

ASSESSMENTS OF MORAL IMPACT OF BOKO HARAM INSURGENCY ON THE YOUTH OF EKKLESIYAR YAN'UWA A NIGERIA (EYN) IN BORNO AND ADAMAWA STATES

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Abstract: The objective of the research is to assess the moral impact of Boko Haram insurgency on the youth of Ekklesiysar Yan'uwaa Nigerian (EYN) in Borno and Adamawa states. Boko Haram members have caused wanton destructions of lives and properties in North-Eastern Nigeria. Different scholars have worked on the social, physical, economic and psychological impact of Boko Haram but less attention has been given to moral impact which the researcher considers to be very crucial for peaceful co-existence. Survey design was adopted for this research with sampled population of 835 respondents to represent the general population of EYN members in Borno and Adamawa states which is 1,164,240. Multi-stage purposive sampling was adopted in sampling of churches but random sampling was used for respondents. Three instruments were used together: Questionnaire, Interview and Observations. The result of the findings reveals the tremendous impact of moral impact of insurgency on the EYN youths because many youths delve into stealing, killings, drunkenness, smoking, prostitutions, stubbornness to authority and parents. Three (3) recommendations were given; to the parents to take their parental roles seriously, youths to come back to the church for betterment of their lives and the government to wake up on their responsibility of protecting the citizens.

Keywords: Boko Haram insurgency, killings, drunkenness, smoking, prostitutions, social, physical, economic.

1. INTRODUCTION

Background of the Study:

Terrorism and insurgency have been a global menace to the world peace since the first and second world wars. The threat of terrorism and insurgency has been increasing in this 21st century in almost every continent. Nigeria has experienced different kinds of conflict ranging from ethno-religious crisis, civil war and kidnapping. Boko Haram insurgency could be the deadliest attack on Nigeria as a nation and its people. (Patrick and Felix, 2013)

The Peace and Security Council of African Union Commission has listed some dangerous terrorist groups in Africa which include; Al-Shabaab in Somalia, Lord's Resistance Army (LRA) in Uganda and Boko Haram in Nigeria. Boko Haram has caused a wanton destruction to the Nigerian populace but North East is the most affected because of its hostage by the Boko Haram. Their negative impact on people ranges from Economic, physical, psychological, political, educational, social and moral.

The Government of Nigeria and Non-Governmental Agencies (NGOs) are doing their best in re-settling the internal displaced persons (IDPs) across the states of North East, the organizations are doing well in the area of providence that

includes the shelters, education, feeding and other humanitarian needs but little attention is given to the moral part of the impact which the researcher considered very essential for healthy communities and nabbing the next crisis that may emerged in the future.

This researcher has directly experienced the hit of Boko Haram, he is dealing with the affected ones in their communities and can offer remedies to the moral impact of insurgency which he consider as very dangerous if not tackled immediately.

The researcher want to find out what kind of morality has been lost among the youth in the Borno and Adamawa States, access their moral conditions and proffer some solutions through recommendation for inter-religious dialogue, counseling and workshops for rehabilitation.

2. MORAL IMPACT OF INSURGENCY AND CONFLICT ON COMMUNITIES

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

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

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

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

- (a) Jesus refused to accept the complete success of his mission secured by compromise with evil. (Mark 1:12-13, Luke 4:1-13).
- (b) Jesus forbade resisting evil with evil (Mtt. 5:38-42, Luke 6:29-30).
- (c) Jesus rejected the law demanding execution of the criminal for the benefit of society. (John 8:1-11)
- (d) Beginning with the beatitudes he extolled all the anti-war virtues; meekness, mercifulness and peacemaking (Mtt 5:2-12).
- (e) He demanded love of one's racial foes and enemies (Luke 6:27-28, Mtt. 5:43-48)
- (f) He demanded that evil be overcome with good (Luke 6:27-28) He called for arbitration and conciliation in setting of disputes (Mtt 18:15-17)
- (g) He ordered nonresistance of evil (Mtt. 10:23)
- (h) He advocated forgiveness of one's enemies (Mtt 18:21-22, 16:12; Lk 17:23, Mk 11:25).
- (i) He rebuked Peter for using the sword (Mtt. 26:52)
- (j) He did not resist his enemies but rather forgave them on the point of his death. (Luke 23:24; Mtt 26:47-56, Mark 15:2-5).

Mambula being pacifist scholar warns against retaliation and crisis aftermath even though he asked a question whether there are limits to pacifism because Nigerian Christians are in dilemma. Dantani (2014) also observes that whenever Christian communities are confronted with violence, they normally fall back to seek spiritual defence against their enemies. He also questions that after such war who will take the glory, Jesus or the herbalists who spiritually fortified the people to fight and defend the Church.

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

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

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

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

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

Such testimonies are true because some Muslims are innocently murdered by angry Christian youths and so some innocent Christians suffered under the Muslims. The goal of Boko-Haram is to cause such inter-religious conflict and strike at once to the end of Nigeria especially the southern Borno, Adamawa, Taraba, Gombe and the middle belt (Hopkins 2013). The Christians in the persecuted zones are in serious dilemma as pointed by Mambula (2015) previously. But Carson (2008:62) quotes Martins Luther King Jnr. on reaction to violence that: "Along the way of life, someone must have sense enough and morality enough to cut off the Chain of hate and evil. The greatest way to do that is through love. I believe firmly that love is a transforming power that can lift a whole community to new horizons of fair play, goodwill and justice".

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

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

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

3. METHOD

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

Population:

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

SAMPLE AND SAMPLING TECHNIQUE:

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

Sampling of Local Church Councils

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

Table 1: Sampled Local Churches, and Respondents

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

Guide from modified Klinger Table of Random Sampling 2016

Sampling of Respondents:

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

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

4. RESULT AND DISCURSION

Introduction:

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

Demographic Characteristics of the Respondents

The demographic variables selected were gender, designation of the respondents in the church, state of residence, age and marital status. These selected variables were considered to have direct bearing with the experience on the impact of Boko Haram insurgency in the study area. The variable is tabulated in frequencies and percentages. Table 2 shows the gender classifications of the respondents.

Table 2: Classification of the Respondents by Gender

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

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

Table 3: Classifications of the Respondents by their Designations in the Church

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

Table 3: shows the classification of the respondents by their designations in the church.

The table 3 reveals that 766 or 60.4% of the respondents were members of the church while 50(6.5) are the Pastors. From this classification it will be expected that the expressed opinion will reflect that of the ordinary members of the church as well as that of the church leadership.

Table 4: Classifications of the Respondents by their State of Residence

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

Table 4 shows the classification of the respondents by their states of residence.

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

Table 5: Classifications of the Respondents by their Age Ranges

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

From table 5 above, the respondents between 18 and 45years were 577(75.3%). This group was classified as youths. While 189(24.7%) were elders between ages of 46 and above. With these age distributions the respondents gave valid information with respect to the impact of the insurgency in the study area.

Table 6: Classifications of the Respondents by their Marital Status

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

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

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

To find out the Moral Impact of Boko Haram Insurgency on the members of EYN, a number of items were suggested on which the respondents expressed their views. The table 7 shows the frequencies and percentages with mean scores computed on the four point scale.

Table 7: Opinions of the Respondents on the Moral Impact of Boko Haram Insurgency on Members of EYN Church

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

5. DISCUSSION

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

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

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

At the level of the individual, there were some defects in the adherence to the moral obligation. This is seen in item 8 of the table where 299(39.0%) and 203(26.5%) of the respondents strongly agreed and agreed respectively with the suggestion that some male members of the EYN church developed stealing habit during the insurgency. Though 180(23.5%) and 100(13.1%) of the respondents disagreed and strongly disagreed with this opinion but with a mean score of 2.9, it could be said to be the general opinion. This development could be attributable to the exigencies of the time as further reflected in item 9 where 306(39.9%) and 203(26.5%) of the respondents strongly agreed and agreed respectively that some female members of church resorted to prostitution for survival because of the activities of insurgents. 170 (22.2%) and 87 (11.4%) disapproved the opinion. The level of the adverse impact of the insurgency on the individual character extended to children as shown in item 10 of the table where 325(42.4%) and 248(32.45%) of the respondents strongly agreed and agreed respectively with the suggestion that some children developed stubbornness because of the loose society caused by the activities of the insurgents. The respondents 137 (17.9%) and 56 (7.3%) disagreed and strongly disagreed. To further buttress this, 478(62.4%) and 211(27.5%) of the respondents in item 11 of the table strongly agreed and agreed respectively that women and girls were raped by the insurgents which boosted this perception of a loose society among the people with the study area. From the opinions of the respondents in the table, the impact of the insurgents' activities had major influence on the individual characters of members. But they were not completely ignorant of their moral obligations. Respondents 44 (5.7%) and 33 (4.3%) disagreed and strongly disagreed.

The moral impact of Boko Haram insurgency on the members of EYN church in Borno and Adamawa States was alarming. It revealed that the insurgency negatively changed the behavior of some female youths to be prostitutes, male youths smoke, drink, steal, become violent and other deadly behaviours as a result of the insurgency. The finding here agrees with Solomon, (2011) who stated that the insurgent fight against anything Western and their greatest enemy is the

church. The fighting against the church by extension includes morality that is why they abducted EYN girls in Chibok for sexual objects. The finding here is consistent with Ekpiwre (2011) who explains that communities or society can change socially and morally either positively or negatively depending on the force that influenced her. In general, crises and activities of insurgency negatively changed the moral of any societies that experienced violence. The finding agrees with Hodge (2015), who worries that the Christians have missed the tract of peace according to Biblical teachings and explains that many people were involved in deadly battles in our cities. Christians and Muslims communities separated, with no communication between them. This report agrees with what the finding discovered in the interview that moral impacts of the insurgency on the EYN members are high.

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

6. CONCLUSIONS

Boko Haram activities negatively impacted on the moral characters of most members of EYN church in Borno and Adamawa states. The youths developed bad habits and become a nuisance to their communities.

7. RECOMMENDATIONS

- 1 Parents should rededicate themselves and work in collaboration with the church towards taking their parental responsibilities and duties so as to guide their children in times like this. This is to help reduce the moral decay in societies and communities.
- 2 The youths should come back to the church where their hope lies. Church can give them a new life again through spiritual, physical and other forms of development so that they become responsible to themselves, parents and the general public that will thrive the economy of the area for general humanity.
- 3 The government of Nigeria at all levels should rise up to their responsibilities of protecting her citizens and their property, regardless of their faith. The government especially at grass root should encourage community development and joint task force on peace.

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