THE NEW PASTORAL COUNSELLING ISSUES POSED BY INSURGENCY OF BOKO HARAM TERRORISM IN NIGERIA: A CASE OF ADAMAWA NORTH/BORNO SOUTH

BY

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MTH/LMR/1226/16

This Dissertation is submitted in Partial Fulfilment of the Requirements for the Award of a Degree of Masters in Theology from St. Paul's University, Limuru, Kenya.

September, 2021

DECLARATION

STUDENT'S DECLARATION

This Dissertation is a product of my work as required by the University and it is not a result of anything done in collaboration. It has never been previously presented to any institution. I therefore agree that the Dissertation can be available for referencing at the discretion of the University.

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DEDICATION

I humbly dedicate this research work to God Almighty who out of His infinite mercy allowed me to have such a rare privilege to undergo such esteemed studies and by His special grace, he has seen me through. I also want to dedicate this research project to my brothers and sisters who have suffered the violent attacks of Boko Haram, some have been psychologically traumatized, and some have even lost their lives. Thirdly, I dedicate this research work to my fellow pastors who have been challenged of their faith, especially to my colleague, Rev. Bitrus Yahi, who was forcefully kidnapped and there has been no news about his whereabouts to date. In all situations, let the name of God be exalted through Jesus Christ the Saviour of the world. Finally, I wish to dedicate this research work to my late brother, Major General Yakubu M. Yaduma. His lifestyle will continue to be remembered especially by the people and the Church he served in humility before his death. Amen.

ABSTRACT

Pastoral counselling has been one of the major standards that defines and sustains a church especially when such church suffers from religious disturbances of terrorist attacks or of a conflict between Christians and Muslims across the globe. This dissertation focuses on 'The New Pastoral Counselling Issues Posed by Insurgency of Boko Haram Terrorism in Nigeria: A Case of Study, Adamawa north/Borno South'. The researcher has investigated and critically observed the severe attacks of Boko Haram on Christians and how this has brought in new challenges to pastoral counselling. The researcher's problem: How will pastoral counselling in Nigeria be strengthened to cope with the new challenges posed by the insurgency of Boko Haram? This research is done so as to find means of encouraging pastors to take the counselling profession with cognitive approach so that Christian standards in managing crisis, trauma, and bereavements are emphasized. This study has addressed the possible ways to this research problem on account of the findings collected. The dissertation was done through the desired guidance of the research methods. The researcher used the design of cluster sampling techniques for easy groupings of the respondents so that the data collection process would be managed easily. The methodologies used for data collection were the questionnaires, interviews, electronic device like phones, and observations. The researcher used the qualitative method for data collection and analysis, which include the use of primary and secondary sources. The primary data was collected through questionnaires, interviews, and personal observations; while the secondary data was collected through some published and unpublished materials and the use of websites were also used. The collected data on how terrorism affected lives that became almost hopeless except the love of God which made some people remain faithful in the persecution then was carefully edited and also classified and presented using some tables for a clear discussions and explanations. Finally, the researcher has made some recommendations on how pastoral counselling may be imparted even through insurgency such as Boko Haram.

ACKNOWLEDGEMENTS

I want to first and foremost give my profound gratitude to God Almighty, who has all the power under His perfect control that controls the affairs of this world. In His mercy and for–His unmerited favour, He has allowed me to come to St. Paul's University (SPU) Limuru, Kenya; one of the most prestigious institutions in Kenya. I am very grateful to my dissertation supervisors, Rev. Dr. Emily Onyango and Rev. Dr. Julius Kiambi Kithinji for taking their precious time to make sure I did the right thing in my project.

I wish to acknowledge and appreciate my immediate former President and the current President of my home church, Rev. Dr. Samuel D. Dali and Rev. Joel Stephen Billi and their teams for their support morally and otherwise. I also thank my home church, EYN.

My profound gratitude goes to Engr. Markus Gundiri, Gen. Harris Dzarma, Gen. Zakariya Yaduma, late Gen. Yakubu Yaduma, Rev. Prof. Musa Mambula, Mr. Ulei Bachmann, Mr. Markus Gamache and Mr. Paul Melle Gadzama, among others for supporting my studies with their resources in so many instances. May the good Lord bless their families.

My heartfelt desire of thanks goes to my queen, the mother of my children, my beloved wife, Mrs. Patience Haruna Gundiri, with our three children: Falhyel, Emmanuel, and Hosanna; who endured my absence abroad for studies. I am sure my absence might have caused them many inconveniences, but they took it with much understanding. As it has been our great concern for the ministry and our greatest desire has been, "We are called to serve", so we shall live to prove it.

I cannot forget to mention the Academic Dean of the Faculty of Theology, St. Paul's University, Prof. Chosefu Chemorion, the former Director of Postgraduate Studies, Dr. Sammy Githuku, the SPU Chaplain, Rev. Githinji, Rev. Carolyn Adhiambo, Prof. Esther Mombo, Prof. Ndung'u John Ikenye, Rev. Dr. John Kiboi, Mary the House Keeper, Regina of the Postgraduate Office, Irene Isaac of the International Relations Office of SPU, secretaries to the Dean and the Head of Department of Theology, Carolyn and Mercy, all my classmates at SPU, my friends from Ethiopia and Liberia: Rev. Guta Teshome, Rev. J. Lewis McKay and Rev. Romeo G. Momah.

I also wish to acknowledge my colleague from my home church in Nigeria, Rev. Nuhu Abba Mutah, whom we shared many ideas together while in SPU. I acknowledge EYN Vice President, Rev. Anthony Ndamsai and the General Secretary Rev. Dr. Daniel Y. C. Mbaya; my son in-law Dr. Micah S. Pukuma and his wife, my daughter Betty. My great thanks also go to Rev. Bowman I. Dalatu, the first person to serve as taster to SPU from the Church of the Brethren in Nigeria, my friends Rev. Elisha Mureng and Rev. Caleb Sylvanus can never be forgotten. Thanks too to Rev. Samuel B. Shinggu who is the EYN Church of the Brethren National Spiritual Adviser.

May I appreciate Rev. Dr. Toma H. Ragnjiya, Baba Rev. Filibus K. Gwama, Baba Rev. David M. Malafa, and Baba Rev. Bitrus K. Tizhe. All these were former presidents of EYN Church.
Finally, I appreciate all my SPU Nairobi Campus classmates, Bishop Benson Kimanzi, Pastor Walter Omodokolo, Pastor Samuel Nganga and my friend in African International University (AIU) Kenya, Rev. Victor Audu. My appreciations also go to ICT Department of SPU, and to all my blood brothers and sisters in Nigeria. I really appreciate God and I remain grateful to all.

ABBREVIATIONS AND ACRONYMS

BH	Boko Haram
BPD	Borderline Personality Disorder
CAN	Christian Association of Nigeria
CB	Christian Body
CBM	Church of the Brethren Mission
CBT	Cognitive Behavioural Therapy
CCEPI	Centre for Caring, Empowerment and Peace Initiatives
COB	Church of the Brethren
COBIN	Church of the Brethren in Nigeria
COCIN	Church of Christ in Nigeria
CW	Cold War
D. H.	The District Head
DCC	District Church Council
DEC	District Executive Council
E. C.	Evangelism Coordinator
ECWA	Evangelical Church of West Africa
EFCC	Economic and Financial Crime Commission
EYN	Ekklesiyar ‘Yan’uwa A Nigeria (Church of the Brethren in Nigeria)
FGN	Federal Government of Nigeria
GC	Great Commission
GCC	General Church Council
ICPC	Independent and Corrupt Practices Commission

IDP	Internally Displaced Person
ISIS	Islamic State in Iraq and Syria
K.Z.	Komitin Zartaswa (Executive Committee)
KBC	Kulp Bible College
LCC	Local Church Council
LCCN	Lutheran Church of Christ in Nigeria
NEC	National Executive Council
NEMA	National Emergency Management Agency
NGO	Non-Governmental Organization
NIV	New International Version
NPD	Narcissistic Personality Disorder
P. B	Psychological Behaviour
T. P	Traumatized People
PTSD	Post Traumatic Stress Disorder
RCC	Regional Church Council
RCC	Roman Catholic Church
RSV	Revised Standard Version
S. B.	Sarkin Baka (King of Bow and Arrow)
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
WCC	World Council of Churches

OPERATIONAL DEFINITION OF TERMS

Boko

This is from Hausa language popularly spoken in Nigeria and even some parts of West African countries; referring to Western education. Its literal meaning to the Muslims is "Christians" or any other religious body apart from Islam (N. I. B. 2014).

Haram

This is also from Hausa language which is directly the same word borrowed from Arabic language just as seen above, this one meaning "Forbidden". This word and the above word go together which form the meaning desired by the terrorist Muslims in Nigeria (N. I. B. 2014).

Boko Haram

This simply means "Western education is forbidden" or indirectly Christianity should be forbidden. In other words, Christianity is considered as western religion to Nigerian Muslims.

Trauma

This refers to any serious injury to the body, often resulting from violence or an accident. Also it can mean an emotional wound leading to psychological injury or distress. Again trauma can be considered as an event that causes great distress (Dictionary of Psychology and Wiktionary.org).

Persecution

An act or a programme and in other words, a campaign to subjugate or eliminate a specific group of people, often based on religion, race, sexuality, or on social beliefs. Gwaktin says, "Persecution consists in making an offence of certain religion's belief, or of their natural expression in speech, writing, or religious observances". (Gwaktin 1922: 742).

Tenney is of the view that persecution "is the systematic attempt to suppress or to exterminate Christianity by social pressure to the point of violence". (Tenney 1975:402).

Insurgence

An act of rebellion, insurrection, revolt against a set authority or order of living; in other words, an individual's or group's activities that could cause strives and causalities (Wiktionary.org).

Terrorism

The use of violent acts to frighten an individual, group, community or a region, normally to achieve selfish earn or desire. So it is the unlawful use of violence and intimidation, especially against civilians, in a pursuit of political aims or of a certain group against another group. Terrorism, in its broadest sense, describes the use of intentionally indiscriminate violence as a means to create terror, or fear, to achieve a political, religious or ideological aim (Wiktionary.org

The United States Department of Defense (USDD: 2012) defines terrorism as "the calculated use of unlawful violence or threat of unlawful violence to inculcate fear, intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological". It is a psychological strategy of war for gaining political or religious ends by deliberately creating a climate of fear among the population of a state (wiktionary.org).

Violence

This refers to an action intended to cause destruction, pain, or suffering, or widespread of fighting, i .e. an extreme force. In other words, it is an action involving physical force which is aimed at hurting, damaging or even killing an individual or group of people living together. It is

an unlawful force of action which can destroy laid down principles of relationship among people living in their interrelationship which is supposed to be experienced (http//Wiktionary.org).

Peace

In simple terms of definition, it is a state of tranquility, quiet, and harmony. Also it can mean a state of being free from civil disturbance. Again it is a state of free from oppressive and unpleasant thoughts and emotions; a state of free from war or violence (Colin's Dictionary).

Grief

This term refers to sufferings from hardship, or pain of mind arising from misfortune. This is a misconduct of oneself or others which can lead to sorrow or sadness (Gerald Corey: 2013).

Bereavement

The state of taking away someone or something important to a person would cause bereavement. In other words, it is the state of loss following the death of a relative or friend, especially when the person that died left a deep vacuum (Dictionary of Psychology).

Mourning

This is the act of expressing or feeling sorrowful or regret. It is the expressing of sorrow over someone's death. Under usual circumstances, mourning is characterized mostly by wearing of mourning clothes, typically coloured black or white (Dictionary of Psychology).

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CHAPTER ONE: INTRODUCTION

1.0 The Introduction

This research work examined the new pastoral counselling issues posed by the insurgency of Boko Haram terrorism in Nigeria. This chapter introduces the research which was undergone for a critical examination on the effects of the attacks of Boko Haram in the North-eastern Nigeria, namely: Yobe, Borno and Adamawa States; which pastoral counselling became difficult as a result of the challenges posed by the insurgency of Boko Haram. But this research focuses in particular on Adamawa North/Borno South where the researcher has targeted as the research area for the case of study because the area also suffered much of the devastations. The attacks of Boko Haram started gradually from 2009 in Maiduguri, the Borno State Capital, and it became so violent and spread to Yobe State and the northern part of Adamawa State, in Nigeria.

Talking about new pastoral counselling issues posed by the insurgency of Boko Haram, the researcher has looked into the effects and challenges it has caused on the people. This research work has covered some difficulties encountered and faced by the people during the attacks as the cases of trauma and psychologically affected persons became devastated and those who survived the severe attacks became so terrified that almost no one could care for the other.

This research work sought to address the major challenges of handling counselling matters in the aftermath of Boko Haram, as confusion, difficulties and severe situation erupted all-round the area under consideration. Most of the issues the researcher discussed were on how to overcome the new pastoral counselling challenges in terms of insurgency experiences, that is, regaining confidence in oneself and even interrelatedly within the society of multi-religion and multi-ethnic.

1.1 The Background to the Study

The background to this research study is about the state of pastoral counselling which focuses on the affairs of the church. This research work is on the topic, “The New Pastoral Counselling

Challenges Posed by Insurgency of Boko Haram Terrorism in Nigeria," a case of study, Adamawa North/Borno South, Nigeria. The pastoral vocation has been in the history of the church where pastors are trained in various levels to teach, lead, support, and encourage members to maintain their faith in Jesus Christ as their Lord and Saviour; and also it is a means to get comforted and be relieved of anxieties, trauma, and other psychological problems. Most of these difficulties at times are depicted as Christianity and Islam confront one another, although it has been so mostly in the northern part of the country where the Muslims seem to be dominant. The two religions are seen as entities that confront each other in pitched religious disturbances, not minding their existence in one nation and as a people of same cultural background. This is because in the southern part of Nigeria civilization took place earlier than in the northern part. Christianity came to Nigeria in the 15thcentury through the missionaries from the Western world (David & Akintunde, 2010, pp. 202-203). Augustinian and Capuchin monks from Portugal were the first missionaries to be posted as Anglican Priests. While In 1864 Samuel Ajayi Crowther, an ethnic Yoruba and former slave was elected Bishop of the Niger and the first African black Bishop of the Anglican Communion, yet with the arrival of Islam later in the north which was after about four hundred years (400), the relationships between Christians and Muslims have been most profound that hardly violence was experienced. Despite all this, both Christian clergies and Muslim clerics have never encountered many differences of their beliefs which could lead to violence, talk less of pastoral counselling and the Church to be faced with new challenges as today posed by the Islamic extremist called Boko Haram terrorism which has led many people traumatized.

According to Jay Adams (1981, p. 68), "God calls every Christian to counsel some people, somewhere, at some time about something. But He does not call him to counsel every person, under every situation, at all times, and about everything." This tells us that those to counsel people

adequately for every problem of life either individually or corporate should be a trained personnel in the pastoral vocation and counselling in focus.

Christians and even non – Christians who did not support the Islamic extremists, Boko Haram when faced with their terrorism have sought for pastoral counselling especially in the northern eastern part of Nigeria because so many devastations befell many people not only in the villages but also in some towns which comprises about three States: Yobe State, Borno State, and Adamawa State respectively.

Ziradzo S. (2016, pp. 26-27), emphasizes that the act of terrorism is not something relatively new to people around the area of this research, especially the Jihad. What were knew were the suicide bombers and the act of beheading and kidnapping of innocent people. The Boko Haram extremists brought so much confusion and worries by using threat of physical destruction to kill and mutilate innocent Christians, create provocation and chaos, and gain instant publicity for the terrorist cause. Therefore, the Boko Haram acted on unprovoked and intentional, causing overwhelming fears, which evoke feelings of helplessness in individuals, as they randomly, targets innocent and defenseless groups of Christian civilians and those who refused to support their cause.

The concern for this study is to address the people who were really challenged by the counselling activities of some few pastors who could not stand the test of the new pastoral counselling challenges posed by insurgency of Boko Haram were never adequate. All that is expected from a religion is that, it should be unique in the world where each group understands what could be meant by its beliefs and practices to serve as an instrument of social harmony in many civilizations. However, in many circumstances, it has served as a motivation for violence, hence its indication in some literature as a ‘double-edged sword’ according to Maregere T. P (2011, pp. 17-23) and F. N, Obasi (2009, pp. 32-35). From local understanding and personal experiences, religious bigots have attempted to legitimize violence especially in the Islamic beliefs and practices in the name of Allah. In the past two decades,

that is around twenty years, religion has been at the centre of violent conflicts around the world, thereby gaining notoriety as one of the prime security challenges confronting the world in the wake of the Cold War according to Juergen Smeyer and Abu-Nimer (2000, p. 6). Often acts of such extreme violence such as terrorists' activities are mostly justified as 'holy war' especially in the case of Boko Haram terrorism as seen in the case in Northern Nigeria.

However, Nigeria as a nation with an approximation of over 190.9 million people as its inhabitants, (www.worldometers.info > Nigeria-population) 2017 Population projection has no exact scientific representation of the numerical strength of the two major religious groups, Christianity and Islam as mentioned above. But the survey is vivid as in the north eastern and north western parts; the Islamic sects outnumbered the Christians while generally Christians outnumbered Muslims in the South.

The effects of the activities of Boko Haram's terrorism brought on the new challenges of counselling as the cases of trauma and psychological problems cannot be overemphasized. The study is intended to embark on this research in order to come up with facts on how the Churches have been attacked, and how the Pastoral Counselling can be strengthened to overcome the new challenges posed by the insurgency of Boko Haram terrorism in Nigeria.

It is also important to note that the Nigerian Churches especially in the Northern part have suffered in many decades the attacks and destruction of Churches, killings of innocent Christians and their pastors, burnings of infrastructures belonging to Christians and Christian organizations. These had happened in various towns and villages but did not take as long period as it happened in these recent years, from 2009 to 2017. Their approaches have been with one motive, which is eradication of Christianity in the area under research, and that was what brought about the new pastoral counselling challenges to the core.

It is worth of reminding that in this work, the researcher has not only focused on the new challenges in counselling during the insurgency of *Boko Haram* under the area of this case of study, but have also briefly highlighted the understanding of how the other Christians around the world, particularly in some of the countries in Africa where Muslims could be some considerable numbers have encountered marginalization and even led to loss of lives and becoming in so many complications as life becomes unbearable leading to refugees and camps for the displaced.

The *Boko Haram*, as it was heard from the founder himself, Muhammad Yusuf at the eruption of his terrorist group, did not call the group this way. During his Islamic teachings and preaching, he always emphasizes that "*Boko Haram*" meaning "Christians' Book knowledge" or Western Education is forbidden or prohibited, and therefore, could not be tolerated. How they called themselves according to N. I. O. & D. L. B. (2014), in their book titled, "Boko Haram: Between Myth and Reality" has been in Arabic language, *"Jama'atulAhlus-Sunnah Lidda' AwatiWal Jihad"* which means People Committed to the teachings of the Prophet and Jihad. And the word Jihad means holy war to Islam, that is, when they engage in such war, the name of Allah is pronounced and at their discretion, killing Christians and any other unbelievers in Islam is allowed by Allah, that it even attracts some rewards to one who kills or fought very well for the course of Allah. To Christians, that teaching gives a different dimension of differences in their kingdom brought by Jesus Christ and that of the Muslim kingdom by Muhammad.

One fundamental issue to note is, what could be the real cause of eruption of this Islamic militant group, why did they choose this time to disregard Western Education that it is forbidden after several years of participating and even struggling to acquire the knowledge? And what could be the reasons of attacks on the Churches and other Christian infrastructures which lasted longer than the former experiences of insurgences in Nigerian North-east and in Adamawa north and Borno South in particular as the case of study area? The killings, kidnappings of the more than 270 Chibok Secondary School girls in April 2014 in one night, and the injuries Christians have sustained could not be

determined ordinarily (The Guardian, 5th May, 2014). In the catastrophe of the Boko Haram, so many people, who were lost during the terrorists' activities have been discovered and the researcher has been able to have some interactions with them in the afterward.

As it was discovered, so many pastors became targeted so much than the ordinary lay members; thereby leading to the death of many pastors who were brutally killed. To those effects, faith exhibition in enduring the dangers faced by the phenomenon of the insurgent Islamic militant became some levels of great fear and dilemma to the Christians. That happened when the pastors and some faithful members encountered or faced with the new and hardest test of Christian faith could not accommodate well as the terrorism persisted.

The Red Cross and NEMA assessment (The Guardian, 5th Sept. 2014), stressed that more than 80% of Christian's belongings lost personally or corporately, while church auditoriums and church houses have also been devastated. This situation has forced the Christians to take dimensions on how the church building should be re-erected now more than ever; the use of iron rafter instead of timber could be next option for the roofing of the Churches. The effects of this insurgence have really brought great setbacks on Christians individually, as a church or community, and on Christian infrastructures like schools, clinics and hospitals, etc.

Lastly to the background, it has been observed that a lot of Christians who escaped the Boko Haram attacks have been relocated to other parts of Nigeria, seeking for a safer place. Although so many groups, both private and government, known as the Non-Governmental Organizations (NGO) and the Federal Government of Nigeria/other governments' supports within and outside Nigeria, including the United Nations; all have tried their best in the support of the people who have suffered the insurgency of Boko Haram; yet how many could make the Church to be revived, stand the test of Boko Haram and maintain their faith in Christ? The researcher found it as a big challenge to the pastoral counselling that

needed to be adhered to. It is understood that in the catastrophe of the Boko Haram, counselling has been challenged, and the challenges are made manifest on the life of the Church, whereby Christians in general, the clergies, lay people old and young, men and women all run for their dear lives to escape. And those people who were many in the camps as internally displaced people could not be properly counselled due to their huge numbers and also the fear of other attacks by suicide bombers and similar terrorisms. The situations became very severe and thereby it led to cases of mourning mostly.

According to Samuel Dali (EYN Magazine p. 11, 2015), many people who were still trapped by the insurgents were forced to Islam. He said, some 50 escapee who were mostly women and children spoke to Ekklisiyar 'Yan'uwa a Nigeria - EYN Magazine on the situation they have experienced.

According to Dali, a woman who didn't want her name mentioned said, "There are still Christian men and women with them, many were forced to Islam; we lived in our houses among them; from time to time they gave us food from the grains they looted. We used to attend marketplaces at Ngoshe, Ashigashiya and moved freely in Hijab dress" she said. (EYN Magazine p. 11, 2015).

1.2 The State of the Church as regard to the Background

This research work has unveiled the situations about the response of some church leaders. This is because so many things were allowed to the church which led to groaning of some members who were able to hold their spirituality. For example, due to the devastation of Christian faith, many people carrying charms were allowed to guard the Christians during church services, Christian wedding ceremonies, Muslims mixed up with Christians and were guarding Church/Mosques etc. Although Daniel tends to argue it that all those allowed were done not officially agreed (Daniel, 2018).

To this regard, the researcher has tried to find out what could be possible solution to the ongoing sufferings of Christians since the situation seemed like non stopping. What some Christians and even some clergy have started suggesting would mean losing the Christian standard, because to some,

turning the other cheek will no longer be tolerated (Matthew 5:38-40). And if it reaches to that stage, then Christianity entirely has been challenged. In fact, the greatest difference that has existed among Muslims and Christians are the archived counselling process which Christianity is known for. Because Christianity is known for being taught to endure and to forgive and love their offenders, but with the increase of the terrorisms of Boko Haram, things can change most people's beliefs and practices.

1.3 Statement of the Problem

The dissertation has sought to identify how Christianity and Islam had a relative peace which co-existed, but with the severe attacks of Boko Haram, both pastors and members have faced a devastation of faith. The people who were really challenged and affected by the counselling activities of some few pastors in the region could not stand the test of the new pastoral counselling challenges posed by insurgency of Boko Haram due to its inadequacy and the people seems to be living without hope. These posed an indelible challenge and setback on the side of the Christian faith in the region. The study therefore, sought to build on the new pastoral counselling issues to address the question: how can pastoral counselling in Adamawa North/Borno South be strengthened to cope with the new challenges of mass kidnappings, beheading, and raping as posed by the Boko Haram terrorism?

1.4 Aims and Objectives of this Research Study

The major discourse of this research has been finding a standard of encouraging pastors to take the counselling profession as a matter of concern so that Christianity as a body in managing crisis, trauma, bereavements, grief and all other ethical issues concerning life's situations are maintained.

This research work therefore sought to:

1. Evaluate the adequacy using primary sources for pastoral counselling processes in Nigerian Northeast Adamawa North/Borno South in the wake of Boko Haram insurgency.

2. Discuss pastoral counselling and the new pastoral counselling challenges posed by the insurgency of Boko Haram in the area as case of study.

3. Propose some solutions to the new challenges of pastoral counselling as posed by the insurgency of Boko Haram.

1.5 Research Questions

In the process of this study, the researcher has considered all these questions as guides for the purpose of finding the stance of the case of study:

1. What is the state of pastoral counselling processes in the wake of Boko Haram insurgency?

2. What are the counselling challenges that were posed by the insurgency of Boko Haram?

3. What can be done so as to proffer solution for the new counselling challenges that were posed by Boko Haram terrorism?

1.6 Purpose of the Research Study

The purpose of this research study is aimed at finding out the implications for lack of adequate Pastoral Counselling as new challenges were posed by the insurgency of Boko Haram as the people who were in Adamawa North/Borno South, Nigeria experienced. It was also to make an assessment on the need for pastors to be well grounded in counselling in the advancement of God's word in order to stand the new challenges.

1.7 The Significance of the Research

This study is specifically based on the topic of discussion because it sought to address the situations encountered by the Christians and pastoral counselling which were challenged and needed to be re-strengthened for the Church as a result of the insurgency of Boko Haram. It is good to know how their

violent actions on Christians and non-Christians caused a lot of displacement, traumatic situations, and mainly the felt need of counselling which almost became a vacuum among the members since both pastors and their members were persecuted together. This study will also inspire Christians to stand firm for Christ and to encourage pastors to stand in the test of their new pastoral counselling challenges posed by insurgency of Boko Haram.

Furthermore, this research work will be determined to serve as a reference material for future researchers because more facts about the insurgency of Boko Haram and other related findings in the future may be discovered apart from this work.

1.8 Hypothesis

The hypothesis of this research focused on the fact that the insurgency of Boko Haram on Christians has brought in some new challenges to Christian faith, thereby bringing in the new pastoral counselling challenges which resulted from the trauma of mass kidnappings, raping and beheading of Christians which posed a great difficulty to counselling profession in the region.

1.9 Justification of the Case of Study

The researcher is fully aware that a lot of research studies have been carried out on Boko Haram's activities of terrorisms in Nigeria. But looking at the levels of effects on the new challenges of pastoral counselling among the Christians or people's lives in the area of this case of study, there were still difficult situations, and so much was required to support the members that were traumatized. There was serious need for qualified counsellors in order to give hope to the existing members of the communities. The great challenge it has compounded on the pastoral counselling cannot be over emphasized, therefore it was necessary and imperative to have this research work done for the encouragement of pastors on overcoming the new challenges to counsel members that needed psychotherapy of their psychological disorders, especially those rescued from the terrorists.

1.10 Scope and Limitation of the Study

This research was carried out in Adamawa North/Borno South, which has been part of the most striking areas of the Insurgence of Boko Haram in the Nigeria North-Eastern part. The main focus of this study was that the aftermath behaviour, the state of individuals and the body of believers within the crisis. The researcher has explored some level of challenges faced by the pastors and their members while and after the violence. The researcher has covered to some extent the levels of some devastation on the Christian faith, the traumatic situations which could lead to anxieties and counter anxieties, troubles and confusions of both members and their pastors which all experienced the terrorism of Boko Haram. The researcher drawn much of these instances based on the area under this study which concerned the difficulties of uncertain destinations of mind, anxieties and of what to be considered but focused mainly on the new Pastoral Counselling challenges.

In order to make this research work more relevant, much of practical experiences and also consultations through interactions with individuals within the communities were carried out. The area under this research work has many denominations of Christendom, and so, individuals from the other church affiliations were also put into cognizance as well.

1.11 Delimitation of the Study

This research study was carried out in Adamawa and Borno States but was specifically Adamawa north/Borno south. These states were among the three states which were put under the state of emergency by former President of Nigeria, Goodluck Jonathan in 2013. As the topic of the discussion pointed as to the new pastoral counselling challenges posed by the insurgency of Boko Haram terrorism, the research focused on the targeted area and the people. This study involved both primary and secondary sources: primary sources has involved Christians and non-Christians, leaders of various positions, clergy and laypersons of both sexes, young and old as the case may be; while the

Secondary sources the researcher used library, that is, published and unpublished documents, and any related counselling matters he could find.

1.12 Conclusion

In conclusion, this chapter has discussed the backgrounds of the case of this study; the aims and objectives of this research work in line with the research questions have been stated. It has been made clear that there were issues that became difficult that needed to be investigated about the sufferings which Christians have encountered as a result of the severe attacks of Boko Haram which led to the experience of new challenges in pastoral counselling. Again, this chapter has also discussed the area where this research work was carried out, which was Adamawa north and Borno south in the north-eastern part of Nigeria.

CHAPTER TWO: LITERATURE REVIEW

2.0 The Introduction

This chapter discussed the ideas of some commentators and also literature concerning the new challenges Christians might encounter as to the case of study of the new pastoral counselling challenges posed by insurgency of Boko Haram terrorism in Nigeria North East. However, the chapter begins with theoretical framework, conceptual framework, and causes of Boko Haram attacks in North East Nigeria, the effects and implications as well as response on the attacks of Boko Haram on the Christians community.

2.1 Theoretical Framework

There are different types of theories in discussing theoretical framework but based on the research problems and research questions for this dissertation with the topic, "The new pastoral counselling challenges posed by the insurgency of Boko Haram", the researcher has chosen the Descriptive Theoretical framework. The purpose was that the researcher has also experienced the insurgency of Boko Haram with most of the experiences involved. Here are some scholars' views of counselling: -

> According to Gary R. Collins (2007), in his book as the topic stressed, approached counselling in a broad way. He brought to bear the necessity of counselling profession and its values. He says, "Christian counselling provides updated extensive courage of the most common issues troubling those who seek counselling such as Abuse, Addiction, Ageing, Anxiety, Career decisions, Crisis, Depression, Grief, Inferiority, Marriage and Relationship problems". He discussed these issues that comfortable counsellors could meet to help them develop their standards.
>
> According to Jane, Barry, (2010), the authors stated that in the interest of most of the general counsellors, they emphasized the point of sharing practical strategies and lessons

learned from those on the front lines of terrorism, trauma, and tragedies. They said, the sharing of experiences will help to ensure the counselling professionals are well-prepared for the inevitable events that lie ahead in life. No threats mentioned for the counsellors.

Ikenyi, (2014, pp. 229-230), discussed in full what it takes of a counsellor to treat conflicts. He gave many ideas that "conflict is a part of the systems of living and the pastoral counsellor should treat it as such and encourage clients to learn systems of coping, reconciling and transforming conflict". The major discourses of the above scholars are limited to terrorisms.

Having interacted with the scholars above, most of them seem to focus on the general perspective of counselling that resulted due to bereavement, grief, abuse, anxiety, immorality, trauma, etc. but lacked the intricacy of the damage caused by Boko Haram terrorism. The real effects of Boko Haram's attacks on the Christian community in North-east Nigeria need a new approach which is the appealing gap that this study aimed at addressing.

In pastoral counselling theology, God have not only acted as the creator and one who sustains the universe but there is that understanding of life and death. God wants human beings in particular to meet him in life, both physical and eternal. He wants us to remain faithful in him even to the demise of our mortal body. Jesus Christ in his quest kept on emphasizing the intimacy of him and his followers. Now the theology is: no matter the situations around God's people, he still sustains controls and has interest in the relationship. So dealing with patients, grieved, traumatized, and other challenges in life like the mass kidnappings, beheading and rapping as posed by the insurgency of Boko Haram terrorism are God's business to his people but he mostly uses a called out people to achieve his admonition.

The focus of the researcher has been on getting Pastoral Counsellors who will be strengthened to work in the faith-based communities which is located in a multi-cultural and multi-faith of not only Christianity and Islam but considering those of the African Traditional Religion (ATR) as well. Religion can be a source of conflict as per one's understanding and as well as an instrument for peace.

The following are few among the books reviewed which the authors wrote about counselling**:** - According to Jay E. Adams in his book, "Ready to Restore" (Adams, 1981, p. 3), on who should counsel, stated that every good Christian has the capacity to counsel on the basis of the knowledge of the Word of God. But he says there are those who should be official church counsellors, who are required by God to counsel people who are troubled in life, God has given them a heavier burden and a broader authority that corresponds to it. As a result, they must do what the layman is forbidden to do: they must search out problems among the members of the church in order to nip them in the bud. As shepherds they are required not only to handle the problems that they stumble over along life's road, they must also keep watch over the souls (lives) of each member.

The researcher agreed to the theory of Adams as to the one who has been personally viewed as the best to assist in the terrorism of Boko Haram in the area under this study. The perspective of a common understanding in the church setting has been, the pastoral counselling must be felt at all times no matter the difficult situation. The letter to the Hebrews states that, "Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you." (Hebrews 13:17 NIV). The researcher argued that, even though the Bible stated some values on the pastoral standard in the church, but sometimes when violent attacks occur generally as to what was experienced during the violent attacks of the insurgency of Boko Haram, the army fled, self-defence could not be possible, so at certain time, everybody fled and no one to show up for any physical standard or support.

Adams further stressed that, there are goals, attitudes, and dangers which he says; counselling is neither easy nor simple. And he says, “Problems connected to counselling can be reduced to a minimum by carefully adhering to biblical directives”. He added, “Those who fail to do so harm themselves and reduce the possibility of helping others”. This research agreed with the theory of Adams that on every situation that breaks up a relationship especially in a community of believers as a result of sin should be restored to the glory of God. But the researcher argued that it has not made any provision for a situation of terrorism against the church; instead emphasized only restoration through a counsellor, which has no further inclusion of if the counsellor is affected and needed counselling.

Furthermore, a serious matter of concern has been the issue of Boko Haram’s severe attacks and converting those abducted into Islam as a true religion, they said. The attacks were so severe that proper pastoral counselling became very difficult and rare.

The state of pastoral counselling process before the wake of Boko Haram has been mostly primitive especially in the area as case of study. And so what the Bible says in Matthew 9: 36 became like a rational which states, “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.” (NIV)

Ikenyi stressed much of his emphasis on the goals of pastoral counselling in African Christianity. He talks of a pastoral counsellor as one who is a professional, having the knowledge of practical theology and clinical counselling psychology. He said, “Pastoral counselling is geared towards healing, restoration, guiding, sustaining, discipline and disciplining, empowering, faithing, liberatig, decolonizing”, etc. The other important point by Ikenyi is that, “a good-enough counselling relationship “is a necessity for the pastor who counsels and therefore, meets the needs and expectations of the client.’ Looking at the stance of Ikenyi, especially to the absolute approach to his counselling profession, says that problems of counselling are in categories. He says,

"other problems are temporary but moderately affecting living. Other problems are severe and are experienced as a crisis". He stressed this to caution counsellors. (Ikenyi, 2014, pp. 77-86; 107-108).

The researcher agreed with the high quality of approaches in counselling profession as stressed by Ikenyi that again further in his book talked of different phases of counselling as opening, middle and ending phases; that in each phase, new dimensions are taken into cognizance. But there seemed to be some gaps as to the topic for case of study, 'the new pastoral counselling challenges posed by the insurgency of Boko Haram terrorism in Nigeria, with a case of study of Adamawa North/Borno South'. Most of the approaches emphasized by Ikenyi seemed to be domestic problems or crisis, i.e. within a Christian community; and more so, to African Pastoral Counselling perspectives. Although most of his ideas can be universal looking at the content and quality of laid down principles, yet the emphasis has been on Africans. The terrorism strategies of Boko Haram applied to Nigeria has been beyond the ordinary usual crisis. We are talking about hundreds of thousands of people either kidnapped or abducted, raped, slaughtered through beheading, many communities and their houses/churches destroyed and thousands of people now remained in camps known as Internally Displaced People (IDP) here in Nigeria or Cameroon. The kind of psychological problems encountered in the wake of Boko Haram cannot be overemphasized, and that calls for more advanced training in order to handle Post-Traumatic Stress Disorder (PTSD). The situation at stake has been, the condition of the disorder may last for months or years, with triggers that can bring back memories of the trauma accompanied by intense emotional and physical reactions. I concur to Ikenyi but with my arguable points.

H. B. London & Neil B. Wiseman, (1993), stated that troubled people mostly misunderstood the counselling psychology. They emphasized that the pastor is always seen as the key person to solving every problems in the affairs of all church members and church matters.

This type of confiding in the pastoral counselling by the parishioners or members of the church could not sometimes be promulgated automatically to their advantage as in the severe situation of terrorist attacks on the life of the church; like the insurgence of Boko Haram under consideration in this research work. Much of these unexpected relationship or experience of both the pastors and the members, although foretold by the Lord Jesus Christ himself to some levels were unavoidably encountered. Those who were the victims, the wounded, disintegrated families, those who compromised and restored back, those kidnapped and released, all required warmth, direction, guidance, conversation, counselling, discipleship, healing, and lots more from their shepherds – the pastors. In that situation, pastor's empathy was not all that possible as expected.

The researcher agreed to that situation as stated by London and Neil (1993) that, when the pastors were not accessible, they felt rejected or being forsaken; but argues the ignorance of some of the Christians' for not realizing that the pastors also faced the same challenge just as they faced since both were attacked so severely and of course, the pastors were the most hunted.

According to White, (White, 1998, pp. 97-103), states that, the work of caring by a pastor springs out of three underlying values. He spoke directly to the pastors that "Our knowledge of our people, our love for them, and our concern for the kingdom of God." He stated that a good pastor (shepherd) called to the vocation, works towards achieving the full responsibility of caring for the members. He stated that as a medical doctor who knows his/her work (profession) very well has great enthusiasm for their career, how much more for a pastor, the significance and difficulty of whose work is so much greater would be of a doctor.

The researcher agreed with Peter White which stated that, "The pastor would take an interest in each person; he would particularly watch for change in people. He would keep notes so as to remember the important things about them. He would also build the kind of information system that enables him to

show good care at special occasions such as the anniversary, or ceremonies of serious bereavement and psychological trauma". (White 1998, p. 105). Also, Peter White added in his book, "The Effective Pastor", The key things a minister must learn to be,' that "Just as a diligent shepherd examines every sheep after dipping and shearing, the Christian pastor approaches conversation sensitivity to griefs and guilt. By hospitable, the pastors must learn how to deal with different types of disease: more firmly with men than women, arguably, and with the rich than the poor." (White 1998, p. 102).This is arguable just as White stated in this his book, because looking at the vulnerabilities of humanity, it is always the women or the poor are at the risk side of effects that due attracts attentions of need that is supposed to be affectionate in every society.

According to White, "the responsibility to include leading as part of pastoral care is present whenever scripture covers the subject." (White, 1998). As Ezekiel 34:4 explained that, the good leader or good pastor should defend the afflicted and save the confronting situations around the children. Meaning that any called out person for pastoral vocation should not focus on him or herself to cater for but the focus should be solemnly on the affairs of the one to be served, though sometimes very difficult.

However, Peter White did not give a solution as to when the pastors could not stand to watch and solve the troubles of the church members in times of terrorism in general as to the issue at stake, the severe attacks of Boko Haram.

Bob Krause (2006, pp. 81-82), described the work of a pastor that it should be just like that of Jesus Christ according to Isaiah 62: 1-2 and being confirmed in the gospel of Luke 4: 18-19 where the Lord Jesus Christ read it himself in the hearing of many congregation on a Sabbath Day of Synagogue worship in Nazareth. He says, once a person declared that he has been called into pastoral ministry, and then he/she should be ready to bear all things: hardships, trials, persecutions, hatred, denials, deprivations, isolations, death threats, imprisonment, loosing of

properties and positions, and loosing of lives through killings based on their Christian faith. He says these by attributing the ultimate reasons stated according to the emphasis of prophesy and the confirmations upon Jesus of what He (Jesus) has come to do. That the Spirit of the Lord was upon him just as claimed by people being called to be pastors in God's vineyard today; to preach the good news to the poor, set to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed or captives, and to proclaim the year of the Lord's favour. Similarly according to Krouse, his emphasis is more of a pastor denying self to feed the flock entrusted under his/her care. He says, "...Many Christians wouldn't know what to do if a person walked right up to them and asked, 'What do I have to do to become a Christian?', but the one who is called with gift of pastoring as his or her vocation should know how to handle such people properly.

This research has unveiled the challenges of the pastoral vocation in terms of insurgency as to the issue at stake, the insurgent Boko Haram's activities which devastated almost the whole area under this study. To this effect, there were so many people who could never be reversed to normalcy due to the nature of their conditions today. And looking at the gravity of the call of God upon an individual to become a pastor, in the mind-set of the church members, just as the Bible talks of shepherding the flock, so also the pastoral ministry would become upon anyone who prospected for it.

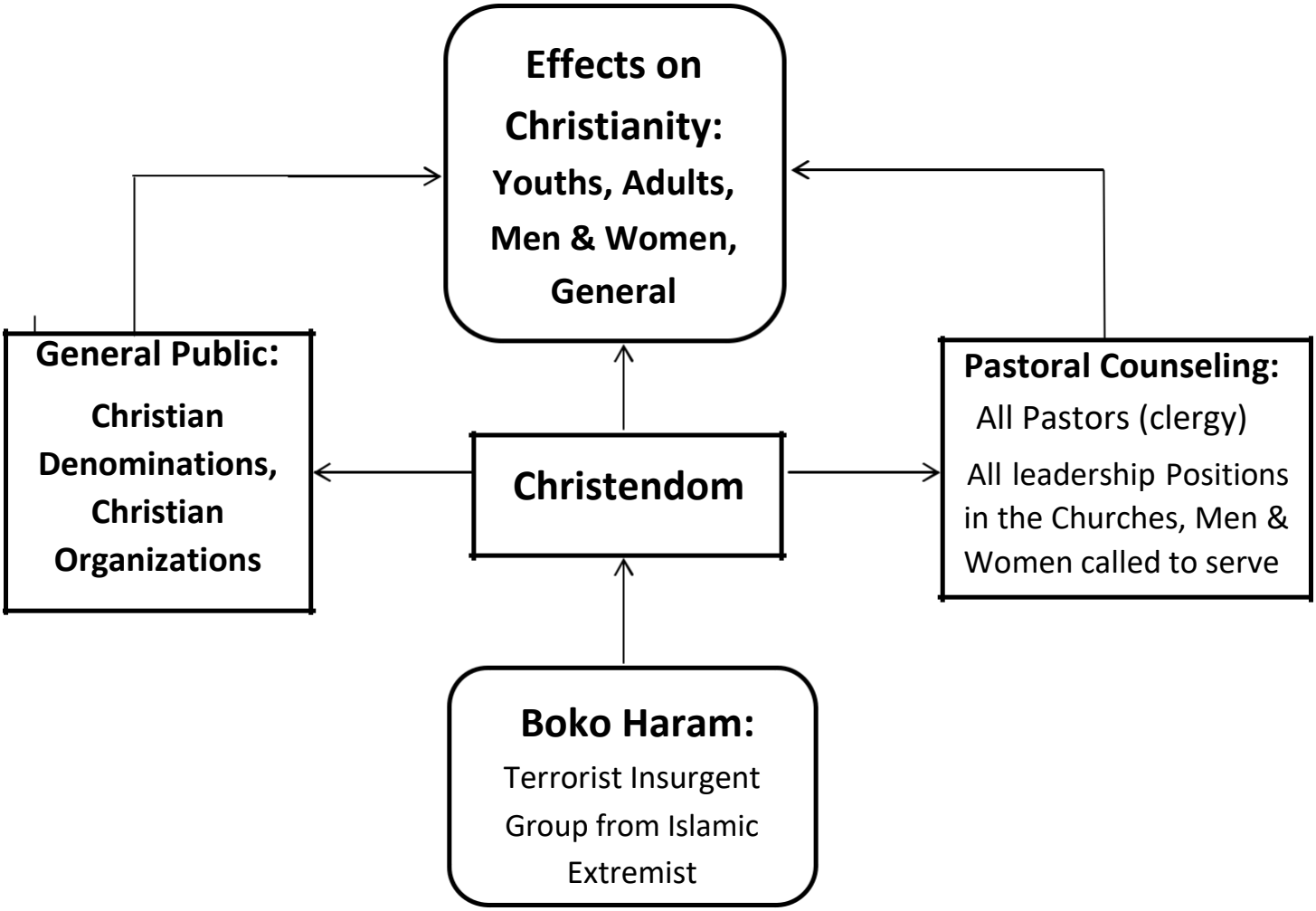
Jay E, Adams (1986, p. 5), stated that the shepherd King David talks about in Psalm 23 verses one to six could not be an ordinary shepherd or just shepherd by name or position, but by really practicing what it means to be a shepherd. He says, "The Lord is my Shepherd; I shall not want" (Psalm 23:1), for in that great declaration according to Adams lies all that is meant by "Pastoral Work." The church members then are always referred to as the sheep that are tendered by the shepherd. Therefore, the shepherd is the one who provides full and complete care for all of his sheep. Sheep are helpless as seen in Isaiah 53:7, and are followers according to John 10:3-5, could also be likely to wander and stray

away for lack of proper caring or for by stubbornness of the sheep, everyone to his or her own way, as again seen in Isaiah 53:6. But the assumption in the relationship between the sheep and the shepherd according to this research work was the relationship between the pastor and the members which during the insurgence of Boko Haram could not actually be felt fully to the expectation.

The researcher agreed with Adam's emphasis on the life and implications of a person called to be a pastor in the pastoral vocation, that the work has been a serious matter that one needs to be fully determined for the continuity of the relationship between the pastor (shepherd) and the person (sheep) to be led, comforted, fed, and taken care of. But the point to ponder upon is that, Adams has not fully addressed the risk positions or difficult situations that could be encountered by the pastor in the pastoral vocation. The researcher has addressed the challenges which were faced by the pastoral ministry during and after the insurgent Boko Haram which both the church members and pastors were challenged, some compromised their faith, some lost their lives, some relocated to other safer areas, and still some became traumatized due to psychological effects which could not be tolerated.

Another point as to the reasons the researcher admitted the emphasis of Adams profoundness of pastor-to-member relationship or shepherd-to-sheep relation is that, every person admiring to be called into the pastoral vocation as stated in 1 Timothy 3:1ff should think on the implications of enduring in retaining the work status of a pastor and also to the membership of Christendom in the Body of Christ no matter what, especially dealing with the new challenges in counselling as was posed in the midst of the counselling profession. So the counselling issues faced by the inhabitance in the area as case of study Adamawa North and Borno South did not give up just as discussed by some scholars above that counselling; no matter of its limitation could not be in vain. But it's only that situations could be changed and dealings with issues could also be in many dimensions.

2.2 Conceptual
Independent Framework



The above framework described how Christians faced the attacks of Boko Haram, which caused a very severe situation to the Christian leaderships. They focused the Christendom which has been the major or predominant religion in this area of case of study. Pastors and other leaders in the church setting who could have served as counsellors to the community were being persecuted the most. In fact, many non-Christians were also affected. This research according to the conceptual framework seen above became so challenging because of the devastation on the general public.

The conceptual framework showed how Boko Haram attacked the Christendom which affected majorly the youth, adults, (men and women) in the region. The effects of the attacks on the above mentioned people calls for new approach to the counselling process in the affected communities. The effects became so much as hundreds of thousands of people were affected; the mass abduction, mass killing, rapping, and the burning of residents, churches and other facilities, etc. It was then discovered that the challenges showed or proved the inadequacy of pastoral counselling which this study wish to readdress.

2.3 Causes of Boko Haram's attacks in the area under research

Many people had different views on what could be the possible causes of the severe attacks of the insurgency of Boko Haram. Although this Islamic sect for their extremist acts of violence have been experienced in Nigeria in various locations; yet the rate of the challenges on pastoral counselling in this led Muhammad Yusuf and Imam Abubakar Shekau group made life so difficult as cases of trauma and psychological traits became very severe on so many members which had greater impact.

Ziradzo (2016, pp. 67-69) observed that the quest for power and manipulations in the society have been one of the major causes of the Islamic sect, Boko Haram's attacks. That the Government of the federation has been illegal, therefore, there was need to make corrections to suit only Muslims. It is true that struggling for power causes strife among good people living together because this is almost what has happened in Nigeria and in Adamawa north and Borno south in particular. The Boko Haram sect has staged war against the Government of Nigeria, and wanted to establish an Islamic Sharia State where Sharia Law would be enforced.

That was discovered true according to Ziradzo (2016, pp. 103-105) when the Boko Haram conquered Gwoza in Borno State through the leadership of Imam Abubakar Shekau settled there, and eventually declared the town as its new headquarters, "On 24th August, 2014, the extremist leader announced that Gwoza was part of Islamic Caliphate as well as the new headquarters." But the major concern of this research has been on the new challenges of the pastoral counselling which was very scarce during the attacks of Boko Haram because the impact of the people, who were rescued, traumatized and those living in the designated camps known as IDP became devastated and still under threat of suicide bombers.

~~Also, according to~~ N. I. O. (2014, pp. 18-20) further reiterated that some of the causes of Boko Haram's attacks could have been due to political matters which were characterized by some levels of poverty. Because the northeast has some levels of underdevelopment, and while the caucus still wanted the president to remain in the north; unfortunately for them and fortunately for the Christians, the presidency was won by a Christian candidate, Jonathan Goodluck. The Islamic terrorist group, through their first leader, Muhammad Yusuf accused the Federal Government of corruption. Although, there had been murmurings and cases of corruption in the country from many past administrations which led to establishing the arms of government known as the 'Economic and Financial Crime Commission' (EFCC), and the 'Independent and Corrupt Practices Commission' (ICPC), yet the militants never made such attacks before.

If that was the reason of Boko Haram's attacks, they could have attacked only the government and its agents, which could include the military and paramilitary forces, government officials, government infrastructures, etc. But what happened or what caused their attacks to settle so heavily on the churches and Christianity could be the real agenda of Islamization through Jihad which is the major reason for unending attacks on Christian communities in the region.

Muhammad (2016, pp. 28-30) believed that the insurgent Boko Haram was organized because there were too much of frustrations in the country, unemployment which led many to poverty as a result of Government's corruption. Although during the time of Mohammed Yusuf, a survey of the indigenous people who volunteered for Boko Haram and moved to Maiduguri, the Borno state capital for Jihad revealed that most of them were motivated not by their socio-economic situation but they desired to help their brothers and sisters. So many of them dumped their academic certificates, sold all their belongings and travelled to Maiduguri, the then Boko Haram headquarters, at the time of Mohammed Yusuf, Zirazo (2016, 34-36).

In the researcher's argument about the causes of the violence of Boko Haram militant group, he agrees with D. L. B. (2014), that the members of Boko Haram had collaboration with some prominent northerners who had been jealous of the Christians who are in the southern part of Nigeria and have been developed economically and socially. And again the Christians who are the minorities in the northern part of Nigeria having some levels of fellowships and understanding, might thought in due course Christianity would be declared the most influential religion in the whole country. For that reason and other issues which might not be made known facilitated the severe attacks on Christianity and on Christians and even those who were Muslims that didn't support their propaganda

2.4 Historical Background of Boko Haram

The background of Boko Haram cannot be easily understood because there are so many issues regarding the emergence of this insurgency group. This is because within the Islamic sect, there have been various groups of terrorist that have claimed so many lives in Nigeria.

However, the researcher has present what have been generally accepted or what most people have come to know about this extremist insurgent group called Boko Haram. Just as it was highlighted in the background to this research work, the name Boko Haram is a combination of two languages, Arabic and Hausa popularly spoken in Nigeria. Boko means 'Book' or 'Western education' while Haram means 'Forbidden' in the Arabic language. The original name of Boko Haram is 'Jama'atul Ahlus-Sunnah Lidda'Awati Wal Jihad', meaning, 'People committed to the propaganda of the teachings of the Prophet and Jihad'.

Ziradzo (2016) accounted that Boko Haram claimed to be practicing pure religion of Islam. Its ideology was in the traditional Salafism and Wahhabism, a form of Islam practiced in Saudi Arabia that developed only in the 18th century by the preacher and scholar, Muhammad –Wahhab who lived (1703-1792). It has been described as Islamic "reform movement" to restore pure "monotheistic worship".Boko Haram militants believed that Nigeria is governed by a non-believer, even when the country was headed by a Muslim president.

According to N. L. B. (2014) and Ziradzo (2016) seen in their books quoted above, said Muhammad Yusuf who lived (1970-2009) from Maiduguri, the Borno State capital was the founder of Boko Haram. He was a radical Islamic cleric, who established a religious complex and school following his expulsion was from different Mosques in Maiduguri for propagating his radical views. He was a gifted speaker, and his complexity attracted many Muslim youths from within and outside Nigeria. He had a mission of establishing an Islamic Sharia State which he began by recruiting extremist jihadists, Sunni extremists, as well as Muslim fundamentalists. The leader regularly criticized Muslims for participating in democracy; something the group believes is forbidden in Islamic law.

Ziradzo (2016, p. 52) reiterated that at first, Muhammad Yusuf lamented that, "Nigerian society seriously lacks equality and justice". He says the gap between the poor and the wealthy was widening, that the government only serves its own interest instead of the domestic population. That was how the founder succeeded in gaining the masses in hundreds to follow his ideology. But it didn't work so well for Muhammad Yusuf; in 2009 there was a deadly clash between his extremist group and the security forces for defying a ban of riding motorcycles without helmets. That simple violent act led to the loss of many lives and many churches were burned down and destroyed by the extremists. But Muhammad Yusuf was arrested by the Nigerian Army and later killed by the Police while in the custody according to the sources gathered (The Punch, April 17, 2009).

The researcher who lives within the region of the Boko Haram's attacks succumbs that the violent attacks of the extremists became more violent and more organized after the death of its founder. The new leader, Imam Abubakar Shekau threatened to avenge the death of their leader as well as their members, and so they continued spreading to three major States in the Northeast of Nigeria which finally led to the declaring of State of Emergency on the three states by the then president Goodluck Jonathan, (The Nation 14th May, 2013).

Looking at the avenged strategy posed by the incoming leader of Boko Haram and the subsequent declaration of the state of emergency on the north-eastern Nigeria, pastoral counselling was already became a challenge because of the heavy anger of the two entities.

2.5 The Challenges of Boko Haram on the Churches under the area of Study

Virtually the North-eastern part of Nigeria has been the major area under the severe attacks of the insurgent Boko Haram. The effects on the churches have been so pathetic, especially in the area under study of this research. The researcher intends to unfold the devastated churches in records and the people that encountered difficulties which led to making a lot of compromises.

Again Ziradza (2016, pp. 56-59), emphasized that there has been no single church that has not been destroyed in the area under this study, Adamawa North and Borno South; unless when they ran short of petrol or maybe they were confronted and hindered by some forces which could be very few to some cases. And also the reasons why some of those churches were not destroyed were because the churches were roofed with iron rafter and could be very high to their reach or they might have ran short of petrol and other explosives, and before they could come back, they were delayed by the military personnel who stood very firm to defend the communities at the latter development.

The researcher in this research work has also addressed the challenges of Boko Haram on the churches which were in two folds: negative and positive aspects of the effects which could be visibly articulated

in the affairs of the communities and Christians in particular. Similarly, according to Dr. Safiya Y. Byo (2015, verbal), in her reactions to the insurgent Boko Haram, stated that Christian confidence in a confused situation is a vital necessity for the Christians to have because wicked and evil people, like their father the Satan, roar like lions in our societies, causing death, fear, depression, unbelief and unfaithful living which pulls Christians away from their faith in Christ and obedience to God's Word. This tells us as the case may be in this research, when we are faced with failures, dangers, ill-treatment, persecutions, and so many devastating situations befalling our Christianity, we often cast doubts on God's power to save us. Some church members could not resist the hurting situation of their burning churches, but was helpless and remained in paradox as well as dilemma, which are a circumstance in which a choice must be made between two or more alternatives that seem equally undesirable.

The President of Ekklesiyar 'Yan'uwa A Nigeria (EYN Church), Samuel Dali (2015, verbal), while briefing some issues about the insurgent Boko Haram, summarized his denomination's suffering that it has lost about 1, 674 worship centres; out of 50 District Church Councils (DCC), only 7 survived the attacks of Boko Haram, and out of 457 Local Church Councils, 278 survived. Again, he added that out of 2, 280 Local Church Branches (LCBs), about 1, 390 have been destroyed completely. He said, "These pathetic experiences had no doubt changed the geographical location and worldview of our members." He said these in deep distress (EYN New Light Magazine 2015).

2.5.1 The Challenges on the Abduction of Children, Youths, Pastors, and Women

Another pathetic syndrome on the effects of the insurgent was the abduction of women, young and old, and especially young men whom they could recruit to serve their evil purposes of becoming their members and to fight back against their own people. Apart from the popularly known figure of the Chibok School girls numbering about 219 - 276 (Tentative), there were so many others who have been forcefully kidnapped and separated from their family members which included an ordained minister,

Rev. Bitrus Yaghi of EYN Church. According to an escapee, the women and the girls were forcefully married to them or used as sexual slaves or for sexual satisfaction to the Boko Haram insurgent group members. The young men who were sound in health and energetic were forcefully used to carry guns to join them in their attacks or were killed on refusal. While those who were matured could serve as mentioned purposes, the young girls and boys (teenagers) were used as suicide bombers, sneaking to public places like markets, Churches, motor parks, or even Mosques so that some the Muslims who were not supporting their zeal for their violent terrorism could be attacked. They were harassed of supporting the infidels.

This research work discovered that among those who have been recovered or forcefully being released by the Boko Haram and have joined their families they now psychologically traumatized. While others were still missing as at the time of this research, the effects are devastating to the life of the Churches in the area under this research.

2.5.2 The Challenges on the Fate of the Church Members

If members of the Churches were challenged of their faith, forced and chased out of their historical heritage of domain, it was obvious that their fate of Christianity became at stake. The challenges on the fate of the members according to Daniel Mbaya (2017), became evident when the attacks of Boko Haram became so severe, many of the Christians supported the volunteers who formed a vigilante or local hunters groups, taking local weapons and using some charms and other means which could be contrary to Christian faith were approved by the Church leaderships. Faithfulness on depending in God's power and his Word became obsolete to many Christian individuals.

The researcher confided to the challenges on Christians that during the persecution and even to the time of this research, most of church services (worship), church weddings and some other Christian occasions were being guarded by those security volunteers. The challenge was that, they appeared

mostly in shabby dresses, signifying their uncleanliness, unlike before when they used to appear neat in their appearances especially in church services. Some of the Christians who were involved in the fetish practices joined with some Muslim counterpart, moving round towns and villages in search of Boko Haram members for physical combat because they were fortified.

2.5.3 The Challenges on the Fate of the Pastoral Ministry and Counselling

The social lives of the people were totally in shambles. Gathering such as weddings, birth day parties and the likes have been brought to a halt. The worst part of it was that public gatherings where pastors in those areas could organize programmes aimed at making contributions through free-will donations during launching were not allowed but thwarted, even if it were allowed, church members have already been intimidated by the insurgents detonating explosives at any slightest opportunities they found. During the severe attacks, ministry of the church became a rare activity, although few could stand to some extent to show their endurance of faith, but on a general phenomenon, the situation was difficult. Church activities were attended by few members who were courageous enough to handle any unforeseen activities of the insurgents.

2.5.4 The future of the children

Another effect and challenge the insurgency had on Pastoral vocation been that children in the area where Boko Haram activities had taken its root had their education interrupted. These children are the hope of the future church. That was an indication that the future of the church was in jeopardy. One may recall the abduction of more than 270 school girls which were mostly Christians. That was a huge setback to the growth of the church and this equally has adverse effect on the vocation of a Pastor. Beyond the widespread displacement, many children were killed or orphaned by these terrorist acts. Most children in the affected areas found them severely traumatized, while many were wounded or forced to live on the streets, while others without biological parents also found themselves in the Internally Displaced People camps (IDP). This has led to many schoolchildren being killed and most

schools being destroyed or shut down indefinitely; many of those children were still found in that situation during the time of this research.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), Nigeria now has the world's highest number of out-of-school children, due mainly to the terrorists' activities. This is a major area of concern to the Pastoral ministry. This becomes a paramount to the pastor's concern to the life of the future Church in this area under research. Many pastors of different denominations fled those areas and even to the time of this research work, the vacuums still existed because some of the surviving individuals had been relocated to other parts of the country with less threat of the insurgent Boko Haram since source of livelihood socially and economically had been devastated which seemed no remedy.

2.5.5 The fear of Pastors as challenges thickens

How many Pastors were willing to be deployed to those areas of threat? Pastors considered those areas as danger zones and therefore, anyone posted there was perceived as defiant by the authority or leadership of the church. That could be another challenge to Pastoral vocation; seeing for the fact that Pastoral ministry and vocation faced with a big quest on who would really determine to go for the remnants, rescued and freed people who would like to dwell in the most areas of threat. The researcher agreed with Zirado (2016, pp. 78-84), in his Book titled "The impact of Boko Haram on the indigenous people of Mandara Mountain" as he wrote about the severe attacks. He said from August 2014 to February 2015, areas inhabited by the indigenous tribes which includes Higgi, Marghi, Matakam, Sukur, Fali, Gude, Zanyi, Kilba, Hona, and Bura were part of the Islamic Caliphate. The flag of Boko Haram were hoisted almost Adamawa northern senatorial district with symbols of Islam signifying conquered territory with full Islamic Law imposed on the captured residents and all commuters. During that time, everything concerning the Christianity was at stake due to the uncertainties of what could be of the Church.

2.5.6 The Challenges on Gospel and Salvation of Adamawa North/Borno South

Before the emergence of the insurgence Boko Haram, the area under this research had been mostly Christians as its inhabitants. For the population projection (1993), the Christians in the Adamawa North and the Borno South could be approximately 70% Christians to 30% Muslims which had been valued. Looking at this, the holding of Christian Revivals and Crusades or Gospel Campaigns was reduced drastically. Many Christians were forced to denounce their Christianity to either accept Islam or they became lukewarm and compromised their faith.

This research intended to look at the intent of those consequences of Christians who fled their homes, denied their faith; some even wore Islamic identified dress (called Himar or Hijab) in order to save their dear lives. Although Christians who resisted not to denounce Christ as their Saviour and Lord were killed for their faith and died as Martyrs leaving a deep concerns for Muslims who might have lived in favour with them or cherished their way of life accepted Jesus Christ, some had been openly to this day while some remained secretly hating Islam and its way of religious propaganda.

2.6 The Implications of the Response on the attacks of Boko Haram to the New Challenges

The researcher has looked at the responses that were made by some of the Churches while during the severe attacks of Boko Haram on trying to save the situations around its members. The Bible talks of turning the other cheek to every Christian who believes in the Lord Jesus Christ (Matthew 5: 39-41); and the Bible again talks of allowing vengeance for him to repay, it is not our responsibilities to make revenge either directly or indirectly (Romans 12: 19).

Here, the researcher has considered the negative aspects of yielding to the crisis' situations as encountered by the Christians and the succumbing to safer side for saving their lives although not right according to the teachings and practices of the Christian faith.

According to one retired pastor, Christians had no option than to seek protection by all means, and he (the retired pastor) had opportunity of having some charms which could be useful to both pastors and their members against any physical weapons. What a mess to the pastoral ministry? When such statements were made by somebody who once preached against idolatry and syncretism, it becomes a big challenge to the church members and the pastoral ministry and counselling in particular.

2.7 Divergent Views of Grief

The researcher here stressed some different emotional aspects of grief which can only be explained by the person (s) involved in encountering the cause of that grief. Giving example of the blind men or the ten men cured from their leprosy in the Bible who encountered Jesus' miracles could feel individually, so also should each individual or group of persons feel in the time of terrorism attacks like the issue at stake, the insurgent Boko Haram.

Furthermore, the one who touched the side of the pain could explain more than the one who hears or reads about it. In other words, we could all interpret our reality from our personal perspectives and experiences. While other people thought on this side, others were on the other side of the description, and so seldom gave in so many interpretations of the grief experiences after the attacks.

The researcher in this research work intended to resolute the perceptions that could be identical, similar, or completely different in overcoming new pastoral counselling challenges by the insurgent Boko Haram on the grievances of both the church members and the pastoral ministry inline to the terrorisms in Nigeria. As human being are more or less equal in equilibrium, just as the example given above of the blind or leprous persons, so also there are always diverse ways of perceptions of anything in experience. The argument here was that, we may have the picture abstractly on our minds about the griefs people could encounter in any terrorist attacks, but that could not give identical gravity of the situation on look. It has been always possible to the fact that our divergent views of grief or any

difficulty experienced or encountered phenomenon on the lives of people must be experienced and interpreted differently to the dependence and independence of information seekers.

According to Erich Lindeman, grief is a syndrome that involves both physical and psychological symptoms, as well as establishing that grief as a process that fluctuates over time.

The researcher on research discovered this book though long ago written but the issues discussed by the author worth highlighting for this research study. According to Granger Westberg (edited 2009, pp. 9-16), he talked of grief as "A Constructive Approach to the Problems of Loss," he stated ten stages of grief which may be muted by one's emotional pain or other existential factors which the researcher saw its' significance to this research work as follows:

1. **Shock:** This normally last for few minutes to many hours. During this period one's entire emotional system goes into shock. E.g. the wife of a deceased spouse for instance, may appear very serene (calm) at the funeral service. Her friends may observe serenity and comment that she is handling the loss very well. Such observers, however, confuse serenity with shock. The surviving spouse has not yet begun to feel the emotional intensity of her loss.

2. **Emotional Release:** This stage according to Granger begins when mourner realizes how dreadful the loss really is. Following the period of shock, there is an emotional release, usually signalled with the onset of profuse and frequent crying. Other emotions are felt and released as well. This may also lead to cries of tears in day one and day two, until the tears could come to stop i.e. shock and emotional release are connected, Granger Westberg, (edited 2009).

3. **Depression – Isolation:** The mourner begins feeling depressed and isolated. It is as though God is "not" in his heaven and things are "not" right in the world. Sometimes mourners feel that God doesn't care what is happening to them. They may even think and feel as though no one else has

ever had to suffer like they are suffering. This kind of thinking allows the mourners to feel isolated and lonely. This stage could be for weeks or even for months.

4. Physical Symptoms and Distress: Here, Granger states that this stage frequently accompanies the grief process, especially if the grief work is obstructed in some manner. There could be such minor symptoms as headaches, backaches, stomach difficulties, or sleep disorders. More serious physical symptoms include high blood pressure, cardiovascular problems, and anxiety related disorders.

5. Panicky: Mourners could become panicky because they might think of nothing but their loss. They might be able to think about other subjects for a moment or two, but their thoughts keep coming back to the loss situation. This hampers their ability to concentrate; consequently, their ability to work or attend to regular activities is diminished, Granger Westberg, (1962, ed. 2009).

6. Guilt about the loss: Mourners frequently could begin to talk about the things they did or did not do with respect to the loss. They could also think about all the things they should have done.

7. Anger and Resentment: During this stage, mourners could get in touch with their anger. Someone or something they loved has been taken away. This provokes anger toward others, the loss situation, the one who is lost, and even God. Again, much of the anger is irrational, but is normal in the grief process, Granger Westberg (edited, 2009).

8. Resistance: Resistance according to Westberg could appear in various forms. Usually, there is resistance to turning to normal routine activities. By this time, friends have all returned to their normal activities and seem to have forgotten the loss. Mourners maintain a conscious or unconscious motivation to resist this adjustment. This resistance was an attempt to keep alive the memory of the one who was lost as stated by Granger Westberg, (edited. 2009).

9. Hope: At various times during the latter stages of grief, a bit of hope shines through the clouds of depression. Slowly the hope increasingly becomes more dominant. During this particular stage, hope is the predominant feeling. The mourner, at this point, is assumed that he or she will finally adjust to the loss and go on with his or her normal life, Granger Westberg (edited. 2009).

10. Affirm Reality: According to Granger, in the final stage of the grief, the mourners finally begin to accept reality. They adjust to the loss and become their "own selves" again (Granger)

2.7.1 Olden Days of Grief

According to Collins English Dictionary, grief means suffering, hardship. It also refers to Pain of the mind arising from misfortune, significant personal loss, misconduct of oneself or others, etc. it also refers to sorrow, sadness, or pain; that which afflicts or distresses; it's a trial.

The researcher at this point intended to look back to the challenges of pastoral counselling and church ministry and its membership challenges before the insurgence Boko Haram's terrorist activities in the area under this research, Adamawa North and Borno South. Although the Bible talks of severe persecution could befall the church worldwide, but the North-eastern part of Nigeria has never encountered such terrible terrorisms and level of devastations recorded in the history of the churches (All Denominations) as to this period of the Boko Haram which virtually occurred from 2009 – 2015; and have caused all sorts of griefs and bereavements because a lot of people were kidnapped, raped, molested, traumatized, some were forced to deny their faith while some were brutally killed for refusing to denounce Christ Jesus as their Lord and Saviour.

2.7.2 Contemporary Views of Grief

Kubler-Ross, (edited 2009, pp.62-70) in her book, "Death and Dying", stated that 'unlike before, grief's impact have been in the increase, bereavement have been very commonly felt almost every individual communities and persons, families have in most recent times been mitigating.'

As Kubler-Ross (2009), says the levels of issues of difficulties being faced today by families, individual communities and even many countries across the world, the researcher agreed that there have been profound related griefs and bereavements in our contemporary. Today, governments worldwide, private sectors known as Non1-Government Organizations all over especially in the area under this research have set up supportive and healing centres and hosting support groups at IDP, hospitals, churches, and funeral participations of victimized people.

Kubler-Ross added in her book stated above that, 'A related myth is the "grief work hypothesis," which defined grief as a project that must be tackled in order to prevent psychological problems. The researcher succumbed to this fact that in these recent times, the percentages of people being victimized and led to their psychological problems cannot be overemphasized; the case study is the perfect example as would be projected in this research work.

Freud (1938), in his writings also supported this notion like Kubler-Ross when he wrote that "the "work of mourning" was for the ego to detach itself from the deceased so that it could reattach itself to someone else. In other words, griefs come and go after sometimes", he stated, (1938, p. 78).

2.7.3 African Perspectives of Grief

The African perspectives were that, in most cases, death is often looked at from both religious and cultural perspectives in Africa. Although in Africa, there is a religion called African Traditional Religion (ATR), but there has been a common belief that Africans believed the Bible as the infallible word of God than the Europeans or the Western World. So in this sense, the religion in African perspectives said to helped in providing meanings and answers to the problems of uncertainty, powerlessness, and scarcity or vacuum that death crates. In African perspectives, it normally questions that "why should a 5-year-old die or even suffer instead of a 50-year-old?" African understandings does not make logical sense except, perhaps, from a religious perspective.

In a book written for Stefano's Foundation (Healing the Wounds of Trauma) by combined efforts of Harriet & Margaret Hill, Richard and Pat, stated that what we know about God from the Bible might be different than what our culture of African perspective tells us about God of who he is like. Nothing can cause us to doubt God's love for us as his creatures, states the Bible.

The researcher agreed to this point that sometimes when trouble comes we might think that God doesn't care and love us anymore. This is not true. Nothing can separate us from his love. God's promises to us unlike the African perspective is to always be with us, even when we suffered as has happened according to this research findings, there is always confidence in the Lord (Heb. 13: 5b-6; Psalm 23: 4-5). When we pray that God should stop a certain evil things like that of the Boko Haram, and it continued, we must never think that it was because God was weak. He is still in control and he hears our prayers. The African perspective sees God acting so slowly but he is slow to act because he wants to give everyone time to repent, not because he is weak. Just as we can see in the preceding topic, when the time is fully right, God will powerfully judge the sins and the participants in anything wrongly actualized (2 Peter 3: 10 NIV).

2.7.4 Christian Perspectives of Grief

This research work dealt with overcoming new counselling challenges posed by the insurgent Boko Haram. No one was spared without being hurt in one way or the other, either directly or indirectly. The researcher tried in those sense to bring to notice that Christians did grief but their grief differ from that of the natural person – one without believing and hoping in Christ.

Christians do recognize that grief has been a natural phenomenon and a response to pains and loss. There are many scriptures that always remind Christians of God's faithfulness in times of mourning and sufferings from persecutions as a result for their relationship with Christ or for their faith. Christians agree that grief is an emotion common to human experience because lots of Bible characters

encountered or experienced deep loss and sadness in different circumstances in their lives. Examples of such figures include Job, Na'omi, Hannah in the Old Testament, and we have Jesus himself in the New Testament who mourned in his love for Lazarus, he mourned and even wept when he saw Martha and Mary and the other mourners weeping. In other words, Jesus was moved by their grief and also by the fact of Lazarus' death, it led to his shading of tears.

Looking at the episode of Jesus' identifying himself with a grieved family of Lazarus, the researcher harmonized that act with the Bible text in Ecclesiastes 7: 2 which says, "It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will lay it to heart." (NIV). To Christians then, this text encourages that grief can be good because it can refresh their perspectives on life's bitter situation. Also, Christians believe that "Weeping may remain for a night, but rejoicing comes in the morning." (Psalm 30: 5).

The researcher looked at the implications of Jesus identifying with the grief of Martha and Mary and even participated in crying with the mourners, some of the pastors who have been genuinely called to do the work of Jesus Christ in his absence could not perform it because they too were persecuted; in fact, they were persecuted the most on the grounds that they are leaders of the people that were being targeted. In fact, in many instances, the relationship could not be cordial.

Christians believed that God is the Sovereign Lord over all creation, all situations and life, and so in every situation surrounding them, it is he (God) who willfully allowed it happened as it has been.

Notwithstanding, even the Christians sometimes do ask some thoughtful and provoking questions like, "If God is all-knowing, all-loving, and all-powerful, why is there pain and suffering befalling his believers in this world?" But a good and dedicated Christian always remembers what Jesus foretold his followers that, "Remember the word that I said to you, 'A Servant is not greater than his master.' If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But

all these they will do to you on my account, because they do not know him who sent me." (John 15: 20-21).RSV

According to Stefanos Foundations, (2016, pp. 96-98), when gold is heated over a very hot fire, the bits of dirt in it rises to the top, these could be skimmed off, leaving pure gold. Suffering is like that fire: it is painful, but it results in purifying our faith in God (1 Peter 1: 6-7; James 1: 2-4). Grief makes Christians yearn for God's kingdom (Rom. 8: 18; 5: 3-5; 2 Cor. 4: 16-18; 1 Pet. 3: 14-17). Stefanos foundation emphasizes that, as we follow Jesus and study the Bible as Christians, we learn the truth about God, and this sets us free from the lies of Satan (John 8: 31-32). It is then clear in this scenario, that Christians need adequate pastoral counselling that will give them hope in the midst of Boko Haram's continuous attacks in the region which this study desire to address.

To this end, the researcher succumbed that it is difficult to remember God's goodness when the church does not speak out against evil and injustice in the society. This is because God put the church in the world through his Son in order to challenge injustice and help those in need, as seen in Luke 4:18-19 and Matthew 25:31-46. When the church does not do its work, evil increases and people find it difficult to believe that God is really good like what the Bible says.

2.8 Types of Bereavement

Here the researcher looked at the context of the research problems, whereby many people were bereaved during and aftermath of the Islamic terrorist group insurgency, Boko Haram. This research dealt with some levels of bereavements which included many people lost their beloved ones in the family, others were bereaved on the grounds of losing people (not seen, whether dead or alive), while others were bereaved on the grounds of losing their vital properties such as church buildings (all the church properties destroyed), and church organizations such as schools, hospitals, etc. To those effects, the bereavements could be mental, physical, social, or emotional reactions, which could lead to

psychological reactions of traumatic situations. So naturally, bereavement could be personally experienced on the basis of losing or death of a parent, death of a child, death of a partner (spouse), death of a friend, death of a sibling, or death through suicide.

All these were impacted on the lives of the people under this research according to Ziradzo (2016) in his book, “The Impact of Boko Haram on the Indigenous Peoples of Mandara Mountain.” This is a book written on most of the devastated situations of the Christians.

2.9 Conclusion

The researcher has justifiably addressed some literature on pastoral counselling and other related sources from different authors. The major discourse concerning threats of terrorism, griefs, trauma handling, bereavement, and other psychological problems were viewed when faced by an insurgency group of terrorist such as that of the Boko Haram members. Most of the literature focused on pastoral counselling effectiveness under atmosphere of interrelations among members in a given community or even nations, but has not addressed the negative effects of terrorism like that of Boko Haram that brought the new pastoral counselling challenges in the Church. We have also seen in this chapter that the response of some churches in Adamawa North and Borno South on the attacks of Boko Haram through engaging on forming vigilante and hunters groups using some charms instead of trusting and depending on God’s sovereignty and power to save as indicated by Daniel (June 13, 2017, interviewed) changed the meaning of Christianity.

CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

This chapter discussed how the desired objectives of this work would be actualized through the research method employed for the study which was mainly the qualitative data analysis which involved interviews and the use of questionnaires for the evaluation of the responses of both pastors and the members of different Christian denominations in the area under this research study on overcoming new pastoral counselling challenges as posed by the insurgency of Boko Haram terrorism in Nigeria.

The researcher considered special areas of this research work such as the area of study, the study design, the sampling techniques, and also the research instruments. The researcher aimed at this method to elaborate on the appropriate methodology for the collection of information.

3.1 Research Design

The research design is descriptive in nature and focused on exploring the new pastoral counselling paradigm that would be useful in the traumatize situation. The descriptive research design fit in with the multiple ways of data collection such as interviews, questionnaires, an electronic media, and observations in order to collect the most valuable data based on the research questions of the study.

This research work focused on overcoming the new pastoral counselling challenges posed by the insurgency of Boko Haram terrorism in Nigeria under the area of study, Adamawa North and Borno South, Nigeria. The data which was collected then in this research was studied carefully while the findings which were given for the analysis in the qualitative method remained necessary as the most appropriate for this research study. It was then the aimed design for this project would be achieved.

Here, the researcher felt that the best suitable approach that should be applied for this research work was the qualitative research method because it would fit in with the multiple ways of data collection in

this single area of the project by the use of interviews, questionnaires, use of an electronic device such as phones in order to collect the most valuable data that could be reliable for the research.

3.2 Targeted Area and Approximation of Population

The target population for this study was Christians in Adamawa North and Borno South, Nigeria. The Christians were sampled from different localities comprised men, women, and youths, pastors from the affected areas and within the perimeter of the study. Out of the targeted people mentioned above, the researcher sampled 20 men, 15 pastors, 10 widows, and 20 youths. The researcher interviewed those who were directly or indirectly affected by the insurgent group Boko Haram. Interviews were particularly done on selected people who were traumatized through deaths, injuries, kidnappings, rapes, and those who lost their valuable properties, with specific concerned to the victims known as the IDP.

3.3 Sampling Framework and Procedure

The researcher used purposive sampling procedure on the targeted area but with the selection of some individuals or groups where this research was carried out, which was Adamawa North and Borno South, Nigeria. The researcher has used interviews, questionnaires, and also observations as being part of the victims of the attacks of Boko Haram and collected the primary data. Also, the people that would be interviewed were carefully selected likewise; those who responded through the questionnaires were also carefully selected. All in all, the researcher involved a total number of 67 respondents drawn from the area of the study. For the secondary data, the researcher got it through some published and also unpublished documents which were found to be relevant for this research.

3.4 Sampling Techniques

The sampling technique which the researcher employed was simple random sampling within the area under this research work, which comprised about four zones of this study. Those zones were Chibok area, Lassa area, Michika area, and Mubi areas which were the four stipulated areas of research considered for the data collection. The researcher also selected some groups within the Christendom since the concern for this research work was on the new pastoral counselling challenges posed by the insurgency of Boko Haram terrorism in Nigeria. It could be gathered that Christianity has faced with a greater negative aspect of its life. It was in this sequence that the researcher decided to make the sampling in such a way that could easily be carried out in this research study; to make it that each could be represented or considered as they were geographically convenient as to this research. This type of technique suggested by Kasomo (2015) is the simple random sampling which the researcher dimed it fit because getting exact geographical requirement would not be possible.

3.5 Research Instruments

The researcher used mainly a combination of instruments in this research study so that desired purpose of the study would be achieved. The open-ended and closed-ended methods of questions were considered or overt and covert options, these were considered in order to enable the respondents talk freely in their own choice of words. This required the respondents to discuss their views about the matters or ideas of what might have affected them directly or indirectly. Also observations, the researcher included it so as to get a desired result. The questionnaires were distributed to mostly affected categories of Christians and likewise interviews were made with the persons affected by the Boko Haram's attacks. Lastly, field observations for the general public were done within the area of study; also the IDP camps were visited in order to have vital information needed.

3.6 Method of Data Collection

The methods which were employed for this study were both secondary and primary sources of data collections. The primary data was mostly sourced through questionnaires, interviews, and also some observations since the researcher was part of the affected people. Those methods were of great significance which helped to get the desired information to achieve the purpose of this research work.

The secondary data, the researcher got it through reading some prescribed materials on the effects of the attacks of Boko Haram on the churches under the area of study, Adamawa North and Borno South, Nigeria and the challenges it has caused on the new pastoral counselling challenges as it has affected the faith of Christians and how to overcome such through strengthening them.

3.6.1 Interviews

The interviews were conducted in two major languages, English as an official language in Nigeria and Hausa language as a local commonly spoken language in the area under study. The interviews comprised of all categories of adult people, women, young and old men, and pastors (selected clergy from various denominations) who were the most vulnerable in the attacks of Boko Haram were also considered for accuracy. There were fifty proposed interviews but only thirty were made possible.

3.6.2 Questionnaires

Ninety six questionnaires were prepared for those to be contacted and to be responded about their opinions, experiences and understanding about the attacks of the insurgency of Boko Haram. This was strictly under the area of this research as also observations proportioned to questions and objectives.

3.6.3 Interpretation of the Data and Presentation of the Research Findings

The interpretation of the data and the presentation of this research work findings were exclusively on the gathered information from the respondents which were conducted through questionnaires, personal/oral interviews, and the researcher's personal observations as being a victim of the attacks. Other means were on the prescribed and non-prescribed materials on the new pastoral counselling challenges as posed by the insurgency of Boko Haram terrorism, the effects it has caused and the challenges to Pastoral counselling of leaving some scenarios unpredicted of the end result.

3.7 Data Processing and Analysis

According to Miles and Huberman (1994, 48), "when a study is qualitative, it means the data to be obtained are not ordinarily expressed in numerical terms". So the data processing and analysis will be based on the case of study which will involve a proper documentation of the information and observation to be gathered through careful study of written documents or visual information. The simple random sampling, which is non-probability method, was used because the researcher has been involved as a living witness to most of the terrorists' activities that affected the concerned area of this study. This was followed so that the desired processing was made based on the vivid descriptions which were made based on the selected groups available after the overview of the situation at the researcher's discretion.

3.7.1 Reliability and Validity of the Instruments of survey

3.7.2 Reliability of instruments

The researcher made sure that the reliability of the research instrument was first pre-tested with the questionnaires so that the research questions were addressed in proportion to the context of this research work findings for study. In addition, in order to ensure the reliability of the sources gathered, the questions asked were precise and clear for simple understanding. And in case of lack of harmony or clarity from the respondents, the researcher has made sure issues were sorted out in order to have a reliability of the research instruments. As this research focused on the issues of the pastoral counselling challenges posed by insurgency of Boko Haram terrorism in Nigeria, the researcher has considered the respondent's mood situation as it has affected the fate of Christianity in many lives under the case of study, Adamawa north/Borno South.

3.7.3 Validity of instruments

The validity of this study focused on the research instruments which were clearly organized questions that can be easily accessed and confirmed for accuracy. The validity of the research was in proportion to the answers the respondents have provided and have been put into cognizance by the researcher's discretion in line with the research objectives and questions as it should be seen in chapter four.

3.8 Ethical Issues

The issue of the insurgence on the general society has brought an ethical issue that hardly was very difficult to distinguish who became the actual victims. Therefore, there were some ethical challenges which would be based on religious biasness of denominationalism or cultural background, suspiciousness of Muslims' disguisement, which was added to another threat, because the devastations had confused issues of life's situations. So, the ethical issues that were given much consideration were on individual's respect, family or a group. Such that whatever that was truth, privacy or confidentiality which needed not to be disclosed were fully considered.

3.9 Conclusion

This chapter has been carried out purposely on the research methodology for this research work and it was used as the major study for the method of collecting resources, data of both primary and secondary were highlighted and how it would be presented. All the processes of getting this research study had been clearly presented. Also, the responses from the questionnaires and the interviews were gathered, and corded with the analysis based on the topic of this research work. The researcher in the next chapter of this research work has explained the discussion of the data analysis and all his findings for this research study.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATIONS, AND INTERPRETATIONS

4.0 Introduction

This chapter discussed the findings based on the data analysis collected, studied, presented and interpreted. The aims and objectives of the research were done on how 'the new pastoral counselling challenges as posed by the insurgency of Boko Haram' could be discussed, and also some possible causes of Boko Haram's attacks or its raise to terrorism, but it was not covered to some extent as the field research process was desired. Because due to some difficulties encountered by the researcher in relation to still by then, the existence of Boko Haram militants, the data collection process could not be done as expected; then discussed what was obtainable. So apart from personal interviews with some individuals and also observations by the researcher, a total number of 96 questionnaires were distributed but only 70 could be returned back as said above.

4.1 Demographic Information

The statistics of the populace concerning the field research for this study could not be exhausted. Looking at the devastations so far considered on both human lives' circumstances and the general scenario on pastoral ministry situation; only a fraction is discussed in this research which comprises of men, women, and children who were directly or indirectly affected.

Therefore, those who didn't respond were mostly due to the circumstances in the area of this research because the terrorism of Boko Haram never been predicted; they could strike anytime possible for them, and those who responded were privileged to do so during a relative peace. So a table is made to explain the factors that could be possible circumstances that led to the emergence of Boko Haram based on the responses of those who were given the questionnaires.

4.2 Data Analysis on the Factors that led to the Challenges of Boko Haram

As earlier stated, there were ninety-six (96) questionnaires distributed for the purpose of this research within the stipulated groups of people according to their ages but the researcher received only 70 as seen below. It was a random selection based on those available to the researcher.

Ages: 18-30 years ( ); 31-45 years ( ); 45 years and above ( ) Total Sampling was 70 out of 96

KEY: SA=Strongly Agreed; A=Agreed; SD=Strongly Disagreed; D=Disagreed; U=Undecided

S/N	**STATEMENT**	**RESPONSES**						
1	Poor Ideology	**%**	**SA**	**A**	**D**	**SD**	**U**	**Total**
		36.1	9	7	Nil	Nil	**5**	21
2	Religious Extremism	%	**SA**	**A**	**D**	**SD**	**U**	**Total**
		22.2	15	3	Nil	Nil	Nil	**18**
3	Corruption	**%**	SA	**A**	**D**	**SD**	**U**	**Total**
		12.5	1	2	2	4	Nil	**9**
4	Political Agenda	%	**SA**	**A**	**D**	**SD**	**U**	**Total**
		10	2	2	3	3	Nil	**8**
5	Illiteracy	%	**SA**	**A**	**D**	**SD**	**U**	**Total**
		8.2	3	Nil	1	**2**	Nil	**6**
6	Poverty	%	**SA**	**A**	**D**	**SD**	**U**	**Total**
		6.8	2	Nil	1	2	Nil	**5**
7	Pragmatism	%	**SA**	**A**	**D**	**SD**	**U**	**Total**
		4.2	Nil	Nil	1	2	Nil	**3**
Total		**100%**						**70**

(i) According to the above classifications, the response on poor ideology for the reasons of Boko Haram eruption, there were 21 respondents out of 70 which made up 36.1% out of 100%. Those who strongly agreed 9, who agreed 7 and those who remained undecided were 5. By implication, it is agreed that poor ideology could be the major cause of Boko Haram.

(ii). Those of the view that it could be of Religious Extremism that erupted Boko Haram were 18 respondents which made up 22.2%. Those strongly agreed 15 while those who simply agreed 3. By implication, religious extremist was one of the strong causes of Boko Haram.

(ii) Those believing that corruption caused Boko Haram: - most respondents strongly disagree; 4 out of 9 that responded strongly and 2 disagree, while only 2 and 1 agreed and strongly agreed. All this made up 12.5%. By implication, corruption has not been the major cause.

(iii) Those of the view that the political agenda caused Boko Haram was 10% with three strongly disagreed, three disagreed while three strongly agreed and two agreed. By implication, political was not the major cause.

(iv) Those of the view that Illiteracy was 8.2% with only six responses. Out of this number, 3 strongly agreed while one and two disagreed and strongly disagreed. By implication, there was almost equal response of understanding for this view.

(v) Those of the view that poverty could have caused Boko Haram (6.8%) with two strongly agreed, while two strongly disagreed and 1 disagreed. By implication, poverty was not a major cause.

(vi) The view that pragmatism could have played a specific role in the eruption of Boko Haram according to the respondents was shattered. Only 3 responded in the same vein, 2 strongly disagreed and 1 disagreed and made up 4.2%. By implication, pragmatism has nothing to do with the eruption of Boko Haram terrorism in Nigerian eastern part.

4.3 Data Analysis on the Objectives and Research Questions

Key: SA = Strongly Agreed; A = Agreed; U = Undecided; SD = Strongly Disagreed

S/N	STATEMENT	RESPONSES					
1	The state of Pastoral Counselling in the wake of Boko Haram insurgency was inadequate	%	SA	A	U	SD	Total
		Res	26	21	9	14	70
		%	41%	34%	7%	18%	100
2	The Boko Haram insurgency posed new challenges to the Pastoral Counselling	Res	23	25	14	9	70
		%	36%	40%	18%	7%	100
3	There is need for proposals to be made so as to proffer solution for the new Counselling Challenges that were posed by Boko Haram terrorism.	Res	29	26	12	3	70
		%	48%	42%	8%	2%	100

From the above table, the analyses based on the responses were as follows: -

(1). The state of Pastoral Counselling in the wake of Boko Haram insurgency was inadequate: 26 strongly agreed, representing 41%; 21 agreed, representing 34%; 9 undecided, resenting 7%, while 14 strongly disagreed, representing 18%. Based on the analysis, 75% of the responses were of the opinion that Counselling in the wake of Bako Haram was inadequate.

(2). The Boko Haram insurgency posed new challenges to the pastoral counselling: 25 agreed, representing 40%, 23 strongly agreed, representing 36%; 14 undecided representing 18%, and 9 strongly disagreed. By implication on the analysis, 76% of the respondents were of the opinion that Boko Haram insurgency posed new challenges to the Pastoral counselling.

(3). There is need for proposals to be made so as to proffer solution for the new Counselling Challenges that were posed by the Boko Haram terrorism: 29 strongly agreed, representing 48%, 26 agreed, representing 42%; 12 undecided representing 8%; while 3 strongly disagreed representing 2%. By this analysis, 90% of the respondents were of the opinion to have proposals to proffer solutions.

4.4 Discussions of some Key Findings to the Counselling Issues Discovered

This section outlined the key research findings embedded in response to the research questions of the study. The new challenges to pastoral counselling were as a result of new experience of terrorisms which never been seen before; where some people saw acquiring charms was the most safest to do. Most of the pastors and members interviewed or who responded through the questionnaires admitted that so many things have taken place which hardly could be rehabilitated in the near future. That could be as a result of persistent killings, raping and kidnapping of masses in the area of this case of study.

4.4.1 Pastors-Members Counselling in the wake of Boko Haram Terrorism

White, (1998) talked of every pastor should be able to handle the problems of his/her members in every situation, but that idea could not be achieved in the new pastoral counselling challenges as our main point of discussion in this research. According to the responses gotten from the respondents in the wake of Boko Haram in the area of this case of study has caused a lot of confusion in the system of the church. There was a great instability of relationship between the pastors and their members. For instance, when there was a strike of Boko Haram, even pastor's family members could be scattered, everyone went to his/her own way of safety; what more of church members. One respondent said, "There was no room for proper counselling, because it wasn't possible; many members could not listen to their pastors for simple instructions any more", he exclaimed.

One pastor who was able to endure to some extent with some of his members but later found it difficult to go through the terrible moment could say, "My personal challenges in counselling was that, even when I tried to counsel and encourage my traumatized members, they felt hopeless and seemed to have lost confidence in the promises of God concerning His divine protection and providence over them". Such situation was so dismayed that the church must be devastated based on its principles of existence.

Consequently, such scenario paved ways to pastor - members' relationship could not be cordial; it was like some members lost interest in all the affairs of God including their pastors due to hardships.

4.4.2 New Pastoral Counselling Issues Experienced within the Church

In an ideal situation, the counselling relationship within the church setting is a relationship of care and concern expressed from the pulpit, which expresses Christ's presence through the pastors and being supportive to the needy. But in the case under discussion, the affection was thwarted by the dread. The challenges in counselling within the church mostly resulted from what Jesus Christ in Matthew 21:18-20 experienced; when he saw a fig tree full of leaves. He went to find fruit on it but found nothing, and

then he cursed the tree. One respondent said, “We wanted to have and hear our pastor talked to us but we were ashamed because of what we heard; worldly attitudes have taken some of them away.” In other words, this member thought that since the pastors have been trained to stand the test of persecution, why they should not resist so that the remnants of the members who were able to endure could rely on them to be comforted through their counselling. But on the other hand, some of such pastors were overheard saying, “We are also human being, with blood and fleshes, just as you are”. Some of the new challenges within the church were the increased rate of unholy marriages and unnecessary divorces in the churches. These happened when the churches were displaced and were settled in IDP camps. Most of these camps, instead of people to reason very well why they were there, immorality became very high, one pastor said, “My members within two months of displacement, four of them young ladies were impregnated”.

4.4.3 General Consequences and Solutions to the New Pastoral Counselling Issues

The void that cannot be filled or reversed easily was the great loss of lives and properties; that could be meant also weaknesses of members in the spiritual analysis as the spirituality declined. Many churches encountered some levels of poverty and untold hardships which cannot be overemphasized. Many pastors became jobless because their members were all scattered. But later some were found camped under government established refugees’ areas. Although EYN church leadership tried very much through giving out loans of one hundred thousand naira to pastors but those who received it, how many were unable to reimburse it due to the hardships caused by the Boko Haram insurgents.

According to sources gathered within EYN church alone, the consequences have affected an estimation of 300,000 men, 370,000 women, and over 400,000 youths. These categories lost their belongings which include their working places, businesses, houses, etc. and in fact many lost their dear lives. Many pastors and members were displaced and their displacement led to lack of counselling since

there was no means of contact because all mobile networks were destroyed; and some members went into acquiring traditional charms for protection which made them no difference with the Boko Haram sect; others also went for local weapons for retaliation when confronted. Some of the consequences discussed by many respondents were that, many people for their first time, experienced living in the bush, no food, no beds, no light, no access to the Bible or their pastors.

Some Christians until during the severe terrorisms of Boko Haram, they had not understood their Christianity that it involved sufferings, persecution, they might thought it to for specific group and so why "us, me". And so some of such Christians denied Christ, more so, there were not close to those that could encourage them to remain faithful. The most unfortunate thing was that, some of the members got bitten by snakes and died as they ran to an unknown place as it was mostly in the night.

Resettling of the church members and some pastors who could not reach to the towns where IDP camps were mostly located by the government became a big problem to the EYN church. Some of the displaced members emotionally could not even listen or pay attention. That scenario led to a call for rehabilitation centres for both pastors and members alike because the vacuum of counselling was really felt. One respondent suggested that counselling should be taught at all levels of the church so that people could be conversant in all situations around the church in this world.

In view of the above experience of the people due to the new challenges of pastoral counselling posed by Boko Haram, there is a great need for new dimensional approach to counselling in crisis environment. Pastors though affected but must live to the expectation in all ramifications by being of great help to the affected members.

4.5 Challenges on Pastors and Pastoral Ministry

As the topic of this research, 'The new pastoral counselling challenges posed by the insurgency of Boko Haram in this area of case of study', the challenges to Pastors and Pastoral Ministry almost

demoralized the existed morale of counselling. The insurgent group knew very well that the members of the church mostly trusted the heads of the church, the pastors. And so getting the pastors killed or kidnapped could lead to the devastation of Christian faith and eventually members' waywardness, which virtually as a result of the new counselling challenges.

Josiah, Pastoral Development Programme of EYN Church, 20th October, 2017, noted, "Many pastors showed their real colour of either being called by God or not. Some have shown that they were called, and so they maintained their call through denying themselves not to run ahead of their members. Some could still call their members; prayed and visited some who were traumatized due to loss of their belongings, especially when they knew their whereabouts". To this point, the posed insurgency of Boko Haram did not bring in any challenges that were not curtailed.

To others, the major issue of salvation through maintaining relationship was lukewarm, which is the spiritual upliftment of the members and for the pastors themselves. That scenario led to devastation of faith of the pastors identified, which they only went round looking for what to eat; completely forgotten about spiritual matters. Toma Abana (20/10/2017) stated, "Other pastors, due to hardship lost their integrity before their members, while others kept their relationships very tight with their members and even non-members". He added, "On 28/2/2015, I became confused and lacked what to do or say to anybody even to my family members. I said, 'oh! It seemed all that a person gathered was nothing since I ran for my dear life. I didn't regret at all but I became more faithful as somebody called to serve'". In EYN church alone which serves as the major denomination in the area as case of study, statistics showed that more than 60 pastors lost their belongings, representing 4.2% (Dali, Samuel, 20/9/2017. The new pastoral counselling challenges led to some pastors due to the severe attacks, could not wear their collar as usual when travelling to church programmes.

Therefore, the most challenging and terrifying was the abduction of Rev. Bitrus Yaghi in front of his beloved wife and other members (EYN Magazine, February 2014). That incident led to great fear of many pastors. According to most respondents from the Questionnaires received, about 48% of members succumbed that counselling from the pastors had drastically reduced. Therefore, the tasks of pastoral counselling relationship were shattered by the challenges of Boko Haram insurgency.

4.6 The Challenges on Women

The new challenge in pastoral counselling was a great impact on the women because they suffered the most. When there was a strike of Boko Haram, women remained a landmark in the history in Nigerian wake in insurgency. The women suffered so much so that many cases of trauma and other psychological problems were most experienced by them. Counselling became rare for them because mostly they were abandoned by Boko Haram after their husbands were killed or kidnapped in mass.

According to Rebecca Dali (CCEPI Magazine 2015: Improving the wellbeing of victims attacked by insurgents of Boko Haram in Borno, Yobe and Adamawa states), stated that in each of their distributions of relief materials, women always outnumbered men more than ten times. Some unpublished sources gathered states that during the severe attacks of Boko Haram, many of the women went into adultery in order to sustain their lives, thereby compounding problems and it led to counselling and psychological problems. In fact, the injuries and rapes, the compromises and deaths tolls were beyond determination. Sometimes, counselling the affected women was a big problem.

Today in the area of case of study for this dissertation, widows have increased beyond statistics which could commonly be accounted for. In fact, the researcher himself found out in so many times as EYN Church Disaster Relief Ministry distributed relief materials, hardly one could resist tears. The effects of the severe attacks of Boko Haram, although up to the time of this research, their attacks had been reduced; but the devastation made on women in the churches and even among the Muslims themselves

has been so pitiful. The NGOs provided by individuals and groups of people within and outside Nigeria have not been adequate to cater for the numerous widows and even those whom their husbands have been incapacitated due to injuries and other psychological problems. Many of the churches of EYN which is the most dominated denomination in the area of this research, after returning to their settlements after being chased by the insurgent group, have now embarked on slotting at least one week programme each year to teach the widows and the orphans. After the programme, each LCC would launch or donate generously to help in their distresses.

4.7 The Challenges on the Youths

The effects of Boko Haram's terrorism on the youth have created a lot of uncertainties of youth development in the area under this research. In fact the implication for inadequate counselling which resulted from unavailable professionals has landmark. This is because the youths represent the future existence of every nation; and those were the most wanted by the insurgent group in order to use them for suicide bombings, physical attacks through heavy weapons and body guards for the leaders.

According to sources gathered through personal encounter, most of the youths the insurgent could find were the "Almajiris" (Young children normally trained under Muslim clerics). During this research, the researcher found out that the Muslims were the once who cried the most because they lost a lot of youths especially among such ethnic groups: - Kanuri, Gwoza (Bayan Dutse), and Marghi Damboa. Many youths in the area under research who were the survivors fled the area, both Christians and Muslims. That was because the insurgent group needed them to form their terrorist groups of which were suicide bombers used during occasions like Christmas celebrations, weddings, motor parks, schools, and markets places. According to an "escapee" who escaped from the base of Boko Haram, said, (Name withheld) "We suffered severe rape, about seventeen (17) youths whose attitude and behaviour as human being were changed to abnormal human being; very violent and couldn't pay

attention to any cry we could cry". In fact, during the course of this research, it was hardly one could resist bitterness of the victims when encountered rather than burst into tears.

4.8 The Challenges on the Society

On the society, since there were irregularities on the church matters regarding usual relationship among the populace, and because the church plays a vital role, the effects have brought in unsustainable sacred or secular national development in Nigeria and in particular the northeast.

According to Enoch Adebayo, "In the North East region, 'the Boko Haram sect has introduced a serious terrorist dimension into the crime space of Nigeria through wanton destruction of lives and property with reckless abandon, through bombings, abduction and slaughtering of human being like ram'" (Adebayo, 2014). The abduction of over 270 school girls in April 2014 and subsequent ones which could be difficult to account for obviously brought on deaths, trauma and other psychological implications on the general society. As the effects persisted, there was a response of Multinational Joint task force, Civilian Joint task force, and Local hunters just to help calm down the terrified situations as supposed by the then government.

The challenges on the society as a result of the terrorist group cannot be overemphasized; that was because the level of displacement of people generally in the area of this research was so immense that despite the numerous groups of disaster relief materials provided, there has been a lot of sufferings. Poverty has increased, in fact, eye witnesses testified that some could even try to get the material double. Or as one woman though she was then married but claimed she was a widow just to get a half bag of rice, which she saw the researcher tried to hide but was too late. That was how the situation became! The Christian religious bodies suffered the most of the challenges on society because more than 80% of churches and other Christian infrastructures were raid down. But the Lord turned the opposite to happen. The deaths rate on the side of those who cheered the Islamic terrorists of course

they shared common norms and beliefs became a great setback on them. One Mama Shall (2015) narrated that her neighbour, a Muslim made enquiries of what could be the plans of Christians on them, seeing that church buildings were destroyed quietly with great fear, asked what plans were made on them.

Looking at the devastation on the society, pastoral counselling could not be felt simultaneously due to inadequacy because every aspect of life was affected. But gradually courage was gathered when some could stand their ground, and workshops for trauma healing were organized as revivals.

4.9 Conclusion

We have seen in this chapter that problems encountered by the people in the research region were beyond accountability for the task of counselling. The pastors' inadequacy of pastoral counselling was due to the difficulty encountered by most people. That was because something most unusual had happened: abductions, killings, sexual assaults, (although some of these could not be traced vividly but hearing and could not see them back home again), IDP camps all over most cities within the region of this research, and lots of trauma and psychological problems which led many dead and devastated. Many pastors had never encountered such a confused state of matters which confronted the people. Due to the challenges in the pastoral counselling profession, we have seen in this chapter how some pastors missed the position of being a healer. We have also seen effects of attacks on the general public, irrespective of gender or age on many people. Finally, we have seen in this chapter that the state of pastoral counselling in Nigerian Northeast Borno South/Adamawa North in particular in the wake of Boko Haram has drastically been challenged. This is due to the severe attacks and insecurity, obviously leading many pastors and their members to the diaspora and displacement in settlement.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary, conclusion, and recommendations for the study, with a focus on the researcher's findings. This chapter does this along the researcher's set goals of aims and objectives, and also purposefulness of the study.

5.1 Summary of Findings

The research aims and objectives were deliberately to find out the position of pastoral counselling in the wake of Boko Haram in the North East Nigeria, Borno South and Adamawa North as the case of study. So, in this dissertation, the researcher has discovered that pastoral counselling was constrained in the wake of Boko Haram. Based on the respondents, for many decades, there were counselling processes, accessed by those who needed it. But with the wake of Boko Haram, those who were supposed to do the counselling needed counselling themselves.

The factors responsible for the new challenges in pastoral counselling as was discovered include: psychotherapy on many crises, trauma, bereavement, grief, and other psychological problems that needed to be handled. Most of these challenges discovered needed post advance training or acquisition of contemporary approach and proposals for that has been suggested by the researcher.

5.2 Conclusion

In conclusion, this study has identified that the pastoral counselling among church members has been inadequate in the area of the case of study. The inadequacy resulted in the wake of Boko Haram in the

North-east of Nigeria. The research has investigated the difficulties many people have encountered as a result of the severe attacks. The abduction of more than 270 school girls, they married some forcefully, while some were kept as sex slaves for their refusal to deny Christ; others were the kidnapping of an ordained minister in the presence of his wife which till the date of this research, no news about him. Many of the heartless brutal killings, raping and kidnappings, destructions of properties and other threats led many to forsake Christ. This study found out that not only Christians suffered the attacks of Boko Haram, but including Muslims who did not support their ideology for fear of being attacked too. In fact, this study brought to notice that most of the people who lost their lives or were encamped in many locations within the regions were the Muslims.

Finally, we have seen in this dissertation that the state of pastoral counselling in the wake of Boko Haram has been inadequate. The terrorism made most of the people in the area of this research on the run, and so most of those expected to handle people in their distress found it difficult to settle down in one place. Looking at the devastated situations, loss of lives and properties, it led many to traumatic and other psychological problems. Recommendations are given below by the researcher for the way forward as solutions to the contemporary challenges of the inadequacy of pastoral counselling. This becomes a paramount because terrorisms are in the increase almost all corners of the world.

5.3 Suggested Recommendations

The new challenges posed by the Boko Haram insurgency on pastoral counselling become imperative to observe and make some recommendations so that measures can be made to help those into the pastoral work as profession. The following are the recommendations for the course of this study: -

1. That since there was inadequacy of qualified and experienced pastoral counsellors and psychologists in the area of case of study in the wake of Boko Haram, there is great need to review the curriculum in the Seminaries in order to come up with a contemporary standard.

2. That without any hesitation, there should be setup training for trauma management workshops from time to time in order to cater special care for any victims when such insurgencies on religious matters occur. This will be of great significance to the church in general.
3. That in order to sustain the pastoral counselling profession, maturity in Christian faith should be tested and observed seriously so as to help all levels of clergy positions in our churches.
4. That although Christians are aware of persecutions as one of the eschatological expectations forewarned, precautions should always be focused and seriously be considered. The Christian Association of Nigeria (CAN) with the help of apex leaders to take a unanimous precaution.
5. That there should be some developmental strategies for countering violent extremism at all levels of the Church leaderships with focus on the members (optional).

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APPENDICES

APPENDIX 1

St. Paul's University Limuru, Kenya

Private Bag 00217 Limuru

January 15, 2020

Dear Respondent,

My name is Rev. Haruna M. Yaduma, a student of Postgraduate Studies from the above named University, undergoing MTh Degree in Theology – Counselling. I am writing my Dissertation on the Topic, *"The New Pastoral Counselling Challenges Posed by Insurgency of Boko Haram Terrorism in Nigeria: Case of Study Adamawa North/Borno South, Nigeria.* This is a consideration of the effects while handling the Bereaved and Traumatized Persons in the situation surrounding both Pastors and Members with the Challenge of maintaining the Christian faith in the area under research, where many Christians were displaced and rendered homeless.

The purpose of this exercise is to get your supportive ideas and response towards what you have encountered during and after the Insurgency of Boko Haram in your place: Church HQS, DCC, (Diocese and Parish), LCC, LCB, Village, City, Town, etc.

Therefore, I plead with you to take your time and respond to the following questions in this Questionnaire. Note that all the information given by you (the respondent) will be confidential and will be used judiciously by the researcher to achieve the purpose of this academic exercise.

Yours …….

Haruna M. Yaduma

APPENDIX 2

QUESTIONNAIRS

QUESTIONNAIR FOR EKKLISIYAR 'YAN'UWA A NIGERIA (EYN) PASTORS AND MEMBERS – THE MOST AFFECTED CHURCH IN ADAMAWA & BORNO STATES

My name is Rev. Haruna M. Yaduma, a student from St. Paul's University, Limuru-Kenya. I am conducting a Dissertation research on the new pastoral counselling challenges as posed by insurgency of Boko Haram terrorism in Nigeria: case of study of Adamawa North/Borno South, Nigeria. Part of the work is to collect some information and views of Ekklisiyar 'Yan'uwa A Nigeria (EYN) pastors and their members through personal interactions on interviews so as to ascertain their experiences as to during and after the incidence of violent attacks of Boko Haram in the area under study. Thank you very much for allowing me your time and audience. Your response to the following questions will help the researcher to achieve this research objectives and the information you will give will be of great help and will be treated judiciously.

1. What is the state of pastoral counselling process when Christians live without religious disturbances and terrorisms?

   _____

   _____

   _____

2. Did you experience the violent attacks of Boko Haram's terrorism?

   _____

   _____

3. How was the relationship of pastors and members in counselling as faced by new challenges?

   _____

   _____

4. A. On your work as a pastor, what were your new personal challenges in counselling?

   _____

   _____

   _____

B. As a church member or Christian, what were your personal challenges?

_____

_____

5. Can you talk briefly about cases of trauma and psychological problems encountered on: -

_____

(a) Deaths (b) Injuries (c) Displacement (d) Abductions /Kidnappings (e) Rapes (f) Compromises

_____

6. What do you think could be a solution to the new challenges of pastoral counselling posed by the insurgence of Boko Haram terrorism in Nigeria, especially in the northeast?

_____

_____

Rev. Haruna M. Yaduma

Researcher

Rev. Dr. Emily Onyango – Supervisor 1

Rev. Dr. Julius Kithinji – Supervisor 2

APPENDIX 3

QUESTIONNAIRS FOR ALL CHRISTIAN DENOMINATIONS (PASTORS/MEMBERS)

My name is Rev. Haruna M. Yaduma, a student from St. Paul's University, Limuru-Kenya. I am conducting a research on the new pastoral counselling issues posed by insurgency of Boko Haram terrorism in Nigeria: case of study, Adamawa North/Borno South, Nigeria. Part of the work is to collect some information and views of pastors and members of other Christian denominations through personal interactions on interviews so as to ascertain their experiences as to during and after the incidence of violent attacks of Boko Haram in the area under study. Thank you very much for allowing me your time and audience. Your response to the following questions will help the researcher to achieve this research work and the information you will give will be of great help and will be treated judiciously.

1. What have been the states of pastoral counselling issues and have the impacts gave hope in the wake of Boko Haram's insurgency on the church?

   _____

   _____

2. Did the church feel the impact of pastoral counselling as new challenges were posed by the insurgence Boko Haram terrorisms? Give statistics of the most affected people.

   _____

   _____

3. Did you experience difficulties? If yes, how often during the insurgency of Boko Haram or in the aftermath?

   _____

   _____

4. Can you explain to some extent some of the challenges faced by the people who could testify to the new challenges in the pastoral counselling issues during the activities of Boko Haram?

   _____

   _____

5. Some pastors and their members were displaced together, how did that affect counselling issues?

   _____

   _____

6. What are your regrets of being a victim of the attacks by the insurgence of Boko Haram?

   _____

   _____

7. What can you suggest as a way forward in tackling the new pastoral counselling challenges encountered by some of the pastors and their members?

   _____

   _____

8. Were you psychologically traumatized? How did your thoughts affect your emotions?

   _____

   _____

9. Give your personal opinion or solutions on how pastoral counselling would be strengthened.

_____-

_____

Rev. Haruna M. Yaduma **Rev. Dr. Emily Onyango – Supervisor 1**

Researcher **Rev. Dr. Julius K. Kithinji – Supervisor 2**

APPENDIX 4

QUESTIONNAIRE ON POSSIBLE CAUSES OF BOKO HARAM

I am Haruna M. Yaduma, a student at St. Paul's University Kenya undergoing a field research on a topic "The New Pastoral Counselling Challenges Posed by The Insurgency of Boko Haram Terrorism in Nigeria: A Case of Study, Adamawa North and Borno South". All responses would be confidential.

Personal Data

Age: 18 – 30 years ( ); 31 – 45 years ( ); 45 years and above ( )

Gender: Male ( ); Female ( )

Marital Status: Married ( ); Single ( ); Widowed ( )

Key: SA = Strongly Agreed; A = Agreed; SD = Strongly Disagreed; D = Disagreed U= Undecided

S/N	CAUSES OF BOKO HARAM	SA	A	SD	D	U
1	Poor Ideologies					
2	Religious Extremism					
3	Corruption					
4	Political Agenda					
5	Illiteracy					
6	Poverty					
7	Pragmatism					

APPENDIX 5

QUESTIONNAIRES FOR THE RESEARCH QUESTIONS AND OBJECTIVES

I am Haruna M. Yaduma, a student at St. Paul's University Kenya undergoing a Field Research on a topic "The New Pastoral Counselling Challenges posed by the Insurgency of Boko Haram Terrorisms in Nigeria: A Case of Study, Adamawa north and Borno south. All Responses will be Confidential.

PERSONAL DATA

Age: 18 – 30 years ( ); 31 – 45 years ( ); 45years and above ( ); Gender: Male ( ); Female ( );

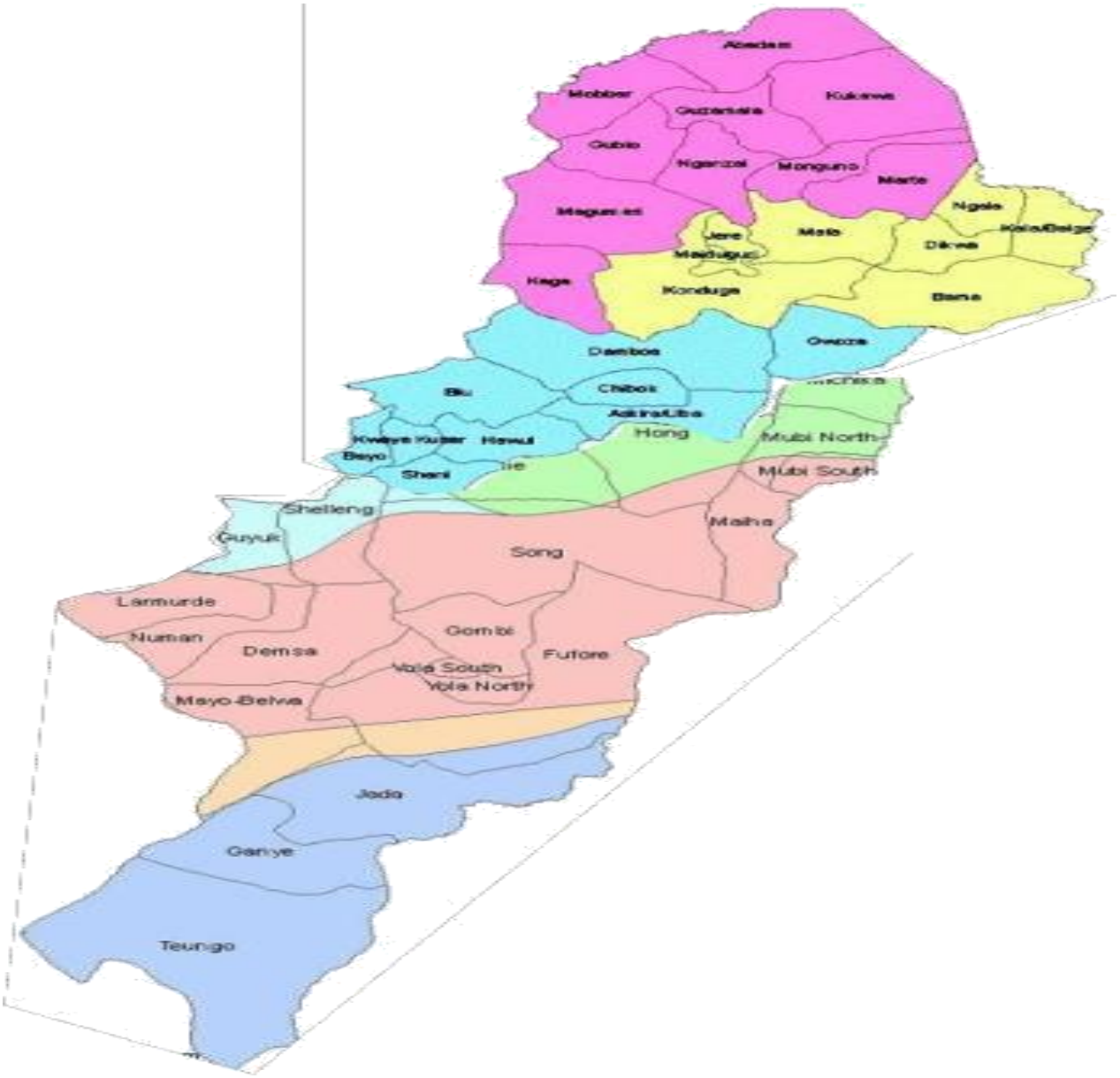
Marital Status: Married ( ); Single ( ); Widowed ( )

S/N	STATEMENT	RESPONSES					
		SA	**A**	**U**	**SD**	**%**	**Total**
1	The State of Pastoral Counselling in the Wake of Boko Haram Insurgency was Inadequate						
2	The Boko Haram Insurgency has posed New Challenges to the Pastoral Counselling						
3	There is need for Proposals to be made so as to proffer solution for the for the New Counselling Challenges that were posed by Boko Haram terrorism						

APPENDIX 6

GLOSSARY

Allah	---	The name of God in Islam
Boko	---	Anything from the Western World, especially education
Halal	---	Any agreeable matter in Islam
Haram	---	Anything that is forbidden in Islamic Law
Kafiri	---	Infidels which refers to all non-Muslims in Islamic Law
Psychosis	---	A severe mental disorder, sometimes with physical damage to the brain, marked by a deranged personality and a distorted view of reality.
Psychothera		The treatment of people diagnosed with mental and emotional disorders using dialogue and variety of psychological techniques.
Trauma		An emotional wound leading to psychological problem resulting from violence or accident; also event that causes distress.



MAP OF BORNO STATE AND ADAMAWA STATE, AT THE MIDDLE IS WHERE THE ADAMAWA NORTH AND BORNO SOUTH IS, THE RESEARCH AREA



MAP OF NIGERIA SHOWING ADAMAWA STATE



MAP OF NIGERIA SHOWING BORNO STATE



MAP OF NIGERIA SHOWING 36 STATES AND THE FEDERAL CAPITAL