

Snelching Kidnapping and Insurgency in Nigeria: The Roles of Religious and Technology Education

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Abstract: Drawing inference from previous and ongoing happenings and events in Nigeria as meticulously discussed in this study, kidnapping and insurgency are already traditions in the culture of Nigeria's existence. Nigeria is no more at peace as many casualties of death and property destructions have been recorded at an uncontrollable manner. Using a descriptive survey design, the study investigated simultaneously into the roles of religious education and technology education towards snelching the devastating nature of both kidnapping and insurgency in Nigeria. Taking into account through a thorough descriptive and analytical discourse, the study highlighted historically some of the incidents of kidnapping and insurgency in the nation. The depletion roles of religion and technology on how kidnapping and insurgency would be stemmed or snelched were all highlighted. The study ended with a brief summary and recommendation.

Key words: Kidnapping, insurgency, religion, technology education, Nigeria, recommendation

INTRODUCTION

One of the basic duties of every nation of which Nigeria is a typical example of is the sole responsibility of guaranteeing security of lives and properties to the inhabiting population. Protection of its territorial integrity, sovereignty and the guarantee of its socio-economic and political stability are also every nation's fundamental obligations. Nigeria as a geographical milieu has been bedeviled and is still under the stench of series of societal ills quite for decades. These societal ills have come in the forms of incidences as armed robbery, cheating, criminality, human sacrifice/ritual killing, money laundry/fee frauds, inter-communal crises, election violence, drug trafficking, corruption, terrorism, militancy, insurgency, tribal wars, kidnapping/hostage taking and so on. Among these problems in Nigeria, the most heard of are kidnapping and insurgency. Apparently, the resurgence of kidnapping and insurgency has generated a lot of limelight to Nigerians and to the world at large.

Kidnapping which according to Chidi *et al.* (2015) is 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 and insurgency according to Takuma (2015) is an attempt to take control of a country by force. Analyzing further, it is a concept that is fluid and largely subject to arguments which are capable of generating emotional exchanges due to differing perspectives and divergent understanding and positions. It has been a global phenomenon,

particularly in Nigeria with the emergence of groups which leads to kidnapping, bombing, disruptions of worship places such as mosques and churches, killing of innocent people and the destruction of millions of properties. Insurgency as opined by Halima has caused a lot of trauma in the hearts of many Nigerians even the non-Nigerians and has undergone a lot of changes in trend over the years in Nigeria. The root of insurgency in Nigeria as articulated by Halima is as a result of massive and unchecked corruption, greed, selfishness and inadequate vision. Insurgency and kidnapping are not only the problems that the country is facing, there are numerous cases such as armed robbery, rapes, sexual assaults and other problem even gender discrimination is also among the problems that Nigerians are facing.

Protection of lives and properties are the major responsibilities of every nation but apparently, in antithesis, Nigeria is trying. Thousands of people are being kidnapped and killed and properties worth billions of Naira are being destroyed owing to kidnapping and insurgency in the country and the Nigerian Government is doing nothing to tackle this. Rather, some of those in power are busy transferring public funds into their national and international private accounts. Since, the early 21st century, incidents of kidnapping and insurgency in Nigeria have grown enormously causing significant safety and security concerns for many Nigerians and alien residents in the country. In Nigeria, many insurgent and kidnapping operations have been targeted at both the indigenes and foreigners, especially,

those working in the high-risk Niger Delta Region of the country and those living in the Northern Region of the country. Kidnapping and insurgency have grown over the years as an industry involving every level of the society and motivated by many reasons. It is in this line, that (Ottuh and Aitufe, 2014) asserts that hardly a day passes in Nigeria without kidnapping and insurgent incidents making the headlines. Kidnapping and insurgency are now lucrative ventures with some jobless youths and good number of matured adults manning the business. Every day, tens of Nigerians, organizations, offices, markets, hospitals, firms, schools, etc. are kidnapped, killed, destroyed for various reasons ranging from economic, political and personal/co-operate grievances. According to Ottuh and Aitufe (2014), the current situation in Nigeria could be likened to an inferno which starts unnoticed in a particular spot and gradually spreads uncontrollably over time drawing both the old and the young, the rich and the poor and the local and the international community's to itself.

In Nigeria, there are many recorded cases of kidnapping and insurgency. Kidnapping in Nigeria as viewed by Chidi *et al.* (2015) shows that 353 cases of kidnapping were recorded in 2008 and 512 cases of kidnapping and 30 dead people in kidnapping den was recorded in 2009. The Nigerian police record shows also that in 2009, kidnapers and hostage keepers got N15 million ransom and about N100 million between 2006-2008. In Nigeria, kidnapping according to Thom-Otuya (2010) started in the Niger Delta Region in 2005 and it was used by the Niger Delta militants, to make a case for the development of the region. According to Thom-Otuya (2010) one of the fore most recorded cases of kidnapping was when the Movement for the Emancipation of the Niger Delta (MEND) kidnapped 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 a fair deal in this cycle. They did not ask for ransom, only that their leader should be released in exchange for the hostages. This abduction of expatriate oil workers was meant to air to the world many years of exploitation, marginalization, injustice and underdevelopment of the Niger delta region of Nigeria which Nigerian Government did not intervene to their call amidst the negligence and the underdevelopment of the area. Kidnapping is not only targeted to the political leaders of this country Nigeria. There are other cases of kidnapping in Nigeria. For instance, 3 years old Samuel Amadi, Son of Eze Francis Amadi, traditional ruler of Iriebe in Ewo Kingdom of rivers State was kidnapped and released, on January 11th 2009,

Samuel Nnee, the Paramount ruler of Kpitem community and the Gbene Mene Tua tua in Tai Local Government Area of River State was kidnapped; In July 2009, Akan weeks of Reigners Bible Church also was kidnapped in Ukanafun Local Government Area of Akwa-Ibom State on his way to Port Harcourt and was set free after the payment of five million naira ransom, Pa Oduwri, the father of This Day Editorial page Editor, Eddy Odvwri was kidnapped and killed by his abductors in Edo State because he recognized his kidnapers as boys from his neighbourhood; Henriena Omovegie was kidnapped and killed. His son Obinna Esiobi an under graduate of Nevena University in Delta State was among the kidnapers and many too numerous to mention. Looking at some of the incidents of kidnapping in Nigeria, one would not hesitate to say that kidnapping is already a tradition in the country.

Insurgency on the other hand did not start today in Nigeria but during the military era. Takuma (2015) opined that at that time letter bombs were used to execute top Nigerians that felt the government then was tyrannous and oppressive. For instance, during the military rule Dele Giwa was killed with a letter bomb. Even in the present time, Nigeria, most especially in the Northern Region, insurgency is a very critical issue daily basis as bombing and killing is already a bombarding tradition. In Nigeria, the most prominent insurgent group is the "Boko-Haram" sect of Northern Nigeria. The 276 secondary school girls were abducted in the Chibok Region of Borno State of which only 56 escaped six months later leaving 217 still in captivity. Large towns like Chibok, Maiduguri, Bama, Gwoza, Mubi, Michika and nearby states like Adamawa, Bauchi, Kaduna, Sokoto, etc. have all been affected by this terrorist groups of Boko-Haram. According to Halima, Bomb attacks launched by the sect have killed hundreds of people in Niger, Bauchi, Gombe, Kano, Kaduna, Nassarawa, Plateau States and the Federal Capital Territory; Mubi in Adamawa State was attacked about 350 children were declared missing, 60 women were abducted when the sect members invaded Waga Mangoro and Garba villages in Adamawa State last month. Hundreds of villages have been captured by the terrorists. Hundreds of thousands of people have been displaced while not <13,000 have been killed by the criminal gang; not less than 16 local governments in Borno, Yobe and Adamawa States have been annexed while the combined land mass of the occupied areas is said to be 21,545 km² of territory (Takuma, 2015). All these incidents proved that insurgency is already an intractable disease for the country. According to Romm as cited in Ogbonnaya and Ehigiamusoe (2013), a nation is said to be secured when

it does not have to sacrifice its legitimate interest to avoid war and is able, if challenged, to maintain them by war. It has also been defined as the absence of threats to acquired values and the absence of fear that such values will be attacked. Stating, therefore, the upsurge of kidnapping and insurgency arose as a result of government's inability to meet holistically the demands of the masses. Anger, poverty, social deprivation, unemployment, negligence and agitations of differing groups all culminated to the emergence of kidnapping and insurgency and their associated menaces.

As stipulated by Thom-Otuya (2010), the planned crime of kidnapping and insurgency creates insecurity among Nigerians and corporate personnel. In their view, contractors abandon their projects due to insecurity these trends retard growth and development while oil workers abandon their job for their safety at the detriment of our oil production which is the main source of our economy. Speaking further in their analysis, Nigeria earns over 90% of her Foreign exchange from oil production and gas and therefore when there is a threat to oil and gas production, there will be a shortage in oil and gas production as a result of kidnapping and insurgency, it translate to great threat to our national security and a challenge to our government and the law enforcement agents. Consequently, the lives of the citizens are endangered, properties worth billions of naira are damaged while there is a total negation to the principles of democracy and fair leadership in the country. Disruption of peaceful coexistence is witnessed at its peak while everybody lives in fear of his/her milieu and there is stagnation to the jurisdictional processes of the rulership. All these are the problems that accrue as result of the upswing of kidnapping and insurgency in Nigeria.

To address the existence of these national threatening issues, a lot of measures have been used to curb these problems. Joint Task Force (JTF) has been set up; Ministry of Niger Delta and amnesty programmes have been created to address the angers and squabbles emanating from the Niger Delta Region. Security agents in the likes of Anti-robbery squad, Anti-bomb squad, Operation North-East safe have all been given highlights as preventive measures of kidnapping and insurgency in Nigeria. Federal government has employed different security measures to finally, curb the menaces. There has been massive recruitment to the Nigeria army, Navy, Air force, Police to enable beef and tighten the security measures in the country. On a disheartening platform, the efforts of these security measures have not been able to bring permanently to a halt the security challenges that have befallen this country as a result of insurgency and kidnapping. To limit these problems, therefore, in

Nigeria, the focus of this study is to meticulously highlight the relevance of religious and technology education to the problems of kidnapping and insurgency in Nigeria. In this dimensional flow, emphasis will be placed on how the characteristics, features and tenets of religious and technology education can help to squelch the aforementioned problems in the country and henceforth, preserve the country of moral decadence, political and tribal turmoil, jurisdictional upheaval and at least, reduce the rate of destruction of lives and properties in Nigeria. Using phenomenological method of observation in the interpretation of data collected, the study will make a descriptive and analytical inquiry on how religious and technology education can help in achieving the visions of peace and tranquility in the country Nigeria through the squelching of the problems of kidnapping and insurgency.

MATERIALS AND METHODS

The study adopts a literature review approach. It is chosen on account of the exploratory nature of the study. The design is aimed at collecting information from published journal articles, books and related literature from online and library sources.

RESULTS AND DISCUSSION

Conceptual analysis: To comprehend vividly the thrust of this study, some concepts need more clarification to aid fuller understanding of this research work. They include kidnapping, insurgency, religion and technology.

The concept of kidnapping: The term kidnapping is a very broad and difficult concept to define because it follows pattern of different precision. It varies from jurisdiction to jurisdiction, from legal structures to legal structures and from country to country. Following the analysis of an online Google source, kidnapping in Nigeria was unknown in the early years of Nigeria's independence in 1960 and it became rampant in the late 90's and further culminating in today's epidemic proportion. If you look at kidnapping, you will understand from its definition that it reflects a breakdown in law and order in society. Furthermore in the analysis, it is a sign that formal authority is ineffectual and that checks and balances in governance are not working since little or no prosecution of cases abound. The kidnapper grows his trade on the assumption that there is no justice and equality provided by organization of society as to encourage people to work and conscientiously earn a decent living. They see one man's wealth as belonging to all but only appropriate by

the more powerful. In that light, they aim to become powerful in order to join the loot. Where there is proper education and civic orientation, perhaps, this impression could be changed but not in Nigeria at the moment where money is held too high surpassing every other virtue in the pursuit of survival.

In the views of Bouvier (1856), kidnapping is the crime of unlawfully seizing and carrying away a person by force or fraud or seizing and detaining a person against his or her will with an intent to carry that person away at a later time. Generally, kidnapping occurs when a person without lawful authority, physically abducts another person without that other person's consent with the intent to use the abduction in connection with some other nefarious objective. Kidnapping occurs when someone is unlawfully and unknowingly held for a specific reason or reasons. These reasons include gaining a ransom or reward, facilitating the commission of a felony or a flight after the commission of a felony, terrorizing or inflicting bodily injury on the victim or a third person and interfering with a governmental or political function (Model Penal Code § 212.1 as cited by Bouvier (1856). From Wikipedia page, kidnapping is the abduction or unlawful transportation of a person, usually to hold the person against his or her will. This may be done for ransom in furtherance of another crime or in connection with a child custody dispute. This implies that kidnapping involves a grouping conniving within themselves to negatively go against the laws of the country just for the sole means of getting end means.

In criminal law as cited in Ottuh and Aitufe (2014), kidnapping is the wholesale taking away or transportation of a person against the person's will usually to confine the person in false imprisonment without legal authority and this act may be done principally to extract ransom or in furthermore of another crime or in connection with a child custody as a fall out of marital dispute. The English common law website as opined also by Ottuh and Aitufe (2014) defines kidnapping as offence requiring that one person takes another person away by force or fraud without the consent of the person taken and without lawful excuse. This assertion of Ottuh and Aitufe (2014) suggests that kidnapping is often a harsh act against individuals or groups in form of hostage taking which is done to achieve a particular purpose directly. On a related development, Adrain as contained by Chidi *et al.* (2015), defined kidnapping as unlawful seizure and detention of a person(s) by force against their will. This implies that kidnapping is the forcible seizure, taking away and unlawful detention of a person against his/her will. Following the documentation of Schiller *et al.* and Akpan (2010) on the origin of kidnapping. According to him,

“The term “kidnapping” originated in 17th century England where children were “kidnapped” and often sold as slaves or agricultural workers to colonial farmers. Centuries before, in ancient Rome, the emperor Constatine (AD 315) became, so, alarmed by the incidence of kidnapping that he ordered the death penalty as punishment for the crime. Robber-barons were kidnapping merchants and holding them for ransom in the middle Ages in Europe. King Richard I of England was held hostage for years by the Archduke of Austria in the 12th Century. In 1800, in the Sulu archipelago, now part of the Philippines, there was already a standard scale of ransom fees ranging from 2000 pesos for a European friar to 30-50 Pesos for a male Filipino. An upsurge in kidnapping in the USA by organized criminal gangs led in 1931, to the introduction of federal legislation on kidnapping in both the Senate and House of Representatives”

Following sequentially, the evolution of kidnapping, Nigeria's first, witness of kidnapping which has grown over the years as an industry involving every level of the society started in the Niger-Delta region of the country. In the views of Inyang and Abraham (2013), Militants in February, 2006 abducted some oil workers, ostensibly to draw global attention to the dire situation in the oil rich Niger Delta Region of the country and the victims were mostly foreigners. According to them, since, then, the social problem of kidnapping has spread like wild-fire in most parts of the country, especially, in the South-Eastern region. The targets are no longer foreigners alone, practically, every Nigerian is now a target. On a related development, kidnapping in Nigeria according to Townsend as contained by Chidi *et al.* (2015) 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, cited also by Chidi *et al.* (2015). 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; Chidi *et al.*, 2015).

A lot of reasons have been considered to be the thrust of the emergence of kidnapping in Nigeria. Researchers as Thom-Otuya (2010) and Inyang and Abraham (2013) all cited by Chidi *et al.* (2015) give the following factors as the causes of kidnapping and they include: 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. Consequently, Turner also cited by Akpan (2010) listed out four key rationales for kidnapping as follows: kidnapping for money but no politics, kidnapping without any political or monetary motive, kidnapping for money and politics. Kidnapping for politics but no money. From these classifications as articulated by Akpan (2010), it is seen that kidnapping has criminal, political and economic reasons.

Selected cases of kidnapping in Nigeria: Below are some of the selected kidnapping cases as given by Akpan (2010).

In April 2003, militants seize four Niger Delta oil rigs, taking some 270 people hostage, 97 of them foreigners. After negotiations, the hostages are released. In 2005, 6 oil workers including two Germans are kidnapped, then, freed 3 days later. Anonymous (2006), Separatist Gunmen kidnap 4 Foreign oil workers. The four foreigners (American, a Briton, a Bulgarian and a Hungarian) are freed at the end of the month but the group threatened to take further hostages. Separatists kidnap nine foreigners 3 Americans, 1 Briton, 2 Egyptians, 2 Thais and a Filipino-working for a Shell subcontractor. The attack forces Shell to suspend exports from a major terminal. The 6 of the hostages are freed after a week but the other three are held until late in March. The 3 Foreign oil workers are seized but released after a day Militants abduct 6 Britons, an American and a Canadian from a Norwegian-run drilling rig off the coast of Bayelsa state. Two Filipinos, workers of PGF Explorations Limited an oil servicing contract company to Shell Petroleum Development Company (SPDC) were on Tuesday kidnapped by unknown gunmen at PWJ Jetty in Rumuolumeni area of Port Harcourt. A British oil worker, kidnapped with 6 others from a Saipem oil rig was killed in crossfire when the kidnappers ran into a Navy patrol later in the day of the abduction. British oil worker, kidnapped with 6 others from a Saipem oil rig was killed in crossfire when the kidnappers ran into a Navy patrol later in the day of the abduction.

Other incidents of kidnapping as articulated by Chidi *et al.* (2015) include as follows: In 2007, 6 Russians working for an aluminum company were kidnapped at Ikot Abasi Local Government Area of Akwaibom State. The militants demanded for N100 million ransoms before they

would release the victims. The victims stayed with their captives for 2 weeks in an unknown place for 2 weeks before they were released. 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.

In 2008, Mrs. Comfort Etok, the wife of the Senator representing Ikot Ekpene Senatorial district of Akwaibom State was kidnapped in broad day light in Uyo. May, 2009, Aniefon Aniede Udo, 23 years 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. On 14th June, 2009, Iyabo Basaru, wife of state commissioner for Lands, Ondo State, 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.

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 State was kidnapped by 19 man gang all of them dressed in military uniform at his residence in Benin City, Edo State. 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.

Henriena Omovegie was kidnapped and killed. His son Obinna Esiobi, an under graduate of Nevena University in Delta State was among the kidnappers. Chijioke Okwara, the Eshi of Nkwere and traditional ruler of Nkwere autonomous community was kidnapped in Aba, Abia State and taking 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.

On May, 2009, a 4 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 them at gunpoint. On January, 28, 2007, Pius Ogbuawa, Nnewi business mogul of Anambra State was kidnapped in front of his church. He was later taken into captivities for several days before ransom of N20 million was paid for his freedom. On March, 2 Chinese men and a Nigerian working with Innoson Industries Nigeria Limited were also kidnapped in Nnewi of the same Anambra State. Other circumstances of kidnapping in Nigeria include: On

November, 13, 2016, the Human Resources Manager of Dangote Industries Limited, Mr. Istifanus Bello Gurama was abducted and killed after he went to pay ransom for 5 workers of Dangote Company that were kidnapped. The kidnappers killed him after they discovered Gurama came with just N5.6 million, instead of the N100 m ransom they had demanded (Pupwaya, 2017). On November, 26, 2016 a female lecturer in the Department of Biological Sciences at the Federal University of Agriculture Makurdi, Christie Agbulu was kidnapped. It was reported that she was kidnapped as soon as she arrived the state and her abductors used her phone to demand the sum of #150,000 as ransom. But after some days security operatives found a decomposing corpse which was said to be that of Miss Agbulu and was handed over to her family for proper burial (Pupwaya, 2017).

Damilola Rofiat, a 400 level student of Osun State University was kidnapped on the 22nd December, 2016 by a taxi driver whom she boarded his vehicle from the Ipeju-Ijesa Campus of the University. The driver was later apprehended by the police who confessed to kidnapping Rofiat by using a charm to hypnotize her. She was later found dead in a bush (Pupwaya, 2017). At about 9.30 pm local time, on 13th January, 2017 at the premises of the Nigerian Tulip International Colleagues (NTIC) Ogun State, a group of people armed with dangerous weapons gained entrance to the girl's section through different means and kidnapped three female supervisors, a female cook, a female teacher (Turkish) and three students (Pupwaya, 2017).

On the 27th January, 2017, three friends, 2 females and a male were kidnapped in Wuse 2, Abuja. It was gathered that they went to buy ice cream and cake in celebration of one of the lady who added a year to her years. It was also reported that their abductors later contacted their family to pay the sum of \$300,000 as ransom (Pupwaya, 2017). Some of the high profile kidnappings carried out in post-amnesty Niger Delta region of Nigeria as compiled by Owonikoko (2016). Jan. 10, 2010, 3 Britons and a Colombian working for Netco were kidnapped when their convoy was attacked near Port Harcourt. Nov. 17, 2011, 2 Americans and 1 Mexican sailor were kidnapped by militants. All three were later released on December 3, 2011 for ransom.

Sept. 30, 2011 Professor Hope Eghagha, the commissioner for Education in Delta State was kidnapped at Owo Ekei in Ika North East LGA of the state. He was later released when an undisclosed ransom was paid. Jul. 15, 2012 Emmanuel Sorukwu, son of the secretary to the Delta State government was kidnapped at Warri, Delta State and released later when an undisclosed amount was

paid. Aug. 16, 2012 Samuel Uduaghan, a cousin of the then Delta State governor was kidnapped. The 50 million naira ransom was demanded. His Royal Highness, the Traditional Ruler of Okordia in Ikanama Community in Yenagoa Local Government was kidnapped in his palace. Although, 30 million naira was demanded by his abductors, he was rescued by the JTF.

Aug. 11, 2012 Professor Sunny Odoemena of the Department of Biochemistry, University of Uyo was kidnapped. The 50 million naira was demanded but 12 million naira later paid. Oct. 29, 2012 his Royal Highness Eze Okwu Osisan, the traditional ruler of Igbaru Community in Ogba/Egbema/Ndoni LGA of Rivers State was kidnapped. The 10 million naira was demanded but 500,000 naira paid. Dec. 17, 2012 5 Indian sailors were kidnapped by MEND militants. All 5 men were later released on January, 27, 2013 for ransom. Dec. 20, 2012 4 South Korean oil workers were kidnapped by MEND Gunmen from an oil plant in the Niger Delta. All 4 men were later released on December 23 with ransom paid.

February, 2014 President Jonathan's uncle Chief Inengite Nitabai was kidnapped. He was later released with millions of ransom paid. April 3, 2014 The son of Pa E.K. Clarke was kidnapped. It took the intervention of Tom Polo for him to be released. Nov. 28, 2014, 2 Pakistani and 1 Indian construction workers were kidnapped at the Emakalakala town, Bayelsa State. May, 20, 2015 President Jonathan's cousin Mrs. Patience Egbeni, 35 and 1 Kate Eni were kidnapped by men dressed in military camouflage in Ogbia Local Government Area, Bayelsa State.

These incidences of kidnapping in Nigeria have shown that kidnapping is already a tradition in the country and thus, it needs much immediate attention and redress.

The concept of insurgency: Nigeria, a country blessed with many beautifying factors such as minerals resources of varying types such as petroleum, granite, salt, etc. and people of different heterogeneous and religious background is bedeviled by many valleys with a river in the form of insurgencies running through it. In the words of Odigie, the problems are a complex blend of social, political, ethnic, legal and constitutional problems which now bedevil the country in proportions never before experienced in the turbulent and checkered history of this potentially great nation and there is now a dangerous escalation of terrorist campaigns with all the hallmarks of insurgency.

The term 'insurgency' an insurgency as outlined by Odigie is an armed rebellion against a constituted

authority (for example, an authority recognized as such by the United Nations) when those taking part in the rebellion are not recognized as belligerents. This means that insurgency is a deliberate and planned decision by some miscreants of country that are not only to fight but to either turn down a constituted government or cause chaos in the country for the sole aim of achieving their desired interests. On a similar note, according to Hellesen and Sheriff and Oviasogie (no date), The United States Department of Defence defines insurgency as an organized movement that has the aim of overthrowing a constituted government through subversive means and armed conflict. This definition suggests that insurgent groups employ unlawful means towards achieving an end which could be political, religious, social or even ideological. The goal of insurgency is to confront and overthrow an existing government for the control of power, resources or for power sharing.

Olaide, maintained that different sets of groups had arose in Nigeria with little or real militancy approach in prosecuting their different objective among them is Odua People's Congress (OPC) within Yorubas, Bakassi Boys and Movement for Actualisation of Sovereign State of Biafra (MASSOB) among Igbos, Niger-Delta Militant of Southern Nigeria as well as Boko Haram sects of Northern Nigeria. It has been identified and noted that Boko Haram that is order of the day are the major insurgent group that have emerged in Nigeria with other unknown groups that have been perpetrating evil in the country, most especially, Northern parts of Nigeria. As outlined by S. A. Ekanem, J. A. Dada and B. J. Ejue cited in Olaide:

“Boko Haram have been in existence right from the 1960's but only started to draw attention in 2002. It is on record that this particular group has been operating under the name Shabaab Muslim Youth Organisation with Mallam Lawal as the leader since 1995 but leadership of the group shift to Mallam Mohammed Yusuf when Mallam Lawal left Nigeria to continue his education in Saudi Arabia. It is the leadership of Mallam Mohammed Yusuf that allegedly opened the group to political influence and popularity. There is no gain in denying the fact that Mallam Mohammed Yusuf is the one that officially founded Boko Haram in 2002 in the city of Maiduguri with the aim of establishing Shari'a government in Borno and neighbouring State”

Seconding this opinion, Nation Newspaper also cited by Olaide reported thus:

“Even though the group started out as a purely Islamic group, the disposition of the group became questionable for 3 reasons. Firstly, the sect is not only out for non-Muslims, it is fighting the government as well. This is evident in the group's bombings of the United Nation (UN) House in Abuja and other government owned structures Secondly, recent Boko Haram news showed that the sect has non-Muslims as its members. Thirdly, the group has not spared some prominent Muslims as they had attacked mosques and killed Islamic religious leaders in the past”

In prosecuting their objective as outlined by Olaide, Boko Haram are use to bombing Churches, Mosques, Police Stations, Schools, Universities inclusive and other government owned properties as well as privately owned property without excluding innocent souls through the machinery of suicide bombers as well as slaughtering and kidnapping people, alien inclusive which have resulted to demise of the larger percentage of the captives and the most pitiable fact is that most of those suicide bombers are teenagers which can be summarily belief to be the resultant effect of brainwashing. From these views of Olaide, Boko Haram as terrorist and insurgent group has caused a lot of problem for the country at large. Other insurgent groups abound in the country. It in this line that Ehiede as contained by Olaide stated that the militia groups in the Niger Delta emerged as a result of the peculiar problems in the Niger Delta among whom is environmental degradation and alleged political insensitivity of the state while the OPC sprang up as a consequence of the annulment of the 12th June, 1993 presidential election won by Chief M.K.O. Abiola, a Yoruba. The researcher stated further thus:

“We can see that, the fears and demands of the ethnic militia groups have basically revolved around the issues of the national question: marginalization and domination of one group by another, ..., the concern of MASSOP is the marginalization of the East in the power equation in Nigeria that of OPC is about “power shift” and restructuring of the Nigerian federation and the quest for self-determination by groups in the Niger Delta region is based on the social justice, neglect and marginalization that the area suffers in the Nigerian nation”

In the views of Ogedebe and Jacob (2012), between January to August, 2011, over 50 attacks have been launched on the police, military and individuals including several assassinations by Boko Haram. For the 1st and the 2nd time, the group launched suicide attacks on the police Headquarters and the United Nations building all

in Abuja, killing and injuring several people with a promise to sustain the attacks until the government heeded to their demands to Islamize the Country, a preposterous and tall demand to meet. These attacks have exposed the weakness in the Nigerian security. The Nigerian security forces in their present state do not appear to be in a position to defeat the terrorist and kidnappers. Between 1999 and 2005, it was noted that Nigeria witnessed over 90 violent ethno religious communal political conflicts of varying intensities and magnitude. The effects of insurgency ranges from security challenges, economic effect, political and social effect, jeopardy of Nigeria unity, effects on diplomatic relation and so on. These effects as articulated by Odigie can be fought via counter-insurgency warfare and may also be opposed by measures to protect the population and by political and economic actions of various kinds aimed at undermining the insurgent's claims against the incumbent regime.

Some selected cases of insurgency in Nigeria: On 28 January, 2013, Boko Haram sect announced temporary ceasefire through one her leader Sheikh Mohammed Abdulazeez Ibn Idris.

On 6th of July, 2015, there was a Bomb attack on the central city of Jos, Plateau State leaving 44 people dead and many others injured. Attack on Kankara police on 20th June, 2011 resulting to 2 people killed. On 9th July, 2011, there was a clash between Boko Haram and the military in Maiduguri. Also, bomb blast incident was recorded in a church at Suleja, Niger State. The 31 people killed. The 4 died in the hospital at Suleja with many injured. On 11th July, 2011, Bomb exploded at a relaxation joint in Fokados Street, Kaduna. Unreported scores killed with many more injured. Attack on a moving military patrol vehicle with IED in Maiduguri on 12th July, 2011 resulting to 5 people injured. Bomb explosion in Maiduguri 15th July, 2011 leading to 5 people injured. Bomb explosion close to the palace of the Shehu of Borno in which 3 soldiers were injured on 23rd July, 2011. The 25th July, 2011 witnessed a bomb explosion near the palace of a traditional ruler in Maiduguri where 8 people were killed. Attack on the United Nations building in Abuja on 26th Aug., 2011 in which 25 people were killed with about 60 more injured. On 12th Sep., 2011, there was a bomb explosion in a police station in Misau, Bauchi state. The 7 people killed including 4 policemen. On 13th Sep., 2011, attack was recorded on the military after a raid in Boko Haram hideouts in Bauchi State. About 4 soldiers injured. On 17th Sep., 2011 there was a record of attack on Mohammed Yusuf's brother in-law 2 days after playing host to Obasanjo. The 1 person Babakura Fugu was killed On 22nd Dec., 2011, there was a bomb explosion and

gunshots in Borno State. The 4 people killed and several others injured. On 24th Dec., 2011, there was also a bomb explosion in Jos. About 80 people killed.

On 25th Dec., 2011, Bomb exploded at St. Theresa's Catholic Church in Madalla, Niger State. About 50 people killed and several others injured. The 30th Dec., 2011 witnessed an attack in Maiduguri in which 7 people were reportedly killed. On 29th April, 2012, there was Bomb attack at a lecture theater used as Christian worship in the University of Kano. 19 people killed including 2 professors. Suicide car bomber drove into a church on 3rd June, 2012 in Yelwa during Sunday service. About 12 people killed. 10th June, 2012 Attack on a church congregation in Biu town, Borno State where Unreported number of people were killed. About 43 students were killed in attacks at Adamawa State University, Federal Poly and the School of Health Technology and also University of Maiduguri in Borno State on 1st Oct., 2012. The 28th Oct., 2012 witnessed an attack in Kaduna where 8 people were killed and 100 injured. There was also a Suicide bomber struck at St. Rita's Catholic Church in Angwar Yero, Kaduna State where 8 people were killed. On 29th Oct., 2012, Attack was recorded at a drinking bar in Gindin Akwati Barkin Ladi, Plateau State. The 6 people were reportedly killed.

The depletion role of religious and technology education to the upsurge of kidnapping and insurgency in Nigeria:

To vividly highlight the roles which religion and technology can play in order to reduce the rise of kidnapping and insurgency in Nigeria, a brief analysis has to be done towards the clarifying some concepts as religion, technology and education.

The concept of religion and religious education: From the basic understanding of the term 'religion', it is the belief in and reverence for a supernatural power or powers, regarded as creating and governing the universe. It contains a particular variety of such belief, especially, when organized into a system of doctrine and practice. It contains the beliefs and practices which are related to the transcendental powers, the sacred, the spiritual or to the ultimate dimension of human life. All these focal focus of the definition of religion relates to the operational tenets of this study which aims how the sacred and spiritual influences could help to alleviate the problems of kidnapping and insurgency in Nigeria. Agha views the term 'religion' as "an institution that seeks to establish relationship with natural and supernatural world of existence. It instigates in man the spirit of awareness and consciousness and the sense of morality which pushes him to be at peace not only with his physical

surroundings but also in the maintenance and quest for his spiritual well being. This definitional clarification of the term religion by Agha points specifically on the relieving function of religion in squelching the problems of man such as kidnapping and insurgency. On a related development, religion as put up by Iwuoha (2014) interprets it as “a capacity or a power which enables man to observe the laws of his nature, the natural law and/or of the divine law. This asserts that religion does only put man on the divine stance of the knowledge of God or transcendental realities but also engages man towards the realization of the basic fundamental duties to the nation. Obedience to the laws and regulations will be conscientized into man. Relating this to Okwueze, religion, therefore could equally be seen as a regulated pattern of life of a people in which experiences, beliefs and knowledge are reflected in man’s conception of himself in relation to others, his social world, the physical as well as the metaphysical world. This signifies that religion helps man to think of himself and about others in the society either positively or negatively. This regulates the behaviours and actions of man in the society. Religion according to Ivorgba is an encounter between the divine and human in any form which is made up of vertical and horizontal relationships. Relationship with God is vertical and relationship with fellowmen is horizontal. According to him, Divine is transcendent, spiritual, all-powerful and all perfect while the human is material, limited, corruptible and prone to error. In its divine dimension, religion as viewed by Ivorgba consists of divine revelation, communication of divine will to man. From this perspective, religion is sublime, ideal, perfect and infallible. In its human limitations as stipulated by Ivorgba, it is thus imperfect, fallible and can be abused. When such abuse occurs, the result is fanaticism, bigotry and ultimately, a disruption of peace and order in society as it witnessed in Nigeria in the areas of kidnapping and insurgency. All these definition and clarification of religion helps man to see religion as medium of societal examination in relation to the powers beyond man’s dwelling. It helps man to assess its economic, social, political and human relevance while correlating it to diverse functions and dysfunctions in the society.

Education, on the other hand as defined by Longman Dictionary of Contemporary English cited also by Ivorgba is the process by which your mind develops through learning at a school, college or university. Secondly, it is the knowledge or skill gained from being taught. Religious education as the name implies titles religion as course of study. Religious education as a course of study, therefore, as stipulated by Encyclopedia of Education Research cited in Ilechukwu (2014), conceived religious

education as those enterprises of religion to induct each new generation into the attitudes, beliefs and practices of particular religion, therefore, perpetuating the religion and at the same time providing for the individual unifying centre for his life and this entails that religious education is the process by which any religious body indoctrinate and trains its members especially the young ones in its beliefs and practices. Religious education generally connotes the dominant academic study. This academic study teaches doctrines which define social customs as laws and regulations and the violations thereof as crimes or else misdemeanors requiring punitive measures and corrections. In Nigeria, there is a lot of negation to the stipulated laws or constitution of the country of which kidnapping and insurgency are high crimes that have bedeviled Nigeria’s democratic governance. Religious education as an object of the instruction enables the citizens to come to believe in the religion or to strengthen their commitment to it. Religious education examines religion from the individual’s societal perspective while putting into consideration universal human phenomenon and religions found in a variety of cultures. Religious studies according to Ilechukwu (2014) lead to recognition, understanding and appreciation of a variety of religions within a common humanity in the context of civic understanding of religion with a view to developing religious literacy. Religious studies, according to South Africa as cited also in Ilechukwu (2014) aims to:

- Enhance the constitutional values of citizenship, human rights, equality, freedom from discrimination and freedom of conscience, religion, thought, belief and opinion
- Develop the learner holistically that is intellectually physically, socially, emotionally and spiritually
- Enhance knowledge, skill and values necessary for the enrichment of each learners, inter-personal relationship and an open and democratic society
- Equip the learner with knowledge and understanding of a variety of religious and how they relate to one another
- Equip the learners with knowledge and skills for research into religion as a social phenomenon and across religions as well as to relate and systemize universal dimension of religion

The explanations above point that religious studies make the individuals to be productive and to equally enable them to develop a high worthy personality which

will invariably usher in the need for the realization and actualization of self-esteem and social needs. With these approaches, the citizens will not engage in any unworthy acts which will jeopardize the peaceful co-existence of the country. In consonance to this view, Imo cited in Ilechukwu (2014) maintained that Religious education as outlined in the instruction contained by National Policy on Education makes student to imbibe the following values:

- Respect for the worth and dignity of individual faith in man's ability to make national decisions
- Moral and spiritual values in inter-personal and human relations
- Share responsibility for common good of society
- Respect for the dignity of labour
- Promotion of the emotional, physical, psychological health of all children

These values outlined by the national policy on education make the individual students develop and imbibe the spirit of oneness and sheer dint of patriotic spirit as a true citizen of the country, thereby, alleviating some disheartening problems in the likes of kidnapping and insurgency from developing in the minds of the teeming population of students in Nigeria irrespective of different religious background. Based on this, Wilson and Sugarman, Akinpelu and Ilechukwu (2014) stated that religious education helps the students to imbibe the following skills:

- Ability to treat other people as equal
- Awareness of one's own and other people's feeling, wants and interests
- Mastery of factual knowledge relevant to moral decisions and personal relationship
- The ability to formulate rules and make rational decisions relating to one's own and other people's interests
- The ability to put rules into practice

Religious studies in the views of Ilechukwu (2014) effectively inculcate these skills and Imo cited by Ilechukwu (2014) is of the opinion that these skills are relevant for the realization of the overall philosophy and objectives of the Nation's education which are hoped to be achieved by government through the National Policy on Education. They are:

- A free democratic society
- A just and egalitarian society

- A united, strong and self-reliant nation
- A great and dynamic economy
- A land of bright and full opportunities for all citizens

To achieve the goal of squelching kidnapping and insurgency in Nigeria, the moral and educative powers of religious education has to be harnessed and utilized, thus, leading to the roles that religious education can play towards the stemming of kidnapping and insurgency in Nigeria.

The problems of kidnapping and insurgency in Nigeria today; The role of religious education:

The various approaches to curbing the problems of kidnapping and insurgency in Nigeria has been in existence but the roles that religious education can play is the subject of discussion in this study and they are certainly of great importance in understanding the nature, purposes and roles of religious education. However, they remain somewhat domestic in their outlook. In other words, they are the kind of issues that are discussed by the religious education professionals. They are concerned with the self-understanding of the subject as this relates to the self-understanding of religion and issues in the society. They are concerned with the relationships between religion, humanity, phenomenon and education and relationships between the people and the content of religious education. Important as these issues are, religious education is equally in itself, sufficient to justify the inclusion of religious education as one of the tools that can help to stem, if not to eradicate totally the social vices in the likes of kidnapping and insurgency that have befallen the Nigerian nation at large. Some of the roles that religious education can play include as follows:

Promotion of moral and spiritual ideals: Religion as discussed earlier creates in man the sense of morality because man is a spiritual being. It is at this point that religious education according to IARF. (2002) must be recognized as the principal foci of disciplined and coherent human moral and spiritual life. This does not connote or simplify that the religions are the only necessity to ethical life or that you cannot ordinarily be good without religion. Nor does it mean that the religions are themselves always good. We know that religion today is extremely ambiguous and that religion can become a promoter and a facilitator of unjust systems. Nevertheless, religious education contains the seeds of human protest. They remain, along with a humanized art, literature and science, the main resources that we have for the rehabilitation of human life. The decayed morality in Nigeria can be rehabilitated by the help of religious

education tutelage in institutions of higher learning in Nigeria. This will invariably cultivate into the minds of the teeming population the spiritual ideals and morality which are one the prerequisite for the combat of vices and social ills of which kidnapping and insurgency are principal factors.

Religious education helps in the regulation of pressures of financial market: In Nigeria, the most practical problem is the fear of survival as many people can endanger their lives to get end means. There is a lot of competition as money and materialism are the only languages that the present Nigerians understand in order to get rid of the present high economic recession and inflation in the country. According to IARF. (2002), competition has an immediate impact upon the workplace and on individuals and tends to create social and community values that are not those of the moral and spiritual dimensions of our species. In Nigeria, the inalienable and implacable pressures of financial competition are eroding the human values of freedom and love of inter-personal solidarity and the living of an ethical life. Perhaps, then, it is not an exaggeration to say that money and materialism have become the idolatrous deities of our culture. These financial forces are however being challenged and it is in this context that we must interpret the nationwide interest in spirituality and in an education which will encourage the genuine and original humanity of our young people. The dilemmatic issue is that we need to have an education that promotes their spiritual and moral welfare. But, if we are successful in this attempt, then we may not be successful in the education of young people for ultimate advantage in a competitive financial world. The values can often be incompatible.

Religious education encourages pluralistic ideology and sense of oneness: One of the causes of the emergence of kidnapping and insurgency in Nigeria is as a result of religious differences which culminate also from the tribal schism in the Nigeria. Kidnapping is more fated in the South while Insurgency is a dominant phenomenon in the North. One can easily be on the deluded impression that each zone uses one kind of negative vice to force the government to remember them but apparently in irony, that is the truth. Religious education therefore encourages people to learn from different religions, beliefs, values and traditions while exploring their own beliefs and questions of meaning. It challenges pupils to reflect on, consider, analyse, interpret and evaluate issues of truth, belief, faith and ethics and to communicate their responses. Religious education encourages pupils to develop their sense of identity and belonging. It enables them to

flourish individually within their communities and as citizens in a pluralistic society and global community. Religious education has an important role in preparing pupils for adult life, employment and lifelong learning. It enables pupils to develop respect for and sensitivity to others, in particular those whose faiths and beliefs are different from their own. It promotes discernment and enables pupils to combat prejudice. If all these are inculcated in the minds of teeming population, the problems of kidnapping and insurgency in Nigeria will be seen as figments only.

Recognition of the values, meaning and purpose of life: Religious education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It develops pupil's knowledge and understanding of the values, principles and nature of life, other principal religions, other religious traditions and other world views that offer answers to questions such as these. It offers opportunities for personal reflection and spiritual development. It enhances pupil's awareness and understanding of religions and beliefs, teachings, practices and forms of expression as well as of the influence of religion on individuals, families, communities and cultures. These reflections on the existence of life would guide practically every Nigerian on the need for the respect of lives and properties, thereby, curbing the menaces of kidnapping and insurgency in Nigeria.

Creation of entrepreneurship: Ilechukwu (2014) maintained that through religious education, student have learnt obedience, self-restraint, subordination to common course, self-reliant and initiative. Religious education teaches student the need for accountability, right attitude to wealth, dignity of labour, humility, forgiveness, loyalty, individual responsibility and patriotism (Ilechukwu, 2014). In a similar way, Ilechukwu (2014) wrote that religious studies produce students who will be better citizens who will make justice to reign to spread beauty, gentleness, wisdom and peace who will widen the opportunity of increasing goodwill to foster industry and thrift, education and culture, reference and obedience, purity and love, honesty sobriety and devotion to common good. If religious education does all these, it means then that it has been and is still entrepreneuring and this will make people to be self reliant and then desist from indulging in any negative attitudes (kidnapping and insurgency inclusive) that may either thwart or jeopardize the peaceful nature of Nigeria. To do this then, there is the tendency to develop in students the an

entrepreneurial spirit, skill and attitude which according to Aig' Imoulhuede, Okada and Ilechukwu are based on:

- Positive attitudes, high aptitude for rational critical thinking and timely decision making
- Clear vision, generation of progressive ideals drive and passion for success
- Ability to convert vision into concrete reality
- Creativity, innovativeness, courageous and self confidence
- Ability to assume reasonable risk
- Mercurial ingenuity, resourcefulness and self-confidence
- Confidence and good judgement which involve taking decision and making choice
- Prudence which means due care in the management of resources, especially, financial
- Willingness to learn should develop a disposition to pick up and store knowledge and use it
- Hard work which is an indispensable ingredient of success in business and other review

Religious education foster community cohesion and tolerance: One of the most justifiable importances of religious education in Nigeria is its contribution to community cohesion and mutual understanding. In a diverse society, there is a clear need for pupils to learn mutual respect and tolerance. We believe cohesion is best served by children and young people recognizing shared values and what they hold in common. Many schools that teach religious also fundamentally upholds the claim that religious education is an appropriate vehicle for good community cohesion. A key aspect of religious education is to teach about “diverse national, regional, religious and ethnic identities in Nigeria and the need for mutual respect and understanding”. Religious education is a far more useful vehicle for promoting community cohesion than any other education. In addition, to the other roles of religious education in the squelching of kidnapping and insurgency in Nigeria, it would provide an inclusive and neutral environment for pupils to better understand and explore the views and opinions of people whose beliefs and values differ from their own. These values and ideas of other people will help the students to know the generally accepted norms, rules, morals, etc., of the society and also the vices of the society of which kidnapping and insurgency are typical examples in Nigeria.

Religious education develops in people the harmony or insouciance of labour: When people are peaceful and

agree with each other or rather, imagine a society in which everyone lived together in (perfect) harmony, issues such as insurgency and kidnapping will only exist as figments. Engaging one in any form of work or profession ensures harmony, dignity and insouciance of labour. Religious education according to Ilechukwu (2014) initiate employment programmes for the religions adherents, set up Skill Acquisition Centres for the indigent members, encourages also 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 (Ilechukwu, 2014). All these checklists will help to alleviate poverty and thereby discourage the citizens from involving in menaces like kidnapping and insurgent activities for survival.

Religious education encourages the achievement of good governance and political stability: Afolabi (2015) opines that religion breeds an ideal heart in man to be able to be conscious of the need to have a clean heart. By this according to Adeleye, he will grow to have a philanthropic or patriotic thought before venturing to lead or represent his people in government of the state. In another words, religion will prepare the mind of man to be a good politician who will constantly fall back upon his religion to guide him. The teachings or threats of religion are expected to guide him to be able to lead his people aright as a politician with fear of God in him. He will never consider himself first; rather he knows that he is the servant of the electorates (Afolabi, 2015) his people. Religion in an idealistic set up as opined by Adeleye, therefore, serves as oil to lubricate politics and this is to say that religion bears peace and love, both of which are vital ingredients that can sum the interests of societies together for an ideal and a very healthy and purposeful politics. Therefore, in achieving good governance and political stability which are the pivotal tools for stemming the incidences of kidnapping and insurgency in Nigeria, religion should serve as a guiding factor in all political activities that the country engages in. The relevance of religion on the political scenario of Nigeria can enhance the squelching of kidnapping and insurgency in Nigeria, if the impact is positive.

Religious education helps in the Promotion of citizenship: According to Hackney religious education plays a significant part in promoting citizenship through:

- Developing pupil's knowledge and understanding about the diversity of national, regional, religious and ethnic identities and the need for mutual respect and understanding
- Enabling pupils to think about topical spiritual, moral, social and cultural issues including the importance of resolving conflict fairly
- Exploring the rights, responsibilities and duties of citizens locally, nationally and globally
- Enabling pupils to justify and defend orally and in writing, personal opinions about issues, problems and events

All the above points as itemized by Hackney are true justifications that religious education is a vital tool for the building and construction of morality and patriotism in the minds of the teeming students especially in the classroom tutelage settings thereby consenting the assertion of Olawale and Yemisi (2012) which affirms that Effective teaching of religious studies and uplifting of moral and spiritual values by the religious leaders will go a long way to bring about peace and security in Nigeria and equally instill values and high morals on the citizenry to bring about expected sustainable development which can be gotten through the eradication of vices like kidnapping and insurgency.

The concept of technology and technology education: The role of technology in the modern classroom teaching and learning cannot be rightfully under-valued by any right thinking individual. In Nigeria, one thing is profoundly common and it is the popular saying that when you are uninformed, you are deformed. The deformity that comes from the unawareness of the consequences of kidnapping and insurgency has gotten to its apogee of a more heightened negative dimension. A cursory look at all the factors behind the emergence of kidnapping and insurgency in Nigeria robustly reveals that Nigeria is not technologically advanced. These problems are evident in the wars going on in almost every parts of Nigeria. However, the teachings of the right issues about technology can serve as the bedrock of the fight against kidnapping and insurgency. Technology can become significant in addressing the increasing wave of internal security threat which undermines flow of peace and unity in the country. There is no universally accepted definition of technology but for the time-been technology according to Strategi Bisnis and Aditiawan Chandra is a body of knowledge devoted to creating tools, processing actions and extraction of materials which also involves the application of scientific knowledge to solve a problem. The term Technology is a generic term which can be

applied and understood in various dimensions; and everyone has their own way of understanding the meaning of technology. It refers to the organization of knowledge for the achievement of practical purposes as well as any tool or technique of doing or making, by which capability is extended (Luppisini, 2005). For instance, Luppisini (2005) defines technology as the systematic application of all sources of organized knowledge (i.e., literature, science, the arts), suggesting that art, craft and science all have roles to play in technology application. The above definitions implies that people can organize whatever knowledge from literature, sciences, crafts, etc., in the society systematically towards solving or redressing any problem (kidnapping and insurgency inclusive) that may emanate in the society.

Technology can be used to achieve different purposes in our basic activities. Technology is used to extend our abilities and that makes people as the most important part of any technological system. Technology as opined by Strategi Bisnis and Aditiawan Chandra can be applied in almost everything we do in our lives which includes works, communication, extraction of materials, transportation, learning, manufacturing,, creation of artifacts, securing of data, scaling of businesses. And so much more, technology according to them is human knowledge which involves tools, materials and systems and if technology is well applied, it can benefit humans but if it is wrongly applied, it can cause harm to human beings. At this juncture, for the sake of the research or study, technology is taken to refer to electronic tools or devices such as the calculator, television and the computer which facilitates learning and research within the society and educational context for the purpose of achieving a more desiring peaceful and advanced society. It is in line with this view that, Amiel and Reeves (2008), used Dewey's pragmatism to describe technology as a process that involves the "invention, development and cognitive deployment of tools and other artifacts, brought to bear on raw materials and intermediate stock parts with a view to the resolution of perceived problems. For Amiel and Reeves (2008), the technological system is concerned with uncovering knowledge and information in so much as it leads to doing and these processes are planned and the products that result from them are not the result of coincidence, though consequences might be unexpected. This implies that knowledge and facts pertaining some issues like kidnapping and insurgency are covered and it is quite penitent to know that technology is one of the brains behind its uncovering through the systematic application of some guiding principles which may involve a lot of consequences.

Technology education on the other related hand according to ITEA. (2000) is the study of technology in which students “learn about the processes and knowledge related to technology”. As a field of study, it covers the human ability to shape and change the physical world to meet needs by manipulating materials and tools with techniques. In a related development, technology education according to AECT. (2004) is seen as the study and ethical practice of facilitating learning and improving performance by creating using and managing appropriate technological processes and resources. Educational technology refers to the use of both physical hardware and educational theories. It encompasses several domains including learning theory, computer-based training, online learning and where mobile technologies are used, m-Learning. Educational Technology according to Strategi Bisnis and Aditiawan Chandra (2006) is an academic discipline which prepares individuals to acquire deeper understanding and knowledge, helps them learn how to devise solutions to problems through research, design, evaluation and utilization. Educational technology helps in improving the way we learn.

Roles of technology education to the problems of kidnapping and insurgency in Nigeria

Promotion of high-skilled research and inquiry into societal issues: For an issue to be addressed there is every need to know much about such an issue. Knowing the problem, its cause, its damages, its effect, etc. will pave way to its eradication entirely from the society. People in the society most especially students that constitute the largest part of the youthful population will get to know much about the problem, its repercussion, its devastating effects and so on. Current inquiry problem in Nigeria such as the issues of discourse (Kidnapping and Insurgency) are often determined by the influx of new technologies into educational practice. Many research programs like design, development, utilization and management initiated in response to new technological issues in the society can help solve the problems of kidnapping and insurgency in Nigeria if such tenets are judiciously and educationally utilized. Education technology according to Aduwa-Ogiegbaen and Iyamu (2005) helps in the systematic encouraged move towards more systematic and collaborative methods of investigation that can promote research that makes a difference. This difference will be a paradigm of peace and security within the socio-political hemisphere of Nigeria. Students can use their technological tools like I pads and internet to make personal research online and educate themselves about relative issues in the society. When a

student is in control of what they learn, they will be encouraged to explore more about such specific issues. Technology education gives students the potential to carry out personal research on specific problems like kidnapping and insurgency, the results can be shared with other students or the entire population of the country.

Technology education promotes innovation and creativity:

Idleness and laziness are the two most practical reasons why most Nigerians engage in menaces like kidnapping and insurgency. Some want to get end means at all cost while some people or groups of people want to get government’s attention and intervention, henceforth, their engagement in such inhumane and augury issues. The need for proper teaching and tutelage in this digital age should be the issue of focus in Nigeria’s schools. Technology education, therefore is seen as the leverage for creativity and innovation which will drive away abstract thought in the minds of the teeming population. In the words of Aduwa-Ogiegbaen and Iyamu (2005), there is no doubt that education technology provides productive teaching and learning in order to increase people’s creative and intellectual resources, especially in today’s information society. Through the simultaneous teachings and learning on the use of technologically equipments in the forms of audio, text, multicolor images, graphics, motion, etc., technology education gives ample and exceptional opportunities to the students to develop capacities for high quality learning and to increase their ability to innovate. This will put the country forward devoid any form of misfortunes that may further arise. Nigeria cannot afford to lag behind in using multimedia to raise the intellectual and creative resources of her citizens and this is particularly important for children whose adulthood will blossom in a technological environment entirely different from that of the present (Aduwa-Ogiegbaen and Iyamu, 2005). Nigerian children need to be taught by radically new educational programme and variety of educational contents with technology playing key role and this will help stem the problems of kidnapping and insurgency in Nigeria.

Technology education promotes effective and efficient surveillance in the country:

According to Peter and Babatunde, GPS-enabled devices can also help citizens signal for help when emergency situations arise. For example, cell phones with Rave Guardian Software can activate a timer on their device when they would like surveillance from the police. Technology education educates the citizens on how to use new advances in surveillance, from biometrics and speech-recognition

software to intelligent video and swipe-card on important buildings, places, homes and business areas in Nigeria and access to such buildings must be done by striking a balance between security and openness, personal freedoms and reasonable expectations of privacy which must be maintained. The teachings on the appropriate use of the Closed Circuit Television (CCTV), internet or CD-ROM sources to investigate, analyze and evaluate different aspects of beliefs and practices, ultimate questions and ethical issues that are paramount in Nigeria is one of the benefits of technology education. Issues such as kidnapping and insurgency could be given a more practical solving-oriented dimension if they are investigated, analyzed and evaluated technologically in schools and different learning institutions/centers first. Relatively, the use of email and videoconferencing to communicate and collaborate with individuals in different locations on the upsurge of social problems, enabling relations to be made between technologies, individual and national life are the focal points of technology education. According to Prisca Sulo on religious education and the use of information technology the effective use of multimedia and presentation software, digital cameras and digital video, writing-support and concept-mapping software, etc., helps different agencies in the country to communicate a personal response, organize thoughts and communicate knowledge and understanding of the diversity of problems, menaces, issues and practice within the country and enhance understanding of the impact of technology and its practices on the lives of the citizens of the country. All these can finally, help to eradicate or squelch kidnapping and insurgency to their bare minimum.

Technology education promotes efficient communication of emerging trends/issues:

The teachings about social networking tools which are still technological tools according to Peter *et al.* helps to educate and reach members of the society who are constantly connected to the web and actively creating and sharing content in their own time, security agencies should be turning to familiar social networking tools to share news and strategies for community security. Social networking sites like Facebook, Twitter, LinkedIn, e-mail, YouTube, Instagram and MySpace will usually allow communities to create pages that store information about security plans, emergency procedures and community events. The widespread popularity of networks like YouTube and iTunes can create opportunities for security agencies to educate through quick, entertaining videos and podcasts these can easily be shared and stored. Teachers can draw on technology applications to simulate real-world

situations and create actual environments for experiments, so, students can carry out authentic tasks as real workers would, explore new terrains, meet people of different cultures and use a variety of tools to gather information and solve problems (Young, 2008). Technology education according to Peter *et al.* will play a critical role in strengthening Nigeria's national security against potential future attacks, specifically, technology education will help educate and enable the nation to identify potential threats, share information more readily, provide mechanisms to protect the nation and develop response capabilities. According to tips on education as compiled in 3 Innovative Methods of Anonymous (2013), computers, tablets, digital cameras, videoconferencing technology and GPS devices can enhance a student's learning experience. Possible uses of classroom technology which include the teachings on the effective use of Skype and other communication social media technological tools to communicate within the nation or around the world at large, or multimedia projects that allow students to explore subject matter using film, audio and even software they create can help share and solve emerging/trending issues like kidnapping and insurgency.

In the study of the problems of the Nigerian nation, education technology is more than just a veritable tool for societal development. It is a more unique and practical way of substantial change in social milieu with compound of uninvestigated and emerging vices. Understanding of technology as an integral component of social revitalization will greatly increase the complexity of its integration into the educational system of Nigeria, thus, paving way for education-social relationship in terms of problem-solving.

CONCLUSION

In Nigeria, kidnapping and insurgency are enshrined in the blood of virtually every citizen because one is somehow affected by either of their problems. The upswings of kidnapping and insurgency in Nigeria have been endemic and endless in Nigeria. To vehemently address the security challenges posed by these augury phenomena in Nigeria, there is every need to seek for approaches that best touch the socio-emotional and sensory aspect of every citizen, henceforth, the need of highlighting the roles of both religious education and technology education towards squelching the problems and menaces of kidnapping and insurgency in Nigeria. The study has critically looked at and examined the place of religious education and technology education to the problems of kidnapping and insurgency in Nigeria. The concepts and roles of religion, education and technology

have been given blueprints on the relevance of both terms to the total squelching and eradication of kidnapping and insurgency in Nigeria. Incidences of kidnapping and insurgency were fully highlighted in the discourse.

RECOMMENDATION

Nigerians should put more emphasis to the study of the principles of technology and religion as the retroactive and preventive measures to the problems of kidnapping and insurgency. Religious education and technology education should be seen as the sine qua non for peace and security. Security measures on how to curb the problems of kidnapping and insurgency in Nigeria should first put religion and technology into consideration. Religious education and technology education curricular should be upgraded to enable the teaching about security to be part of mainstream teaching and learning, bearing in mind how to use the tenets of religion and technology education to the squelching of vices in the likes of kidnapping and insurgency in Nigeria. To utilize fully the benefits of both religious and technology education, there is need for immediate training for teachers and lecturers in the promotion of security and orderliness in Nigeria.

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