

## **Historical and Religio-Ethical Enquiry into Terrorism in Nigeria**

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### **Abstract**

Previous studies have revealed that terrorism has a long history across the world. However, despite the fact that frantic efforts had been made by various successive governments, terrorism continues to spread the more across the modern world most especially within African countries. This article investigates the rise of terrorism in Africa with particular reference to Nigeria. The article explores different types of terrorism, nature of terrorism, goals, causes, effects and consequences of terrorism. This study illuminates, through some case studies of terrorism as experienced at various times in Nigeria. The role of the Church in terms of mission statements, innovations and initiative measures were identified and discussed. The article raised the consciousness of religious adherents and the populace to their responsibility in order to create a better and a well-ordered society. This article recommends sustainable path-ways in resolving the problems posed by terrorism in Nigeria.

**Keywords:** Terrorism, Nigeria, Church, Social-Ethics, Historical Enquiry

### **Introduction**

Osisoma (2005) opines that in the last three or four decades terrorism has not been an object of serious focus by most African governments, unlike several of their European Latin American and Asian counterparts. It is heartrending to note that Osisoma informs that there is no doubt that the phenomenon of terrorism will continue to increase with increasing contemporary struggles over issues of justice, democratic sustainability, public accountability, national resources distribution and power sharing, ethnic tolerance, religious tolerance, unemployment, poverty, hunger among others. Besides, he also submits that different religious and socio-political extremists are now increasing, especially those with suicide tendencies, and other patriots who can no longer bear the hunger, retrogression and agony of the country in the midst of plenty. Presently, the symbols of the Talliban are showing themselves in the North Eastern part of Nigeria. Yet, there exist a pool of millions of hungry and angry unemployed youths in this country, from which terrorists can be recruited easily. These categories of people then emerge to form terrorist groups that usually terrorize citizens or government officials (Osisima, 2005: 3-28).

More importantly, world politics is equally fast coming under the yoke of terrorism today (Falola, 2006:16-20). For instance, there may be an attempt to force Third World Countries to reverse her decisions or avoid taking any decision over some crucial issues or make decisions which they cannot normally make like the issue of homosexuality. In Nigeria today nobody is safe because terrorists can strike at any time, targeting children, women, travelers at Motor Park, worshippers both in the Churches and Mosques. Although despite all these insinuations on the increase of the phenomenon about terrorism in the modern world there are still indications that offer grounds to a silver optimism through the Role of the Church in Nigeria. These make it necessary and urgent for Nigeria and other African states to begin to think and plan more seriously about terrorism. The thrust of this article is to investigate and examine the phenomenon of terrorism, highlighting among others, conceptual issues on the subject, different types of terrorism such as its nature. In addition to its

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informative exploration of the goals and consequences of terrorism, the article presents a new timely and interesting insight into how the Church can manage and combat terrorism. Terrorism in Nigeria otherwise designated as Boko Haram insurgency, presently calls for serious research, thinking and study in order to find ways of eliminating it or at least minimizing its frequency and devastating impacts. This article engenders new ideas cum pathways through the Role of the Church vis-a-vis its response in resolving the problems posed by terrorists in Nigeria.

### **Conceptual Discourses**

In order to enhance understanding and appreciation in this research work, the article inclines to define some of the key and relevant concepts and as well affords hints on the term terror cum terrorism.

**Terror:** Advanced Learner's Dictionary defines the word 'terror' to mean "great fear, that is, something or someone that cause(s) great fear (2008:400). While Hugo conceptualizes terror as: tyranny characterized by failure of obedience to guarantee safety and the infliction of arbitrary punishment to create fear and paralyze resistance (Hugo, 1976: 2). For Wilkinson the term terror signifies a psychic state of great fear or dread; and that the word, terror comes from the Latin verb *terrere*, which means to cause to tremble; while deterrence comes from the Latin word *deterere* meaning to frighten from.(Wilkinson, 1994:29). Osisima sheds more lights by identifying some other things that can generate terror in human beings apart from the actions of man. These include: death, natural catastrophe, spirits and ghosts, magical processes, and accidents. Osisima later categorizes terror into three major types:

Psychic terror such as for a terrorist to place a gun against a person's forehead; Criminal terror which is often carried out by individuals who want to utilize blackmail or intimidation to enrich themselves; and Political terror which informs the idea of political terrorism like political murder in order to produce psychic terror ( Osisima, 2005: 3-28 ).

**Terrorism:** This term, Terrorism comes from the French word *Terrorisme*, and originally referred specifically to state terrorism as was practiced by the French Government during the reign of terror. The French word *terrorisme* is derived from a Latin verb *Terreo* meaning *I frighten*. The modern development of terrorism began during the French Revolution's Reign of Terror 1793 – 1794 (Campbell, 2018). During this period the term terrorism was first coined (Okwii, 2013:12-20). Omali equally observes that the concept is from the word terror which is construed to mean great fear, something which makes one to be afraid. Terrorism cannot just be defined as that which is limited to violence and threat of violence. This criterion alone does not produce any useful definition since it includes many acts not usually considered as terrorism. For example, war, riot, organized crime or simple assault (Omali, 2013:96&97).

### **Manifestations of Terrorism in Nigeria**

According to Okwii (2013) Nigerians are traumatized by violent crimes and the manifestations of terrorism daily. The threats have compelled government, individuals and private companies to invest heavily on security. High profile assassinations, bombing, sabotage and kidnappings are threats that are causing widespread inconvenience and apprehension. Armed robbery has compelled inter-state luxurious buses to carry armed police

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escorts. The threat of hijacking has led to time consuming security checks at airports. Similarly, sabotage and kidnapping of foreign oil workers has forced oil companies to employ armed guards. The state of insecurity is disincentive to foreign investments (Okwii, 2013:20-33). The fact that Nigeria has been a party to seven out of ten convention protocols on counter terrorism necessitates that the country ought to be concerned about the level of domestic manifestations of terrorism and its implications on foreign interest.

A cursory look at the security situation in Nigeria since independence gives a better understanding of the trend. Most of the political activism that have taken place in Nigeria can be classified as ethnic terrorism to further a particular interest (Okwii, 2013: 20-33). In the last ten years, a number of single-issue, socio-political groups and ethnic militias which see themselves as the conscience of the deprived have emerged in Nigeria. Some of the groups and their objectives are: Odua People's Congress (OPC) – Ethnic Militant Wing for Defense of the Yoruba nation and its interests; Ijaw Youth Movement (IYM) – Ethnic militant wing fighting against environmental degradation by oil companies and for resource control; Movement for the Actualization of the Sovereign State of Biafra (MASSOB) – Ethnic militant for actualization of a sovereign state of Biafra; Afenifere - Yoruba socio-political and cultural organization; Ohaneze Ndigbo – Igbo socio-political and cultural organization. There is also a militarized sub-group called the Bakassi boys for the defense of the Igbo nation; Arewa People's Congress (APC) - Northern socio-political organization; and Niger Delta Peoples Volunteer Force- Ijaw ethnic militants fighting for resource control and environmental degradation (Okwii, 2013:15-20; and Awoniyi, 2002: 103-112).

There are several militarized-civilian groups which represent each ethnic group (or over 350 people groups in Nigeria). There is unprecedented resurgence of quest for ethnic identity. Unfortunately, some ethnic groups are on their way to extinction because most of their children today are unable to speak their God-given language or dialect. This portends a danger in the near future. Each of the six Geo-Political zones of Nigeria has a peculiar experience of domestic terrorism. The situation in the Niger Delta Region is not similar to the domestic terrorism experienced in the North Eastern States of Yobe and Borno (Okwii,2013: 18) ..Terrorism in Nigeria is manifested in the following activities, strategies and tactics such as: bombing and laying of mines and explosives at strategic places, arrests, kidnapping and detentions, beating and torture, murder and assassination, arson, sabotage of installations, mysterious phone calls, hijacking and piracy, bank raids and other forms of armed robbery, biochemical warfare , suicide bombing (Osisima, 2005:13).

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**Table 1: Reflection on Acts of Terror in Nigeria Since Independence**

<b>Year</b>	<b>Acts of Terror</b>
1964 – 1966	Reign of political thuggery - killings, arson, kidnapping and others
1965 – 1966	Operation “Wet e” during the Western Region election crisis: massacre of Nigerians in the North
1970	Armed robbery operations began
1982 – 83	Reign of political thuggery
Mid 1980s	Maiatsine religious uprisings in Kano, Kaduna, Jimeta and others
1986: October	Assassination of Dele Giwa Editor of Newswatch through a letter bomb
1993: October	Hijacking of Nigerian Airways Airbus A310 to Niger by the Movement for the Advancement of /democracy
1994: June 19	Assassination of retired Vice Admiral B. Elegbede in Lagos
1994 August 15	Explosion of a device at the residence of then Transport Minister, Chief E. Babatope
1994: September 2	Explosion at Block A Flat 14, Legislators’ Quarters, Apo Abuja, occupied by Mr. Oladimeji delegate to the Constitutional Conference from Osogbo
1994: September 29	Explosion at NTA and FRCN building, Kaduna
1994: September 30	Explosion at Kaduna Refinery
1994: November 17	Explosion at the arrival wing of Murtala Mohammed International Airport, Lagos
1994: November 22	Bomb scare at Radio House, Abuja
1994: November 24	Explosion at the Command Children’s School, Abuja injures several children
1995: May 31	Bomb blast at Shed 6 of Ilorin Stadium, Kwara State during the launching of the Kwara branch of the Family Support Programme. The Head of State’s wife was to be present but was absent at the occasion.
1995: October 6	Assassination of Chief A. Rewane at his home in Lagos
1996: January 18	Bomb blast at Durba Hotel, Kaduna
1990: January 19	Bomb blast at Mallam Aminu Kano International Airport, Kano
1996: February 3	Explosion near the Zonal Police HQ in Zaria affecting NITEL offices
1996: April	Shooting of Sq. Ldr. Afwoju at FESTAC, Lagos
1996: April 13	Bomb blast at Ikeja Military Cantonment, killing and wounding several people
1996: April 25	Bomb blast at the Nigerian Air Force Base, Ikeja
1996: May 23	Assassination of retired Rear Admiral E. Omotehinwa
1996: June	Assassination of Mrs. Kudirat Abiola in Lagos: Chief Ajagunna: Mr. Balogun
1999	Killing of 12 policemen and one soldier by Odi youths, leading to the sacking of the town by the military
<b>Year</b>	<b>Acts of Terror</b>
1999	Youths in the Niger Delta area hijack an oil company’s helicopter conveying millions of naira. They share the money, but some are arrested
2000	Shariah riots in Kaduna State, leading to the death of over 2000

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	people
2001: September	Youths from Niger and Chad storm Jos killing over 20 people, and destroy several houses, following the ethnic-religious conflict between the Muslim Hausa-Fulani and Christian indigenes.
2001	Killing of 19 Nigerian soldiers by Tiv militia men, leading to the sacking of Zaki Biam town in a military reprisal action:
2001: December	Assassination of Chief Bola Ige: Federal Attorney General and Minister of Justice in his residence at Ibadan
2003: March 5	Assassination of Dr. Harry Marshall, a chieftain of the All Nigeria People's Party, who decamped from the ruling People's Democratic Party where he was national Vice-President
2004: February 6	Assassination of Chief A. K. Dikibo, National Vice-Chairman of the ruling PDP, South-South Zone
2004: March 3	Assassination of Hon. Luke Shigaba, former Caretaker Committee Chairman, Bassa Local Government, Kogi State
2004: March 4	Assassination of Chief A. Agom, former Managing Director, Nigerian Airways, member PDP Board of Trustees, while riding in a car with
2004: March 4	Governor George Akume of Benue State narrowly escaped assassination while heading for a Northern governors meeting in Kaduna via Nassarawa State where he was attacked
2004: March 8	Assassination of the Kogi State Independent Electoral Commission Chairman Chief P. E. Olorunipa at his residence
2004: October	Assassination of Mr. Agboola an accountant with a Federal Unit at Ilorin, and of the aviation safety activist Captain Jerry Agbeyegbe:

Source: B. C. Osisioma, Nwolise. *Terrorism: What is to be done about an Emerging Threat to Democracy, Good Governance, Development, and Security of Nations in the 21<sup>st</sup> Century*. Special Research Issue vol.1. French Institute for Research in Africa, Ibadan: Gold Press Ltd 2005, pp. 3-28.

### **Causes of Terrorism in Nigeria**

The causes of Terrorism in Nigeria are varied as its definitions are multi-dimensional. Some see the causes as a response to perceived injustice, others view it as a response to deprivation or frustration. Apart from the genetic or medical causes, terrorism to some people is rooted in ideological belief system or fanaticism, while to others it is caused by primordial criminal tendencies. The following are part of the causes:

**Perceived Injustice:** This is derived from a feeling that oppression is no longer regarded as natural. People recognize that the source of oppression is socio-political and therefore arbitrary. This belief ignites a response to what they perceive to be injustice by taking matters into their hands. From individuals, small or large groups, steps are taken to end the state of slavery or rectify injustice.

**Deprivation and Frustration:** These are explicitly tied to the experience of injustice and the belief that injustice is not natural or inevitable but remediable. The belief in ability to remedy the situation leads to the fanatical dedication in the justification of destructive acts.

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**Belief System or Fanaticism:** This in most cases is tied to religious zealotry. The zealots see themselves as instruments of justice. Terrorism becomes an act of conscience. Religion becomes their resource for recognition and appreciation. Belief system becomes so ingrained in some groups as noted by Hacker thus: Some terrorists are quite reconciled, though by no means resigned, to the role of martyrs who unlike heroes, do not succeed but fail honorably, at least they knew that they tried: the unshakable belief that they work, fight and die for purposes transcending their own narrow interest give them that fanatic self-righteousness which makes their often self-destructive acts so destructive, dangerous and contagious. The belief system and fanaticism are largely responsible as some of the causes and nature of terrorism carried out by suicide bombers globally and especially in Nigeria. This philosophy is seen in the activities of Boko Haram and their sponsors.

**Criminal Tendencies:** This is predicated in the use of terror not for political reasons but for private material gains. The high-jacking of postal mails or access to files or bank accounts, internet fraudulent e-mails by Yahoo boys fit into “criminal” terrorism for material gains. Cybercrimes are on the increase in Nigeria. Also the occupation of oil installations and kidnapping of oil workers for ransom as witnessed in Nigeria are manifestations of criminal tendencies for private material gains. However, criminal tendencies could be cloaked as political activists. The Collection of ransom in exchange for hostages distinguishes both (Ahmed El Wakeel, 2013; Okwii, 2013:10-20; Chukwuma, Okoli Al & Lortyer. Philip, 2014:39-50).

### **Effects of Terrorism in the Society**

The consequences of terrorism may vary according to the source, objectives and amount of force applied. Generally, however, the following are the consequences of terrorism: physical injury and pain, especially from torture; death; mental agony from psychic terror, feeling of helplessness; destruction of property, especially buildings ;damage to infrastructural facilities like rail lines, airports, electricity installations, military installations, police posts and tourism; diversion of public funds from socio-economic development to security tending, thereby retarding development; abuse of human rights; and loss of revenue from extortion (Osisima, 2013:3-38). Besides, there are many adverse effects of terrorism to any society across the world. Then Nigerian society is of no exception. In part, some of these effects are broadly stated below:

**Social Impact:** Terrorism in Nigeria has been very negative. Since the terrorists who are christened militants kidnap and abduct even young school children of kindergarten age, schools are forced to either shut down or parents withdraw their children from schools for fear of being kidnapped. Where the children are not withdrawn, parents and indeed schools have to make extra security arrangement for their wards (Okwii, 2013: 20-26).

**Economic Impact:** By far the most pronounced impact is on the economic front. Since the escalation of terrorist activities in the Nigeria, a lot of losses have been suffered by the oil and gas companies in particular and Nigeria in general. Tunke – Aye Bisina of Shell Petroleum Development Company of Nigeria (SPDC) said “it lost USD 10.6 billion (about N1.37 trillion) to the crisis in the Niger Delta which forces it to shut down its western oil production since February 2006 (*Daily Independent*, August 17, 2007: 20). In addition to this, rehabilitating the facilities, which have been vandalized, destroyed and sabotaged, will cost SPDC nearly half of its annual budget or more. SPDC whose total daily production was 1.1

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million barrels is now reduced to only about 400,000 daily. At the Gulf of Guinea Energy Security and Strategy (GGESS) meeting held at the Hague, Netherlands, early August 2007, the then Secretary to the Government of the Federation (SGF) of Nigeria Alhaji Babagida Kingibe summed up Nigeria's losses thus: The country has been losing in average of USD 40 million daily, due to the reduction of about 500,000 barrels of crude oil per day as a result of the incessant attacks on oil and gas facilities (Daily Independent, 2007:23). Cable News Network (CNN) in the world news broadcast estimated Nigeria's losses at over USD60 billion of oil revenue due to the Niger Delta Crisis (Break News, June, 152007). The crisis has also led to escalation in cost of contract jobs and undertakings (Daily Independent, August 9, 2007:23). Consequently, upon the top executives of the Eleme Petrochemical Industry Limited, the company shut down operations. The Indorama/Eleme Petrochemicals plant is the only one in West Africa and its closure certainly created serious problems for economic activities in the region. The plans to turn Eleme into a *plastic city* create employment opportunities for host community, production for local and export markets have all been jeopardized. Similarly, Daewoo, an oil servicing company has shut down operations; WILBROS is looking from a distance, while work on Afam Power Plant has been put on hold because of the activities of the terrorists (Daily Independent, July32007:17).. There is no region in Nigeria that can be immune to the negative economic impact.

**Psychological Impact:** The negative effect of terrorism in Nigeria also includes the psychological impact especially on the children who are growing up in the midst of bombings, kidnappings, hostage-taking, sabotage and direct violence. Some may in their psyche have a registration of fear and up as confident and composed human's beings. They may have the belief that government, parents and elders are unable to protect them and so grow up not trusting and having faith in the system. Others may grow up to believe that the right thing is to be violent and so develop criminal tendencies from the beginning of their lives (Okwii, 2013:12-22; Brian, 1999:27; Clutterbuckm, 1990: 220).

#### **Biochemical Warfare Effects on Human Health:**

The Table II below shows some of the adverse effects of biochemical warfare devices such as bombing, laying mines and other explosive devices used by the terrorists and counter terrorists. These days some terrorists are ready to kill themselves or be killed for what they believe in and the goal they are pursuing as obtains by Boko Haram insurgency in Nigeria and in the Middle East (Osisima, 2005:13).

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**Table II: Biochemical Warfare, Nature and its Effects on Human Health**

S/N	NAME	NATURE	EFFECTS	MANAGEMENT
1	Anthrax	Biological, infectious disease, spread mainly in powder form or as aerosol: very contagious	Respiratory failure, fever, and death within a few days	Anti-biotics help if early treatment occurs, especially cipro tables
2	Plague	Biological, spread via vectors like fleas or aerosol	Ultimate death if untreated	Vaccines help
3	Botulinum	Biological toxin: not contagious	Respiratory failure, blurred vision, weakness of muscles, dizziness and death	No Anti-biotic (N.A)
4	Brucellosis	Biological, Disease of livestock spread by aerosol	Ultimate death	No Anti-biotic (N.A)
5	Salmonella	Biological	Nausea, severe diarrhea, chills, fever, dizziness	No Anti-biotic (N.A)
6		Biological, Bacteria, Can contaminate water reservoir, Very contagious	Acute diarrhea, death	Antibiotics: water purification kits
7	Small pox	Biological, Highly contagious, virus	Skin damage, death	Vaccine
8	Mustard gas	Chemical, Gaseous agent	Causes blisters and death if inhaled	Gas mask: chemical body suit: gloves
9	H Doneydrogen Cyanide	Chemical, Blood agent	Respiratory failure, death	Gas mask: chemical body suits: gloves
10	Sarin	Chemical, Nerve agent Gaseous	Respiratory failure, death	Gas mask: chemical body suits: gloves
11	Soman	Chemical, Nerve agent	Death	Gas mask: chemical body suits: gloves
12	CS (Tear gas)	Chemical, Nerve agent	Death	Gas mask: chemical body suits: gloves
13	Phosgene	Chemical, Gaseous agent	Respiratory failure, death if inhaled excessively	Gas mask: chemical body suits: gloves
14	Plutonium: cobalt: cesium: Uranium	Radioactive agents used in making nuclear explosives		

Source: B. C. Osisoma, Nwolise. Terrorism: What is to be Done about an Emerging Threat to Democracy, Good governance, Development, and Security of Nations in the 21<sup>st</sup> Century. Special Research Issue vol.1 .French Institute for Research in Africa, Ibadan: Gold Press Ltd2005, pp. 3-28.

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## **The Nexus between Christian Religion and Terrorism in the Early Churches vis-à-vis Individuals**

Strong voices are now questioning the role of the Church towards curbing terrorism in Nigeria today. Nigeria is a nation richly endowed with both human and natural resources, but like any other African nation, it also faces problems of internal conflicts based on ancestral lines, politics based on ethnicity, lack of dismantling colonial structures, the favoured versus the marginalized, emergence of local militias, ethnic compromise, religious pluralism, collectivism versus individualism. According to Abogunrin, he affirms that the presence of the structures of inequality, insecurity and incompatibility and a variety of conflicting values, make it even more difficult for a development of a national consensus on the norms and values of national politics, ethics and integration in Nigeria (Abogunrin, 2003:109-121). Nevertheless, for the Church to respond better on the subject under discussion, the Church is hereby reminded in the Book of Job which states that: Yet man is born to trouble as surely as sparks fly upward (Job 5:5). These insightful words were spoken to Job by Eliphaz, one of Job's rather unhelpful sympathizers. Though the Lord later said that not everything Eliphaz said was the truth (Job 42: 7).

There are series of challenges in the world, and unfortunately, all the people of the earth have their own peculiar problems. Philosophically, one can conjecture, for reasons best known to perfect being, to choose not to protect his servants from the normal difficulties and problems of life in some instances. For example, a critical evaluation reveals some of these clearly in the Bible. Rather, the fact remains that any faith solely based on God without human responsibility is a complete foolishness and stupidity. The following illuminating examples are itemized below in order to give more reflections and insights: Abraham had an armed robbery problem. His family was attacked and kidnapped (Gen 14:13-16); Joseph had family problems. He was betrayed by his own brothers (Gen 37:3-36); Moses had legal problems. He had to run for his life and lived in exile for 40 years (Ex. 2:11-19); David had governing problems. He was temporarily driven from power by his son (2 Sam. 15:1ff); Jeremiah had travel problems. He was forced to travel to Egypt against his will (Jer. 43: 5-8); Peter had persecution problems. He was arrested and imprisoned at least four times (Acts 4:1, 17-18; 12: 5); Paul had multiple problems, including, suffering, misunderstandings, beatings, imprisonments, shipwrecks and a thorn in the flesh (2 Cor. 11:23-27); Timothy had health problems, including his frequent illnesses (1 Tim. 5: 23).

These men represent some of the best Saints in the Bible. One would think that God would appreciate these great people so much that he would have protected them from the common problems of life but that is not the way God operates. In addition to these individuals that had experienced various kinds of physical and psychological trauma, God's people as a group, did not do much better. Research findings reveal that:

The descendants of Abraham lived under Egyptian domination for 400 years.  
The later generations of the Israelites wandered in the wilderness for 40 years.  
Much later Israelites, including many innocent people, were taken to Babylon.

It is obvious that the people in the Old Testament period suffered different kinds of problems. Unfortunately, the followers of Jesus and the young Church that was planted by his followers also suffered many kinds of problems as reflected below:

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The Christian widows lost their food rations that had been given by the Jews (Acts.6:1-3); The young Church lost members, Stephen to stoning and James to beheading (Acts.6:9-7:57; 12:11-12). The Church was so threatened after Stephen's death that they fled from Jerusalem. (Acts.8:1). The believers in Jerusalem were threatened and arrested and abused by Saul (Acts.9:1-2). The Churches in Galatia suffered persecution (Gal.3: 3). The Church in Corinth suffered internal strife and leadership struggles (1Cor.3: ff). The Leadership of the Church in Ephesus were arrested and beaten (Acts.19:27-29). The Second generation Churches written to by Peter and the writer of Hebrews experienced many kinds of suffering (1Peter5:1).

The above facts inform that neither individual followers of Jesus nor the Church as a whole are exempted from the common problems and troubles of life. In addition to the problems they faced as a minority religion in the Roman world, the Church experienced all the problems the communities in which they lived experienced. The believers in Jerusalem later suffered the wars led by Titus between (AD 68 – 70). The followers of Jesus on board ships lost their possessions as a result of storms just like the unbelievers. This truth is further illustrated when one looks at church history. The above instances inform and as well establish the fact that persecution and terrorism had been in existence from the time immemorial. However, there are uncountable and remarkable testimonies of supernatural protection of certain Christians, individuals and groups in the Scripture too.

### **Religio-Ethical Mechanism towards Reducing the Act of Terrorism in Nigeria**

Jesus said to his disciples *you are the salt of the earth and you are the light of the world*. These metaphors suggest that the followers of Jesus are not to isolate themselves from the people but are to be engaged in intervention to make positive inputs into the society of which they are a part. Therefore, the intervention of the Church is not only to evangelize and plant churches but to move outside the walls of those churches so that the Church can positively change this world to reflect the principles and truths of every discipline and every part of society God created. Okwii asserts that the current emerging focus on social issues, like Terrorism and how to combat them, cannot be separated from core values which include: the church's corporate core values, the church's theological values, the personal core values, and the church's social activities. He argues further that there should be a re-focus towards integral mission, with a view to aiming at the values of the kingdom of God, love and the justice revealed by Jesus Christ, by the power of the Holy Spirit, for the transformation of humanity in all its dimensions, both in the individual and in the community. The results of his findings through extensive interviews conducted with Church leaders, Church members, group discussions, and individuals reveal the diverse roles of the Church towards combating the acts of terrorism in Nigeria. According to Ehusani (1996) and Okwii (2013), the Church is expected to perform multi-dimensional roles as highlighted below:

**Church Corporate core Value to the Society:** The Church should always provide the word of God as the foundation of social values; and also by making Jesus Christ's mode appropriate social involvement. Besides, the following principles should be internalized into individual and corporate entities. Thus, that the principles of justice and righteousness demand social commitment by the church; that the principles of redemption and salvation require social involvement by the church; that the principle of kingdom-dominion motivates social engagement by the church; and that the humanitarian-hospitality principle inspires social

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contributions to humanity and society (Ehusani, 1996:26-33; and Okwii, 2013:26-33; Abogunrin, 2003: 105-125).

**Personal Core Values to the Society:** It is important to know that everybody has personal social responsibility to complement religious faith in order to make a tidy whole in life. In view of this development, there should be a personal acceptance of a definite call of God into a specific ministry, this is because everybody has a ministry to man. There should be a personal response to the grace and love of God; and Jesus Christ as revealed in redemption, salvation and blessing. Also, there is the need for a personal modeling of the life. More importantly, it is important to exhibit personal release from unenlightened Christian history, doctrines and theology that kept one in darkness and ignorance. Individual needs to imbue with the spirit of personal life of joy and fulfillment in obedience to God's commands and doing exploits for humanity. Everybody should to take up the challenge of being a change agent or a transformer of human lives. All members of the society must have personal conviction of doing the will of God and what is right .Spirit of personal responsibility to promote justice, righteousness, truth, love and mercy must be manifested in the society. A personal commitment to being a follower and imitator of Christ, the Apostles, Church Fathers, Leaders and Mentors is quite incumbent on individual members of the society (Ehusani, 1996: 26-33; and Okwii, 2013: 26-33).

**Social Activities by Personal cum Corporate core Value for a Well-ordered Society:** There is the need for spiritual and moral transformation, that is , developing programs for discipleship and spiritual formation that lead to personal transformation. There is no gainsaying that Nigerian society requires structural and environmental transformation, which is, repairing and restoring deteriorating community infrastructures and the physical environment. Furthermore, economic empowerment is very important in order to alleviate untold hardship and suffering, that is, teaching entrepreneurship and assisting in economic empowerment and income generation. Medical services should be given proper attention by providing medical insurance and specialized health care for improving the quality of health of the populace. Besides, human rehabilitation is another area through which acts of terrorism can be curbed in Nigerian society, this is by developing and implementing programs and activities that rescue, rehabilitate and restore prostitutes, ex-convicts, *area boys* and other social miscreants. Educational programs need to be given priority by developing educational institutions and general educational services at primary, secondary and tertiary levels to improve quality of education. Also technical and specialized education is equally need to be developed in order to provide trained manpower for the workforce. Social justice and civil liberties must be guaranteed by opposing corruption, ascertain social justice and fair play to everybody in the society (Ehusani, 1996:26-33; Okwii, 2013:26-33; and Falola, 2006:23-26).

## **Conclusion**

In view of the above submission, there is an urgent need for the Nigerian Church with a view to formulating a praxis methodology by which a program of social transformation could be effectively integrated into the evangelical, catechetical, theological, spiritual and pastoral life of the Church. Ehusani corroborates that the practical dimension in the evangelizing mission of the Church today demands that the entire *Body of Christ* be constantly engaged in interpreting the *signs of the times*, using the Gospel of Christ and the social doctrine as tool. All the existing structures of the Church have a role to play in the enormous task of preventing terrorism, and as well enhance social transformation. There is the need to seek

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avenues of cooperation with secular civil rights groups such as the Civil Liberties Organizations, the Campaign for Democracy and the Constitutional Rights Projects. The Nigerian Churches must reject the prevailing culture of death within which we have excessive materialism, crass selfishness, greed, exploitation, manipulation, false propaganda, arbitrary rule, social discrimination and capital punishment. The Church must dissociate themselves from all authorities, structures that oppress, intimidate, alienate and impoverish people. There must be a definite commitment to the evolution of alternative social, economic, and political strictures that will make a just and peaceful society. For Nigeria to be developed and transformed, it must have to address and transform its primary and primordial social factors as identified in part of this article.

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