

# Stemming the Incidence of Kidnapping in the Nigerian Society: What Religious Education Can Do?

Ilechukwu Leonard Chidi Uchem Rose Asogwa Uche  
University of Nigeria, Nsukka, Faculty of Education, Arts Education

## Abstract

This paper researches on stemming the incidence of kidnapping in the Nigerian society with particular emphasis on what religious education can do. The much sought progress and development of the Nigerian society have been hampered by serial kidnapping. Using descriptive research and data analysis, this research exposes the meaning and many incidences of kidnapping in Nigeria with the context of case studies. What religious education can do in stemming the incidences of kidnapping was elaborately elucidated. The paper ended with recommendation and action areas to build the Nigerian society of our dream.

**Keywords:** Kidnapping, Nigeria, Religious Education.

## 1. Introduction

Nigeria as a nation has experienced and is still experiencing considerable turbulence, turmoil, civil strife; high rate of crime, particularly the organized crimes of drug trafficking, human trafficking, kidnapping, human sacrifice and ritual killing and armed robbery; international terrorism, sectarian violence, political violence; communal strife; natural disaster; insurgency; militancy and pervasive normlessness; economic crimes such as advanced fee frauds; cyber crimes; money laundering and systemic official corruption in the private and public sectors; cross border crimes and so forth. Among these crimes, the most egregious is kidnapping. Kidnapping is a new wave of crime that is presently ravaging the country.

Kidnapping- the unlawful taking away of a person against the person's will, usually to hold the person in false imprisonment for ransom or in furtherance of another crime has in recent times become a recurrent event in Nigeria, especially in the south-south and south east geo-political zones of the country. The crime has become endemic to the extent that Nigeria in the year 2008 was placed sixth on the global kidnapping index by online tourism site. This rating put the country among countries with serious kidnapping problems.

The recorded cases of kidnapping in Nigeria shows that 353 cases of kidnapping were recorded in 2008 and 512 cases of kidnapping and 30 dead person in kidnapping den was recorded in 2009. The Nigerian police record shows also that in 2009, kidnappers and hostage keepers got N15 million ransom and about N100 million between 2006 – 2008. Apart from this proximate impact on the victims, kidnapping exact enormous and far reaching economic and social costs. It induces and creates a palpable ambience of fear and despair for all citizens and stultify economic growth and sustainable development. It is thus one major development challenge bedeviling Nigeria today. It drives away investment, both foreign direct investments and domestic and consequently shows down growth.

More still, kidnapping is affecting Nigeria's attempt to develop a viable tourism industry as visitors are regularly warned by their countries to be wary of coming to Nigeria. It causes disruption of social peace and economic sabotage. In so many ways it undermines the quality of life of the Nigerian citizens because it leads to serious problems such as poor health status, infrastructural decay and poor image of Nigeria at regional and global scene.

The upswing in the crime of kidnapping remains also the most disturbing, pressing present, clear and real dangerous it reduces man into semblance of an animal. Victims suffer psychological trauma from the loss of freedom and dignity.

The emergence of kidnapping has however be blamed on many factors such as government inability to address the root causes of dissatisfaction, anger and agitation among various groups in the country. Mostly recent emergence of kidnapping is traceable to Niger Delta militant and like wild fire, poverty and social deprivation, unemployment in varying degrees are blamed to be variables predisposing people to the crime of kidnapping. Opinions and suggestions have also been given blaming poor political leadership and not paying much attention to other factors that create enabling environment for insecurity to thrive as factors that promote kidnapping in our society.

In the face of this crime, several approaches have been put in place by the government to combat its challenges ranging from setting up of Joint Task Force (JTF), open confrontation by security personnel to the amnesty programme, yet all these proved to be exercise in futility. Following from this security failure of the government, the focus of this paper is therefore to find out the place of religion in curbing kidnapping in Nigeria. In this thought flow, concentration shall be based on those characteristics of religion that can be used to preserve the society against corruption and moral bankruptcy. The study hence makes analytical inquiry into the concrete and visible factors that religion can use to strengthen and preserve human dignity and restore moral rectitude in

the psyche of Nigerians, with hope of achieving a commensurate moral habit to enhance harmony in the society. To achieve these objectives, the phenomenological method of examination will be employed in the interpretation of data collected aimed at giving objective and unbiased analysis to the issue.

## 2. Conceptual Clarification

Two concepts are basic in this study and they require clarification to enhance better understanding of the main thrust of the paper. They are kidnapping and religion.

### 2.1 Kidnapping

The term 'kidnapping', according to Asuquo (2009) is difficult to define with precision, because it varies from state to state and jurisdiction to jurisdiction. Walsh and Adrain (1983) also affirm that kidnapping varies from country to country, therefore the term is uncertain and devoid of any straight jacket definition. The definition of the term therefore depends on who is defining it and from what perspective and for what purpose. Thus Walsh and Adrain (1983) defined kidnapping as unlawful seizure and detention of a person(s) by force against their will. It is also an act of seizing a person and taking him/her to another country for involuntary servitude or the imprisonment of males into military or Naval service by force or fraud. Adibe (2008) defined kidnapping as the taking away of a person against the person's will usually for ransom or in furtherance of another crime. (Wikipedia.org/wiki/k/kidnapping). For Inyang (2013) kidnapping is the forcible seizure, taking away and unlawful detention of a person against his/her will. It is an act of seizing, taking away and keeping a person in custody either by force or fraud (Abraham, 2010). This includes snatching and seizing of a person in order to collect a ransom in return or settle some scores of disagreement among people. Robertson in Walsh and Adrain (1983) defined kidnapping as a crime of seizing, conforming abducting or carrying away of persons by force or fraud often subject him or her to involuntary servitude in an attempt to demand a ransom or in furtherance of another crime.

In the view of Thomas and Nta (2009) kidnapping is an organized and systematic robbery which is not as deadly as armed robbery, but more profitable than the former. The profitability has encouraged those that indulged in it to carry on with the act although there is law prohibiting it (Inyang, 2013). From the perspective of criminal law, Arewa (2013), citing the case of state and Harrison which defines kidnapping as "false imprisonment aggravated by conveying the imprisoned person to some other place. In the state V. England, it is defined as "the unlawful taking and carrying away of human being against his will by force or fraud or threats or intimidation, or to seize and detain him for the purpose of so carrying him away". (Arewa, 2013).

The North Carolina kidnapping act defines kidnapping as "the unlawful confinement, restraint, or removal from one place to another of any person sixteen years of age or over without the person's consent for the purpose of obtaining a ransom, holding the victim hostage, facilitating the commission of felony or flight after the commission of the felony or for doing serious bodily harm to or terrorizing the victim, (Arewa, 2013). It is therefore the taking away (exportation) of person against the person's will, usually to hold the person in false imprisonment (confinement without legal authority) for ransom or furtherance of another crime (Arewa, 2013).

William Blackstone (2010) asserts that kidnapping is "forcible abduction or stealing away of a man, woman or child, from their own country and sending them into another. This is unquestionably a very heinous crime, as it robs the king of his subjects, banishes a man from his country, and may in its consequences be productive of the most cruel and disagreeable hardship".

In his view, Nworah (2009) asserts that kidnapping is an act of an angry man who wants to take away person of value hostage, and who could be rescued by loved ones. Expanding this Dode (2007) saw kidnapping as a process of forcefully abducting a person or group of persons perceived to be the reasons behind the injustice suffered by another group. It is for him, "a low cost, high yield terror tactics". Adding to this Ogabido (2009) defines kidnapping as: to abduct, capture, carry off, remove, steal away a person(s).

Garner (1999) giving explanation to the term kidnapping writes that the crime is labeled abduction when the victim is a woman. Kidnapping or abduction of a child, in the contemporary usage, is often called child stealing, particularly when done without the motive to collect ransom but rather with the intention of keeping the child permanently usually where the parents are divorced or legally separated, whereupon the parent who does not have legal custody will commit the act it is also characterized as "childnapping".

### 2.2 Ingredients of kidnapping

Kidnapping is a serious offence which deprives the victim his liberty. Following the givens of the house of the lords, Arewa (2013) laid down the following ingredients of kidnapping: namely:

1. There must be a taking or carrying away of one person by another.
2. The taking or carrying away must be by force or fraud.
3. The taking or carrying away must be without the consent of the person, so taken or carried away.
4. The taking or carrying away must be without lawful excuse.

- So the ingredients of the offence which the prosecution must prove, in any particular case of kidnap are:
- There must be a taking or carrying away or a carrying away of one person by other.
  - The taking or carrying away must be by force or fraud.
  - The taking or carried away must be without the consent of person so taken or carried away.
  - The taking or carrying away must be without lawful excuse.

Arewa (2013) further clarifies that where the allegation alleges as here, a kidnapping by fraud, once the fraud alleged within the count has been proved, that fraud then cancels out the consent of the person taken or carried away. In other words, fraud negates consent. It disposes of the requirement for the ingredient because, members of the jury, consent obtained as a result of fraud can not be true consent.

### **2.3 Types of Kidnapping**

There are basically two types of kidnapping, viz: Economic kidnapping and political kidnapping.

#### **2.3.1. Economic Kidnapping**

Economic kidnapping or the kidnapping business is where a finance demand is made, which could be either hard cash, or some other financial resources (Thom-Otuya 2010). It is based on this that Tzaneli (2006) describes kidnapping as a business venture that is regulated by the laws of demand and supply and is a type of social action that involves the calculation of the most efficient means to desired end. As economic venture, kidnapping enterprise and kidnapers are businessmen, they just happen to be on the illegal side of it. If you deprive them of the demand then there is not going to be any supply. "Why should I kidnap who will not pay" (Akpan, 2010). In the recent times, kidnapping was used as a weapon to fight for economic and environmental justice in Niger Delta. The economic motivation was intermittently used as a means to fund and sustain the fight.

#### **2.3.2. Political Kidnapping**

This is where political concessions such as the release of prisoner, changes to the law and policy retreats are demanded (Briggs, 2009). Here kidnapping is seen as an instrument for political vendetta and settling of political scores. The operation is organized and targeted mainly on key serving politicians or contractors working directly for government. Once the victim is kidnapped, a high level of negotiation is expected which will ultimately lead to a heavy ransom. Such ransom is used to further political goals, self-settling of aggrieved groups or a way of financially crippling an aspiring politician. Turner (1998) describes this as "money and politics" kidnapping, where there are political motive for kidnapping but where ransoms are also demanded. Such ransoms are often used to further the political objectives of the kidnapping organizations or simply to facilitate the survival of the organization. Based on this, Akpan (2010) asserts that it was insinuated that most top kidnapping operation are master minded by top government officials, opposition groups, unrewarded or uncompensated members of election rigging groups, among others. One glaring instance of political kidnapping was that of Chris Ngige, the former Governor of Anambra State, who was kidnapped in July 10, 2003 by his fellow political party members who were in opposition with him (Emewu and Anyanwu, 2011).

### **2.4 Global Evolution of Kidnapping**

The crime of kidnapping is not new in human society. Turner (1998) compiled a documentation of how kidnapping originated. For him, the term "kidnapping originated in the 17<sup>th</sup> century England where children were kidnapped and often sold as slaves or agricultural workers to colonial farmers. Akpan (2010) described how centuries before in ancient Rome, the Emperor Constantine (AD 315) became alarmed by the incidence of kidnapping that he ordered the death penalty punishment for the crime. However, the incident of kidnapping is relatively new entrant into African continent (Akpan 2010).

In various parts of the world today, kidnapping for ransom is a common occurrence. Certain cities and countries are often described as the kidnapping capital of the world. Baghdad acquired the title in 2007, Mexico had it in 2004 and Columbia in 2001, Haiti, Brazil, Philippines, part of former Soviet Union and Africa have frequent kidnappings ([Wikipedia.org/wiki/kidnapping](http://Wikipedia.org/wiki/kidnapping)). In the year 2008 Nigeria was placed sixth on the global kidnapping index by an online tourism site. This rating puts Nigeria among countries with serious kidnapping problems, behind Philippines, Venezuela, Columbia, Brazil and Mexico (Ujumadu, 2008; Ekpo, 2009).

Thom-otuya (2010) points out that in the past, and presently in some parts of the world such as southern Sudan, kidnapping is a common means used to obtain slaves and money through ransom. Also that in more recent time, kidnapping in the form of Shangaiing or presganging men was used to supply merchant ships in the 19<sup>th</sup> century with sailors, whom the law considered unfree labour (<http://en:Wikipedia.org/wiki/kidnapping>).

Brigs (2009) observed that economic kidnapping is one of the fastest growing industry in the world. The estimate shows that kidnapping globally take home in the regions of \$500 million each year in ransom payment, the hostage is a commodity with price on his head. It is also estimated that there are approximately 10,000 kidnappings each year worldwide.

For Thom-Otuya (2010) the undisputed kidnap capital of the world is Columbia, where the activity has been flourished as a cottage industry. According to her, in 2000, the Columbian National Police recorded 3162

cases. The most disturbing is that Columbian problems have not been contained within its own borders. Columbian kidnapping group often cross over into Venezuela and Ecuador to take hostages, and both countries future in the top ten (Thom-Otuya, 2010). Briggs (2009) further posits that Latin America is important hub for kidnapping. But, Thom-Outya (2010) argues that it would be wrong to see the crime as uniquely Latin America problem. Akpan (2010) also affirmed that the crime had remained a prominent feature of criminology literature in other parts of the world. The discussion so far shows that the crime of kidnapping has grown over the years as an industry involving every level of the society and motivated by many reasons.

### **Background of kidnapping in Nigeria**

The root of kidnapping in Nigeria, according to Townsend (2008) can be traced to “natural resources nationalism” – the tendency to seek bigger shares of the returns from natural resources. That is, the clamour by aborigines of the oil producing Niger Delta region to better and bigger share of the fortune made from the resources gotten from their land (Essien and Ema, 2013). This problem is worsened by accumulation politics – the tendency for the ruling class to be involved in endless accumulation of natural resources rents accruing from the region through deliberate act of marginalized and deprivation (Akpan, 2010).

Concerns for the development of the Niger Delta region are age-old phenomenon. The communities of the region have been protesting the injustices peacefully for decades, until recently when such protests took on a violent form (Essien and Ema, 2013). The parties involved in the conflict do not only include the federal government but also the oil multinationals. Onduku (2001) summarized the grievances of the people into three interrelated but analytically distinct issues, which include:

- that laws relating to oil exploration and land ownership be abrogated;
- the issue of natural resources control and self-determination; and
- that appropriate institutional and financial arrangement should be put in place by the oil producing communities or the development and environmental problems associated with oil exploration and exploration.

The government, according to Essien and Ema (2013), seemed not to be taking this matter seriously given its attitude of using military option to suppress the people’s demanded. The people therefore opted for hostage taking, hijacking and kidnapping of oil workers in all the Niger Delta states. Supporting this view, Arewa (2013) writes that as a criminal offense kidnapping was contemporary preserved to service by their Movement for the Emancipation of Niger Delta (MEND) in 2006, in its militant activities in the Niger Delta region of Nigeria against the Nigerian state, which it perceives as having impoverished the mostly ethnic nationalities which constitute the Niger Delta region.

Kidnapping as seen above was used by the Niger Delta militants, to make a case for the development of the region. At initial stage, the kidnapers do not ask for ransom (Newswatch, June 29, 2009). According Thom-Otuya (2010), one of the foremost recorded case of kidnapping was when the Movement for the Emancipation of the Niger Delta (MEND) kidnapped nine (9) foreign workers in Delta state to bargain for the release of detained Mujahid Asari Dokubo, Leader of the Niger Delta People Volunteer Force (NDPYF) and the arrowhead of the Niger Delta struggle, for fair deal in this cycle. She attests that they did not ask for ransom, only that their leader should be released in exchange for the hostages. The federal government offered money (hard currency) to the boys and they took the money and released the hostages (Tell, December 17, 2007). Essien and Ema (2013) explain that of late, kidnapping of foreign workers have become one of the key elements of such conflicts as a deliberate attempt to challenge government’s hegemonic powers over their resources. The government of Yar’adua granted amnesty to Niger Delta militants in a bid to end the violent crimes in the region, but the main effect, according to Essien and Ema (2013) was divisionary. That is, the crime of kidnapping in particular degenerated from targeting oil workers and multinationals to targeting politicians, clergy, entrepreneurs and business owners. Also, Arewa (2013) noted that while the crime is abating to tolerable level in the south-south where it first assumed its present notoriety, after the general amnesty granted to the militants, it has spread to other parts of the country like a malignant growth. At this stage, kidnapping is no more perpetrated for the purpose of agitation for resource sharing but for ransom. The kidnap business took another dimension from 2006.

## **2.6 Causes of Kidnapping in Nigeria**

Many reasons have been given as the causes of kidnapping. Scholars like Thom-Otuya (2010), Arewa (2013), Inyang and Ubong (2013), Essien and Ema (2013), Hino, (2005) and Inyang (2009) give the following factors as the causes of kidnapping, viz: militancy, proliferation of arms and military uniform, poverty, unemployment, moral decadence and quest to get rich quick syndrome, greed, corruption and the poor government, inadequate control of our sea territorial jurisdiction, statelessness and normlessness of Nigeria state, lost of the patriarchal moral authority by Nigerian nation and problems with law enforcement. These factors are cursorily discussed below.

### **2.6.1. Militancy**

Following from the above Owubokiri affirms that militancy in the Niger Delta region was the immediate

precursor of kidnapping in the country (This Day online, May 2009).

#### **2.6.2. Proliferation of Arms and Military Uniform**

Inyang (2009) believed that the proliferation of arms as a result of political patronage of miscreant who were dumped after elections may indirectly encourage and enhance kidnapping. He likened today's kidnapping situation to the scourge of arm robbery in the early eighties where many young-able bodied men who fought during the Nigerian civil war were discharged and sent home with nothing. Meanwhile since the schools they left behind were destroyed and there were no jobs to engage them and keep them busy. Many of them consequently took to armed robbery, since as ex-soldiers they were armed with weapons, having acquired the skill and guns during the war. The story is almost the same today as politicians employ most idle youths as political thugs and later dumped them after elections. Therefore, the youths (thugs) who have been abandoned by their master after winning elections are now busy kidnapping innocent person and relative of those persons they surged to be wealthy (Inyang and Ubong, 2013). Thom-Otuya (2010) attests that the escalation of the Niger Delta crises in Nigeria raised the stake of proliferation of small arms and light weapons. She quoted Dr Oritsejafor, the former Minister of State for Defence as to have said that the volume of illegal arms in circulation in the Niger Delta was disturbing. The federal government and the minister warned that the situation could lead to instability. Kidnappers use gun to prosecute their operation.

#### **2.6.3. Poverty**

According to Hino (2005), in Nigeria most indicators of social and economic progress, including real per capital consumption, literacy, access to clean water, and income distribution, indicate that poverty has worsened since 1960. Despite its human and natural resource wealth, Nigeria has become one of the poorest nations of the world. Per capital income was lower in 2002 than in 1975. Poverty in Nigeria is generally believed to be prime cause of kidnapping in the country. Justifying this, Garland (2002) posits that virtually, all the various theories of crime causation have explanatory value; it is therefore axiomatic that poverty and social deprivation would in varying degrees, adjusting for intervening variables predispose people to criminality. Arewa (2013) explains that where a society is characterized by pervasive poverty and social injustice, the preponderance of its citizenry will suffer untold privation and incline to criminality in order to survive. On this, Thom-Outya (2010) points out that all over the world, poverty is said to be a motivating condition for criminal activities. Many Nigerians are suffering from administrative neglect, crumbling infrastructure and services, high unemployment, social deprivation, abject poverty, filth squalor and endemic conflict. Most of the kidnappers are lured by poverty; poverty frustrates them into harsh and uncivilized thought and actions. Arewa (2013) stated that the drift of the Nigerian state has been unremitting since 1966, resulting in progressive decrease in state capacity to deliver on the social compact by guaranteeing socio-economic rights and generally improving the well-being of the citizenry. Weak state capacity in turn leads to economic failure, unemployment and pervasive poverty which provide a festering ground for malcontent, deviance and criminality (Garland, 2002).

#### **2.6.4. Unemployment**

Inyang (2009) posits that kidnapping in Nigeria is often associated with youth unemployment. He used the acknowledged adage, which says that "an idle man is the devil's workshop", to present the situation of unemployment in Nigeria. Uncountable able bodied men and women are roaming the Nigerian streets in search of jobs that do not exist. Out of frustration and mounting responsibility to tackle many idle young persons have ventured into criminal activities of which kidnapping is not an exemption. (Inyang and Ubong, 2013).

A student who is unable to secure a job, according to Inyang (2009), is psychologically bereft of other means of survival in such situation; the young person could develop a negative attitude towards society and attribute his failure to that of society. In line with this Thom-Otuya (2010) points out that the spate of unemployment in the country is too high and very risky for national development. There are lots of youth whose energy are still seeking for work to dissipate and earn with it. They are poor and idle. This is the factor that is responsible for the spread of the kidnap venom to various parts of the country like wild fire.

#### **2.6.5. Moral Decadence and Quest to Get Rich Quick Syndrome**

These have been identified as some of causative factors of kidnapping (Inyang and Ubong, 2013). Inyang (2009) confirmed these in his proposition that in Nigeria, nobody asks questions on how people make their wealth. A poor person today, according to him, can show up with an expensive car tomorrow and nobody dare to question the sudden wealth. He further asserts that people who have donated money to develop their communities are rewarded with chieftaincy titles thereby creating a wrong impression in the minds of Nigerian youth who thereafter take to kidnapping.

Inyang and Ubong (2013) identified greed as one of causes of kidnapping in Nigeria. According to them, throughout history, greed has caused many persons to take part in heinous criminal acts. Kidnapping is perhaps one crime that promotes greed and despair on the human person. For many, it is greed that pushes perpetrators to brutalize and torture a stranger and put his family through a cruel ordeal for weeks, months sometimes years.

#### **2.6.6. Corruption and Poor Governance**

Arewa (2013) succinctly pointed out that consequently upon the collapse of the parliamentary system in Nigeria

in 1966 through degeneration and revolutionary ouster, the state, its laws and institutions became dedicated instruments of despots and political forces and allowed to slip deeper and deeper in the mire of corruption and malfeasance far beyond the transformation. Economic failure is attributed to erosion of the state's institutional and administrative capacities, corruption pandemic, inconsistency in economic policy, external shocks, poor state of the rule of law and military dictatorship, rising ethnic nationality conflicts and the state's inability to implement its policies and decisions due to corruption and refraction of such policies through prism of ethnic and sectional interest provoked some other sections to criminality especially that of kidnapping. In this view, Thom-Otuya (2010) writes that poor leadership being provided by the country's politicians have resulted in mass poverty and unemployment. According to Ogabido (2009) the issue of poverty and unemployment of youth as well as social injustice and unfair distribution of the nation's resources are potent causes of kidnapping in Nigeria. These factors have caused the youths to engage in kidnapping and criminal activities as a way of getting their share of nation's wealth. He blamed the Federal Government for Lack of equity and fairness in the business of governance as well as lack of responsible leadership that is not complacent to give incentives to people's yearnings and aspiration. In his own view Nworah (2009), posits that, in a situation where government officials especially top ranking persons in civil services who are custodian of government resources spend recklessly or loot, it could automatically encourage few of the dissatisfied persons to vent their anger on them and their relatives.

#### **2.6.7. Problem of Law enforcement and Inadequate Control of Our Sea Territorial Jurisdiction**

Thon-Otuya (2010) posits that most of the kidnaps carried out by the militant that their victims are always ferried to the creek for custody. She further asserts that the Nigerian navy does not have enough functional equipment to monitor and secure the porous water way. The Navy, according to her, has only about ten (10) combat ships with about twelve (12) defender boats, none of this ship is below thirty years. She is inadequately equipped to police her sea lanes, and this makes her inadequately equipped to monitor sea pirates and kidnap activities. She inadequately equipped to patrol and familiarizes herself with the creeks and tributaries in Niger Delta. This makes kidnapping in Niger Delta to be endemic.

Apart from inadequate equipment, the members of the law enforcement agents are corrupt and lack will power to fight the criminals to conclusive end.

#### **2.6.8. Statelessness and Normlessness of Nigeria State**

According to Arewa (2013), since 1966, Nigeria crossed the threshold into a latent state statelessness, the state; its laws and legal institutions lack majesty, authority and legitimacy. The politic is anarchical and characterized by a pervasive state normlessness. The citizenry have not internalized the laws of the state and lack the psychological acceptance of the authority of the state. They are alienated from the state (Hino, 2005). Because of this, the state has progressively lost its moral authority to socialize the citizenry away from criminality; hence there is an upspring in the incident of the crime of kidnapping and abduction. Again, the succession of absolutist military regimes has left a festering laceration on the national pschy, which the few short-lived civil interregnums have not healed. Nigeria has thus far existed at the precipice for no state can survive where there is pervasive statelessness and normlessness (Hino, 2005).

#### **2.6.9. Lost of the Patriarchal Authority by Nigerian State**

According to Arewa (2013), Nigeria has lost the patriarchal moral authority which is necessary in the socialization process, the same way, a father who ought to constitute the central and dominant figure in a family unit loses authority as a result of his failure to discharge his obligations as the central and dominant figure to provide for the needs of members of his household. Patriarchal authority emanates from consistency in the discharge of those obligations. Where the obligations are habitually discharged in the breach, the patriarch loses its grip and progressively becomes unable to rein in the behaviour of the citizenry. This outcome is inevitable because of the nature of the socialization process (Hino, 2005).

Socialization is, according to Arewa (2013), effected by setting rules of human conduct by forbidding certain conduct and encouraging certain conduct through operant reinforcement; preferred conducts are rewarded while deviation from them is punished, thus through a reward/punishment system deviant behaviour is discouraged and ultimately eliminated. However, because rules tend to be imperative they must flow from authority which is derived from the capacity of the patriarch to fulfill those obligations it owes to the people; such as the provision of social services and the general enhancement of their well-being (Schwartz, 1997).

Because the state of Nigeria lacks the patriarchal state capacity, she loses the moral authority to socialize people away from criminality and deviance through laws and punishment, that is, law enforcement. This lack of state capacity stultifies the entire socialization process as people resort to criminal opportunistic behaviour, like kidnapping, to achieve the economic goal of basic survival and culturally prescribed goal; attainment (Arewa, 2013).

#### **2.6.10. Problem with Law Enforcement**

Inyang and Ubong (2013) noted that police personnel lack resources to cope with criminal activities. Moreover, corruption within the law enforcement agencies sometimes thwarts serious effort in crime prevention. For

instance, Blas Ople, the president of the Philippine senate, observed that 52% of kidnapping in the Philippines involve active and retired police military men. This may also be the case in Nigeria.

#### **2.6.11. The Use of Hard Drug**

The upsurge of kidnapping is linked to high consumption and trafficking of hard drugs (Okoli, 2009). The use of hard drugs no doubt leads to violent crimes such as kidnapping and armed robbery within the country. Numerous drug sale joints are springing up everyday where criminal activities are planned, perfected and executed. Some streets in the state have been turned into no-go areas for law abiding residents as unscrupulous miscreants have turned them into ghettos and hideouts for their hard drugs operation. Okoli (2009) cited streets like York and Park Streets in Aba in Abia State and Inyang and Ubong (2013) made same observation in Uyo Metropolis, Akwa-Ibom State, along Etuk and Nkembe streets. These are but few examples. After taking the drugs, the takers became high, fearless, bold and inhuman and they can perpetrate kidnapping under this state of mind without qualms of conscience.

#### **2.7. Targets of Kidnappers**

The Guardian, Sunday, June 28, 2009 outline the targets of the kidnappers as:

- Wealthy local individuals.
- Expatriate working in the area.
- Business travelers and tourists who visits hostile areas.
- Employee of high profile companies, particularly oil companies.
- Captains and sailors of oil carrying vessels.
- Relations of top government officials at the local, state and federal government levels.
- Citizens of nations suspected to be supporting the government with military supplies.
- Top officials of political parties and their relations.
- Relations of business moguls. (Thom-Otuya, 2010).

Okoli (2013) also pointed out that today everybody is the target of the kidnappers.

#### **2.8. Some Incidence of Kidnapping Operation in Nigeria**

##### **2.8.1. Bayelsa State**

- i. In January 11<sup>th</sup> 2006, some expatriate workers of different national were kidnapped. This involved an American, a Briton, a Bulgarian and a Hungarian. (Punch. 12 Jan, 2006) after a prolonged dialogue these expatriated were freed.
- ii. In February 18, 2006, three Americans, a Briton, a Filipino, two Thais and two Egyptians were kidnapped (Thom-Otuya 2009). After a high powered delegation and negotiations and the promise of the federal government and oil companies to meet their demands, they were granted freedom by the kidnappers.
- iii. On Friday, 2 June 2006, eight expatriate oil workers were kidnapped, six of them were Britons, an American and a Canadian while working on an offshore oil rig. They were on board railing rig Bulford Delphine, which operates for the Nigerian oil company, Peak Petroleum industries. The militants want the oil company to negotiate on range of issues affecting their local people and the environmental impact of drilling in their area. President Olusegun Obasanjo joined in the mediation efforts to free the eight hostages whom were later released after Bayelsa governments' spirited effort and intervention (Thom-Otuya, 2010).
- iv. On 22 June, 2006, militants unleashed terror in different parts of Niger Delta while they engage the naval men in shoot out in Port-Harcourt (Thom-Otuya 2010).
- v. Between August, 1<sup>st</sup> and 2<sup>nd</sup>, 2006, a German, three Filipinos, a Norwegians and two Ukrainians were kidnapped (Thom-Otuya, 2010).
- vi. August 9, 2006, two Norwegians` and two Ukrainians working for Peak Petroleum Industries Limited on board an oil service vessel, were kidnapped by some militants from Agge, Orobiri Azembiri and Ogboitu coaster communities in Ekeremor Local Government Area because they were not recognized by Peak Petroleum industries in the memorandum of understanding singed with nine host communities in the area in Yenagoa. (Thom-Otuya, 2010)
- vii. On August 25, 2007, Hensel Seiborough, who is over seventy (70) years and the mother of Wernipre Seiborough, Speaker of Bayelsa State House of Assembly was abducted. She spent eleven (11) days in captivity.
- viii. On Monday October, 9, 82 year-old, Pa Kononibo: father of Ebiungu Kononibo, Bayelsa State House of Assembly member representing Kolokuma-Opokuma ward I was kidnapped at his home Odi. The kidnappers stormed the House at about 9pm and after three hours of gun battle, the old man was spirited away through the River Num.
- ix. A female member of the house also had her 11 year old son kidnapped while she slept at night (Tell,

December 17, 2007).

August 7, 2006 marked the day kidnap for ransom or commercial kidnapping started at Delta Ijaw and Bayelsa. It also drifted to other states like: Rivers, Akwa Ibom, Abia, Imo, Anambra, Enugu, Kaduna, etc

### **2.8.2. River State**

- i. On 5<sup>th</sup> July, 2007, the daughter of a British oil worker was abducted. She was abducted at gun point from a car in traffic in Port-Harcourt. The British foreign office called for the release of the abducted girl (wellington, 2007). The following kidnapping activities took place in River State in 2007.
- ii. A three year old Michael Stewart, son of Indian, Somian – Stewart was kidnapped.
- iii. A female legislator representing Okirika in the Rivers State House of Assembly was abducted. She was abducted at Tantua International School, Elekahia, and was released three days after.
- iv. Margret Hill, daughter of Dennis Hill, A Briton with a Nigeria mother, was abducted on her way to school. She was later released.
- v. Three year old Samuel Amadi, Son of Eze Francis Amadi, traditional ruler of Iriebe in Evo kingdom was kidnapped and released (Tell, December, 2007).’
- vi. April 2007, during election in the state Celestine Omehia’s mother Cecilia was abducted even before Omehia was sworn in as a governor of the state.
- vii. On Friday, August 5, 2007, Kara Befi, a chief and father of Charles Befi, a former deputy speaker of the River State House of Assembly was kidnapped from his home in Khana Local Government Area.
- viii. On September 27, a Columbian oil worker with Saipan was kidnapped and two other Columbian and a Filipino were kidnapped. The kidnapers demanded for 200 million ransom.
- ix. On August 10, 2008, David Worth, a British oil worker with Hydro drive was kidnapped and kept for 55 days.
- x. In 2008, Professor Nemi Briggs a former Vice Chancellor of the University of Port-Harcourt and, the current Chairman, River State Independent Electoral Comission was kidnapped for ransom.
- xi. In 2009, Elechi Amadi, an elder statesman and renowned author was kidnapped and later released.
- xii. On Janurary 11<sup>th</sup> 2009, Samuel Nnee, the Paramount ruler of Kpите Community and the GBENE MENE TUA TUA in Tai Local Government Area of River State was kidnapped.
- xiii. Gladys Daukoru, wife of Edward Doukoru, a former Minister of Petroleum Resources was kidnapped.
- xiv. Afinyeteghe Igoni, Commissioner for Works with the Rivers State Independent Electoral Commission (RISEIEC) was kidnapped at his business premises at Ahoada Town.

### **2.8.3. Akwa Ibom State**

- i. 2007, six Russians working for an aluminum company were kidnapped at Ikot Abasi Local Government Area. The militants demanded for N100 million ransom before they would release the victims. The victims stayed with their captives for two weeks in an unknown place for two weeks before they were released (Akasike, 2008).
- ii. A Lebanese working for a construction company in Ikot Ekpene was pulled out of his Company’s Toyota Hilux vehicle and forced into a waiting car and was driven away to an unknown place (Akasike, 2008).
- iii. In 2008, Mrs. Comfort Etok, the wife of the Senator representing Ikot Ekpene Senatorial district was kidnapped in broad day light in Uyo (Akasike, 2008)
- iv. May 2009, Aniefon Aniede Udo, 23 year old daughter of Aniede Udo, Chairman of Abak L. G. A. was kidnapped. She died at the hands of her captives yet ransom was paid.
- v. In 2009, Austin Ekong, former Chairman of Ikot Abasi L. G. A. was kidnapped and released after payment of ransom.
- vi. Nse Nteen, Chairman of Essien Udim L. G. A. where the Governor of Akwa Ibom hail from was kidnapped and released after payment of ransom.
- vii. Godwin Udoh, a younger brother of Emmanuel Udoh, Chairman of Eket L. G. A. was also kidnapped and released after ransom was paid.
- viii. Ime Uwak, a treasurer with Obok L. G. A. was kidnapped and released after payment of ransom.
- ix. Ignatius Edet, father of the Speaker of the State House of Assembly was kidnapped and released after ransom was paid.
- x. Unknown gunmen suspected to be kidnapers on Thursday night kidnapped the Chairman of Onna Local Government Area, Mrs. Owouiughe Ekpoattai, and shot dead two policemen attached to the council boss as security aides (Kazee, August 5, 2010).
- xi. In September 9, 2010, the wife of ANPP gubernatorial candidate and former military governor Capt. Sam Enwang (rtd) was abducted.
- xii. On 31<sup>st</sup> of January, Maj. Gen E. A. Akpan (rtd) was kidnapped at Qua Iboe Church, Iwok, I, Ikot Ubok Udom superintendency in Nsit Atai Local Government Area. The process two persons were shut to death and injured several other thereby bringing church service to an abrupt end (Benjamine, 2010)



- As at the last count, over 100 indigenes of the state have been kidnapped while not less than another 30 narrowly escaped being kidnapped (Essien and Ema, 2013)
- xiii. On December 2008, Owen Owen, an expatriate oil worker with Exxon Mobil was kidnapped in a church premise close to his home and Mobil quarters in Eket. He was later released a few days after a stipulated ransom had been paid to the kidnappers.
  - xiv. On November 24, 2008 One Evangelist Ita Enyong was trailed and kidnapped while on his way to Church.
  - xv. The Daughter of Abel Damina a prominent preacher in Uyo was kidnapped on Thursday, October 16, 2008. This particular incidence compelled the state government to promise an ward of N2,000,000.00 to anyone who had information that will lead to the arrest of those kidnappers as well as release of the politician's will (Inyang and Ubong, 2013).
  - xvi. Others include: A Lebanese working with STEMCO, Sassive Khail and Hon. Ntuen Nse, the Chairman of AIGON – Association of Local Government Council of Nigeria (David, 2009; Nso, 2009).
  - xvii. Also one Ikpe or Uruan Local Government Area was kidnapped and up till today, he is no way to be found. Lack of information about him has made people to belief that, he may have been killed by his abductors (Micheal, 2009).
  - xviii. On April 16, 2009, an expatriate worker Gitto Construction Company was abducted by suspected Niger Delta Militants.
  - xix. A construction work, a Lebanese Mosef, was kidnapped at the site of construction of the Ibom International Airport at Okobo Local Government Area of the State. (Kazeem, 2009)
  - xx. In June 14 2009, the father of the former Speaker, Akwa Ibom State House of Assembly, Chief Nelson Effiong was kidnapped and killed after ransom payment had been made.
  - xxi. Mr. Ubong Obot (Obotex) was kidnapped and his barber who came to give him hair cut at his residence was killed in the process. (Inyang 2009)
  - xxii. In June 30, 2009, a businessman, Engineer, Emmanuel Okon Ekpeyong and his younger sibling, Mathias was killed in failed kidnapping attempt.
  - xxiii. In July 2009, Apostle Okuyak Uwah of the New Apostolic Church was kidnapped in his home which was close to the state Police Headquarters at Iko Akpan Abia. The Apostle was released after when stipulated ransom was paid to the kidnappers who has shot his son and gateman.
  - xxiv. In July 2009, Akan weeks of Reigners Bible Church also was kidnapped in Ukanafun Local Government Area on his way to Port Harcourt and was set free after the payment of five million naira ransom.

#### **Ondo State**

- i. On 14<sup>th</sup> June, 2009, Iyabo Basaru, wife of state commissioner for Lands Sikiru Basaru Iyabo was kidnapped along with her friend, Sola Alli, wife of the newly appointed permanent secretary in the state, by gunmen in front of Basaru's house at Aji Pawo area Akure.

#### **Edo State**

- i. Friday June 5 at about 9 pm, Osammede Adun, Managing Director of Bob Izua Transport Company Limited and Chieftain of the People's Democratic Party (PDP) in Edo was kidnapped by 19 man gang all of them dressed in military uniform at his residence in Benin City.
- ii. Pa Oduwri, the father of This Day Editorial page Editor, Eddy Odvwri, was kidnapped and killed by his abductors because he recognized his kidnappers as boys from his neighbourhood.
- iii. Godgood Nlakuosu a wealthy businessman in Edo state was kidnapped and murdered by his abductors.

#### **Ekiti State**

- i. Early June, 2009, Tope Okunlola, South West regional manager of Spring Bank plc and his driver Ojo Adebajo were kidnapped, and ransom was paid.
- ii. In January, 2010, a first class Oba, the Attah of Aiyede Ekiti in Oye Local Government Area, Oba Adeleye Orisagbemi, and Acting Provost of the State College of Education Dr. Gabriel Olowoyo were kidnapped by a gang in two different operations, both died in a motor accident while the kidnappers were asporting them to an unknown a destination.

#### **Delta State**

- i. Henriena Omovegie was kidnapped and killed. His son Obinna Esiobi, an under graduate of Nevena University in Delta State was among the kidnappers.
- ii. Melvin Okorie, a 17 year-old son of Celestine Okoye, an assistant Commissioner of Police in charge of operations in Delta state was kidnapped in April 2009. He was later rescued through serious police manhunt.
- iii. Another Okowo, 76 years old, the father of Ifeanyi Okowo, secretary to the state was kidnapped. A serious police manhunt rescued the victim.
- iv. Mrs. Okonjo, the mother of Ngozi Okonjo-Iweala, the Finance Minster was abducted in 2012. A serious

police man hunt rescued her.

#### **Imo State**

- a. Chijioke Okwara, the Eshi of Nkwere and traditional ruler of Nkwere autonomous community was kidnapped in Aba, Abia State and taken to a forest in Ntigha, Isiala Ngwa North Local Government Area of Abia State where he was held captive for days. He was later rescued by men from Imo State Police Command in conjunction with their Abia counterpart.
- ii. On May 2009, a four man kidnapping gang abducted Michael Ekerue, the traditional ruler of Ofakala autonomous community in Mbaitoh Local Government Area of Imo State and Felicia his wife, as they were returning from church service. They were intercepted at gunpoint.
- iii. On May 15, Sabra Nwoke, Education Secretary, Umuowa Council was kidnapped. He was released following police action.
- iv. Sylvester Ibe, a retired soldier in his 70 was kidnapped he was taken to a house in the same village where he was held captive. He was later rescued through police manhunt.
- v. On May 19, Herbert Amuchie, a retired School principal was kidnapped by another gang of kidnapers in his residence in Ebikoro Uzoagba Ikeduru Local Government Area. He was rescued by the police after two days.
- vi. On May 25, Innocent Ibekwe, a retired education officer and former Chairman of the Nigeria Union of Teachers in Imo state was kidnapped.
- vii. March 31, Basil Enwerem, Deputy Director Accounts, Government House, Owerri was kidnapped in his village Mbano.
- viii. Peter Orji, a treasurer of People's Democratic Party (PDP) was kidnapped in Owerri and taken to Ntigha, Isiala Ngwa North Local government where he was held captive.
- ix. Other cases of kidnapping recorded in Imo state were those of Ginikwa Udeagu, daughter of Ebere Udeagu, former deputy governor of the state.
- x. Celestine Ngaobiri, member of the Imo State House of Assembly from Obowo Constituency, and the late Christopher Chukwu, father of Tony Chukwu, a wealthy businessman.
- xi. On the 27<sup>th</sup> June 2008, Rev. Father Mathew Cherian, a wealthy Catholic priest who hails from India was kidnapped. After three days in captivity, he was released, (Newswatch, June 29, 2009)

#### **Anambra State**

- i. On January 28, 2007, Pius Ogbuawa, Nnewi business mogul was kidnapped in front of his church. He was later taken into captivity for several days before ransom of N20 million was paid for his freedom (Newswatch June 29, 2009).
- ii. On March, two Chinese men and a Nigerian working with Innoson Industries Nigeria Limited were also kidnapped in Nnewi.
- iii. Erukeme, Chief Executive Officer of Tonimas was kidnapped.
- iv. Mbamalu Okeke, a traditional ruler of Abagana, he was kidnapped along with one of his red cap chiefs and son. They were later rescued by the police.
- v. Michael Agaowo and his Librarian wife were kidnapped on the night of their wedding. They were released two days after paying N15 million as ransom.
- vi. Too-chukwu Mbachu, Chairman of Nigerian Medical Association, Anambra State chapter was kidnapped and later released.
- vii. Okey Chukwuogo, Governorship aspirant of the People's Progressive Alliance, PPA was kidnapped and later released.
- viii. Traditional ruler of Ukpo, Igwe Eze, the brother to a business mogul, Arthur Eze, Arthur of Ukpo "Ozoigbo ndu" was kidnapped after several hours of gun battle, he was taken away by the kidnapers. He stayed in the captivity for many days, a ransom of N100 million was demanded. He was later released after paying undisclosed millions of naira.

#### **2.8.10. Abia State**

- i. Felix Anyansi – Agwu, Chairman of Enyimba football clubs was kidnapped.
- ii. Awa U. Kalu, a Judge, was kidnapped and released.
- iii. Around January 2010, a Columbian and three British Citizens were kidnapped by gun wielding criminals in Obeh, Abia State. Their security detail, a corporal and the driver conveying them to Afam through Owaza were instantly killed by the gunmen. The kidnapped men worked for Netco Diets man, a joint venture between the Nigeria government owned National Engineering and Technical Company and Dutch Maintenance Company Deitsman (J. Osuntokun, 2010).

#### **2.8.11. Enugu State**

- i. Dr. Ajumobi, Brother to former NAFDAC Director Late Prof. Dora Akunyili was kidnapped and kept in an uncompleted house in Enugu. Ransom was demanded. Through the effort of manhunt Police, he was rescued and the kidnapers were apprehended.

- ii. Uche Ani, State Coordinator of the United Nations Development Programme, UNDP, was kidnapped at his residence at Enugu as he was returning from work.
- iii. Prof. Onyeji the Vice Chancellor of Enugu State University of Science and Technology was kidnapped at the gate of Agbani Campus of the university by heavily equipped gunmen who shot sporadically. The victim was rescued after some days of captivities and some of the kidnappers apprehended by the Police force.
- iv. Rev. Fr. Chijioke, A priest of Catholic Diocese of Nsukka was kidnapped in the Church premises just as another Rev. Sister was hauled out in Abia State. (Daily Sun, April 22, 2011).

#### **2.8.12. Kaduna State**

- i. In 2009, Mr. Waje Yayock, the Secretary to the Kaduna State government was kidnapped in Kaduna.
- ii. In same year, Alhaji Bala Belo was kidnapped in Zaria Kaduna State of Nigeria but released later after payment of ransom.
- iii. A Canadian woman, Mrs. Julianne Mulligan Ann, who was on a Rotary International Exchange to Nigeria, was abducted and kept in Gonin-Gora, a suburb of Kaduna until she was rescued by security agents (Hourel, 2007).

#### **2.8.13. Borno State**

In 2013, May, more than 200 girls of Federal Girls College Chibok were abducted by some men suspected to be Boko Haram members up till date no clue of the where about of the girls has been established. (Source of Information, Thom-Otuya 2010; Arewa, 2013; Essien and Emma-Effiong, 2013; Inyang and Ubong, 2013; Hourel, 2007; Wellington, 2007; Newswatch, June 29, 2009, pp 12-23; Tell, December 17, 2007, p.24; Punch 12 January, 2006, Vanguard 13 August, 1999, The Nations Newspaper 11<sup>th</sup> February, 2010; Daily Sun, April 22, 2011; Akasike, 2008; Benjamine, 2010; Okon, 2010; This Day Newspaper, Sept 9, 2010; The Punch Newspaper, August 5, 2010; The Punch Newspaper, October 26, 2008; Kazeen, 2010; Daily Sun, 2014).

## **2.9. Effect of Kidnapping on Nigeria Nation**

Kidnapping as seen from the statistics above has been one social problem that has remained recurrent in the country. Adebayo, Adeyemi and Adetayo (2009) asserted that the social malaise has become so pervasive that it has been underscored by the Federal government as one of the ping possess undesirable diverse effects on the citizens of country. The effects include economic, social, physical, medical political, psychological/emotional, moral and international effects. Some of these factors are briefly examined below.

### **2.9.1. Economic Effect**

The economic effects of kidnapping include direct and indirect costs (Inyang and Ubong, 2013).

#### **Direct Cost of Kidnapping**

This involves the economic value that individuals and government may be lost to kidnappers, much money has been paid as ransom. According to former Inspector of Police, Sir Mike Okiro, N15 billion have been paid as ransom to the kidnappers between 2006 and 2009 (Kyrian, 2009). The large sum of money spent as ransom payment could affect the state economy drastically. Many people kidnapped paid a lot of money as ransom. This situation affects both state and household economy. Some people usually went as far as borrowing to bail their relatives out from the hands of hoodlums. Inyang and Ubong (2013) pointed out that in many cases, it is often the bread winners of families that are usually targeted, the implication is always felt particularly within the family, whereby members of such families will have to feed themselves and adjust to their normal daily activities, until they secure the release of the victim. If the victim is a businessman or woman the business will suffer, if he is a civil servant or an artisan, his place of work will be affected adversely. In both cases there is going to be some setback. If he works in a former organisation, the challenges to be experienced are enormous as the victim's absence will cause problem with the system and the output will be automatically be dropped.

#### **Indirect Cost of Kidnapping**

These include expenditure on preventive measures, such as the employment of private security personnel. At government level, the economic effects include the expenditure on security and security agencies (Inyang and Ubong, 2013). The spread of kidnapping activities in most parts of the country has created crime wave that has affected Nigerian National Security services at the National, State and Local Government Levels (Thom-Otuya, 2010). Soyombo (2009) reveals that the federal government budget for 2009 for police formations and command was N195 billion. The Lagos state government was reported to have spent three billion naria in two year on security (Soyombo, 2009). He further pointed out that the present military spending can under develop the economy of the country, by diverting scarce financial resources and trained personnel from projects that can create wealth and benefit the poor. If this continues, there is no doubt that it is likely going to prevent the improvement of economic and the welfare services of the population.

Apart from increase in defence budget, Inyang and Ubong (2013) also pointed out that the nation loses a lot of revenue when expatriates working in the multinational oil companies are kidnapped. This leads to fear

and out of fear many people tend to stay clear from the working environment and the adverse effect is always on the economy. Dode (2007) clarifies that in 2006 when kidnappers abducted six foreign expatriates from shell oil company premises the company was forced to close down and this led to the loss of millions of standard cubic feet per day of gas production for the country. All these show that kidnapping has great adverse effect on the nation's economy.

### **2.9.2. Political Effects of Kidnapping**

Kidnapping can create political effects like

#### **1. Elective and Political Violence (Thom-Otuya, 2010)**

The rampant kidnapping incidents in Nigeria can escalate the use of kidnapping in Nigeria and political thugs of strong politicians to intimidate their political opponents, thereby derailing the democratic process.

#### **2. Military Incursion into Politics**

According to Thom-Otuya (2011) the alarming rate of kidnapping activities in the country could derail democracy and pave way for military incursion into politics and send the politicians packing. If political gladiators will use kidnapping, as prevailing crime in Nigeria to intimidate their opponent, then, they will be prompting military incursion into Nigeria politics to remedy the insecurity of lives, properties and business with military dispatch. This according to (Otuya, 2010) will lead to the utmost retrogression of Nigeria society.

#### **3. Proliferation of Arms**

Kidnapping activities escalate the proliferation of arms. The business requires good firing power i.e firearms in order to kidnap the targeted victims, to scare people out of the sight and to resist the law enforcement agents. Politicians equip the thugs with arms to use in intimidating their opponents. This is one of the ways those in kidnapping business are amassing fire arms and ammunitions for the effectiveness of their heinous act.

#### **4. Disclosure of Weakness of Nigeria Security Agencies**

The inability of the security agencies to stop kidnapping incidences in the country exposes the weakness of the security agencies in the country. In Niger Delta area the victims of kidnappers are not easily rescued from the kidnappers den. The kidnappers are not easily arrested because of the terrain of the area. The victims are ferried to the creeks which are unknown to the security agencies. This exposes the weakness of the Nigerian Navy. Their inability to secure our water ways poses danger to the security of the nation.

### **2.9.3. Social Effects**

1. Kidnapping affects the social life and social relation of many people who are held hostages in their homes from dusk to dawn, for fear of being kidnapped (Inyang and Ubongm 2013). As a result of kidnapping, night travel has become a high risk. Furthermore, many people have been forced out of their newly completed houses by kidnappers. People are compelled to present an unfinished look of poverty by not painting the external walls of their houses. Many people are afraid to buy or use new motor vehicles for the fear of kidnappers. Soyombo (2009), attests that rich people have resorted to riding in taxi cab and commercial motorcycle popularly called Okada to markets, schools, offices and social outings as a means to check hostage takers.

#### **2. Image of the Country in the Global Scene**

Nigeria before the era of democracy was regarded as a parish state. The recent advent of democracy gave Nigeria an image laundry and placed her back to her rightful place among the nations of the world. The incident of kidnapping in the era of democracy in Nigeria dents the image of the nation in the global scene. Thom-Otuya (2010) observed that in the game of international relations, the image and prestige of a country is very important to her interest. If Nigeria that ought to attract foreign investors has a very poor and dented image, she will probably find it difficult making friends and attracting foreign investors. The truth of the matter is exposed by Odey (2001) when he noted that everywhere in the world; Nigerians are generally feared like dogs, dreaded like criminals, cautiously approached like snakes and avoided as a leper. For Obeta (2002), the level of immoralities in Nigeria has made her notorious among the comity of nations. Therefore the effects of immorality to the growth and development of any nations is always multi-dimensional and is capable of bringing a nation to a standstill. Kidnapping as one of these immoral acts dent the personality of Nigeria outside the country.

### **2.9.4. Psychological/Emotional Effects**

Kidnapping creates physical and psychological fear of insecurity among the Nigerians. This makes contractors to abandon their project due to fear of being kidnapped. This trend retards growth and development. For instance, oil workers abandoned their job for their safety, at the detriment to oil production which is the main source of our economy. Nigeria earns over 90% of foreign exchange from oil and gas production as result of kidnapping. It translates to great threat to the National security and challenges to the government and law enforcement agency.

Fear of insecurity could lead to migration of foreign investors to other countries. Consequently this creates capital flight from the state thereby affecting the economy of the nation. Companies can be closed making some people jobless. This could create threat to security of the nation.

### **2.9.5. Moral Effects of Kidnapping**

1. **Rape:** Some victims of the kidnappers could be sexually abused as their captors await the demanded ransom.
2. **Loss of life:** Some victims of the kidnappers have lost their lives in the hands of their abductors. For instance, Dr. Gabriel Olowoyo, the Attah of Aiyede Orisagbeni died in motor accident when he was being transported by the kidnappers; Henrian Omovegie was kidnapped and killed in Delta state; Mrs. Owoidighe Ekpoattai and two policemen died in the hand of their abductors, among many others. Life is sacred, but kidnappers have made human life to lose its value. Their immoral acts have reduced man into semblance of animals. They have made man to lose his freedom and dignity.

### **2.10. Government efforts in stopping kidnapping**

There is no central legislation on kidnapping at the moment apart from what is enshrined in the criminal code act of 1990. The act stated that “any person who unlawfully imprisons any person and takes him out of Nigeria, without his consent, or unlawfully imprisons any person within Nigeria in such a manner as to prevent him from applying to a court for his release or from discovery to any other person the place where he is imprisoned, or in such a manner as to prevent any person entitled to have access to him from discovering the place where he is imprisoned; is guilty of felony and is liable to imprisonment for ten years” (Cap, 77).

The penal code also provides in section 273 that “whoever kidnaps or abducts any person shall be punished with imprisonment for a term which extends to ten years and shall also be liable to fine (Cap 89) while section 274 provides that whoever kidnaps or abducts any person in order that such a person may be killed or may be so disposed of as to be put in danger of being killed shall be punished with imprisonment for a term which may extend to fourteen years and shall also be liable to fine” (Cap 81).

Though these jurisdictions are existing, they do not bear any fruit as far as stopping kidnapping is concerned. Despite their existence, kidnapping assumed a new dimension. The importance of these provisions according to Arewa (2013) is because kidnapping and abduction jurisprudence in Nigeria is inchoate, characterized by paucity of case law because until it assumed its current notoriety, cases were far in between and hardly reported.

The ineffectiveness of these Jurisprudences made some state of the federation to make laws on kidnapping through their various Houses of Assembly. In Akwa Ibom, Rivers, Anambra, Imo and Enugu states, the law prescribed capital punishment for any person engaged in kidnapping and abduction for ransom and extortion. Yet, this stringent law could not deter the kidnappers from their heinous business.

The government equally set up the Joint Task Force (JTF) made up of Policemen, Soldiers and State Security Services (SSS), to combat the nefarious activity of kidnapping. It is observable that despite this security challenge – kidnapping, is still unabated. In fact the challenge calls for diversification of strategies for possible speedy solution. Iredia (2011) agrees that there is no doubt that the insecurity situation in the country called for extra-ordinary measures to combat it. Yes, other alternative measures need to be adopted to fight the heinous act. As one of the oldest institutions, religion must be employed because it is believed to have reliable panache to the challenges posed by kidnapping. The failure of the measures adopted by the Federal government – security apparatus, legislations and amnesty, shows that there can be no military solution to what is largely a moral and systemic problem. Thus, the question remains what can Religious Education do to arrest this social menace called kidnapping.

### **3.0. What Religious Education can do?**

To adequately explore this section it is necessary to understand what is meant by Religion and Religious education. The understanding of these terms will help us to draw a line round so that we can distinguish what comes within the boundary from what lies outside it. I adopt therefore only the definitions of religion that can help to achieve the purpose of the paper.

#### **3.1. Religion**

The term religion can broadly refer to beliefs and practices in relation to the transcendent, the sacred, the spiritual, or to the ultimate dimension of human life, or it can be defined narrowly as a term that embraces the many religious traditions. Both views are incorporated in the definitions offered for this paper from functional approach Yinger in Hamilton (1975) defines religion as a system of beliefs and practices by means of which a group of people struggles with the ultimate problems of human life. In his view Agha (2003) sees religion as “a noble institution that seeks to establish relationship with natural and supernatural world of existence. It instills the awareness and consciousness, awakens in man the sense of morality which enables him to be at peace not just with his physical world but also in pursuit of his spiritual well being”. These definitions point specifically to the functional aspect of religion, that is, what religion is doing to alleviate the ultimate human problems such as kidnapping. Since the study is not studying religion as a behaviour of organized group and individuals but as

academic discipline, the definitions suffice for this paper.

### **3.2. Religious Education**

Religious education is defined as “those enterprises designed to induct each new generation into the attitudes, beliefs and practices of a particular religion therefore by perpetuating the religion and at the same time providing for the individual a unifying center for his life” (Encyclopedia of Education Research, 1969). It is also defined as the process by which any religious body indoctrinates and trains its members, especially the young in its beliefs and practices (Encyclopedia Americana, Vol. 19). In a broad sense the South Africa Religion and Education Policy (2005) defines “Religious Education as a curricular programme with clear and age appropriate educational aims objectives, for teaching and learning about religion, religious diversity”. It is justified by its educational character which includes the common values that all religions promote, such as expanding understanding, increasing tolerance, and reducing prejudice. It contributes to the promotion of social justice and respect for the environment that can be served by this field of study within the school curriculum.

Religious Education is therefore an educational programme for teaching and learning about religion in its broadest sense, about religions, and about religious diversity in the world. It pursues a balanced approach to teaching and learning about religion. It provides opportunities for both a deeper sense of self-realization and broader civil acceptance of others. It can facilitate the development of both empathetic appreciation and critical analysis. By teaching people about the role of religion in history, society and the world, a unified multi-tradition, Religious Education becomes important part of a well balanced and complete education, (Religion and Education Policy, 2005).

A programme in Religious Education provides an opportunity for people to develop a disciplined imagination that will empower them to recognize a common humanity within religious diversity. It creates a context in which people can increase their understanding of themselves and others, develop powers of critical reflection in thinking through problems of religious or moral concern. These styles of thinking are transferable skills that are potentially relevant to any occupation or role in life. Thus Religious education is not only about valuing traditions but also about the traditions and history of values.

### **3.3. The Role of Religious Education in Stemming the Incidence of Kidnapping in the Nigeria Society.**

Religious education can create many virtues that can adequately curb the menace of kidnapping. Such virtues are discussed below

#### **3.3.1. Development of moral probity in the people**

Religion has long been established to be closely connected with morality. This means that if we have to educate Nigerian child and youth Religious and moral education is relevant. This ought to be so, for it is often said that education without morals is no education. Just as Socrates said that “virtue is knowledge” and somehow teachable. The teaching of morals and making of the people to be virtuous will in no small measure help in stopping the kidnapping activities in Nigeria. This is true because sense of morality is dictated by the need to foster harmony as well as to contribute to the welfare of the society. In this sense, Religious Education teaches sets of code of behaviour and community. It instills sense of morality in any society that attaches itself to it. Religious Education has value frame work that guides the people in determining between right and wrong, which is the pursuit of morality. On this, Dixion (2008) posits that “religious belief, which religious education teaches is necessary to provide moral guidance and standards of various conduct in an otherwise corrupt, materialistic, and degenerated world”. He further maintains that Religious Education can certainly do provide a framework with which people can learn the difference between right and wrong. Gregory (2001) stated that society belief in a creator god (which Religion education Teachers) is instrumental towards providing the moral, ethical and other foundations necessary for a healthy, cohesive society.

The absorbing of the teaching of Religious Education creates an overall environment – a social, intellectual, emotional, behavioural, organizational and structural environment – that engenders a sense of acceptance, security and respect for people with differing values. We are all concerned about the general decline of moral standards in our country and high rates of crime and apparent lack of respect for human life. These are worrying factors for all of us. We find ourselves in need of moral regeneration for this is to happen, the commitment of all people of good will is required. As a system of transmission of values, Religious Education, is a key resource for clarifying morals, ethics and building regard for others. It embodies values of justice and mercy, love and care, commitment, compassion and co-operation. It teaches profound ways of being human, and of relating to others and the world.

Religious Education teaches the principles of morality and the skill of forming rational and objective judgement (Imo, 2001). These skills, according to Wilson and Sugarman (2000) include:

- the ability to treat other people as equal;
- awareness of one’s own and other people’s feelings, wants and interest;
- mastery of factual knowledge relevant to moral decisions and personal relationships;

- the ability to formulate rules and make rational decisions relating to one's own and other people's interest; and
- the ability to put rules into practice.

Imo (2001) points out that these skills are most effectively inculcated by Religious Education and that they are relevant for the realization of the overall philosophy and objectives of the Nation which themselves are hoped to be achieved by government through the National Policy on Education. The five main national objectives of Nigeria as stated on the 4<sup>th</sup> National Development plan and also endorsed as the necessary foundation for the National Policy on Education are:

- a free and democratic society;
- a just and egalitarian society;
- a united, strong and self-reliant nation;
- a great and dynamic economy;
- a land bright and full opportunities for all citizens. (FGN, 2004).

Through the power of Religious Education these objectives are achieved. Imo (2001) attests that the three major religions in Nigeria, African Traditional Religion, Islam and Christianity possess the beliefs and teachings that are relevant for effective acquisition of these skills. Morality will help us to acquire the enumerated skills. With these skills being put into practice people will abhor kidnapping.

### **3.3.2. Religious Education Socializes People Away from Crime**

Religion in itself is an agent of socialization (Imo, 2001). Religious education inculcates into the people the spirit to put into practice all the quality of values enshrined in National Policy of Education which include:

- respect for the worth and dignity of the individual faith in man's ability to make rational decisions;
- shared responsibility for the common good of society;
- respect for the dignity of labour; and
- promotion of the emotional, physical and psychological health of all children (FGN, 2004).

These qualities of instruction and values become more paramount in a nation like Nigeria where violent crimes have pitched its tent. Through the inculcation of these skills Religious Education socializes people away from crimes like kidnapping.

### **3.3.3. Inculcation of Honesty**

Religious Education inculcates the virtue of honesty to the people. Honesty has to do with sincerity of purpose in all endeavours. Udoidem (1992) believes that one who is honest must have self-discipline and sympathy to reject fraud, kidnapping, cheating, bribery and corruption. Religious Education teaches people to be honest. This helps them to restore trust among themselves.

### **3.3.4. Justice**

Religious Education makes people to act justly. It instills justice to the mind of the governed and government. The moral values of justice holds that human beings should treat others fairly and justly in the distribution of available resources. This manifests in individual's fairness in his personal dealings with others. In this case a just individual will not kidnap another individual for money. Justice also entails the equitable distribution of social amenities, goods and services and in the equitable settlement of disputes in and outside the law courts. Udoidem (1992) believes that if the government becomes fair to the people and provides them with social amenities, they will no doubt distance themselves from crimes. Religious Education inculcates the spirit of justice in the people in order to help them develop the spirit of tolerance, concern, good neighborliness, humanness, courtesy, sportsmanship and communalistic spirit, (Udoidem, 1992).

### **3.3.5. Holiness**

One of the purposes of religion is to make people to be holy. Through the teachings of Religious Education, many individuals have become holy. Holiness is the achieved state of living according to the divine mandate or being true to one's religious faith (Udoidem, 1992). It could also be referred to as a state of having achieved an ecstatic union with the Supreme Being. (Agha, 2001). In a non-religious sense it refers to a state of full humanness "wholeness".

All religions uphold the dignity of man and the value of human life. The Bible, the Quran and tradition African Religion's literatures contain moral values which if observed by the followers can heighten not only the degree of holiness, but can help create perfect beings. Holiness as a value is necessary for creation of a new Moral society. If Religious Education transforms Nigerians and Nigerian society into a moral society where vice or crimes are abhorred and moral values become cherished principles, goal or standards of ways of life held or accepted as desirable by individuals, class or society, the crime of kidnapping will be subdued and overcome.

Udoidem (1992) posits that to achieve this, Religious Education should begin with orientation of the people's minds to eschew selfishness, self-centeredness, utilitarian and hedonistic principles. Rather, Atristic love, the convivialist spirit (Live and let live) should be instill as the links that bind and nurture peace in the society.

### **3.3.6. Recognition of the Dignity of Human Person**

Religious Education should educate Nigerians to recognize each other as individuals created in the image of God, that is, individual that have respect and dignity. According to Nduka and Iheoma (2003), it is only in this type of situation where there is progressive moral relations and moral restraint characterized by bonds of sympathetic identification and mutual aid resting upon a perception of common humanity (and not social aggregation); it is only in the situation where citizens identify with each other, recognize one another as fellow human beings equal in importance, in value and in dignity that we can together fight and conquer kidnapping in Nigeria. Apart from this identification and recognition, the tendency is to overlook, exploit and use other human beings for selfish ends. The more this exploitative tendency perjures the more the crime free society becomes an illusion to us.

### **3.3.7. Good Citizens**

Religious education has been mounting campaigns for better citizenship through her curriculum offerings containing in lessons topics which seek to make righteous prevail; to make justice reign; to spread beauty, gentleness, wisdom and peace, to widen opportunity of increasing goodwill; to foster industry and thrift, education and culture; reverence and obedience, purity and love, honest and sobriety, and devotion to common good (Akubue, 1992). Religious Education therefore teaches the masses to be obedient, self-restraint subordination to common good, initiative and fairplay in all dealings. When these principles are imbibed the crime of kidnapping will certainly be overcome.

### **3.3.8. Prayer**

One practice which religious education tries to inculcate in the adherents of various religious groups is prayer. Prayer is regarded as key to an endeavour a religionist is taking. Iredia (2011) agrees that there is no doubt that the insecurity situation in the country calls for extraordinary measures to combat it. Following from this Ugwu and Chukwuma (2012) believe that a well principle prayer can go a long way in abating the wave of insecurity in Nigeria.

Prayer according to Ugwu and Chukwuma is regarded as a fundamental characteristic of every religion because it is only means through which a religious body seeks contact with the object of worship. This is to say that it is an essential activity of the adherents of any religion. Without the practice of prayer, none of the other religious claims can be true, because they all depend on some form of communication to Supreme Being. In fact, prayer is the heart of all religious beliefs and practices. Inge (1920), posit that “prayer is the very breathing of the soul, the pulsation of the heart of religion. Let no one think that he is religious, or knows what religion means, if he does not pray habitually and spontaneously”. It is vital to note that prayer presupposes the existence and belief in the personality of transcendental reality, his ability and willingness to communicate with us, and his personal control of all things. Little wonder, human beings have recognized the indispensability of prayer and have also utilized it in daily life situations. More often than not, the act of prayer is seen as a covenant relationship between a religious knowledge of God. On this, Ifesieh (1989) avers that “prayer is the most practical demonstration of man’s relation with his source of existence”. In prayer, God invites us to commune with Him while we manifest our devotion to Him through worship. Douglas (1990) posit that “the biblical doctrine of prayer emphasizes the character of God, the necessity of a man’s being in saving or covenant relation with him, and his entering fully into all the privilege and obligations of that relationship with God. Religious Education teaches that “prayer is sometime accompanied by fasting”. Supporting this view, Martin (1964) explains that the act of prayer is sometimes accompanied by either fasting or sacrifice mainly done to intensify the effectiveness of the act. In the face of the incessant kidnapping prayer should be adopted as one veritable tool to use in fighting it. Thank God, Nigerians are praying today. General Gowon, the former military Nigerian Head of State is leading a group today, called “Nigeria Prays”. More still in very sector of the country today and among all the religious groups, prayer is going on especially for the release of Chibok abducted girls by Boko Haram.

### **3.3.9. Provision of Employment Opportunities**

Apart from the spiritual and moral teachings, and guidance of religion which have discussed above, Religious Education, Religious institution and Religious bodies should also initiate employment programmes for its adherents and teeming unemployed persons in the society. For instance, Christianity is the greatest single force that influences the minds of men for creative and productive as well as individual and positive accomplishment (Ibeneme, 2012). In corroboration, Iwe (1980) holds that Christianity in its institutional and social form and manifestation is human and moral, spiritual and cultural, national and international form to be reckoned with. With these strengths, Christianity should help to build bridges across oceans especially in the heart of men (Nwokoma, 2012). Christianity through its various churches should set up skill Acquisition Centres for their indigent members as way of elevating poverty among them.

Wealthy church members should build factories and industries to generate employment opportunities instead of buying expensive cars and building castles (Ibeneme, 2012). These measures should help the members to be well to do and in turn, this will help to stop kidnapping.

### **3.3.10. Formation of Cooperative Society**

Religious Education should also inculcate into the adherents of various religions the spirit of entrepreneurship by



encouraging the religious bodies or groups can organize their members into self help cooperatives and attract micro credit for them to start a business or engage in small entrepreneurship (Nwokoma, 2012). When people engage in meaningful occupation they will not have time to perpetrate heinous crimes, like kidnapping.

Moreover it is pertinent that religious groups are suppose to be funded and sustained, the poor members of these religious groups should be assisted to escape the clutches of poverty. Religious Education should encourage the religious bodies to embrace their social responsibilities to their followers and communities. The spiritual uplifting must be accompanied with the enhancement of material well beings of the followers. Religious groups should use their position to engage with government for the benefit of their members. If this spirit is achieved it will develop sense of belonging to everybody and this will reduce the trend of crime of kidnapping.

### **3.3.11. Dignity of Labour**

Religious Education should develop in the people the dignity of labour. Dignity of Labour is the joy and satisfaction derived from engaging oneself in any sort of work, or profession. The teaching of Paul should be emphasized here. Paul condemns those believers in the Church who lived in idleness (Thes. 3:6-15). The teaching here is that people should earn their living in an honest way. They should know that work brings self-respect and self-reliance (Ilodigwe, 2000). When people work for their daily living, they will abstain from unwholesome jobs, like kidnapping.

When all these points raised in this section are articulated, one can see that effective employment of Religious Education in Nigeria schools and Religious Institution will bring about the extinction of the heinous crimes like kidnapping in Nigeria.

## **4.0. Conclusion**

Kidnapping has been found to be endemic in Nigeria. The causes of kidnapping is predicated on militancy in Niger Delta; proliferation of arms and military uniforms; use and dump of the youths by politicians, unemployment, moral decadence, quest to get rich quick syndrome, freed, inadequate control of our sea territorial jurisdiction, statelessness and normlessness and loss of the patriarchal authority by Nigeria, as well as use of hard drugs and weak law enforcement agencies and poor security devices.

Kidnapping has enormous bad effects on the country. It has both economic, political and social problems. Economically, kidnapping has direct cost which involves the economic value of money that individuals and government lost to the kidnappers and indirect cost which include expenditure on security budgets. It leads to increase in defence budget. Politically, kidnapping leads to elective and political violence, military incursion into politics, among others in the social dimension, kidnapping damages the image of the country in the global scene, and it affects the social life and social relation of many people who were held hostage in their homes from dusk to dawn, for fear of being kidnapped. Psychologically, kidnapping creates fear of insecurity among Nigerians. Morally, it leads to loss of life and rape of female victims. Kidnapping also leads to proliferation of arms.

Government both in national and state levels has made several efforts to curb the crime of kidnapping. Such efforts include the grant of amnesty, setting of Joint Task Force, made up of policemen, soldiers and SSS (State Security Service). Some states have also passed bills designating capital punishment for anybody involved in kidnapping. Despite these measures, kidnapping activities are still thriving in the country. Many individuals have been kidnapped, some were killed and many raped.

Since government' efforts were exercise in futility the paper examined what religious education can do to curb these menace. The finding shows that Religious Education morally educates the citizens who consciously uplift the security and image of the nation. It teaches sets of patterns of code of behaviour for the individual and community and community which helps in eradicating criminal behaviour in the society. It provides religious beliefs which are necessary to provide religious beliefs which are necessary to provide moral guidance and standards of various conducts in otherwise corrupt, materialistic and degenerated world. It also inculcates on the people the habit of praying for the nation. Religious Education also inculcates the virtues of honest, justice and holiness. Holiness helps to create perfect human beings and moral society will give an end to the crime of kidnapping.

Religious Education tames the menace of kidnapping by developing in people altruistic love, the wishing of good to another for that of other's sake, the convivialist spirit, and these help the people to abhor the act of kidnapping. Moreover, Religious Education portrays man as an image of God that have respect and dignity and as such should not be debased by being kidnapped.

Religious Education also makes one to be good citizens by making righteousness to prevail and peace to reign. Also prayer should be upheld as the highest mean of taming kidnapping.

Religious Education also initiate employment programmes for the religions adherents, set up Skill Acquisition Centres for the indigent members. It encourages the wealthy members of various religious groups to build industries and factories to generate employment for the unemployed members of the religion. Religious education should also educate the various religious groups to organize their members into self help cooperative

in order to attract micro-credit for the members to start business and engage in small entrepreneurship. All these measures will help to alleviate poverty and thereby discouraged the people to engage in kidnapping activities.

Religious Education teaches the people to embrace dignity of labour. By this, it emphasizes that people should earn their living in an honest way and not through unwholesome practices like kidnapping. It leads the people to know that work brings self-respect and self-reliance. A self-reliant person cannot degrade himself by engaging in kidnapping. These findings shows that Religious Education has many tools which if employ will lead to end of kidnapping in Nigeria.

### 5.0. Recommendation

- i. Government should device an integrated and holistic national security policy framework which is predicated on preservation of core national values, goals and interest at hear of these core values must be the creation of enabling social economic environment which will catalyse the generation of wealth for all citizens in the private sector.
- ii. The federal government should formulate and effectively implement policies and programmes capable of addressing the root causes of kidnapping in Nigeria such as poverty, unemployment, environmental degradation, dearth of infrastructure facilities, uneven development, and others.
- iii. The federal government should re-organize the country's intelligence system and build a capable and more proactive security apparatus in Nigeria. This will add more values in checking incessant kidnapping and other violent crimes in Nigeria.
- iv. The government should include peace studies and security management in school curriculum at primary, secondary and tertiary levels in Nigeria. This will give the Nigerian youth insight to the importance of peace and security in a secular state like Nigeria.
- v. There is a need for collective security arrangement by federal, state and local governments in Nigeria. This arrangement should produce a committee at village, community, local, state and federal level with the responsibility of providing sensitive security information for security agencies at their areas of operation.
- vi. Law enforcement efforts must be better coordinated, intensified and made more effective at all tiers of government in order to prevent crime of kidnapping and insure grater safety of the people.
- vii. Families and relatives of victims of kidnapping should reject payment of ransom to kidnappers, because ransom payment has been noted to act as a motivational factor for the actions/operations of the criminal activities.
- viii. Effective and well equipped anti-hostage/kidnapping agencies should be set-up by the government in order to give stiff resistance to the perpetrators of kidnapping.
- ix. The joint Security Forces instituted to check kidnapping should be sustained and given free role to report kidnappers' hideouts. When their hideouts are destroyed, they will render homeless to operate.
- x. The law enforcement agents should also be properly equipped with good firing power and communication gadgets. They should retrain their intelligence unit; empower the Nigerian Navy with efficient marine military and ware to ensure effective sea patrol.
- xi. Government and civil societies need to float some public enlightenment campaigns on basic tips about being self-security conscious. There is need to raise the consciousness in people that it is their primary responsibility to be vigilant about the security situation around them at all times.
- xii. Religious Education should mount more campaign for better citizenship through her curriculum offerings.
- xiii. Religious education should orient people towards developing sense of self-reliant by forming them into corporative societies through which they can be self-employed.

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