to trek hundreds of kilometers on foot, some to the children were left to perish alone as their parents ran for their dear lives, so also aged men and women. Pregnant mothers were the worst.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: Physical EYN and its member have lost some structures, when you visit local every Church in EYN, you will see the damages are real so also the houses and shops of the members of EYN.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The mass killings of people, corpses everywhere, the bomb blast and abduction. Whenever I remember how my elder brother was killed and my neighbour, I cannot sleep.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: The poverty level is high at the heat of Boko-Haram. I was in the office, I recorded 700,000 thousand of EYN members that became jobless and homeless. I visited some of them in camps.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Most probably I became normally after crises, there must be moral problems especially lives in the IDP camps, poverty and other problems could lead to such.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: The impact was so huge because at a time in 2015, we were afraid that the Church may be totally collapsed. More than ten thousand (10,000) members died, about a million people were forced to leave their home towns. Close to two thousand (2,000) local Churches closed down, it was terrible.

Interviewee 4

Name: Dr. Safiya Y. Byo

Position in Church: Director of Education

Date: 20th February, 2017

Place EYN Headquarters, Adamawa State.

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: I can better talk about educational side, in my record I have about nine (9) of EYN Institutions been closed for almost three (3) years no academic activities. All the schools in DCCs and LCCs also suffer the same.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: I was leaving in this place when the insurgency happened. All our properties be it official or personal were looted. See the physical destructions in staff quarters and peoples houses.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The subjection of fellow human beings into slavery of all kinds by Boko-Haram especially women and children everywhere.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Very object poverty, life is terrible because for more than three years without harvest. Life is starting new

5. **Interviewer**: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: I think so because young girls were exposed to many kinds of lives in IDP camps which are dangerous.

6. **Interviewer**: How does Boko-Haram insurgency impacted numerically and spiritually on EYN Church?

Interviewee: EYN Church lost many members during this insurgency. Some members were converted to Islam, others went to some denominations as they flee to safer areas for settlement.

Interviewee 5

Name: Mrs. Suzan Mark

Position in Church: Dr. of Women Ministry

Date: 21 February, 2017

Place EYN Headquarters, Adamawa State

1. Interviewer **What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

Interviewee: There are many negative impacts. I will concentrate more on women because I have their data. This insurgency has caused many women to be widows in mass number. I have a record of ten thousand (10,000) of them. These are known ones. Children were killed by snake bites for lack of shelters and basic needs. Young girls were raped and many social issues.

2 Interviewer: **How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

Interviewee: There are no houses left not even one in my home town Watu Michika LGA, my house is included. The physical destruction is beyond explanation. Dead people were scattered everywhere. We came back after the capture of lost areas.

3. Interviewer **What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

Interviewee: To me I heard the story of a man that died of heart attack while running and left his surviving children in bush only God knows how the boys became. So also a woman with her children, one bitten by a snake, she left him to die alone.

4. Interviewer: **How can you describe economic impacts of EYN as caused by Boko-Haram?**

Interviewee: Very pathetic, I am always among them, every normal human being when visited the camps will see how terrible lives are out there. Women and children are reduced to the level which you cannot explain. Some are taking their advantage.

5. Interviewer: **Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

Interviewee: Definitely, the moral impact is high on women also because most of them prostitute for the means of survival. I have such report in my office.

6. Interviewer: **How does Boko-Haram insurgency impacted numerically and spiritually on EYN Church?**

Interviewee: The insurgency has reduced the population of EYN Church greatly. It has also affected its spirituality because of syncretism and quest for spiritual power to counter insurgency.

Interviewee 6

Name: Rev. Ephriam Kadala

Position in Church: Coodinator EYN Peace Office

Date: 17th February, 2017

Place: EYN Headquarters, Adamawa State

1. **Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

   Interviewee: The EYN members have suffered all kinds of difficulties which include: hunger, thirst, diseases, and humiliation. I was a pastor in Mararaba Mubi, my members and my family suffered the same.

2 **Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

   Interviewee: I saw physical wickedness done to man by a man, the bombardment, sporadic shootings on people, burning of houses and vehicles. The activities was horrific to describe.

3. **Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

   Interviewee: The abduction of loved ones, slaughtering of beloved ones in the presence of family members and they could not help or rescue the victim.

4. **Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?**

   Interviewee: Very very high. Beyond human imagination. I know some wealthy people that are now very poor, even among my members are many.

5. **Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

   Interviewee: Yes, to some degree, because many youths have involved themselves into bad boys and girls because of the insurgency.

6. **Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?**

   Interviewee: At a time, EYN lost more than half of its members. These are some local Churches and District Churches that are almost four (4) years without a pastor. Some Churches been has totally demolished and members got scattered.

Interviewee 7

Name	Rev. Yuguda Z. Ndunwa
Position in Church:	Manager EYN Disaster and Relief Programme
Date:	21st February, 2017
Place:	EYN Headquarters, Adamawa State.

1. Interviewer; What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: They are uncountable. The level of social hazard caused to EYN members were great. Almost social liberty and freedom during the insurgency.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: The situation was terrible to describe. I was a pastor in Lokuwa Mubi, my family and my assistant together with some members escaped through Cameroon before entering Nigeria. Everything physical was destroyed.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The dying masses on the road running. Little children starve to death. And no one to save them. Pregnant women were forced to labour on the run. Some died as noen to attend to them.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Very terrible. As relief manager, I will know better. In 2015,my office spent more than 500 million naira on food and shelter to our people and yet the poverty level is still high.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Yes of course. I often visit the IDP camps for distribution of goods. I saw how life is there. The future of our young children morally is terrifying.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: EYN have lost a lot of its members in the insurgency, the figures we have may not cover every body. As of 2015 to 2016, I have a record of more than three hundred thousand (300,000) EYN members living out side Nigeria either in Cameroon, Chad, and Niger. I visited most of them that are in groups.

Interviewee 8

Name: Rev. James T. Mamza

Position in: Church: Director Integrated Community Based Development Programme.

Date: 21st February, 2017.

Place: EYN Headquarters, Adamawa State

1. **Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

Interviewee: I am the Director in charge of Healthcare, Agriculture and Rural development programme. Boko-Haram has affected the church as an institution and members in all way round socially. Now it is difficult for us to reach the people as a church socially.

2 **Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

Interviewee: My home town is Lassa,. My town is one of the towns that Boko-Haram burnt because of the early presence of Missionaries there. They burnt public church and government properties about 80% percent of the town.

3. **Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

Interviewee: All the events that happened as caused by Boko-Haram members are horrific, they killed people mercilessly even with machines meant to cut woods.

4. **Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?**

Interviewee: Beyond human imagination, EYN members hope only lays in the hands of God.

5. **Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

Interviewee: Yes I think so because I am seeing strange behaviour among our youths.

6. **Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?**

Interviewee: Boko-Haram really affected EYN's numerical growth and some spiritual functions. Many EYN members died without being buried by the Church. Others married out of the Church. Many sometime did not participate in Holy communion by the church as well as worship God as they should do.

Interviewee 9

Name	Rev. Daniel B. Bwala
Position in Church;	Director of Evangelism and Church Growth
Date:	21st February, 2017.
Place:	EYN Headquarters, Adamawa State.

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: Boko-Haram ceased all the opportunities that could make EYN members happy and survive. The closure of schools, roads, network, burning of food stuff and water has caused great mortality to EYN members

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: The physical damages are practical to the sight of everyone in these localites, the burning of houses, shops, churches and government places shows the level of the damages.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The abductions, killings and bombings of innocent souls all over the places.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: The poverty level is high. This can be described as abject poverty level.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee For sure, the behaviour of young men and women has suddenly changed after the episode. Loose life and stubbornness is everywhere now.

6. Interviewer How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: This is my area and directorate. EYN lost members and Church buildings. But EYN has expanded to new places through this insurgency. The faith of others has been strengthened. The Governor of Borno State has rebuilt and reconstruct some few churches.

Interviewee 10

Name: Nafisa Dauda

Position in Church: Member

Date: 26th February, 2017

Place: Guyaku, Adamawa State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: When Boko-Haram stormed our home, we flee t bush and spent some days there. We starved because of hunger and thirst. Later we trekked on foot to Shelleng through bush. I stayed out of school for two years.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: You can see it to yourself. All the houses in this village has been burnt down even the thatched houses. Our village was having misunderstanding with Fulani herdsmen so they joined the sect and retaliate on us.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The killing of some of our parents, brothers, sisters, and friends, only few of us survived the murder in this village. The attack was so hard.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: We are living terribly. Our food stuffs were destroyed and we had not farmed for two years. All our animals were taken away. We are managing life.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: In this village, I can say no because we did not ran to IDP camps but to relatives in neighbouring local governments like Shelleng, Numan and Guyuk.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: Yes, our members has drastically reduced and we spent more than two years without a pastor. It is recently that we got a new pastor to take care of us.

Interviewee 11

Name: David Y. Labi

Position in Church: Youth Leader

Date: 29th February, 2017

Place: Gombi, Adamawa State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: Boko-Haram almost destroyed every means of our livelihood. We spent long period of time without necessary infrastructures. I trekked from Gombi to Song on foot which is more than fifty Kilometers.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: In Gombi, our houses, Churches, shops, farms were destroyed by Boko-Haram members. You can see to yourself up to now we are worshiping in unroofed church so also some members houses. Many of our members were killed.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The death of our friend and church member. I will never forget the shock I received from that death by the Boko-Haram on his process of escaping, they shot him dead.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: I personally felt the impact. I have suffered as an orphan to establish my business, Boko-Haram destroyed it. I lost property worth million naira in the shop.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Oh yes, because most of our Christian members became bad boys, joining other gangs to fight insurgency. Ladies follow the security men that came as a Joint Task Force.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: The numerical reduction of our local church is not much. Most of our members has come back. I can guess that most people are more spiritual now than ever. There is a revival because of this except some few youths that backslided.

Interviewee 12

Name:	Pastor Yahaya Ahmadu
Position in Church	Pastor
Date:	16th February, 2017
Place	Michika No 1; Adamwa State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: I feel like tears running down eyes. Was shot with four live ammunitions by Boko-Haram. I was lying with no one to help me, thirst,, hunger, and no mobility. Some women managed to take me at their back up to song then to hospital in Jos.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: The burning of houses, shops, churches, killings, which I narrowly survived. I stayed for more than six months in hospital with four gunshot wounds on my neck, stomach, leg and arm.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: To me it is what I have gone through. I spent a month in coma. When ever I hear a loud noise or a blast, I will be terrified.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Poverty and malnutritionment. I lost all our belongings. We are surviving by what donors give us.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Oh yes, society is becoming terrible. Youths thirst for blood and revenge. They do not fear anymore now. They are taking laws into their hands.

6. Interviewer: How does Boko-Haram insurgency impacted numerically and spiritually on EYN Church?

Interviewee: The number of the EYN members have drastically reduced by death rate and forced migration to other places.

Interviewee 13

Name: Omega Luka

Position in Church: Member

Date: 24th February 2017

Place: Mubi

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: Tracking on foot to Cameroun for lacks of transport, hunger, thirst which I think led to the death of my late sister.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: Massive destructions allover. The church, Business and private homes. Dead bodies were everywhere when we were running for our dear lives.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: We ran to different directions during the episode. Members of my family thought that my elder sister ran on another route to Cameroun. We kept as king of her upto a year. After the insurgency, I found her decomposed body in our bedroom. May be she died of heart attack.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: It's terrible, really terrible.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Yes I know some of my friends that gave birth to children while on displacement without my bands.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: I see our church is numerically normal and spiritually there is a revival.

Interviewee 14

Name: Maryam Lazarus

Position in Church: Member

Date: 26th February, 2017

Place: Shaffa, Borno State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: When we were attacked by Boko-Haram, we ran to the mountain and spent some days there. I rand and my brothers and sisters lost years of education.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: There were many killings in our town, burning of churches and private Christian houses and farms.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The killing of my father in my presence. He went to rescue my grandmother whose room was set on fire when we ran to the mountain. He was shot in our eyes.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Life tome is very terrible. My father is dead, and the following year my mother died. I am nowthe bread winner of the family. I cannot go to school or marry because of my younger ones.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Many young people in our home town went into deep magic to protect themselves. They are no more afraid of them.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee This is evident from our local churches that were destroyed. Many local churches stayed long without a pastor to take care of them.

Interviewee 15

Name: Pastor Abednego A. Datsu

Position in Church: Pastor

Date: 27th February, 2017

Place: EYN Yimirshika

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: Some EYN members suffered different kinds of social impacts that include: hunger, thirst, sickness and high level of illiteracy because of Boko-Haram insurgency that engulfed EYN.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: There were many burning of churches. Physical abductions which one of my member, a student pastor named "Yamta" was abducted along Zur on his way from Gombi.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The mass killing of people who are innocent and abduction. Whenever I remember pastor Yamta, I felt deep emotions. We don't know whether he is still alive or dead in the hands of his captors.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Life of the members of EYN church is in jeopardy. It is pathetic.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Well, some hid at the back of Boko-Haram during the insurgency to loot peoples property.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: Yes, the numerical implication of Boko-Haram on EYN Church is great because many of our members have been transferred to other places for safety.

Interviewee 16

Name: Kucheli Yakubu

Position in Church: Member

Date: 26th February, 2017

Place Shaffa, Borno State

1. **Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

   Interviewee: There were many deadly things that happened to EYN members, diseases, hunger, loneliness and lack of schools almost all over the area of Shaffa District.

2 **Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

   Interviewee: Our houses Churches, farm lands, and other properties were burnt. There were many members that were killed without being buried. My husband and his friend were attacked and killed in the episode.

3. **Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

   Interviewee: The death of my husband, I cannot sleep in the night. He died as a result of shock he received from the slaughter of his friend when both of them were arrested. It was his friend that was slaughtered, he escaped but died later.

4. **Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?**

   Interviewee: Life is terrible with me now. I have a daughter but no job, I dropped my school to take care of her and myself. You see no one will be willing to marry us and take care of us and our children.

5. **Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

   Interviewee: I can say yes, many people want to take advantage of my widowhood. Some of them are said to be Christians.

6. **Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?**

   Interviewee: Our churches membership have been reduced significantly.

Interviewee 17

Name: Ijafiya Gwandi

Position in Church: Member

Date: 21st February 2017

Place: Wamdeo, Borno State

1. **Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

Interviewee: The impact are long trek, I run for over 20 kilometers for my life, no mobility. I spent some days in bush without water or food

2 **Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

Interviewee: Boko-Haram abducted me, they took me to a mosque to pray with them and in the night, go to their camp with them. As they bowed down in prayer, I ran out of the mosque, they pursued me to some kilometers but I escaped.

3. **Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

Interviewee: I saw many people that were killed by the members of Boko-Haram. God save me in their hands. I always marveled at that and it got me shocked.

4. **Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?**

Interviewee: It is really hard. I spent two years at Taraba doing hard labour to survive and my family. I have just come down to the village and the situation is worst.

5. **Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

Interviewee: Yes, I know some of my youths that are my neighbours who remain behind during the insurgency looted all my left properties and sold them off.

6. **Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?**

Interviewee: The number of our church membership has really reduced because of the insurgency.

Interviewee 18

Name: Joseph Munagkur

Position in Church: Elder in the Church

Date: 23rd February, 2017

Place: Wamdeo, Borno State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: The Members of EYN Church had suffered during the Boko-Haram strike. People trecked for some hundreds of kilometers. Schools were closed down fro long period of time.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: Boko-Haram members followed me to home more than three times. They pursued me on motor-cycle, shot my motor cycle but luckily did not get me. They severally followed me to my farm even in the night.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: The way they killed people without mercy, people were slaughtered better than animals with respect than them.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: The hardships are too much to bear, people are worn out because of the on animals with than them.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Oh yes, my house was buggled by some of my neighbours after I fled to Jalingo, Taraba State.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: The numbers of EYN members has reduced drastically almost in every local church in these areas.

Interviewee 19

Name: Sadiq Ilya

Position in Church: Member

Date: 23rd February, 2017

Place: Wamdeo, Borno State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: I think that I can explain this better than anyone else. Boko-Haram members abducted me to their camp and detained me for more than six months at Sambisa. When I escaped, I suffered trecking, hunger, and thirst. That was the reason I dropped from school.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: I was physically abducted in to the Sabisa forest. The real camp. I saw hell on earth there. I saw how they massacred people, rape, imputation of human bodies and all inhumane treatment before I escaped in their camp.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: My abduction and six months experience in that that deadly bush. It is beyond explanation.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Poverty is part of us now, I cannot explain the level because of its rate.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Toh! I cannot talk.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: I think so.

Interviewee 20

Name: Kali Paryanda

Position in Church: Member

Date: 23rd February, 2017

Place: Wamdeo, Borno State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: I and my brother suffered here, when Boko-Haram hit we could not run because of age and sickness. My eyes could not see and so my brother. We stayed for nine (9) months alone, we managed life on feeding water (tears).

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: What the military jet here are very terrible, they bombed many houses and part of the church in pursuance of Boko-Haram. You can see the roofs destroyed and the records as well.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: They killed several people in my presence, especially about five indigenes of Wamdeo old and young were shot at my hearing. They abducted your uncle Ayuba Nela in my presence.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: Now, we don't have anything. I was having many cows and goats but Boko-Haram took all of them.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Yes ofcourse, my neighbours children hid themselves when people flee from home. They looted the whole ward houses.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: I don't know anything about the record of the church to compare.

Interviewee 21

Name:	Silerawa Halan
Position in Church:	Member
Date:	22nd February, 2017
Place:	Wamdeo, Borno State

1. Interviewer: What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?

Interviewee: The hardship that befall the members of EYN by Boko-Haram socially was great. There were no medicine, food, water, mobility and shelter.

2 Interviewer: How do you analyze the physical impact of Boko-Haram on EYN Church and its members?

Interviewee: Is saw terrible wickeness by Boko-Haram members. I saw how they killed several people in Wamdeo including the King of the town and some youths like: Adamu, Laazurus, Hyella etc. I was on top of the mountain.

3. Interviewer: What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?

Interviewee: They looted people's property. I personally tried to hide some goods in one man's shop, when they discovered, they damaged our house. Follow me to farm to kill me. People have lost assets a lot.

4. Interviewer: How can you describe economic impacts of EYN as caused by Boko-Haram?

Interviewee: There is a huge poverty level of EYN members and general masses everywhere around.

5. Interviewer: Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?

Interviewee: Yes, I know of some youths that got involved in looting people's property when the insurgency was on.

6. Interviewer: How does Boko-Haram insurgency impacted numerically on EYN Church?

Interviewee: A serious numerical effect and spirituality. Youths have turn to magic for protection.

Interviewee 22

Name: Ndrasildi Mamman

Position in Church: Member

Date: 23 February, 2017

Place: Wamdeo, Borno State

1. **Interviewer:** **What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

   Interviewee: We spent a lot of months in a bush. We suffered hunger, thirst, and sickness but no hospital to attend. Snake bites killed people but no mobility to save them.

2 **Interviewer:** **How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

   Interviewee: I saw how Boko-Haram killed my farm neighbours: Mr. Luka Elija, Boye and abducted a ten year old boy.

3. **Interviewer:** **What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

   Interviewee: The killing of Elijah and Boye, up to now I feel shock, I dream of it and cannot eat meat.

4. **Interviewer:** **How can you describe economic impacts of EYN as caused by Boko-Haram?**

   Interviewee: There is a big poverty everywhere because farm products were burnt and we spent about two years without farming.

5. **Interviewer:** **Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

   Interviewee: Many people looted people's farm produce, hens, goats, and furniture during the insurgency.

6. **Interviewer:** **How does Boko-Haram insurgency impacted numerically on EYN Church?**

   Interviewee I don't really know much about it.

Interviewee 23

	Name:	Loveth Yusuf
	Position in Church	Member
	Date:	23rd February, 2017
	Place	Wamdeo, Borno State

1.	**Interviewer**	**What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**
	Interviewee	We spent days in the bush we grand guinea corn on mountains for lack of grinding machine and trekked long on foot.
2	**Interviewer**	**How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**
	Interviewee	I and my father were attacked by Boko-Haram, they wanted to abduct me and kill my father, we ran into the bush but they killed our neighbour.
3.	**Interviewer**	**What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**
	Interviewee	The killing of our neighbour called Vara, they pieces his flesh. His wife used her wrapper to gather his flesh and bury him. I cannot forget that.
4.	**Interviewer**	**How can you describe economic impacts of EYN as caused by Boko-Haram?**
	Interviewee	When the failed to get us, the burnt some of our neighbours farm produce, they carry my families cow and goats.
5.	**Interviewer**	**Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**
	Interviewee	My cousin brother was accused of looting people's property during insurgency.
6.	**Interviewer**	**How does Boko-Haram insurgency impacted numerically on EYN Church?**
	Interviewee	It took some long time without Church activities, no youth programmes and other spiritual functions.

Interviewee 24

Name:	Hyelahera Charles
Position in Church	Member/Church security
Date:	23rd February 2017
Place	Wamdeo, Borno State

1. Interviewer **What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

Interviewee I trekked from Uba to Yola on foot. A distance of about 186 kilometer. No food, no water, or mobility.

2 Interviewer **How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

Interviewee On the way escaping, saw many dead bodies all over the road and burnt vehicles.

3. Interviewer **What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

Interviewee The mass abductions of young men and women into sex slaves and forced soldiers of Boko-Haram.

4. Interviewer **How can you describe economic impacts of EYN as caused by Boko-Haram?**

Interviewee The situation is improving now but the hardship was severe.

5. Interviewer **Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

Interviewee Oh yes, we caught many looters that were children and youths and we beat them to return some stolen properties they owned.

6. Interviewer **How does Boko-Haram insurgency impacted numerically on EYN Church?**

Interviewee Yes, the members and spiritual functions have been reduced.

Interviewee 25

Name:

Position in Church: Member

Date: 23rd February, 2017

Place: Wamdeo, Borno State

1. **Interviewer** **What are the social impacts of Boko-Haram on members of EYN Church regarding: Education, health care, mobility food and water?**

   Interviewee I stayed for long time cooking for myself and I am now more than ninety (90) years old. You see, there was a great problem.

2 **Interviewer** **How do you analyze the physical impact of Boko-Haram on EYN Church and its members?**

   Interviewee I saw Boko-Haram killed my neighbour Bulus Libra and Istifanus Suleiman who was fetching water to save an old man dying with thirst. He fall beside the wall of my house as he was shot dead.

3. **Interviewer** **What are the terrible events that happened to EYN members during Boko-Haram insurgency that you cannot forget?**

   Interviewee I cannot forget how they killed that young man that wanted to help the old man survive.

4. **Interviewer** **How can you describe economic impacts of EYN as caused by Boko-Haram?**

   Interviewee There was a sever hardship but now it is improving.

5. **Interviewer** **Do you think Boko-haram insurgency impacted negatively on the morals of EYN members?**

   Interviewee Youths are now deep into drugs and alcoholism.

6. **Interviewer** **How does Boko-Haram insurgency impacted numerically on EYN Church?**

   Interviewee

Appendix VII

Table of Interview

S/N	NAME	STATUS	DATE	INTERVIEW PLACE
1	Rev. Dr. Samuel D. Dali	Former EYN President	12/02/2017	Jos EYN Anex HQTS
2	Pastor yahaya Ahmadu	Pastor	16/02/2017	Michika, Adamawa state
3	Rev. Joel Stephen Billi	Current EYN President	20/02/2017	EYN HQTS Mubi Adamawa state
4	Rev. jinatu L. Wamdeo	Former EYN Secretary	20/02/2017	EYN HQTS Mubi Adamawa state
5	Dr. Mrs. Safiya Y. Byo	Director of Education	20/02/2017	EYN HQTS Mubi Adamawa state
6	Mrs. Susan mark	Director Women Ministry	21/02/2017	EYN HQTS Mubi Adamawa state
7	Rev. Ephraim Kadala	Coordinator Peace Office	21/02/2017	EYN HQTS Mubi Adamawa state
8	Rev. Yuguda Z. Ndunwa	Manager of EYN disaster relief programme	21/02/2017	EYN HQTS Mubi Adamawa state
9	Rev. Daniel B. Bwala	Director of Evangelism and church growth	21/02/2017	EYN HQTS Mubi Adamawa state
10	Rev. James T. Mamza	Director ICBDP	21/02/2017	EYN HQTS Mubi Adamawa State
11	Maryam Lazarus	Orphan (Member)	26/02/2017	Shaffa, Borno State
12	Kucheli yakubu	Widow (member)	26/02/2017	Shaffa, Borno State
13	Pastor Abednego Datsun	Pastor	26/02/2017	Yimshika, Borno State
14	Nafisa Dauda	Member	27/02/2017	Gombi, Adamawa State
15	Daniel Y. Labi	Member	27/02/2017	Gombi, Adamawa state
16	Idafiya gwamdi	Member	23/02/2017	Wamdeo, Borno
17	Joseph managkur	Elder	23/02/2017	Wamdeo, Borno
18	Sadiq Iliya	Member	23/02/2017	Wamdeo, Borno
19	Kali Paryanda	Elder	23/02/2017	Wamdeo, Borno
20	Silerawe Halan	Member	23/02/2017	Wamdeo, Borno
21	Sani wagula	Elder	23/02/2017	Wamdeo, Borno
22	Ndrasildi Maman	Widow	23/02/2017	Wamdeo, Borno
23	Lovet Yusuf	Member	23/02/2017	Wamdeo, Borno
24	Hyela kranda Charles	Member	23/02/2017	Wamdeo, Borno
25	Omega Luka	Orphan (member)	24/02/2017	Mubi Adamawa State.